

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN

Vol. 13, No. 2, May 2025



JIP
The Indonesian Journal of the Social Sciences
www.journal.scadIndependent.org
DOI Prefix Number: 10.26811

INDEX COPERNICUS
INTERNATIONAL



Accredited "Sinta 1" by Decree No. 72/E/KPT/2024
Valid Until the May 2027 Edition



Scopus®

ELSEVIER

Clarivate
Analytics

WEB OF SCIENCE™

**Religious Moderation by Design: A Comparative Sociological
Da'wah Study in Indonesian Higher Education**

Muliadi Muliadi¹; Syamsidar Syamsidar²; Nurul Islam³

^{1,3}Islamic Broadcasting and Communication, Sekolah Tinggi Agama Islam Negeri Majene, Indonesia

²Islamic Broadcasting and Communication, Universitas Islam Negeri Alauddin Makassar, Indonesia

Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1778>

DOI : <https://doi.org/10.26811/peuradeun.v13i2.1778>

How to Cite this Article

APA : Muliadi, M., Syamsidar, S., & Islam, N. (2025). Religious Moderation by Design: A Comparative Sociological Da'wah Study in Indonesian Higher Education. *Jurnal Ilmiah Peuradeun*, 13(2), 1549-1580. <https://doi.org/10.26811/peuradeun.v13i2.1778>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times a year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. JIP has become a CrossRef member. Therefore, all articles published will have a unique DOI number. JIP has been accredited Rank 1 (Sinta 1) by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia, through the Decree of the Director-General of Higher Education, Research, and Technology No. 72/E/KPT/2024, dated April 1, 2024. This accreditation is valid until the May 2027 edition.

All articles published in this journal are protected by copyright, licensed under a Creative Commons 4.0 International License (CC-BY-SA) or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works.

JIP indexed/included in Web of Science, Scopus, Sinta, MAS, Index Copernicus International, Erih Plus, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJI, SSRN, ResearchGate, Mendeley and **others**.



RELIGIOUS MODERATION BY DESIGN: A COMPARATIVE SOCIOLOGICAL DA'WAH STUDY IN INDONESIAN HIGHER EDUCATION

Muliadi Muliadi¹; Syamsidar Syamsidar²; Nurul Islam³

^{1,3}Islamic Broadcasting and Communication, Sekolah Tinggi Agama Islam Negeri Majene, Indonesia

²Islamic Broadcasting and Communication, Universitas Islam Negeri Alauddin Makassar, Indonesia

¹Correspondence Email: muliadi@stainmajene.ac.id

Received: August 1, 2024	Accepted: May 22, 2025	Published: May 30, 2025
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1778		

Abstract

This study examines the internalization of religious moderation values among students at Islamic Higher Education Institutions (PTKI) and Public Higher Education Institutions (PTU) in South and West Sulawesi, Indonesia. Amid concerns over rising religious intolerance and extremism, higher education is increasingly seen as a strategic arena for fostering inclusive values. PTKI, by design, promotes moderate Islamic teachings, but comparative evidence between PTKI and PTU remains underexplored. Adopting a quantitative comparative approach, the study surveyed 400 students to measure their perceptions across four dimensions: national commitment, tolerance, anti-violence, and accommodation of local culture. Results show that PTKI students consistently score higher than their PTU counterparts across all dimensions. For example, PTKI students recorded a higher mean score in anti-violence (2.88) compared to PTU (2.53), and similar gaps are found in other areas. These findings demonstrate the effectiveness of PTKI in shaping moderate and pluralistic religious identities through structured curricula and institutional culture. The study contributes to educational and socio-religious discourse by highlighting how religious education, when aligned with national values, can counter radicalism and promote social harmony. This study offers a novel comparative framework that integrates sociological da'wah and self-perception theory to empirically assess how institutional environments shape students' internalization of religious moderation in higher education.

Keywords: *Religious Moderation; Higher Education; Da'wah; Pluralism; Anti-Radicalism.*



A. Introduction

Religious moderation has become an increasingly significant discourse in efforts to maintain social harmony in Indonesia, a country characterized by its rich diversity in religion, ethnicity, and culture (Akmaliah, 2020; Hefni & Ahmadi, 2022; Burhanuddin & Ilmi, 2022). As a concept, religious moderation refers to a balanced, inclusive, and tolerant approach to practicing faith, rejecting both radical extremism and excessive liberalism (Kemenag, 2019; Faozan & Rasyidi, 2023). In Indonesia's sociopolitical landscape, where religion plays a crucial role in both public and private life, religious moderation has been promoted not only as a theological ideal but also as a civic imperative. This framework is essential to sustaining the values of unity in diversity (*Bhinneka Tunggal Ika*), which underlie the country's national identity. In this context, higher education institutions emerge as strategic arenas for cultivating a new generation of moderate, pluralistic citizens capable of navigating religious and cultural complexities (Rahmadi & Hamdan, 2023; Wardi et al., 2023).

In the realm of higher education, where ideologies converge and identities are shaped, fostering religious moderation plays a vital role in preparing students to become agents of peace, coexistence, and pluralism. Public Higher Education Institutions (Perguruan Tinggi Umum/ PTU) and Islamic Higher Education Institutions (Perguruan Tinggi Keagamaan Islam/ PTKI) serve as dynamic spaces in which students not only acquire academic knowledge but also develop religious perspectives and moral values. These institutions are not merely academic entities but also serve as cultural and ideological laboratories, shaping their students' worldview and ethical framework. Within these institutional environments, students interact with various religious, cultural, and political discourses that influence the formation of their religious identity. According to data from Kemendikbud (2021), more than 9 million students are enrolled in higher education institutions across Indonesia, underscoring the importance of the campus setting as a formative arena for religious discourse and moral development.



Integrating religious moderation into the learning process, character education, and curriculum is an essential strategy to counter intolerant tendencies (Hopid et al., 2023; Kosim et al., 2024).

While religious moderation has been promoted as a key educational agenda, the role of higher education institutions in shaping students' perceptions and practices of moderation remains understudied (Cohen-Malayev et al., 2014). Shihab (2019) emphasizes that a moderate religious attitude avoids extreme expressions and upholds balance and fairness. However, the advent of digital media, particularly social media, has introduced new complexities in forming students' religious identities. Recent studies reveal that conservative religious narratives dominate online spaces (PPIM UIN Jakarta, 2020), potentially distorting young people's understanding of religion and undermining the values of moderation (Akmaliah, 2020; Zamzami et al., 2023).

In the digital realm, students are exposed to competing ideologies that can both support and challenge institutional messages of tolerance and pluralism. These dynamics align with findings from Huda et al., (2024) and Muhamad et al., (2024), highlighting how technological exposure reshapes moral perception and digital ethics among youth in learning environments. These conditions create a paradox: while campuses promote inclusivity, students often navigate contradictory religious influences beyond institutional control.

Despite increasing scholarly attention on religious moderation, there is a notable gap in understanding how students' social and religious backgrounds—as well as the specific institutional environments in which they are situated—affect the internalization of religious moderation values. Much existing research generalizes religious attitudes without adequately considering institutional or regional variations (Ginsberg & Glenn, 2020; Ekici & Akdogan, 2020). For example, Nasir and Rijal (2021) highlight that Islamic higher education institutions in Indonesia have made concerted efforts to promote religious moderation. Yet, these efforts are often context-specific and not always generalized to public universities.



Meanwhile, Hanafi et al., (2023) emphasize integrating moderation values into religious education curricula, showing how teachers' strategies and classroom practices can shape students' understanding of tolerance and pluralism. These findings are echoed in the work of Masturin (2023) and Rifki et al., (2024), who explore how character education and institutional strategies influence student behavior and religious understanding. However, these studies seldom adopt a comparative lens to examine differences between PTKI and PTU students, particularly in regions with distinct socio-cultural characteristics (Nasution et al., 2024; Amri et al., 2024).

