

1. Introduction

Religious tolerance has become a strategic educational priority in plural societies, where schools function as spaces in which young people learn to live with difference, negotiate competing truth claims, and develop civic dispositions compatible with democratic coexistence. Within this context, Islamic Religious Education (IRE) is often positioned as a key vehicle for fostering religious moderation (*wasathiyah*), tolerance, and pluralism through curriculum content, pedagogical approaches, teacher mediation, and institutional culture (Fitriani, 2023; Ichsan et al., 2024; Kosim et al., 2024; Mulyana, 2023; Rosidin et al., 2024). However, the capacity of IRE to function as a tolerance-forming institution remains contested due to persistent tensions between policy discourse and classroom practice, between textual curriculum intentions and lived school culture, and increasingly between formal instruction and digital religious narratives shaping students' everyday meaning-making.

Over the past decade, scholarship has extensively explored how IRE contributes to tolerance and moderation. A major strand emphasizes curriculum and textbook content as the main mechanism through which moderation values are introduced to students. Studies in Indonesia indicate that IRE textbooks increasingly incorporate moderation values such as non-violence, tolerance, and egalitarianism, although interpretive residues remain that may weaken pluralist engagement (Mulyana, 2023; Rosidin et al., 2024). Comparative studies further demonstrate that tolerance themes are often unevenly distributed and insufficiently framed to prepare students for engaging competing truth claims in plural societies (Idoko, 2023). These findings suggest that the presence of moderation language in curricula is necessary but insufficient; what matters is whether it is interpreted through contextual, holistic, and multidimensional epistemologies rather than selective or monodimensional readings (Rosidin et al., 2024).

A second strand of research focuses on pedagogical innovation. Studies highlight that structured teaching models can translate moderation values into measurable learning outcomes. The PEACE model (Promotion, Elaboration, Actualization, Communication, and Evaluation), for instance, has shown significant gains in students' moderation attitudes by emphasizing active participation and reflective engagement (Saepudin et al., 2023). Likewise, module-based approaches grounded in instructional design frameworks such as ADDIE demonstrate improved understanding of moderation when integrated into intracurricular, extracurricular, and school-culture activities

(Kosim et al., 2024). Fitriani (2023) further argues that moving beyond mono-religious transmission toward a mutual enrichment approach enables learners to negotiate "my truth," "your truth," and "our truth," thereby strengthening interreligious tolerance.

Despite these developments, the literature consistently identifies teacher capacity and institutional culture as decisive variables. Teachers may understand moderation conceptually but often lack effective lesson designs, classroom strategies, and assessment tools needed to facilitate dialogue and support value internalization (Muslih et al., 2024; Zulfatmi, 2023). Limited instructional time and partial curriculum integration further constrain IRE's ability to build tolerance as a durable competence rather than a declarative slogan (Mulyana, 2023). Institutional factors also matter. While *pesantren* experiences may strengthen interfaith tolerance through communal practice and identity formation (Thoyib et al., 2024), conservative institutional orientations may unintentionally restrict pluralistic engagement (Sakai & Isbah, 2014). This indicates that tolerance outcomes depend not only on content but on the broader ecology of governance, leadership, and hidden curriculum.

Theoretical discussions further anchor moderation within Islamic epistemic traditions. The "*wasathiyah*" paradigm is frequently framed as a doctrinal foundation for balancing justice, dialogue, and social harmony in response to secularization and extremism (Ichsan et al., 2024). Similarly, proposals to integrate "*fiqh al-ijtima'iyah*" into Islamic education highlight the potential of legal-ethical reasoning to strengthen civic coexistence (Adiyono, 2025). These frameworks provide important normative foundations, but empirical evidence suggests that doctrinal resources alone do not guarantee tolerant practices unless embedded within dialogical and reflective pedagogy.

