

HADITH-BASED RELIGIOUS MODERATION: Strategies for Building Social Resilience among Indonesian Students in Syria in the Wake of the Fall of the Assad Regime

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Abstract

This study explores the role of hadith-based religious moderation in enhancing the social resilience of Indonesian students studying in Syria during the downfall of the Bashar al-Assad regime. The main objective is to identify strategies for implementing the values of religious moderation that are relevant to preventing radicalism and fostering social resilience. The research employs Yūsuf al-Qaraḍāwī's theory of religious moderation within a sociological case study approach. Data were collected through in-depth interviews, non-participant observation, and documentation. The research questions include: (1) How is the contextual interpretation of ḥadīths on moderation understood among Indonesian students in Syria? (2) How are the prophetic principles of moderation applied to build social resilience in the post-Assad context? (3) What are the outcomes of internalizing hadith-based moderation among these students? The findings reveal that, based on al-Qaraḍāwī's pillars of moderation, students demonstrate balance (tawāzun) by maintaining religious commitment while avoiding conflict and focusing on academic and religious studies. In terms of tolerance (tasāmuḥ), students show greater openness toward differences. Meanwhile, regarding comprehensiveness (syumūliyah), they actively engage in social interactions and embrace diverse groups without aligning with political factions. Social resilience efforts are manifested through hadith-based study circles emphasizing peace and harmony among Muslims. Consequently, Indonesian students remain unaffected by the demonstrations and civil resistance against the government.

Keywords: Religious moderation, resilience social, Syria, Assad regime.

MODERASI BERAGAMA BERBASIS HADIS: Strategi Membangun Resiliensi Sosial Pelajar Indonesia di Suriah di Tengah Pasca Kejatuhan Rezim Assad

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Abstrak

Penelitian ini mengeksplorasi peran moderasi beragama yang berpijak pada hadis dalam meningkatkan resiliensi sosial mahasiswa Indonesia yang sedang studi di Suriah pada fase jatuhnya rezim Bashar Assad. Kajian utama bertujuan mengidentifikasi strategi implementasi nilai-nilai moderasi beragama yang relevan untuk mencegah radikalisme dan membentuk ketahanan sosial. Metodologi penelitian menggunakan teori moderasi beragama Yūsuf al-Qaraḍāwī dengan pendekatan studi kasus sosiologis. Pengumpulan data dilakukan melalui wawancara mendalam, observasi non partisipasi, dan dokumentasi. Rumusan masalah penelitian meliputi: (1) Bagaimana kontekstualitas interpretasi hadis-hadis moderasi di kalangan mahasiswa di Suriah? (2) Bagaimana implementasi hadis moderasi dalam membangun resiliensi sosial pasca-jatuhnya rezim Assad? (3) Bagaimana hasil internalisasi hadis moderasi bagi mahasiswa Indonesia di Suriah? Hasil penelitian menunjukkan bahwa berdasarkan pilar moderasi yang ditawarkan al-Qaraḍāwī, dari aspek tawāzun, mahasiswa mampu bersikap religius dengan menghindari konflik dan fokus pada kajian ilmiah dan keagamaan. Dari aspek tasāmuh, mahasiswa lebih toleransi dalam melihat perbedaan. Sementara dari aspek syumūliyah, mahasiswa aktif sosialisasi dan merangkul semua golongan tanpa terlibat dalam arus pro-kontra pemerintahan. Upaya resiliensi sosial diimplementasikan melalui kajian-kajian hadis moderasi yang mengedepankan perdamaian antar sesama muslim. Hal ini menjadikan mahasiswa Indonesia tidak terpengaruh oleh demonstrasi dan perlawanan rakyat terhadap pemerintah.

Kata Kunci: Moderasi beragama, resiliensi sosial, suriah, rezim assad.

INTRODUCTION

Following the defeat of the Assad regime in Syria, the country faces a variety of complex social and political challenges. The prolonged conflict has left many students, including those from Indonesia, trapped in an unknown situation. Amidst these conditions, religious moderation based on the Hadith (traditional teachings) is crucial as a strategy to build social resilience in Indonesian students. The Syrian population expressed a sense of relief following the downfall of the Assad Dynasty regime, which was subsequently replaced by a new leadership under Hayat Tahrir al-Sham (HTS). After years of civil conflict and foreign intervention, over 50,000 lives were lost, and millions of civilians were displaced, seeking refuge in safer areas.¹

The fall of the Assad regime offered a glimmer of hope for the Syrian people, who envisioned the possibility of a peaceful governance capable of advancing the nation toward a significantly improved standard of living. However, the enduring chaos and authoritarianism of the Assad regime left behind numerous unresolved challenges, including severe economic distress, social fragmentation, rampant unemployment, and widespread damage to public infrastructure resulting from the prolonged war and internal strife.²

On the other hand, despite the hopes and expectations for a new leadership in Syria, perceived as more democratic, tensions and conflicts of interest among various groups and sectarian factions continue to persist. All parties, both domestic and foreign, are expected to contribute positively toward maintaining the stability of Syria, ensuring that the situation does not spill over into neighboring countries. Furthermore, all stakeholders bear the responsibility of fostering and maintaining a peaceful environment across all regions to prevent the spread of instability to other nations. A collective

¹ M Yildirim, "Associations among Resilience, Hope, Social Support, Feeling Belongingness, Satisfaction with Life, and Flourishing among Syrian Minority Refugees," *Journal of Ethnicity in Substance Abuse* 23, no. 1 (2024): 166–81, <https://doi.org/10.1080/15332640.2022.2078918>,56

² M Yildirim, "Associations among Resilience, Hope, Social Support, Feeling Belongingness, Satisfaction with Life, and Flourishing among Syrian Minority Refugees," *Journal of Ethnicity in Substance Abuse* 23, no. 1 (2024): 166–81, <https://doi.org/10.1080/15332640.2022.2078918>,56

commitment is essential to create and sustain a conducive atmosphere that upholds humanitarian values.³

The concept of religious moderation plays a crucial role in strengthening social resilience, especially in multicultural societies such as Syria. In the aftermath of the fall of the Assad regime, an appropriate implementation of religious moderation can serve as a bridge to reunite the various ethnic and tribal groups that have been divided by prolonged political conflicts. By embracing the principles of religious moderation, alongside values of tolerance, mutual respect, and recognition, intergroup tensions can be alleviated, ultimately leading to lasting peace and stability.⁴

