

RELIGIOUS MODERATION IN AN ISLAMIC PERSPECTIVE: LITERATURE REVIEW AND RECENT RESEARCH DEVELOPMENTS

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Abstract: In recent years, religious moderation has become the focus of intense debate, as extremism and misperceptions of the religion emerge. This article discusses recent developments in religious moderation with a focus on efforts to maintain a balance between religious values and the times. This research combines approaches (quantitative and qualitative) in the form of bibliometric analysis and literature review. The results of the bibliometric analysis are dominated by FM Manshur and H Husni's research in promoting religious moderation through literature-based learning. Understanding religious moderation and developing a multicultural-based curriculum are the focus of research that gets a significant number of citations. The results of the literature review discuss the concepts and principles of religious moderation, as well as the role of religious moderation in everyday life. Religious moderation is needed at this time, with the existence of religious moderation can be a middle way to resolve conflicts and realise the mission of Islam rahmatan lil alamin. The role of religious leaders, education, and the role of social movements can build an inclusive and tolerant society. Recent reforms in religious moderation aim to maintain a balance between religious values and the demands of the times, by adopting Islamic principles with growing social problems. Thus, religious moderation is the key to building a harmonious and just society.

Keywords: : Maintaining Balance, Latest updates, Religious Moderation

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INTRODUCTION.

In a global context that continues to develop, religious moderation is an issue that is increasingly relevant and interesting to discuss. As a religion followed by more than 1.8 billion people throughout the world¹, Islam has a very important role in shaping the religious views and practices of its people. In recent years, religious moderation has become the focus of intense debate, as extremism and misperceptions of the religion emerge.²

¹ Rahmi Rizal, '4 Agama Terbesar Di Dunia Berdasarkan Jumlah Pengikutnya, Dari Kristen Hingga Buddha', Okezone news, 2023.

² Khairan Muhammad Arif, 'Konsep Moderasi Islam Dalam Pemikiran', *Millah* 19, no. 2 (2020): 307-44, <https://doi.org/10.20885/millah.vol19.iss2.art6>.

Religious moderation is an approach that seeks to achieve a balance between religious teachings and the demands of the social context of the current era ³. The debate regarding religious moderation is increasing along with efforts to understand religious teachings in the context of changing times. Moderate thinking in Islam includes efforts to encourage interfaith dialogue⁴, respect human rights ⁵, and apply inclusive values in religious practices ⁶ as well as balance in religious practices.⁷

Some Muslim countries and communities have taken important steps in encouraging religious moderation, including through education, policy formation, and social activities that promote tolerance and interfaith understanding. This effort aims to strengthen the correct understanding of this religion, fight stereotypes and wrong perceptions, and build harmonious relations between Muslims and the surrounding community.

In facing current global challenges, it is important for the Muslim community and Islamic thinkers to continue to promote religious moderation as a strong foundation for building harmony, strengthening correct understanding of religion and maintaining harmony in an increasingly complex multicultural society. Through an inclusive and resilient approach to moderation, Islam can make a positive contribution in answering the questions of our time and promoting peace and understanding between human beings.

Much previous research has been conducted on religious moderation, such as the implementation of religious moderation values ⁸, the cultivation of moderation values⁹, Da'wah patterns and strategies in religious moderation.¹⁰ However, previous research only studied qualitatively with literature studies, and no one has combined qualitative methods with quantitative methods in the form of bibliometric analysis (mix). So this article aims to analyze literature reviews and bibliometrics about maintaining balance as the latest update in religious moderation.

³ Kasinyo Harto and Tastin Tastin, 'Pengembangan Pembelajaran Pai Berwawasan Islam Wasatiyah : Upaya Membangun Sikap Moderasi Beragama Peserta Didik', *At-Ta'lim : Media Informasi Pendidikan Islam* 18, no. 1 (2019): 89, <https://doi.org/10.29300/attalim.v18i1.1280>.

⁴ Amru Almu'tasim, 'Berkaca NU Dan Muhammadiyah Dalam Mewujudkan Nilai-Nilai Moderasi Islam Di Indonesia', *TARBIYA ISLAMIA : Jurnal Pendidikan Dan Keislaman* 8, no. 2 (2019): 199, <https://doi.org/10.36815/tarbiya.v8i2.474>.

