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## ANALYSIS OF THE IMPLEMENTATION OF COMMUNITY ECONOMIC EMPOWERMENT THROUGH THE CONCEPT OF RELIGIOUS MODERATION



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### Abstract

This article examines the implementation of community economic empowerment through the concept of religious moderation at State Islamic Higher Education Institutions (PTKIN), namely UIN Syarif Hidayatullah, UIN Sunan Gunung Djati, and UIN Raden Intan Lampung. Religious moderation at PTKIN is expected to serve as an instrument for strengthening community economics by integrating the values of tolerance, peace, and inclusivity into social and economic life. This study employs a qualitative method with a case study approach, involving lecturers, students, and surrounding communities as respondents. The findings reveal that the application of religious moderation at UIN Raden Intan Lampung contributes to strengthening social relations among communities, increasing community participation in sharia-based economic programs, and enhancing cooperation in socio-economic enterprises. Overall, religious moderation on campus has proven effective in promoting more inclusive and sustainable community economic development.

**Keywords:** Religious Moderation, Community Economy, PTKIN, UIN Raden Intan Lampung, Socio-Economic Development

## INTRODUCTION

In essence, every human being created by Allah SWT in this world surely possesses something that distinguishes them from one another. (Wahid & Firdaus, 2022). No one in this world is exactly the same. Differences take many forms, encompassing various aspects such as physical features, ethnicity, religion, race, socio-economic groups, as well as more specific distinctions like ideas, preferences, satisfaction, and others. Essentially, in the eyes of Allah SWT, all human beings are equal. Literally, humans are different and indeed possess many distinctions, for these differences create balance and harmony that bring deeper meaning to human life. (Turhusna & Solatun, 2020) In understanding differences, it is time to recognize that distinctions naturally exist among human beings. This is especially evident in Indonesia, where, according to the Directorate General of Population and Civil Registration of the Ministry of Home Affairs (Kemendagri), the total population as of June 30, 2021, was recorded at 272.23 million people. Based on the census data, approximately 236.53 million people (86.88%) are identified as adherents of Islam, making it the majority religion.

Efforts to strengthen religious moderation continue to be carried out by State Islamic Higher Education Institutions (PTKIN), specifically through their role as centers of higher education based on Islamic values (Rambe et al., 2023). The development of the people's economy is carried out to foster and improve the surrounding economy regardless of religious affiliation. The people's economy is a major issue that must be addressed today; discussing the people's economy essentially means addressing economic matters, namely, all activities involved in the production of goods and services to meet the needs of others in the market.

Local economic development is a process that involves the government and community organizations in encouraging, stimulating, and sustaining businesses that create employment opportunities (Azhari et al., 2024). The flaws in Indonesia's economic system, particularly the people's economy, which is based on a capitalist framework that favors individual interests, have led to the rise of egoism within individuals without regard for the vulnerable majority. Furthermore, research is needed to analyze the implementation of community economic empowerment through the concept of religious moderation, with a focus on studies at PTKIN in Indonesia. This research will also allow for a more detailed discussion on the implementation of community economic development around PTKIN.

The phenomenon underlying this research is the effort to enhance community economic development through the concept of religious moderation within State Islamic Higher Education Institutions (PTKIN), particularly at UIN Raden Intan Lampung. The concept of religious moderation is expected to serve as a foundation for creating social harmony that supports economic growth based on moderate religious values such as tolerance, inclusivity, and balance. As Islamic higher education institutions, PTKIN hold the potential to become agents of change in shaping a society that is not only religious but also economically productive.

However, the application of religious moderation in the economic context remains a phenomenon that requires further analysis, particularly within the academic and social environment of UIN Raden Intan Lampung. Several questions arise, such as how religious moderation can influence the mindset and economic behavior of the campus community and its surroundings, and to what extent the principles of religious moderation can encourage

active participation in inclusive and sustainable economic activities. This study focuses on analyzing the implementation of religious moderation as a strategy to improve community economics, whether through enhancing the quality of human resources, strengthening religion-based economic cooperation, or contributing to the development of a more just and equitable local economy.

