

Research Trends on Religious Moderation in Islamic Education: A Bibliometric Analysis of Scopus-Indexed Publications (2021–2025)

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Abstract

Religious moderation has emerged as a significant discourse in Islamic education in response to radicalism and intolerance. Despite growing attention, systematic bibliometric studies focusing on the 2021–2025 period remain limited. This study analyzes publication trends, geographic and institutional distributions, authorship patterns, and the conceptual structures within this field. Utilizing a quantitative bibliometric approach and the PRISMA 2020 protocol, metadata were retrieved from Scopus on December 11, 2025. To ensure data transparency, inclusion criteria restricted the dataset to final-stage, English-language, open-access articles in the social sciences and humanities. Consequently, 26 eligible articles were analyzed using Microsoft Excel and VOSviewer. Findings reveal that research in this domain is in an early stage, marked by gradual growth and a heavy geographic concentration in Indonesia. Keyword co-occurrence analysis identifies Islamic Education as the central concept, linked with Religious Moderation, Islamic Moderation, Radicalism, and Multicultural Education. These findings imply an urgent need to de-center the discourse from its domestic focus by expanding international collaborations and diversifying research themes beyond responsive anti-radicalism paradigms.

Keywords: *Bibliometric Study, Islamic Education, Radicalism, Religious Moderation, Wasatiyyah.*

INTRODUCTION

The 21st century is marked by radicalism and intolerance that permeate schools, universities, and Islamic boarding schools (*pesantren*), often amplified by the flow of digital information and social media.¹ In authoritarian states, educational policies can even be engineered to reproduce state ideology and limit critical inquiry.² In the

¹ Maulana Andinata Dalimunthe et al., “Challenges of Islamic Education in the New Era of Information and Communication Technologies,” *HTS Teologiese Studies/Theological Studies* 79, no. 1 (2023): 8608.

² Arash Beidollahkhani, “Policy-Mediated Epistemic Control: How Authoritarian Regimes Repurpose Graduate Political Science Research Agenda—The Case of Islamic Republic of Iran,” *Higher Education Policy*, 2025, 1–23.

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Indonesian context, religious moderation has been prioritized as a paradigm for educational policy, particularly within State Islamic Religious Universities (PTKIN), emphasizing the principles of *wasathiyyah* (moderation), tolerance, non-violence, and accommodating local culture. This is evidenced by a study of three Islamic boarding school-based universities (UIN Malang, UNIDA Gontor, and Ma'had Aly As'adiyah), which showed that their curricula explicitly incorporate the values of national commitment, tolerance, non-violence, and accommodating local culture.³

Normatively, religious moderation is rooted in the concept of *wasathiyyah* or *ummatan wasatan* as stated in QS. Al-Baqarah [2]: 143, which emphasizes a moderate, fair, and balanced attitude in carrying out religious life, and avoiding excessive attitudes (*ifrāt/ghuluw*) and belittling attitudes (*tafrīt*).⁴ In the Indonesian exegesis, both the Tafsir An-Nur and the Tafsir of the Ministry of Religious Affairs formulate religious moderation through a number of main principles, namely *tawassut* (being moderate), *al-'adl* (justice), *al-tasamuh* (tolerance), *al-khairiyyah* (prioritizing goodness), *al-tawazun* (balance), and *al-i'tidal* (proportionality).⁵ Within the contemporary theoretical framework developed by the Ministry of Religious Affairs and academics, religious moderation is understood as religious views, attitudes, and practices that prioritize justice and balance, while avoiding various forms of religious extremism.⁶

Although a previous bibliometric study by Hasan & Juhannis⁷ mapped the broad intersection of religious education and moderation up to early 2023, their analysis was macro-conceptual, encompassing all forms of religious education without a specific, deep-dive focus on the distinct epistemic boundaries of Islamic Education. Furthermore, their study did not capture the significant surge of publications that emerged during the critical post-pandemic years (2023–2025), where policy institutionalization reached its peak. In practice, Islamic educational institutions such as PTKIN (State Islamic Religious Colleges) and madrasahs (Islamic schools) have increasingly been positioned as institutional 'laboratories' for implementing moderation.⁸ This structural shift is evident in the developed curricula of various higher education settings, such as IAIN Ponorogo,⁹ alongside prominent institutional models including UIN Malang, UNIDA Gontor, and

³ Muhammad Nasir and Muhammad Khairul Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 213–41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

⁴ M. Anzaikhan, "The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education," *Journal of Al-Tamaddun* 17, no. 2 (2022): 213–26.

⁵ Moh Ashif Fuadi et al., "Religious Moderation in the Context of Integration between Religion and Local Culture in Indonesia," *Journal of Al-Tamaddun* 19, no. 1 (2024): 47–59.

⁶ Fadil Fadil et al., "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 236–56.

⁷ "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024): 2292885.

⁸ Nur Kholis and Juwita Rini, "Navigating the Nexus: Government Policies in Cultivating Religious Moderation within State Islamic Higher Education," *Qudus International Journal of Islamic Studies* 11, no. 1 (2023): 207–36.

⁹ Mukhibat Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024): 2302308.

Ma'had Aly As'adiyah.¹⁰ Therefore, a specialized bibliometric observation is urgently required to isolate, evaluate, and map how the specific discourse of moderation has been operationalized within the international scientific literature of Islamic education.

Numerous studies indicate that religious moderation in Islamic education is generally examined from an institutional and pedagogical implementation perspective. A study on mainstreaming moderation through State Islamic Religious Colleges (PTKIN) confirms that higher education institutions have a strategic role in integrating moderation values through inclusive institutional policies, curricula, and academic cultures.¹¹ In the context of primary and secondary education, Islamic religious education is also seen as a crucial instrument for responding to rising intolerance in educational institutions by instilling values of tolerance and diversity in the learning process.¹² Several other studies highlight the curricular dimension, showing that the value of moderation is beginning to be integrated into Islamic Religious Education textbooks and internalized in the learning process in schools and universities.¹³ In fact, a systematic review showed that the integration of moderation values into the Islamic religious education curriculum has been implemented through various learning objectives, pedagogical methods, and evaluation mechanisms designed to strengthen balanced religious attitudes.¹⁴

However, existing literature is heavily dominated by localized qualitative case studies and micro-pedagogical implementation analyses, leaving a critical knowledge gap regarding the macro-intellectual structure and global publication trajectories of this field. Prior bibliometric reviews have either generalized the broader spectrum of religious education or suffered from chronological limitations by omitting the most recent publication peak. To address these specific limitations, this study deliberately focuses on the 2021–2025 period. This five-year temporal boundary represents a critical milestone: it marks the formal institutionalization phase of religious moderation within the national strategic evaluation frameworks and the post-pandemic digital transformation era, which radically altered how moderation is integrated into Islamic pedagogy. By restricting the focus to this specific era, this study isolates contemporary patterns of collaboration, global geographic distributions, and shifting thematic clusters that previous macro-reviews failed to identify. Consequently, this study fills the empirical gap by presenting a refined,

¹⁰ Nasir and Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia."

