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From Andalusia to Modern Europe: Tracing of Islamic Cultural Heritage and Its Educational Influence on Religious Moderation in Indonesia

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Abstrak

Artikel ini mengeksplorasi warisan budaya Islam di Andalusia serta perannya dalam pendidikan moderasi beragama di Indonesia. Penelitian kualitatif ini menggunakan pendekatan historis dan analisis implementatif melalui telaah teks, sejarah, dan tema-tema terkait, dengan menelusuri peran historis Andalusia sebagai pusat pertukaran intelektual antaragama. Hasil penelitian ini mengungkapkan bahwa: 1) warisan budaya Islam di Andalusia menjadi pusat aktivitas intelektual yang memadukan berbagai tradisi keilmuan interdisipliner dan nilai toleransi multikultural dari Islam, Kristen, dan Yahudi, yang berdampak signifikan dan berkelanjutan di Eropa modern; 2) konsep *convivencia* yang dipraktikkan di Andalusia menggambarkan umat Islam, Kristen, dan Yahudi hidup bersama dalam suasana saling menghormati dan berkolaborasi, sehingga melahirkan peradaban yang kaya dalam berbagai tradisi; dan 3) Warisan budaya Islam di Andalusia tidak hanya berkontribusi pada kemajuan intelektual di Eropa, tetapi juga memberikan wawasan berharga bagi Indonesia dalam membangun sistem pendidikan yang inklusif dan toleran sejalan dengan konsep moderasi beragama. Implikasi dari penelitian ini adalah bahwa warisan intelektual yang berkembang di Andalusia berkontribusi pada penguatan tradisi ilmiah serta mendorong penghormatan terhadap keragaman dan dialog antarbudaya dalam masyarakat multikultural.

Kata Kunci: Andalusia, Convivencia, Moderasi Beragama, Warisan Budaya.



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Abstract

This article explores the cultural heritage of Islam in Andalusia and its role in religious moderation education in Indonesia. This qualitative research uses a historical approach and implementative analysis through the study of texts, history and related themes, by exploring the historical role of Andalusia as a center for inter-religious intellectual exchange. The results of this research reveal that: 1) the Islamic cultural heritage in Andalusia is a center of intellectual activity that combines various interdisciplinary scientific traditions and multicultural values of tolerance from Islam, Christianity and Judaism, which has a significant and sustainable impact in modern Europe; 2) the concept of convivencia practiced in Andalusia depicts Muslims, Christians and Jews living together in an atmosphere of mutual respect and collaboration, thus giving birth to a civilization rich in various traditions; and 3) the Islamic cultural heritage in Andalusia not only contributes to intellectual progress in Europe, but also provides valuable insights for Indonesia in building an inclusive and tolerant education system to strengthening Religious Moderation. This research implies that the developing intellectual heritage in Andalusia contributes to the strengthening of scientific traditions and encourages respect for diversity and intercultural dialogue in a multicultural society.

Keywords: *Andalusia, Convivencia, Cultural Heritage, Religious Moderation.*

INTRODUCTION

The legacy of Islamic culture in Europe has a rich and complex history, beginning with the golden age of Islamic civilization in Andalusia between the 8th and 15th centuries. During this period, Andalusia emerged as an intellectual hub, fostering significant advancements in various fields, including philosophy, science, art, and education (Ali Ibraheem Al- Bashayreh, 2023). The Islamic culture that flourished in Andalusia provides a clear example of how Islam can foster harmony within a diverse society. In this context, the term "Islamic culture" encompasses all aspects of culture and civilization that are generally and historically associated with Muslims worldwide (Kariem, 2024).

Islamic culture in Andalusia also had close interactions with Jewish and Christian communities, particularly through the House of Wisdom. Muslim scholars translated Greek philosophical texts into Arabic, wrote commentaries and explanations, and contributed their own ideas, fostering a rich intellectual exchange among the three faiths. The similarity of thought and ideas of Islam and Judaism with Christianity gave way to meaningful translations and commentaries from such great thinkers as Thomas Aquinas. He wrote *Summa Theologica*. It contains ideas

from Greek and Arab/Muslim thinkers. Whether Greek, Muslim, Jewish, or Christian. They offered solutions, which opened the way to scientific thought. They made it acceptable to investigate the natural world, draw conclusions about it, and attempt to discover the laws of nature (Foundation, 2024).

