

DEVELOPMENT OF RELIGIOUS MODERATION STUDY ON PREVENTION OF RADICALISM IN INDONESIA: A SYSTEMATIC LITERATURE REVIEW APPROACH

PENGEMBANGAN STUDI MODERASI KEAGAMAAN PADA PENCEGAHAN RADIKALISME DI INDONESIA: PENDEKATAN TINJAUAN SAstra SISTEMATIS

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Abstract

This article aims to record the development of literature on religious moderation and its efforts to prevent radicalism. The research method used is Systematic Literature Review (SLR), which is a method of collecting several articles, identifying, analyzing data, and conducting a critical review of the collected research data. The results of this study are known that the development of religious moderation studies to eradicate radicalism has been limited over the past five years. Previous researchers tend to develop more literature studies, while field research is only centralized in educational institutions. Two tendencies of researchers examine this topic, namely first the study of texts or narratives, the existing research dismantles radical ideas that are veiled in society through counter-religious texts. Second, in the field, researchers agree that educational institutions are a potential forum for the spread of radical understanding. In the future, the authors can conduct further investigations on the empirical spread of radicalism among young people, especially social media users.

Keywords: Religious Moderation, Prevention, Radicalism, SLR.

Abstrak

Artikel ini bertujuan untuk merekam perkembangan literatur tentang moderasi beragama dan upaya pencegahan radikalisme. Metode penelitian yang digunakan adalah Systematic Literature Review (SLR), yaitu metode pengumpulan beberapa artikel, mengidentifikasi, menganalisis data, dan melakukan tinjauan kritis terhadap data penelitian yang terkumpul. Hasil penelitian ini diketahui bahwa perkembangan kajian moderasi beragama untuk memberantas radikalisme sangat terbatas selama lima tahun terakhir. Peneliti terdahulu cenderung lebih banyak mengembangkan studi literatur, sedangkan penelitian lapangan hanya terpusat di lembaga pendidikan. Dua kecenderungan peneliti mengkaji topik ini yaitu pertama kajian teks atau narasi, penelitian yang ada membongkar ide-ide radikal yang terselubung di masyarakat melalui teks kontra-agama. Kedua, di lapangan, peneliti sepakat bahwa lembaga pendidikan merupakan wadah potensial penyebaran paham radikal. Di masa depan,

penulis dapat melakukan investigasi lebih lanjut tentang penyebaran radikalisme empiris di kalangan anak muda, khususnya pengguna media sosial.

Kata Kunci: Moderasi Beragama, Pencegahan, Radikalisme, SLR.

Introduction

After the fall of the New Order regime, it opened up a space for the emergence of various kinds of expressions built on primordial sentiments and identities, but also became a path for the expansion of radical understanding (Habibi, 2022). The issue of terrorism has always been a hot topic in various circles, in the international arena, this issue is increasingly important considering the increasingly alarming acts of violence. If examined, this terrorist group is actually rooted in a radical and extreme understanding of ideology, using *jihadi* diction to impose its views, and justify the acts of violence committed (Fakhrudin, 2017). Therefore, the idea of religious moderation emerged as a response to the government in the community.

The study of religious moderation is intensified by the government to provide a safe and peaceful religious life. The plurality of tribes, cultures, religions, and races is a wealth in itself for Indonesia, but this diversity, if not properly regulated, will become a double-edged knife. The diversity of regional cultures does enrich cultural characteristics and become a valuable capital to build a multicultural Indonesia. However, the condition of various cultures has the potential to divide and become fertile ground for conflict and social jealousy (Hanafy, 2015). Therefore, the study of religious moderation needs to be further developed in order to present religion as *a lil alamin grace*. However, until now, since it was regulated as a *blue print* of religion in Indonesia, the literature on religious moderation against the prevention of radicalism has not been found much. In fact, this study is very important, given that a high plurality has the potential to cause divisions at any time.

The Ministry of Religious Affairs of the Republic of Indonesia provides an understanding of religious moderation as a process of understanding and practicing religious teachings in a fair and balanced manner. In order to avoid extreme or excessive behavior when implementing it (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Moderation is also defined as a middle ground. With the depiction that a person is not extreme and not excessive while living the teachings of his religion and the person who practices them is called a moderate. Religious moderation is the

culture of the archipelago that goes hand in hand, and does not negate each other between religion and local wisdom. Not disputing each other but seeking a tolerant solution (Akhmadi, 2019). Religious moderation is a solution to differences in religion, namely the conservative and liberal poles. Religious moderation rejects both of these things, moderation dotted on a balance to nurture rather than corrupt and create peace (Sutrisno, 2019).

The radicalism movement has grown to become an actor in many conflict incidents in society. The plurality of ethnicity, religion, race and culture seems to be a double-edged sword, if it is not regulated properly it has the potential to become a source of division. This study aims to record the development of literature on religious moderation and its efforts towards the prevention of radicalism. This study is expected to obtain a map of the development of religious moderation discourse in Indonesia, the extent to which previous researchers developed religious moderation literature in an effort to create a safe and peaceful life. So that a recommendation is obtained that can be used as a reference for subsequent researchers and interested parties. This research uses the *Systematic Literature Review* (SLR) approach, which is a method in qualitative research that collects published research results and focuses them on specific topics. SLR is a means to identify, assess, evaluate, interpret, and explain all research related to research questions, topic areas, or phenomena of interest (Kitchenham, 2019).

