



Problem-Based Learning for Strengthening Religious Moderation: Evidence from Tolerance Education in Islamic Higher Education

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Abstract

The rapid development of information and communication technology has increased the intensity of social interaction in diverse societies, while presenting various challenges related to intolerance, exclusivism, and social polarization. This condition shows the importance of strengthening religious moderation in the university environment through a learning process that is able to instill the values of tolerance in a more contextual manner. This study aims to analyze the effectiveness of the application of Problem-Based Learning (PBL) in increasing student tolerance as one of the indicators of religious moderation in Islamic Religious Education courses. The study uses a quantitative approach with a quasi-experimental design of the Non-Equivalent Control Group Design. The research subjects consisted of 60 first-semester students who were divided into experimental groups and control groups. Data collection was carried out using a tolerance attitude questionnaire that had been declared valid and reliable. Data were analyzed through descriptive and inferential statistics including normality, homogeneity, Paired Sample t-Test, Independent Sample t-Test, and effect size calculation using Cohen's d. The results showed that students who participated in PBL-based learning experienced a higher increase in tolerance attitudes than students who participated in conventional learning. This difference is proven to be statistically significant with an effect size value of 1.82 which is in the large category. These findings indicate that PBL is effectively used as a learning strategy to develop tolerance, strengthen reflective skills, and support the internalization of religious moderation values in students.

Kata Kunci :

Problem-Based Learning; religious moderation; tolerance education; Islamic higher education; learning strategy

Abstrak

Perkembangan teknologi informasi dan komunikasi yang semakin pesat telah meningkatkan intensitas interaksi sosial dalam masyarakat yang beragam, sekaligus menghadirkan berbagai tantangan terkait intoleransi, eksklusivisme, dan polarisasi sosial. Kondisi tersebut menunjukkan pentingnya penguatan moderasi beragama di lingkungan perguruan tinggi melalui proses pembelajaran yang mampu menanamkan nilai-nilai toleransi secara lebih kontekstual. Penelitian ini bertujuan menganalisis efektivitas penerapan Problem-Based Learning (PBL) dalam



	meningkatkan sikap toleransi mahasiswa sebagai salah satu indikator moderasi beragama pada mata kuliah Pendidikan Agama Islam. Penelitian menggunakan pendekatan kuantitatif dengan desain quasi-experimental tipe Non-Equivalent Control Group Design. Subjek penelitian terdiri atas 60 mahasiswa semester pertama yang terbagi ke dalam kelompok eksperimen dan kelompok kontrol. Pengumpulan data dilakukan menggunakan angket sikap toleransi yang telah dinyatakan valid dan reliabel. Data dianalisis melalui statistik deskriptif dan inferensial meliputi uji normalitas, homogenitas, Paired Sample t-Test, Independent Sample t-Test, serta perhitungan effect size menggunakan Cohen's d. Hasil penelitian menunjukkan bahwa mahasiswa yang mengikuti pembelajaran berbasis PBL mengalami peningkatan sikap toleransi yang lebih tinggi dibandingkan mahasiswa yang mengikuti pembelajaran konvensional. Perbedaan tersebut terbukti signifikan secara statistik dengan nilai effect size sebesar 1,82 yang termasuk kategori besar. Temuan ini mengindikasikan bahwa PBL efektif digunakan sebagai strategi pembelajaran untuk mengembangkan toleransi, memperkuat kemampuan reflektif, serta mendukung internalisasi nilai-nilai moderasi beragama pada mahasiswa
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INTRODUCTION

The rapid social changes brought about by globalization and the development of digital technology have made religious moderation an increasingly important issue in educational discourse and social life. The interconnectedness of society through various digital platforms expands opportunities for interaction between individuals with different religious backgrounds, cultures, and identities. However, behind this open communication space, various challenges have emerged, including increasing social polarization, the spread of hate speech, intolerance, and the growth of extremist ideologies that utilize digital media as a means of disseminating ideology. This situation demonstrates that the issue of diversity in the contemporary era is not only related to the existence of differences themselves, but also concerns society's ability to build dialogical relationships, respect diversity, and resolve differences peacefully and productively (Fitri et al., 2025). Therefore, education is seen as having a strategic role in instilling the values of tolerance and religious moderation as the foundation for a harmonious, inclusive, and sustainable social life.

