

## International Report

Fahimah Ulfat\*

# Islamic Religious Education and Practical Theology: Disciplinary Profiles and Key Research Areas in the German-Speaking Context

<https://doi.org/10.1515/ijpt-2025-0049>

**Abstract:** This article provides a systematic overview of the disciplinary profiles and key research areas of Islamic Religious Education (IRE) and Islamic Practical Theology (IPT) in the German-speaking context. Their development is closely linked to migration and education policy processes; in particular, IRE, as the first Islamic-theological discipline at German universities, played a pioneering role in the institutional establishment of Islamic theology. While IRE has since established itself as an independent discipline with both theological and pedagogical foundations, IPT is still in an early phase of profile and structural development.

**Keywords:** Islamic Religious Education, Islamic Practical Theology, Research areas, German-speaking context, Disciplinary profiles

**Zusammenfassung:** Dieser Artikel bietet einen systematischen Überblick über die disziplinären Profile und zentralen Forschungsfelder der Islamischen Religionspädagogik (IRP) und der Islamischen Praktischen Theologie (IPT) im deutschsprachigen Kontext. Ihre Entwicklung ist eng mit migrations- und bildungspolitischen Prozessen verknüpft; insbesondere die IRP spielte als erste islamisch-theologische Disziplin an deutschen Universitäten eine Pionierrolle bei der institutionellen Etablierung der Islamischen Theologie. Während sich die IRP inzwischen als eigenständige Disziplin mit sowohl theologischen als auch pädagogischen Grundlagen etabliert hat, befindet sich die IPT noch in einer frühen Phase der Profil- und Strukturbildung.

**Schlagwörter:** Islamische Religionspädagogik, Islamische Praktische Theologie, Forschungsfelder, deutschsprachiger Kontext, disziplinäre Profile

---

**\*Corresponding author: Prof. Dr. Fahimah Ulfat**, University of Muenster, Center for Islamic Theology, Hammerstraße 95, 48153 Münster, NRW, Germany, E-Mail: [fahimah.ulfat@uni-muenster.de](mailto:fahimah.ulfat@uni-muenster.de)

# 1. Introduction

This research report provides a systematic overview of the key research areas in Islamic Religious Education (IRE) and Islamic Practical Theology (IPT) in German-speaking contexts. It becomes evident that, due to the differing stages of development of the two disciplines, research in IRE is considerably more advanced and differentiated than in IPT, which is still in the early stages of institutional and substantive consolidation. The geographical focus of the report is on Germany and Austria, where Islamic theology has been established as an academic discipline with its own denominational study programs, research structures, and institutional anchoring—a situation that has so far not existed in comparable form in other European countries.

## 2. Emerging Disciplines in Transition: History and Position of Islamic Religious Education and Practical Theology in the German Higher Education Landscape

The development of IRE and IPT as academic disciplines in Germany is closely linked to the country's migration history. A key starting point was the recruitment of so-called “guest workers” from Turkey in the 1960s. Early scholarly engagement with this phenomenon primarily centered on questions of migration sociology, while the religious affiliation of these labor migrants initially remained largely unaddressed. It was not until the late 1980s that a paradigmatic shift occurred: the previously dominant designations such as “foreigners” or “Turks” were increasingly replaced by the religiously connoted term “Muslims.”<sup>1</sup>

Originally, it was assumed that the recruited labor migrants would return to their countries of origin after a few years. Accordingly, education policy initially focused on measures aimed at reintegration, such as supplementary mother-tongue instruction in cooperation with the countries of origin. However, with the recruitment stop of 1973 and the subsequent wave of family reunification, it became increasingly evident that many migrants would remain in Germany on a permanent basis.

---

<sup>1</sup> Riem Spielhaus, “Vom Migranten zum Muslim und wieder zurück – Die Vermengung von Integrations- und Islamthemen in Medien, Politik und Forschung,” in *Islam und die deutsche Gesellschaft*, ed. Dirk Halm und Hendrik Meyer (Springer Fachmedien, 2013), 170, [https://doi.org/10.1007/978-3-658-01846-7\\_7](https://doi.org/10.1007/978-3-658-01846-7_7).

This social reality also posed new challenges for the educational system—particularly with regard to the question of how to design religious education provisions for the growing Muslim population. The starting point was the politically and legally contested issue of whether, and in what form, Muslim pupils in public schools could receive religious education. This debate was shaped by a distinctive feature of the German education system: under Article 7(3) of the Basic Law, religious education is confessional in nature.<sup>2</sup> In parallel, the question of a comprehensive, quality-assured, and university-based training of religious education teachers for Islamic religious education increasingly came into focus.

From the 2000s onwards, policymakers and educational institutions began to place greater emphasis on the importance of religious education for Muslim children and adolescents—often, however, driven primarily by considerations related to integration policy or security concerns.<sup>3</sup> A key catalyst for this increased educational policy attention was the terrorist attacks of 11 September 2001.

Based on the recommendations of the German Council of Science and Humanities in 2010,<sup>4</sup> centers and institutes for Islamic theology and Islamic religious studies were established at several university locations: Erlangen-Nuremberg, Frankfurt/Giessen, Münster, Osnabrück, Tübingen, Berlin, and Paderborn.

In retrospect, it can be stated that the establishment of Islamic theology in Germany was significantly initiated and shaped by Islamic religious education. As the first Islamic-theological discipline at German universities, IRE served as a trailblazer for the institutional recognition of the field as a whole. The demand of Muslim children and adolescents, as well as their parents, for school-based religious education was thus a central driving force behind this development. In this respect, IRE holds a pioneering mediating role between Islamic theology and the German higher education landscape.<sup>5</sup>

IRE has developed with reference to Protestant and Catholic religious education and constitutes a new discipline within the canon of Islamic-theological sciences. Its emergence is closely linked to the specific institutional, societal, and educational

---

2 Stefan Muckel, “Islamischer Religionsunterricht und Islamkunde an öffentlichen Schulen in Deutschland,” *JuristenZeitung* 56, Nr. 2 (2001): 59, <https://www.jstor.org/stable/20825704>.

3 Rauf Ceylan, *Cultural Time Lag: Moscheekatechese und islamischer Religionsunterricht im Kontext von Säkularisierung* (Springer VS, 2014), 22.

4 Wissenschaftsrat, *Empfehlungen zur Weiterentwicklung von Theologien und religionsbezogenen Wissenschaften an deutschen Hochschulen* (Wissenschaftsrat, 2010), 75, <https://www.wissenschaftsrat.de/download/archiv/9678-10.html>.

5 Fahimah Ulfat, “Islamische Religionspädagogik an deutschen Hochschulen: Herausforderungen und Potenziale einer neuen praktisch-theologischen Disziplin im europäischen Kontext,” in *Islamische Theologie in Deutschland: Ein Modell für Europa und die Welt*, ed. Mouez Khalfaoui and Jean Ehret (Herder, 2021), 51–77.

policy frameworks in Germany and Europe. In this sense, it can be regarded as a distinctly German or European project.