A major contemporary challenge is the transformation of religious authority through digital media. Adolescents increasingly encounter religious interpretations not only in schools but also through algorithmically curated feeds, influencer preaching, and online peer-sharing. These digital spaces can amplify both pluralist and polarizing narratives, making them central to students' religious identity formation (Kosim et al., 2024; Saepudin et al., 2023). However, despite acknowledging digital pressures, existing studies rarely examine how students' online religious exposure interacts with classroom learning and institutional mediation (Ichsan et al., 2024; Mulyana, 2023). This gap is particularly significant in secondary education, where students' digital

experiences often extend beyond adult supervision.

Accordingly, this review is positioned around a central question: how is religious tolerance constructed at the intersection of formal Islamic Religious Education and digitally mediated religious experiences among secondary school students? Existing scholarship demonstrates convergent themes curriculum reform, pedagogical innovation, teacher capacity, and institutional culture while revealing critical gaps regarding digital religious exposure as a mediating factor (Fitriani, 2023; Kosim et al., 2024; Rosidin et al., 2024). This study aims to synthesize the dominant conceptualizations of IRE in relation to tolerance and moderation, examine pedagogical and institutional strategies that support tolerance formation, and identify the underexplored role of digital religious narratives. By doing so, this review contributes to a more integrated framework for understanding religious tolerance in contemporary Islamic education and offers policy-relevant directions for strengthening coexistence in secondary school contexts.

2. Materials and Methods

This study employed a Systematic Literature Review (SLR) to synthesize evidence on Islamic Religious Education (IRE) and the construction of religious tolerance and moderation in school contexts. The review was designed to integrate diverse methodological traditions in the field, including qualitative, quantitative, mixed-methods, action research, and research-and-development (R&D) studies, in order to capture both conceptual explanations and empirical evidence regarding tolerance formation through IRE (Fitriani, 2023; Kosim et al., 2024; Mulyana, 2023; Saepudin et al., 2023). This approach allowed a comprehensive understanding of how tolerance is theorized, implemented, and evaluated in educational settings.

The primary database used for identification was Scopus. The search strategy was structured around three concept clusters: IRE, tolerance/moderation/pluralism, and school contexts. The search syntax applied was: (Islamic Religious Education OR Islamic Education OR Islamic Religious Studies) AND (religious tolerance OR religious moderation OR pluralism) AND (school OR secondary school). The initial search yielded 41 records, which were filtered by publication year (2016–2026), document type (article), and language (English), resulting in 36 records for screening.

Inclusion criteria covered studies focusing on IRE in formal school settings, discussing tolerance, moderation, or pluralism, and providing empirical or theoretical implications for educational practice. Screening was conducted in two stages: title–abstract screening and full-text eligibility assessment. After this process, 34 studies were selected for final synthesis. Data extraction focused on authorship, publication year, research design, educational level, key findings, and implications for tolerance-building practices in Islamic education.

The figure 1 PRISMA 2020 flow diagram summarizes the study selection process for this SLR. A total of 41 records were initially identified from the Scopus database using the predefined search strategy. After applying publication year (2016–2026), document type (journal articles), and language (English) filters, 36 records remained for screening. Title and abstract screening excluded 2 records due to misalignment with Islamic Religious Education (IRE), tolerance/moderation constructs, or school contexts, resulting in 34 full-text articles assessed for eligibility. All retrieved articles met the inclusion criteria and were included in the final review.

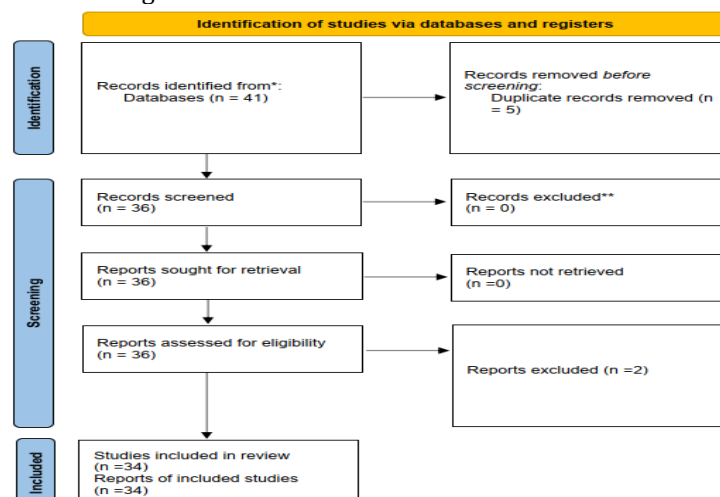


Figure 1. Flow diagram of the studies included in the analysis (Source: Authors' own elaboration)

