

Religious Moderation in Islamic and Civic Education: A Literature Synthesis on Religious-Civic Identity Formation

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ABSTRACT

Religious moderation is essential in Islamic education to foster religious commitment, respect for diversity, and social responsibility. However, the relationship between Islamic education, religious moderation, and civic education in shaping religious-civic identity requires further conceptual integration. This study aims to synthesize relevant literature and develop a conceptual framework for religious-civic identity formation. Using a qualitative library research approach, the study analyzes literature on Islamic education, religious moderation, civic education, and identity formation through thematic comparison and conceptual synthesis. The findings position Islamic education as the foundation of religious values, religious moderation as an integrative mechanism promoting justice and inclusivity, and civic education as a means of actualizing these values in public life. The study proposes five interrelated dimensions of religious-civic identity: religious, moderate, inclusive, national-civic, and participatory. Its originality lies in integrating these three domains into a unified framework that explains how religious commitment can coexist with respect for diversity, national commitment, and civic responsibility. The synthesis contributes to the development of Islamic education by connecting religious value internalization with identity formation and social participation. Practically, it highlights the importance of dialogic learning, educator role modeling, and an educational culture that respects diversity. Future research should empirically examine the framework across different educational contexts.

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INTRODUCTION

Indonesia is a society characterized by religious, ethnic, cultural, linguistic, and social diversity. This diversity represents a social reality that also poses challenges for education, as students not only live in environments shaped by differences but are also expected to develop social relationships with individuals and groups who hold different beliefs and come from diverse backgrounds. Under these circumstances, the function of education extends beyond the transmission of knowledge, as it also plays a role in shaping individuals' identities, values, attitudes, and abilities to live together in a pluralistic society. Islamic education, in particular, occupies a strategic position because it serves as one of the primary spaces in which students understand religious teachings while simultaneously developing their sense of identity as members of society and the nation. Pohl demonstrates that Islamic education in Indonesia constitutes an important space for negotiating religious and national identities. Therefore, Muslim identity cannot be understood solely as a religious identity; it is also closely related to how individuals position themselves within the context of national life (Pohl, 2009).

This issue has become increasingly important in the context of growing attention to religious moderation. In Indonesia, religious moderation is directed toward a balanced and non-extreme approach to religious practice that respects differences, rejects violence, and demonstrates a commitment to national life. Research by (Subchi et al., 2022) on Indonesian Muslims indicates that religious moderation is associated with individuals' religiosity and social characteristics. These findings are significant because they demonstrate that moderation should not necessarily be positioned as the opposite of religiosity. Rather, religiosity can serve as one of the foundations for cultivating moderation when religious values are understood and practiced within an inclusive framework of social life.

In Islamic education, religious moderation has evolved from a normative discourse into an integral part of the learning orientation. Husna and Thohir (2020) demonstrate that Islamic Religious Education can incorporate the principles of *tawassuth* (moderation), *ta'adul* (justice or balance), and *tawazun* (equilibrium) as approaches to fostering moderate religious attitudes. This indicates that religious moderation is not only concerned with the substance of the teachings being conveyed but also with how the learning process shapes students' ways of understanding, evaluating, and responding to differences (Husna & Thohir, 2020).

This development is also reflected in Islamic Religious Education learning materials. Research by Rohmat Mulyana (Mulyana, 2023) indicates that Islamic Religious Education textbooks in Indonesia contain several values associated with religious moderation, including tolerance, justice, equality, non-violence, and national commitment. These findings demonstrate that religious moderation can be positioned not merely as an external discourse imposed on Islamic education but also as an integral part of its learning content, which can influence how students understand the relationship between religion and social life.

However, the presence of moderation values in learning materials does

not automatically produce a moderate religious identity. Identity formation requires processes of internalization and social experience. Research by Purwanto et al. (2024) highlights the importance of learning experiences and reflection in developing an understanding of religious moderation among prospective teachers. This suggests that students need opportunities not only to learn the concepts of moderation but also to experience them through learning processes and social interactions (Purwanto et al., 2024).

The social experience dimension is also evident in research on interreligious competence. Utami's study highlights the importance of interreligious competence in fostering equitable religious education in multireligious public schools in Indonesia. These findings indicate that the ability to understand other religious groups is an essential component of education in a pluralistic society. Therefore, religious education should not merely focus on shaping an internal group identity but should also develop students' capacity to interact with people whose identities and beliefs differ from their own (Utami, 2022).

