

# Challenges of Religious Moderation Through Islamic Religious Education in Junior High Schools: A Systematic Literature Review

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## Abstract

Religious moderation has become an important educational agenda in Indonesia, particularly in strengthening tolerance, non-violence, national commitment, and respect for diversity among students. At the junior high school level, Islamic Religious Education plays a strategic role in introducing and internalizing moderation values. However, previous studies indicate that the implementation of religious moderation in schools still faces various challenges. This study aims to systematically review previous research on the challenges of religious moderation through Islamic Religious Education in junior high schools and to develop a conceptual framework based on recurring findings. This study employed a Systematic Literature Review approach guided by the PRISMA framework. The literature search was conducted using Publish or Perish to retrieve records from Google Scholar and Scopus for the 2020–2026 publication period. From 1,887 initially identified records, 9 articles met the inclusion criteria and were included in the final synthesis. The findings show that the challenges of religious moderation through Islamic Religious Education are shaped by three interconnected dimensions: school policy and institutional support, religious understanding, and socio-digital dynamics. These challenges include limited curriculum integration, insufficient learning resources, limited religious moderation literacy, differences in teachers' and students' religious understanding, limited dialogical learning practices, and the need for technology-based learning media in responding to students' socio-digital contexts. This review contributes a structured conceptual framework that clarifies how institutional, pedagogical, religious, and digital factors interact in the implementation of religious moderation through Islamic Religious Education in junior high schools.

**Keywords:** *Religious Moderation; Islamic Religious Education; Junior High Schools; Systematic Literature Review; Digital Literacy*

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## A. Introduction

Junior high school is a crucial phase in students' development because it marks the transition from childhood to adolescence, a period characterized by emotional growth, identity formation, and increasing exposure to diverse social and religious narratives (Hayatunnisa, Hermawan, and Islamy 2026). In this

phase, Islamic Religious Education plays an important role in shaping students' religious understanding, moral attitudes, and social behavior (Haulid and Syukri 2023). Schools are not only formal learning institutions but also social spaces where students encounter values related to tolerance, non-violence, respect for diversity, and national commitment. Therefore, the internalization of religious moderation through Islamic Religious Education becomes important, particularly in helping students respond critically and ethically to various religious narratives circulating both inside and outside the school environment (Nazaruddin Iqbal Al Hamiid and Madjid 2025).

In Indonesia, religious moderation has been positioned as an important educational agenda to strengthen social harmony, tolerance, non-violence, national commitment, and respect for local wisdom (Kementerian Agama RI 2019a). These values are consistent with the principles of national education, which emphasize democratic, humanistic, non-violent, religious, and culturally grounded education based on Pancasila (Supriani et al. 2022). In the school context, these principles need to be translated into curriculum design, school culture, teacher practices, and learning resources. Islamic Religious Education is therefore expected to function not only as a subject that transmits religious knowledge but also as a medium for cultivating moderate religious attitudes among students.

Teachers occupy a central position in this process because they mediate religious knowledge, school values, and students' social experiences. Through classroom interaction, discussion, learning materials, and school activities, Islamic Religious Education teachers can introduce moderation values in ways that are relevant to students' everyday lives (Munir 2025). However, the implementation of religious moderation in schools does not depend solely on teachers. It is also shaped by school policy, curriculum support, learning resources, students' diverse religious understandings, and the broader social environment, including digital media. These factors may either support or hinder the internalization of moderation values in junior high school students.

Previous studies have shown that the implementation of religious moderation in schools faces several recurring challenges. Some studies point to differences in teachers' and students' understanding of moderation, which may create gaps in the interpretation of moderate religious attitudes (Miftaharo and Fadhil 2026). Other studies highlight limited learning resources, low literacy interest, and the need for more varied learning methods to support the internalization of moderation values (Ruslan and Rosidi 2025). In addition, school policies and leadership support are also reported as important factors, particularly when moderation programs are not clearly understood or consistently implemented within the school environment (Umar et al. 2025). These findings indicate that the challenges of religious moderation in junior high

schools are not limited to classroom teaching but also involve institutional, pedagogical, ideological, and socio-digital dimensions.

