



RELIGIOSITY, SOCIO-DEMOGRAPHICS, AND RELIGIOUS MODERATION AMONG INDONESIAN MUSLIMS



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Abstract

This article examines how personal religiosity and socio – demographic conditions shape religious moderation in Indonesian Muslim society. The purpose of the study is to synthesize previous research on the relationship between multidimensional religiosity, social background, and moderate religious attitudes, especially national commitment, rejection of religious violence, tolerance, and accommodation of local culture. This study uses an integrative literature review method. The literature was selected through purposive and reference – list tracing from works on religious moderation, Muslim religiosity, tolerance, intolerance, Islamic education, and Indonesian socio – religious life. The selected sources were analyzed using thematic content analysis by comparing concepts, methods, findings, and contextual explanations across studies. The results show that religious moderation cannot be explained by a single determinant. Religiosity supports moderation when it is formed through balanced intellectual understanding, belief, public and private practice, and religious experience. However, religiosity may also become exclusive when shaped by closed social environments. Socio – demographic factors, including gender, family income, education, organizational experience, and social environment, influence access to religious discourse and intergroup interaction. The article contributes to Educational Studies by offering an integrative conceptual model for developing reflective, inclusive, and context – sensitive religious education in plural societies.

Abstrak

Artikel ini mengkaji bagaimana religiositas personal dan kondisi sosio-demografis membentuk moderasi beragama dalam masyarakat Muslim Indonesia. Tujuan penelitian ini adalah menyintesis berbagai penelitian terdahulu mengenai hubungan antara religiositas multidimensional, latar belakang sosial, dan sikap keberagamaan moderat, khususnya komitmen kebangsaan, penolakan terhadap kekerasan berbasis agama, toleransi, dan akomodasi terhadap budaya lokal. Penelitian ini menggunakan metode kajian pustaka integratif. Literatur dipilih secara purposif dan melalui penelusuran daftar referensi dari berbagai karya yang membahas moderasi beragama, religiositas Muslim, toleransi, intoleransi, pendidikan Islam, dan kehidupan sosial-keagamaan di Indonesia. Sumber-sumber yang terpilih dianalisis menggunakan analisis isi tematik dengan membandingkan konsep, metode, temuan, dan penjelasan kontekstual antarstudi. Hasil kajian menunjukkan bahwa moderasi beragama tidak dapat dijelaskan oleh satu faktor tunggal. Religiositas mendukung moderasi apabila dibentuk melalui pemahaman intelektual, keyakinan, praktik publik dan pribadi, serta pengalaman keagamaan yang seimbang. Namun, religiositas juga dapat menjadi eksklusif apabila terbentuk dalam lingkungan sosial yang tertutup. Faktor sosio-demografis, termasuk gender, pendapatan keluarga, pendidikan, pengalaman organisasi, dan lingkungan sosial, memengaruhi akses individu terhadap wacana keagamaan dan interaksi antarkelompok. Artikel ini berkontribusi pada kajian pendidikan dengan menawarkan model konseptual integratif untuk mengembangkan pendidikan agama yang reflektif, inklusif, dan peka terhadap konteks dalam masyarakat plural.



INTRODUCTION

Religious moderation has become a central concern in contemporary studies of Indonesian Islam because it is directly related to tolerance, civic coexistence, social harmony, and the prevention of violence committed in the name of religion. Indonesia is widely recognized as a plural society marked by ethnic, linguistic, cultural, and religious diversity. This plurality may function as social capital for democratic life, yet it may also generate tension when religious identity is mobilized in exclusive, hostile, or violent ways. In this context, religious moderation is not merely a normative slogan. It is an academic, educational, and policy issue that requires systematic explanation.

In the Indonesian policy context, religious moderation refers to a way of understanding and practicing religion that avoids extremes and supports peaceful coexistence. The Ministry of Religion of the Republic of Indonesia (2019) identifies important indicators of religious moderation, including national commitment, tolerance, anti–violence, and accommodation of local culture. These indicators show that moderation is not limited to interreligious relations. It also concerns how religious communities relate to the state, social differences, local traditions, and public ethics. Subchi et al. (2022) operationalize religious moderation among Indonesian Muslims through three main dimensions: national commitment, rejection of violence, and accommodation of local culture.

