

Developing a Religious Literacy-Based PKM Model to Strengthen Religious Moderation at Ibnurusyd Islamic College, Lampung

Ahmad Syarifuddin Zuhri¹, Jumadi², Erniza Tri Kurniati³, Heni Safitri⁴, Leni Marlina⁵

^{1,2,3,4,5} Sekolah Tinggi Agama Islam Ibnurusyd, Lampung, Indonesia

* Correspondence e-mail; ahmadzuhri1994@gmail.com

Article history

Submitted: 2025/11/10; Revised: 2026/01/06; Accepted: 2026/01/09

Abstract

This community service study aims to develop an innovative religious literacy-based model to strengthen religious moderation among students at Sekolah Tinggi Agama Islam (STAI) Ibnurusyd Lampung. The program involved 60 undergraduate students and 5 lecturers, who served as facilitators and co-researchers. It was implemented through structured educational activities, including religious literacy training, cross-perspective discussion forums, and reflective writing workshops. These activities were designed to address students' limited cross-perspective understanding of religion and tendencies toward exclusive interpretations. The program employed a Participatory Action Research (PAR) approach, positioning students and lecturers as active participants in collaborative learning and reflective action. The PAR cycle was conducted over three months and consisted of problem identification, participatory planning, action implementation, observation, and reflective evaluation. Program outcomes were measured using pre-test and post-test questionnaires, interviews, participatory observation, and reflective journals. Quantitative results show an average increase of 32% in students' understanding of religious moderation, particularly in tolerance, balance (*tawazun*), justice (*i'tidal*), and openness to differences. Qualitative findings indicate positive attitudinal shifts, including increased empathy, greater inclusivity, and enhanced collaboration. The program developed an innovative, religious literacy-based model that integrates cognitive, affective, and practical dimensions, reflecting a collaborative approach and potential replicability in other Islamic higher education institutions.

Keywords

Community Service Model; Islamic Higher Education; Moderation; Participatory Approach; Religious Literacy



© 2025 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

1. INTRODUCTION

Indonesia is a plural nation characterized by ethnic, cultural, and religious diversity that requires continuous efforts to maintain social cohesion (Susanto et al., 2023; Wekke, 2017). In this context, religious moderation has become a strategic national agenda since 2019, promoted by the Ministry of Religious Affairs to foster balanced, tolerant, and just religious attitudes in society. Islamic higher education institutions play a crucial role in this agenda, not only as centers of knowledge transmission but also as spaces for shaping students' religious character and social attitudes (Husna & Thohir, 2020).

However, empirical conditions at the partner institution, STAI Ibnurusyd Lampung, indicate several challenges related to students' religious literacy and interaction patterns. Preliminary observations and informal interviews with lecturers and student organization leaders revealed that many students rely heavily on single-source religious references, primarily from social media and informal study circles. This condition limits their exposure to diverse Islamic perspectives and reduces critical engagement with religious texts. In addition, campus discussion forums tend to be dominated by homogeneous groups based on organizational or ideological affiliations, resulting in a weak dialogical culture across groups. Differences in religious practices and organizational backgrounds have occasionally led to miscommunication, passive resistance, and minor tensions during joint campus activities. These findings suggest that students' religious understanding is still largely textual and segmented, with limited cross-perspective literacy and dialogical skills.

Previous studies have acknowledged similar problems but remain limited in scope. Anwar and Muhayati (Anwar & Muhayati, 2021) highlight obstacles in internalizing religious moderation values on campus, but do not offer an applied model to address them. Benny et al. (Benny et al., 2024) demonstrate that literacy-based discussions can enhance empathy, yet their study focuses on classroom-based learning without extending to community service contexts. Susanto et al. (Susanto et al., 2023) emphasize the preventive role of critical religious literacy in combating extremism, but their work does not explore participatory implementation models that involve students as active agents. Thus, existing studies tend to be descriptive, cognitive-oriented, and confined to formal learning spaces, leaving a gap in terms of applied, participatory, and reflective community service models.

Conceptually, religious literacy is not merely the ability to read religious texts but involves critical interpretation, contextual understanding, and dialogical engagement with diverse perspectives. Religious literacy empowers students to

connect religious knowledge with social realities, promoting tolerance, empathy, and balanced perspectives. In the context of STAI Ibnurusyd Lampung, where students are expected to become future educators and community leaders, religious literacy is a relevant and strategic approach to bridge the gap between normative religious knowledge and lived social practices.

The urgency of this study lies in the discrepancy between the initial condition characterized by limited cross-perspective literacy, weak discussion culture, and fragmented student interactions, and the expected condition, namely, students who are moderate, dialogical, and capable of practicing religious values inclusively. Without an innovative intervention, religious moderation risks remaining a normative discourse rather than a lived academic culture.

