

RELIGIOUS MODERATION: THE HARMONIZATION OF RELIGIOUS COMMUNITIES FROM THE PERSPECTIVE OF ISLAMIC RELIGIOUS EDUCATION (A CASE STUDY ON FKAUB MALANG)

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Abstract

This research is driven by the growing issues of value disorientation and stagnation of tolerance in Indonesia, particularly in Malang, a region known for its religious diversity. These challenges significantly impact the progress of religious moderation, prompting an investigation into the strategies, implementation, and implications of the Interfaith Communication Forum (FKAUB) of Malang in promoting religious harmony. Employing a qualitative approach with purposive sampling, data were collected over a six-month period through observation, interviews, and documentation. The findings reveal that FKAUB Malang adopts a multifaceted strategy centered on education and socialization of religious moderation. This strategy is implemented through collaborations with interfaith training institutions and conflict mediation efforts grounded in local wisdom. Key programs include seminars, workshops, and interfaith youth forums, all aimed at fostering inclusive dialogue and mutual understanding among diverse religious communities. The practical contribution of this study lies in informing the development of inclusive Islamic Religious Education curricula and supporting the institutional strengthening of FKAUB initiatives. Theoretically, it enriches the discourse on religious education by illustrating the harmonizing role of interfaith forums in pluralistic societies. Despite its limitations as a single case

study, the research offers valuable insights into localized strategies for building interfaith harmony and advancing religious moderation at the grassroots level.

Keywords: FKAUB; Harmonization; Inclusivity; Islamic education; Religious moderation.

INTRODUCTION

Value disorientation and moral degradation accompany the community in navigating life which leads to pluralism. Abdurrahman Wahid (Gus Dur) in article by (Nurhidayah, 2022) defines pluralism as a decree of Allah that must be accepted by emphasizing an attitude of respect for diversity towards the dynamics of life and not creating divisions because of existing differences. By therefore, people on this earth are required to be caliphs who can maintain the environment well, one of which is by maintaining harmony through tolerance between religious communities. The advancement of science and technology that has adapted an increasingly advanced culture, but that progress must be eroded due to the negative impact of the moral aspects obtained from the phenomenon of value disorientation. This phenomenon is shown by PPIM UIN Jakarta in 2022 (Tim PPIM, 2022) that the majority of students have an attitude of religious tolerance that is classified as high and very high.

About 69.83% of students who are classified as having a high attitude of religious tolerance, 20% are classified as having very high tolerance for other religious believers. as many as 30.16% of Indonesian students have a low or very low attitude of religious tolerance. This data is also reinforced by the Index Report Tolerant Cities (IKT) in 2023 reported by the Setara Institute in (Yosarie et al., 2024) showing that tolerance in Indonesia is stagnant from previous years. While on the other hand, the results of research by The Royal Islamic Strategic Studies Center (RISSC) (Kusnandar, 2021) reported that the Indonesian population who embraced Islam amounted to 231.06 million people. Although dominated by Muslims, Indonesians also have several beliefs such as Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and other beliefs with scattered in all corners of Indonesia (Yaqin, 2005). The data above is evidence that Indonesia is a nation that has pluralism in religion or belief, but it needs to be studied or identified more deeply through its regional.

One of the cities in Indonesia that can include the above criteria is Malang with a population of 880,787 thousand people. The Central of Statistics (BPS, 2023) released the number of followers of Islam as 797,022, Christianity amounted to 47,725 people, Catholicism amounted to 30,705 people, Hinduism amounted to 1,279 people, Buddhism amounted to 3,847 residents, and Confucianism amounted to 209 people. Cases of prohibition of worship activities, disturbance of houses of worship, and accusations of blasphemy have become dominant issues (Sigit & Hasani, 2021). Seeing cases and various potential impacts, intolerant attitudes should be avoided as much as possible so that harmony between people can be maintained properly. This act of intolerance is an important attention that needs to be evaluated together between parties so that cases motivated by intolerance can be reduced to zero.

In the last five years, the details of the case above the motive comes from intolerant attitudes by prioritizing one religion only, feeling the most righteous in defending religion (Islam), to acts of terror that claimed many lives, so this action is classified as a minor criminal case. Meanwhile, cases of interfaith intolerance in Malang are currently almost non-existent. However, if we look at the dark history that has occurred, there are various events such as the disturbance of Christian youth against children of Al-Qur'an Education Center (TPQ) in 1991 in Sitiarjo, Malang. Then the rejection of the construction of houses of worship (churches) in the 2000s in the Lowokwaru and Kedungkandang areas. Thus, the phenomenon of intolerance can lead to violations of freedom of religion or belief among religious communities.

Some radical groups sometimes disrupt harmony by spreading exclusive views of other religious adherents. According to Muhammad Sharif, each conflict is triggered by social, political and economic interests (Sharif, 2004). However, the majority of people are committed to maintaining harmony and mutual respect in order to avoid disputes and misunderstandings. At the very least, it is necessary to prevent negative disputes as an effort to maintain the unity and integrity of this nation. One of the manifestations of attitudes that can be done by prioritizing harmony between people and respecting each other.

