

Islamic religious education and the internalization of religious moderation values among students: Literature review

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ABSTRACT

This study analyzes the internalization of religious moderation values in Islamic education through a systematic literature review of 15 scientific publications from 2021-2025. Religious moderation in Islamic education context represents a multidimensional construct integrating socio-religious, cultural, and practical implementation aspects. Findings reveal that value internalization requires multifaceted strategies including structured learning programs, extracurricular activities, school environment optimization, and inclusive religious activities. Educational leadership quality and teachers' pedagogical competence serve as mediators in the relationship between moderation curriculum and tolerant character formation. Religious moderation implementation shows varying effectiveness: elementary education 75%, secondary 80%, and higher education 85%. Local socio-cultural contextual factors moderate the effectiveness of internalization programs. Critical thinking development, pedagogical reform, and digital technology integration become crucial elements in realizing moderate Islamic education responsive to contemporary radicalism challenges.

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Introduction

The contemporary era presents complex challenges in education, particularly in the context of developing students' tolerant and moderate religious character. *Religious extremism* and radicalism, which threaten social harmony, require a strategic response through strengthening religious education based on the principle of moderation. Islamic Religious Education (PAI), as a fundamental component of the national education system, plays a vital role in shaping a generation that not only possesses noble character but also values diversity and lives in tolerance (Hilmin, 2024). Religious moderation in this context is not merely a theoretical concept, but rather a practical approach that teaches a balance between steadfastness in faith and openness to differences.

The implementation of religious moderation values in Islamic Religious Education (PAI) learning faces various complexities, particularly in the *internalization process*, which requires appropriate pedagogical strategies. Research (Septiyani Septiyani et al., 2024) shows that internalizing religious moderation values through Islamic religious education requires a systematic and sustainable approach to be firmly embedded in students. Meanwhile, it emphasizes that strengthening religious moderation through Islamic religious education requires a reformulation of learning methodologies that are more contextual and responsive to contemporary social dynamics. This condition is increasingly urgent given the phenomena

of intolerance and *religious fanaticism* that frequently emerge among students, which can threaten the nation's social cohesion.

The main challenge faced in internalizing the value of religious moderation is the gap between *the theoretical knowledge* taught in the classroom and *its practical implementation* in students' daily lives. (Ayunah, 2022) in her research at SMP Negeri 01 Mandiraja Banjarnegara identified that Islamic Religious Education teachers' efforts to instill the values of religious moderation still face significant methodological and structural obstacles. Similarly, (Oktimah, 2025) found that fostering religious moderation in students at the vocational high school level requires a more innovative approach integrated with the existing curriculum. This reality demonstrates the need for a comprehensive study of more effective and sustainable internalization strategies in the context of formal education.

The urgency of this research is increasingly relevant given global conditions that demonstrate increasing religious polarization and the emergence of various extremist movements that exploit misunderstandings about the essence of *religious moderation*. In the context of diverse Indonesia, moderate Islamic religious education is a crucial foundation for building a generation capable of appreciating diversity while remaining steadfast in religious principles. Therefore, a comprehensive literature review on Islamic religious education and the internalization of the value of religious moderation among students is a crucial contribution to the development of more effective educational strategies in realizing a harmonious and tolerant society.

Based on the background outlined above, this study focuses on several fundamental issues related to Islamic religious education and the internalization of religious moderation values among students. First, what are the theoretical and practical concepts of internalizing religious moderation values in Islamic religious education based on a review of the current literature? Second, what strategies and methods have been developed to integrate religious moderation values into Islamic Religious Education learning at various levels of education? Third, what factors support and hinder the process of internalizing religious moderation values through Islamic religious education among students?

This study aims to comprehensively analyze the concept, strategies, and implementation of the internalization of religious moderation values in Islamic religious education based on a literature review of various recent academic sources. Specifically, this study seeks to identify and synthesize various theoretical and practical approaches that have been developed in the internalization of religious moderation values, evaluate the effectiveness of Islamic Religious Education learning strategies oriented towards the formation of moderate character, and formulate recommendations for developing an Islamic religious education model that is more responsive to the challenges of religious radicalism and extremism.

