



Islamic Religious Learning Strategies in Instilling Religious Moderation in the Student Dormitory of Sekolah Tinggi Agama Islam Baru

Dino Saputra¹, Wakib Kurniawan²

^{1,2} Islamic Religious Education Study Program, Bustanul Ulum Islamic Education College, Lampung, Indonesia

Article Info

Article history:

Received May 1, 2026

Revised Jun 9, 2026

Accepted Jun 28, 2026

Online First Jun 29, 2026

Keywords:

Islamic Religious Education
Learning Strategies
Religious Moderation
Student Dormitories

ABSTRACT

Purpose of the study: This study aims to analyze the learning strategy of Islamic religion in instilling the values of religious moderation in the student dormitory of the Sekolah Tinggi Agama Islam Baru, as well as examine the role of musyrif/ah, the form of coaching activities, and the factors that affect the process of internalizing these values.

Methodology: This study uses a qualitative approach with a descriptive method. The research subjects consisted of dorm musyrif/ah, students, and dormitory managers. Data collection techniques are carried out through observation, semi-structured interviews, and documentation, while data analysis is carried out through the stages of data reduction, data presentation, and conclusion drawn.

Main Findings: The main findings show that Islamic religious learning strategies in instilling the value of religious moderation are carried out through the integration of values in learning materials, dormitory-based character development, dialogical approaches, and examples from supervisors. This strategy has proven to be able to form a relatively moderate understanding and attitude of students' religious beliefs, reflected in the attitude of tolerance, openness, and the ability to interact in a pluralistic environment. However, there are still challenges in the form of conceptual understanding tendencies, the influence of social media, and external environmental dynamics.

Novelty/Originality of this study: The novelty of this research lies in the focus of the study that places the dormitory environment as the center of religious moderation learning strategies, which not only emphasizes formal learning in the classroom but also the process of internalizing values through social experiences, habituation, and daily interactions. This research contributes to the development of an integrative and contextual dormitory-based religious development model in shaping the character of moderate students.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Dino Saputra

Islamic Religious Education Study Program, Bustanul Ulum Islamic Education College, Jaya Sakti, Anak Tuha District, Central Lampung Regency, Lampung 34173, Indonesia

Email: saputradino2026@gmail.com

1. INTRODUCTION

Indonesia is a country that has a very high level of diversity, both in terms of ethnicity, culture, language, and religio [1]. This diversity is a wealth as well as a challenge in the life of the nation and state. In the context of religious life, differences in religious understanding and practice often give rise to potential conflicts if not managed properly [2]. Therefore, an approach is needed that is able to foster tolerance, mutual respect, and balanced religious understanding in a pluralistic society. One of the concepts that is currently widely developed is religious moderation [3]. Religious moderation is a way of viewing, attitudes, and religious practices that

emphasizes the value of balance, tolerance, and staying away from extreme and radical attitudes in carrying out religious teachings [4].

In addition, the educational environment has a strategic role in instilling the values of religious moderation, especially at the higher education level [5]. Students as agents of change are expected to be able to be an example in implementing tolerance and respect for differences in society [6]. However, reality shows that there are still students who have religious understandings that tend to be exclusive and less open to differences, so appropriate learning strategies are needed to overcome them [7].

Student dormitories as one of the non-formal educational environments are an effective space in shaping the character and religious attitudes of students. Intensive social interaction between students with diverse backgrounds provides a great opportunity to instill the values of religious moderation directly in their daily lives. Through learning activities, coaching, and living together practices, values such as tolerance, mutual respect, and togetherness can be grown more optimally [3].

However, the implementation of instilling religious moderation values in the dormitory environment is inseparable from various challenges. Lack of understanding of the concept of religious moderation, the influence of social media, and differences in students' educational and cultural backgrounds can be inhibiting factors in the process. Therefore, an Islamic religious learning strategy is needed that is not only theoretical, but also applicable and contextual according to the conditions of students.

Based on this, it is important to examine in depth how effective Islamic religious learning strategies are in instilling the values of religious moderation in the student dormitory environment. With the right strategy, it is hoped that students will not only understand the concept of religious moderation cognitively, but also be able to implement it in their daily lives, so as to create a harmonious and tolerant atmosphere in the campus environment and the wider community [8].