As a country with a high level of religious, ethnic, and cultural diversity, Indonesia faces unique challenges in maintaining social cohesion within a pluralistic society. Although the value of unity in diversity has become an important part of national identity, various studies show that intolerant practices are still found in various social contexts. A report by the Wahid Foundation indicates that there is still a tendency towards exclusive and intolerant attitudes in social interactions, especially among young people and university students (Foundation, 2022). Furthermore, research by the Student Leadership Council (PPIM) of the State Islamic University (UIN Jakarta) found that some students exhibit exclusive tendencies in socio-religious relations, particularly regarding acceptance of groups with different religions and religious views. Furthermore, social media has become a primary source of dissemination of religious narratives that have the potential to reinforce exclusivism and intolerance (Jakarta,

2019). This situation suggests that strengthening religious moderation requires a more substantive educational approach, oriented not only toward conveying normative values but also toward developing critical, dialogical, and reflective thinking skills in addressing diversity.

The strategic position of higher education as institutions for developing human resources makes strengthening religious moderation an increasingly urgent need in a multicultural society. Students are not only prepared to master academic competencies, but also to become individuals capable of wisely managing diversity and contributing to building a harmonious social life (Muhibbi et al., 2025). Therefore, Islamic Religious Education (PAI) needs to be directed not only at mastering religious knowledge but also at developing character that reflects the values of tolerance, inclusivity, and moderation.

Religious moderation is understood as an approach to religious practice that emphasizes balance, justice, tolerance, and respect for diversity in social life. This concept is based on the principle of *wasathiyyah* in Islam, which teaches a moderate and proportional attitude in understanding and practicing religious teachings, thereby preventing individuals from tendencies towards extremism, whether exclusive or excessively liberal. The Ministry of Religious Affairs of the Republic of Indonesia explains that religious moderation reflects religious perspectives, attitudes, and practices that are able to balance commitment to religious beliefs with respect for social plurality (Azra, 2021; Destriani, 2021; Kementerian Agama, 2019; RI, 2019). This view aligns with the thinking of Al-Qaradawi, who places *wasathiyyah* as a fundamental character of Islam that encourages an open, tolerant, and proportional attitude in responding to differences (Bafadhol, 2017; Qutub, 2024; Wulandari, 2022). In a multicultural society, religious moderation is not only related to harmonizing relations between religious communities, but also includes the ability to build dialogue, reject all forms of violence, and develop a commitment to nationalism and humanitarian values. Therefore, strengthening religious moderation in higher education is a crucial agenda for preparing a generation capable of managing diversity constructively and strengthening social cohesion. The importance of a learning model that not only emphasizes mastery of religious material but also builds students' capacity to address differences critically and inclusively (Qadri et al., 2024).

However, the reality of learning shows that Islamic Religious Education (PAI) orientation is still directed more towards mastery of teaching materials than towards character development. As a result, the values of religious moderation are often understood as merely normative concepts and have not been deeply internalized in students' social behavior. Meanwhile, a study conducted by Badriyah shows that student involvement in interfaith dialogue can broaden religious horizons and encourage the formation of more positive perceptions of groups with different beliefs (Badriyah, 2025). Interactions fostered through dialogue spaces have proven effective in reducing stereotypes and strengthening mutual respect. These findings indicate that learning that provides opportunities for students to actively engage in social interactions plays a significant role in developing moderate attitudes.

In addition to pedagogical aspects, the educational environment also has a significant influence on the formation of moderate attitudes. Asroha's research explains that a conducive social, physical, and spiritual environment can strengthen the internalization of religious moderation values (Asrohah et al., 2025). However, a supportive environment will not have maximum impact if it is not accompanied by a learning model that allows students to directly confront real-life diversity issues.