Although these studies provide important insights, their findings remain fragmented. Some studies emphasize educational policy, curriculum reform, teacher training, and institutional strategies in integrating religious moderation into Islamic education (Jamaluddin 2024), while others focus on the representation of religious moderation values in Islamic Religious Education textbooks and learning resources at the junior high school level (Saparudin and Emawati 2023). Broader systematic reviews have also identified strategies and challenges in instilling religious moderation values at the junior high school level (Nazaruddin Iqbal Al Hamiid and Madjid 2025). However, these dimensions have not been systematically synthesized within a specific focus on Islamic Religious Education at the junior high school level. As a result, the relationship between school policy, religious understanding, learning practices, and socio-digital challenges has not been clearly organized into an integrated analytical framework. This gap is important because junior high school students are at a formative stage in which religious knowledge, social identity, and digital exposure interact closely in shaping attitudes toward diversity.

Based on this gap, this study aims to systematically review previous studies on the challenges of religious moderation through Islamic Religious Education in junior high schools. Specifically, this study seeks to identify, classify, and synthesize the main challenges reported in previous research and to develop a conceptual framework based on three interconnected dimensions: school policy, religious understanding, and socio-digital dynamics. Through this synthesis, the article offers a structured understanding of how religious moderation is challenged and negotiated in Islamic Religious Education practices at the junior high school level.

## **B. Methods**

This study employed a Systematic Literature Review (SLR) approach to examine published research articles on the challenges of religious moderation through Islamic Religious Education at the junior high school level in Indonesia. The review process was guided by the PRISMA framework, particularly in the stages of identification, screening, eligibility assessment, and inclusion. The literature search was conducted using Publish or Perish to retrieve records from Google Scholar and Scopus. The publication period was limited to 2020–2026 because religious moderation has been formally promoted as an educational and social agenda since 2019, and this period allows the review to capture studies published after the initial policy mainstreaming of religious moderation (Kementerian Agama RI 2019b).

Two search strings were used in English and Indonesian to capture relevant studies. The English search string was “challenges of religious moderation through Islamic education at junior high school,” while the Indonesian search string was “tantangan moderasi beragama melalui pendidikan agama Islam di sekolah menengah pertama.” The English search produced 982 records from Google Scholar and 3 records from Scopus, while the Indonesian search produced 902 records from Google Scholar. In total, 1,887 records were identified during the initial search stage. The inclusion and exclusion criteria used in the selection process are presented in Table 1.

Table 1.  
 Inclusion and Exclusion Criteria

Aspect	Inclusion Criteria	Exclusion Criteria
Research focus	Articles examining the challenges of religious moderation through Islamic Religious Education in schools	Articles not related to religious moderation, Islamic Religious Education, or school-based educational practice
Educational level	Studies conducted at the junior high school level or its equivalent	Studies conducted outside the junior high school level
Type of publication	Full research articles using qualitative, quantitative, or mixed-method approaches	Theses, dissertations, short proceedings, project reports, opinion papers, inaccessible full texts, and duplicate records
Language	Articles written in English or Indonesian	Articles written in languages other than English or Indonesian
Year of publication	Articles published between 2020 and 2026	Articles published outside the 2020–2026 period

*Source: Author’s formulation based on the review criteria.*

The selection process followed the PRISMA stages. In the identification stage, 1,887 records were retrieved from Google Scholar and Scopus. After removing 10 duplicate records, 1,877 records remained. A further 25 records were excluded because they were not full research articles, including theses, short proceedings, project reports, inaccessible full texts, or other non-article materials. The remaining 1,852 records were then screened based on title and topic relevance. At this stage, 1,099 records were excluded because they discussed religious moderation outside school settings. A total of 753 records remained because they addressed religious moderation in school contexts.

The next screening stage focused on educational level. From the 753 records, 555 were excluded because they did not focus on junior high schools or equivalent institutions. This process resulted in 198 records for abstract review. During the abstract review, 189 records were excluded because they did not specifically discuss barriers, constraints, or challenges in the implementation of religious moderation through Islamic Religious Education. Finally, 9 articles met all inclusion criteria and were included for further analysis. The article selection process is presented in Table 2.