Other relevant studies have also shed light on the importance of religious moderation in educational settings. Aflahah et al., (2023) argue that education plays a central role in instilling religious moderation by promoting dialogue, mutual understanding, and inclusive civic values. Humaidi (2022) discusses the philosophical foundations of moderation within Islamic education and stresses the need for practical applications through student engagement and community-based learning. Furthermore, Junaedi et al., (2024) focus on religious boarding schools (*pesantren*), asserting that the internalization of moderate values is deeply connected to institutional culture and leadership. These findings suggest that structured educational environments, especially those strongly emphasizing religious and civic education, contribute significantly to internalizing moderation values. Nonetheless, the limitations of previous studies are evident. Many do not offer comparative frameworks or empirical measurements of students' perceptions across different types of institutions. There is also limited exploration of how regional socio-cultural settings—such as those in South Sulawesi and West Sulawesi—mediate the process of internalizing religious values.

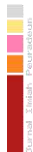
Ferguson (2011), drawing from Social Identity Theory, notes that individuals' affiliations with particular groups strongly influence their attitudes toward out-groups. This insight reinforces the need to examine how group belonging within PTKI and PTU settings may lead to varying internalizations of religious moderation. The campus experience, particularly in pluralistic and religiously engaged institutions, contributes to students'

sense of identity and belonging. Therefore, examining how students internalize moderation values in different campus cultures offers critical insight into how education systems can be designed to reinforce pluralism.

The originality of this study lies in its sociological and psychological exploration of value internalization, specifically how the campus environment interacts with students' social identity in shaping their attitudes toward religious moderation. We propose that a campus context that fosters diversity, interfaith dialogue, and inclusive interaction can significantly reinforce students' internalization of moderation values. Inspired by Sutrisno's concept of a "da'wah laboratory" (2019), the study conceptualizes the university as a dynamic arena where religious discourse is taught, debated, and practiced through formal and informal social engagement.

This study adopts two interrelated theoretical frameworks. First, the Self-Perception Theory (Bem, 1972) posits that individuals form their attitudes by observing their behaviors in social contexts. Within campus environments, students who engage in collaborative religious and civic activities are more likely to develop internalized commitments to tolerance, peaceful coexistence, and balanced religious identity. Second, the Sociological *Da'wah* perspective (Nugroho, 2014) frames *da'wah* as a form of value transmission and cultural communication embedded in social interaction, not merely textual preaching. This model emphasizes religious education's institutional, communicative, and communal aspects as it manifests in everyday campus life. Together, these frameworks allow the study to explore the multidimensional cognitive, behavioral, and cultural processes through which students internalize moderation values.

By employing a comparative approach between PTKI and PTU students, this study aims to explore how religious moderation values are understood, practiced, and internalized in different institutional and regional settings. The research is expected to contribute not only to the discourse on religious education and national identity but also to the development of practical strategies for promoting tolerance, pluralism, and peace in Indonesia's higher education landscape. Moreover, it aims to



provide empirical insights for policy formulation at both institutional and governmental levels, especially in strengthening religious moderation programs on campuses nationwide. In a broader context, this study offers a globally relevant framework for understanding how higher education systems can actively shape moderate religious identities in diverse democratic societies.

B. Method

This study adopted a quantitative research design to systematically examine students' perceptions of religious moderation within the context of higher education. The quantitative approach was deemed suitable for comparing perceptual differences between students enrolled in Islamic Higher Education Institutions (PTKI) and those in Public Higher Education Institutions (PTU). By quantifying attitudes across four dimensions—national commitment, tolerance, anti-violence, and accommodation of local culture—the study revealed measurable internalization patterns linked to institutional and regional variations (Creswell & Creswell, 2018).

The research was conducted in South Sulawesi and West Sulawesi, two provinces that exhibit diverse socio-religious dynamics. A purposive sampling method was employed to select respondents based on predetermined criteria, specifically targeting sixth and eighth-semester students. This choice reflects the assumption that students at this stage possess sufficient academic maturity and social experience to offer reflective evaluations of religious moderation. A total of 751 respondents from 12 higher education institutions participated in the study, providing a balanced representation across institutional types and regional contexts.

Data were collected using a structured questionnaire of 36 items to assess students' agreement with various statements related to the four dimensions of religious moderation. The items were measured using a 3-point Likert scale (1 = strongly disagree, 2 = moderate, 3 = agree), a format intended to simplify response interpretation while maintaining analytical rigor. The questionnaire was developed based on validated constructs used

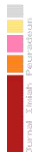
in previous national and institutional studies and adapted to align with the conceptual frameworks of this study.

Prior to full implementation, a pilot test was conducted with 25 students outside the sample group to evaluate the instrument's validity and reliability. Validity testing using item-total correlation revealed that all items met the threshold of acceptability, with correlation coefficients above 0.396. Reliability analysis using Cronbach's Alpha yielded a coefficient of 0.988, indicating excellent internal consistency across the instrument and confirming its suitability for broader deployment (Taber, 2018; Tiro, 2015).

For data analysis, the study employed the independent samples t-test to examine whether statistically significant differences existed between PTKI and PTU student groups across the four dimensions. This method was appropriate for comparing mean scores between two independent groups. Descriptive statistics were also utilized to provide an overview of demographic variables, including gender, academic discipline, and institutional affiliation. These variables were considered essential for contextualizing the findings and ensuring a robust interpretation of the data.

The selection of this methodological design aligns closely with the theoretical perspectives guiding the study. The use of self-administered questionnaires corresponds with the Self-Perception Theory (Bem, 1972), which posits that individuals construct attitudes by reflecting on their behaviors in relevant social settings. By capturing how students interpret their involvement in campus-based religious and civic activities, the method facilitates a nuanced understanding of internalized religious values. Additionally, by considering the institutional characteristics of PTKI and PTU, the study integrates a Sociological *Da'wah* perspective (Nugroho, 2014), conceptualizing value transmission as a function of communication, cultural engagement, and social interaction within educational environments.

This methodological framework offers analytical precision and theoretical depth to explore how institutional context, social identity, and behavioral engagement shape students' internalization of religious



moderation. The combination of statistical rigor and theory-driven interpretation enables this study to provide empirically grounded insights with practical implications for educational institutions and policymakers.

C. Results and Discussion

Before presenting the empirical findings, this section provides an integrated analysis of the quantitative data gathered through student surveys, comparing perceptions of religious moderation between PTKI and PTU students across four core dimensions. The results are then discussed in light of the theoretical frameworks—Self-Perception Theory and Sociological *Da'wah*—while also drawing connections to previous research. This combined presentation of results and discussion allows for a deeper understanding of how institutional environments influence the internalization of moderation values in higher education contexts.

1. Results

This study comprehensively analyzes students' perceptions of religious moderation by comparing those enrolled in Islamic Higher Education Institutions (PTKI) and Public Higher Education Institutions (PTU) across South Sulawesi and West Sulawesi. The findings confirm that PTKI students consistently demonstrate higher levels of internalization of religious moderation values than their PTU counterparts. This conclusion is structured across four core dimensions: national commitment, tolerance, anti-violence, and accommodation of local culture.

In the first dimension, national commitment, the data reveals a strong association between religious values and national identity among PTKI students. The mean score for PTKI students in this dimension is 2.85, while PTU students scored 2.44. This dimension measures how students accept national symbols, promote unity, and respect the constitution and state ideology in harmony with their religious beliefs. The higher scores among PTKI students suggest that religious moderation in Islamic higher education is deeply integrated with civic education and promoting national



unity. This finding reflects the embedding of religious moderation into campus culture, *da'wah* activities, and structured discussions on Islam and nationalism. These initiatives appear to enhance students' civic-religious consciousness.

