

From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review

Gatot Prasetyo¹ ✉, Yanuar Rizki Fauziah², Ahmad Syafii³

¹University of Montana, Missoula, Montana, United States of America (USA)

²Al Siraat College, Australia

³Universitas Negeri Yogyakarta, Indonesia

Corresponding author: gatot.prasetyo@umt.edu

ABSTRACT

Purpose — This study maps current evidence on religious moderation in Islamic Education in Indonesia to assess the effectiveness of policy, curriculum, pedagogy, and the institutional ecosystem—framed by Pancasila—as a counter-radicalization strategy and a shaper of inclusive character.

Design/methods/approach — Systematic Literature Review (SLR) grounded in Kitchenham & Charters. Scopus search (February 12, 2025) using TITLE-ABS-KEY("religious" AND "moderation"), period 2018–2025, document type article. 754 articles found; 127 filtered as relevant; 72 fully reviewed; 2 excluded (review-based); 70 analyzed through qualitative content analysis (mechanical and interpretive stages) following the PRISMA scheme.

Findings — Implementation of moderation is effective when wasathiyah values are integrated across subjects and practiced through dialogic methods (problem solving, inquiry, discussion), an integrative curriculum, and educator involvement. As a counter-radicalization strategy, effectiveness is supported by firm campus policies framed by Pancasila, the strengthening of national values (tawassuth, tawazun, i'tidal, al-wathaniyah), and the role of madrasahs and universities as agents of social change. Key factors include school leadership, an inclusive curriculum, interfaith dialogue, and directed use of technology (Technological Pedagogical Content Knowledge [TPACK]). These findings sequentially answer RQ1–RQ4 (curriculum implementation; counter-radicalization strategies; contributions of empirical approaches; the role of higher education).

Research implications — Recommendations include the standardization of moderation competencies in the Islamic Religious Education (PAI)/higher-education curriculum; the design of dialogic pedagogy grounded in experiential learning and inclusive social projects; capacity building for educators and digital literacy (TPACK); and institutional policies that synergize mentoring, intra/extracurricular activities, anti-radicalization governance, and curation of the educational digital ecosystem.

ARTICLE HISTORY

Received 25 April 2025

Revised 19 July 2025

Revised 29 August 2025

Accepted 08 September 2025

KEYWORDS:

religious moderation; Islamic education; Indonesia; systematic literature review; counter-radicalization.



Jurnal Pendidikan Islam

1. Introduction

Religious moderation has become a global discourse that is increasingly relevant in addressing the challenges of pluralism and religious radicalism. Various countries with multireligious populations seek to build social harmony through Islamic Education policies that instill the values of religious moderation to create an inclusive and tolerant society (Khambali et al., 2017; Ridwan, 2022). In Indonesia, religious moderation is an integral part of the national strategy to prevent extremism and



This is an open-access article under the CC BY-NC license

How to Cite: Prasetyo, G., Fauziah, Y. R., & Syafii, A. (2025) From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review, 14(2), 233-251.

<https://doi.org/10.14421/jpi.2025.142.233-251>

strengthen unity in diversity (Marpaung et al., 2024; Nasir & Rijal, 2021). Islamic Education has a central role in shaping a moderate understanding of religion by integrating the principles of tawassuth (moderate), tawazun (balanced), and i'tidal (just) in the learning system (Akil et al., 2024; Ichsan et al., 2024). However, although religious moderation has become a main agenda in education policy, its implementation still faces conceptual and practical challenges, especially in ensuring the effectiveness of approaches applied in various Islamic educational institutions (Chotimah et al., 2025; Mukhibat et al., 2024).

A number of studies have highlighted the role of education in instilling the values of religious moderation in family and community settings. Studies find that the internalization of religious moderation values in the family contributes to strengthening awareness of religious and cultural differences and building interreligious cooperation (Mahmud, 2025). In addition, other research shows that Islamic mentoring programs at universities have integrated the principles of religious moderation to strengthen ukhuwah Islamiyah within the frame of Pancasila (Nasih et al., 2024; Syahbudin et al., 2023).

Religious moderation education is relevant not only at the university level but also at earlier levels of education. Efforts at religious moderation have also been implemented through academic policies at state Islamic universities aimed at countering radicalism through curricula and student activities (Burhanuddin, 2022; Kholis & Rini, 2023). This study indicates that moderation-based education can shape student character to be more tolerant and inclusive toward religious diversity (Mulyana, 2023; Tabrani et al., 2024).

At the level of schools and madrasahs, curricula based on religious moderation have been implemented to strengthen students' understanding of the values of tolerance and diversity. The strengthening of the Aswaja Annahdliyah curriculum in madrasah ibtidaiah through enrichment of materials and instructional methods plays an important role in preventing radicalism (Ibda et al., 2024; Kosim et al., 2024). Another study found that religious moderation literacy programs, such as Literasi Islam Santun (LISAN), have succeeded in reconstructing students' social identities, making them more tolerant and moderate (Guritno et al., 2022; Yusuf et al., 2023). In addition, a Sufistic approach in teaching religious moderation has been shown to have positive implications for student competence, particularly in shaping a more inclusive and professional religious understanding (Purwanto et al., 2023; Syarif, 2021).

Beyond curriculum-based approaches, digital technology has also become an influential factor in disseminating the values of religious moderation. Besides the curricular aspect, strategies for religious moderation in the digital era have also been a focus of research. Studies show that social media and technology have a crucial role in shaping the religious understanding of the younger generation, both in strengthening the values of moderation and as a potential threat in terms of exposure to radicalism (Febriani & Ritonga, 2022; Mursalin et al., 2024). The implementation of Islamic moderation in pesantren through the digitalization of the tradition of studying kitab kuning and online halaqah has become an effective strategy for countering radicalism in the Industry 4.0 era (Azizah et al., 2023; Muhtifah et al., 2021). In addition, validation of a survey on the use of technology in teaching religious moderation based on the TPACK model shows that digital approaches can enhance the effectiveness of religious moderation education (Hanafi et al., 2024; Kamaludin & Purnama, 2021). However, research also reveals that undirected use of technology can actually worsen narrow religious understandings, underscoring the importance of regulation and guidance by educators in the use of digital media (Achmad et al., 2023; Alabdulhadi & Alkandari, 2024).

Although various approaches have been implemented in religious moderation education, a number of challenges remain to be considered in its implementation. Although various studies have discussed religious moderation in Islamic education, there are still some limitations in the existing scholarship. Some studies place greater emphasis on normative aspects without critically examining

the effectiveness of implementing moderation policies in the field (Chotimah et al., 2025; Mukhibat et al., 2024). Moreover, although the integration of religious moderation into the curriculum has been carried out, research shows that the approaches used still vary and have not been standardized nationally (Pabbajah, 2023; Solechan et al., 2024). On the other hand, there have not been many studies that systematically discuss the long-term impact of religious moderation strategies on the social behavior of students and society as a whole (Afwadzi et al., 2024; Basri et al., 2022). In addition, existing research has focused more on the university context, while studies on the effectiveness of religious moderation education at the secondary-school level remain limited (Athoillah et al., 2024; Rahmawati et al., 2024).

To fill the identified research gaps, this study uses a Systematic Literature Review (SLR) approach in analyzing various findings related to religious moderation in Islamic educational institutions. This research aims to identify, analyze, and interpret research results related to religious moderation in Islamic education in Indonesia through a Systematic Literature Review (SLR) approach. This approach allows a comprehensive mapping of various previous research findings, thereby providing a deeper understanding of patterns, trends, and challenges in implementing religious moderation across various Islamic educational institutions. The results of this research are expected to contribute to the formulation of more effective education policies, especially in developing learning strategies based on religious moderation in a more systematic and integrated manner.