⁵ (Arif, 2020a)

⁶ M.A. Hermawan, "Nilai Moderasi Islam Dan Internalisasinya Di Sekolah," *Journal of Chemical Information and Modeling* 25, no. 1 (2019): 1, [http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf).

⁷ D A Rohman, 'Moderasi Islam Indonesia Dalam Media Cetak', *Tatar Pasundan: Jurnal Diklat Keagamaan*, 2020.

⁸ A F Firdasari and A Marjuni, 'Implementasi Nilai Moderasi Beragama Dalam Buku Pendidikan Agama Islam Dan Budi Pekerti Pada Peserta Didik Kelas V SD Negeri 75 Lembanna Sinjai Barat', *Primer Edukasi Journal*, 2023.

⁹ H Mokoginta, 'Penanaman Nilai Moderasi Beragama Siswa MTs N 2 Kotamobagu Melalui Simbol Agama, Konten Moderat Dan Relasi Sosial', *Journal of Islamic Education Policy*, 2022.

¹⁰ S Y Hasibuan et al., 'Pola Dan Strategi Dakwah Dalam Moderasi Beragama', *Da'watuna: Journal of ...*, 2023.

RESEARCH METHODS

This study adopts a mixed methods approach, combining both quantitative and qualitative approaches to provide a more comprehensive understanding of the phenomenon being studied. This approach allows the researcher to capture both numerical data and in-depth narratives, resulting in a richer and more comprehensive analysis .

Data were collected using the Publish or Perish application, where the keyword "Religious Moderation" was used as the primary tool to extract relevant articles. Metadata were retrieved from the Google Scholar database with the keyword "Religious Moderation," limited to the years 2014-2023. For the specification of the data search, the keyword "Religious Moderation" had to be present in the title and abstract, resulting in 186 journal articles ready for bibliometric and literature review analysis.

The data collection process was carried out in two stages. First, the search results for the keyword were saved in Excel format, making it easier for the researcher to manage and organize the data for further analysis. Second, the search results were also saved in RIS format through the "save result" feature in the Publish or Perish application, which was then used for bibliometric analysis. The data sources used in this study consisted of literature obtained through the Publish or Perish application, including journal articles. To further refine the literature review analysis, books and other relevant secondary data related to the research topic were also used.

The analysis techniques used in this study included bibliometric analysis and literature review. Bibliometric analysis was conducted with the help of the Vosviewer application to observe the distribution of publications and citations within the collected literature.¹¹ Through this analysis, the researcher could identify publication patterns, such as research trends, author distribution, and relationships between relevant topics.¹² Additionally, a literature review was conducted as an effort to compile a critical analysis of the existing literature, where the researcher identified gaps in previous research, posed critical questions, and evaluated and improved existing theories based on a review of previous works.¹³ The combination of these two analysis techniques not only helps in understanding how far research on "Religious Moderation" has developed but also in identifying the contributions of the conducted research. With this mixed methods approach, this study does not only focus on quantitative analysis of the available data but also delves deeper into the meaning of the existing literature through a qualitative approach.

RESULTS AND DISCUSSION

Data Harvesting and Research Mapping Process

In the initial stage of presenting the results of this research, the results of a search on the Publish or Perish application with the keyword " Religious Moderation

¹¹ Saipul Azis, Rozalinda Rozalinda, and Ahmad Wira, 'Tren Dan Fokus Penelitian Inflasi Global: Sebuah Analisis Bibliometrik', *Journal of Economic, Business and Engineering (JEBE)* 5, no. 1 (2023): 10-22.

¹² Pisuko Herawati, Sawitri Budi Utami, and Nina Karlina, ' Analisis Bibliometrik: Perkembangan Penelitian Dan Publikasi Mengenai Koordinasi Program Menggunakan Vosviewer' 9, no. 1 (2022): 1-8.

¹³ Sascha Kraus et al., 'Literature Reviews as Independent Studies : Guidelines for Academic Practice', 2022, 2577-95.

" were displayed. From the results of the application metadata harvest, 186 papers were obtained which would then be processed and analyzed according to research needs on the topic "religious moderation".