Table 2.  
 Article Selection Flow Based on PRISMA

PRISMA Stage	Selection Process	Number of Records
<b>Identification</b>	Records identified from Google Scholar using English keywords	982
	Records identified from Scopus using English keywords	3
	Records identified from Google Scholar using Indonesian keywords	902
	Total records identified	1,887
<b>Screening</b>	Duplicate records removed	10
	Records after duplicates removed	1,877
	Non-research articles, theses, proceedings, project reports, inaccessible full texts, and other non-eligible documents removed	25
	Records screened by title and topic relevance	1,852
	Records excluded because they discussed religious moderation outside school settings	1,099
	Records related to religious moderation in school settings	753
<b>Eligibility</b>	Records excluded because they did not focus on junior high schools or equivalent institutions	555
	Records assessed through abstract review	198
	Records excluded because they did not specifically discuss challenges, barriers, or constraints in implementing religious moderation through Islamic Religious Education	189
<b>Included</b>	Articles included in the final synthesis	9

*Source: Author's analysis based on the PRISMA selection process.*

Data extraction was conducted by recording key information from each included article. The extracted information consisted of author names, year of publication, article title, research location, type of school, research method, and the main challenges identified in the implementation of religious moderation through Islamic Religious Education. These data were used to map the characteristics of the reviewed studies and to identify recurring patterns across the selected articles.

To ensure the relevance and quality of the included studies, each article was assessed using five criteria: clarity of method, relevance to the junior high school level, relevance to Islamic Religious Education, quality of research data, and relevance of findings to the challenges of religious moderation. Each criterion was scored on a three-point scale: high = 3, moderate = 2, and low = 1. The maximum possible score for each article was 15. Articles with scores of 1-5 were categorized as low quality, scores of 6-10 as medium quality, and scores of 11-15 as high quality. The quality assessment was used not to exclude the selected articles further, but to evaluate the strength and relevance of their contribution to the synthesis.

The synthesis was conducted thematically by comparing the challenges reported in each included article. Similar findings were grouped into broader categories. Challenges related to leadership support, curriculum integration,

learning time, learning resources, and financial constraints were grouped under school policy and institutional support. Challenges related to teachers' and students' understanding of moderation, ideological differences, emotional maturity, and discussion-based learning were grouped under religious understanding. Meanwhile, challenges related to social media influence, digital literacy, and the use of digital learning resources were grouped under socio-digital dynamics. These categories were then used to develop the conceptual framework presented in the discussion section.

## C. Results and Discussion

### 1. Results

This section presents the results of the systematic review based on the 9 articles that met all inclusion criteria. The results are organized into four parts: the article selection outcome, the quality assessment of the included articles, the characteristics of the reviewed studies, and the thematic classification of the challenges of religious moderation through Islamic Religious Education at the junior high school level. This organization is intended to distinguish the descriptive findings of the review from the interpretive discussion presented in the following section.

#### 1) Study Selection

The article selection process resulted in 9 studies that met all inclusion criteria. These studies specifically addressed challenges, barriers, or constraints in the implementation of religious moderation through Islamic Religious Education at the junior high school level or its equivalent. The final dataset was therefore narrow and directly aligned with the review objective.

#### 2) Quality Assessment of the Included Articles

Table 3.

Quality Assessment of the Included Articles

No.	Author and Year	Clarity of Method	Relevance to Junior High School	Relevance to Islamic Religious Education	Quality of Research Data	Relevance of Findings to Religious Moderation Challenges	Total Score	Quality Category
1	(Miftaharo and Fadhil 2026)	High	High	High	High	High	15	High
2	(Ruslan and Rosidi 2025)	High	High	High	High	High	15	High
3	(Ru iya et al. 2025)	High	High	High	High	High	15	High
4	(Umar et al. 2025)	High	High	Low	High	High	13	High

5	(Afdhillah Amin and Matsum 2023)	High	High	High	High	High	15	High
6	(Mustami'ul Azizah et al. 2025)	High	High	High	High	High	15	High
7	(Zulkarnain, Azis, and Hamdi 2024)	High	High	High	High	Medium	14	High
8	(Ta'rifin et al. 2025)	High	High	High	High	High	15	High
9	(Siregar and Daulay 2025)	High	High	High	High	High	15	High

*Source: Author's assessment based on the quality appraisal criteria*

Table 3 shows that all included articles were categorized as high quality, with total scores ranging from 13 to 15. Most articles demonstrated strong relevance to the junior high school level, Islamic Religious Education, and the challenges of religious moderation. One article showed lower direct relevance to Islamic Religious Education, but it was retained because it discussed school-based efforts and institutional challenges in fostering religious moderation at the junior high school or equivalent level. Therefore, the quality assessment indicates that the selected studies are generally appropriate for thematic synthesis, while studies with broader school-based moderation contexts require careful interpretation.