Therefore, this study proposes an alternative solution in the form of a religious literacy-based community service (PKM) model using a participatory approach. This model integrates literacy activities, reflective dialogue, and social practice to strengthen religious moderation collaboratively and sustainably. The purpose of this study is to develop and implement a participatory religious literacy-based PKM model that enhances students' understanding, attitudes, and practices of religious moderation at STAI Ibnurusyd Lampung. The focus of the study is on designing, implementing, and reflecting on this model as an applied contribution to strengthening religious moderation in Islamic higher education.

The novelty of this study lies not in introducing new concepts of moderation, but in offering an operational, participatory, and replicable PKM model that connects religious literacy with real social interaction and student agency—thus filling the gap left by previous studies and contributing practically to the development of inclusive religious education.

2. METHODS

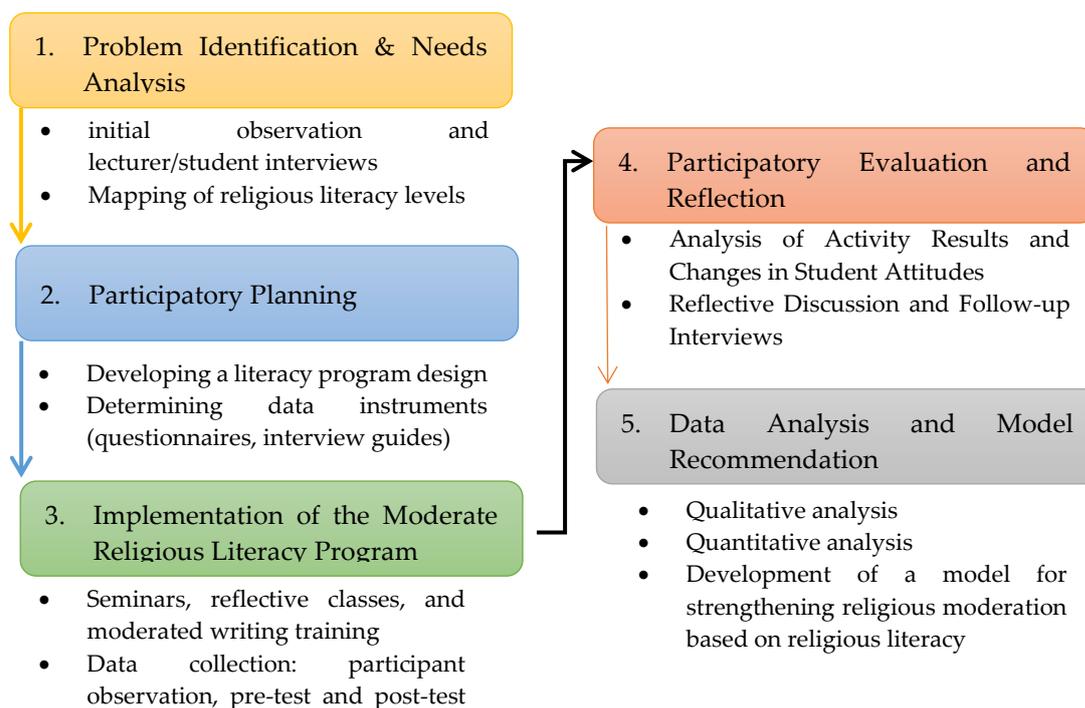
This community service activity employs the Participatory Action Research (PAR) method, utilizing an educational and participatory approach (Chevalier & Buckles, 2019, p. 56). This method was chosen because it emphasizes collaboration between lecturers, students, and academics in designing, implementing, and evaluating the program. This approach enables participants to become active subjects in the religious literacy learning process, rather than simply being recipients of information (Ansori, 2024). This community service activity was carried out at the STAI Ibnurusyd Lampung campus for three months (March–May 2024). The program involved 60 undergraduate students as primary participants, supported by 5 lecturers and 2 academic staff as facilitators and institutional partners. The PAR process

adopted a plan–act–observe–reflect cycle and utilized participatory tools, including participatory mapping, problem tree analysis, religious literacy mapping, and collective reflection, to identify students' literacy conditions and moderation challenges. Activities were conducted through moderate religious literacy workshops, cross-perspective discussion forums, and reflective writing sessions, with students positioned as active co-learners and co-facilitators. Data were collected through participatory observation, pre-test and post-test questionnaires, interviews, and reflective journals to evaluate changes in understanding and attitudes toward religious moderation, ensuring that the program functioned not only as a knowledge transfer process but also as a collaborative and transformative learning experience.

The stages and flow of activities are divided into five stages. First, problem identification and needs analysis are conducted through field observations and interviews with students and lecturers to determine the level of understanding of religious moderation and the condition of religious literacy on campus. Second, participatory planning involves the community service team and students jointly formulating the program design, determining the literacy theme, and developing activity methods and data collection instruments. Third, the implementation of the moderate religious literacy program involves workshops, cross-view discussions, reflective writing training, and literacy practices based on moderate values. Fourth, participatory evaluation and reflection were conducted by comparing the results of the pre-test and post-test, follow-up interviews, and group reflections to assess changes in attitudes and the program's effectiveness. Fifth, analysis and recommendations for the model's results from the religious literacy model activities, which can be replicated in other Islamic higher education institutions.