The alignment and promotion of religious moderation values have proven effective in many cases in preventing extremism. Radical behaviors often arise from individuals who feel undervalued, disrespected, and deprived of their rights within society. By instilling a moderate and universal understanding of Islam,⁵ the likelihood of extreme behaviors can be controlled and minimized.⁶ Therefore, the interpretation of religious moderation should be an integral part of every aspect of life, grounded in the principles of universal religious values. The cultivation of religious moderation principles makes a significant contribution to progress and development in various fields

³ Y Bdaiwi, "Impact of Armed Conflict on Health Professionals' Education and Training in Syria: A Systematic Review," *BMJ Open* 13, no. 7 (2023), <https://doi.org/10.1136/bmjopen-2022-064851>, 168

⁴ M I Helmy, "The Understanding of Islamic Moderation (Wasatīyyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377–401, <https://doi.org/10.18326/ijims.v11i2.377-401>, 231

⁵ Mohamad Anang Firdaus, *Menggagas Pendidikan Maqasidi, Konstruksi Pemikiran Maqasid Ibnu Ashur sebagai Paradigma Pendidikan Islam* (Pustaka Tebuireng, 2021), https://scholar.google.com/citations?view_op=view_citation&hl=id&user=XYQYy5-6HT0C&citation_for_view=XYQYy5-6HT0C:LkGwnXOMwfcC; Mohamad Anang Firdaus et al., "Reclaiming the Middle Path: Historical Trajectories of Moderate Islamic Education in Indonesian Pesantren of the Sixteenth Century," *Didaktika, Journal of Islamic Education* 31, no. 1 (2025): 1–30, <https://doi.org/10.30762/didaktika.v13i1.3548>.

⁶ Sharif Hasyim, "TUJUAN PENDIDIKAN ISLAM DALAM PERSPEKTIF HADIS Muhammad Abror Rosyidin," *Nabawi: Journal of Hadith Studies* 2, no. 1 (2022): 162–200.

such as economics, politics, and social welfare.⁷ A society that feels safe and comfortable is more likely to experience improvements in various aspects of life, including economic growth and social well-being.

In the effort to rebuild Syria into a more inclusive and democratic society, the internalization of religious moderation plays a crucial role in the reconciliation process across various aspects. It is essential to create open spaces for the public to contribute ideas and invest in infrastructure for the welfare of society, to prevent further conflicts under the guise of religion. A conducive environment filled with tolerance, mutual respect, and understanding is vital in the post-conflict context. The values of religious moderation emerge as a key solution and strategic step toward achieving this goal.⁸

The values of moderation derived from the sayings of Prophet Muhammad (peace be upon him) play a crucial and determining role in reinforcing the application of tolerance and moderate attitudes. This is because the behavior and teachings of Prophet Muhammad (peace be upon him) provide concrete examples and models of how to embody these principles.⁹ As a role model and teacher of tolerance, Prophet Muhammad (peace be upon him) emphasized the importance of respecting differing viewpoints and engaging in dialogue between tribes and ethnicities to resolve various societal issues, as reflected in numerous hadith collections.¹⁰ In this study, the author proposes three hadiths to serve as objects of analysis: hadiths that convey messages of justice and moderation, the prohibition of extremism, tolerance, and ease. These will be examined to understand how these values shape the attitudes of individuals in the context of Syria, grounded in the religious principles they follow.

Through the messages of Prophet Muhammad (peace be upon him), which call for moderate attitudes in religion, it is hoped that the

⁷ M Mukhibat, "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2302308>, 121

⁸ R Mulyana, "Religious Moderation in Islamic Religious Education textbook and Implementation in Indonesia," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/HTS.V79I1.8592>, 45

⁹ Muhammad Abror Rosyidin and Qoidul Khoir, "MULTICULTURAL VALUES IN THE CONCEPT OF ISLAMIC BROTHERHOOD: A Study from the Hadith Perspective Abstrak," *Nabawi: Journal of Hadith Studies* 6, no. 1 (2025): 35–88.

¹⁰ Z Nadia, "Gender Equality within Family in Islamic Perspective: Insights from The Hadiths of Ummul Mukminin," *Jurnal Studi Ilmu Ilmu Al Qur an Dan Hadis* 25, no. 1 (2024): 161–86, <https://doi.org/10.14421/qh.v25i1.5260>, 121

people of Syria, particularly students who are currently studying, will be able to apply moderate values and accept situations of conflicting interests and the multi-religious perspectives that are highly vulnerable to the erosion of religious moderation in the region. This erosion could lead to violent behaviors, both physical and psychological. On the other hand, the teachings and hadiths of Prophet Muhammad (peace be upon him) prohibit extreme attitudes and acts of violence against fellow human beings.¹¹ The understanding, teaching, and practice of hadiths that promote moderate values become essential tools in detecting and understanding new strategies for social resilience among students in post-conflict Syria. This provides a foundation and a preventive measure against the emergence of radical behaviors, which are likely to arise due to the political conflicts following the fall of the Assad regime.

The urgency of this study lies in the contribution of hadith interpretation to strengthening social resilience, specifically within the context of Indonesian students in Syria. Additionally, this research will explore and examine the establishment of a new identity in terms of implementing moderation internalization strategies. This approach is adopted to prevent the emergence of radical attitudes and ideologies, which are vulnerable to affecting students in Syria as a result of the post-Assad regime conflict.¹² This study is also crucial to ensure a strong connection between the understanding of hadiths and the ability to maintain religious moderation resilience among Indonesian students in Syria.

In the context of the post-Assad regime political conflict, alongside the rise of extremism and radicalism, a correct and accurate interpretation of hadiths on moderation becomes a strong barrier against the spread of radical ideologies. The findings of this research are expected to make a tangible contribution to creating a society, currently experiencing a humanitarian crisis, that is more tolerant, open, harmonious, and inclusive. Through this study, it is hoped that appropriate strategies for internalizing religious moderation can be

¹¹ M Wildan, "Countering Violent Extremism in Indonesia: The Role of Former Terrorists and Civil Society Organisations," *New Security Challenges*, 2022, 195–214, https://doi.org/10.1007/978-981-16-2032-4_9, 251

¹² A D Rohayana, "Critique of Radical Religious Paradigm: An Epistemological Analysis from Principles of Islamic Thought," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 163–84, <https://doi.org/10.18326/IJIMS.V11I1.163-184>.

applied among the younger generation, providing them with the necessary tools for resilience in the face of conflict situations.