Literature Review

Previous Research

There are several scientific literatures that specifically examine the topic of religious moderation in an effort to alleviate the spread of radicalism. Among them are the following:

Research by Yuliana, et al., (2022) observed the radicalism movement that penetrated into early childhood. The spread of this understanding can arise through formal educational institutions. This research found that strengthening religious moderation in early childhood can be formulated into four aspects, namely the cultivation of national commitment, strengthening tolerance, anti-violence, and the introduction or preservation of local culture, according to Yuliana, these four aspects are important to instill and teach to early childhood to form moderate traits in children (Yuliana et al., 2022). Haryani's (2020) on the phenomenon of intolerance in religion,

especially those that afflict young people (millennial generation). This research is an empirical study with a qualitative approach. The findings of this study found that the act of violence against the attack on the priest at St. Joseph's Church Medan was carried out by young people, this act was motivated by the teachings of radicalism read on the internet. The recommendations of this study encourage the government to intervene in unilateral religious teaching practices on the internet, hate religious speech, *cyber-net* terrorism, and the need for relevant surveillance. In addition, on the family side, parents need to increase awareness of the negative impacts of technology and develop moderate religious values in the family (Haryani, 2020).

Research by Saputra, et al., (2021) observed the infiltration of radicalism in the educational environment. There are similarities in the research conducted by Saputra, namely both using the *systematic literature review* method with analytical content. As a result of this research, educational institutions are required to instill the values of moderation in their teaching curriculum, through the idea of thinking, acting, and behaving with *tawassuth*, *tawazun*, and *i'tidal* attitudes. Teachers have a central role in teaching efforts. instilling the value of practical moderation through school policies, teaching strategies, towards school employees, parents, and teachers, these five components synergize with each other to develop an Islamic education learning curriculum based on religious moderation (Saputra et al., 2021) Irama & Zamzami (2021) research conducted an assessment of the efforts of the ministry of religion in mainstreaming religious moderation in Indonesia. This research found that the MORA strategy in this regard was carried out through a pre-marital guidance program and strengthening through regeneration training for religious moderation instructors aimed at young missionaries, students, lecturers, and other religious figures (Irama & Zamzami, 2021).

Sholikhah & Muvid (2022) research tries to explore the concept of moderate Islam as a middle ground in stemming radicalism and movements in Indonesia. This study models literature research by collecting various related literature. This research found that there are four principles that are the pillars of the value of religious moderation in the Islamic concept, namely *tawasuth*, *tawazun*, *tasamuh*, and *i'tidal*. The paradigm of society needs to be built in the frame of plurality as a necessity. The balance point in society is a social force towards an attitude of judgment and violence

(Sholikhah & Muvid, 2022). Priyantoro Widodo's research (2019) highlights the phenomenon of technological disruption and the industrial revolution also has an impact on the religious field which causes a decline in nationalism. This research also uses literature review with literature as reference data. This research found that the radicalism movement in Indonesia emerged triggered by domestic problems and international political constellations that were considered to have cornered the political life of Muslims (Widodo, 2019).

Departing from these studies, the authors intend to conduct research in the same area with different methodological approaches. There are similar topics and study materials from previous researchers, namely the idea of religious moderation as an approach to preventing the ideology of radicalism, terrorism, intolerance, and liberalism in Indonesia. This research is also a literature research as carried out (Irama & Zamzami, 2021; Widodo, 2019; Sholikhah & Muvid, 2022). It's just that the type of literature method that the author uses is different, namely using *Systematic Literature Review*.

Theoretical Studies

Religious Moderation

The ministry's track record of literature notes that there is no reference to the issue of moderation in the archipelago's literature on behalf of institutions, let alone the government. The idea of "the *middle path*" was once voiced by Tarmizi Taher, one of the Ministers of Religious Affairs during the New Order Period (1993-1998). A collection of texts of his speech was recorded under the title *Aspiring for the Middle Path: Religious Harmony in Indonesia*, published by the Center for the Study of Islam and Society (Censis) IAIN Jakarta in 1997 (Junaedi, 2019). This is an individual idea, not yet coming from the referenced government discourse which in this case is represented by the Ministry of Religious Affairs of the Republic of Indonesia.

Fundamentally religious moderation has actually been reflected in the religious teachings that are believed. In the Qur'an the term moderation is referred to as *Al-Wasathiyyah*, but there is also a debate about the understanding of moderation in the current context. The word *al-wasathiyyah* is derived from the words *al-wasath* (with the letter sin being *sukûn-kan*) and *al-wasath* (with the letter sin being *fathah-kan*) both of which are *isim mashdâr* of the verb *wasatha* (Abror, 2020). *Wasathiyyah* is

terminologically derived from etymological meanings which means a commendable characteristic that keeps a person from extreme tendencies. Religious moderation is our way of looking at religion in a moderate way, namely understanding and practicing religious teachings without extremes, both extreme right and extreme left (Nurdin, 2021). Religious moderation can also be seen as something fair and balanced in viewing, responding to, and practicing. Believing in absolute terms the religious teachings we believe in and giving space to the religion believed by others (Khotimah, 2020).