A standardized extraction form captured bibliographic data, research design, educational level, tolerance constructs, intervention context, and key findings. Coding was conducted iteratively, focusing on mechanisms such as teacher practices, classroom discourse, institutional culture, and quantitative relationships between educational variables and tolerance outcomes (Fitriani, 2023; Marpaung et al., 2024; Rosidin et al., 2024; Thoyib et al., 2024).

3. Result and Discussion

The results of this study are presented based on a systematic synthesis of selected literature, highlighting patterns of tolerance construction in Islamic Religious Education (IRE) across curriculum, pedagogy, and institutional dimensions. The findings are summarized in several analytical tables and followed by an interpretative discussion.

Table 1. Indicates A Consistent Implementation Gap

Reference	Context & Level	Methodology	Main Focus	Key Findings Relevant to Tolerance Construction
(Zulfatmi, 2023)	Madrasah Aliyah (Indonesia)	Qualitative (questionnaire, interview, document review)	Learning model of religious moderation	Existing models insufficient for critical thinking and value internalization; moderation integration remains procedural rather than transformative
(Mulyana, 2023)	Junior High Schools (Indonesia)	Qualitative (textbook analysis, observation, interview)	Moderation in IRE textbooks and implementation	Textbooks reflect moderation pillars; effective implementation requires teacher collaboration and contextual adaptation
(Saepudin et al., 2023)	Senior High School (Indonesia)	Action research	PEACE learning model	Structured pedagogical stages significantly improved religious moderation attitudes in four aspects: maintaining harmonious relationships with other people, respecting people's differences, demonstrating tolerance and rejecting fanaticism, and thinking ahead. The average N-Gain score exceeded 0.7 (0.7653) and N-Gain percent was 76.7%
(Hardani et al., 2020)	University students (Indonesia)	Quasi-experimental	Inclusive PAI teaching materials	Inclusive materials increased tolerance and reduced radical tendencies compared to control groups
(Muhaemin et al., 2023)	Public schools (Indonesia)	Qualitative	Religious moderation in PAI	Textbook content and limited time allocation constrain effective tolerance formation
(Muslih et al., 2024)	Primary schools (Indonesia & Malaysia)	Qualitative field research	Teacher understanding of moderation	Teachers possess conceptual understanding but face challenges in effective classroom internalization
(Zulkarnain et al., 2025)	Secondary schools (Indonesia & Malaysia)	Comparative qualitative	Educators' perspectives on moderation & interfaith dialogue	National policy frameworks significantly shape conceptualization and practice of moderation
(Minhaji et al., 2025)	Junior High Schools (Indonesia)	R&D (4D model)	E-module on religious moderation	Digital module significantly improved students' understanding of moderation (average N-Gain 0.6693; Sig. [2-tailed] = 0.000)
(Rosidin et al., 2024)	Madrasah Aliyah (Indonesia)	Qualitative (textbook case study)	Moderate vs non-moderate interpretations	Contextual, holistic, and multidimensional interpretations strengthen moderation outcomes
(Thoyib et al., 2024)	Islamic Universities (Indonesia)	Survey (Welch's t-test)	Pesantren background and tolerance	Pesantren education significantly enhances interfaith tolerance attitudes
(Kosim et al., 2024)	Muslim minority institutions (Cambodia, Thailand, Indonesia)	Mixed-method	Tolerance education in minority contexts	Context-responsive curriculum fosters coexistence and inclusive Islamic identity
(Aseery & Alfaifi, 2024)	Middle school (Saudi Arabia)	Content analysis	Religious tolerance in Islamic studies textbooks	Uneven distribution of tolerance themes across grade levels; room for curricular improvement

