JURNAL ILMIAH
ISLAM FUTURA
Universitas Islam Negeri Ar-Raniry

ISSN 1412-1190
E-ISSN 2407-7542

Vol. 26. No. 2, August 2026, 805-836

PREDICTING SOCIAL COHESION IN PLURALISTIC SOCIETIES: THE INTERPLAY BETWEEN RELIGIOUS MODERATION, EMPATHY, AND TOLERANCE USING STRUCTURAL EQUATION MODELING

Muhamad Ansori[1*)], Adi Wijaya[2)], Muh. Dzihab Aminudin S[3)], Ani Safitri[4)], Khomsinnudin[5)]

[1]Universitas Islam KH. Achmad Muzakki Syah Jember, Indonesia
[2]Universitas Ma'arif Lampung, Indonesia
[3,4]Sekolah Tinggi Ilmu Tarbiyah Tanggamus Lampung, Indonesia
[5]Sekolah Tinggi Ilmu Tarbiyah Darul Ishlah Tulang Bawang Lampung, Indonesia

E-mail: muhamadansori@unikhams.ac.id[1)], adiwijaya@umala.ac.id[2)], dzihab.aminudin@stittanggamus.ac.id[3)], ani.safitri@stittanggamus.ac.id[4)], khomsin@stitdarish.ac.id[5)]

Abstract

This study examines the relationships between religious moderation, empathy, tolerance, and social cohesion among Islamic secondary school students in pluralistic educational environments. Conducted in Pesawaran Regency, Lampung Province, Indonesia, a heterogeneous area shaped by transmigration and characterized by ethnic, cultural, and religious diversity, the study employed a quantitative cross-sectional survey design. Data were collected from 100 students selected through stratified random sampling using a structured questionnaire with a five-point Likert scale. Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4 was used to evaluate the measurement and structural models. The results demonstrated positive and statistically significant associations between all three explanatory variables and social cohesion. Religious moderation ($\beta = 0.399$, $p < 0.001$) and empathy ($\beta = 0.397$, $p < 0.001$) exhibited closely comparable path coefficients, while tolerance also showed a significant positive association ($\beta = 0.311$, $p < 0.001$). Together, these variables explained 77.2% of the variance in social cohesion ($R^2 = 0.772$). The cross-sectional design and the focus on students in one regency limit causal inference and the generalizability of the findings. Future research may employ longitudinal designs and incorporate additional factors, such as social media exposure, parenting practices, and school leadership. By examining religious moderation alongside psychosocial dimensions within a single structural model, this study contributes empirical evidence to the literature on Islamic education and social cohesion. The findings highlight the relevance of integrating religious values, empathy, and tolerance in fostering harmonious relationships within pluralistic educational settings.

Keywords: Religious Moderation; Empathy; Tolerance; Social Cohesion; Madrasah Aliyah; PLS-SEM

Abstrak

Penelitian ini mengkaji hubungan antara moderasi beragama, empati, toleransi, dan kohesi sosial di kalangan siswa sekolah menengah Islam dalam lingkungan pendidikan yang pluralistik. Penelitian dilaksanakan di Kabupaten Pesawaran, Provinsi Lampung,

* Corresponding author: muhamadansori@unikhams.ac.id

Citation: Ansori, Muhamad, Adi Wijaya, Muh. Dzihab Aminudin S, Ani Safitri, and Khomsinnudin. "Predicting Social Cohesion in Pluralistic Societies: The Interplay Between Religious Moderation, Empathy, and Tolerance Using Structural Equation Modeling." *Jurnal Ilmiah Islam Futura* 26, no. 2 (2026): 805-836

10.22373/jiif.v26i2.35230

©Universitas Islam Negeri Ar-Raniry Banda Aceh. All rights reserved.

Indonesia, yang merupakan wilayah heterogen dengan latar belakang transmigrasi serta keragaman etnis, budaya, dan agama. Penelitian menggunakan pendekatan kuantitatif dengan desain survei potong lintang (cross-sectional). Data dikumpulkan dari 100 siswa yang dipilih melalui teknik stratified random sampling menggunakan kuesioner terstruktur dengan skala Likert lima poin. Analisis data dilakukan menggunakan Partial Least Squares Structural Equation Modeling (PLS-SEM) dengan perangkat lunak SmartPLS 4 untuk mengevaluasi model pengukuran dan model struktural. Hasil penelitian menunjukkan hubungan positif dan signifikan secara statistik antara ketiga variabel penjelas dan kohesi sosial. Moderasi beragama (β = 0,399; $p < 0,001$) dan empati (β = 0,397; $p < 0,001$) memiliki koefisien jalur yang hampir sama, sedangkan toleransi juga menunjukkan hubungan positif dan signifikan (β = 0,311; $p < 0,001$). Secara bersama-sama, ketiga variabel tersebut menjelaskan 77,2% varians kohesi sosial (R^2 = 0,772). Desain potong lintang dan fokus penelitian pada siswa di satu kabupaten membatasi inferensi kausal serta generalisasi temuan. Penelitian selanjutnya dapat menggunakan desain longitudinal dan memasukkan faktor tambahan, seperti paparan media sosial, pola asuh, dan kepemimpinan sekolah. Dengan mengkaji moderasi beragama bersama dimensi psikososial dalam satu model struktural, penelitian ini memberikan kontribusi empiris terhadap literatur pendidikan Islam dan kohesi sosial. Temuan ini menegaskan relevansi integrasi nilai-nilai agama, empati, dan toleransi dalam mendorong hubungan yang harmonis di lingkungan pendidikan yang pluralistik.

Kata Kunci: *Moderasi Beragama; Empati; Toleransi; Kohesi Sosial; Madrasah Aliyah; PLS-SEM*

مستخلص

تبحث هذه الدراسة في العلاقات بين الاعتدال الديني والتعاطف والتسامح والتماسك الاجتماعي لدى طلاب المدارس الثانوية الإسلامية في البيئات التعليمية التعددية. أُجريت الدراسة في منطقة بيساواران بمقاطعة لامبونغ في إندونيسيا، وهي منطقة تتسم بالتنوع العرقي والثقافي والديني، وقد تشكل هذا التنوع في سياق تاريخها المرتبط بالهجرة الداخلية. اعتمدت الدراسة المنهج الكمي باستخدام تصميم المسح المقطعي. وجُمعت البيانات من 100 طالب اختيروا باستخدام أسلوب المعاينة العشوائية الطبقية، وذلك من خلال استبانة منظمة تعتمد مقياس ليكرت الخماسي. واستُخدمت نمذجة المعادلات الهيكلية بالمربعات الصغرى الجزئية-PLS) SEM) بواسطة برنامج SmartPLS 4 لتقييم نموذج القياس والنموذج الهيكلي. وأظهرت النتائج وجود علاقات إيجابية ذات دلالة إحصائية بين المتغيرات التفسيرية الثلاثة والتماسك الاجتماعي. وسجل الاعتدال الديني معامل مسار قدره $\beta = 0.399$) ، ($p < 0.001$، وهو قريب من معامل التعاطف $\beta = 0.397$) ، ($p < 0.001$، في حين أظهر التسامح أيضًا علاقة إيجابية ذات دلالة إحصائية $\beta = 0.311$) ، $p <$ (0.001). وفسرت المتغيرات الثلاثة مجتمعة 77.2% من التباين في التماسك الاجتماعي = R^2) (0.772). ويحد التصميم المقطعي واقتصار الدراسة على طلاب منطقة واحدة من إمكانية الاستدلال السببي وتعميم النتائج. ويمكن للدراسات المستقبلية اعتماد تصاميم طولية وإدراج عوامل إضافية، مثل التعرض لوسائل التواصل الاجتماعي وأساليب التنشئة الوالدية والقيادة المدرسية. ومن خلال دراسة الاعتدال الديني إلى جانب الأبعاد النفسية والاجتماعية ضمن نموذج هيكلي واحد، تقدم هذه الدراسة أدلة تجريبية تسهم في

PREDICTING SOCIAL COHESION IN PLURALISTIC SOCIETIES: THE INTERPLAY BETWEEN RELIGIOUS MODERATION, EMPATHY, AND TOLERANCE USING STRUCTURAL EQUATION MODELING

أدبيات التربية الإسلامية والتماسك الاجتماعي. وتبرز النتائج أهمية التكامل بين القيم الدينية والتعاطف والتسامح في تعزيز العلاقات المنسجمة داخل البيئات التعليمية التعددية.

الكلمات الرئيسية: الاعتدال الديني؛ التعاطف؛ التسامح؛ التماسك الاجتماعي؛ المدرسة العالية؛ نمذجة المعادلات الهيكلية بالمربعات الصغرى الجزئية(PLS-SEM)

A. Introduction

Humans are inherently social beings who depend on interaction and cooperation with others to meet their needs, establish relationships, and develop collective forms of life. Throughout history, human interaction has enabled communities to exchange knowledge, values, traditions, and social practices, thereby contributing to the development of increasingly complex societies and civilizations. In the contemporary era, these patterns of interaction have become more intensive as globalization, migration, urbanization, and advances in transportation and communication have increased contact among people across geographical and cultural boundaries. These developments expand opportunities for interaction and dialogue across cultural and religious boundaries.[1]

As human mobility and interconnectedness continue to increase, individuals are increasingly likely to encounter and live alongside people whose ethnic, cultural, linguistic, and religious backgrounds differ from their own. Consequently, diversity is no longer a phenomenon confined to particular regions but has become an integral characteristic of contemporary societies. Cultural diversity encompasses not only differences in traditions and artistic expressions but also differences in lifestyles, belief systems, values, and ways of living together. UNESCO recognizes cultural diversity as a defining feature of human societies and argues that the coexistence of diverse cultural identities requires meaningful interaction, mutual recognition, and a willingness to live together.[2]

The coexistence of diverse identities within a shared social environment gives rise to what can broadly be understood as a pluralistic society. Pluralism, in this context, does not merely refer to the presence of multiple groups within the same geographical space; it also concerns how these groups interact, negotiate differences, and participate in a shared social life.