Religious moderation contains a pluralist social dimension so that everyone can practice worship comfortably. The basic principle of religious moderation is *balance* and justice. Within this framework, a religious person should not be extreme in his views, but should always look for common ground (Junaedi, 2019). Prakoso added that the principle of religious moderation is balanced on two things, namely understanding religious texts (scriptures) must be in accordance with the context, and upholding humanity as the core of religion itself (Prakosa, 2022). From the existing explanation, religious moderation can be agreed as a middle ground (*balance*) for two tendencies that can encourage a person to be extreme or excessive. Religious moderation also deals in principle with the contextual reading of scripture verses overriding the meaning of its *dzhahir*.

Radicalism

In Indonesia's political constellation, the problem of Islamic radicalism is growing because its supporters are also increasing. Along the way this movement gradually changed its purpose, and did not have a uniform pattern. Radicalism in the literature is described by researchers in several senses, for example an understanding made by people who want change. Ahmad Asrori explained that the idea of radicalism is an understanding made by a group of people who want drastic social and political change or renewal using violent means (Asrori, 2017). It is also mentioned radicalism as an understanding that wants to change, change, and break a system in society to its roots (Putrawan, 2022). Radicalism shows a strong desire to make a complete change to a condition or all desired aspects (Almohammad, 2018). From this understanding, the term radicalism can be deduced as an understanding that wants drastic changes to a condition in society that can justify violent means.

Radicalism actually boils down to a way of understanding and interpreting a particular tradition. If noted the sources of the idea of radicalism include: (1) A literal religious understanding of the nash-nash of the Qur'an; (2) An incomplete understanding of Islamic history; and (3) The political, social, and economic deprivation that is still inherent in people's lives (Sholikhah & Muvid, 2022). Radical groups have characteristics including, (1) Often claiming a singular truth and misleading other groups that disagree; (2) Make it difficult for islam which is actually *samhah* (light) by considering sunnah worship as if it were mandatory and makruh as if it were haram; (3) Rude in interaction, hard in speaking and emotional in preaching. (4) Radical groups are mostly over-the-top religions that are out of place; (5) radical groups are easy to bully others outside their class; And (6) It is easy to marginalize others who have different opinions (Masduqi, 2013).

Research Methods

To get a much broader picture of the development of religious moderation studies in an effort to prevent radicalism, this study uses the *systematic literature review* (SLR) method. Synder interprets SLR as a research methodology and a process for collecting a number of research, identifying, analyzing data from research that has been collected, and even conducting a critical review of the research data collected (Snyder, 2019) SLR is considered an efficient way to summarize various literature in answering research questions asked by researchers (Hanif et al., 2022; Hassan, 2022).

The study method used in this article is the *systematic literature review* method. SLR is a term used to refer to the methodology of certain studies or research and developments carried out to collect and evaluate related studies on the focus of a particular topic (Triandini et al., 2019). The purpose of SLR is to identify, review, evaluate, and interpret all available studies with an interesting subject area, with specific relevant study questions. This literature review also intends to provide characterization and overview related to research trends, methods, and *coverage fields* studied in studies related to digital databases of scientific literature at a certain time span (Marwantika, 2015).

To make it easier to understand the flow of research can be seen in figure 1. This study used three stages. *First*, it performs identification (*identification*). This section the author tries to determine the problem of research derived in the form of keywords. Then

the keywords are used to search for articles on Google Scholar using the *Publish or Perish* (PoP) application, then develop searches on the Garuda website online. The *second* stage, conducting *data screening*. This section consistently screens the findings data, the criteria needed are only journal or conference articles, in Indonesian, and come from publications in the last 5 years (2017-2022). Select the same detected publication data (*duplicate*). The *third* stage is the findings or conclusions of the data, this section is marked with a number of articles found from searches on google scholar and Garuda on research problems and obtained n articles.