The academic discussion on moderation cannot be separated from the concept of religiosity. Classical sociology of religion explains religiosity as a multidimensional phenomenon that includes belief, practice, knowledge, experience, and consequences (Glock & Stark, 1965). Huber and Huber (2012) develop this idea through the Centrality of Religiosity Scale, which measures intellectual, ideological, public practice, private practice, and religious experience dimensions. Such a framework is useful because religiosity is not identical to ritual frequency alone. It also reflects the degree to which religion becomes central in an individual's consciousness, moral orientation, and social behavior.

Previous studies have produced different findings regarding the relationship between religiosity and tolerance. Golebiowska (2004) shows that religiosity can become an important predictor of tolerance, while Hoffman (2020) finds that religious practice may have ambiguous effects depending on whether it is communal or personal. Spierings (2019) similarly argues that the effect of Islamic religiosity on social tolerance depends on political context, social identity, and the specific dimensions of religiosity being measured. In Indonesia, Yusuf et al. (2020) and Setiawan et al. (2020) show that intolerance and support for interreligious conflict are associated with socio–economic and religiosity–related factors. These findings imply that religiosity cannot be treated as a single variable that automatically produces either tolerance or intolerance.

Studies of Indonesian Islam also show that religious attitudes develop within complex historical, educational, and institutional contexts. Indonesian Islam has long interacted with local cultures, civic institutions, and educational networks

(Hefner, 2000; Woodward, 2011). At the same time, the post – authoritarian period has been marked by both democratic openness and the growth of more conservative religious expressions (Menchik, 2016; van Bruinessen, 2013). These developments make the study of religious moderation important for Educational Studies, especially because schools, universities, pesantren, and religious organizations are key spaces where religious knowledge and social attitudes are formed.

Despite the growing literature, several gaps remain. First, many studies examine religiosity and socio – demographic variables as separate predictors of tolerance or moderation, while fewer studies synthesize how they interact in shaping moderate religious attitudes. Second, religiosity is often measured as ritual participation or self – declared religious commitment, although the concept is actually multidimensional. Third, socio – demographic factors such as gender, family income, education, organization, and social environment are often treated only as control variables, even though they influence access to knowledge, social networks, and religious authority. Fourth, the educational implications of these findings remain underdeveloped.

This article addresses these gaps by offering an integrative literature review on religiosity, socio – demographic factors, and religious moderation among Indonesian Muslims. The purpose of the article is threefold: first, to explain how religiosity is conceptualized and measured in studies of moderation; second, to identify how socio – demographic conditions shape moderate or exclusive religious attitudes; and third, to formulate an integrative conceptual model that can support religious education, civic education, and moderation – based policy in Indonesia. The novelty of this article lies in its effort to frame religious moderation as the outcome of interaction between personal religious centrality and social – structural conditions, rather than as the direct product of religiosity alone.

METHODS

This study uses an integrative literature review design. An integrative review is appropriate because the article does not aim to test a statistical hypothesis but to synthesize theoretical debates, empirical findings, and conceptual relationships across relevant studies. Integrative review allows the researcher to combine diverse academic sources, compare findings, identify conceptual patterns, and formulate a more comprehensive understanding of a research problem (Snyder, 2019; Torraco, 2005; Whitemore & Knafl, 2005).

The research object is academic literature discussing religious moderation, Muslim religiosity, tolerance, intolerance, anti – violence, accommodation of local culture, Islamic education, and socio – demographic factors in the Indonesian context. The main reference is Subchi et al. (2022), because the study directly examines the effect of religiosity and socio – demographic variables on religious moderation among Indonesian Muslim students. This article then expands the

discussion by relating that study to broader literature in sociology of religion, psychology of religion, Islamic education, Indonesian studies, and religious policy.

