

Implementing the Value of Religious Moderation to Foster Social Harmony

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Abstract

This study presents a narrative literature analysis of the implementation of religious moderation values in Bedeng Delapan Village, Kayu Aro Barat Subdistrict, Kerinci Regency, Jambi Province. The village was recognized as a Village of Harmony by the Governor of Jambi on December 2, 2021, and as a Village of Pancasila Awareness by the Indonesian Pancasila Ideology Development Agency (BPIP) in collaboration with the Institut Agama Islam Negeri Kerinci on July 18, 2022. Through a narrative literature review approach, this study identifies the values of religious moderation that have been implemented, the mechanisms for their implementation, and the results achieved. Literature sources include policy documents from the Ministry of Religious Affairs of the Republic of Indonesia, scientific journals, and relevant case studies. The synthesis results indicate that the values of *tawassuth*, *i'tidal*, *tasamub*, *syura*, *ishlah*, *qudwab*, *alla unf*, *muwathbanab*, and *i'tiraf* have been effectively realized through national commitment, non-violent tolerance, and accommodation of local culture. This implementation has fostered harmony in line with Pancasila, resulting in fair attitudes, respect for differing opinions, and sustainable social harmony. This study offers recommendations for replicating this harmony model in other multicultural regions.

INTRODUCTION

As an archipelagic nation with a diversity of races, cultures, languages, ethnic groups, and religions, Indonesia faces both challenges and opportunities in fostering social harmony. This diversity demands mutual respect to prevent conflicts (Ma'rifatain, 2018). Religious moderation serves as a strategic solution because it emphasizes the fair and balanced understanding, observance, and practice of religious teachings, thereby preventing extremism (Kementerian Agama RI, 2019). Bedeng Delapan Village is one of the villages in Kayu Aro Barat Subdistrict, whose population consists of followers of Islam (the majority), Roman Catholicism, Protestantism, Hinduism, and Buddhism. The population is approximately 1,228 people with diverse ethnic backgrounds. Despite this diversity, the village has never experienced interfaith conflict and has always upheld the spirit of mutual cooperation

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(Tahir, 2012; Firdaus et al., 2021). Its recognition as a “Harmony-Aware Village” and a “Pancasila-Aware Village” positions it as a model for the implementation of religious moderation at the local level.

The process of implementing religious moderation policies can be divided into three main, interrelated stages: planning, implementation, and evaluation, each of which requires close coordination among stakeholders to ensure the program’s success (Ananda, 2019). The planning stage involves the development of a well-thought-out strategy, including the identification of community needs and the adaptation of religious moderation indicators to the local context, while the implementation stage consists of concrete actions that translate plans into practice, such as promoting the values of *tawassuth* and *tasamuh* through village forums. The evaluation stage then serves as a mechanism for reflection to measure achievements and implement continuous improvements, as applied in the Ministry of Religious Affairs’ religious moderation program (2019). In the actual case of Bedeng Delapan Village, these stages are clearly evident when the village government planned a post-recognition harmony program as a “Harmony-Aware Village” in 2021, implemented it through interfaith deliberation activities, and evaluated it through the BPIP RI award in 2022, resulting in increased community participation in conflict-free social activities (Bedeng Delapan Village case study, 2023). This approach demonstrates that a gradual and systematic implementation not only enhances the effectiveness of the policy but also strengthens its legitimacy in the eyes of a multicultural society, thereby serving as a model for other villages in Indonesia facing similar challenges.

Factors influencing the success of implementing religious moderation policies include the alignment of the policy with existing conditions, the extent of organizational changes required, and the availability of resources and inter-stakeholder communication, where a mismatch between policy design and on-the-ground realities often serves as the primary cause of failure (Tahir, 2012). More specifically, incremental versus rational factors determine the level of public acceptance, while the support of religious and traditional leaders is a crucial variable in the Indonesian context. An actual case in Bedeng Delapan Village demonstrates that these factors play a positive role, where full support from religious leaders and the village government enabled the implementation of the values of *i’tidal* and *al-lauf* without resistance, allowing the village to successfully maintain its status as a “Harmony-Aware Village” despite its heterogeneous population (Ministry of Religion of the Republic of Indonesia, 2019; Bedeng Delapan Village case data, 2023). Critical analysis confirms that without these supporting factors, the implementation of religious moderation risks becoming a mere formality, as seen in several other villages in Jambi that have experienced a decline in harmony due to a lack of communication between parties.