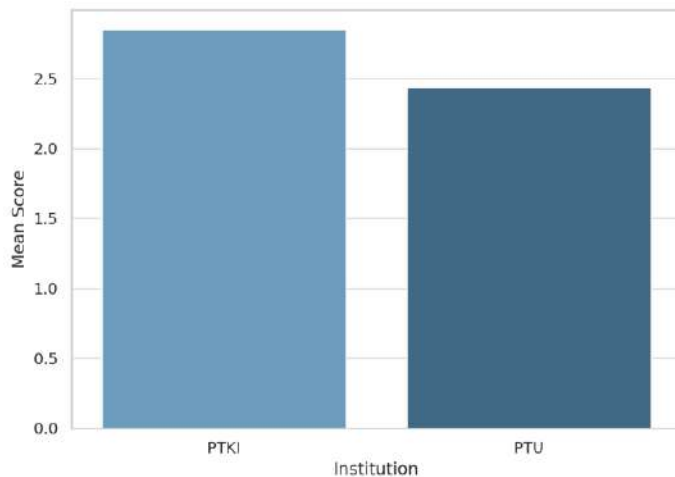


Chart 1. Mean scores in the dimension of national commitment

This chart clearly illustrates the significant gap between PTKI and PTU students, reinforcing that institutional environments shape civic-religious integration in meaningful ways.

The second dimension, tolerance, assesses the degree of students' acceptance of religious diversity and their attitudes in intergroup interactions. PTKI students achieved an average score of 2.86, compared to 2.51 for PTU students. These results indicate that Islamic universities are more effective in cultivating inclusive religious perspectives through both formal education and extracurricular activities. Tolerance in this context involves more than passive coexistence; it reflects active engagement with difference, critical thinking about diversity, and the internalization of peaceful coexistence as a religious value. PTKI institutions, through interfaith seminars, multicultural curricula, and community service initiatives, likely provide students with richer and more intentional exposure to pluralism than PTU settings.



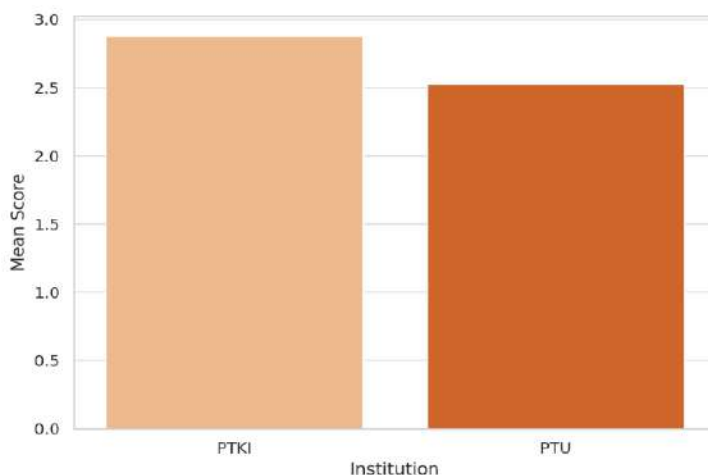


Chart 2. Comparative scores in the dimension of anti-violence

This visualization demonstrates that structured religious teachings emphasizing empathy and inclusivity are more impactful when embedded within an institutional framework.

The third dimension, anti-violence, highlights the students' rejection of religious extremism, radicalism, and any form of coercion or intimidation in religious expression. The data show a notable difference, with PTKI students scoring 2.88 on average and PTU students scoring 2.53. This suggests that PTKI students are more likely to associate religious commitment with peace, compassion, and non-violent discourse. These findings reflect the success of institutional efforts within PTKI to emphasize non-violence through religious instruction, promoting moderate Islamic thought, and regulating student organizations to prevent radical influences. In contrast, while PTU students may also support non-violence, the absence of structured religious moderation discourse may hinder consistent value internalization.

The fourth dimension, the accommodation of local culture, reflects how religious values are interpreted and applied in harmony with local customs, wisdom, and cultural practices. PTKI students scored 2.79, whereas PTU students scored 2.43. The higher score among PTKI students

indicates a more contextual approach to religion, where cultural diversity is seen as an enrichment of faith rather than a challenge. PTKI curricula often include discussions of local traditions within Islamic jurisprudence and theology, reinforcing respect for cultural pluralism. On the other hand, PTU students may lack formal platforms highlighting the compatibility of religion and culture, resulting in a weaker internalization of this dimension.

Table 1. Mean scores of religious moderation dimensions by institutional type

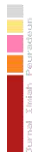
Dimension	PTKI Mean	PTU Mean
National Commitment	2.85	2.44
Tolerance	2.86	2.51
Anti-Violence	2.88	2.53
Accommodation of Local Culture	2.79	2.43

The table above consolidates these findings, offering a clear comparison that confirms the consistent superiority of PTKI students in internalizing religious moderation across all four dimensions.

To support the dimensional analysis, the study also examined 15 detailed sub-indicators representing specific aspects of religious moderation, including perspective, attitude, religious practice, open-mindedness, and non-extremism. The results clearly demonstrate that PTKI students performed better across all indicators. For example, in the sub-indicator of religious practice, PTKI students achieved 96.51%, compared to 83.81% for PTU students. Similarly, in open-mindedness, PTKI scored 93.27%, while PTU scored 82.51%. The pattern continues consistently across indicators, affirming the strength of PTKI environments in shaping attitudes aligned with moderation.

Table 2. Percentage of student perceptions based on religious moderation indicators

Indicator	PTKI (%)	PTU (%)
Perspective	93.00	78.21
Attitude	97.23	84.81
Religious Practice	96.51	83.81
Open-mindedness	93.27	82.51
Broad-mindedness	96.38	84.00



Indicator	PTKI (%)	PTU (%)
Willingness	95.62	83.74
Gentleness in Accepting Differences	96.92	84.70
Respect for Diversity	96.04	84.42
Non-Radicalism	96.25	84.22
Non-Extremism	96.20	84.26
Non-Intimidation	95.62	84.39
Friendliness	91.78	80.52
Respectfulness	96.24	82.89
Acceptance of Local Cultural Values	93.52	81.49
Practical Application	92.19	79.90

This table provides robust evidence of the depth and consistency of PTKI students’ internalization of moderation values across both affective and behavioral dimensions.

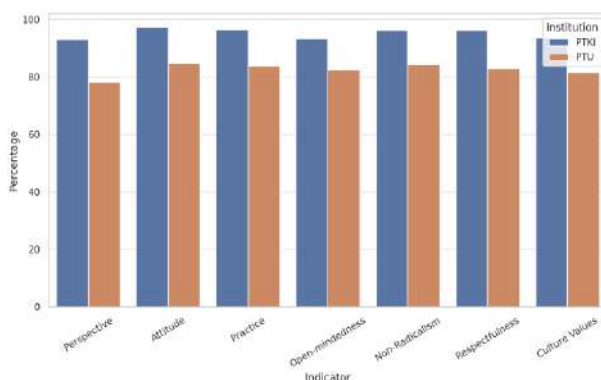


Chart 3. Comparative visualization of religious moderation indicators

The chart further highlights the striking consistency of PTKI students’ higher scores across all indicators, showcasing the breadth of their internalization. To offer a cumulative view, the total mean scores across the four primary dimensions were calculated. PTKI students recorded a total of 11.38, while PTU students scored 9.91. This cumulative comparison further reinforces the conclusion that PTKI environments provide a more structured and effective context for internalizing religious moderation.