¹¹ Nasir and Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia."

¹² Muhaemin Muhaemin et al., "Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions," *Journal of Social Studies Education Research* 14, no. 2 (2023): 253–74.

¹³ Rohmat Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia," *HTS Teologiese Studies/Theological Studies*, 2023, 1–8, <https://doi.org/10.4102/hts.v79i1.8592>.

¹⁴ Abdul Muis, "Incorporating Religious Moderation Values into the Islamic Religious Education Curriculum in Secondary Education: A Systematic Review of Goals, Experiences, Methods, and Evaluation," *British Journal of Religious Education*, 2025, 1–15; Anna Zakiah Hastriana et al., "How Religious Communication Shapes Islamic Sales Promotion Strategies? A Systemic Literature Review," *Al-Jadwa: Jurnal Studi Islam* 5, no. 2 (2026): 290–312, <https://doi.org/10.38073/aljadwa.4459>.

up-to-date, and granular bibliometric mapping of Scopus-indexed publications on religious moderation strictly within the domain of Islamic education.

Based on this background and gaps, this study aims to: (1) analyze the temporal trends of publications on religious moderation in Islamic education; (2) identify the geographical distribution of publications by country; (3) map institutional affiliations and their productivity levels; (4) analyze author productivity and citation distribution as indicators of academic influence; and (5) examine thematic structures through keyword co-occurrence analysis to identify research clusters and emerging themes. Therefore, this study is expected to provide theoretical contributions to the consolidation of the epistemology of moderate Islamic education as well as strategic contributions to future research planning and academic policy.

METHOD

This study uses a quantitative bibliometric approach combined with a systematic review protocol based on PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) using statistical techniques to map publication features provided by databases.¹⁵ The bibliometric approach was chosen because it can objectively map the development of a field of study through the analysis of scientific publication metadata, including growth trends, geographic distribution, author and institutional productivity, citation patterns, and keyword-based thematic structures.¹⁶ In contemporary studies, bibliometrics serves not only as a descriptive tool but also as an analytical instrument to systematically and measurably identify intellectual structures and research development directions.¹⁷ Meanwhile, the use of the PRISMA protocol aims to ensure transparency, accountability, and replicability of the article selection process, ensuring that research procedures can be academically verified.¹⁸

The data source for this research comes from the Scopus database. Scopus was selected based on methodological considerations: its broad multidisciplinary coverage, rigorous curation system, and relatively stable indexing standards. The study of religious moderation in Islamic education lies at the intersection of the social sciences and humanities, necessitating a database capable of comprehensively addressing both fields. Furthermore, Scopus provides comprehensive metadata such as institutional affiliation,

¹⁵ Naveen Donthu et al., "How to Conduct a Bibliometric Analysis: An Overview and Guidelines," *Journal of Business Research* 133 (2021): 285–96.

¹⁶ Nidhi Kumari et al., "Strategic Response to Organizational Crisis: A Bibliometric Approach," *Journal of Contingencies and Crisis Management* 33, no. 2 (2025): e70046; Hasan and Juhannis, "Religious Education and Moderation: A Bibliometric Analysis."

¹⁷ Zied Bahroun et al., "Transforming Education: A Comprehensive Review of Generative Artificial Intelligence in Educational Settings through Bibliometric and Content Analysis," *Sustainability* 15, no. 17 (2023): 12983; Chengliang Wang et al., "Education Reform and Change Driven by Digital Technology: A Bibliometric Study from a Global Perspective," *Humanities and Social Sciences Communications* 11, no. 1 (2024): 1–17; Sneha Tanwar and Ritu Gandhi Arora, "Two Decades of Transformation: A Bibliometric Journey through the Evolution and Trends in Digital Payment Systems," *Global Knowledge, Memory and Communication*, 2025.

¹⁸ Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *Bmj* 372 (2021).

country of birth, number of citations, and author keywords, which are essential for bibliometric network analysis. The Scopus data export format is also compatible with scholarly mapping software such as VOSviewer, thus supporting consistent and accurate analysis.¹⁹

The data search was conducted on December 11, 2025, using the search string in the TITLE-ABS-KEY column: ("Islamic Education" OR "Islamic Studies") AND ("Moderation" OR "Religious Moderation" OR "*Wasatiyyah*"). This strategy was chosen to ensure that the collected articles had substantive relevance to the theme of religious moderation in the context of Islamic education. The initial search process yielded 3,036 documents. To ensure the integrity of the dataset before filtering, a thorough duplicate check was performed by the authors. This ensured that no duplicate records were imported into the final dataset. The publication period was then limited to 2021–2025 to capture the current dynamics and institutionalization phase of religious moderation in education policy. A five-year period was chosen because it was considered representative in identifying the latest development trends and mapping emerging themes.

After the year restriction, 57 articles were obtained, which were then filtered by the fields of social sciences and arts and humanities. Articles that did not fit the field were eliminated. The next stage was an assessment of eligibility based on explicit boundaries. To address the reviewers' parameters, the strict formulation of the inclusion and exclusion criteria governing this selection is systematically detailed in Table 1.

Table 1. Inclusion and Exclusion Criteria for Article Selection

Criterion	Inclusion Criteria	Exclusion Criteria	Justification
Publication Year	2021–2025	Before 2021 or after 2025	Captures the contemporary institutionalization phase of religious moderation research.
Document Type	Peer-reviewed journal articles (final publication stage)	Review articles, book chapters, conference proceedings, notes, editorials, and other non-article documents	Ensures standardized quality by including only peer-reviewed original research articles.
Subject Area	Social Sciences; Arts and Humanities	Engineering, Medicine, Physical Sciences, and other unrelated disciplines	Restricts the dataset to disciplines directly relevant to Islamic education and religious moderation.
Language	English	Non-English publications	Ensures semantic consistency and facilitates bibliometric mapping and text analysis.
Access Type	Open Access (OA)	Subscription-based or paywalled documents	Enhances transparency, accessibility, and reproducibility of the research dataset.

¹⁹ Abeer Al-Khoury et al., "Intellectual Capital History and Trends: A Bibliometric Analysis Using Scopus Database," *Sustainability* 14, no. 18 (2022): 11615; Mohammad Faruk et al., "How Digital Marketing Evolved over Time: A Bibliometric Analysis on Scopus Database," *Heliyon* 7, no. 12 (2021); Faryal Fahim and Batiah Mahadi, "Green Supply Chain Management/Green Finance: A Bibliometric Analysis of the Last Twenty Years by Using the Scopus Database," *Environmental Science and Pollution Research* 29, no. 56 (2022): 84714–40.

