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RELIGIOUS MODERATION IN A PLURALISTIC WORLD: A Global Bibliometric and Systematic Review (1988–2022) Across Faiths and Regions

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Abstract: *This study investigates the development of scholarly discourse on religious moderation through a bibliometric analysis of international publications indexed in the Scopus database from 1988 to 2022. Employing VOSviewer for visualization and trend mapping, the research analyzes 390 publications, focusing on authorship, publication types, source journals, and keyword trends. The most significant surge in publications occurred in 2019, with articles (77.3%) representing the dominant document type. Notable contributors include Somer Murad and Zarzycka, with leading outputs from journals such as Religions and the Journal of Religion and Health. The United States, the United Kingdom, and Indonesia emerged as key publishing countries. Frequently occurring keywords—religion, moderation, and religiosity—highlight the thematic focus of the literature. Beyond quantitative metrics, the study critically reflects on the conceptual landscape of religious moderation, revealing a growing interdisciplinary engagement yet a lack of consensus on definitional boundaries. These findings offer valuable insights into the evolving scholarly understanding of religious moderation and its implications for pluralistic societies, policy discourse, and interfaith engagement. By linking bibliometric trends to broader theoretical and sociopolitical contexts, this research contributes to a more nuanced comprehension of the field's intellectual structure and future directions.*

Keywords: *Religious Moderation; Bibliometric Analysis; Systematic Literature Review; Scopus-indexed Research*

INTRODUCTION

The evolving discourse on religious moderation has gained significant momentum in recent decades, particularly in response to the global rise of religious extremism, ideological polarization, and sociopolitical tensions within pluralistic societies (Musyarrofah & Zulhannan, 2023). Across both Muslim-majority and non-Muslim-majority contexts, governments, academic institutions, and civil society actors have increasingly embraced the rhetoric of moderation as a strategy to counteract radicalism, foster tolerance, and promote peaceful coexistence. In Indonesia—the world’s largest Muslim-majority country—the urgency of this discourse has intensified. The growing visibility of radical ideologies, particularly among youth and through social media channels, has prompted renewed attention to the role of religious figures, educational institutions, and the state in shaping public religious consciousness (Pabbajah et al., 2020). This trend is especially evident among students, where studies show a growing susceptibility to rigid and exclusivist interpretations of Islam, often linked to organized radical movements and transnational ideological currents (Nasih et al., 2023). Such findings underscore the importance of evaluating how religious thought is developed, disseminated, and internalized—especially in settings where religion plays a central role in identity formation and civic life (Hilmy, 2013).

Historically, efforts to counter extremism have involved promoting moderate interpretations of religion, whether through traditional religious authorities, modern educational curricula, or interfaith initiatives. However, these efforts face significant epistemological and practical challenges. Chief among these is the absence of a unified conceptual framework for understanding what constitutes “religious moderation.” While some scholars emphasize theological reinterpretation—such as nonviolent readings of jihad in Islamic texts others focus on socio-political representations of moderation, including movements like Indonesia’s Nahdlatul Ulama or Egypt’s Al-Azhar, which embody wasathiyah or centrist Islamic values (Syamsurrijal et al., 2022). Still others explore psychological or interpersonal dimensions, such as forgiveness and spiritual resilience, as markers of a moderate religious orientation (Hadiyanto et al., 2025). The lack of conceptual cohesion across these studies reflects the multifaceted nature of religious moderation but also reveals a key gap: the absence of integrative, comparative, and systematic analyses that map the intellectual landscape of the field (Amri et al., 2024).

A critical review of existing literature on religious moderation, particularly from globally indexed databases like Scopus, reveals three dominant but often disconnected thematic strands (Mariani et al., 2023): (1) models or typologies of religious moderation—often framed through institutional or doctrinal perspectives; (2) processes of moderation, including psychological, theological, or socio-political mechanisms through which moderation is cultivated; and (3) implementation strategies, which examine how religious moderation is practiced or institutionalized in real-world settings. These categories, while useful, are rarely examined together in a systematic way. Instead, research tends to be segmented either by methodological orientation (qualitative vs. quantitative), regional focus (e.g., Southeast Asia vs. the Middle East), or epistemic frame (Islamic theology vs.

secular political science). This fragmentation impedes theoretical synthesis and limits our ability to track the evolution, application, and impact of religious moderation across time, space, and scholarly disciplines.