### 3) Characteristics of the Included Studies

Table 4.

Characteristics of Studies on Religious Moderation Through Islamic Religious Education in Junior High Schools

No	Authors	Title	Location	Type of School	Method	Identified Challenges
1	(Miftaharo and Fadhil 2026)	Implementasi of Religious Moderation Values in the Islamic Religious Education Subject at State Junior High School 6 Muaro Jambi	State Junior High School 6 Muaro Jambi	Public school	Qualitative case study	Lack of interest in digital literacy, ideological differences among educators, and limited class time

2	(Ruslan and Rosidi 2025)	Implementasi of the Bina Pribadi Islami Program in Fostering Religious Moderation at Integrated Islamic Junior High School Al-Ghazali	Integrated Islamic Junior High School Al-Ghazali	Private school	Qualitative case study	Differences in students' religious understanding, limited access to library resources, and lack of discussion methods
3	(Ruyia et al. 2025)	Preventing Religion as a Legitimation of Violence: Internalization of Moderation Values in Islamic Religious Education Among Junior High School Students	Junior high school students	Public school context	Qualitative phenomenological study	Limited knowledge of religious moderation and the need for systematic internalization through Islamic Religious Education teachers
4	(Umar et al. 2025)	The Construction of Centralized Disciplinary Leadership in Developing Moderate Attitudes in Private Madrasah Tsanawiyah	MTs Gondang, Pekalongan	Private madrasah	Qualitative case study	Dominance of textual approaches, internal resistance, and pressure from conservative communities
5	(Afdhillah Amin and Matsum 2023)	The Internalization of Religious Moderation Values Through Islamic	Maitreyawir a Asahan Private Junior High School	Private school	Qualitative case study	Obstacles in educational planning and implementation of religious moderation values

		Religious Education in Junior High School				through Islamic Religious Education
6	(Mustami'ul Azizah et al. 2025)	Integration of Religious Moderation in the Curriculum and School Culture to Improve Students' Tolerance at State Junior High School 10 Madiun	State Junior High School 10 Madiun	Public school	Qualitative	Differences in religious understanding
7	(Zulkarnain et al. 2024)	Internalization of Religious Moderation Values in Islamic Religious Education Learning at Integrated Islamic Junior High Schools Across Central Kalimantan	Integrated Islamic Junior High Schools in Central Kalimantan	Private school	Qualitative	Limited learning resources, diversity in religious understanding, and cost factors
8	(Ta'rifin et al. 2025)	Design of Augmented Reality Learning Media for Islamic Religious Education: Encouraging Religious Moderation in Junior High Schools	SMP Negeri 2 Kajen, SMP Negeri 1 Petungkriyono, and SMP NU Kesesi	Public and private schools	Research and Development using the ADDIE model	Limited learning materials and the need for innovative technology-based media to support religious moderation learning

9	(Siregar and Daulay 2025)	Implementasi of Religious Moderation Values in Islamic Religious Education Learning for Grade VII Students at State Junior High School 1 Batang Angkola, South Tapanuli Regency	State Junior High School	Public school	Qualitative	Islamic Religious Education has not yet been systematically integrated with moderation
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*Source: Author's thematic synthesis of the 9 included articles*

Table 4 indicates that the reviewed studies were published between 2023 and 2026. Most of the reviewed studies used qualitative approaches, including case study, phenomenological, and descriptive qualitative designs, while one study used a Research and Development design with the ADDIE model. The reviewed studies were conducted in various types of junior high schools, including public schools, private Islamic schools, and madrasah. The identified challenges varied across school contexts, but several recurring issues appeared across the studies, including limited learning time and resources, differences in religious understanding, insufficient integration of moderation values into Islamic Religious Education, internal resistance to school leadership and moderation programs, financial constraints, limited digital literacy, and the need for technology-based learning media.