2. Methods

This study employs a Systematic Literature Review (SLR) approach, which includes formulating research questions, searching reference sources, determining inclusion and exclusion criteria, selecting the literature, and analyzing the data. The aim of the SLR is to identify, analyze, and interpret research findings within a specified period related to the topic under review, in this case religious moderation in Islamic Education in Indonesia. Figure 1 shows the phases of this study. The first step in this study was to formulate research questions to provide clear direction. These questions are explained further in Phase 1 below.

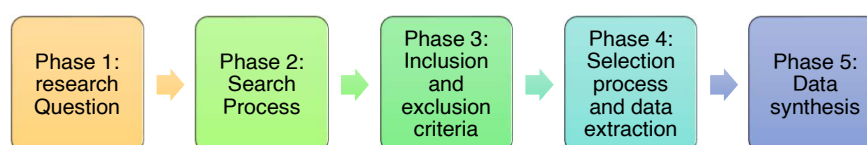


Figure 1. SLR phases.

Source: (Kitchenham & Charters, 2007).

2.1. Phase 1: Formulating the Research Questions

In this SLR, the research questions were designed to obtain the most relevant data to enrich the study. These questions not only explore statistical data but also the content of the articles more deeply. Table 1 presents four research questions used to identify publications related to religious moderation in education in Indonesia during the 2018–2025 period. These questions were constructed based on a review of prior research (Kitchenham & Charters, 2007).

Table 1. Research Questions on Religious Moderation in Islamic Education

Topic	Research Questions (RQ)
Application of the Concept of Religious Moderation in the Islamic Education System	RQ1. How is the concept of religious moderation applied in the Islamic Education system, both in the curriculum, teaching methods, and learning environment?
Religious Moderation as a Strategy to Counter Radicalism in Islamic Education	RQ2. How can religious moderation serve as an effective strategy to counter radicalism within the Islamic Education environment?
Empirical Approaches in Religious Moderation Research for the Development of Islamic Education	RQ3. How can empirical approaches in religious moderation research contribute to the development of moderate Islamic Education policies and practices?
The Role of Higher Education Institutions in the Development of Religious Moderation	RQ4. How do higher education institutions develop and strengthen religious moderation among students?

These research questions were developed by identifying opportunities in the existing literature as well as understanding the challenges faced by the academic community. Potential answers derive from established theoretical frameworks. This study aims to provide new insights into the implementation of religious moderation in Islamic Education in Indonesia, focusing on the challenges and obstacles faced in its application within Islamic Education settings.

2.2. Phase 2: Literature Search Process

The literature search was conducted through the Scopus database due to its broad and comprehensive coverage. The search criteria included the keywords TITLE-ABS-KEY (religious AND moderation), the time span (2018–2025), and the document type (journal articles). Data were collected from the Scopus database on February 12, 2025. Table 2 shows the sequence of searches carried out in this study.

2.3. Phase 3: Inclusion and Exclusion Criteria

In research on religious moderation in Islamic Education in Indonesia, it is important to ensure that the selected literature is truly relevant to the study’s focus. Religious moderation has various aspects in Islamic Education, ranging from the curriculum to Islamic Education policies and their implementation in the learning environment. Given the broad scope of this topic, this study limits its scope only to studies that explicitly discuss religious moderation in the context of Islamic Education in Indonesia.

To that end, the literature search was conducted globally using the keywords TITLE-ABS-KEY (religious AND moderation) within the 2018–2025 time span. This period was chosen to capture the most recent and relevant developments, given the evolving dynamics of religious moderation issues in Islamic Education that require up-to-date analysis.

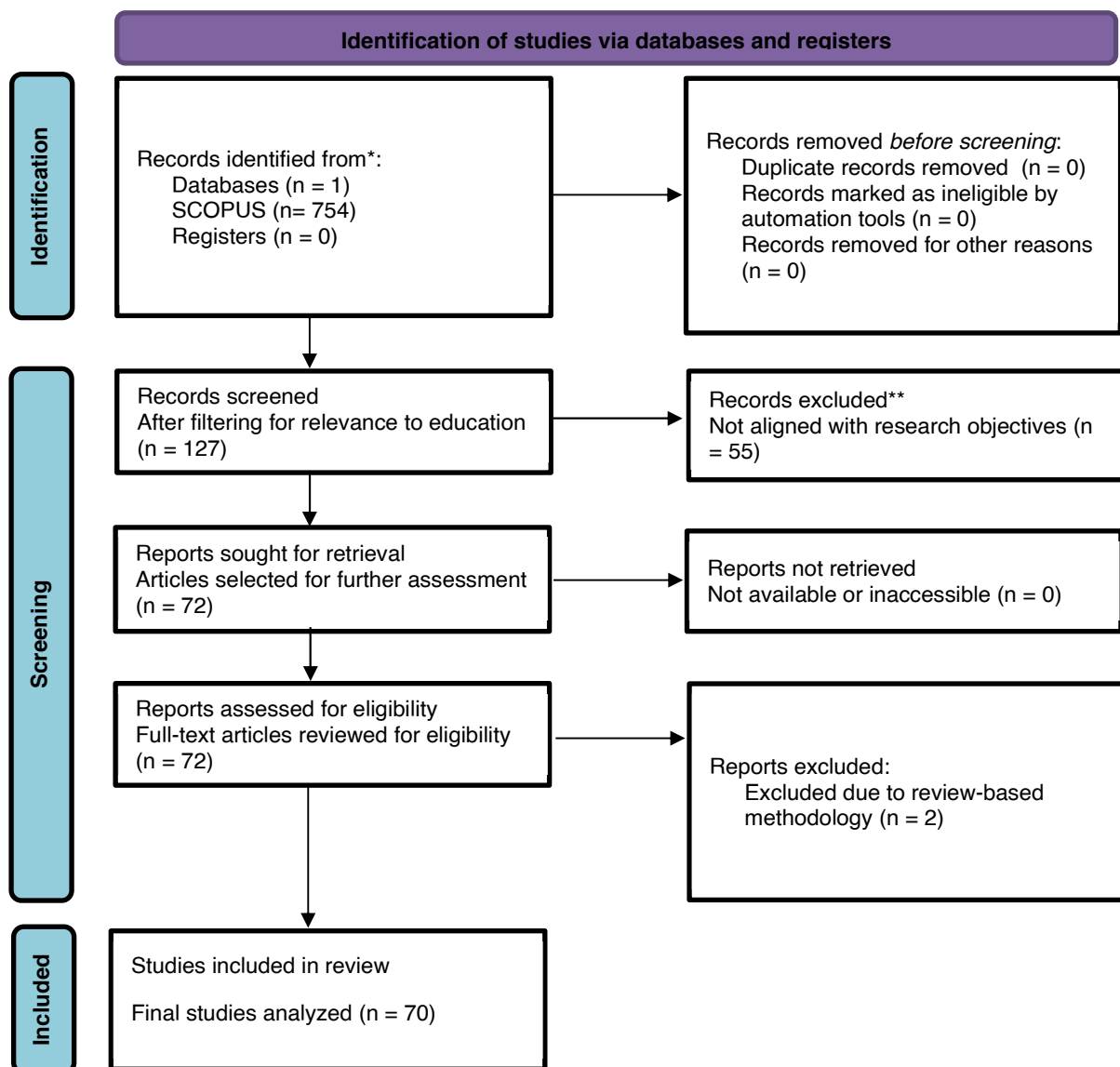


Figure 2. PRISMA.

Source: (Page et al., 2021).

