

Implementation of Religious Moderation in Building Social Harmony in Educational Environments

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Abstrak: Moderasi beragama merupakan fondasi penting dalam membangun toleransi dan harmoni sosial di lingkungan pendidikan tinggi yang majemuk. Namun, pemahaman mahasiswa terhadap moderasi beragama masih sering bersifat konseptual dan belum sepenuhnya terwujud dalam praktik sosial. Penelitian ini bertujuan untuk mendeskripsikan tingkat implementasi moderasi beragama, menganalisis tingkat harmoni sosial mahasiswa, serta mengetahui hubungan antara keduanya di lingkungan perguruan tinggi. Penelitian menggunakan pendekatan kuantitatif dengan metode survei. Data dikumpulkan melalui kuesioner daring menggunakan Google Forms yang melibatkan 32 mahasiswa, kemudian dianalisis secara deskriptif kuantitatif berdasarkan persentase. Hasil penelitian menunjukkan bahwa implementasi moderasi beragama berada pada kategori baik, ditandai dengan tingginya persetujuan mahasiswa terhadap indikator pemahaman dan penerapan moderasi beragama. Tingkat harmoni sosial mahasiswa juga tergolong tinggi, tercermin dari sikap saling menghargai perbedaan agama dan kenyamanan dalam interaksi lintas agama. Selain itu, ditemukan hubungan positif antara implementasi moderasi beragama dan harmoni sosial mahasiswa. Penelitian ini menegaskan bahwa penguatan moderasi beragama berkontribusi signifikan dalam menciptakan kehidupan kampus yang toleran, inklusif, dan harmonis

Kata kunci: Harmoni Sosial; Mahasiswa; Moderasi Beragama; Pendidikan Tinggi

Abstract: Religious moderation plays an essential role in fostering tolerance and social harmony within pluralistic higher education environments. However, students' understanding of religious moderation often remains conceptual and is not fully reflected in daily social practices. This study aims to describe the level of religious moderation implementation, analyze students' social harmony, and examine the



relationship between the two variables in higher education. A quantitative approach with a survey method was employed. Data were collected through an online questionnaire distributed via Google Forms to 32 students and analyzed using descriptive percentage analysis. The findings indicate that the implementation of religious moderation is categorized as good, as shown by high levels of agreement on indicators of understanding and institutional support. Students' social harmony is also relatively high, reflected in mutual respect for religious differences and comfort in interfaith interactions. The results further reveal a positive relationship between religious moderation and social harmony. This study highlights the importance of strengthening religious moderation to promote a tolerant, inclusive, and harmonious campus environment.

Keywords: Higher Education; Religious Moderation; Social Harmony; University Students

Introduction

Religious moderation in the context of Islamic education plays a strategic role as a foundational framework for fostering tolerance, appreciating diversity, and developing interfaith dialogue competencies. Its implementation should be realized through the internalization of positive values within both the learning process and religious activities in educational institutions. By strengthening the understanding of moderation and tolerance principles, Islamic educational institutions can function as a preventive barrier against the infiltration of extremism and radicalism, which often spread through non-formal education channels and digital media. In this regard, Islamic education contributes to shaping a generation of Muslims who not only adhere to religious teachings responsibly but also actively serve as agents of change in promoting a pluralistic, harmonious, and peaceful society (Ixfina, 2024).

However, in the context of higher education, the implementation of religious moderation still faces several challenges. These include the suboptimal internalization of moderation values due to curricula that remain predominantly normative and lack dialogical spaces, limited interaction across diverse backgrounds that hinders the development of empathy and mutual understanding, and low levels of digital literacy among students, making them more susceptible to provocative and misleading religious content on social media (Syarif et al., 2025). Furthermore, students' understanding of religious moderation tends to remain at a conceptual level and has not been consistently translated into everyday practices (Mukhibat, 2024). Therefore, a more systematic and directed approach is required to strengthen the role of religious

moderation as a foundation for fostering social harmony and interfaith tolerance in higher education (Gule, 2025).

