The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students

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Abstract	Radicalism and intolerance among religious communities in universities indicate a lack of understanding of religious moderation among students. This study aims to analyze the role of religious moderation in strengthening social harmony and interfaith tolerance among students of different faiths. The methodology used is a literature review, with data from journals, books, and relevant research conducted over the past five years. The results reveal a significant gap between the concept of religious moderation and its actual practice among students in campus life. While moderation is emphasized in educational policies, it has not yet been fully internalized as a social behavior, particularly in students' everyday interactions. These results suggest that religious education based on moderation should focus on transforming theoretical concepts into tangible actions, not merely discourse. The study also identifies that moderate religious values, such as balance, justice, and tolerance, are crucial for reducing intolerance and radicalism. Therefore, the study recommends strengthening campus policies and increasing student participation as key agents of interfaith harmony. Additionally, it suggests future research using qualitative field approaches to explore how religious moderation is applied in students' daily lives.
Keywords	Religious Moderation; Social Harmony; Tolerance

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1. INTRODUCTION

Social harmony and interfaith tolerance among university students are currently facing complex challenges. One of the main factors driving the breakdown in interfaith relations is the rise of radical ideologies and intolerant attitudes that spread through various social media platforms and direct interactions within campus life (Nasih et al., 2024). A lack of understanding of religious moderation is a primary cause of students falling into exclusive narratives, leading to group segregation based on religious identity. The university environment should serve as a microcosm of a multicultural society that upholds the values of inclusivity and humanity. However, some universities in Indonesia have become spaces for ideological reproduction that strengthen polarization among groups. This directly impacts the quality of students' social interactions, potentially leading to horizontal conflicts, discomfort, and even threatening the stability of academic life. In this context, the concept and practice of religious moderation offer a strategic solution that needs to be studied and implemented seriously. Religious moderation provides a balanced religious approach and encourages the creation of constructive interfaith dialogue spaces. Therefore, this study is relevant in response to the urgency of

strengthening harmony and tolerance among students living in a diverse campus community (Chen & Hung, 2022; Itmam & Aouich, 2024).

Various literatures have discussed the concepts of religious moderation, social harmony, and interfaith tolerance. Still, there remains a gap in concretely connecting these three concepts within the context of university student life. Theories such as religious pluralism, multiculturalism, and civic education have often been used to explain the importance of harmony in a pluralistic society (Mahmud & Umiarso, 2025). However, these theories tend to be macro-oriented and have not fully addressed the micro dynamics within campus environments, particularly in shaping moderate religious awareness among students. Moreover, normative approaches that emphasize the importance of tolerance are not sufficiently effective if they are not accompanied by practical approaches that can shape concrete student behavior in their daily lives. The Ministry of Religious Affairs of the Republic of Indonesia has developed the theory of Religious Moderation, which emphasizes balance, justice, and respect for differences as the foundation of religious life (Fuadi et al., 2024). However, research on applying this theory in campus environments remains limited, and further exploration is necessary. Therefore, this study aims to fill this gap by implementing religious moderation to strengthen harmony and tolerance in students' diverse religious lives.

This study analyzes the role of religious moderation in enhancing social harmony and interfaith tolerance among university students. The main focus of this research is to identify key factors in practicing religious moderation that can strengthen harmonious social interactions among students from different religious backgrounds. Furthermore, this study aims to evaluate to which values of moderation, such as fairness, balance, and openness to differences, can contribute to reducing levels of intolerance and the potential for radicalism that develops within campus environments. In the long term, the results of this study are expected to serve as a foundation for designing effective and contextual religious moderation-based educational programs in universities. This approach will help create a peaceful, inclusive academic atmosphere that supports diversity and strengthens students' capacity as agents of harmony in the broader society. Thus, this study has theoretical significance in developing Christian religious education and provides practical contributions to higher education in Indonesia, which is pluralistic.

The urgency of this research is not only based on the increasing phenomenon of intolerance within campus environments but also on the urgent need to find effective strategies for building social harmony among students of different faiths. The fact that higher education institutions have yet to respond to issues of religious diversity optimally indicates that a more systematic approach based on the values of moderation is essential. In this context, religious moderation can serve as a key approach that addresses theoretical needs and proves both practical and transformative in campus life. The research objectives outlined indicate a hope that students will understand diversity cognitively and internalize moderate values in their daily interactions. Thus, this study is expected to provide a strong scientific foundation to encourage policies and campus programs that support social harmony and interfaith tolerance. Therefore, this research is crucial to strengthen the position of religious moderation as a strategic solution in fostering a peaceful culture within higher education environments.