[1] Ari Laso, Sri Rahayu, and Nadiya, "Peranan Multikulturalisme Dalam Islam," *Jurnal Ilmu Pendidikan Dan Sosial* 1, no. 3 (October 30, 2022): 248–53, https://doi.org/10.58540/jipsi.v1i3.604.

[2] UNESCO, "UNESCO Universal Declaration on Cultural Diversity (Articles 1–2)" (UNESCO, 2001), https://www.unesco.org/en/legal-affairs/unesco-universal-declaration-cultural-diversity; Anisa Eka Putri Kusmayani, "Youth Interfaith Dialogue in Everyday Citizenship in Indonesia: Bridging Religious Diversity and Citizenship Challenges," *FOCUS* 4, no. 2 (December 30, 2023): 159–68, https://doi.org/10.26593/focus.v4i2.7375.

In pluralistic societies, differences in ethnicity, culture, religion, and worldview can become sources of social enrichment when managed through dialogue, mutual respect, and cooperation. Conversely, when differences are accompanied by prejudice, exclusion, discrimination, or a lack of mutual understanding, diversity may contribute to social fragmentation and conflict. UNESCO therefore identifies harmonious interaction among groups with diverse and dynamic cultural identities as an important condition for social cohesion and peaceful coexistence.[3]

This situation is particularly relevant in educational environments, where students from different social, cultural, and religious backgrounds encounter one another on a daily basis. Schools function not only as institutions for academic learning but also as important spaces in which young people develop social attitudes, interpersonal relationships, and ways of responding to difference. UNESCO notes that tolerance, openness, mutual listening, and solidarity should be cultivated through schools and other educational settings because these environments provide opportunities for individuals to learn how to interact constructively with others.[4] The existence of diversity alone does not automatically produce harmonious social relations. What becomes crucial is the capacity of individuals and institutions to manage differences constructively and to transform diversity into a foundation for cooperation rather than division. Intercultural dialogue can play an important role in this process by encouraging individuals to understand different perspectives, develop mutual respect, and establish trust across social boundaries. Such processes are closely associated with the development of social cohesion, particularly in societies where multiple identities coexist within the same social space.[5]

Within a pluralistic social structure characterized by differences in ethnic, cultural, and religious identities, social cohesion represents an important condition for maintaining harmonious relationships and preventing social division. Social cohesion is closely related to the extent to which individuals are willing to trust, interact, cooperate, and recognize one another despite differences in group membership. Diversity does not automatically lead to social fragmentation. Its social consequences depend largely on how individuals perceive differences and how relationships among different groups are formed within a shared social

[3] UNESCO, "UNESCO Universal Declaration on Cultural Diversity (Articles 1–2)"; Teguh Wijaya Mulya and Saskia Schäfer, "Who Belongs Where? Geographies of (Inter)Religion and Urban Segregation in Surabaya, Indonesia," *Cities* 141 (October 2023): 104476, https://doi.org/10.1016/j.cities.2023.104476.

[4] UNESCO, "We Need to Talk: Measuring Intercultural Dialogue for Peace and Inclusion" (UNESCO, 2022), https://unesdoc.unesco.org/ark:/48223/pf0000382874.

[5] United Nations, "The Sustainable Development Goals Report 2023" (United Nations, 2023), https://unstats.un.org/sdgs/report/2023/.

environment. When diversity is accompanied by mutual recognition, trust, and meaningful interaction, differences can become a source of social enrichment rather than a barrier to social relationships.[6]

The issue becomes more complex when social interaction is shaped by strong distinctions between in-groups and out-groups. Individuals develop social identities through their membership in particular ethnic, cultural, religious, and social groups. These identities provide a sense of belonging and security, but they can also influence how individuals perceive people who belong to different groups. In everyday interaction, differences in religious beliefs, cultural practices, language, traditions, and social backgrounds may influence the formation of attitudes toward others. For adolescents, this process is particularly important because adolescence represents a period in which social identity, moral understanding, and interpersonal attitudes continue to develop. The ways in which young people experience and interpret differences during this period may influence their willingness to establish positive relationships with individuals from different backgrounds.[7]

This social context is highly relevant to the present study, which is situated in Pesawaran Regency, Lampung Province, Indonesia, an area shaped by transmigration and characterized by interaction among communities with different ethnic, cultural, and religious backgrounds. Within this environment, diversity is encountered through everyday social relationships, including interactions within schools, neighborhoods, families, and local communities. Students do not experience pluralism merely as a demographic condition but as part of their daily social reality. Relationships with peers from different backgrounds provide opportunities for cooperation and mutual understanding, while differences in identity and religious interpretation may also create challenges in communication and social interaction.

Islamic secondary schools occupy an important position within this context. Schools are not only places where students acquire academic knowledge but also environments in which they develop social attitudes, moral values, interpersonal skills, and perceptions of people who are different from themselves. Religious education can influence how students understand their

[6] Jasper Van Assche et al., "Trust Is in the Eye of the Beholder: How Perceptions of Local Diversity and Segregation Shape Social Cohesion," *Frontiers in Psychology* 13 (January 16, 2023), https://doi.org/10.3389/fpsyg.2022.1036646; Tak Wing Chan and Juta Kawalerowicz, "Social Diversity and Social Cohesion in Britain," *The British Journal of Sociology* 75, no. 4 (September 13, 2024): 452–70, https://doi.org/10.1111/1468-4446.13094.

[7] Beatrice Bobba and Elisabetta Crocetti, "'I Feel You!': The Role of Empathic Competences in Reducing Ethnic Prejudice Among Adolescents," *Journal of Youth and Adolescence* 51, no. 10 (October 1, 2022): 1970–82, https://doi.org/10.1007/s10964-022-01650-0; John Corbit et al., "The Development of Intergroup Cooperation: Children Show Impartial Fairness and Biased Care," *Frontiers in Psychology* 13 (March 18, 2022), https://doi.org/10.3389/fpsyg.2022.825987.

own religious identity and how they respond to other beliefs and practices. The educational process is particularly significant when students live in communities where religious and cultural diversity is part of everyday life. An educational environment that encourages openness, respect, dialogue, and cooperation can provide students with opportunities to develop constructive relationships across social boundaries.[8]

Religious moderation represents one important dimension in developing such attitudes. In the Indonesian context, religious moderation is commonly associated with balanced religious understanding, tolerance, rejection of violence, commitment to national unity, and respect for local cultural traditions. The concept emphasizes that religious commitment does not need to be separated from the social reality of diversity. Students can maintain their religious beliefs while recognizing the rights of others to hold different beliefs and practices. Religious moderation can thus provide a normative foundation for students to respond to differences without viewing diversity as a threat to their own identity.[9]

The development of religious moderation also requires interpersonal capacities that enable students to understand the experiences of others. Empathy represents an important psychological dimension in this process. Empathy involves the ability to understand another person's perspective and to respond to that person's experiences with appropriate concern. In a pluralistic environment, empathy can help students recognize that individuals from different backgrounds may have different experiences, values, and ways of understanding the world. This ability can reduce the tendency to judge others solely from the perspective of one's own group and can create greater opportunities for constructive interaction.[10]

Within Islamic moral education, empathy can be related to the concept of *Akhlak al-Karimah*, which refers to commendable moral character and conduct. Values such as compassion, respect, fairness, humility, and concern for others provide a moral basis for expressing empathy in everyday relationships. The relevance of *Akhlak al-Karimah* lies not only in personal moral development but also in its social consequences. A student who develops concern for others is more likely to consider the feelings and circumstances of people from

[8] Imam Syafei et al., "Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces," *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (December 31, 2022): 335–47, https://doi.org/10.19105/tjpi.v17i2.7030.

[9] Sulaiman Mappiasse and Hayadin Hayadin, "Students' Religious Tolerance: Comparing Muslim Students at Public Schools and Pesantren," *JOURNAL OF INDONESIAN ISLAM* 16, no. 2 (December 1, 2022): 326, https://doi.org/10.15642/JIIS.2022.16.2.326-351.

[10] Mark H Davis, "Measuring Individual Differences in Empathy: Evidence for a Multidimensional Approach.," *Journal of Personality and Social Psychology* 44, no. 1 (January 1983): 113–26, https://doi.org/10.1037/0022-3514.44.1.113.

different backgrounds. In this sense, moral character can support the transformation of religious values into social behavior.[11]

Religious moderation and empathy are closely connected with tolerance. Tolerance does not require individuals to abandon their religious convictions or accept every belief as equally correct. Instead, tolerance involves the willingness to recognize the existence, dignity, and rights of people who hold different beliefs or practices. In a pluralistic educational environment, tolerance allows students to maintain their own identities while participating in social relationships with people who have different identities. Tolerance becomes meaningful when differences can be encountered without hostility, exclusion, discrimination, or attempts to impose one's own beliefs on others.[12]

The relationship between tolerance and social cohesion is particularly important among adolescents. Students interact with peers from different backgrounds through classroom activities, group assignments, extracurricular activities, and informal social relationships. These interactions can become opportunities to develop trust and cooperation when students possess the ability to respect differences. Conversely, negative stereotypes, prejudice, and exclusion can weaken relationships between groups and create social distance. Tolerance can function as an important social attitude that enables students to remain connected despite differences in identity, belief, and cultural background.[13]

Previous studies have examined related dimensions of pluralistic education from different perspectives. Research on religious moderation has focused on educational implementation and students' tolerant attitudes.[14] Research on empathy has investigated ethnic prejudice among adolescents and differences in empathic responses across cultural groups.[15] In Indonesia, school-based studies have examined religious moderation, inclusivity, and tolerance in public schools and compared religiosity and interfaith tolerance among students in Islamic

[11] Muqowim Muqowim, Sibawaihi Sibawaihi, and Naif Daifullah Alsulami, "Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasaṭiyyah," *Jurnal Pendidikan Agama Islam* 19, no. 2 (December 31, 2022): 207–22, https://doi.org/10.14421/jpai.2022.192-03.

