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Video Blogs (Vlogs) as a Learning Medium: Implications for Enhancing Student Tolerance

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[1]Ahmad Isa Abdallah, [2]Durrotul Hikmah Yuliangsih, [3]M. Ali Ghufron, [4]Kanaya Mada Pratama
[123]Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
[4]Da-yeh University Changhua County, Taiwan

*[1]ahmad.isa.abdallah25018@mhs.uingusdur.ac.id *Corresponding author*
[2]durrotulhikmahyuliangsih@mhs.uingusdur.ac.id
[3]m.ali.ghufron@uingusdur.ac.id
[4]kanayabandung37@gmail.com

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Abstract
The limited use of digital learning media that present real-life practices of religious moderation poses a challenge to strengthening students' tolerance in higher education. This study aimed to examine changes in students' tolerance scores following the use of a religious moderation vlog featuring Linggoasri Village at UIN K.H. Abdurrahman Wahid Pekalongan. The study employed a quantitative approach using a pre-experimental one-group pretest–posttest design, supplemented by interviews to provide further insights into the quantitative findings. The participants were 47 students selected through purposive sampling. Data were collected using tolerance questionnaires and interviews, then analyzed using descriptive statistics, the Shapiro–Wilk normality test, the Wilcoxon Signed-Rank Test, and effect size analysis. The mean tolerance score increased from 53.51 in the pretest to 73.51 in the posttest. The Wilcoxon Signed-Rank Test indicated a statistically significant difference between pretest and posttest scores ($Z = -5.040$, $p < .001$), with a large effect size ($r \approx 0.73$). All participants recorded higher posttest scores than pretest scores. Interview findings further suggested that the vlog provided an engaging, contextual, and reflective learning experience that helped students understand tolerance through visual representations of religious moderation practices in Linggoasri Village. These findings suggest that the use of religious moderation vlogs was associated with increased student tolerance scores and may offer a promising approach to supporting religious moderation education in higher education.

Keywords: Vlogs, Religious Moderation, Student Tolerance, Digital Learning Media, Higher Education

Abstrak
Terbatasnya pemanfaatan media pembelajaran digital yang mampu menghadirkan praktik nyata moderasi beragama menjadi salah satu tantangan dalam penguatan toleransi mahasiswa di perguruan tinggi. Penelitian ini bertujuan untuk menganalisis perubahan skor toleransi mahasiswa setelah penggunaan vlog moderasi beragama yang menampilkan Desa Linggoasri di UIN K.H. Abdurrahman Wahid Pekalongan. Penelitian ini menggunakan pendekatan kuantitatif dengan desain pre-eksperimental one-group pretest–posttest, yang dilengkapi dengan wawancara untuk memberikan pemahaman lebih lanjut terhadap temuan kuantitatif. Partisipan penelitian berjumlah 47 mahasiswa yang dipilih melalui teknik purposive sampling. Data dikumpulkan menggunakan angket toleransi dan wawancara, kemudian dianalisis melalui statistik

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deskriptif, uji normalitas Shapiro–Wilk, Wilcoxon Signed-Rank Test, dan analisis ukuran efek (effect size). Rata-rata skor toleransi meningkat dari 53,51 pada pretest menjadi 73,51 pada posttest. Uji Wilcoxon Signed-Rank menunjukkan adanya perbedaan yang signifikan secara statistik antara skor pretest dan posttest ($Z = -5{,}040$; $p < 0{,}001$), dengan ukuran efek besar ($r \approx 0{,}73$). Seluruh partisipan memperoleh skor posttest yang lebih tinggi dibandingkan skor pretest. Temuan wawancara juga menunjukkan bahwa vlog memberikan pengalaman belajar yang menarik, kontekstual, dan reflektif serta membantu mahasiswa memahami toleransi melalui visualisasi praktik moderasi beragama di Desa Linggoasri. Temuan ini menunjukkan bahwa penggunaan vlog moderasi beragama berkaitan dengan peningkatan skor toleransi mahasiswa dan berpotensi menjadi salah satu pendekatan untuk mendukung pendidikan moderasi beragama di perguruan tinggi.

Kata Kunci: Vlog, Moderasi Beragama, Toleransi Mahasiswa, Media Pembelajaran Digital, Pendidikan Tinggi

Introduction

Indonesia is known as a country with a high level of diversity in terms of religion, culture, ethnicity, and social background in community life. This diversity is evident in everyday life, where differences in beliefs, cultural traditions, ethnic identities, and social conditions coexist within a single national space. The dynamics of this diversity are then reflected in the In terfaith Harmony Index, which increased from 76.02 in 2023 to 76.47 in 2024 (Kemenag, 2023). However, practices of intolerance and weak moderation remain challenges in several regions (Anzaikhan et al., 2023). Therefore, the government has established a policy of strengthening religious moderation through the establishment of a cross-institutional Joint Secretariat. However, this achievement does not fully reflect the comprehensive fulfillment of freedom of religion and belief within the state's structural and policy domains.