The Concept and Implementation of Religious Moderation

Religious moderation is an approach to understanding and practicing religious teachings fairly, balanced, and non-extremely. According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation is not an effort to standardize beliefs, but rather an attitude that upholds human values, justice, and respects differences in religious life (Setinawati et al., 2025). In a multicultural society, religious moderation is an important strategy for maintaining social cohesion through accepting diversity and efforts to prevent radicalism that threatens social harmony. This moderation emphasizes the importance of avoiding excessiveness in religious practice, both in belief and practice. Thus, religious moderation is not only a theoretical concept but also a foundational value

that can shape the mindset and behavior of religious adherents to be more tolerant and open. Therefore, a proper understanding of the concept of religious moderation is crucial, especially in the context of higher education, where students are expected to become agents of change who bring the spirit of peace to a diverse religious life (E. Junaedi, 2019; Qoumas et al., 2024; Rahman, 2022; RI, 2019; Syaifuddin et al., 2024; Zaluchu et al., 2025).

The implementation of religious moderation can be realized through various manifestations that reflect balance in thinking, attitude, and actions in living a religious life. Key categories in religious moderation include respecting differences, avoiding violence in the name of religion, and active involvement in interfaith dialogue (Masykur et al., 2024). Furthermore, moderation is also reflected in the rejection of extremist ideologies that claim a singular truth in a religion and belittle the beliefs of others (Fuadi et al., 2024). In education, manifestations of religious moderation can be realized through an inclusive curriculum, strengthening national values, and fostering discussions that encourage a critical and open attitude towards diversity. Higher education institutions strategically develop this practice through academic and non-academic activities supporting moderate values. By encouraging students to think critically yet respectfully and understand religion in a pluralistic social context, religious moderation can be a strong foundation for building social harmony (Syarif, 2021). Therefore, the consistent and contextual implementation of religious moderation becomes an important indicator in assessing its success in campus environments.

Social Harmony and Interfaith Tolerance

Social harmony and interfaith tolerance are two interconnected concepts in forming peaceful relations between individuals and groups in a pluralistic society (Pelupessy et al., 2022). Social harmony is a condition where people from different backgrounds, including religion, live together peacefully and respect each other. Tolerance, on the other hand, refers to the attitude of accepting and appreciating differences, including differences in beliefs and religious practices, without compromising personal principles and identity (Rahmat & Yahya, 2022). According to UNESCO, tolerance does not mean agreeing with or standardizing viewpoints, but rather an active commitment to respecting others' rights to be different. In the context of higher education, this concept is particularly important because students come from diverse backgrounds that are prone to ideological conflicts if not equipped with a sufficient understanding of the values of togetherness (Zuhdiyah et al., 2023). Therefore, a comprehensive understanding of the definitions of social harmony and interfaith tolerance is essential so that students can internalize these values as part of their social and spiritual identity.

Social harmony and interfaith tolerance in campus life can be seen in various forms of interaction and policies promoting peaceful coexistence. These manifestations are reflected in the participation of students from different religious backgrounds in joint activities, open discussions on religious issues, and interfaith dialogue forums that bridge differences (Mursalin et al., 2024). In addition, institutional support through campus regulations that prohibit discrimination based on religion and the promotion of inclusive values in the curriculum serve as tangible forms of reinforcing harmony and tolerance. This practice is also reflected in non-provocative language, proportional use of places of worship, and establishing student organizations with interfaith membership. These practices create a conducive academic environment where everyone feels valued regardless of their religious background (Thoyib et al., 2024). Therefore, these categories of manifestation of harmony and tolerance serve as indicators of a university's success in maintaining harmony and as benchmarks for building a peaceful culture amidst increasingly complex diversity.

The Role of Students in Fostering Interfaith Harmony and Tolerance in Higher Education

As part of the young intellectual group, students play a strategic role in realizing interfaith harmony and tolerance within university environments. This role extends beyond the academic realm and includes contributions to creating a culture of dialogue and interfaith collaboration. In this context, students are expected to be agents of social change, bringing the values of moderation into everyday

practices (Sutarja et al., 2024). They are anticipated to internalize the values of love, justice, and openness taught by religion, using them as a foundation for building harmonious social relationships. Furthermore, students' roles also include strengthening social solidarity, rejecting discriminatory actions, and engaging in interfaith community activities. With critical awareness and high social sensitivity, students can become peace advocates who facilitate the creation of safe spaces for all religious identities (Wijayanti et al., 2025). Therefore, understanding students' roles in interfaith harmony is crucial for building a peaceful and inclusive campus.