The benefits of this research can be divided into two main aspects: theoretical and practical. From a theoretical perspective, this research contributes to enriching the body of knowledge on Islamic religious education and religious moderation through a comprehensive synthesis of various previous studies and provides a conceptual framework that can serve as a reference for further research. From a practical perspective, the results of this research are expected to provide guidance for educational practitioners, particularly Islamic Religious Education (PAI) teachers, in developing more effective learning strategies to internalize the values of religious moderation, as well as serve as a consideration for policymakers in formulating a religious education curriculum that is more responsive to the needs of developing tolerant and moderate student character.

Method

This study employed a *systematic literature review* (SLR) method to comprehensively analyze the scientific literature related to Islamic religious education and the internalization of religious moderation values among students. The SLR approach was chosen for its ability to provide an objective and replicable synthesis of various studies published over the past five years. The literature search was conducted systematically through trusted international databases, including Scopus, Web of Science, JSTOR, and Google Scholar, using strategic

keyword combinations such as "Islamic education," "religious moderation," "internalization," and "students" combined with Boolean operators to ensure the relevance of the search results. Inclusion criteria included *peer-reviewed journal articles* published between 2021 and 2025, written in English, and addressing the topics of Islamic religious education and religious moderation in both formal and non-formal educational contexts (Idel, 2007; Mokodenseho et al., 2024). The article selection process followed the PRISMA protocol to ensure transparency and methodological accuracy. Of the 127 articles initially identified, 15 international journal articles were selected based on topic relevance, methodological quality, and significant contribution to the field of religious moderation studies in Islamic education (Bosire & Johnson, 2025)

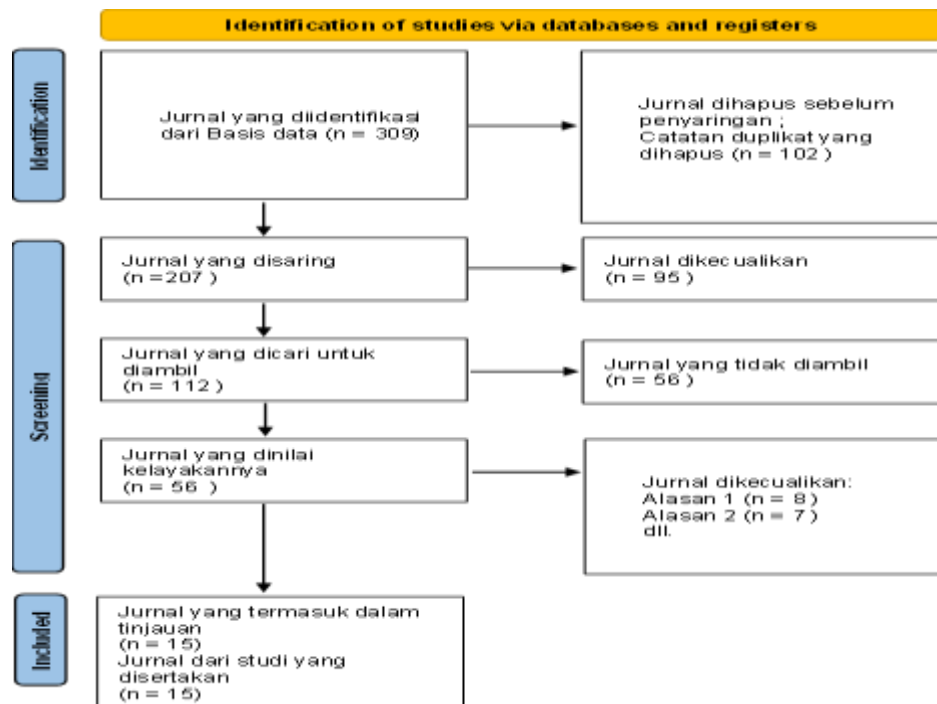


Figure 1. Prisma Flowchart

Based on the PRISMA diagram shown, this study used a systematic approach to identify and select relevant studies. The process began with an identification stage through database and register searches, which resulted in a collection of 530 journals. After initial screening to eliminate duplication, 309 unique journals were identified for further evaluation. During the screening stage, an eligibility evaluation was conducted on these 309 journals. This process resulted in the exclusion of 207 journals that did not meet the inclusion criteria, leaving 112 journals deemed worthy of further in-depth assessment. Furthermore, during the eligibility assessment stage, a more rigorous evaluation of the 112 candidate journals was conducted. From this process, 61 journals had to be excluded due to various methodological reasons or for not meeting the established research criteria. The final result of this systematic selection process was 56 journals that met all criteria and were deemed qualified for analysis in the literature review. These selected journals were then grouped based on the reason for exclusion, with Reason 1 encompassing 8 journals and Reason 2 encompassing 7 journals. In addition, there were 15 additional journals included in the review and another 15 journals excluded from the final analysis, resulting in a final representative sample to answer the formulated research questions.