The evidence in Table 1 reveals a consistent implementation gap: moderation values are present in curriculum discourse, yet tolerance becomes sustainable only when supported by structured pedagogy and institutional mediation. Qualitative studies dominate the corpus (50%), highlighting recurring issues such as weak lesson design, limited critical inquiry, and uneven teacher readiness (Mulyana, 2023; Muslih et al., 2024; Rosidin et al., 2024; Zulfatmi, 2023). Complementary evidence from action research, quasi-experimental, mixed-methods, R&D, survey, and content analysis studies provides broader insights into outcomes and contextual variation (Kosim et al., 2024; Saepudin et al., 2023; Thoyib et al., 2024).

The findings consistently show that moderation learning often remains procedural

and insufficient for deep value internalization, particularly when constrained by limited instructional time and inadequate pedagogical adaptation (Mulyana, 2023; Zulfatmi, 2023). This supports the view that “wasathiyah”-based moderation requires contextual and multidimensional interpretation to avoid narrow understandings (Ichsan et al., 2024; Rosidin et al., 2024).

Intervention studies demonstrate that instructional design significantly influences outcomes. The PEACE model shows strong effectiveness (N-Gain 0.7653), while digital modules and inclusive teaching materials also improve tolerance and reduce radical tendencies, reinforcing the importance of integrating curriculum, pedagogy, and institutional capacity (Kosim, 2025; Saepudin et al., 2023).

Table 2. Shifts Attention From Curriculum and Pedagogy

Reference	Context	Research Focus	Methodology	Key Insights Relevant to Tolerance Construction
(Chotimah et al., 2025)	Indonesian educational institutions	Superficial implementation of religious moderation	Qualitative	Top-down, text-based moderation policies produce cognitive understanding without transformative character formation
(Mahmud & Umiarso, 2025)	State Madrasah Aliyah (Indonesia)	School leadership and moderation reconstruction	Qualitative phenomenology	Leadership style and institutional supervision significantly shape moderation culture in schools
(Misdah et al., 2025)	Pesantren (Indonesia)	Kyai leadership and personal branding	Quantitative (PLS-SEM)	Religious leadership positively influences moderation and mediates radicalism prevention
(Alam, 2020)	Islamic schools (Indonesia)	Collaborative moderate Islamic education	Qualitative case study	Wasathiyah-based policies reduce radical tendencies through institutional collaboration
(Abu-Nimer & Nasser, 2017)	Islamic educational contexts (Niger case)	Peace education in Islamic settings	Case study	Sustainable reform requires culturally embedded, bottom-up approaches rather than externally imposed frameworks
(Sakai & Isbah, 2014)	Indonesia	Limits to religious diversity in grassroots institutions	Case studies	Conservative theological orientations may unintentionally restrict interreligious engagement
(Fahrurrazi, 2019)	Eco-pesantren (Indonesia)	Inclusive ecological religious education	Qualitative case study	Ecological education broadens inclusivity and pluralism beyond interfaith to human-nature relations
(Marpaung et al., 2024)	Islamic universities (Indonesia)	Islamic education, religiosity, and moderation	Cross-sectional survey	Exposure to structured Islamic education positively correlates with religious moderation attitudes
(Wijaya et al., 2021)	Indonesian schools	Interreligious dialogue-based management	Conceptual analysis	Dialogue-oriented learning management fosters balanced (wasathiyah) religious perspectives
(Kosim, 2025)	Madrasah Aliyah (Indonesia)	Moderation approach to preventing sexual harassment	Qualitative	Integrating moderation values into institutional culture addresses contemporary social challenges
(Rahmadani & Eriza, 2025)	Islamic theological discourse	Maturidi theology and moderation	Theological analysis	Rational-revelatory balance (Maturidi) provides philosophical foundation for moderation and pluralism
(Thoyib et al., 2024)	Islamic universities (Indonesia)	Pesantren background and tolerance	Survey analysis	Religious identity formation within pesantren contributes to broader interfaith tolerance