Abdul Mu'ti in (Ilham, 2023) interprets amar ma'ruf nahi munkar starting from the word 'arafa which means knowing (knowledge) with a moderate movement that invites people to be rational and objective to be a step in responding to the dynamics of diversity

in Indonesia which makes it easier for us to find a way out by looking at various sides of a problem. This theory is supported by Buya Hamka's view that Muslims are a middle people, not fixated on the world alone, nor are they solely concerned with the afterlife. Muslims must be able to balance the two. So, this understanding leads us to an attitude that maintains the balance of life between the hereafter and the world (Hamka, 2015).

The concept of Religious Moderation in Hamka's Educational View, in Sulaiman's article (Sulaiman, 2022), emphasizes the importance of the balance of life in the world and the hereafter and friendship with non-Muslims in a fair and honest manner. Religious moderation and education are certainly inseparable from the perspective of Islamic religious education. There are characteristics of multicultural values in both aspects that include how to interpret life from a difference. In another sense, religious moderation through the role of the Interfaith Communication Forum (FKAUB) Malang can be linked to Islamic religious education through Islamic educational institutions. Therefore, this connection needs to involve moral education and tolerance for elements of students, teachers, students, lecturers and society that can be applied in everyday life.

Moral education and tolerance in religious moderation are packaged in informal education, namely social approaches in responding to differences that occur. In line with the efforts made by the Interfaith Communication Forum (FKAUB) which consistently plays a role in spreading tolerance, because tolerance is part of the aspect of religious moderation which is not much different from multicultural values.

Researchers identified various previous studies that intersect with religious harmony in religious moderation, including a dissertation in 2023 studied by Fauzan, a journal article by Putri Azzahra in 2024, as well as a study by Vincent and Yosep in their article in 2022, and a journal article by Simatupang and Abduh in 2020 (Simatupang & Abduh, 2020). However, so far researchers have not found any research on religious moderation that relates the urgency of FKAUB with effective methods in realizing religious harmony through religious moderation.

Researchers obtained data that can be used as new findings on aspects of effective strategies carried out by the Interfaith Communication Forum (FKAUB) Malang as an interfaith harmony institution in the community. While the results targeted by researchers are the implications of the role of FKAUB in the aspect of religious moderation education

packaged in informal education through interfaith community organizations that have an impact on students, students, educators and the community.

This result requires religious moderation education to be a reminder of awareness of the importance of religious moderation and integrate religious values in harmonious social life. Thus, the orientation of this research is concerned with how the strategy, implementation, and implications played by the Interfaith Communication Forum Malang in building religious harmony through religious moderation, especially in Malang.

METHODS

This research utilizes a qualitative approach method with the consideration that the acquisition of data is more comprehensive both through descriptive narratives. In this context, Sugiyono states that this qualitative method studies how a process occurs, develops, or changes over time (Sugiyono, 2020). According to another expert, Moeleong states that qualitative is research that aims to understand phenomena with descriptions but still in the scientific realm (Moeloeng, 2006). Thus, this method makes it easier for researchers to formulate more specific and relevant research questions.

In this study, researchers used purposive sampling technique, in other words, this technique aims to sample data through a consideration, both from experience and understanding of the research subject. This technique aims to sample data through a consideration, both from experience and understanding of the research subject (Endang, 2018). While Arikunto, defines purposive sampling in the sense of sampling according to the criteria or needs of the sample with the intention of deliberation (Arikunto, 2003).

Actual data collection through an intense process of observation, interviews and documentation was carried out for 6 months from October 2024 to April 2025. The aim was to obtain data and results that were complex and led to the process of observing conditions in the field. (FKAUB Malang) and supported by data validity testing. Data validity or commonly called data validity is an important part of qualitative research that requires findings. Data validity or commonly called data validity is an important part of qualitative research that requires findings to be believed to be true if there is no disagreement between the reality in the field and the data obtained by the researcher. This research model contains three steps, including data condensation, data display, and drawing conclusions which are divided into specific concepts, categories, and themes.

Sugiyono explained the definition of each of these steps, first, data reduction is the process of selecting important things according to the research topic which is summarized to provide an overview and facilitate further data collection. Second, data display or data presentation is an arrangement of data presented through organization. Third, conclusion drawing is a conclusion in qualitative research that responds to various problem formulations (Sugiyono, 2020). These stages are systematized to make it easier to understand information.

RESULTS

The Interfaith Communication Forum (FKAUB) Malang in building religious harmonization through religious moderation is formulated with various strategies to facilitate dialogue, cooperation, and understanding between religious communities. The strategies are the initiation of education programs and socialization of religious moderation together and conflict mediation-resolution based on local wisdom.

Strategy of FKAUB Malang in Building Religious Harmonization

The Malang Interreligious Communication Forum (FKAUB) in building religious harmony does not just move with the flow. However, reading the conditions and needs of the community through various strategies to facilitate dialogue, cooperation, and mutual understanding between religious communities in interacting. The strategy carried out is to initiate educational and socialization programs on religious moderation together, which are preventive but have the goal of creating an environment conducive to the realization of solid religious harmonization. Other strategies carried out such as mediation-conflict resolution based on local wisdom are curative with a touch of local wisdom, FKAUB Malang and sustainable in the midst of a pluralistic society.