The following shows the results of data processing and analysis of metadata search results with the PubliR or Perish application:

Table 1 Top Religious Moderation Papers with the Most Citations

Citation	Writer	Title	Year
143	FM Manshur, H Husni	Promoting religious moderation through literary-based learning: a quasi-experimental study	2020
95	Y Kawangung	Religious moderation discourse in plurality of social harmony in Indonesia	2019
35	MI Helmy, ADJ Kubro, M Ali	The understanding of Islamic Moderation (wasatiyyah al-Islam) and the hadiths on inter-religious relations in the Javanese Islamic boarding school	2021
34	AA Abidin, MA Murtadlo	Curriculum Development of Multicultural-Based Islamic Education As an Effort To Weaver Religious Moderation Values in Indonesia	2020
32	M Nasir	Keeping the middle path of mainstreaming religious moderation through Islamic higher education institutions in Indonesia	2021
30	M Idris, SZ bin Tahir, N Yusuf, E Willya...	The implementation of religious moderation values in Islamic education and character subject at state senior high school 9 Manado	2021
26	N Naim, A Aziz, T Teguh	Integration of "Madrasah Diniyah" Learning Systems for Strengthening Religious Moderation in Indonesian Universities.	2022
26	CG Ellison, RT Deangelis, TD Hill...	Sleep quality and the stress-buffering role of religious involvement: a mediated moderation analysis	2019
24	Z Zakariyah, U Fauziyah...	Strengthening the Value of Religious Moderation in Islamic Boarding Schools	2022
23	E Ekawati, M Suparta, K Sirin...	Moderation of higher education curriculum in religious deradicalization in Indonesia	2019

Source: Publish or Perish Application data processing, 2023

Based on citation data from research related to the topic of Religious Moderation, research conducted by FM Manshur and H Husni dominates with the highest number of citations, namely 143 citations. This research highlights efforts to promote religious moderation through literature-based learning. Followed by a significant level of citations, research by MI Helmy, ADJ Kubro, and M Ali, and AA

Abidin and MA Murtadlo, with 95 and 35 citations respectively, discusses the understanding of religious moderation and multicultural-based curriculum development in Islamic education in Indonesia. These studies show the importance of efforts to strengthen the values of religious moderation in Indonesia through inclusive and diverse education and learning.

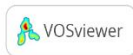
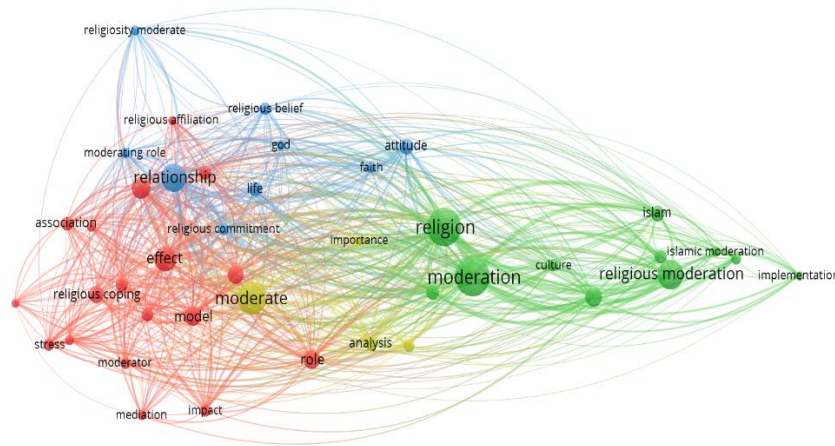
Data regarding the number of citations from research related to religious moderation provide important insight into the extent to which this research is recognized and adopted by scientific writers and practitioners related to religious moderation. The number of citations reflects the level of influence and relevance of the research in understanding, applying, and developing the concept of religious moderation. Highly cited research may have a significant impact in shaping policies, educational practices, or programs that promote religious moderation, which in turn can bring about positive change in society by promoting tolerance, interreligious dialogue, and social harmony. Therefore, understanding the number of research citations is an important indicator for researchers, policy makers and practitioners to assess the extent to which the research makes a meaningful contribution to advancing religious moderation in Indonesia and in the world.

