

Mapping Religious Moderation and Its Impact on Islamic Education in Indonesia: A Bibliometric Approach

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ABSTRACT. As a country with high religious and cultural diversity, Indonesia makes religious moderation a crucial issue in maintaining harmony and tolerance between religious communities. In this increasingly complex context, research on religious moderation is becoming increasingly relevant. It is necessary to conduct a study that allows us to comprehensively map the publications that have been carried out related to religious moderation to see research trends, dominant topics, and knowledge gaps that still need to be filled. This study aims to get an overview of the trend of religious moderation research in various contexts and scientific perspectives. The research was conducted by collecting multiple articles that have been published and indexed on the reputable database scopus.com. The data obtained was analyzed using bibliometric analysis with the help of R Studio bibliophily. The results obtained 113 data published in the period 2007 to 2024. Based on visual analysis, it is known that religious moderation related to gender is the dominant issue in the period 2012-2024. In addition, there are unique themes related to local wisdom, education curriculum, and human rights. Indonesia is the most preferred country for diverse moderation research, and the dominant number of publications from Indonesian researchers and educational and research institutions in Indonesia reinforces this. However, not much research has attempted to build cross-country networks, so it is necessary to conduct cross-country and cross-religious studies for religious moderation research in the future.

Keywords: *Religious Moderation, Islamic Education System, Bibliometrics*

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INTRODUCTION

Religious radicalism is a phenomenon that has become a global concern in recent decades. The concept refers to extreme beliefs or actions by individuals or groups within a religious context. Religious radicalism is often associated with intolerance, violence, and terrorism (Sözer & Eskin, 2023). In general, religious radicalism can be seen as a reaction to rapid social, political, and cultural change. Some researchers argue that religious radicalism responds to modernity, globalization, and secularization. (Amanor & Delariarte, 2024). It is important to note that not all forms of religious

extremism are the same. There are different types of religious radicalism, which reflect the diversity that exists within and between different religious traditions (Khater, 2024). For example, Islamic radicalism may differ in form and goals compared to Christian or Hindu radicalism. Nevertheless, all forms of religious radicalism share some common features (Ali et al., 2021; Djamaluddin et al., 2024; Hefner, 2011). First, they usually involve the belief that their religion is the only truth and that all people should follow its teachings. Second, they tend to reject pluralism and tolerance of other faiths. Third, they often use or support the use of violence to achieve their goals (Farid et al., 2020).

The problem of religious radicalism is a significant challenge for societies and governments around the world (M. S. Hasan et al., 2024; Humaidi et al., 2024; Umar et al., 2024). There needs to be a comprehensive approach involving education, interfaith dialogue, and public policy to address it. In addition, there needs to be more extraordinary efforts to understand and address the root causes of religious radicalism, such as poverty, social injustice, and political conflict (Bol, 2023). Religious radicalism is a complex issue that requires deep understanding and careful handling. While the challenges are significant, with cooperation and shared commitment, we can hope to reduce the negative impact of this phenomenon and promote a more tolerant and peaceful society.

The 2010 BPS census shows that 87.18% of Indonesia's population is Muslim, 6.96% Protestant, 2.91% Catholic, 1.69% Hindu, 0.72% Buddhist, and 0.05% Confucian. Although significant regional variations exist, these percentages show a general picture of religious diversity in Indonesia. For example, in Bali, most of the population is Hindu, while in East Nusa Tenggara, the majority is Christian. Based on these sociological facts, it can be said that religious tolerance in Indonesia is relatively high. This is reflected in celebrating different religious holidays and places of worship of various religions. However, the challenges of intolerance and religious-based discrimination still exist and need to be overcome. Religious diversity in Indonesia also impacts public policy and politics (Tayeb & Weiss, 2024). The Indonesian government recognizes six official religions and provides freedom of worship for adherents (Idris et al., 2024; Latifa et al., 2022; Ma'arif et al., 2022). In addition, religious issues are often the subject of debate and negotiation in the political context. The sociological fact of religious diversity in Indonesia shows that Indonesia is pluralistic and tolerant (Entringer et al., 2023). Nevertheless, the challenges of intolerance and religious-based discrimination still need to be a particular concern for all parties to maintain harmony and harmony between religious communities in Indonesia. The religious divide between majorities and minorities is a global phenomenon that has existed for a long time (K. Hasan & Juhannis, 2024; Kader et al., 2024; Ratnah et al., 2024; Salim et al., 2024; Zuhdi, 2018). In many cases, majority religions tend to dominate and influence the social, political, and economic structures of a country or region, often to the detriment of minority religions. Socially, most religions usually influence a society's prevailing social norms and values. This can lead to discrimination and exclusion of minority religious groups. For example, they may have less education, employment, and healthcare access (Ma'arif et al., 2025).

Indonesia, as a country with ethnic, religious, and cultural diversity, faces challenges in maintaining tolerance and harmony among religious communities. Several religious conflicts have occurred in Indonesia, such as the conflicts in Tanjung Balai and Sampang, which show the importance of efforts to strengthen religious moderation (Praptiningsih et al., 2024; Setinawati et al., 2025). In Tewang Darayu Village, Central Kalimantan, the "belum ruhui rahayu" concept is practiced to achieve a harmonious, peaceful, and prosperous life. This concept is maintained through applying religious and cultural values, such as gotong royong and respect for differences (Setinawati et al., 2025). This research concludes that integrating religious and cultural values in Tewang Darayu Village is a clear example of achieving social harmony. Another study showed that in Poland, no significant relationship was found between religiosity and compliance with public moral norms (Fitchett et al., 2024; Mohler, 2024; Wagner et al., 2024). Despite high levels of

religiosity, some socially undesirable behaviors are still accepted in some areas. The study concluded that high religious involvement does not necessarily guarantee sustainable social development.

Other studies focus more on specific case studies and do not provide an overview of global religious conflicts. For example, the study on differences in Religious Beliefs and Practices focuses on how different religious views on human relationships with nature can be a source of conflict, especially in the context of issues such as environmental conservation (Aman-Ullah et al., 2022; Daoust et al., 2024; Orak et al., 2023; Wojcik, 2023). Furthermore, it focuses on the study of inequality and discrimination, where the focus of the study discusses homophobia among students at faith-based universities in Indonesia (Hanafi et al., 2023a, 2023b). The study shows that interpretations of certain religious teachings can trigger negative attitudes towards sexual minority groups. Faith-based discrimination and prejudice can lead to tension and conflict (Dickinson, 2024; Hill et al., 2025; Setinawati et al., 2025). Another theme focused on political and economic factors, and the study focused on assessing the influence of religious culture on financial constraints faced by MSMEs in China (Dash et al., 2024; Shah et al., 2024; Xiao, 2023). The study noted that religious culture can influence economic policies and business practices, creating conflict if not managed properly (Li et al., 2024; Mohler, 2024). An equally studied group of themes is on the Role of Media and Technology, where the results of the study mention that the media can play a role in reinforcing homophobia and heterosexism in Ghana (Aman-Ullah et al., 2022; Silagadze, 2023; Wang, 2023). Articles discussed the regulation of content on online platforms and how they can be misused to spread hate speech and fuel religious conflict.

This study aims to map the research landscape on religious moderation and its impact on Islamic education in Indonesia, analyze research trends, dominant topics, and methodologies used in previous studies, and identify gaps or under-researched areas in the relationship between religious moderation and Islamic education. Studying the issue of diverse moderation is essential to get an overview of religious moderation from various perspectives, not only from a religious perspective but also related to main disciplines such as law, sociology, anthropology, psychology, and pedagogy. At the philosophical level, it is also essential to study the issue of religious moderation so that the study becomes more fundamental. Until now, studies that combine analysis from various perspectives have not been found, and they tend to be considered sensitive studies because they are feared to intersect and conflict with certain religious beliefs. This is important because Indonesia has a high level of religious and cultural diversity. Religious moderation is key in maintaining interfaith harmony and tolerance. In addition, the emergence of radicalism and intolerance poses a serious threat to national unity. This research can help formulate prevention and deterrence strategies. Education, especially Islamic education, has a central role in shaping the character of the younger generation. Understanding the impact of religious moderation on Islamic education is crucial to creating a generation that is moderate, tolerant and respectful of differences. This study seeks to uncover various research results from researchers worldwide who have conducted studies in the context of religious moderation. The results will be an original issue that can be used as a reference for further research development in the future. In addition, concerns about the intersection and conflict with certain beliefs can also be minimized by this research. Bibliometric analysis was chosen because it can provide data review and visualization of the relationship between research variables so that studies can be seen from various perspectives and are relevant to religious moderation.