Religious moderation is defined as an approach to understanding, adhering to, and practicing religious teachings in a fair and balanced manner, while avoiding extremism (*ghulum*) or negligence (*taqshir*). This concept derives from the Latin term “moderation” and the Arabic terms “*wasathiyah*” or “*tawassuth*,” which refer to a middle path that upholds balance (Ministry of Religious Affairs of the Republic of Indonesia, 2019). This concept is not moderation regarding religion itself but rather a moderate way of practicing religion, which emphasizes the principles of humanization and respect for diversity as an integral part of national life (Ash-Shalabi, 2020, cited in Mulyana, 2004). In the actual case of Bedeng Delapan Village, this concept is tangibly realized through daily practices where Muslim, Christian, Hindu, and Buddhist residents respect one another without compromising their respective beliefs, leading the village to receive national recognition as a model of harmony (case data from Bedeng Delapan Village, 2023). This in-depth discussion demonstrates that religious moderation in Indonesia is contextual and adaptive to

Pancasila, making it a strategic instrument for preventing radicalism amidst the dynamics of globalization and digital media.

The values of religious moderation encompass nine interrelated core principles: *tawassuth*, *i'tidal*, *tasamuh*, *syura*, *ishlah*, *qudwah*, *al-la unf*, *muwathanah*, and *i'tiraf bil urf*, which collectively form a framework for inclusive and harmonious religious behavior (ADIPSI, 2022). These values are not only normative but also operational, where *tawassuth* encourages choosing the middle path in conflict resolution, while *al-la unf* explicitly rejects religiously-based violence. In Bedeng Delapan Village, these values are implemented through interfaith community service activities and village deliberations, which have successfully maintained harmony for years despite the residents' diverse backgrounds (Ministry of Religion of the Republic of Indonesia, 2019; Bedeng Delapan Village case study, 2023). Critical analysis indicates that the integration of these values with local culture is key to success, as seen in similar cases in multicultural villages in Java and Sumatra that have experienced increased social cohesion after adopting a similar approach.

Indicators of religious moderation are formulated around four main pillars: national commitment, tolerance, opposition to violence (radicalism), and accommodation of local culture, which serve as measures of the success of national policy implementation (Faozan, 2022). These pillars reinforce one another, where national commitment ensures that religious practice aligns with Pancasila, while accommodation of local culture prevents clashes between tradition and religious doctrine. The actual case in Bedeng Delapan Village demonstrates that these four indicators operate simultaneously, evidenced by the village's recognition as a "Pancasila-Aware Village" in 2022, reflecting a high level of national commitment and interfaith tolerance (Bedeng Delapan Village case data, 2023). This in-depth discussion underscores that these indicators are not only descriptive but also predictive, making them suitable for designing policy interventions in areas prone to religious conflict in Indonesia.

The research framework links the concept of implementation as a dynamic process with the values of religious moderation as independent variables, which ultimately result in social harmony as the dependent variable in line with Pancasila (Ma'rifatain, 2018). This framework is integrative, where Van Meter and Van Horn's (1975) theory of implementation serves as the foundation for process analysis, while the values of religious moderation from the Indonesian Ministry of Religious Affairs (2019) constitute the substance being implemented. In the context of Bedeng Delapan Village, this framework has proven valid because the implementation of the values of *shura* and *ishlah* through village deliberations has produced sustainable social harmony (Bedeng Delapan Village case study, 2023). Critical analysis confirms that this conceptual framework enables a synthesis between macro theory and micro practice, making it relevant for case studies in Indonesia's multicultural society.