These cumulative findings underscore a decisive pattern: PTKI institutions not only outperform PTU counterparts in individual dimensions

and sub-indicators but also demonstrate a comprehensive and coherent internalization of religious moderation values. The superiority reflected in both Table 1 and Table 2 is not marginal—it is substantial and consistent across various indicators that encompass beliefs, attitudes, and behaviors.

The significant differences in scores—such as a nearly 13% gap in religious practice and a more than 10% gap in open-mindedness—illustrate the impact of PTKI's integrative educational model that consciously embeds religious moderation into academic discourse, spiritual formation, and cultural engagement. This advantage is further reinforced by the total mean score difference of 1.47 between PTKI and PTU students across the four dimensions. When viewed holistically, these results confirm that PTKI institutions create an ecosystem that enables students to not only understand but also embody moderation in religion. This comprehensive internalization reflects a synergy between structured curriculum, religious guidance, and culturally inclusive environment—elements that are less prominent in PTU settings. Thus, PTKI's educational framework can be considered a best-practice model for cultivating moderation as a lived value in plural societies.

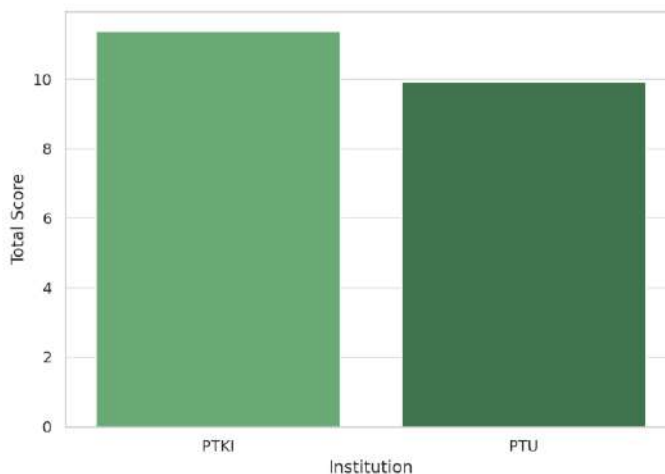
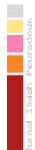


Chart 4. Cumulative religious moderation scores across four dimensions: PTKI vs PTU

This cumulative comparison encapsulates the findings, validating that the integration of religious moderation within PTKI environments is



not incidental but systematic and institutionally reinforced. These findings provide solid empirical evidence that the educational environment in PTKI contributes significantly to students' understanding and practice of religious moderation. Integrating religious values with national ideals, tolerance, peace advocacy, and respect for cultural diversity is more pronounced in Islamic higher education institutions. This forms a strong foundation for the discussion in the next section, where the implications of these findings on educational policy, curriculum design, and institutional practices will be critically explored.

These results show that PTKI environments effectively develop moderate religious identities and act as purposeful systems where values are shared through teaching and everyday social interactions. Steady high scores in feelings and behaviors suggest that moderation is understood in the mind and reflected in students' attitudes and actions. This emphasizes the importance of looking deeper into how the culture of the institution, its leadership, and community involvement help students adopt these values, which will be discussed further in the next section. The consistency of high scores across affective and behavioral indicators indicates that moderation is not merely understood cognitively but is also embodied in students' attitudes and actions. This study highlights the need to examine further how institutional culture, leadership, and community engagement contribute to value internalization—a focus that will be elaborated in the discussion section.

2. Discussion

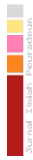
The results of this study provide compelling evidence that the educational environment of Islamic Higher Education Institutions (PTKI) significantly enhances students' internalization of religious moderation values compared to their counterparts in Public Higher Education Institutions (PTU). The superior performance of PTKI students across all four dimensions—national commitment, tolerance, anti-violence, and accommodation of local culture—highlights the role of structured, value-

driven educational systems in shaping moderate religious identities. This section will discuss these findings considering the study's theoretical frameworks and prior research while also exploring the implications for educational practice and policy development.

First and foremost, the consistently higher scores of PTKI students confirm the hypothesis that institutional context significantly influences the internalization of religious values. Within PTKI environments, students engage in formal curricula and structured extracurricular activities that explicitly promote religious moderation. This finding aligns with the perspective of Bem's Self-Perception Theory (1972), which posits that individuals construct attitudes based on reflections of their own behaviors. PTKI students, through continuous involvement in community service, da'wah organizations, interfaith dialogues, and civic initiatives, observe their actions and subsequently internalize the values these actions represent – tolerance, civic responsibility, and religious balance.

This behavioral reinforcement is clearly demonstrated in the high scores observed in dimensions such as anti-violence and accommodation of local culture. Students actively participating in moderate religious organizations and culturally sensitive practices see these actions as integral to their religious identity. The findings echo the conclusions of Mohebi (2020) and Jaqua (2024), who argue that repeated engagement in inclusive educational experiences fosters durable attitudinal change. Furthermore, Jordens and Overwalle (2005) note that the alignment between behavior and belief is strengthened when individuals avoid cognitive dissonance, reinforcing consistency between institutional messages and personal values.

The institutional structures of PTKI also serve as platforms for sociological *da'wah*—where *da'wah* is understood not as mere religious preaching but as a social process of value communication within communal life (Nugroho, 2014). Unlike PTU environments, where religious discourse may be fragmented or student-led without strategic guidance, PTKI offers top-down reinforcement through curriculum design, campus culture, and faculty mentorship. The institutionalization of moderation values within



the PTKI setting reflects Shihab's (2019) assertion that religious understanding must be balanced with national unity and cultural relevance. This is also supported by Nasir and Rijal (2021), who emphasize that Islamic education institutions applying moderation values through lectures and student organizations successfully create environments conducive to value internalization.

The high mean scores in the national commitment dimension further underscore the effectiveness of PTKI in integrating religious teachings with civic identity. This integration aligns with the state's ideological framework—*Pancasila*—and is promoted through courses on Islam and nationalism, civic education, and co-curricular programs that reinforce constitutional loyalty. According to Tabrani ZA et al., (2024), the internalization of *Pancasila* values within PTKI has cultivated students who are religious and exhibit nationalistic and democratic traits, forming the bedrock of religious moderation. The findings suggest that PTKI students do not perceive a conflict between religious and national values but instead see them as complementary—a synergy less evidently present in PTU contexts.

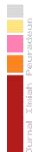
This harmonious integration is nurtured through curricular efforts and shaped by the broader social structures and interaction patterns that define campus life. As Tabrani ZA et al. (2024) explain, internalizing *Pancasila* values in Islamic universities such as Ar-Raniry State Islamic University effectively produces students embody religiosity alongside nationalism, independence, mutual cooperation, and integrity. These values are manifested both in academic settings and social relations, demonstrating how the institutional culture at PTKI systematically reinforces the foundational principles of religious moderation in everyday student experiences. Such a structured and value-laden environment contrasts with the more individualistic and fragmented atmosphere often found in PTU.

Moreover, in the tolerance dimension, the difference between PTKI and PTU students reflects the contrasting ways these institutions approach

diversity. PTKI's structured engagement with pluralism—through multicultural seminars, interfaith programs, and inclusive *da'wah*—promotes conscious and deliberate exposure to difference. This supports the argument by Nurcholish Madjid (2001) that authentic religiosity embraces universal human values and transcends exclusivism. In line with this, Takunas et al., (2024) emphasize that multicultural Islamic education is essential for building interreligious harmony and inclusive social behavior among students. On the other hand, tolerance in PTU tends to develop more organically, shaped by informal social interaction rather than institutional design. While this may encourage openness, it often lacks consistency and reinforcement. This condition resonates with Rahman and Shapie's (2023) findings, who argue that sustainable tolerance requires structured educational engagement supported by religious leadership. Without this foundation, tolerance can become situational and susceptible to social fragmentation.