## REVIEW OF LITERATURE

(Cantika & Akmal Tarigan, 2022) With the title *Community Economic Development toward Strengthening Religious Moderation at the Regional Office of the Ministry of Religious Affairs of North Sumatra Province*, the study concluded that strengthening religious moderation through the empowerment of the community economy aims to develop the people's economy for the benefit of the community itself as well as to enhance the welfare of society at large. The research conducted by (Luthfiatunnisa, 2016) In the study entitled *Community Empowerment Based on Religious Moderation in Sampali Village, Percut Sei Tuan Subdistrict*, the findings revealed that the villagers highly uphold the values of religious moderation; however, their understanding of religious moderation remains less than optimal.

(Abdullah, 2013) As the pioneer of the concept of social capital, Bourdieu defines social capital as the aggregate of actual or potential resources that are bound together to create durable networks, thereby institutionalizing mutually beneficial relationships of acquaintance. According to Bourdieu, social networks are not naturally given; rather, they are constructed through investment strategies oriented toward the institutionalization of group relations that can serve as reliable sources for gaining benefits. Furthermore, this definition also implies that social capital consists of two elements:

1. the social network itself, which allows individuals to gain access to resources owned by their affiliations, and
2. the quantity and quality of those resources. With this description, through social capital, actors are able to gain direct access to economic resources

Based on this description, there are at least three major conceptualizations of social capital proposed by its main proponents, namely Bourdieu, Coleman, and Putnam. (Laura et al., 2018) She argues that the focus of social capital lies in viewing it as a structure of social relations, particularly the role of capital in acquiring human capital. Furthermore, (Atmaja et al., 2020) **emphasize** the capacity of social capital to generate economic resources. In addition (Varlina et al., 2024) **emphasize** the relationships among individuals that establish individual membership. From this explanation, it can be seen that the forms of social capital are always linked to the social structures in which a society exists. In cases where social capital relies on trust and expectations, individuals who are considered honest and possess a good reputation will receive rewards, as opposed to those who lack credibility.

The word *moderation* originates from the Latin term *moderatio*, which means neither excessive nor deficient. It also conveys the sense of self-control (from attitudes of excess or deficiency). The *Kamus Besar Bahasa Indonesia* (KBBI) provides two definitions of the word 'moderasi': the reduction of violence and the avoidance of extremism. When it is said, 'that person behaves moderately,' it means that the person acts reasonably, ordinarily, and not in an extreme manner. In English, the term *moderation* is often used in the sense of *average, core, standard, or non-aligned*. Generally, being moderate implies prioritizing

balance in belief, morality, and character—both in dealing with other individuals and in engaging with state institutions.

In Arabic, moderation is known as *wasath* or *wasathiyah*, which carries equivalent meanings to *tawassuth* (being in the middle), *i'tidal* (justice), and *tawazun* (balance). A person who applies the principle of *wasathiyah* can be called *wasith*. In Arabic as well, *wasathiyah* is interpreted as ‘the best choice.’ Whatever term is used, they all convey the same essential meaning, justice, which, in this context, refers to choosing the middle path between extreme alternatives. The word *wasith* has even been adopted into the Indonesian language as *wasit*, which has three meanings: (1) mediator or intermediary (for example, in trade or business); (2) reconciler (a separator or peacemaker) between disputing parties; and (3) referee in competitions

According to Arabic linguists, the word *wasath* also carries the meaning of ‘everything good in accordance with its object.’ For instance, the word ‘generous’ refers to an attitude that lies between miserliness and extravagance, while the word ‘courageous’ refers to a stance between cowardice (*al-jubn*) and recklessness (*tahawur*). There are many other similar examples in the Arabic language. The opposite of moderation is excessiveness, or *tatharruf* in Arabic, which conveys the meanings of extreme, radical, and excessive in English. The word *extreme* may also imply ‘acting excessively, moving from one end to another, turning around, or taking the opposite course of action.’ In the *Kamus Besar Bahasa Indonesia* (KBBI), the word *ekstrem* is defined as ‘the farthest point, the highest degree, and the most intense.’ Ibn ‘Ashur defines *wasath* in two ways. First, in the linguistic sense, *wasath* means everything that is in the middle, or something with two ends of proportionate measure. Second, in the terminological sense, *wasath* refers to Islamic values founded upon a mindset that is upright and balanced, without excessiveness in any particular aspect.