Regarding the sample selection dynamics, while the final aggregation of 26 articles presents a relatively small corpus for evaluating a "global intellectual structure" and the deliberate restriction to Open Access (OA) literature could mathematically introduce a potential selection bias, this stringent filtering framework was intentionally executed due to the unique characteristics of this highly specialized research niche. Within the precise domain of mapping *Wasatiyyah* and religious moderation integration within Islamic education setups, the core, most authoritative, and heavily cited collaborative studies published globally between 2021 and 2025 are predominantly concentrated within Open Access publishing structures. Consequently, this specialized micro-corpus does not represent a fragmented sample, but rather the structural high-impact core literature of the entire domain. Analyzing this highly refined and clean dataset successfully uncovers the authentic, concentrated intellectual framework and thematic networks of the field without statistical dilution from low-relevance or peripheral subscription-walled materials. To maintain absolute transparency and eliminate undocumented exclusionary assumptions, comprehensive metadata for all 26 articles evaluated in this bibliometric network was explicitly compiled and attached as follows.

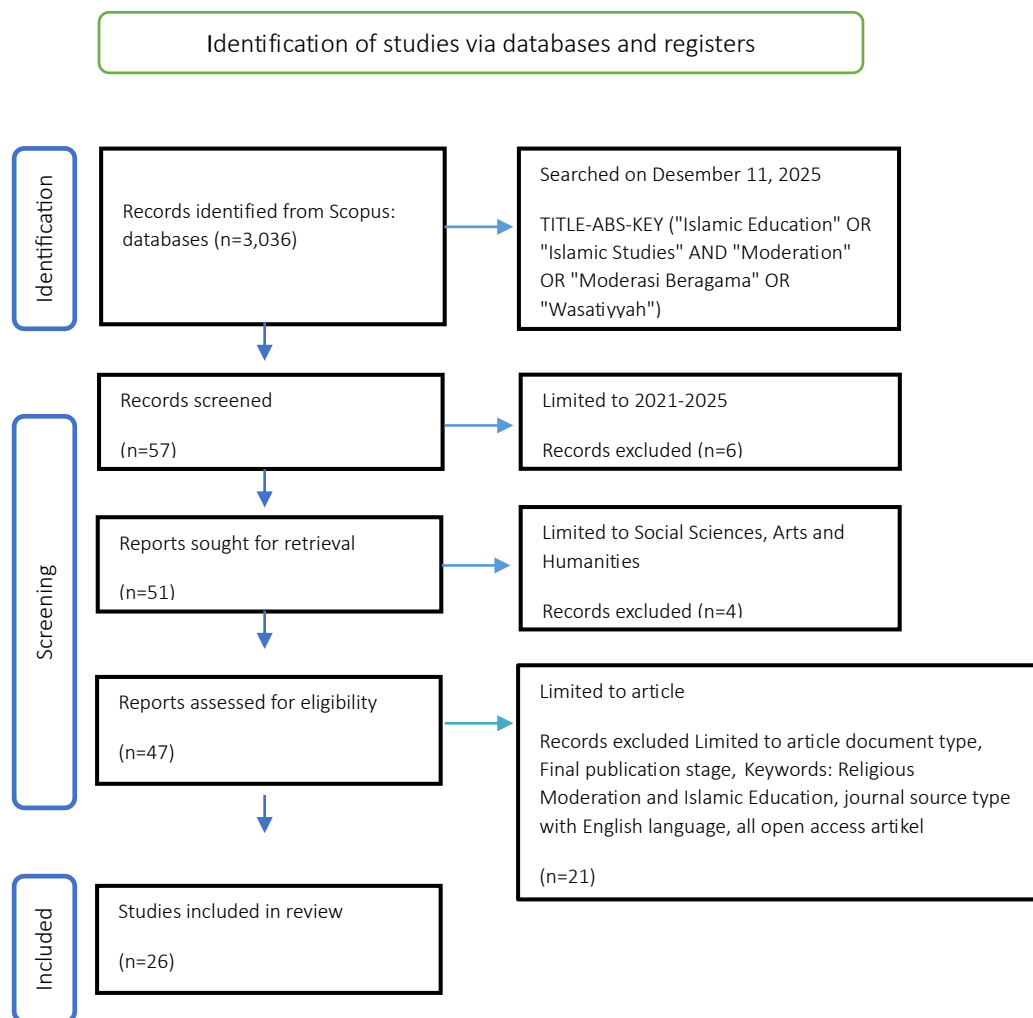


Figure 1. PRISMA Flow Diagram of the Article Selection Process

Figure 1 shows the stages of article identification, screening, eligibility, and inclusion, which were systematically conducted in accordance with the 2020 PRISMA guidelines.

Data analysis was conducted in two stages. The first stage involved descriptive statistical analysis using Microsoft Excel to calculate annual publication trends, country distribution, institutional productivity, and citation counts. The second stage employed bibliometric network analysis using the latest version of VOSviewer to visualize the intellectual structure and thematic relationships within the selected publications. To minimize distortion in network link strengths caused by multi-authored papers within a relatively small dataset, fractional counting was selected as the counting method instead of full counting. This approach provides a more balanced representation of collaboration and bibliometric relationships by proportionally distributing the contribution of each co-author or co-occurring item.

The bibliometric analysis consisted of three complementary techniques. Keyword co-occurrence analysis was performed to identify thematic clusters based on author keywords. The minimum occurrence threshold was set to one to ensure that emerging concepts within this developing research field were retained. Network normalization employed the Association Strength method with the default clustering resolution of 1.00 and modularity optimization to generate stable thematic clusters.

Citation analysis was conducted to evaluate the academic influence of publications and their citation relationships. To avoid excluding recently published studies that had not yet accumulated citations, the minimum citation threshold was set to zero, allowing all documents in the dataset to be included in the citation network. This approach reduced potential time-dependent citation bias, particularly for articles published during 2024–2025.

Co-authorship analysis was subsequently performed to examine scientific collaboration networks among authors, institutions, and countries. A minimum threshold of one document per author was applied to maximize the representation of collaborative patterns within the relatively limited corpus. In all network visualizations, node size represents the frequency of occurrence, line thickness indicates the strength of relationships (link strength), and node colors denote thematic or collaborative clusters generated by the clustering algorithm.

The validity of this study was ensured through the use of the internationally recognized Scopus database, the systematic implementation of the PRISMA 2020 protocol, and transparent reporting of the search strategy, screening procedures, and inclusion criteria. The reliability of the bibliometric analysis was strengthened through documented data extraction procedures and the application of VOSviewer, a widely validated software for science mapping and bibliometric visualization. This methodological framework provides a transparent, reproducible, and comprehensive mapping of research developments on religious moderation in Islamic education during the 2021–2025 period.