On the other hand, civic education serves a function related to individuals' ability to live as members of society. Civic education not only provides knowledge about citizens' rights and responsibilities but also fosters the values of unity, responsibility, justice, respect for the rights of others, democracy, and social participation. In a pluralistic society, these dimensions are directly related to individuals' ability to manage differences. Therefore, civic education can serve as a space for translating the values of religious moderation into the practices of public life.

The relationship between religious moderation and citizenship is evident in studies on Pancasila. Research by (Azis et al., 2021) demonstrates a connection between the values of Pancasila education and the indicators of religious moderation. The values of belief in God, humanity, unity, deliberation, and social justice can serve as common ground between religious orientations and civic life.

Meanwhile, the study by (Sya & Slam, 2023) indicates that Pancasila and Civic Education can serve as a platform for implementing the values of religious moderation. These findings reveal an intersection between civic education and religious education, particularly in promoting tolerance, unity, respect for differences, and peaceful coexistence.

Other sources similarly argue that Pancasila embeds moderation values and that its norms support tolerance, inclusivity, and social justice in diverse religious landscapes. For example, (Islamy, 2022) and related discussions position Pancasila as containing universal values that shape a moderate religious character in Indonesian life, including tolerance, anti-radicalism, national commitment, and respect for local wisdom within a framework that harmonizes religion with the state (Islamy, 2022). (Khoirunnissa & Syahidin, 2023) likewise emphasize the link between Pancasila and religious moderation in maintaining harmony within a plural society (Khoirunnissa & Syahidin, 2023).

At the level of identity, studies on religious citizenship provide a

particularly important perspective for this research. (Laksana & Wood, 2019) demonstrate that young Indonesians experience and negotiate religious diversity through their everyday lives. The concept of lived religious citizenship illustrates that religion and citizenship are not two entirely separate identities; rather, they interact with one another through the social experiences of young people.

Thus, the literature reveals three major strands of research. First, studies that position religious moderation as an integral part of Islamic education. Second, studies that connect religious moderation with Pancasila and civic education. Third, studies that examine the relationship between religious and civic identities through the concept of religious citizenship. Each strand has made an important contribution; however, the relationships among these three strands still require a more focused conceptual synthesis.

Recent studies indicate that research on religious moderation in Islamic education is continuing to expand. Through a systematic literature review, (Prasetyo et al., 2025) demonstrate that research on religious moderation in Islamic education has encompassed policies, curricula, pedagogy, and educational ecosystems. These findings indicate that scholarship in this field has progressed from a focus on policy-level frameworks toward educational practices.

At the same time, recent developments in the literature have begun to connect religious moderation with the concept of inclusive citizenship. (Rini et al., 2026), for example, examine religious moderation as one of the pillars of inclusive citizenship through the perspective of *wasathiyyah* (the principle of moderation). This study further strengthens the connection between religious moderation and civic life.

Based on these developments in the literature, the research gap of this study does not lie in claiming that no previous studies have examined the relationship between religious moderation, Islamic education, and citizenship. Rather, various studies have already demonstrated intersections among these three fields. The research gap lies in the limited availability of conceptual syntheses explaining how these three dimensions interact in shaping religious-civic identity. In other words, the literature has provided conceptual components related to Islamic education, religious moderation, Pancasila, tolerance, and citizenship, but these components have rarely been integrated into a unified framework that explains the process of identity formation.

Based on this research gap, this article proposes the concept of religious-civic identity as a synthesis of the existing literature. Religious-civic identity is understood as an identity construct that enables individuals to maintain their religious commitments while simultaneously embracing moderate attitudes, respecting diversity, demonstrating national commitment, and fulfilling their responsibilities as citizens. Within this construct, Islamic education provides the normative and epistemic foundations of religious identity; religious moderation serves as a mechanism that guides religious commitment toward inclusive attitudes; and civic education provides a space for the actualization of these values in public life.

Therefore, this study aims to: (1) analyze the construction of religious moderation in Islamic education as a process of religious identity formation; (2) examine the contribution of civic education to the formation of religious-civic identity; and (3) develop a conceptual synthesis of the relationship between Islamic education, religious moderation, and civic education in shaping religious-civic identity.

METHODS

This study employs a qualitative approach using the library research method. The qualitative approach was selected because the study aims to understand and interpret concepts, theoretical perspectives, and findings from previous studies concerning religious moderation, Islamic education, civic education, and religious-civic identity. Qualitative research enables researchers to examine meanings and conceptual relationships in depth, while library research is used to review and integrate published knowledge in accordance with the research focus (Creswell, 2014; Snyder, 2019). Accordingly, this study does not aim to statistically test relationships between variables but rather to identify patterns, conceptual relationships, and gaps in the literature in order to develop a conceptual synthesis.