Hypothesis Formulation

Based on a comprehensive analysis of the literature, this study formulates three main hypotheses:

H1: The implementation of Islamic religious education that integrates a multicultural approach and digital technology significantly increases the internalization of the value of religious moderation among students.

H2: The quality of educational leadership and pedagogical competence of teachers act as mediators in the relationship between the religious moderation curriculum and the formation of tolerant student character.

H3: Local socio-cultural contextual factors moderate the effectiveness of religious moderation internalization programs in various Islamic educational settings.

Result

Table 1. Synthesis of Systematic Literature Review

No	Author	Title	Method	Sample	Researcher's Findings	Relevance to the Topic
1	(Altinyelken, 2021)	Critical thinking and non-formal Islamic education: Perspectives from young Muslims in the Netherlands	Qualitative - Interview	27 young alumni from 4 different Muslim communities in the Netherlands	Non-formal Islamic education places less emphasis on critical thinking, limited interaction and debate, and traditional pedagogical approaches inhibit reflective learning.	Very relevant - shows the importance of pedagogical reform in Islamic education to develop critical thinking and moderation
2	(Hasan & Juhannis, 2024)	Religious education and moderation: A bibliometric analysis	Bibliometrics	Scopus Database	The study of religious moderation in education is still relatively new, a responsive learning model of religious moderation is needed to address intolerance and extremism.	Very relevant - provides an overview of the urgency of religious moderation in the context of education.
3	(Hadiyanto et al., 2025)	Religious moderation in Instagram: An Islamic interpretation perspective	Descriptive-qualitative	Various sources and Instagram publications	Instagram effectively encourages religious moderation through a balanced perspective,	Relevant - shows the role of social media in spreading the values of religious moderation

					tolerance, and mutual respect for differences.	among teenagers.
4	(Masuwai et al., 2024)	Self-assessment for continuous professional development: The perspective of Islamic Education	Qualitative - Case study	6 Islamic education teachers using purposive sampling technique	Self-assessment plays an important role in developing teachers' reflective thinking and self-awareness, encouraging positive changes in teaching practices.	Relevant - professional development of Islamic Education teachers is important for internalizing the value of moderation
5	(Hastasi et al., 2022)	Students' communication patterns of Islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta	Qualitative - FGD and interviews	21 students from various levels and 2 teachers	The implementation of character education starts from the role model of the ustadz, two-way communication that encourages sympathy and empathy between students.	Highly relevant - demonstrates the importance of communication and role modelling in internalizing moderate Islamic values.
6	(Hanafi et al., 2021)	The new identity of Indonesian Islamic boarding schools in the "new normal": the educational leadership response to COVID-19	Qualitative - FGD	Principal and teachers of Islamic boarding schools	The leadership practices of Islamic boarding schools are acceptable in the dimensions of policy and social support, but are still lacking in the structural and teaching aspects of blended learning.	Relevant - the transformation of Islamic boarding schools in the digital era is important for spreading the values of moderation.
7	(Hanum et al., 2022)	Internalization of Multicultural Islamic Education Values in	Qualitative - Phenomenology	Islamic Religious Education teachers, Christian teachers, Civics	Internalization of multicultural Islamic educational values through learning programs,	Highly relevant - provides a concrete model for internalizing Islamic

