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How is Arabic Language Learning Integrated with Religious Moderation in Indonesia? A Systematic Review of Strategies and Impact

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Abstract

Arabic language education in Indonesia is increasingly expected to develop linguistic proficiency while promoting tolerance, inclusivity, and religious moderation. However, the integration of religious moderation values into Arabic instruction remains uneven across teaching materials, pedagogical practices, and educational settings. Furthermore, existing studies have not been systematically synthesized to clarify how implementation strategies relate to reported educational and social outcomes. This systematic literature review aims to systematically identify, categorize, and synthesize strategies for integrating religious moderation into Arabic language learning in Indonesia and examine their relationships with reported educational and social outcomes. A systematic literature review (SLR) was conducted by using a PRISMA-informed selection procedure. Twenty publications from 2020–2025 were included in the synthesis. The literature was organized and analyzed through thematic coding supported by NVivo 12 Pro. The synthesis identified eight implementation strategies, including moderation-oriented textbooks, curriculum integration, digital media, classroom politeness, role modeling, Arabic religious texts, institutional policies, and community-based programs. Ten categories of

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reported outcomes were identified, including inclusive learning environments, improved understanding of religious moderation, communicative engagement, digital ethics, and moderate character development. The thematic synthesis suggests that instructional materials primarily support the introduction of moderation values, while classroom interaction, contextual learning, and institutional practices provide opportunities for their application. However, evidence directly linking particular strategies to measurable language proficiency outcomes remains limited. Integrating religious moderation into Arabic language learning involves interconnected curricular, pedagogical, and institutional approaches. This review contributes a thematic synthesis of their relationships with reported outcomes and highlights the need for empirical studies examining effects on Arabic language proficiency and students' moderate attitudes.

Keywords: Arabic Language Education; Inclusive Education; Islamic Education; Religious Moderation; Systematic Literature Review

Introduction

In recent years, education in Indonesia has increasingly incorporated various approaches to enhance its effectiveness and relevance (Ramli et al., 2025). These approaches encompass, such as incorporating character values into the curriculum (Aningsih et al., 2022; Santoso et al., 2020), the use of technology in learning (Luckyardi et al., 2024; Ma'mun et al., 2021), and the incorporation of culturally (Halimah & Abdillah, 2021; Rahmawati et al., 2020) and religiously based approaches (Halimah & Abdillah, 2021; Rahmawati et al., 2020). One of the emerging forms of integration is the reinforcement of religious moderation values in education, aiming to mitigate extremism and cultivate tolerance (Yasmadi et al., 2024)

In an effort to promote social harmony in a multicultural and multireligious society, the Indonesian Ministry of Religious Affairs began widely promoting the practice of religious moderation in 2019 (Cholil, 2022; Singgih, 2023). This initiative aims to promote mutual respect, oppose extremism, and establish balanced religious perspectives in society and the country. From elementary school to higher education, the idea of religious moderation has now been incorporated into a number of fields, including education (Muhlisin et al., 2023; Mukhibat et al., 2024).

Following this national initiative, religious moderation has been incorporated into learning processes, particularly in Arabic language education (Yansyah et al., 2026). This integration is reflected in the incorporation of

moderation values into teaching materials (Imron et al., 2024), learning strategies (Qomariyah, 2022), and teacher-student interactions (Qomariyah & Setyabudi, 2021). The acquisition of the Arabic language through the lens of this idea seeks to improve linguistic proficiency while simultaneously promoting tolerance, cultivating an appreciation for Islamic cultural variety, and reinforcing togetherness via cross-cultural and interfaith understanding (Ubadah et al., 2026).

Previous studies have examined the integration of religious moderation values into Arabic language learning across different educational contexts and instructional components. In Islamic boarding schools (*pesantren*), Arabic language learning has been explored as a medium for appreciating diversity (Rosyidin & Arifin, 2021), while digital references have been used to strengthen students' understanding of religious moderation (Khoiri et al., 2023). Other research has examined Arabic language learning for non-Muslim students in public schools as an effort to foster inclusive interfaith understanding (Hidayah & Muyassaroh, 2023). Religious moderation values have also been incorporated into various educational components, including instructional resources and teaching approaches (Muis, 2026).) Textbooks plays an important role in developing students' moderate beliefs (Pujiati, 2021), while Arabic language teaching strategies emphasize dialogue and cross-cultural understanding(Qomariyah, 2022).

Ideally, Arabic language learning should not only develop students' linguistic competence but also provide meaningful opportunities to understand cultural diversity, engage in respectful communication, and interpret religious and social texts critically. Within the Indonesian educational context, religious moderation can serve as a pedagogical foundation for achieving these objectives without shifting the primary purpose of Arabic instruction away from language development. However, existing studies reveal considerable variation in how moderation values are incorporated into teaching materials, classroom interactions, learning activities, and institutional programs. Research has examined moderation-oriented textbooks (Pujiati, 2021), classroom communication (Qomariyah & Setyabudi, 2021), curriculum internalization (Qomariyah, 2022), and digital literacy practices (Khoiri et al., 2023). These studies provide valuable insights, yet they generally address particular pedagogical components or educational settings rather than systematically examining the relationship between implementation strategies and their reported outcomes.