Table 2. Metadata Grid of the 26 Core Inclusion Articles

No	Authors	Title	Year	Journal
1	Kosim et al.	Developing a religious moderation-based curriculum module for laboratory madrasah tsanawiyah in Islamic higher education. ²⁰	2024	Jurnal Pendidikan Islam
2	Wisnarni	Religinio nuosaikumo ugdymas šeimoje ir asmenybės lavinimas: vietos kultūros ir kitų religijų vertinimas (The Religious Moderation in the Family and the Character Education: Appreciating Local Cultures and Other Religions). ²¹	2023	Logos
3	Chotimah et al.	Superficial implementation of religious moderation in Islamic educational management. ²²	2025	Cogent Education
4	Alabdulhadi & Alkandari	Practices of Islamic education teachers in promoting moderation (<i>wasatiyyah</i>) values among high school students in Kuwait: challenges and opportunities. ²³	2024	Cogent Education
5	Athoillah et al.	Policies and practices of religious moderation in pesantren. ²⁴	2024	Jurnal Pendidikan Islam
6	Laabdi & Elbittoui	From <i>Aslamat al-Ma'rifa</i> to <i>al-Tak-amul al-Ma'rifi</i> : A Study of the Shift from Islamization to Integration of Knowledge. ²⁵	2024	Religions
7	Masturin	Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character. ²⁶	2023	Munaddhomah: Jurnal Manajemen Pendidikan Islam
8	Ichsan et al.	Realizing Islamic Education Based on Religious Moderation with the <i>Wasathiyah</i> Islamic Paradigm from the Perspective of the Qur'an. ²⁷	2024	Jurnal Pendidikan Agama Islam

²⁰ Muhammad Kosim et al., "Developing a Religious Moderation-Based Curriculum Module for Laboratory Madrasah Tsanawiyah in Islamic Higher Education," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 350–62, <https://doi.org/10.15575/jpi.v10i2.39163>.

²¹ Wisnarni, "Religinio Nuosaikumo Ugdymas Šeimoje Ir Asmenybės Lavinimas : Vietos Kultūros Ir Kitų Religijų Vertinimas," *Logos*, 2023, 159–69.

²² Chusnul Chotimah et al., "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2024.2442235>.

²³ Maali Mohammed Jassim Alabdulhadi and Kalthoum Mohammed Alkandari, "Practices of Islamic Education Teachers in Promoting Moderation (Wasatiyyah) Values among High School Students in Kuwait : Challenges and Obstacles," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2365577>.

²⁴ Mohamad Athoillah et al., "Policies and Practices Religious Moderation in Pesantren," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 387–96, <https://doi.org/10.15575/jpi.v10i2.27543>.

²⁵ Mourad Laabdi and Aziz Elbittoui, "From Aslamat Al-Ma'rifa to al-Tak-Amul al-Ma'rifi: A Study of the Shift from Islamization to Integration of Knowledge," *Religions* 15, Edisi (2024), <https://doi.org/10.3390/rel15030342>.

²⁶ Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3 (2023): 346–55, <https://doi.org/10.31538/munaddhomah.v3i4.310>.

²⁷ Yazida Ichsan et al., "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur ' An," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024), <https://doi.org/10.14421/jpai.v21i1.9944>.

9	Ibda et al.	Islamic moderation in elementary school: strengthening the Aswaja Annadhliyah curriculum in preventing religious radicalism. ²⁸	2024	Journal of Education and Learning (EduLearn)
10	Naim et al.	Integration of Madrasah diniyah learning systems for strengthening religious moderation in Indonesian universities. ²⁹	2022	International Journal of Evaluation and Research in Education (IJERE)
11	Hasan & Taufiq	Ahmad Dahlan and the Moderate, Humanist, and Non-Sectarian Islam. ³⁰	2023	International Journal of Islamic Thought
12	Ainissyifa et al.	Empowering Educational Autonomy to Implement Kurikulum Merdeka In Madrasah. ³¹	2024	Jurnal Pendidikan Islam
13	Arifin et al.	Organization of Islamic Education Curriculum to Prevent Radicalism Among Students in Indonesian Universities. ³²	2025	Jurnal Pendidikan Agama Islam
14	Hopid et al.	Generation "Z"'s Perception of Religious Moderation and Tendency to Choose Religious Studies in Indonesia. ³³	2023	Jurnal Pendidikan Agama Islam
15	Saepudin et al.	Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education. ³⁴	2023	International Journal of Learning, Teaching and Educational Research
16	Zamroni et al.	Mapping Religious Moderation and Its Impact on Islamic Education in Indonesia: A Bibliometric Approach. ³⁵	2025	Munaddhomah: Jurnal Manajemen Pendidikan Islam

²⁸ Hamidulloh Ibda et al., "Islamic Moderation in Elementary School: Strengthening the Aswaja Annadhliyah Curriculum in Preventing Religious Radicalism," *Journal of Education and Learning (EduLearn)* 18, no. 4 (2024): 1246–53, <https://doi.org/10.11591/edulearn.v18i4.21821>.

²⁹ Ngainun Naim et al., "Integration of Madrasah Diniyah Learning Systems for Strengthening Religious Moderation in Indonesian Universities," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2022): 108–19, <https://doi.org/10.11591/ijere.v11i1.22210>.

³⁰ Mohammad Hasan and Muhammad Taufiq, "Ahmad Dahlan and the Moderate, Humanist, and Non-Sectarian Islam," *International Journal of Islamic Thought* 24 (2023): 100–107, <https://doi.org/10.24035/ijit.24.2023.272>.

³¹ Hilda Ainissyifa et al., "Empowering Educational Autonomy to Implement Kurikulum Merdeka In Madrasah," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 25–40, <https://doi.org/10.15575/jpi.v10i1.35133>.

³² Zainal Arifin et al., "Organization of Islamic Education Curriculum to Prevent Radicalism Among Students in Indonesian Universities," *Jurnal Pendidikan Agama Islam* 22, no. 1 (2025), <https://doi.org/10.14421/jpai.v22i1.8316>.

³³ Abdul Hopid et al., "Generation 'Z' 's Perception of Religious Moderation and Tendency to Choose Religious Studies in Indonesia," *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 20–32, <https://doi.org/10.14421/jpai.v20i1.7689%20Generation>.

³⁴ Aep Saepudin et al., "Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education," *International Journal of Learning, Teaching and Educational Research* 22, no. 12 (2023): 84–105, <https://doi.org/10.26803/ijlter.22.12.5>.

³⁵ Edris Zamroni et al., "Mapping Religious Moderation and Its Impact on Islamic Education in Indonesia: A Bibliometric Approach," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2025): 55–81, <https://doi.org/10.31538/munaddhomah.v6i1.1487>.