2.4. Justification for Keyword Selection and Database Search

The selection of the keywords “religious” and “moderation” was carried out carefully to narrow the scope of literature relevant to religious moderation in Islamic Education in Indonesia. These keywords play an important role in the database search because they directly affect the relevance and accuracy of the results obtained. By ensuring that these terms appear in the title, abstract, or keywords of the articles, this study can identify studies that specifically address the relationship between religious moderation and Islamic Education. This approach not only increases the efficiency of the literature review but also ensures that the research findings are of high quality and aligned with the research objectives.

The inclusion criteria stipulate that selected articles must contain “religious” and “moderation” in their titles, abstracts, or keywords, thereby ensuring direct relevance to the research focus. In addition, the selected publication period is 2018 to 2025 to reflect recent developments in the implementation of religious moderation in Islamic Education in Indonesia. This period covers the development of the concept of religious moderation in Islamic Education policies and academic practices.

2.5. Exclusion Criteria and the Rationale for Their Selection

To maintain the relevance and rigor of the study, several types of documents were excluded, such as book chapters, books, and review articles. These sources often provide overviews or summarize existing research rather than present new empirical findings, which could obscure the study’s focus on religious moderation in Islamic Education. Furthermore, articles published before 2018 or after 2025 were excluded to ensure that the study remains contemporary and relevant to current conditions.

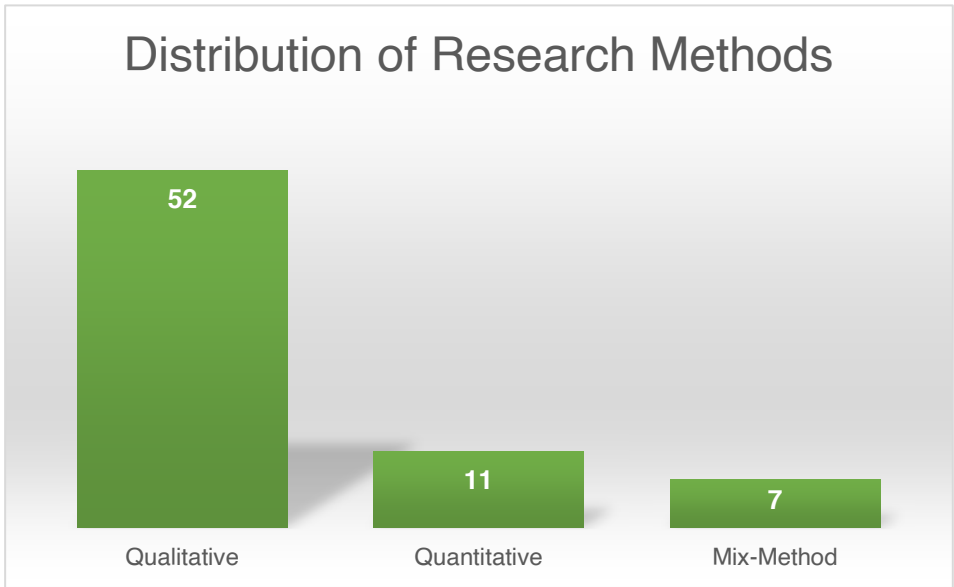
By applying these inclusion and exclusion criteria, this study can ensure that the selected literature is not only relevant but also directly addresses the implementation of religious moderation in the realm of Islamic Education in Indonesia. This rigorous methodological approach enables a more focused exploration of the challenges and opportunities of religious moderation within the Islamic Education system, providing a strong basis for further analysis and discussion.

2.6. Phase 4: Selection and Data Extraction

The search yielded 754 articles in the Scopus database. No duplicates were found in the initial screening stage. To ensure that the selected articles genuinely discuss religious moderation in Islamic Education as the main topic, quality criteria were applied to verify that the articles included “religious” and “moderation” in their titles, abstracts, or keywords.

After the initial screening, 127 articles were retained for their relevance to Islamic Education. Of these, 55 articles were excluded because they were not directly related to the research objectives. In the next stage, 72 articles were further reviewed in full to assess their eligibility.

Figure 4. Distribution of Research Methods



A total of 2 articles were excluded because they used a review-based methodology. Thus, 70 articles were ultimately selected and analyzed in this study. This selection and data-extraction scheme is presented in Figure 2, following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) model.

2.7. Phase 5: Data Synthesis

The data obtained from each article were analyzed to answer the main questions in the Systematic Literature Review (SLR). Qualitative content analysis was carried out to draw objective conclusions based on the information provided in the articles. This process consists of two stages: (a) the mechanical stage, in which the data are organized according to suitable thematic categories, and (b) the interpretive stage, in which the data are analyzed to determine which are most relevant to the research questions, in line with the methodology put forward (Kitchenham et al., 2010). To summarize the research findings, graphical representations were created and are included in this document. In addition, the terms, keywords, and aims of the articles were also examined to identify similarities and potentially interesting areas in this study.

3. Results

These findings affirm that religious moderation in Islamic Education is not merely a discourse but an urgent necessity in shaping learners' inclusive and tolerant character. By integrating the principles of moderation into the curriculum, Islamic educational institutions have a strategic role in countering extremist ideologies and building a balanced religious understanding. The studies analyzed in this research show that the success of implementing religious moderation depends greatly on an integrative curriculum design, participatory learning strategies, and the active involvement of educators in fostering awareness of the importance of values of diversity.

In addition, experience-based and social-interaction approaches have also proven to be key elements in the internalization of religious moderation within academic settings. Students engaged in interfaith discussions, inclusivity-based social activities, and character-based training tend to have a more moderate understanding of religion. Thus, higher education institutions, madrasahs, and other religious institutions need to continue strengthening teaching strategies and academic policies that support wasathiyah values. These findings provide a basis for further research to explore how strategies for implementing religious moderation can continue to be developed and adapted in accordance with social dynamics and the needs of learners at various levels of Islamic Education.

3.1. RQ1: How is the concept of religious moderation applied in the Islamic Education system?

Within the Islamic education system, the concept of religious moderation (wasathiyah) becomes a key element in shaping an inclusive, tolerant, and democratic paradigm of Islamic Education. Studies show that Islamic Education can integrate wasathiyah values through various subjects, such as Aqidah, Akhlak, Fiqh, Tarikh, and Al-Qur'an Hadith, by applying problem-solving, inquiry, and discussion-based instructional methods (Ichsan et al., 2024). This approach enables learners to understand differences of opinion and develop broader multiperspective thinking. The integration of these values into the curriculum is also an effective strategy for building a moderate and contextual religious understanding, particularly in facing the challenges of extremism and excessive liberalization. As part of the implementation of wasathiyah values in Islamic Education, policy and curriculum have a strategic role in ensuring a balance between religious understanding and learners' social skills.

The approach to religious moderation in Islamic Education is reflected in policies and curricula that support wasathiyah values at both the basic and higher-education levels (Rusli &

[Muchtar, 2019](#)). Islamic higher education should be able to balance the theocentric and anthropocentric dimensions so as to produce graduates who not only possess strong religious understanding but also adaptive social skills. This prevents learners from adopting extreme understandings, whether in the form of radicalism or excessive liberalism. Thus, Islamic education policy needs to be more proactive in building moderation-based understandings while remaining relevant to contemporary developments. The implementation of religious moderation is not limited to the policy level but must also be reflected in educational practice in schools and madrasahs.

In the implementation of religious moderation in schools and madrasahs, *wasathiyah*-based approaches play an important role in fostering a culture of tolerance in multiethnic and multicultural societies ([Khambali et al., 2017](#)). The application of moderation values is undertaken not only through classroom instruction but also in social interactions among students, teachers, and surrounding communities. This approach shows that education for religious moderation must be an integral part of broader social practice, in order to build an inclusive and harmonious understanding between Muslims and non-Muslims. Social interactions that embody moderate Islamic morals are key to supporting diversity and social harmony. Beyond implementation in schools and madrasahs, religious moderation must also be reflected more broadly in Islamic Education policy in Muslim-majority countries.