This fragmentation indicates a need for a systematic synthesis that extends beyond identifying individual strategies or describing the potential benefits of religious moderation. In particular, limited attention has been given to how different instructional approaches may contribute to both moderation-related outcomes and Arabic language learning processes. The novelty of the

present study therefore lies in systematically mapping implementation strategies alongside their reported educational and social outcomes and critically examining the connections and evidentiary limitations between them. Accordingly, this review addresses two research questions: (1) What strategies have been employed to integrate religious moderation into Arabic language learning in Indonesia? and (2) What educational and social outcomes have been reported in relation to these strategies? By synthesizing findings from 20 selected publications, the study contributes a structured understanding of the pedagogical and institutional mechanisms through which religious moderation is incorporated into Arabic education. Practically, the findings offer guidance for curriculum developers, Arabic language teachers, and educational policymakers while identifying research priorities concerning linguistic proficiency and moderation-related learning outcomes.

Method

This study employed a Systematic Literature Review (SLR) approach to systematically identify, select, and synthesize relevant literature on the integration of religious moderation into Arabic language learning in Indonesia. The literature identification and selection stages were guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure transparent and systematic reporting of the review process (Moher et al., 2009). The review process involved identifying relevant publications, screening them according to predefined inclusion and exclusion criteria, and determining their eligibility for further analysis. Following the selection process, the included studies were analyzed using thematic analysis supported by NVivo 12 Pro. The software facilitated data organization, coding, categorization, and the identification of recurring themes across the selected literature.

This work presents a SLR, wherein the selection of works is conducted based on clearly defined and well-explained inclusion criteria (Zawacki-Richter et al., 2020). Additionally, the PRISMA declaration is considered in the design of the selection process (Moher et al., 2009). Data were collected on January 22, 2025, from Google Scholar, WOS and Scopus databases. Focusing on publications from 2020 to 2025 to ensure the relevance and recency of the selected studies. The keywords used included "*Moderasi Bahasa Arab*," "*Moderasi Beragama Bahasa Arab*," "Moderation Arabic Language," and "Religious Moderation Arabic Language".

Following the initial search results, the selection process was conducted based on predefined criteria, as presented in the following table

Table 1. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exclusion
Type of Publication	Journal articles or conference proceedings	Other types of publications (e.g., books, theses, dissertations)
Language	Written in English or Indonesian	Written in languages other than English or Indonesian
Publication Year	Published between 2020 – 2025	Published before 2020 or after 2025
Accessibility	Fully accessible and downloadable	Not accessible or available only as an abstract
Relevance	Discusses the impact, and strategies	Not relevant to the research topic