One approach considered appropriate to address this problem is Problem-Based Learning (PBL). PBL is a student-oriented learning model that utilizes real-life problems as the primary basis for the learning process. Students are required to explore information, analyze various perspectives, evaluate alternative solutions, and formulate decisions logically and collaboratively. Rossa et al. and Keliat et al. revealed that the implementation of PBL contributes to improved critical, analytical, and reflective thinking skills because students are directly involved in the knowledge construction process (Keliat et al., 2025). These findings align with research by Hermanto and Samatowa, which showed that problem-based learning can strengthen knowledge retention and produce deeper conceptual understanding than conventional learning approaches (Hermanto et al., 2022).

Not only does the application of PBL impact cognitive aspects, it has also been shown to support the development of character and socio-religious values. Qutub found that the use of PBL in Islamic jurisprudence (fiqh) learning can improve students' understanding of contextual religious issues, while simultaneously fostering social awareness, integrity, and religious responsibility (Qutub, 2024).

A review of the literature shows that research on PBL has so far focused primarily on improving cognitive abilities, higher-order thinking skills, and student learning outcomes. Meanwhile, studies exploring the role of PBL in fostering moderate attitudes have yet to fully develop and are generally limited to descriptive studies of learning implementation. Consequently, there is limited empirical evidence explaining the extent to which PBL can drive changes in student attitudes, particularly in the context of religious tolerance. Furthermore, relatively few studies have prioritized religious tolerance learning as a primary focus for strengthening students' moderate attitudes in Islamic Religious Education (PAI) at universities. This gap provides an important basis for conducting research to test the effectiveness of PBL as a learning strategy for strengthening students' religious moderation.

The novelty of this research lies in its integration of problem-based learning with the strengthening of religious moderation through religious tolerance material in Islamic Religious Education. While previous research has tended to position PBL as a strategy for improving critical thinking skills, learning outcomes, and problem-solving skills, this study positions PBL as a means to internalize the values of tolerance and foster moderate attitudes in students. Thus, this study offers a new perspective on the potential of PBL as a pedagogical strategy in developing students' affective dimensions, particularly in the context of multicultural higher education.

RESEARCH METHODS

This study used a quantitative approach with a quasi-experimental design, a Non-Equivalent Control Group Design. This design was chosen because the researchers fully randomized subjects while still being able to compare the effectiveness of the treatment through pre-test and post-test measurements in the experimental and control groups (Sugiyono, 2020).

The study aimed to test the effectiveness of PBL in strengthening tolerance as an indicator of students' religious moderation in Islamic Religious Education (PAI) learning. The independent variable in this study was the PBL learning model, while the dependent variable was students' tolerance.

The study participants were 60 first-semester students from three classes: Class 1B and Class 1E. The distribution of the research groups is presented in Table 1.

Table 1. Distribution of Research Groups

Class	Number of Students	Treatment
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1B	30	Problem-Based Learning
1E	30	Conventional Learning

Classes 1B and 1E were designated as experimental groups, receiving learning using the PBL model, while Class 1E served as the control group, receiving conventional learning based on lectures and guided discussions. The research instrument was a tolerance attitude questionnaire developed based on indicators of religious moderation, which include respect for differences, acceptance of diversity, openness to dialogue, and commitment to building a peaceful life. The instrument used a five-level Likert scale and met validity and reliability criteria before being used in the study.

Data analysis was conducted using descriptive and inferential statistics. Descriptive statistics were used to describe the mean and standard deviation of students' tolerance scores before and after the treatment. Before hypothesis testing, the data were tested for normality using the Kolmogorov-Smirnov test and for homogeneity using the Levene test. To test the change in tolerance scores in each group, a Paired Sample t-Test was used, while the difference in learning outcomes between the experimental and control groups was analyzed using the Independent Sample t-Test. In addition, the magnitude of the effect of the implementation of Problem-Based Learning was calculated using Cohen's d as a measure of effect size so that it not only shows statistical significance but also the strength of the treatment's influence on increasing students' tolerance attitudes. All analyses were conducted using the SPSS version 26 program at a significance level of 0.05.