In recent years, the Indonesian government through various educational institutions has continued to encourage the strengthening of religious moderation as part of efforts to maintain social harmony and stability in a pluralistic society [9]. Religious moderation is seen as one of the keys to creating a peaceful, harmonious, and respectful community [10]. Therefore, the world of education, especially Islamic religious education, has a strategic role in instilling the values of religious moderation in students so that they are able to understand religious teachings proportionately and are not easily influenced by extreme religious beliefs [11].

Islamic religious education not only functions as a means of transferring religious knowledge, but also as a medium for the formation of moderate religious character and attitudes [12]. Through the right learning process, values such as tolerance, justice, balance, and respect for differences can be instilled in students from an early age. The implementation of religious moderation in Islamic education can be carried out through various approaches, such as curriculum development, dialogical learning methods, and the creation of an educational environment that is inclusive and conducive to the growth of mutual respect between individuals [13].

In the context of religious higher education, the student dormitory environment has an important role as a space for character development and the formation of students' religious attitudes. Life in the dormitory allows for intense interaction between students and supervisors or *musyrif/ah*, so that the process of instilling religious values can be carried out not only through formal learning, but also through coaching activities, religious discussions, worship habits, and examples from the supervisors. Thus, the learning strategies applied in the dormitory environment are an important factor in shaping students' understanding and religious attitudes [14].

Although much research on religious moderation in Islamic education has been conducted, most research still focuses on the implementation of religious moderation in classroom learning, curriculum development, or *pesantren* and school environments [15]. Research that specifically examines the learning strategies of Islamic Religious Education in the dormitory environment of Islamic religious university students is still relatively limited. In addition, most previous research has focused more on the conceptual aspects of religious moderation, while the process of internalizing values through the development of daily life in the dormitory, the interaction between *musyrif/musyrifah* and students, and the formation of moderate character through informal activities have not been explored in depth [16]. This gap shows the need for research that examines how Islamic Religious Education learning strategies in the dormitory environment are able to internalize the values of religious moderation in a contextual and sustainable manner [17].

The urgency of this research is even higher considering the increasing challenges of strengthening religious moderation among the younger generation due to the development of digital information flows, the emergence of exclusive religious narratives, and the increasingly complex dynamics of multicultural society [18]. Student dormitories as an educational environment that lasts for twenty-four hours have great potential to form character, tolerance, and moderate behavior through habituation, example, mentoring, and intensive social interaction. Therefore, a study is needed that is able to provide an empirical picture of the learning strategy of Islamic Religious Education that is effective in internalizing the values of religious moderation in the student dormitory environment [19].

Based on the research gap, this study aims to analyze the learning strategy of Islamic Religious Education in instilling the values of religious moderation in the Student Dormitory Sekolah Tinggi Agama Islam

Barus, Identify the forms of coaching applied, explain the role of musyrif/musyrifah in the process of internalizing the value of religious moderation, and analyze the supporting and inhibiting factors of its implementation.

The uniqueness or novelty of this research lies in the focus of the study that places the student dormitory as a non-formal learning space that is integrated with the formal education process in building religious moderation. This research not only examines learning strategies in the classroom, but also examines the process of internalizing values through daily life habits, examples of musyrif/musyrifah, social interaction between students, and dormitory culture. Thus, this research contributes to the development of a dormitory-based Islamic Religious Education learning model as a strategy to strengthen religious moderation in Islamic religious universities.

2. RESEARCH METHOD

2.1. Research Design

This study employed a qualitative research approach using a descriptive design [20]. A qualitative approach was selected because the research aimed to understand comprehensively the implementation of Islamic religious learning strategies in instilling religious moderation values within the student dormitory environment of Sekolah Tinggi Agama Islam Barus. This approach enables researchers to explore participants' experiences, perceptions, and interactions naturally, thereby providing an in-depth understanding of the phenomenon under investigation.