In this study, library research is positioned as an analytical and interpretive process rather than merely an activity of collecting references. Each source is examined in terms of its research focus, key concepts, methodological approach, findings, and relevance to the formation of religious-civic identity. The review involves comparing sources to identify similarities, differences, and conceptual relationships that can be synthesized into a coherent conceptual framework. This approach is consistent with the view that a systematic and critical literature review can serve as a research method for developing conceptual understanding, integrating findings, and identifying directions for future research (Snyder, 2019).

RESULT AND DISCUSSION

Result

The Construction of Religious Moderation in Islamic Education as a Process of Religious Identity Formation

The literature synthesis indicates that religious moderation in Islamic education can be understood as an educational orientation that connects religious understanding with the development of social attitudes and behavior. Religious moderation is not limited to the transmission of knowledge about tolerance but also encompasses the internalization of values such as justice, balance, respect for differences, and the rejection of violence. In the context of Islamic Religious Education (PAI), (Husna & Thohir, 2020) discuss religious moderation as a learning approach, while (Mulyana, 2023) examines the representation of moderation values in Islamic Religious Education textbooks and their implementation in Indonesia. These two studies provide a foundation for understanding religious moderation as part of the pedagogical orientation of Islamic education, although their respective focuses and approaches are not entirely identical (Husna & Thohir, 2020; Mulyana, 2023).

A comparison of these studies indicates that religious identity formation

needs to be understood through the relationship between knowledge, value orientations, and social practices. Religious knowledge provides students with a foundation for understanding their beliefs, while the internalization of values helps guide how those beliefs are expressed when encountering differences. (Subchi et al., 2022) examine religious moderation in the context of Indonesian Muslims, while (Azis et al., 2021) discuss the relationship between the values of Pancasila education and the indicators of religious moderation. These studies broaden the understanding of how religious identity can develop alongside orientations toward social and national life (Azis et al., 2021; Subchi et al., 2022).

The synthesis identifies three main categories in the construction of religious moderation through Islamic education. First, the normative dimension, which refers to the cultivation of religious values that serve as the basis for moral judgment. Second, the pedagogical dimension, which involves translating these values into learning materials, teaching methods, teacher role modeling, and interactions among students. Third, the social dimension, which concerns the actualization of religious values in communal life, particularly when students encounter differences in beliefs, perspectives, and social backgrounds. These three categories result from the conceptual organization of the reviewed literature rather than from an established classification that has been empirically tested.

The relationship between religious identity and national identity also emerges as an important aspect of the synthesis. (Pohl, 2009) discusses the negotiation of religious and national identities in contemporary Indonesian Islamic education. This perspective highlights the relevance of examining how Islamic education can help students understand the relationship between their religious commitments and their responsibilities as members of the national community. Accordingly, religious identity in this study is not limited to the acknowledgment of religious beliefs but also encompasses value orientations and how individuals position their beliefs within social life (Pohl, 2009)

Based on this synthesis, religious moderation in Islamic education can be positioned as a process that guides religious identity formation toward a form of religious commitment accompanied by justice, openness, and social responsibility. This process is not intended to diminish students' religious identities but rather to develop ways of understanding and practicing their beliefs that enable peaceful coexistence. These findings address the first research question by positioning religious moderation as both a normative and a pedagogical orientation in religious identity formation..

The Contribution of Civic Education to the Formation of Religious-Civic Identity

The synthesis of literature on civic education indicates that the formation of religious-civic identity requires a connection between religious moral orientations and responsibilities in public life. Civic education provides a framework for understanding rights and responsibilities, equality among citizens, respect for differences, national commitment, and social participation. In the Indonesian context, this relationship is relevant to the values of Pancasila, which can serve as common ground between moral responsibility and coexistence in a pluralistic society. (Azis et al., 2021) specifically examine the values of Pancasila education in

relation to indicators of religious moderation, thereby providing a basis for connecting moderate orientations with civic life (Azis et al., 2021).

The contribution of civic education can also be understood through young people's experiences of religious diversity. (Laksana & Wood, 2019) examine the experiences of lived religious citizenship among young people in Indonesia. Their study is relevant because it extends the discussion of citizenship beyond formal status to encompass lived experiences associated with religion, identity, and social interaction. Meanwhile, (Gaus, 2021) discusses global citizenship education as an inclusive learning approach oriented toward diversity in religious education. Together, these studies provide perspectives for understanding that civic identity formation needs to take into account experiences of encountering differences and the ability to participate responsibly in a pluralistic society (Gaus, 2021; Laksana & Wood, 2019).