The sample in this review consists of selected scholarly sources that meet the relevance criteria of the study. These sources include peer-reviewed journal articles, academic books, methodological references, and policy documents. The selection was conducted purposively and through reference-list tracing. The search used combinations of the following keywords: religious moderation, Muslim religiosity, Indonesian Muslims, religious tolerance, intolerance, anti-violence, local culture accommodation, socio-demographic factors, gender, family income, Islamic education, student organization, and social environment. Because this article is a conceptual integrative review, the selected literature was evaluated based on relevance, academic credibility, conceptual contribution, and direct connection to the Indonesian Muslim context.

The inclusion criteria were: sources that discuss religious moderation or closely related concepts such as tolerance, social harmony, and rejection of religious violence; sources that conceptualize religiosity as a factor influencing socio-religious attitudes; sources that discuss socio-demographic variables such as gender, income, education, organization, and social environment; and sources that are relevant either directly to Indonesian Muslims or comparatively useful for understanding Muslim religiosity. The exclusion criteria were: popular writings without academic basis, sources without clear bibliographic information, discussions of extremism without analytical connection to moderation, and normative texts that do not address religiosity or social factors.

The analytical tool used in this study is a review matrix. Each source was read and classified according to author, year, research context, theoretical focus, method, key findings, and relevance to the research questions. The analysis followed thematic content analysis, which is useful for identifying patterns, similarities, differences, and conceptual tensions in qualitative material (Braun & Clarke, 2006). Three themes guided the analysis: multidimensional religiosity, socio-demographic structures, and indicators of religious moderation. The validity of the synthesis was strengthened through source criticism and comparison of findings. Sources were assessed by publication reputation, clarity of method, conceptual relevance, and contribution to the article's argument.

RESULT AND DISCUSSION

RESULT

Religious Moderation as a Multidimensional Social Attitude

The reviewed literature indicates that religious moderation among Indonesian Muslims should be understood as a multidimensional social attitude rather than a narrow expression of individual piety. Religious moderation is not limited to the intensity of worship, doctrinal correctness, or ritual obedience. It also refers to how religious commitment is expressed in social, civic, ethical, and cultural life. In the

Indonesian context, this understanding is important because Muslims live within a plural national space consisting of different religions, ethnicities, languages, traditions, and political aspirations. Religious moderation therefore becomes a framework for explaining how Muslims maintain commitment to Islamic teachings while also recognizing citizenship, respecting difference, rejecting violence, and engaging constructively with local culture (Ministry of Religion of the Republic of Indonesia, 2019; Subchi et al., 2022).

The Ministry of Religion of the Republic of Indonesia (2019) formulates religious moderation through four main indicators: national commitment, tolerance, anti – violence, and accommodation of local culture. Subchi et al. (2022) operationalize a closely related framework by emphasizing national commitment, rejection of violence, and accommodation of local culture. These dimensions are analytically useful because they translate a broad normative idea into observable attitudes. National commitment indicates whether religious identity is placed in constructive relation to the nation – state and public order. Tolerance reflects the capacity to accept social and religious differences without hostility. Anti – violence shows the refusal to justify coercion, intimidation, or aggression in the name of religion. Accommodation of local culture demonstrates the ability to understand religious life as embedded in Indonesian cultural realities (Subchi et al., 2022).

This multidimensional view is important for Educational Studies because schools, universities, pesantren, and religious learning spaces are not only institutions for transferring doctrine. They are also spaces where learners form social imagination, civic identity, ethical judgment, and attitudes toward difference. Religious education that only emphasizes doctrinal mastery may produce learners who understand ritual obligations but lack the social competence to live with others in a plural society. Conversely, religious education that integrates doctrinal knowledge with civic literacy, cultural awareness, and peace – oriented ethics can strengthen moderation as a lived educational outcome. In this sense, moderation should not be treated merely as a government slogan, but as a pedagogical goal that shapes how learners interpret religion in relation to society (Parker et al., 2014; Pohl, 2006; Raihani, 2014).