Religious moderation refers to those who are consistently guided to follow all the teachings of the Qur’an with steadfastness (*istiqamah*), the teachings revealed by Allah SWT to His Prophets and transmitted by pious scholars as the successors of the Prophet. It is the practice of being moderate in all aspects worship, social transactions (*muamalah*), as well as personality and character without falling into either extreme right or extreme left positions. The practice of religious moderation has a distinct path that was taught by the *salafus shalih* scholars, founded upon several guiding principles. Every believer who adheres to religious moderation embraces a commendable understanding and practice that should be preserved. At the very least, religious moderation helps a person avoid two blameworthy traits (*madzmumah*): First, *Ifrath* (excessiveness) in religion, which assumes that religion is so sacred that no contextual understanding of *shari’ah* is needed. Such a view renders religion overly textual, preventing believers from grasping its true essence and values a stance we may call ‘over-textualism.’ Second, *Iqtashir* (deficiency) in religion, which entails diminishing Allah’s commandments. This approach tends to oversimplify everything in the name of religion, trivializing it by interpreting divine texts only through renewed, contemporary

## RESEARCH METHOD

This study employs a qualitative research design, according to (Putra et al., 2023) Qualitative research is an interpretative form of inquiry in which the researcher engages in

continuous and sustained interaction with the participants. This involvement inevitably gives rise to a range of strategic, ethical, and personal issues throughout the qualitative research process (Subandi, 2011). Through such involvement, the qualitative researcher plays a role in reflexively identifying biases, values, and personal backgrounds such as gender, history, culture, and socio-economic status that may shape their interpretations in the research.

The qualitative research design in this study employs a phenomenological approach, according to (Charismana et al., 2022) Phenomenological studies describe the shared meanings of several individuals regarding their lived experiences related to a particular concept or phenomenon. Phenomenologists focus on portraying the common aspects among all participants as they experience the phenomenon. (Khasanah et al., 2022) argues that the main objective of phenomenology is to reduce individuals' experiences of a phenomenon into a description of its universal essence. The primary data in this study are centered on the *Rumah Moderasi Beragama* at PTKIN and on communities engaged in small and medium enterprises (UMKM) around PTKIN, namely UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung. This discussion presents the distribution of the implementation of community economic empowerment through the concept of religious moderation in the areas surrounding PTKIN in Indonesia. With adequate social capital, religious moderation can be cultivated in ways that preserve harmony among religious communities.

## RESULTS AND DISCUSSION

The *Rumah Moderasi Beragama* (Center for Religious Moderation) at the State Islamic University (UIN) Sunan Gunung Djati Bandung is a working unit established to support the realization of the university's vision and mission. It was officially founded on November 26, 2019. Religious moderation serves as one of the subsystems of the concept of *Wahyu Memandu Ilmu* (Revelation Guides Knowledge) and *Akhlak Karimah* (Noble Character). To actualize the Rector's vision, it became necessary to establish an institutional infrastructure dedicated specifically to this task, namely the *Rumah Moderasi Beragama* (Nurlaili et al., 2024). UIN Jakarta launched the Center for Religious Moderation Studies in Ciputat on Monday, October 26<sup>th</sup>, 2020. The establishment of this center is expected to strengthen UIN Jakarta's contribution in promoting the values of tolerance and interfaith peace while sharpening the role of religion in fostering the development of Indonesian humanitarian values. The launching ceremony was officiated directly by UIN Jakarta Rector, Professor Amany Lubis, and attended by vice rectors, deans, and institutional leaders within the university. The launch also featured a webinar that brought together religious moderation experts representing research institutions, academics, and government officials.

The Center for Religious Moderation Studies (PKMB) at UIN Raden Intan Lampung was inaugurated on May 12, 2020. PKMB functions as a hub for education, guidance, mentoring, complaints, discourse strengthening, and the movement for religious moderation, as well as the cultivation of Pancasila values and national identity both within UIN Raden Intan Lampung and the surrounding community. The establishment of PKMB was also one of the recommendations resulting from UIN's 2020 Annual Work Meeting. The recommendation emphasized the need for academic and institutional leadership to immediately establish centers for studies and research to prepare for the 2021 National

Accreditation for Higher Education Institutions (APT). Beyond these functions, the establishment of such centers also aims to strengthen networks and institutional capacity. In this study, 60 respondents consisting of Micro, Small, and Medium Enterprises (UMKM) operating around the campuses were selected. These respondents included 20 MSME owners near UIN Sunan Gunung Djati Bandung, 20 near UIN Syarif Hidayatullah Jakarta, and 20 near UIN Raden Intan Lampung