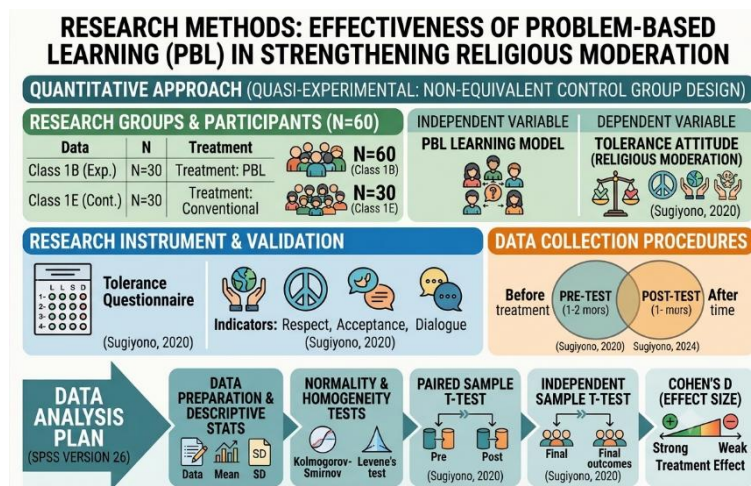


Figure 1 RESEARCH METHODS (gambar elaborasi penulis)

RESEARCH RESULTS

Descriptive statistical analysis was conducted to determine changes in students' tolerance levels before and after the learning implementation. The results showed that the experimental group, which received learning using the PBL model, experienced a higher increase in tolerance scores compared to the control group, which received conventional learning.

Table 2. Descriptive Statistics of Student Tolerance Scores

Group	N	Mean	SD
Eksperimen (Pre-test)	30	68,43	7,82
Eksperimen (Post-test)	30	82,14	6,54
Kontrol (Pre-test)	30	67,90	8,11
Kontrol (Post-test)	30	72,36	7,47

The data in Table 2 show that the average tolerance score of students in the experimental group increased by 13.74 points, from 68.43 in the pre-test to 82.17 in the post-test. Meanwhile, the control group only experienced an increase of 4.46 points, from 67.90 to 72.36. This finding indicates that the implementation of PBL contributed more to improving students' tolerance than conventional learning.

Normality Test Results

Before testing the hypotheses, the data were tested for normality using the Kolmogorov-Smirnov test. The test results are presented in Table 3.

Table 3. Normality Test Results	
Group	Sig.
Eksperimen Pre-test	0,200
Eksperimen Post-test	0,135
Kontrol Pre-test	0,200
Kontrol Post-test	0,097

Based on the results of the normality test, all data groups had a significance value greater than 0.05. Thus, the research data were normally distributed and met the requirements for analysis using parametric statistics.

Homogeneity Test Results

The homogeneity test was conducted using the Levene Test to determine the equality of variances between the research groups. The test results are presented in Table 4.

Table 4. Homogeneity Test Results	
Levene Statistic	Sig.
0,864	0,356

The significance value of 0.356 is greater than 0.05, so it can be concluded that the variances of both groups are homogeneous. Therefore, the assumption of homogeneity in the parametric analysis has been met.

Paired Sample t-Test Results

A paired sample t-test was conducted to determine changes in students' tolerance scores before and after treatment in each group.

Table 5. Paired Sample t-Test Results		
Group	t	Sig.
Eksperimen	-8,924	0,000
Kontrol	-1,887	0,069

The analysis results show that the experimental group experienced a significant increase in tolerance scores after participating in PBL-based learning with a significance value of 0.000 ($p < 0.05$). In contrast, the control group did not show a significant change, with a significance value of 0.069 ($p > 0.05$). This finding indicates that the implementation of PBL was effective in increasing students' tolerance.

Independent Sample t-Test Results

To determine the difference in learning effectiveness between the experimental and control groups, an Independent Sample t-Test was conducted on the post-test scores.

Table 6. Independent Sample t-Test Results

t	Sig.
5,271	0,000

The test results show a significance value of 0.000, which is less than 0.05. Thus, there was a significant difference between the experimental and control groups after the treatment was administered. These results indicate that PBL-based learning is more effective than conventional learning in increasing students' tolerance.