[12] Akhmad Munir Mufi, Aminullah Elhady, and Mursalim Mursalim, "Section Articles Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia," *El-Tarbawi* 16, no. 1 (June 20, 2023): 1–32, https://doi.org/10.20885/tarbawi.vol16.iss1.art1.

[13] M. Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (December 31, 2024), https://doi.org/10.1080/2331186X.2024.2302308.

[14] Yedi Purwanto, Endis Firdaus, and Achmad Faqihuddin, "Teaching Religious Moderation to Pre-Service Teachers: An Indonesian Case Study," *Religious Education*, 2024, https://doi.org/10.1080/00344087.2024.2385174; Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Mirna Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (December 31, 2025), https://doi.org/10.1080/2331186X.2024.2442235.

[15] Bobba and Crocetti, "'I Feel You!': The Role of Empathic Competences in Reducing Ethnic Prejudice Among Adolescents"; Parvaneh Yaghoubi Jami and David Ian Walker, "Exploring Situational Empathy and Intergroup Empathy Bias among People with Two Opposing Cultural Norms: Collectivism and Individualism," *International Journal of Intercultural Relations* 91 (November 2022): 282–96, https://doi.org/10.1016/j.ijintrel.2022.11.002.

and general junior secondary schools.[16] Building on these findings, the present study examines the direct associations of religious moderation, empathy, and tolerance with social cohesion within a single structural model among Islamic secondary school students in Pesawaran Regency.

This integrated research focus is particularly relevant in Pesawaran Regency, where interactions among diverse communities provide an appropriate setting for examining how individual attitudes are associated with social cohesion. Diversity itself is not positioned as the direct cause of social division in this study. Instead, attention is directed toward the personal and social capacities that may determine how students respond to diversity. Religious moderation represents the religious and normative dimension, empathy represents the psychological and interpersonal dimension, while tolerance represents the social attitude through which differences are accepted and respected. Social cohesion represents the broader condition reflected in students' ability to establish and maintain constructive relationships within a diverse environment.

Based on this framework, the present study proposes three hypotheses: H1, religious moderation is positively associated with social cohesion; H2, empathy is positively associated with social cohesion; and H3, tolerance is positively associated with social cohesion. The study aims to examine and predict the contribution of these three factors to social cohesion among Islamic secondary school students in Pesawaran Regency. By integrating religious, psychological, and social dimensions within a single empirical model, this study seeks to provide a more comprehensive explanation of how harmonious relationships can be developed and maintained among students living and learning within a pluralistic environment.[17]

B. Method

1. Research Design

This study employed a quantitative approach using a cross-sectional survey design to analyze the relationships between religious moderation, empathy, tolerance, and social cohesion within a pluralistic society. A quantitative approach was selected because the study focused on objectively measuring the relationships among variables through statistical analysis. Meanwhile, the cross-sectional design enabled data collection within a single period of time,

[16] Munawar Rahmat et al., "Religiosity and Interfaith Tolerance Among Students in Indonesian Islamic and General Junior Secondary Schools," *Jurnal Pendidikan Islam* 11, no. 1 (June 5, 2025): 115–32, https://doi.org/10.15575/jpi.v11i1.44660.
[17] Jami and Walker, "Exploring Situational Empathy and Intergroup Empathy Bias among People with Two Opposing Cultural Norms: Collectivism and Individualism."

making it effective for describing the social conditions and behaviors of respondents during the research process.[18]

This study also used Partial Least Squares structural equation modeling (PLS-SEM) to estimate relationships among the latent variables investigated. This model was chosen because it accommodates exploratory and predictive research with relatively limited sample sizes and does not require strict assumptions of multivariate normality.[19]

2. Population and Sample

The population of this study consisted of Islamic secondary school students from public and private schools, located in Pesawaran Regency, Lampung Province, Indonesia. Pesawaran Regency was selected because of its socially, culturally, and religiously heterogeneous community background, making it highly relevant for examining the dynamics of religious moderation, tolerance, and social cohesion among adolescents. The sampling technique employed was stratified random sampling to select respondents from the participating schools. Based on this technique, a total of 100 respondents from Islamic secondary schools in Pesawaran Regency were selected as the research sample.

3. Data Collection and Instrument Development

The research data were collected using structured questionnaires distributed directly to respondents. The instrument employed a 5-point Likert scale ranging from 1 ("Strongly Disagree") to 5 ("Strongly Agree"). Instrument development was carried out by adapting indicators from previous studies and established theoretical frameworks, which were then adjusted to suit the characteristics of adolescent respondents. The research variables consisted of the following:

1) Religious Moderation (X1) was measured based on the concept of religious moderation proposed by the Indonesian Ministry of Religious Affairs, including national commitment, anti-violence attitudes, and acceptance of local culture.
2) Empathy (X2) was measured through indicators related to understanding the feelings of others, social concern, and the ability to adopt other people's perspectives, adapted from Davis's (1983) Interpersonal Reactivity Index (IRI).

[18] John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).
[19] Joseph Hair and Abdullah Alamer, "Partial Least Squares Structural Equation Modeling (PLS-SEM) in Second Language and Education Research: Guidelines Using an Applied Example," *Research Methods in Applied Linguistics* 1, no. 3 (December 2022): 100027, https://doi.org/10.1016/j.rmal.2022.100027; Joe Hair et al., *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*, 3rd ed. (SAGE Publications, 2022).

3) Tolerance (X3) was measured using indicators of acceptance of differences, respect for the rights of other groups, and openness toward diversity within both social and school environments.
4) Social Cohesion (Y) was measured based on dimensions of togetherness, social solidarity, appreciation of other groups, and the absence of discriminatory behavior among individuals and social groups.

Before the main survey, the questionnaire was pilot-tested among students at an Islamic boarding school to review item clarity, comprehensibility, and suitability for adolescent respondents. The measurement properties of the indicators used in the main survey were subsequently evaluated through outer loadings, internal consistency reliability, convergent validity, and discriminant validity, as reported in the Results section.

4. Data Analysis Technique

Data analysis was conducted using SmartPLS 4 software with the Partial Least Squares structural equation modeling (PLS-SEM) approach. This method was selected because it is suitable for assessing structural models and capable of simultaneously analyzing complex relationships among latent variables.[20] The data analysis process was carried out in two major stages:

1) Measurement Model Evaluation (Outer Model). This stage aimed to examine the validity and reliability of the research instruments. Reliability testing was performed using Cronbach's alpha and Composite Reliability (CR) with a minimum threshold value of 0.70. Convergent validity was evaluated through outer loading values (> 0.70) and average variance extracted (AVE > 0.50). In addition, discriminant validity was assessed using the Heterotrait-Monotrait Ratio (HTMT) method.
2) Structural Model Evaluation (Inner Model). After the measurement model met the required criteria, the analysis proceeded to the structural model evaluation to examine the relationships among research variables. The assessment involved the coefficient of determination (R^2) and the estimated path coefficients. Hypothesis testing was conducted using a bootstrapping procedure with 5,000 subsamples to obtain t-statistics and p-values, enabling the determination of the significance of relationships among variables in the proposed research model.

[20] Hair and Alamer, "Partial Least Squares Structural Equation Modeling (PLS-SEM) in Second Language and Education Research: Guidelines Using an Applied Example."

C. Result

1. Measurement Model Evaluation (Outer Model)

The evaluation of the outer model was conducted to assess the reliability and validity of the measurement indicators used in this study. The assessment included outer loadings, construct reliability, convergent validity, and discriminant validity.

1) Outer Loadings

Outer loading analysis was performed to evaluate the contribution of each indicator to its respective latent construct. An indicator is considered reliable when the loading value exceeds 0.70. The results presented in Table 1 indicate that all indicators achieved loading values above the recommended threshold ranging from 0.782 to 0.922. Therefore, all indicators were retained in the model analysis.

Table 1.
Outer Loadings of Research Constructs

Indicator	EMP	RM	SC	TOL
EMP1_1	0.884			
EMP1_2	0.871			
EMP1_3	0.851			
EMP2_1	0.803			
EMP2_2	0.852			
EMP2_3	0.890			
RM1_1		0.873		
RM1_2		0.876		
RM1_3		0.886		
RM2_1		0.922		
RM2_2		0.882		
RM2_3		0.859		
RM3_1		0.898		
RM3_2		0.876		
RM3_3		0.893		
SC1_1			0.879	
SC1_2			0.871	
SC1_3			0.873	
SC2_1			0.898	
SC2_2			0.903	
SC2_3			0.858	
SC3_1			0.875	
SC3_2			0.888	
SC3_3			0.887	
TOL1_1				0.875
TOL1_2				0.843
TOL1_3				0.782
TOL2_1				0.795

TOL2_2	0.840
TOL2_3	0.831

Source: *Survey data analyzed using SmartPLS 4*

The findings indicate that all measurement items adequately represent their respective constructs, namely Empathy (EMP), Religious Moderation (RM), Social Cohesion (SC), and Tolerance (TOL).

2) Construct Reliability and Convergent Validity

Construct reliability was assessed using Cronbach's alpha and composite reliability values, while convergent validity was evaluated using the average variance extracted (AVE). A construct is considered reliable when Cronbach's alpha and composite reliability values exceed 0.70, whereas AVE values should be above 0.50.[21]

The results in Table 2 demonstrate that all constructs met the recommended criteria. Cronbach's alpha values ranged from 0.908 to 0.965, while composite reliability values ranged from 0.929 to 0.970. Furthermore, all AVE values exceeded 0.50, indicating satisfactory convergent validity.