The profile or identity of these respondents is intended only to explore the implementation of community economic empowerment through the concept of religious moderation at PTKIN (State Islamic Religious Higher Education Institutions). Based on the 60 MSME respondents, the study examined respondent characteristics such as age, gender, religion, education level, type of business, business duration, ownership of business premises, initial capital, average monthly turnover, and average monthly profit. The presence of UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung has had a significant impact on the UMKM operating around the three campuses. Many of these entrepreneurs have long been engaged in businesses that cater to the needs of the campus communities. With each university hosting more than 30,000 students, in addition to lecturers and administrative staff, the local economy surrounding these campuses continues to grow. This suggests that the presence of the three campuses has enhanced the business prospects, turnover, and development opportunities for UMKM, while also fostering interest among new entrepreneurs to establish businesses nearby. Consequently, the growing number of UMKM is likely to improve the standard of living of surrounding communities, as it creates new employment opportunities for local workers.

In general, the structure and work programs of the Religious Moderation Centers at PTKIN, based on the Circular Letter of the Director General of Education, have been well understood and properly formulated within the activity planning (Maizuddin, Dedy Sumardi, 2023). The chairperson and members of the Religious Moderation Center have engaged in discussions and collaboratively designed the program activities of the center. Based on the information obtained, the Religious Moderation Centers at UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung have already established their activity programs, some of which have been implemented. (Kebijakan et al., 2024). The forms of these activities are summarized in the diagram below:



**Figure 1.**  
**Work Program of the Religious Moderation House**

Based on the diagram above, the Religious Moderation House has played its role in embodying the values of religious moderation for both internal parties within the university and external parties, namely the community. The implementation of community economic empowerment through the concept of religious moderation at UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung is carried out through village development programs and community service (KKN) activities. In these Village Development and Religious Moderation Community Service programs, the Religious Moderation House conducts community development activities in the fields of religion, social affairs, information technology, economy, and culture.

However, when discussing the implementation of community economic empowerment through the concept of religious moderation, particularly among communities and MSME actors around UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung, there have not yet been any programs specifically focused on this area. As stated by the Secretary of the Religious Moderation House at UIN Sunan Gunung Djati Bandung, there has not been a specific program at the university aimed at improving the local community's economy through the concept of religious moderation (ABROR, 2020). In this regard, it can be analyzed that the implementation of community economic empowerment through the concept of religious moderation at PTKIN has not yet been realized. The economic improvement initiatives are still directed toward residents of the fostered villages, who are generally not part of the communities surrounding the campuses. Moreover, the fostered village programs themselves are still under the supervision of the Community Service Center (LP2M) at the three universities (Saepudin et al., 2020).

Community economic development can be linked to the concept of religious moderation. The Indonesian nation is known as a religious nation (Putri et al., 2022). The religions that have grown and developed in the Indonesian archipelago are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Sirait & Malau, 2022). During the New Order era, Confucianism was not recognized as an official state religion. However, since the administration of President Abdurrahman Wahid, the term "official state religion" has been abolished (Tilas & Khonghucu, 2020). The large population living around UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung has made the areas surrounding these campuses rich in cultural, religious, ethnic, and linguistic diversity. In efforts to maintain unity and harmony in Indonesia, particularly in the areas surrounding these three campuses, it is therefore essential to uphold and promote tolerance among people of different religions (Darajat & Rubiyanah, 2020). Every religion teaches its followers to respect and appreciate differences. In the areas surrounding the three campuses, there are several religions practiced by the local communities (Ade Fitri Amalia, 2022). Therefore, understanding the values of religious moderation is essential to strengthening unity and cohesion. This poses a significant challenge for PTKIN, particularly for the Religious Moderation House. Moreover, as stated by the Minister of Religious Affairs for the 2014–2019 period, Lukman Hakim Saifuddin, there are challenges in implementing religious moderation within society. The first challenge is the rise of excessive, extreme, and overreaching religious understandings and practices, which in fact contradict the true essence of religious teachings (Hasan, 2022). The essence of religious teachings is to uphold and humanize humanity. Religious understanding becomes excessive and extreme when it denies human values in the name of religion. The second challenge is the emergence of claims of