Effect Size Analysis

To determine the magnitude of the effect of PBL implementation on increasing students' tolerance, the effect size was calculated using Cohen's d index.

Table 7. Effect Size	
Cohen's d	Kategori
1,82	Besar

Cohen's d value of 1.82 indicates that the effect of PBL on increasing students' tolerance is in the large category. This result indicates that PBL not only has a statistically significant effect but also has a strong practical impact in strengthening religious moderation through developing students' tolerance.

Overall, the results of this study indicate that the implementation of PBL is effective in increasing students' tolerance as one of the main dimensions of religious moderation in Islamic Religious Education (PAI) learning. This finding indicates that problem-solving-centered learning can encourage students to be more open to differences, appreciate diversity, and build more inclusive interactions in a pluralistic society.

DISCUSSION

Problem-Based Learning as an Instrument for Cognitive Transformation Towards Religious Moderation

The results of this study indicate that the implementation of Problem-Based Learning (PBL) significantly contributed to increasing students' tolerance, a key indicator of religious moderation. Empirically, this increase is evident in the increasing proportion of students in the high and very high tolerance categories, and the decreasing number of students in the low tolerance category. This indicates that problem-based learning has the capacity to foster more inclusive and moderate religious attitudes. These findings emphasize that strengthening religious moderation is not solely achieved through normative and textual delivery. In higher education, students require learning experiences that directly confront complex social issues so that the values of tolerance are not only understood as concepts but also internalized as social practices. Through PBL, students are invited to explore various issues related to religious diversity, differing perspectives, and the dynamics of multicultural society (Siregar et al., 2025). Active involvement in the process of problem identification, discussion, and solution-finding makes learning more meaningful and relevant to the realities of life.

From a social constructivist perspective, the success of PBL in increasing tolerance can be understood as the result of a knowledge construction process that occurs through interaction and collaboration. Learning is no longer centered on the lecturer as the primary source of knowledge, but rather on students' activities in constructing understanding based on experience and dialogue with their social environment (Allen, 2022). Bendeliani explains that problem-based learning enables students to develop deeper understanding because they are

directly involved in solving authentic problems (Bendeliani & Torstensdotter, 2026). In this study, this involvement helped students understand diversity more comprehensively, thus encouraging the development of a more open attitude toward differences.

The increased tolerance levels demonstrated by the post-test results also indicate that contextual learning experiences play a strategic role in shaping students' value orientations. When students are confronted with real-life cases related to interfaith relations, social conflicts, and cultural diversity issues, they are encouraged to consider multiple perspectives before making decisions. This process allows for a more reflective understanding and reduces the tendency to view issues in black-and-white terms. This means that PBL serves not only as a learning method but also as a means of developing social awareness that supports the emergence of moderate attitudes.

The results of this study indicate that increased tolerance is not only related to knowledge but also reflects the process of internalizing the values of religious moderation. Changes in the distribution of tolerance categories after implementing PBL indicate a transformation in how students view diversity. This finding aligns with transformative learning theory, which emphasizes that learning experiences involving critical reflection can result in changes in individual perspectives on reality (Maulidi et al., 2025). In the context of this study, students not only learned the importance of tolerance but also developed an awareness of how to apply it in everyday social interactions.

The dialogic characteristics inherent in PBL contribute to this process. During the learning process, students engage in group discussions, exchange opinions, and negotiate meaning to find solutions to the problems being studied. This type of interaction creates an effective social learning space that fosters mutual respect and the ability to accept differences. Nisa explains that collaborative learning can strengthen empathy, improve communication skills, and develop the ability to resolve conflicts constructively (Nisa et al., 2025). Therefore, the increased tolerance found in this study can be understood as a logical consequence of the intensity of interaction and collaboration fostered through PBL.

These research findings also reinforce the view that effective religious education is one that provides space for dialogue and reflection, not simply the instillation of doctrine (Ridlo & Hanan, 2026). Triyanto et al. emphasize that religious learning in a pluralistic society needs to be directed at developing the ability to understand different perspectives through a process of interpretation and dialogue (Triyanto, 2026). In this study, PBL serves as a medium that allows students to examine religious issues more openly and contextually. As a result, students not only understand religious teachings from a normative perspective but are also able to see their relevance in building a peaceful and harmonious life.