The manifestation of students' role in fostering interfaith harmony and tolerance in higher education can be realized through various concrete and participatory actions. One form of this manifestation is involvement in intra- and extracurricular organizations promoting pluralism and peace. Students can facilitate interfaith dialogue, organize seminars and discussions on diversity, and volunteer in interfaith community activities. In the classroom, students' role is evident in building inclusive communication, respecting differing opinions, and avoiding hate speech. Equally important, students can also play a role as digital content creators who educate the public on the importance of tolerance and religious moderation. These manifestations demonstrate that the role of students is broad and can be adapted to the abilities and interests of each individual. With awareness and concrete actions from students, the values of harmony and tolerance can be sustainably instilled within the campus environment and even spread to broader social spaces (Butt et al., 2019; Darnana et al., 2021; Ma'arif et al., 2025; Mahmud & Umiarso, 2025).

2. METHODS

This study employs a qualitative approach using a literature review (library research) methodology, conducted through an in-depth examination of relevant literature. The main sources for this research are derived from scholarly works that directly address the issue of interfaith tensions, with a focus on the lack of understanding of religious moderation and its impact on students' social relationships. Supporting sources are drawn from academic books, reputable international and national journals, as well as indexed scientific journals, which include theories and previous research results on the concepts and implementation of religious moderation, social harmony, interfaith tolerance, and the role of students in the multicultural context of higher education (Schoonenboom, 2023). This approach allows the researcher to gather comprehensive and relevant information related to the topic under investigation while assessing how previous research results can serve as a foundation for strengthening the arguments in this study. Thus, the literature review method becomes an effective means of academically and systematically examining religious-social phenomena.

In this literature study, data analysis is conducted using a thematic analysis approach, which enables the researcher to identify and categorize key themes emerging from the relevant literature. This analysis aims to reveal thought patterns and comparisons between the literature that can enhance the understanding of religious moderation within the socio-religious context. The inclusion criteria for selecting literature sources are those that contain theories or research results relevant to religious moderation, social harmony, and the role of students in a multicultural society. Sources that lack direct relevance to the topic or are not published in indexed scientific journals will be excluded from this study. Therefore, the selection of literature sources is systematically conducted to ensure the quality and credibility of the information used (Nasih et al., 2024).

3. FINDINGS AND DISCUSSIONS

Findings

Description of Data from the Literature Review on the Concept and Implementation of Religious Moderation

The literature review on the concept and implementation of religious moderation shows that this term refers to a religious attitude that is non-extreme, grounded in justice, balance, and tolerance. As explained in various academic sources, religious moderation is a middle-ground stance that does not favor radical or liberal tendencies in understanding and practicing religious teachings (Mahmud & Umiarso, 2025). The Ministry of Religious Affairs of the Republic of Indonesia (2019) positions religious moderation as an effort to strengthen the spirit of nationalism through peaceful and inclusive religious values. Research by Rahmat and Yahya explains that religious moderation needs to be applied in the educational world to create a harmonious environment free from religious conflicts. A study by Saepul Anwar et al. also mentions that implementing religious moderation among students can enhance sensitivity to social pluralism. From these various sources, it is clear that religious moderation is a crucial foundation for maintaining harmony in a pluralistic society. Therefore, understanding the concept and application of religious moderation becomes a central focus in students' multicultural lives (Anwar, Fakhruddin, et al., 2024; Rahmat & Yahya, 2022).

Further explanation of the study's results outlines that the implementation of religious moderation in the context of higher education is carried out through character education, an integrative curriculum, and interfaith dialogue approaches. Several studies indicate that educational institutions can play a significant role in instilling moderation values through interdisciplinary teaching, emphasizing diversity ethics. In some universities, training programs for faculty and students on religious moderation serve as tangible implementations of these principles. Additionally, using social media to disseminate moderation messages is also part of a strategy to build collective awareness among students. The practice of moderation in students' daily lives is reflected in the way they interact, respond to differing opinions, and engage in joint religious activities. Thus, the data explanation shows that the concept of religious moderation is not only normative but has also been practically applied through various contextual educational approaches (Shaukat & Pell, 2020; Zuhdiyah et al., 2023).