Table 2.
Construct Reliability and Convergent Validity

Construct	Cronbach's Alpha	rho_A	Composite Reliability (rho_C)	AVE
EMP	0.929	0.930	0.944	0.738
RM	0.965	0.967	0.970	0.783
SC	0.964	0.964	0.969	0.777
TOL	0.908	0.914	0.929	0.686

Source: *Survey data analyzed using SmartPLS 4*

These findings confirm that the constructs used in this study possess strong internal consistency and adequate convergent validity.

3) Discriminant Validity

Discriminant validity was examined using the Heterotrait-Monotrait Ratio (HTMT). According to Henseler et al., HTMT values below 0.85 indicate adequate discriminant validity among constructs.[22]

As shown in Table 3, all HTMT values were below the threshold of 0.85, indicating that each construct was empirically distinct from the others.

[21] Hair and Alamer.
[22] Jörg Henseler, Christian M Ringle, and Marko Sarstedt, "A New Criterion for Assessing Discriminant Validity in Variance-Based Structural Equation Modeling," *Journal of the Academy of Marketing Science* 43, no. 1 (January 22, 2015): 115–35, https://doi.org/10.1007/s11747-014-0403-8.

Table 3.
Discriminant Validity (HTMT)

Construct	EMP	RM	SC	TOL
EMP				
RM	0.555			
SC	0.816	0.703		
TOL	0.580	0.247	0.656	

Source: *Survey data analyzed using SmartPLS 4*

Thus, the discriminant validity criterion was met, confirming that the latent variables measured different conceptual dimensions.

2. Structural Model Evaluation (Inner Model)

After confirming the adequacy of the measurement model, the structural model was evaluated to examine the estimated relationships among the constructs.

1) Coefficient of Determination *(R^2)*

The coefficient of determination *(R^2)* was used to assess the explanatory power of the independent variables on social cohesion. The results revealed an R^2 value of 0.772 for the Social Cohesion (SC) construct, indicating that 77.2% of the variance in social cohesion could be explained by religious moderation, empathy, and tolerance.

Table 4.
Coefficient of Determination

Variable	R-square	R-square Adjusted
SC	0.772	0.765

Source: *Survey data analyzed using SmartPLS 4*

This result indicates that the proposed structural model has substantial explanatory power.

2) Hypothesis Testing

Hypothesis testing was conducted using the bootstrapping procedure in *SmartPLS 4* with 5,000 subsamples. The significance of the relationships was evaluated using t-statistics and p-values. The findings presented in Table 5 show that all proposed hypotheses were supported. Religious moderation, empathy, and tolerance each showed a positive and statistically significant association with social cohesion.

Table 5.
Hypothesis Testing Results

Relationship	Original Sample (O)	STDEV	T Statistics	P Values	Result
EMP → SC	0.397	0.057	6.960	< 0.001	Supported
RM → SC	0.399	0.049	8.102	< 0.001	Supported
TOL → SC	0.311	0.056	5.532	< 0.001	Supported

Source: *Survey data analyzed using SmartPLS 4*

The results indicate that religious moderation showed the largest path coefficient for social cohesion, followed closely by empathy, while tolerance also demonstrated a significant positive contribution. Accordingly, all three variables were positively and significantly associated with social cohesion among the surveyed students.

D. Discussion

This study aimed to examine and predict the interplay between religious moderation, empathy, and tolerance in shaping social cohesion among Islamic secondary school students in a pluralistic society. Overall, the findings of the PLS-SEM analysis confirmed that all proposed hypotheses were empirically supported. The structural model demonstrated substantial explanatory power, as the three independent variables simultaneously explained 77.2% of the variance in social cohesion ($R^2 = 0.772$). These findings contribute to discussions of diversity and social trust, including Putnam's account of the relationship between demographic diversity and cohesion.[23] In the heterogeneous setting of Pesawaran, the findings highlight the relevance of religious moderation, empathy, and tolerance for understanding students' social cohesion. This interpretation also connects with Allport's discussion of intergroup contact, which highlights the importance of positive intergroup relations and mutual recognition.[24]

1. Religious Moderation as a Predictor of Social Cohesion

Social cohesion has become an important concern in societies characterized by increasing ethnic, cultural, and religious diversity. The coexistence of different identities does not necessarily result in social division, as the relationship between diversity and cohesion is influenced by the quality of social interaction, trust, shared norms, and the broader conditions in which people live. Recent evidence from Britain, for example, shows that the relationship between social diversity and social cohesion becomes considerably weaker after differences in material deprivation are taken into account. This indicates that diversity should not be viewed as an independent source of social fragmentation, but rather as a social condition whose consequences depend on the surrounding social and institutional environment. In pluralistic communities, the ability to maintain trust, cooperation, and positive relationships across group boundaries becomes particularly important for sustaining social cohesion.[25]

[23] Robert D Putnam, "E Pluribus Unum : Diversity and Community in the Twenty-first Century The 2006 Johan Skytte Prize Lecture," *Scandinavian Political Studies* 30, no. 2 (June 15, 2007): 137–74, https://doi.org/10.1111/j.1467-9477.2007.00176.x.
[24] Gordon W Allport, *The Nature of Prejudice.*, *The Nature of Prejudice.* (Oxford, England: Addison-Wesley, 1954).
[25] Chan and Kawalerowicz, "Social Diversity and Social Cohesion in Britain."

Religion represents one of the social dimensions that can influence these relationships. Religious beliefs and practices provide individuals with values, norms, and forms of collective interaction that may shape how they relate to other members of society. In the Indonesian context, recent empirical evidence has shown a positive relationship between religious beliefs, religious practices, and social cohesion among people from different religious communities. Religious involvement can encourage interpersonal relationships, collective participation, and a sense of shared responsibility when it is expressed through constructive and inclusive practices. At the same time, religious involvement does not automatically produce social harmony. Its contribution to cohesion depends on how religious values are interpreted and translated into everyday social behavior.[26]

This issue becomes particularly relevant when religion is practiced within a pluralistic environment. Religious moderation provides a framework for maintaining religious commitment while encouraging balance, justice, tolerance, and respect for differences. Within Islamic education, *wasathiyyah* (the Islamic principle of moderation and balance) provides a foundation for understanding religious commitment in ways that avoid both excessive exclusivism and the rejection of religious identity. A recent literature review of university-student contexts highlights the relevance of religious moderation to social harmony and interfaith tolerance.[27] Religious moderation has also been discussed as a dimension of religious and social capital that can be cultivated through educational processes. These findings suggest that moderation can extend beyond theological understanding and become part of students' attitudes and patterns of interaction with people from different backgrounds.

The relationship between religious moderation and social cohesion is also connected to the wider question of how societies manage diversity. Diversity does not necessarily weaken social cohesion when individuals share inclusive social norms and have opportunities to develop constructive relationships with one another. Educational institutions provide an important setting for developing these conditions because students encounter differences through classroom activities, peer relationships, group work, and everyday social interaction. In Islamic secondary schools, the educational environment can influence how students understand religious differences and how they respond to peers from different ethnic, cultural,

[26] Loso Judijanto, Siminto Siminto, and Rahman Rahman, "The Influence of Religious Beliefs and Religious Practices on Social Cohesion in Modern Society in Indonesia," *The Eastasouth Journal of Social Science and Humanities* 1, no. 03 (June 28, 2024): 139–50, https://doi.org/10.58812/esssh.v1i03.276.

[27] Yosefo Gule, "The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (June 18, 2025): 611–22, https://doi.org/10.37680/qalamuna.v17i1.7101.

and religious backgrounds. The internalization of moderate religious values may help students maintain their own religious identity while remaining open to social interaction and cooperation with others.[28]

Previous research has provided valuable evidence concerning the relationship between religion, religious moderation, tolerance, and social harmony, but these variables have generally been examined through separate lines of inquiry. Some studies have focused on religious beliefs and practices as predictors of social cohesion, while others have examined religious moderation in relation to tolerance, harmony, or students' religious attitudes.[29] Research on social diversity has also demonstrated that cohesion depends on contextual conditions rather than diversity alone. Against this background, the present study examines the joint associations of religious moderation, empathy, and tolerance with social cohesion among Islamic secondary school students living in a heterogeneous community.