The results of this study reinforce Badriyah's findings that student involvement in interfaith dialogue activities plays a strategic role in fostering awareness of the importance of respecting diversity and developing an open attitude toward differences (Badriyah, 2025). This dialogical experience enables students to develop a deeper understanding of the reality of plurality while strengthening harmonious social relations. Therefore, strengthening religious moderation in higher education environments needs to be directed not only at mastering normative concepts but also at creating participatory, reflective, and contextual learning experiences so that the values of moderation can be more meaningfully internalized.

This perspective aligns with the direction of global education policy, which places respect for diversity, a culture of peace, social responsibility, and collaboration as essential competencies for the 21st century. UNESCO emphasizes that education must play a role in shaping global

citizens who possess global awareness, respect plurality, and are able to contribute to creating an inclusive and sustainable society (UNESCO, 2021). This means that developing tolerance and the ability to build dialogue across differences is an integral part of the educational process relevant to future challenges.

The effectiveness of PBL in increasing students' tolerance demonstrates its strategic value in supporting the transformation of higher education. Through active involvement in identifying, analyzing, and resolving various authentic socio-religious issues, students have the opportunity to develop reflective skills, communication skills, and sensitivity to diversity (Muliatul et al., 2024). Such learning experiences enable students not only to understand the concept of tolerance theoretically but also to internalize it in their thinking and interactions with others.

The application of PBL provides a space for students to develop critical awareness regarding the importance of peaceful coexistence in a pluralistic society (Widiastuti et al., 2023). The processes of discussion, collaboration, and exchange of ideas that occur during learning encourage the growth of mutual respect, openness to different perspectives, and the ability to resolve differences constructively. Thus, PBL functions not only as a learning strategy that increases student engagement but also as an effective pedagogical instrument in instilling the values of religious moderation. The results of this study demonstrate that PBL has strong relevance in addressing the demands of 21st-century education. In addition to contributing to strengthening tolerance as an indicator of religious moderation, this model also supports the development of social, collaborative, and global citizenship competencies needed by students to navigate the dynamics of a multicultural society. Therefore, integrating PBL into Islamic Religious Education (PAI) learning can be a strategic alternative for producing graduates who not only possess a sound religious understanding but are also capable of acting as agents of peace.

Problem-Based Learning as a Space for Internalizing Religious Moderation in a Multicultural Society

Research results show that the implementation of Problem-Based Learning (PBL) not only contributes to increasing students' tolerance but also creates a learning space that supports a more substantive internalization of religious moderation values. The increase in the number of students in the high and very high tolerance categories after participating in problem-based learning indicates that their understanding of tolerance is no longer conceptual but is beginning to manifest in their ways of thinking, behaving, and responding to diverse social realities (Amanda & Ndzijia, 2026). These findings indicate that PBL can bridge the gap between normative religious knowledge and social practices that demand inclusive attitudes and respect for differences.

Multicultural education is grounded in two fundamental values: dialogue and tolerance. Dialogue is realized through active, interactive, and participatory learning, providing students with the space to develop understanding and construct knowledge independently through the exchange of diverse ideas, experiences, and perspectives. Tolerance is reflected in an attitude of respect for diverse differences, whether related to perspectives, beliefs, or socio-cultural identities that develop within the educational environment. By integrating these two values, multicultural education contributes to developing individuals with inclusive awareness, the ability to accept diversity, and to coexist harmoniously in a pluralistic society (Badriyah, 2021).

Through PBL, students are encouraged to identify problems, examine emerging perspectives, and formulate alternative solutions that consider aspects of humanity, justice, and respect for differences (Nurwidodo et al., 2025). This process makes religious learning more contextual because students not only learn the value of tolerance as a theoretical concept but also understand its relevance in real social life (Keliat et al., 2025). The success of PBL in strengthening religious moderation can be understood through a social constructivist perspective, which emphasizes that knowledge and values are built through social interactions and meaningful learning experiences (Hermanto et al., 2022). In this approach, students play an active role in building understanding through dialogue, reflection, and collaboration. Learning is no longer centered on the lecturer as the primary source of knowledge, but rather on student involvement in constructing meaning based on their experiences and interactions. Research shows that problem-based learning can improve reflective thinking skills and the ability to understand different perspectives, two skills that are crucial for developing a moderate attitude amidst diversity (Nisa et al., 2025).