Under Muslim rule, Andalusian society experienced a level of religious freedom that was unique for its time, allowing each community to practice its traditions and beliefs without interference (Anggraeni & Irfanullah, 2016). Points out that in the 19th century, under colonial rule over Muslim territories, al-Andalus was greatly idealized and romanticized as the example of a successful, sovereign Muslim state and embodied the cosmopolitan nature of past Muslim empires, which were also in touch with the classical knowledge of ancient Greece (Hobsbawm, 1992).

In the 21st century, Islamic culture in Europe is undergoing significant changes along with modernization, globalization, and massive migration. The increasing Muslim population in European countries enriches cultural diversity, creating opportunities for interreligious and intercultural dialog. However, the presence of these Muslim communities also presents social challenges, especially regarding integration and identity (Husain, 2017). But in today's troubled, globalized world, al-Andalus has assumed a different significance, not in terms of military might or political power, but of "the co-mingling of religious cultures (Christian, Jewish, Islamic and Olympian) and all that was lost when the religions pulled violently apart from one another" (K. Shamsie, 2005)

Muslims in Europe face the challenge of conforming to the norms and values of European society while striving to preserve their cultural and religious identity. This difficulty is further compounded by stereotypes and prejudices that often result in discrimination and growing Islamophobic sentiments (Bazian & Awaad, 2021). In addition, debates over immigration policy, religious freedom, and freedom of expression in Europe also complicate efforts to create a harmonious life between Muslims and other European communities.

Islamic culture in Europe, which flourished since the Andalusian era, provides valuable lessons on the contribution to science and the importance of fostering interfaith harmony. This allowed for an exchange of ideas and knowledge that resulted in rapid advances in various fields, such as mathematics, medicine,

philosophy, astronomy, and art (Irfanullah, 2017). Historians such as Maria Rosa Menocal highlight how cultural fusion and interfaith collaboration in Andalusia became a solid foundation for the development of science and humanities in Europe (Menocal, 2009).

Centers of learning in Andalusia, such as the University of Cordoba, attracted scholars from different religions and backgrounds, creating an inclusive space for research and innovation. The success of this inclusive model proves that Islamic culture has great potential in facilitating the advancement of knowledge while maintaining social harmony. As scholarly works from Andalusia were translated into Latin and spread across Europe, this knowledge played an important role in sparking the birth of the Renaissance, which then cemented intellectual development in Europe for centuries (Lunde, 2024).

Various studies, such as those conducted by Bloom & Blair (Bloom & Blair, 2002) show that the influence of Islamic civilization in Europe did not completely end after the fall of Andalusia. In the modern context, this legacy is still present, both in architectural aspects, philosophy, and intellectual traditions, which contribute to enriching European cultural identity. Studies by Cesari (Cesari, 2004) and Meer and Modood (Meer & Modood, 2013) observe that the presence of Muslim communities in modern Europe, developed through migration and globalization, has led to new discussions on identity and integration. However, the challenges of building tolerance amidst socio-political changes and rising Islamophobic sentiments often become obstacles to creating intercultural harmony. Therefore, this study aims to explore how the lessons of the Andalusian era are relevant in the modern context, showing that inclusivity and collaboration across cultures and religions not only enriches knowledge, but also fosters a more tolerant and progressive society.

This study examines the legacy of Islamic cultural heritage in Europe and explores how this influence can be integrated into education in Indonesia to strengthen the concept of religious moderation. While there are several studies on religious moderation in education in Indonesia, few specifically connect the development of religious moderation with the iThe theoretical framework in this study serves as a conceptual foundation that explains how the Islamic cultural heritage of Andalusia influenced the development of education in modern Europe

and how this influence indirectly shaped the pattern of religious education and the values of religious moderation in Indonesia. Systematically organized, this framework combines theories from the disciplines of history, education, sociology, and theology that are integrated with each other.

