

DYNAMICS OF RELIGIOUS MODERATION AMONG GENERATION Z IN SIBOLANGIT DISTRICT, DELI SERDANG REGENCY

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Abstract: This study aims to understand the dynamics of religious moderation among Generation Z in Sibolangit District, Deli Serdang Regency. The focus of the study is directed at how Generation Z interprets the concept of religious moderation, how these values are manifested in daily life practices, and the factors that influence the formation of moderate attitudes. This study uses a qualitative approach with a case study method, where data is collected through in-depth interviews, participant observation, and documentation. Research informants consisted of university students, school children, local community youth, as well as educational and religious leaders who interact with Generation Z in the area. The results show that Generation Z's understanding of religious moderation is in the fairly good category, although it is still influenced by variations in educational background, family, and social environment. The practice of religious moderation is seen in interfaith interactions, participation in joint social activities, and an open attitude towards differences in belief. However, these dynamics are also influenced by challenges such as the flow of unfiltered digital information, religious content that tends to be exclusive, and the influence of peer groups. The main supporting factors arise from the role of families, schools/campuses, and social communities that encourage understanding of diversity and interfaith dialogue.

Keywords: Religious Moderation, Generation Z, Social Dynamics,

Abstrak: Penelitian ini bertujuan untuk memahami dinamika moderasi beragama di kalangan Generasi Z di Kecamatan Sibolangit, Kabupaten Deli Serdang. Fokus penelitian diarahkan pada bagaimana Generasi Z memaknai konsep moderasi beragama, bagaimana nilai-nilai moderasi tersebut diwujudkan dalam praktik kehidupan sehari-hari, serta faktor-faktor yang memengaruhi terbentuknya sikap moderat. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, di mana data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Informan penelitian terdiri dari mahasiswa, pelajar, pemuda komunitas lokal, serta tokoh pendidikan dan tokoh agama yang berinteraksi dengan Generasi Z di wilayah tersebut. Hasil penelitian menunjukkan bahwa pemahaman Generasi Z tentang moderasi beragama berada pada kategori cukup baik, meskipun masih dipengaruhi oleh variasi latar belakang pendidikan, keluarga, dan lingkungan sosial. Praktik moderasi beragama terlihat dalam interaksi lintas agama, partisipasi dalam kegiatan sosial bersama, serta sikap terbuka terhadap perbedaan keyakinan. Namun, dinamika tersebut juga dipengaruhi oleh tantangan berupa arus informasi digital yang tidak terfilter, konten keagamaan yang cenderung eksklusif,

serta pengaruh kelompok sebaya. Faktor pendukung utama muncul dari peran keluarga, sekolah/kampus, dan komunitas sosial yang mendorong pemahaman keberagaman serta dialog antarumat beragama.

Kata Kunci: Moderasi Beragama, Generasi Z, Dinamika Sosial, Toleransi.

INTRODUCTION

Indonesia is a country with a high level of religious, ethnic, cultural, and customary diversity. This diversity is both a strength and a challenge in maintaining social harmony. In this context, religious moderation is a crucial concept continually promoted by the government, religious leaders, and educational institutions to ensure that religious practices are carried out in a tolerant, inclusive, and respectful manner. Religious moderation serves as a strategy to strengthen national life by prioritizing anti-violence, a commitment to nationalism, and an openness to accepting diverse beliefs.

Generation Z, born between 1997 and 2012, possesses unique characteristics, particularly in their acceptance of technology, information mobility, and intense social media use. This generation grew up in a highly dynamic digital era, enabling rapid and open access to religious information. This can have both positive and negative impacts on the formation of religious attitudes. On the one hand, easy access to information can enrich insights into harmony and tolerance. However, on the other hand, the deluge of digital information can give rise to bias, misinformation, and even the exposure of

exclusive or even extreme religious thinking.

Sibolangit District, Deli Serdang Regency, is a region with cultural and religious diversity and serves as a social interaction space for many young people, particularly schoolchildren, university students, and local community youth. The heterogeneous nature of the community makes Sibolangit a relevant location for examining the dynamics of religious moderation among Generation Z. Regular interfaith interactions in educational, community, and social activities provide a concrete illustration of how the values of religious moderation are practiced in daily life.