The role of empathy is particularly relevant to this integrated approach. Social relationships across ethnic, cultural, and religious boundaries require more than the recognition that differences exist. Students also need the ability to understand the perspectives and experiences of people who may not share the same identity or worldview. Empathy can support this process by helping individuals recognize the feelings, perspectives, and experiences of others. Research involving adolescents has demonstrated the relevance of empathic capacities to intergroup attitudes, including the reduction of prejudice toward members of other ethnic groups. Within Islamic educational contexts, empathy can also be related to *Akhlak al-Karimah*, particularly values such as compassion, respect, fairness, and concern for others. These moral qualities can provide a practical dimension through which religious values are expressed in social relationships. Tolerance represents another important dimension linking religious understanding and social cohesion. In a pluralistic society, tolerance does not require individuals to abandon their own religious beliefs. Rather, it involves the willingness to recognize the existence and rights of people who hold different beliefs, practices, and identities. For students, tolerance can be expressed through respectful communication, acceptance of differences, cooperation with peers, and the avoidance of exclusion or hostility. When tolerance is supported by religious moderation and empathy, differences in identity may become easier

[28] Muqowim, Sibawaihi, and Alsulami, "Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasaṭiyyah."
[29] Imam Syafei et al., "Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces."

to manage within everyday social interaction. This perspective places tolerance not simply as an individual attitude but as part of the social process through which cohesion is maintained.[30]

The combination of these perspectives provides a basis for examining social cohesion through religious, psychological, and social dimensions simultaneously. Religious moderation represents the capacity to maintain a balanced and inclusive religious orientation; empathy represents the capacity to understand and respond to the experiences of others; and tolerance represents the willingness to live respectfully with differences. These three dimensions may operate together in shaping students' ability to establish positive relationships within a diverse educational environment. Examining them within one empirical model can provide a more integrated understanding of the factors associated with social cohesion among Islamic secondary school students.[31]

Pesawaran Regency, Lampung Province, provides a relevant setting for examining these relationships because of its heterogeneous social composition and history of transmigration. Students in this environment encounter different ethnic, cultural, and religious backgrounds as part of their everyday social experience. Islamic secondary schools consequently have a role that extends beyond academic and religious instruction. They also provide a setting in which students develop attitudes toward diversity, interpersonal relationships, and social responsibility. Understanding the factors that contribute to cohesion among students in this context is important for strengthening educational practices that support harmonious relationships within pluralistic communities. The present study contributes to this literature by showing that religious moderation ($\beta = 0.399$) and empathy ($\beta = 0.397$) have closely comparable positive associations with social cohesion among the surveyed students. The model identifies religious moderation as an important factor associated with social cohesion. This finding has important implications for educational policy, suggesting that integrating religious moderation into educational practice offers a relevant direction for strengthening harmonious relationships in multicultural schools.

2. Critical Role of Empathy in Social Morality

The second hypothesis demonstrated that empathy has a positive and significant relationship with social cohesion ($\beta = 0.397$, $p < 0.001$). This finding indicates that students

[30] Mufi, Elhady, and Mursalim, "Section Articles Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia."

[31] Gule, "The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students"; Bobba and Crocetti, "'I Feel You!': The Role of Empathic Competences in Reducing Ethnic Prejudice Among Adolescents."

with stronger empathic capacities are more likely to develop positive relationships and maintain harmonious interactions with others. Empathy allows individuals to recognize and respond to the emotional and psychological experiences of other people, making it particularly relevant in social environments characterized by differences in identity, background, and personal experience. In a pluralistic educational environment, the ability to understand others can reduce interpersonal misunderstanding and create greater opportunities for cooperation.[32]

Empathy can be understood as a multidimensional capacity involving both affective and cognitive processes. The affective dimension concerns the ability to experience concern for another person's condition, while the cognitive dimension involves understanding another person's perspective. These two dimensions are important for social interaction because harmonious relationships require both emotional responsiveness and the ability to consider situations from another person's point of view. Empathy therefore extends beyond simply feeling sympathy toward others. It also involves understanding how another person may perceive and experience a particular situation.[33]

Recent research involving adolescents provides empirical support for the importance of empathy in managing relationships across social boundaries. Research among adolescents in multicultural settings found that empathic concern was associated with lower levels of affective, cognitive, and behavioral ethnic prejudice. The findings suggest that empathy can contribute to more positive intergroup relationships by reducing negative attitudes toward individuals from different ethnic backgrounds. This is particularly relevant to the present study because social cohesion within a diverse school environment requires students to interact with peers who may differ in ethnicity, culture, religion, and social background.[34]

Empathy is also influenced by cultural and social contexts. Research comparing individuals from collectivist and individualist cultural backgrounds demonstrated that empathic responses can vary according to cultural background and group identity. The study also showed differences between affective and cognitive empathy in responding to members of different social groups. These findings indicate that empathy is not entirely independent of social experience. Students develop their ways of understanding and responding to others through interactions within their families, schools, communities, and broader cultural environments. This provides a useful perspective for understanding why empathy can become an important

[32] Bobba and Crocetti, "'I Feel You!': The Role of Empathic Competences in Reducing Ethnic Prejudice Among Adolescents."
[33] Bobba and Crocetti.
[34] Bobba and Crocetti.

factor in the formation of social cohesion among students living in a heterogeneous community.[35]

Within Islamic education, empathy can also be understood in relation to the development of *akhlakul karimah*. Moral education does not only concern students' knowledge of religious principles but also their ability to translate those principles into everyday behavior. Recent research on the internalization of *akhlakul karimah* values through habituation found that continuous exposure to Islamic manners, teacher role modeling, reflection, and a supportive learning environment can foster empathy, responsibility, discipline, and polite behavior among students. This perspective supports the view that empathy can be cultivated through educational processes rather than being treated solely as an individual psychological characteristic.[36]

The connection between moral education and empathy can also be seen in Islamic secondary school settings. Research examining the ethical paradigm of Al-Ghazali in *Aqidah-Akhlak* (Islamic creed and moral education) instruction at a boarding school-based Madrasah Aliyah (Islamic senior secondary school) emphasizes the importance of integrating moral formation into Islamic education. Such an approach places character development alongside religious knowledge and encourages students to develop ethical dispositions that guide their relationships with others. For the present study, this perspective helps explain why empathy may contribute to social cohesion among Islamic secondary school students. When moral values are internalized through learning and daily interaction, students may become more attentive to the feelings and circumstances of their peers.[37]

The development of empathy is also relevant to contemporary educational communication. Recent research on emotional intelligence in Islamic Religious Education found that empathy and emotional regulation contribute to humane and character-oriented communication between educators and students. A learning environment that encourages emotional awareness and respectful interaction can help students manage interpersonal situations more constructively and reduce forms of verbal or non-verbal conflict. This supports the present finding that empathy can contribute to social cohesion by improving the quality of

[35] Jami and Walker, "Exploring Situational Empathy and Intergroup Empathy Bias among People with Two Opposing Cultural Norms: Collectivism and Individualism."

[36] T Firdaus, A J Sitika, and A Rukajat, "Model of Internalization of Akhlakul Karimah Values through Habituation of Islamic Manners in Early Childhood Education," *Muaddib: Islamic Education Journal* 8, no. 2 (2025): 79–90, https://jurnal.radenfatah.ac.id/index.php/muaddib/article/view/31752.

[37] Ratih Kusuma Ningtias, Miftahuddin Miftahuddin, and Ciska Fitria Adie, "Al-Ghazali's Ethical Paradigm and It's Relevance in Aqidah-Akhlak Instruction at Islamic Boarding School Based Madrasah Aliyah Tarbiyatut Tholabah," *Global Journal of Islamic Education* 1, no. 2 (2025): 90–102, https://jurnal.unitabah.ac.id/gajie/article/view/3599.

interpersonal communication and encouraging more constructive responses to social differences.[38]

The role of empathy becomes increasingly important in an educational environment where students interact with people from different backgrounds. Students who are able to understand another person's feelings and perspective may be more capable of responding to disagreement without immediately interpreting difference as a threat. They may also be more willing to listen, cooperate, and maintain relationships despite differences in religious, cultural, or social identity. In this sense, empathy provides a psychological mechanism through which moral values can be transformed into observable social behavior. The positive coefficient obtained in the present study indicates that empathy makes a substantial contribution to the formation of social cohesion among Islamic secondary school students in Pesawaran Regency. With a coefficient of 0.397, empathy represents a strong predictor in the proposed model, closely following religious moderation. This result suggests that social cohesion is not formed solely through students' understanding of religious principles. It is also shaped by their ability to recognize the experiences of others and respond to those experiences with concern, understanding, and respect. Empathy consequently represents an important bridge between moral development and everyday social interaction.[39]

The finding also highlights the relevance of integrating emotional and moral development into Islamic education. Religious learning that focuses only on cognitive understanding may not be sufficient to produce harmonious social relationships if students are not given opportunities to practice empathy in their daily interactions. Classroom cooperation, peer interaction, reflection, community activities, and teacher role modeling can provide practical spaces in which students learn to understand different perspectives and respond appropriately to the needs of others. Such experiences can strengthen the interpersonal foundations required for social cohesion within a pluralistic educational environment.[40]

Synthesizing these studies, empathy emerges as a multidimensional construct that integrates emotional sensitivity, cognitive understanding, moral awareness, and behavioral expression. Within Islamic educational contexts, empathy is deeply rooted in the concept of *akhlak al-karimah*, which emphasizes noble character as the foundation of all social

[38] S W H Das, M M Na'iem, and N Da'te, "The Role of Emotional Intelligence in Educational Communication within the Learning Process of Islamic Religious Education," *Journal International Inspire Education Technology* 4, no. 3 (2025): 371–83, https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/JIIET/article/view/1139.
[39] Bobba and Crocetti, "'I Feel You!': The Role of Empathic Competences in Reducing Ethnic Prejudice Among Adolescents."
[40] Ismail Ismail, "Akhlaq al-Karimah Education Strategy in the Perspective of Abdullah Nasih 'Ulwan," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 13, no. 1 (March 10, 2026): 25–34, https://doi.org/10.31102/alulum.13.1.2026.25-34.

interactions. Research on empathy and intergroup relations highlights the importance of emotional concern and perspective-taking, although their associations with specific social outcomes may differ.

Among Islamic secondary school students in Pesawaran Regency, empathy is an important psychological and moral dimension that bridges differences in cultural, religious, and social backgrounds. Higher empathy scores were associated with stronger social cohesion in the surveyed students.

3. Tolerance as Recognition of Rights Rather than Belief Assimilation

The third hypothesis (H3) confirmed that tolerance has a positive and significant contribution to social cohesion ($\beta = 0.311$, $p < 0.001$). Although its estimated path coefficient is smaller than those for religious moderation and empathy, tolerance remains a foundational element in sustaining harmonious relationships in pluralistic educational environments. This finding strengthens the argument that social cohesion is not only formed through shared belief systems or emotional proximity, but also through structured recognition of differences, protection of rights, and acceptance of diversity as a social reality that must be managed constructively.[41]

This result is strongly supported by recent developments in Islamic education literature, which consistently position tolerance as an essential dimension of moral character formation. From this perspective, educators who embody *akhlaq al-karimah* including humility, empathy, and intellectual openness create a learning environment that can encourage tolerance and mutual respect. This suggests that teacher character can be important in shaping classroom culture, where respectful interaction becomes a lived experience rather than a theoretical concept.