The dimension of anti-violence further illustrates the ideological strength of PTKI environments. The rejection of extremism and religious coercion is taught and embedded in the institutional culture through courses on comparative religion, *ushuluddin*, and Islamic jurisprudence that emphasize moderation and peace. Burhanuddin & Ilmi (2022) and Wahid (2022) both support the notion that structured Islamic education can inoculate students against radical ideologies when grounded in inclusive theological frameworks. This perspective is reinforced by Latif, Ubaidillah, and Mundir (2023), who show that embedding *Aswaja* values within higher education strengthens resistance to extremism and reinforces moderation. Furthermore, Alwi HS and Taufiq (2024) point out that the transformation of *da'wah* into an instrument of inclusive social engagement has been crucial in countering politicized Islamism. The PTKI's use of *da'wah* as a method of cultural interaction and student mentoring thus contributes to shaping student identities that reject violence and embrace peaceful coexistence.

Equally important is the finding related to the accommodation of local culture. The higher scores of PTKI students in this dimension reflect



a contextualized approach to religious practice that respects and incorporates cultural traditions. As a multicultural nation, Indonesia requires educational systems to harmonize religious instruction with local wisdom. PTKI curricula that include topics on Islamic local traditions, *adat* (customary law), and religious customs help students understand that faith and culture are not contradictory but mutually enriching. This reflects Shihab's (2019) argument that maintaining cultural identity within religious discourse is critical to resisting homogenization and fostering inclusion. Similar trends can be seen in community-level religious practices, such as Madani Village, where traditional religious authorities negotiate between Islamic orthodoxy and cultural identity, reinforcing pluralism without abandoning faith commitments (Rosidi et al., 2024). Such models affirm the importance of cultural rootedness in religious education, especially when facing the pressures of globalization and normative standardization.

These findings align with the concept of religious moderation proposed by Arif (2021), who defines it as a balanced and tolerant attitude that promotes proportional religious understanding. PTKI, through intentional curriculum design and extracurricular programs, creates a framework for embedding this proportionality in students' moral development. This is corroborated by Ma'arif et al., (2025), who highlight how the leadership strategies of *kiai* in Islamic boarding schools effectively instill religious moderation by integrating traditional authority with inclusive pedagogy. In contrast, though often more diverse and secular, PTU environments may lack the institutional mechanisms or ideological direction to promote religious moderation consistently. As Sahrasad et al., (2024) reflect in their study of Muslim minorities in multicultural societies, environments without strong religious-educational structures may leave students vulnerable to ideological ambiguity, leading to identity uncertainty and reactive religiosity.

From the perspective of Social Identity Theory (Tajfel & Turner, 1986), the divergence between PTKI and PTU can be interpreted as a result of different identity formations shaped by institutional group dynamics.

PTKI students often belong to structured religious communities that promote shared values and collective religious goals. These communities foster a strong sense of belonging and ideological clarity, leading to greater value internalization consistency. Conversely, PTU students are more likely to form loose, heterogeneous networks that allow for freedom of expression but may not support the same level of value cohesion. As Ferguson (2011) notes, identification with ideological communities enhances one's sense of ownership and respect for others, facilitating intergroup tolerance. This is supported by Hajaroh, Dwiningrum, and Rukiyati (2023), who found that Muslim character development is most effective when reinforced by stable institutional structures. Furthermore, Adnan and Rahman (2023) demonstrate that in the absence of shared religious narratives and community bonding, religious conflict mechanisms are more likely to emerge, especially in pluralist settings lacking identity reinforcement—an issue more observable in PTU contexts than in PTKI.

The findings also resonate with Apple's (2004) curriculum theory, which suggests that education is a site of ideological negotiation. The difference between PTKI and PTU outcomes highlights that the curriculum is never ideologically neutral. At PTKI, where the hidden curriculum reinforces Islamic moderation, national loyalty, and cultural accommodation, students are socialized into a coherent value system. At PTU, where such narratives are less emphasized or more fragmented, students may internalize values through trial-and-error socialization, resulting in more inconsistent attitudes toward religious moderation. This distinction echoes Ichwan, Pabbajah, and Amin's (2024) insights on the erosion of traditional religious authority in the digital era, where the democratization of religious knowledge leads to ideological disorientation. Supporting this, Khasanah, Qudsy, and Faizah (2023) illustrate how fragmented and unmoderated tafsir content—such as Gus Baha's *Tafsir Jalalayn* on YouTube—contributes to individualized interpretations that, when accessed outside formal education settings, may hinder cohesive value formation, particularly among PTU students.



The empirical evidence presented in this study also supports prior findings by Humaidi (2022) and Hanafi et al. (2023), who emphasize that the success of religious moderation education depends on formal curriculum and extracurricular and social participation. Structured religious activities on PTKI campuses have proven effective in reinforcing the ideological and ritualistic dimensions of religiosity, both essential to forming a religious *habitus*, as Hood et al., (2018) discussed. In this regard, Kadir et al. (2024) demonstrate that even in science instruction, embedding Qur'anic values can significantly enhance students' religious attitudes when properly contextualized within an integrated pedagogical approach. The combination of religious teachings and communal involvement thus ensures that student identities are not only cognitively informed but also emotionally and behaviorally committed to the values of moderation.

Furthermore, the differences in sub-indicator scores between PTKI and PTU – such as open-mindedness, respectfulness, and non-extremism – suggest a profound gap in religious moderation's affective and behavioral dimensions. This observation reinforces Lickona's (1991) argument that moral education involves not only the transmission of knowledge but also the cultivation of affective dispositions and habits of respectful behavior. PTKI appears to have achieved this balance more effectively than PTU, likely due to the alignment between formal education and campus social structure. Studies such as those by Hasan and Mujahidin (2023) and Arifin et al., (2023) support this view, showing how internalized values in religious institutions foster consistent attitudes of moderation and ethical conduct among students.

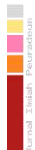
In addition to theoretical implications, the study offers significant contributions to educational policy. The success of PTKI in promoting religious moderation suggests the need for PTU to adopt similar frameworks, perhaps by introducing interdisciplinary courses on interfaith ethics, multicultural citizenship, and peace studies. Extracurricular programs that promote dialogue, cultural exchange, and civic engagement should be institutionalized to ensure that tolerance and anti-violence are

discussed and practiced. As the Ministry of Religious Affairs (Kemenag) continues to promote Islam Wasathiyah, these programs must be supported across all types of higher education. The experience of local culture-based *pesantren*, as discussed by Burga and Damopolii (2022), also highlights how cultural integration into religious education can strengthen moderation outcomes.

From a global perspective, this study challenges assumptions that religious education inevitably fosters exclusivism or radicalism. On the contrary, the PTKI model in Indonesia offers a compelling example of how faith-based education can cultivate inclusive, democratic, and peaceful citizens. In Muslim-majority countries where extremism remains a concern, this model presents a replicable framework for integrating religious values with national and cultural identity. It aligns closely with UNESCO's (2015) agenda on Global Citizenship Education, which emphasizes diversity, human rights, and peaceful coexistence. This view is reinforced by Mutawali (2023), who proposes theo-philosophical approaches to religious moderation as essential antidotes to extremist ideology.