Alongside Islamic religious education, recent years have seen the emergence of another discipline that did not exist in this form within the classical Muslim scholarly tradition—although its subject areas were by no means unfamiliar to Muslim scholars: Islamic Practical Theology. This new discipline likewise draws on a Christian-theological model, namely Practical Theology.

Today, IRE is firmly established at all university locations offering Islamic theology in Germany. By contrast, IPT represents a still young and less developed addition to the range of disciplines within Islamic-theological study programs. At present, it is institutionally visible only in a few locations—Berlin and, more recently, Münster. The question of its profile is the subject of ongoing intensive academic debate. Both its institutional positioning within Islamic-theological study programs and the definition of its specific research subject are matters of controversial discussion within the scholarly community.

### 3. Disciplinary Profiles of Islamic Religious Education and Practical Theology

Religious education, as an academic discipline, engages in reflection on religious learning and educational processes throughout the entire human life course, across both formal and informal learning contexts. In the Christian context, religious education has developed into an interdisciplinary field with both theological and pedagogical foci, working in collaboration with a range of other disciplines. As a theological discipline, it interacts with exegetical, historical, and systematic-theological fields; as a pedagogical discipline, it engages with educational science and the social sciences. In addition, general religious studies—and, in the case of Islamic religious education, Islamic studies in particular—serve as important reference disciplines.

Thus, IRE is not merely an applied science, but an academic discipline in its own right with an independent research agenda. Its primary aim is therefore not—as is often assumed—the transmission of religious content at a child-appropriate level. Rather, it addresses the question of religious education and its objectives from anthropological, ethical, and pedagogical perspectives.<sup>6</sup> In addition, it is part of its

---

<sup>6</sup> Fahimah Ulfat, “Theologisch-anthropologische Grundlagen religiöser Bildung aus islamisch-religionspädagogischer Perspektive,” *Theologische Quartalsschrift. Bildung aus theologischer Perspektive* 2, Nr. 199 (2019): 149–60, <https://doi.org/DOI.10.14623/thq.2019.2>.

mandate to reflect upon and substantiate its self-understanding from the perspective of the theory of science.<sup>7</sup>

From the perspective of Islamic religious education, religious education implies self-formation in the sense of the “cultivation of the self.” In this regard, individuals are regarded as subjects who have the right to be encouraged in the self-development of their intellectual, social, and spiritual potentials, and who are capable of making independent and self-responsible decisions and forming their own positions.<sup>8</sup> IRE thus aims at fostering the autonomy and maturity of learners.

The object of research in religious education in general, and in Islamic religious education in particular, encompasses all areas of religious upbringing, education, development, and socialization under contemporary societal conditions within global contexts.<sup>9</sup> It examines how people perceive religion and the testimonies of religious tradition, how they live them, and how they translate them into their actions and thinking. Harry Harun Behr refers to this as a process of translation between theological traditions—in the form of scripture, word, and creed—on the one hand, and the specific “situation” of Muslims (lifeworld, history, culture, and society) on the other.<sup>10</sup> Here, IRE acquires its critical dimension: the situation in which people live their faith attains theological significance and becomes a source of impulses for the generation of theologically relevant insights. The distinctive theological feature of IRE thus lies in incorporating situational insights into theology and rethinking or further developing theological norms. Religious practice and religious-educational theory therefore stand in a reciprocal relationship.

Islamic religious education, like Islamic practical theology, is developing in critical engagement with its Christian counterpart disciplines. Islamic practical theology likewise understands itself as a theology of lived religion. This refers not only to

---

7 Fahimah Ulfat, “Was zeichnet wissenschaftlichen Erkenntnisgewinn in der Islamischen Religionspädagogik aus? – Eine Annäherung,” in *Bildungskulturen im Islam: Islamische Theologie lehren und lernen*, ed. Abbas Poya et al., Bd. 347, Islamkundliche Untersuchungen (De Gruyter, 2022), 103–114.

8 Ulfat, Fahimah, “Theologisch-anthropologische Grundlagen religiöser Bildung aus islamisch-religionspädagogischer Perspektive,” *Theologische Quartalschrift. Bildung aus theologischer Perspektive* 2, Nr. 199 (2019): 149–60. <https://doi.org/DOI.10.14623/thq.2019.2>.

9 Friedrich Schweitzer, “Religionspädagogik,” *Wissenschaftlich Religionspädagogisches Lexikon im Internet* ([www.wirelex.de](http://www.wirelex.de)), 2015, [https://www.bibelwissenschaft.de/fileadmin/buh\\_bibelmodul/media/wirelex/pdf/Religionspaedagogik\\_\\_2018-09-20\\_06\\_20.pdf](https://www.bibelwissenschaft.de/fileadmin/buh_bibelmodul/media/wirelex/pdf/Religionspaedagogik__2018-09-20_06_20.pdf).

10 Harry Harun Behr, “Islamischer Religionsunterricht in der Kollegstufe,” in *Gemeinsam das Licht aus der Nische holen: Kompetenzorientierung im christlichen und islamischen Religionsunterricht der Kollegstufe*, ed. Frank van der Velden et al. (V&R unipress GmbH, 2013), 17–40.

institutionalized religious practice, but to any form of religious life shaped by socio-culturally mediated interpretive patterns.<sup>11</sup>

Birgit Weyel has formulated a definition of this self-understanding, viewing practical theology as a “hermeneutical science of lived religion.”<sup>12</sup> Thematically, Christian practical theology encompasses areas such as congregational formation, liturgy, preaching, spirituality, pastoral care, diakonia, and the communication of the Gospel—increasingly also in digital contexts. In recent years, its range of questions has expanded to include issues such as gender and sexuality, as well as the scholarly reflection on religion-related phenomena in the context of postcolonialism and critical theory.<sup>13</sup>

Despite the similarities in the fields of activity of the respective practical theologies, IPT faces distinctive substantive and theological challenges. Ali Ghandour,<sup>14</sup> for example, criticizes the frequent conflation of IPT with Islamic jurisprudence (*fiqh*), as found in parts of the scholarly literature. Such an equation, he argues, is misleading because it not only ignores the historical discourse surrounding the concept of practical theology in the Christian context but also overlooks the fundamental differences in purpose and methodology: whereas *fiqh* normatively regulates human action, it does not develop a theory of practice itself but merely determines its concrete execution. A reflective external perspective on practice—constitutive for practical theology—is absent in *fiqh*.<sup>15</sup>

Moreover, reducing practical theology to jurisprudence is substantively insufficient: important areas such as homiletics, pastoral care, spirituality (e.g., in Sufism), non-normative rituals, and subjective religious practice remain unaddressed. Yet such aspects form part of the genuine core of a scholarly grounded practical theology. Furthermore, this conflation constitutes an ahistorical retrojection of a modern theological concept onto a premodern discipline whose emergence and context were based on entirely different premises.