The correlation between the descriptive and explanatory results of the religious moderation study and the reality on the ground shows a gap between ideals and practice. Although concepts and programs have been formulated, students' understanding of religious moderation remains limited to the cognitive level and has yet to touch the affective and behavioral aspects. Some universities have integrated moderate values into their curriculum, but their implementation has not fully impacted students' daily lives. The reality shows that there are still religiously based conflicts, hate speech, and social segregation among students, indicating weak internalization of moderation values. Therefore, while the literature review shows a positive direction toward the concept and implementation of religious moderation, challenges in the campus environment remain significant. These results emphasize the importance of strengthening implementational strategies so that the concept of moderation does not remain merely a narrative but truly becomes part of the living culture of students in pluralistic higher education.

Description of Data from the Literature Review on Social Harmony and Interfaith Tolerance

The literature review on social harmony and interfaith tolerance reveals that both are crucial foundations in maintaining social stability in a multicultural society. According to UNESCO (2021), tolerance is the appreciation of cultural diversity, forms of expression, and ways of life, including religious beliefs. Furthermore, social harmony is seen as the result of a process of interaction based on respect for differences, intergroup dialogue, and the existence of fair spaces to express religious identities (Anwar, Alwalid, et al., 2024; Mappiasse & Hayadin, 2022). Other studies identify that

religious tolerance thrives in educational environments when institutional support is provided through inclusive policies. The books and articles reviewed also emphasize the importance of cross-cultural education and group collaborative activities to foster harmony and tolerance. Therefore, the data indicate that social harmony and tolerance have structural and cultural dimensions that mutually support each other in building a peaceful society (Ardi et al., 2021; Hati et al., 2023; Rahmat & Yahya, 2022).

The elaboration of the study's results shows that tolerance and harmony are not conditions that occur naturally, but must be cultivated through continuous educational and relational processes. The importance of cross-cultural understanding and contextual learning about religion can reduce prejudice and increase openness (Zuhdiyah et al., 2023). Other studies reveal that student participation in interfaith social activities is a key catalyst in developing tolerant attitudes. In campus life, the success of building tolerance often depends on how pluralistic values are taught and supported through institutional programs. The presence of interfaith study centers, diversity-friendly campus policies, and interfaith discussion forums is are tangible implementation of the reviewed literature (Thoyib et al., 2024). Therefore, this data explanation emphasizes that social harmony and tolerance cannot be separated from educational interventions and policies that target students' behavior and social awareness.

The correlation between the descriptive and explanatory data from the literature on social harmony and tolerance and the reality in higher education environments shows challenges and disparities in implementation. Although there are policies promoting tolerance, in practice, cases of discrimination, social exclusion, and limited interfaith dialogue spaces are still found in certain campuses. Many students remain trapped in exclusive mindsets due to a lack of exposure to the reality of diversity. However, as the literature data indicates, the formation of harmony and tolerance heavily depends on the process of interaction and education conducted intensively. This reality suggests that the values of harmony have not fully become an ingrained culture in campus life. Therefore, the alignment between the literature and reality requires strengthening tolerance development strategies that are participatory, interactive, and contextual, so that they do not remain at the rhetorical level but become habitual in student life (Muqowim et al., 2022; Nasih et al., 2024).

Description of Data from the Literature Review on the Role of Students in Fostering Interfaith Harmony and Tolerance in Higher Education

The result of the literature review on the role of students in fostering interfaith harmony and tolerance in higher education indicates that students hold a strategic position as agents of social and cultural change. Several studies identified students as the most potential group in shaping public opinion, promoting diversity, and rejecting intolerance. A study by Subair notes that student involvement in organizations based on inclusive values is highly effective in strengthening tolerant attitudes (Azizah et al., 2023; Subair et al., 2024; Tutinova et al., 2019). Additionally, research by Abdul Hopid et al. emphasizes that students' role in voicing issues of diversity through social media and public forums can influence the social narrative on campus (Hopid et al., 2023). These results also show that students active in interfaith dialogue are more capable of bridging differences and building positive social relationships (Syarif, 2021). Therefore, the data suggests that students are not only the objects of education but also crucial subjects in realizing a peaceful and tolerant campus environment.