Furthermore, while several studies have contributed valuable insights—such as Hilmy's critique of "glow" (a hyper-spiritualized reaction to moderation) (Hilmy, 2013) and Ahmad et al.'s examination of Sufi resistance to radical Islam—there remains a dearth of comprehensive mapping efforts that analyze publication trends, authorial networks, and conceptual convergence over time (Mercier-Dalphon, 2021). Bibliometric and systematic review methods offer powerful tools for such a task. By applying these approaches to a 34-year dataset (1988–2022) of Scopus-indexed publications, this research aims to provide a meta-analytical account of how religious moderation has been represented, theorized, and operationalized in global scholarly discourse.

Unlike traditional narrative reviews, bibliometric analysis allows for the quantification of scholarly production across various dimensions—such as publication volume, keyword co-occurrence, citation patterns, and author collaboration networks. When combined with systematic thematic coding, this method can uncover latent structures in the literature, reveal dominant paradigms, and identify neglected or emerging subfields (Suttichart & Rakthin, 2023). This is especially crucial in a domain as ideologically sensitive and contextually variable as religious moderation, where analytical clarity is often obscured by normative bias or political instrumentalization.

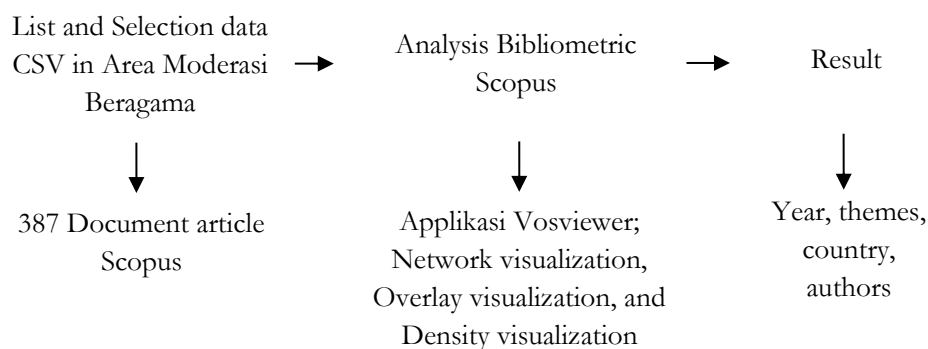
Accordingly, the objective of this study is twofold. First, it seeks to conduct a comprehensive bibliometric mapping of international publications related to religious moderation in the Scopus database from 1988 to 2022. This includes identifying patterns in publication types, geographic distribution, influential authors, key journals, and trending keywords. Second, it aims to analyze these patterns through a structured conceptual framework that distinguishes between models, processes, and implementation of religious moderation. By doing so, this research provides not only a descriptive overview of global scholarly engagement with the topic but also a critical lens through which to assess its theoretical development, empirical breadth, and policy relevance.

This study makes three primary contributions to the literature. First, it offers a macro-level synthesis of the global academic landscape on religious moderation, filling a critical void in meta-research within this field. Second, it proposes a novel interpretive framework to classify and analyze religious moderation literature across thematic and methodological lines, facilitating future comparative research. Third, it contextualizes these findings within broader theoretical debates on pluralism, extremism, and religious identity, thereby enhancing the utility of the concept for both academic and practical applications. In light of these contributions, this article aspires to serve as a foundational reference for scholars, educators, policymakers, and religious leaders seeking to understand, evaluate, and advance the discourse on religious moderation in an increasingly polarized world.

RESEARCH METHOD

This study applies a bibliometric analysis approach to systematically investigate how the concept of religious moderation has been represented and developed in international academic discourse. Bibliometric analysis, as a quantitative research method, enables researchers to identify patterns, trends, and structures in scientific literature by analyzing large sets of bibliographic metadata (Ghanad, 2023). This approach is particularly valuable in mapping the evolution of specific themes, highlighting dominant contributors, and uncovering thematic shifts over time. In this study, bibliometric methods serve as the principal tool for tracing the intellectual development and scholarly engagement with the theme of religious moderation across global publications. The data used in this research were extracted from the Scopus database (www.scopus.com), which is recognized for its extensive and reliable coverage of peer-reviewed literature in various academic fields. Scopus was chosen for its robust indexing, advanced search capabilities, and the inclusion of comprehensive citation data, all of which are crucial for bibliometric evaluation.