Nevertheless, on-the-ground dynamics indicate that Generation Z faces challenges in understanding and implementing religious moderation. The influence of family, social circles, social media, and religious communities significantly influences their attitudes toward diversity. Several phenomena, such as the emergence of provocative religious digital content, lack of digital literacy, and increasing polarization on social media, can influence how Generation Z interprets religious moderation. Therefore, research into how religious moderation is understood and practiced, and the factors that influence these dynamics, is crucial.

Several previous studies related to the topic of religious moderation and the religiosity of the younger generation serve as an important foundation for this research. These studies provide an overview of patterns of understanding, religious practices, and factors influencing moderate attitudes among adolescents and young adults. First, the study conducted by Ahmad (2020) concerning "Religious Moderation Among State University Students" The results showed that students' understanding of the concept of religious moderation generally ranged from moderate to high. The most influential factors were the pluralistic campus environment and the curriculum emphasizing tolerance. This research is relevant in illustrating the crucial role of the social environment in shaping moderate attitudes. Furthermore, research by Sari and Hutapea (2021) entitled "The Role of Social Media in Shaping the Moderate Attitudes of Generation Z" emphasized that social media is the most frequently used platform for young people to obtain religious information. This study found that exposure to positive and inclusive religious content can strengthen religious moderation, but conversely, provocative and exclusive content can trigger polarization. These findings are relevant because Generation Z are active social media users who are heavily influenced by the flow of digital information.

Based on this context, this study seeks to explore in-depth the dynamics of religious moderation among Generation Z

in Sibolangit District. This research is expected to provide a holistic understanding of how Generation Z develops moderate religious attitudes amidst complex social and digital environments, as well as provide recommendations for educational institutions, religious leaders, and the community in creating a more inclusive diversity space.

METHOD

This study uses a qualitative approach with a phenomenological approach. In qualitative research, the data collected are not numbers, but rather words or images. The data in question comes from interviews, field notes, photographs, personal documents, and other sources (Moleong, 2019:11). Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions (natural setting); also called ethnographic research, because initially this method was widely used for research in the field of cultural anthropology; called qualitative, because the data collected and the analysis are more qualitative in nature.

Qualitative methods are used to obtain in-depth data, data that contains meaning. Meaning is the actual data, data that is definitely the value behind the visible data. Therefore, qualitative research does not emphasize generalization, but rather emphasizes meaning. Generalization in qualitative research is called transferability

(Sugiyono, 2018:13). According to Badgan and Taylor, qualitative methodology is defined as a research procedure that presents descriptive data in the form of written or spoken words from observable people or actors. Qualitative research is used to uncover descriptive data from information about what they do and what they experience in relation to the research focus (Moleong, 2019:4).

In accordance with the theme that the researcher is discussing, this research uses field research (Field research), where this research was conducted directly in the field, specifically in Sibolangit District. To obtain the necessary data, the researcher observed a phenomenon. The field researcher took extensive field notes, which were then coded and analyzed in various ways. This approach was used to conduct research related to the dynamics of Generation Z regarding religious moderation policies.

RESULTS AND DISCUSSION

This research was conducted in Sibolangit District, Deli Serdang Regency, a region known for its ethnic, cultural, and religious diversity. Social interactions within the community are quite dynamic due to the numerous educational activities, tourism, and youth movements within various communities. This research was conducted in Sibolangit District, Deli Serdang Regency, a region known for its religious and cultural diversity. The lives of youth in Sibolangit, particularly Generation Z, take place in a multicultural social space. Therefore, this

region provides an appropriate context to examine how the values of religious moderation develop and are practiced by the younger generation.

In-depth interviews with schoolchildren, church youth, mosque youth, religious leaders, and educators revealed that Generation Z's understanding of religious moderation is quite good. Most informants recognized religious moderation as an attitude of tolerance, respect for differences, and a lack of imposing one's beliefs on others. They associated it with living in harmony, socializing with friends of different faiths, and maintaining an open attitude in discussions about one's beliefs. However, this understanding is not yet fully widespread; some youth only understand the concept of moderation in general terms without a strong understanding of its depth. This is particularly evident among youth who are less active in social or religious activities.