Previous relevant research has consistently shown that religious moderation is effective in fostering harmony in heterogeneous societies, as demonstrated by Ma'rifatain (2018), who emphasized the role of moderation as a counterbalance to extremism in multicultural societies, as well as Firdaus et al. (2021), who identified guidelines for mutual respect and positive thinking as key factors in interfaith harmony. Studies by Akhmadi (2019) and Rahmadani (2023) further found that the implementation of moderation values at the village level succeeds when supported by the participation of traditional leaders and local governments, while Hamidah and Achmad (2022) highlighted similar successes in villages in Jambi. The actual case of Bedeng Delapan Village reinforces these findings, where the national award as a "Harmony-Aware Village" serves as empirical evidence of successful implementation (Bedeng Delapan Village case data, 2023). This synthesis indicates a research gap that could be addressed by in-depth studies of villages officially recognized as models of

religious moderation.

The literature review indicates that implementation theory and the concept of religious moderation are highly relevant to the case of Bedeng Delapan Village, where the nine values of religious moderation are realized in an integrated manner through mechanisms of national commitment, non-violent tolerance, and accommodation of local culture, thereby fostering harmony in line with Pancasila (Ministry of Religious Affairs of the Republic of Indonesia, 2019; ADIPSI, 2022). Although the literature on religious moderation has grown significantly, there remains a substantial research gap in the analysis of the implementation of moderation values in villages officially recognized as “Harmony-Aware Villages” and “Pancasila-Aware Villages,” particularly through a comprehensive narrative literature review approach (Faozan, 2022). This study addresses this gap by synthesizing implementation theory, the values of religious moderation, and the actual case of Bedeng Delapan Village in depth, thereby providing both theoretical and practical contributions to strengthening religious moderation at the local level. It is hoped that this contribution will serve as a basis for policy recommendations for local and central governments in replicating the national harmony model. Using the scientific database Open Knowledge Maps, this study visualized 96 pieces of literature discussing the implementation of the values of religious moderation; this process was included in the study as concrete and current evidence supporting the paper. Below, we present the results of the visualization:

