

## The Impact of Religious Moderation Policies in Increasing Tolerance among Students in Senior High Schools

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**Abstract:** The application of religious moderation values in high schools remains suboptimal, as evidenced by the inconsistency between classroom instruction and students' daily behavior. Many students continue to display intolerance, disrespectful speech, a lack of appreciation for diversity, and low participation in religious and social activities. This study aims to examine how religious moderation policies are implemented in high schools and to identify the supporting and inhibiting factors. Using a qualitative approach with the Systematic Literature Review (SLR) method based on PRISMA guidelines, data were collected from Google Scholar (2020–2024) using the keywords “religious moderation” and “high school.” Out of 5,990 articles, 21 were selected for analysis. The findings reveal that Islamic Religious Education (PAI), extracurricular activities, school culture, and interfaith approaches contribute to the implementation of religious moderation. Teacher commitment, national policies, and an inclusive school environment serve as supporting factors, while lack of parental support, negative influence of social media, and low student motivation act as barriers. Education plays a crucial role in fostering awareness and care for the school environment, creating a peaceful and just atmosphere by instilling values of tolerance, cooperation, and social responsibility in students' daily lives.

**Keywords:** Policy, Religious Moderation, High School, Systematic Literature Review

**Abstrak:** Penerapan nilai-nilai moderasi beragama di sekolah menengah masih belum optimal, terbukti dengan ketidakkonsistenan antara pengajaran di kelas dan perilaku sehari-hari siswa. Banyak siswa yang terus menunjukkan intoleransi, ucapan yang tidak sopan, kurangnya apresiasi terhadap keragaman, dan partisipasi yang rendah dalam kegiatan keagamaan dan sosial. Penelitian ini bertujuan untuk mengkaji bagaimana kebijakan moderasi beragama diterapkan di sekolah menengah dan untuk mengidentifikasi faktor-faktor pendukung dan penghambatnya. Dengan menggunakan pendekatan kualitatif dengan metode Systematic Literature Review (SLR) berdasarkan pedoman PRISMA, data dikumpulkan dari Google Scholar (2020–2024) menggunakan kata kunci "moderasi agama" dan "sekolah menengah". Dari 5.990 artikel, 21 dipilih untuk dianalisis. Temuan tersebut mengungkapkan bahwa Pendidikan Agama Islam (PAI), kegiatan ekstrakurikuler, budaya sekolah, dan pendekatan lintas agama berkontribusi pada implementasi moderasi beragama. Komitmen guru, kebijakan nasional, dan lingkungan sekolah yang inklusif berfungsi sebagai faktor pendukung, sementara kurangnya dukungan orang tua, pengaruh negatif media sosial, dan rendahnya motivasi siswa bertindak sebagai penghalang. Pendidikan berperan penting dalam menumbuhkan kesadaran dan kepedulian terhadap lingkungan sekolah, menciptakan suasana damai dan adil dengan

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*menanamkan nilai-nilai toleransi, kerja sama, dan tanggung jawab sosial dalam kehidupan sehari-hari siswa.*

**Kata Kunci:** *Kebijakan, Moderasi Agama, Sekolah Menengah, Tinjauan Literatur Sistematis*

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## INTRODUCTION

As a pluralistic nation, Indonesia faces serious challenges in the form of rising intolerance and radicalism among the younger generation. To address these challenges, the government issued Presidential Regulation (Perpres) No. 58 of 2023 on Strengthening Religious Moderation as a strategic national policy framework. It is imperative that this policy be implemented in educational settings, particularly high schools (SMA), as high school students are at a critical stage in the development of their character and attitudes toward tolerance. According to Amri (2021), Indonesia is a pluralistic country with ethnicity, nation, language, culture, and religion; therefore, religious moderation is one of the important factors in maintaining harmony in society. At the high school level, it can be used as a forum to instill religious moderation through Islamic Religious Education subjects (Chadidjah et al., 2021).