Data were collected through four main techniques, namely (1) participatory observation during the implementation of the activity, (2) in-depth interviews with participants and supervising lecturers, (3) pre-test and post-test questionnaires to measure changes in understanding, and (4) student reflection journals as supporting qualitative data. The collected data were then analyzed using two approaches, namely qualitative analysis, which includes condensation, display, and concluding, then descriptive-comparative quantitative analysis, which aims to see the increase in scores of understanding of religious moderation before and after the program (Creswell, 2018; Huberman & Jhonny, 2014).

Chart 1. Flow of Activities, Data Collection, and Analysis



3. FINDINGS AND DISCUSSION

3.1. Findings

The data in the following table were obtained through a combination of pre-test and post-test questionnaires, participant observation, semi-structured interviews, and analysis of student reflective journals. The quantitative instrument employed a 1–5 Likert scale to measure tolerance and openness, while qualitative data were collected from facilitator observation notes, interviews with student participants, and supervising lecturers. Score improvements and behavioral changes were analyzed descriptively and comparatively to determine the impact of the moderation-based religious literacy program.

Table 1. Research Findings of Moderate Religious Literacy PKM Activities at STAI Ibnurusyd Lampung

| No | Aspects Studied | Empirical Data Findings | Data Source & Measurement Indicators | Interpretation of Results |
|----|--|---|---|--|
| 1 | Level of Understanding of Religious Moderation | Pre-test results showed an average score of 58.7 (fair category), while | Pre-test and post-test questionnaires measuring understanding of tolerance, balance | Religious literacy activities effectively improved students' |

| | | | | |
|---|--|--|--|--|
| | Before and After the Program | post-test results increased to 77.4 (good category). | (<i>tawazun</i>), justice (<i>i'tidal</i>), and openness to differences. The 32% increase was calculated by subtracting the mean pre-test score from the mean post-test score. | conceptual understanding of religious moderation. |
| 2 | Student Participation in Religious Literacy Activities | Students actively participated in five discussion sessions, reflective writing workshops, and moderation seminars. | Facilitators documented attendance lists and participatory observation records. Attendance increased from 65% in initial sessions to 92% in final sessions. | Participatory and collaborative methods significantly increased student engagement. |
| 3 | Attitude of Tolerance and Openness to Differences | Students showed greater openness toward differing religious views and organizational backgrounds. | Likert-scale (1–5) questionnaires and follow-up interviews were used; 85% of respondents reported an increase in tolerance scores from 3.1 to 4.3. | Cross-perspective dialogue and reflective discussion contributed to the development of tolerant attitudes. |
| 4 | Religious Literacy Skills (Reflective Reading and Writing) | Students were able to produce reflective journals demonstrating moderate and | Content analysis of student reflective journals using moderation literacy indicators (contextual reasoning, balance, | Reflective writing proved effective for internalizing moderation values. |

| | | | | |
|---|---|--|--|--|
| | | contextual perspectives. | respect for differences); 42 of 60 students met the criteria. | |
| 5 | Dynamics of Discussion Between Students and Lecturers | Discussions became more open, dialogical, and respectful. | Observation sheets and facilitator field notes documenting interaction patterns and frequency of student-lecturer dialogue. | The PAR approach fostered egalitarian and constructive academic dialogue. |
| 6 | Moderate Behavioral Change in Campus Activities | Students actively engaged in collaborative campus activities across organizational boundaries. | A behavioral observation rubric was used to assess cooperation, inclusivity, and leadership in campus activities, with 73% of students showing positive behavioral change. | Moderation values began to manifest in students' social behavior and leadership practices. |

3.2. Discussion

3.2.1. Implementation of Moderate Religious Literacy in the Campus Environment

Results in Table 1 indicate three main areas requiring improvement and intervention, namely: (1) the low initial level of students' conceptual understanding of religious moderation, (2) limited dialogical interaction and cross-organizational participation among students, and (3) the weak internalization of moderation values in everyday campus behavior. These three areas form the basis for designing and implementing the moderate religious literacy program as a community service (PKM) intervention aimed at transforming not only students' knowledge but also their attitudes and social practices.

The implementation of the moderate religious literacy program at STAI Ibnurusyd Lampung was therefore designed to respond to these gaps directly. From a religious literacy theory perspective, literacy is understood not merely as the ability

to read religious texts but as the capacity to interpret, contextualize, and critically engage with religious discourses in social life (Unstad & Fjørtoft, 2021). His conceptualization explains why the program did not rely solely on lectures but integrated literacy training, dialogical discussions, and reflective writing as interconnected components. The improvement in students' understanding of moderation, as shown in Table 1 (a 32% increase in mean scores), suggests that combining textual literacy with contextual discussion enables students to move beyond surface-level, textualist interpretations toward more balanced and inclusive religious reasoning.