Phenomena in the university environment show that students' tolerance still faces various challenges along with the increasing exposure to religious information through digital media that does not entirely reflect the values of religious moderation. Students as a digital generation have the potential to become agents of moderation, but are also vulnerable to being influenced by the polarization of religious discourse that develops in the digital space (Baedowi et al., 2025). Extensive social media exposure can create an exclusive understanding of religion if not balanced with contextual learning experiences. Meanwhile, narrative-based visual media can provide a more reflective learning experience than theoretical delivery (Calvert & Hume, 2022). Therefore, learning media are needed that not only convey the concept of religious moderation but also provide real-life experiences to strengthen students' tolerance.

Regarding strengthening religious moderation and tolerance, various studies have examined this phenomenon in educational and social contexts. Research by Nasution and Mufidah shows that organizational activities based on social experience can increase students' tolerance through participatory involvement (Nasution & Mufidah, 2025). Meanwhile, other research also emphasizes the importance of integrating the value of religious moderation in Islamic Religious Education learning so that it is more contextual with current developments (Prihatin et al., 2025). On the other hand, other studies examine religious moderation from a normative perspective based on the Quran and Hadith, but remain conceptual in nature (Nurdin, 2021). Therefore, it can be concluded that previous research is still dominated by conceptual approaches and has not explored empirical

practices based on media and local social contexts.

Based on previous studies, this research shares a common interest in strengthening religious moderation and tolerance in educational and social contexts (Nasution & Mufidah, 2025; Prihatin et al., 2025). However, it differs in its use of a vlog featuring local social practices as a medium for reflective learning. Specifically, the study examines a vlog about Linggoasri Village, a context associated with religious moderation and community harmony (Susanti & Jayanti, 2023). By focusing on this media-based and locally contextualized approach, the study seeks to contribute empirical insights into how students' tolerance scores change following exposure to visual narratives of religious moderation practices.

Although previous studies have addressed religious moderation and tolerance from educational, social, and conceptual perspectives, further empirical investigation is needed into the use of locally grounded digital media in higher education. University students may encounter diverse religious perspectives through digital platforms, making contextual learning opportunities relevant to religious moderation education (Nasoha et al., 2025). Visual narratives presenting everyday social interactions may offer opportunities for students to reflect on tolerance and respect for diversity (Badruddin & Zulfiqri, 2025). Accordingly, this study examines changes in students' tolerance scores following the use of a religious moderation vlog featuring Linggoasri Village at UIN K.H. Abdurrahman Wahid Pekalongan.

Research Method

This study employed a mixed-methods approach using an explanatory sequential design, in which quantitative data were collected and analyzed first, followed by qualitative data to provide a deeper explanation of the quantitative findings. The quantitative phase adopted a pre-experimental one-group pretest–posttest design involving a single group of participants without a control group. This design was used to examine changes in university students' tolerance following the use of a religious moderation vlog as a learning medium by comparing pretest and posttest scores. The pretest and posttest consisted of different questions designed to assess the same construct of tolerance. This approach was intended to assess changes in tolerance scores before and after the intervention without relying on identical questions. Nevertheless, the absence of a control group limits the ability to attribute the observed changes exclusively to the intervention. Potential threats to internal validity include history, maturation, and testing effects, which may influence participants' scores independently of the intervention. These limitations were taken into account when interpreting the findings.

The material object of this study was university students' tolerance, which served as the primary unit of analysis. Tolerance was conceptualized through four main indicators: respect for diversity, openness and inclusiveness, anti-discrimination attitudes, and moderate and peaceful attitudes. These indicators were based on theories of religious moderation and multicultural education and informed the conceptualization of tolerance in this study. The quantitative analysis focused on the overall tolerance scores obtained from the pretest and posttest to examine changes following the intervention. The scores were not analyzed separately for each indicator; therefore, the findings reflect changes in overall tolerance rather than differences across specific dimensions.

The study involved 47 active students from UIN K.H. Abdurrahman Wahid Pekalongan who participated in learning activities using vlogs. The participants were selected through purposive sampling based on these eligibility criteria. Quantitative data

were collected using a Likert-scale tolerance questionnaire administered during the pretest and posttest stages, while qualitative data were obtained through interviews with 10 students who voluntarily agreed to participate, providing contextual support for the quantitative findings. Instrument validity was assessed using Pearson product-moment correlation by comparing the calculated correlation coefficients (r-count) with the critical values (r-table). All questionnaire items were reported as valid based on the validity test results. Reliability analysis yielded Cronbach's alpha coefficients of 0.976 for the pretest and 0.970 for the posttest, indicating very high internal consistency.