The application of religious moderation through subjects is expected to be realized in real terms, not just the delivery of material to form a peaceful generation and respect differences (Madjid, Sutoyo, & Shodiq, 2021). This is to encourage students to be able to apply it in the school, home, and community environment. Through the formation of moderate student character in religion, high school graduates are not only academically but also spiritually and socially wise (Supriadi & Faqihuddin, 2024). Religious moderation in secondary schools must be pursued systematically and continuously by all elements of the school, from principals and teachers to education personnel, through consistent policies, habituation, example, and supervision (Masitah, Alsa, Partino, & Madjid, 2024). By integrating religious moderation values into learning and school activities, students are encouraged to develop attitudes of tolerance, respect for diversity, and a peaceful, inclusive atmosphere. Concern for the school environment grows alongside the reinforcement of values such as cooperation, social responsibility, and collective awareness instilled through systematic and sustainable education.

Religious moderation in high schools in Indonesia is very important in facing the reality of religious and cultural diversity in society. Secondary schools, both high school, vocational school, and MA, are important places to instill the values of tolerance, inclusiveness, and mutual respect between religious communities (Gunawan et al., 2021). Nevertheless, the application of religious moderation at this level cannot be separated from the real difficulties faced by teachers and students. In some schools, such as SMA Muhammadiyah 1 Manado, religious moderation has been integrated into the curriculum and extracurricular activities (Hadirman, 2024). The goal is to form the character of students who are tolerant and able to live harmoniously in the midst of diversity. The practice of religious moderation is also manifested through interfaith joint activities, such as joint sports, visits to houses of worship, and social services, as carried out at SMAN 1 Kertosono and SMAN 1 Sugihwaras (Adawiyah et al., 2023).

However, when we look directly into the field, it turns out that the implementation of religious moderation in secondary schools is not as easy as imagined. Although students have received material on religious moderation in the classroom, in practice, many challenges are still faced (Muh aidil, 2022). One of the main problems is the distance between what they learn and what they do on a daily basis. For example, there are still students who have not shown a polite and tolerant attitude in speaking, a way of dressing that does not reflect the value of simplicity or an attitude that does not respect differences when interacting with their friends (Hadirman, 2024). This study defines inconsistency in student behavior as

the disparity between the information and attitudes about religious moderation gained via classroom education and the behaviors demonstrated in everyday life. This condition manifests as intolerant attitudes towards peers with differing beliefs or cultural backgrounds, the employment of disrespectful or discriminatory language, an absence of appreciation for diversity evidenced by a reluctance to socialize or collaborate with those who are different and a deficiency in active engagement in inclusive religious and social activities (Suparjo et al., 2022).

The moderate values taught not only strengthen tolerance but have also been proven to reduce the risk of radical ideas among students. According to Kusuma (2024), the results of research conducted in Yogyakarta show that efforts to internalize religious moderation in high schools and vocational schools can reduce the level of radicalism by up to 23%. Interestingly, both in schools that are used as models and those that are not, students still show an attitude of rejection of radical ideas (H. & Thalib, 2016). This reinforces the view that religious moderation has an important role in strengthening students' resistance to the influence of extremism. In addition, moderation education also trains critical thinking skills so that students are not easily consumed by extreme issues, especially on social media (Musyahid & Kolis, 2023). These values help shape ethical leadership character, are full of empathy, and encourage students to become agents of peace in their neighborhoods.

Religious moderation is an attitude that prioritizes balance in several matters of belief, morals, and disposition as an expression of religious attitudes between individuals and between certain groups (Nurrohmah, 2021). Educational methods that incorporate the principles of religious moderation are an important step in fostering tolerance among students (Nafa et al., 2022). Religious moderation is a way of religion that is balanced, not excessive, and not too loose in order to create a harmonious, peaceful, and respectful life between religious believers (Aflahah et al., 2023). Alvara released 2018 findings on deradicalism tolerance education and found that intolerant groups are indiscriminate in the workplace, campus correctional institutions, and school religious activities (Chadidjah et al., 2021). Prevention of radicalism and intolerance in education can be done by applying values and attitudes of religious moderation in learning in schools.