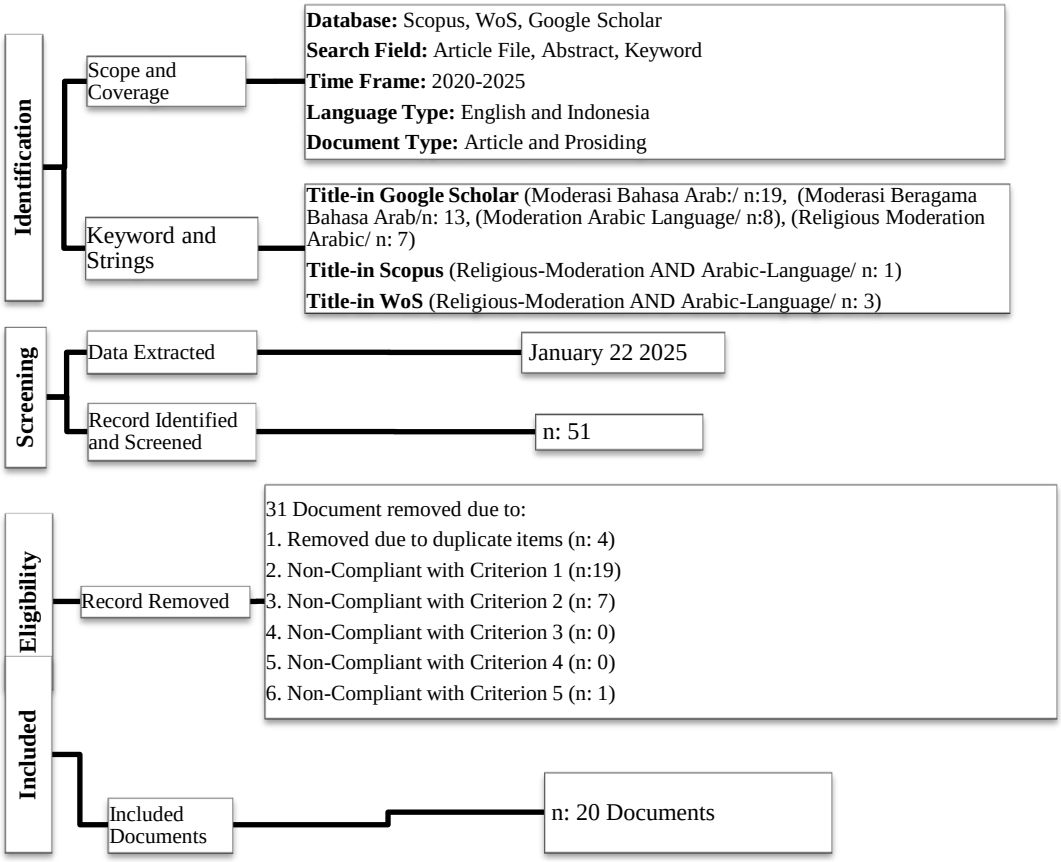

Figure 1. Flowchart of PRISMA-based Procedure

Data analysis

The 20 included publications were analyzed using a narrative-thematic synthesis approach supported by NVivo 12 Pro. The analysis focused on identifying and comparing reported strategies for integrating religious moderation into Arabic language learning and the corresponding educational and social outcomes. The analytical framework distinguished between implementation strategies and reported outcomes to address the two research questions systematically. Relevant information was organized according to each study's educational context, research method, instructional components, implementation strategies, and reported findings. Conceptually related strategies were grouped into eight thematic categories, while reported outcomes were classified into ten categories. The resulting themes were then examined comparatively to identify possible relationships between instructional practices and educational outcomes, including areas where empirical evidence remained limited. NVivo 12 Pro functioned as a tool for organizing coded information and supporting thematic categorization, while interpretation and synthesis remained the responsibility of the researchers.

Findings and Discussion

This study successfully gathered 20 relevant documents related to Arabic language learning based on religious moderation, covering publications from 2020 to 2025. The selected documents were carefully reviewed to present an in-depth overview of the strategies and impacts in integrating religious moderation into Arabic language education. These documents represent a wide range of studies, each contributing valuable insights into the evolving approach to teaching Arabic with a focus on fostering tolerance and inclusivity. A summary of these findings is presented in table 2 below.

Table 2. Summary of included studies

No	Author Name	Method	Results
1	(Sya'bani et al., 2023)	Qualitative	The provision of training on the implementation of Arabic language learning to foster religious moderation is essential for developing good character at TPQ Al Hikmah in Bandar Lampung, making it a targeted and effective activity.
2	(Hamidah & Machmudah, 2023)	Qualitative (Library Research)	Values of religious moderation can be incorporated into the Arabic language acquisition process via the Cooperative

			Learning Model, particularly through the Student Team Achievement Divisions (STAD) method. This methodology prioritizes student participation to attain educational goals. The moderation values that can be integrated into the Arabic learning process via STAD encompass collaboration, group interactions, task fulfillment, conversations, reflections, assessments, and rewards. Fundamental principles such as mutual respect for diversity and tolerance among colleagues are essential to this process.
3	(Budi & Erihadiana, 2023)	Qualitative (Library Research)	Religious moderation values such as *al-tawassuth, al-tasamuh*, and *al-muwathanah* can be internalized into Arabic language learning through subjects like dialogue (*hiwar*), text (nash), grammar (*nahwu*), and rhetoric (*balaghah*) by providing materials or examples related to these values. The internalization process involves three stages: knowing, doing, and being. The internalization is considered complete when it reaches the 'being' stage. Although in Arabic language learning, these values may only reach the 'knowing' stage, Arabic teachers can still contribute to spreading religious moderation values. Ultimately, these values are expected to guide Indonesia toward becoming a better, more advanced, and prosperous nation

4	(Pujiati, 2021)	Qualitative (Content Analysis)	The internalization of moderate content in the textbook '*Hayya Nata'allam Al-Lughah Arabiyah*' is reflected in several chapters discussing themes such as *al-itsar* (altruism) and *at-tasamuh* (tolerance). It explains that Islam teaches the importance of prioritizing others' interests (selflessness) and promoting peace, love, and tolerance. Through this tolerant educational material, it is hoped that a generation can be formed that upholds peace and eliminates violence
5	(Farih, 2022)	Qualitative (Library Research)	The Qur'an, as a source of Arabic language teaching materials, embodies values such as openness, balance, integrity, and religiosity. These values can serve as guiding principles for both religious and social life. They can be actualized through approaches like value internalization, cognitive moral development, value analysis, and value clarification, which can all be applied in education. An Arabic language learning model based on the Qur'an is beneficial for fostering tolerant behaviors and actions. By integrating such values, issues of intolerance, extreme understanding, and radicalism can be prevented within Indonesian society from an early age.
6	(Farih, 2022)	Qualitative (Library Research and Content Analysis)	The Core Competencies (KI) in both 2015 and 2020 publications share values like concern and peace. The 2015 textbook includes 17 values, such as moderation, justice, tolerance, and national commitment. The 2020 textbook presents 13 values, emphasizing non-violence, deliberation, and equal opportunities alongside shared principles like concern, peace, and love for the homeland