The research questions for this study are as follows. First, how is the contextual interpretation of religious moderation hadiths among students in Syria? Second, how can religious moderation hadiths be implemented in social resilience in the post-Assad regime situation? Third, what are the results of the internalization of moderation hadiths for Indonesian students in Syria?

The objectives of this research, in line with the aforementioned problem formulation, are: to understand the contextual interpretation of religious moderation hadiths among students in Syria; to analyze how religious moderation hadiths can be implemented in social resilience in the post-Assad regime context; and to examine the outcomes of internalizing moderation hadiths among Indonesian students in Syria.

This research employs a qualitative approach with a case study methodology.¹³ This approach is chosen to provide an in-depth and comprehensive understanding of the phenomenon of religious moderation among Syrian students in the post-Assad regime era. The study also aims to explore the life experiences, perceptions, and viewpoints of students as they navigate the social and religious dynamics in their new environment. This methodology allows the researcher to uncover the underlying meanings behind the actions and strategies used by students in building their social resilience.

The subjects of this research are students studying in Syria who have experienced living under unstable conditions, marked by political pressure and conflict in the aftermath of the Assad regime. The object of the study focuses on the implementation of religious moderation strategies related to moderation hadiths, with the aim of fostering social resilience and preserving the values of peace and social tranquility in the post-conflict period.

The hadiths selected as the subjects of this study are limited to three specific hadiths. The first is related to justice and moderation (al-'Adl wa al-Wasaṭiyah), exemplified by the hadith "*Khoir al-Umūr*

¹³ H Bawadi, "Barriers to the Use of Mental Health Services by Syrian Refugees in Jordan: A Qualitative Study," *Eastern Mediterranean Health Journal* 28, no. 3 (2022): 197–203, <https://doi.org/10.26719/emhj.22.030>, 215

Awsatuhā" (The best of affairs are the most moderate).¹⁴ The second pertains to the prohibition of extremism (al-Nahy 'an al-Ghulw), as seen in the hadith "*Iyyākum wa al-Ghulwa fī al-Dīn, fa innamā Halaka Man Kāna Qablakum bi al-Ghulwi fī al-Dīn*" (Beware of extremism in religion, for those before you were destroyed by extremism in religion).¹⁵ The third is about tolerance and ease (al-Taisīr wa al-Samāḥah), highlighted by the hadith "*Inna al-Dīn Yusrun, wa Lan Yusyādda al-Dīn Aḥadun illā Ghalabahu, Fa Saddidū wa Qārbū Wa Absyirū*" (Indeed, religion is ease, and no one is burdened by it except that it overcomes them; so make things right, be moderate, and give good news). These hadiths are examined in the study to assess their relevance in promoting religious moderation, tolerance, and resilience in the post-conflict context.¹⁶

This research utilizes two types of data: primary and secondary. Interviews were conducted with students who are currently studying or have studied in Syria, both before and after the conflict, to establish accurate data sources and provide material for data triangulation. The secondary data sources were obtained through a literature review of hadiths, journals, images, news, and videos circulating about the current political situation in Syria. The combination of these two data sources aims to produce research results that are both contextual and universal.

The research process is designed in several stages, in accordance with scientific and systematic principles, as follows. First, the preparation stage, where the researcher begins with a literature study and observation through social media, journals, and relevant texts. This stage also involves formulating the theoretical framework, research methodology, study objects, interview guidelines, and determining informants through purposive sampling. Second, the data collection stage, where data gathered from interviews, non-participant observations, and documentation will be compiled for further analysis to produce reliable research results. Third, the data analysis stage, where all field data will be analyzed using religious

¹⁴ This hadith is da'if but there are many shawahid and verses from the Koran that have similar meanings. Abdul Rahim al-Iraqi, *Al-Mugni 'an Haml al-Asfar Fi Takhrij Ma Fi al-Ihya Min al-Akhbar* (Dar Shadir, 2000). Jilid III, 209

¹⁵ This hadith was authenticated by al-Hakim. Muhammad Ibn Majah, *Sunan Ibn Majah*, IV (Dar al-Kutub al-Mishriyyah, 2001), 25.

¹⁶ This hadith is valid. Narrated by Imam Bukhari in his book. Muhammad bin Ismail al-Bukhari, *Shahih Al-Bukhari* (Maktabah Salafiyyah, n.d.). Jilid I, 16

moderation theory with a case study sociological approach. Finally, the reporting stage, where all data will be systematically and thoroughly reported in accordance with established criteria and scientific principles, ensuring that the research findings are presented in a structured and in-depth manner.¹⁷

In this study, data validity is ensured through source triangulation and methodological triangulation to achieve accurate and reliable data. Source triangulation is used as an effort to compare the results from interviews with all other informants. Methodological triangulation is employed to ensure that all methods used in this research, including the information received, align with the data collected from various documentation sources and research records. This approach ensures that the research findings are robust and credible, providing a comprehensive and well-rounded understanding of the topic.¹⁸ Triangulation is conducted to verify data, reduce bias in the research, and enrich the analysis in the study.

Through the review and exploration of various references and data sources, numerous studies on religious moderation have been identified. At least, empirical studies on religious moderation can be categorized into three areas. First, research that examines the implementation of moderation in educational institutions, social organizations, and community-based organizations (*ormas*). Second, studies that focus on individuals within these institutions. Third, studies that explore the strategies and roles in the application of religious moderation.¹⁹ This study falls within the third category. Based on the data reviewed, there is no existing research that specifically addresses religious moderation among Indonesian students in Syria following the fall of the Assad regime. This research aims to fill this gap by examining the strategies and roles in the application of religious moderation among Indonesian students in Syria.

¹⁷ M Hennink, "Sample Sizes for Saturation in Qualitative Research: A Systematic Review of Empirical Tests," *Social Science and Medicine* 292 (2022), <https://doi.org/10.1016/j.socscimed.2021.114523>, 68

¹⁸ J Thompson Burdine, "Interpretive Description: A Flexible Qualitative Methodology for Medical Education Research," *Medical Education* 55, no. 3 (2021): 336–43, <https://doi.org/10.1111/medu.14380>, 54

¹⁹ I Subchi, "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022), <https://doi.org/10.3390/rel13050451>, 251

RESULT AND DISCUSSION

Social Analysis of the Contextual Interpretation of Religious Moderation Hadiths

Hadith 1:

خير الأمور أوسطها، والاعتدال في الأمور كلها محمود^{٢٠}

"The best of affairs are the most moderate, and moderation in all matters is commendable."

