



## RELIGIOUS MODERATION IN PUBLIC SERVICE POLICY: BRIDGING BUREAUCRATIC NEUTRALITY AND SOCIAL HARMONY IN INDONESIA

### MODERASI BERAGAMA DALAM KEBIJAKAN PELAYANAN PUBLIK: MENJEMBATANI NETRALITAS BIROKRASI DAN HARMONI SOSIAL DI INDONESIA

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#### Abstract

Religious moderation serves as a fundamental principle in the context of public service in Indonesia, where religious, cultural, and ethnic diversity demands fair, inclusive, and civilized governance. This study aims to analyze the role of religious moderation in public service policy in Indonesia, particularly in bridging the relationship between bureaucratic neutrality and social harmony within a multicultural society. To date, studies on religious moderation have largely focused on education and interfaith dialogue, while the dimensions of public policy and bureaucratic culture remain underexplored. Using a qualitative approach through policy analysis and literature review, this research examines how the values of religious moderation *tawasuth* (balance), *tasamuh* (tolerance), *‘adl* (justice), and *musawah* (equality) can be integrated into an inclusive, fair, and ethical public service system. The findings indicate that the internalization of moderation values within public policy can strengthen governmental ethics, enhance public trust, and reinforce social cohesion amid diversity. This study also proposes a conceptual model called Moderation-Based Public Service Governance (MBPSG) as a new framework for public service management grounded in the values of religious moderation, balancing administrative efficiency with social justice.

**Keywords:** religious moderation, public service, bureaucratic neutrality, social harmony, governance.

#### Abstrak

Moderasi beragama menjadi prinsip fundamental dalam konteks pelayanan publik di Indonesia, di mana keberagaman agama, budaya, dan etnis menuntut penyelenggaraan layanan yang adil, inklusif, dan berkeadilan. Penelitian ini bertujuan untuk menganalisis peran



moderasi beragama dalam kebijakan pelayanan publik di Indonesia, khususnya dalam menjembatani hubungan antara netralitas birokrasi dan harmoni sosial di tengah masyarakat multikultural. Selama ini, kajian mengenai moderasi beragama lebih banyak berfokus pada ranah pendidikan dan dialog antarumat beragama, sementara dimensi kebijakan publik dan budaya birokrasi masih jarang disentuh. Melalui pendekatan kualitatif dengan analisis kebijakan dan studi literatur, penelitian ini mengkaji bagaimana nilai-nilai moderasi beragama meliputi *tawasuth* (keseimbangan), *tasamuh* (toleransi), *'adl* (keadilan), dan *musawah* (kesetaraan) dapat diintegrasikan dalam sistem pelayanan publik yang inklusif, adil, dan berkeadaban. Hasil analisis menunjukkan bahwa internalisasi nilai moderasi dalam kebijakan publik dapat memperkuat etika pemerintahan, meningkatkan kepercayaan publik, serta memperkuat kohesi sosial di tengah keberagaman. Penelitian ini juga menawarkan model konseptual *Moderation-Based Public Service Governance (MBPSG)* sebagai kerangka baru tata kelola pelayanan publik berbasis nilai-nilai moderasi beragama yang seimbang antara efisiensi administratif dan keadilan sosial.

**Kata Kunci:** *Moderasi beragama, pelayanan publik, netralitas birokrasi, harmoni sosial, tata kelola pemerintahan.*

## 1. INTRODUCTION

The diversity of religion, language, ethnicity, and culture inherent in Indonesian society has made the country widely recognized as a multicultural nation with a high degree of pluralism. This socio-cultural richness not only enhances the nation's identity but also serves as a fundamental element supporting the national philosophy of *Bhinneka Tunggal Ika* (Unity in Diversity). However, amid dynamic socio-political changes, this diversity which should ideally be a collective strength has presented complex challenges in maintaining social stability and national unity. In recent years, Indonesia's social landscape has been marked by a rise in intolerance, the spread of hate speech rooted in religion, social discrimination, and signs of religious radicalization that threaten social harmony and national integration (Muntoha, 2025). These dynamics underscore the urgent need for a new paradigm capable of mitigating identity-based tensions and fostering harmony in national life.

This paradigm is embodied in the concept of religious moderation, which, in the context of public policy, functions as both a cultural strategy and a national approach to maintain balance between religious life and state governance. The essence of religious moderation is grounded in four core values: *tawasuth* (balance), *tasamuh* (tolerance), *'adl* (justice), and *musawah* (equality). These values serve as normative guidelines for building inclusive, just, and peaceful social relations within a pluralistic society (Ministry of Religious Affairs of the Republic of Indonesia, 2022). The meaning of religious moderation goes beyond serving as an antithesis to extremism—it also acts as a means of strengthening national identity and deepening social solidarity within the framework of national diversity.