7.	(Hidayah & Muyassaroh, 2023)	Qualitative	The awareness of the importance of 21st-century skills, such as communicating in foreign languages, has created an opportunity for Arabic to be learned by non-Muslim students who do not have religious interests. This research should serve as a starting point for discussions on Arabic learning models for non-Muslims, so that Arabic education goes beyond Islamic studies and can also become an international language used by students of all faiths
8.	(Susanto et al., 2023)	Descriptive Qualitative	This study concludes that the current moral degradation of the nation is concerning, with increasing incidents of fights, student brawls, and extremism. One way to address this issue is by providing training on strengthening religious moderation values integrated into learning, especially in Arabic language education. Strengthening these values will provide students with insights into socializing while upholding noble and moderate ethics. The effective learning process includes preliminary, core, and evaluation activities that instill values of *i`tidal, tasamuh, syura*, and *qudwah*. This activity brings significant benefits to teachers, students, and schools, particularly at SMPIT Insan Qur'ani Lampung Tengah
9.	(Khoiri et al., 2023)	Descriptive Qualitative	The results of the socialization activity indicate that it is highly beneficial, especially for the students of Pon-Pes Tahfizh Qur'an Dewan Da'wah Lampung. Teachers or instructors have effective strategies for integrating moderation attitudes into Arabic language lessons, enabling students to interact socially using technology appropriately. This can be seen when students communicate with teachers and the community, displaying moderate and dignified behavior through social media or other digital platforms
10.	(Maghfiroh et al., 2023)	Qualitative (Library	Analytic philosophy plays a crucial role in students' linguistic understanding

		Research)	and the development of teaching materials that are responsive to diversity. Integrating learning steps with logical analysis principles not only ensures the accuracy of Arabic language use but also fosters deep reflection that enriches students' understanding of language and culture. This approach creates an inclusive learning environment that is relevant, meets linguistic skill needs, and supports moderation values. This research contributes to the discourse on Arabic language pedagogy and paves the way for renewal in teaching methods that are contextual and aligned with the evolving social and cultural dynamics
11.	(Qomariyah, 2022)	Qualitative (Case Study)	Based on the research findings, there are three strategies for internalizing moderation values at Pondok Pesantren Darus Salam through Bilingual and Tahfidz: 1) Value Transformation Stage, which includes formulating and socializing the pesantren's vision and mission, integrating a bilingual and Tahfidz-based curriculum, and informing students about rules via media such as bulletin boards and at the beginning of *taaruf*; 2) Value Transaction Stage, involving interactions between teachers and students or *musyrif* and students during learning programs and the material being taught; 3) Trans-internalization Stage, where moderation values are internalized through exemplary behavior and habituation
12.	(Imron et al., 2024)	Research and Development	This research resulted in a moderation-based *mutholaah* textbook consisting of six titles, concentrating on the socio-cultural setting and the demands of students and educators at Pondok Pesantren Izzatuna Palembang. The developed textbook has been validated by experts and trialed at the school. The results of the trial show that this textbook improves students' ability to read Arabic texts and deepens their understanding of religious moderation,

			as evidenced by the increase in post-test scores (8.2381) compared to pre-test scores (7.1667)
13.	(Ajizah & Jauhari, 2023)	Qualitative (Study Case)	This study concludes that situating Arabic language instruction within the framework of modern religious moderation at State Islamic Junior High School (MTsN) 1 Ponorogo markedly improves students' linguistic abilities while promoting inclusive religious comprehension, tolerance, and concord. This method equips students to engage and contribute constructively in a multicultural worldwide network.
14.	(Pamessangi, 2022)	Research and Development	The Arabic Language Instruction Textbook on Religious Moderation for the Islamic Elementary School of Palopo was created utilising textbook development theory specifically designed for youngsters and non-native speakers, informed by a needs study. The book comprises six chapters addressing religious moderation, local knowledge, and cultural subjects, significantly enhancing students' Arabic proficiency and comprehension of religious moderation, as demonstrated by elevated post-test scores.
15.	(Qomariyah & Setyabudi, 2021)	Qualitative (Case Study)	This study identifies two main politeness strategies in teachers' speech acts: 1) direct strategies (request, command, invitation, prohibition) and 2) indirect strategies (request, prohibition). These strategies enhance classroom management, fostering interactive learning, respect, and tolerance. Further research is needed on integrating moderation values into the Arabic language curriculum.
16.	(Khotijah et al., 2024)	Qualitative	Based on the analysis of Arabic language instruction, the meaning of moderation at the pesantren (Islamic boarding school), actively studied by the santri, such as national values, tolerance, balance, and justice, is reflected in the learning process and the daily activities of the santri. The

			realization of these moderation values indicates that the Islamic boarding schools in Lampung, since their establishment, have embraced moderate values and have been able to act as mediators in maintaining social harmony
17.	(Ali et al., 2024)	Qualitative (Case Study)	This study finds that religious moderation is integrated into religious material through CLO, Arabic teaching materials, and the learning process. These methods align with university directives, introduce diverse terminology, and strengthen students' understanding. Using original Arabic texts effectively boosts student confidence. The study recommends incorporating Arabic references in PTKIs to enhance confidence and comprehension.
18.	(Qosim, 2021)	Descriptive Qualitative	The research shows that Arabic textbooks in Madrasah Tsanawiyah focus on humanity and science themes, conveying messages about moderation through the relationship between humans and knowledge. The concept of moderation is presented in texts, with patterns found in macrostructure and microstructure. The study opens opportunities for further research on applying religious moderation in interactive learning, offering insights for textbook writers and policymakers to embed messages through texts and images.
19.	(Yasmadi et al., 2024)	Descriptive Qualitative	This study shows that religious moderation is implemented through Arabic language learning based on tourism, strengthening *Maharah al-Kalam*, debates on nationalism and patriotism, writing essays and digital content, and Arabic language training for the wider community. The results show the successful integration of religious moderation in the curriculum, particularly through courses such as Local Wisdom and Kalam I. This study recommends further in-depth analysis of internal and external factors and future studies on the long-term impact of these initiatives in other PTKINs

			across Indonesia.
20.	(Qomarudin, 2025)	Qualitative (Content Analysis dan Case Study)	This study concludes that the Arabic language teaching materials in Madrasah Ibtidaiyah have the potential to reflect the principles of religious moderation but require reinforcement of explicit aspects such as tolerance and respect for diversity. Although some materials are relevant, the integration of religious moderation has not been optimal. The main influence on students' understanding comes from classroom interactions. Recommendations for curriculum developers include revising textbook content to include elements of religious moderation, developing innovative teaching methods, and providing additional training for teachers to enrich students' linguistic abilities and shape a moderate generation in religious and social life.