Based on a comparison of the literature, the contribution of civic education to the formation of religious-civic identity can be grouped into three conceptual functions. First, the normative-civic function, which strengthens understanding of rights, responsibilities, justice, equality, and accountability to society. Second, the dialogical function, which develops the ability to listen, express opinions, and respond to differences without demeaning others. Third, the participatory function, which fosters an awareness of the importance of engaging in social and public life while respecting the rights of others and shared rules.

These three functions demonstrate that civic education does not need to be positioned in opposition to religious education. Islamic education provides sources of values and moral orientations grounded in religious beliefs, while civic education helps students connect these orientations with the principles of coexistence. Within this framework, religious commitment can coexist with the recognition of equal citizenship and respect for diversity. However, this relationship does not emerge automatically. Connecting the two requires educational practices that provide opportunities for dialogue, critical reflection, and social experiences that promote respect for differences.

Thus, the synthesis addresses the second research question by demonstrating that civic education contributes to the formation of religious-civic identity through strengthening awareness of rights and responsibilities, dialogical abilities, and social responsibility and participation. This contribution complements religious identity formation in Islamic education by providing an orientation for the actualization of religious values in public life.

A Conceptual Synthesis of Islamic Education, Religious Moderation, and Civic Education

The integration of the two strands of literature indicates that Islamic education, religious moderation, and civic education can be connected within a single conceptual framework for religious-civic identity formation. Islamic education provides the foundation of religious values and moral orientations; religious moderation serves as an integrative mechanism that connects religious commitment with respect for differences; and civic education provides a space for actualizing these values in social and national life. This framework is developed by bringing together studies on moderation in Islamic Religious Education (PAI)

instruction, the negotiation of religious and national identities, and young people's experiences of religious citizenship (Husna & Thohir, 2020; Laksana & Wood, 2019; Pohl, 2009).

In this synthesis, religious moderation is not positioned merely as the ultimate objective of learning. Instead, moderation is understood as a connecting mechanism that helps translate religious values into social attitudes and civic practices. This position is consistent with Daheri's (2022) study, which discusses religious moderation, inclusive education, and global citizenship as directions for the development of Islamic Religious Education in madrasahs. Meanwhile, Azis et al. (2021), in their discussion of Pancasila values and religious moderation, provide a foundation for connecting moderate orientations with a commitment to national life (Azis et al., 2021; Daheri, 2022).

The synthesis produces five dimensions of religious-civic identity. First, the religious dimension, which refers to commitment to religious beliefs and values as the foundation for moral judgment. Second, the moderation dimension, which refers to an orientation toward justice, balance, and the rejection of violence when addressing religious issues. Third, the inclusive dimension, which involves a willingness to respect differences and recognize the rights of others in communal life. Fourth, the national-civic dimension, which encompasses awareness of rights and responsibilities and a commitment to shared life grounded in national values. Fifth, the participatory dimension, which refers to a willingness to contribute responsibly to social and public life.

These five dimensions represent the conceptualization developed in this study based on the relationships among themes identified in the literature. They are not intended to function as a psychometric instrument or a set of standardized, validated indicators. Rather, they serve as analytical categories for explaining the elements brought together within the concept of religious-civic identity. Conceptually, this identity develops through the relationship among religious beliefs, ethical orientations, attitudes toward differences, national commitment, and social participation.

The resulting conceptual framework can be summarized as follows.

<i>Conceptual component</i>	<i>Role in identity formation</i>	<i>Expected outcome</i>
<i>Islamic education</i>	Provides the foundation of values, beliefs, and moral orientations	Religious commitment
<i>Religious moderation</i>	Connects religious commitment with justice and respect for differences	Moderate and inclusive attitudes
<i>Civic education</i>	Translates values into rights, responsibilities, national commitment, and participation	Civic responsibility
<i>Integration of all three</i>	Brings together religious orientations, attitudes toward diversity, and public responsibility	Religious-civic identity

Source: The researcher's conceptual synthesis based on Pohl (2011), Husna and Thohir (2020), Laksana and Wood (2019), Azis et al. (2021), and Daheri (2022).

Overall, this synthesis demonstrates that the formation of religious-civic identity cannot be adequately explained through religious education or civic education in isolation. Rather, both need to be understood as processes that can complement one another through religious moderation. Islamic education contributes to the foundations of religious identity, while civic education extends the actualization of religious values into public life. Religious moderation connects these two processes through an orientation toward justice, balance, and respect for differences.

The main contribution of this synthesis lies in the formulation of a conceptual framework that integrates these three domains to explain the formation of religious-civic identity. This contribution does not claim that the relationship between Islamic education, religious moderation, and citizenship has never been studied. Instead, this study brings together findings previously discussed from different perspectives into a more integrated framework. The framework can serve as a foundation for future research examining how the integration of values, pedagogical practices, and civic experiences contributes to religious-civic identity formation across different educational contexts.