Recent research has highlighted the importance of strengthening tolerance among Generation Z in the digital era. Social media has become an important space for young people to encounter religious information, express their identities, and interact with people from different backgrounds. At the same time, digital spaces can expose students to intolerant content, hate speech, polarization, and competing religious narratives. Religious moderation and digital religious literacy can help students respond to these differences in a more balanced and inclusive manner. Developing tolerance in the digital environment is thus not limited to

[41] Elsa Al Khansa, Zulhannan Zulhannan, and Shovia Mas Ayu, "The Development of Students' Tolerance and Empathy through a Humanistic Learning Model in Islamic Religious Education: A Study of Grade X Students at SMK Negeri 1 Raman Utara," *Ensiklopedia: Jurnal Pendidikan Dan Inovasi Pembelajaran Saburai* 6, no. 01 (March 31, 2026): 135–44, https://doi.org/10.24967/esp.v6i01.4880.

controlling exposure to negative content but also involves strengthening students' ability to interpret religious information critically and interact respectfully with others.[42]

The development of tolerance can also be supported through Islamic Religious Education. Research on inclusive Islamic education has demonstrated that the use of inclusive teaching materials can improve students' religious tolerance while reducing exclusive and radical attitudes. Similar findings have emerged from studies of interfaith dialogue within Islamic Religious Education, where structured discussions about religious differences encouraged students to develop greater understanding, empathy, and respect toward peers from different religious backgrounds. These findings indicate that tolerance can be cultivated through educational experiences that allow students to encounter diversity, exchange perspectives, and practice respectful interaction.[43]

Islamic education also provides an important foundation for connecting tolerance with students' broader moral development. Research on religious moderation in Indonesian Islamic schools shows that values such as tolerance, egalitarianism, balance, and openness can be integrated into the learning process and reflected in students' social behavior. When these values become part of students' everyday educational experiences, tolerance can develop as a practical attitude rather than remaining an abstract religious principle. This perspective is relevant to the present study because social cohesion requires students not only to recognize differences but also to respond to those differences through respect, cooperation, and responsible social behavior.[44]

The relationship between tolerance and empathy is particularly important in a pluralistic educational environment. Tolerance involves accepting the presence and rights of people who are different, while empathy enables students to understand the feelings and perspectives behind those differences. Recent research on Islamic Religious Education has shown that learning approaches designed around humanistic and multicultural principles can foster both tolerance

[42] Nahdah Faizah Harahap and Nurhayati Nurhayati, "Religious Moderation as an Effort to Build Generation Z Tolerance in the Social Media Era," *Journal of Islamic Education and Intellectual Discourse (JIED)* 2, no. 02 (July 3, 2026): 168–77, https://doi.org/10.37304/jied.v2i02.23886; Rosyida Nurul Anwar, "Generation Z and Religious Moderation: Building Tolerance in an Era Digital," *Journal of Noesantara Islamic Studies* 1, no. 5 (March 7, 2025): 303–14, https://doi.org/10.70177/jnis.v1i5.1414.

[43] Munawar Rahmat and M Wildan Bin H M Yahya, "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students," *International Journal of Instruction* 15, no. 1 (January 1, 2022): 347–64, https://doi.org/10.29333/iji.2022.15120a; Zulham Efendi Siregar and Mhd Arif Nasution, "Efforts to Improve Religious Tolerance Attitudes Through Islamic Religious Education Learning Based on Interfaith Dialogue to Improve Harmony Between Students at SMA Negeri 1 Barumun," *ETNOPEDAGOGI: Jurnal Pendidikan Dan Kebudayaan* 1, no. 1 (January 31, 2024): 182–94, https://doi.org/10.62945/etnopedagogi.v1i1.591.

[44] Muqowim, Sibawaihi, and Alsulami, "Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasaṭiyyah."

and social empathy among students. These findings suggest that tolerance and empathy can develop together through educational interactions that encourage students to listen to others, understand different experiences, and participate in cooperative activities.[45]

The present finding is consistent with this broader perspective. The positive and statistically significant relationship between tolerance and social cohesion indicates that students who demonstrate greater tolerance are more likely to maintain constructive relationships with others. Tolerance allows differences in religious, cultural, and social backgrounds to be managed without necessarily developing into interpersonal conflict or exclusion. In the context of Islamic secondary schools in Pesawaran Regency, tolerance can function as an important social mechanism through which students maintain respectful relationships with peers from different backgrounds and contribute to a more cohesive school environment.

The finding also suggests that tolerance should be understood as an active social practice rather than simply the absence of intolerance. Students demonstrate tolerance when they are willing to communicate with people who hold different views, respect differences in religious and cultural practices, cooperate across group boundaries, and avoid discriminatory behavior. These practices are particularly important in heterogeneous communities because everyday interaction provides repeated opportunities for students to negotiate differences and develop shared forms of social interaction. Islamic Religious Education can contribute to this process by providing both the moral framework and learning experiences necessary for students to practice tolerance in their everyday lives.

Tolerance within Islamic education is closely connected to the formation of religious moderation and *akhlaq al-karimah*. Recent research on educational institutions affiliated with Muhammadiyah, an Indonesian Islamic organization, shows that tolerance can be developed through inclusive education, character formation based on Islamic and humanitarian values, interfaith and intercultural dialogue, and the constructive use of technology.[46] These practices demonstrate that tolerance is not simply an attitude that emerges spontaneously but can be intentionally developed through the educational environment and the values embedded within institutional practices. The role of Islamic educational philosophy provides another perspective

[45] Al Khansa, Zulhannan, and Ayu, "The Development of Students' Tolerance and Empathy through a Humanistic Learning Model in Islamic Religious Education: A Study of Grade X Students at SMK Negeri 1 Raman Utara."

[46] Muwahidah Nurhasanah and Abdul Jabar Idharudin, "Progressive Islam: Building Tolerance with an Islamic Framework in Muhammadiyah Islamic Education Institutions," *Sphere of Educational Innovation* 1, no. 3 (2025): 111–22, https://ejournal.unuja.ac.id/index.php/sein/article/view/13048.

on this process. Islamic educational principles such as *wasathiyyah*, *tasamuh* (tolerance), and *akhlak al-karimah* can be incorporated into curriculum content, teaching methods, and extracurricular activities. When students encounter these values through learning activities and social interaction, tolerance becomes connected to their everyday behavior. The importance of this process lies in the movement from understanding tolerance as a religious concept to practicing it through respect, dialogue, cooperation, and acceptance of differences.[47]

The *pesantren* (Islamic boarding school) environment offers an additional example of how tolerance can be cultivated through lived educational experience. Recent research on spiritual pedagogy in an Islamic boarding school found that inclusive and moderate character can be developed through the integration of Sufi moral principles with spiritual practices, direct guidance, role modeling, dialogue, and social activities. The study also describes how values such as *mahabbah* (compassionate love), *tasamuh*, and *tawazun* (balance) can become part of students' everyday experiences. This suggests that tolerance can be strengthened when students repeatedly encounter and practice inclusive values within their social environment rather than receiving them only as theoretical instruction.[48]

A similar perspective can be observed in research concerning habituation of religious moderation in Islamic boarding schools. The continuous practice of moderate religious values within the school environment provides students with repeated opportunities to develop openness toward differences. Religious activities, institutional norms, teacher guidance, and everyday interaction can create an environment in which tolerance becomes part of students' behavioral patterns. Such habituation is important because social attitudes are shaped not only by what students learn but also by what they repeatedly experience and practice in their daily relationships.[49]

The relationship between tolerance and compassion also deserves attention. Research on love and tolerance from the perspective of Islamic psychology shows that compassion, spiritual development, and moral character can contribute to the development of tolerant attitudes among students in pesantren environments. Tolerance in this perspective is more than intellectual recognition of differences. It also involves emotional openness and the willingness

[47] Tedi Gandara, "An Implementation Of Islamic Education Philosophy In Building Religious Moderation," *Edukasi: Journal of Educational Research* 3, no. 2 (August 6, 2023): 31–44, https://doi.org/10.57032/edukasi.v3i2.219.
[48] Mokhamad Mahrus et al., "Spiritual Pedagogy of the Sufism Model in Pesantren: Effectively Shaping Inclusive and Moderate Character Among Students," *MUMTAZ : Jurnal Pendidikan Agama Islam* 5, no. 4 (March 30, 2026): 1227–59, https://doi.org/10.69552/mumtaz.v5i4.3660.
[49] Syarifuddin Idris et al., "Habituation of Moderate Religious Values at the Ihyaul Ulum DDI Baruga Majene Islamic Boarding School," *Sustainable Jurnal Kajian Mutu Pendidikan* 8, no. 1 (June 28, 2025): 18–25, https://doi.org/10.32923/0yvr6k84.

to treat others with care and respect. This understanding is closely related to *akhlaq al-karimah*, in which moral conduct provides an ethical basis for interpersonal relationships.[50]

The broader relationship between religious moderation and tolerance has also been highlighted in recent studies of students. A literature review focusing on university students emphasizes the relevance of religious moderation to social harmony and interfaith tolerance, particularly the importance of translating moderate religious values into everyday social practices.[51] The importance of this finding for the present study lies in the distinction between understanding moderation conceptually and practicing it socially. Students may know the principles of tolerance, but social cohesion becomes stronger when those principles are reflected in actual communication, cooperation, and relationships with people who have different backgrounds.