First, Margaret Mead's Cultural Transmission Theory provides an understanding that culture is passed down through a process of education, imitation and socialization in a social context (Langness 1975). The intellectual heritage of Andalusia, which is rich in science, philosophy, and interfaith tolerance, has been transmitted to Europe through the process of translating Arabic texts into Latin carried out in intellectual centers such as Toledo and Cordoba. This transmission then influenced the renaissance and enlightenment movements in Europe, which became the basis for the development of modern education.

Second, Immanuel Wallerstein's World System Theory is used to explain that the spread of ideas and educational systems is not only local but follows a global movement pattern from the center (core) to the periphery (Chirot 2001). In this context, Andalusia as a scientific center in the past influenced European intellectual centers, which then through the process of colonialism and globalization influenced the Islamic education system in Indonesia. The development of madrasahs, Islamic universities, and models of scientific integration can be traced to the roots of the intellectual exchange process that has been going on for centuries.

Third, the Theory of Religious Moderation (*Wasathiyah Islam*) developed by contemporary thinkers such as Azyumardi Azra (Azra 2012, 2015), explains that Islam teaches the principles of balance, justice and tolerance as the basis for social and religious life. *Wasathiyah* is an important concept in Islamic education in Indonesia that aims to prevent extremism and promote peaceful values. This concept has strong historical roots, including in the Andalusian Islamic intellectual tradition that encourages interfaith dialog and peaceful coexistence.

Islamic Cultural Heritage is defined as the accumulation of intellectual, architectural, and philosophical creations of Islamic civilization, especially from the Andalusian era (Irfanullah 2017). Indicators include classical manuscripts, educational institutions (madrasahs and universities), as well as translation movements and interfaith dialog. Religious Moderation is defined as a religious

approach that avoids extremes and emphasizes the principles of tolerance, inclusiveness and justice, with indicators such as curriculum content, learning practices and students' religious attitudes (Anggraeni et al. 2023; Saifudin 2019). Meanwhile, Educational Influence refers to the extent to which past educational patterns and values shape the current education system, especially those that emphasize the integration of science, morals and culture influence of Islamic cultural heritage in Europe, particularly Andalusia.

This research introduces theoretical framework that combines historical and educational perspectives. Through this approach, the study aims to make a significant contribution to understanding the relevance of Islamic cultural history in Europe for religious moderation in Indonesia, while also enriching the literature on moderation education with a broader cross-cultural perspective.

METHOD

This research is an exploratory qualitative study (Topolski, 1976) that aims to understand the influence of Islamic culture in Europe from a historical perspective, as well as to apply the findings in the context of education in Indonesia, especially related to religious moderation. This research approach uses two main methods (Topolski, 1976), namely historical analysis to trace the evolution of Islamic culture in Europe from Andalusia to the modern period, and implemented analysis to identify the implications of this culture for building an inclusive and harmonious life.

Data collection was carried out with documentation studies from primary sources, including classical Islamic texts and historical documents dating back to the Andalusian period, which was reinforced with secondary sources, including modern literature discussing the influence of Islamic civilization in Europe. Observation studies were conducted by direct observation related to the Islamic cultural context of educational development in Europe.

The data analysis of this research was carried out using an implemented analysis approach to identify the potential application of Islamic cultural values in Europe, in this case Andalusia, which can be applied in the concept of religious moderation to the context of education in Indonesia. The steps in this method include (Krippendorff, 2019): 1) Content Analysis of relevant historical sources will be

processed and analyzed using content analysis techniques, 2) Historical analysis of the data is analyzed chronologically to identify patterns and changes in the application of Islamic cultural values, 3) Thematic analysis, from the existing patterns related to the tracking and evolution of values are then categorized according to the values of religious moderation that can be implemented in education in Indonesia.

