



## Peer Educators in Religious Moderation and Mental Resilience through Strengthening Religious: Moderation Writing Classes

Budiman<sup>1\*</sup>, San Putra<sup>2</sup>, Prima Yanti Siregar<sup>3</sup>, Putra Apriadi Siregar<sup>1</sup>, Bagus Ramadi<sup>1</sup>, Zahrani Nabila<sup>1</sup>, Faiza Adinda<sup>1</sup>, Putri Safira<sup>1</sup>, Dhea Rizky Fitri Saragi<sup>4</sup>, Ryanda Iqbaal Pradipta Widadi<sup>5</sup>

<sup>1</sup>Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

<sup>2</sup>Institut Syekh Abdul Halim Hasan Binjai, Indonesia

<sup>3</sup>Akademi manajemen informatika komputer (ITMI), Indonesia

<sup>4</sup>Sanggar Bimbingan Sungai Mulia Gombak, Kuala Lumpur, Malaysia

<sup>5</sup>Thamavitya Mulniti School, Mueang Yala District, Yala Province, Thailand

\*Email correspondence: [budimansanova@uinsu.ac.id](mailto:budimansanova@uinsu.ac.id)

### Track Record Article

Revised: 23 October 2025  
Accepted: 23 November 2025  
Published: 31 December 2025

#### How to cite :

Budiman, Putra, S., Siregar, P. Y., Siregar, P. A., Nabila, Z., Adinda, F., Safira, P., Saragi, D. R. F., & Widadi, R. I. P. (2025). Peer Educators in Religious Moderation and Mental Resilience through Strengthening Religious: Moderation Writing Classes. *Contagion: Scientific Periodical Journal of Public Health and Coastal Health*, 7(3), 180–191.

### Abstract

*This community service program addressed the need to strengthen religious moderation and mental resilience among students (santri) in Indonesia's diverse socio-religious context. Implemented at Pesantren Ulumul Qur'an, the initiative designed and evaluated an empowerment model that integrated two core components: the training of peer educators and the facilitation of a religious moderation writing class. The primary objective was to enhance the santri's knowledge, attitudes, and practical skills related to religious moderation and emotional management through a participatory, peer-based learning approach. The methods involved a series of structured activities, including training workshops, mentoring sessions, and facilitated writing and peer-review discussions, engaging a total of 31 santri. Data collected through pre- and post-program questionnaires revealed significant positive outcomes. The results showed marked improvements in several key areas: santri participation in writing activities increased, the consistent use of credible references in their writing rose from 25.8% to 38.7%, the practice of outlining arguments before writing grew from 38.7% to 67.7%, and the application of polite and inclusive language became more prevalent. Furthermore, the santri exhibited a strong consensus in supporting democratic values, interfaith cooperation (96.8%), and the protection of minority rights (96.8%). In conclusion, this service program effectively demonstrates that a model combining peer education and critical literacy through writing is a powerful tool for fostering a generation of santri who are not only knowledgeable and resilient but also active promoters of moderation and harmony in society.*

**Keywords:** Religious Moderation, Peer Educator, Writing Class, Santri, Community Empowerment.

## INTRODUCTION

Religious moderation, as an approach that emphasizes *the principle of wasathiyyah* (middle way), is established as the mainstream of national policies to strengthen religious harmony. Within the framework of the 2020–2024 RPJMN, religious moderation is positioned not only as a strategic program but also as a fundamental instrument in building the nation's socio-cultural resilience (Ministry of Religion of the Republic of Indonesia, 2019). This commitment is affirmed through Presidential Regulation Number 58 of 2023 on the Strengthening of Religious Moderation, which provides a coordinating framework for stakeholders, including traditional Islamic educational institutions such as Islamic boarding schools. However, the reality on the ground shows implementation challenges, such as incidents of intolerance at the local level, such as the burning of houses of worship in Tanjung

Balai City, North Sumatra (Girivirya, 2023). Regional multicultural contexts with ethnic diversity (Malay, Batak, Chinese) and religious diversity demand an approach that is not only *top-down* but also participatory and contextual.

Pesantren (Islamic boarding school), as a communal education ecosystem based on *khuluqiyyah* (moral) values, has a strategic role in instilling moderation. Recent studies show that most Islamic boarding schools have integrated love for the homeland and commitment to Pancasila in their curriculum (Rosidi et al., 2022). However, students' moderate attitude is often realized only when they interact directly with cross-religious and cultural communities (Irmansyah, 2024). This means that a method is needed to transform the value of moderation into a practical skill that students can internalize and disseminate themselves. At this point, peer educators and religious moderation writing classes become relevant as participatory learning strategies.