In the context of Islamic Education policy in Muslim-majority countries, analyses of the curriculum show that policy changes emphasizing a single religious identity risk excluding minority groups ([Muhammad & Brett, 2019](#)). Moderation-based Islamic Education should reflect social and cultural diversity and ensure equal access for all groups. With a more inclusive approach, the curriculum can become a solution for building an Islamic Education system oriented toward social justice and national unity. The implementation of moderation-based Islamic Education policy also supports the formation of a generation with a more contextual religious understanding that is relevant to social dynamics. In the broader context of Islamic Education, a humanistic approach becomes an important aspect in strengthening values of moderation and inclusivity.

Thought in moderate and humanistic Islamic Education emphasizes that Islam should be taught within a non-sectarian, inclusive, and tolerant framework ([Hasan & Taufiq, 2023](#)). Studies show that this approach contributes to creating a more open and progressive learning environment and encourages the development of philanthropic movements in the educational, social, economic, and political spheres. Moderation-based Islamic Education can serve as a model for building a more harmonious society, far from the influence of extremism. By adopting the concept of *wasathiyah* in the Islamic education system, learners are expected to possess broad religious insights and be able to contribute to social life with a more inclusive and tolerant attitude. The various approaches outlined indicate that the concept of religious moderation can be effectively applied in the Islamic education system—through policy, curriculum, and instructional practice.

From the various studies reviewed, it can be concluded that the concept of religious moderation in the Islamic education system can be implemented through curricula that integrate *wasathiyah* values and instructional practices that encourage dialogue and critical thinking ([Ichsan et al., 2024](#); [Rusli & Muchtar, 2019](#)). The implementation of these moderation values is important not only in the context of formal learning but also in building a society that is more harmonious and tolerant of differences ([Khambali et al., 2017](#)). With inclusive Islamic Education policies and an orientation toward values of tolerance, the Islamic education system can continue to develop toward a more moderate and civilized direction ([Hasan & Taufiq, 2023](#); [Muhammad & Brett, 2019](#)).

3.2. RQ2: How can religious moderation be used as a strategy to counter radicalism in Islamic Education?

Religious moderation has become an important strategy in countering radicalism within Islamic Education. A moderation-based approach can reduce the influence of extremist ideologies through various methods, such as stringent academic policies, integrative curricula, and social engagement within academic communities (Muhajir & Nurcholis, 2024). A number of universities in Indonesia have implemented programs that include dedicated courses, student training, and campus orientation that emphasize the importance of a moderate understanding of Islam. Thus, the implementation of Islamic Education strategies framed by Pancasila is not only effective in addressing the influence of radicalism but also in ensuring a balance between religious and national values.

One strategic step in countering extremism is the implementation of an integrative curriculum in higher-education settings (Suhendi et al., 2020). By integrating moderation values across various courses, students can acquire a broader understanding of Islam in a global perspective while avoiding exclusivism in religious practice. Such a curriculum also contributes to creating an academic environment that is open to dialogue and differences of opinion, thereby reducing the potential for the spread of radical ideologies. In addition, a learning model that emphasizes Islam as rahmatan lil 'alamin helps shape students' character to be tolerant and to possess a strong sense of nationhood.

It is important to understand that Islamic moderation in Indonesia is not a new phenomenon but part of the long historical journey of national education. The concept of wasathiyah has long been embedded in Indonesia's education system and has developed through the influence of Sufi values and local traditions that emphasize social harmony (Anzaikhan, 2022). In its development, the government has increasingly strengthened religious moderation by mainstreaming the values of Islam Wasathiyah in the national education curriculum. Moderation-based education not only shapes inclusive individuals but also consolidates national unity amid existing religious and cultural diversity. Therefore, this historical approach can serve as a foundation for designing education policies oriented toward diversity and tolerance.

From a fiqh perspective, religious moderation can be reinforced through the al-wathaniyah approach, which emphasizes love of the homeland as part of faith (Akil et al., 2024). The principles of tawassuth (moderate), tawazun (balanced), and i'tidal (just) in religious understanding constitute the main foundation for preventing the spread of radicalism among students. By instilling national values in Islamic Education, students not only acquire a more open religious understanding but also strengthen love of country as part of social commitment. Therefore, integrating these values into the Islamic Education curriculum is a strategic step in shaping a generation that is both religious and nationalist.

Beyond higher education, madrasahs as Islamic educational institutions also have an important role in preventing radicalism. Madrasahs function not only as centers of learning but also as agents of social change that promote values of tolerance and diversity through inclusive curricula (Sunhaji, 2017). With their strategic role, madrasahs are able to shape a generation that understands Islam in a broader and contextual perspective. Therefore, strengthening the role of madrasahs in moderation-based education needs to be continuously developed in order to provide a wider impact on society.

Apart from curricular approaches, the implementation of academic policies in higher education also plays a significant role in preventing radicalization on campus (Burhanuddin, 2022). Studies show that stringent academic policies—such as more systematic student selection, moderation-based religious mentoring, and the strengthening of students' academic capacities—

can effectively reduce the risk of the spread of extremist understandings in academic environments. In this regard, the role of lecturers and educational staff is a key factor in providing a more comprehensive understanding of religious moderation, thereby shaping students' mindsets to be more inclusive and critical of radical teachings.

From a theological perspective, Islamic moderation can be developed through *aqidah* and *sharia* approaches that emphasize tolerance and diversity (Muhtifah et al., 2021). A case study in Singkawang shows that the success of Islamic moderation education depends on three main aspects, namely the implementation strategy, the execution process, and the pattern of community engagement. A flexible, socially grounded educational model can be an effective strategy for creating a peaceful and harmonious society. Therefore, education for moderation should focus on strengthening healthy social interactions and developing contextual religious understanding so that it better aligns with the social dynamics of society.

Religious moderation in Islamic Education has a crucial role in countering radicalism and extremism (Muhajir & Nurcholis, 2024; Suhendi et al., 2020). Integrative, curriculum-based approaches; stringent academic policies; and the strengthening of national values within Islamic Education constitute strategic steps in preventing radicalization from an early stage (Akil et al., 2024; Anzaikhan, 2022). In addition, the roles of *madrasahs* and higher education institutions are also essential elements in instilling inclusive and tolerant values among learners (Burhanuddin, 2022). Thus, moderation-based Islamic Education can be a strategic solution for building a harmonious and peaceful society free from the influence of extremism.

3.3. RQ3: How can empirical approaches in research on religious moderation help the development of Islamic Education?

Empirical approaches in research on religious moderation make an important contribution to the development of Islamic Education, particularly in building student character grounded in moderation values (Wisnarni, 2023). Research shows that character education within the family environment is the primary foundation for instilling the values of religious moderation (Wisnarni, 2023). Awareness of religious and cultural differences, interreligious cooperation, and respect for local cultural values play a crucial role in shaping moderate attitudes in children from an early age (Wisnarni, 2023). This aligns with research emphasizing that Islamic higher education must internalize Pancasila values in student character development through integration with the *tri-dharma* of higher education (Tabrani et al., 2024).