The Indonesian government has institutionalized these values through national strategic agendas, as reflected in several policy documents, including the National Medium-Term Development Plan (RPJMN) 2020–2024 and various priority programs of the Ministry of Religious Affairs. The implementation of these policies aims to foster an open and tolerant society that rejects all forms of violence and identity-based radicalism. Furthermore, the policy emphasizes the importance of integrating religious values with local wisdom as a social



strength that supports cultural resilience and strengthens citizen cohesion (Kemenag RI, 2022; Winengan, 2021).

Previous studies on religious moderation in Indonesia have generally focused on the fields of education, interfaith dialogue, or community-level initiatives. However, there remains a significant gap in research examining how the principles of religious moderation are operationalized within public service policies and bureaucratic culture. Most existing policy analyses emphasize efficiency and accountability but rarely integrate religious or cultural moderation values as part of the ethical foundation of governance. Therefore, this study fills that gap by examining how the values of religious moderation are integrated into bureaucratic practices and public service policies in Indonesia.

Nevertheless, in the practical implementation of public service, the internalization of religious moderation values still faces several fundamental challenges. These include uncoordinated interagency policies, limited understanding among bureaucratic officials regarding moderation principles, and a bureaucratic culture that prioritizes administrative efficiency over humanistic values (Abdul Malik, 2022). Such conditions have resulted in instances of discriminatory and sectarian practices in public service that overlook the sensitivity required to accommodate diversity. This indicates a significant gap between the ideal policy concept and its actual implementation.

In the framework of modern governance, public service cannot solely prioritize efficiency and transparency, as emphasized in the New Public Management (NPM) paradigm. While NPM underscores efficiency, accountability, and performance orientation (Hood, 1991), it must be balanced with ethical and humanistic dimensions. A socially just and civilized public service can only be achieved when humanity, justice, and respect for diversity become its core foundations. Thus, integrating the principles of religious moderation into the NPM framework is not merely a normative option but a strategic necessity for building a public service system that is both administratively effective and socially inclusive (Abdul Malik, 2022; Winengan, 2021).

From the perspective of public policy theory, as Winengan (2021) explains, a policy approach grounded in religious moderation represents an adaptive response to the complexities of a plural society. Public policy is not merely a product of political processes but also a value-based instrument aimed at achieving social justice and strengthening national unity. Similarly, Abdul Malik (2022) views religious moderation-based public policy as a social control mechanism that harmonizes the relationship between religion, the state, and civil society. Therefore, public service policies that internalize the values of religious moderation have great potential to serve as national instruments that reinforce social harmony within Indonesia's pluralistic reality.

Findings by Muntoha (2025) indicate that the application of religious moderation values is closely linked to the achievement of the Sustainable Development Goals (SDGs). Religious moderation significantly contributes to three primary goals: Goal 4 (Quality Education), Goal 10 (Reduced Inequality), and Goal 16 (Peace, Justice, and Strong Institutions). Fundamental values such as justice, balance, and tolerance embedded in the concept of religious moderation serve as the moral and ethical foundation for realizing good governance an effective and civilized system of government. Nevertheless, the effectiveness of such value-based policy implementation is highly influenced by two main factors: the institutional capacity of the bureaucracy and the consistency of political commitment in embedding moderation values across all levels of public service. In other words, the success of mainstreaming religious



moderation depends on the synergy between government structures and political culture in daily bureaucratic practice.

Therefore, this study is both important and strategic in deepening the understanding of the role of religious moderation in Indonesia's public service reform. The research focuses on exploring how the values of religious moderation are integrated into public service policy and how these principles can be operationalized within the New Public Management (NPM) framework. Additionally, the analysis seeks to identify the factors that either hinder or support the implementation of moderation values, both within bureaucratic institutions and in the socio-cultural dimensions of society. The findings are expected to offer a conceptual model of public service that not only emphasizes administrative efficiency and accountability but also upholds the principles of social justice, respect for diversity, and universal human values.

### Related Works or Literature Review

The study of religious moderation in the context of public policy shows that this issue has experienced rapid development over the past decade. Initially, the concept of religious moderation was understood merely as a theological approach to balance extreme and liberal religious views. However, recent studies have expanded its scope into the realm of public policy and governance. Religious moderation is now seen as a national strategy to strengthen social cohesion and promote inclusive and just public services (Munif, 2023; Zaluchu, 2025). Theoretically, religious moderation is based on four core values: *tawasuth* (balance), *tasamuh* (tolerance), *'adl* (justice), and *musawah* (equality) (Kemenag RI, 2022). These values serve as moral foundations in the formulation of public policies that uphold Indonesia's diversity. In practice, religious moderation has become a new orientation in the New Public Management (NPM) paradigm, balancing bureaucratic efficiency with humanistic values (Winengan, 2018; Abdul Malik, 2023).