Data collection was conducted in several stages. First, participants completed a pretest to measure their initial level of tolerance. The pretest scores ranged from 26 to 59, with a mean of 53.51 and a standard deviation of 6.96. Second, participants were provided with a link to a five-minute vlog entitled *Menapaki Linggoasri: Desa Moderasi Beragama*, which presented practices of religious moderation through visual and narrative representations of interfaith interaction, community cooperation, and mutual respect in everyday life. The participants accessed the vlog through the provided link; however, the exact number of times each participant watched the video was not recorded. Finally, participants completed a posttest later in the same session to assess changes in their tolerance scores following the intervention. A review of relevant literature was also conducted to support the conceptual interpretation of the findings.

Quantitative data were analyzed using validity and reliability tests, descriptive statistics, the Shapiro–Wilk normality test, and the Wilcoxon Signed Rank Test to examine differences between pretest and posttest tolerance scores. Effect size was also calculated to estimate the magnitude of the observed difference between pretest and posttest scores. Qualitative data obtained from interviews with 10 students were analyzed descriptively to provide contextual insights into the quantitative findings. The integration of quantitative and qualitative findings was used to develop a more comprehensive understanding of the implications of vlog-based learning for students' tolerance.

Results

Based on the results of the descriptive statistical analysis, the students' tolerance scores in the pretest showed a minimum value of 26 and a maximum value of 59, with a mean of 53.51 and a standard deviation of 6.96. Meanwhile, in the posttest, the students' tolerance scores showed a minimum value of 32 and a maximum value of 80, with a mean of 73.51 and a standard deviation of 9.82. These findings indicate an increase in the average tolerance score after the students received the intervention in the form of a religious moderation vlog video featuring Linggoasri Village. This increase suggests that the use of vlog-based learning media had a positive effect on students' understanding of and attitudes toward tolerance during the learning process in the digital era.

Table 1 Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Pretest	47	26,00	59,00	53,5106	6,95911
Posttest	47	32,00	80,00	73,5106	9,81984
Valid N (listwise)	47				

A normality test was conducted to determine the appropriate statistical procedure for analyzing the pretest and posttest scores. Table 2 presents the results of both the Kolmogorov–Smirnov test, with Lilliefors significance correction, and the Shapiro–Wilk

test. The Shapiro–Wilk test was used as the primary basis for assessing normality because the sample consisted of 47 participants. The results showed significance values of less than .001 for both the pretest and posttest data. Since both values were below the .05 significance level, the data were considered not normally distributed. Therefore, the nonparametric Wilcoxon Signed-Rank Test was used to examine differences between pretest and posttest tolerance scores.

Table 2 Normality Test

Kelas		Kolmogorov-Smirnov			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Kelas	Pretest	,223	47	,000	,780	47	,000
	Posttest	,254	47	,000	,687	47	,000
a. Lilliefors Significance Correction							

Based on the results of the Wilcoxon Signed-Rank Test presented in the ranks table, no negative ranks were observed (N = 0), indicating that none of the students experienced a decrease in their tolerance scores after the intervention. All respondents were classified as positive ranks (N = 47), meaning that every student obtained a higher posttest score than pretest score. In addition, no tied scores were found between the pretest and posttest (ties = 0). These findings indicate that all students demonstrated an improvement in tolerance after participating in learning activities using the religious moderation vlog featuring Linggoasri Village. Overall, the results suggest that the use of vlog-based learning media had a positive effect on enhancing students' attitudes toward tolerance.

Table 3 Ranks Wilcoxon Signed Rank Test

		N	Mean Rank	Sum of Ranks
Posttest - Pretest	Negative Ranks	0_a	,00	,00
	Positive Ranks	47_b	24,00	1128,00
	Ties	0_c		
	Total	47		
a. Posttest < Pretest				
b. Posttest > Pretest				
c. Posttest = Pretest				

The Wilcoxon Signed-Rank Test yielded a Z value of −5.040 and an asymptotic two-tailed significance value of less than .001. Therefore, the null hypothesis of no difference between pretest and posttest scores was rejected. The results indicate a statistically significant difference in students' tolerance scores following the use of the religious moderation vlog featuring Linggoasri Village. Together with the descriptive statistics, these findings show that all 47 participants recorded higher posttest scores than pretest scores. However, because the study did not include a control group, the observed increase cannot be attributed solely to the vlog.