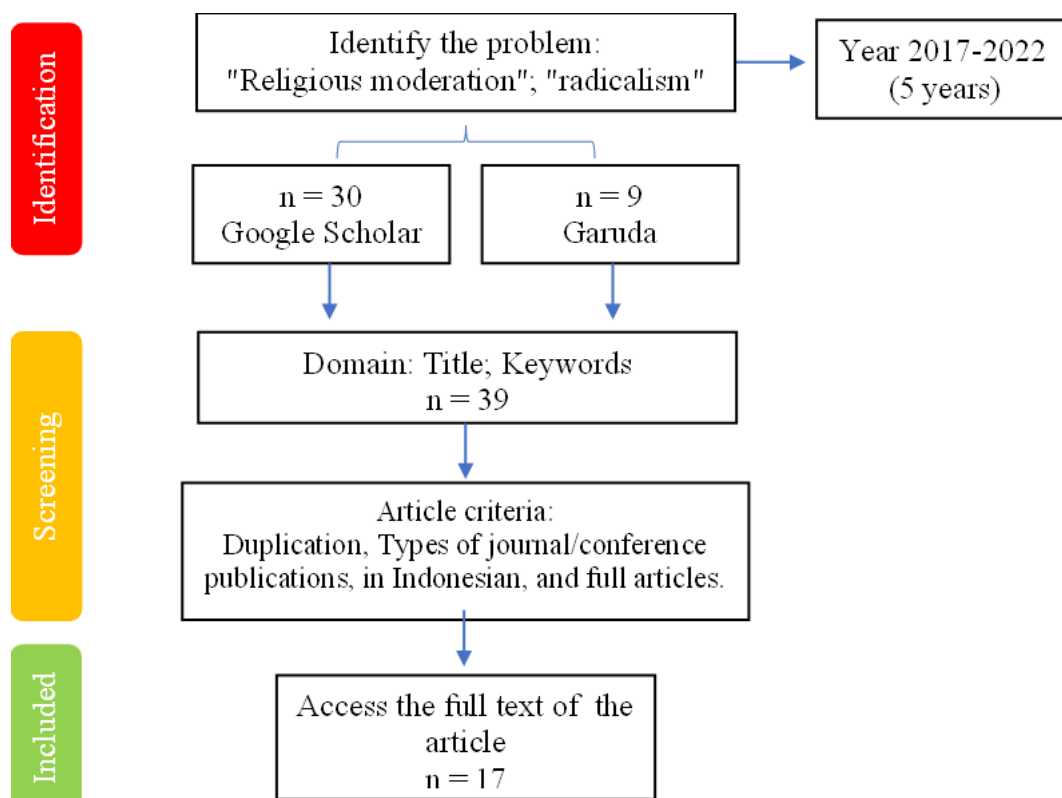


Figure 1. Research Flow Using PRISMA Standards

Results and Discussion

Literature Map of the Development of Religious Moderation Studies

Here's the overall data found from two sources using the keywords "Religious Moderation" and "Radicalism". Data search using Publish or Perish Literature software was collected in the last 5 years, namely 2017-2022. It is intended to acquire the study of novelty that developed in those years. Based on the illustrations in figure 1, a literature search found a total of 39 articles. Namely in the Google Scholar database a number of (n = 30) articles and the Garuda database (n = 9). Furthermore, *data*

screening is carried out with categories: 1) Duplication of articles, 2) Data types are only in the form of journals or conferences, 3) articles in Indonesian, and 4) full-text articles that can be accessed. Finally, through the process it was found that the number of n articles was 17 articles and could be fully accessed by the author. Note that table 1 contains article information obtained from the searches performed.

Based on the clusters mapped in table 1, the study specifically discusses religious moderation as a universal idea for achieving a safe and peaceful life. It is known that a number of recent literature on religious moderation has a special tendency or pattern in research trends in the last five years. *First*, the literature maps methodologically. The study of religious moderation is more predominantly carried out in library *research*, namely as many as 9 articles examining the topic of religious moderation. And 8 other articles in the form of *field studies* that empirically examine the application of religious moderation. In general, studies are descriptive, that is, tracking moderation verses in scripture, popular literature, and tracing the idea of moderation in the community.

Second, the existing literature map examines religious moderation in a variety of objects. There are several authors who conduct empirical research on religious moderation in educational settings, such as the research of Rusmiati et al. (2022); Juhaeriyah et al. (2022) researching the internalization of the idea of religious moderation in the islamic boarding school education environment, Annisa's research (2022) was carried out in formal educational institutions to examine the integration of learning islamic religious education curriculum with the concept of religious moderation, and universities such as the implementation of religious moderation values in ASWAJA learning (*ahlu sunnah wal jamaah*) (Lutfiani & Ashoumi, 2022) there is also researching students' perceptions of religious moderation and tracking the potential for radicalism in higher education (Ramdhani et al., 2021) In addition, the idea of religious moderation has also begun to touch the realm of early childhood education. Like Thoriquttyas et al. (2022) examines the radicalism that develops and spreads in early childhood, and examines theoretically the importance of the concept of learning religious moderation instilled from an early age.

Discourse on Religious Moderations an Effort to Prevent Radicalism

One way to achieve national balance in terms of social security in society is through moderation with the idea of a middle ground; This is in view of the many small conflicts in society due to social misunderstandings and religious exclusivity, which have an impact on the actions of anarchism in the name of religion. The government has always played an important role in defeating the axis of the movement of community organizations, especially when it comes to anarchist movements and public agitation. They have always been in the name of religion in everything they do, from the rise of radicalism to terrorist attacks. Until now, radicalism has quickly spread and carried out various actions in various places. This idea of radicalism also has a place in educational institutions (Iffan et al., 2020)

The current literature is still limited in explaining the concept of religious moderation concretely in society. Because basically religious moderation is understood as a way of seeing, thinking, behaving, and doing above contrasting differences (Sutrisno, 2019). So the term plural and multicultural society is known. A multicultural society is a society that coexists with various cultures. Multicultural society adheres to the notion of multiculturalism, which is the belief that every culture is the same and has unique advantages (Nurhayati & Agustina, 2020). For a multicultural society like Indonesia, the idea of religious moderation is no longer an option but a necessity for a multiracial society with rich cultural patterns to adopt the principle of moderation.