In the next stage, to describe and analyze citation patterns, researcher collaboration, and scientific network structure, the Vosviewer application was used. VOSviewer is bibliometric data visualization software used to analyze and describe scientific networks based on information from scientific publications, such as journals, conferences and scientific articles. VOSviewer allows researchers to analyze collaborations among researchers, citation patterns, and research trends within a scientific domain. in the Vosviewer software , there are 3 visualization displays in bibliometric analysis , namely network, overlay , and density in this study only used network visualization.¹⁴

For the flow, the first thing that must be done is to search for research topics in the Publish Or Perish application. In this research, the topic " religious moderation " is used with a research period from 2014 to 2023. after obtaining metadata from the Publish Or Perish application. Then analysis was carried out using the Vosviewer application. The results of the Vosviewer analysis can be seen through the visualization below.

¹⁴ Fina Nurul Zakiyyah, Yunus Winoto, and Rohanda Rohanda, 'Pemetaan Bibliometrik Terhadap Perkembangan Penelitian Arsitektur Informasi Pada Google Scholar Menggunakan VOSviewer', *Informatio: Journal of Library and Information Science* 2, no. 1 (2022): 43, <https://doi.org/10.24198/inf.v2i1.37766>.

Figure 1. Visualization of Moderating Religious Topics



Source : Vosviewer application data processing, 2023

The picture above shows that there is a network that connects keywords in several research articles. From this visualization, the word "moderation" is the word that appears most frequently with an occurrence level of 446 while the link strength is 1091. Then followed by the word religion with 432 occurrences, the link strength is 1312. Meanwhile, the word religious moderation is in third position with a level of the appearance of the word 249 and the strength of the link is 450. Thus, it can be concluded that although "moderation" appears more often than "religion" and "religious moderation" the connection or strength of the link between these words shows that "religion" and "religious moderation" have stronger linkages in certain contexts. Then from the visualization above you can see several colors that form a network between keywords. These colors represent each cluster. For more details, you can see it in the table below.

Table 1 Cluster Network Visualization

No	Clusters	Items	Sub-themes
1	Red Color (18 items)	Association, depression, effect, gender impact, influence, mediation, model, moderation analysis, moderation effect, moderator, religiosity, religious involvement, stress, religious affiliation, religious coping, religious involvement, role, spirituality, stress	Model of Religious Moderation

2	Green Color (11 Items)	Concept, culture, implementation, islam, islamic moderation, moderation, religion, religious moderation, student, tolerance, value	Religious Moderation Concept
3	Blue Color (9 items)	Faith god, life, moderating role, relationship, moderate religiosity, religious belief, religious commitment.	The Role of Religious Moderation in Life
4	Yellow Color (4 items)	Analysis, importance, moderate, relationship	Moderate

Source : Vosviewer application data processing , 2023

To make it easier to understand the presentation of the results of this research, the researcher re-traced the sub-themes from the results of the analysis above, starting from the Concept of Religious Moderation, the Role of Religious Moderation in Life and Moderation, and Maintaining the Balance of Recent Updates in Religious Moderation.

Concept and Principles of Religious Moderation

According to Hilmy as quoted from M Yasin's article, the concept of religious moderation in Indonesia has several special aspects, such as: "understanding Islam with a contextual approach; conveying Islamic ideology without violence; adopt a modern, democratic lifestyle and respect human rights; involves ijtihad." Some of these aspects can be expanded, such as harmony, tolerance and collaboration between religious groups.¹⁵

The concept of moderation in Islam also involves finding a balance between religious teachings and the demands of the modern social context. This includes the understanding that Islam is a religion of mercy for all nature. To support moderate concepts and attitudes, there are at least four fundamental principles that need to be fostered and implemented through education. These four principles include tolerance (tasamuh), justice (i'tidal), balance (tawazzun), and equality¹⁶. These principles are an important basis for understanding religious moderation. In this context,

¹⁵ Muhamad Yasin, 'Konfigurasi Moderasi Keagamaan Dari Bilik Pesantren: Refleksi Dari Kota Kediri Dan Yogyakarta', *Edudeena: Journal of Islamic Religious Education* 5, no. 2 (2021): 95-110, <https://doi.org/10.30762/ed.v5i2.3922>.

¹⁶ M.A. Hermawan, "Nilai Moderasi Islam Dan Internalisasinya Di Sekolah."

interpretations of the Koran and hadith that emphasize these values are important for forming a moderate view of religion.