Nevertheless, the study limitations must be acknowledged. Relying on self-reported data introduces the possibility of social desirability bias. Additionally, the research is geographically confined to South and West Sulawesi, potentially limiting the generalizability of the findings. Future research should consider mixed methods approaches, expanding into other regions and incorporating qualitative interviews, ethnographic observations, and institutional ethnographies to capture a fuller picture of how religious moderation is internalized across Indonesia's diverse educational landscape (Miftāh et al., 2023; Ulum & Nisa', 2023).

In conclusion, this study affirms that Islamic Higher Education Institutions are pivotal in fostering moderate religious values through structured pedagogical, ideological, and social frameworks. The consistent superiority of PTKI students across all dimensions of moderation underscores the institutional potential for shaping civic and religious identities. While PTU



institutions exhibit promising signs of tolerance and inclusion, greater integration of structured moderation programs could enhance their capacity to produce similarly moderate and socially responsible graduates. Ultimately, the Indonesian experience offers a globally relevant model for cultivating pluralistic, peaceful, and resilient societies through education. This relevance also resonates in transnational da'wah initiatives aimed at community empowerment, as explored by Ramdani (2024).

Furthermore, religious study students tend to have a more formal and theological understanding of moderation, while students from general disciplines internalize moderation through broader social experiences. This highlights the different pathways of internalizing moderation values in various academic contexts. Religious moderation influences individual perceptions and social interactions on campus, creating an environment conducive to interfaith dialogue and cooperation. An effective religious moderation program can reduce prejudice and strengthen social cohesion (Huda et al., 2024; Salehzadeh, 2024).

The religious moderation education model at PTKI, which integrates nationalism and pluralism values, has global relevance, especially for countries facing radicalization and religious conflict challenges. This model can be adopted in various regional contexts, such as the Middle East, Southeast Asia, North Africa, and Muslim minority communities in Western countries, to develop moderate and inclusive religious education (Khotimah et al., 2024; Mohd Yusoff et al., 2022).

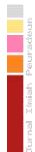
This study recommends Educational Policy from the perspective of da'wah sociology, such as encouraging the explicit integration of moderation values into PTKI and PTU curricula through cross-religion courses, peace studies, and multicultural citizenship; strengthening extracurricular activities supporting interfaith dialogue and cross-cultural projects providing continuous training for lecturers and campus staff to install moderation values; and utilizing technology and social media as an effective tool to disseminate religious moderation narratives to the digital generation.

D. Conclusion

The present study provides compelling evidence of the vital role played by Islamic Higher Education Institutions (PTKI) in fostering and internalizing values of religious moderation among students in Indonesia. The consistent superiority of PTKI students across the four dimensions of religious moderation—national commitment, tolerance, anti-violence, and accommodation of local culture—demonstrates the effectiveness of an educational system that embeds moderation as an integral component of both its formal curriculum and informal institutional culture. In contrast, while Public Higher Education Institutions (PTU) students also exhibited moderate attitudes, their relatively lower scores suggest a lack of structured and consistent value transmission mechanisms within secular academic environments.

These findings offer valuable insights into how institutional frameworks, curricular content, and ideological alignment with national identity contribute to forming student worldviews. PTKI institutions appear to successfully integrate religious values with civic responsibilities, promoting a vision of Islam that is peaceful, inclusive, and compatible with the pluralistic identity of the Indonesian nation-state. The pedagogical design and institutional ethos of PTKI encourage students not only to understand but also to embody values that support social harmony, cultural respect, and non-violence.

Moreover, the results of this study have broader theoretical implications. They validate the application of structuration theory in understanding how institutional norms shape and are shaped by student agency. The study also aligns with curriculum theory, particularly Michael W. Apple's assertion that education is a space of ideological construction and reproduction. In this light, PTKI can be seen as actively cultivating a counter-narrative to radical or exclusionary interpretations of religion by embedding moderation into the epistemic core of their curricula and community engagement.



Beyond the academic implications, the findings offer urgent practical relevance. In an era marked by increasing polarization, identity-based conflicts, and the global spread of religious extremism, the Indonesian PTKI model provides an alternative educational paradigm. It shows that religious identity, far from being a barrier to pluralism, can be a foundation for peace-building and inclusive citizenship—if developed within the right institutional and ideological frameworks. This is particularly important for other Muslim-majority countries and multi-religious societies seeking effective strategies for combating extremism without compromising religious freedom.

However, the gaps identified in PTU contexts call for serious attention. There is a need to introduce more deliberate and structured civic-religious engagement strategies within secular campuses. Integrating moderate religious values through civic education, interfaith dialogue programs, or collaboration with PTKI could help bridge this gap. This also requires stronger policy coordination between the Ministry of Religious Affairs and Education and Culture.

This study underscores that religious moderation is not merely a set of abstract values but a lived orientation that can be cultivated through intentional education. PTKI institutions have demonstrated the capacity to serve as agents of both religious and civic formation, offering a valuable model for Indonesia and global efforts to build tolerant, peaceful, and culturally grounded societies. Further research and policy support are essential to sustain and expand these educational efforts as part of Indonesia's and the world's broader commitment to religious harmony and democratic resilience.

Future research employing a mixed-methods approach is recommended to explore the dynamics of religious moderation internalization further, capturing both quantitative patterns and qualitative insights into students' experiences, narratives, and institutional contexts across diverse regions in Indonesia.

Bibliography

- Adnan, A. A. Z., & Rahman, M. H. A. (2023). Model of Religious Conflict Mechanism Among Muslims in Malaysia. *International Journal of Islamic Thought*, 24(1), 1-9. <https://doi.org/10.24035/ijit.24.2023.265>
- Aflahah, S., Nisa, K., & Aldeia, A. M. S. (2023). The Role of Education in Strengthening Religious Moderation in Indonesia. *Jurnal Smart (Studi Masyarakat Religi Dan Tradisi)*, 9(2), 193-211. <https://doi.org/10.18784/smart.v9i2.2079>
- Akmaliah, W. (2020). The demise of moderate Islam: New media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 1-24. <https://doi.org/10.18326/ijims.v10i1.1-24>
- Alwi HS, M., & Taufiq, F. (2024). Joseph Chinyong Liow (2022). Islam and Political Power in Indonesia and Malaysia: The Role of Tarbiyah and Dakwah in the Evolution of Islamism. Cambridge: Cambridge University Press. 148 Pages. ISBN 978-1-108-70558-5. *Journal of Al-Tamaddun*, 19(1), 369-371. <https://doi.org/10.22452/JAT.vol19no1.25>
- Amri, Y., Febriandi, Y., & Da-Oh, P. (2024). Religious Moderation Unveiled: The Intersection of Textual and Contextual Approaches to Understanding Indonesian Muslims. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 48(1), 105-125. <https://doi.org/10.30821/miqot.v48i1.1207>
- Apple, M. W. (2004). *Ideology and Curriculum* (3rd ed.). New York: Routledge Falmer.
- Arif, K. M. (2021). Concept and Implementation of Religious Moderation in Indonesia. *Al-Risalah*, 12(1), 90-106. <https://doi.org/10.34005/alrisalah.v12i1.1212>
- Arifin, S., Huda, M., & Mufida, N. H. (2023). Developing Akhlak Karimah Values Through Integrative Learning Model in Madrasah. *Jurnal Pendidikan Islam*, 9(1), 41-54. <https://doi.org/10.15575/jpi.v0i0.24443>
- Bem, D. J. (1972). Self-perception theory. In L. Berkowitz (Ed.), *Experimental Social Psychology* (Vol. 6, pp. 1-62). Academic Press. [https://doi.org/10.1016/S0065-2601\(08\)60024-6](https://doi.org/10.1016/S0065-2601(08)60024-6)
- Burga, M. A., & Damopolii, M. (2022). Reinforcing Religious Moderation Through Local Culture-Based Pesantren. *Jurnal Pendidikan Islam*, 8(2), 145-162. <https://doi.org/10.15575/jpi.v8i2.19879>