Figure 1. Process of bibliometric analysis by VOSviewer application



The time frame of analysis spans from 1988 to 2022. This period was chosen because it marks the earliest appearance of the term "religious moderation" in indexed Scopus publications. This extensive temporal scope allows for an in-depth longitudinal analysis, capturing both the initial emergence and subsequent development of scholarly interest in the topic. The data collection process consisted of several interrelated phases. The first stage involved determining relevant keywords. The primary search term "religious moderation" was applied across three Scopus fields: article title, abstract, and author keywords. This ensured that the articles retrieved were substantively engaged with the theme of religious moderation. The second stage involved searching the Scopus database using this keyword combination. The search was limited to peer-reviewed journal articles and conference papers written in English to maintain consistency in terminology and academic standards (Disman et al., 2017).

Following the initial search, a total of 387 documents were identified. A rigorous screening and selection process was then conducted to ensure relevance and quality. Articles were included if they explicitly addressed religious moderation as a central concept within their theoretical framework, empirical investigation, or analytical

discussion. Publications that mentioned the term only peripherally or failed to substantiate it in their analysis were excluded. Furthermore, non-English articles, editorials, book reviews, and duplicates were systematically removed. The resulting dataset, comprising 387 qualified publications, was then exported in CSV format for further analysis.

The next phase of the research involved data cleaning and validation. This step included manual checks for duplicate entries, standardization of author names, removal of irrelevant records, and refinement of keyword fields to eliminate inconsistencies caused by spelling variants or translation errors (Ghanad, 2023). Additionally, language filtering was implemented to ensure the dataset comprised only English-language publications, aligning with the study's international orientation. This cleaning process was essential to enhance the validity, accuracy, and reproducibility of the bibliometric analysis.

The validated data were then analyzed using VOSviewer and Scopus's internal analytic tools. VOSviewer is a powerful software tool designed for constructing and visualizing bibliometric networks, including co-authorship patterns, keyword co-occurrence maps, citation relationships, and thematic clusters. The analytical procedures employed in this study included several key bibliometric techniques. First, a temporal analysis of publication trends was conducted to track annual growth in academic interest. Second, a co-authorship analysis was performed to identify collaborative patterns among scholars and institutions. Third, a keyword co-occurrence analysis was conducted to uncover dominant and emerging themes in the literature. This technique helped to identify conceptual trends and the interrelationships between different scholarly approaches to religious moderation. Fourth, a citation analysis was carried out to determine the most influential publications and authors in the field, using metrics such as total citations and the h-index. Lastly, the study also examined geographical distribution, highlighting the countries and regions that have contributed significantly to the discourse (Hossan et al., 2023).

To ensure that the bibliometric findings are systematically linked to the research objectives, the analysis was framed around a set of guiding questions: How has religious moderation been reflected and studied in international literature over time? What are the dominant themes and conceptual models? Who are the leading authors, institutions, and countries contributing to the discourse? And what theoretical or empirical gaps exist in the current body of literature? The use of bibliometric indicators such as publication frequency, co-occurrence mapping, citation networks, and institutional affiliation directly supports these questions. Moreover, by generating visual representations of the intellectual structure of the field, VOSviewer enables a nuanced interpretation of how religious moderation has been conceptualized, debated, and implemented in various academic and geopolitical contexts (Creswell & Creswell, 2018).

In conclusion, this study integrates a rigorous bibliometric methodology with a clear analytical framework to provide a comprehensive and reproducible investigation of religious moderation in the global scholarly landscape. Through careful keyword selection, strict inclusion criteria, thorough data validation, and advanced visualization