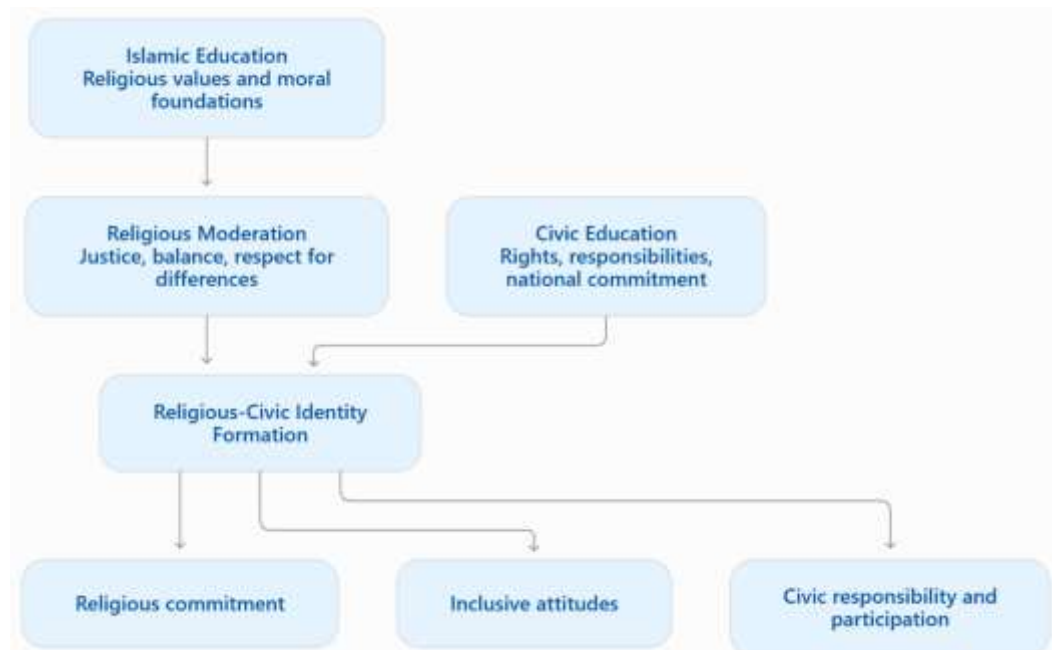


Figure 1. Conceptual Framework of Religious-Civic Identity Formation. Source: The researcher's conceptual synthesis based on the reviewed literature.

Discussion

Religious Moderation as an Orientation for Religious Identity Formation in Islamic Education

The literature synthesis indicates that religious moderation in Islamic education should be understood as an educational orientation that connects religious understanding with the development of ethical attitudes and social

behavior. This understanding broadens the function of Islamic education beyond the acquisition of religious knowledge to include the formation of students' ways of thinking, moral judgment, and actions when navigating a diverse society. Husna and Thohir (2020) discuss religious moderation as a new approach to Islamic Religious Education (PAI), while Mulyana (2023) examines moderation values in PAI textbooks and their implementation in Indonesia. These two studies provide a basis for positioning religious moderation as part of the pedagogical orientation of Islamic education rather than merely as additional content in the curriculum (Husna & Thohir, 2020; Mulyana, 2023).

Conceptually, religious identity formation involves the relationship between understanding religious teachings, embracing values, and the ability to actualize them in everyday life. Students need to do more than simply understand the concepts of tolerance, justice, or respect for differences; they also need to develop the ability to apply these values when encountering perspectives that differ from their own beliefs. Therefore, the success of Islamic education in shaping religious identity should not be assessed solely through mastery of learning materials or the ability to explain religious teachings. It should also take into account how religious values become the basis for decision-making and the development of social relationships. This perspective is consistent with (Mulyana, 2023) attention to the representation of moderation values in PAI learning materials and their implementation in education.

Khoiriyah's (2019) study expands the discussion of the role of Islamic education in shaping a religious identity that respects differences. Through a literature review on anti-radicalism education, Khoiriyah emphasizes the importance of instilling the values of compassion, tolerance, respect for differences, and rejection of violence through educational processes. The article also discusses the integration of anti-radicalism values into Islamic Religious Education, civic education, and social science subjects, as well as the importance of synergy among families, schools, and communities in shaping students' character (Khoiriyah, 2019). These conceptual findings reinforce the argument that Islamic education should not focus solely on the acquisition of religious knowledge but should also direct religious understanding toward the development of responsible social attitudes and behavior.