The literature also suggests that moderation cannot be separated from the broader Indonesian historical and social context. Indonesian Islam has developed through long interaction with local traditions, civic institutions, educational organizations, and democratic contestation. This history makes the Indonesian case different from contexts where religious identity is shaped primarily by sectarian conflict or rigid state control. The relationship between Islam and local culture, between Islamic education and nationalism, and between religious authority and democratic citizenship has produced diverse expressions of Muslim identity. Therefore, religious moderation should be read as a socially situated process. It emerges from the meeting point between personal belief, educational experience, family background, institutional culture, and national ideology (Hefner, 2000; Menchik, 2016; Woodward, 2010).

A major finding of this review is that religiosity has an important but complex relationship with religious moderation. Subchi et al. (2022) show that religiosity has a positive effect on religious moderation among Muslim students in Indonesian state Islamic universities. This finding is significant because it challenges the simplified assumption that higher religiosity automatically produces intolerance. The literature instead indicates that religiosity can become a moral and social resource when it is formed through balanced knowledge, ethical awareness, spiritual maturity, and openness toward social diversity. Religious people are not necessarily exclusive; exclusivism appears when religious understanding is narrowed, isolated from social reality, or shaped by hostile environments (Hoffman, 2020; Spierings, 2019).

The multidimensional model of religiosity helps clarify this relationship. Glock and Stark (1965) initially conceptualized religiosity through several dimensions, including belief, practice, knowledge, experience, and consequence. Huber and Huber (2012), through the Centrality of Religiosity Scale, further developed religiosity into intellectual, ideological, public practice, private practice, and religious experience dimensions. The intellectual dimension refers to religious knowledge, reflection, and the ability to think about religious teachings critically and meaningfully. The ideological dimension refers to belief and theological commitment. Public practice refers to participation in collective worship and religious activities, while private practice concerns personal devotion, prayer, and individual religious discipline. Religious experience refers to the subjective sense of closeness to God and spiritual meaning in daily life (Huber & Huber, 2012).

When these dimensions develop in a balanced manner, religiosity can support moderation. Intellectual religiosity may prevent literalist and fragmented understanding because it encourages learning, reflection, and engagement with broader interpretations. Ideological commitment can provide moral direction and a sense of responsibility before God. Public practice can build solidarity and communal responsibility when the religious community promotes inclusive values. Private practice can strengthen self – control, humility, and personal discipline. Religious experience can deepen empathy and moral sensitivity. In this form, religiosity becomes a foundation for social ethics rather than a source of hostility. This is consistent with the argument that religiosity should not be reduced to ritual intensity but should be understood as a structure of consciousness, meaning, and social orientation (Glock & Stark, 1965; Huber & Huber, 2012; Subchi et al., 2022).

However, the reviewed literature also warns that religiosity does not always lead to moderation. Hoffman (2020) shows that religious behavior may have different implications for tolerance depending on its form and social context. Communal religious practices may strengthen sectarian identity in some contexts, while personal religious practices may be more supportive of tolerance toward minority groups. Spierings (2019) similarly demonstrates that the relationship between Islamic religiosity and socio – ethnoreligious tolerance is not singular. It depends on political environment, intergroup relations, and the specific dimension

of religiosity being measured. These findings are relevant for Indonesia because public religious expressions may strengthen moderation when they are guided by inclusive teachers, dialogical communities, and constructive civic narratives, but they may produce boundary – making when dominated by rigid and antagonistic discourses (Hoffman, 2020; Spierings, 2019).

Therefore, the central question is not whether someone is religious, but what kind of religiosity is being formed. Religiosity that supports moderation is reflective, dialogical, ethically grounded, and socially connected. It allows believers to be committed to their faith while recognizing the dignity and rights of others. Religiosity that risks exclusivism is closed, defensive, and detached from critical knowledge and plural encounters. It may transform religious identity into a boundary that separates “us” from “them” and may justify suspicion toward outsiders. This distinction is essential for educational institutions because strengthening religiosity alone is not enough. Religious education must also shape the quality, orientation, and social expression of religiosity (Setiawan et al., 2020; Subchi et al., 2022).