The first program component—moderate religious literacy classes functioned as a cognitive intervention targeting the knowledge gap identified in the pre-test results. By introducing core moderation values such as *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal* through cross-school references, the program addressed students' prior dependence on single-source religious narratives, often obtained from social media (Nafia & Hastuti, 2024). From the perspective of behavioral change theory, cognitive restructuring is a necessary initial stage before attitude and behavior change can occur. The post-test improvement in Table 1 supports this assumption, indicating that increased exposure to diverse references helped reshape students' religious understanding (Ni & Adlan, 2024).

The second component, cross-perspective discussion forums, was designed to address the weak discussion culture and segmented student interactions identified during the planning stage. Drawing on PAR theory, dialogical spaces are central to empowering participants and fostering collective learning (Chevalier & Buckles, 2019; Susanto & Kiftiyah, 2025). The increased participation rate (from 65% to 92%) and the rise in tolerance scores (Table 1) indicate that structured dialogue reduced exclusivist tendencies and encouraged students to view differences as opportunities for shared learning and growth. This effectiveness can be attributed to the participatory design, where students were not passive listeners but active contributors, which aligns with PAR's emphasis on shared ownership and egalitarian knowledge production.

The third component, moderated reflective writing, served as an affective and psychomotor bridge between understanding and action. From a religious literacy and reflective learning perspective, writing enables individuals to internalize values by connecting knowledge with personal experience (Ramadhan, 2024). The fact that 42 out of 60 students produced reflective texts that met moderation indicators (Table 1) demonstrates that reflection helped translate abstract moderation concepts into personal, ethical commitments. This explains why behavioral changes were observed

in campus activities, with 73% of students demonstrating more inclusive and collaborative behavior, as measured by an observation rubric.

Several factors contributed to the effectiveness of this program. First, the integration of cognitive, affective, and behavioral dimensions ensured that moderation was not treated as mere discourse but as lived practice. Second, the PAR approach fostered high participant ownership, which strengthened engagement and sustainability. Third, the relevance of discussion themes to students' real socio-religious experiences increased program resonance. However, the implementation also faced constraints, including uneven participation in early sessions, initial resistance from students with strong ideological affiliations, and limited time for deeper intergroup dialogue. These challenges gradually decreased as trust and dialogical norms were established.

Overall, the discussion demonstrates that the success of the moderate religious literacy program lies not simply in the activities conducted, but in how and why those activities were designed: literacy as a transformative practice, dialogue as a mechanism for attitude change, and PAR as a framework for collective reflection and social learning. This analytical linkage between program design and empirical outcomes strengthens the contribution of this PKM model as an applied and replicable approach to strengthening religious moderation in Islamic higher education.

3.2.2. Strengthening the Values of Religious Moderation through a Participatory Approach

The moderate religious literacy program at STAI Ibnurusyd Lampung focuses not only on improving theoretical religious knowledge but also on strengthening the values of religious moderation through a participatory and reflective approach. This approach positions students as active participants in the learning process, engaging in dialogue and acting based on the understanding gained from socio-religious interactions on campus. In this context, the application of the participatory approach is carried out by referring to the principles of Participatory Action Research (PAR), namely, research based on action and collaboration between lecturers, students, and the campus community (Kapoor & Jordan, 2009). Each student is not only a recipient of information, but also an agent who helps conceptualize and reflect on their own religious experience.

Strengthening conceptual understanding of religious moderation is achieved through various thematic discussion sessions that examine the fundamental values of moderation, including *tawassuth* (the middle way), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice). In each session, students are given actual case studies

that test their ability to apply these values in social life. One example is when students discuss differing views on determining the date of Eid al-Fitr. They are guided to examine the arguments of various schools of thought, understand their historical background, and formulate a just and respectful attitude towards differences. This process helps them internalize the value of moderation not merely as a normative concept, but as an applicable and contextual attitude to life (Rahmah, 2020).

Observations showed a significant improvement in students' ability to explain the concept of moderation more deeply and realistically. Based on pre- and post-test results, there was an average increase in understanding of 32 percent, from "sufficient" to "good." These findings demonstrate that participatory learning methods are highly effective in strengthening students' cognitive aspects, particularly in understanding and explaining the values of religious moderation. In addition to conceptual strengthening, the program also emphasizes the importance of internalizing the values of moderation through a process of collective reflection and self-examination. This reflection takes the form of sharing sessions and open discussion forums, where students share personal experiences or perspectives on religious practices they have encountered in their social environments. In these forums, they listen to one another, understand the background of existing differences, and learn to cultivate empathetic awareness of diversity. The facilitator's role is to ensure that discussions adhere to academic ethics and remain focused on shared values. Interviews revealed that many participants acknowledged a new understanding that moderation does not mean eliminating personal beliefs, but rather balancing truth with respect for the views of others.