Ghandour therefore proposes a definitional reorientation: “A Muslim practical theology perceives Muslim practice and theorizes it. It formulates approaches and

---

11 Ali Ghandour, “Lived Islam als Forschungsgegenstand der Praktischen Theologie: Wie lässt sich die Vielfalt der muslimischen Praxis erschließen?“, in *Diversität im Islam: Die vergessene Botschaft*, ed. Zekirija Sejdini (Springer Fachmedien, 2023), 133, [https://doi.org/10.1007/978-3-658-40344-7\\_5](https://doi.org/10.1007/978-3-658-40344-7_5).

12 Birgit Weyel, “Practical Theology as a Hermeneutical Science of Lived Religion,” *IJPT* 18 (2014): 150.

13 Wilhelm Gräb and Birgit Weyel, Ed., *Handbuch Praktische Theologie* (Gütersloher Verlagshaus, 2007); Kristin Merle et al., Ed., *Prekäres Wissen: Praktische Theologie im Horizont postkolonialer Theorien* (Evangelische Verlagsanstalt, 2024).

14 Ghandour, “Lived Islam als Forschungsgegenstand der Praktischen Theologie.”

15 Ghandour, “Lived Islam als Forschungsgegenstand der Praktischen Theologie,” 135.

theories that are suited both to investigating and to developing this object of research.”<sup>16</sup> Central to this is the fact that the term “*Muslim*” does not refer to an abstract system of “Islam,” but to the concrete practices of individuals who identify themselves as Muslims. With this distinction between “*Muslim*” and “*Islamic*,” Ghandour opposes essentialist conceptions of “Islam” and instead emphasizes a praxeological, subject-oriented approach.

A key aspect in Ghandour’s understanding of IPT is that it can only do justice to the diversity of Muslim practice if it consciously distances itself from essentialism. IPT must not conceive of Muslim practice as the expression of a fixed, ahistorical system called “Islam,” but rather as a multifaceted articulation of devotion (*islām*) by concrete subjects. For this reason, Ghandour attaches particular importance to the conceptual distinction between “*Islamic*” and “*Muslim*”: the latter refers to lived, subjectively understood practice and thus opens the way to an open-ended, non-reductionist theory-building. Engagement with this terminology is therefore not merely a terminological detail, but a constitutive element of the methodological self-understanding of a reflective IPT.<sup>17</sup>

A look back at the early period of Islam—at the time of the Prophet Muhammad—reveals that Islam was, above all, lived practice: there was neither a codified system nor a fully developed theology, but rather a community engaged in certain practices and interpreting them individually. Devotion (*islām*) found expression in diverse forms—without dogmatic restriction. This diversity persisted after the Prophet’s time, yet was increasingly overlaid by the emerging theological tradition, with theology itself not being identical to practice. The everyday religiosity of ordinary Muslims can therefore not be fully captured by systematic theology or *fiqh*.<sup>18</sup>

## 4. Research Areas

### 4.1. Research Areas in Islamic Religious Education

In the Christian context, religious education is primarily divided into two areas. Its sub-disciplines are congregational education, which focuses on pedagogical tasks within the faith community, and religious didactics, which reflects on teaching and learning processes in schools and religious education classes. In the field of Islamic religious education, a scientifically grounded congregational pedagogy has not yet

---

16 Ghandour, “Lived Islam als Forschungsgegenstand der Praktischen Theologie,” 136.

17 Ghandour, “Lived Islam als Forschungsgegenstand der Praktischen Theologie,” 149–51.

18 Ghandour, “Lived Islam als Forschungsgegenstand der Praktischen Theologie,” 146–47.

been established; religious didactics, however, has been in the process of developing and consolidating its academic foundations for around 15 years.

In religious didactics today, learner-oriented and constructivist approaches are the general standard, and Islamic religious didactics likewise aligns itself with these paradigms. As yet, Islamic religious didactics is too young to have developed distinct research areas of its own. The following therefore outlines the areas that have emerged in the Christian context,<sup>19</sup> along with selected examples of related work. All of these research areas serve as a basis for theory-building in religious didactics. At the same time, it should be emphasized that the research fields of Islamic Religious Education are, overall, considerably broader; however, their comprehensive presentation cannot be provided here due to space constraints.

### a) Development and Analysis of Religious-Didactical Approaches

Religious-didactical approaches are theories of religious education. In the Christian context, their development can be traced from approaches oriented toward instruction and proclamation to contemporary approaches centered on the learner and their specific context. In the field of Islamic religious didactics, this research area includes, for example, studies on child and youth theology,<sup>20</sup> performative religious education,<sup>21</sup> prophetic didactics aimed at fostering a sense of belonging,<sup>22</sup> experience-based propheticology,<sup>23</sup> hadith didactics,<sup>24</sup> Qur'an didac-

19 Friedrich Schweitzer et al., "Religion in der Lehrerinnen- und Lehrerbildung. Fachwissenschaft und Fachdidaktik in evangelischer, katholischer und islamischer Perspektive," in *Handbuch Lehrerbildung* (2nd edition), ed. Colin Cramer et al. (Klinkhardt utb, 2025), 140–149.

20 Fahimah Ulfat, "Qualitative Untersuchungsergebnisse zur Gottesbeziehung von muslimischen Kindern als Basis für die theoretische Grundlegung einer Kindertheologie im Islamischen Religionsunterricht," *Hikma. Journal of Islamic Theology and Religious Education. Zeitschrift für Islamische Theologie und Religionspädagogik* 8, Nr. 2 (2017): 98–111; Fahimah Ulfat, "Die Perspektive von Kindern in der islamischen Theologie und Religionspädagogik," *Berliner Theologische Zeitschrift* 40, Nr. 1 (2023): 287–302, <https://doi.org/10.1515/bthz-2023-0016>.

21 Jörg Ballnus, *Text und Performanz: Eine Didaktik des Gebets im islamischen Religionsunterricht zwischen Normativität und Spiritualität* (Lang, Peter Frankfurt, 2016).

22 Tuba Isik, *Die Bedeutung des Gesandten Muhammad für den Islamischen Religionsunterricht. Systematische und historische Reflexionen in religionspädagogischer Absicht* (Schöningh, 2014).

23 Ruggero Vimercati Sanseverino, "Mit dem Propheten Muhammad in den Islamischen Religionsunterricht – Theologische Impulse für eine erfahrungsbezogene Prophetologie," in *Islamische Bildungssarbeit in der Schule. Theologische und didaktische Überlegungen zum Umgang mit verschiedenen Themen im Islamischen Religionsunterricht*, ed. Fahimah Ulfat and Ali Ghandour (Springer VS, 2020), 95–144.