When considered in relation to religious moderation, anti-radicalism education and religious moderation education share common ground in promoting respect for differences and rejecting violence. However, the two are not entirely identical. Anti-radicalism education, as discussed in Khoiriyah's (2019) study, focuses on preventing the spread of radical ideologies and actions, whereas religious moderation in the present study is employed as a broader framework for connecting religious commitment with justice, balance, respect for diversity, and civic responsibility. Thus, Khoiriyah's study provides a supporting foundation for the synthesis developed in this research, particularly in explaining how religious values can be translated into peaceful social orientations that respect differences.

These findings also need to be situated within the relationship between religious identity and national identity. Pohl (2019) examines the negotiation of religious and national identities in contemporary Indonesian Islamic education.

This perspective highlights the importance of understanding students' identities as multidimensional and shaped by particular social contexts. Religious identity does not necessarily conflict with national identity; the two can complement one another when education helps students understand the relationship between their beliefs, social responsibilities, and lives as citizens (Pohl, 2009).

Nevertheless, the relationship between religious education and the formation of an open and inclusive religious identity is not automatic. In this study, such an identity refers to a religious identity that remains grounded in religious commitments while fostering respect for diversity, openness to dialogue, and constructive engagement with individuals from different religious and social backgrounds. The inclusion of religious moderation values in textbooks and curriculum documents does not, in itself, guarantee their internalization in students' attitudes and behavior. These values need to be reinforced through teacher role modeling, dialogic pedagogical approaches, opportunities for students to express their views, and collaborative experiences across differences (Alshahrani, 2023; Azhari et al., 2024; Heriyono, 2024; Marwan, 2023; Muchlis et al., 2023; Nuddin et al., 2024; Nurrohmah et al., 2022; Ramadhani & Setyoningrum, 2023; Rozaq et al., 2024; Saragih et al., 2021). Accordingly, religious moderation should be understood not merely as curricular content but as an educational orientation embedded in curriculum design, pedagogical practices, and institutional culture. Their integration is essential to supporting the development of religious-civic identity, in which religious commitment coexists with respect for diversity and responsible participation in pluralistic society (Azhari et al., 2024; Heriyono, 2024; Marwan, 2023; Tantra, 2024).

Within the framework of this study, religious moderation functions as a mechanism that guides religious commitment toward expressions of justice, balance, respect for human dignity, and social responsibility. This position does not imply that religious moderation replaces religion as a source of identity. Rather, moderation provides a way of connecting religious beliefs with responsible social action. Thus, the contribution of Islamic education to religious identity formation lies not only in strengthening religious commitment but also in developing students' ability to actualize that commitment in a pluralistic society.

Civic Education as a Space for Actualizing Religious Values in Public Life

The discussion of civic education indicates that religious identity cannot be separated from the context of shared life. Students live in societies comprising individuals with diverse religious backgrounds, perspectives, and social experiences. In this context, civic education helps students understand how the moral values they hold can be expressed in their relationships with fellow citizens. Civic education, therefore, is not concerned solely with knowledge of the state, the constitution, and formal obligations; it also contributes to the development of responsibility, willingness to engage in dialogue, and respect for the rights of others.

This perspective receives conceptual support from (Laksana & Wood, 2019) study of lived religious citizenship among young people in Indonesia. This study is relevant because it highlights the importance of understanding citizenship through lived experiences involving religion and diversity, rather than solely

through legal status or formal knowledge. Meanwhile, (Gaus, 2021) discusses global citizenship education as an inclusive, diversity-oriented learning approach in religious education. Together, these perspectives broaden the understanding that civic identity formation is also related to how students understand and respond to differences in everyday life (Gaus, 2021; Laksana & Wood, 2019). In the Indonesian context, the relationship between religious identity and citizenship can be examined through the values of Pancasila. Azis et al. (2021) examine Pancasila educational values in relation to indicators of religious moderation in Indonesia. This connection provides a basis for understanding how religious commitment can develop alongside respect for national life. However, this relationship needs to be fostered through educational processes that explain the relevance of religious values to the principles of justice, equality, social responsibility, and respect for differences (Azis et al., 2021).

Civic education also has the potential to provide a learning environment in which students can engage constructively with differences. Case discussions, collaborative learning, deliberation, and reflection on social issues can help students understand that differences of opinion do not necessarily lead to hostility. However, these activities need to be designed so that they go beyond formal participation. Students should have opportunities to consider different perspectives, present reasoned arguments, and understand the consequences of their actions for others. In this way, civic education can contribute to the formation of an identity characterized not only by knowledge of rights and responsibilities but also by a willingness to exercise them responsibly.