METHOD

This research is designed with bibliometric research. Bibliometric research is often used in library and information science studies to analyze scientific literature. (Gumus et al., 2018; K. Hasan & Juhannis, 2024). This method utilizes quantitative data from various publications to reveal patterns, trends, and dynamics in a scientific field. This study aims to provide an overview of an effective bibliometric research design, including problem formulation, data collection, analysis, and interpretation of the results. (Viana, 2017). Researchers need to define a clear focus of study, such

as analyzing the productivity of authors, institutions, countries, or the evolution of research topics within a particular discipline. Hypotheses or research questions should be explicitly formulated to direct the data collection and analysis. The focus of this study is the search for research data on religious moderation conducted by previous researchers in 2007-2024.

The data in this bibliometric research was obtained from the Scopus scientific publication database, which is considered reputable. Data analysis in bibliometric research includes statistical and computational techniques to interpret the collected data. These techniques may consist of citation analysis, co-citation analysis, content analysis, and scientific mapping. Software such as Biblioshiny from R-studio is used for data visualization and finding patterns or relationships that are not directly visible. The analysis results should be interpreted by considering the scholarly context of the analyzed literature. Researchers must understand that bibliometrics provides a macro-overview of the literature and does not necessarily reflect individual works' quality or substantial impact. Interpretation should be done critically, considering potential biases and limitations of the data used.

Data details can be seen in Table 1.

Table 1. Summary of Research Data Sources

Description	Results
<i>Main Information About Data</i>	
Timespan	2007:2024
Sources (Journals, Books, etc)	74
Documents	113
<i>Authors</i>	
Authors	353
Authors of single-authored docs	23
<i>Authors Collaboration</i>	
Single-authored docs	24
Co-Authors per Doc	3,33
International co-authorships %	12,39
<i>Document Types</i>	
article	104
book chapter	5
book chapter article	1
review	3

Generally, the data search step for the bibliometric analysis process uses the steps in Chart 1.

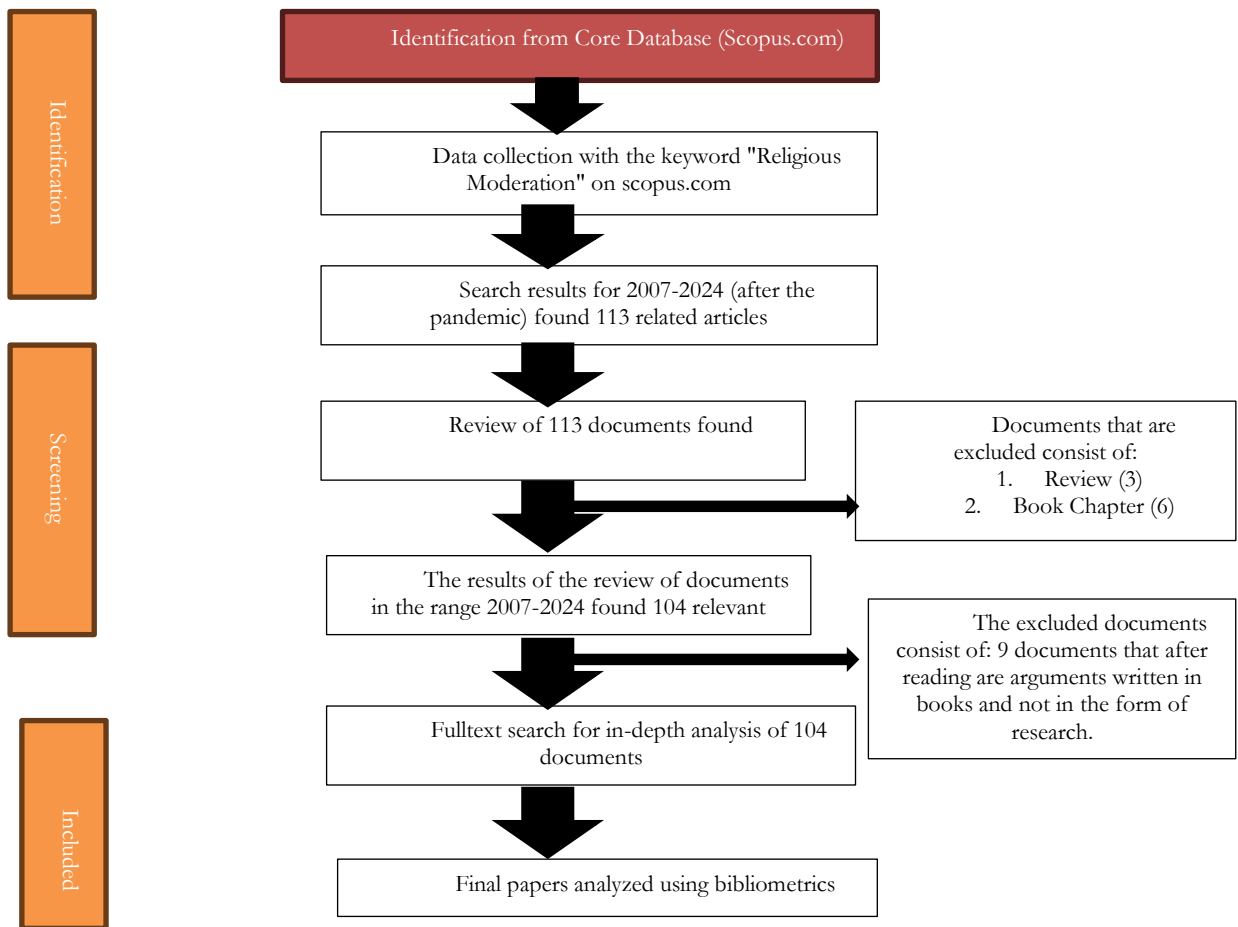


Chart 1. The filtering step of religious moderation research data from scopus.com

Chart 1 and Table 1 show that in 2007-2024, 113 documents were products of research publications divided into 104 scientific journal articles, 6 book chapters, and 3 review articles. This shows that the issue of religious moderation is not very popular, so the average publication every year is not too much (around 8-9 articles). This data is then processed with biblioshiny software to obtain analysis and visualization of the relationship between articles.

RESULT AND DISCUSSION

Result

The results presented include the geographical and institutional distribution of publications, keyword trends, and citations that indicate the influence of the works on the academic and practical communities. This analysis will provide valuable insights for determining future research and development policies. The results of the bibliometric analysis on religious moderation studies are presented below.

The first search result is the place of publication or scientific journals that publish many articles studying religious moderation. The results can be seen in Table 1.

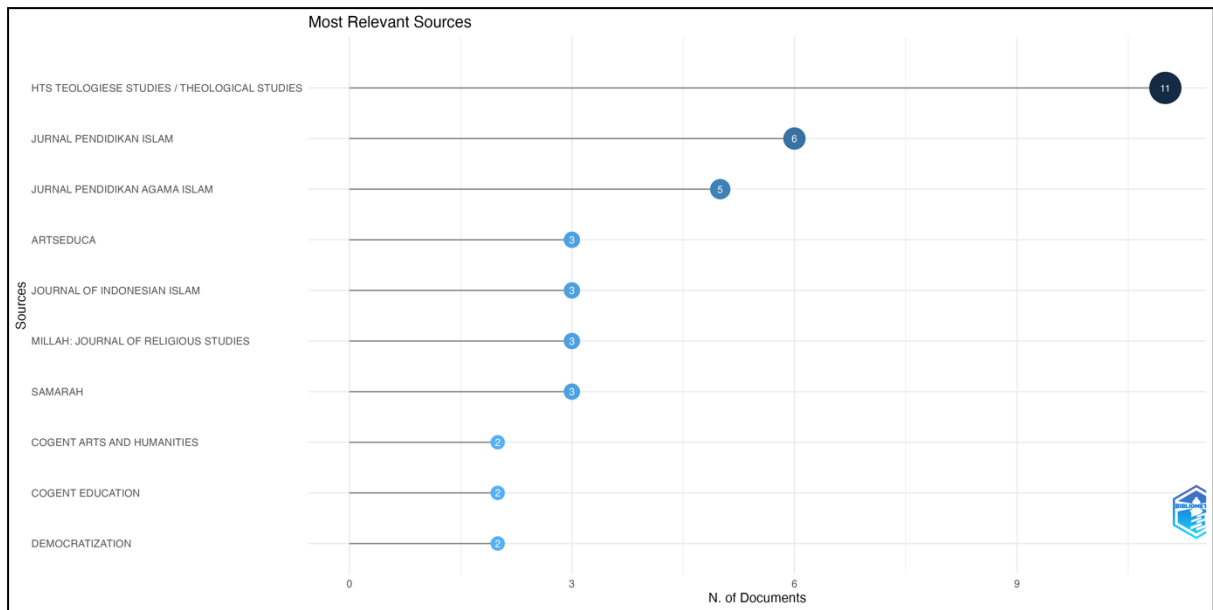


Figure 1. Most Relevant Source for Religious Moderation Study

Table 1. This shows that HTS Theology Studies is the scientific journal that publishes the most articles on religious moderation. Furthermore, the Journal of Islamic Education published six articles, and the Journal of Islamic Religious Education had five articles in the third rank. This shows that the study of religious moderation research is still centered on publications in the field of religion, especially Islam. Even so, there are still journals from general disciplines (Cogents Art and Humanities) that accept and publish articles with the theme of religious moderation studies. Furthermore, the authors who study the most about religious moderation are analyzed and presented in Table 2.