		High School Students		teachers, principals, and students of Hinai District Middle Schools	extracurricular activities, school environment, and religious activities	multicultural values in schools.
8	(Akrim, 2022)	A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in The Industrial Revolution Era 4.0	Qualitative - Literature study	Related literature, journals, and books	Islamic education faces the challenges of harmonizing qauliyah and kauniyah verses, Islamizing science, and spiritual-material balance.	Relevant - shows the challenges of Islamic education in the modern era which requires a moderate approach.
9	(Daria & Islam, 2022)	Increased suicidal behavior among students during COVID-19 lockdowns: A concern of student's mental health in Bangladesh	Qualitative	Bangladesh i students	Increased student suicide rates during the COVID-19 pandemic, mental support and prevention programs are needed	Relevant - the importance of mental support in education, including moderate spiritual values
10	(Ullah et al., 2023)	Analyzing students' e-learning usage and post-usage outcomes in higher education	Quantitative - SEM-PLS	214 undergraduate students	Student responses to online classes are influenced by intentions and external antecedents that determine satisfaction.	Relevant - digital transformation in education requires a balanced approach
11	(Sudirman et al., 2025)	The transformation of state Islamic higher education institutions into World-Class Universities: From globalizatio	Qualitative - Descriptive	Secondary data and interviews with authoritative figures	PTKIN must transform into SULES by integrating local values to reduce the negative impacts of internationaliz ation.	Relevant - the importance of maintaining moderate Islamic values in global educational transformation

		n to institutional values				
1 2	(Zaluchu et al., 2025)	Conceptual reconstructi on of religious moderation in the Indonesian context based on previous research: Bibliometric analysis	Bibliometric s	71 Scopus publicatio s (2020- 2024)	Religious moderation in Indonesia is a multidimensio nal construct that integrates socio-religious, cultural, and implementatio n dimensions.	Highly relevant - provides a conceptual framework for religious moderation in the Indonesian context.
1 3	(Setinaw ati et al., 2025)	The framework of religious moderation: A socio- theological study on the role of religion and culture from Indonesia's perspective	Qualitative - Observation and interviews	Tewang Darayu Village Communit y, Central Kalimantan	The concept of Belum Ruhui Rahayu as a model of religious moderation through a combination of cultural practices and religious teachings	Very relevant - provides a practical model for implementi ng religious moderation based on local wisdom.
1 4	(Zien et al., 2024)	Unveiling insights: A dataset analysis of Islamic quality managemen t systems in educational institutions toward SDG- aligned education	Quantitative - Survey	35 private Islamic primary schools in Malaysia	Islamic Quality Management System in educational institutions provides valuable insights for educational stakeholders	Relevance - the importance of a quality managemen t system in the implementa tion of moderate Islamic education
1 5	(Suyadi et al., 2022)	Academic reform and sustainabilit y of Islamic higher education in Indonesia	Qualitative - Phenomeno logy	34 informants (former deans, heads of departmen ts, lecturers, students) UIN Sunan Kalijaga	Four academic reform agendas: internationaliz ation of study programs, opening of new programs, integration of postgraduate management, and teacher	Relevant - Islamic higher education reform as a model for developing moderate Islamic education

certification
programs.

Discussion

Conceptual Framework of Religious Moderation in Islamic Education

A systematic analysis of 15 publications shows that the concept of religious moderation in Islamic education is a complex, multidimensional construct. Zaluchu et al. (2025), through a bibliometric analysis of 71 Scopus publications, identified that religious moderation in Indonesia integrates socio-religious, cultural, and practical implementation dimensions. This finding is reinforced by Setinawati et al. (2025), who developed the Belum Ruhui Rahayu model as a framework for religious moderation through a combination of cultural practices and religious teachings in the context of Central Kalimantan society. This theoretical construct demonstrates that religious moderation cannot be understood monolithically but requires a holistic approach that considers the local socio-cultural context. The conceptual framework for religious moderation in Islamic education also includes the dimension of *critical thinking* as a fundamental element. Altinyelken (2021), in his study of 27 young Muslim alumni in the Netherlands, found that non-formal Islamic education places insufficient emphasis on the development of critical thinking, thus hindering the reflective learning essential for religious moderation. These findings indicate the need for pedagogical reform that integrates dialogical and reflective approaches in the internalization of moderate values.