This hadith is understood by the informants as a rejection of extremism, not as passivity. 80% of the informants interpret *"awsatuha"* as avoiding extremism, while 20% associate it with passivity or silence. The majority of informants, 80%, emphasize that the meaning of *awsatuha* relates to the effort of avoiding excessiveness in both religious practice and social interactions. However, about 20% of them interpret moderation as a passive stance, viewing it as a position of silence or non-interference in social dynamics.

This majority interpretation aligns with the concept of *al-Tawāzun*, which frames moderation as a form of self-restraint. This attitude serves to limit expression and action so as not to provoke sectarian tensions that could endanger their survival or studies.²¹ However, a small portion of the informants still seem to misunderstand the concept of moderation, equating it with passivity. This reflects some confusion in understanding the meaning. It appears that they conflate *tawassuṭ*, the active and constructive middle path, with *tark al-munāza'ah*, which is avoiding excessive confrontation. This misunderstanding can be partly attributed to the post-conflict environment in Syria, where adopting a low-profile or non-prominent stance is often seen as a strategy for safety, even though moderation is not synonymous with apathy.

²⁰ According to al-Iraqi (the commentator of the book *Ihya'*) this hadith is *mursal* and its status is *da'if* or weak, however there are many other narrations which have almost similar wording from several *sanads* which are also *da'if*. Abdul Rahim al-Iraqi, *Al-Mugni 'an Haml al-Asfar Fi Takhrij Ma Fi al-Ihya Min al-Akhbar.*, 187

²¹ M Rahmat, "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students," *International Journal of Instruction* 15, no. 1 (2022): 347–64, <https://doi.org/10.29333/iji.2022.15120a>.

The majority of these interpretations align with the concept of *al-Tawāzun*, which frames moderation as a form of self-restraint. This attitude serves to limit expression and actions so as not to provoke sectarian tensions that could jeopardize their survival or academic pursuits. However, a small portion of the informants still seems to misunderstand the concept of moderation. They tend to equate moderation with passivity. This indicates some confusion in understanding its meaning. They appear to mix up *tawassuṭ*, which is the active and constructive middle path, with *tark al-munāzaʿah*, which is the avoidance of excessive conflict. This misunderstanding can be understood, given that Syria's government has only recently emerged from conflict, where adopting a low-profile or non-prominent stance is seen as a strategy for safety, even though moderation is not synonymous with apathy..²²

The implications for social resilience are quite significant. On one hand, the understanding of moderation as de-escalation plays a positive role in reducing the risks of harmful interactions while preserving the continuity of studies. On the other hand, if the meaning of moderation continues to be narrowly interpreted as mere passivism, this could potentially diminish the social agency of students. They may become reluctant to engage in cross-group cooperation or student activities, thus limiting the collaborative spaces that should ideally strengthen social resilience.

Hadith 2:

يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ²³

"O mankind, beware of excessiveness in religion, for those before you were destroyed due to excessiveness in religion."

The anti-*ghuluw* (anti-extremism) concept in this hadith is understood by the informants through two major streams, both valid, though with different emphases. Approximately 70% of the informants emphasize the meaning of avoiding excessiveness in the context of worship, making their orientation more ritualistic. For this

²² Mulyana, "Religious Moderation in Islamic Religious Education textbook and Implementation in Indonesia.", 56

²³ This hadith was authenticated by al-Hakim. Muhammad Ibn Majah, *Sunan Ibn Majah*, IV (Dar al-Kutub al-Mishriyyah, 2001), 25.

group, moderation is interpreted as an effort to maintain balance in the daily practice of religious rituals, such as choosing forms of worship that are proportional and safe to perform in public spaces. In doing so, they aim to adapt to the pluralistic social environment without causing conflict.

Meanwhile, the remaining 30% of informants emphasize the importance of maintaining the integrity of religious teachings. They interpret anti-ghuluw not just as avoiding excessiveness in rituals but also as avoiding any addition or reduction to the core teachings of the religion. This orientation focuses more on boundary maintenance, specifically the strict preservation of the boundaries between what is halal (permissible) and haram (forbidden) and what is *ma'rūf* (known and accepted) and *munkar* (reprehensible).²⁴ As a result, the behavior that emerges tends to be one of heightened caution, particularly when consuming information or teachings from a social environment inhabited by various sects and religious organizations.

Both of these interpretations essentially strengthen the pillar of *al-Tawāzun*, or balance, in religious life. The ritual orientation helps build practical and realistic adaptive strategies, while the focus on maintaining the integrity of religious teachings not only supports *al-Tawāzun* but also reinforces the pillar of *al-Tasāmuh* (tolerance). Through the awareness of maintaining the boundaries of teachings, the informants learn to control themselves when encountering differing practices, thus fostering tolerant attitudes without necessarily assimilating or absorbing all the differences around them.

Hadith 3:

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا^{٢٥}

"Indeed, religion is easy, and no one makes it difficult except that they will be overwhelmed (feel burdened). Therefore, speak honestly, approach people, and give glad tidings."

The findings of the research show that the majority of respondents (90%) interpret the Prophet Muhammad's saying "*inna*

²⁴ S I Lubis, "How Religious Tolerance Can Emerge among Religious People: An Investigation on the Roles of Intellectual Humility, Cognitive Flexibility, and Trait Aggressiveness," *Asian Journal of Social Psychology* 25, no. 2 (2022): 276–87, <https://doi.org/10.1111/ajsp.12493>, 69

²⁵ This hadith is authentically narrated from Imam al-Bukhari. Muhammad bin Ismail al-Bukhari, *Shahih al-Bukhari*, Kairo: Maktabah Salafiyyah, 1400 H, jilid 1, 39

al-dīn yusr" as an indication of the ease in practicing religion, both in its ritual and social dimensions. This understanding aligns with the principle of Shariah, which emphasizes flexibility and the provision of *rukḥṣah* (dispensations) in situations of emergency or limitation, such as limited access, security, or mobility, which are commonly experienced in conflict-ridden societies.²⁶ Therefore, this dominant interpretation not only serves as a theological foundation but also as an adaptive mechanism that strengthens the continuity of religious practices as well as social resilience.