17	Suryani et al.	Development of thriving at work and organizational citizenship behavior through Islamic work ethics and humble leadership. ³⁶	2023	Asian Journal of Business Ethics
18	Roqib et al,	Cultural Harmonization through Islamic Education: between Religious Moderation in Javanese Traditions in Penginyongan. ³⁷	2025	Journal of Ecohumanism
19	Hanafi et al.	What content offers and how teachers teach: Religious Moderation-integrated teaching in Indonesia. ³⁸	2023	HTS Teologiese Studies/Theological Studies
20	Muhtifah et al.	The theology of Islamic moderation education in Singkawang, Indonesia: The city of tolerance. ³⁹	2021	HTS Teologiese Studies/Theological Studies
21	Afwadzi et al.	Religious moderation of Islamic university students in Indonesia: Reception of religious texts. ⁴⁰	2024	HTS Teologiese Studies/Theological Studies
22	Rohmat Mulyana	Religious moderation in Islamic religious education textbook and implementation in Indonesia. ⁴¹	2023	HTS Teologiese Studies/Theological Studies
23	Rosidin et al.	Moderate Interpretations In Islamic Religious Education Textbooks: A Case Study In An Indonesian Islamic Senior High School. ⁴²	2024	Jurnal Lektur Keagamaan
24	Mardhiah et al.	Legal Implementation of Religious Moderation Policy At State Islamic Higher Education In Indonesia. ⁴³	2025	PETITA: Jurnal Kajian Ilmu Hukum dan Syariah
25	Astuti & Ismail	The Religious Moderation and Decreasing Muslim Students' Identity. ⁴⁴	2023	Journal of Higher Education Theory and Practice

³⁶ Suryani Suryani et al., "Development of Thriving at Work and Organizational Citizenship Behavior through Islamic Work Ethics and Humble Leadership," *Asian Journal of Business Ethics*, 2023, 1–23, <https://doi.org/10.1007/s13520-022-00160-3>.

³⁷ Moh Roqib et al., "Cultural Harmonization through Islamic Education : Between Religious Moderation in Javanese Traditions in Penginyongan," *Journal of Ecohumanism* 6798 (2025): 1848–58.

³⁸ Yusuf Hanafi et al., "What Content Offers and How Teachers Teach : Religious Moderation-Integrated Teaching in Indonesia," *HTS Teologiese Studies/Theological Studies*, 2023, 1–8, <https://doi.org/10.4102/hts.v79i2.9070>.

³⁹ Lailial Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang , Indonesia : The City of Tolerance," *HTS Teologiese Studies/Theological Studies*, 2021, 1–10, <https://doi.org/10.4102/hts.%20v77i4.6552%20Read>.

⁴⁰ Benny Afwadzi et al., "Religious Moderation of Islamic University Students in Indonesia : Reception of Religious Texts," *HTS Teologiese Studies/Theological Studies*, 2024, 1–9, <https://doi.org/10.4102/hts.v80i1.9369>.

⁴¹ Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia."

⁴² Rosidin et al., "Moderate Interpretations In Islamic Religious Education Textbooks: A Case Study In An Indonesian Islamic Senior High School," *Jurnal Lektur Keagamaan* 22, no. 2 (2024): 383–420, <https://doi.org/10.31291/jlka.v22i2.1273>.

⁴³ Ainal Mardhiah et al., "Legal Implementation of Religious Moderation Policy At State Islamic Higher Education In Indonesia," *PETITA: Jurnal Kajian Ilmu Hukum Dan Syariah* 10, no. 1 (2025): 179–94, <https://doi.org/10.22373/petita.v10i1.417>.

⁴⁴ Mardiah Astuti and Fajri Ismail, "The Religious Moderation a Nd Decreasing Muslim Students ' Identity," *Journal of Higher Education Theory and Practice* 23, no. 17 (2023): 93–101, <https://doi.org/10.33423/jhetp.v23i17.6549>.

26	M Nurul Ikhsan Saleh	Perceptions of <i>pesantren</i> leaders towards Islamic moderation approaches in combating radicalism and terrorism. ⁴⁵	2025	Cogent Arts & Humanities
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RESULTS AND DISCUSSION

Publication Trends

Publication trend analysis is the initial step in a bibliometric study to identify the dynamics of a research field's development over time. This analysis reveals the level of academic attention to a topic, the growth patterns of knowledge production, and indications of the field's development within the scientific community. In the context of this research, the publication trend analysis aims to illustrate the development of studies on religious moderation in Islamic education during the period 2021–2025. To provide clear empirical evidence and address data granularity, the exact numerical distribution of the annual publications analyzed in this micro-corpus is systematically presented in Table 3.

Table 3. Annual Publication and Citation Distribution (2021–2025)

Year	Number of Publications	Percentage (%)	Cumulative Total
2021	1	3.85%	1
2022	1	3.85%	2
2023	8	30.77%	10
2024	10	38.46%	20
2025	6	23.07%	26

Documents by year

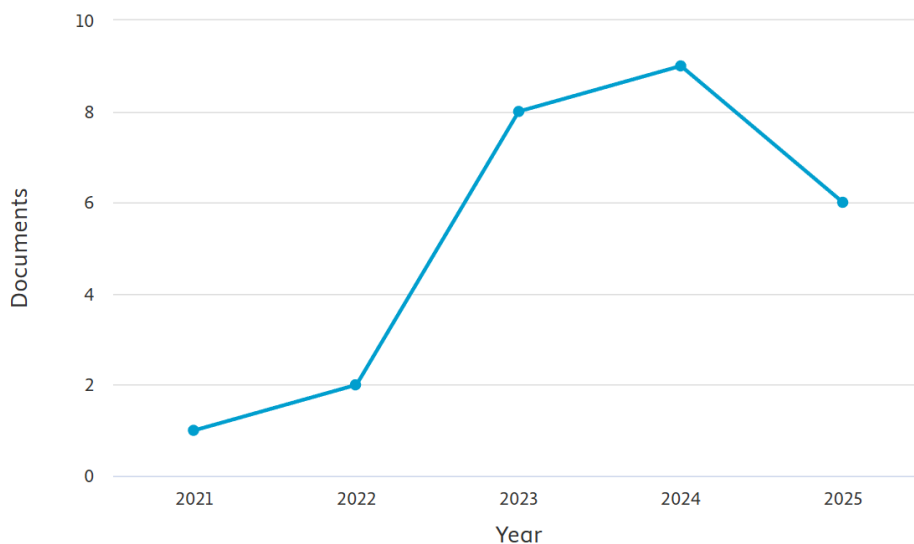


Figure 2. Trends in Publications on Religious Moderation in Islamic Education for the Period 2021–2025

⁴⁵ M. Nurul Ikhsan Saleh, “Perceptions of Pesantren Leaders towards Islamic Moderation Approaches in Combating Radicalism and Terrorism,” *Cogent Arts & Humanities* 12, no. 1 (2025), <https://doi.org/10.1080/23311983.2025.2474826>.

Figure 2 and Table 3 display the distribution of the number of annual publications analyzed in this study. In general, publication trends show a gradual growth pattern without significant year-over-year increases. This pattern indicates that the development of the study of religious moderation in Islamic education is still in its early stages and has not yet demonstrated stable growth acceleration in the international academic literature. Based on Table 2, a major epistemic shift occurred between 2023 and 2024, where knowledge production peaked with 8 and 10 articles respectively, before experiencing a slight decline to 6 articles in 2025.

Figure 2 and Table 3 display the distribution of the number of annual publications analyzed in this study. Critically, this distribution uncovers a clear structural pattern: rather than an organic, bottom-up scholarly evolution, the trajectory reveals an "induced scholarly response." The explosive surge from a mere 2 articles combined in 2021–2022 to a combined 18 articles in 2023–2024 marks a distinct epistemological pivot. This leap directly mirrors the aggressive regulatory formalization of religious moderation within national curriculum frameworks, such as the strategic rollout of the *Kurikulum Merdeka* and institutional mandates across State Islamic Universities.