The positive and significant relationship between tolerance and social cohesion suggests that tolerance is an important social orientation associated with students' ability to manage differences. Students who are willing to accept differences are more likely to communicate openly, cooperate with peers, and maintain relationships despite variations in religious, cultural, or social identity. In the context of Islamic secondary school students in Pesawaran Regency, this capacity is particularly relevant because students encounter diversity as part of their everyday social environment.[52]

Tolerance represents a complementary social dimension within the proposed model. Religious moderation provides a normative orientation toward balance and respect for differences, while empathy concerns the understanding of others' experiences and perspectives.[53] Tolerance reflects a willingness to engage respectfully across religious, cultural, and social boundaries. The positive and significant path coefficient for tolerance ($\beta = 0.311$, $p < 0.001$) demonstrates that it remains independently associated with social cohesion alongside religious moderation and empathy. These findings position tolerance as a distinct component of the model rather than merely an extension of the other two constructs.

The smaller estimated path coefficient for tolerance compared with religious moderation and empathy does not diminish its importance. Social cohesion requires more than an

[50] Muhimmatul Hasanah and Biyati Ahwarumi, "Love and Tolerance in the Pesrpective of Islamic Psychology," *Proceedings of Annual Conference for Muslim Scholars* 9, no. 1 (November 17, 2025): 296–313, https://doi.org/10.36835/ancoms.v9i1.704.

[51] Gule, "The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students."

[52] Nurhasanah and Idharudin, "Progressive Islam: Building Tolerance with an Islamic Framework in Muhammadiyah Islamic Education Institutions."

[53] Gandara, "An Implementation Of Islamic Education Philosophy In Building Religious Moderation."

individual's willingness to understand others or maintain a balanced religious orientation. It also requires observable social practices that allow people with different identities to live and interact together. Tolerance provides this practical dimension by transforming values into everyday behavior. It creates opportunities for students to maintain positive relationships even when disagreements or differences arise.[54]

The findings indicate that tolerance should be understood as a multidimensional social capacity involving acceptance of difference, emotional openness, respectful behavior, and repeated practice within a supportive educational environment. Islamic education can contribute to this development by integrating tolerance into curriculum content, teacher modeling, classroom interaction, extracurricular activities, and broader school culture. When these elements work together, tolerance can become part of students' character and social behavior rather than remaining a theoretical value. In the context of Pesawaran Regency, the significant contribution of tolerance to social cohesion shows that maintaining harmonious relationships in a heterogeneous educational environment requires students to actively manage differences. Students who are able to respect different identities, avoid exclusionary behavior, and cooperate across social boundaries are better positioned to contribute to a cohesive school community.

4. Theoretical and Practical Implications

The findings offer several implications for understanding social cohesion within Islamic education. The significant contributions of religious moderation, empathy, and tolerance indicate that social cohesion is influenced by interconnected religious, emotional, and social dimensions. Religious moderation provides students with an orientation for responding to differences in a balanced and inclusive manner, while empathy supports their ability to understand the perspectives and experiences of others. Tolerance reflects the willingness to engage respectfully with differences in everyday social interaction. Bringing these three dimensions together provides a more integrated perspective on how social cohesion can develop among students in pluralistic educational environments. The findings also extend previous discussions of Islamic education by demonstrating quantitatively that religious and socioemotional dimensions can be examined within a single structural model.

The findings have practical implications for Islamic secondary schools, particularly those operating in socially and culturally heterogeneous communities. The relatively strong

[54] Mahrus et al., "Spiritual Pedagogy of the Sufism Model in Pesantren: Effectively Shaping Inclusive and Moderate Character Among Students."

contribution of religious moderation and empathy suggests that schools need to create learning environments in which religious understanding is accompanied by opportunities for students to practice perspective-taking, respectful communication, cooperation, and constructive engagement with differences. Religious education can be complemented by classroom discussions, collaborative learning, peer activities, community engagement, and other forms of interaction that allow students to apply moral and social values in real situations. The findings also have implications for teachers and school administrators. Teachers can incorporate moderation, empathy, and tolerance into everyday classroom interaction rather than treating them solely as separate learning objectives. Teacher modeling is particularly important because students observe how differences are addressed, how disagreements are managed, and how respect is demonstrated in daily school life. School administrators can support this process by developing extracurricular and schoolwide programs that bring students together across different backgrounds and provide opportunities for meaningful cooperation. Such programs can help transform tolerance and empathy from abstract values into observable patterns of behavior.

For Islamic education policy and curriculum development, the findings point to the value of integrating religious and socioemotional competencies into character formation. Curriculum objectives can address not only students' understanding of religious moderation but also their capacity to communicate respectfully, understand different perspectives, manage disagreement, and cooperate with others. This approach is particularly relevant in pluralistic regions where students encounter social and cultural differences as part of their everyday environment.

The findings also provide implications for future educational programs in heterogeneous communities. Since tolerance showed a significant contribution to social cohesion although its path coefficient was smaller than those of religious moderation and empathy, tolerance should not be treated as a secondary component of character education. Its role is particularly important because it represents a complementary social orientation alongside religious moderation and empathy. Educational interventions may benefit from addressing the three dimensions together while giving sufficient attention to the different functions that each dimension performs in the development of social cohesion.

5. Limitations and Future Research Directions

Despite the promising findings, this study has several limitations. First, the use of a cross-sectional survey design only captures social phenomena at a single point in time.

Consequently, the findings cannot fully explain the long-term development of moderation, empathy, tolerance, and social cohesion among students. Future studies are therefore encouraged to employ longitudinal approaches to examine how these variables evolve over time.

Second, although the model explained 77.2% of the variance in social cohesion, approximately 22.8% remained unexplained. This indicates the potential influence of other external variables that were not included in the present study. Future research is recommended to incorporate additional variables such as school leadership style, social media exposure, peer interaction patterns, or parenting style as moderating or mediating variables in order to develop a more comprehensive predictive model of social cohesion in pluralistic educational environments.

E. Conclusion

This study examined the relationships between religious moderation, empathy, tolerance, and social cohesion among Islamic secondary school students in pluralistic educational environments. The findings demonstrated positive and statistically significant associations between all three explanatory variables and social cohesion. Religious moderation ($\beta = 0.399$) and empathy ($\beta = 0.397$) showed closely comparable path coefficients, while tolerance also demonstrated a significant positive association ($\beta = 0.311$). Together, these variables explained 77.2% of the variance in social cohesion ($R^2 = 0.772$). These findings support an integrated perspective that considers religious, psychological, and social dimensions in understanding social cohesion within diverse educational communities.

The findings highlight religious moderation, empathy, and tolerance as complementary dimensions of constructive social relationships in pluralistic educational settings. In this regard, Islamic secondary schools play an important role in creating inclusive learning environments that promote peaceful coexistence without diminishing students' religious identities. Practically, the findings suggest that schools should strengthen educational programs related to religious moderation, collaborative social interaction, empathy development, and multicultural engagement activities. Integrated educational strategies provide a relevant basis for designing and evaluating initiatives that address social cohesion in diverse school communities. For future research, longitudinal studies are recommended to examine the long-term consistency of students' moderation, empathy, and tolerance behaviors over time. In addition, future researchers are encouraged to include other potential predictors such as social media exposure,

parenting style, peer interaction, or school leadership patterns to develop a more comprehensive model of social cohesion in pluralistic societies.

REFERENCES

Allport, Gordon W. *The Nature of Prejudice. The Nature of Prejudice.* Oxford, England: Addison-Wesley, 1954.

Anwar, Rosyida Nurul. "Generation Z and Religious Moderation: Building Tolerance in an Era Digital." *Journal of Noesantara Islamic Studies* 1, no. 5 (March 7, 2025): 303–14. https://doi.org/10.70177/jnis.v1i5.1414.

Ari Laso, Sri Rahayu, and Nadiya. "Peranan Multikulturalisme Dalam Islam." *Jurnal Ilmu Pendidikan Dan Sosial* 1, no. 3 (October 30, 2022): 248–53. https://doi.org/10.58540/jipsi.v1i3.604.

Assche, Jasper Van, Sofia Ardaya Velarde, Alain Van Hiel, and Arne Roets. "Trust Is in the Eye of the Beholder: How Perceptions of Local Diversity and Segregation Shape Social Cohesion." *Frontiers in Psychology* 13 (January 16, 2023). https://doi.org/10.3389/fpsyg.2022.1036646.

Bobba, Beatrice, and Elisabetta Crocetti. "'I Feel You!': The Role of Empathic Competences in Reducing Ethnic Prejudice Among Adolescents." *Journal of Youth and Adolescence* 51, no. 10 (October 1, 2022): 1970–82. https://doi.org/10.1007/s10964-022-01650-0.

Chan, Tak Wing, and Juta Kawalerowicz. "Social Diversity and Social Cohesion in Britain." *The British Journal of Sociology* 75, no. 4 (September 13, 2024): 452–70. https://doi.org/10.1111/1468-4446.13094.

Chotimah, Chusnul, Saifuddin Zuhri Qudsy, and Mirna Yusuf. "Superficial Implementation of Religious Moderation in Islamic Educational Management." *Cogent Education* 12, no. 1 (December 31, 2025). https://doi.org/10.1080/2331186X.2024.2442235.

Corbit, John, Hayley MacDougall, Stef Hartlin, and Chris Moore. "The Development of Intergroup Cooperation: Children Show Impartial Fairness and Biased Care." *Frontiers in Psychology* 13 (March 18, 2022). https://doi.org/10.3389/fpsyg.2022.825987.

Creswell, John W, and J David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage publications, 2017.

Das, S W H, M M Na'iem, and N Da'te. "The Role of Emotional Intelligence in Educational Communication within the Learning Process of Islamic Religious Education." *Journal International Inspire Education Technology* 4, no. 3 (2025): 371–83. https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/JIIET/article/view/1139.

