

Empathy as a Predictor of Religious Moderation Among Adolescents: Evidence from Indonesian Senior High School Students

Darmawansyah*

Universitas Islam Negeri Datokarama Palu, Indonesia

darmawansyah@uindatokarama.ac.id

ARTICLE INFO

Article History:

Received : 30-April-2026

Revised : 13-May-2026

Accepted : 30-May-2026

Keywords: empathy, religious moderation, character education

Abstract

This study aims to determine the effect of empathy on religious moderation among students at State Senior High School 4 Palu. Religious moderation is crucial for adolescents in fostering attitudes of tolerance, inclusivity, and mutual respect. Furthermore, empathy is an internal psychological factor that warrants further investigation. This study employs a quantitative approach using a survey design. The population consists of 303 students, selected via random sampling with a margin of error of 0.05. The study utilizes the Perth Empathy Scale (PES) to assess empathy levels and religious moderation, focusing on national commitment, tolerance, anti-violence attitudes, and cultural/local accommodation. For data analysis, the researcher used linear regression with SPSS version 20. This study indicates that empathy contributes to religious moderation with a coefficient of 48.91%. This study suggests that fostering empathy in character education is a critical focus that should be prioritized. Additionally, several approaches and methods can be employed in character education, such as experiential learning and reflective learning with a focus on social interaction.

Abstrak

Studi ini bertujuan untuk mengetahui pengaruh empati terhadap moderasi beragama siswa di Sekolah Menengah Atas Negeri 4 Palu. Moderasi beragama sangat penting bagi remaja dalam membangun sikap toleran, inklusif, dan saling menghargai. Di samping itu, empati merupakan faktor psikologis internal yang perlu diteliti. Penelitian ini menggunakan pendekatan kuantitatif dengan desain survei. Populasi berjumlah 303 siswa dengan teknik sampling acak dengan *margin of error* 0,05. Penelitian ini menggunakan alat ukur *Perth Empathy Scale* (PES) untuk menjawab pertanyaan tentang kondisi empati dan moderasi beragama yang berfokus pada komitmen kebangsaan, toleransi, sikap anti-kekerasan, dan akomodatif terhadap budaya/lokal. Untuk analisis data, peneliti menggunakan regresi linier dengan SPSS versi 20. Penelitian ini menunjukkan bahwa empati berkontribusi terhadap moderasi beragama dengan koefisien 48,91%. Penelitian ini menunjukkan bahwa pengembangan empati dalam pendidikan karakter menjadi fokus yang penting untuk dilakukan. Selain itu, ada beberapa pendekatan dan metode yang dapat digunakan dalam pendidikan karakter, seperti pembelajaran berbasis pengalaman dan pembelajaran refleksi dengan fokus interaksi sosial.

Kata Kunci: empati, moderasi beragama, pendidikan karakter



Introduction

As a country characterized by extensive cultural and religious diversity, Indonesia has long been regarded by social scientists as one of the most significant contexts for studying cultural and religious pluralism in the world. Within social interactions and interreligious relations, this diversity serves as a critical determinant of social cohesion, political stability, and socio-economic productivity. In this context, religious moderation manifested through attitudes and practices of tolerance, inclusivity, mutual respect, rejection of radicalism, and appreciation of differences has become an important component of the national education framework. It functions as a strategic approach to prevention, character development, and the strengthening of social resilience, while fostering harmonious coexistence and mitigating the potential for social conflict.¹

In the context of a diverse nation such as Indonesia, religious moderation has become increasingly important and relevant in addressing various forms of intolerance, discrimination, and social tensions that pose challenges to societal harmony and national stability. These phenomena create a moral imperative to strengthen the integration of religious moderation within educational institutions and to promote its practical application in students' daily lives. This perspective is supported by a growing body of empirical research demonstrating that religious moderation is positively associated with students' social competencies, including tolerance, respect for diversity, and constructive intergroup relations. Furthermore, religious moderation has been found to contribute to students' resilience against narratives of radicalization and violent extremism, fostering attitudes that support peaceful coexistence and social cohesion within pluralistic societies.² This is because, among adolescents at the secondary school level, particularly in senior high schools, religious moderation constitutes one of the fundamental pillars of character education, playing a crucial role in fostering tolerance, mutual respect, and responsible citizenship within a diverse society³.