According to M. Quraish Shihab in Samsudin Mesadar's research, moderation (*wasathiyah*) involves key elements such as justice, balance (*tawazun*), tolerance (*tasāmuḥ*), following the middle path (*tawassuth*), and the deliberation process (*shura*).¹⁷

Religious Moderation in Community Life

1. Moderation to overcome radicalism or violence.

A method that is polite, friendly, gentle and humane but produces maximum effect. Taking steps with etiquette, warmth, politeness and siding with humanity, and remaining within the framework of the Unitary State of the Republic of Indonesia (NKRI) and collaborating with various other elements of society is a method that can be applied in Indonesia, and this approach is recognized internationally because it is considered successful compared to methods used by other countries. The visible impact of this approach is an improvement in almost all sectors of Muslim life, such as social, economic, educational, cultural and other aspects. There is no longer the phenomenon of Islamophobia (fear of Islam), in fact Islam is increasingly popular with all groups of society and increasingly influences life, as highlighted by experts. This can be considered as the success of the Islamic struggle which tends to be moderate.¹⁸

2. Religious Moderation to realize the Islamic mission of *rahmatan lil alamin* in life.

In essence, the concept of moderation in Islamic teachings is in line with the fundamental aim of Islam as a gift to all of nature (*rahmatan lilalamin*), as reflected in the prohibition against unfair treatment of others. Islam encourages the rejection of violence in social interactions, promoting understanding and acceptance of diversity. This principle emphasizes the importance of contextualizing religious teachings to interpret divine teachings, using legal reasoning to apply appropriate laws in society, and utilizing scientific and technological approaches to support and overcome the dynamics of problems that arise in Indonesian society.¹⁹

3. Conflict Resolution

Conflicts that occur in society have still become the main focus in recent years. These conflicts can take the form of conflicts between religions, races, ethnicities and even between villages/regions. This can often occur due to conflict due to differences in understanding or mutual feelings of self-righteousness²⁰. According to Muhammad Alan Juhri's research, a monotheism paradigm is needed. This idea emphasizes the need for each individual to fully recognize the oneness of God (*tauhid*) and apply it

¹⁷ Syafri Samsudin, 'Konsep Moderasi Beragama Perspektif Quraish Shihab Dan Relevansinya Terhadap Pendidikan', 2021.

¹⁸ A Ilyas Ismail et al., *Konstruksi Moderasi Beragama* (Tangerang Selatan: PPIM UIN Jakarta, 2021).

¹⁹ Riska Dwi Lestari et al., 'Sejarah Moderasi Beragama Di Indonesia' 7138 (2022).

²⁰ Zuhriyandi, "Harmoni Beragama Dan Pencegahan Konflik: Perspektif Moderasi Menurut Al-Qur'an Dan Alkitab," *Moderatio: Jurnal Moderasi Beragama* 03, no. 02 (2023), <https://doi.org/https://doi.org/10.32332/moderatio.v3i2.8222>.

in daily religious practice. This means that every religious follower must have the awareness and belief that only God is worthy of worship and respect. Humans, in this case, have the same and equal position as servants of God, and should not feel superior or better than others. In this monotheistic view, a person is not permitted to demean or ridicule other groups. Consequently, this monotheism paradigm will play a crucial role in strengthening the values of tolerance among religious communities in Indonesia, which will ultimately realize religious moderation in this country through a spirit of tolerance.²¹

4. The Role of Religious Leaders in Strengthening Religious Moderation

Religious leaders, such as clerics, mosque imams, and community leaders, play an important role in promoting religious moderation. They can articulate messages of moderation through sermons, lectures, and religious literature. Through an emphasis on inclusivity, tolerance, and interfaith dialogue, religious leaders can influence the understanding and attitudes of Muslims, and help maintain balance between religion and society.

5. Education and Religious Moderation

Education plays a very important role in forming a moderate understanding of Islam. Curriculum, teaching methods and educational materials that support the values of religious moderation play an important role in forming tolerant and inclusive attitudes²². Formal and non-formal education can provide a better understanding of the principles of religious moderation, strengthen awareness of human rights, and promote a correct understanding of this religion among the younger generation.