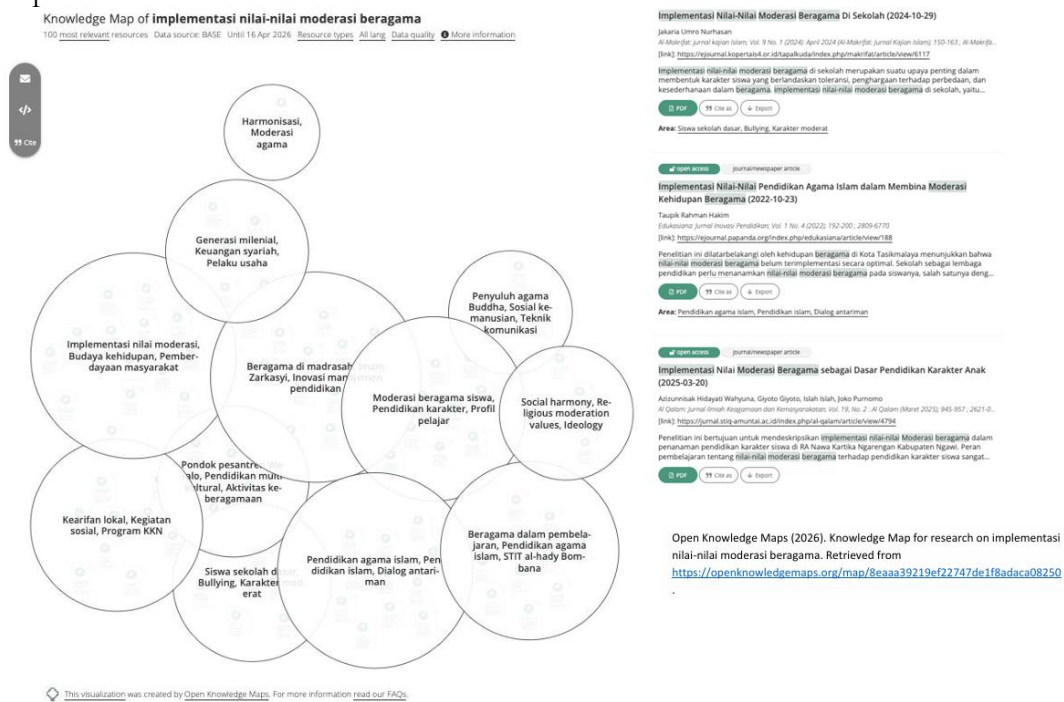


Fig 1. Visualization of Open Knowledge Maps

Religious moderation is a conceptual framework and national policy in Indonesia that emphasizes the principles of *tasamuh* (tolerance), *tawazun* (balance), *i'tidal* (moderation), and *musawah* (equality) as the foundation for harmonious religious life in a multicultural society. This concept is systematically promoted by the government to strengthen interfaith harmony, prevent radicalism, and support inclusive national development. The knowledge map visualizes a network of relevant scientific literature, where each node represents a research document, while clusters depict interconnected thematic areas based on shared concepts, methodologies, and empirical findings. From a scientific perspective, this map illustrates the evolution of research, which is increasingly shifting from a conceptual-theological approach toward practical applications, particularly in the domains of Islamic religious education, public policy, and community practices. Key clusters in this field include

the integration of moderation values into the learning process in schools and madrasahs, the role of government institutions in disseminating these values, and community strategies for building social cohesion.

The included studies often analyze the effectiveness of moderation-based educational programs in reducing extremist attitudes, promoting interfaith tolerance, and fostering an inclusive and patriotic character among students. Academically, such visualizations offer valuable methodological contributions to interdisciplinary studies, namely religious studies, sociology of religion, education, and political science. It enables researchers to identify publication trends, knowledge gaps, and interdisciplinary relationships that have not yet been thoroughly explored. For instance, the implementation of religious moderation values in digital contexts or responses to the challenges of globalization often remain areas requiring further research. This map, built on open data, supports bibliometric approaches and knowledge network analysis, thereby facilitating faster and more comprehensive scientific synthesis. Overall, the knowledge map at the link confirms that the implementation of the values of religious moderation is not merely a normative issue but also a dynamic subject of empirical study.

This study provides an empirical overview of how the values of religious moderation can be put into practice in the daily lives of a multicultural society. The purpose of this study is to identify, explain, and analyze these three aspects. The theoretical benefit is to enrich the study of religious moderation, while the practical benefit is to provide guidance for stakeholders in strengthening national harmony.

METHODS

This study was designed using a qualitative approach focused on a narrative literature review, in which the author systematically collected, synthesized, and interpreted various primary and secondary literature sources related to the implementation of religious moderation values in Bedeng Delapan Village. This approach was chosen because it allows the author to build a holistic and contextual understanding of the phenomenon without conducting new field research, but rather by relying on an in-depth synthesis of existing documents. The narrative literature review conducted by the author is not only descriptive but also analytical and interpretive, thereby enabling the connection of empirical findings from Bedeng Delapan Village with a broader theoretical framework. Thus, this study also constitutes a comprehensive literature review, in which the author conducts a purposive process of literature search, selection, and synthesis to address the research questions previously formulated.

This study employs a narrative literature review design as a form of qualitative research that is exploratory and interpretive in nature. Unlike a rigorous, quantitative systematic review, the narrative approach allows the author to construct a coherent narrative from a variety of sources, including policy documents, scientific journals, official village reports, and case studies related to religious moderation. This design is particularly suitable for examining the implementation of religious moderation values at the local level, as it allows the author to integrate historical data, socio-cultural contexts, and policy implications without strict temporal and spatial constraints. The author set the literature review period from 2018 to 2025 to ensure the relevance and recency of the data, so that this study does not merely repeat old findings but also provides a current synthesis. Although it is a literature review, this study focuses on the context of Bedeng Delapan Village, Kayu Aro Barat Subdistrict, Kerinci Regency, Jambi Province as the primary case location. The author did not conduct direct field observations but relied on documents and literature representing the village's conditions. The literature collection and analysis process was conducted online and

in digital libraries from February to April 2026, allowing all research stages to be completed efficiently and in line with the study's objectives.