The first step realized by FKAUB is the initiation of educational programs and socialization of religious moderation through collaboration with educational institutions. Work closely with schools and universities (including Islamic religious educational institutions) to integrate the values of moderation in the curriculum and extracurricular activities. In these forums, they not only share an understanding of each other's religious teachings, but also discuss universal values that can be a common foundation. For example, FKAUB Malang may hold a seminar on "Human Values in the Perspective of Religions" which presents speakers from Islam, Christianity, Hinduism, Buddhism, and other faiths.

The next example of education is joint training through religious moderation workshops involving people from across religions whose substance of the training is how to understand the importance of tolerance and harmony. The third step of this strategy can be through representatives of interfaith youth who join and study or be understood as an internship program within the Inter-Religious Communication Forum (FKAUB) so that they can interact without limitations and have direct understanding between generations from various interfaiths.

In addition, interfaith visit activities are also part of this program. FKAUB members and representatives of religious communities visited each other's houses of worship, such as mosques, churches, temples, and other places of worship. This activity provides an opportunity to see firsthand the practice of worship and understand different religious traditions, thereby fostering mutual respect and reducing prejudice.

FKAUB Malang is also active in using social media and online platforms to spread messages of religious moderation to a wider audience, especially the younger generation. They may create educational content in the form of short videos, infographics, or articles that discuss the importance of tolerance and harmony.

The second strategy is to mediate and resolve conflicts based on local wisdom through a mediation approach that involves respected religious and community leaders to resolve disputes peacefully. This strategy is implemented when there is a potential for friction or conflict between religious communities in Malang. FKAUB Malang acts as a neutral mediator who brings together parties who are at odds to find a peaceful solution. In this mediation process, FKAUB Malang is not only based on the principles of justice and equality, but also explores and utilizes the values of local wisdom that are respected by the local community. For example, the tradition of consensus deliberation or the value of mutual cooperation can be the basis for reaching mutually beneficial agreements.

For example, when there is a dispute related to the use of public facilities involving different religious groups, FKAUB Malang will facilitate a dialogue involving religious leaders, community leaders, and local government representatives to achieve a solution that is fair and acceptable to all parties, taking into account the values of harmony and togetherness that have long lived in the people of Malang. The existence of senior religious figures who are respected and have influence in the community is also an important capital for FKAUB Malang in carrying out this mediation function.

Another realization is to build a strong network of trust between religious leaders and the community to facilitate the mediation process. Therefore, the Malang Inter-Religious Communication Forum (FKAUB) seeks to build harmonization through education and socialization of moderation values from an early age and through conflict resolution mechanisms that prioritize local wisdom and interreligious beliefs.

The above results are simplified by the researcher with a concept map that makes it easier for readers to understand FKAUB's strategy in realizing religious harmonization. More details can be seen in the figure 1.