RESULT DAN DISCUSSION

The Significance of Andalusia for Europe and Global Islam

This research finds that the Andalusian civilization (711-1492 CE) had a profound and lasting impact on the development of European culture and continues to offer a valuable legacy for global Islam in the modern context. Andalusia, as an Islamic domain in Europe, emerged as a hub of intellectual activity that blended diverse intellectual traditions from the Islamic, Christian, and Jewish worlds. This study's key findings highlight Andalusia's three major contributions: advancements in interdisciplinary intellectual progress, the fostering of multicultural tolerance, and the enduring influence of Islam on the modern European world.

Islam, with its tolerance and encouragement religious learning, created the necessary climate for the exchange of ideas. The court of Córdoba, like that of Baghdad, was open to Muslims, Jews and Christians alike, and one prominent bishop complained that young Christian men were devoting themselves to the study of Arabic, rather than Latin — a reflection of the fact that Arabic, in a surprisingly short time, had become the international language of science, as English has today (Lunde, 2024).

Islamic Spain's intellectual and scientific culture thrived due to Islam's support for religious knowledge and its tolerance of diverse faiths. Under 'Abd al-Rahman II, Córdoba attracted scholars, becoming a vibrant intellectual hub with libraries, mosques, and research institutions. Notable figures included 'Abbas ibn Firnas, a pioneering inventor, and Maslama al-Majriti, a distinguished mathematician and astronomer. Knowledge in areas like mathematics, astronomy, and medicine, as well as the Arabic numerals from Al-Khwarizmi's works, spread through Al-Andalus to the West. Although Andalusian scholars did not establish a

translation center like the House of Wisdom, they preserved and expanded upon Eastern scientific knowledge, influencing European science for centuries.

Muslim scholars, including Ibn al-Nafis, made pivotal contributions to medical knowledge, such as discovering blood circulation. Ibn Juljul, Ibn Shuhaid, and Al-Zahrawi, among others, produced notable medical works, with Al-Zahrawi's "Tasrif" influential in Europe. Botany also thrived, with figures like Ibn Baitar cataloging plants and drugs (Freely, 2011).

Al-Andalus excelled in geography, with scholars like al-Bakri and al-Idrisi documenting regions and creating detailed maps. The region also produced influential travel writers like Ibn Jubair and Ibn Battuta, whose journeys offered insights into diverse cultures. Social sciences, especially history, also flourished, with Ibn al-Khatib writing a distinguished history of Granada. Ibn al-Khatib, authored over 50 works covering diverse fields like travel, medicine, and theology. His achievements were paralleled by Ibn Khaldun. Ibn Khaldun analyzed human societies' evolution and the decay of urban centers, raising timeless questions on civilization dynamics (Lunde, 2024).

Andalusian intellectuals also contributed to philosophy, notably with Ibn Hazm, who integrated logic with Islamic thought, and Averroës (Ibn Rushd), whose Aristotelian works influenced European philosophy. In technology, Al-Andalus innovated in paper production, metalwork, ceramics, and agriculture, leaving a legacy in both material culture and intellectual advancements in Medieval Europe.

These findings reinforce the argument that the contributions of Andalusian Muslim scholars not only enriched the scientific culture of the Islamic world but also laid the groundwork for the intellectual renaissance in Europe, known as the Renaissance. The success of the Toledo library as a translation center stands as clear evidence that Andalusia played a pivotal role in facilitating the transfer of knowledge between the Islamic world and the West, thereby accelerating the development of science in Europe.

During the Medieval and Muslim periods, Toledo saw the construction of numerous monuments, including city walls, castles like San Servando, the Alcázar, and various Islamic art structures. The Umayyad civilization contributed pillars, gates, mosques, and hammams. After the Christian conquest in 1085, notable Jewish

and Christian buildings emerged, such as Santa María la Blanca Synagogue, El Tránsito Synagogue, and mudejar churches. Synagogues, mosques, and churches coexist in Toledo's narrow streets, showcasing a blend of artistic styles that earned it the title "city of the three cultures." This era also marked the founding of Toledo's School of Translators. For a long time, the existence of three major religions: Judaism, Christianity, and Islam, was a leading feature (Unesco, 2006).