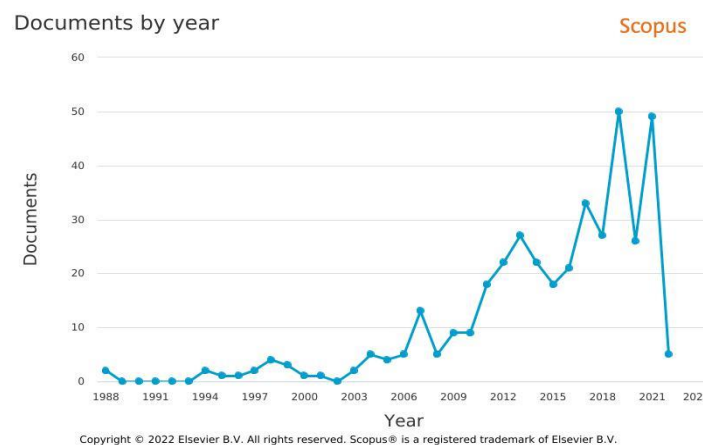
tools, the research offers a transparent and systematic approach to understanding how religious moderation has evolved as an academic construct. This methodological foundation supports the broader aim of identifying underexplored areas, mapping knowledge production, and offering new perspectives for future research in religious studies and related disciplines.

RESULT AND DISCUSSION

Result

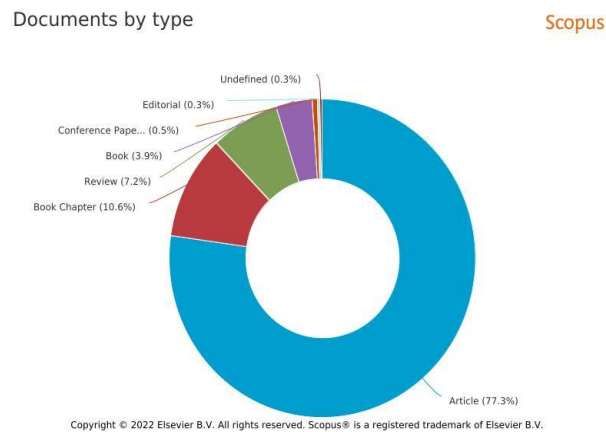
The results of this study reveal important insights into the dynamics, thematic scope, and geographic distribution of international research on religious moderation over a 34-year period (1988–2022), based on bibliometric analysis of Scopus-indexed publications. A total of 387 documents were identified, encompassing journal articles, book chapters, conference proceedings, and other scholarly outputs. The data was analyzed using both Scopus analytics and the VOSviewer application, which enabled the visualization of keyword co-occurrence, author contributions, and topical clusters.

Figure 1. Data of Publications on Religious Moderation in Scopus



The annual distribution of publications demonstrates a fluctuating yet overall upward trend in interest regarding religious moderation, peaking in 2018 with 50 publications. Although there was a noticeable decline in the subsequent years—most significantly in 2019 and 2022—publication numbers remained relatively high compared to the early decades. This may reflect both cyclical academic interest and external factors such as global political events, rising concerns about extremism, and shifting funding priorities that influence scholarly production. The apparent decline in later years could also suggest a transition from conceptual theorization toward more applied or region-specific studies not always captured under the same keyword taxonomy.

Figure 2. Data of Publications on Religious Moderation Sort by Documents



In terms of publication types, journal articles dominate the scholarly output, accounting for 77.3% of all documents. This reflects the central role of peer-reviewed journals as the primary avenue for disseminating new research findings on religious moderation. Book chapters comprise 10.6%, indicating an academic interest in presenting extended conceptual frameworks or case studies often found in edited volumes. Other formats, including reviews (7.2%) and books (3.9%), while less common, still serve important roles in synthesizing knowledge and advancing theoretical frameworks.

A closer look at source journals reveals several key platforms for this research field. The journal *Religion* contributed the most publications in a single year (six documents in 2021), followed by *Theological Studies* with four contributions during the same year. *Health, Religion & Culture* stands out for its consistent involvement across multiple years (2016–2018), reflecting the emergence of interdisciplinary studies that merge theology with public health, mental wellness, and sociocultural psychology. These journals serve as focal points for scholarly dialogue on religious moderation, indicating a convergence between religious studies, ethics, sociology, and even health sciences. In analyzing author contributions, two scholars stand out prominently—M. Somer and B. Zarzycka—each with four publications focusing on religious moderation. Their recurrent contributions mark them as intellectual leaders in this area, influencing ongoing academic debates about tolerance, coexistence, and religious diversity. Notably, both scholars come from different disciplinary and geographic contexts, which reflects the cross-national and interdisciplinary appeal of the topic.