24 Yaşar Sarıkaya, *Hadith und Hadithdidaktik: Eine Einführung* (UTB, 2021).



tics,<sup>25</sup> interreligious didactics,<sup>26</sup> as well as competence-oriented didactical models in religious education processes and curricula.<sup>27</sup> Other works address theological-anthropological foundations of religious education, such as the Qur'anic view of the human being and the significance of the heart as the locus of religious knowledge and formation.<sup>28</sup> A broad range of didactical topics can also be found in edited volumes that present a wide variety of approaches.<sup>29</sup>

## b) Classroom Research

Particularly for a young school subject such as Islamic religious education, scholarly monitoring and evaluation through empirical classroom research is of crucial importance for quality assurance and the further development of teaching. Empirical

---

25 Bernd Ridwan Bauknecht, *Korandidaktik – Elementares Erinnern: Ein religionspädagogischer Beitrag zu Hermeneutik und Didaktik des Korans* (Ergon, 2022); Fatima Cavis, *Den Koran verstehen lernen: Perspektiven für die hermeneutisch-theologische Grundlegung einer subjektorientierten und kontextbezogenen Korandidaktik* (Schöningh, 2021); Abualwafa Mohammed, *Der Koran und seine Bedeutungsebenen für das Hier und Jetzt: Zeitgemäße theologisch-didaktische Annäherungen am Beispiel des Begriffs Dschihad* (Springer VS, 2020); Rabeya Müller, "Zu einer interreligiös orientierten koranischen Didaktik," in *Islam Didaktik. Praxishandbuch für die Sekundarstufe I und II* (Cornelsen, 2020), 149–163.

26 Darjusch Bartsch, *Die Korrelationsfrage in der Islamischen Religionslehre: Interreligiöse Perspektiven zu einem grundlegenden Phänomen* (transcript, 2022); Reinhold Boschki et al., "Bedeutsamkeit interreligiösen Lernens, theoretische Hintergründe und didaktische Umsetzung," in *Schüler:innenorientierung – Perspektivenübernahme – Interreligiöses Lernen*, ed. Magda Bräuer et al. (Waxmann, 2025), 33–47; Friedrich Schweitzer and Fahimah Ulfat, *Dialogisch – kooperativ – elementarisiert. Interreligiöse Einführung in die Religionsdidaktik aus christlicher und islamischer Sicht* (Vandenhoeck & Ruprecht, 2021).

27 Said Topalović, *Selbstbestimmung als Ziel islamisch-religiöser Bildung: Religionspädagogische Grundlegung und didaktische Umsetzung im Rahmen des kompetenzorientierten Bildungsparadigmas* (Waxmann, 2024); Annett Abdel-Rahman, *Kompetenzorientierung im islamischen Religionsunterricht: Eine Analyse ausgewählter Curricula als Beitrag zur Fachdidaktik des islamischen Religionsunterrichts* (Peter Lang, 2022).

28 Yilmaz Gümüş, *Eine Didaktik des Herzens – Von der anthropologischen Einheit zur didaktischen Ganzheit in der Islamischen Religionspädagogik* (Peter Lang, 2024), <https://www.peterlang.com/document/1485000>; Zekirija Sejdić, "Grundlagen eines theologiesensiblen und beteiligtenbezogenen Modells islamischer Religionspädagogik und Religionsdidaktik im deutschsprachigen Kontext," *Österreichisches Religionspädagogisches Forum*, Nr. 23 (2015): 21–28, <https://unipub.uni-graz.at/oerf/content/titelfinfo/817699/full.pdf>.

29 Fahimah Ulfat and Ali Ghandour, ed., *Islamische Bildungsarbeit in der Schule. Theologische und didaktische Überlegungen zum Umgang mit verschiedenen Themen im Islamischen Religionsunterricht* (Springer VS, 2020); Jörg Imran Schröter, Ed., *Fachdidaktik: Islam-Didaktik – Praxishandbuch für die Sekundarstufe I und II* (Cornelsen, 2020).

classroom research observes and describes the interaction processes between teachers and students, analyzing them in relation to characteristics of both students (learning prerequisites, strategies, and outcomes) and teachers (pedagogical competencies, subject knowledge, personality).<sup>30</sup> In the field of IRE, a considerable number of research projects have been conducted on the competencies of Islamic religious education teachers.<sup>31</sup>

### c) Religion in Childhood and Adolescence

Questions concerning the religious orientations and attitudes of children and adolescents—both in light of the current religious landscape (secularization, individualization, pluralization, globalization, etc.) and with regard to categories such as gender, migration history, and age—play a crucial role in the development of religious-didactical approaches. This area includes, for example, research on the relationship to God among Muslim children,<sup>32</sup> the role of different learning contexts for religious education (family, mosque, school, and digital space) from the perspective of learners,<sup>33</sup> the views of pupils attending Islamic religious education

**30** Eckhard Klieme, “Empirische Unterrichtsforschung: aktuelle Entwicklungen, theoretische Grundlagen und fachspezifische Befunde. Einführung in den Thementeil.” in *Zeitschrift für Pädagogik*, Bd. 52, Nr. 6, 2006, 765–773.

**31** Mouhanad Khorchide, *Der Islamische Religionsunterricht zwischen Integration und Parallelgesellschaft: Einstellungen der islamischen ReligionslehrerInnen an öffentlichen Schulen* (VS Verlag für Sozialwissenschaften, 2009); Veronika Zimmer et al., “Religiosität und religiöse Selbstverortung muslimischer Religionslehrer/innen sowie Lehramtsanwärter/innen in Deutschland,” *THEO-WEB Zeitschrift für Religionspädagogik. Academic Journal of Religious Education* 16, Nr. 2 (2017): 347–67, <https://doi.org/10.23770/tw0041>; Mehmet H. Tuna, *Islamische ReligionslehrerInnen auf dem Weg zur Professionalisierung* (Waxmann, 2019); Naciye Kamcili-Yildiz, *Zwischen Glaubensvermittlung und Reflexivität: Eine quantitative Studie zu professionellen Kompetenzen von islamischen ReligionslehrerInnen* (Waxmann, 2021); Mevlida Mešanović, *Entwicklung interreligiöser Kompetenzen bei islamischen Religionslehrkräften* (Kohlhammer, 2023); Senol Yağdı, *Der religionspädagogische Habitus islamischer Religionslehrer\*innen: Eine rekonstruktive Studie zu kollektiven Orientierungsrahmen im Kontext (inter-) religiösen Lernens*, Wiener Beiträge zur Islamforschung (Springer Fachmedien, 2025), <https://doi.org/10.1007/978-3-658-48074-5>; Tarek Badawia et al., *Von einer Phantom-Lehrkraft zum Mister-Islam: Explorative Studie zur Professionalität von Islamlehrkräften an staatlichen Schulen* (Beltz Juventa, 2023).