The curriculum-and-textbook evidence shows that tolerance construction in Islamic Religious Education (IRE) is strongly shaped by how official knowledge is selected, distributed, and interpreted. Most studies are Indonesia-based, reflecting the country's strong religious moderation agenda, while comparative and non-Indonesian studies confirm that textbook-mediated tolerance remains a broader curricular challenge across contexts (Fitriani, 2023; Ichsan et al., 2024; Kosim et al., 2024; Rosidin et al., 2024; Idoko, 2022).

A key theme concerns content and interpretation. The findings consistently indicate that tolerance is strengthened when moderation is framed through contextual, holistic, and multidimensional interpretations. In contrast, partial or textualist readings tend to narrow students' perspectives and may increase intolerance (Muhaemin et al., 2023; Rosidin et al., 2024). Structural barriers, such as limited instructional time and incomplete integration of moderation indicators, further weaken implementation and reduce opportunities for deeper internalization.

Comparative textbook studies also highlight the importance of pedagogical scaffolding. Uneven distribution of tolerance themes across grade levels often leads to fragmented rather than cumulative competence (Aseery & Alfaifi, 2024). To address this, instructional design studies propose moderation-based teaching materials and ADDIE-oriented modules that integrate values across intracurricular, extracurricular, and hidden curriculum domains (Kosim et al., 2024; Masturin, 2023). Overall, the evidence confirms that curriculum content alone is insufficient without structured pedagogy, contextual interpretation, and institutional support.

Table 3 positions religious tolerance in Islamic education within a comparative framework, showing that tolerance is shaped by interactions among policy structures, institutional socialization, and curricular epistemologies. The distribution between Indonesian and non-Indonesian studies is balanced, indicating that tolerance is highly context-dependent rather than tied to a single institutional model (Amri et al., 2018; Kosim et al., 2024; Marpaung et al., 2024; Tayeb, 2017).

Table 3 Positions Religious Tolerance In Islamic Education

Reference	Context	Research Focus	Key Contribution to Tolerance Discourse
(Amri et al., 2018)	Pesantren (Indonesia)	Religious pluralism in traditional Islamic institutions	Internalization of pluralist attitudes shaped by kyai, teachers, and santri interactions
Naim, Aziz, and Teguh (2022)	Islamic Universities (Indonesia)	Integration of Madrasah Diniyah system	Institutional integration strengthens religious knowledge and moderation culture
(Zulkarnain et al., 2025)	Pesantren (Bali, Indonesia)	Menyama Braya as multicultural model	Local wisdom integration fosters interfaith harmony and inclusive Islamic identity
Tayeb (2017)	Indonesia & Malaysia	State Islamic orthodoxy in curriculum	National ideological frameworks shape pluralism and religious boundaries
(Abu-Nimer & Nasser, 2017)	Islamic education (Niger case)	Peace education reform	Bottom-up, culturally embedded reform enhances sustainable coexistence
Idoko (2022)	Nigeria	Islamic Religious Studies textbooks	Pluralistic teaching required to address competing truth claims
Aseery and Alfaifi (2024)	Saudi Arabia	Religious tolerance in textbooks	Uneven tolerance theme distribution highlights need for systematic curricular reform
Alabdulhadi (2019)	Kuwait	Secondary Islamic education textbooks	Tolerance themes present but require deeper pedagogical contextualization
Kosim et al. (2024)	Cambodia, Thailand, Indonesia	Tolerance education in minority contexts	Context-responsive curricula promote inclusive Islamic communities
(Marpaung et al., 2024)	Islamic universities (Indonesia)	Islamic education, religiosity, and moderation	Structured Islamic education positively correlates with moderation attitudes

Institutional socialization emerges as a key factor. In pesantren, tolerance is internalized through authority relations, communal life, and collective identity formation (Amri et al., 2018). Likewise, integrating local wisdom into curricula supports interfaith harmony, while the incorporation of “madrasah diniyah” systems into Islamic universities strengthens moderation culture (Naim et al., 2022; Zulkarnain, Maisyanah, et al., 2025). Structured Islamic education also shows positive associations with moderation attitudes (Marpaung et al., 2024).