In daily practice, moderate attitudes are quite evident. Generation Z in Sibolangit demonstrates harmonious interfaith interactions, both at school, on campus, and in community activities. They are accustomed to collaborating in social activities such as environmental cleanup, sports activities, and village events involving various religious groups. When it comes to religious services or celebrations, young people tend to demonstrate mutual respect, for example, by avoiding activities that could disturb other congregations during services or certain religious events. Openness to

differences of opinion is also evident in several informal discussions, where young people demonstrate a willingness to listen to the explanations of friends from different religions or denominations. However, some groups of young people still prefer to associate only with those of their own faith, resulting in an unequal distribution of interfaith interaction in some communities.

The dynamics of religious moderation occurring in the lives of Generation Z in Sibolangit are influenced by several factors. A pluralistic social environment is a key contributing factor. Daily life, which brings them together with diverse religious backgrounds, naturally fosters habits of openness and tolerance. Furthermore, the role of the family has proven to be significant. Many parents instill values of respect for differences from an early age, enabling their children to grow up with more moderate views. Schools and universities also serve as strategic spaces for instilling religious moderation through educational activities, cross-organizational collaboration, and the instillation of values of tolerance.

However, there are also a number of inhibiting factors. The influence of social media is the biggest challenge. Some young people admit to frequently encountering provocative religious content, hate speech, or hoaxes that can shake their perspectives on other religions. Low digital literacy makes it difficult for them to discern valid religious information. Peer influence

cannot be ignored either; some young people admit to following the views of their peers even when they don't fully agree, including on exclusivity regarding religion. The lack of religious dialogue within some youth communities also prevents their understanding of religious moderation from developing optimally.

The discussion of the research findings aligns with various previous studies. A pluralistic social environment has been shown to strengthen moderate attitudes, as noted by several researchers who emphasize the importance of interfaith interaction in fostering tolerance. The findings regarding the influence of social media also align with other studies that suggest that Generation Z is highly susceptible to the unfiltered flow of digital information. The significant role of the family also supports previous research that asserts that dialogic parenting patterns contribute significantly to the formation of religious attitudes.

Overall, this study shows that Generation Z in Sibolangit has great potential to strengthen religious moderation. They live in an environment that encourages positive interfaith interactions, but also face new challenges from the digital world, which is not always moderate. To ensure that religious moderation can grow stronger, support in the form of improving digital religious literacy, strengthening interfaith dialogue, and creating inclusive social spaces for young people is essential. This dynamic demonstrates that religious

moderation is not just a concept, but something that is continually negotiated in the daily lives of Generation Z in Sibolangit.

From the research conducted as follows:

1. Generation Z's Understanding of Religious Moderation

Most informants understood religious moderation as the ability to live in harmony with people of different religions. However, their understanding was still general and did not yet lead to a comprehensive concept of religious moderation, such as the value of religious moderation, tolerance (tolerance), *tawassuth* (middle way), and the *ta'ad* (justice).

Informants who are involved in youth organization or school activities have a better understanding than those who are not involved in such activities.

2. Practice of Religious Moderation in Daily Life

Generation Z in the Sibolangit region demonstrates fairly good religious moderation practices, characterized by:

- a) participation in interfaith social activities,
- b) mutual respect for other religious celebrations and worship,
- c) cross-community collaboration in village or school youth activities.

However, it was also found that a small number of teenagers still have an exclusive attitude and show a preference for only interacting with groups of the same religion.

3. Factors that Encourage Moderate Attitudes

The study found three main factors that influence the formation of religious moderation in Generation Z in Sibolangit:

1. Diversity of social environment

The Sibolangit area is a tourist and multicultural zone so that teenagers are accustomed to interacting with people of different ethnicities and religions.

2. Formal and non-formal education

Schools and churches/mosques provide an understanding of tolerance, dialogue and cooperation between religious adherents.

3. Digital media and social media

Exposure to positive diversity content has an impact on adolescents' open mindset.

4. Factors Inhibiting Religious Moderation

Some of the challenges encountered include:

- a) the entry of provocative or intolerant content on social media,
- b) lack of parental supervision of children's digital activities,
- c) differences in understanding of religious teachings in the family,
- d) fanaticism influenced by certain friendship groups.

5. Dynamics of Interfaith Interaction

Interfaith interactions among Generation Z in Sibolangit are fluid and inclusive. However, emerging dynamics include:

- a) there is a tendency to interact closely only with groups of the same religion,

especially in certain school environments,

- b) be cautious in discussing religious topics to avoid conflict,
- c) increased openness when they are involved in joint activities such as sports, extracurricular activities, and village events.