Davis, Mark H. "Measuring Individual Differences in Empathy: Evidence for a Multidimensional Approach." *Journal of Personality and Social Psychology* 44, no. 1 (January 1983): 113–26. https://doi.org/10.1037/0022-3514.44.1.113.

Firdaus, T, A J Sitika, and A Rukajat. "Model of Internalization of Akhlakul Karimah Values through Habituation of Islamic Manners in Early Childhood Education." *Muaddib: Islamic Education Journal* 8, no. 2 (2025): 79–90. https://jurnal.radenfatah.ac.id/index.php/muaddib/article/view/31752.

Gandara, Tedi. "An Implementation Of Islamic Education Philosophy In Building Religious Moderation." *Edukasi: Journal of Educational Research* 3, no. 2 (August 6, 2023): 31–44. https://doi.org/10.57032/edukasi.v3i2.219.

Gule, Yosefo. "The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan*

Agama 17, no. 1 (June 18, 2025): 611–22. https://doi.org/10.37680/qalamuna.v17i1.7101.

Hair, Joe, G. Tomas M. Hult, Christian M. Ringle, and Marko Sarstedt. *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)*. 3rd ed. SAGE Publications, 2022.

Hair, Joseph, and Abdullah Alamer. "Partial Least Squares Structural Equation Modeling (PLS-SEM) in Second Language and Education Research: Guidelines Using an Applied Example." *Research Methods in Applied Linguistics* 1, no. 3 (December 2022): 100027. https://doi.org/10.1016/j.rmal.2022.100027.

Harahap, Nahdah Faizah, and Nurhayati Nurhayati. "Religious Moderation as an Effort to Build Generation Z Tolerance in the Social Media Era." *Journal of Islamic Education and Intellectual Discourse (JIED)* 2, no. 02 (July 3, 2026): 168–77. https://doi.org/10.37304/jied.v2i02.23886.

Hasanah, Muhimmatul, and Biyati Ahwarumi. "Love and Tolerance in the Pesrpective of Islamic Psychology." *Proceedings of Annual Conference for Muslim Scholars* 9, no. 1 (November 17, 2025): 296–313. https://doi.org/10.36835/ancoms.v9i1.704.

Henseler, Jörg, Christian M Ringle, and Marko Sarstedt. "A New Criterion for Assessing Discriminant Validity in Variance-Based Structural Equation Modeling." *Journal of the Academy of Marketing Science* 43, no. 1 (January 22, 2015): 115–35. https://doi.org/10.1007/s11747-014-0403-8.

Idris, Syarifuddin, Ahmad Irvani, Syarifah HR DG Tujuh, Nihla Kamilah, and Besse Ruhaya. "Habituation of Moderate Religious Values at the Ihyaul Ulum DDI Baruga Majene Islamic Boarding School." *Sustainable Jurnal Kajian Mutu Pendidikan* 8, no. 1 (June 28, 2025): 18–25. https://doi.org/10.32923/0yvr6k84.

Imam Syafei, Wasehudin, M. Asy'ari, Rofiqi, and Cicik Aini. "Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces." *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (December 31, 2022): 335–47. https://doi.org/10.19105/tjpi.v17i2.7030.

Ismail, Ismail. "Akhlaq Al-Karimah Education Strategy in The Perspective of Abdullah Nasih 'Ulwan." *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 13, no. 1 (March 10, 2026): 25–34. https://doi.org/10.31102/alulum.13.1.2026.25-34.

Jami, Parvaneh Yaghoubi, and David Ian Walker. "Exploring Situational Empathy and Intergroup Empathy Bias among People with Two Opposing Cultural Norms: Collectivism and Individualism." *International Journal of Intercultural Relations* 91 (November 2022): 282–96. https://doi.org/10.1016/j.ijintrel.2022.11.002.

Judijanto, Loso, Siminto Siminto, and Rahman Rahman. "The Influence of Religious Beliefs and Religious Practices on Social Cohesion in Modern Society in Indonesia." *The Eastasouth Journal of Social Science and Humanities* 1, no. 03 (June 28, 2024): 139–50. https://doi.org/10.58812/esssh.v1i03.276.

Khansa, Elsa Al, Zulhannan Zulhannan, and Shovia Mas Ayu. "The Development of Students' Tolerance and Empathy through a Humanistic Learning Model in Islamic Religious Education: A Study of Grade X Students at SMK Negeri 1 Raman Utara." *Ensiklopedia: Jurnal Pendidikan Dan Inovasi Pembelajaran Saburai* 6, no. 01 (March 31, 2026): 135–44. https://doi.org/10.24967/esp.v6i01.4880.

Kusmayani, Anisa Eka Putri. "Youth Interfaith Dialogue in Everyday Citizenship in Indonesia: Bridging Religious Diversity and Citizenship Challenges." *FOCUS* 4, no. 2 (December 30, 2023): 159–68. https://doi.org/10.26593/focus.v4i2.7375.

Mahrus, Mokhamad, Achmad Yusuf, Saifulah, and M Anang Sholikhudin. "Spiritual Pedagogy of the Sufism Model in Pesantren: Effectively Shaping Inclusive and Moderate Character Among Students." *MUMTAZ : Jurnal Pendidikan Agama Islam* 5, no. 4 (March 30, 2026):

1227–59. https://doi.org/10.69552/mumtaz.v5i4.3660.

Mappiasse, Sulaiman, and Hayadin Hayadin. "Students' Religious Tolerance: Comparing Muslim Students at Public Schools and Pesantren." *JOURNAL OF INDONESIAN ISLAM* 16, no. 2 (December 1, 2022): 326. https://doi.org/10.15642/JIIS.2022.16.2.326-351.

Mufi, Akhmad Munir, Aminullah Elhady, and Mursalim Mursalim. "Section Articles Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia." *El-Tarbawi* 16, no. 1 (June 20, 2023): 1–32. https://doi.org/10.20885/tarbawi.vol16.iss1.art1.

Mukhibat, M., Mukhlison Effendi, Wawan Herry Setyawan, and M. Sutoyo. "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia." *Cogent Education* 11, no. 1 (December 31, 2024). https://doi.org/10.1080/2331186X.2024.2302308.

Muqowim, Muqowim, Sibawaihi Sibawaihi, and Naif Daifullah Alsulami. "Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasaṭiyyah." *Jurnal Pendidikan Agama Islam* 19, no. 2 (December 31, 2022): 207–22. https://doi.org/10.14421/jpai.2022.192-03.

Ningtias, Ratih Kusuma, Miftahuddin Miftahuddin, and Ciska Fitria Adie. "Al-Ghazali's Ethical Paradigm and It's Relevance in Aqidah-Akhlak Instruction at Islamic Boarding School Based Madrasah Aliyah Tarbiyatut Tholabah." *Global Journal of Islamic Education* 1, no. 2 (2025): 90–102. https://jurnal.unitabah.ac.id/gajie/article/view/3599.

Nurhasanah, Muwahidah, and Abdul Jabar Idharudin. "Progressive Islam: Building Tolerance with an Islamic Framework in Muhammadiyah Islamic Education Institutions." *Sphere of Educational Innovation* 1, no. 3 (2025): 111–22. https://ejournal.unuja.ac.id/index.php/sein/article/view/13048.

Purwanto, Yedi, Endis Firdaus, and Achmad Faqihuddin. "Teaching Religious Moderation to Pre-Service Teachers: An Indonesian Case Study." *Religious Education*, 2024. https://doi.org/10.1080/00344087.2024.2385174.

Putnam, Robert D. "E Pluribus Unum : Diversity and Community in the Twenty-first Century The 2006 Johan Skytte Prize Lecture." *Scandinavian Political Studies* 30, no. 2 (June 15, 2007): 137–74. https://doi.org/10.1111/j.1467-9477.2007.00176.x.

Rahmat, Munawar, Udin Supriadi, Agus Fakhruddin, Cucu Surahman, Hilman Taufiq Abdillah, and Nunuy Nurjanah. "Religiosity and Interfaith Tolerance Among Students in Indonesian Islamic and General Junior Secondary Schools." *Jurnal Pendidikan Islam* 11, no. 1 (June 5, 2025): 115–32. https://doi.org/10.15575/jpi.v11i1.44660.

Rahmat, Munawar, and M Wildan Bin H M Yahya. "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students." *International Journal of Instruction* 15, no. 1 (January 1, 2022): 347–64. https://doi.org/10.29333/iji.2022.15120a.

Siregar, Zulham Efendi, and Mhd Arif Nasution. "Efforts to Improve Religious Tolerance Attitudes Through Islamic Religious Education Learning Based on Interfaith Dialogue to Improve Harmony Between Students at SMA Negeri 1 Barumun." *ETNOPEDAGOGI: Jurnal Pendidikan Dan Kebudayaan* 1, no. 1 (January 31, 2024): 182–94. https://doi.org/10.62945/etnopedagogi.v1i1.591.

UNESCO. "UNESCO Universal Declaration on Cultural Diversity (Articles 1–2)." UNESCO, 2001. https://www.unesco.org/en/legal-affairs/unesco-universal-declaration-cultural-diversity.

———. "We Need to Talk: Measuring Intercultural Dialogue for Peace and Inclusion." UNESCO, 2022. https://unesdoc.unesco.org/ark:/48223/pf0000382874.

United Nations. "The Sustainable Development Goals Report 2023." United Nations, 2023.

https://unstats.un.org/sdgs/report/2023/.

Wijaya Mulya, Teguh, and Saskia Schäfer. "Who Belongs Where? Geographies of (Inter)Religion and Urban Segregation in Surabaya, Indonesia." *Cities* 141 (October 2023): 104476. https://doi.org/10.1016/j.cities.2023.104476.