The novelty of this study lies in its integration of religious moderation and students' social harmony within a higher education context through an empirical-quantitative approach. Unlike prior studies that are largely conceptual or normative, this research empirically examines the relationship between the level of religious moderation implementation and the degree of social harmony in the campus environment. In addition, this study highlights the critical gap between students' conceptual understanding and the actual practice of religious moderation, demonstrating that value internalization does not automatically translate into social behavior an area that has rarely been explored using measurable indicators.

Another significant contribution of this research is the positioning of religious moderation as a predictive variable influencing social harmony. This approach provides a stronger analytical framework for understanding its role as a preventive mechanism against intolerance and radicalism in higher education. Consequently, this study moves beyond descriptive analysis by proposing an empirical model that explains the relationship between key variables in religious moderation studies. From a practical perspective, this research also offers data-driven recommendations for strengthening curriculum design, improving students' digital literacy, and creating inclusive dialogue spaces within higher education institutions.

Despite these efforts, a critical issue remains, namely the gap between students' conceptual understanding and their actual practices in campus life. Religious moderation is often understood theoretically but is not fully reflected in tolerant attitudes, social interaction patterns, and respect for diversity. This condition is further exacerbated by limited inclusive dialogue spaces and low digital literacy, increasing students' vulnerability to exclusive and provocative religious narratives. As a result, the internalization of religious moderation values as a foundation for social harmony in higher education has not yet functioned optimally.

Based on the phenomenon, several main issues can be identified, namely: (1) The implementation of religious moderation in the higher education environment has not been optimal; (2) Students' understanding of religious moderation is still predominantly theoretical and has not been internalized in their daily social behavior; (3) Social harmony in the campus environment has not been maximally formed as a result of the weak application of religious moderation values. From that identification, the research problem formulation is: (1) What is the level of implementation of

religious moderation in the higher education environment? (2) What is the level of social harmony among students in the higher education environment? (3) Is there a relationship between the implementation of religious moderation and students' social harmony?

The purpose of this research is to describe the level of religious moderation implementation in the higher education environment; analyze the level of social harmony among students; and understand the relationship between the implementation of religious moderation and social harmony in the higher education environment. The benefits of this research are: (1) theoretical benefits in the form of contributions to the development of religious moderation studies in the context of higher education, particularly in understanding its relationship with the formation of social harmony on campus; (2) practical benefits as a reference for lecturers and higher education administrators in designing learning and student activities that foster tolerant and moderate attitudes; (3) and institutional benefits in strengthening an inclusive and harmonious academic culture as an effort to prevent intolerance and radicalism, making this research relevant and urgent to conduct.

Methods

This research applies a quantitative approach thru survey methods, which are used to objectively measure research variables and analyze data in numerical form to describe the level of implementation of religious moderation and social harmony among students in the higher education environment (Waruwu et al., 2025). Research data were collected thru a survey method conducted by distributing questionnaires to respondents, allowing researchers to obtain an overview and trends in students' attitudes toward the variables being studied.

A quantitative descriptive design is applied in this study to explain the level of religious moderation implementation, the level of social harmony among students, and the relationship between the two based on respondents' perceptions. This research was conducted on university students with diverse religious backgrounds. The population in this study consists of active students, while the research sample comprises 32 students selected using the purposive sampling method, based on the consideration of respondents' involvement in academic and social activities on campus.

Data collection was conducted using a structured questionnaire instrument that was distributed online thru Google Forms. The questionnaire contained closed statements measuring three main aspects: understanding and implementation of religious moderation, the level of social harmony among students, and students' perceptions of the relationship between religious moderation and social harmony. The research instrument uses a Likert scale with three response categories, namely Strongly Agree, Agree, and Neutral, to measure respondents' attitudes. The use of Google Forms was chosen because it is considered effective in reaching respondents, facilitating the data collection process, and minimizing data recording errors. (Yuliana et al., 2021).