However, a small portion of respondents (10%) interprets this hadith as a suggestion that religion is meant only for the weak. This interpretation carries potential issues, as it may lead to *learned helplessness*, a psychological state in which individuals feel powerless in facing life's challenges. In reality, the *yusr* mentioned in the hadith is not a call for inferiority but a manifestation of divine mercy and the wisdom of Shariah, designed to preserve the five essential goals of Shariah (*ḍarūriyyāt al-khams*).²⁷ Therefore, it is crucial to clarify that the meaning of *yusr* should be understood within the framework of universal welfare, rather than as a legitimization of weakness.

The implications for resilience are highly significant. A correct understanding of *yusr* will give rise to a religiously-based problem-solving strategy, which is the ability to face difficulties in a flexible, creative, and low-risk manner. This mechanism plays a crucial role in supporting both academic and social resilience, particularly within student communities experiencing high levels of pressure. In other words, *yusr* transforms from merely a theological concept into a psychosocial asset that integrates spiritual, intellectual, and social dimensions in building collective resilience.

The research findings indicate that all respondents (100%) believe the principle of religious moderation has a very high relevance in maintaining harmony between groups. This shows that moderation is seen not just as a normative discourse but as a practical instrument that functions as an ethical guideline for social interactions in daily life.

²⁶ N.L.N.N. Najiyah, "Between Prohibition and Permissibility of Islamic Art: An Application of Ma'na-Cum-Maghza Approach on Hadiths of Music, Painting and Dance," *Jurnal Studi Ilmu Ilmu Al Qur'an Dan Hadis* 23, no. 2 (2022): 237–60, <https://doi.org/10.14421/qh.v23i2.3641>, 78

²⁷ Helmy, "The Understanding of Islamic Moderation (Wasatiyyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens.", 62

Moderation encourages individuals to choose neutral language in communication, respect the etiquette of differing religious sects, and avoid using symbols, attire, or rhetoric that could be politicized and lead to social tensions. Thus, religious moderation becomes an effective cultural barrier in preventing the escalation of identity-based conflicts.²⁸

In the context of the learning environment, moderation has proven to create a collaborative atmosphere across networks, whether in the classroom, dormitories, or study circles. Moderately built interactions foster trust and expand social capital, which includes informational, logistical, and emotional support. This social capital is crucial, as it serves as a collective resource that can be mobilized when individuals or groups face limitations in educational services, mobility, or security.²⁹

The effect of social harmony built through moderation directly correlates with the strengthening of resilience. When intergroup relations are maintained harmoniously, access to social support becomes more widespread, enabling individuals to feel stronger and better equipped to face various stressors, including limited facilities and fluctuating security conditions. Therefore, religious moderation not only maintains the stability of social relations but also plays a strategic role in supporting the psychosocial resilience of students in the midst of a crisis.

The research findings reveal a layered pattern of reference in the interpretation of hadith and religious practices. Seventy percent of the respondents stated that they refer to a combination of local religious scholars' authority, classical religious texts (*turāth*), and the influence of their everyday environment. Meanwhile, 20% of the respondents predominantly rely on local scholars as their primary reference, and 10% continue to place classical texts (*turāth*) as the central authority.

The emerging pattern can be described as a form of "glocalized" scholarship, where local authority is present through fatwas, sermons, and contextual religious practices, while legitimacy is still rooted in classical heritage (*turāth*). The social environment, with all the daily experiences faced by students, functions as a contextual laboratory

²⁸ Mukhibat, "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia.", 72

²⁹ Helmy, "The Understanding of Islamic Moderation (Wasatiyyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens.", 83

where the relevance of hadith values is tested. In this way, religion does not remain confined to text but lives and adapts to reality without losing its traditional foundation.³⁰

This tripartite composition holds significant importance for the strengthening of religious moderation. Reliance on local scholars prevents the emergence of rigid textualist attitudes, as interpretations are directed toward the actual needs of the community. On the other hand, the connection to *turāth* ensures that interpretations do not fall into contextualism that is detached from the methodological principles of Islam. The influence of the environment as a space for praxis enriches the process of internalizing values, thereby achieving a balance between traditional authority and contemporary demands..³¹

Thus, this "glocal" reference pattern can be viewed as an epistemological mechanism that reinforces moderation: maintaining continuity with tradition, adapting to local realities, and protecting the community from extremism, both in the form of rigid scripturalism and the loose contextual liberalism that deviates from established principles.

³⁰ Mukhibat, "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia.", 65

³¹ Helmy, "The Understanding of Islamic Moderation (Wasatīyyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens.", 321

Mapping Hadith → Moderation Pillars → Resilience Behavior

<i>Hadith</i>	Qarḍāwī Pillar	Emerging Resilience Behavior
<i>Khairul umūri awsatuha</i>	<i>Tawāzun</i>	Self-regulation, choosing safe & proportional religious expressions, de-escalation during conflicts.
<i>Iyyākum wal-ghuluw</i>	<i>Tawāzun</i> → <i>Tasāmuh</i>	Anti-extremism; respecting differences in practice; boundary maintenance without confrontation.
<i>Inna ad-dīna yusr</i>	<i>Syumūliyah</i> (ease across domains)	Flexibility in worship & social engagement, creative problem-solving, prioritizing safety and continuity of studies.

Table 1: (Conceptual Model of Hadith, Moderation Pillars and Resilience Behavior)

The contextual interpretation of religious moderation hadiths by Syrian students can be summarized as follows:

First, safety and functionality orientation: The interpretation tends to emphasize conflict prevention and the continuation of studies over the risks associated with internalization in a conflict environment.

Second, moderation as public ethics: It is not just personal worship, but also proper conduct in public spaces, including language, symbols, and gestures that do not provoke.

Third, flexibility framed by norms: *Yusr* is practiced without exceeding limits (anti-ghuluw), ensuring that ease does not turn into permissiveness.

Fourth, hybrid sources of authority: The combination of local scholars and *turāth* strengthens both legitimacy and contextual relevance, narrowing the gap between text and reality.

Fifth, interpretive challenges: Two blind spots: (a) the tendency to equate moderation with passivism; (b) interpreting *yusr* as inferiority. Both require remedial hadith literacy.

The interpretation of religious moderation hadiths among Indonesian students in Syria is highly contextual to the high-risk

environment: moderation is understood as active anti-extremism, *yusr* as adaptive flexibility, and *anti-ghuluw* as a safeguard for religious practices. The combination of references to local scholars, *turāth*, and field experiences produces a "glocal" model of moderation that effectively builds social resilience, maintaining intergroup harmony while also ensuring the continuation of studies. Two areas that require strengthening are the deconstruction of passivism and the clarification of the meaning of *yusr*, so that moderation remains proactive, principled, and empowering.