In practical terms, moderation – oriented religious education should combine doctrinal learning with interpretive competence, ethical reasoning, and social awareness. Learners should understand religious texts, but they should also be trained to connect those texts with human dignity, national life, non – violence, and cultural diversity. They need opportunities to discuss differences, examine cases of intolerance, reflect on local religious traditions, and distinguish between firm faith and hostile exclusivism. Such an approach does not weaken religion; rather, it strengthens religion as a source of wisdom, peace, and responsibility in public life (Ministry of Religion of the Republic of Indonesia, 2019; Parker et al., 2014; Raihani, 2014).

Socio-Demographic Conditions and Religious Attitude Formation

The second major finding concerns the role of socio – demographic factors in shaping religious moderation. Religious attitudes are not formed only through doctrine or personal devotion. They are also shaped by social location, family background, educational access, economic conditions, organizational experience, and daily interaction. Subchi et al. (2022) find that gender and parental income significantly influence religious moderation, while involvement in student organizations and allowance do not show significant effects. These findings indicate that social conditions matter, although their influence is not direct, fixed, or mechanical. Socio – demographic variables should therefore be interpreted as conditions that shape access to knowledge, authority, interaction, and religious experience (Subchi et al., 2022; Yusuf et al., 2020).

Gender may influence religious moderation because men and women often experience different forms of religious socialization, authority, and public participation. In some contexts, men have greater access to public religious forums, leadership roles, and organizational networks, while women may

encounter different expectations regarding piety, obedience, and social roles. These differences can affect how individuals access religious knowledge, engage with authority, and participate in public religious discourse. However, gender should not be interpreted in essentialist terms. It does not mean that one gender is naturally more moderate than the other. Rather, gender points to differences in social experience, access, and expectation that may shape attitudes toward religion, citizenship, and difference (Subchi et al., 2022).

Family income also has an important role because economic background affects access to education, information, mobility, technology, and social networks. A family with stronger economic resources may provide better educational opportunities, wider exposure to diverse social environments, and access to books, digital resources, and institutional networks. Such access can support moderation when it encourages critical thinking and plural encounters. Nevertheless, income does not automatically create moderate attitudes. Economic privilege can also provide access to exclusive religious circles or closed ideological networks. Conversely, lower income does not automatically produce intolerance. The effect of socio – economic background depends on the quality of education, type of religious environment, family orientation, media consumption, and social interaction available to individuals (Subchi et al., 2022; Yusuf et al., 2020).

The finding that organizational involvement does not necessarily have a significant effect on moderation should also be interpreted carefully. It does not mean that organizations are irrelevant. Instead, it suggests that formal membership alone is insufficient to explain religious attitudes. The more important question is what kind of organization shapes the individual. An organization that promotes dialogue, social service, civic responsibility, and cooperation across differences may support moderation. In contrast, an organization that emphasizes rigid boundaries, ideological purity, and hostility toward other groups may strengthen exclusivism. Therefore, future research should not only ask whether students are involved in organizations, but also examine organizational culture, leadership, mentoring patterns, curriculum of cadre formation, and the discourse circulated within the organization (Pohl, 2006; Subchi et al., 2022).

Education occupies a strategic position in mediating socio – demographic influence. Schools and universities can either reproduce social prejudice or become spaces for critical reflection and inclusive interaction. When educational institutions encourage discussion, provide accurate religious knowledge, and create opportunities for intergroup engagement, they can reduce the negative effects of closed social environments. However, when education is dominated by memorization, one – way authority, and limited exposure to difference, it may fail to develop moderation even when formal religious knowledge increases. This shows that religious moderation is not simply a matter of adding more religious content to the curriculum. It requires pedagogical methods that promote reflection, empathy, dialogue, and social responsibility (Parker et al., 2014; Raihani, 2014).

Social environment is also crucial. Individuals who grow up in environments where difference is normal and peaceful may develop a more flexible understanding of social plurality. By contrast, individuals who live in homogeneous or polarized environments may have fewer opportunities to interact with people outside their group. Lack of contact can make stereotypes stronger and can allow hostile narratives to circulate without correction. For this reason, moderation programs need to create meaningful social encounters, not merely deliver abstract messages about tolerance. Interaction, cooperation, and shared civic projects can help learners experience difference as part of social life rather than as a threat (Golebiowska, 2004; Yusuf et al., 2020).