Islamic religious education also helps students learn to think critically so that they can distinguish radical from non-radical ideas and reject violence and extremism in the name of religion, as well as instill the values of cooperation, deliberation, and tolerance in society (Hanafie et al., 2024). The diversity that exists shows that religious moderation is a way to develop tolerance and mutual respect while still adhering to each other's religious beliefs (Fatmasari et al., 2024). This moderation encourages individuals and groups to adhere to their beliefs in a way that still respects the rights and freedoms of others regardless of their religion or culture (Warnisyah Elly et al. I, 2024). This moderation also fosters a culture of tolerance where differences are accepted and valued as an important component of harmonious and pluralistic community life (Surawan et al., 2022).

According to Indonesia (2023) Presidential Regulation (Perpres) Number 58 of 2023 concerning Strengthening Religious Moderation, This Presidential Regulation is a guideline for the central Government, local governments, and religious people in an effort to strengthen religious moderation. It regulates definitions, principles, policy directions, strategies, and programs to strengthen religious moderation that must be implemented in a structured, synergistic, and collaborative manner across ministries/institutions and regions. In addition, the National Education System Law mandates democratic, fair, and non-discriminatory education by upholding human rights, religious values, cultural values, and the plurality of the nation (Chadidjah et al., 2021). The improvement of the mechanism for the systematic implementation of religious moderation procedures has been regulated in the Regulation of the Minister of Religion (PMA) Number 3 of 2024 concerning Procedures for Coordination, Monitoring, Evaluation, and Reporting for the Implementation of Strengthening Religious Moderation (Indonesia, 2024).

This research employs the Systematic Literature Review method in accordance with PRISMA guidelines. Inclusion criteria include scientific articles discussing religious moderation in high schools (SMA/MA/SMK) and Islamic boarding schools, published between 2020-2024. Exclusion criteria include articles published before 2020, those not focused on high school students, and duplicates. The period from 2020 to 2024 was selected because it marks the implementation of the Religious Moderation Strengthening policy as a national priority program within the 2020–2024 Rencana Pembangunan Jangka Menengah Nasional (RPJMN), further reinforced by Presidential Regulation No. 58 of 2023. Consequently, the literature from this timeframe is most pertinent for assessing the policy's impact on high school students' tolerance.

The purpose of this paper is to analyze the role of religious moderation in creating a school atmosphere that is tolerant, inclusive, and free from extreme attitudes such as radicalism, as well as to see how the values of moderation can be instilled through learning and interaction between students in the educational environment. This research answers the question of how religious moderation is implemented in various high schools and the impact of the implementation of religious moderation attitudes and values in various high schools in different ways of implementation so this research will provide suggestions to provide knowledge related to the theme of religious moderation in high school so that it can provide recommendations to the Government regarding the implementation of religious moderation that has an impact on students.

## **METHOD**

This study employs a systematic review methodology to analyse religious moderation literature published between 2020 and 2024, conducted in accordance with PRISMA guidelines. Initial data were sourced from Google Scholar using the search terms "religious moderation" and "SMA," yielding 5,990 articles. Subsequent filtering by publication year, study type, and topical relevance was followed by a rigorous quality and methodological assessment. Through sequential screening of titles, abstracts, and full-text content, 21 articles were deemed eligible for final analysis. Quality assessment was conducted using methodological criteria appropriate for qualitative studies and literature reviews, encompassing: clarity of research objectives; appropriateness of methods relative to stated objectives; adequacy of sample description; data validity and reliability; clarity of analysis and findings; and relevance of contribution to the topic of religious moderation in senior secondary education. Each article was evaluated independently by the research team using a three-point quality scale (high, moderate, and low), with only those rated moderate to high quality included in the final synthesis. Through this process, 21 articles were selected from the initial pool to constitute the primary dataset for analysis.