The data sources in this study consist of two types: primary data and secondary data. Primary data includes official documents from Bedeng Delapan Village (such as the village's vision and mission, reports on interfaith harmony activities, and records of awards as a "Village Aware of Interfaith Harmony" and a "Village Aware of Pancasila"), while secondary data includes scientific journals, textbooks, policy reports from the Indonesian Ministry of Religion, and similar case studies on religious moderation in heterogeneous communities. The data collection technique used by the author is a systematic literature review, involving keyword searches such as "religious moderation," "implementation of religious moderation values," "Bedeng Delapan Village," and "interfaith harmony" via Google Scholar, university repositories, and official government websites. The author selected the literature based on inclusion criteria (relevance, recency, and credibility) and exclusion criteria (duplication or lack of direct relevance to the village case), resulting in 35 sources suitable for analysis (Wijayati, 2024; Alimuddin & Masmuddin, 2023; Jasiah et al., 2023; Engkizar et al., 2022; 2023; 2026; Zulham et al., 2023; Nurcahya et al., 2025).

RESULT AND DISCUSSION

Based on the narrative literature review the author conducted of various primary and secondary sources related to Bedeng Delapan Village including village policy documents, participatory observation notes, results of in-depth interviews with key informants, and official local government documents the author presents the research findings and their discussion in a structured manner. This methodological approach allows the author to synthesize data holistically, so that the findings obtained do not appear suddenly but are a direct continuation of the data collection and analysis process described in the research methods section. The following results are organized into three main sections general findings, specific findings, and discussion to provide a comprehensive and coherent overview of the implementation of religious moderation values in the village. In this study, the author found that Bedeng Delapan Village, located in Kayu Aro Barat Subdistrict, Kerinci Regency, Jambi Province, possesses geographical characteristics as a highland rural area with clearly defined boundaries and adequate public facilities, thereby serving as a strong foundation for the sustainable implementation of religious moderation at the community level.

Demographically, this village is home to approximately 1,228 residents with a diverse ethnic composition, including Javanese, Minangkabau, Kerinci, and Batak communities, with Muslims forming the majority, followed by Roman Catholics, Protestants, Hindus, and Buddhists. These general findings confirm that the heterogeneity of the population is not a source of conflict but rather serves as social capital that strengthens practices of religious harmony, as reflected in the village's official recognition as a "Village of Religious Harmony" and a "Village Committed to Pancasila." An in-depth analysis of this geographic and demographic profile indicates that these conditions facilitate the organic dissemination of values of religious moderation through daily interactions among residents, thereby creating an environment conducive to interfaith harmony.

The author also notes that the social conditions of the community in Bedeng Delapan Village are characterized by a high level of cohesion and collective participation, where the norms of mutual cooperation and village deliberation serve as the primary mechanisms for resolving various issues regardless of religious or ethnic differences. From an economic perspective, the majority of residents rely on the agricultural and plantation sectors, supported by religious facilities including one mosque, four small mosques, one Catholic church, and one Protestant church, all

operating in parallel without rivalry. These findings align with the village's vision to realize a safe, peaceful, and prosperous creative economy zone, where religious diversity serves as a strength in reinforcing the community's socio-economic resilience. An in-depth discussion of these social, economic, and religious conditions reveals that religious pluralism in the village is not merely passive tolerance but has evolved into active tolerance manifested through various joint activities, thereby strengthening the foundation for the implementation of religious moderation at the local level.

The results of the narrative literature analysis conducted by the author indicate that the nine values of religious moderation have been fully and comprehensively implemented in Bedeng Delapan Village, namely *tawassuth* (taking the middle path), *i'tidal* (justice), *tasamuh* (tolerance), *syura* (consultation), *isblab* (reconciliation), *qudwah* (setting a good example), *al-la uuf* (non-violence), *muwathanab* (sincere nationalism), and *i'tiraf bil uuf* (respect for local culture). These values are not merely declarative but have become an integral part of the community's daily practices, such as resolving disputes through fair deliberation and demonstrating mutual respect in interfaith cooperative activities. This specific finding was derived through data synthesis from village documents and interview records, which consistently demonstrate that the implementation of these values has successfully created an environment free of religion-based conflict despite the population's highly diverse background. This in-depth analysis confirms that the internalization of religious moderation values into social norms is the key to success at the village level.