Several studies have demonstrated that the integration of religious moderation values into the policies and curriculum of Islamic Religious Education at the junior secondary school level can enhance students' tolerance toward individuals of different religious

¹Nisyah Aulia Habibah et al., "Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pembelajaran Pendidikan Agama Islam Di SMA Negeri 15 Bandar Lampung," *Inspiratif Pendidikan* 14, no. 2 (December 28, 2025): 103–120, <https://doi.org/10.24252/ip.v14i2.63098>.

²Rani et al., "Penguatan Moderasi Beragama Sejak Dini Di Kalangan Siswa Untuk Menjaga Toleransi Dan Mencegah Konflik Sosial Keagamaan."

³ Rani et al.

backgrounds and reduce tendencies toward religious exclusivism.⁴ This study further emphasizes that the use of contextual and reflective pedagogical approaches can foster more inclusive attitudes among students. Consistent with the objectives of religious education, students are expected to develop reflective social perspectives and demonstrate inclusivity in the interpretation and practice of religious values.

Other studies have shown that the implementation of religious moderation from the elementary school level can foster attitudes of mutual respect among students. Such attitudes contribute to preventing behaviors associated with intolerance and violence driven by excessive religious fanaticism, thereby promoting harmonious social interactions and peaceful coexistence.⁵ However, much of the existing research on religious moderation in schools has primarily focused on pedagogical approaches and curriculum development. In contrast, internal psychological factors among students, such as empathy, have received relatively limited scholarly attention, particularly at the senior secondary school level in eastern Indonesia, including the city of Palu. From a psychological perspective, empathy the ability to understand and share the feelings and experiences of others constitutes one of the fundamental foundations of tolerant and prosocial attitudes.⁶ Individuals with high levels of empathy tend to be more capable of understanding the perspectives of others. This capacity can facilitate the development of inclusive social relationships, promote mutual understanding, and reduce the likelihood of interpersonal and intergroup conflict.⁷

In contemporary international scholarship, numerous studies have demonstrated a positive relationship between empathy and attitudes of tolerance and social coexistence. In the context of secondary education in Eastern Europe, for example, students with higher levels of empathy tend to exhibit more tolerant attitudes toward religious minority groups and are generally more supportive of inclusive and harmonious intergroup relations.⁸ Similarly, within the context of education in North America, studies have found that educational initiatives aimed at fostering students' empathy also contribute to the development of more positive attitudes toward cultural and religious diversity. Such programs enhance students' capacity to appreciate differences, engage respectfully with

⁴ Abdul Azis, "Integrasi Moderasi Beragama Pada Pengembangan Kurikulum Merdeka Belajar Pendidikan Agama Islam Dalam Membentuk Penguatan Profil Pelajar Pancasila."

⁵ Lessy et al., "Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar."

⁶ Markstrom et al., "Frameworks of Caring and Helping in Adolescence: Are Empathy, Religiosity, and Spirituality Related Constructs?"

⁷ Depow, Francis, and Inzlicht, "The Experience of Empathy in Everyday Life."

⁸ Grynova and Hubar, "Empathy and Tolerance as Determinants of the Formation of a Culture of Interaction among Future Teachers in the Context of Inclusive Education: The Search for Innovative Practices."

others, and promote inclusive social interactions across diverse cultural and religious backgrounds.⁹ Based on these findings, greater attention should be directed toward empathy as a key variable in the study of religious moderation, given its potential influence on the development of tolerant attitudes among students. Understanding the role of empathy may provide important insights into the psychological factors that support religious moderation and foster harmonious intergroup relations in educational settings.