Various studies highlight the importance of internalizing moderation values into government bureaucracy. Munif (2023) and Zaluchu (2025) found that the implementation of religious moderation in public service can increase public trust in state apparatuses and strengthen citizen participation in policy processes. Dharta (2025) and Hanif (2025) added that religious moderation also contributes to the creation of peaceful social life free from religion-based discrimination. Meanwhile, research by Zaimina (2025) shows that the main obstacles in implementing religious moderation values lie in the low level of religious literacy among bureaucrats, resistance from conservative groups, and weak coordination between government institutions.

In the context of public service, religious moderation is not only a moral norm but also a policy instrument to strengthen social integration. Aspila and Baharuddin (2022) emphasized that religious counselor training and interfaith programs organized by the Ministry of Religious Affairs have played an important role in increasing social tolerance in society. Similar results were found by Tantra (2024) and Hermawan & Rahman (2024), who highlighted the contribution of multicultural education and interfaith dialogue in strengthening civilized public services.

Several studies also emphasize the relationship between religious moderation and sustainable development. According to Muntoha (2025), moderation values such as justice and balance align with the Sustainable Development Goals (SDGs), particularly Goal 4 (quality education), Goal 10 (reduced inequalities), and Goal 16 (peace, justice, and strong institutions). This shows that religious moderation has a broader strategic dimension, serving as a foundation for effective and socially just governance.



From a theoretical perspective, researchers such as Abdul Malik (2023) and Winengan (2018) assert that Indonesia's public bureaucracy needs to transform from an administrative paradigm to an ethical-humanist paradigm that prioritizes balance between performance and humanity. By integrating religious moderation values into the public service system, the government not only achieves administrative efficiency but also strengthens moral legitimacy in state administration.

Overall, existing literature shows that religious moderation plays an important role as both an ethical and strategic foundation in Indonesia's public service policy. Although many studies have discussed its conceptual and normative dimensions, there is still room for further research on how religious moderation values are operationally translated into modern bureaucratic practices that are responsive to societal diversity.

## 2. RESEARCH METHOD

This study uses a Systematic Literature Review (SLR) approach as the methodological foundation for analyzing the dynamics, implementation, and challenges of applying religious moderation in public service policies in Indonesia. The selection of the SLR method is based on its advantages in systematically and critically tracing, assessing, and synthesizing previous research results in a structured and measurable manner. Through this approach, a comprehensive overview is obtained that can serve as an argumentative basis for developing scientific conclusions and evidence-based policy recommendations.

The primary data sources come from various scholarly literatures directly relevant to the topics of religious moderation and public service policy in Indonesia. The types of literature used include accredited journal articles, conference proceedings, official policy documents, as well as government and academic institutional research reports from the past five years. The inclusion criteria encompass studies discussing the basic concepts of religious moderation, related public policy implementation processes, challenges encountered in implementation, and impacts on public service quality. Conversely, sources that do not meet scientific standards, lack peer review, or are not publicly accessible were excluded from the analysis to maintain data validity.

The data collection process was carried out through a literature search containing keywords such as *religious moderation*, *public service*, *public policy*, and *Indonesia*, both individually and in combination. Each source obtained was then selected based on its relevance, methodological credibility, and contribution to enriching the conceptual framework of the research. Data analysis was conducted through a narrative synthesis approach, in which findings from various studies were classified into main themes to reveal patterns, gaps, and conceptual developments within existing literature. This approach allows the integration of diverse scientific perspectives, resulting in a more comprehensive and in-depth understanding of the position of religious moderation in Indonesia's public service policy.

## 3. RESULTS AND DISCUSSION

The main objective of this study is to examine how the values of religious moderation are integrated into public service policies in Indonesia through a Systematic Literature Review (SLR) approach. From the synthesis of various relevant scientific literatures, several key findings were identified, showing general characteristics and emerging patterns of thought related to the topic.





The first finding shows that academic interest in the study of religious moderation within the context of public policy has increased significantly over the past five years. The dominance of publications during this period indicates that religious moderation has evolved beyond the theological dimension and entered the realm of strategic policy, governance, and inclusive social development. This reflects an academic paradigm shift in which religious moderation is positioned as an important variable in contemporary public policy studies. These publications, published in reputable international journals and nationally accredited Sinta journals, demonstrate the methodological credibility and scientific validity of their findings. This trend reinforces the argument that the discourse on religious moderation is now recognized as a moral foundation in the formulation of public policies that are just and responsive to Indonesia's diversity.

Furthermore, thematically, the analyzed literature displays diverse focuses, ranging from the conceptualization and philosophical foundation of religious moderation in public policy, strategies for applying moderation values in government institutions, to challenges arising from structural and cultural factors in the implementation process. Several studies also highlight the correlation between applying the principles of religious moderation and improving public service effectiveness, public participation in bureaucracy, and strengthening social integration in a plural society. Thus, the direction of academic studies indicates that religious moderation has shifted into a public policy paradigm oriented toward tolerance, social justice, and national harmony.