#### 4) Thematic Classification of Religious Moderation Challenges

Table 5.

Thematic Classification of Religious Moderation Challenges

No.	Main Theme	Specific Challenge	Number of Studies	Frequency of Occurrence
1	School policy and institutional support	Internal resistance to school leadership and moderation programs	1	1
		Learning limitations, including limited time, learning resources, and learning methods	6	6
		Financial constraints	1	1
2	Religious understanding	Limited religious literacy and differences in teachers' moderation	6	6

		and students' religious understanding		
3	Socio-digital dynamics	Limited digital literacy and the need for technology-based learning media	2	2

*Source: Author's thematic synthesis of the 9 included articles*

Table 5 classifies the recurring challenges identified across the 9 included articles. The number of studies refers to the number of articles that mentioned a specific challenge, while the frequency of occurrence refers to the number of times the challenge appeared in the thematic coding process. Because one article could report more than one challenge, the total frequency of occurrence exceeds the number of included studies. The classification shows that the most frequently reported challenges were related to learning limitations and differences in teachers' and students' religious understanding or moderation orientation, followed by socio-digital dynamics, internal resistance to school leadership and moderation programs, and financial constraints. In this review, socio-digital dynamics refer not only to students' exposure to digital religious narratives, but also to limited digital literacy and the need for technology-based learning media that can support the internalization of religious moderation values.

These findings indicate that the challenges of religious moderation through Islamic Religious Education at the junior high school level cannot be reduced to classroom instruction alone. Instead, they involve the interaction of institutional support, teachers' and students' religious understanding, learning resources, pedagogical practices, and students' exposure to digital media. Based on this classification, the discussion section elaborates on three major dimensions: school policy and institutional support, religious understanding, and socio-digital dynamics.

## 2. Discussion

The findings of this systematic review indicate that the challenges of religious moderation through Islamic Religious Education in junior high schools are shaped by three interconnected dimensions: school policy and institutional support, religious understanding, and socio-digital dynamics. These dimensions were identified from recurring patterns across the 9 reviewed articles, particularly studies that reported challenges related to school policy, learning resources, teacher and student understanding, moderation literacy, and technology-based learning media. Rather than standing separately, the three dimensions interact with one another. School policy provides institutional direction, teachers and students translate moderation values through learning practices, and socio-digital dynamics influence how students encounter and interpret religious narratives beyond the classroom.

### **School Policy and Institutional Support in Religious Moderation**

The reviewed articles show that school policy and institutional support play an important role in the implementation of religious moderation. Several studies indicate that moderation values are more likely to be internalized when schools provide clear policy direction, curriculum integration, adequate learning resources, and consistent support for Islamic Religious Education teachers (Siregar and Daulay 2025; Umar et al. 2025; Zulkarnain et al. 2024). Conversely, when school policies do not explicitly support moderation programs or when implementation depends only on individual teacher initiatives, religious moderation tends to remain incidental rather than systematic.

The study at State Junior High School 1 Batang Angkola, for example, shows that Islamic Religious Education had not yet been systematically integrated with moderation values (Siregar and Daulay 2025). This indicates that moderation cannot rely only on classroom instruction but requires institutional alignment between curriculum planning, learning materials, and school culture. Similarly, the study at MTs Gondang, Pekalongan, shows that school leadership in developing moderate attitudes may face internal resistance, dominance of textual approaches, and pressure from conservative communities (Umar et al. 2025). This suggests that school leadership needs to build shared understanding among teachers, students, and the school community so that moderation is not perceived merely as an administrative slogan but as part of educational practice.

Learning limitations also emerged as a recurring challenge. Several reviewed studies reported obstacles related to educational planning and implementation, limited class time, limited learning resources, lack of discussion-based methods, and restricted access to library materials (Afdhillah Amin and Matsum 2023; Miftaharo and Fadhil 2026; Ruslan and Rosidi 2025; Zulkarnain et al. 2024). These limitations show that religious moderation requires pedagogical support, not only normative policy statements. This point is consistent with Mulyana's study, which shows that religious moderation in Islamic Religious Education at the junior high school level depends not only on the presence of moderation values in textbooks but also on how these values are implemented in school learning practices (Mulyana 2023). Islamic Religious Education teachers therefore need sufficient time, relevant materials, and flexible learning strategies to connect moderation values with students' everyday experiences.