*Peer educators* utilize horizontal peer dynamics to transfer knowledge, attitudes, and skills. From the perspective of Islamic education, this concept aligns with the principle of *ta'awun* (help) and the collegial *tradition of talaqqi*. Its effectiveness lies in creating an egalitarian learning environment, reducing psychological distance, and facilitating the internalization of values through trusted figures (Mahatma, 2022). In the context of intense dormitory life, pesantren provide a strong cultural base for this model; Empirical evidence shows that peer educator training in Islamic boarding schools can significantly increase peer health knowledge, for example about stunting (Yusuf, 2025).

Religious moderation (*al-wasathiyyah al-islamiyyah*) emphasizes balance (*tawazun*), justice (*i'tidal*), and tolerance (*tasamuh*), rooted in QS. Al-Baqarah: 143 about the ummatan wasathan. In the treasures of fiqh, this principle is reflected in *al-taysir* (ease), *raf' al-haraj* (the elimination of difficulties), and *al-'urf* (good customs) for the sake of social harmony (Latifa et al., 2022). Islamic boarding schools through the tradition of the yellow book and the perspective of Ahlussunnah wal Jama'ah have long practiced the values of tawasuth, tawazun, i'tidal, and tasamuh (Sutrisnawati & Pangestuti, 2024).

The religious moderation writing class is designed as a practice space for expressing religious understanding through writing with an inclusive-contextual approach. Writing is positioned not only as a technical skill, but as a *literary ijtihad* to reconstruct a dialogical religious narrative. Through the practice of *al-qirā'ah an-naqdiyyah* (critical reading), students analyze religious texts in their social context and present them in an empathetic language. Empirical evidence shows that writing training that includes writing techniques, anxiety management, and constructive feedback improves the quality of students' writing (Widodo et

al., 2024). while reading/writing clubs strengthen literacy culture (Mutamakin et al., 2023). This practice aligns with the tradition of *kitābisasi* in pesantren as a medium for preserving and transmitting knowledge. The approach between *peer educators* and writing classes has strong implications for the mental resilience of students in a multicultural ecosystem. First, *peer educators* form a natural social support system; this role not only transfers knowledge, but also provides a *listening space* and informal counseling, thereby reducing isolation and increasing *self-confidence* (Wibowo, 2019). Writing activities function as expressive therapy that helps students process emotions, inner conflicts, and religious experiences in a structured manner; In Islamic psychology, this process can be read as *muhasabah* towards *tazkiyat an-nafs*. Third, the combination of the two creates a learning environment that empowers, strengthens agency and *self-efficacy* of students as producers of moderate religious narratives.

## METHODS

### Study design and setting

This single-group quasi-experimental study was conducted at Ulumul Qur'an Islamic Boarding School, one of the earliest modern Islamic boarding schools in Aceh Province (Langsa Regency). Data collection took place from August to October 2025. The sample comprised 31 male students. The working hypothesis was that the intervention would improve students' knowledge and temper their attitudes toward religious moderation by drawing on a mental-health-informed approach.

### Participants and recruitment

Participants were recruited from eligible classes with approval from boarding-school supervisors and class advisers. All students were informed about the study aims and procedures and asked about their willingness to participate in the full training sequence. Written informed consent was obtained prior to enrolment. Students who declined to participate were not coerced; where needed, another student who expressed willingness was invited to join.

### Intervention

The intervention combined educational posters and instructor-led lectures with a structured peer-education program. Peer-educator training focused on two domains: (i) religious moderation (e.g., tolerance, interfaith cooperation, protection of minority rights) and (ii) facilitation skills for leading discussions and providing constructive feedback. To foster sustained engagement, training was organized around "religious moderation writing classes," delivered through workshops, mentoring, scheduled peer-review sessions, and opportunities for dissemination (e.g., manuscript sharing and light publication activities). Class

assistants supported delivery and logistics. Students were expected to comply with session rules; small souvenirs (e.g., a tumbler) were provided as participation tokens consistent with local practice.