2.2. Population and Research Participants

The research was conducted at the student dormitory of Sekolah Tinggi Agama Islam Barus, North Sumatra. The population consisted of all stakeholders directly involved in religious development activities within the dormitory environment. Research participants were selected using purposive sampling based on their involvement and understanding of the implementation of Islamic religious learning strategies [21]. The participants included dormitory musyrif/musyrifah (religious supervisors), students residing in the dormitory, and dormitory administrators. These participants were considered capable of providing comprehensive information relevant to the research objectives.

2.3. Research Instruments

In qualitative research, the researcher served as the primary research instrument. To support systematic data collection, several supporting instruments were employed, including observation guidelines, semi-structured interview guides, documentation checklists, field notes, audio recording devices, and digital cameras for documenting research activities [22]. The interview guide focused on learning strategies, the implementation of religious moderation, supporting and inhibiting factors, and participants' experiences during dormitory religious development programs.

2.4. Data Collection Techniques

Data were collected using three complementary techniques.

1. Observation was conducted to directly observe religious learning activities, mentoring programs, congregational worship, discussions, and daily interactions between musyrif/musyrifah and students within the dormitory.
2. Semi-structured interviews were conducted with musyrif/musyrifah, dormitory administrators, and students to obtain detailed information regarding learning strategies, implementation processes, challenges, and the internalization of religious moderation values.
3. Documentation was used to collect supporting evidence such as dormitory activity schedules, religious coaching programs, institutional documents, photographs, attendance lists, and other archives related to religious learning activities.

2.5. Data Analysis Techniques

The collected data were analyzed using the interactive model developed by Miles, Huberman, and Saldana, consisting of four stages: (1) data collection, (2) data condensation through selecting, simplifying, and categorizing relevant information, (3) data display in narrative form according to research themes, and (4) conclusion drawing and verification. Throughout the analysis process, the researcher continuously compared information obtained from observations, interviews, and documentation to ensure data consistency.

2.6. Research Procedure

The research was conducted through four sequential stages. The first stage was preparation, including preliminary observations, literature review, preparation of research instruments, and obtaining research

permission [23]. The second stage involved fieldwork, during which observations, interviews, and documentation were carried out [24]. The third stage consisted of organizing, coding, categorizing, and analyzing the collected data. Finally, the researcher interpreted the findings, verified data credibility through source and technique triangulation, and prepared the final research report [25].

3. RESULTS AND DISCUSSION

Before interpreting the findings, the collected data were organized and displayed according to the interactive analysis model of Miles, Huberman, and Saldana. The interview transcripts, observation notes, and documentation were categorized into major themes that emerged during the coding process. This data display facilitated the identification of patterns and relationships among participants' responses and served as the basis for the subsequent interpretation. The themes identified from the analysis are presented in Table 1.

Table 1. Data Display of Research Findings

Data Source	Emerging Theme	Main Findings
Interviews with <i>musyrif/musyrifah</i>	Islamic religious learning strategies	Religious moderation values are integrated into learning, mentoring, dialogue, and exemplary practices.
Interviews with students	Understanding of religious moderation	Most students understand moderation as balance, tolerance, and respect for diversity, although several still have only conceptual understanding.
Observation	Implementation in daily life	Students demonstrate tolerance through social interaction, collective activities, and respect for people of different religions.
Interviews and documentation	Challenges	Social media influence, limited practical understanding, and external social dynamics remain obstacles.
Interviews with dormitory administrators	Strengthening strategies	Continuous mentoring, curriculum integration, interfaith dialogue, and digital literacy are considered important reinforcement strategies.

The data presented in Table 1 indicate that all information obtained from interviews, observations, and documentation converged into five major themes. These themes subsequently became the framework for presenting and discussing the findings in the following sections.

3.1. Islamic Religious Learning Strategies in Instilling the Value of Religious Moderation in the Student Dormitory of the Sekolah Tinggi Agama Islam Baru

The results of the study show that the Islamic religious learning strategy in instilling the values of religious moderation in the student dormitory of the Sekolah Tinggi Agama Islam Baru is not only carried out through the formal learning process in the classroom, but also through non-formal coaching in the dormitory that is integrated into the daily lives of students. This approach is in line with the concept of holistic Islamic education which emphasizes the integration of cognitive, affective, and psychomotor aspects in shaping the character of students [26].