The act of radicalism in recorded history since 1998 has gone up with various acts of violence to the point of costing many lives at various events. The dominant acts of terrorism come from young people, it is noted that the behavior and acts of terrorism come from the age of 21 years at 11.8%, the age of 21-30 years as much as 47.3%, the age of 31-40 years as much as 29.1% and the rest above that age (Zuhdi, 2016). This means that many perpetrators of terrorism come from young people of productive age who are still in school or college. In the college environment, most students get information about radicalism not from campus but from online media, mass media and a small part of their families and neighborhoods (Ramdhani et al., 2021) Therefore, it is necessary to prevent it as early as possible so that anti-difference radicalism understanding does not develop in society, especially among children and adolescents who in the future will fill the leadership representation.

Prevention is the attempt of a person to stop something bad from happening. Precautions often refer to conscious efforts to protect a person from injury, loss, or danger. Therefore, preventive measures are those that are carried out before something happens. This is done due to the potential for injury or loss of something. Furthermore, based on data collected from various literature on the prevention of radicalism through religious moderation. There are at least two previous trends of researchers who study and examine the topic of religious moderation as a preventive measure against radicalism, along with reviews of researchers that the authors have successfully compiled in the past five years.

Table 1. Research Data Challenges the Topic of Religious Moderation to Prevent Radicalism

No .	Title/Author	Research Objectives	Research Design	Research Results
1.	Moderasi Beragama Di Ruang Publik Dalam Bayang-Bayang Radikalisme (Naamy & Hariyanto, 2021)	Tracing the traces of radicalism in the public society against the spread of intolerant ideologies.	Using the of <i>Critical Discourse Analysis</i> method.	The act of radicalism in the 1998 historical record went up with various acts of violence to the expense of thousands of people. The public sphere is an important area to be studied as a forum for the birth of religious moderation. The public sphere becomes a place of expressing freedom. Religious moderation must fill the spaces of humanity under the shadow of radicalism. The principle of Islam has a conformity with the idea of religious moderation.
2.	Konseptualisasi Moderasi Beragama Sebagai Langkah Preventif Terhadap Penanganan	Providing a conception of religious moderation as a preventive measure in overcoming	Using normative Juridical with the nature of the research is descriptive and the source of the data used is	There are three concepts of moderation that need to be understood by the public, namely the concept of <i>siyasa</i> moderation in dealing

No	Title/Author	Research Objectives	Research Design	Research Results
.	Radikalisme Di Indonesia (Iffan et al., 2020)	radicalism in Indonesia.	secondary data.	with state and government issues, then moderation of jurisprudence for the benefit of religion in terms of its laws, and moderation of worship which is often an excuse for a religious group to have public disputes between members of society.
3.	Implementasi Moderasi Beragama Dalam Mencegah Faham Radikalisme Dan Intoleran Di Kampung Kristen Bojonegoro(Habi bi, 2022)	Assessing the implementation of religious moderation towards the prevention of radicalism and intolerance in the "Christian Village" located in Leran village, Kalitidu District, Bojonegoro Regency.	Field <i>research</i> with a qualitative approach that is inductive.	The author found that the implementation of religious moderation in preventing radicalism and intolerance in Christian villages has gone well. The pillars of religious moderation have merged into the sphere of government, the sphere of society and the field of religion. This prevents the emergence of radicalism and intolerance in the midst of society. Among the activities are joint devotional work, community deliberations, land auctions, participating in celebrating the feast of a religion, and praying together.
4.	Meruntuhkan Narasi Radikalisme (Studi Tentang Ayat-Ayat Moderasi Beragama dalam Al-	Examining the narrative of peace in Islam through the study of Qur'anic verses, delving deeper into the	Types of literature research that are descriptive qualitative.	There are groups in Islam that implement the teachings of Islam in a rigid and crude way and monopolize one-sided truth. This will trap a person in arrogance and

No	Title/Author	Research Objectives	Research Design	Research Results
.	Qur'an)(Saifuddin et al., 2022)	concepts of harmony and tolerance.		extremist behavior. Which consists of ideological extremism, takfiri extremism, and jihadist extremism. Meanwhile, the verses of the Qur'an contain narratives of peace and moderation and multiculturalism oriented towards the goal of creation, namely becoming <i>a caliph fil ardl.</i>
5.	Penguatan Moderasi Beragama pada Anak Usia Dini sebagai Upaya Pencegahan Radikalisme di Masa Pandemi Covid-19(Yuliana et al., 2022)	Knowing the strengthening of religious moderation in early childhood as an effort to prevent radicalism during the Covid-19 pandemic.	Qualitative descriptive method with a case study approach.	The purpose of instilling the value of religious moderation from an early age is that children have and are able to apply moderate values so as to prevent radical acts. The form of strengthening religious moderation for early childhood consists of four components, namely strengthening national commitment through an attitude of love for the homeland and diversity, respect for friends and others (tolerance), strengthening anti-violence by creating a safe school environment, and preservation of local culture.
6.	Penguatan Moderasi Beragama di Pesantren untuk Mencegah Tumbuhnya	Knowing about strengthening the importance of instilling the values of religious	Field research with descriptive qualitative approach and <i>Community Based Research</i>	It is known that the initial condition of understanding of partners (pesantren communities) many do not know the term