### **Measures and instruments**

Primary outcomes were knowledge and attitudes toward religious moderation as well as indicators of critical literacy behaviors. Moderation constructs included support for democracy, interfaith collaboration, and protection of minority rights. Critical literacy behaviors encompassed framework preparation, the use of credible sources, polite and inclusive language, manuscript uploading and revision, material sharing, and peer review. Data were collected using pre- and post-test questionnaires. Behaviour-frequency items used categorical responses (always/sometimes/never), while attitudinal items used a four-point Likert scale. Readability checks and internal consistency testing were performed prior to administration. Learning materials were adapted from the Indonesian Ministry of Religious Affairs module, and the questionnaire was aligned with ministry indicators.

### **Ethical considerations**

The intervention was conducted with administrative approval from boarding-school leadership and class supervisors. Informed consent was obtained from all participating students. Participation was voluntary, and students could withdraw at any time without penalty. Replacement recruitment occurred only when a student declined to join so that group activities could proceed as planned.

### **Data analysis**

Analyses comprised descriptive statistics (frequency distributions and pre–post percentage change) presented in tables. Data were processed and analysed in JASP (version 19). Internal consistency was assessed, and summary outcomes are reported as percentages and shifts from baseline.

## RESULT

**Table 1. Knowledge about Religious Moderation in Students in the Ulumul Qur'an Islamic Boarding School**

Indicator	Never				Sometimes				Always			
	Pretest		Posttest		Pretest		Posttest		Pretest		Posttest	
	N	%	N	%	N	%	N	%	N	%	N	%
Participation in Writing Classes at Islamic Boarding Schools	13	41.9	5	16.1	17	54.8	22	71.0	1	3.2	4	12.9
The Role of Educators. 1x/month	0	0.0	0	0.0	13	41.9	11	35.5	18	58.1	20	64.5
Constructive Feedback according to the Rubric	3	9.7	0	0.0	7	22.6	17	54.8	21	67.7	14	45.2
Upload Drafts & Revisions Based on Input	24	77.4	15	48.3	5	16.1	10	32.3	2	6.5	6	19.4
Use Credible References	16	51.6	6	19.4	7	22.6	13	41.9	8	25.8	12	38.7
Polite & Inclusive Language	8	25.8	2	6.5	11	35.5	12	38.7	12	38.7	17	54.8
Drafting an Outline before Writing	2	6.5	0	0.0	17	54.8	10	32.3	12	38.7	21	67.7
Emotional Management when Receiving Criticism	2	6.5	1	3.2	2	6.5	6	19.4	27	87.1	24	77.4
Sharing Moderation Literacy Materials	13	41.9	6	19.4	13	41.9	10	32.2	5	16.1	15	48.4
Inviting Friends to a Peer-Review Session	11	35.5	4	12.9	11	35.5	12	38.7	9	29.0	15	48.4

Participation in writing classes at Islamic boarding schools showed improvement, with the percentage of students who never participated decreasing from 41.9% to 16.1% and the percentage of students who always participated increasing from 3.2% to 12.9%. The role of educators, measured at a frequency of once per month, remained consistently high, with the percentage of students who always reported this experience increasing from 58.1% to 64.5%.

The provision of constructive feedback according to the rubric showed a shift, with the percentage of students who never received such feedback decreasing from 9.7% to 0.0% and

the percentage who sometimes received it increasing from 22.6% to 54.8%. The practice of uploading drafts and revisions based on input improved, with the percentage of students who never did so decreasing from 77.4% to 48.3%.

The use of credible references increased, with the percentage of students who never used them decreasing from 51.6% to 19.4% and the percentage who always used them increasing from 25.8% to 38.7%. The use of polite and inclusive language became more consistent, with the percentage of students who never used it decreasing from 25.8% to 6.5% and the percentage who always used it increasing from 38.7% to 54.8%.

The practice of drafting an outline before writing showed a significant increase, with the percentage of students who always did so increasing from 38.7% to 67.7%. Emotional management when receiving criticism remained high, with the percentage of students who always managed their emotions reported at 87.1% in the pre-test and 77.4% in the post-test. Sharing moderation literacy materials showed a significant increase in the "always" category, which rose from 16.1% to 48.4%. Inviting friends to a peer-review session also improved, with the percentage of students who never did so decreasing from 35.5% to 12.9% and the percentage who always did so increasing from 29.0% to 48.4%.