- Burhanuddin, N., & Ilmi, D. (2022). Typologies of Religious Moderation in Indonesian Higher Education Institutions. *Journal of Indonesian Islam*, 16(2), 455–479. <https://doi.org/10.15642/JIIS.2022.16.2.455-479>
- Cohen-Malayev, M., Schachter, E. P., & Rich, Y. (2014). Teachers and the Religious Socialization of Adolescents: Facilitation of Meaningful Religious Identity Formation Processes. *Journal of Adolescence*, 37(2), 205–214. <https://doi.org/10.1016/j.adolescence.2013.12.004>
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). SAGE Publications.
- Ekici, N., & Akdogan, H. (2020). Structural Equation Modeling of Terrorism Perception: New Correlates of Perception Formation. *Perspectives on Terrorism*, 14(5), 63–76. <https://pt.icct.nl>
- Faozan, M., & Rasyidi, A. H. (2023). Critical Review and Reality of Religious Moderation in Law and Legal Frameworks in Indonesia. *Asian. J. Of. Sci. Technol. Eng. Art.*, 1(2), 394–410. <https://doi.org/10.58578/ajstea.v1i2.2259>
- Ferguson, N. (2011). *Social Identity Theory*. <https://doi.org/10.1002/9780470672532.wbepp254>
- Ginsberg, R., & Glenn, W. J. (2020). Moments of Pause: Understanding Students' Shifting Perceptions During a Muslim Young Adult Literature Learning Experience. *Reading Research Quarterly*, 55(4), 601–623. <https://doi.org/10.1002/rrq.285>
- Hajaroh, M., Dwiningrum, S. I. A., & Rukiyati. (2023). Development of the Theoretical Construction Model of Muslim Religious Character with Confirmatory Factor Analysis to Develop a Measurement Scale. *International Journal of Islamic Thought*, 23(1), 65–78. <https://doi.org/10.24035/IJIT.23.2023.257>
- Hanafi, Y., Saefi, M., Diyana, T. N., Ikhsan, M. A., Yani, M., Suciptaningsih, O. A., Anggraini, A. E., & Rufiana, I. S. (2023). What Content Offers and How Teachers Teach: Religious Moderation-Integrated Teaching in Indonesia. *HTS Teologiese Studies/ Theological Studies*, 79(2). <https://doi.org/10.4102/hts.v79i2.9070>
- Hasan, M. S., & Mujahidin. (2023). Sufism and Religious Moderation: The Internalization Process in Thoriqoh Syadziliyah Al Masudiyah Jombang. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 492–511. <https://doi.org/10.31538/nzh.v6i3.4841>

- Hefni, W., & Ahmadi, R. (2022). Facing Religious Contemporary Challenges: Redefining the Partnership of Islamic Higher Education and Islamic Religious Instructors in Mainstreaming Religious Moderation. *Jurnal Penelitian*, 19(2), 109–118. <https://doi.org/10.28918/jupe.v19i2.6161>
- Hood, R. W., Hill, P. C., & Spilka, B. (2018). *The Psychology of Religion: An Empirical Approach* (5th ed.). New York: The Guilford Press.
- Hopid, A., Samaalee, A., Rachmaningtyas, N. A., & Kistoro, H. C. A. (2023). Generation "Z's Perception of Religious Moderation and Tendency to Choose Religious Studies in Indonesia. *Jurnal Pendidikan Agama Islam*, 20(1), 20–32. <https://doi.org/10.14421/jpai.v20i1.7689>
- Huda, M., Ali, A. H., Za, T., Ahmad, R., Selamat, A. Z., Ibrahim, M. H., ... & Glorino, M. (2023). Understanding of Digital Ethics for Information Trust: A Critical Insight into Gender Violence Anticipation. In *Communication Technology and Gender Violence* (pp. 165-181). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-031-45237-6_14
- Huda, M., Selamat, A. Z., & Salem, S. (2024). Investigating Respect in Learning as Character Education: A Review of al-Zarnūjī's Ta'lim al-Muta'allim. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 209–232. <https://doi.org/10.31538/nzh.v7i2.4187>
- Humaidi, H. (2022). Religious Moderation in the Perspective of Muslim Philosopher: Theory and Practice. *Jurnal Fuaduna Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 6(1), 61. <https://doi.org/10.30983/fuaduna.v6i1.5279>
- Ichwan, M. N., Pabbajah, M., & Amin, F. (2024). Digitization of Religious Tafsir: The Fading of Indonesian Ulama Authority in Post Truth Era. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 25(2), 320–345. <https://doi.org/10.14421/qh.v25i2.5545>
- Jaqua, D. T. (2024). The Mirror of Workplace Perception: Understanding the Impact of Self-Perception on Interpersonal Relations. *Arch Psy Behav Sci*, 5(1), 8–10. <https://doi.org/10.22259/2638-5201.0501002>
- Jordens, K., & Overwalle, F. V. (2005). Cognitive Dissonance and Affect: An Initial Test of a Connectionist Account. *Psychologica Belgica*, 45(3), 157–184. <https://doi.org/10.5334/pb-45-3-157>
- Junaedi, J., Zainuddin, M., Walid, M., Hasanah, M., & Barizi, A. (2024). Enhancing Transformative Competencies Through the Internalization of Religious Moderation: A Vision for Islamic Boarding School's

- Educational Framework in 2030. *Al-Ishlah Jurnal Pendidikan*, 16(2), 2692-2704. <https://doi.org/10.35445/alishlah.v16i2.5367>
- Kadir, A., Assingkily, M. S., Jahidin, J., Sufiani, S., Samputri, S., & Ahmad, M. (2024). Development of Integrated Science Teaching Materials of Al-Quran Verses in Improving Students' Religious Attitudes in Madrasas. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 512-530. <https://doi.org/10.31538/nzh.v7i3.2>
- Kemenag. (2019). *Moderasi Beragama* (B. L. dan D. K. RI (ed.); Pertama). Kementerian Agama RI.
- Kemendikbud. (2021). *PDPT*. <https://pddikti.kemdikbud.go.id>
- Khasanah, M., Qudsy, S. Z., & Faizah, T. (2023). Contemporary Fragments in Islamic Interpretation: An Analysis of Gus Baha's Tafsir Jalalayn Recitation on YouTube in the Pesantren Tradition. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 24(1), 137-160. <https://doi.org/10.14421/qh.v24i1.4389>
- Khotimah, K., Ghofur, A., Alpizar, & Hasbi, R. (2024). Transnational Organization: Religious Moderation Among Jamaah Tabligh (JT) in Pekanbaru City. *Islam Realitas Journal of Islamic & Social Studies*, 10(2), 184-197. https://doi.org/10.30983/islam_realitas.v10i2.8669
- Kosim, M., Kustati, M., Sirait, W. R., Fajri, S., Febriani, S. R., Mufti, & Perrodin, D. D. (2024). Developing a Religious Moderation-Based Curriculum Module for Laboratory Madrasah Tsanawiyah in Islamic Higher Education. *Jurnal Pendidikan Islam*, 10(2), 350-362. <https://doi.org/10.15575/jpi.v10i2.39163>
- Latif, A., Ubaidillah, U., & Mundir, M. (2023). Embedding Aswaja Values in Strengthening Religious Moderation in Students. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(3), 601-609. <https://doi.org/10.31538/munaddhomah.v4i3.521>
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.
- Ma'arif, M. A., Rokhman, M., Fatikh, M. A., Kartiko, A., Ahmadi, & Hasan, M. S. (2025). Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools. *Jurnal Ilmiah Peuradeun*, 13(1), 23-48. <https://doi.org/10.26811/peuradeun.v13i1.1168>