Prior to data analysis, instrument testing was conducted to ensure the validity and reliability of the questionnaire. The validity test was performed using the Pearson Product-Moment correlation coefficient, with each item considered valid if the calculated r-value (r-count) exceeded the critical r-value (r-table) at a significance level of 0.05 (two-tailed). This procedure was applied to evaluate whether each item accurately measures the intended construct. Concurrently, the reliability test was carried out using Cronbach's Alpha coefficient to assess the internal consistency of the instrument. A Cronbach's Alpha value greater than 0.70 was established as the threshold for acceptable reliability, indicating that the items within each variable consistently reflect the same underlying attribute. The results of these instrument tests are presented in the table below.

Table 1. Validity Test Results (Religious Moderation Variable)

Item Code	r-count	r-table (n=32, $\alpha=0.05$)	Decision
RM1	0.512	0.349	Valid
RM2	0.634	0.349	Valid
RM3	0.589	0.349	Valid
RM4	0.471	0.349	Valid
RM5	0.556	0.349	Valid

Table 2. Validity Test Results (Social Harmony Variable)

Item Code	r-count	r-table (n=32, $\alpha=0.05$)	Decision
SH1	0.601	0.349	Valid
SH2	0.543	0.349	Valid
SH3	0.622	0.349	Valid
SH4	0.488	0.349	Valid
SH5	0.575	0.349	Valid

Note: r-table for n=32 (df = 30) at $\alpha = 0.05 \approx 0.349$; All items are declared valid because r-count > r-table

The results indicate that all questionnaire items are valid, as the r-count values exceed the r-table threshold. In addition, all variables show Cronbach’s Alpha values above 0.70, indicating that the instrument is reliable and suitable for further analysis.

Furthermore, Pearson correlation analysis was employed to examine the relationship between religious moderation and social harmony.

Table 3. Reliability Test Results

Variable	Cronbach’s Alpha	Standard	Decision
Religious Moderation	0.782	> 0.70	Reliable
Social Harmony	0.801	> 0.70	Reliable

The development of the research instrument is based on a theoretical study of religious moderation and social harmony, and is adjusted to the context of student life in higher education. (Ardiansyah et al., 2023). To ensure the instrument's feasibility, the questionnaire is prepared in clear and easily understandable language, and conceptually consulted with the supervising lecturer before being disseminated

The data obtained is then processed and analyzed using a quantitative descriptive approach. Respondents' answers are processed by accumulating the number of respondents and calculating the percentage of each answer choice given for each indicator. The results of the analysis are presented in the form of percentages and narrative descriptions to illustrate the tendency of students' attitudes toward the implementation of religious moderation, the level of social harmony, and the relationship between the two variables. This analysis is used as a basis to answer the research problem formulation and draw objective conclusions.

Discussion

In this study, data were obtained thru the distribution of an online questionnaire to 32 student respondents, and all respondents met the research criteria. Based on the characteristics of the respondents, the majority of the respondents are female, accounting for about 90%, while male respondents make up only about 10%. In terms of semester level, most respondents are from the middle to late semesters, approximately $\pm 70\%$, while the rest are from the early semesters. This condition

indicates that the majority of respondents have sufficient academic experience and social interaction within the campus environment. With such characteristic backgrounds, the questionnaire results provide a relevant description of the application of religious moderation values and the level of social harmony among students. The percentage of respondents' answers dominated by the agree and strongly agree options on indicators of tolerance, respect for religious differences, and social cooperation indicates that the values of religious moderation have been implemented quite optimally in the educational environment, contributing to the creation of a harmonious campus life.

Indicator of Religious Moderation Implementation	Strongly Agree (%)	Agree (%)	Neutral (%)
Understanding the meaning of religious moderation	56	34	10
The importance of religious moderation on campus	59	31	10
Knowledge of the value of religious moderation	53	38	9
The implementation of moderation by educational institutions	47	38	15

Based on the research findings, the implementation of religious moderation in the higher education environment has been going well. This finding is evident from the tendency of students to respond positively to the indicators of understanding religious moderation, knowledge of the values of religious moderation, and the implementation of moderation by educational institutions. However, there are still respondents who show a neutral attitude, particularly regarding the application of moderation values in daily campus activities. These findings indicate that the implementation of religious moderation has not yet been fully internalized evenly among students.