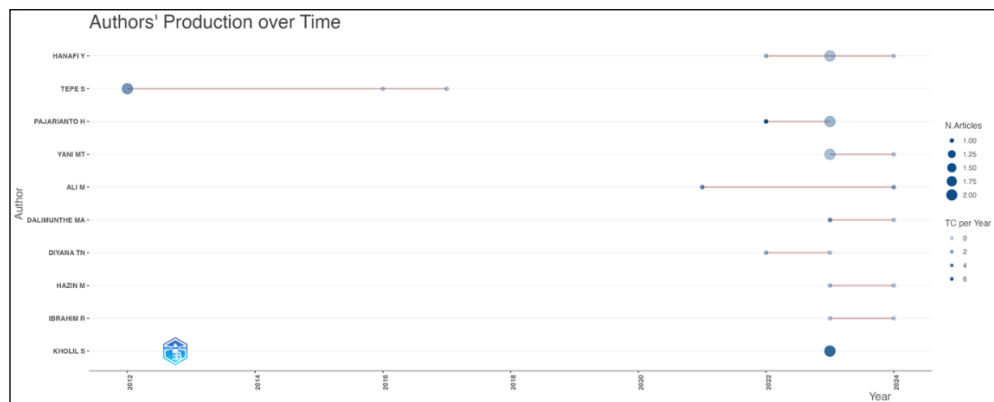


Figure 2. Author Production Overtime for Religious Moderation Study

Based on Figure 2, it is known that Y. Hanafi became the most productive author in the period 2012-2014. Next, S. Tepe and H. Pajarianto became the second and third authors who concentrated on producing scientific publications that discussed religious moderation. If we look at the data in Figure 2, most authors come from Indonesia. This shows that researchers from Indonesia pay considerable attention to studying religious moderation. Furthermore, an analysis of the impact of writing about religious moderation from the authors is carried out, the results of which can be seen in Figure 3.

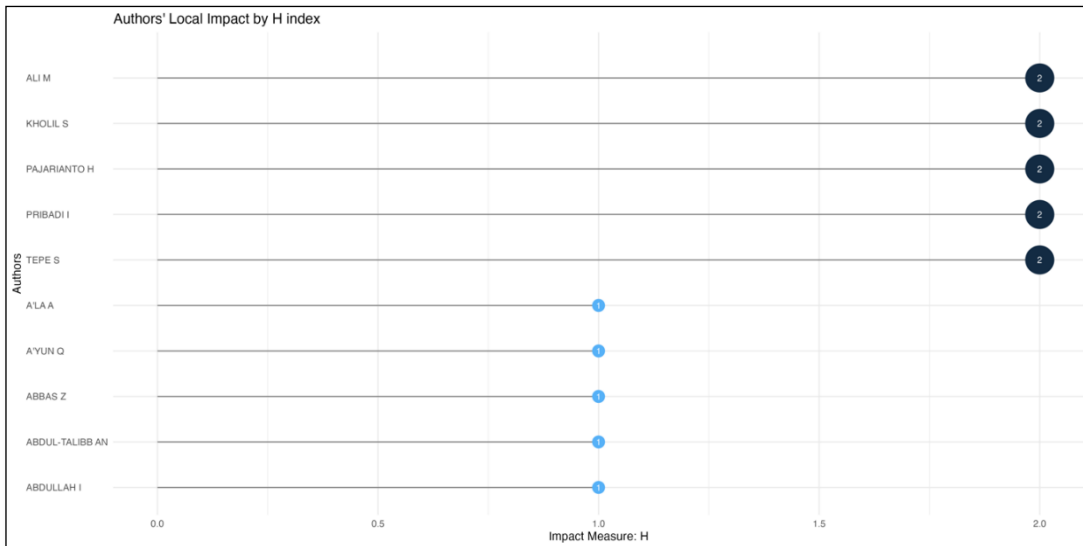


Figure 3. Author Local Impact on Study Religious Moderation

Figure 3 shows that M. Ali, S. Kholil, H. Pajarianto, I. Personal, and S. Tepe became the most influential authors with each H-Index of 2. If we look at the H-Index, the activity of citing each other in religious moderation research is not too high. This is proven by the highest h-index number, which is only 2. In the next stage, the affiliation of authors who write about religious moderation is analyzed with data exposure in Figure 4.

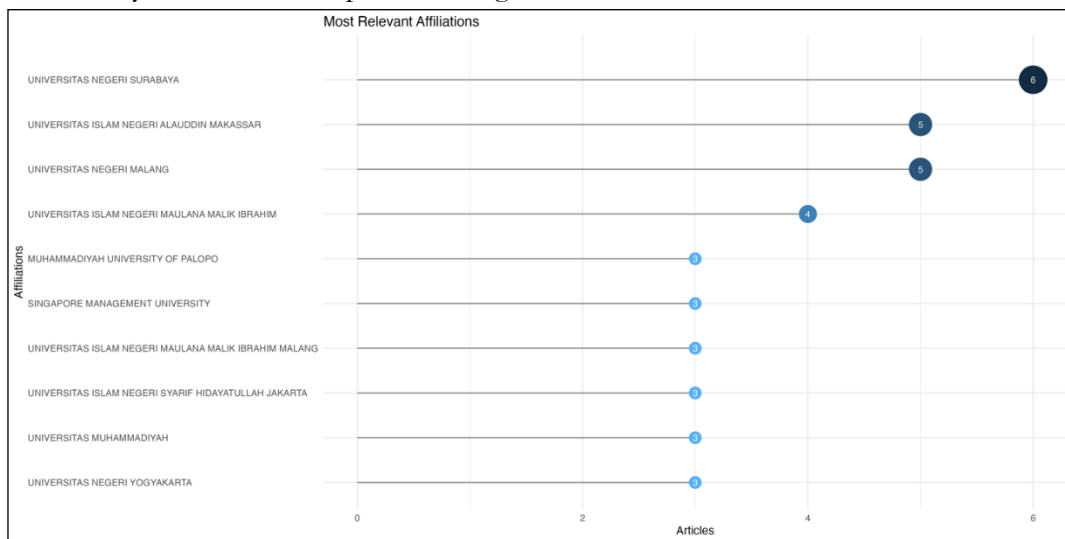


Figure 4. Most Relevant Affiliations for Religious Moderation Study

Based on Figure 4, it is known that Surabaya State University is the institution with the most productive author. Furthermore, it is followed by Alauddin State Islamic University Makassar and Malang State University. The exposure in Figure 4 shows that educational institutions in Indonesia have considerable attention in studying religious moderation. So, it is not surprising that Indonesia has always been a barometer of religious moderation education in Indonesia. This claim is reinforced by data exposure in Figure 5.