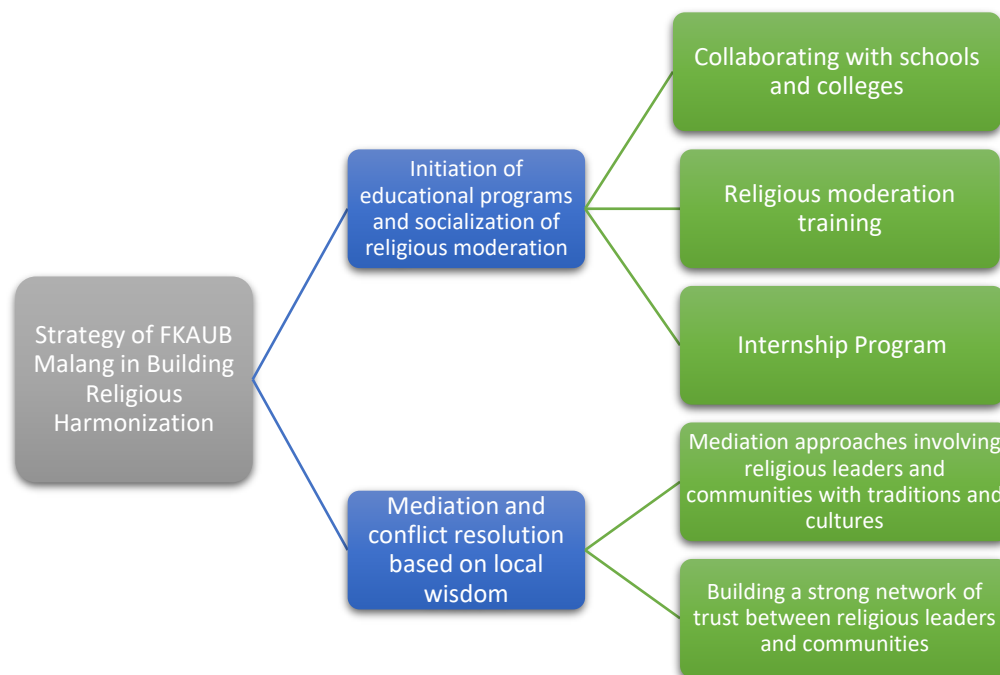


Figure 1. Strategy of FKAUB Malang in Building Religious Harmonization

Implementation FKAUB Malang in Building Religious Harmonization

After reviewing the strategy above, let's look at the process of implementing the first strategy. In the field, the cooperation between the Malang Interreligious Communication Forum (FKAUB) and various high schools (SMA/SMK) and universities in Malang is visible. FKAUB Malang is routinely invited by schools and campuses to fill seminars and public lectures. In this activity, religious leaders from various backgrounds, such as ustaz, pastors, bhante, and pandita, were present alternately or together to deliver material on religious moderation. The enthusiasm of students and students was high, especially during the panel discussion sessions where they were able to ask questions directly and interact with religious leaders. In fact, some universities make the issue of religious moderation part of public courses or extracurricular activities.

Furthermore, the intensive workshop organized by FKAUB Malang became an important event for religious leaders and community leaders. In reality, charismatic scholars from Islamic boarding schools, influential mosque imams, senior pastors from various church denominations, monks and Buddhist assembly figures, as well as respected traditional leaders and leaders of large religious organizations in Malang actively participated in this activity.

They not only listen to material from religious studies academics who have a deep understanding of various scriptures, cross-cultural psychologists who understand the dynamics of intergroup interactions, and experienced conflict mediation practitioners, but also share concrete experiences in fostering people and solving problems in their respective communities. Discussions are often warm and constructive, where participants learn not only theories but also best practices in building harmony.

Special training for interfaith youth also showed a positive impact. In the field, there are youth communities that actively use social media to spread peace and tolerance content. They create creative videos, positive memes, and hold online campaigns that capture the attention of other younger generations. Inclusive leadership skills are also honed through various simulations and case studies facilitated by FKAUB Malang.

The internship program and study visits at the FKAUB secretariat became a valuable experience for the youth. They not only saw how coordination meetings between religious leaders were carried out in an egalitarian manner, but also learned the process of conflict mediation up close and understood the complexities of building trust between different communities. Direct interaction with FKAUB officials from various religious backgrounds provides a broad perspective and strengthens the sense of brotherhood.

The establishment of an interfaith youth forum by FKAUB Malang has resulted in a dynamic forum. In the field, this forum often holds joint activities, such as social services in different houses of worship, interfaith art and cultural festivals, to casual discussions on social issues from the perspective of their respective religions. The creative initiatives of this youth forum, such as collaborative projects between religious communities in empowering the local economy or protecting the environment, further strengthen Malang's image as a tolerant city.

The implementation of mediation and conflict resolution based on local wisdom also shows its effectiveness. When there is a dispute, for example regarding permits for the

construction of houses of worship or misunderstandings between youth groups, FKAUB Malang quickly facilitates meetings attended by warring parties, respected religious leaders, traditional leaders who have legitimacy, and trained members of the FKAUB mediation team. The atmosphere that is built always prioritizes open and empathetic dialogue.

The parties to the dispute were reminded of noble values such as tepo seliro (tolerance), mutual cooperation, and consensus deliberation that have become part of the identity of the people of Malang. The solutions offered are always oriented towards a win-win solution, where the interests of all parties are accommodated as much as possible, and the main priority is to restore good relations and harmony in society.

The conflict resolution process always prioritizes in-depth dialogue, where each party is given an equal opportunity to convey their perspectives. Religious leaders and traditional leaders act as wise mediators, providing advice and direction based on the principles of justice and local wisdom that are recognized by all parties. FKAUB Malang often utilizes local cultural values, such as the tradition of visiting each other during holidays or traditional rituals that contain the value of unity, as a bridge to rebuild mutual trust. The success of FKAUB Malang in resolving various conflicts peacefully has strengthened Malang's reputation as an area that is able to maintain harmony in the midst of conflict.