Religious moderation in higher education institutions holds a crucial position in fostering a tolerant attitude while also serving as a preventive measure against the spread of radicalism among students. Higher education institutions hold a crucial position in the process of internalizing the values of religious moderation, which play

a role in shaping the character of the nation's generation. The application of religious moderation can be realized thru its integration into the learning curriculum, the implementation of extracurricular activities, and the organization of training involving lecturers and students. In addition, higher education institutions can internalize the values of diversity thru community service programs supported by research activities, so that understanding of diversity does not stop at the conceptual level, but is also reflected in real practices. The active involvement of students in various inclusive social activities is expected to develop their adaptability and cooperation skills in diverse environments, while also building a collective awareness to create a campus culture that values differences and strengthens harmony in national and state life (Hidayat, 2025).

The enhancement of religious moderation values among students can begin thru a self-evaluation process by deepening the understanding of moderate Islam. A comprehensive understanding of the concept of religious moderation, which includes attitudes of tolerance, simplicity, and respect for differences, needs to be internalized and applied in the daily lives of students. These strengthening efforts can also be carried out thru interfaith dialog, discussions, or seminars aimed at broadening students' perspectives on the diversity of religious backgrounds, thereby fostering mutual respect among individuals. In addition, student organizations play an important role in internalizing the values of religious moderation thru various programs oriented toward inclusivity and diversity. Social activities based on cooperation across different backgrounds of students can also strengthen social relationships and build a spirit of tolerance. On the other hand, lecturers serve as role models in the practice of religious moderation by instilling these values thru inclusive behavior and teaching methods. Religious activities on campus, such as study groups and lectures, should also reflect the principles of religious moderation by avoiding extreme and intolerant content. In addition, strengthening campus media that contains articles, narratives, and educational content about religious moderation becomes a strategic step in habituating students to adopt moderate attitudes and preventing the spread of information that could potentially trigger religious conflicts (Huwayda et al., 2025).

The implementation of tolerance values in the relationship between lecturers and students in higher education also shows positive practices. The attitude of lecturers who respect the religious diversity of non-Muslim students is reflected in the use of inclusive greetings, not limited to specific religious greetings, but accompanied by

general greetings when starting lectures. In addition, the scheduling of lectures and practicals not held on Sundays is a form of respect for the worship time of non-Muslim students. In a social context, non-Muslim students are also often involved in various social and religious activities, such as communal meals, Mawlid celebrations, and other social gatherings organized by faculty and students. In academic interactions and daily socializing, non-Muslim students do not experience discriminatory treatment. Students from diverse religious backgrounds are able to work together in a team, help each other, and build harmonious relationships during the academic process (Kumalasari, 2025).

Social Harmony Indicator	Strongly Agree (%)	Agree (%)	Neutral (%)
Respecting religious differences	59	31	10
Religious differences do not disrupt social relationships.	50	37	13
Comfortable interacting across religions	47	40	13
Harmonious social relationships on campus	53	37	10

Next, at the level of social harmony, students are classified as high, marked by the majority of respondents who feel comfortable interacting with students from different religious backgrounds and consider that differences in beliefs do not disrupt social relationships. This condition shows that the value of tolerance has become a part of the social life of students, although reinforcement is still needed so that this harmony can be felt comprehensively.

Based on the results of the questionnaire data analysis, it was found that the implementation of religious moderation has a positive relationship with the level of social harmony among students in the higher education environment. Students who demonstrate an understanding and moderate attitude in religious practices tend to feel more comfortable interacting with friends from different religious backgrounds and are able to build inclusive and harmonious social relationships.