**32** Fahimah Ulfat, *Die Selbstrelationierung muslimischer Kinder zu Gott: Eine empirische Studie über die Gottesbeziehungen muslimischer Kinder als reflexiver Beitrag zur Didaktik des Islamischen Religionsunterrichts* (Schöningh, 2017).

**33** Mehmet H. Tuna et al., “Religious Learning Environments of Austrian Muslim Youth: An Empirical Analysis of Religious Educational Processes,” *Religions* 14, Nr. 8 (2023): 8, 1–25, <https://doi.org/10.3390/rel14081002>.

classes,<sup>34</sup> as well as questions relating to the religious socialization and development of Muslim children and adolescents.<sup>35</sup>

#### d) Religious Education in Contexts of Plurality

The religious landscape in Germany is becoming increasingly diverse over time—not only at the level of religious communities, but also at the level of individuals. Religious pluralization is not only a societal and broadly political challenge, but also a concrete challenge for educational policy. This area includes research on interreligiosity and non-affiliation. For example, studies investigate cooperative forms of religious education and the development of interreligious competences among teachers and students in such contexts.<sup>36</sup> In addition, the implications of non-affiliation or irreligiosity for religious didactics are discussed.<sup>37</sup>

#### e) Heterogeneity and Inclusion

The heterogeneity of students has significantly changed the conditions and forms of religious teaching and learning in recent decades. Heterogeneity is therefore re-

---

34 Selcen Güzel, *Potenziale des Islam-Unterrichts: Eine empirische Untersuchung zur Selbsteinschätzung muslimischer Kinder und Jugendlicher* (Ergon, 2022).

35 Adem Aygün, *Religiöse Sozialisation und Entwicklung bei islamischen Jugendlichen in Deutschland und in der Türkei: Empirische Analysen und religionspädagogische Herausforderungen* (Waxmann, 2013).

36 cf. among others Rainer Möller et al., *Kooperation im Religionsunterricht: Chancen und Grenzen interreligiösen Lernen. Beiträge aus evangelischer, katholischer und islamischer Perspektive* (Comenius-Institut, 2017); Jan Woppowa et al., *Kooperativer Religionsunterricht: Fragen – Optionen – Wege* (Kohlhammer, 2017); Martina Kraml and Zekirija Sejdini, ed., *Interreligiöse Bildungsprozesse: Empirische Einblicke in Schul- und Hochschulkontexte* (Kohlhammer Verlag, 2018); Martina Kraml et al., *Konflikte und Konfliktpotentiale in interreligiösen Bildungsprozessen. Empirisch begleitete Grenzgänge zwischen Schule und Universität* (Kohlhammer, 2020); Zekirija Sejdini and Martina Kraml, *Interreligiöse Bildung zwischen Kontingenzbewusstsein und Wahrheitsansprüchen* (Kohlhammer, 2020); Mehmet Hilmi Tuna and Maria Juen, *Praxis für die Zukunft: Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts* (Kohlhammer, 2020).

37 Fahimah Ulfat, “Vor welchen Herausforderungen stehen wir? – Konfessionslose Schüler:innen im Religions- und Ethikunterricht aus einer muslimischen Perspektive,” in *Konfessionslosigkeit als Normalfall. Religions- und Ethikunterricht in säkularen Kontexten*, ed. Ulrich Kropač and Mirjam Schambeck (Verlag Herder, 2022), 296–308.

garded as a central challenge for religious education.<sup>38</sup> An intersectional perspective on categories of difference takes into account diverse learning needs and prerequisites, such as dis/ability, migration history, sex, gender issues, age, social background, and academic ability.<sup>39</sup>

## f) Public Religious Education, Politics, and Human Rights

“Public religious education”<sup>40</sup> reflects the recognition that religious education cannot be confined to the internal sphere of individual religious traditions. It must also, at the same time, be political education. The formation of religious subjects cannot take place solely in light of religious traditions but must also be oriented towards the broader framework of societal processes. In particular, the public dimension highlights the questions and challenges of the present that religious education must address to bring tradition and lived experience into critical and constructive dialogue.<sup>41</sup> Consequently, political issues—such as human rights education and citizenship education—also play a central role in religious-educational discourse.<sup>42</sup>

## g) Informal and Non-Formal Religious Education

Religious learning takes place not only in formal contexts such as religious education classes, but also in informal contexts—that is, outside the institutionalized edu-

---

38 Bernhard Grümmé et al., ed., *Heterogenität* (Kohlhammer, 2020), <https://doi.org/10.17433/978-3-17-038915-1>.

39 Fahimah Ulfat, “Die Entdeckung der Heterogenität‘ muslimischer Religiosität,” in *Heterogenität. Eine Herausforderung für Religionspädagogik und Erziehungswissenschaft*, ed. Bernhard Grümmé et al., *Religionspädagogik innovativ* (Kohlhammer, 2020), 165–178.

40 Bernhard Grümmé, *Öffentliche Religionspädagogik: Religiöse Bildung in pluralen Lebenswelten* (Kohlhammer, 2015).

41 Bernhard Grümmé, *Aufbruch in die Öffentlichkeit?: Reflexionen zum “public turn“ in der Religionspädagogik* (transcript Verlag, 2018), <https://doi.org/10.14361/9783839442272>; Fahimah Ulfat, “Islamische Theologie und Religionspädagogik: Das dringende Abenteuer der Übersetzung,” in *EinFach Übersetzen. Theologie und Religionspädagogik in der Öffentlichkeit und für die Öffentlichkeit*, ed. Werner Haußmann et al. (Kohlhammer, 2019), 241–248.

42 Zekirija Sejdini, “Menschenrechte und der Islam. Eine andere Perspektive,” in *Menschenrechte und Religionsunterricht*, ed. Stefan Altmeyer et al. (Vandenhoeck & Ruprecht, 2017), 38–49; Şenol Yağdı, “Islamic Religious Education and Citizenship Education: An Empirical Study of Teachers’ Perspectives in Austria,” *Religions* 16, Nr. 502 (2025), 1–18, <https://doi.org/10.3390/rel16040502>.

cation system—such as within the family, during leisure activities, in the community, through the media, and so forth. Naturally, informal learning also occurs within formal educational institutions, outside formal learning settings such as the classroom. These informal learning processes are also relevant to school-based educational processes and are therefore increasingly being researched in the field of Islamic religious education.<sup>43</sup>

## h) Media and Digital Education

The increasing digitalization of society, as a profound socio-cultural transformation process, also shapes Islamic religious education. Digital media and technologies have long since become an integral part of everyday life and significantly influence educational processes. The concept of “digital education” overlaps with that of “media education,” but additionally encompasses the specific challenges posed by digitality.<sup>44</sup> In the field of Islamic didactics, several studies already address this area—for instance, on media representations of Islam in adolescence,<sup>45</sup> on religious “meaning-fluencing” in social media,<sup>46</sup> on the religious socialization of Muslim youth in a mediatized world,<sup>47</sup> as well as on pedagogical and didactical perspectives regarding the use of artificial intelligence in Islamic religious education.<sup>48</sup>

---

43 Ceylan, *Cultural Time Lag*; Hasan Alacacioglu, *Außerschulischer Religionsunterricht für muslimische Kinder und Jugendliche türkischer Nationalität in NRW. Eine empirische Studie zu Koranschulen in türkisch-islamischen Gemeinden* (Lit, 1999).