The significance of Andalusia for Europe and global Islam extends beyond its scientific and philosophical contributions; it also lies in the model of tolerance and openness that remains relevant in the modern era (Halilović, 2017). The Andalusian legacy laid a strong foundation for developing a multicultural society. This research emphasizes that the lessons from Andalusian civilization are highly relevant to addressing the challenges of pluralism and social integration in the 21st century, both in Europe and within the context of global Islam.

***Convivencia*: Manifestations of tolerance and its reflection on Andalusian society**

Spain, with nearly eight centuries of Muslim presence, saw the rise of a brilliant Arab-Islamic civilization enriched by Jewish and Christian influences. *Convivencia* refers to the 'coexistence' of Christian, Muslim, and Jewish communities in medieval Spain and by extension the cultural interaction and exchange fostered by such proximity (Vaughan, 2003). The legacy of this civilization, the eternal land of al-Andalus, still testifies to its splendor. Despite the Reconquista in 1492, Arab poets and writers have continued to celebrate its greatness, referring to it as "The Lost Paradise" (al Jannah al mafqudah).

E. Levi Provençal illustrates well this reality when he writes (Chtatou, 2021):

"While Muslim Spain allowed Christian communities to exist throughout its rule, Christian Spain, after the Reconquista, was far less tolerant of organized Muslim communities. Muslims would not live freely in Christian territories until the late 11th or early 12th century with the appearance of the Moriscos. However, throughout the Middle Ages, both Muslim and Christian lands in Spain consistently hosted active and often prosperous Jewish communities on both sides of the borders".

Amina Yaqin explores the great Urdu poet Muhammed Iqbal's philosophical poem "Masjid e Qurtaba" (The Mosque at Córdoba), written in 1933 (M. Shamsie, 2016).

"The Mezquita, initially a mosque, was converted into a cathedral in the 10th century after the Umayyads' decline, yet it retains its original architectural features—an integration of Byzantine, Roman, and Visigoth influences—that reflect al-Andalus's multicultural legacy. Notably, poet-philosopher Iqbal received a rare official invitation from Spanish authorities to pray at the Mezquita-Cathedral, where Muslim prayers are usually prohibited"

Christians and Jews in al-Andalus were allowed to practice their faith if they paid the jizyah tax and accepted Muslim rule. Initially, non-Muslims were likely the majority, but they gradually integrated into an Arabic-speaking Muslim culture. Judaism played a significant role in commerce and politics, with influential intellectuals like Ibn Gabirol and Maimonides, who often wrote in Arabic and engaged with Greek philosophy. Their work enriched Jewish tradition and influenced both Islamic and Christian thinkers.



Figure 1. Three buildings symbolize Toledo's religious heritage

Al-Andalus, known for its tolerance, became a cultural melting pot where Jewish communities thrived alongside Islamic civilization, absorbing diverse traditions. Although few converted to Islam, Jews adopted Arabic, even writing religious texts in the language by the end of Abd ar-Rahman II's reign. This linguistic shift helped them connect with the Talmudic academies of Babylon. Under Abbasid tolerance, Jewish scholars delved into Jewish law, Torah exegesis, and Hebrew, and

expanded into philosophy, science, math, and literature, influenced by the Arabs' deep passion for grammar and learning (Chtatou, 2021). The Andalusian heritage uniquely blends various styles, reflecting the diverse ethnicities that shaped its religious architecture, music, and poetry. Its art, unmatched elsewhere, embodies the history of Spain as a crossroads of civilizations, with harmoniously displayed calligraphy, poetry, and repeated motifs still admired today.

Convivencia, or the harmonious coexistence practiced in Andalusia, allowed Muslims, Christians, and Jews to live together in an atmosphere of mutual respect and collaboration. This model of tolerance served as a vital foundation for the concept of pluralism that later emerged in Europe, inspiring ideas around human rights and equality. The study notes that community life in Andalusia illustrated that religious pluralism was not merely an ideal but something that could be successfully implemented in practice. This model became a significant example for building multicultural societies in the modern era, where religious freedom and the acceptance of diversity are essential to social harmony.