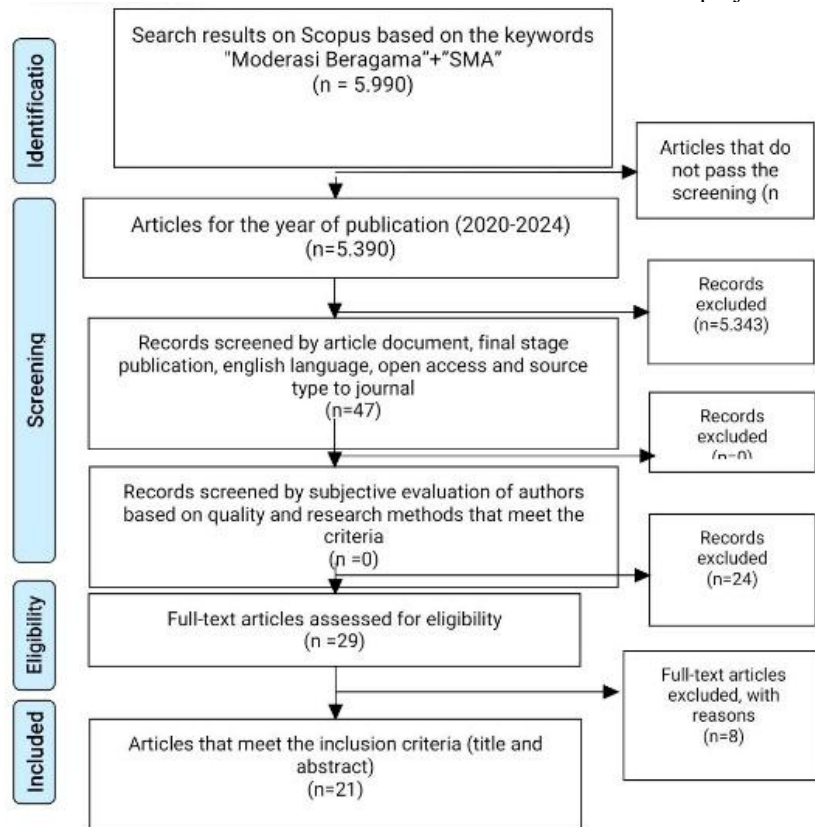


Figure 1. PRISMA Diagram Flow

**RESULT AND DISCUSSION**

The systematic review process yielded 21 articles meeting the established inclusion criteria, drawn from an initial pool of 5,990 sources. These studies collectively address the implementation, internalisation, and curricular integration of religious moderation within Islamic Religious Education (PAI) at the senior secondary level in Indonesia, spanning 2020 to 2024, and encompass a range of methodological approaches including empirical school-based research, curriculum analysis, and literature reviews. Preliminary examination reveals several recurring themes, notably the practical integration of moderation values such as tolerance, balance, and harmonious coexistence into instructional planning and delivery, as well as curricular reforms under the Merdeka Curriculum framework. Common facilitating factors across studies include teacher commitment, inclusive school environments, and community support, whilst persistent barriers encompass limited student motivation and insufficient parental engagement. The following table presents a structured overview of the selected articles, serving as the analytical foundation for the thematic synthesis in subsequent sections.

Table 1. Google Scholar Search Results

No	Author(year)	Title	Results of Discussion
1.	Albana, (2023)	Implementasi Pendidikan Moderasi Beragama di Sekolah Menengah Atas	Underline the important role of educational institutions in fostering a culture of moderation and respect among students, which is essential for building a harmonious society.

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2	Kustati et al., (2024)	Rekonstruksi Kurikulum Pendidikan Agama Islam Berbasis Nilai-Nilai Moderasi Beragama: Tinjauan Literatur	Highlight the critical need for a reconstructed PAI curriculum that integrates the values of religious moderation, leverages technology, and engages all stakeholders to effectively address contemporary social issues and cultivate a tolerant and knowledgeable generation.
3	Gunawan et al., (2021)	Internalisasi Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI di SMA Al-Biruni Cerdas Mulia Kota Bandung	This study found that the values of religious moderation at Al-Biruni High School were integrated into PAI learning, including tolerance, harmony, love of peace, and social concern. Internalization is carried out through planning, implementation, and evaluation of learning. The supporting factors are commitment guru, adequate facilities, and an inclusive school environment, while the barriers stem from the student's background and lack of parental support. The goal is to form students who are moderate, fair, and able to live in harmony according to Islamic teachings.
4	Fatmasari et al., (2024)	Internalisasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI di SMA Negeri 3 Metro	Research shows that the internalization of the value of religious moderation in SMA Negeri 3 Metro is carried out through PAI learning with three stages: transformation, transaction, and transinternalization of values. The values instilled are balance, tolerance, egalitarianism, and civility. The supporting factors include teacher commitment, multicultural environment, and community support, while the obstacle is the lack of student motivation in the implementation of congregational worship.
5	Muh Aidil, (2022)	Implementasi pembelajaran PAI untuk mewujudkan moderasi	The form of implementation of PAI learning to realize religious moderation in UPT SMA Negeri 1 is divided into 3 points, namely,