These findings can be interpreted through the concept of externalization in Berger and Luckmann's theory of social construction. In the school context, externalization refers to how moderation values are expressed through formal policies, curriculum design, school programs, and institutional expectations (Berger and Luckmann 2022). If this externalization process is weak, unclear, or inconsistent, classroom practices will also face difficulties in translating moderation into concrete learning experiences. Therefore, school policy and

institutional support form the first layer of religious moderation implementation in junior high schools.

### **Strengthening Religious Understanding and Moderation Literacy**

The second major challenge identified in the reviewed articles concerns religious understanding among teachers and students. Several studies reported limited moderation literacy, differences in religious understanding, and variations in the interpretation of moderation values (Miftaharo and Fadhil 2026; Mustami'ul Azizah et al. 2025; Ru iya et al. 2025). These differences may affect how teachers explain moderation and how students receive it. In the context of Islamic Religious Education, this issue is important because teachers are not only transmitters of religious knowledge but also mediators of values, attitudes, and social meanings.

Several reviewed studies indicate that limited moderation literacy and differences in religious understanding may become barriers to building shared moderation values in Islamic Religious Education. These differences do not automatically produce conflict, but they may create gaps in how moderation is understood, practiced, and accepted within the school environment. Therefore, the issue is not merely whether students know the meaning of moderation, but whether they are able to relate it to tolerance, non-violence, respect for diversity, and responsible religious practice. These dimensions are also consistent with the four indicators of religious moderation promoted by the Ministry of Religious Affairs (2019), namely national commitment, tolerance, anti-violence, and accommodation of local culture.

The reviewed studies also show that learning methods influence the formation of moderation literacy. Limited use of discussion methods, low literacy interest, and lack of varied learning resources may reduce students' opportunities to reflect critically on religious and social issues (Miftaharo and Fadhil 2026; Ruslan and Rosidi 2025). In this regard, Islamic Religious Education needs to move beyond one-way instruction. Discussion, dialogue, contextual examples, and reflective learning can help students understand moderation as a lived value rather than only a concept in textbooks.

Using Berger and Luckmann's framework, this stage can be understood as objectivation. Objectivation occurs when values that have been formulated at the policy level are translated into visible and repeatable practices, such as classroom interaction, teacher modeling, school culture, and learning activities (Berger and Luckman 1966). If teachers have limited pedagogical resources or if students have limited opportunities for dialogue, the objectivation of moderation values becomes weak. Strengthening religious understanding and moderation literacy is therefore central to bridging school policy and students' internalization of moderate attitudes.

### **Socio-Digital Dynamics and Digital Moderation Literacy**

The third challenge concerns socio-digital dynamics. Several reviewed articles show that socio-digital factors may affect the implementation of religious moderation in schools, particularly through students' digital literacy and the availability of technology-based learning media. Students are increasingly exposed to diverse religious narratives through social media and digital platforms. These narratives may support tolerance and inclusive understanding, but they may also contain intolerant, polarizing, or exclusionary messages. Therefore, digital media should be understood not only as a learning tool but also as a social environment that shapes students' religious imagination and attitudes.

The studies at State Junior High School 6 Muaro Jambi and the three junior high schools examined by Ta'rifin et al. indicate that limited digital literacy, limited learning materials, and the need for technology-based learning media are relevant socio-digital challenges in implementing religious moderation through Islamic Religious Education. Low literacy interest and limited ability to evaluate digital religious content may weaken students' capacity to distinguish between constructive religious messages and problematic narratives. This argument is in line with UNESCO's concept of Media and Information Literacy, which emphasizes the importance of critically accessing, evaluating, and using information in media and digital environments (UNESCO 2025).