At the policy and curricular level, state orthodoxy influences how pluralism is framed and legitimized (Tayeb, 2017). Comparative textbook studies show that tolerance content may exist but often lacks coherent scaffolding and contextualization (Alabdulhadi, 2019; Aseery & Alfaifi, 2024). Overall, the findings suggest that tolerance outcomes depend on the alignment of institutional culture, curricular design, and policy legitimacy across educational settings.

Discussion

This review clarifies how Islamic Religious Education (IRE) shapes religious tolerance in school contexts and identifies underexplored challenges, particularly those related to digital religious exposure. Across the reviewed studies, the evidence converges on a multi-level mechanism in which tolerance is produced through the interaction of doctrinal framing, pedagogical implementation, institutional culture, and policy support (Ichsan et al., 2024; Rosidin et al., 2024; Saepudin et al., 2023; Thoyib et al., 2024). Where one of these dimensions is weak whether in curriculum interpretation, teacher readiness, or institutional leadership tolerance outcomes become superficial and difficult to sustain (Muslih et al., 2024; Zulfatmi, 2023).

A first major finding concerns the curricular and interpretive pathway. The review shows that tolerance formation begins with how Islamic knowledge is authorized in curricula and textbooks. Moderation values such as non-violence, justice, and egalitarianism are increasingly embedded in formal materials, but their effectiveness depends on how they are framed. Contextual, holistic, and multidimensional interpretation strengthens students' capacity to engage differences without delegitimizing others, whereas narrow textualism risks reinforcing intolerance (Ichsan et al., 2024; Mulyana, 2023; Rosidin et al., 2024). Comparative textbook studies further indicate that uneven distribution of tolerance themes and weak scaffolding across educational levels reduce opportunities for cumulative competence (Aseery & Alfaifi, 2024;

Idoko, 2022). This suggests that curriculum coherence is as important as content inclusion.

A second synthesis highlights pedagogy as the central mechanism for transforming curriculum into lived dispositions. The strongest empirical evidence comes from structured teaching models such as PEACE, which demonstrates significant gains in moderation attitudes (N-Gain 0.7653) by emphasizing active participation, reflection, and dialogue (Saepudin et al., 2023). Similarly, moderation-based modules and inclusive teaching materials improve students' understanding and reduce radical tendencies when integrated across intracurricular and extracurricular dimensions (Kosim et al., 2024; Masturin, 2023). Fitriani's (2023) “mutual enrichment” model reinforces this by showing that tolerance is strengthened when students are encouraged to negotiate multiple truth perspectives (my truth, your truth, our truth). These findings confirm that moderation cannot remain at the level of moral doctrine; it must be operationalized through dialogic and reflective pedagogy.

The third synthesis concerns institutional ecosystems. Tolerance becomes more durable when moderation is embedded not only in formal lessons but also in school culture, peer interaction, and hidden curriculum. Evidence from pesantren and madrasah contexts shows that communal life, authority relations, and institutional integration significantly shape students' tolerant dispositions (Naim et al., 2022; Thoyib et al., 2024). Leadership also matters: principals and religious authorities influence whether moderation values are normalized and practiced consistently. However, conservative institutional orientations may restrict pluralist engagement despite formal moderation policies (Sakai & Isbah, 2014a). This indicates that institutional alignment is essential for sustaining tolerance beyond classroom instruction.