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		beragama di UPT SMA Negeri 1 Palopo	through the stages of planning, implementation, and its implications. The values of religious moderation that are to be realized through PAI learning are ta'azwun, tassamuh, l'tidal, tasamuh, musawah, and syara'.
6	Hanafie et al., (2024)	Nilai-nilai Moderasi Beragama dalam Kerangka Berpikir Capaian Pembelajaran Mata Pelajaran PAI Jenjang SMA pada Kurikulum Merdeka.	This study shows that the values of religious moderation are very closely related to the learning outcomes (CP) of Islamic Religious Education (PAI) subjects in the Independent Curriculum. Values These are al-Hanifiyyah (tendency to goodness), al-samhah (tolerance and openness), makarim al-akhlaq (noble morals), and rahmatan lil 'alamin (mercy for all nature). The research uses a library research method with a descriptive approach.
7	Nurrohmah, (2021)	Pembelajaran PAI dan Budi Pekerti berbasis moderasi beragama: Penelitian di SMA Negeri 2 dan SMA Negeri 6 Kota Bogor	This study found that SMA Negeri 2 Malang instills the value of religious moderation, such as balance, tolerance, alignment, and deliberation through PAI learning, 5S culture, congregational prayer, extracurricular, and direct learning models and lectures to form students who are tolerant and harmonious in diversity

### ***Implementation of Religious Moderation in High School***

The values of religious moderation at Al-Biruni High School are integrated into PAI learning, including tolerance, harmony, peace, and social concern. Internalization is carried out through planning, implementation, and evaluation of learning (Gunawan et al., 2021). Underlining the important role of educational institutions in fostering a culture of moderation and respect among students, which is essential for building a harmonious society (Albania, 2023). The internalization of the value of religious moderation at SMA Negeri 3 Metro is carried out through PAI learning with three stages: transformation, transaction, and transinternalization of values. The values instilled are balance, tolerance, egalitarianism, and civility (Fatmasari et al., 2024). The implementation of PAI learning to realize religious moderation in UPT SMA Negeri 1 is divided into 3 points, namely, through the stages of planning, implementation, and implications. The values of religious moderation that want to be realized through PAI learning are ta'azwun, tassamuh, l'tidal, tasamuh, musawah, and syara' (Muh Aidil, 2022).

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(tendency to goodness), al-samhah (tolerance and openness of heart), makarim al-akhlaq (noble morals), and rahmatan lil 'alamin (mercy for all nature). The research uses a library research method with a descriptive approach (Hanafie et al., 2024). SMA Negeri 2 Malang instills the value of religious moderation, such as balance, tolerance, alignment, and deliberation through PAI learning, 5S culture, congregational prayers, extracurriculars, and direct learning models and lectures to form students who are tolerant and harmonious in diverse (Nurrohmah, 2021). The implementation of religious moderation values in PAI learning at SMAN 1 Cerme is through two stages, namely planning and implementation. Religiosity encourages students to have an attitude of mutual understanding regardless of religion, awareness, honesty, and acceptance of differences, thereby creating an atmosphere of living in harmony and peace (SYAROF, 2024).

The concept of moderation (wasathiyah) from the Qur'an emphasizes the values of tolerance, balance, and justice. The survey showed that about 23% of students were exposed to radicalism, influenced by extracurricular activities and the role of teachers. Moderation education is important to prevent intolerance, with the implementation of this value from elementary school to college, although there are still challenges, especially in the religious education curriculum. The integration of moderation values is needed to create a tolerant and just generation through cooperation in education and society (Chadidjah et al., 2021). Hizbul Wathan is an effective means of building a strong Muslim generation in faith while being adaptive and respectful of differences (Azis & Tuanto, 2024).