The synthesis of the 20 included publications reveals two interconnected dimensions of religious moderation integration in Arabic language learning: implementation strategies and reported educational and social outcomes. The first dimension addresses how moderation values are incorporated into instructional materials, classroom practices, and institutional programs. The second concerns the learning experiences, attitudes, and competencies associated with these practices. Rather than treating these dimensions as independent findings, the present synthesis examines how particular pedagogical approaches may be related to specific outcomes, while distinguishing reported improvements from anticipated educational benefits. The findings are organized into two themes corresponding to the research questions.

Strategies for Integrating Religious Moderation into Arabic Language Learning

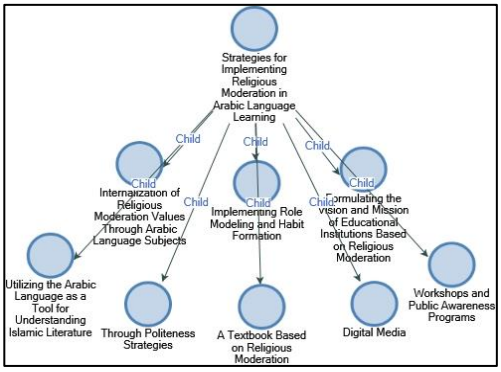

Figure 2. Strategies for implementing religious moderation in arabic language learning

Several strategies have been implemented to integrate religious moderation into Arabic language learning as depicted in figure 2. these include a textbook based on religious moderation, internalization of religious moderation values through Arabic language subjects, digital media, politeness strategies, implementing role modeling and habit formation, utilizing Arabic language as a means for comprehending Islamic text, formulating the vision and mission of educational institutions based on religious, workshops and public awareness programs. These strategies collectively enrich Arabic language education with values of religious moderation.

First strategy, the internalization of those values through Arabic language subjects is accomplished by embedding these values into various components of the curriculum, such as *Ḥiwār* (conversation), *Naṣṣ* (texts), *Naḥw* (grammar), and *Balāghah* (rhetoric) (Budi & Erihadiana, 2023). This integration is achieved by providing materials and examples that reflect religious moderation. Several pedagogical approaches support this process, including value inculcation, moral cognitive approaches, and value analysis and classification (Farih, 2022). Additionally, the formulation of learning objectives based on religious moderation ensures that students develop both linguistic proficiency and a balanced understanding of Islamic teachings (Hidayah & Muyassaroh, 2023).

To achieve this, educators present Arabic language materials that emphasize religious moderation (Hidayah & Muyassaroh, 2023). The value transaction stage is key, reinforcing religious moderation through teacher-student and supervisor-student interactions in learning (Qomariyah, 2022).

To enhance student engagement, teachers select relevant materials, such as articles, videos, and interviews with religious scholars, to illustrate moderation (Zuhroh & Kosasih, 2025). Classroom activities like discussions, debates, and research projects encourage critical thinking and practical application of these

values (Pnevmatikos et al., 2019). Additionally, digital media, including video clips and news excerpts in Arabic, helps students contextualize language learning with real-world applications (Rochma et al., 2021). Interactive methods, such as games and quizzes, make learning more dynamic, while integrating religious moderation themes into other subjects like ethics and social studies reinforces interdisciplinary understanding (Juliani et al., 2025).

In pesantren-based education, religious moderation is further reinforced through textbooks, slogans, and students' daily activities (Sutarjo, 2025). The integration of religious moderation is also embedded in religious studies through three main models, including Course Learning Outcomes (CLO). Furthermore, Arabic language teaching is linked to real-life contexts through tourism-based instruction, communication skill development (Mahārat al-Kalām), and themes of nationalism and multiculturalism in debates and writing exercises (Abidah et al., 2026). These strategies ensure that religious moderation is not only a theoretical concept but a lived experience embedded in students' linguistic and cognitive development.

The second strategy is Implementing Role Modeling and Habit Formation in Arabic language learning, carried out through role modeling and habituation techniques that allow students to internalize religious moderation values naturally. This process is reinforced by a Participatory-Action Approach, where students actively engage in activities that embody moderation principles, fostering experiential learning.

Additionally, at the Trans-internalization Stage, religious moderation values are deeply embedded through consistent role modeling by educators and habitual practices in daily learning interactions, ensuring that students not only understand but also practice these values in their communication and behavior.

The third strategy, Formulating the Vision and Mission of Educational Institutions Based on Religious Moderation, is essential in embedding moderation values within Arabic language learning. This is achieved by establishing goals rooted in religious moderation and implementing the Value Transformation Stage, which includes the formulation and dissemination of the institution's vision and mission, integrating the Arabic curriculum in both pesantren and schools through daily and weekly programs, and communicating student regulations via bulletin boards and orientation programs.