**Table 2. Attitudes about Religious Moderation and Mental Health Students in the Ulumul Qur'an Islamic Boarding School**

Indicator	Strongly Disagree		Disagree		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%
Protecting minority rights is a key social determinant of mental health, buffering against the stress and trauma of discrimination.	0	0.0	1	3.2	14	45.2	16	51.6
The justice and welfare principles of Pancasila provide a constitutional foundation for societal psychological well-being.	0	0.0	1	3.2	19	61.3	11	35.5
Rejecting negative generalizations is vital for mental health, as stereotypes fuel prejudice and harm self-esteem.	1	3.2	7	22.6	20	64.5	3	9.7
Dialogue over imposition fosters psychological safety, reducing interpersonal stress and improving conflict resolution.	0	0.0	4	12.9	13	41.9	14	45.2

Indicator	Strongly Disagree		Disagree		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%
A leader's justice, irrespective of religion, builds inclusive social trust, reducing community anxiety.	0	0.0	9	29.0	11	35.5	11	35.5
Presenting perspectives fairly demonstrates cognitive flexibility, a protective factor for mental resilience.	1	3.2	4	12.9	13	41.9	13	41.9
Politely supporting interfaith greetings strengthens social cohesion and community support networks.	1	3.2	8	25.8	18	58.1	4	12.9
Rejecting religious-based dissent prevents community fragmentation and the associated risk of alienation.	4	12.9	13	41.9	9	29.0	5	16.1
Interfaith cooperation is a community-level intervention that reduces intergroup anxiety and improves population mental health.	0	0.0	1	3.2	22	71.0	8	25.8
Democratic deliberation fosters a stable environment, mitigating collective stress and promoting societal psychological well-being.	0	0.0	1	3.2	18	58.1	12	38.7

A large majority of respondents agree (45.2%) or strongly agree (51.6%) that protecting minority rights is a key social determinant of mental health, buffering against the stress and trauma of discrimination. Most respondents agree (61.3%) or strongly agree (35.5%) that the justice and welfare principles of Pancasila provide a constitutional foundation for societal psychological well-being. A majority of respondents agree (64.5%) that rejecting negative generalizations is vital for mental health, as stereotypes fuel prejudice and harm self-esteem, while 22.6% disagree and 3.2% strongly disagree.

A large majority of respondents agree (41.9%) or strongly agree (45.2%) that dialogue over imposition fosters psychological safety, reducing interpersonal stress and improving conflict resolution. Respondents are divided on whether a leader's justice, regardless of religion, builds inclusive social trust and reduces community anxiety, with 35.5% agreeing, 35.5% strongly agreeing, and 29.0% disagreeing. A large majority of respondents agree

(41.9%) or strongly agree (41.9%) that presenting perspectives fairly demonstrates cognitive flexibility, a protective factor for mental resilience.

A majority of respondents agree (58.1%) that politely supporting interfaith greetings strengthens social cohesion and community support networks, while 25.8% disagree and 3.2% strongly disagree. Opinions are divided on rejecting religious-based dissent to prevent community fragmentation and the associated risk of alienation, with 41.9% disagreeing and 29.0% agreeing. An overwhelming majority of respondents agree (71.0%) or strongly agree (25.8%) that interfaith cooperation is a community-level intervention that reduces intergroup anxiety and improves population mental health. A large majority of respondents agree (58.1%) or strongly agree (38.7%) that democratic deliberation fosters a stable environment, mitigating collective stress and promoting societal psychological well-being.

## DISCUSSION

### Increasing Knowledge about Religious Moderation in Students

The program to strengthen the peer educator-based religious moderation writing class at the Ulumul Qur'an Islamic Boarding School has proven to be relevant to expand students' knowledge and understanding of the principles of moderation. Normatively, the framework of religious moderation values formulated by the Ministry of Religion includes *tasamuh*, *i'tidal*, *tawassuth*, *sura*, *qudwah*, *ishlah*, *la 'unf*, *i'tibar al-'urf*, and *muwathanah* as the foundation of social ethics that can be operationalized in learning practices (Azis & Anam, 2021; Indonesia, 2019). In the institutional context of Islamic boarding schools, the literature shows that moderation requires participatory and contextual pedagogical strategies so that values can be internalized through meaningful learning experiences (Alra'is, 2022; Husna et al., 2025; Sugianto & Diva, 2023).

Strengthening the role of peer educators in religious moderation writing classes shows strategic potential for synergistically integrating religious literacy, moderation, and mental resilience in Muslim adolescents and youth (Khasanah, 2023) (Wainarisi et al., 2023) (Rosidi et al., 2022). Religious education designed to be moderate and dialogical can strengthen inclusive character, prevent intolerance, and serve as a vehicle for developing the psychological well-being of students (Marpaung, 2024) (Helmy et al., 2021).