Based on the results of research conducted by Samsudin, it is known that the concept of religious moderation is relevant to contemporary Islamic religious education. This can be seen from the existence of Islamic religious education materials that combine the concept of Islamic moderation well.²³ In another study, it was explained about the role of Islamic moderation in Islamic boarding schools, to see the indicators that understand this as evidenced by daily activities in Islamic boarding schools, with the aim of developing moderate Islam, covering various aspects such as the learning process in the classroom, extra-curricular activities, and service to the community around the Islamic boarding school. This is because Islamic boarding schools are institutions that prioritize and encourage people to understand and practice Islam in a moderate manner.²⁴

Religious moderation has become an important highlight in the context of modern times. In the face of increasingly complex social, political and cultural

²¹ Muhammad Alan Juhri, 'Paradigma Tauhid Sebagai Basis Mewujudkan Moderasi Islam Di Indonesia', *Jurnal Ilmiah Mahasiswa Raushan Fikr* 9, no. 2 (2020): 1-9.

²² A. Jauhar Fuad, 'Akar Sejarah Moderasi Islam Pada Nahdlatul Ulama', *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (2020): 153-68, <https://doi.org/10.33367/tribakti.v31i1.991>.

²³ Samsudin, 'Konsep Moderasi Beragama Perspektif Quraish Shihab Dan Relevansinya Terhadap Pendidikan'.

²⁴ Sumarto and Emmi Kholilah Harahap, 'Mengembangkan Moderasi Pendidikan Islam Melalui Peran Pengelolaan Pondok Pesantren', *RI'AYAH* 4, no. 01 (2019).

challenges, recent updates in religious moderation play a central role in maintaining a balance between religious values and the demands of the times²⁵. In this discussion, we will explore recent updates in religious moderation and how they influence views and practices in today's context.

First, it needs to be understood that the values of moderation in Islam continue to be strengthened to reflect inclusiveness and tolerance. This reform emerged as a response to the narrow understanding and extremism that sometimes gave rise to tensions between Islam and the western world. For example, there are efforts to develop an inclusive understanding of Islam by broadening the interpretation of religious texts and recognizing diversity in religious practice. This means treating Islam as a religion that can dialogue with universal values and can answer the challenges of the times²⁶. Apart from that, Islam is also a religion that does not go to extremes that make things difficult for humans, it does not mean that it takes all the commands set by Allah and His Messenger lightly. However, Islamic teachings are moderate and respect other people's different views as long as these views do not deviate.²⁷

Second, the role of religious leaders in promoting religious moderation is also very necessary. Religious leaders who are progressive and open to change play an important role in shaping inclusive views and practices of moderation among their congregations²⁸. For example, some Muslim religious leaders have taken steps to reinterpret religious teachings in a broader and more inclusive context. They promote messages of tolerance, mutual understanding and cooperation between religious communities, as well as opposing practices that restrain or harm certain individuals or groups.²⁹

Third, education plays a crucial role in promoting religious moderation. Education oriented towards openness, cross-cultural understanding, and critical of negative stereotypes can help strengthen moderation in Muslim societies.³⁰ Through education that provides accurate and in-depth knowledge about Islam, as well as promoting dialogue between religious communities, society can fight narrow understanding and extremism which have the potential to destroy the balance in religion. For example, in some countries, religious education institutions have adopted a more inclusive and critical approach in conveying religious material to students, emphasizing values such as unity, mutual understanding, and interfaith dialogue.

²⁵ Ismail et al., *Konstruksi Moderasi Beragama*.

²⁶ Rasina Padeni Nasution, 'Moderasi Beragama : Upaya Mengatasi Pemahaman Konservatif Pada Masyarakat Muslim Di Indonesia' 10, no. 02 (2022): 60-80.

²⁷ M N L Mahamid, 'Moderasi Beragama: Pandangan Lukman Hakim Saifuddin Terhadap Kehidupan Beragama Di Indonesia', *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 2023.