No	Hadith Theme & Concept	Students' Interpretation Pattern	Respondent Distribution	Moderation Pillar Reinforced
1	" <i>Khairul Umūri Ausathuha</i> " (Moderation)	-80%: Moderation = avoiding extremism (active, constructive) - 20%: Moderation = passive/silence (apathy)	8 vs 2	<i>Tawāzun</i> (self-regulation)
2	" <i>Iyyākum wal Ghuluw</i> " (Anti-extremism)	- 70%: Avoiding excess in worship (ritual-oriented, practical) - 30%: Maintaining the integrity of teachings (boundary maintenance)	7 vs 3	<i>Tawāzun & Tasāmuh</i>

3	<i>"Inna ad-Dīna Yusr"</i> (Ease in Religion)	- 90%: <i>Yusr</i> = ease & flexibility (dispensation, public welfare) - 10%: <i>Yusr</i> = religion is only for the weak (learned helplessness)	9 vs 1	<i>Tasāmuh</i> (social-religious flexibility)
4	Moderation as Social Relevance	-100%: Moderation is highly relevant to maintaining harmony & social ethics (language, symbols, social interactions)	10 dari 10	<i>Tawāzun & Tasāmuh</i>
5	Reference Pattern (Epistemology "Glocal")	-70%: Combination of local scholars + <i>turāth</i> + environment - 20%: Local scholars dominant - 10%: <i>Turāth</i> dominant	7 vs 2 vs 1	<i>Syumuliyyah</i> (inclusive integration)

Table 2: (Systematic Table of Research Findings on the Interpretation of Religious Moderation Hadiths)

- The majority (70-100%) of respondents lean towards an active, contextual, and adaptive interpretation of moderation.
- A small portion (10-30%) still adheres to interpretations of passivism or learned helplessness.

- The three pillars of moderation (*Tawāzun, Tasāmuh, Syumuliyyah*) appear in different forms, but all contribute to the social resilience of students in Syria.

The Implementation of Religious Moderation Hadiths as Social Resilience Post -Assad Regime

The research findings indicate that the hadith "*Khoir al-Umūr Awsatuha*" (The best of affairs are the most moderate) is practiced by students in diverse ways. Three informants stated that they prefer to avoid political issues, two informants chose to act as mediators in social conflicts, while five others emphasized that staying out of social problems is also a valid choice, even considering all these approaches as acceptable. This pattern reveals a resilience strategy based on *tawāzun* or balance. The students attempt to ensure their personal safety by not directly engaging in conflicts, yet simultaneously assert that both neutrality and mediation are justifiable positions. This phenomenon demonstrates a form of adaptive neutrality, where the goal is to manage social involvement in a way that does not escalate the conflict. Therefore, the hadith about moderation is truly understood as a practical guide for maintaining balance amid the socio-political pressures of the post-conflict period.

The hadith on the prohibition of extremism (*ghuluw fi al-dīn*) is also understood in varying ways. Five students stated that they prefer to maintain distance without criticizing extremist groups, two students expressed their active rejection and opposition to extremism, one informant emphasized that he protects individuals vulnerable to radicalization, another student mentioned that he prefers to avoid the issue without voicing an opinion, while one other informant considered all these responses to be valid. From this finding, two major patterns emerge: a passive protective stance, which involves maintaining distance and avoidance, and an active protective stance, which involves confronting extremist groups and safeguarding vulnerable individuals.

The majority of students prefer the passive pattern, which can be understood as a form of *tasāmuḥ* (tolerance) adapted to the situation, representing a practical tolerance to avoid open conflict with radical groups without endorsing extremism.³² On the other hand, a small minority of students exhibit a pattern of *syumuliyyah*, which involves inclusive engagement by protecting community members from the threat of radicalization. From this, it can be concluded that the hadith on the prohibition of extremism is practiced by students as a strategy to maintain social stability through two approaches: a defensive approach in the form of avoidance, and a limited intervention approach through resistance and protection. Both of these approaches essentially serve to strengthen social resilience without exacerbating conflict.

Meanwhile, the hadith about ease and tolerance (*yusr wa samāḥah*) is understood by students as an applicable social principle. Seven informants believed that a tolerant attitude helps them avoid secondary conflicts, while three others argued that the effectiveness of tolerance depends on the conditions of the involved groups, such as ideological or social background differences. The majority of students view *tasāmuḥ* as an essential instrument to strengthen social resilience, as a tolerant attitude prevents the emergence of new conflicts during the post-conflict recovery phase. A small portion of students emphasized that tolerance cannot always be applied absolutely but must be adjusted according to the social reality they face. Therefore, this hadith is interpreted as a preventive mechanism for maintaining social solidarity. In this context, the value of *tasāmuḥ* is no longer understood merely as an ideal norm, but as a tangible and practical social strategy.

The experience of living in post-conflict Syria has strengthened students' awareness of the urgency of religious moderation. Eight informants assessed that religious moderation is crucial because it can prevent secondary conflicts, while two other informants stated that its urgency depends on the groups involved. Phenomenological analysis reveals that direct experience in a conflict situation leads to a new awareness: that religious moderation is a practical necessity, not just an ideal. Students realize that extreme or intolerant attitudes will only prolong the conflict, whereas moderation creates space for the

³² Lubis, "How Religious Tolerance Can Emerge among Religious People: An Investigation on the Roles of Intellectual Humility, Cognitive Flexibility, and Trait Aggressiveness.", 257

development of social solidarity. This collective awareness underscores that religious moderation, rooted in the principles of *tawāzun* and *tasāmuh*, is a key pillar in building social resilience among students in Syria.³³

The personal contributions of students in grounding the teachings of religious moderation also show a variety of strategies. Nine informants mentioned that they prefer to maintain personal attitudes without speaking much, while one other informant is actively engaged in cross-group dialogue. This finding indicates that the dominant pattern among students is a form of personal resilience, where they display moderate attitudes and behaviors in daily life without needing to engage in public spaces. However, the presence of one informant who is active in cross-group dialogue represents a form of community-based resilience, where students play a direct role as facilitators of dialogue. Thus, students' contributions to grounding the teachings of religious moderation span a wide spectrum, from the internal to the external level, both rooted in the principles of *tawāzun* and *tasāmuh*.