The fourth strategy, employing Arabic language as a means for comprehending Islamic texts, emphasizes the role of Arabic as a daily communication tool and a means to understand Islamic teachings, including the concept of *al-Islām al-Wasaṭiyyah* (moderate Islam). This approach not only enhances students' comprehension of Islamic knowledge but also broadens their perspectives and nurtures openness to ethnic and cultural diversity in the pesantren environment.

The fifth strategy instills religious moderation through polite teacher-student communication, using two speech act strategies to promote respectful, constructive, and harmonious interactions in the learning process.

The sixth strategy, A Textbook Based on Religious Moderation, plays a crucial role in embedding religious moderation values into Arabic language learning. This is achieved by integrating moderation values into various subjects such as *Ḥiwār* (conversation), *Naṣṣ* (texts), *Naḥw* (grammar), and *Balāghah* (rhetoric) through materials and examples that reflect these values. The use of textbooks specifically designed with religious moderation principles ensures that students are consistently exposed to these concepts. Moderation values are incorporated into Arabic textbooks through chapter titles, images, reading texts, and practice exercises, making the learning experience more immersive and value-driven. Additionally, Arabic language materials are designed with religious moderation principles to ensure alignment.

The development of moderation-based Arabic learning materials follows a structured approach, integrating the concept of religious moderation with analytical philosophy by identifying learning objectives, assessing students' prior knowledge, formulating goals, designing assessments, developing learning strategies, creating media, conducting evaluations, and making necessary revisions. Furthermore, *a muthola'ah (reading comprehension) material is* adapted to reflect moderation values, and authentic Arabic texts are included to enhance language exposure. The message of religious moderation is embedded within textbooks at both macrostructural and microstructural levels, where macrostructure focuses on the overall organization, themes, and main ideas, while microstructure delves into linguistic details such as grammar, syntax, vocabulary, and stylistic choices.

Another study found that a comprehensive and optimized approach ensures that textbooks effectively internalize religious moderation values in Arabic language education. For instance, the Arabic language textbooks for 4th, 5th, and 6th grade elementary school, published by the Directorate of KSKK Madrasah, Directorate General of Islamic Education, Ministry of Religious Affairs of Indonesia in 2020, serve this purpose.

The seventh strategy, Digital Media, leverages online platforms to promote religious moderation in Arabic language lesson. This includes employing YouTube videos as instructional resources and the integration of digital literacy on religious moderation into Arabic language subjects, helping students engage with moderation values in a modern, interactive way.

The eighth strategy, Workshops and Public Awareness Programs, focuses on training and community engagement. Arabic language training programs are integrated with religious moderation content, ensuring that

learners not only develop language skills but also embrace moderation principles.

Additionally, student creativity programs (PKM) serve as community service initiatives where Arabic language learning incorporates moderation values in all stages: introductory activities, core lessons, and assessments, reinforcing these principles beyond the classroom setting.

This study demonstrates that Arabic language learning based on religious moderation is effectively implemented through various strategies, including the use of textbooks, internalizing moderation values, leveraging digital media, and implementing role modeling and habit formation, among others. These strategies collectively aim to enrich Arabic education with religious moderation values, enhancing linguistic skills and deepening students' understanding of religious moderation.

Those findings are consistent with various successful approaches to promoting moderation in education, particularly within Islamic and multi-religious contexts. The study identifies eight key strategies for implementing religious moderation in Arabic language education, which mirrors broader educational practices aimed at instilling moderation values across different educational levels (Mulyana, 2023). Study on Islamic Religious Education (IRE) textbooks for junior high schools in Bandung provides valuable insight into how textbooks can play a critical role in embedding moderation values, such as non-violence, tolerance, and egalitarianism. The use of textbooks based on religious moderation, as identified in the current study, is not only a pedagogical tool but also a cultural artifact that influences students' attitudes towards others, particularly in multi-religious settings. (Mulyana, 2023) emphasizes the alignment between textbook content and national values, a concept similarly reflected in this study where textbooks are seen as a central strategy for instilling religious moderation in students' worldview.

Moreover, the integration of digital media as a tool for promoting religious moderation also aligns with previous findings, particularly the study by Muhlisin et al. on government policies at State Islamic Higher Education (PTKIN), highlighting the role of academic policies in promoting religious moderation through education, research, and community service programs. This finding resonates with the strategy of using digital media in Arabic language learning to make religious moderation accessible and engaging for students. The interactive nature of digital media, such as videos, articles, and online discussions, helps reinforce moderation values, making the learning experience more dynamic. As noted by (Fakhruroji, 2019), digital platforms can create new forms of religious engagement. Similarly, digital media in Arabic language education serves as an important vehicle for contextualizing religious

moderation in modern society, which can also foster a greater understanding of diversity and inclusivity.