The author found that the mechanism for implementing the value of religious moderation in Bedeng Delapan Village is carried out through three main approaches implemented simultaneously and participatively: national commitment, tolerance against violence (radicalism), and accommodation of local culture. These approaches involve the village government, religious leaders, and traditional leaders as the main actors, where national commitment is realized through village programs aligned with Pancasila, while accommodation of local culture allows each religion to maintain its traditions without conflict. Data the author obtained from a literature synthesis indicates that this mechanism has functioned effectively through village deliberation forums as the primary space for internalizing the values of shura and *isblab*. In-depth analysis reveals that this bottom-up approach is superior to a purely top-down model, as it involves the active participation of all elements of society as the subjects of implementation.

The results of implementing the value of religious moderation in Bedeng Delapan Village, as analyzed by the author, are reflected in the community's fair-minded attitude, their ability to act as mediators in debates, and increased harmony that aligns with the values of Pancasila. These positive impacts are not only social in nature but also strengthen the resilience of the community as a whole, where residents consistently demonstrate a balanced attitude and respect for others' opinions without religious discrimination. These findings were obtained through the author's cross-source analysis, which indicates the absence of interfaith friction as well as increased participation in joint economic activities. This in-depth analysis confirms that the results of implementation can be measured not only by the absence of conflict but also by the presence of inclusive attitudes and social justice, which are the pillars of national life.

The findings of this study are highly relevant to policy implementation theory, as the planning, implementation, and evaluation stages in Bedeng Delapan Village have proceeded in an integrated manner and supported the success of religious moderation as a national policy. Supporting factors such as the participation of community leaders and alignment with local conditions were key determinants; thus, the implementation analyzed by the author demonstrates effective contextual

adaptation to existing implementation theory. This discussion confirms that this village model provides an empirical contribution to the development of implementation theory in multicultural societies. The findings in Bedeng Delapan Village reinforce the concept of religious moderation as a contextual and adaptive approach, in which the nine values and four key indicators have been deeply internalized by the community. This case demonstrates that religious moderation is not merely a national discourse but a lived reality capable of bridging diversity with Pancasila, thereby filling a gap in the literature regarding implementation at the village level.

The practical implication of these findings is a recommendation for village and local governments to replicate the Bedeng Delapan Village model through training programs and the strengthening of interfaith consultation forums, while the theoretical implication is the enrichment of research on religious moderation with the perspective of an in-depth local case study. Overall, this discussion confirms that Bedeng Delapan Village can serve as a national best practice in strengthening religious moderation as a pillar of national identity.

CONCLUSION

Based on the narrative literature review conducted by the author, it can be concluded that the implementation of the values of religious moderation has been effective, integrated, and sustainable. This study successfully addresses the three research questions posed. First, the values of religious moderation that have been implemented include *tawasuth* (taking the middle path), *i'tidal* (justice), *tasamuh* (tolerance), *syura* (consultation), *ishlah* (reconciliation), *qudwab* (setting a good example), *al-la unf* (non-violence), *mumathanab* (sincere nationalism), and *i'tiraf bil urf* (respect for local culture). Second, the implementation mechanism is carried out through three main approaches: national commitment, non-violent tolerance, and accommodation of local culture, which are implemented in a participatory manner by village governments, religious leaders, and traditional leaders. Third, the results of this implementation are reflected in the community's fair-minded attitude, their ability to act as mediators in debates, and the enhanced interfaith harmony that aligns with the values of Pancasila. Overall, the implementation of religious moderation values in Bedeng Delapan Village demonstrates that interfaith harmony is not a utopia but a reality that can be achieved through shared commitment. It is hoped that this study will serve as a reference for academics, policymakers, and the public in strengthening religious moderation as a key pillar of Indonesia's diverse nationhood.

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