This reflection process also had a significant impact on changing students' social attitudes. While some students previously tended to be exclusive in their interactions, they are now more open to other groups, including those from different religious organizations. Based on field observations, there has been an increase in cross-student organization collaboration in campus social activities since the program was implemented. Thus, the internalization of the value of religious moderation extends beyond the intellectual level to encompass the affective aspects and social behavior of participants (Arifin, 2023). One tangible result of this participatory approach is the formation of the Moderate Literacy Community (KLM) on campus. This community consists of program participants who are committed to continuing religious literacy activities and discussions with a moderate perspective. KLM serves as a creative platform for students to write articles, create digital educational content, and regularly hold open discussion forums. Some of the student work from this community has even

been published through the campus bulletin and social media as part of the religious moderation literacy campaign. The presence of this community demonstrates student ownership of the activities they undertake, meaning that the values of moderation have become part of the academic culture that grows from shared awareness, not simply the result of a temporary formal program.

From a methodological perspective, this participatory approach has proven effective because it provides space for students to learn through direct experience (experiential learning) (Vallance & Towndrow, 2022). In synthesis, this discussion demonstrates that the religious literacy-based participatory approach effectively strengthens religious moderation by simultaneously transforming students' knowledge, attitudes, and social practices. The main finding shows that moderation values are more successfully internalized when students are positioned as active participants in experiential learning processes rather than as passive recipients of normative instruction. The practical implication of this finding is that community service programs in Islamic higher education should shift from ceremonial and lecture-based models to dialogical, reflective, and action-oriented designs. Theoretically, this study contributes to the discourse on religious education and community engagement by integrating religious literacy theory, behavioral change perspectives, and Participatory Action Research (PAR) into a coherent applied model, demonstrating that participatory literacy functions not only as a pedagogical tool but also as a mechanism for social transformation in fostering inclusive and contextual religious moderation.

Chart 2. Participatory Approach Model in Strengthening Religious Moderation

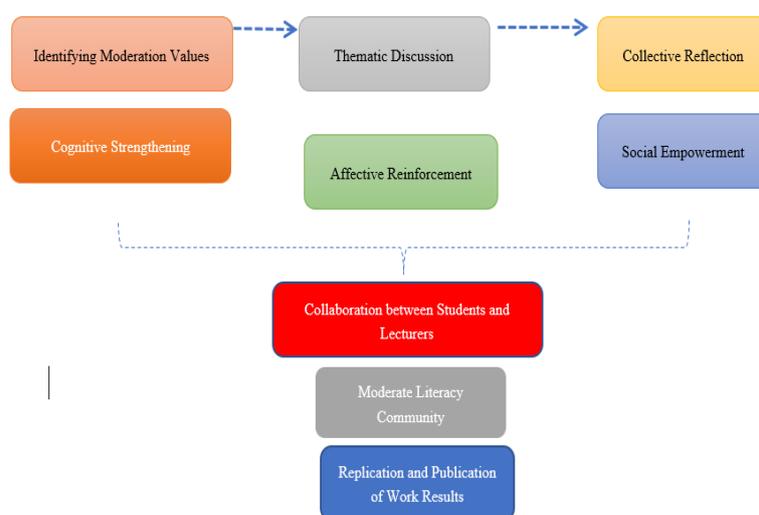


Chart model in strengthening religious moderation through an integrated cycle of cognitive strengthening, affective reinforcement, and social empowerment. The model begins

with thematic discussions and collective reflection, which help students identify core moderation values. These values are then internalized through dialogical interaction and collaborative learning between students and lecturers. This process fosters empathy, tolerance, and critical awareness, leading to the formation of a Moderate Literacy Community as a space for sustained practice and peer learning. The final stage emphasizes replication and publication of students' works, ensuring that the values of religious moderation are not only understood but also practiced and disseminated as part of an inclusive academic culture.

3.2.3. Innovation of Religious Literacy-Based Community Service Model for Program Sustainability

The results of a series of reflective and evaluative activities within the moderate religious literacy program at STAI Ibnurusyd Lampung demonstrate the need to develop a more innovative, sustainable, and contextual model of community service. Through discussions among lecturers, students, and the campus community, a new model was formulated, known as the Moderate Religious Literacy-Based Community Service Model (PMLKM). This model is designed to address the challenges of implementing religious moderation in Islamic higher education environments, while simultaneously strengthening the role of religious literacy as an instrument for shaping students' moderate character (Fadhil et al., 2023).

PMLKM integrates three main components: cognitive, affective, and psychomotor, which synergistically form an action-reflection cycle. The cognitive component emphasizes enhancing students' knowledge of religious moderation concepts through literacy in religious texts and cross-scholarly literature studies. Through critical reading of classical and contemporary sources, students are encouraged to understand fundamental values such as *tawassuth* (the middle path), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) as a framework for thinking in addressing the diversity of religious thought and practice (Nurdin & Syahrotin Naqqiyah, 2019; Subchi et al., 2022).