1. Generation Z's Religious Moderation Is Influenced by Sibolangit's Multicultural Environment

The research results show that Sibolangit's multicultural character significantly contributes to the development of religious moderation among Generation Z. Intense social interactions with diverse religious backgrounds facilitate the development of openness and tolerance among adolescents. This finding reinforces the opinion of Azra (2019) and the Ministry of Religious Affairs (2019) that a diverse social environment is one of the most powerful factors in fostering religious moderation.

2. The Role of Education in Shaping Moderate Attitudes

Schools, churches, and mosques in Sibolangit actively promote understanding of tolerance and interfaith cooperation. This aligns with research by Halim & Purba (2022), which explains that formal and non-formal education are effective tools for instilling values of moderation in adolescents.

Religious teachers also play an important role in emphasizing the values of living peacefully and respecting differences.

3. Social Media as a Two-Sided Space

Digital media is an ambivalent factor in the process of forming religious moderation.

On the one hand, Generation Z is exposed to positive content related to diversity, interfaith figures, and tolerance campaigns. On the other hand, digital platforms also provide access to provocative and intolerant content, which has the potential to shape exclusionary attitudes.

This strengthens the findings of Sari & Hutapea (2021) that social media has a major role in shaping the religious mindset of Generation Z.

4. Interaction Dynamics Create a Moderated Learning Space

Interactions between teenagers of different faiths are quite harmonious, but not entirely problem-free. Some teenagers still prefer to socialize only with groups of their own faith. This dynamic demonstrates that religious moderation does not emerge automatically, but rather through a process of dialogue, familiarization, and social experience.

This finding is in accordance with the concept that religious moderation develops through direct experience (experiential learning) as stated by Riyanto (2020).

5. Obstacles to Religious Moderation Are Still Visible

Several obstacles such as an imbalance in religious understanding within the family, the influence of friendship groups, and exposure to

radical content on social media are real challenges to the process of religious moderation among Generation Z.

This is in line with Simanjuntak's (2023) research which revealed that teenagers in the digital era are vulnerable to extreme religious information if they do not receive guidance.

Research on the dynamics of religious moderation among Generation Z in Sibolangit District shows that the process of developing moderate attitudes in adolescents occurs within a complex social context and is influenced by various social dynamics, education, and digital technology. Sibolangit's multicultural environment plays a significant role in this process. In this region, religious and ethnic diversity has become a part of community life, so adolescents have been accustomed to interacting with individuals from different religious backgrounds since childhood. Intense interactions in school activities, youth communities, neighborhoods, and village activities make diversity a familiar reality for them. This habit of encountering differences fosters tolerance, curiosity, open-mindedness, and the ability to understand the existence of others who are not like themselves. These findings support the views of Azra (2019) and the Ministry of Religious Affairs (2019), which emphasize that a multicultural environment is one of the most important determinants in strengthening religious moderation.

The role of education in shaping moderate attitudes among adolescents in Sibolangit is also inseparable from these social processes. Schools at various levels provide spaces for students to meet, study together, and discuss with classmates from different religious backgrounds. Religious education teachers, guidance counselors, and even general subject teachers often emphasize the importance of tolerance and cooperation across identities. Through this formal educational interaction, adolescents not only gain cognitive knowledge about diversity but also learn how to behave in social situations involving differences. In addition to formal education, non-formal education, such as religious activities in churches and mosques, also plays a crucial role. Many religious leaders instill values of peace, respect for differences, and encourage interfaith relationships. These findings align with Halim and Purba (2022), who explain that education, both formal and non-formal, is a crucial instrument in internalizing the value of religious moderation among adolescents.

However, the development of the digital era has brought a new dynamic that has two sides to the formation of religious moderation in Generation Z. Social media—which has become the primary space for communication, entertainment, and information seeking for teenagers—can be a tool that strengthens moderate attitudes but can also be a source of radicalization or intolerance. On the one hand, Generation

Z in Sibolangit is exposed to a variety of positive content, such as interfaith dialogues, diversity campaigns, or broadcasts of religious figures emphasizing the values of tolerance and coexistence. Access to such content provides many teenagers with a broader understanding of how other religions practice their beliefs and how harmonious relationships can be built. However, on the other hand, social media also paves the way for the spread of extreme content, hate speech, provocation, and exclusive ideologies, often packaged emotionally, easily influencing teenagers. This condition aligns with the findings of Sari and Hutapea (2021), who explain that social media is an ambivalent space in the formation of adolescents' religious attitudes: it can be a medium for diversity education, but it can also be a gateway to fanaticism.