Further explanation of the result shows that the manifestation of students' roles in building harmony and tolerance can be realized through various activities. A study by Arisman identifies that students contribute through interfaith communities, the production of educational content on digital media, and advocacy for campus policies that guarantee equality of rights among religious groups (Arisman et al., 2023). Activities such as tolerance training, interfaith social work, and multicultural seminars have proven effective in strengthening students' capacity as agents of change. Students' presence in academic forums also serves as an important space for reinforcing peaceful and moderate

narratives. In the digital context, students can spread tolerant ideas through creative channels such as podcasts, vlogs, and social media campaigns. All of this demonstrates that students' roles are multifunctional and have a broad reach in fostering the creation of a harmonious campus atmosphere (Sihombing et al., 2020). Thus, this data explanation shows that students possess substantial concrete potential in shaping a culture of tolerance in higher education environments.

The correlation between the descriptive and explanatory results regarding the role of students and the reality on campus shows that this potential has not been fully maximized. Many students have not been provided with sufficient space or encouragement to engage in issues of diversity and tolerance actively. On the other hand, some students still do not understand their strategic role in preventing radicalism and creating inclusive spaces. This indicates a gap between the ideal potential of students in the literature and their actual implementation on the ground. The reality shows that students' roles are still limited to certain communities and have not been fully integrated into the campus educational system. Therefore, although the literature depicts students as important agents of change, there is a need for reinforcement through policies, support programs, and expression spaces to ensure that students can fully play their role in building social harmony and interfaith tolerance (Hanafi et al., 2023; Ropi, 2019; Yusuf et al., 2025).

Discussion

The results of this study reveal that when religious moderation is deeply understood and genuinely practiced by university students, it plays a vital role in fostering harmonious and tolerant social relationships. Although religious moderation has been incorporated into various educational policies, its implementation on university campuses remains suboptimal. Students' understanding of moderation tends to remain theoretical and has yet to be fully reflected in daily behavior. A significant gap exists between institutional initiatives and student responses to diversity issues, resulting in a weak internalization of harmony-related values. On the other hand, students still possess strong potential as agents of social change, particularly through active involvement in interfaith initiatives, digital engagement, and public advocacy for tolerance. Therefore, this study underscores the need for a systemic and strategic approach to strengthen the role of religious moderation as a foundation for social harmony and interreligious tolerance in higher education (Mukhibat et al., 2024).

These results are consistent with Syaifuddin et al.'s argument that campuses must serve as arenas for practicing moderation rather than merely teaching it. However, in contrast to the study by Itmam and Aouich, which highlights faculty resistance to moderation policies, the present research emphasizes limited student participation, indicating that religious moderation challenges are top-down and bottom-up. This dynamic is reflected in the concrete expressions of conflict and tolerance observed on campuses. Concrete expressions of both conflict and tolerance on campuses were observed. Conflict manifests through social segregation among student groups, the formation of exclusive faith-based communities, and the dissemination of intolerant discourse via social media. Conversely, tolerance has begun to emerge through collaborative interfaith efforts, such as student-led dialogue forums, digital peace campaigns, and events hosted by campus religious organizations. These examples demonstrate that religious moderation is gaining traction, although inconsistently across institutions (Itmam & Aouich, 2024; Syaifuddin et al., 2024).

This study provides a more practice-based perspective than earlier studies that predominantly treated religious moderation as a normative discourse taught in religious classes or training programs. For instance, Lubis et al. emphasized the curricular integration of moderation values without analyzing students' active roles in fostering tolerance. The present study makes a more substantial contribution by exploring the practical link between students' understanding of religious moderation and their social interactions. It combines normative and descriptive data with contextual reflection, illustrating how student-led religious moderation can transform rigid social dynamics into more inclusive and open environments, an area seldom addressed in prior, more abstract research (M. Junaedi et al., 2023; Lubis

et al., 2023).

Theoretically, this study reinforces the Religious Moderation Framework developed by Indonesia's Ministry of Religious Affairs, emphasizing balance, justice, and respect for diversity. It also aligns with UNESCO's concept of social tolerance, which defines tolerance as the active respect for others' rights and views. Hence, religious moderation should be viewed not as passive acceptance, but as an active social practice that encourages dialogue and peaceful coexistence. In line with this theoretical foundation, the results suggest that religious education, particularly based on moderation principles, must move beyond conceptual understanding toward transforming students' social values and behaviors. When students are engaged in participatory and contextually relevant moderation practices, the potential for building social harmony significantly increases. This affirms the central aim of this study: to evaluate and enhance the role of religious moderation in cultivating social harmony. It also supports the broader argument that sustained harmony on campus can only be achieved by empowering students as the primary actors of tolerance. Without active student involvement, the discourse on moderation risks remaining rhetorical and disconnected from academic culture.