No	Title/Author	Research Objectives	Research Design	Research Results
.	Radikalisme(Rus miati et al., 2022)	moderation to prevent radicalism from growing in the pesantren environment.	(CBR) method.	religious moderation, even though substantially they already know it through the study of books. In the FGD they showed a more open attitude, claiming to acquire a lot of new knowledge, and their sense of nationalism increased. The results of this service activity are preventive measures to prevent the growth of religious radicalism in Islamic boarding schools.
7.	Strategi Pembelajaran Guru Pai Dalam Menanamkan Nilai- Nilai Moderasi Beragama Sebagai Upaya Pencegahan Radikalisme Siswa Di SMAN 1 Rengasdengklok(Annisaa, 2022)	Knowing the effectiveness of pai teacher learning strategies in instilling the values of religious moderation as an effort to prevent radicalism and radical actions in students of SMAN 1 Rengasdengklok	Types of qualitative research. The samples studied were all PAI teachers and students of SMAN Rengasdengklok	The learning strategy of PAI teachers at SMAN 1 Rengasdengklok in providing teaching about instilling the values of religious moderation as an effort to prevent radicalism in students is considered effective, this is evidenced by the absence of indications of radicalism and radical attitudes and practices in students in their lives. Strengthening religious perspectives, attitudes and practices with a middle ground is given strategies by the method of lectures, stories, proverbs and discussions so that students are proven to have no signs of radicalism and do not understand radicalism.

No	Title/Author	Research Objectives	Research Design	Research Results
8.	Moderasi Beragama Sebagai Tindakan Preventif Gerakan Radikalisme Bagi Anak Usia Dini Di Masa Pandemi (Thoriquttyas et al., 2022)	Explaining how radicalism develops and spreads in early childhood, as well as the religious moderation used to strengthen and strengthen Islamic teachings in early childhood is very necessary.	Using descriptive qualitative.	Prevention of radicalism in early childhood is by instilling the value of religious moderation and moderate Islam in children from an early age. The necessity for the selection of good and correct information so that there is no element of radicalism that is inserted. The formation of behavior and speech is one of the important things that contains the potential for radicalism. Therefore, to anticipate understanding radicalism, it is through moderate Islamic education.
9.	Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pembelajaran Aswaja Dan Implementasinya Terhadap Sikap Anti-Radikalisme Mahasiswa (Lutfiani & Ashoumi, 2022)	Knowing the internalization of the values of religious moderation through ASWAJA learning and its implementation of the anti-radicalism attitude of UNWAHA students.	Using qualitative descriptive methods.	The efforts made by the UNWAHA campus in forming an attitude of student religious moderation are by providing deepening of religious knowledge through selective learning of <i>ahlu sunnah wal jama'ah</i> towards students. Tolerance between students is formed by carrying out discussions, respecting each other's opinions, and being open to other people's habits that may be slightly different from the habits of the average person.
10.	Urgensi “Moderasi Beragama”	Describe the reasons behind the importance	Literature studies (books, journals,	"Religious moderation" became imperative, namely: religion must

No	Title/Author	Research Objectives	Research Design	Research Results
.	Untuk Mencegah Radikalisme Di Indonesia (Samho, 2022)	of "religious moderation" to prevent radicalism in Indonesia.	encyclopedias, and dictionaries).	be lived and practiced for the liberation of man from extreme attitudes and actions that risk dehumanization. In that perspective, religion should not be used as an instrument to justify destructive actions. Instead, make religion a source of creative inspiration to continue to improve the quality of human life everywhere.
11.	Internalisasi Nilai Moderasi Beragama Sebagai Upaya Pencegahan Radikalisme Pada Santri Di Pondok Pesantren Al-Qur'an Ath-Thabraniyyah (Juhaeriyah et al., 2022)	Knowing the internalization of religious moderation values to students using a moderate understanding approach through the values of shura, tawazun, and tasamuh.	Qualitative with descriptive study method with data collection through observation, interviews and documentation.	The form of <i>shura</i> values, namely deliberation by students and cottage families when there is a problem, not infrequently also involves the community. The value of <i>tawazun</i> , studying religious science and science. The form of tasamuh value attitude, students appreciate differences because differences are <i>sunnatullah</i> , so with this view the students are not easy to blame something different and also different religions.
12.	Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme Di Lembaga Pendidikan (Faruq & Noviani, 2016)	Discusses religious moderation education as a shield for radicalism in educational institutions.	Descriptive qualitative approach with type of case study research in high school Selamat Pagi Indonesia Batu.	The implementation of religious moderation education at SPI Batu High School is able to shape the moderate attitudes and behaviors of students so that radicalism can be prevented from

No	Title/Author	Research Objectives	Research Design	Research Results
.				growing and developing in the institution. Meanwhile, the process of religious moderation education in the institution is carried out through an integration system between schools, dormitories, and Kampung Kids (KD).
13.	Persepsi Mahasiswa FKIK UIN Alauddin Makassar Tentang Moderasi Beragama dan Potensi Radikalisme (Ramdhani et al., 2021)	Presenting the findings of a survey related to the perceptions of FKIK UIN Alauddin Makassar students about religious moderation as well as tracking the extent to which the potential for radicalism to grow in the UIN Alauddin Makassar environment	Qualitative descriptive	Most students get information about radicalism not from campus but from online media, mass media and a small part of their families and neighborhoods. For students, information about radicalism is something that damages the image of Islam and is not in accordance with Islamic teachings. A small percentage of students were interested in the idea of a caliphate and the concept of martyrdom. The criteria of the leader and the concept of the ideal state largely wanted a caliphate system led by the caliph.
14.	Moderasi Beragama Untuk Mencegah Radikalisme Dan Menjaga Persatuan Antar Umat Beragama Di Desa Air Joman	Describing religious moderation in Joman Water Village, Air Joman District, Asahan Regency.	Types of literature research	Radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be demonstrated through tawazun (continuous), I'tidal