Overall, the field data collected shows that students in Syria internalize the three pillars of religious moderation in diverse and contextual forms. The value of *tawāzun* appears in their moderate stance and efforts to maintain balance amid socio-political conflict. The value of *tasāmuh* is evident in the tolerant attitudes that form the foundation of social interaction, whether in the form of avoidance or acceptance of differences. Meanwhile, the value of *syumūliyyah* (inclusiveness) is reflected in the active involvement of some students in protecting vulnerable individuals and building cross-group dialogue. Thus, the teachings of religious moderation are not only understood as normative doctrine but are translated into tangible social resilience strategies, enabling Indonesian students in Syria to survive, adapt, and maintain solidarity in a post-conflict environment.

³³ M.H.D.B.A. Alhaffar, "Public Health Consequences after Ten Years of the Syrian Crisis: A Literature Review," *Globalization and Health* 17, no. 1 (2021), <https://doi.org/10.1186/s12992-021-00762-9>, 54

A brief quantitative table based on the research findings:

No	Hadith Theme	Practice Pattern	Number of Informants	Percentage
1	<i>Khoir al-Umūr Ausaṭuhā</i> (Moderation)	Avoiding political issues	3	30%
		Acting as a mediator in social conflicts	2	20%
		Remaining neutral	5	50%
2	<i>Al-Nahy ‘an Ghuluw</i> (Anti-extremism)	Keeping distance without criticism	5	50%
		Protecting vulnerable individuals	2	20%
		Avoiding without giving opinions	1	10%
		Considering all attitudes to be correct	1	10%
		Assuming all attitudes are correct	1	10%
3	<i>Yusr wa Samāhah</i> (Ease & Tolerance)	Tolerance to avoid conflicts	7	70%
		Tolerance depending on the situation	3	30%
4	Religious Moderation (Urgency)	Very important to prevent secondary conflicts	8	80%
		Important depending on the group	2	20%

5	Personal Contributions of Students	Personal moderation (personal attitude)	9	90%
		Community moderation (cross-group dialogue)	1	10%

Table 3: (*Conceptual Model of Hadith Theme and Practice Pattern in number*)

In the post-conflict context, students practice the teachings of moderation primarily as self-protection and de-escalation (defensive resilience). The value of *tawāzun* is embodied in maintaining distance from polarization; *tasāmuh* serves as a strategy to prevent secondary conflicts; and *shumūliyyah* appears at the micro level (self-ethics, protection of vulnerable individuals) with limited cross-group involvement. To encourage more proactive social resilience, clarification of the meaning of “moderation,” mediation training, safe dialogue protocols, and formal protection schemes for vulnerable individuals are all needed, while remaining rooted in the values of the teachings of religious moderation.

The implementation of religious moderation hadiths among students in Syria, following the fall of the Assad regime, resulted in a pattern of social resilience based on moderation: Adaptive neutrality (avoiding direct conflict while maintaining a moderate stance), Social protection (keeping distance from radicalism while protecting vulnerable individuals), Preventive tolerance (avoiding secondary conflict through mutual acceptance), Collective solidarity (raising awareness that moderation is a shared living need), and a spectrum of personal and community contributions (from maintaining personal attitudes to cross-group dialogue).³⁴

Thus, the teachings of religious moderation are not merely normative doctrines but serve as practical social and psychological strategies for coping with post-conflict situations filled with tension.

³⁴ S Swed, “Knowledge, Attitude, and Practice of Artificial Intelligence among Doctors and Medical Students in Syria: A Cross-Sectional Online Survey,” *Frontiers in Artificial Intelligence* 5 (2022), <https://doi.org/10.3389/frai.2022.1011524>, 57

A summary table of the three pillars of moderation (*tawāzun – tasāmuh – syumuliyyah*) based on the resilience practices of students in Syria:

Moderation Pillar	Manifestation of Practice	Number of Informants	Percentage
<i>Tawāzun (Balance)</i>	- Avoiding political issues (3) - Acting as a mediator in conflicts (2) - Remaining neutral/ not interfering (5)	10	100% (all informants involved in tawāzun practices)
<i>Tasāmuh (Tolerance)</i>	- Tolerance to avoid conflicts (7) - Conditional tolerance depending on the situation (3) - Keeping distance without criticizing extremist groups (5) - Avoiding without giving opinions (1)	16*	—
<i>Syumuliyyah (Inclusive Engagement)</i>	- Protecting vulnerable individuals (1) - Actively rejecting extremism (2) - Actively engaging in cross-group dialogue (1)	4	—

Table 4 : (*Conceptual Model of Moderation Pillar and Manifestation of Practice in number*)

Note: The total number of informants for tasāmuh and syumuliyyah practices exceeds the number of informants for each pillar due to multiple responses from some individuals regarding different manifestations of each pillar.

Social Resilience Strategies: Internalization of Religious Moderation in Syria

The majority of informants (four students) mentioned that cultural da'wah (preaching) is the most effective strategy for instilling the value of the hadith "*Khairul umūri ausathuhā*" (the best of affairs are those in moderation). Three other students emphasized the importance of education and open discussion, while three others combined both approaches.

From a phenomenological perspective, this shows that students in Syria interpret the principle of *tawāzun* (balance) not only as a personal attitude but also as a social strategy through *da'wah* media that align with the local culture. Cultural da'wah is seen as capable of reducing potential conflict because it uses a socially accepted language, while open discussions provide space for intellectual participation and freedom of thought. The combination of these two methods emphasizes that balance can be achieved through harmony between tradition and rationality.

Eight students highlighted the importance of filtering religious information from the media and groups. This reflects critical awareness of the flow of information, which may be susceptible to extremist narratives. One student added the reflection that the principle of non-exclusivity should be instilled, namely avoiding claims of singular truth, as such attitudes often lead to blind fanaticism. Meanwhile, one other student emphasized the importance of following the mindset of *masyayikh* (scholars) as a moral authority.

From the perspective of religious moderation theory, this attitude reflects the pillars of *tasāmuh* (tolerance) and *syumuliyyah* (inclusivity). Filtering information is part of a resilience strategy to limit the infiltration of radicalism, while respecting the authority of scholars shows an inclusive orientation rooted in Islamic scholarly traditions.³⁵ The awareness that not all differences are automatically wrong demonstrates the students' ability to think moderately, which is crucial for building social resilience.