### **Impact of Religion Moderation in High School SWOT Analysis**

The following SWOT diagram summarizes the impact of religion moderation in high school, highlighting strengths, weaknesses, opportunities, and threats. It provides a comprehensive overview to support future moderation in high school. This policy of religious moderation not only has an impact in the school environment, but also in the community, as students become more tolerant of their non-Muslim neighbors and respect each other's differences in their surroundings.

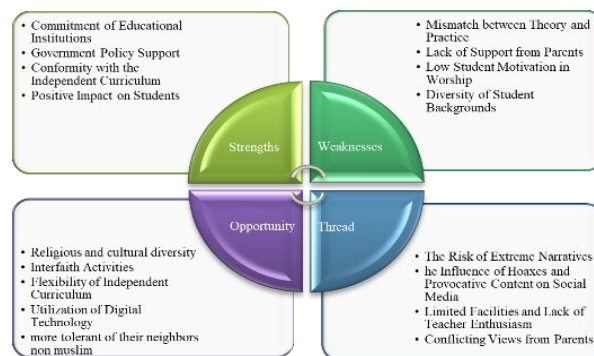


Figure 1. Analysis SWOT

Supported by national policies and aligned with the Independent Curriculum, these efforts promote tolerance and harmony among students. Research indicates positive impacts, including a 23% reduction in radicalism and improved student tolerance, critical thinking, and resilience against misinformation. Therefore, it is not only related to moral values but also provides real protection for the next generation (Chadidjah et al., 2021).

The fact is that religious moderation policies not only have an impact in the school environment, but also influence students' attitudes toward tolerance in their home and community environments. Therefore, this study is expected to provide input for further research focusing on the influence of religious moderation in the community environment.

The implementation of religious moderation in schools faces several challenges. Students often understand the theory but struggle to apply it in daily life, as seen in rude behavior, inappropriate dress, or disrespect toward peers of different faiths. A lack of parental support also weakens tolerance values, making school lessons less effective, to address this challenge schools are advised to implement several concrete strategies, such as holding regular workshops on religious moderation for parents, forming school parent communities, involving parents in social and religious activities organized by the school, and providing student progress reports that include aspects of religious moderation. Through closer collaboration between schools and parents, the internalization of tolerance values among high school students can be strengthened. Moreover, low student interest in worship activities and varying religious backgrounds demand extra effort from teachers to instill moderation values.

Religious moderation in high school has a great opportunity to develop due to several factors. First, Indonesia, which is very diverse in terms of religion and culture, makes schools the right place for students to learn to live in contact with others from different backgrounds. For example, at SMAN 1 Kertosono, activities such as sports or interfaith social service have succeeded in making students feel tolerance in real terms, not just theory. Second, the flexible Independent Curriculum provides space for PAI teachers to teach the values of moderation, tolerance, or justice flexibly with digital use.

Religious moderation in schools faces threats, especially through extracurriculars or teachers who are not in line with the risk of infiltrating extreme narratives if not supervised. Specifically, social media hinders the internalization of religious moderation through echo chambers that reinforce extreme and intolerant views (Saumantri, 2023), rapid exposure to hoaxes and interfaith hate speech that causes cognitive dissonance (Mubarok, 2024), and excessive use that reduces time for reflection and the practice of tolerance in real life (Desrianti et al., 2021). Consequently, the values of moderation taught in schools are often not reflected in students' behavior. In addition, hoaxes and provocative content on social media make students confused for students who have weak thinking power and lack of critical power, as well as the factor of minimal facilities can be a threat like what Al-Biruni High School experienced, the lack of enthusiasm and enthusiasm of teachers also makes a threat if it is only done as a formality or just because of the policy of the principal plus the opposite view from parents, make it difficult for students to absorb moderation grades.