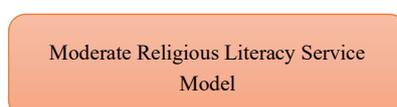
Meanwhile, the affective component aims to foster openness, empathy, and tolerance through collaborative reflection and cross-group dialogue. Students are encouraged to reflect on personal and social experiences related to differences and conflicts in religious values. Through this process, they not only understand moderation as cognitive knowledge but also develop emotional awareness, respecting differences, and maintain balance in their attitudes. The final component, psychomotor, is an application phase that emphasizes the concrete practice of

moderation values. Students are encouraged to participate in socio-religious literacy activities, including writing articles, creating educational digital content, advocating for tolerance on social media, and engaging directly in interfaith community activities. In this way, students become agents of moderate literacy who not only understand and believe in the value of moderation but also implement it sustainably in their social lives.

Overall, this discussion confirms that the PMLKM model is effective in strengthening religious moderation, as it integrates religious literacy, participatory learning, and reflective social action into a unified framework for community service. The main finding indicates that students internalize moderation values more deeply when literacy activities are designed as experiential, dialogical, and collaborative processes rather than as one-way instruction. The practical implication is that Islamic higher education institutions should reorient their community service programs toward participatory, literacy-based models to ensure the sustainable development of character. Theoretically, this study contributes to the development of religious literacy theory by demonstrating its function as a transformative practice and to Participatory Action Research (PAR) by showing its relevance in religious education contexts, thus offering an applied model that bridges cognitive understanding, affective disposition, and social behavior.

Despite its contributions, this study has several limitations that should be considered. First, the sample consisted of only 60 students from a single Islamic higher education institution, which limits the generalizability of the findings to broader contexts. Second, the implementation was conducted over a relatively short duration (one PAR cycle), which may not fully capture long-term behavioral changes in students' religious attitudes and practices. Third, some of the qualitative findings relied on observational data and facilitator assessments, which may be subject to subjective bias despite the use of structured observation rubrics. Future studies are therefore encouraged to involve larger, more diverse samples, extend the intervention duration, and incorporate longitudinal and mixed-methods designs to validate further and refine the PMLKM model.

Chart 3. Moderate Religious Literacy-Based Community Service Model (PMLKM)