Teacher competence is also important in this dimension. If teachers are not prepared to use digital media critically and creatively, digital learning resources may remain underutilized. Conversely, when teachers are able to connect Islamic Religious Education with students' digital experiences, moderation learning can become more relevant. In the Indonesian school context, Agusta shows that students' religious digital literacy is relevant for strengthening religious moderation because digital spaces function both as sources of religious learning and as arenas where misinformation and hate speech may circulate (Agusta 2024). Digital moderation literacy can therefore include the ability to evaluate online religious content, recognize intolerant narratives, practice respectful communication, and use digital platforms to promote constructive religious dialogue.

This socio-digital dimension is closely related to the internalization stage. Internalization refers to the process through which students absorb values into their own understanding, attitudes, and behavior (Berger and Luckmann 1966). In the digital era, this process does not occur only in the classroom. Students also internalize meanings from online interactions, social media content, peer discussions, and broader digital environments. Therefore, religious moderation in junior high schools needs to address both offline and online spaces. Islamic Religious Education can contribute by helping students develop critical, ethical, and moderate ways of engaging with religious narratives in digital contexts.

## **Conceptual Framework of Religious Moderation Challenges in Junior High Schools**

Based on the synthesis of the reviewed articles, the challenges of religious moderation through Islamic Religious Education in junior high schools can be understood through an interconnected framework involving school policy and institutional support, religious understanding, and socio-digital dynamics. These three dimensions correspond to different stages in the formation of moderation values.

First, school policy and institutional support represent the externalization of moderation values. At this stage, moderation is expressed through curriculum planning, school leadership, learning resources, programs, and institutional culture. Clear and consistent policy support allows moderation values to become part of the school's educational direction rather than a temporary or individual initiative.

Second, religious understanding and moderation literacy represent the objectivation of moderation values. At this stage, moderation becomes visible in classroom practices, teacher-student interaction, discussion methods, learning materials, and school activities. Teachers play an important role in translating moderation values into educational experiences that students can observe, discuss, and practice.

Third, socio-digital dynamics influence the internalization of moderation values. Students internalize religious meanings not only through formal learning but also through digital media, technology-based learning resources, peer interaction, and broader social experiences. When students have sufficient religious understanding and digital literacy, they are more likely to respond critically and ethically to diverse religious narratives. Conversely, limited literacy may make the internalization of moderation values less stable.

The conceptual framework developed from this review therefore suggests that religious moderation in junior high schools should not be treated as a single classroom topic. It requires an integrated school approach that connects policy, pedagogy, religious understanding, and digital literacy. The framework also shows that the success of religious moderation through Islamic Religious Education depends on the alignment between institutional support, teacher capacity, student engagement, and the socio-digital environment surrounding students.

### **D. Conclusion**

This systematic review suggests that the implementation of religious moderation through Islamic Religious Education in junior high schools faces three interconnected challenges: school policy and institutional support, religious understanding, and socio-digital dynamics. The findings suggest that

religious moderation should not be treated merely as a classroom topic or as the individual responsibility of Islamic Religious Education teachers. Instead, it requires institutional support, curriculum integration, adequate learning resources, teacher readiness, dialogical learning practices, and students' ability to engage critically with religious narratives in both offline and digital spaces.

The main contribution of this study is the development of a conceptual framework that organizes the challenges of religious moderation into three related dimensions. School policy and institutional support represent the externalization of moderation values through curriculum, leadership, programs, and school culture. Religious understanding and moderation literacy represent the objectivation of these values through classroom interaction, teacher practices, learning materials, and student engagement. Socio-digital dynamics influence the internalization of moderation values because students also encounter and interpret religious meanings through digital media, peer interaction, and broader social environments. This framework helps clarify how institutional, pedagogical, religious, and digital factors interact in shaping the implementation of religious moderation through Islamic Religious Education.

This study is limited to a systematic review of articles retrieved from Google Scholar and Scopus within the 2020–2026 publication period. The final synthesis was based on 9 articles that met the inclusion criteria, most of which used qualitative approaches and focused on Indonesian junior high school contexts. Therefore, the findings should be understood as a structured synthesis of existing studies rather than a generalizable measurement of the effectiveness of religious moderation programs. Future studies are encouraged to examine religious moderation through Islamic Religious Education using broader databases, more diverse educational levels, comparative school contexts, and empirical designs that can further test and refine the conceptual framework proposed in this review.

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