### ***Discussion of The Result of The Analysis of religious Moderation in High School***

Based on 21 articles, it is evident that the implementation of religious moderation in high schools is consistently carried out through two main channels: integration into Islamic Religious Education instruction and extracurricular activities. Nearly all studies agree that values of religious moderation such as tolerance, balance, simplicity, and rahmatan lil 'alamin are most effectively instilled through the PAI curriculum using a systematic approach to planning, implementation, and evaluation. However, there is a clear gap between knowledge and behavior. Although students understand the concept of moderation in the classroom, many studies have found that its application in daily life remains low, characterized by intolerant attitudes, harsh language, and a lack of appreciation for diversity (Hadirman, 2024). The most frequently cited supporting factors are teacher commitment, an inclusive school environment, and support from national policy (Presidential Regulation No. 58 of 2023). Meanwhile, the dominant inhibiting factors are a lack of parental support, the negative influence of social media, and low student motivation.

The strengthening of religious moderation in high schools is supported by institutional commitment and compliance with national policies, such as Presidential Decree No. 58 of 2023 and PMA No. 3 of 2024. Schools such as Al-Mujahidin Islamic Boarding School, Al-Biruni High School, and SMAN 3 Metro have shown good practices in incorporating the values of tolerance, peace, and social concern into Islamic Religious Education (PAI) learning and school activities. Continuous planning, implementation, and evaluation methods support these values. Students who are able to think critically and be moderate in social life can be built through teacher commitment, supportive facilities, and an inclusive environment.

However, this study is limited to a small number of schools within a specific regional context and relies primarily on qualitative data. Therefore, the findings may not fully represent all high schools in Indonesia, and future research should include a larger and more diverse sample to strengthen the generalizability of the results. In addition to excellence, the implementation of religious moderation in schools also has great opportunities. Due to the diversity of Indonesian society and the flexibility of the Independent Curriculum, teachers can apply the value of moderation creatively and contextually, including through digital and cross-religious extracurricular approaches. Activities such as interfaith exercise, social service, and visits to houses of worship can be a direct way to gain an experience of tolerance.

However, there are still some weaknesses that need to be addressed strategically. One of the weaknesses is that students do not internalize the principles of religious moderation in their daily lives. Students have not mastered values such as tolerance, good manners, and simplicity in real life, even though lessons have been given. This is due to a lack of encouragement from students, a lack of support from parents, social support is necessary to provide children with an environment that is conducive to their education (Madjid et al., 2021), and poor teachers. To overcome this problem, schools and families must work together to strengthen moderate character.

In addition to internal weaknesses, the application of religious moderation faces a number of external threats. Extreme narratives, which can arise from unmonitored extracurricular activities, and the influence of social media, which can spread hoaxes and provocative content, are two sources of such threats. On the other hand, the internalization of moderation becomes less effective because teachers only run programs formally and lack facilities. Schools, parents, and communities must work together to create a safe environment that can prevent the influence of extremism early on.

Education at the senior high school level plays a strategic role in fostering concern for the school's social environment through the reinforcement of religious moderation values. The implementation of principles such as tolerance, balance, and mutual respect in Islamic Religious Education (PAI) and extracurricular activities has been shown to promote an inclusive and harmonious school cultures.

## CONCLUSION AND SUGGESTIONS

Religious moderation in senior secondary schools is implemented through a range of methods, principally within Islamic Religious Education and extracurricular activities, with emphasis on values such as tolerance, justice, balance, and peaceful coexistence. These efforts foster inclusivity and mitigate the risk of radicalisation; however, they are impeded by persistent challenges including inconsistent daily application, limited parental support, and adverse social influences. Crucially, religious moderation does not imply a dilution of faith or a weakening of religious conviction. On the contrary, it represents the cultivation of a tolerant disposition that enables students to remain steadfast in their own beliefs whilst genuinely appreciating, respecting, and coexisting with adherents of other traditions. Strengthening religious moderation therefore necessitates sustained collaboration among policymakers, educators, families, and communities, with education assuming a central role in consistently integrating empathy, respect, and social responsibility to cultivate a peaceful and inclusive school climate. Future research is recommended to address variables not yet examined in this review, particularly the influence of students' digital literacy levels on their capacity to critically evaluate and filter extremist content encountered on social media platforms.

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