Geographically, the United States emerges as the dominant contributor, responsible for 159 of the total publications. This high concentration may be attributed to the extensive network of academic institutions, funding availability, and the broader sociopolitical discourse in the U.S. surrounding religious freedom and pluralism. England follows with 41 publications, and Indonesia ranks third with 22 documents. The prominent position of Indonesia—despite its developing economy—underscores the country's strategic and academic interest in promoting religious moderation as a

counterbalance to extremism, particularly in light of its national ideology (Pancasila) and government-led initiatives for religious harmony.

One of the most conceptually revealing elements of the bibliometric analysis is the VOSviewer-based keyword co-occurrence mapping, which identified six main clusters of scholarship. These clusters not only organize the field into distinct thematic areas but also hint at the underlying disciplinary traditions and research paradigms that shape this body of literature. The red cluster centers on political-religious discourse, incorporating keywords such as Islam, extremism, democracy, ideology, terrorism, and tolerance. This group of terms reflects a dominant tradition in the literature that interrogates the relationship between political systems and religious ideologies, especially in contexts vulnerable to radicalization.

The green cluster reflects the psychological health and spirituality paradigm, grouping keywords like behavior, coping, mental stress, religious coping, and spirituality. This cluster represents studies concerned with how religious beliefs mediate individual well-being, identity stability, and psychological resilience, particularly in the face of socio-religious tensions. It reflects an interdisciplinary overlap between psychology, health sciences, and religious studies. The blue cluster focuses on psychosocial well-being and religiosity, containing keywords such as anxiety, depression, social support, gender, and religiosity. These studies often emerge from empirical health and social psychology domains, suggesting that religious moderation is increasingly seen as both a social and personal psychological buffer in pluralistic societies. These two health-related clusters (green and blue) indicate a growing trend where moderation is not just a theological or sociopolitical value but also a determinant of emotional health and intergroup empathy.

The yellow cluster, which focuses on youth, identity, and health behavior, includes terms like adolescents, sexual behavior, and psychology. This represents studies on how religious values, including moderation, are internalized during formative years and influence behavioral outcomes. It reflects a pedagogical and developmental interest in preventing extremism and fostering inclusive worldviews among young populations. The final cluster, in purple, revolves around demographic and identity studies, containing keywords such as adult, human experience, identity, and longitudinal studies. This cluster suggests long-term, often ethnographic or longitudinal research into the formation of religious identity, highlighting the role of lived experience in shaping moderate or radical beliefs. It underscores the importance of contextual and temporal depth in understanding religious attitudes. When these clusters are compared with the earlier results on geography and journal sources, notable patterns emerge. For instance, the U.S. dominance in publication output appears closely tied to clusters focusing on psychology and public health, reflecting that American scholars often approach religious moderation through a lens of mental well-being and social cohesion. Conversely, Indonesian and Middle Eastern authors more often contribute to the red cluster, dealing with political Islam, ideology, and extremism—likely a reflection of regional policy concerns and real-world socio-religious dynamics.

In conclusion, the bibliometric analysis not only maps the structural landscape of religious moderation studies but also reveals conceptual divergence and interdisciplinary convergence across geographic regions and publication platforms. The six thematic clusters identified by VOSviewer represent distinct yet interconnected paradigms, from political theology and religious ideology to health psychology and identity development. This conceptual mapping provides a critical foundation for future research to interrogate gaps, contradictions, and synergies in the global discourse on religious moderation. Future studies may benefit from integrating these clusters more explicitly, for example, by examining how psychological resilience intersects with political radicalization or how religious identity formation among youth can foster civic tolerance. Such integrative approaches will be essential for advancing both theoretical innovation and practical application in fostering religious moderation in an increasingly polarized world.

Discussion

Conceptual Clustering and Thematic Frameworks

The bibliometric analysis conducted through VOSviewer reveals a complex and multidimensional landscape surrounding the discourse on religious moderation in international scholarly publications (Pandey et al., 2025). The thematic clusters generated by the analysis point to three overarching trends: moderation as a sociopolitical paradigm, religion as an institutional and ideological framework, and religiosity as a psychological and experiential phenomenon. These clusters not only categorize the discourse but also highlight the diverse epistemological and disciplinary approaches used to understand religious moderation.