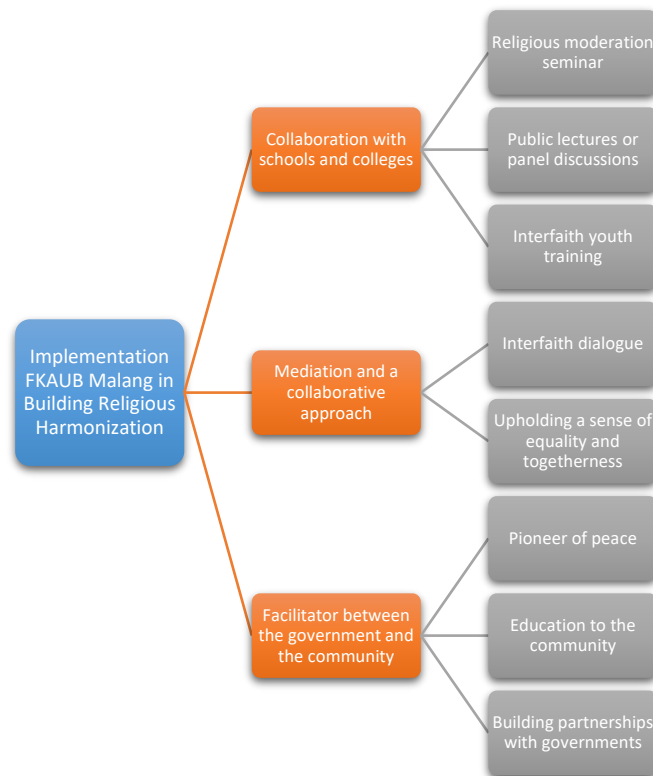


Figure 2. Implementation FKAUB Malang in Building Religious Harmonization

Implications of FKAUB Malang in Building Religious Harmony

The Interfaith Communication Forum (FKAUB) in Malang is not only a facilitator of interfaith meetings and collaboration projects. More than that, FKAUB has transformed into a living role model for the community in practicing the values of harmony and religious peace. The religious leaders who are members of FKAUB, in their daily lives, show concrete examples of how to interact with respect and mutual understanding despite having different beliefs. For example, they visit each other during religious holidays, participate in social activities initiated by other religious communities, or jointly convey messages of unity and nationality in various public forums.

This concrete action has a tremendous impact in building the harmonization of religious communities through religious moderation, because people see firsthand that differences are not an obstacle to peaceful coexistence. Another significant implication is the establishment of a close partnership between FKAUB and local governments and various parties, including the mass media.

FKAUB is often involved in the formulation of regional policies related to religious life. They provide constructive input and perspectives to ensure that the policy is inclusive and non-discriminatory. Cooperation with local media, both print, electronic, and online, is also very active. FKAUB routinely fills out special rubrics on tolerance and harmony, becomes a resource person in interactive dialogue programs, or jointly launches positive campaigns on social media. This strategic partnership has proven effective in expanding the reach of religious moderation messages to all levels of Malang society, even to remote areas.

Furthermore, the realization of the practice of religious moderation shown by FKAUB and its member religious leaders in daily life has a strong inspiration for other religious communities. The solidarity and collaboration that exists between them, such as working together to build public facilities or providing assistance to disaster victims regardless of religious background, indirectly encourages other religious communities to prioritize unity and cooperation in various aspects of life. People see that religious differences are not an excuse not to help and care for each other.

The existence of FKAUB as a rationally active communication forum functions as an effective early warning system against potential conflicts. When sensitive issues or misunderstandings arise that have the potential to trigger tensions between religious

communities, FKAUB can quickly gather relevant religious leaders for clarification and constructive dialogue before the issue escalates into open conflict.

These meetings are often held behind closed doors and prioritize consensus deliberation. The strong moral legitimacy of religious leaders in the eyes of their people is an important capital in mediating and resolving problems internally, so that the escalation of conflict can be prevented. For example, when there is a difference of opinion regarding the celebration of religious holidays in public spaces, FKAUB can immediately facilitate dialogue between religious leaders and community representatives to find solutions that respect each other and maintain common order.

Thus, FKAUB Malang is not only a formal forum, but also a significant moral and social force in realizing a harmonious and peaceful religious life. The implications of its existence extend from community education, strategic partnerships, inspiration for other communities, to vital functions as an early warning system for conflicts, all of which contribute to maintaining harmony in Malang. The implications that occur are mapped in figure 3 as follows.

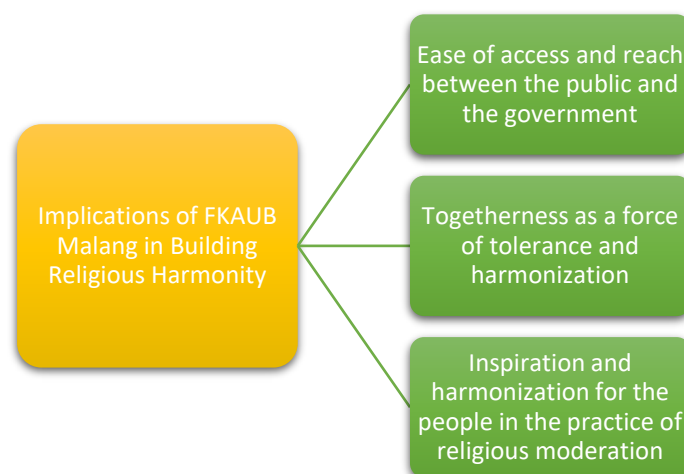


Figure 3. Implications of FKAUB Malang in Building Religious Harmony

DISCUSSION

1. Result Analysis

Harmony in the Qur'anic perspective is a broad and fundamental concept, covering various aspects of life, whether in the scope of individuals, families,

communities, or the universe. The Qur'an teaches that harmony is *Sunnatullah* (God's decree) and is the purpose of creation (Waheeda bt Abdul Rahman, 2021). When this relates to interfaith harmonization in the community and family environment, it is an ideal condition in which individuals and groups with different religious beliefs can coexist peacefully, respect each other, and cooperate in various aspects of life (Fatmawati, 2023). Thus, harmonious is understood that a condition is characterized by the ability of individuals and groups with different religious beliefs to coexist peacefully, respect each other, and cooperate in various aspects of life.