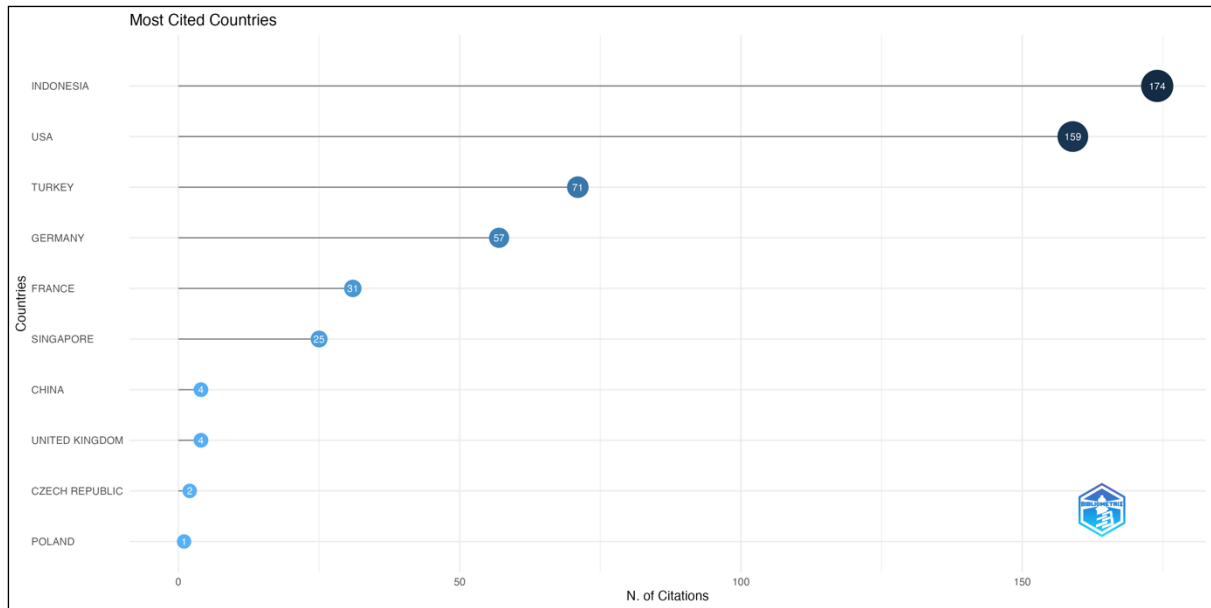


Figure 5. *Most Cited Countries for Religious Moderation Study*

Figure 5 shows that Indonesia is the most preferred country in the study of religious moderation, with 174 references. Followed by the USA with 159 references and Turkey with 71 references. This means that as a country with six religions and thousands of cultural tribes, Indonesia is considered to be a reference for the implementation of religious moderation around the world. However, the most frequently referenced documents are not from Indonesia. The explanation can be seen in Figure 6.

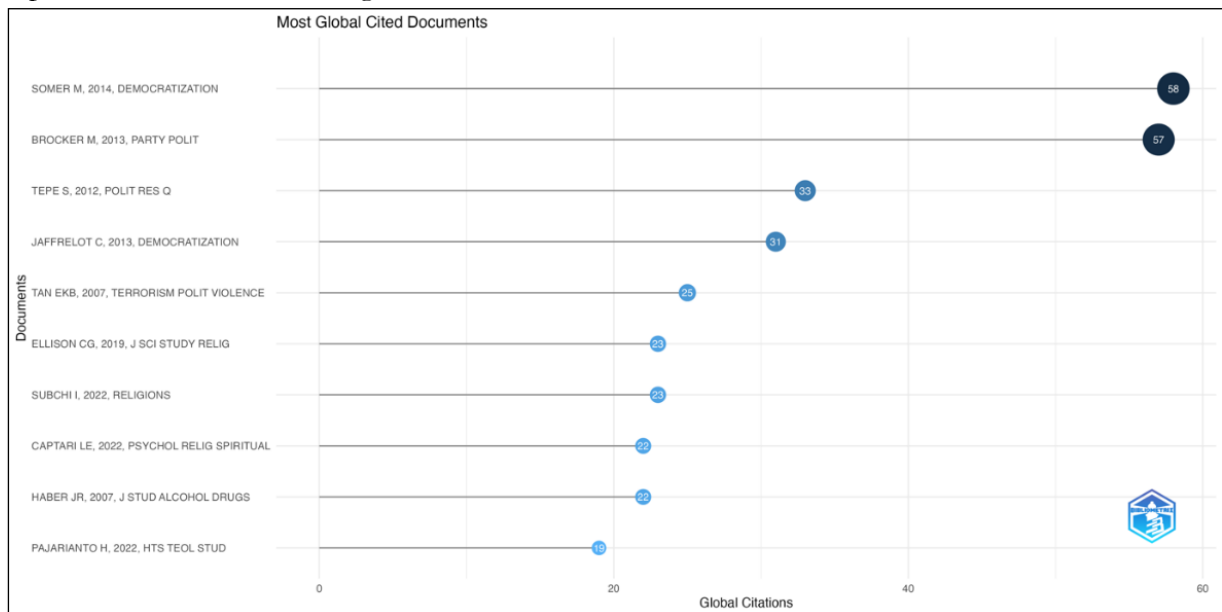


Figure 6. *Most Global Cited Documents*

Based on Figure 6, it is known that the article written by (Somer, 2014) with the title "Moderation of Religious and Secular Politics, a country's "Center" and Democratization," published in the Democratization Journal, is the most frequently referenced article with 58 citations. Meanwhile, the article entitled "Religious parties: Revisiting the inclusion-moderation hypothesis1 - Introduction" (Brocker & Künkler, 2013) became the second most referenced article with 57 references. Although Indonesia is the most frequently referred country, it does not

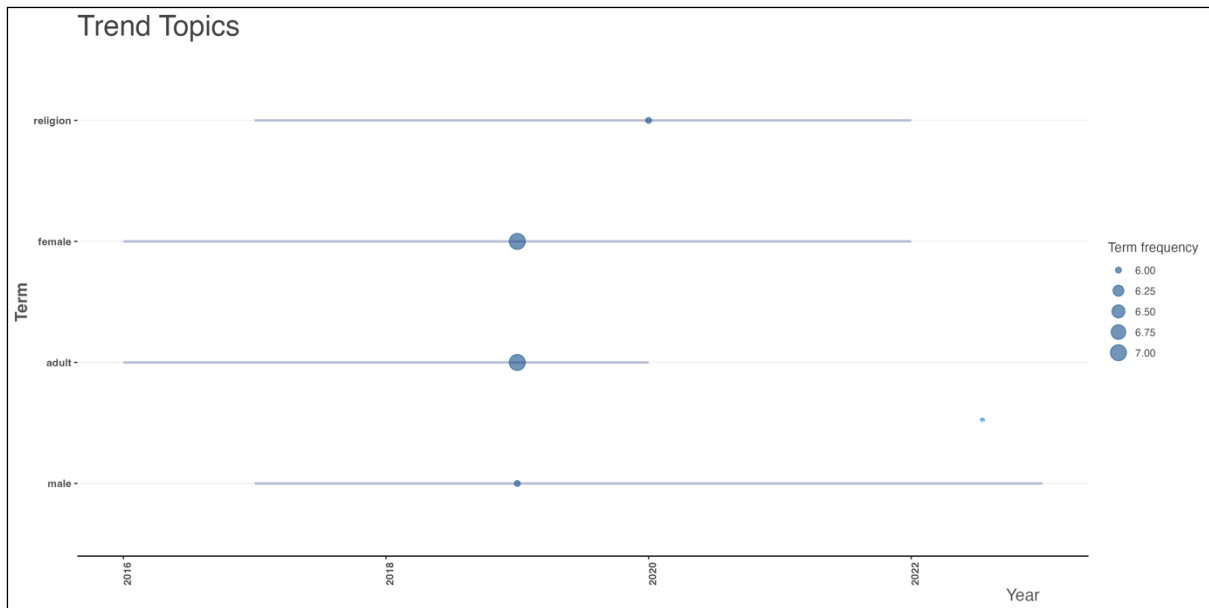


Figure 9. Trend Topic of Religious Moderation Study

Figure 9 shows that in the 2018-2020 period, gender studies in religious moderation were often carried out. More than six articles from 2018-2020 discuss gender issues in religious moderation research. In general, if you look at the issue that year, the issue of Lesbian, Gay, Bisexual, and Transgender was hot in society. So many researchers try to link it to the issue of religion and religious moderation. In general, supporting variables related to the issue of religious moderation can be seen in Figure 10.