The dynamics of interfaith interactions among adolescents in Sibolangit demonstrate that religious moderation does not emerge automatically, but rather develops through social experiences and habituation. Many adolescents in the region report having close friends from different religions, participating in extracurricular activities across schools, and engaging in sports or arts activities that bring them into contact with diverse groups. These interactions create a social learning space that enriches their understanding and respect for differences. However, this study also

found that some adolescents still exhibit a tendency to limit their interactions to groups of the same religion. While not entirely rejecting differences, this tendency indicates that the process of religious moderation is gradual and not always linear. Adolescents' reactions and attitudes toward diversity are strongly influenced by the social experiences they gain in everyday interactions. These findings reinforce Riyanto's (2020) view that religious moderation develops through experiential learning (experiential learning) which takes place continuously and is not instantaneous.

Amid these supporting factors, this study also highlights the existence of obstacles that still hinder the process of strengthening religious moderation. Some of these obstacles include an imbalance in religious understanding within the family, the influence of certain friendship groups, and a lack of parental supervision of adolescents' digital activities. In some cases, the family becomes a factor that actually leads adolescents to exclusive attitudes, especially when family members encourage rigid or conservative religious understandings. Furthermore, friendship groups that tend to be closed off also act as a barrier to developing moderate attitudes. Friendship groups have a strong influence on how adolescents view the world, making it easy for them to follow their friends' mindsets without critical evaluation. Another serious challenge is exposure to radical content on social media, which can foster

intolerance if adolescents are not equipped with adequate digital literacy skills. These findings align with research by Simanjuntak (2023), which states that adolescents in the digital age are highly vulnerable to the influence of extreme information if they lack guidance from family or educational institutions.

Overall, this study confirms that religious moderation among Generation Z in Sibolangit is the result of a combination of dynamically interacting factors. A multicultural environment provides a strong social foundation, education reinforces values, social interaction provides concrete experiences, and social media presents both challenges and opportunities to broaden understanding of diversity. The process of developing religious moderation in adolescents is not a simple journey; it is a long process influenced by experience, knowledge, and digital dynamics that shape how adolescents interpret the diversity around them. Nevertheless, the potential for Generation Z in Sibolangit to develop moderate attitudes is quite large, provided they are supported by a family, school, and community environment that provides space for dialogue, collaboration, and consistent mentoring.

CONCLUSION

This study concludes that religious moderation among Generation Z in Sibolangit District shows positive dynamics but still faces various challenges. In general, Generation Z's

understanding of religious moderation is quite good. They are able to link religious moderation with tolerance, mutual respect, and non-imposition of beliefs. However, the level of understanding varies depending on educational background, family environment, and the intensity of their involvement in socio-religious activities.

In daily practice, moderate attitudes are evident through harmonious interfaith interactions, cooperation in social activities, and mutual respect among youth of different faiths. Generation Z in Sibolangit demonstrates openness to discussing religious views and tends to avoid conflicts related to differences in belief. However, this practice is not yet fully widespread, as some youth still exhibit exclusive tendencies in their social circles.

The dynamics of religious moderation among Generation Z are influenced by several key factors. Supporting factors include a pluralistic social environment, the role of families instilling values of tolerance, and formal education and community activities that provide space for interfaith interaction. Conversely, inhibiting factors arise from the influence of negative content on social media, low digital literacy, the strong influence of peer groups, and the lack of spaces for interfaith dialogue in some youth communities.

Overall, this study confirms that Generation Z in Sibolangit District has strong potential to become agents of strengthening religious moderation.

However, this potential needs to be supported by ongoing efforts from families, schools, religious leaders, and the community to provide inclusive interaction spaces and develop critical digital literacy. Thus, religious moderation can continue to develop as a living value in the daily lives of the younger generation amid increasingly complex social and technological dynamics.

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