The contribution of civic education in this study can therefore be understood through three complementary domains. The first is normative understanding, which encompasses rights, responsibilities, justice, and equality among citizens. The second is dialogical competence, which includes the willingness to listen, express opinions, and resolve differences peacefully. The third is social participation, which refers to a willingness to contribute to shared life while respecting the rights of others. These three domains are conceptual categories derived from the literature synthesis rather than empirically tested measurement instruments.

This discussion emphasizes that civic education does not replace Islamic education, just as Islamic education cannot replace all the functions of civic education. The two have different emphases but can complement one another. Islamic education provides a foundation of religious values and moral orientations, while civic education helps connect these orientations with the principles of public life. Their relationship is important for enabling religious commitment to coexist with responsibility toward the wider community.

Religious Moderation as an Integrative Mechanism of Religious-Civic Identity

The main conceptual contribution of this study lies in positioning religious moderation as an integrative mechanism between Islamic education and civic education. Several previous studies have examined the relationship between religious moderation and PAI instruction, the relationship between religious and national identities, and citizenship in pluralistic societies. Husna and Thohir (2020), for example, focus on moderation-based approaches to PAI instruction,

while Pohl (2011) examines the negotiation of religious and national identities. Laksana and Wood (2019) extend this perspective through their study of young Indonesians' experiences of religious citizenship. These three perspectives can be brought together to explain the relationship between educational processes, identity formation, and civic life (Husna & Thohir, 2020; Laksana & Wood, 2019; Pohl, 2009). Religious moderation is described as an integrative mechanism because it occupies a conceptual position between the internalization of religious values and their actualization in public life. Islamic education helps develop an understanding of and commitment to religious teachings. However, this commitment requires an ethical orientation so that it can be expressed through social relationships characterized by justice and respect for differences. Religious moderation provides this orientation, while civic education helps translate it into an awareness of rights, responsibilities, national commitment, and social participation. Within this framework, moderation is not merely the final outcome of learning but a conceptual link that explains how religious identity can be connected to civic responsibility.

This position is consistent with Daheri's (2022) discussion of religious moderation, inclusive education, and global citizenship as directions for the development of Islamic Religious Education in madrasahs. Azis et al. (2021) also demonstrate the relevance of Pancasila values to discussions of religious moderation. However, the contribution of this study is not to claim that the relationship between religious moderation, Islamic education, and citizenship has never been examined. Its novelty lies in synthesizing these three domains into a framework for religious-civic identity formation, with religious moderation serving as the connecting mechanism between religious foundations and the actualization of citizenship (Azis et al., 2021; Daheri, 2022).

Analytically, this framework explains that religious-civic identity cannot be formed simply by adding civic education content to religious instruction or incorporating religious topics into civic education. Integration requires a meaningful relationship between values, learning processes, and social experiences. Students need to understand the moral foundations of their beliefs, learn to apply those foundations when considering issues involving others, and actualize them through actions that respect the rights and dignity of fellow human beings. Therefore, religious moderation functions as a connecting principle that helps prevent the separation of personal piety from social responsibility.

Nevertheless, religious moderation cannot be assumed to invariably produce an inclusive civic identity. Identity formation is also influenced by how teachers interpret values, the educational institution's climate, learning materials, relationships among students, and the broader social context. Accordingly, the integrative framework proposed in this study is best understood as a conceptual explanation of relationships that may be fostered through education, rather than as a claim of causality that has been empirically established.

Dimensions of Religious-Civic Identity and Their Implications for Education

Based on the literature synthesis, this study conceptualises religious-civic identity through five interrelated dimensions: religious, moderate, inclusive, national-civic, and participatory. Together, they describe how Islamic education,

religious moderation, and civic education may contribute to identity formation. These dimensions constitute an interpretative framework rather than a universal classification or empirically validated measurement instrument. The religious dimension refers to commitment to religious beliefs and values as foundations for moral judgement. Religious-civic identity does not require weakening religious commitment; instead, it connects personal convictions with responsibilities towards others. Pohl (2009) highlights the dynamic negotiation of religious and national identities, suggesting that these orientations need not be mutually exclusive.

The moderate dimension concerns justice, balance, and rejection of violence in interpreting and practising religious commitments. The inclusive dimension concerns respect for diversity and recognition of other people's rights. Although closely related, they are analytically distinct: moderation describes an ethical orientation, whereas inclusivity reflects its expression in social relationships. Studies of Islamic Religious Education and moderation-based learning provide relevant conceptual support for this distinction (Husna & Thohir, 2020; Mulyana, 2023; Daheri, 2022).