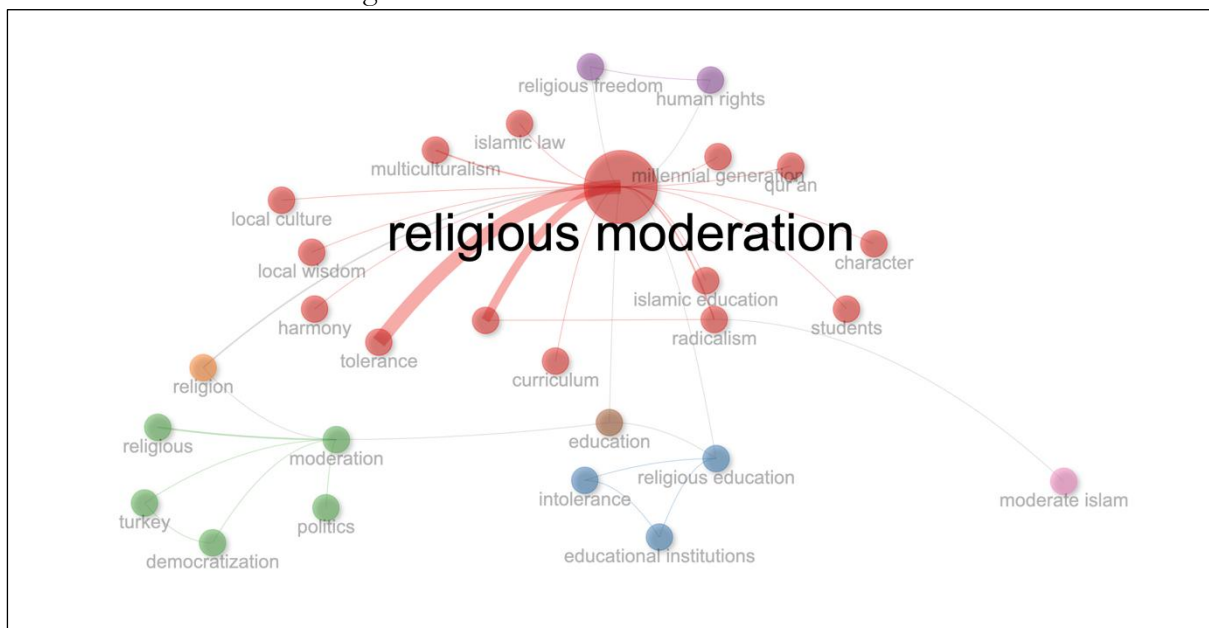


Figure 10. Co-Accurance Network of Religious Moderation Study

Based on Figure 10, it is known that many variables are often associated with religious moderation. These include local culture, local wisdom, tolerance, curriculum, radicalism, Islamic education, the millennial generation, Qur'an, character, students, harmony, human rights, Islamic law, and multiculturalism. Although not much, other linked issues are moderate Islam, politics, and democratization. This means that the issue of diverse moderation has moved away from the main topic of religion and extended to other relevant fields. To see the mapping of the study, see Figure 11.

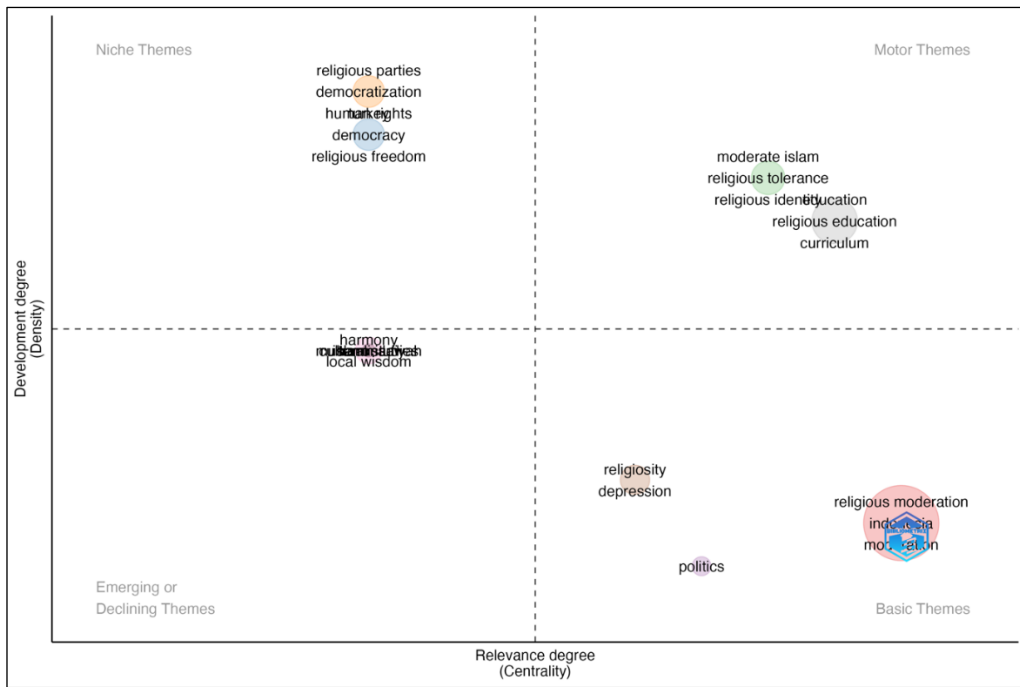


Figure 11. Thematic Map of Religious Moderation Study

Based on Figure 11, it is known that the basic theme of religious moderation studies is dominated by studies in Indonesia that are related to political issues and depression in religion. Furthermore, the issue that has just emerged is the relationship between harmonization and local wisdom. Special emerging themes are religious parties, democratization, human rights, and religious freedom. Other themes that encourage research are moderate Islam, religious tolerance, religious identity, religious education, and religious education curriculum issues. This shows that the study of religious moderation has developed so widely that it even covers state administration and basic human needs. This is undoubtedly related to the researcher's background and interests. To see the network of cooperation between researchers can be seen in Figure 12.

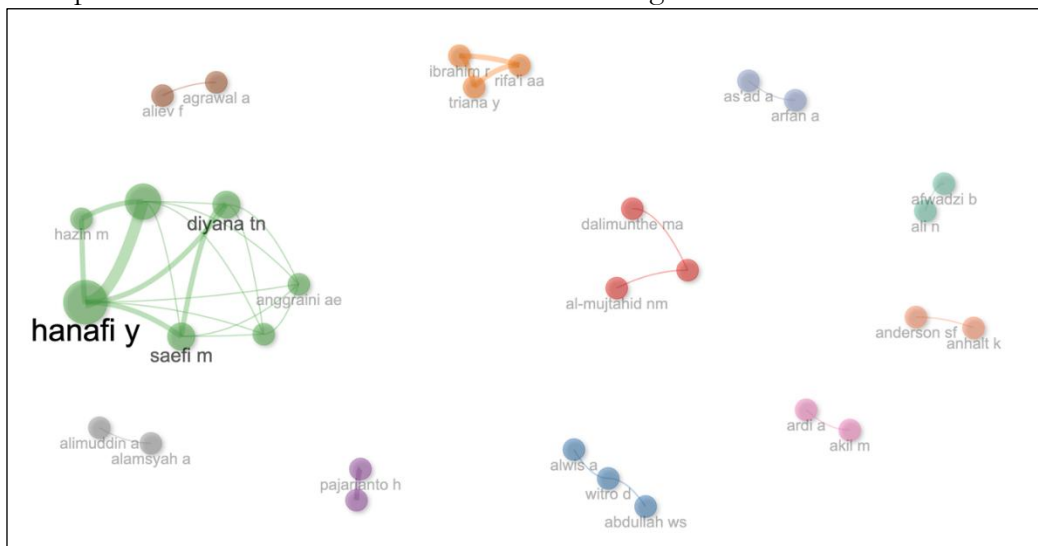


Figure 12. Collaboration Author Network of Religious Moderation Study

Figure 12 shows that the research network of Yusuf Hanafi et al., from the State University of Malang, is the most dominant researcher network. Judging from the background of his expertise in religious studies and Islamic philosophy, it is known that this author network writes a lot about Islamic religious education and the implementation of religious moderation in the Islamic religious

education curriculum. This is relevant to the previous findings that show the theme of Islamic religious education, and the Islamic religious education curriculum is one of the drivers of research on religious moderation. Furthermore, when viewed from inter-institutional cooperation, it can be seen in Figure 13.