This context of interfaith harmonization in no way implies syncretism or attempts to mix the teachings of different religions. Each religion has its own unique beliefs, rituals, and theology and must be respected in its distinctiveness (Anica et al., 2021). The essence of harmonization lies in efforts to build bridges of positive and constructive interactions between followers of different religions. This bridge is built not on the basis of a fusion of beliefs, but on the foundation of universal humanitarian principles that are often shared values across religions, such as compassion, justice, peace, and mutual help (Asiah et al., 2025). In addition, harmonization is also based on a genuine appreciation of differences as a social reality and even a wealth that enriches life together.

When this harmonization is realized in a social and family environment, the impact is very significant (Jamilah, 2019). A peaceful atmosphere is created, where potential conflicts due to religious differences can be minimized and resolved by deliberation. The environment becomes inclusive, which means that every individual, regardless of their religious beliefs, feels accepted, valued, and has equal opportunities to participate in various aspects of life (Hasibuan, 2023). Finally, an environment is created that is conducive to the development of each individual as a whole, because they no longer feel threatened, discriminated against, or hindered by differences in beliefs, so that they can develop their potential optimally and contribute positively to society and the nation.

Inter-religious harmony in the community and family environment is inherently closely related to the discussion of harmony in society. This illustrates that the ideal condition of harmonization is a solid foundation for harmony (Mahardhani, 2022). Without the internalization of the values of tolerance, mutual respect, empathic

communication, equality of rights, and collaboration in goodness, lasting and meaningful harmony is difficult to achieve (Sharif, 2004). Thus, true harmony grows from deep harmonization in inter-religious interactions.

Creating harmonization is a dynamic and ongoing process, which will ultimately maintain and strengthen harmony in society (Budi, 2022). Efforts to enhance harmonization at the individual and family level are a long-term investment for the creation of a harmonious and peaceful society (Samho, 2022). Therefore, such a comprehensive sentence on interfaith harmonization is the key to understanding and practical guidance for achieving true and sustainable harmony in society. A discussion of harmony in society would not be complete without highlighting the importance of harmonization at the individual and family level as its main foundation.

Harmony, in the real context of society, is not merely an end in itself, but rather an essential foundation as a necessary condition for achieving the goals of security and peace (Mawardi, 2022). This foundation is important in building harmony and interfaith harmony. Moderate attitudes encourage tolerance, mutual respect, and avoid conflicts caused by differences in beliefs (Dawing, 2018). The existence of a moderate understanding allows each individual to carry out their worship in peace without feeling threatened or threatening other groups. For example, in neighborhoods where people from different religious backgrounds build public facilities together, develop creative economic activities, or hold discussion forums that improve the quality of life together.

This conducive situation allows every individual and community group, without exception, to focus on improving their quality of life, both spiritually through deepening the teachings of their respective religions, and materially through improving welfare (S. Fitriani, 2020). Quraish Shihab in (Ulinuha & Nafisah, 2020) agrees that the hope to live in a safe and peaceful environment is a universal aspiration that is also mandated in Islamic teachings. In addition, the command to help each other is a concrete manifestation of the values of peace and compassion taught in Islam. Based on this opinion, the hope of every religious believer to live in a safe and peaceful environment can be well implemented in accordance with religious orders in terms of helping each other.

This can be seen when there is a disaster, help does not only come from religious groups, but also from various religious communities and beliefs. The ability to truly accept religious differences and the diversity of adherents is no longer just a discourse, but a necessity in a multicultural society in Indonesia (Kawangung, 2019). In essence, awareness of the importance of understanding differences in beliefs sincerely and deeply is the main key to realizing a harmonious life between religious communities at the grassroots level.

Based on the results and explanations above, comprehensively describing the role of the Interfaith Communication Forum (FKAUB) Malang in building religious harmony through a religious moderation approach cannot be separated from the education and socialization efforts they carry out on an ongoing basis. FKAUB Malang actively cooperates with schools and various levels of universities to organize seminars, workshops, and discussions on the importance of religious moderation.

FKAUB Malang, in its journey so far, has implemented humanist strategies such as building good communication between religious communities as the key to realizing harmony (Pdt. Chrysta, 2025). This is agreed by the presidium (representative) of Hinduism (Romo Mangku, 2025) that indeed inter-religious people have so far felt harmonious because of the harmony built with open communication. Thus, inter-religious harmony can be maintained through a humanist communication approach.

Open communication and mutual understanding build trust between religious communities, which is an important asset for cooperation in various fields of social life (Romo Jenjen, 2025). The multicultural field, for one, will effectively encourage individuals to see the world from different perspectives, develop empathy for the experiences of others, and foster a stronger attitude of tolerance towards differences (Hermawan, 2020). This is a portrait of education for religious people, multicultural education that continues to be well cared for and maintained will lead to harmony and harmony in the community.

It should be the role of the religious community as an entity that supports harmony and peace, especially in the world of education, especially in forming a generation that is tolerant, inclusive, and has a deep understanding of diversity (Mckim, 2024). In analyzing various religious and social issues critically and objectively

while being able to distinguish between moderate and extreme religious interpretations, as well as being able to identify potential conflicts and find peaceful solutions so that the results will have an impact on the way of thinking and foster mutual respect in discussions (Kopong, 2021).