The first trend places moderation within a sociopolitical context. It includes keywords such as *attitude*, *democracy*, *extremism*, *Islamism*, *tolerance*, and *violence*, reflecting scholarly concern with the intersection between religion and political structures. Research by Somer and Ahmad et al. shows how religious moderation is often positioned as an antithesis to radicalism, especially in Islamic contexts, where democratization processes are believed to benefit from moderate religious discourses (Khoiri et al., 2024). However, these studies tend to lack critical examination of the inherent tensions in state-led efforts to institutionalize moderation. While government policies that promote religious moderation are often framed positively, they may risk reducing religious diversity and expression to a narrow, controlled narrative. This is particularly relevant in Southeast Asian contexts, such as Indonesia, where moderation is championed by both religious organizations and the state, but not without concerns about political instrumentalization (Kumar, 2025).

The second thematic cluster revolves around religion as a formal and institutional force. It draws attention to keywords such as *Christianity*, *Islam*, *religious party*, and *religious moderation*, indicating that much of the academic literature approaches moderation from within established religious traditions and their theological frameworks. Indonesian Islamic movements such as Nahdlatul Ulama and Muhammadiyah are frequently cited

for promoting moderation through doctrines that encourage tolerance and pluralism (Mutaqin et al., 2024). Nevertheless, there remains a lack of comparative inter-religious analysis that could provide a broader perspective on how different religious traditions conceptualize and practice moderation (Mutaqin et al., 2024). Most studies are confined within particular religious or national contexts, which limits the generalizability of their findings.

The third cluster identifies religiosity as a domain deeply connected to individual psychological experiences. The presence of keywords like *mental stress*, *coping behavior*, *life satisfaction*, *identity*, and *anxiety* suggests a body of literature concerned with how personal religious commitment and spiritual practices contribute to psychological well-being (Winda, 2023). Research in this domain consistently finds positive correlations between moderate religiosity and lower levels of depression, anxiety, and stress. However, these studies often isolate religiosity from the social and institutional contexts in which individuals practice their faith. There is a notable lack of research exploring how systemic efforts at promoting moderation—such as in education or religious institutions—influence personal mental health outcomes. This disjunction between micro-level psychological experiences and macro-level social policies represents a critical gap in the literature.

Intersecting Discourses and Scholarly Geography

Beyond the thematic categorization, the bibliometric data also shed light on the geographical distribution and authorial trends that shape the global discourse on religious moderation (Zaluchu et al., 2025). The United States, the United Kingdom, and Indonesia emerge as the most prominent contributors, though each brings distinct disciplinary orientations. Scholars in the United States and the United Kingdom predominantly approach the subject through psychological and sociological lenses, focusing on individual religiosity, spirituality, and mental health. In contrast, Indonesian scholars tend to center their analyses on community-based practices, educational initiatives, and institutional frameworks for religious moderation.

While the Indonesian context provides valuable case studies of how religious moderation is implemented in real-world settings—such as in pesantren, Islamic educational institutions, and interfaith initiatives—it often remains highly localized and descriptive. These studies offer insights into practical applications but sometimes lack the theoretical depth necessary for broader academic engagement. On the other hand, Western literature, although methodologically rigorous and conceptually rich, often neglects the cultural and communal dimensions that are crucial in non-Western societies. This division between theoretical abstraction and contextual specificity underscores the need for more integrative and cross-cultural research models.

Authorial patterns further reveal a fragmented discourse. Scholars like Somer focus on the political implications of religious ideology, while others such as Krok and Zarzycka delve into psychological and spiritual dimensions. Despite their contributions, these scholars seldom engage with each other's frameworks, leading to siloed bodies of literature. This thematic and disciplinary fragmentation limits the potential for developing

comprehensive models of religious moderation that account for both individual and structural dimensions.

Tensions and Gaps in the Literature

The diversity of themes identified in this analysis also brings to light several conceptual tensions that merit further reflection. One such tension is the binary framing of moderation versus radicalization. Many studies implicitly or explicitly define moderation as the absence of extremism, often citing the term *ghulum* (exaggeration) in Islamic traditions as a theological justification for avoiding radical positions (Khasanah et al., 2023). However, this binary construction can be reductive, failing to acknowledge the complex spectrum of religious expression that exists between these poles (Witro, 2024). There is little discussion, for example, about how cultural context, socio-economic status, or generational change may influence an individual's or community's position on this spectrum.