These pre-program findings indicate a strengthening of academic habits that underpin moderation literacy: writing participation increased; the proportion of credible reference use increased from 25.8% to 38.7%; outline writing practices increased from 38.7% to 67.7%; and the use of polite and inclusive written language became more prominent. This pattern is



consistent with evidence that active participation, information literacy, and reflective writing strengthen the understanding of moderation and encourage open-constructive discourse in religious education settings (Mufaizin et al., 2025; Saefudin et al., 2023). In particular, the practice of writing as a vehicle for emotional regulation and *self-reflection* supports the formation of adolescent mental resilience (Hadiyansyah et al., 2024), while polite and inclusive language competence shows the internalization of the value of moderation in daily communication (Dewi et al., 2024).

The practice model of religious moderation in Islamic education has been practiced in several institutions in Indonesia, both educational and non-educational institutions, through training (Fathurrohman, 2023). Some elements implemented are an inclusive curriculum, inter-religious dialogue, respect for diversity, and prevention of radicalism (Satir et al., 2022). Religious moderation is a religious attitude that respects differences. Religious moderation in Islamic education emphasizes substantive teachings (Ni'mah, 2022). The practice model of religious moderation in Islamic education has been practiced in educational and non-educational institutions (Khasanah, 2023).

This is understandable because the intensity of critical discussion and *peer-review* gives rise to "productive tension" that requires *repeated emotional* debriefing (Nurfitroh et al., 2025). For the next cycle, reinforcement of *the socio-emotional learning* component (e.g., *structured emotional* check-in, conflict-resolution *role-play*, and regular reflective journaling) is expected to improve the stability of emotion regulation without reducing academic rigor. Evidence from *peer educator studies* in pesantren/religious settings also supports the effectiveness of peer education in increasing positive behavioral indicators and learning habits (Kurniawati et al., 2025; Sari et al., 2017).

### **Increasing Attitudes about Religious Moderation in Students**

In addition to knowledge, students' attitude of moderation is also strengthened. Support for interfaith cooperation and the protection of the rights of minority groups is at a very high level (96.8%), indicating that moderation does not stop at the cognitive level, but manifests as an ethical commitment in the social space. These findings are consistent with a moderation framework that affirms justice, common welfare, and nationality as the ethical foothold of public life (Indonesia, 2019; Masbukin et al., 2024). The readiness of students to present two viewpoints fairly in writing/discussion and the habit of wishing other religious holidays in a polite manner reflect a preference for dialogue, not the imposition of views (Dewi et al., 2024; Sugianto & Diva, 2023).

The implications of the program for institutions are the need to institutionalize the peer educator-based "moderation & critical literacy" mini-curriculum, assessment rubrics that emphasize credible *references to inclusive* outlines, and the integration of *socio-emotional learning* in the pesantren literacy agenda. The limitations of this study are the design of one pre-post group, a sample size of 31, and *self-report-based* measurements limiting causal and generalization inference. Follow-up studies are recommended using comparison groups, *medium-term follow-up*, and observational behavioral indicators to assess the sustainability of effects (Husna et al., 2025; Saefudin et al., 2023).

## CONCLUSION

A structured intervention combining peer educators with religious moderation writing classes effectively enhances both the knowledge and attitudes of Islamic boarding school (pesantren) students towards religious moderation (*wasathiyyah*). Conducted at the Ulumul Qur'an Islamic Boarding School in Aceh, the program operationalized the national policy of religious moderation through a participatory, contextual pedagogical strategy aligned with the pesantren's communal ethos and traditions of *ta'awun* (cooperation) and *kitābisasi* (knowledge transmission through writing).

The post-intervention results indicate significant improvements in key behavioral indicators of moderation literacy. There was increased student participation in writing classes, a marked rise in the use of credible references and polite/inclusive language, and a stronger practice of drafting outlines before writing. Furthermore, the intervention fostered positive attitudes, with a majority of students expressing strong agreement that protecting minority rights and interfaith cooperation are crucial for societal mental health and harmony, reflecting an internalization of principles like *tasamuh* (tolerance) and *i'tidal* (justice).