In line with Azyumardi Azra's thoughts, education, including religious education with multicultural insights, is believed to be an effective way to form young people with an understanding of wasathiyah Islam or a moderate religious view (Shaleh & Mahmudi, 2022). In reality, students who are exposed to these values tend to be more open and accepting of differences, so that the potential for conflict due to differences in beliefs can be minimized (Halim, 2021). Therefore, in appreciating the diversity that characterizes Indonesia, mutual respect between individuals with different religious backgrounds needs to be instilled early on so as not to trigger disputes that can damage social order in the future.

This is further reinforced by what Komaruddin Hidayat often emphasizes regarding the urgency of good religious literacy among the community. We see how a lack of deep understanding of religious teachings often makes individuals vulnerable to radical and exclusive ideologies (Hidayat, 2019). Through various educational and socialization programs initiated by FKAUB Malang, such as discussion forums, training, and dissemination of informative materials, the community is expected to develop critical awareness of various interpretations of religious teachings. Thus, they will have the ability to sort and select correct and constructive information, and reject divisive and intolerant narratives.

Nurcholish Madjid's view on the importance of religiosity education that goes beyond the mere introduction of religious teachings is also very relevant to the reality on the ground (Nurcholish Madjid, 2019). In this era of globalization, inter-religious interactions from various nations and cultures are increasingly intense. Therefore, good religious education should be able to instill an understanding of the vision of universal humanity contained in every religious teaching.

This underlines the urgency of prioritizing human values above all differences, including religious differences. Islam is known as a religion that is rahmatan lil 'alamin (mercy for the universe). According to Abdullah, Islamic education should be able to instill values such as compassion, justice, empathy and solidarity towards fellow

human beings, regardless of their backgrounds (Abdullah, 2015). This is in line with the principle of *ukhuwah insaniyah* (brotherhood of humanity), which means encouraging religious people not only to stick to a narrow national view or only care about their own group, but also to have concern for global humanitarian issues and be able to cooperate with others regardless of differences in beliefs (Nabila, 2021). In other words, religious people are encouraged to have broad horizons and prioritize human values above all differences.

In Islam, harmony or *ukhuwah* is an important pillar in building a civil and prosperous society. Rasulullah SAW has exemplified how to build harmony in Medina with various community groups, including those with different beliefs (Samsudin et al., 2023). Quraish Shihab stated in (Rahman et al., 2020) that when harmony is maintained, Muslims can focus on *amar ma'ruf nahi munkar*, do good and prevent evil, and jointly build the progress of the *ummah* and the nation. Our energy should not be spent on strife, but we should devote it to things that bring benefits to others. Thus, when harmony is maintained, the community's energy will not be drained to manage conflicts, but will be poured out for more productive things.

Talking about education, if it is associated with indicators of religious moderation, one of which is tolerance is a complex thing in interpreting it. Tolerance in Islam is understood as an attitude of *tasamuh*, which strengthens the bond of brotherhood between fellow humans, even if they are of different beliefs, ethnicities, or groups, so that unity and unity in society can be realized (Wahyudi, 2025). According to Quraish Shihab in (Budi, 2022), tolerance education in the context of Islam does not only mean allowing others to worship according to their beliefs, but also includes mutual respect, good interaction, cooperation in kindness, and staying away from all forms of discrimination and violence in the name of religion. It involves a deep understanding of Islamic teachings that emphasize the brotherhood of humanity (*ukhuwah insaniyah*) over differences of identity.

Tolerance education has a positive impact that makes it easier for religious people to interact, one of which is when engaging in interfaith dialogue. Indeed, when discussing, there must be a sense of ignorance which is often the root of prejudices and misunderstandings between religious people (Gumuruh, 2023). Dialogue that involves an open exchange of ideas provides an opportunity for learners to understand

other religious beliefs and practices from their direct source, thereby eliminating negative stereotypes and building a solid bridge of understanding (Tyagananda, 2011). Thus, investment is important in forming a generation of Muslims who have broad insights, noble character, tolerance, and are able to contribute positively to the progress of the nation and world civilization.

Through dialogue that involves an open exchange of ideas, learners have the opportunity to understand the beliefs and practices of other religions directly from the source. This process not only eliminates negative stereotypes, but also builds a solid bridge of understanding, which in turn underlies the creation of fair and equal relations between religious communities (Fitriani & Dewi, 2021). Therefore, in the context of justice education, interfaith dialogue is an important means of identifying potential injustices and discrimination that may be experienced by certain religious groups.

A generation that has broad insights, noble character, and is able to empathize with the experiences of others will be better able to build a just society, where the rights of every individual and religious group are respected and protected equally before the law and in social interaction (Yusuf & Agama, 2022). Thus, tolerance education through dialogue is an important foundation in realizing the ideals of justice for all religious people and the progress of the nation and can develop awareness of the importance of fair and equal treatment for all religious people, without exception.