In addition, the quantitative findings were supported by interviews with ten students, who reported that the vlog-based learning media provided a more engaging, contextual, and comprehensible learning experience than conventional classroom instruction. The students also explained that the visualization of everyday life in Linggoasri Village offered a more authentic and reflective understanding of tolerance in real-life situations. They perceived the vlog as creating a more communicative, interactive, and less monotonous learning environment, making it more compatible with the characteristics and learning preferences of today's digital generation. Furthermore, the students stated that

observing real examples of religious moderation through the vlog enhanced their understanding of the importance of respecting religious diversity, cultural differences, and diverse opinions. These interview findings reinforce the quantitative results, suggesting that vlog-based digital learning media can foster students' tolerance by providing a more contextual, meaningful, and in-depth learning experience.

Table 4 Summary of Student Interview Results

No.	Informant	Interview Findings
1	Student 1	The vlog helped me better understand the importance of respecting religious and cultural diversity.
2	Student 2	Learning through the vlog was more engaging than conventional classroom explanations.
3	Student 3	Watching the daily life of the Linggoasri community made me more open to differences.
4	Student 4	The vlog helped me understand the practical application of tolerance in everyday life.
5	Student 5	The vlog made the learning material easier to understand because it was presented visually.
6	Student 6	The learning process became more interactive and less monotonous.
7	Student 7	I became more aware of the importance of maintaining tolerance within the university environment.
8	Student 8	The vlog content provided a learning experience that was more closely connected to the social realities of the community.
9	Student 9	The use of vlogs is more compatible with the characteristics of university students in today's digital era.
10	Student 10	After watching the vlog, I became more appreciative of differences in opinions and beliefs.

Overall, the findings indicate that the religious moderation vlog featuring Linggoasri Village was effective in enhancing students' tolerance. This conclusion is supported by the improvement in pretest and posttest scores, as well as the results of the Wilcoxon Signed-Rank Test, which revealed a statistically significant difference between the scores before and after the intervention ($Z = -5.040$, $p < 0.05$). Furthermore, the effect size ($r \approx 0.73$) indicates a large effect, demonstrating that the vlog-based learning media had a substantial impact on improving students' tolerance. The interview findings further reinforce these quantitative results, showing that the vlog provided a more reflective, contextual, communicative, and meaningful learning experience that aligns with the characteristics and learning preferences of university students in the digital era.

Discussion

The increase in students' tolerance scores following the intervention using a religious moderation vlog from Linggoasri Village suggests that digital-based learning media can support the development of tolerant attitudes in the digital era. The mean score increased from 53.51 in the pretest to 73.51 in the posttest, indicating a positive shift in students' understanding of diversity. This finding aligns with the concept of religious moderation, which emphasizes balance, justice, and tolerance in social life while rejecting religious extremism (Kemenag, 2023). Previous research has also highlighted the potential of contextual learning media to help students understand tolerance through social experiences related to everyday life (Rahmadi & Hamdan, 2023). These findings suggest that the vlog provided a relevant and accessible context for students to engage with the values of religious moderation.

Nevertheless, the effectiveness of vlog-based learning may depend on how students engage with and reflect on the content. Watching a video does not necessarily guarantee that students will internalize tolerant attitudes or consistently apply them in real-life situations. Its impact may be influenced by students' prior understanding, the opportunities available for discussion and reflection, and the reinforcement of tolerance values through subsequent learning activities. Moreover, because the posttest in this study was administered during the same session as the intervention, the findings demonstrate an immediate increase in tolerance scores rather than sustained changes over time. Further research involving delayed posttests and follow-up observations would therefore be useful to determine whether the observed improvement persists and translates into students' everyday behavior.

The use of vlogs in learning offers opportunities to present educational content through the integration of visual, audio, and narrative elements, making abstract concepts more accessible through concrete examples (Sadeli, 2023). The vlog *Menapaki Linggoasri: Desa Moderasi Beragama* presents everyday social practices involving interfaith interaction, community cooperation, and mutual respect. These representations provide students with examples of how tolerance can be practiced in a diverse social environment. Such contextual learning experiences may help students relate the concept of tolerance to real-life situations, consistent with research highlighting the value of contextual learning media (Wibowo et al., 2020). Tolerance also involves attitudes and social behaviors that reflect respect for diversity, rather than cognitive understanding alone (Badruddin & Zulfiqri, 2025). Therefore, the vlog may serve as a learning resource that encourages students to reflect on tolerance through visual representations of everyday social life.