In practice, the first strategy found is the integration of the value of religious moderation in learning materials. Islamic lecturers not only deliver Islamic material normatively, but also relate it to the social context faced by students, especially in a pluralistic society. Values such as tolerance (*tasamuh*), balance (*tawazun*), and justice (*'tidal*) are explicitly inserted in the discussion of the material. This is in line with the concept of religious moderation developed by the Ministry of Religion of the Republic of Indonesia, which emphasizes the importance of a balance between religious commitment and respect for diversity.

The second strategy is character development through dormitory life. Based on the results of observations and interviews, students routinely participate in religious activities such as Islamic studies, group discussions, and moral development facilitated by the *musyrif/musyrifah* of the dormitory. This activity not only serves as a means of increasing religious understanding, but also as a space to internalize the value of moderation through social interaction. In this context, dormitory life becomes a social laboratory that allows students to learn to coexist, respect each other, and manage differences constructively. This finding is in line with the view of Nyanasuryanadi et al. [27] who states that the internalization of the value of religious moderation will be more effective if done through direct experience in social life.

The third strategy is a dialogical approach to learning. Lecturers and dorm *musyrifah* encourage students to actively discuss and express their views on religious issues, including the issue of tolerance and diversity. This approach creates an open and inclusive dialogue space, so that students can understand various

perspectives more broadly. This dialogical approach is considered effective in reducing exclusivity and improving students' critical thinking skills, as emphasized by Abdullah and Bello [28] that dialogue between perspectives is the key to building moderate religious attitudes.

In addition, another strategy found is the example (uswah hasanah) of lecturers and dorm musyrif/musyrifah. In daily life, the musyrif/musyrifah of the dormitory tries to show a tolerant, open, and respectful attitude of differences as a real example for students. This example has a significant influence on shaping student attitudes, because the values taught are not only conveyed verbally in boarding programs, but are also practiced directly. This is in line with the theory of character education which emphasizes the importance of role models in the process of internalizing values.

In the context of implementation, the results of the study show that students of the Sekolah Tinggi Agama Islam Barus in general have a fairly good understanding of the concept of religious moderation [29]. They were able to explain that religious moderation does not mean mixing religious teachings, but being fair, balanced, and tolerant of differences [30]. This understanding is also reflected in their social behavior, such as mutual respect with non-Muslim communities around the campus environment [31]. This shows that the learning strategies implemented have had a positive impact on the formation of students' moderate attitudes.

However, this study also found several challenges in the implementation of the value of religious moderation [15]. One of them is that there are still a small number of students who understand religious moderation in a limited way, which is only a theoretical concept without consistent implementation in daily life. These findings are in line with the research of Fahri and Zainuri [32] which shows that there is a gap between conceptual understanding and real practice in religious moderation among students.

In addition, external environmental factors are also a challenge in itself. Students' interactions with people who have diverse religious backgrounds sometimes give rise to differences of views that require good adaptability and communication [33]. In this case, students are required to be able to manage these differences with a wise and non-reactive attitude.

Based on these findings, it can be concluded that the Islamic religious learning strategy in Sekolah Tinggi Agama Islam Barus student dormitory has been effective in instilling the values of religious moderation, although there are still several aspects that need to be strengthened, especially in terms of consistency in the implementation of values in daily life. Therefore, it is necessary to strengthen a more contextual and sustainable learning strategy, as well as increase the role of the musyrif/musyrifah of the dormitory as a facilitator in the process of internalizing values. Thus, it is hoped that students will not only understand the concept of religious moderation, but also be able to implement it in real life in a pluralistic social life.

3.2. Understanding of Sekolah Tinggi Agama Islam Barus Students about Religious Moderation

The results of the study show that students' understanding of the concept of religious moderation is in the category of being quite good, although there is still a variation in the level of depth of understanding. In general, students are able to define religious moderation as an attitude of being centered in practicing religious teachings, which emphasizes a balance between commitment to one's own religious teachings and respect for followers of other religions. This understanding is in line with the concept of religious moderation described in the book *Religious Moderation* published by Rohman [34] which emphasizes that religious moderation is a non-extreme religious perspective and practice and prioritizes the principles of justice and balance.