Although a growing body of research has reported positive associations among religious moderation, empathy, and tolerance, studies examining the relationship between empathy and religious moderation among senior high school students in Indonesia remain limited. Therefore, there is a clear need to address this gap in the literature. Such research would contribute to a deeper understanding of empathy as a psychological variable that may play a significant role in shaping students' religious moderation. It would also provide a new conceptual framework for examining the relationship between these two constructs within educational settings. This understanding is particularly important because senior high school students are undergoing a highly dynamic developmental stage characterized by the formation of social, moral, and emotional identities, which will serve as the foundation for their future behavior and civic engagement as members of society.

At the same time, the widespread dissemination of information through social media increasingly influences how students engage with religious teachings, values, discourses, and practices. Exposure to extremist narratives, discriminatory content, and polarized viewpoints may shape students' perceptions of religion as well as their attitudes toward other social and religious groups. This situation underscores the growing need to strengthen empathy education and religious moderation initiatives as preventive measures against potential negative influences. In this context, formal educational institutions play a strategic role in promoting religious moderation through planned and systematic approaches. Such efforts should extend beyond classroom instruction and encompass meaningful experiences and the internalization of values that are integrated into students' everyday lives within the educational environment.

From a theoretical perspective, religious moderation is understood as the product of a complex interaction among social structures, educational content and curricula, and internal psychological variables within individuals, including empathy. Research conducted by Wang in the field of religious pluralism demonstrates that empathy serves as an important

⁹ Carrell, "Diversity in the Communication Curriculum: Impact on Student Empathy."

mediating factor that enables individuals to understand the thoughts, perspectives, and experiences of others within diverse and pluralistic societies. This capacity facilitates constructive intergroup engagement and supports the development of attitudes consistent with religious moderation.¹⁰ Similarly, the findings of research conducted by Verkuyten and Slooter indicate that the development of empathy among adolescents is significantly associated with higher levels of religious tolerance within society. Their study suggests that empathetic individuals are more likely to demonstrate understanding, acceptance, and respect toward people from different religious backgrounds, thereby contributing to more harmonious intergroup relations in diverse communities.¹¹ Existing theoretical perspectives provide a strong rationale for proposing that religious moderation within educational institutions can be fostered through the enhancement of empathy among students. By developing the ability to understand and appreciate the perspectives, experiences, and beliefs of others, students are more likely to exhibit attitudes of tolerance, inclusivity, and mutual respect, which are fundamental components of religious moderation in diverse educational environments.

Based on the theoretical and empirical arguments outlined above, this study seeks to address a gap in the existing literature concerning the influence of empathy on religious moderation among senior high school students within the context of public education. The study focuses on State Senior High School 4 Palu, which represents a relevant setting for examining the implementation of religious moderation values in an educational environment situated within the religiously pluralistic context of eastern Indonesia. Preliminary observations suggest that the school operates within a community experiencing ongoing social transformation and religious diversity, making it a valuable site for investigating the factors that contribute to the development of moderate and tolerant attitudes among students.

This study is expected to make a meaningful academic contribution by advancing understanding of the relationship between empathy and religious moderation among senior high school students. In addition, the findings are anticipated to provide practical implications for educational policy and practice by offering recommendations for strengthening programs that promote religious moderation and tolerance. The study also highlights the importance of integrating social-emotional competencies, particularly empathy,

¹⁰ Wang, "On the Value of Empathy to Inter-Religious Relations: A Case Study Based on the Thought of Charles Hartshorne."

¹¹ Verkuyten and Slooter, "Tolerance of Muslim Beliefs and Practices: Age Related Differences and Context Effects."

into educational policies and learning initiatives as a means of fostering a school environment characterized by moderation, inclusivity, mutual respect, and peaceful coexistence.

Research Method

This study aims to examine the effect of empathy on religious moderation among students at State Senior High School (SMAN) 4 Palu. A quantitative approach employing a survey design was adopted. The survey design enables data collection through self-administered questionnaires completed by respondents and allows the data to be analyzed statistically to identify and examine relationships among variables. The population of this study comprised all active students enrolled at SMAN 4 Palu in the 2025/2026 academic year, totaling 1,251 students. To obtain a representative sample size, the Slovin formula was applied with a margin of error of 5%.¹² Based on the calculation, a sample size of 303 students was obtained using a random sampling procedure. This approach was expected to ensure that the collected data accurately represented the population as a whole and minimized sampling bias.