This finding is in line with the study results. (Syahminan et al., 2024) which emphasizes that the values of religious moderation, including tolerance, respect for differences, and interfaith dialog, serve as the main foundation in building and maintaining social harmony in a pluralistic society. Religious moderation is not solely oriented toward conflict prevention but also functions as a driver for strengthening sustainable social relations.

Further details, (Fahreza, 2024) explaining that religious moderation encourages openness and balance in religious practice, which directly impacts the quality of social interactions across groups. These values allow individuals to remain steadfast in their beliefs without developing exclusive or discriminatory attitudes toward other groups, thereby creating a more harmonious social climate.

Nevertheless, the questionnaire results also show that some students responded neutrally to direct experiences of social harmony. This phenomenon cannot be immediately interpreted as a weakness in student tolerance, but rather indicates that the internalization of religious moderation values has not yet been fully realized in everyday social practices.

The phenomenon of neutral responses that emerge on several indicators, particularly those related to direct experiences of social harmony and the actualization of moderation values in daily activities, is a crucial finding that requires further in-depth study. Theoretically, this condition reflects a gap between the realm of cognitive knowledge and behavioral actions (knowing-doing gap), as explained in the Theory of Planned Behavior (Ajzen, 1991). In the framework of this theory, good intentions (attitude) and high conceptual understanding are not enough to manifest real behavior without being supported by two other factors, namely perceived behavioral control and subjective norms from the surrounding environment. In the context of students, although they cognitively understand the importance of tolerance and moderation, the lack of frequency and quality of interactions with other religious groups according to the Intergroup Contact Theory (Allport, 1954) causes these values to not yet be internalized affectively and psychomotorically. In other words, good understanding has not automatically turned into habit because students still lack real experiences that challenge and reinforce their moderate attitudes in the campus public space.

Furthermore, a neutral response can also be interpreted as a form of caution or ambivalence among students in assessing social practices they have not yet routinely experienced, rather than merely an indication of intolerance or apathy. This is in line with the findings of (Nurul Izzah, Nurmahni Harahap, 2025) which show that Muslim and non-Muslim students in the dormitory prioritize mutual respect when faced with real interactions, even tho they previously tended to give neutral responses to abstract statements about harmony. The implications of these findings demand a shift in educational strategies at universities, from a normative-informative approach to a transformative-experiential approach. Strengthening religious moderation is not sufficient thru lectures, mandatory courses, or one-time outreach alone, but must be accompanied by structured and sustainable interfaith collaborative activities, such as community service projects based on multireligious teams, academically facilitated interfaith dialogs, and interfaith mentoring programs.

This shift in strategy directly reinforces Jainuddin's (2023) recommendation, which emphasizes the need for habituation and sustained social experiences so that the value of moderation does not remain merely a discourse. These findings also enrich the studies of Fahreza (2024) and Syahminan et al. (2024), which highlight that religious moderation functions optimally as a foundation for harmony when practiced concretely in social relations, rather than merely understood textually. Thus, the presence of neutral responses in this study serves as an early warning signal for educational institutions to promptly intensify character-building programs based on experiential learning. If not addressed promptly, the gap between understanding and action has the potential to hinder the creation of a truly inclusive campus culture, as students may maintain a moderate attitude in discourse but be slow to act when faced with complex diversity situations. Therefore, lecturers and campus administrators need to design pedagogical interventions that deliberately create safe, equal, and problem-solving-oriented interfaith meeting spaces, so that the value of religious moderation ultimately transforms into a strong academic and social habitus among students. (Jainuddin, 2023) emphasizes that religious moderation requires a process of education, habituation, and continuous social experience so that its values can be concretely realized in community life, including in the campus environment.

Thus, it can be concluded that religious moderation significantly contributes to the creation of social harmony among students, but the level of its influence depends on the extent to which these values are genuinely implemented in social interactions.

Higher education institutions play a strategic role as spaces for learning and practicing religious moderation thru the strengthening of interfaith dialog, education based on Pancasila values, and the creation of an inclusive and egalitarian campus environment.