The findings indicate that the students of Sekolah Tinggi Agama Islam Barus generally demonstrate a good understanding of religious moderation, although the depth of comprehension varies among individuals. Most students perceive religious moderation as a balanced way of practicing religion by maintaining commitment to Islamic teachings while respecting the rights of people from different religious backgrounds. This understanding reflects an awareness that religious moderation does not reduce one's religious commitment but encourages responsible and respectful religious behavior within a diverse society.

Interview data further reveal that differences in students' understanding are influenced by their educational experiences and social interactions before entering the dormitory. Students who previously lived or studied in heterogeneous environments tend to express broader and more inclusive perspectives on religious diversity. In contrast, students from relatively homogeneous communities often require a longer adaptation process before fully appreciating the importance of openness and mutual respect. These differences illustrate that students' understanding develops gradually through continuous learning and interaction rather than through theoretical instruction alone.

The study also found that most students are able to distinguish religious moderation from religious relativism. They recognize that respecting followers of other religions does not require abandoning or compromising their own beliefs. Instead, they understand that every individual has the right to practice their religion while maintaining peaceful social relationships with others. This perspective contributes to the development of mutual respect and reduces the tendency to judge or reject people with different religious backgrounds.

Although the overall level of understanding is encouraging, some students still demonstrate a predominantly conceptual understanding. They can explain the meaning of religious moderation but occasionally encounter difficulties when applying these principles to contemporary social issues or situations involving differences in religious views. This finding suggests that cognitive understanding has not always been accompanied by reflective awareness and practical application in everyday life.

Overall, the findings indicate that students' understanding of religious moderation has developed in a positive direction through the combination of classroom learning, dormitory guidance, and daily social interaction. However, strengthening reflective learning experiences and providing more opportunities to discuss real social issues remain necessary to deepen students' comprehension and ensure that the values of religious moderation are consistently translated into attitudes and behavior in both campus and community life.

3.3. Implementation of Religious Moderation in a Pluralistic Environment

The implementation of religious moderation among students of Sekolah Tinggi Agama Islam Barus is reflected in their daily interactions with people from different religious backgrounds. The findings indicate that students generally demonstrate an open, respectful, and tolerant attitude toward members of other religious communities living around the campus. They respect the worship practices of others, maintain polite communication, and avoid behaviors that could trigger conflict or social tension. These attitudes illustrate that religious moderation has become part of students' social behavior rather than remaining merely a theoretical concept.

The implementation of these values is also evident through students' participation in various social and community activities involving people from diverse backgrounds. They actively engage in mutual cooperation, environmental cleaning programs, and other community events without discriminating on the basis of religious differences. Such participation strengthens social cohesion and encourages harmonious relationships between students and the surrounding community. Through these experiences, students learn to appreciate diversity while maintaining their own religious identity.

Although the overall implementation is positive, several challenges remain. Some students still experience uncertainty when encountering sensitive issues related to religious beliefs, symbols, or worship practices. In these situations, they sometimes hesitate to express their views or respond appropriately because they seek to maintain harmony while remaining committed to their own religious principles. This finding indicates that the practical application of religious moderation requires not only knowledge but also communication skills, emotional maturity, and confidence in managing differences constructively.

Another challenge identified in this study is the influence of digital media. Students are frequently exposed to various religious narratives through social media, including information that may promote exclusive perspectives or misunderstanding toward other groups. Without adequate critical thinking and digital literacy, such information has the potential to influence students' attitudes and perspectives. Therefore, strengthening students' ability to evaluate information critically becomes an important component in sustaining the implementation of religious moderation.

Overall, the findings demonstrate that the implementation of religious moderation among Sekolah Tinggi Agama Islam Barus students has developed in a positive direction. Students are able to translate the values of tolerance, mutual respect, and peaceful coexistence into their daily interactions within a pluralistic environment. However, continuous guidance is still necessary to reinforce these values, particularly in responding to contemporary social challenges and increasingly complex patterns of interreligious interaction. A consistent learning process supported by the dormitory environment is expected to further strengthen students' capacity to practice religious moderation in both campus life and the wider community.