The national-civic dimension encompasses awareness of rights and obligations, commitment to shared national principles, and responsibility for collective life. The participatory dimension extends this awareness into constructive involvement in community and public affairs. Together, these dimensions emphasise that religious-civic identity includes both recognition of civic responsibilities and willingness to fulfil them. Research on lived religious citizenship illustrates the importance of social experience in negotiating these commitments (Laksana & Wood, 2019).

Educationally, the framework suggests integration at three levels. Curricula can connect religious and civic values through questions of justice, coexistence, and responsibility. Pedagogical practices can employ structured dialogue, case analysis, ethical reflection, and collaborative activities to connect understanding with action. Institutional cultures should likewise demonstrate respect, fairness, and meaningful participation in everyday interactions.

Consistency between taught values and lived educational experiences is particularly important. Teaching tolerance while restricting respectful disagreement may weaken opportunities for genuine internalisation. Conversely, dialogue and cooperation may allow students to practise the principles they encounter in formal instruction. Nevertheless, these implications remain conceptual propositions, not demonstrated outcomes. Future empirical research should examine how the five dimensions interact, how educational settings shape their development, and whether the suggested practices contribute to religious-civic identity across diverse sociocultural contexts.

Theoretical Contribution, Novelty, and Limitations of the Study

The theoretical contribution of this study lies in developing a conceptual framework that connects Islamic education, religious moderation, and civic education to explain religious-civic identity formation. Previous studies have provided important foundations through investigations of moderation in PAI instruction, the relationship between religious and national identities, and

citizenship experiences in pluralistic societies. However, these three strands of literature need to be examined together to provide a more coherent explanation of the relationship between the foundations of religious values, the mechanisms for navigating differences, and the actualization of civic responsibility.

The novelty of this study does not lie in claiming that no previous research has connected religious moderation with Islamic education or citizenship. Such a claim would be too broad because existing studies have examined these relationships from various perspectives. The proposed novelty is more specific: the development of a conceptual synthesis that positions religious moderation as an integrative mechanism between Islamic education as the foundation of religious values and civic education as the space for actualizing those values in public life. This framework is then elaborated through five dimensions of religious-civic identity: religious, moderate, inclusive, national-civic, and participatory.

Nevertheless, this study has several limitations. First, its conclusions depend on the scope, quality, and perspectives of the literature analyzed. Second, the five-dimensional framework of religious-civic identity is the result of a conceptual synthesis and has not yet been empirically tested to determine its relationships or applicability to students in real-world educational contexts. Third, the relationship between Islamic education, religious moderation, and civic education may be influenced by the contexts of educational institutions, student characteristics, and local sociocultural conditions. Therefore, the resulting framework should be understood as a theoretical construct that can be further developed rather than as an established causal model.

In light of these contributions and limitations, future research could examine the relevance of this framework through empirical studies in schools, madrasahs, or higher education institutions. Further studies could investigate how teachers integrate religious moderation with civic education, how students understand the relationship between religious and national identities, and which conditions support or hinder religious-civic identity formation. In this way, this literature synthesis is expected to provide a conceptual foundation for theoretical development and for designing educational practices that are more responsive to the realities of pluralistic societies.

CONCLUSIONS

Based on the literature synthesis and discussion, this study concludes that religious moderation in Islamic education serves as an orientation for religious identity formation that integrates religious commitment with the values of justice, balance, respect for differences, and social responsibility. Civic education complements this process by strengthening awareness of rights and responsibilities, national commitment, dialogic competence, and participation in pluralistic society. The main finding of this study is the development of a conceptual framework of religious-civic identity that positions Islamic education as the foundation of religious values, religious moderation as the integrative mechanism, and civic education as the space for actualizing these values in public life. This framework comprises five interrelated dimensions: religious, moderate,

inclusive, national-civic, and participatory.

The original contribution of this study lies in its conceptual synthesis, which explains the relationship between Islamic education, religious moderation, and civic education in the formation of religious-civic identity. This synthesis broadens perspectives on the development of Islamic education by positioning identity formation as a process involving not only knowledge and religious commitment but also value orientations, attitudes toward diversity, and social responsibility. From the perspective of Islamic educational psychology, this framework can serve as a foundation for examining the relationships among the internalization of religious values, the development of moderate attitudes, identity formation, and students' social behavior. In practical terms, the findings recommend integrating religious moderation and civic values into the curriculum, dialogic learning, educator role modeling, and an institutional culture that respects differences. Future research should empirically examine the relevance of this framework in schools, madrasahs, and higher education institutions, taking into account differences in student characteristics and sociocultural contexts. Further studies could also explore pedagogical strategies and educational policies that best support the sustainable formation of religious-civic identity.

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