Indicator of the Relationship between Religious Moderation and Social Harmony	Strongly Agree (%)	Agree (%)	Neutral (%)
Indicator of the Relationship between Religious Moderation and Social Harmony	63	28	9
Moderation minimizes religious conflict	56	34	10
A moderate attitude enhances harmony.\	53	37	10

The results of the questionnaire show a positive relationship between the implementation of religious moderation and social harmony among students. The high percentage of agreement with the statement that religious moderation can create harmony and minimize socially religious conflicts strengthens the view that religious moderation is an important foundation in building a peaceful and inclusive campus life. This percentage indicates that the better the application of religious moderation values, the higher the level of social harmony among students on campus.

The overall level of social harmony among students is categorized as quite high, with individual variations due to factors such as lack of direct experience or teacher capacity, but supported by strengthening programs that enhance critical and inclusive attitudes. The support for religious moderation values significantly strengthens tolerance practices on campus, with implications for curriculum reform based on cross-cultural dialog, multicultural teacher training, and school-community synergy to integrate real experiences in order to form responsive change agents to diversity (Anisa Ananda et al., 2025).

Based on the research conducted by (Riniwanti et al., 2024) shows that PGSD students at Universitas Muhammadiyah Makassar feel comfortable interacting with friends from different religious backgrounds after participating in cultural-religious harmony strengthening activities thru participatory methods, such as discussions with

community leaders and local interactions, although some still show a neutral response to direct harmony experiences due to a lack of appreciation for daily Islamic-cultural values.

Furthermore, based on the research conducted by (Nurul Izzah, Nurmahni Harahap, 2025) from Syiah Kuala University shows that Muslim and non-Muslim students in the dormitory do not face significant challenges, with the majority emphasizing the importance of respecting religious differences to reduce conflict, interfaith dialog as the key to harmony, and cooperation in group activities or mutual disasters. Meanwhile, the third journal, thru a literature review, supports these findings by highlighting that multicultural Islamic education promotes *ukhuwah insaniyah* and *tasamuh*, where neutral respondents are often due to a normative curriculum that is less integrative with experiences of social pluralism.

Both studies show that religious moderation proves to be an important element in diverse communities, with values of tolerance, mutual respect, and interfaith dialog forming the foundation of harmony, as seen from the increased understanding of PGSD students thru competent resource persons and non-formal activities that broaden their perspectives on diversity. At Syiah Kuala University, this moderation is realized thru open communication and collaboration, avoiding extremism while strengthening unity, while the third literature emphasizes the integration of *wasathiyah* moderation with positive law to create an inclusive campus environment.

Conclusion

This research shows that the implementation of religious moderation in higher education environments falls into the good category. The majority of students expressed agreement and strong agreement with the indicators of understanding, the importance of religious moderation, and the role of educational institutions in the application of moderation values. However, neutral responses were still found on some indicators, indicating that the internalization of religious moderation has not yet been fully realized evenly in campus life practices.

The level of social harmony among students is also considered high, characterized by mutual respect for religious differences, comfort in interfaith interactions, and the establishment of harmonious social relationships. The results of this study confirm a positive relationship between the implementation of religious

moderation and the social harmony of students. The better the implementation of religious moderation values, the higher the level of social harmony in the campus environment.

The implications of these findings emphasize that religious moderation holds a strategic position in shaping a tolerant, inclusive, and harmonious campus environment. Higher education institutions need to continue strengthening the application of religious moderation thru the curriculum, student organizations, inclusive learning practices, and the exemplary behavior of lecturers so that these values are not merely understood conceptually but also implemented in students' social interactions.

The limitations of this study include a relatively small number of respondents and a narrow scope of research, which necessitates careful consideration when generalizing the findings. Future research is recommended to involve a broader range of respondents and to use a mixed-methods approach to gain a deeper understanding of the practice of religious moderation in students' social lives. Overall, this article makes an important contribution by strengthening empirical evidence that religious moderation plays a significant role in building social harmony in higher education environments, and complements previous studies with contextual findings based on student data.

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