3.4. Challenges and Obstacles in Instilling the Value of Religious Moderation

The findings indicate that the implementation of religious moderation in the student dormitory has generally been successful, although several challenges remain. One of the main obstacles is that some students still understand religious moderation only at the conceptual level and have not consistently applied it in everyday interactions. This gap between knowledge and practice shows that the internalization of moderation values requires continuous guidance through real-life experiences.

Another challenge comes from the influence of digital media, where students are frequently exposed to religious content that may encourage exclusive attitudes or misinformation. In addition, social interactions outside the dormitory environment are more difficult to monitor, making students vulnerable to external influences that are not always aligned with the values promoted in the dormitory. These conditions require students to develop critical thinking and personal responsibility in responding to religious differences.

Overall, the findings demonstrate that strengthening religious moderation is an ongoing process that extends beyond classroom learning. It requires continuous mentoring, meaningful social experiences, and the development of students' ability to practice moderation.

3.5. Solutions and Strategies for Strengthening Religious Moderation

To address these challenges, strengthening religious moderation should be carried out through an integrated approach involving learning, mentoring, and daily practice. Learning materials should consistently incorporate moderation values and connect them with real social issues so that students gain both conceptual understanding and practical awareness.

The dormitory environment should also continue to function as a center for character development through routine religious activities, discussions, mentoring, and positive role models provided by lecturers and dormitory supervisors. These activities encourage students to internalize moderation values through direct experience and interaction with others.

In addition, improving students' digital literacy and providing opportunities for constructive dialogue with people from different backgrounds are important strategies for reinforcing moderate attitudes. Through these combined efforts, students are expected to develop the knowledge, character, and social skills needed to practice religious moderation consistently in their academic and community life.

4. CONCLUSION

The study concludes that the Islamic Religious Education learning strategy implemented in the student dormitory of Sekolah Tinggi Agama Islam Barus effectively promotes the internalization of religious moderation through the integration of moderation values into learning, dormitory-based character development, dialogical learning, and exemplary practices. The forms of coaching are carried out through routine religious activities, discussions, mentoring, and daily habituation, creating a learning environment that supports the development of tolerant and balanced religious attitudes.

The findings also show that *musyrif/musyrifah* play a central role as mentors, facilitators, and role models in guiding students to understand and practice religious moderation in everyday life. Most students demonstrate a good understanding of religious moderation and are able to apply these values in their interactions within a pluralistic environment. However, the internalization process is still influenced by several challenges, including limited practical understanding among some students, the influence of digital media, and external social dynamics. Therefore, strengthening continuous dormitory mentoring, moderation-oriented learning, and digital literacy is essential to sustain the development of moderate, inclusive, and tolerant student character.

ACKNOWLEDGEMENTS

The author would like to express sincere gratitude to Sekolah Tinggi Ilmu Tarbiyah Bustanul 'Ulum Central Lampung for its academic support throughout this research. Special appreciation is also extended to the Head of the Islamic Religious Education Study Program and all colleagues who provided valuable guidance, constructive feedback, and encouragement during the completion of this study.

The author is also grateful to the management of the Student Dormitory of Sekolah Tinggi Agama Islam Barus (STAIB), the *musyrif/musyrifah*, and all student participants for their willingness to participate in this research and for providing valuable information during the data collection process. Their cooperation and support greatly contributed to the successful completion of this study.