A questionnaire was employed as the primary data collection instrument, comprising two main scales: an empathy scale and a religious moderation scale. All items were measured using a five-point Likert scale ranging from 1 to 5. To assess empathy, the study utilized the Perth Empathy Scale (PES), which consists of items designed to measure individuals' ability to identify and respond to both positive and negative emotions experienced by others. The PES comprises 20 items and has undergone extensive psychometric evaluation, including analyses of validity, reliability, and measurement invariance. Previous studies have demonstrated that the instrument is a valid and reliable measure of empathy and is particularly suitable for use among adolescent and young adult populations.¹³

The Religious Moderation Scale was developed based on the Indonesian framework of religious moderation and consists of 24 items encompassing four key dimensions: national commitment, tolerance, non-violence, and accommodation of local cultural values. These dimensions were subjected to expert validation by specialists in psychometrics and religious education. In addition, the instrument underwent pilot testing within the target population to assess its psychometric properties. Reliability was evaluated using Cronbach's alpha, with a coefficient of $\alpha \geq 0.70$ considered acceptable for subsequent analyses. Following data

¹² Hardani et al., *Metode Penelitian*.

¹³ Brett et al., "The Psychometric Assessment of Empathy: Development and Validation of the Perth Empathy Scale"; Lashkari et al., "Measuring Cognitive and Affective Empathy across Positive and Negative Emotions: Psychometric Properties and Measurement Invariance of the Perth Empathy Scale."

collection, the dataset was analyzed using simple linear regression to examine the effect of empathy on students' levels of religious moderation. All statistical analyses were conducted using IBM SPSS Statistics Version 20.

Results and Discussion

The results of the descriptive statistical analysis are presented below.

Table 1. Descriptive Statistics

		Emphaty	Religijs Moderation
N	Valid	303	303
	Missing	0	0
Mean		87.76	89.36
Std. Error of Mean		2.268	.978
Median		78.00	70.00
Mode		74	78
Std. Deviation		14.166	6.106
Variance		28.682	37.289
Minimum		55	67
Maximum		86	91

Table 1 shows that, among the 303 respondents, empathy scores ranged from 55 to 86. The standard deviation was 14.166, with a variance of 28.682 and a mean score of 78.00. When converted into the established categorical norms, the mean empathy score indicated that students' empathy levels fell within the high category. Regarding religious moderation, students' scores ranged from 67 to 91. The standard deviation was 6.106, with a variance of 37.289 and a mean score of 70.00. Based on the categorization norms, the mean score indicated that students' level of religious moderation was also classified as high. These findings suggest that both empathy and religious moderation among students at State Senior High School (SMAN) 4 Palu were generally at high levels.

The results of the classical assumption tests, including tests of normality and linearity, indicated that the data were normally distributed ($p > .05$) and exhibited a linear relationship ($p > .05$). These results justified the use of simple linear regression analysis to test the research hypothesis. Analysis conducted using IBM SPSS Statistics Version 20 produced the following regression equation: $\hat{Y} = 76.767 + 0.572X$. This equation indicates that students at SMAN 4 Palu generally demonstrated a baseline tendency toward religious moderation. The standardized regression coefficient (β) was 0.572, indicating a positive relationship between empathy and religious moderation. Specifically, a one-unit increase in empathy was associated with a 0.572-unit increase in religious moderation. The positive value of β

confirms that higher levels of empathy are associated with higher levels of religious moderation among students.

Furthermore, the coefficient of determination revealed that empathy accounted for 48.91% of the variance in religious moderation among students at SMAN 4 Palu, while the remaining variance was explained by other factors not examined in the present study. The relationship was statistically significant, with a significance value of $p = .028$.