44 Ilona Nord and Manfred L. Pirner, “Religiöse Bildung in der digitalen Welt. Die digitale Transformation im Fokus der Religionspädagogik und -didaktik,” in *Fachliche Bildung in der digitalen Welt. Digitale Transformation, Big Data und KI im Fokus von 16 Fachdidaktiken*, ed. Volker Frederking and Ralf Romeike (Waxmann, 2022), 330–355.

45 Ednan Aslan and Erol Yildiz, *Muslimische Religiosität im digitalen Wandel: Vom Umgang Jugendlicher mit medialen Islambildern*, Wiener Beiträge zur Islamforschung (Springer Fachmedien, 2023), <https://doi.org/10.1007/978-3-658-40490-1>.

46 Erkan Binici, “Von ‘Datteltätern’ und ‘Islamfakten’: Was muslimische Jugendliche über ‘Sinnfluencing’ sagen,” *Forum Islamisch-Theologische Studien* 4, Nr. 1 (2025): 97–117.

47 Erkan Binici, *Religiöse Sozialisation (muslimischer) Jugendlicher in mediatisierter Welt: Eine qualitativ-rekonstruktive Studie zum Schnittbereich von Medien und Religion* (Schöningh/Brill, 2025).

48 Said Topalović, “Künstliche Intelligenz im Islamunterricht: Pädagogische und didaktische Perspektiven,” *SEMINAR* 31, Nr. 2 (2025): 131–43, <https://elibrary.utb.de/doi/10.3278/SEM2502W011>.

### i) Current Issues: Racism, Discrimination, and Religious Radicalization

Islamic religious education as a discipline is also faced with the task of addressing current challenges in a timely manner. Two phenomena must be highlighted here in particular: experiences of racism and discrimination, on the one hand, and current tendencies of religious radicalization, on the other. Research in this field deals, on the one hand, with the analysis of experiences of discrimination and exclusion among Muslim children and adolescents and, on the other hand, with pedagogical approaches to prevention and de-radicalization. The focus lies both on structural and institutional forms of anti-Muslim racism as well as on interpersonal experiences of discrimination, which influence religious learning and identity development.<sup>49</sup> In addition, attention is given to the question of how Islamic religious education can help to prevent Islamist radicalization.<sup>50</sup>

## 4.2. Research Areas in Islamic Practical Theology

The research focus of IPT is Muslim practice in its lived, social, and cultural diversity. Ali Ghandour approaches this subject from a practice-theoretical perspective, understanding practice—drawing on Andreas Reckwitz and Stefan Hirschauer—as the physical enactment of social phenomena, specifically, the articulated religious practice of Muslim subjects.<sup>51</sup> Practices are the identifiable forms of this enactment—such as concrete actions, interactions, and expressions of Muslim devotion (*islām*). Muslim practice thus refers to the entirety of practices in which Muslims participate individually or collectively, and which they themselves regard as expressions of their religious orientation.

The following presents an overview of empirical and conceptual research from the German-speaking context in the field of IPT, without claiming to be exhaustive.

---

49 Erkan Binici and Simone Hiller, “Rassismuskritik intersektional gedacht: Konturen einer diskriminierungskritischen Religionspädagogik,” *Österr. Religionspädagogisches Forum* 33, Nr. 1 (2025): 12–33, <https://doi.org/10.25364/10.33:2025.1.2>.

50 Margit Stein and Veronika Zimmer, “Wie kann der islamische Religionsunterricht islamistische Radikalisierung verhindern? Eine Interviewstudie mit Wissenschaftler\*innen und Dozierenden der Studiengänge der Islamischen Theologie in Deutschland,” in *40 Jahre Islamischer Religionsunterricht in Österreich: Islamische Bildung im europäischen Kontext*, ed. Tamara Nili-Freudenschuß and Ednan Aslan (Springer VS, 2024), 213–239, [https://doi.org/10.1007/978-3-658-43606-3\\_12](https://doi.org/10.1007/978-3-658-43606-3_12).

51 Ghandour, “Lived Islam als Forschungsgegenstand der Praktischen Theologie,” 149.

### a) Spiritual Care and Chaplaincy

Scholarly engagement with Muslim chaplaincy in the German-speaking context (Germany, Austria, Switzerland) has, over the past decade, become significantly more differentiated and professionalized. A central concern is the development of an independent form of Muslim chaplaincy that is both theologically grounded and contextually relevant. Contributions in this field aim to clarify fundamental concepts, objectives, and methodological approaches. It is frequently emphasized that “chaplaincy” is not an inherently Muslim term and therefore needs to be reinterpreted and developed both theologically and in practice.<sup>52</sup> This also brings into focus questions concerning religious practice, self-understanding, scholarly and conceptual development, interreligious and intercultural relevance in a plural society, as well as the possibilities for institutionalization.<sup>53</sup> The chaplaincy setting is understood as a space of trust and accompaniment in times of existential or spiritual crisis.<sup>54</sup>

Empirical studies show that Muslim chaplains operate in various fields—such as healthcare, the prison system, educational institutions, and emergency situations—where they provide spiritual support, enable emotional stabilization, and act as mediators in intercultural contexts.<sup>55</sup> These studies also highlight that chaplaincy encompasses not only spiritual and religious, but also social and psychosocial dimensions. At the same time, empirical findings reveal that Muslim chaplains often work in structurally precarious conditions, characterized by a lack of clear institutional affiliation, sustainable funding, standardized training pathways, and broad-based recognition.<sup>56</sup>

---

52 Cemil Şahinöz, *Seelsorge im Islam. Theorie und Praxis in Deutschland* (Springer Fachmedien, 2018), <https://doi.org/10.1007/978-3-658-22136-2>; Tarek Badawia et al., ed., *Grundlagen muslimischer Seelsorge: Die muslimische Seele begreifen und versorgen* (Springer VS, 2020).

53 Mahmoud Abdallah, *Islamische Seelsorgelehre: Theologische Grundlegung und Perspektiven in einer pluralistischen Gesellschaft* (Matthias-Grünwald, 2022).