Beyond character education in families and higher education, moderation-based character training models have also been implemented in various educational institutions (Munawir et al., 2023). Character Building Training (CBT) plays a role in strengthening values of tolerance, openness, and social awareness among students (Munawir et al., 2023). Through a cycle-based learning approach encompassing campaigns, capacity building, and institutionalization, this program has succeeded in reinforcing aspects of discipline, patriotism, and moderate religious attitudes (Munawir et al., 2023). The implementation of multicultural values in the Islamic Religious Education (PAI) curriculum at the secondary-school level can encourage stronger internalization of moderation attitudes (Rahmawati et al., 2024). Strategies for moderation education are not limited to higher education but can also be effectively applied at the primary and secondary levels of education (Rahmawati et al., 2024). Therefore, further studies are needed to assess the effectiveness of these various approaches in enhancing the understanding and practice of religious moderation among learners.

The research methodologies used in studies of religious moderation in Islamic Education vary, ranging from case studies to thematic analysis (Purwanto et al., 2024). Empirical

examinations of the various programs implemented indicate that the effectiveness of religious moderation education depends on the approach used. The qualitative approach in this research provides in-depth insights into the effectiveness of religious moderation literacy programs for prospective Islamic education teachers (Purwanto et al., 2024). By utilizing in-depth interviews and reflective journals, the study finds that preservice teachers show increased awareness of the importance of tolerance and leadership in building a peaceful learning environment (Purwanto et al., 2024). Another study explores the role of pesantren in deradicalization efforts through the development of a digital-based intellectual tradition (Azizah et al., 2023). The use of digital media in teaching kitab kuning and halaqah can be an effective strategy for countering extremist ideologies among santri (Azizah et al., 2023).

Key factors contributing to the success of religious moderation in education include the role of school leadership, inclusive curriculum design, and learning strategies that encourage interfaith dialogue (Wijaya & Saputra, 2021). The management of Islamic education based on interreligious dialogue plays an important role in building an understanding of moderation among students (Wijaya & Saputra, 2021). This approach enables students to better understand the concept of Islam Wasathiyah in the context of a pluralistic society (Wijaya & Saputra, 2021). Peace-based religious education in Christian communities can be an alternative for strengthening religious moderation in multicultural societies (Rantung, 2024).

Empirical approaches in studies of religious moderation provide a strong basis for developing more inclusive, moderation-based educational models (Munawir et al., 2023; Tabrani et al., 2024; Wisnarni, 2023). The integration of character education, diverse research methodologies, and the identified success factors can further strengthen religious moderation as part of the Islamic Education system at various levels (Purwanto et al., 2024; Rahmawati et al., 2024). Going forward, further research can focus on the effectiveness of various moderation-based learning models in addressing the challenges of globalization and radicalization within Islamic Education (Azizah et al., 2023; Rantung, 2024; Wijaya & Saputra, 2021). In addition, it is important to explore more innovative approaches to support the sustainable implementation of religious moderation.

3.4. RQ4: What is the role of higher education institutions in developing religious moderation among students?

Higher education institutions have a strategic role in instilling the values of religious moderation in students. The implementation of Islamic mentoring programs at various universities in Indonesia has shown effectiveness in building a better understanding of religious moderation among students (Nasih et al., 2024). These programs are not only oriented toward the transfer of moderate Islamic values but also integrate Pancasila as a foundational philosophy in campus life. In a broader context, campus policies and student organizations also play an important role in supporting the dissemination of religious moderation values (Nasir & Rijal, 2021). Through student pesantren and the integration of moderation-based curricula, universities have succeeded in creating an inclusive learning ecosystem oriented toward tolerance.

In addition to mentoring programs and campus policies, studies of Sufism and tarekat at Islamic higher-education institutions also contribute to shaping a moderate Islamic understanding (Rahmat et al., 2024). Sufism courses have been shown to change students' views of tarekat concepts from initial skepticism to greater acceptance. The integration of a Sufistic perspective in Islamic education has a positive impact on building religious moderation through an understanding of tasawuf values that emphasize compassion and tolerance (Syarif, 2021). Moreover, strengthening moderation character through praxis methods is also applied in madrasahs, with

habituation, intracurricular activities, and extracurricular activities that instill moderation values in student life (Prayitno et al., 2024).

However, behind the success of these programs, challenges in implementing religious moderation in higher education remain. Studies show that the implementation of moderation policies is still textual and not yet fully internalized in campus culture (Chotimah et al., 2025). The materials taught are often still normative and not directly integrated with students' social dynamics, resulting in a still superficial understanding. Therefore, more contextual strategies are needed in teaching moderation values, including through the strengthening of healthy social interactions and internalization in academic policies (Mukhibat et al., 2024).

To address challenges in the internalization of religious moderation, various moderation-value-based learning models continue to be developed in higher education. The integration of moderation values in Aqidah Akhlak instruction shows that this approach can increase students' understanding of the importance of tolerance and nationhood values (Wisnarni, 2023). In addition, experience-based and discussion-based learning strategies are also applied to strengthen students' understanding of Islamic moderation in various academic contexts (Ma'arif et al., 2022). Another study shows that text-based approaches to religious texts are also effective in instilling moderation values among students (Afwadzi et al., 2024). By reading and understanding religious texts that emphasize the principle of moderation, students can develop a broader and more inclusive perspective on religious diversity.

Beyond approaches in learning models, curriculum development is also a strategic step in instilling religious moderation values in higher education environments. Higher education also plays a role in developing moderation-based curricula as an effort to prevent radicalism (Mukhibat et al., 2024). Curriculum evaluations conducted at several universities show that the integration of religious moderation values into the academic curriculum contributes to increasing students' understanding of the importance of moderation in social and academic life. The development of moderation-based curricula is not limited to religious courses but also includes other courses related to nationhood and citizenship (Kosim et al., 2024).

With the various measures undertaken, higher education holds a central role in building a more moderate and tolerant society. Academic policies, mentoring programs, curriculum integration, and the strengthening of social interaction are the main elements in ensuring that the values of religious moderation can be well internalized in student life. Thus, higher education becomes not only an academic center but also an agent of social transformation in creating a more harmonious and inclusive society.

4. Discussion

Religious moderation in Islamic Education has become a strategic issue in building an inclusive and tolerant society, especially amid social dynamics and the challenges of extremism (Hasan & Taufiq, 2023; Ichsan et al., 2024). This approach emphasizes a balance between strong religious understanding and adaptive social skills to avoid extreme religious views, both in the form of radicalism and excessive liberalism (Mahmud, 2025; Rusli & Muchtar, 2019). The integration of moderation values into curricula and education policies at various levels is a main strategy for creating a harmonious and contextual academic environment (Kamaludin & Purnama, 2021; Kosim et al., 2024). In addition, religious moderation also plays a role in countering radicalism through the strengthening of character education and experience-based learning approaches (Mulyana, 2023; Purwanto et al., 2023). Against this backdrop, this study explores how religious moderation has been applied in the Islamic education system and how its impact appears in the following research results.

The results show that religious moderation in Islamic Education is not merely a theoretical concept but has become an urgent need in shaping learners' inclusive and tolerant character (Purwanto et al., 2024; Yusuf et al., 2023). The success of implementing these moderation values depends greatly on integrative curriculum design, participatory teaching methods, and the active involvement of educators in instilling awareness of the importance of diversity (Afwadzi et al., 2024; Rahmawati et al., 2024). This study also finds that experience-based and social-interaction approaches have a significant role in the internalization of religious moderation in academic settings, where students who are active in interfaith discussions and inclusivity-based social activities show a more moderate understanding (Mukhibat et al., 2024; Suhendi et al., 2020).

Whereas at the basic and secondary levels the integration of moderation-based curricula is key, at the higher-education level the role of academic policies and the campus environment becomes more dominant. Islamic higher education plays an important role in shaping a generation with balanced religious understanding through moderation-based curricula and inclusive academic policies (Nasih et al., 2024; Nasir & Rijal, 2021). Universities that implement Islamic mentoring programs and student pesantren activities have succeeded in creating a learning ecosystem that supports tolerance and nationhood (Chotimah et al., 2025; Prayitno et al., 2024). However, this study also finds that moderation policies in some educational institutions remain textual and have not been fully internalized in campus culture, resulting in varying student understandings of religious moderation (Achmad et al., 2023; Mustakim et al., 2021).