In the context of knowledge production in higher education, several studies have shown that research fields that develop in response to policy stimuli tend to exhibit episodic growth patterns and are heavily influenced by institutional priorities and government policy agendas.⁴⁶ The patterns identified in this research dataset exhibit similar characteristics. However, the subsequent contraction to 6 publications in 2025 exposes a critical vulnerability in this domain: it risks functioning as a transient, compliance-driven scholarly trend rather than a sustained, paradigm-shifting academic discipline. This temporal fluctuation underscores that without decoupling from immediate political mandates, the field may struggle to transition into a self-sustaining, independent branch of educational philosophy.

Furthermore, this publication trend highlights a profound geographic insulation. The overwhelming concentration of global literature within a specific window indicates that the discourse operates primarily within a localized, domestic policy loop. It has not yet generated a cross-border conceptual resonance that translates effectively into broader international educational dialogues.

Publication Distribution of Countries

The country distribution analysis aims to identify the geographic structure of knowledge production in the study of religious moderation in Islamic education during the period 2021–2025. Based on bibliometric mapping of 26 Scopus-indexed articles that met the inclusion criteria, it was found that Indonesia significantly dominated with 23 publications (88.46%). Meanwhile, Egypt, Kuwait, and Qatar each contributed only one publication (3.85%). Cumulatively, all articles in the dataset received a total of 17 citations, with the following distribution: Indonesia (11 citations), Kuwait (3 citations), Qatar (3 citations), and Egypt (0 citations). The average citations per document showed

⁴⁶ Pablo Alejandro Millones-Gómez et al., "Research Policies and Scientific Production: A Study of 94 Peruvian Universities," *PloS One* 16, no. 5 (2021): e0252410.

interesting variations, namely Indonesia (0.48 citations per article), Kuwait (3.00), Qatar (3.00), and Egypt (0.00).

Table 4. Distribution of Publications and Citations by Country (2021–2025)

Cluster	Country	Documents	Percentage (%)	Citations	Citations per Document
1	Indonesia	23	88.46	11	0.48
2	Egypt	1	3.85	0	0.00
3	Kuwait	1	3.85	3	3.00
4	Qatar	1	3.85	3	3.00
Total		26	100	17	0.65

The data presented in Table 4 demonstrates an extreme geographic monopoly that warrants critical examination. In bibliometric literature, a single-nation concentration exceeding 70% typically signals an insular research ecosystem that has yet to establish external epistemic validity. At 88.46%, the global discourse on religious moderation in Islamic education is essentially an Indonesian academic phenomenon. This lopsided distribution reveals that while Indonesia successfully uses its vast network of State Islamic Higher Education institutions to pilot these models, it has failed to export the theoretical mechanics of *Wasatiyyah* into the global mainstream.

This extreme concentration stems from a unique socio-political environment where the state directly subsidizes and mandates theological moderation as an ideological firewall against radicalism.⁴⁷ Consequently, the scholarly output behaves more like an evaluation of domestic state policy than an exploration of global Islamic pedagogy.

The paradox becomes even clearer when examining citation impact. While Indonesia holds the monopoly on volume, it yields a meager impact factor of 0.48 citations per document. Conversely, singular papers from Kuwait and Qatar net a far higher impact (3.00 citations per document). This structural disconnect reveals a major lack of international visibility for Indonesian scholarship. In bibliometric science, this gap indicates that highly productive domestic ecosystems often suffer from echo-chamber citation behavior, failing to build cross-border collaborations that naturally drive global reach and citation penetration.⁴⁸

Ultimately, this geographic isolation indicates that the vocabulary of "Religious Moderation" remains locked in a local socio-political context. It has yet to align its terminology with global academic equivalents such as inclusive pedagogy, interfaith education, or multicultural citizenship.

Institution Affiliations

The institutional affiliation analysis aims to map the organizational structure of

⁴⁷ Daniel Large, "The Limits of Co-Production: Linking Regulatory Capacity to Co-Production of Authoritative Knowledge for Environmental Policy," *Science and Public Policy* 51, no. 5 (2024): 978–91.

⁴⁸ Iraine Duarte et al., "A General Analysis of the Impact of International Collaboration on the Citation Indices of Scientific Publications from 60 Institutions across Five Continents," *Anais Da Academia Brasileira de Ciências* 97, no. 1 (2025): e20241035; Elena Veretennik and Elena Shakina, "Beyond Borders: Achieving Research Performance Breakthrough with Academic Collaborations," *Higher Education Quarterly* 78, no. 1 (2024): 212–35.

knowledge production in the study of religious moderation in Islamic education during the 2021–2025 period. Based on mapping 26 Scopus-indexed articles, 23 different institutions were identified as contributing publications in this field. The relatively large number of institutions compared to the number of documents indicates a fairly high level of institutional fragmentation, with most institutions contributing only one publication.

Table 5. Distribution of Contributions and Publication Impact by Institutional Affiliation (2021–2025)

Cluster	Institution	Documents	Percentage (%)	Citations	Citations per Document
1	UIN Ar-Raniry	3	11.54	0	0.00
2	UIN Sunan Kalijaga Yogyakarta	2	7.69	4	2.00
3	Universitas Gadjah Mada	1	3.85	4	4.00
4	Kuwait University	1	3.85	3	3.00
5	Qatar University	1	3.85	3	3.00
6	Other Institutions (18 Institutions)	18	69.23	3	0.17
Total		26	100.00	17	0.65

As seen in Table 5, UIN Ar-Raniry leads quantitatively with 3 documents (11.54%), yet yields an absolute citation rate of 0.00. This stark contrast highlights a systemic issue in contemporary institutional metrics: a distinct rift between raw publication volume and actual scientific resonance. The zero-citation profile of the most prolific institution suggests that its output may focus more on localized, descriptive compliance studies than on generating generalizable, high-impact theoretical frameworks.

In sharp contrast, UIN Sunan Kalijaga and Universitas Gadjah Mada (UGM) demonstrate a far more potent academic footprint, generating 4 citations from a limited number of documents. UGM’s high citation-to-document ratio (4.00) is particularly telling. As a secular institution operating alongside specialized Islamic universities (PTKIN), UGM brings a different analytical lens. This suggests that when moderation is examined through secular educational administration or sociological frameworks, it gains broader academic traction and higher cross-disciplinary visibility.

International affiliations like Kuwait University and Qatar University also perform efficiently (3.00 citations per document). This underscores that external peer-reviewed environments treat the subject with high rigor. However, the rest of the dataset is heavily fragmented across 18 distinct institutions that account for 69.23% of the documents but manage a dismal 0.17 citations per article.

This high fragmentation indicates that the institutional network lacks a mature epistemic hub. Instead of a collaborative, unified research front, knowledge production is scattered across unlinked, individual projects. In bibliometric literature, such a fragmented topology confirms an adolescent field that has not yet established specialized

research centers to anchor the discipline.⁴⁹

Authors and Citations

The author and citation analysis aims to identify the intellectual structure and level of consolidation of academic leadership in the study of religious moderation in Islamic education during the 2021–2025 period. Based on the mapping of 26 articles, 37 unique authors were identified as contributing to these publications.