REFERENCES

- [1] I. S. Pohan, L. S. B. Sembiring, D. A. Prastiwi, A. N. Lestari, and D. Kurniawan, "Pendidikan agama islam dan penguatan moderasi beragama di lembaga pendidikan formal," *J. Pendidik. Agama Islam Al-Maidah*, vol. 1, no. 01, 2025.
- [2] S. Anum, P. A. Asmarallaun, J. Azahara, A. D. H. Labib, and M. Muhlisin, "Peran organisasi keagamaan dalam membentuk sikap moderasi beragama mahasiswa uin kh abdurrahman wahid pekalongan," *Al-Zayn J. Ilmu Sos. Huk.*, vol. 4, no. 1, pp. 2466–2476, 2026.
- [3] H. Iswandi, S. Nafiah, and J. Jalaludin, "Pendidikan islam sebagai pondasi moderasi beragama dan toleransi antar umat," *RIGGS J. Artif. Intell. Digit. Bus.*, vol. 4, no. 4, pp. 6487–6495, 2026.
- [4] D. P. Puspita, "Integrasi nilai moderasi beragama dalam pembelajaran pendidikan agama islam untuk membangun karakter toleran peserta didik," *J. Islam. Relig. Educ.*, vol. 1, no. 2, pp. 74–80, 2025.
- [5] M. Walad, N. W. R. Dewi, N. L. I. Windayani, I. W. Mudana, and I. W. Lasmawan, "Pendekatan pluralisme agama dalam pendidikan di indonesia: tantangan dan strategi implementasi," *J. Ilm. Pendidik. Citra Bakti*, vol. 11, no. 3, pp. 871–886, 2024.
- [6] M. Hasanuddin, C. A. Rizki, and S. Khodijah, "Pendidikan agama islam sebagai pilar moderasi beragama dalam membangun karakter religius peserta didik di era digital," *J. Pendidik. Agama Islam*, vol. 1, no. 3, pp. 85–93, 2025.
- [7] R. A. Wahyudha and C. Chanifudin, "Integrasi nilai-nilai multikulturalisme dalam pendidikan islam," *EDU Soc. J. Pendidikan, Ilmu Sos. Dan Pengabd. Kpd. Masy.*, vol. 5, no. 3, pp. 1098–1106, 2025.
- [8] M. Aldi, I. S. Pohan, N. F. Hasibuan, A. P. Handayani, and M. Shafiq, "Pendidikan agama islam sebagai pilar membangun generasi moderat dan toleran di lingkungan sekolah," *J. Pendidik. Agama Islam Al-Maidah*, vol. 1, no. 01, 2025.