No	Title/Author	Research Objectives	Research Design	Research Results
.	Kecamatan Air Joman Kabupaten Asahan(Misrah, 2022)			(upright and firm), <i>tasamuh</i> (tolerance), <i>musawah</i> (egalitarian), <i>syara</i> (deliberation), <i>ishlah</i> (reform), <i>aulawiyah</i> (prioritizing the priority), <i>tathawwur wa ibtikar</i> (dynamic and innovative).
15.	Peace Journalism Dan Moderasi Beragama Dalam Mengcounter Narasi Radikalisme(Dar madi, 2021)	Examining the existence of mass media with the concept of peace journalism in framing radicalism news.	Qualitative with a literature study approach	Religious narratives wrapped in Radicalism are one of the national strategic issues that can threaten the stability of the country. The presence of mass media is a reference for the public in understanding radicalism. Peace Journalism is an attempt by journalists to create state stability in the construction of news narratives of identity politics, religion and conflict. Any news related to religious narratives, conflicts and identity politics is written with an analysis of the impact caused by taking into account the analysis of the impact caused.
16.	Implementasi Moderasi Beragama Dalam Mencegah Radikalisme(Cris tiana, 2021)	discusses the moderation of religion that is used as a way of looking at living a religious life and how the implications of this religious moderation are	Literature studies	There are three reasons why we need religious moderation: First, one of the essences of the presence of religion is to preserve the dignity and dignity of man as a noble being that God created. Second, keep up with the times and science. Third, the need

No	Title/Author	Research Objectives	Research Design	Research Results
.		to be able to prevent radicalism from spreading in society.		for religious moderation is as a way or strategy in maintaining and strengthening the principle of nationality in the motto of Bhineka Tunggal Ika.
17.	Moderasi Beragama dan Radikalisme di Era Modern	Studying diverse moderation in the modern era	Descriptive qualitative	radical understanding can be minimized with the concept of religious moderation. Islam is one example in the implementation of religious moderation. Religious moderation is a middle ground as well as a solution to avoid radical and even intolerant understanding. Mutual respect and respect between religions is the key to avoid barriers and differences as well as an identity that must be owned between religious people.

Religious Moderation as a Narrative to Prevent Radicalism

In the last five years, previous researchers have viewed religious moderation as a narrative of peace. It is a cultural way of life to care for a peaceful, tolerant and diversity Indonesia that respects diversity. Preventing the spread of radicalism is one of the government's goals which is currently rampant in various media platforms. Incomplete reading of religious postulates, taking one part of the verse, *tampa* confirms with the context it should be, as a result it forms an extreme perspective and an attitude that justifies a violent practice. According to Iffan et al. (2020) it is important for a person to understand the text of religious norms in a non-redundant and redundant manner. The main thing that is important to understand is about the moderation of *siyasa* in addressing the issue of statehood, the moderation of *fiqh*, namely for the benefit of

religion in terms of its laws, and the moderation of worship which is often as an excuse for a religious group to have public disputes between members of society. Thus, it is hoped that a polite and friendly religious perspective will be formed. So according to Saifuddin et al. (2022) that the Qur'an contains nash-nash about moderation that rests on the salvation of its people, namely the values of tolerance, equality of degrees, help, and justice. A Muslim who has pledged to Islam should be an ambassador of peace wherever and whenever.

According to Samho (2022) Religious moderation contains the urgency or noble interests of religion, namely presenting beauty, peace, kinship, and unity. So that religious moderation becomes a necessity that is manifested in social life in order to free a person from extreme attitudes that are at risk of dehumanization. The prevention of radicalism must be instilled from an open attitude towards diversity, by loving and respecting one another. Radicalism is fraught with violence. Religious moderation needs space to be expressed. That is a humanitarian space that is closely related to the teachings of Islam. According to Naamy & Hariyanto (2021) the idea of religious moderation must live in the public domain in order to reconstruct a growing radical understanding, this idea is a way out for pluralist society, that is, everyone has the right to the beliefs he believes in. Darmadi (2021) also conveyed the same thing, but Darmadi added that the role of the media is important in leading people's understanding of a phenomenon. *Peace Journalism* is an effort to create state stability in the construction of news narratives of identity politics, religion, and conflict. So all forms of reporting on social media should do an analysis of the impact that will be caused. This research was strengthened by Ramdhani et al. (2021) who found that radicalism has been widely inserted in universities, information about radicalism thoughts does not come from campuses but from online news and print media that they consume daily. One of these findings, it is known from a large number of students to have an image of the ideal leader in the perception of FKIK Aluhuddin Makassar students is leadership with a khilafiyah system. One concrete form of radicalism in the modern era is that there are often horizontal conflicts between tribes, religions, races, and groups (SARA). Like the temple attacks, churches were bombed, mosques were burned, and even Islamic mass organizations as of today no longer bring peace. The issue of religion is the easiest commodity to be used as a trigger for conflict (Sainuddin, 2021).