- Masturin, M. (2023). Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(4), 246–355. <https://doi.org/10.31538/munaddhomah.v3i4.310>
- Madjid, N. (2001). *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*. Jakarta: Paramadina.
- Miftāḥ, M., Choir, A., & Khairuddin, F. I. (2023). The Dynamics of Policies for Implementing Religious Moderation and Local Wisdom in the State Islamic Institute Kudus, Indonesia. *Progresiva Jurnal Pemikiran Dan Pendidikan Islam*, 12(02), 193–208. <https://doi.org/10.22219/progresiva.v12i02.28318>
- Mohd Yusoff, M. Z., Hamzah, A., Fajri, I., ZA, T., & Yusuf, S. M. (2022). The Effect of Spiritual and Social Norm in Moral Judgement. *International Journal of Adolescence and Youth*, 27(1), 555–568. <https://doi.org/10.1080/02673843.2022.2156799>
- Mohebi, L. (2020). *Exploring Bem's Self Perception Theory in Educational Context*. Vol. 24 No. 58 (2020). <https://doi.org/10.6092/issn.1825-8670/9891>
- Muhamad, N., Huda, M., Hashim, A., Tabrani, Z. A., & Maarif, M. A. (2024). Managing Technology Integration for Teaching Strategy: Public School Educators' Beliefs and Practices. In *Lecture Notes in Networks and Systems* (Vol. 908, pp. 385–400). Springer Science and Business Media Deutschland GmbH. https://doi.org/10.1007/978-981-97-0210-7_31
- Mutawali, M. (2023). As the Foundation of Islamic Moderation: Theoretical-Philosophical Insight against Extreme Religious Ideology. *Ulumuna*, 27(1), 341–366. <https://doi.org/10.20414/ujis.v27i1.560>
- Nasir, M., & Rijal, M. (2021). Keeping the Middle Path: Mainstreaming Religious Moderation Through Islamic Higher Education Institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213–241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Nasution, S., Asari, H., & Al-Rasyid, H. (2024). Kitab Kuning and Religious Moderation: A Study on State Islamic Universities in Indonesia. *Journal of Al-Tamaddun*, 19(2), 73–88. <https://doi.org/10.22452/JAT.vol19no2.5>
- Nugroho, N. (2014). *Sosiologi Dakwah: Teori dan Praktik*. Pustaka Pelajar.

- PPIM UIN Jakarta. (2020). Beragama di Dunia Maya: Media Sosial dan Pandangan Keagamaan di Indonesia. *Monografi MERIT Indonesia*, 1(1), 43–44. <https://ppim.uinjkt.ac.id/download/beragama-di-dunia-maya-media-sosial-dan-pandangan-keagamaan-di-indone/>
- Rahmadi, R., & Hamdan, H. (2023). Religious Moderation in the Context of Islamic Education: A Multidisciplinary Perspective and Its Application in Islamic Educational Institutions in Indonesia. *Khazanah Jurnal Studi Islam Dan Humaniora*, 21(1), 59–82. <https://doi.org/10.18592/khazanah.v21i1.8487>
- Rahman, N. F. A., & Shapie, N. S. (2023). Religious Tolerance Conceptual Framework: Malaysian Religious Leaders and Scholars' Perspective. *International Journal of Islamic Thought*, 24, 168-178. <https://doi.org/10.24035/ijit.24.2023.279>
- Ramdani, I. (2024). Transnational Da'wah and Migrant Community Empowerment. *Jurnal Dakwah*, 25(2). <https://doi.org/10.14421/jd.2024.25205>
- Rifki, M., Ma`arif, M. A., Rahmi, S., & Rokhman, M. (2024). The Principal's Strategy in Implementing the Value of Religious Moderation in the Pancasila Student Profile Strengthening Project. *Munaddhomah*, 5(3), 325–337. <https://doi.org/10.31538/munaddhomah.v5i3.1271>
- Rosidi, I., Saputra, E., Khotimah, K., Ganiyev, A., Masduki, M. & Ghofur, A. (2024). Negotiating Traditional Religious Authority in Indonesian Islam: The Case of Madani Village. *Jurnal Ilmiah Islam Futura*, 24(1), 51–66. <https://doi.org/10.22373/jiif.v24i1.17320>
- Sahasrad, H., Nurdin, M. A., Dar, M., & Baihaky, R. (2024). Multiculturalism, Islamophobia and the Muslim Minority in Australia: A Reflection. *Journal of Al-Tamaddun*, 19(1), 335–353. <https://doi.org/10.22452/JAT.vol19no1.23>
- Salehzadeh, R. (2024). Religious Belief and Emotional Vampires in Organizations. *Management Decision*, 62(11), 3731–3760. <https://doi.org/10.1108/md-04-2023-0520>
- Shihab, M. Q. (2019). *Islam yang Saya Anut*. Jakarta: Lentera Hati.
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(2), 323-348. <http://jurnalbimasislam.kemenag.go.id/jbi/article/view/113>

- Taber, K. S. (2018). The Use of Cronbach's Alpha When Developing and Reporting Research Instruments in Science Education. *Research in Science Education*, 48(6), 1273–1296. <https://doi.org/10.1007/s11165-016-9602-2>
- Tabrani, Z. A., Walidin, W., Idris, S., & Huda, M. (2024). Pancasila As the Core Value for Character Building in Islamic Higher Education Institutions. *Jurnal Ilmiah Peuradeun*, 12(2), 565–592. <https://doi.org/10.26811/peuradeun.v12i2.1212>
- Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior B. In S. Worchel & W. G. Austin (Eds.), *Psychology of intergroup relations* (pp. 7–24). Nelson-Hall.
- Takunas, R., Mashuri, S., Basire, J. H. T., Dulumina, G. B., Syahril, S., & Mohi, S. M. (2024). Multicultural Islamic Religious Education Learning to Build Religious Harmony. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 590–607. <https://doi.org/10.31538/nzh.v7i3.18>
- Tiro, M. A. (2015). *Dasar-dasar Statistika* (Keempat). Andira Publisher.
- Ulum, M., & Nisa', L. (2023). Straetgi Dakwah Kiai Abdul Ghofur Dalam Maqolah Agomo Iku Noto Apike Koyo Opo Seje Deso Seje Coro Di Desa Sendangagung Kecamatan Paciran Kabupaten Lamongan. *An-Nashiha Journal of Broadcasting and Islamic Communication Studies*, 3(2), 43–47. <https://doi.org/10.55352/an-nashiha.v3i2.739>
- UNESCO. (2015). *Global Citizenship Education: Topics and Learning Objectives*. Paris: UNESCO Publishing.
- Wahid, M. (2022). Promoting Religious Peace through Moderate Islamic Curricula: Lessons from Indonesian Islamic Higher Education. *Religions*, 13(9), 882.
- Wardi, M., Alias, N. A., Hidayat, T., & Hali, A. U. (2023). Implementation of Education Based on Religious Moderation. *Tafkir Interdisciplinary Journal of Islamic Education*, 4(1), 163–179. <https://doi.org/10.31538/tijie.v4i1.313>
- Zamzami, M., Nisok, S. R., Muktafi, A'la, A., & Mukaffa, Z. (2023). Mainstreaming Religious Moderation in the Digital Space: An Examination of Islami.co Web Portal in the Perspective of Jürgen Habermas' Communicative Rationality. *Jurnal Komunikasi: Malaysian Journal of Communication*, 39(1), 73–91. <https://doi.org/10.17576/JKMJC-2023-3901-05>