In addition to the role of higher education in building moderate religious understanding, basic and secondary education also make a major contribution to shaping students' initial attitudes toward diversity and tolerance. Madrasahs and general schools have shown effectiveness in instilling religious moderation values through integration into the curriculum and the strengthening of inclusivity-based social interaction (Burhanuddin, 2022; Kamaludin & Purnama, 2021). A character-based approach using the PEACE method (Promotion, Elaboration, Actualization, Communication, Evaluation) has proven effective in increasing moderation attitudes among students (Kosim et al., 2024; Purwanto et al., 2023). However, this study also highlights challenges faced in implementing religious moderation, such as a lack of deep religious understanding among students and the negative influence of technology that can reinforce extremist narratives (Hanafi et al., 2024; Harmi et al., 2022).

These findings reinforce previous research showing that Islamic Education based on religious moderation is an effective strategy for countering extremism and building social harmony (Mappiasse, 2022; Muhammad & Brett, 2019). For example, research at UIN Sayyid Ali Rahmatullah Tulungagung shows that religious moderation programs, such as Ma'had Al-Jami'ah and religious moderation surveys, have succeeded in reducing the influence of radical ideologies among students (Muhajir & Nurcholis, 2024; Pabbajah, 2023). In addition, strengthening the Aswaja Annahdliyah curriculum in madrasah ibtidaiyah has also proven to play a role in preventing radicalism through enrichment of materials and more dialogic teaching methods (Ibda et al., 2024; Ridwan, 2022).

Although this study aligns with previous studies, several challenges are still found indicating that the implementation of religious moderation is not yet fully even. Some studies show that tolerance attitudes among students remain varied, with a small proportion still showing tendencies toward intolerance toward other religious groups (Suntana & Tresnawaty, 2022; Wijaya & Saputra, 2021). Meanwhile, studies in Pakistan highlight that Islamic Education policies that overemphasize a single religious identity risk excluding minority groups and strengthening social polarization (Muhammad & Brett, 2019). Thus, the implementation of moderation-based Islamic Education policies must be carried out in an inclusive manner and be adaptive to existing social dynamics.

The results of this study not only support previous findings but also provide new insights into the factors that influence the effectiveness of religious moderation in Islamic Education. The success of

implementing religious moderation in Islamic Education depends greatly on the active involvement of educators, support from academic policies, and teaching approaches that prioritize dialogue and social interaction (Burhanuddin & Ilmi, 2022; Mahmud, 2025). However, it should be noted that religious moderation is not merely a concept that can be universally applied without considering the cultural and social contexts of each Islamic educational institution (Husna et al., 2024; Ma'arif, 2019). Therefore, the development of strategies for implementing moderation must continue to be adjusted to the needs of learners and the challenges faced in the world of Islamic education.

Accordingly, these findings provide important implications for the Islamic education system, particularly in developing more effective moderation-based policies. Going forward, further research is needed to explore how technology and educational innovation can support the strengthening of religious moderation in the Islamic education system in Indonesia and the Islamic world in general (Azizah et al., 2023; Hanafi et al., 2024).

5. Conclusion

This study affirms that religious moderation is a strategic necessity in Islamic Education in Indonesia for shaping learners who are inclusive, tolerant, and immune to extremist ideologies. Through an SLR of 70 articles (2018–2025), we show that the success of implementing religious moderation is determined by integrative curriculum design, participatory and experience-based learning strategies, and an institutional ecosystem that affirms wasathiyah values in academic policies and practices.

The research questions are answered as follows. (RQ1) Religious moderation is effectively implemented when wasathiyah values are integrated across subjects and practiced through dialogic methods—problem solving, inquiry, and discussion—that cultivate multiperspective thinking and a collaborative school/madrasah culture. (RQ2) As a counter-radicalization strategy, religious moderation works through integrative curricula, firm campus policies, the strengthening of national values (tawassuth, tawazun, i'tidal, al-wathaniyah), and the role of madrasahs as agents of social change. (RQ3) Empirical approaches—from character education in families to cycle-based training in institutions—provide evidence that school leadership, inclusive curricula, and interfaith dialogue increase moderation sensitivity and peaceful leadership among learners. (RQ4) Higher education plays a central role through Islamic mentoring framed by Pancasila, the integration of Sufistic perspectives, student-organization policies, and the development of moderation-based curricula; at the same time it is a reminder that internalization of values needs to go beyond normative materials toward habituation and campus culture.

Practically, these findings can be implemented by: (1) the standardization of minimum religious moderation competencies in the PAI curriculum and relevant courses at PTKI/non-PTKI; (2) the design of dialogic pedagogy that combines interfaith discussions, inclusive social projects, and experiential learning; (3) the strengthening of educators' capacities in moderation literacy and the directed use of technology based on the TPACK framework; (4) institutional policies that synergize mentoring, intracurricular/extracurricular activities, and campus governance to prevent radicalization; and (5) a safeguarded digital ecosystem through content curation, accompaniment, and regulation of media use.

Policy recommendations derived from this SLR evidence include: (a) the development of a national frame of reference for religious moderation in Islamic Education that is adaptive across levels; (b) the integration of authentic assessment (rubrics for moderation attitudes, community service projects) into learning assessment; and (c) the strengthening of school–campus–community partnerships to expand good practices and social impact.

This study has several limitations. The data come from the Scopus database with specific keywords (“religious” and “moderation”), potentially excluding relevant publications using alternative terms; the focus on the Indonesian context limits generalization; most studies emphasize normative

aspects and the higher-education context; and evidence of long-term impact remains limited. Therefore, the results should be read as a comprehensive yet contextual evidence map.

Implications for future research include: longitudinal studies and evaluations of long-term impacts on social behavior; experiments/quasi-experiments to test the effectiveness of moderation learning models; cross-level and cross-regional comparisons (including secondary schools) to assess scalability; curriculum-implementation research to identify determinants of success at the classroom and institutional levels; and studies of the digital ecology that assess moderation practices in online spaces, including the design of interventions based on digital literacy.

Overall, the main contribution of this study is to present the latest evidence map that integrates policy, curriculum, pedagogy, and the institutional ecosystem as a unified strategy of religious moderation in Islamic Education. By following up on the practical recommendations and research agenda above, education stakeholders have an operational basis for strengthening religious moderation in a more systematic, measurable, and sustainable manner.

Declarations

Author contribution statement

Gatot Prasetyo initiated the research topic, formulated the core research questions, and coordinated the manuscript writing process. Yanuar Rizki Fauziah contributed to the development of the theoretical framework and provided oversight on the research methodology. Ahmad Syafii assisted in refining the manuscript and ensured the consistency of the academic writing style..