A fourth important finding concerns policy and structural conditions. National moderation agendas often establish common indicators such as tolerance, anti-violence, and accommodation of local culture. Yet implementation frequently remains procedural and top-down, resulting in compliance rather than internalization (Chotimah et al., 2025). Studies repeatedly identify teacher readiness as a critical barrier, particularly in lesson design and critical-thinking facilitation (Mulyana, 2023; Muslih et al., 2024). This suggests that curriculum reform must be accompanied by sustained professional development and institutional monitoring.

A major gap identified in this review is the growing tension between formal moderation curricula and students' lived religious experiences in digital spaces. While IRE increasingly promotes

moderation through structured pedagogy, adolescents are simultaneously exposed to online religious narratives shaped by algorithms, influencers, and peer networks (Kosim et al., 2024; Saepudin et al., 2023). These digital environments may reinforce selective textualism, bypass teacher mediation, and create dissonance between classroom moderation and online religiosity. Despite this, direct empirical studies linking online religious exposure to tolerance outcomes remain limited (Ichsan et al., 2024; Mulyana, 2023). This represents a significant gap in the literature.

To address this, the review proposes Digital Religious Moderation Pedagogy (DRMP) as an integrative framework. DRMP combines “wasathiyah”-based contextual interpretation, critical digital literacy, and socio-ecological educational models. Rather than treating digital space as an external issue, DRMP positions it as a central environment where students learn to evaluate religious claims, identify bias, and engage ethically with diversity. This approach extends strong pedagogical evidence from PEACE-based learning and moderation modules into digitally mediated contexts (Kosim et al., 2024; Saepudin et al., 2023).

The practical implications are clear. Curriculum design should integrate moderation systematically across subjects and activities; teacher development should prioritize contextual interpretation, multicultural facilitation, and digital pedagogy; and schools should build partnerships with moderate religious institutions to align authority networks. Although the evidence base remains methodologically uneven, the convergence across studies confirms one central conclusion: religious tolerance in IRE is strongest when doctrinal moderation, active pedagogy, institutional embedding, and digital literacy are aligned, and weakest when moderation is reduced to textual compliance disconnected from student lived realities.

4. Conclusion and Suggestions

This review demonstrates that religious tolerance in Islamic Religious Education (IRE) is shaped not merely by curriculum content, but through the interaction of doctrinal framing, pedagogical enactment, and institutional mediation. Religious moderation (wasathiyah) functions as an educational framework promoting balanced religiosity, non-violence, egalitarianism, and civic commitment. When these values are interpreted contextually, holistically, and multidimensionally, students are more likely to develop openness and ethical reasoning compatible with pluralism. However, the literature consistently shows that textual inclusion alone is insufficient to produce tolerant dispositions.

Tolerance weakens when moderation is implemented as a compliance-based policy, when instructional time is limited, when teachers lack dialogic and reflective strategies, and when institutional cultures remain restrictive or doctrinally rigid.

The evidence further confirms that pedagogical design is a decisive factor in shaping students' attitudes. Structured, inquiry-based, and dialogic learning models strengthen moderation attitudes and reduce fanatic tendencies by encouraging critical reflection and engagement with diversity. These effects are more sustainable when moderation is embedded across intracurricular, co-curricular, extracurricular, and school-culture dimensions, supported by leadership practices, stakeholder collaboration, and credible religious authority networks. At the same time, institutional diversity matters: pesantren and madrasah socialization can foster tolerance in some contexts, while conservative orientations may constrain interreligious engagement in others, indicating the need for context-sensitive adaptation.

A major finding of this review is the growing tension between formal moderation curricula and students' lived religiosity in digital environments. Although several studies acknowledge digital exposure as an important factor, empirical evidence on how online religious narratives shape tolerance construction remains limited. This gap is significant because students increasingly encounter religious discourses through social media, online preachers, and peer networks beyond classroom supervision. Therefore, this review proposes Digital Religious Moderation Pedagogy (DRMP) as an integrative framework combining “wasathiyah”-based hermeneutics, critical digital literacy, and dialogic pedagogy to strengthen tolerance as a lived competence across both school and digital contexts, while supporting future curriculum and policy development.

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