54 Tarek Badawia, “Das Unbewusste in der religiösen Praxis des Islams. Eine Perspektive der muslimischen Seelsorge,” in *Das Unbewusste in der religiösen Praxis: Interdisziplinäre Erkundung eines unsichtbaren Phänomens*, ed. Maike Schult and Peter J. Winzen (Kohlhammer, 2025), 235–249; Mahmoud Abdallah, “Islamische Seelsorge ohne religiöse Unterweisung! Zur ethischen Dimension Islamischer Seelsorge am Beispiel von Schulseelsorge,” *Wege zum Menschen* 76, Nr. 5 (2024): 379–92, <http://doi.org/10.13109/weme.2024.76.5.379>.

55 Şahinöz, *Seelsorge im Islam. Theorie und Praxis in Deutschland*; Ahmet Özdemir, *Islamische Gefängnisseelsorge in Deutschland: Entwicklungen und Herausforderungen* (PubliQation, 2021); Amir Sheikhzadegan and Hansjörg Schmid, *Integration der muslimischen Seelsorge in Gesundheitseinrichtungen des Kantons Zürich. Evaluation des Pilotprojekts.*, 13 (Schweizerisches Zentrum für Islam und Gesellschaft, 2025), <https://folia.unifr.ch/unifr/documents/331665>.

56 Hansjörg Schmid and Simon Peng-Keller, “Muslimische Seelsorge,” *Spiritual Care. Zeitschrift Für Spiritualität in Den Gesundheitsberufen* 12, Nr. 4 (2023), <https://doi.org/10.1515/spircare-2023-0057>; Ed-

A recurring theme is the transformation from volunteer-based to professional Muslim chaplaincy within secular institutions. The development of university degree programs, continuing education courses, and certification schemes is widely discussed.<sup>57</sup> Tensions arise here between aligning with church-based professional models and seeking alternatives that are theologically legitimized from an Islamic perspective.

Many contributions emphasize the importance of interdisciplinary collaboration, particularly with psychology, social pedagogy, medicine, and nursing science.<sup>58</sup> At the same time, attention is given to ensuring compatibility with interreligious and interprofessional discourses. One key finding is the context-specific nature of Muslim chaplaincy depending on the institutional setting—be it hospital, school, prison, asylum facility, or the military. Distinct requirements, target groups, and expectations shape chaplaincy practice in each field.

Another important theme is the diversity among Muslims themselves: chaplaincy must address both religious and secular or distanced attitudes and must avoid narrowing its scope to an exclusively Islamic-normative framework.<sup>59</sup>

## b) Mosque Practice and Religious Spaces

Scholarly engagement with mosque practice and religious spaces examines the mosque as a complex, contested, and transformable site of religious, social, and educational practice.<sup>60</sup> The central questions concern how and for what purposes mosques are used, designed, and interpreted—both within lived everyday religion and in socio-political processes of negotiation.

A key theme is the mosque as a space of social experience. Various studies show that mosques are not only places of prayer but also spaces of education, socialization, networking, and cultural self-assurance. They provide—particularly for young

---

nan Aslan et al., *Islamische Seelsorge: Eine empirische Studie am Beispiel von Österreich* (Springer VS, 2015).

<sup>57</sup> Bülent Ucar and Martina Blasberg-Kuhnke, ed., *Islamische Seelsorge zwischen Herkunft und Zukunft: von der theologischen Grundlegung zur Praxis in Deutschland* (Peter Lang Edition, 2013); Badawia et al., *Grundlagen muslimischer Seelsorge*.

<sup>58</sup> Tarek Badawia and Gülbahar Erdem, Ed., *Muslimische Seelsorge im interdisziplinären Diskurs: Psychologie und Seelsorge in Begegnung* (Kohlhammer, 2022).

<sup>59</sup> Ednan Aslan et al., *Muslimische Diversität* (Springer Fachmedien, 2017), <https://doi.org/10.1007/978-3-658-17554-2>.

<sup>60</sup> Veronika Rückamp, *Alltag in der Moschee. Eine Feldforschung jenseits von Integrationsfragen* (transcript, 2021).



people—safe spaces from discrimination.<sup>61</sup> They are often described as multifunctional, intergenerational places where religious and social practices are closely intertwined.<sup>62</sup> At the same time, mosques can also be sites of religious-political radicalization.<sup>63</sup>

Some studies examine the spatiality of mosques in both the literal and figurative sense, addressing their architectural, institutional, and symbolic dimensions. Koch and Reinig,<sup>64</sup> for instance, demonstrate that many mosques struggle with significant infrastructural deficiencies and a shortage of adequate space. At the same time, ethnographic studies highlight that mosques also function as symbolic spaces of meaning-making—serving, for example, as a “home of the religious”<sup>65</sup> or as “relational spaces” for negotiating difference.<sup>66</sup>

Another central area of inquiry concerns religious authority and theological interpretive power within mosque communities. Studies show that processes of canonizing theological knowledge in practice often encounter resistance—depending on the extent to which such knowledge is perceived as meaningful in the lived reality of community members.<sup>67</sup> Religious authority is not claimed exclusively by imams or theologians, but is frequently negotiated in the interplay between traditional

---

61 Jörg Ballnus, “Klassische religiöse Erziehung oder kindgerechter Zugang in Moscheegemeinden?“, in *Imame und Frauen in Moscheen im Integrationsprozess* (V&R unipress, 2011), 197–208; Betül Karakoç-Kafkas, “Moscheetradition(en) gestalten. Wissenssoziologische und religionspädagogische Perspektiven“, in *Was hat das mit mir zu tun?: Zugänge zur Tradition in der islamischen Religionspädagogik*, ed. Naciye Kamçili-Yıldız (De Gruyter, 2025), 197–208.

62 Karakoç-Kafkas, “Moscheetradition(en) gestalten. Wissenssoziologische und religionspädagogische Perspektiven“; Deniz Greschner, “‘Praxis gelebter Verantwortung‘ in der Moscheegemeinde: kritische Bildung als Widerstand gegen Polarisierung, “*Perspektiven-Soziale Arbeit in der Migrationsgesellschaft und muslimische Wohlfahrtspflege*,“ Nr. 1 (2025): 8–23, <https://journals.ub.uni-osnabrueck.de/index.php/perspektiven/article/view/341>.

63 Ednan Aslan et al., *Islamistische Radikalisierung. Biografische Verläufe im Kontext der religiösen Sozialisation und des radikalen Milieu* (Springer VS, 2018), <https://doi.org/10.1007/978-3-658-18984-6>.

64 Marion Koch and Joachim Reinig, *Moscheen und Gebetsräume in Hamburg: Untersuchung der räumlichen Situation* (SCHURA, Rat der Islamischen Gemeinschaften in Hamburg eV, 2013), <https://schurahamburg.de/moscheen-und-gebetsraeume-in-hamburg-untersuchung-der-raeumlichen-situation/>.

65 Ayşe Almla Akca, *Moscheeleben in Deutschland: Eine Ethnographie zu Islamischem Wissen, Tradition und religiöser Autorität* (transcript Verlag, 2020), 23.