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Data availability statement

The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of Interest's statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

Additional information

Correspondence and requests for materials should be addressed to gatot.prasetyo@umt.edu

ORCID

Gatot Prasetyo  <https://orcid.org/0000-0001-8944-6057>

Yanuar Rizki Fauziah 

Ahmad Syafii  <https://orcid.org/0000-0003-3891-2120>

References

- Achmad, N., Harahap, R. H., & Ihsan, M. I. (2023). Radicalism movement in higher education in Indonesia: Students' understanding and its prevention. *Kasetsart Journal of Social Sciences*, 44(1), 123–128. <https://doi.org/10.34044/j.kjss.2023.44.1.13>
- Afwadzi, B., Sumbulah, U., Ali, N., & Qudsy, S. Z. (2024). Religious moderation of Islamic university students in Indonesia: Reception of religious texts. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.9369>
- Akil, M., Darmawangsa, A., & Hasibuddin, M. (2024). The Jurisprudence of Religious Moderation: Strengthening Al-Wathanniyah Values at the Intersection of Islam and Nationality. *Jurnal IUS Kajian Hukum Dan Keadilan*, 12(2), 300–314. Scopu. <https://doi.org/10.29303/ius.v12i2.1410>

- Alabdulhadi, M. M. J., & Alkandari, K. M. (2024). Practices of Islamic education teachers in promoting moderation (wasatiyyah) values among high school students in Kuwait: Challenges and obstacles. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2365577>
- Anzaikhan, M. (2022). The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education. *Journal of Al-Tamaddun*, 17(2), 213–226. <https://doi.org/10.22452/JAT.vol17no2.17>
- Athoillah, M., Rahman, A. S., Firdaus, A. S., & Septiadi, M. A. (2024). Policies and Practices Religious Moderation in Pesantren. *Jurnal Pendidikan Islam*, 10(2), 387–396. <https://doi.org/10.15575/jpi.v10i2.27543>
- Azizah, N., Nurdianzah, E., Wijaya, M. M., Azami, T., & Rohman, A. (2023). Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhul Fadhlan Islamic Boarding School Semarang. *Jurnal Pendidikan Agama Islam*, 20(2), 233–246. <https://doi.org/10.14421/jpai.v20i2.7771>
- Basri, H., Suhartini, A., Nursobah, A., & Ruswandi, U. (2022). Applying Higher Order Thinking Skill (HOTS) to Strengthen Students' Religious Moderation at Madrasah Aliyah. *Jurnal Pendidikan Islam*, 8(2), 207–220. <https://doi.org/10.15575/jpi.v8i2.21133>
- Burhanuddin, N. (2022). The Radicalism Prevention Through Academic Policies at State Islamic Higher Education in Indonesia. *Ulumuna*, 26(2), 363–391. <https://doi.org/10.20414/ujs.v26i2.511>
- Burhanuddin, N., & Ilmi, D. (2022). Typologies of Religious Moderation in Indonesian Higher Education Institutions. *Journal of Indonesian Islam*, 16(2), 455–479. <https://doi.org/10.15642/JIIS.2022.16.2.455-479>
- Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, 12(1). Scopus. <https://doi.org/10.1080/2331186X.2024.2442235>
- Febriani, S. R., & Ritonga, A. W. (2022). The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era. *Millah: Journal of Religious Studies*, 21(2), 313–334. <https://doi.org/10.20885/millah.vol21.iss2.art1>
- Guritno, S. A., Lessy, Z., & Ahmad, M. M. (2022). Religious Moderation Education: An Interpretative Phenomenological Analysis on Identity Reconstruction in Polite Islamic Literacy Ambassadors. *Jurnal Pendidikan Agama Islam*, 19(1), 69–80. <https://doi.org/10.14421/jpai.2022.191-06>
- Hanafi, Y., Saefi, M., Ikhsan, M. A., Diyana, T. N., Ahsanuddin, M., Alfian, M., Yani, M. T., Hazin, M., Chamidah, D., & Mustakim, S. S. (2024). Unveiling the Intersection of Technology and Pedagogy: A Domain-Specific Exploration for Developing Religious Moderation Content with an Exploratory and Rasch Perspective. *British Journal of Religious Education*. <https://doi.org/10.1080/01416200.2024.2427303>
- Harmi, H., Karolina, A., Fathurrochman, I., Daulay, S. H., Apriani, E., & Supardan, D. (2022). Analysis of Multicultural Understanding and Moderation of Religion of Paud Teachers in Bengkulu Province. *Pegem Egitim ve Ogretim Dergisi*, 12(4), 128–136. <https://doi.org/10.47750/pegegog.12.04.13>
- Hasan, M., & Taufiq, M. (2023). Ahmad Dahlan and the Moderate, Humanist, and Non-Sectarian Islam. *International Journal of Islamic Thought*, 24(1), 100–107. <https://doi.org/10.24035/ijit.24.2023.272>
- Husna, I., Arsyah, F., Rahmah, A., Kustati, M., & Perrodin, D. D. (2024). Insights from a State Islamic University on Arabic Education as a Catalyst for Religious Moderation in Indonesia. *International Journal of Language Education*, 8(3), 533–549. <https://doi.org/10.26858/ijole.v8i3.66496>
- Ibda, H., Wijanarko, A. G., Azizah, F. N., Amnillah, M., & Ro'uf, A. (2024). Islamic Moderation in Elementary School: Strengthening the Aswaja Annadhliyah Curriculum in Preventing Religious Radicalism. *Journal of Education and Learning*, 18(4), 1246–1253. <https://doi.org/10.11591/edulearn.v18i4.21821>

- Ichsan, Y., Syamsudin, S., & Nuryana, Z. (2024). Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an. *Jurnal Pendidikan Agama Islam*, 21(1), 247–263. <https://doi.org/10.14421/jpai.v21i1.9944>
- Kamaludin, F. S., & Purnama, T. S. (2021). Religious Moderation Strategy in the Virtual Era and Its Implication to Improving the Quality of Education. *Jurnal Pendidikan Islam*, 7(2), 205–216. <https://doi.org/10.15575/jpi.v7i2.14944>
- Khambali, K. M., Sintang, S., Awang, A., Mat Karim, K. N., Abdul Rahman, N. F., Wan Ramli, W. A., Senin, N., Zainal Abidin, A., Ismail, A. Z., Wan Ali, W. Z. K., & Md. Noor, R. (2017). Al-Wasatiyyah in the Practice of Religious Tolerance Among the Families of New Muslims in Sustaining a Well-Being Society. *Humanomics*, 33(2), 211–220. <https://doi.org/10.1108/H-02-2017-0025>
- Kholis, N., & Rini, J. (2023). Navigating the Nexus: Government Policies in Cultivating Religious Moderation Within State Islamic Higher Education. *Qudus International Journal of Islamic Studies*, 11(1), 207–236. <https://doi.org/10.21043/qijis.v11i1.12677>
- Kitchenham, B., & Charters, S. (2007). *Guidelines for Performing Systematic Literature Reviews in Software Engineering (Technical Report EBSE 2007-001)*. Keele University and Durham University Joint Report.
- Kosim, M., Kustati, M., Sirait, W. R., Fajri, S., Febriani, S. R., & Perrodin, D. D. (2024). Developing a Religious Moderation-Based Curriculum Module for Laboratory Madrasah Tsanawiyah in Islamic Higher Education. *Jurnal Pendidikan Islam*, 10(2), 350–362. <https://doi.org/10.15575/jpi.v10i2.39163>
- Ma'arif, M. A., Rofiq, M. H., & Sirojuddin, A. (2022). Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education. *Jurnal Pendidikan Islam*, 8(1), 75–86. <https://doi.org/10.15575/jpi.v8i1.19037>
- Ma'arif, S. (2019). Reinventing Pesantren's Moderation Culture to Build a Democratic Society in the Post-Reform Republic of Indonesia. *Pertanika Journal of Social Sciences and Humanities*, 27(3), 1739–1751.
- Mahmud, M. E. (2025). School Leadership Models and Efforts Reconstruction of Religious Moderation in State Madrasah Aliyah in Indonesia. *Educational Process: International Journal*, 14. Scopus. <https://doi.org/10.22521/edupij.2025.14.18>
- Mappiasse, S. (2022). Students' Religious Tolerance: Comparing Muslim Students at Public Schools and Pesantren. *Journal of Indonesian Islam*, 16(2), 326–351. <https://doi.org/10.15642/JIIS.2022.16.2.326-351>
- Marpaung, W., Azizah, N., & Siregar, P. A. (2024). Islamic Education, Depression, Religiosity, and the Effects of Religion Moderation of Muslim Students. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.9271>
- Muhajir, A., & Nurcholis, A. (2024). Education in Religious Moderation to Counter Radicalism. *European Journal for Philosophy of Religion*, 16(1), 194–213. <https://doi.org/10.24204/ejpr.2023.4393>
- Muhammad, Y., & Brett, P. (2019). Addressing Social Justice and Cultural Identity in Pakistani Education: A Qualitative Content Analysis of Curriculum Policy. In *Multilingual Education* (Vol. 32, pp. 235–253). Springer Science and Business Media B.V. https://doi.org/10.1007/978-981-13-3125-1_14
- Muhtifah, L., Prasajo, Z. H., Sappe, S., & Elmansyah, E. (2021). The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance. *HTS Teologiese Studies / Theological Studies*, 77(4). <https://doi.org/10.4102/HTS.V77I4.6552>
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2302308>