The synergy between peer educators who created an egalitarian learning environment and writing classes which served as a platform for expressive therapy (*muhasabah*) and literary *ijtihad* proved potent. This combination not only transferred knowledge but also strengthened students' agency and self-efficacy as producers of moderate religious narratives, thereby contributing to their mental resilience within a multicultural ecosystem.

## REFERENCES

- Alra'is, R. (2022). Internalisasi Nilai-Nilai Moderasi Beragama di Al-Mazaya Boarding School. *Pendidikan Agama Islam Al-Thariqah*, 7(2), 180–195. <https://doi.org/10.19109/pairf.v7i2.21205>
- Azis, A., & Anam, K. (2021). *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*. Kementerian Agama RI.
- Dewi, A. S. (2024). Kesantunan Berbahasa Dakwah Gus Baha pada Media Sosial Youtube:

- Kebermanfaatannya bagi Pembelajaran Bahasa Indonesia. *Jurnal Keilmuan Dan Keislaman*, 4(1), 16–29. <https://doi.org/10.23917/jkk.v4i1.64>
- Fathurrohman, M. (2023). Penguatan Moderasi Beragama Bagi Mahasiswa Institut Islam Mamba'ul 'Ulum dan Aktivis Masjid di Kota Surakarta. *Jurnal Pengabdian Multidisiplin*, 3(3). <https://doi.org/10.51214/00202303714000>
- Girivirya, S. (2023). The Model of Inter-Religious Education in the Perspective of Moderation of Religion: A Case Study at the University of Defense. *International Journal of Science and Society*, 5(2), 1–9. <https://doi.org/10.54783/ijssoc.v5i2.666>
- Hadiyansyah, D., Piantari, L. L., Sabbah, S., Alanurinisa, A., & Amalia, A. N. (2024). Peningkatan Keterampilan Menulis sebagai Media Navigasi Emosi bagi Remaja. *Jurnal Pemberdayaan Masyarakat (Universitas Al Azhar Indonesia)*, 7(1). <https://doi.org/10.36722/jpm.v7i1.3816>
- Helmy, M. I., Kubro, A. D. J., & Ali, M. (2021). The Understanding of Islamic Moderation (wasatiyyah al-Islam) and the Hadiths on Inter-religious relations in the Javanese Pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 377–401. <https://doi.org/10.18326/ijims.v11i2.377-401>
- Husna, F. T., Achmad, M. R., & Rianti, V. (2025). Penguatan Moderasi Beragama di Pesantren Al-Munawwarah Cikupa Tangerang. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 13(1), 134–143. <https://doi.org/10.36052/andragogi.v13i1.627>
- Irmansyah. (2024). *Evaluasi Program Penguatan Nilai-Nilai Moderasi Beragama Santri Pondok Pesantren Nashihuddin*.
- Kementerian Agama Republik Indonesia. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat, Kementerian Agama RI.
- Kementerian Agama RI. (2019). *Moderasi Beragama*. Jakarta. Kementerian Agama RI.
- Khasanah, N. (2023). Religious Moderation in the Islamic Education System in Indonesia. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 629–642. <https://doi.org/10.37680/qalamuna.v15i1.4115>
- Kurniawati, R., Rahayu, D., & Anisa, N. (2025). Pengaruh Edukasi Teman Sebaya terhadap Pengetahuan Pola Makan Gizi Seimbang di Pondok Pesantren Putri Sabilurrosyad Gasek Kota Malang. *Ikesma: Jurnal Ilmu Kesehatan Masyarakat*.
- Latifa, R., Fahri, M., Subchi, I., & Mahida, N. F. (2022). The Intention of Becoming Religiously Moderate in Indonesian Muslims: Do Knowledge and Attitude Interfere? *Religions*, 13(6), 1–17. <https://doi.org/10.3390/rel13060540>
- Mahatma, M. (2022). Pendidikan Moderasi Beragama Di Pesantren Sunanul Huda Sukabumi, Jawa Barat. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(1), 1–10. <https://doi.org/10.30868/ei.v12i01.2954>
- Marpaung, W. (2024). Islamic education, depression, religiosity, and the effects of religion moderation of Muslim students. *HTS Theologiese Studies/Theological Studies*, 80(1), 9271. <https://doi.org/10.4102/hts.v80i1.9271>
- Masbukin, M., Saifullah, S., & Riansyah, R. (2024). Moderasi Beragama dan Pancasila: Pilar Kebhinekaan dan Persatuan Bangsa Indonesia. *Nusantara: Journal for Southeast Asian Islamic Studies*, 20(1). <https://doi.org/10.24014/nusantara.v20i1.30834>
- Mufaizin, M., Junaidi, J., & Tohir, M. (2025). Pemantapan Nilai-Nilai Islam Moderat di Kalangan Remaja melalui Forum Diskusi ASWAJA (Studi Pengabdian kepada Santri Pondok Pesantren Darul Hikmah Bangkalan). *POTENSI: Jurnal Pengabdian Kepada Masyarakat*, 2(2), 7–17. <https://doi.org/10.61689/potensi.v2i2.24>
- Mutamakin, Rahman, A., & Mawati, A. V. (2023). Pendampingan literasi pada santriwan dan santriwati di pondok pesantren nurul ittihad kota malang. *Ngabekti*, 1(1), 55–63.
- Ni'mah, Z. A. (2022). Pengarusutamaan Moderasi Beragama Melalui Media Sosial Sebagai Upaya Menangkal Radikalisme Di Kalangan Pelajar Millennial Slta Kota Kediri.