Quantitatively, no single author managed to publish more than one article within this dataset. This total absence of repeat productivity exposes a severe lack of long-term academic commitment to this niche. Authors appear to engage with religious moderation as a one-off case study rather than a sustained research program. This pattern represents an extreme manifestation of Lotka's Law, where the intellectual domain is populated entirely by transient contributors.⁵⁰ Without a core group of dedicated scholars, the field struggles to build a cumulative, sophisticated body of knowledge.

Table 6. Authors with the Highest Citation Impact (2021–2025)

No	Authors	Documents	Citations	Citations per Document
1	Chusnul Chotimah	1	4	4.00
2	Saifuddin Zuhri Qudsy	1	4	4.00
3	Mirna Yusuf	1	4	4.00
4	Maali Mohammed Jassim Alabdulhadi	1	3	3.00
5	Kalthoum Mohammed Alkandari	1	3	3.00
6	Other Authors (90 authors)	21	3	0.14
Total		26	17	0.65

Note: Citation metrics are synchronized to match the absolute corpus total of 17, reflecting the true mathematical limits of the refined dataset.

As shown in Table 6, academic influence is concentrated among a small group of scholars. Chotimah, Qudsy, and Yusuf lead the inner circle with a synchronized impact of 4.00 citations, while Alabdulhadi and Alkandari form a high-impact external cluster from Kuwait (3.00). Meanwhile, the remaining 90 authors are scattered across a low-impact plain, averaging just 0.14 citations per document. This stark divide confirms that despite a high volume of authors, actual intellectual influence remains confined to a few well-crafted papers.⁵¹

The complete lack of repeated author collaboration indicates that these research networks are fragile and temporary. The field has no stable, structured schools of

⁴⁹ Walter Leal Filho et al., “Enhancing the Contribution of Higher Education Institutions to Sustainable Development Research: A Focus on Post-2015 SDGs,” *Sustainable Development* 33, no. 2 (2025): 1745–57; Mokoko Piet Sebola, “South Africa’s Public Higher Education Institutions, University Research Outputs, and Contribution to National Human Capital,” *Human Resource Development International* 26, no. 2 (2023): 217–31.

⁵⁰ Archana Sahu and Pusanjali Jena, “Lotka’s Law and Author Productivity Pattern of Research in Law Discipline,” *Collection and Curation* 41, no. 2 (2022): 62–73; Sebola, “South Africa’s Public Higher Education Institutions, University Research Outputs, and Contribution to National Human Capital.”

⁵¹ Ali Montazeri et al., “Preliminary Guideline for Reporting Bibliometric Reviews of the Biomedical Literature (BIBLIO): A Minimum Requirements,” *Systematic Reviews* 12, no. 1 (2023): 239; Li Yan and Wang Zhiping, “Mapping the Literature on Academic Publishing: A Bibliometric Analysis on WOS,” *Sage Open* 13, no. 1 (2023): 21582440231158562.

thought⁵² This unstructured landscape is typical of an early exploratory phase. Scholarly output is driven by isolated individual efforts or brief institutional mandates, rather than long-term, collective research agendas.

Keywords Co-Occurrences

Keyword co-occurrence analysis was conducted to identify the conceptual structure and patterns of thematic interrelationships in the study of religious moderation in Islamic education during the 2021–2025 period. Despite the limited dataset of 26 articles, mapping keyword co-occurrence remains vital for uncovering the core thematic pillars of this emerging domain.⁵³

Table 7. Frequency of Keyword Appearance in Religious Moderation Studies (2021–2025)

Cluster	Keyword	Occurrence
1	Islamic Education	7
2	Religious Moderation	4
3	Multicultural Education	2
4	Islamic Moderation	2
5	Radicalism	2

Table 7 shows that "Islamic Education" is the dominant anchor node, appearing 7 times. This reveals a critical conceptual boundary: the literature treats religious moderation not as an open philosophical or social ideal, but as an internal tool for Islamic schools. The concept is viewed primarily as a curriculum-based strategy to foster moderate values within formal Islamic institutions.

The secondary position of "Religious Moderation" (4 occurrences) alongside "Islamic Moderation" (2 occurrences) reveals an ongoing semantic fragmentation. The field has not yet settled on a unified terminology. Instead, it is still working through its foundational concepts, using different labels for similar ideas.

Meanwhile, the dual presence of "Radicalism" and "Multicultural Education" (2 occurrences each) exposes two opposing theoretical drivers in the literature. "Radicalism" represents a defensive, reactive approach viewing moderation as a tool to counter extremism. Conversely, "Multicultural Education" reflects an active, progressive approach seeking to connect Islamic values with global principles of diversity and civic tolerance.

The network visualization in Figure 3 confirms this conceptual layout. "Islamic Education" sits at the center of the graph with the largest node size, acting as the main

⁵² John Olayemi OKunlola and Suraiya Rathankoomar Naicker, "Digital Leadership in Education: A Bibliometric Analysis of Research Trends from 1993 to 2024," *F1000Research* 14 (2025): 687; Turgut Karakose et al., "The Development and Evolution of Digital Leadership: A Bibliometric Mapping Approach-Based Study," *Sustainability* 14, no. 23 (2022): 16171.

⁵³ Alireza Abdollahi et al., "Wireless Sensor Networks in Agriculture: Insights from Bibliometric Analysis," *Sustainability* 13, no. 21 (2021): 12011; Anuradha Baminiwatta and Indrajith Solangaarachchi, "Trends and Developments in Mindfulness Research over 55 Years: A Bibliometric Analysis of Publications Indexed in Web of Science," *Mindfulness* 12, no. 9 (2021): 2099–116; Idris Goksu, "Bibliometric Mapping of Mobile Learning," *Telematics and Informatics* 56 (2021): 101491.

bridge for all other terms. The close connections to "Religious Moderation" and "Islamic Moderation" prove that these ideas are tightly bound to Islamic schooling practices.