Another significant tension lies in the divide between spirituality and institutional religion. While personal religiosity and spiritual coping are shown to have positive effects on well-being (Witro, 2024), these findings often exist in isolation from institutional or communal religious practices. Conversely, studies that explore institutional frameworks, such as the role of pesantren or religious organizations, rarely examine how these environments influence or are influenced by individual spirituality. This dichotomy represents a missed opportunity to understand religious moderation as a holistic phenomenon that bridges personal belief systems and communal structures.

The integration of local cultural values into religious moderation efforts—particularly in Indonesia—offers promising avenues for research but remains underexplored in the broader international discourse. Practices rooted in local wisdom, such as community rituals in Singkawang or traditional teachings in pesantren, reflect how religious moderation can be culturally embedded. However, these models are rarely analyzed for their scalability or relevance beyond their immediate context. The literature often fails to interrogate whether such local practices can be translated into other pluralistic societies or how they might contribute to global conversations on interfaith harmony.

Positioning the Current Study

The current study makes an original contribution by employing a bibliometric method to synthesize and map the vast and diverse field of religious moderation. Unlike traditional literature reviews that are often limited by subjective selection criteria and narrative biases, bibliometric analysis offers a data-driven approach to understanding the structure, evolution, and thematic focus of the literature. This methodological innovation allows for the identification of patterns, gaps, and intersections that are not immediately visible through conventional review methods.

By integrating keyword co-occurrence analysis with metadata on author affiliation, country of origin, and source publication, this study provides a macro-analytical view of how religious moderation is constructed and disseminated across academic disciplines and geopolitical contexts. In doing so, it highlights several underexplored areas—such as

the lack of cross-religious comparative frameworks, insufficient integration between psychological and institutional studies, and the marginalization of non-Western models of moderation.

In summary, this study not only synthesizes existing knowledge but also challenges the field to move beyond isolated case studies and binary oppositions. It calls for a more nuanced and interdisciplinary understanding of religious moderation that considers personal, communal, and systemic dimensions in concert. Future research should strive to bridge these divides, exploring how religious moderation can serve not only as a tool for countering extremism but also as a framework for cultivating inclusive, resilient, and psychologically healthy societies in an increasingly pluralistic world.

CONCLUSION

This study has explored the development of religious moderation as a topic in international scientific publications indexed in Scopus. Based on a bibliometric analysis, three main themes have been identified: (1) the study of religion from a moderate perspective, (2) the relationship between religious moderation and psychology, and (3) the sociological and anthropological aspects of religious moderation. These themes are interconnected and show that religious moderation is a broad and multidisciplinary topic, not limited to religious issues alone. It also relates to politics, health, education, and culture. The findings suggest that religious moderation can be a useful approach for solving various social problems, such as intolerance, radicalism, and mental health challenges. Research shows that a moderate religious attitude supports mental well-being, tolerance, and peaceful social interactions. However, despite its potential, this study also reveals several limitations in existing research. One major gap is the lack of representation from certain world regions, such as Africa, South Asia, and Latin America. Most of the existing studies come from Western and Southeast Asian countries.

Future research should involve more diverse geographical contexts to make the understanding of religious moderation more global and inclusive. Another gap is the limited discussion of different theoretical models. Most studies refer to concepts like *wasatiyyah* in Islam or moderation in Christianity, but there is a lack of comparison between religious traditions or new theoretical perspectives. Researchers are encouraged to explore alternative or local understandings of moderation. Also, this study uses bibliometric methods, which focus on trends and keyword patterns but do not explore the deeper meanings or critical debates in the articles. Future studies should combine bibliometric analysis with content analysis or field studies to better understand how moderation is actually practiced, taught, and challenged in society. In the future, researchers could focus on areas such as: how religious moderation works in post-conflict societies; how digital media spreads or distorts the idea of moderation; how to teach moderation in schools; and how government policies affect religious life. These topics are still underexplored but are important for making moderation a real part of everyday religious and social life. Overall, this study provides an important starting point for understanding religious moderation in international research. By identifying major

themes and key gaps, it offers useful direction for further, deeper, and more inclusive studies that can help promote peace, tolerance, and mutual respect in diverse societies.

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