The second finding shows a consistent pattern of thought in various studies discussing the relationship between public policy and religious moderation values. Most studies assert that the process of internalizing moderation values into public policy is a strategic step to create fair, civilized, and inclusive public services (Munif, 2023; Zaluchu, 2025). This internalization is not merely a normative process but also a systematic transformation that embeds principles of balance, justice, and tolerance within bureaucratic structures and service practices. This view aligns with the arguments of Al Giffary (2023) and Alit Arta Wiguna & Made Yuni Andari (2023), who state that religious moderation functions as a strategic instrument in building collective awareness of the importance of diversity, strengthening social harmony, and fostering national cohesion amid pluralism.

The Ministry of Religious Affairs of the Republic of Indonesia plays an important role in realizing this through a series of participatory policies and programs, including religious moderation education, training for religious counselors, and interfaith dialogue forums. These programs have contributed to increasing social tolerance, managing interfaith differences, and preventing potential horizontal conflicts (Aspila & Baharuddin, 2022; Hermawan & Rahman, 2024; Tantra, 2024). Through such approaches, religious moderation is not only positioned as a normative concept but also as a public policy instrument that unites spiritual values with social practices in governance. Furthermore, Dharta (2025) argues that the implementation of religious moderation-based policies positively influences public perceptions of fairness, transparency, and government openness in addressing sensitive issues related to religious diversity.

Although significant progress has been made in integrating religious moderation values into public service policies, several substantial challenges still arise in practical implementation. Research conducted by Zaimina (2025) and Mubarok (2024) shows that resistance from conservative religious groups and the low level of moderation literacy among bureaucrats are major obstacles in institutionalizing moderation values within the government



environment. This phenomenon is consistent with the findings of Jamaluddin (2022) and Fahri & Zainuri (2019), who assert that moderation policies often stop at symbolic or normative slogans without being followed by deep structural and cultural transformation.

These findings reinforce the view of Abdul Malik (2023), who emphasizes that the success of internalizing moderation values in public policy largely depends on the critical awareness of policymakers regarding the socio-religious dynamics of Indonesia's plural society. As also highlighted by Winengan (2018), a moderate bureaucracy requires the integration between institutional structures and the moral values of bureaucrats as a reflection of ethical responsibility toward citizens.

In addition, it is necessary to enhance the capacity and religious literacy of state officials so that policymakers possess sensitivity toward the social and cultural diversity of society. This aligns with the perspectives of Abdul Malik (2023) and Munif (2023), who assert that public policies based on religious moderation should focus on strengthening the soft skills of bureaucrats—not merely the technical-administrative aspects—so that such policies can embody moral values and promote the common good. On the other hand, Zaimina (2025) emphasizes that the sustainability of implementing religious moderation policies depends greatly on the strengthening of regulations and cross-sectoral coordination within a bureaucracy that is adaptive and responsive to social change.

In the context of modern developments, future research directions should focus on exploring the role of information technology and digital transformation in supporting the application of religious moderation in the public service sector. E-governance systems and policy digitalization can serve as strategic instruments to build transparency, accountability, and broad public participation (Mubarok, 2024; Zaimina, 2025). This approach expands the reach of religious moderation values while simultaneously strengthening social cohesion amid the complexities of digital society.

Thus, this study provides a significant scientific contribution to enriching public policy and religious moderation studies in Indonesia. The research findings comprehensively map the challenges, supporting factors, and strategies for implementing religious moderation in public policy, while also offering a conceptual framework for developing policies that are inclusive, responsive, and oriented toward universal human values.

#### 4. CONCLUSION

The findings of this study indicate that the integration of religious moderation values into public service policies is a key factor in creating fair, inclusive, and community-oriented services. Although religious moderation policies and programs have been formally implemented, their application still faces structural, cultural, and human resource capacity challenges. Resistance from conservative groups and the limited understanding of moderation principles among bureaucrats remain significant obstacles to achieving moderate and socially just public service delivery.

The main contribution of this article lies in developing both conceptual and empirical understandings of religious moderation within the context of public policy. It presents a mapping of supporting and inhibiting factors, as well as strategies for strengthening moderation-based policies, which can serve as valuable references for policymakers, academics, and public service practitioners.

In terms of implications, this study recommends the adoption of a holistic, cross-sectoral, and data-driven approach to realize moderate and sustainable public services.



Strengthening regulatory frameworks, enhancing bureaucratic capacity, and utilizing digital technology are strategic steps to support the internalization of religious moderation values. Thus, religious moderation should not merely be treated as a normative discourse but as an operational principle in bureaucratic reform and the governance of a socially just and ethical public administration.

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