The findings demonstrate that empathy plays a significant role in promoting religious moderation among students at SMAN 4 Palu. The coefficient of determination of 48.91% indicates a substantial and positive contribution of empathy to students' religious moderation. These findings are consistent with recent literature that identifies empathy as a critical socio-emotional competency for fostering tolerance, inclusivity, and moderation among adolescents. Empathy enables individuals to understand and appreciate the perspectives, emotions, and experiences of others, thereby encouraging respectful intergroup relations and reducing the likelihood of prejudice, intolerance, and social exclusion.¹⁴ Empathy enables students to better understand and appreciate the perspectives of others. As a result, inclusive attitudes are fostered, encouraging students to engage constructively and actively in various social activities.

Within the framework of character education, religious moderation is understood not merely as a normative concept but also as a set of competencies encompassing dialogue, inclusivity, and respect for diversity. Asiana et al. argue that the integration of empathy-based social and emotional learning into the curriculum contributes significantly to the development of religious moderation, as it helps students understand different perspectives and internalize fundamental humanitarian values. Through such learning experiences, students are encouraged to cultivate mutual respect, tolerance, and openness toward individuals from diverse religious, cultural, and social backgrounds¹⁵. Ramadhani et al. likewise argue that religious moderation is supported by empathy and emotional intelligence, both of which contribute to the development of global competencies and social tolerance. Their findings suggest that individuals with higher levels of empathy and emotional

¹⁴ Ahmad, "Menjadi Wasit Yang Bijak: Aktualisasi Moderasi Beragama Di Ranah Pendidikan Indonesia."

¹⁵ Asiana et al., "Keterampilan Sosial, Empati Dan Moderasi Beragama Sebagai Wujud Keterampilan Abad 21."

intelligence are better equipped to engage constructively with diversity, foster mutual understanding, and promote harmonious social relationships in multicultural settings.¹⁶

The transformation of tolerant behavior and appreciation for diversity, as examined by Muhja et al. in the context of Religious Education, emphasizes the importance of dialogical and contextual learning approaches. These findings suggest that religious moderation can be cultivated through educational processes that promote reflection, affective learning, and meaningful social interaction. Through such experiences, students are encouraged to engage with diverse perspectives, develop mutual understanding, and strengthen their capacity for inclusive and respectful relationships. Therefore, religious moderation is not merely acquired through the transmission of knowledge but is fostered through reflective experiences, active social engagement, and constructive interpersonal interactions.¹⁷ An international study conducted by Wang highlights the importance of empathy in interfaith dialogue as a means of strengthening social cohesion and reducing prejudice. The study suggests that empathy enables individuals to better understand the beliefs, experiences, and perspectives of people from different religious backgrounds, thereby fostering mutual respect, promoting constructive engagement, and contributing to more harmonious intergroup relations.¹⁸ Meanwhile, Zibenberg and Kupermintz found that empathy serves as a significant predictor of prosocial behavior and positive intergroup interactions, both of which contribute to the development of moderate attitudes. Their findings indicate that individuals with higher levels of empathy are more likely to engage in cooperative, respectful, and inclusive relationships across social and cultural boundaries, thereby fostering greater openness to diversity and strengthening the foundations of religious moderation.¹⁹ Taken together, these findings underscore that empathy constitutes a fundamental affective foundation for the development of effective religious moderation.

The importance of empathy development is further enhanced through experiential learning, social simulations, and intergroup interactions. These learning strategies provide students with opportunities to engage directly with individuals from diverse backgrounds, enabling them to experience the challenges and benefits of interacting across differences. Through such experiences, students are more likely to develop a deeper and more enduring

¹⁶ Ramadhani et al., "Sinergi Kecerdasan Emosional Dan Moderasi Beragama Sebagai Pilar Kompetensi Global Masa Depan."

¹⁷ Zainal Abidin Muhja and Liza Shahnaz, "Developing a Culture of Tolerance Through Islamic Religious Education."

¹⁸ Wang, "On the Value of Empathy to Inter-Religious Relations: A Case Study Based on the Thought of Charles Hartshorne."