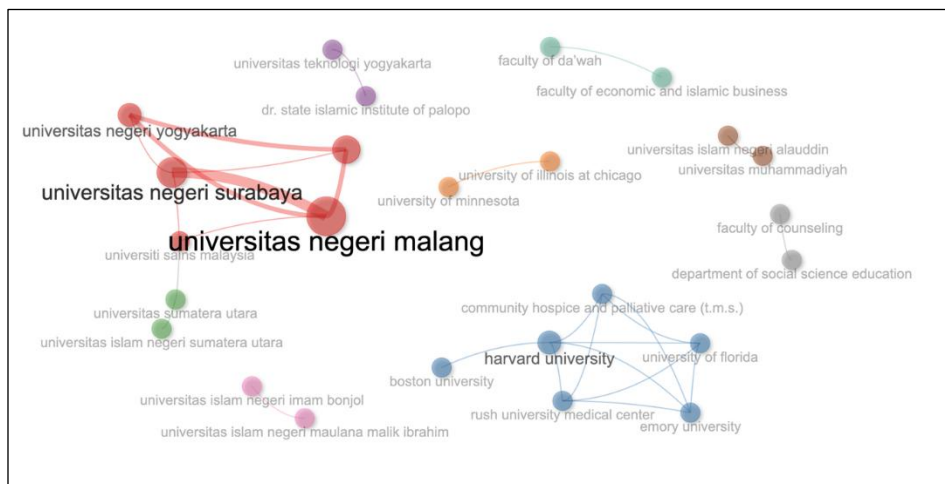


Figure 13. Collaboration Affiliation Network for Religious Moderation Study

Based on Figure 13, it is known that most research cooperation networks are often dominated by research cooperation within one country. Indonesia's most dominant research networks are Malang State University, Surabaya State University, and Yogyakarta University. Meanwhile, in the USA, research networks are conducted between Harvard University, Boston University, Rush University Medical Center, the University of Florida, and Emory University. Although there are cross-country efforts, such as including Universiti Sains Malaysia in the Research Consortium in Indonesia, it is still relatively minimal if you look at the visual conditions.

Discussion

Religious moderation is one of the critical and urgent issues to be studied further in the context of a pluralistic society (Ross, 2012). This research is important to understand how religious moderation is defined in various social and cultural contexts. This includes analyzing the indicators used to measure moderation in religious practice and the discourse that develops in society. Studies have examined factors contributing to religious moderation, including education, social interactions, media, and religious leaders' influence (Helmy et al., 2021; Travis, 2017). The focus is on identifying elements that support or hinder moderate religious practices. Another issue explores the relationship between religious moderation and the potential for social conflict. Research can examine how religious moderation can mediate conflict and resolve in multicultural and multi-religious societies (Helmy et al., 2021; Travis, 2017). The focus is on identifying elements that support or hinder moderate religious practices. Another issue explores the relationship between religious moderation and the potential for social conflict. Research can examine how religious moderation can mediate conflict and resolve in multicultural and multi-religious societies.

Other research aims to assess the role of various institutions, such as educational institutions, religious organizations, and the government, in promoting moderate religious practices. This includes evaluating policies implemented to support social harmony through religious moderation. Another issue examines how globalization, including access to information and social mobility, affects views and practices of religious moderation. (Azam et al., 2019). It also looks at how global norms and values affect the locality of religious practices. Other studies focus on religious education curricula and how religious education can influence moderate religious attitudes and values among students, including analysis of teaching methods and content. Studies on the contribution of religious moderation in creating a more just and inclusive society (Inayatillah et al.,

2022). This study could examine how moderate religious values support gender, social justice, and general well-being. These studies enrich the academic repertoire and are highly relevant for policymaking and implementing programs to strengthen interfaith harmony and tolerance. Thus, religious moderation can be essential to creating a harmonious and sustainable society.

Religious radicalism is a global phenomenon that has come to the fore in recent decades. While not limited to any particular religion, many studies have specialized their research on radicalism in Islam, given the incidents of terrorism associated with radical Islamic groups. Religious radicalism is defined as views or actions driven by a literal and narrow interpretation of religious teachings, which often involves the rejection of pluralism and the acceptance of violence in pursuit of religious goals. Globally, the number of individuals engaged in religious radical groups appears to be relatively small, but their impact can be devastating (Captari et al., 2022). For example, the 2018 Global Terrorism Index reports that 18,814 people died as a result of terrorism in 2017, with most of those attacks carried out by religious radical groups such as ISIS.

The causes of religious radicalism are complex and involve various political, social, economic, and psychological factors (Brown et al., 2024). Some research suggests that factors such as poverty, discrimination, and political conflict can increase the risk of radicalism. The impacts of religious radicalism include physical and psychological damage to individuals and communities, as well as damage to inter-group and inter-state relations. Radicalism can also damage the reputation and public perception of the religion (Moh. A. Fuadi et al., 2024). Indonesia is a country that has a vibrant diversity of cultures, ethnicities, and religions (McGarry & Shortland, 2023; Sunyoto, 2017). In terms of religion, Indonesia has the largest Muslim population in the world. However, not only Islam, other religions such as Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are also practiced by some people in Indonesia. This diversity reflects the sociological reality that Indonesian society is pluralistic and tolerant of religious differences.

In the Political Context of many cases, the majority religion also strongly influences politics. This can include everything from government policies to elections. As a result, religious minorities may feel marginalized or unfairly represented in the political process. Furthermore, in an economic context, the majority of religions can also dominate the economy of a country or region. This can mean that religious minorities have less access to economic opportunities, such as employment and financing. Even on the issue of disparities in the recognition and enforcement of human rights values, majority religions can limit the human rights of minority religions (Hill QC, 2020). This may include restrictions on religious freedom, abuse of anti-blasphemy laws, and persecution of minority religious groups.

In the context of Culture, the majority religion often becomes the cultural norm, and minority religions may feel marginalized or disrespected. This can include everything from traditions and rituals to language and dress. However, it is essential to remember that not all countries or regions experience this religious divide. Some societies have achieved higher levels of tolerance and inclusion between majority and minority religions. However, in many places, this divide remains a significant challenge that needs to be overcome.

Conflict in religious organizations can occur for various reasons—some factors that can trigger conflict (Syahnan et al., 2021). Every religion has teachings and doctrines that its adherents must follow. However, sometimes, different interpretations of these teachings can trigger conflict. For example, several schools of thought in Islam have different interpretations of some teachings. These differences in interpretation are often a source of conflict between followers of other schools. In a religious organization, there is often a power structure held by several individuals or groups. Competition for these positions of power can be a source of conflict (Abidin et al., 2023) (Abidin et al., 2025; Sutisna & Khorri, 2024). For example, in the Catholic church, cardinals often compete to become the Pope.

Religious organizations are often involved in social and political issues. Expressing views or attitudes towards these issues can be a source of conflict (Hale, 2009). For example, the issue of LGBT rights is often a source of conflict in many religious organizations. In some cases, conflicts

within religious organizations can be triggered by ethnic and tribal issues. For example, conflicts between Sunnis and Shias in the Middle East often involve ethnic and tribal issues as well (Saalfeld & Mwakimako, 2023). Some religious organizations have extreme and radical views. These ideas are often used to justify acts of violence and discrimination against other groups, which can certainly trigger conflict. In many cases, conflicts within religious organizations can harm society, whether in the form of physical violence, discrimination, or divisions within the community (McGarry & Shortland, 2023). Therefore, it is essential for religious organizations always to try to prevent and resolve conflicts that arise peacefully and fairly.

Moderate religion is an approach to practicing religion that emphasizes tolerance and balance and avoids extremism (Nasir & Rijal, 2021a). This approach reflects how individuals or groups practice their religious beliefs without needing to impose those beliefs on others (Hamami, 2021a). Moderate religion is crucial to maintaining interfaith harmony in a plural society like Indonesia. A moderate attitude in religion includes respect for diversity and differences and upholding the values of justice and humanity (M. Hasan & Taufiq, 2023) (Apologia et al., 2024; Faris, 2024). Thus, religion does not become a divisive tool but becomes the glue in a pluralistic society.

Religious Moderation Education is an important concept that must be applied in a diverse society like Indonesia. It emphasizes the importance of understanding and respecting differences in religions and beliefs and encourages interfaith dialogue. Religious Moderation means education that provides an understanding of different religions and teaches tolerance and respect for differences (Kershaw, 2011). This education aims to form moderate attitudes and behaviors in religion, which are reflected in an attitude of respect for differences and maintaining harmony between religious communities.