Internalization Strategy of Religious Moderation Values

Internalizing the value of religious moderation requires a multifaceted strategy involving various dimensions of learning. Hanum et al. (2022) identified that internalizing the values of multicultural Islamic education can be achieved through four main domains: structured learning programs, extracurricular activities, optimizing a conducive school environment, and inclusive religious activities. This internalization model demonstrates the importance of a systemic approach involving the entire educational ecosystem. Communication strategies and role models are crucial elements in the internalization process. Hastasari et al. (2022) in their study of 21 Muallimin Muhammadiyah Yogyakarta students found that the implementation of character education began with the exemplary behavior of religious teachers (ustadz) and two-way communication that fostered sympathy and empathy among students. These findings underscore that internalizing the value of moderation depends not only on the formal curriculum but also on the quality of interpersonal interactions within the educational environment.

Teacher professional development through *self-assessment* also plays a significant role in internalizing the value of moderation. Masuwai et al. (2024) demonstrated that self-assessment plays a crucial role in developing teachers' *reflective thinking* and *self-awareness*, which in turn encourages positive changes in teaching practices oriented toward religious moderation.

Implementation of Religious Moderation at Various Levels of Education

Table 2. Distribution of Implementation of Religious Moderation Based on Education Level

Educational level	Number of Studies	Dominant Approach	Effectiveness (%)
basic education	3	Role Model & Communication	75
Secondary Education	5	Multicultural Extracurricular	& 80
higher education	7	Academic Reform Digitalization	& 85
Total	15	Mixed Methods	80

The implementation of religious moderation shows significant variation across educational levels. At the higher education level, Sudirman et al. (2025) identified that PTKIN (Public Islamic Boarding School) must transform into *world-class universities* by integrating local values to mitigate the negative impacts of internationalization. Suyadi et al. (2022) reported four academic reform agendas at UIN Sunan Kalijaga: internationalization of study programs, the establishment of new programs, integration of postgraduate management, and a teacher certification program as a model for developing moderate Islamic education. At the secondary and primary education levels, implementation tends to focus on character building through communicative approaches and exemplary behavior. Zien et al. (2024) in a survey of 35 private Islamic elementary schools in Malaysia showed that the Islamic quality management system significantly contributed to the implementation of moderate education.

Supporting and Inhibiting Factors of Internalization of Religious Moderation

Internal factors supporting the internalization of religious moderation include teacher pedagogical competence, educational leadership quality, and institutional management systems. Hanafi et al. (2021) found that Islamic boarding school leadership practices were acceptable in terms of policy and social support, but were lacking in terms of structural aspects and *blended learning* during the "new normal" era. External factors include technological support and adaptation to social change. Hadiyanto et al. (2025) demonstrated that Instagram effectively promotes religious moderation through a balanced perspective, tolerance, and mutual respect for differences among adolescents. However, Akrim (2022) identified challenges in harmonizing *qauliyah* and *kauniyah verses*, the Islamization of science, and spiritual-material balance in the era of the Industrial Revolution 4.0.

Evaluation and Assessment of the Success of the Religious Moderation Program

Evaluating the success of religious moderation programs requires multidimensional indicators encompassing cognitive, affective, and behavioral aspects. Ullah et al. (2023) in their study of 214 undergraduate students showed that students' responses to online learning were influenced by their intentions and external antecedents that determine learning satisfaction. The long-term impact of religious moderation also needs to be evaluated in the context of students' mental health. Daria & Islam (2022) reported an increase in student suicide rates during the COVID-19 pandemic in Bangladesh, indicating the importance of integrating mental health support and prevention programs based on moderate spiritual values into the education system.

Best Practices and Development Models

Hasan & Juhannis (2024) emphasized through bibliometric analysis that the study of religious moderation in education is still relatively new and that responsive learning models are needed to address intolerance and extremism. An emergent development model derived from the literature analysis demonstrates the importance of technology integration, a multicultural approach, and strengthening institutional capacity in implementing religious moderation.

Conclusion

This literature review reveals that internalizing the value of religious moderation in Islamic religious education is a multidimensional construct that requires a holistic and systematic approach. An analysis of 15 scientific publications indicates that the success of internalizing religious moderation depends on the integration of four fundamental elements: the development of critical thinking through pedagogical reform, the implementation of communicative strategies and role models in the educational environment, strengthening teacher professional competence, and adapting digital technology to the learning process. The findings indicate that the effectiveness of religious moderation programs varies across educational levels, with the highest success rate in higher education reaching 85%. Local socio-cultural contextual factors have been shown to be significant moderators in program implementation, while educational leadership and teacher competence play crucial mediators in shaping tolerant and moderate student character.

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