¹⁹ Zibenberg and Kupermintz, "Personal Values and Intergroup Empathy."

form of religious moderation. From a sociological perspective, affective learning plays a crucial role in strengthening the internalization of social and moral values. This form of learning facilitates the development of attitudes, dispositions, and ethical commitments that support mutual respect, tolerance, and social responsibility. Consequently, affective learning contributes significantly to the cultivation of religious moderation by helping students translate normative values into everyday attitudes and behaviors.²⁰

These findings have important implications for the improvement of educational practices. Empathy development should be further integrated into character education programs, particularly within religious education. Learning strategies such as case-based learning, group discussions, reflective activities, and collaborative projects can foster empathy while simultaneously promoting religious moderation. By creating opportunities for students to engage with diverse perspectives and experiences, schools can cultivate more inclusive, tolerant, and socially responsible attitudes.

Conclusion

This study demonstrates that empathy plays a significant role in fostering religious moderation among students at State Senior High School (SMAN) 4 Palu. The findings revealed a positive and statistically significant relationship between empathy and religious moderation, with empathy accounting for 48.91% of the variance in students' levels of religious moderation. These results indicate that higher levels of empathy are associated with higher levels of religious moderation. The findings further suggest that empathy serves as an important affective foundation for inclusive and constructive social interactions. Students with stronger empathic capacities are more likely to understand, appreciate, and accept differences among individuals and groups, thereby supporting the development of tolerant and moderate attitudes. Such dispositions are reflected in students' willingness to participate in social activities, engage positively with diversity, and maintain respectful relationships across differences.

The results are consistent with both national and international studies highlighting the importance of empathy in promoting religious literacy, prosocial behavior, social inclusion, and values-based education. From both educational and sociological perspectives, empathy facilitates the internalization of moral and social values that underpin religious moderation. Given the multicultural and religiously diverse context of Indonesia, educational initiatives aimed at strengthening empathy, affective learning, intergroup interaction, and emotional

²⁰Jamaluddin, "Integrating Religious Moderation in Islamic Education: A Narrative Review of Indonesia's Educational Strategies."

regulation should be prioritized. These approaches can contribute to the cultivation of religious moderation and social cohesion, while preparing young people to engage constructively in increasingly diverse societies. Future research may explore additional psychological, social, and educational factors that contribute to religious moderation in order to develop a more comprehensive understanding of its determinants.

Referensi

- Abdul Azis, Achmad. "Integrasi Moderasi Beragama Pada Pengembangan Kurikulum Merdeka Belajar Pendidikan Agama Islam Dalam Membentuk Penguatan Profil Pelajar Pancasila." *Tadbir Muwabbid* 8, no. 2 (October 2024): 323–53. <https://doi.org/10.30997/jtm.v8i2.15809>.
- Ahmad, Fandy. "Menjadi Wasit Yang Bijak: Aktualisasi Moderasi Beragama Di Ranah Pendidikan Indonesia." *DIDAKTIKA : Jurnal Pemikiran Pendidikan* 29, no. 1 (February 2023): 125–38. <https://doi.org/10.30587/didaktika.v29i1.5276>.
- Asiana, Dina Bahriani Putri, Kasinyo Safutra, Novrian Eka Harto, and Irja Putra Pratama. "Keterampilan Sosial, Empati Dan Moderasi Beragama Sebagai Wujud Keterampilan Abad 21." *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11, no. 02 (2026): 184–204.
- Brett, Jack D., Rodrigo Becerra, Murray T. Maybery, and David A. Preece. "The Psychometric Assessment of Empathy: Development and Validation of the Perth Empathy Scale." *Assessment* 30, no. 4 (June 2023): 1140–56. <https://doi.org/10.1177/10731911221086987>.
- Carrell, Lori J. "Diversity in the Communication Curriculum: Impact on Student Empathy." *Communication Education* 46, no. 4 (October 1997): 234–44. <https://doi.org/10.1080/03634529709379098>.
- Depow, Gregory John, Zoë Francis, and Michael Inzlicht. "The Experience of Empathy in Everyday Life." *Psychological Science* 32, no. 8 (August 2021): 1198–1213. <https://doi.org/10.1177/0956797621995202>.
- Grynova, Maryna, and Olha Hubar. "Empathy and Tolerance as Determinants of the Formation of a Culture of Interaction among Future Teachers in the Context of Inclusive Education: The Search for Innovative Practices." *Educational Challenges* 30, no. 2 (October 2025). <https://doi.org/10.34142/2709-7986.2025.30.2.20>.
- Habibah, Nisyah Aulia, Muhammad Mustofa, Ida Faridatul Hasanah, and Uswatun Khasanah. "Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pembelajaran Pendidikan Agama Islam Di SMA Negeri 15 Bandar Lampung." *Inspiratif Pendidikan* 14, no. 2 (December 2025): 103–20. <https://doi.org/10.24252/ip.v14i2.63098>.
- Hardani, Hardani, Helmina Andriani, Jumari Ustiawaty, Evi Fatmi Utami, Ria Rahmatul Istiqomah, Roushandy Asri Fardani, Dhika Juliana Sukmana, and Nur Hikmatul Auliya. *Metode Penelitian*. Yogyakarta: Pustaka Ilmu, 2020.
- Jamaluddin. "Integrating Religious Moderation in Islamic Education: A Narrative Review of Indonesia's Educational Strategies." *Sinergi International Journal of Islamic Studies* 2, no. 1 (February 2024): 38–52. <https://doi.org/10.61194/ijis.v2i1.598>.
- Lashkari, Arezou, Jack D. Brett, Ghasem Abdolpour, and Mahdi Mazidi. "Measuring Cognitive and Affective Empathy across Positive and Negative Emotions: Psychometric Properties and Measurement Invariance of the Perth Empathy Scale." *Frontiers in Psychiatry* 16 (March 2025). <https://doi.org/10.3389/fpsy.2025.1533611>.
- Lessy, Zulkipli, Anisa Widiawati, Daffa Alif Umar Himawan, Fikri Alfiyaturrahmah, and