The social context presented in the vlog provides a concrete setting for discussing religious moderation and tolerance. Through its portrayal of community interactions, the vlog offers examples of how people from different backgrounds can coexist through mutual respect and peaceful engagement. These representations are relevant to the principles of religious moderation, including tolerance, balance, and respect for diversity (Ridwanulloh et al., 2025). Religious moderation can also be understood in relation to social and cultural practices that encourage inclusive and harmonious relationships within pluralistic communities (Rahmadi & Hamdan, 2023). By presenting these practices through a local context, the vlog provides students with material for reflecting on the relationship between religious moderation and everyday social life. However, the present study examined students' tolerance scores rather than directly measuring changes in their behavior within their own social environments.

Digital learning media can offer alternative ways of presenting educational content in a format that is accessible and engaging for students (Fitriani, 2021). Vlogs combine visual, audio, and narrative elements to communicate information and present examples that students can observe and reflect upon (Panjaitan et al., 2023). This format may also support experiential learning by connecting educational concepts with representations of social realities (Asnur et al., 2025). In addition, multimedia learning research highlights the role of visual and verbal information in supporting learning when these elements are appropriately integrated (Calvert & Hume, 2022). In the present study, the increase in overall tolerance scores following the intervention suggests that vlog-based learning may be a useful approach for teaching religious moderation. Nevertheless, the study did not directly compare vlogs with other learning media, so their relative advantages cannot be established from these findings alone.

The interview findings provided additional insights into students' perceptions of the vlog as a learning medium. Students described the learning experience as engaging and easier to understand because the material was presented through visual narratives and examples of everyday social interactions. Several students also reported that observing the community portrayed in the vlog encouraged them to reflect on the importance of respecting religious, cultural, and opinion differences. These responses are consistent with research discussing the potential of visual and narrative media to support reflection on social values and diversity (Hassan, 2023; Fuad & Masuwd, 2023). However, the interview data represent students' reported experiences and perceptions rather than direct evidence of lasting behavioral change. The findings therefore suggest that contextual vlog-based learning may support students' understanding of tolerance, while further research is needed to examine whether such understanding translates into sustained behavior.

The Wilcoxon Signed-Rank Test revealed a statistically significant difference between students' pretest and posttest tolerance scores, accompanied by a large effect size ($r \approx 0.73$). All 47 participants recorded higher posttest scores than pretest scores. These results indicate a substantial observed increase in overall tolerance scores following the use of the religious moderation vlog. Previous research has discussed the potential of digital learning media to support students' cognitive, affective, and social learning (Saputri & Munandar, 2023), while visual learning resources may provide opportunities to consider diverse perspectives and social experiences (Badruddin & Zulfiqri, 2025). However, because this study used a one-group pretest–posttest design without a control group, the observed increase cannot be attributed solely to the vlog. The findings should therefore be interpreted as evidence of a change in students' tolerance scores following the intervention, rather than definitive proof of a causal effect. Future research could combine vlog-based learning with structured reflection and discussion and use a control group and delayed posttests to investigate comparative effects and the persistence of any observed changes.

Conclusion

The findings indicate that the use of the religious moderation vlog featuring Linggoasri Village was associated with an increase in tolerance scores among students at UIN K.H. Abdurrahman Wahid Pekalongan. A notable finding was that all participants recorded higher tolerance scores after the intervention, with no participant showing a decline. The Wilcoxon Signed-Rank Test revealed a statistically significant difference between pretest and posttest scores ($Z = -5.040$, $p < .001$), with a large effect size ($r \approx 0.73$). Furthermore, the interview findings suggested that students found the vlog's visual and narrative presentation engaging and helpful in understanding tolerance values through examples of religious moderation in everyday life.

This study contributes to the development of digital media-based learning for religious moderation in higher education. The findings are consistent with previous research highlighting the potential of video-based learning media to support students' affective and social learning. The study also offers a contextual contribution by examining a vlog that presents local social practices as a medium for reflecting on tolerance. By combining a quantitative pretest–posttest design with qualitative interview data, this study provides insights into changes in students' tolerance scores and their perceptions of vlog-based learning in the context of religious moderation education.

Despite these contributions, this study has several limitations. First, the sample consisted of only 47 students from a single university, limiting the generalizability of the

findings. Second, the pre-experimental design did not include a control group; therefore, the observed changes cannot be attributed solely to the vlog, as other factors may have influenced the results. Third, the study examined only one vlog and assessed tolerance through overall questionnaire scores rather than analyzing individual tolerance indicators separately. Accordingly, future research should involve larger and more diverse samples, use control groups or comparison conditions, and examine multiple digital learning media. Future studies could also include delayed posttests or follow-up observations to investigate whether changes in tolerance scores persist over time.

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