Religious Moderation Education does not mean reducing faith or religiousness but emphasizes self-control in religion and avoiding practices that can cause conflict and division (Helmy et al., 2021). This education also equips individuals with the knowledge and skills to dialogue and interact with people from different religious backgrounds. Implementing Religious Moderation education in Indonesia still faces challenges, especially in curriculum and teaching methods. (Hanafi et al., 2022a) (Muhajarah & Soebahar, 2024). However, with commitment and cooperation from all parties, including the government, educational institutions, parents, and communities, this education can be realized and positively contribute to harmony and tolerance in society. If appropriately implemented, religious moderation education can be an effective solution to prevent and overcome religious-based conflicts. Thus, this education has a strategic role in building a peaceful, harmonious, and advanced society. Therefore, efforts to improve and develop Religious Moderation education must continue (Rozaq et al., 2022; Yani et al., 2022).

In the context of increasingly complex diversity, religious moderation emerges as one approach that aims to tackle extremism and intolerance in religion. (K. Hasan & Juhannis, 2024). This concept emphasizes respecting plurality and differences and avoiding exclusive or extreme attitudes in implementing religious teachings. One crucial aspect in the discourse of religious moderation is the integration and application of local wisdom. Local wisdom refers to knowledge, values, and practices that develop and are passed down from generation to generation within a local community. (Asnawi & Prasetiawati, 2018; Hadiz, 2019; Taufiq et al., 2024). This wisdom reflects traditional ways of life, thoughts, and solutions that have stood the test of time in overcoming various community social, cultural, and environmental problems. Integrating local wisdom in religious moderation has significant potential for several reasons. Local wisdom often contains universal values that support harmonious religious life, such as tolerance, justice, and mutual respect. Local wisdom can provide a more relevant and acceptable context to the local community, making the message of religious moderation more effective. (Inayatillah et al., 2022; Rusli et al., 2019; Syarif, 2021).

The use of local wisdom in religious moderation also faces challenges. One of the main challenges is the potential conflict between formal religious norms and local wisdom practices. (Lubis et al., 2023). Sometimes, local traditional practices may not fully align with more formal or

orthodox religious teachings. Therefore, a sensitive and adaptive approach is needed to harmonize these two aspects. In addition, there is a risk that local wisdom may be used to justify practices that contradict human rights principles or gender equality. (Curtis, 2013). In this context, it is crucial to select and adapt local wisdom that supports religious moderation and reinforces universal values such as justice and humanity [41]. (Hosseini, 2018). Education and dialog between communities are essential in integrating local wisdom with religious moderation. Educational programs introducing local wisdom values in line with moderate religious teachings can facilitate a deeper understanding and broader acceptance of religious moderation [42]. (Ibda et al., 2024). The inter-community dialog must also be enhanced to bridge differences in interpretation and practice and formulate a common understanding that integrates local wisdom with inclusive and humanist religious values.

The religious education curriculum, especially in schools, is often the fulcrum in shaping moderate religious understanding and practice among students. The religious education curriculum in the context of religious moderation includes several essential aspects that need to be considered (Faidi et al., 2021; Strivens, 2024). There is a tendency for a monolithic and exclusive religious education curriculum, which sometimes only emphasizes certain religious doctrines without providing sufficient space to understand religious diversity and pluralist thinking [45]. (Batool & Saeed, 2022). This can impact attitudes of intolerance and disrespect for existing differences. Therefore, the curriculum must integrate aspects of religious moderation that promote tolerance, interfaith understanding, and peaceful coexistence.

Religious education curricula are often inadequate in teaching critical skills of religious texts (Fitria, 2016; Rofik & Pratidinal Jadid, 2021). This is important to prevent rigid and literal interpretations that can fuel extremism. Effective religious education should involve critical and analytical approaches to religious sources so that students can understand and appreciate the diversity of interpretations and practices within their religion (Khater, 2024; Putra et al., 2021). The religious education curriculum should be more responsive to contemporary issues society faces. This includes issues such as gender, social justice, and the environment, all of which have relevant religious dimensions. (Monaco & Pezzella, 2024; Syahnan & Ja'far, 2021). Integrating these issues into the curriculum can help students apply religious values in a broader context pertinent to today's world.

Teaching about religious moderation should involve all stakeholders, including teachers, parents, and religious leaders. Continuous professional development for religious teachers is crucial to ensure they have the knowledge and skills to teach with a moderate and inclusive approach. (Mujani et al., 2023). It is important to conduct regular curriculum evaluations and updates to ensure that religious education remains relevant and effective in promoting religious moderation. This evaluation should be evidence-based and involve feedback from various community groups. By paying attention to these aspects, the religious education curriculum can be an effective tool to promote a deeper understanding of religion as a source of inspiration for peaceful and productive coexistence in the midst of a pluralist society. (Mukhibat et al., 2024; Nasir & Rijal, 2021b).

This research found that religious moderation has become a central issue that can be studied from various perspectives. The issue of radicalism is no longer the dominant issue in research studies. What is interesting is the existence of a special theme that examines human rights, democracy, and local wisdom. The emergence of educational curriculum studies in developing religious moderation is a stimulator of further research in developing religious moderation in Indonesia. The implications of religious moderation in the education curriculum in Indonesia contain several important aspects that need to be considered in the context of students' intellectual and social development. Religious moderation, which refers to an inclusive and tolerant approach to various religious beliefs, has a strategic role in shaping student character oriented towards diversity, tolerance, and harmonious coexistence. The integration of religious moderation in the education curriculum can foster a broader understanding of religious plurality in Indonesia. (Nolte, 2023). This is important given that Indonesia has very high religious and ethnic diversity.

Introducing the concept and practice of religious moderation early on teaches students to appreciate differences and understand the importance of living together peacefully in diversity.

Curricula that adopt religious moderation can reduce the risk of religion-based social conflict. With education that promotes interfaith understanding and values pluralism, Indonesia's younger generation can be equipped with the tools necessary to bridge differences and overcome prejudice. (Kanafi et al., 2021; Mahmi & Jebbar, 2015; Mujani et al., 2023; Nolte, 2023). This can create a more solid base for future inter-religious dialog and intercommunal cooperation. Religious moderation in the education curriculum supports the creation of an inclusive national identity. An identity accommodating various religious backgrounds and beliefs is expected to foster a stronger sense of belonging and responsibility towards the country and fellow citizens (Ebrahimi & Yusoff, 2020; Hadiz, 2019; Ismail & Astuti, 2023). This is important in promoting social cohesion and political stability in Indonesia, consisting of thousands of islands and diverse ethnicities and cultures.

Religious moderation in education can produce future leaders with social sensitivity and openness in viewing global issues. In a world increasingly connected and characterized by various transnational challenges, such as religious-based conflicts, terrorism, and migration, leaders who can understand and appreciate diversity will be very important. (Fatima et al., 2017; Hale, 2009; Mirzoev, 2022). The implications of religious moderation in the education curriculum in Indonesia are multifaceted and profound. Religious moderation can play an important role in forming the foundation for stable social development and sustainable nation-building by instilling the values of openness, tolerance, and respect for diversity. (Azmi, 2016). An inclusive and religious moderation-oriented curriculum is crucial for intellectual development and vital for social harmony and progress in Indonesia.

Opportunities and Challenges in Islamic Education Management

Islamic education has an important role to play in strengthening religious moderation in Indonesia, the country with the largest Muslim population in the world. Religious moderation, which includes tolerance, respect for pluralism, and rejection of extremism, is a crucial aspect that must be strengthened through the education system to produce a harmonious and stable society (A. Fuadi, 2021). However, several opportunities and challenges must be addressed in strengthening religious moderation through Islamic education. Islamic education has the opportunity to integrate moderation values, such as tolerance and diversity, in its curriculum. (Samho, 2022). This can be done by enriching educational content that not only focuses on aspects of religious rituals but also teaches about Islam's plural history and culture and the interaction of Islam with other religions and cultures. Through a comprehensive teacher education program, Islamic education can produce educators who deeply understand religious moderation. Teachers educated in this context will be able to convey the teachings of Islam in a broader and deeper context, which supports the idea of moderation and tolerance. Islamic education that facilitates interfaith dialog and discussion of contemporary issues can be an effective tool for developing understanding and practice of religious moderation. (Zulkifli et al., 2023). It also helps students understand and appreciate differences and develop the ability to interact constructively with people from diverse backgrounds.