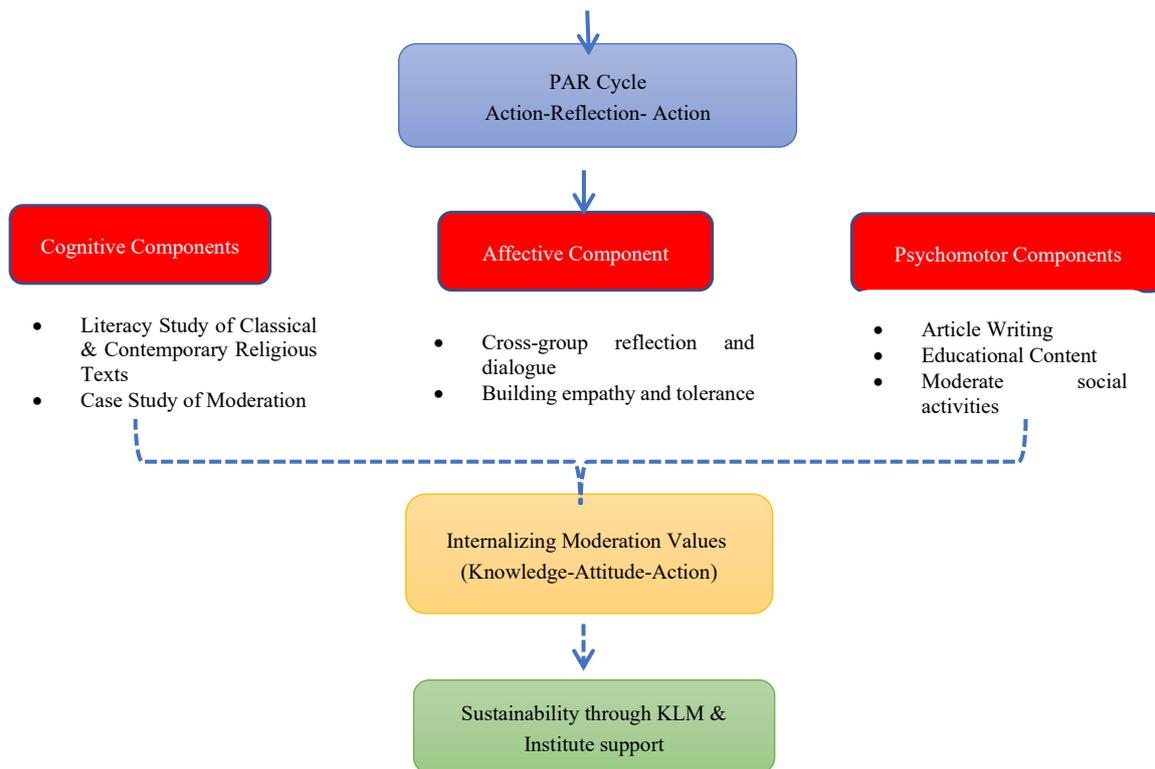


Chart 3 illustrates the flow of the Moderate Religious Literacy-Based Community Service Model (PMLKM), which integrates the Participatory Action Research (PAR) cycle with cognitive, affective, and psychomotor components in strengthening religious moderation. The model begins with literacy studies of classical and contemporary religious texts to build a conceptual understanding of moderation values, followed by cross-group dialogue and collective reflection to develop empathy and tolerance. These processes are then translated into psychomotor actions through social literacy practices, such as writing articles, creating educational content, and engaging in moderate social activities. The integration of action, reflection, and re-action ensures that moderation values are internalized as knowledge, attitudes, and behavior. At the same time, sustainability is maintained through the Moderate Literacy Community and institutional support, enabling the model to be adapted and replicated in other Islamic higher education contexts.

4. CONCLUSION

This study concludes that the religious literacy-based community service program at STAI Ibnurusyd Lampung effectively achieved its objective of strengthening religious moderation among students through a participatory

approach. The main findings show that: (1) students' conceptual understanding of religious moderation increased significantly, as indicated by a 32% improvement in pre-test and post-test scores; (2) students' attitudes toward differences became more open and tolerant, supported by increased participation and dialogical interaction; and (3) moderation values were translated into observable social behavior through collaborative campus activities. The program impact is reflected in the internalization of moderation values not only at the cognitive level but also in affective and behavioral dimensions, as well as in the formation of the Moderate Literacy Community (KLM) as a sustainability mechanism. The contribution of this study lies in the development of the PMLKM model, which integrates cognitive, affective, and psychomotor components within a Participatory Action Research (PAR) framework, offering an applied, reflective, and replicable model for strengthening religious moderation in Islamic higher education.

This study was limited by the involvement of only 60 students from a single institution, which restricts the generalizability of the findings. The program was implemented within one PAR cycle, limiting the assessment of long-term behavioral and institutional impacts. Additionally, some findings relied on participatory observation, which may introduce subjective bias despite the use of structured instruments.

Future studies should implement the PMLKM model across multiple Islamic higher education institutions, including pesantren-based and non-pesantren contexts, to test its adaptability. Longitudinal studies are also needed to examine the sustainability of attitudinal and behavioral changes, supported by stronger institutional policies and resources to ensure program continuity.

REFERENCES

- Agusta, E. S., & Pd, M. (2024). Pemanfaatan Literasi Digital Keagamaan Dalam Menumbuhkan Sikap Moderasi Beragama Siswa. *Jurnal Lingkar Mutu Pendidikan*, 21(1), 1–9. <https://doi.org/https://doi.org/10.54124/jlmp.v21i1.125>
- Ansori, M. (2024). *Riset Pengabdian kepada Masyarakat Berbasis Participatory Action Research (PAR)*. IAIFA Press. <https://doi.org/9786239526061>
- Anwar, R. N., & Muhayati, S. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15. <https://doi.org/https://doi.org/10.24042/atjpi.v12i1.7717>
- Arifin, S. (2023). Internalisasi Moderasi Beragama dalam Kurikulum Pesantren. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 4, 1991–1998.