66 Kathrin Herz and Chantal Munsch, “Dimensionen von Vielheit: Neue Perspektiven auf Gemeindezentren ‘türkeistämmiger’ Muslim:innen als Relationale Räume,“ in *Moschee 2.0: Internationale und transdisziplinäre Perspektiven*, ed. Betül Karakoç and Harry Harun Behr (Waxmann, 2022), 171–88.

67 Ayşe Almla Akca, “A Failed Canonization Process of Theological Knowledge in Contemporary Germany: An Analysis of the Practices of Ordinary Muslims,“ *Forum* 3, Nr. 2 (2024): 35–61, <https://doi.org/10.5771/2748-923X-2024-2-35>.

notions, family expectations, personal experiences, and digital discourses.<sup>68</sup> Likewise, a “subjectivized everyday religiosity” can be traced within mosque contexts.<sup>69</sup>

A further approach is the exploration of virtual mosque spaces, which raises the question of how religious spaces can be digitally represented and made experientially accessible—while taking into account Islamic-theological conceptions and ritual functions.<sup>70</sup>

### c) Preaching, Religious Communication, and Authority

In scholarly engagement with Muslim preaching practices, preaching is understood not merely as religious speech but as a social, performative, and authority-generating event.

Central to this is the question of preaching as a form of communication that mediates between textual fidelity, contextualization, and relevance to everyday life. An important area of research concerns the linguistic design and semantics of the sermon. Taheri,<sup>71</sup> for example, analyses German-language Shi'i sermons in terms of their pragmatic-semantic structures, demonstrating how linguistic fields are used to convey and contextualize key theological content.

Another thematic focus lies in religious authority and pluralization. Preaching is increasingly becoming a site for intra-Muslim negotiations over religious normativity, power relations, and societal issues. Alongside traditionally trained scholars, new actors are emerging—such as young, locally socialized preachers who are more attuned to the language, needs, and lived realities of younger generations. In this context, the performative dimension of preaching also comes into focus. Preaching is understood not only as a linguistic act, but as an embodied, situated practice—embedded in space, ritual, and the relationship between preacher and audience.<sup>72</sup>

---

68 Betül Karakoç, *Imaminnen und Doing Gender: Kollektive Orientierungen im transnationalen Bildungsraum* (Springer VS, 2024).

69 Theresa Beilschmidt, *Gelebter Islam: Eine empirische Studie zu DITIB-Moscheegemeinden in Deutschland* (transcript Verlag, 2015).

70 Ayşe Almıla Akca, “Das muslimische Moscheeraumverständnis und der virtuelle Moscheeraum,” in *Digitale Sakralraumpädagogik*, ed. Ulrich Riegel and Mirjam Zimmermann (Kohlhammer, 2024), 145–168.

71 Fatemeh Taheri, *Deutsch als Predigtsprache des Islam: Eine semantische und pragmatische Studie* (De Gruyter, 2023), <https://doi.org/10.1515/9783111039138>.

72 Ayşe Almıla Akca et al., ed., *Practices of Islamic Preaching: Text, Performativity, and Materiality of Islamic Religious Speech* (De Gruyter, 2023), <https://doi.org/10.1515/9783110788334>.

Part of the research also addresses the political dimension of Muslim sermons, for example within radical Islamist milieus. While religious content clearly predominates, political references appear only marginally and are always embedded within a religious internal logic, rendering political engagement secondary to the concern for salvation in the hereafter.<sup>73</sup>

#### d) Social Work, Youth, and Muslim Life

This area addresses, among other topics, the engagement with racism in social work involving Muslims.<sup>74</sup> Research in this field highlights the need for professional, culturally sensitive, and structurally embedded social work that takes experiences of discrimination into account and fosters empowerment—particularly in work with Muslim girls and women.<sup>75</sup> The role of social work in preventing radicalization is also discussed,<sup>76</sup> as its contribution to integration processes.<sup>77</sup> Another aspect concerns the competencies required for effective social practice.<sup>78</sup>

## 5. Conclusion

Although Islamic Religious Education and Islamic Practical Theology are both still at a comparatively early stage of development as academic disciplines, substantial progress has already been made in research. At the same time, numerous desider-

---

73 Lino Klevesath et al., *Inhalte von Predigten im radikalislamischen Milieu: Eine Untersuchung von Moscheen in Niedersachsen*, FoDEX-Studie 12 (Göttingen University Press, 2023), <https://doi.org/10.17875/gup2023-2214>.

74 Iman Attia, "Perspektivenwechsel durch Dekonstruktion. Islamdiskurs und (rassismus-)kritische Soziale Arbeit," in *Was ist und wozu betreiben wir Kritik in der Sozialen Arbeit? Disziplinäre und interdisziplinäre Diskurse*, ed. Bettina Hünersdorf and Jutta Hartmann (Springer Fachmedien, 2013), 333–350. [https://doi.org/10.1007/978-3-531-18962-8\\_18](https://doi.org/10.1007/978-3-531-18962-8_18); Ulrike Lingen-Ali, "'Islam' als Zuordnungs- und Differenzkategorie," *Sozial Extra* 36, Nr. 9–10 (2012): 24–27, <https://doi.org/10.1007/s12054-012-1008-4>.

75 Naime Çakir-Mattner and Meryem Tinç, "Soziale Arbeit mit Mädchen und Frauen in muslimischen Kontexten – Motivationen und Herausforderungen," in *Eine Frage des Geschlechts?*, ed. Dina El Omari et al. (Ergon, 2023), 311–334, <https://doi.org/10.5771/9783956509018-311>.

76 Maurice Döring et al., „Prävention ist keine ‚Eintagsfliege‘“: *Herausforderungen und Bedarfe der Prävention islamistischer Radikalisierung aus lokaler Perspektive in Nordrhein-Westfalen*, BICC Working Paper (Bonn International Center for Conversion, 2020).

77 Michael Borchard and Rauf Ceylan, ed., *Imame und Frauen in Moscheen im Integrationsprozess: Gemeindepädagogische Perspektiven* (Vandenhoeck & Ruprecht, 2011).

78 Naime Çakir-Mattner, „Religiöse Kompetenz und Soziale Arbeit. Impulse für eine praxisbezogene Islamische Theologie“, *Forum* 2, Nr. 2 (2023): 35–51, <https://doi.org/10.5771/2748-923X-2023-2>.

ata remain. Two central thematic focal points can be identified: first, the internal religious dynamic—namely, the ongoing advancement and profiling of the two fields themselves; and second, the question of how IRE and IPT can contribute to the lives of Muslims in a non-Muslim majority society—whether by fostering religious maturity, strengthening participation and belonging, or engaging constructively with the challenges of a plural society. These two questions will, at least in the foreseeable future, continue to represent the central challenges shaping research in both fields.