The implementation of role modeling and habit formation in Arabic language education, another key strategy in this study, finds resonance in the work of (Astawa et al., 2025). His research on the reception of religious texts among Islamic university students in Indonesia emphasizes the importance of applying religious moderation through practical actions, including verbal, written, and behavioural expressions. This approach mirrors the role modeling strategy, where students internalize moderation values through the guidance and example set by their teachers (Ali et al., 2024). suggests that religious texts, when properly understood and applied, can significantly influence students' character development, much as role modeling in Arabic language classrooms shapes students' social and communication skills. The act of embedding moderation values into daily practices through teachers' and peers' example fosters an environment where these values are not merely theoretical but are lived experiences (Nasution et al., 2024).

In his study on the use of Kitab Kuning in State Islamic Universities also supports the concept of utilizing religious literature as a tool for promoting moderation. The research demonstrates how Kitab Kuning, a traditional Islamic text, is employed to propagate core values of Islam *Wasatiyah* (moderate Islam) through contextual teaching methods. Similarly, the current study highlights the use of Arabic language as a tool for understanding Islamic literature and religious teachings. Both approaches emphasize the importance of adapting traditional resources to modern educational contexts, ensuring that students can relate these teachings to their everyday lives. In this sense, Arabic language learning, through its emphasis on Islamic texts and literature (Baharun et al., 2020), serves as a medium for transmitting religious moderation values to students, enabling them to become advocates of tolerance and inclusivity in their communities.

Educational and Social Outcomes Associated with Religious Moderation Integration

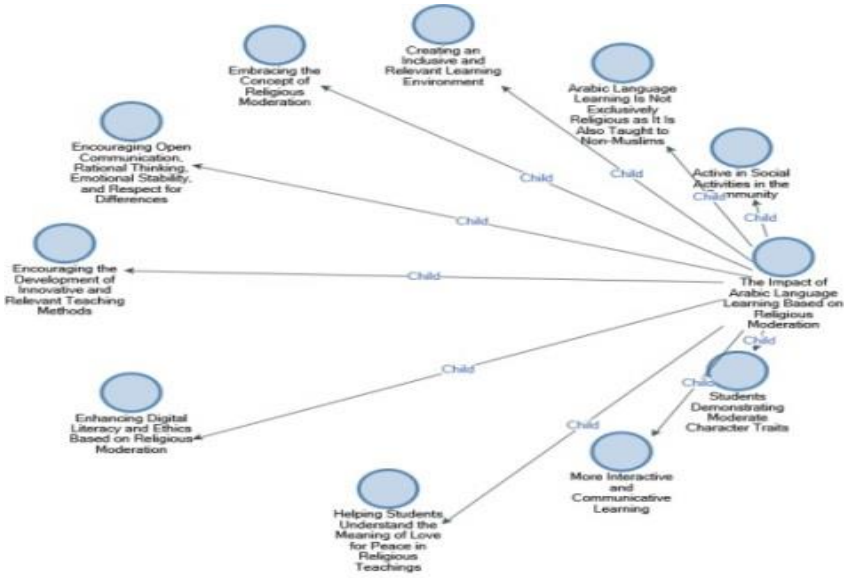

Figure 3. The impact of arabic language learning based on religious moderation

After analysis, 10 identified impacts if Arabic language instruction based on religious moderation were found. The first identified impact is active participation in social activities within the community. Arabic language learning based on this concept provides pupils with opportunities to engage in social actions, fostering awareness of their responsibilities not only towards themselves but also towards their surrounding environment (Farih 2022). Moreover, students who undergo this learning process tend to develop a moderate attitude, exhibit tolerant characteristics, and interact harmoniously within society (Qomariyah, 2022). They are also expected to possess a spirit of dedication and selfless concern, enabling them to contribute positively to their communities (Ajizah & Jauhari, 2023).

The second identified impact is that Arabic language learning is not limited to religious purposes and can also be taught to non-Muslims. Although closely linked to Islam, Arabic is a universal language applicable in various contexts, including for non-Muslim learners (Hidayah & Muyassaroh, 2023). Moreover, the curriculum does not solely focus on Arabic as a tool for understanding religious teachings but also emphasizes general and practical applications, making it relevant for various aspects of life (Rekan et al., 2025).

The third identified impact is the creation of an inclusive and relevant learning environment. This approach not only aims to enhance linguistic skills but also fosters a learning atmosphere that values student diversity through a combination of analytical philosophy and moderation values (Maghfiroh et al.,

2023). Diverse-responsive materials enhance students' reading skills and religious moderation understanding (Imron et al., 2024).

A study also revealed that interviews conducted showed an increase in students' understanding of religious moderation after the trial implementation of the teaching materials (Pamessangi, 2022). Moreover, materials relevant to daily life help students develop an inclusive and balanced attitude toward various religious perspectives while also increasing their learning motivation (Qomarudin, 2025).

The fourth identified impact is embracing the concept of religious moderation. Students who initially rejected or did not understand this concept eventually accepted and applied its values. This change occurred as they gained a deeper understanding through classroom learning. As a result, they became more open to practicing moderation in their daily lives (Ali et al., 2024).

The fifth identified impact is encouraging open communication, rational thinking, emotional stability, and respect for differences. This approach promotes open and honest communication among students, enabling them to develop rational thinking and emotional awareness simultaneously (Farih 2022). Additionally, students are taught to respect differences without conflating beliefs, which serves as a foundation for building more inclusive teaching methods (Khotijah et al., 2024). An increased awareness of religious moderation is also evident, as students with limited prior understanding now recognize and differentiate between religious moderation and moderation in religious beliefs (Ali et al., 2024). This approach reinforces students' national and social commitment by emphasizing that religious and ideological diversity strengthens, rather than hinders, national unity (Ali et al., 2024).