- Benny, A., Umi, S., Nur, A., & Saifuddin, Q. (2024). Religious moderation of Islamic university students in Indonesia: Reception of religious texts. *HTS Theological Studies*, 1–9.
- Chevalier, J. M., & Buckles, D. J. (2019). *Participatory Action Research: Theory and Methods for Engaged Inquiry (2nd ed.)*. Routledge.
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. CA: Sage Publications.
- Fadhil, A., Susanti, A., Noufal, M., Pendidikan, S., Islam, A., Sosial, F. I., & Jakarta, U. N. (2023). Internalisasi narasi kenabian tentang ramah kemanusiaan dalam pengembangan moderasi keagamaan. *Sivitas*, 3(1), 1–8. <https://doi.org/https://doi.org/10.52593/svs.03.1.01>
- Ginting, S. S. W. (2024). Religious Moderation in the Nation and State in Indonesia. *Ook Chapter of Proceedings Journey-Liaison Academia and Society Moderasi*, 3(1), 350–359.
- Huberman, A. M., & Johnny, S. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Arizona State University.
- Husna, U., & Thohir, M. (2020). Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools. *Nadwa: Jurnal Pendidikan Islam*, 14(1), 199–222. <https://doi.org/10.21580/nw.2020.14.1.5766>
- Kapoor, D., & Jordan, S. (2009). *Education, Participatory Action Research, and Social Change: International Perspectives*. Palgrave Macmillan.
- Marble, H. D., Huang, R., Dudgeon, S. N., Lowe, A., Herrmann, M. D., Blakely, S., Leavitt, M. O., & Isaacs, M. (2020). A Regulatory Science Initiative to Harmonize and Standardize Digital Pathology and Machine Learning Processes to Speed up Clinical Innovation for Patients. *Journal of Pathology Informatics*, 11(1), 22. <https://doi.org/10.4103/jpi.jpi>
- Nafia, Z. I., & Hastuti, D. (2024). Correlation of Religious and Cultural Literacy: in Building Religious Moderation in Islam. *EDUSOSHUM Journal of Islamic Education and Social Humanities*, 3(2), 102–109.
- Ni, N., & Adlan, I. (2024). Internalization of Religious Moderation Values Through Digital Literacy at Madrasah. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 13(October), 99–110. <https://doi.org/doi.org/10.35878/islamicreview.v13.i2.1266>
- Nurdin, A., & Syahrotin Naqqiyah, M. (2019). Model Moderasi Beragama Berbasis Pesantren Salaf. *ISLAMICA: Jurnal Studi Keislaman*, 14(1), 82–102. <https://doi.org/10.15642/islamica.2019.14.1.82-102>
- Pomponio, R., Erus, G., Habes, M., Doshi, J., Srinivasan, D., Mamourian, E., Bashyam,

- V., Nasrallah, I. M., Satterthwaite, T. D., Fan, Y., Launer, L. J., Masters, C. L., Maruff, P., Zhuo, C., Johnson, S. C., Fripp, J., Koutsouleris, N., Wolf, D. H., Gur, R., ... Davatzikos, C. (2020). NeuroImage Harmonization of large MRI datasets for the analysis of brain imaging patterns throughout the lifespan. *NeuroImage*, 208(December 2019). <https://doi.org/10.1016/j.neuroimage.2019.116450>
- Qomar, M. (2021). *Moderasi Islam Indonesia*. IRCiSoD.
- Rahmah, M. (2020). Moderasi Beragama dalam Alquran (Studi Pemikiran M. Quraish Shihab dalam Buku Wasatiyyah: Wawasan Islam tentang Moderasi Beragama). In *Tesis*. UIN Sunan Ampel Surabaya.
- Ramadhan, M. R. (2024). Improving Digital Literacy To Strengthen Religious Moderation In A Multi-Religious Environment. *AnComs: Annual Conference for Muslim Scholars*, 6(54), 1333–1340.
- Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian Muslims. *Religions*, 13(5). <https://doi.org/10.3390/rel13050451>
- Susanto, R., & Kiftiyah, M. (2025). Integration of Artificial Intelligence in the Islamic Religious Education Curriculum at Ibnur Syud Islamic College, Lampung. *JISEI: Journal of Islamic Studies and Educational Innovation*, 01(03).
- Susanto, R., Rohmah, W., Hidayanti, S. N., & Sugiyar, S. (2023). Interreligious Harmonization (Analytic Study of Kalicinta Village, Kotabumi, Lampung). *Jurnal Kodifikasia: Jurnal Penelitian Keagamaan San Sosial-Budaya*, 17(1). <https://doi.org/http://dx.doi.org/10.21154/kodifikasia.v17i1.5729>
- Unstad, L., & Fjørtoft, H. (2021). Disciplinary literacy in religious education : the role and relevance of reading. *British Journal of Religious Education*, 43(4), 434–442. <https://doi.org/10.1080/01416200.2020.1754164>
- Vallance, M., & Towndrow, P. A. (2022). Perspective: Narrative Story Living in Virtual Reality Design. *Frontiers in Virtual Reality*, 3(March), 1–5. <https://doi.org/10.3389/frvir.2022.779148>
- Varanida, D. (2018). Keberagaman Etnis dan Budaya sebagai Pembangunan Bangsa Indonesia. *Proyeksi - Jurnal Ilmu Sosial Dan Humaniora*, 23(1).
- Wekke, I. S. (2017). Harmoni Sosial Dalam Keberagaman Dan Keberagamaan Masyarakat Minoritas Muslim Papua Barat. *Kalam*, 10(2), 295. <https://doi.org/10.24042/klm.v10i2.3>
- Widodo, W., Susanto, R., & Kolis, N. (2023). The Relevance of Ki Hajar Dewantara's Thinking on Multicultural Educational Values. *International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings*, 3(1). <https://incoils.or.id/index.php/INCOILS/article/view/154>

Yunus, Y., & Mukhlisin. (2020). Sosial-Budaya: Harmonisasi Agama Dan Budaya Dalam Pendidikan Toleransi. *Kalam: Jurnal Agama Dan Sosial Humaniora*, 8(2), 1–26. <https://doi.org/10.47574/kalam.v8i2.78>