One of the significant challenges is the resistance of specific groups who hold rigid and exclusive interpretations of Islamic teachings. This often hampers efforts to integrate the principles of moderation in Islamic education. Curriculum changes and more inclusive teaching approaches require significant time and effort to be accepted. External factors such as politics, media, and social pressure can affect the implementation of moderation in Islamic education (Hanafi et al., 2023a; Ropi, 2019). Political issues and conflicts often colored by religious narratives can muddy educational efforts to instill moderation's value. Another challenge is the availability of resources in terms of materials and competent human resources to implement a curriculum that supports religious moderation. Teacher education and the development of adequate teaching materials

require considerable investment. In some areas, there may be inconsistencies in how Islamic education is implemented, which can result in significant differences in the acceptance and practice of religious moderation. Overcoming these challenges requires close cooperation between education, religious, and government stakeholders. Success in strengthening religious moderation through Islamic education will contribute to social stability and interfaith harmony and strengthen the plural and inclusive Indonesian identity.

Optimizing the Role of Moderate Islamic Community Organizations

The Nahdlatul Ulama (NU) and Muhammadiyah organizations are two major Indonesian society entities that are essential in developing and strengthening religious moderation. (Hamami, 2021b; Musyarrafah & Zuhannan, 2023a, 2023b). Religious moderation is an approach that promotes diversity, tolerance, and peaceful coexistence among religious communities. In the context of Indonesia, a country with a majority Muslim population and religious and cultural diversity, the role of these two organizations is crucial. NU and Muhammadiyah can integrate the values of religious moderation into the education curriculum in the madrasahs and universities they manage (Pribadi, 2022; Taufiq et al., 2022). This includes teaching about pluralism, diversity, and the importance of interfaith dialog. Education that provides a deep understanding of the various religious traditions in Indonesia can create a more tolerant and open younger generation.

NU and Muhammadiyah can initiate and support interfaith dialogue activities. This could involve panel discussions, seminars, and public events featuring leaders from different religions discussing the importance of tolerance and cooperation. In addition, social activities involving members of different religions can strengthen social ties and promote interfaith understanding. NU and Muhammadiyah can influence public policies related to religious freedom and minority rights (Mietzner, 2020). They could be more active in supporting laws and policies supporting religious moderation and countering radicalism and extremism. Using social media and other digital platforms to spread messages of religious moderation is vital in the current technological era. (Pribadi, 2022). NU and Muhammadiyah can utilize these media to reach a wider audience, especially the younger generation, with educative and inspiring content on religious moderation. Cooperation with international religious organizations can provide new insights and strategies in religious moderation. NU and Muhammadiyah can utilize global networks to exchange knowledge and best practices in managing diversity and promoting tolerance. By implementing these strategies, Nahdlatul Ulama and Muhammadiyah will not only strengthen religious moderation in Indonesia. Still, they will also enhance social structures that support diversity and peaceful coexistence among diverse communities. (Fitra & Silvana, 2021; Kurniawan et al., 2023). This is essential to establishing an inclusive and harmonious society in Indonesia.

Strengthening Islamic Education Management to Strengthen Religious Moderation

Islamic education management efforts to strengthen religious moderation in Indonesia can be started by integrating Religious Moderation Values in the Curriculum, Where the review and improvement of the Islamic education curriculum to contain religious moderation values, such as tolerance, respect for differences, deliberation, and justice (Utaminingsih et al., 2017; Zamroni, 2019, 2022). It is also essential to include local wisdom, such as the *“belum ruhui rahayu”* concept in Indonesia, which emphasizes peaceful coexistence amid religious and cultural diversity. This concept can be integrated into the curriculum as an example of a fundamental practice of religious moderation (Setinawati et al., 2025). Furthermore, the development of inclusive teaching materials by ensuring teaching materials accommodate the diversity of interpretations and views within Islam and respect for other religions and beliefs (Hanafi et al., 2022b; Yani et al., 2023, 2024). In addition, all teachers and educators should be trained on the concepts, principles, and strategies for implementing religious moderation in the educational environment, as the study results mention the critical role of academic institutions such as madrasahs and pesantren in strengthening tolerance of diversity and multicultural education (Hanafi et al., 2023a). Training can focus on integrating these

values into the teaching and learning process. Improving teachers' competencies in multicultural education is another alternative to equip teachers with the knowledge and skills to manage diverse classrooms and create inclusive learning environments (Pangalila & Rumbay, 2024; Rantung, 2024; Sihombing et al., 2020).

Improving learning methods Participatory Learning Methods by encouraging discussion and dialog and creating space for students to discuss, exchange ideas, and debate healthily on religious and societal issues (Burhanuddin & Khairuddin, 2022; Purwanto et al., 2024a). The study results explain the role of interfaith dialogue in various countries in promoting tolerance and harmony (Poncini, 2023; Purwanto et al., 2024b; Rahman et al., 2022; Saepudin et al., 2023). Learning methods can adopt the principles of such dialog to train students to communicate effectively with those with different views. Another alternative learning method is to use case studies and simulations by involving students in activities that teach them to think critically, resolve conflicts, and appreciate different perspectives.

Collaboration with stakeholders is an essential part of developing a moderate learning ecosystem. Involving parents and the community through good communication with parents and the community to support the strengthening of religious moderation (N. Hasan et al., 2022; Ullah et al., 2024). This is reinforced by studies that mention the importance of involving the community in efforts to instill moderation values through various religious and cultural channels. Schools can organize discussion forums or joint activities involving parents and community leaders to build a shared understanding of religious moderation (Wojcik, 2023). Cooperation with religious and community organizations is also necessary to develop partnerships with religious and community organizations with the same vision in promoting religious moderation.

Technology development is an excellent opportunity to utilize Technology and Social Media as communication media in the management of Education (Feller & Ventimiglia, 2020; Marhadi et al., 2024). The development of an online platform for religious moderation education by using technology to disseminate information, teaching materials, and training programs on religious moderation (Febriani & Ritonga, 2022; Xhelili & Luma, 2024). Although studies have mentioned the potential of the media in spreading harmful content, such as homophobia in Ghana, technology and social media can also be utilized positively to spread messages of peace and tolerance (Wang, 2023). Using social media for religious moderation campaigns and advocacy by involving students in creating positive content that promotes the values of religious moderation is part of the effort (White & Abu-Rayya, 2012). Islamic education management efforts to strengthen religious moderation in Indonesia must be carried out holistically and sustainably. It takes commitment from all stakeholders, including the government, educational institutions, teachers, parents, and the community, to realize a young generation of Indonesia that is moderate, tolerant, and contributes positively to the nation's progress.

CONCLUSION

Research on religious moderation suggests that moderation in religious practice can influence more inclusive and tolerant social understanding and behavior among followers. Studies show that individuals who embrace religious moderation tend to have attitudes that are more open to diversity and difference, reduce social conflict, and increase intergroup cooperation. Religious moderation is often associated with a more contextualized and flexible interpretation of religious teachings, which allows for adaptation to changing social and cultural conditions. The findings of this study show that Islam is still the majority study that is always associated with religious radicalism, which is contrary to religious moderation. This indicates that Islamophobia tends to be still an important topic that portrays Islam and Muslims as objects of radicalism and religious moderation. However, many studies in Indonesia confirm that the Islamic tradition in Indonesia is a model for implementing a moderate and tolerant religious life. As such, religious moderation can be considered vital to promoting peace and harmonious coexistence in plural societies. In Indonesia's education context, religious moderation is a crucial aspect that supports social integration and

interfaith harmony. It is therefore recommended that the values of religious moderation be integrated into the education curriculum, both at the primary, secondary, and tertiary education levels. This can include teaching about pluralism, tolerance, and respect for differences in religion and belief, organizing interfaith dialogue activities in schools, and involving students, teachers, and parents from different religious backgrounds. These activities aim to strengthen understanding and reduce prejudice. Create school policies that support religious freedom and prevent religious discrimination in the school environment. This policy should be consistently enforced to create a safe and inclusive student environment. Regular monitoring and evaluation of the implementation of religious moderation in schools should be conducted to ensure that the programs are effective and in line with national education goals. Future research is strongly recommended to carry a much more in-depth theme on implementing religious moderation curriculum at various levels and even in different types of education, including the prospect of religious moderation education curriculum in pesantren, learning activity centers, and early childhood education to higher education. Relevant issues can also be used as study material, including the study of religious psychology and the anthropology of religions often involved in vertical and horizontal conflicts. Further research is also highly recommended to be carried out cross-country and even cross-religious so that there will be an understanding of moderation in religion. This research only found studies that tend to be literature and expose facto, characterized by a few research experiments on learning models or learning in the school environment to counteract religious moderation. Therefore, subsequent research is also expected to experiment with implementing innovative religious moderation procedures through technology without forgetting local wisdom as its fundamental value.

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