Through historical and literary analysis, this research found that the experience of coexistence in Andalusia played a key role in shaping a multicultural society where diverse religions and cultures could interact harmoniously. Muslim rulers in Andalusia enacted inclusive social policies that allowed Jews and Christians the freedom to practice their faiths, engage in public life, and contribute to scientific advancements. The institution of *dhimmi* status, which provided non-Muslims with rights and protections, enabled Jewish and Christian citizens to thrive in economic, social, and cultural spheres. This inclusive approach was a foundational pillar in fostering a society that respected diversity and minimized religious conflict.

Another significant aspect shows that Andalusia fostered a culture of openness that embraced plurality as a source of social richness. This openness was reflected in the art, architecture, and urban planning that blended diverse cultural traditions. Mosques, synagogues, and churches were built side by side, forming inclusive public spaces where people from various cultural backgrounds could interact. This culture of plurality not only created an atmosphere of peace but also enriched Andalusia's identity as a region committed to tolerance. The findings suggest that openness to diversity is essential to preventing conflict and fostering

social harmony—an inspiration for modern societies navigating the complexities of multiculturalism.

The Andalusian experience provides a concrete example of how religious and cultural diversity can contribute to a peaceful, productive society. Its legacy demonstrates that tolerance and intercultural cooperation are not merely ideals but achievable goals through inclusive social policies and practices.

The Relationship between European Islamic Cultural Heritage and Religious Moderation in Indonesia

The history of Islam in Europe, particularly as it flourished in Andalusia, has significantly influenced the development of Islamic intellectual traditions worldwide, including in Indonesia. The historical and intellectual ties between Islam in Europe and the growth of Islam in Indonesia are interconnected, due to the important role of trade routes, knowledge exchange, and cultural interactions that introduced Islam to Southeast Asia, especially Indonesia.

Historically, the trade routes linking the Eastern and Western worlds played a crucial role in the spread of knowledge, including philosophy, medicine, and more. Muslim merchants traveling from the Middle East to India, Southeast Asia, and eventually Indonesia carried not only goods but also scientific and religious ideas. While there was no direct link between Andalusia and Indonesia, the intellectual advancements in Muslim Europe through Andalusia nonetheless influenced the development of Islamic thought in Southeast Asia, including Indonesia. One of the key legacies brought to Indonesia was the Islamic scientific tradition, which began to flourish in Islamic boarding schools (pesantren) and educational institutions. This tradition was heavily influenced by the patterns of Islamic education in the Arab world, India, and, notably, Andalusia. While Indonesia's Islamic education was primarily shaped by the Eastern Islamic world, several intellectual ideas from Andalusia also reached the region, particularly through classical texts that were translated and adapted by Indonesian scholars.

Ramin Jahanbegloo argues (Chtatou, 2021):

“We must emphasize that Andalusia established a connection between the Orient and the Occident and between Antiquity and the Renaissance. It was a vital center that

preserved and transmitted ancient Greek knowledge to the Christian-dominated West. The cultural legacy of Cordoba includes the Arab-Islamic works of Ibn Tufayl and Averroes, as well as the Judaeo-Arab contributions of Ibn Gabirol and Maimonides, who wrote in Arabic. Their ideas influenced figures like St. Thomas Aquinas. The coexistence of different cultures in Andalusia was supported by progressive religious and legal principles, making this period a unique and exceptional moment in history”

In Indonesia, the spread of Islamic scholarship and science, much like in Andalusia, played a pivotal role in shaping intellectual life, especially in Islamic boarding schools (pesantren) and educational institutions. Just as Andalusia was a model of cultural coexistence, the Islamic intellectual environment in Southeast Asia emphasized inclusivity, with different religious and cultural traditions coexisting and enriching one another.