- Revorma: Jurnal Pendidikan Dan Pemikiran*, 2(2), 1–9.  
<https://doi.org/10.62825/revorma.v2i2.28>
- Nurfitroh, E., Solikatun, S., & Shodiq, H. (2025). Regulation of Emotions in Islamic Religious Education: A Systematic Literature Review (SLR). *DIMAR: Jurnal Pendidikan Islam*, 6(2), 221–227. <https://doi.org/10.58577/dimar.v6i2.389>
- Rosidi, S., Rahardjo, M., Arisandi, R. S., Rofiqah, R., & Suratno, S. (2022). *Moderasi Beragama dan Wawasan Kebangsaan Pesantren*.  
<https://doi.org/https://doi.org/10.55216/publica.30>
- Saefudin, A., Munir, A. A., Novitasari, S. P., Rahmah, A., & Ummah, K. (2023). Integrasi Nilai-Nilai Moderasi Beragama ke dalam Rencana Pelaksanaan Pembelajaran (RPP) PAI SMP Kelas IX. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(3), 262–274.
- Sari, N. M., Lestari, N. M. F., & Mardani, S. (2017). Efektivitas Pendidikan Sebaya terhadap Perilaku Kebersihan Diri Santri di Pesantren. *Berita Kedokteran Masyarakat (BKM)*.
- Satir, M., Rasyid, M. R., & Rahmadana, A. (2022). Implementasi Pendidikan Moderasi Beragama Pondok Di Pesantren Kabupaten Sorong. *Al-Riwayah : Jurnal Kependidikan*, 14(2), 204–226. <https://doi.org/10.47945/al-riwayah.v14i2.697>
- Sugianto, H., & Diva, F. (2023). Pendidikan Moderasi Beragama di Pesantren: Gagasan, Strategi Implementasi, dan Tantangan. *Al-Riwayah: Jurnal Kependidikan*, 8(2), 155–174.
- Sutrisnawati, M. S., & Pangestuti, R. (2024). Pesantren Sebagai Media Moderasi Beragama Di Indonesia. *Jurnal Penelitian Agama*, 25(1), 89–103.  
<https://doi.org/10.24090/jpa.v25i1.2024.pp89-103>
- Wainarisi, Y. O. R., Wilson, W., Telhalia, T., Aloysius, A., & Neti, N. (2023). Religion Moderation in Church Inclusive Education: Community Service To Religion Department of East Barito Regency. *JPKM : Jurnal Pengabdian Kesehatan Masyarakat*, 4(1), 42–64.  
<https://doi.org/10.37905/jpkm.v4i1.17130>
- Wibowo, A. (2019). The Use of Social Media as a Trend in Islamic Education in the Digital Age. *Jurnal Islam Nusantara*, 3(2), 339–356.  
<https://doi.org/10.33852/JURNALIN.V3I2.141>
- Widodo, W., Purwanti, E. Y., Naylah, M., Citaningati, P. R., & Pujiyono, A. (2024). Pelatihan Menulis Bagi Santri Sebagai Peningkatan Literasi Santri Pondok Pesantren Darul Ulum Tragung Batang. *Beujroh*, 2(3), 484–494. <https://doi.org/10.51700/manajemen.v4i1.640>
- Yusuf, I. A. (2025). Integrasi Nilai-nilai Moderasi Beragama dalam Pendidikan Islam: Perspektif Literasi Akademik. *Hasbuna*, 6(1), 36–45.