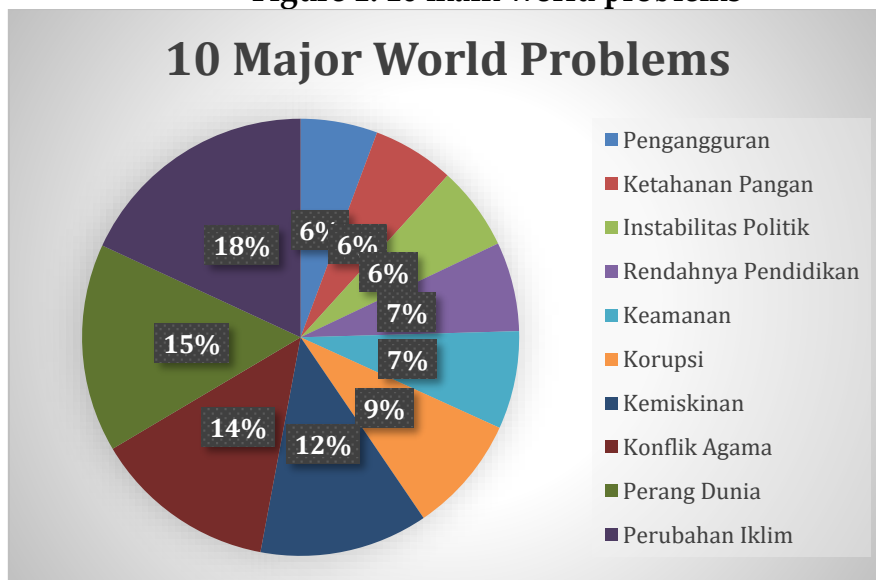
²⁸ Achmad Musyahid Idrus, 'Kebijakan Pemimpin Negara Dalam Perspektif Kaidah Fikih : Tasarruf Al-Imam Manutun Bil Maslahah', *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan* 1, no. 1 (2021): 123, <https://doi.org/10.24252/ad.v1i1.26278>.

²⁹ Nasution, 'Moderasi Beragama : Upaya Mengatasi Pemahaman Konservatif Pada Masyarakat Muslim Di Indonesia'.

³⁰ M Luqmanul Hakim Habibie et al., 'Moderasi Beragama Dalam Pendidikan Islam Di Indonesia', *MODERATIO: Jurnal Moderasi Beragama* 1, no. 1 (2021): 121-41.

Finally, social movements also make an important contribution to promoting religious moderation. Movements that encourage inclusion, unity and cooperation between religious communities play a crucial role in building a more tolerant and harmonious society.³¹ For example, social movements in various countries have held inter-religious dialogue activities, inter-group meetings, and public campaigns that promote the values of moderation in Islam. They play a role in strengthening positive understanding of Islam among the general public, fighting prejudice and discrimination, and building better relations between Muslims and non-Muslims. So that the incidence of inter-religious conflict can also be minimized considering that data on inter-religious conflict is the third trend in major problems in the world as reported by databoks.katadata.co.id.³²

Figure 1. 10 main world problems



Source: Databoks 2022

These data show that religious conflict has a relatively high level, namely 33.8. This figure indicates the existence of tension, conflict or conflict related to religious issues in a region or society. The high level of religious conflict will have an impact on the social, political and economic fields. Religious conflict can cause divisions in society, political instability, and threats to security and peace. This can hinder the development and progress of a country or region.

In the context of religious moderation, the focus is on reducing religious conflict by promoting interreligious dialogue, building understanding of mutual respect, and strengthening cooperation between religious communities. Recent updates in religious moderation seek to address the root causes of religious conflict and seek inclusive and peaceful solutions. According to Zulkifli, it is necessary to develop religious moderation constructs, namely.³³

1. Don't hit the signs.

³¹ Fuad, 'Akar Sejarah Moderasi Islam Pada Nahdlatul Ulama'.

³² Databoks, 'Https://Databoks.Katadata.Co.Id/Datapublish/2016/12/22/10-Masalah-Utama-Dunia-Menurut-Generasi-Millennial', 2022.

³³ Ismail et al., *Konstruksi Moderasi Beragama*.

The development of structures and the implementation of moderation in religious practices must avoid elements that can interfere with the main goal, namely creating a harmonious, safe, peaceful and harmonious life. Therefore, there are several principles that must be adhered to. First, moderation in beliefs does not promote an approach that justifies religious relativism and syncretism. Second, religious moderation also does not encourage the politicization of beliefs. Third, religious moderation is not directed at being a form of ideology.