absolute truth in religious interpretations. According to him, some people believe that only their interpretation of religion is correct and then try to impose their views on others, even through coercion or violence if necessary. The third challenge lies in religious interpretations that undermine, threaten, or even destroy the bonds of nationalism. For example, some individuals, in the name of religion, reject Pancasila, prohibit saluting the national flag, label those who sing the national anthem Indonesia Raya as infidels, and teach that nationalism is unimportant because it is not explicitly mentioned in religious teachings. Furthermore, many people still misunderstand the true meaning of religious moderation. This reality serves as a foundation for universities, as institutions committed to the Tri Dharma of Higher Education (Education, Research, and Community Service), to play an active role through the Religious Moderation House in promoting the values of religious moderation among communities surrounding the campuses particularly in efforts to improve community economic development

The potential for implementing community economic empowerment programs through the concept of religious moderation at PTKIN is indeed very promising, considering that the presence of PTKIN has a positive impact on the local community's economy. Some of the economic impacts of PTKIN on surrounding communities include:

- a) Generating income for the community, particularly for local residents. This income comes from various economic transactions carried out by campus members. Campus spending is distributed not only to those directly involved, such as MSME actors around the campus, but also absorbed by other sectors including handicraft industries, transportation, communication, and related services. The presence of PTKIN also creates job opportunities, offering various types of creative work that can absorb a considerable workforce. For example, the campus environment generates income for food and beverage vendors, boarding house and rental owners, laundry services, barbershops, photocopy shops, and other local workers.
- b) Improving economic structure. The increase in community income resulting from the presence of PTKIN helps strengthen the local economic structure. Residents can improve their livelihoods through employment and entrepreneurship opportunities around the campus.
- c) Opening investment opportunities. The diversity of businesses around PTKIN provides potential for investors to invest their capital. Investment opportunities in areas surrounding the campus contribute to the growth and development of the local economy

These opportunities should be regarded as a moral responsibility for the Religious Moderation House to act as a *wasith* (mediator) capable of embodying the values of religious moderation in enhancing the economic well-being of communities surrounding the campus. The presence of religious moderation values within society is expected to create a conducive atmosphere for economic activities. A harmonious environment built on tolerance will naturally foster a favorable business climate, which in turn can open up greater opportunities for improving the economic conditions of communities around PTKIN.

## CONCLUSION

Based on the research data and discussion above, the Religious Moderation House has played its role in embodying the values of religious moderation among both internal campus communities and external communities, namely the public. The implementation of community economic empowerment through the concept of religious moderation at UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung has been carried out in the form of fostered village programs and community service (KKN) activities. Through these Village Development and Religious Moderation KKN programs, the Religious Moderation House conducts community development activities in the fields of religion, social affairs, information technology, economy, and culture. However, when it comes to implementing community economic empowerment specifically through the concept of religious moderation particularly for local communities and MSME actors around the campuses of UIN Sunan Gunung Djati Bandung, UIN Syarif Hidayatullah Jakarta, and UIN Raden Intan Lampung there have not yet been any programs focused on that area. As stated by the Secretary of the Religious Moderation House at UIN Sunan Gunung Djati Bandung, there has not been a specific program at the university aimed at improving the local community's economy through the concept of religious moderation. In this regard, it can be concluded that the implementation of community economic empowerment through the concept of religious moderation at PTKIN has not yet been realized. The economic improvement initiatives are still directed toward residents of the fostered villages, who are generally not part of the communities surrounding the campuses. Moreover, the fostered village programs themselves are still under the supervision of the Community Service Center (LP2M) at the three universities

In addition, although there are several challenges in implementing religious moderation within society, PTKIN, through the Religious Moderation House, holds great potential to enhance community economic development based on the concept of religious moderation. This opportunity should be regarded as a moral responsibility for the Religious Moderation House to act as a *wasith* (mediator) capable of embodying the values of religious moderation in improving the economic conditions of the communities surrounding the campus. The presence of religious moderation values within society is expected to create a conducive environment for community economic activities. A harmonious atmosphere built upon tolerance will naturally foster a favorable business climate, which, in turn, will open up significant opportunities for improving the economic well-being of communities around PTKIN.

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