³⁵ G Anggadwita, "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behaviour and Research* 27, no. 6 (2021): 1580–604, <https://doi.org/10.1108/IJEBr-11-2020-0797>, 78

The majority of students (eight informants) emphasized that *tasāmuh* is the primary foundation for socializing in Syria. Two other informants mentioned that this attitude is contextual and depends on the situation.

Phenomenological analysis reveals that tolerance is understood adaptively: on one hand, it is internalized as a normative principle, while on the other hand, it must be realistic in certain conditions that may limit the expression of *tasāmuh*. This aligns with the value of *tawāzun*, which aims to maintain balance between the idealistic aspects of the hadith and the socio-political realities in Syria.³⁶

Thus, *tasāmuh* does not only function as a moral value but also as a practical strategy for maintaining social relationships, allowing students to remain safe and accepted in a pluralistic and post-conflict community.

Student Community Approach to Strengthening Moderation

Based on six informants, students chose to form cross-ideological discussion forums as a collective strategy, while three students preferred to maintain relationships only with those who share similar views. One student mentioned a combination of both approaches.

These findings indicate two patterns in building social resilience: inclusive and exclusive. The inclusive pattern emphasizes *syumuliyyah*, where cross-group forums function as a platform for dialogue that fosters solidarity. On the other hand, the exclusive pattern shows a defensive strategy to minimize potential friction with other groups. From a phenomenological perspective, the exclusive attitude is understood as a self-protection mechanism, rather than outright rejection of differences. Therefore, the student community's strategy lies within a spectrum between identity protection and the creation of dialogue spaces.

All students agreed that the hadith plays a very important role, both as a spiritual guide and as a social foundation. In the post-conflict situation, the hadith is understood not merely as a normative text but as a source of legitimacy for building social resilience. The values of the hadith that emphasize balance, the prohibition of *ghuluw* (extremism), and the principle of *tasāmuh* provide a moral and

³⁶ S Jamilah, "Moderate Islamic Education to Enhance Nationalism among Indonesian Islamic Student Organizations in the Era of Society 5.0," *Journal of Social Studies Education Research* 12, no. 3 (2021): 79–100.

practical framework for students in managing social relationships. This is in line with the objectives of the theory of religious moderation, which is focused on building a peaceful, inclusive, and resilient society.³⁷

Social Resilience Strategies of Indonesian Students in Syria in Strengthening the Internalization of Religious Moderation

The social resilience strategies of Indonesian students in Syria in solidifying the internalization of religious moderation are realized through: Cultural and discursive approaches in instilling the value of balance (*tawāzun*); filtering information and respecting the authority of scholars, which strengthens tolerance (*tasāmuḥ*) and inclusivity (*syumuliyyah*); *tasāmuḥ* as the dominant social strategy, although its application is adaptive according to the situation; cross-group discussion forums as an inclusive approach to building solidarity, alongside exclusive strategies as self-protection; and hadith as the main guide, providing both spiritual and social legitimacy in building post-conflict student resilience.

Thus, the internalization of religious moderation based on hadith has proven to be a relevant and contextual social resilience strategy in Syria and can serve as an adaptive model for student communities in other conflict or post-conflict regions.

³⁷ Helmy, "The Understanding of Islamic Moderation (Wasatiyyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens.", 68

No	Focus of Strategy & Hadith Theme	Student Strategy Pattern	Respondent Distribution	Related Moderation Pillar	Phenomenological Analysis Notes
1	Instilling the Value of " <i>Khairul umūri ausathuhā</i> "	- 4: Cultural da'wah - 3: Education & open discussion - 3: Combination of both	4 vs 3 vs 3	<i>Tawāzun</i>	Balance is understood not only as a personal attitude but also as a social strategy through the harmony of tradition and rationality.
2	Avoiding <i>Ghuluw</i> (Extremism)	- 8: Filtering religious information - 1: Instilling non-exclusivity - 1: Following the scholars' mindset	8 vs 1 vs 1	Tasāmuh & Syumuliyyah	Demonstrates a tolerant and inclusive attitude; filtering information = resilience strategy to counter radicalism infiltration.
3	<i>Tasāmuh</i> as a Social Strategy	- 8: Tasāmuh as the foundation of social interaction - 2: Contextual tasāmuh	8 vs 2	<i>Tasāmuh & Tawāzun</i>	Tolerance is understood adaptively: a normative principle while being realistic in facing Syria's socio-political conditions.
4	Student Community Approach	- 6: Cross-ideological discussion forums (inclusive) - 3: Relationships limited to those who share similar views (exclusive)	6 vs 3 vs 1	<i>Syumuliyyah</i>	A spectrum of strategies: inclusive → solidarity; exclusive → identity protection. Exclusive is understood as a self-protection mechanism.

		- 1: Combination of both			
5	The Role of Hadith in Student Social Strategy	- 10: Hadith as spiritual & social guidance	10 dari 10	<i>Tawāzun, Tasāmuh, Syumuliyyah</i>	The hadith is understood not merely as a normative text but as moral-practical legitimacy in building social resilience.

Table 5: *(Systematic Table of the Moderation Hadith Meaning Strategy of Indonesian Students in Syria)*

Thus, the internalization of religious moderation based on hadith has proven to be a relevant and contextual social resilience strategy in Syria, and can serve as an adaptive model for student communities in other conflict or post-conflict regions.

CONCLUSION

The research findings indicate that students are able to actualize the teachings of religious moderation using the methods proposed by Yūsuf al-Qaraḏāwī. From the perspective of *tawāzun* (balance), students are able to maintain religious values by avoiding conflicts and focusing on scientific and religious studies. In terms of *tasāmuḥ* (tolerance), students display a more tolerant attitude toward differences. Meanwhile, in terms of *syumuliyyah* (inclusivity), students are active in socializing and engaging with all parties without getting involved in the pro-contra currents regarding the government. Social resilience efforts are implemented through the study of moderation hadiths that prioritize peace among Muslims. This enables Indonesian students to remain unaffected by demonstrations and the public's resistance against the government.

It is recommended that students in Syria continue to be exemplary role models for other international students when facing a chaotic government. Regardless, they are guests who must always respect their host, even if the host is in conflict. In fact, they should act as mediators or promote reconciliation, if possible, or remain silent to avoid being accused of favoring one side.

For future research, religious moderation is a foundation for the development of Islam. It is deeply rooted in the teachings of the Qur'an and Hadith. Therefore, this study should be conducted in countries experiencing conflict to prevent the recurrence of civil wars.

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