2. Literature Comparison

After reviewing the opinions of various experts, the comparison of this study with previous relevant research does show that there is a difference in focus and novelty in the social and cultural context to build religious harmony. Among them, articles (Utami, 2016) about FKUB's communication efforts with religious communities which are carried out with various humanitarian approaches. Then, research (Ruslan, 2021) on the duties and responsibilities of FKUB in realizing a tolerant life as capital for community resilience through FKUB's strategy in fostering religious tolerance in the Lampung area.

Other research, namely, about symbolic interactionism at FKUB Banyumas or the design of religious moderation with a persuasive and preventive approach has findings and implications specific to this context (Aziz, 2023). Research The novelty

of this research, which comprehensively raises the role of FKAUB Malang in realizing the attitude of harmony, is expected to make a specific contribution in understanding the dynamics of religious harmony in Malang and provide a model that may be relevant for other regions with similar characteristics.

3. Study Implications

The identification of specific values in Islamic teachings that support moderation and harmonization has direct implications for the world of education so that it can be a strong basis for revising or enriching Islamic Religious Education teaching materials to become more inclusive, tolerant, and emphasizing the importance of interfaith dialogue and cooperation (Najmi, 2023). With a deeper understanding of how Islamic values align with the principles of moderation and harmony, FKAUB and other organizations can develop more effective strategies to engage Muslims in efforts to build bridges of brotherhood between religions.

This research is expected to be a useful benchmark to evaluate the effectiveness of various existing religious moderation programs, especially those involving educational and interfaith forums. This kind of evaluation is important to identify the program's successes and shortcomings, as well as to design more targeted interventions (Irdani et al., 2023). The results of this research are also expected to be a valid and reliable source of information for the wider community, so that it can reduce prejudices and misunderstandings between religious communities that often arise due to the lack of accurate information.

Important to consider the theoretical perspectives of Indonesian experts who have contributed significantly to the thinking of religious harmony and moderation. Azyumardi Azra's view in (Siti Nurul Wachidah, 2021) on the importance of an inclusive and contextual interpretation of religious teachings in religious education is in line with FKAUB Malang's efforts to prioritize an open and relevant religious understanding to the contemporary context. It is strengthened by Alwi Shihab's emphasis that good religious education will instill the essence of religious teachings that love peace and respect for differences are an important foundation in building harmony in a pluralistic society (Taufik Mukmin & Eko Nopriansyah, 2017). Thus, the understanding of the role of religious education developed by these experts enriches the research perspective and provides a strong theoretical foundation for

understanding how religious values internalized through education can be valuable social capital in building interreligious harmony.

4. Limitations of Research

Given that this study is a case study at FKAUB Malang, it is important to realize that the findings may not be directly generalized to the context of other forums or regions. The social, cultural, and religious dynamics in each region have their own peculiarities that can affect the implementation and effectiveness of religious moderation. Similarly, the concept of religious harmonization and moderation is a complex concept and has multiple dimensions. Developing an appropriate and measurable operational definition for this research can indeed be challenging, and limitations in the definitions used need to be recognized as one of the limitations of the research. However, by focusing on a case study at FKAUB Malang, this research is expected to provide a deep and contextual understanding of how religious harmony is built through a moderation approach at the local level.

CONCLUSION

1. Summary of Research Results

Inter-religious harmony, rooted in the teachings of the Qur'an as Sunnatullah and the purpose of creation, is the ideal condition for peaceful coexistence, mutual respect, and cooperation. This harmony does not mean syncretism, but is built on the principles of universal humanity and respect for differences. FKAUB Malang builds interfaith harmony through a holistic approach that integrates universal theological values with inclusive social practices, emphasizing open communication and interfaith collaboration. This strategy is implemented through religious moderation education programs, regular dialogues between religious leaders, and interfaith social services, all of which aim to increase understanding, reduce prejudice, and strengthen social ties. The success of FKAUB Malang not only minimizes conflict and strengthens social cohesion, but also improves Malang's image as a tolerant and peaceful area, attracting investment and tourism.

2. Contribution to Science

Thus, the discussion of the strategies, implementation, and implications formulated and carried out by FKAUB Malang on an ongoing basis is expected to realize deep and sustainable interfaith harmonization in Malang City, making it a positive example for other regions with similar characteristics. Moreover, this research contributes to the science of Islamic education by offering a model of inclusive and transformative pedagogy that can be applied in the Islamic Religious Education curriculum.

The findings show how *wasathiyah* (moderation) values in Islam can be internalized through concrete practices of dialogue and collaboration, thus enriching the theoretical understanding of the implementation of religious moderation in social contexts. It provides an empirical foundation for the development of religious teaching methodologies that emphasize not only dogmatic aspects, but also aspects of social ethics and universal humanity. Thus, this research paves the way for further studies on the effectiveness of community-based religious education programs in building social cohesion and peace.

3. Recommendations for Future Research

Based on the findings and implications of the FKAUB Malang case study, future research is recommended to examine in more depth the effectiveness of the interfaith collaboration model facilitated by FKAUB Malang in addressing specific social issues (for example, poverty, disinformation, or environmental preservation) in Malang City, using quantitative research methods to be more accurate and focus on trust building and role sharing between religious communities.

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