2. Educational Responsibility

Education, as a deliberate and structured effort to achieve certain goals, becomes an entity that has an important responsibility in shaping understanding, appreciation and practice of religious moderation. The religious moderation education design that is being developed follows the new educational paradigm in the millennial era, namely education that is flexible, simple, unconventional, and utilizes advanced technology to achieve significant quality improvements. See Mohammad Abduhzein, Kompas, Monday, November 25, (2019:6). Flexibility means that education can be held on a more flexible schedule and in any location. Simple means not taking time for complicated technical matters, and " not as usual " means not carrying out the educational process conventionally, but instead carrying out new innovations and adopting creative and striking methods. This is necessary to respond to the cadre education of radicals which continues to develop and continues to be changed by the figures and their mentors. The findings of the 2018 research on radicalism in schools show that one of the causes of the infiltration of radical ideology into schools is due to the cadre formation education provided by mentors, which turns out to be more effective than the religious education provided by teachers in general.

In this way, recent updates in religious moderation aim to maintain an appropriate balance between religious teachings and the context of the times. Through inclusive understanding, the active role of religious leaders, open education, and support from social movements, religious moderation can face the challenges of the times by maintaining inclusive and tolerant religious values. In an effort to maintain this balance, it is important for Muslim and non-Muslim communities to collaborate, dialogue and build mutually reinforcing understanding. Only through joint efforts can we achieve a more harmonious, inclusive and just society for all.

Maintaining Balance as the latest update in Religious moderation

In maintaining a balance between religious values and the demands of the times, recent updates in religious moderation have an important role. This update does not intend to change or sacrifice fundamental values in Islam, but to adapt them to the changing context of the times. Recent updates in religious moderation allow adherents to remain faithful to religious teachings, while responding to existing challenges and social changes. This means seeking creative and responsive solutions to contemporary issues faced by Muslim societies, such as the role of women in society, human rights, freedom of opinion, and religious pluralism.

In the context of recent updates in religious moderation, maintaining balance means not forgetting the roots and core values of Islam, while remaining aware of changes and developments in society. This balance can be achieved through

constructive and inclusive dialogue between various parties, including religious leaders, scholars, and the general public. Recent updates in religious moderation also play a role in strengthening inclusive and tolerant perspectives towards people of other religions³⁴. In facing an increasingly complex multicultural situation, religious moderation encourages recognition of the diversity of religious beliefs and practices as an integral part of an inclusive society. Thus, the latest updates in religious moderation try to build harmonious relations between Muslims and people of other religions, by prioritizing respect, understanding and cooperation.³⁵

Through the latest updates in religious moderation, it is hoped that Muslim society can maintain a balance between religious values and the demands of modern times. This reform allows Muslims to remain true to the principles of their religion, while bringing Islamic values that are inclusive and tolerant in the face of social and cultural change. In an ever-changing context, the renewal of religious moderation becomes a strong foundation for promoting a broader, inclusive and tolerant understanding of Islam, as well as building a society that respects each other and lives side by side, able to maintain a balance between reason and revelation, physical and spiritual dimensions, rights and obligations. Apart from that, it also maintains a balance between personal interests and collective welfare, obligations and voluntary desires, religious texts and interpretations of scholars, ideal concepts and reality, and so on.

CONCLUSIONS

This research analyzes the topic of "religious moderation" by utilizing data from the Publish or Perish application, focusing on quantifying citations and keyword relationship patterns. The results of the bibliometric analysis show the dominance of research by FM Manshur and H Husni in promoting religious moderation through literature-based learning. Understanding religious moderation and developing a multicultural-based curriculum is also the focus of research that has received a significant number of citations. Apart from that, this research also discusses the concept and principles of religious moderation, as well as the role of religious moderation in everyday life.

Religious moderation is very necessary in the current era which is prone to conflict. Religious moderation can be a middle way to resolve conflicts, realize the Islamic mission of *rahmatan lil alamin*, the role of religious leaders, education, and the role of social movements in building an inclusive and tolerant society. Recent updates in religious moderation aim to maintain a balance between religious values and modern-day demands, by adapting Islamic principles to the evolving social context. Thus, religious moderation is the key to building a harmonious and just society for all.

³⁴ Nurul Faiqah and Toni Pransiska, 'Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai', *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33, <https://doi.org/10.24014/af.v17i1.5212>.

³⁵ Bagas Mukti Nasrowi, 'Pemikiran Pendidikan Islam KH. Abdurrahman Wahid Tentang Moderasi Islam', *Edukasia: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (2020): 71-84.

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