Andalusia is renowned for its *convivencia*, the principle of peaceful coexistence among Muslims, Christians, and Jews within a community that values and respects religious and cultural differences. This concept serves as a practical example of how pluralism can be effectively implemented in society. While Indonesia may not fully mirror Andalusia’s model of religious coexistence, the principles of moderation practiced in Andalusia offer valuable lessons on how Islam can peacefully and productively coexist with other religions.

In Indonesia, which consists of various ethnicities, religions and cultures, the application of religious moderation is an important key in maintaining social harmony (Hanafi et al., 2023). Andalusia taught that religious and cultural differences can enrich civilization, provided they are governed by the principles of justice, tolerance and respect for human dignity. These principles are now applied in the discourse of religious moderation in Indonesia, where Muslims, Christians, Hindus and other religions coexist with mutual respect. This constructive dialog strengthens mutual understanding and respect for differences, which in turn strengthens the foundation of religious moderation in Indonesia (Muslih, Anggraeni, & Ghoni, 2023).

In Indonesia, which consists of various ethnicities, religions and cultures, the application of religious moderation is an important key in maintaining social harmony. Andalusia demonstrated that religious and cultural differences can enrich

civilization when guided by principles of justice, tolerance, and respect for human dignity. These same principles are now integral to the discourse on religious moderation in Indonesia, where Muslims, Christians, Hindus, and followers of other religions coexist in mutual respect. This constructive dialogue fosters a deeper understanding and appreciation of differences, reinforcing the foundation of religious moderation in Indonesia.

Education is a vital tool for fostering inclusive understanding, and the principle of religious moderation in education is highly relevant. Education serves as a means to break down barriers between groups and create a shared understanding that values diversity. The application of inclusive principles extends beyond formal classrooms to encompass character and cultural education. Through art and culture, education can become a powerful medium for conveying messages of religious moderation and tolerance. Just as Andalusia integrated cultural elements from various religions, Indonesia has the potential to leverage the rich cultural and artistic traditions of its diverse religious communities as an educational tool to promote understanding and respect for differences. One example of this is seen in religious teachings that emphasize universal values, such as peace, justice, and brotherhood, which serve as the foundation for cultivating a moderate and inclusive character.

Just as Andalusia succeeded in fostering social harmony through intellectual achievements that led to a thriving civilization, Indonesia can apply similar principles to strengthen religious moderation, promoting understanding and respect for diversity. This approach will not only reinforce the existing diversity but also create a more inclusive and tolerant society. Moreover, Indonesia has the potential to become a global model for harmonious living, much like Andalusia was historically recognized for its peaceful coexistence.

CONCLUSION

This research highlights that the Islamic cultural heritage of Andalusia not only influenced the evolution of European culture but also played a pivotal role in shaping multicultural education that can enhance the concept of religious moderation in Indonesia. Andalusia, as a center of Islamic civilization in medieval times, fostered interfaith dialogue among Muslims, Christians, and Jews. The concept of *convivencia*

in Andalusia, promoting peaceful coexistence among religious groups, offers a relevant model for today's world in managing religious and cultural diversity.

The intellectual heritage cultivated in Andalusia contributed to the development of a rich Islamic scholarly tradition. Through trade routes, this scholarly tradition spread to Southeast Asia, including Indonesia. Education, as the primary means of transmitting scientific values and fostering interfaith dialogue, plays a critical role in shaping individuals who respect differences, embrace tolerance, and strengthen social cohesion. Indonesia, as a nation rich in religious diversity, can draw inspiration from Andalusia to promote inclusive education and reinforce the principles of religious moderation in a pluralistic society.

This study has several limitations regarding its scope, focusing only on the influence of Islamic history and cultural heritage in Andalusia. It does not fully capture the complexity of intercultural relations and broader religious interactions. Many other factors, such as social, political, and economic differences, also shape these dynamics but fall outside the scope of this research. Future research could examine how Andalusian intellectual and cultural heritage retains relevance in the digital age. Additionally, exploring how social media and digital platforms contribute to disseminating values related to religious moderation could provide valuable insights for further study.

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