From an educational policy perspective, these findings suggest that one – size – fits – all moderation programs are insufficient. Students in urban universities, pesantren communities, public schools, rural areas, and minority Muslim settings may face different challenges. Some may need stronger civic education, while others may need cultural literacy, interreligious dialogue, or digital literacy to respond to online radical narratives. Moderation education must therefore be context – sensitive. It should consider learners' socio – demographic backgrounds, local religious culture, institutional environment, and social risks (Ministry of Religion of the Republic of Indonesia, 2019; Subchi et al., 2022).

Tolerance, Anti-Violence, and Accommodation of Local Culture

The literature also shows that tolerance, anti – violence, and accommodation of local culture are interconnected dimensions of religious moderation. Tolerance is often mentioned as the most visible indicator of moderation, but it should not be reduced to passive acceptance or polite coexistence. Tolerance involves active recognition that other groups have the right to exist, worship, express identity, and participate in public life. Golebiowska (2004) and Yusuf et al. (2020) show that tolerance and intolerance are shaped by religious, social, and economic factors. In the Indonesian context, tolerance is not only an interpersonal virtue but also a civic necessity because the national community is built on religious and cultural plurality (Golebiowska, 2004; Yusuf et al., 2020).

Anti – violence is another crucial dimension. A moderate religious attitude rejects the use of violence to defend religion, refuses to define other religious communities as enemies, and rejects coercion in religious matters. This dimension is important because intolerance becomes more dangerous when it is connected to moral approval of violence. Religious conflict often begins not only from theological disagreement but also from narratives that dehumanize others or portray violence as religious duty. Setiawan et al. (2020) show that dimensions of religiosity may relate differently to support for interreligious conflict. This reinforces the need to distinguish between mature religiosity and conflict – oriented religiosity. Religious education should make this distinction explicit by

teaching that religious commitment must be expressed through ethical conduct, respect for human dignity, and rejection of hostility (Setiawan et al., 2020).

Accommodation of local culture is a distinctive feature of religious moderation in Indonesia. Indonesian Islam has historically interacted with local customs, pesantren traditions, community rituals, regional arts, and diverse cultural practices. A moderate approach does not immediately treat every local expression as a threat to religious purity. Instead, it evaluates cultural practices through ethical and theological reflection while recognizing that religion is always lived within particular social contexts. This does not mean that all cultural practices must be accepted without criticism. Rather, accommodation means developing a wise and proportionate attitude that can distinguish between cultural expressions compatible with religious ethics and practices that require transformation (Hefner, 2000; Woodward, 2010).

Local cultural accommodation is also educationally important because learners often encounter religion through family traditions, community rituals, local celebrations, and regional forms of authority. If religious education rejects local culture entirely, students may experience a split between formal religious instruction and lived community practice. Such a split can create confusion or even hostility toward local identity. However, when religious education teaches learners to understand local culture critically and respectfully, it can strengthen both religious understanding and social harmony. In this sense, cultural literacy is part of religious moderation (Ministry of Religion of the Republic of Indonesia, 2019; Subchi et al., 2022).

DISCUSSION

Based on the synthesis above, this article proposes an integrative model of religious moderation among Indonesian Muslims. The model consists of three layers. The first layer is personal religiosity, which includes religious knowledge, belief, communal practice, personal devotion, and spiritual experience. The second layer is socio – demographic structure, which includes gender, family income, education, organizational environment, and social networks. The third layer is socio – religious orientation, which appears in national commitment, tolerance, rejection of violence, and accommodation of local culture.

The key argument is that moderation emerges from interaction among these layers. Strong religiosity may support moderation when socio – demographic conditions provide access to inclusive education, dialogical organizations, and plural social encounters. Conversely, religiosity may become exclusive when social environments limit knowledge, intensify in – group identity, or normalize hostility toward outsiders. This model helps Educational Studies by showing that religious moderation should be cultivated through curriculum, pedagogy, institutional culture, and social experience, not only through formal instruction.