- [9] W. S. Nugraha, N. P. Habeahan, A. Andini, L. Bancin, R. U. Piliang, and N. Amalia, "Bersatu dalam keberagaman: mengapa persatuan itu penting bagi bangsa," *Educ. J. Multidisiplin*, vol. 1, no. 2, pp. 84–91, 2025.
- [10] A. N. Rohmah, S. Masturoh, and M. Rauv, "Kebhinekaan dan keberagaman (integrasi agama di tengah pluralitas)," *J. Inov. Penelit.*, vol. 2, no. 9, pp. 2945–2956, 2022.
- [11] M. Arief and M. N. Humaidi, "Pembentukan moderasi beragama melalui penguatan sikap toleransi antar umat beragama di pondok pesantren assalam manado," *Stud. Relig. J. Pemikir. Dan Pendidik. Islam*, vol. 9, no. 01, pp. 73–81, 2025.
- [12] Y. Arikarani, Z. Azman, S. Aisyah, F. P. Ansyah, and T. D. Z. Kirti, "Konsep pendidikan Islam dalam penguatan moderasi beragama," *Edif. J. Pendidik. Agama Islam*, vol. 7, no. 1, pp. 71–88, 2024.
- [13] S. Sirait, M. Arif, and A. N. Hikmah, "Membangun kerukunan antarumat beragama: peran strategis pai dalam meningkatkan dialog, toleransi dan keharmonisan di indonesia," *Al-Fikr J. Pendidik. Islam*, vol. 10, no. 1, pp. 1–12, 2024.
- [14] A. Asrori and S. Sunarto, "Nilai nilai moderasi beragama dalam meningkatkan karakter religius," *Islam. Manag. J. Manaj. Pendidik. Islam*, vol. 7, no. 001, pp. 27–42, 2024.
- [15] A. Hanif, E. Syarifudin, and A. Muhtarom, "Integration of religious moderation in islamic education: challenges and opportunities in the digital era," *Edukasi Islam. J. Pendidik. Islam*, vol. 14, no. 01, pp. 49–66, 2025.
- [16] A. Zikri and A. G. Syaffi, "Internalizing Religious moderation values into the islamic education at university.," *J. Namibian Stud.*, vol. 33, 2023.
- [17] I. Warsah and M. Istan, "Islamic religious education learning approach based on religious moderation," *Al-Hayat J. Islam. Educ.*, vol. 9, no. 1, pp. 181–199, 2025.
- [18] M. Takdir, "Moderation reasoning based on religious literacy to prevent radicalisation among interfaith Generation Z in Indonesia," *Int. Stud. Cathol. Educ.*, pp. 1–16, 2025.
- [19] D. Ibrahim, "Model of internalization of religious moderation values in salafiyah boarding schools," *Al-Hayat J. Islam. Educ.*, vol. 8, no. 3, pp. 950–965, 2024.
- [20] N. Nurbayani and A. Amiruddin, "Teacher strategies in implementing religious moderation values in islamic educational institutions," *Al-Hayat J. Islam. Educ.*, vol. 8, no. 2, pp. 778–787, 2024.
- [21] M. A. Maarif, M. H. Rofiq, and A. Sirojuddin, "Implementing learning strategies for moderate Islamic religious education in Islamic higher education," *J. Pendidik. Islam*, vol. 8, no. 1, pp. 75–86, 2022.
- [22] S. Sukmawati, "Development of quality instruments and data collection techniques," *J. Pendidik. Dan Pengajaran Guru Sekol. Dasar*, vol. 6, no. 1, pp. 119–124, 2023.
- [23] A. Susilawati, A. S. M. Al-Obaidi, A. Abduh, F. S. Irwansyah, and A. B. D. Nandiyanto, "How to do research methodology: From literature review, bibliometric, step-by-step research stages, to practical examples in science and engineering education," *Indones. J. Sci. Technol.*, vol. 10, no. 1, pp. 1–40, 2025.
- [24] A. I. Hamzani, T. V. Widyastuti, N. Khasanah, and M. H. M. Rusli, "Legal research method: Theoretical and implementative review," *Int. J. Membr. Sci. Technol.*, vol. 10, no. 2, pp. 3610–3619, 2023.
- [25] A. J. Bingham, "From data management to actionable findings: A five-phase process of qualitative data analysis," *Int. J. Qual. methods*, vol. 22, p. 16094069231183620, 2023.
- [26] F. Uri and D. Saputra, "Pengembangan evaluasi pelaksanaan pendidikan islam," *IMTIYAZ J. Ilmu Keislaman*, vol. 9, no. 2, pp. 367–391, 2025.
- [27] P. Nyanasuryanadi, M. S. Kurdi, M. S. Kurdi, P. A. Cakranegara, D. Pratama, and N. Nilawati, "Mainstreaming the value of religious moderation by teachers in the digital era," *Al-Ishlah J. Pendidik.*, vol. 15, no. 2, pp. 1357–1368, 2023.
- [28] M. Abdullah and R. Bello, "Critical pedagogy as counter-hegemony: reorienting islamic religious education against digital radicalism and disinformation," *Surau J. Islam. Stud.*, vol. 2, no. 1, pp. 48–71, 2026.
- [29] D. Dahliana, S. Yelni, Y. Yumna, and N. F. Azima, "Ict integration in the islamic religious education learning process," *Int. J. Islam. Teach. Learn.*, vol. 1, no. 1, pp. 15–21, 2024.
- [30] M. Wardi, M. U. Fithriyyah, Z. Fathorrahman, T. Hidayat, I. Ismail, and S. Supandi, "Implementation of religious moderation values through strengthening diversity tolerance in madrasah," *J. Pendidik. Islam*, vol. 9, no. 2, pp. 241–254, 2023.
- [31] M. Yusuf, H. Pajarianto, I. Halim, and M. Zhang, "The life experiences of non-muslim students at muhammadiyah university: a phenomenological study on inclusive islamic education," *Al-Hayat J. Islam. Educ.*, vol. 9, no. 2, pp. 438–457, 2025.
- [32] M. Fahri and A. Zainuri, "Moderasi beragama di Indonesia," *Intizar*, vol. 25, no. 2, pp. 95–100, 2019.
- [33] J. H. Gruenhagen, P. M. Sinclair, J.-A. Carroll, P. R. A. Baker, A. Wilson, and D. Demant, "The rapid rise of generative AI and its implications for academic integrity: Students' perceptions and use of chatbots for assistance with assessments," *Comput. Educ. Artif. Intell.*, vol. 7, p. 100273, 2024.
- [34] D. A. Rohman, *Moderasi beragama dalam bingkai Keislaman di Indonesia*. Lekkas, 2021.