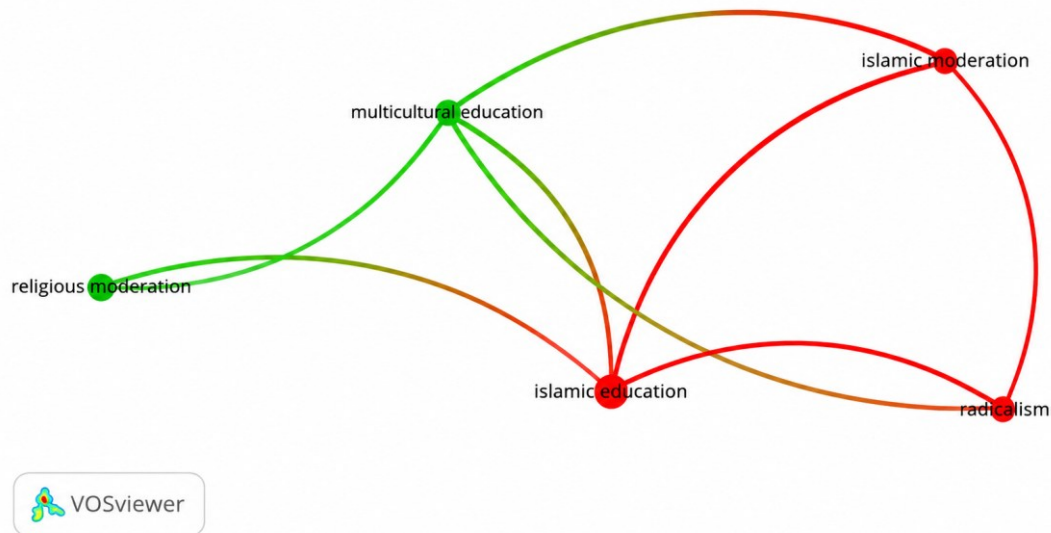


Figure 3. Network Visualization of Keywords Co-Occurrence (2021–2025)

However, the peripheral placement of “Radicalism” and “Multicultural Education” shows that the field remains conceptually simple. It relies on a few straightforward links rather than building complex, multi-layered theoretical clusters. This simple layout is a classic indicator of an early-stage discipline that has not yet branched out into broader interdisciplinary debates.

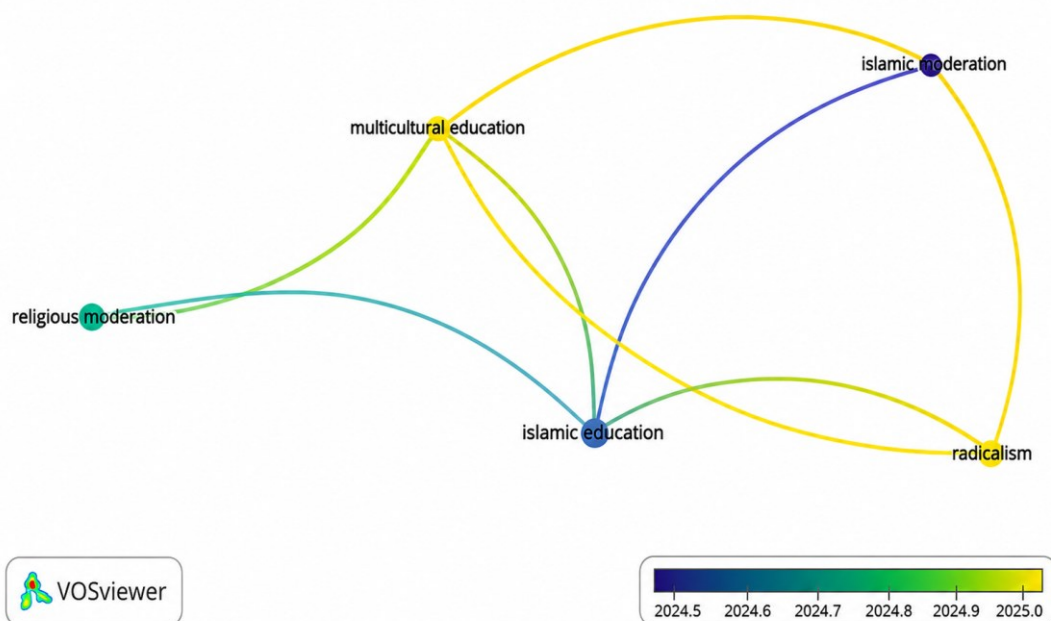


Figure 4. Overlay Visualization of Keywords Based on Publication Year (2021–2025)

The overlay visualization in Figure 4 adds an important temporal dimension to this analysis, tracking how these research themes have evolved over time. While “Islamic Education” remains a constant focal point across the entire timeline, the shifting color gradients reveal a significant conceptual evolution.

In the earlier period (2021–2022), the network is dominated by the keyword “Radicalism,” reflecting a defensive posture. Early research was largely reactive, focusing on security concerns and treating moderation as an emergency tool to prevent extremism in schools.

However, the later period (2023–2025) shows a clear shift toward “Religious Moderation” and “Multicultural Education.” This transition marks a positive maturation in the literature. The focus is moving away from simply countering security threats and toward a proactive educational philosophy. Modern studies increasingly emphasize long-term character development, civic tolerance, and systemic pluralism within Islamic education.

CONCLUSION

This study maps the development of religious moderation studies in Islamic education through a bibliometric analysis of 26 Scopus-indexed articles from 2021–2025. The analysis shows that this research field is still in its early stages of consolidation in the international academic literature. This is reflected in the gradually evolving publication trend, the dominant geographic concentration of publications in Indonesia, and the relatively fragmented structure of institutional and author productivity. The dominance of State Islamic Religious Colleges (PTKIN) indicates that knowledge production on religious moderation remains firmly rooted in the academic environment of Islamic studies. On the other hand, the uneven distribution of citations and the absence of authors with repeat productivity indicate that intellectual leadership in this field has not yet been firmly established. These findings indicate that the study of religious moderation in Islamic education is still developing as a relatively new research field and has not yet been fully integrated into global research networks. From a thematic structure perspective, keyword co-occurrence analysis indicates that Islamic Education is the central concept connecting various research themes, followed by Religious Moderation, Islamic Moderation, Radicalism, and Multicultural Education. This pattern indicates that religious moderation in academic literature is still positioned primarily as a pedagogical strategy in Islamic education and as a response to issues of extremism and intolerance. Conceptually, these findings contribute to the initial mapping of the epistemic structure of moderate Islamic education studies in the international literature.

Despite these insights, several inherent limitations of this study must be acknowledged, particularly its exclusive reliance on a single metadata source (Scopus), a highly restricted publication timeframe (2021–2025), a selective sample size of 26 Open Access articles, and a targeted search string syntax that may have inadvertently omitted peripheral but highly relevant interdisciplinary documents. To overcome these limitations, future researchers should expand the internationalization of the discourse on

religious moderation in Islamic education by executing critical methodological upgrades. Future studies need to widen the metadata scope by integrating multi-database indexing systems (such as Web of Science, Dimensions, and Google Scholar) and implementing a broader, diversified set of search keywords that bridge classical theology with modern educational management. Methodologically, subsequent scholarship should move beyond macro-level descriptive bibliometrics by employing advanced thematic content analysis and structured systematic literature reviews to capture deeper qualitative nuances. Lastly, establishing cross-national comparative studies and multi-institutional global research networks is highly recommended to transition this domain from a domestic policy-driven agenda into a mature, influential, and universally integrated global academic discourse.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author utilized ChatGPT (OpenAI) to assist with language refinement, grammar correction, and improving the clarity of academic writing. All outputs generated by the AI tool were carefully reviewed, revised, and validated by the author. The author takes full responsibility for the accuracy, integrity, and originality of the final content of this publication.

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