- Mulyana, R. (2023). Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://doi.org/10.4102/HTS.V79i1.8592>
- Munawir, K., Makmur, M., Rasyid, M. N. A., Naro, W., Usman, S., & Pajarianto, H. (2023). Character Building Training Model for Young People to Strengthen Religious Moderation. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://doi.org/10.4102/hts.v79i1.8552>
- Mursalin, S., Thadi, R., Salik, M., & Ummah, M. F. I. (2024). Fiqh Tolerance in a Contemporary Context: The Response of State Islamic Religious University Students to Religious Extremism. *MILRev: Metro Islamic Law Review*, 3(2), 287–319. <https://doi.org/10.32332/milrev.v3i2.9866>
- Mustakim, Z., Ali, F., & Kamal, R. (2021). Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions. *Jurnal Pendidikan Islam*, 7(1), 65–76. <https://doi.org/10.15575/jpi.v7i1.12333>
- Nasih, A. M., Thoriquattyas, T., Sultoni, A., Malihah, E., Azca, M. N., & Budiman, R. (2024). Strengthening strategy to religious moderation at Indonesian universities. *Journal of Ecohumanism*, 3(7), 3122–3130. <https://doi.org/10.62754/joe.v3i7.4438>
- Nasir, M., & Rijal, M. K. (2021). Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Pabbajah, M. (2023). Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions. *Journal of Social Studies Education Research*, 14(2), 253–274.
- Prayitno, H. J., Hidayat, S., Ali, M., & Sugiarto, F. (2024). Character Strengthening Model of Religious Moderation Praxis Method to Improve and Develop Student Morale. *Revista de Gestao Social e Ambiental*, 18(2). <https://doi.org/10.24857/RGSA.V18N2-076>
- Purwanto, Y., Firdaus, E., & Faqihuddin, A. (2024). Teaching religious moderation to pre-service teachers: An Indonesian case study. *Religious Education*, 119(4), 307–320. <https://doi.org/10.1080/00344087.2024.2385174>
- Purwanto, Y., Saepudin, A., Islamy, M. R. F., & Baharuddin, D. (2023). Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī's Tasawwuf Contribution to Intellectual Society. *Cogent Social Sciences*, 9(1). <https://doi.org/10.1080/23311886.2023.2192556>
- Rahmat, D. A., Rumanti, A. A., Pulungan, M. A., Rizaldi, A. S., & Amelia, M. (2024). Evaluating the Role of Open Innovation and Circular Economy in Enhancing Organizational Performance: Insights from Batik Small and Medium Enterprises in Banyuwangi, Indonesia. *Sustainability (Switzerland)*, 16(24). Scopus. <https://doi.org/10.3390/su162411194>
- Rahmawati, D., Akbar, M. A., & Rosadi, M. (2024). OPTIMIZATION OF BIOLOGY LABORATORY QUALITY MANAGEMENT IN IMPROVING STUDENTS' COMPETENCIES. *Jurnal Pendidikan IPA Indonesia*, 13(4), 623–632. Scopus. <https://doi.org/10.15294/m6rxc794>
- Rantung, D. A. (2024). A Proposal of Multicultural Relation: Christian Religious Education and Religious Moderation. *HTS Teologiese Studies / Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.9868>
- Ridwan, W. (2022). The Dynamics of Islamic Mass Organisations in Preventing Violent Extremism. In *New Security Challenges* (pp. 215–231). Palgrave Macmillan. https://doi.org/10.1007/978-981-16-2032-4_10
- Rusli, R., & Muchtar, A. (2019). Islamic Moderation in Higher Education. *Opcion*, 35(89), 2899–2921.
- Solechan, A., Zuhdi, M. L., & Syaughillah, M. (2024). The Influence of Islamic Religious Education Based on Religious Moderation and National Defence on the Nationalism of Students. *Journal of Ecohumanism*, 3(6), 628–636. <https://doi.org/10.62754/joe.v3i6.4031>

- Suhendi, S., Sawahel, W. A.-F., & Abdillah, K. Y. (2020). Preventing Radicalism Through Integrative Curriculum at Higher Education. *Jurnal Pendidikan Islam*, 6(1), 79–94. <https://doi.org/10.15575/jpi.v6i1.8498>
- Sunhaji, S. (2017). Between Social Humanism and Social Mobilization: The Dual Role of Madrasah in the Landscape of Indonesian Islamic Education. *Journal of Indonesian Islam*, 11(1), 125–144. <https://doi.org/10.15642/JIIS.2017.11.1.125-144>
- Suntana, I., & Tresnawaty, B. (2022). The Tough Slog of a Moderate Religious State: Highly Educated Muslims and the Problem of Intolerance in Indonesia. *HTS Teologiese Studies / Theological Studies*, 78(1). <https://doi.org/10.4102/hts.v78i1.7933>
- Syahbudin, Z., Ahmad, R. R. M. R., Zein, N., & Thahir, M. (2023). Developing Students' Religious Moderation Through Group Counseling at Islamic Higher Education. *Jurnal Pendidikan Islam*, 9(1), 15–28. <https://doi.org/10.15575/jpi.v0i0.22977>
- Syarif, S. (2021). Understanding the Teaching of Religious Moderation from a Sufistic Perspective and Its Implications for Student Performance. *Journal of Social Studies Education Research*, 12(4), 320–343.
- Tabrani, Z. A., Walidin, W., Idris, S., & Huda, M. (2024). Pancasila as the Core Value for Character Building in Islamic Higher Education Institutions. *Jurnal Ilmiah Peuradeun*, 12(2), 565–592. <https://doi.org/10.26811/peuradeun.v12i2.1212>
- Wijaya, C., & Saputra, E. (2021). Management of Islamic Education Based on Interreligious Dialogue in the Learning Process in Schools as an Effort to Moderate Religion in Indonesia. *Review of International Geographical Education Online*, 11(5), 4306–4314. <https://doi.org/10.48047/rigeo.11.05.310>
- Wisnarni. (2023). Religinio nuosaikumo ugdydas šeimoje ir asmenybės lavinimas: Vietos kultūros ir kitų religijų vertinimas. *Logos*, 115. <https://doi.org/10.24101/logos.2023.40>
- Yusuf, M., Putra, E., Witro, D., & Nurjaman, A. (2023). The Role of Anak Jalanan At-Tamur Islamic Boarding School in Internalizing the Values of Religious Moderation to College Students in Bandung. *Jurnal Ilmiah Islam Futura*, 23(2), 132–156. <https://doi.org/10.22373/jiif.v23i1.15358>