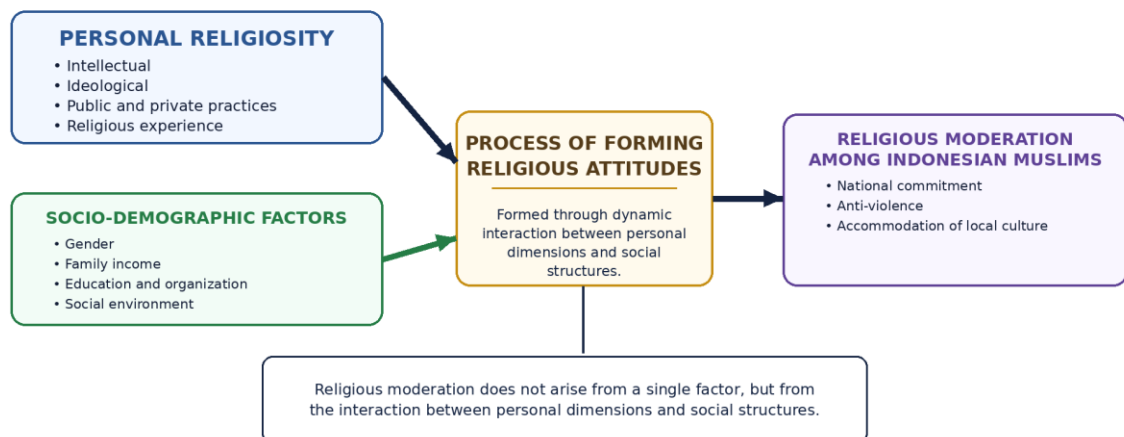


Figure 1. Conceptual process of religious moderation formation among Indonesian Muslims

The model also has practical implications. First, Islamic education should strengthen doctrinal understanding together with ethical reasoning, historical awareness, and social sensitivity. Second, moderation programs should create safe spaces for interaction across religious, ethnic, and cultural differences. Third, educational institutions should evaluate not only students' religious knowledge but also their attitudes toward citizenship, violence, difference, and local culture. Fourth, policymakers should avoid one – size – fits – all moderation programs because socio – demographic conditions shape the needs and risks of each learner group.

This review has limitations. It does not generate new field data and depends on the scope of available literature. It also uses Subchi et al. (2022) as the primary empirical anchor, which means that the discussion is influenced by research on Muslim students in state Islamic higher education. Therefore, future studies should examine broader Muslim groups, including public school students, pesantren students, teachers, urban communities, rural communities, members of Islamic organizations, and Muslim minorities in non – Muslim – majority regions. Mixed – method research would be especially useful for explaining not only whether religiosity affects moderation, but also how and under what conditions it does so.

CONCLUSION

This article concludes that religious moderation among Indonesian Muslims is formed through the interaction between multidimensional religiosity and socio – demographic conditions. Religiosity can become a foundation for moderation when it includes balanced intellectual understanding, theological commitment, public and private practice, and meaningful religious experience. However, religiosity may also become exclusive when it develops within closed social environments and is separated from critical knowledge, civic ethics, and plural interaction.

The review also confirms that socio – demographic factors are not merely background variables. Gender, family income, education, organizational experience, and social environment shape access to religious authority, social networks, and experiences of difference. These factors influence how individuals interpret religion and how they respond to other groups, the state, violence, and local culture. Therefore, religious moderation should be understood as both a personal and structural process.

The main contribution of this article is an integrative conceptual model that connects personal religiosity, socio – demographic structures, and indicators of religious moderation. For Educational Studies, the model suggests that moderation – oriented education should not only transmit doctrine but also cultivate reflective religiosity, civic responsibility, non – violent ethics, tolerance, and appreciation of local culture. Future research should test this model empirically in more diverse Muslim communities and develop educational interventions that are sensitive to social context.

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AUTHOR CONTRIBUTIONS STATEMENT

FA contributed to the conceptualization, literature collection, data analysis, manuscript drafting, and final revision of the article. SA contributed to the research design, critical review of the literature, theoretical refinement, and manuscript editing. MA contributed to the validation of references, language refinement, formatting adjustment, and final proofreading of the manuscript. FA, SA, MA have read and approved the final version of the article.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article.

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