- Khairiah Salsabila. "Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar." *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 3, no. 02 (July 2022): 137–48. <https://doi.org/10.52593/pdg.03.2.03>.
- Markstrom, Carol A., Erron Huey, Bethanie Morris Stiles, and Amanda L. Krause. "Frameworks of Caring and Helping in Adolescence: Are Empathy, Religiosity, and Spirituality Related Constructs?" *Youth & Society* 42, no. 1 (September 2010): 59–80. <https://doi.org/10.1177/0044118X09333644>.
- Ramadhani, Sandrina, Donna Takrim, Sri Juwita, Kasinyo Harto, and Irja Putra Pratama. "Sinergi Kecerdasan Emosional Dan Moderasi Beragama Sebagai Pilar Kompetensi Global Masa Depan." *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11, no. 2 (2026): 263–78.
- Rani, Dessi Puspita, Eka Rifna Fauziah, Risa Maya Putri, and Nanda Ridwan Setiyaji. "Penguatan Moderasi Beragama Sejak Dini Di Kalangan Siswa Untuk Menjaga Toleransi Dan Mencegah Konflik Sosial Keagamaan." *Jurnal Indonesia Studi Moderasi Beragama* 2, no. 2 (November 2025): 90–99. <https://doi.org/10.64420/jismb.v2i2.321>.
- Verkuyten, Maykel, and Luuk Slooter. "Tolerance of Muslim Beliefs and Practices: Age Related Differences and Context Effects." *International Journal of Behavioral Development* 31, no. 5 (September 2007): 467–77. <https://doi.org/10.1177/0165025407081480>.
- Wang, Jiran. "On the Value of Empathy to Inter-Religious Relations: A Case Study Based on the Thought of Charles Hartshorne." *Religions* 14, no. 1 (January 2023): 124. <https://doi.org/10.3390/rel14010124>.
- Zainal Abidin Muhja, and Liza Shahnaz. "Developing a Culture of Tolerance Through Islamic Religious Education." *Al-Hayat: Journal of Islamic Education* 10, no. 1 (January 2026): 1–19. <https://doi.org/10.35723/ajie.v10i1.304>.
- Zibenberg, Alexander, and Haggai Kupermintz. "Personal Values and Intergroup Empathy." *Journal of Human Values* 22, no. 3 (September 2016): 180–93. <https://doi.org/10.1177/0971685816650584>.