Furthermore, the dialogic nature of PBL, a key characteristic of learning-based learning, also strengthens the internalization of religious moderation values. During learning, students engage in group discussions, exchange views, and negotiate the meaning of the issues being studied. These interactions provide opportunities for students to learn to listen, understand, and respect differing perspectives. Through these experiences, students realize that differences are not threats to be avoided, but rather social realities that need to be managed through communication, dialogue, and collaboration. This finding aligns with research showing that collaborative problem-based learning can enhance empathy, communication skills, and the ability to resolve conflicts constructively (Shin, 2023).

The internalization of religious moderation through PBL not only fosters the ability to accept differences but also fosters moral awareness and social responsibility. When students are confronted with cases of intolerance, discrimination, or socio-religious conflict, they are required to consider the impact of each decision on shared life. This situation encourages students to develop reflective skills in weighing various interests more fairly and proportionally. This means that Islamic Religious Education (PAI) learning not only produces a cognitive understanding of the importance of tolerance but also fosters a commitment to implementing these values in everyday social life. This reinforces the view that effective religious education must integrate knowledge, attitudes, and actions within a unified learning process (Larkins & Owen, 2025). Because the process of developing moderate attitudes requires critical thinking, dialogue, empathy, and appreciation for diversity as part of social life, this process simultaneously integrates cognitive, affective, and social dimensions in the learning process (Rafi et al., 2025).

Therefore, PBL is an effective pedagogical approach for internalizing the values of religious moderation in a multicultural society. Through contextual, participatory, and reflective learning experiences, students not only understand the importance of tolerance as part of religious teachings but also develop the ability to apply it in real-life social interactions. Therefore, the integration of PBL in Islamic Religious Education learning can be a relevant strategy to shape a generation that has a strong religious understanding and is able to contribute to building a peaceful, inclusive, and harmonious social life amidst diversity.

KESIMPULAN DAN SARAN

This study demonstrates that the implementation of PBL significantly contributes to strengthening students' tolerance as an essential component of religious moderation in Islamic Religious Education (PAI) learning. The increase in tolerance scores in the

experimental group demonstrates that learning that utilizes real-life problems as learning resources can help students understand and appreciate diversity more comprehensively than conventional learning approaches. These findings suggest that fostering a moderate attitude is not solely achieved through the delivery of theoretical religious material; it must be supported by learning experiences that encourage students' active involvement in examining various social and religious issues.

The characteristics of PBL, which emphasize discussion, collaboration, reflection, and problem-solving, provide students with the opportunity to develop critical thinking skills, empathy, communication skills, and an awareness of the importance of respecting differences. Through these interactions, students not only gain a conceptual understanding of tolerance but also are able to implement the values of religious moderation in social life. Therefore, PBL can be used as a relevant alternative learning strategy to strengthen religious moderation in higher education. The implementation of this model has the potential to produce graduates who balance academic competence, social maturity, and the ability to contribute to building a peaceful, inclusive, and harmonious society amidst diversity.

Pernyataan Etika & Peran Penulis (CRediT Statement)

Penulis Satu (Laila Badriyah): Konseptualisasi, Metodologi, Pengumpulan Data, Analisis Data, Penulisan – Draf Asli, dan Supervisi.

Penulis Dua (Siti Kholidatur Rosyidah): Validasi, Kurasi Data, Penulisan – Tinjauan dan Penyuntingan, serta Administrasi Proyek.

Kebijakan Data

Data yang mendukung temuan penelitian ini tersedia dari penulis korespondensi berdasarkan permintaan yang wajar.

Persetujuan Etik

Penelitian ini telah disetujui oleh Komite Etik dan mematuhi standar etika penelitian pada manusia.

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