Religious Moderation as a Movement to Prevent Radicalism

Religious attitudes that provide a healthy experience between one's own religious activities (which are exclusive) and respect for the religious practices of other individuals of different faiths are referred to as religious restraints (inclusive). Balance or, as it is sometimes called, a middle ground in religious practice will undoubtedly save us from extremist and obsessive attitudes in our beliefs. A good way to avoid getting caught between these two extremes is with religious moderation. So, the stake is based on the text of scripture without knowing the context and meaning of the text; they simply digest the text without using reason and wisdom; This group is usually referred to as the conservative group. Which interprets or understands the material without using logic. The middle or balanced attitude called religious moderation is an attitude of love for God and love for fellow human beings, aimed at bringing peace in religious life (Cristiana, 2021).

According to Habibi (2022), the idea of religious moderation must be presented in a real community space. A movement that promotes deliberation and consensus, together in social services, attends invitations to activities of each religion, gathers to solve problems in the village, do'a together, and does not indulge in differences. The pillars of religious moderation have melted away in the government, society, and religious spaces so that the seeds of radicalism and intolerance can be prevented. Cultural, ethnic, ethnic, and religious diversity is an identity of the Indonesian nation, is the wealth and identity of the nation but is also very vulnerable to being a source of conflict. Pondok Pesantren is a typical religious educational institution in Indonesia, it must be a forum in forming a moderate personality. The value of *Shura*, *taawazun*, and *tasamuh* is an important value to be instilled in the islamic boarding school environment. Apart from that, the existence of Kyai Pondok is very important to be an example for students in behaving, speaking, and doing moderately, meaning that the figure of Kiyai is seen as an exemplary *personality* or *role model* because of religious and virtuous attitudes in society (Juhaeriyah et al., 2022) Then Rusmiati et al. (2022) added that in the islamic boarding school environment the term religious moderation is something new, although substantially the curriculum taught has contained many values of moderation, namely through the books taught. That is, the concept of *wasatiyah* has long existed and is taught in the environment in the pesantren environment.

Education is the right means in shaping children's character. Because in forming a character requires the cooperation of various educational environments, such as education in the family, education in schools, and education in society (Kurniawan, 2015) So the efforts to prevent radicalism that are seen as effective are in the education sector. Researchers in this topic, many highlight educational institutions as a means to teach and instill the values of moderation. Like Yuliana et al. (2022) explained that strengthening religious moderation in early childhood education includes four aspects of moderation, namely the cultivation of national commitment, strengthening tolerance, anti-violence, introduction and preservation of local culture. At a more advanced age stage, according to Annisaa (2022) for children in formal educational institutions, the prevention of radicalism can be done by presenting the main points of mind about moderation through perspectives, attitudes, and practices. There are a number of action methods, namely using the lecture method, amtsal, watching videos, and discussions between friends. Faruq & Noviani (2016) added that further efforts can be made through an integrative program initiated by the school for students. Namely teaching and learning activities in the classroom, dormitory activities, activities in the community, and daily activities in the environment. The action contains teaching values about moderation in the form of tolerance, balance, egalitarianism, justice, and moderation.

Thus, efforts to prevent radicalism must actually be carried out and connected on every front in society. For example, the government's discourse on legalizing investment in alcohol in a number of certain areas as stated in Presidential Regulation Number 10 of 2021 is a form of awareness of pluralism among communities (Rizki et al., 2022). Because the spread of radical and intolerant ideas can be done in many ways and many places. Young people are potential targets in spreading this understanding, as evidenced by the percentage of age classes in society that are most contaminated with radical understanding are young people. The activities at higher education institutions teaching about moderation are felt to be increasingly urgent, instilled in teaching and learning activities in the classroom and extra activities in the field (Lutfiani & Ashoumi, 2022).

Conclusion

In connection with this presentation, it can be concluded that the development of religious moderation studies in an effort to eradicate radicalism has been limited over

the past five years. This is evidenced by the acquisition of relevant research data of only seventeen articles. In addition, the tendency of Indonesian researchers to conduct more literature studies, while field research is only centralized in educational institutions. While radical understanding can be spread on almost all fronts in society not only in educational institutions. There are two tendencies of researchers who examine this topic, namely *first* the study of texts or narratives, the existing research dismantles radical ideas that are veiled in society through counter-religious texts. Second, in the field, researchers agree that educational institutions are a potential forum for the spread of radical understanding.

Efforts to form a moderate society are certainly not easy jobs for anyone with the government intended. The shadow of radicalism always appears in the community through unexpected ways, so the idea of religious moderation is presented in the social space to supervise and control every activity in society. Violent methods in the name of religion are unacceptable and allowed to flourish in society, tolerant attitudes must be fostered through social actions, and dialogue between religious people should be the best way to stand on differences. Based on the studies conducted by the authors, the authors recommend to the next author to conduct further investigations into the spread of radicalism in other government institutions or the private sector.

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