Moreover, integrating religious moderation content into Arabic language learning helps students develop a deeper understanding of Indonesia's cultural, religious, and professional diversity while fostering tolerance and acceptance of differences (Qomarudin, 2025).

The sixth identified impact is encouraging the development of innovative teaching methods by enhancing teachers' pedagogical competence in integrating the values of religious moderation (Qomarudin, 2025). The seven impact is improving digital literacy and ethics based on religious moderation, where students have begun to cultivate literacy, utilize technology in learning, and understand the importance of moderation in digital media use (Khoiri et al., 2023).

The eight impact is helping students understand Islam as a religion of love and peace, fostering tolerance for differences, and strengthening their openness to accepting religious, ideological, and cultural diversity as part of national unity (Ali et al., 2024; Pujiati, 2021). Additionally, students have become

more confident in using authentic Arabic texts as references, deepening their understanding of religious teachings and the concept of religious moderation (Ali et al., 2024).

The ninth impact is more interactive and communicative learning. The teaching process is based on mutual respect and tolerance between teachers and students (Qomariyah & Setyabudi, 2021). This approach encourages students to be more active in discussions and classroom participation. Moreover, positive interactions create a comfortable and effective learning environment.

The tenth impact of Arabic language learning based on religious moderation is the development of students' moderate character traits. They begin to demonstrate positive interactions, uphold deliberation, and avoid conflicts in social life (Hidayah & Muyassaroh, 2023; Sya'bani et al., 2023). The internalization of Islamic moderation values, such as altruism and tolerance, has a positive influence on their behaviour within academic settings, family, and society (Pujiati, 2021). Additionally, students become more peaceful, friendly, and tolerant in their social interactions (Qomariyah, 2022; Susanto et al., 2023). Furthermore, this learning approach helps students respect differences without compromising their beliefs and accept diversity without imposing their views, thereby fostering social harmony (Khotijah et al., 2024).

They also develop a more inclusive mindset, refrain from judging differing opinions hastily, and gain a deeper understanding of the importance of non-violence in religious and social life (Ali et al., 2024). The embedding of religious moderation into the Arabic language lessons cultivates tolerance, equality, and a balanced perspective among students, thereby improving cultural and faith-based peace in Indonesia (Qomarudin, 2025; Yasmadi et al., 2024).

Nevertheless, the relationship between the eight strategies and ten reported outcomes should be interpreted cautiously. The included publications employ different research designs, and several studies emphasize conceptual recommendations, curriculum descriptions, or anticipated benefits rather than directly measured changes in student behaviour or language proficiency. Consequently, it cannot be concluded that each strategy independently produces a particular outcome. Instead, the findings reveal a pattern of potential relationships between curricular integration, pedagogical interaction, and moderation-related learning experiences. This distinction is essential for interpreting the contribution of religious moderation to Arabic language education and highlights the need for further empirical investigation.

Conclusion

his systematic literature review identified eight major strategies for integrating religious moderation into Arabic language learning in Indonesia: the

development of moderation-oriented textbooks, integration of moderation values into Arabic language subjects, utilization of digital media, implementation of classroom politeness strategies, teacher role modeling and habituation, use of Arabic for understanding Islamic texts, institutional curriculum and policy integration, and workshops and community-based programs. These strategies demonstrate that religious moderation can be incorporated through interconnected curricular, pedagogical, and institutional practices rather than through a single instructional approach.

Regarding the second research question, the synthesis identified ten categories of reported educational and social outcomes, including increased social participation, broader accessibility of Arabic learning, inclusive learning environments, improved understanding of religious moderation, communication and critical thinking, pedagogical innovation, digital literacy and ethics, appreciation of peaceful religious teachings, interactive learning experiences, and moderate character development. The synthesis indicates potential relationships between instructional strategies and these outcomes. However, the available evidence is predominantly descriptive and does not consistently establish causal relationships between specific strategies and measurable learning achievements. In particular, evidence concerning the effects of religious moderation integration on the four Arabic language skills remains uneven, with more explicit findings related to reading materials and classroom communication than to listening and writing proficiency.

The principal contribution of this review lies in connecting implementation strategies with their reported outcomes and identifying the limitations of the existing evidence. Future research should examine the effectiveness of specific moderation-based instructional strategies using measurable indicators of both Arabic language proficiency and students' understanding of religious moderation. Comparative and longitudinal studies across madrasahs, pesantren, and higher education institutions are particularly recommended to determine how religious moderation can be integrated meaningfully without compromising the linguistic objectives of Arabic language instruction.

Author Contributions Statement

MYA contributed to the Results and Discussion sections. KN contributed to the Introduction and Method sections. ANH, NK, FHF, AR, and AIH contributed to data collection, screening, categorization, and analysis. All authors contributed to manuscript revision and approved the final version of the manuscript.

AI Writing Statement

During the preparation of this manuscript, the authors used ChatGPT to assist with language editing, grammar checking, and the organization of ideas. The authors carefully reviewed and edited the content generated with the assistance of AI and take full responsibility for the final content of this manuscript.

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