These results are further supported by Mahmud, who advocates for transformative leadership in embedding moderation in higher education. Fuadi et al. also highlight that successful moderation depends on integrating religious and local cultural values into students' everyday lives. Building on these findings, the implications of this study are wide-ranging, not only for Christian religious education but also for campus policy development and interfaith pedagogical strategies. The results provide a foundation for educators and policymakers to design programs that promote moderation through active student participation. They also offer practical value for student organizations, faith-based institutions, and interfaith networks that seek to cultivate inclusive and tolerant communities. A key recommendation is to design curricula beyond textual learning, incorporating experiential components such as simulations, open forums, and interfaith projects. Such approaches help meet the urgent need for educational models that prevent intolerance and radicalism while empowering students to contribute meaningfully to social harmony amid growing globalization and ideological polarization. Moving forward, this study recommends conducting longitudinal evaluations of moderation-related campus programs to assess their long-term impact on students' attitudes and behavioral changes (Fuadi et al., 2024; Mahmud & Umiarso, 2025).

The gap between conceptual knowledge and practical application of religious moderation may be attributed to several factors. First, the internalization of moderation values requires sustained, structured engagement, whereas most current programs are sporadic and poorly coordinated. Second, students often lack sufficient religious literacy to appreciate the importance of dialogue and diversity, which hinders deeper adoption of moderation principles. Third, institutional shortcomings in facilitating interfaith dialogue and social experimentation further impede the development of a tolerant campus culture. Lastly, the influence of social media often amplifies extremist narratives, complicating efforts to foster moderation consciousness. Thus, this study reflects a complex social reality that demands more integrative, comprehensive, and adaptive educational strategies, especially in addressing the digital-era dynamics of student communities.

Based on these conclusions, concrete actions are needed in the form of reformed policies and targeted educational strategies that more effectively institutionalize religious moderation within higher education. Suggested measures include establishing centers for religious moderation that engage faculty and students from diverse disciplines, launching student leadership development programs grounded in tolerance and pluralism, and embedding assessments of moderation attitudes into the affective components of religious education. Additionally, universities should enhance collaboration with interfaith and religious communities to offer students real-world experiences of religious diversity. Through such efforts, higher education institutions can evolve into not only knowledge hubs but also social laboratories that cultivate graduates who are moderate, tolerant, and equipped to preserve interreligious harmony.

Table 1. Research Result

No	Research Objective Aspect	Main Research Result
1	Analyze the role of religious moderation in enhancing social harmony and interfaith tolerance.	Religious moderation plays a strategic role in shaping an inclusive and peaceful campus culture, but its implementation remains normative and has yet to impact actual behavior.
2	Identify key factors of religious moderation that strengthen harmonious social interactions among students.	Key factors include: understanding the values of moderation (balance, justice, and tolerance), active student involvement in interfaith dialogue, and campus policy support.
3	Evaluate the contribution of religious moderation in reducing the potential for intolerance and radicalism on campus.	Religious moderation potentially contributes to curbing radical tendencies, but the lack of open interaction spaces and low diversity literacy still limits it.
4	Provide practical recommendations for effective moderation-based educational programs in higher education.	Recommendations include integrating moderation values into the curriculum, establishing centers for moderation studies, student leadership training based on tolerance, and interfaith community collaboration.

4. CONCLUSION

This study reveals that religious moderation plays a strategic role in shaping an inclusive and peaceful campus culture, but its implementation remains limited to a normative approach. It has yet to be reflected in students' actual behavior. This gap highlights the need for changes in university policies to teach the theory of religious moderation and integrate it into students' concrete actions. Additional key results indicate that the key factors of religious moderation include understanding values such as balance, justice, and tolerance, and active student involvement in interfaith dialogue. While religious moderation can potentially reduce intolerance and radicalization, its impact is constrained by the lack of open interaction spaces and low diversity literacy among students. To foster stronger social harmony, it is recommended that universities integrate religious moderation into the curriculum, establish centers for religious moderation studies, and offer tolerance-based leadership training for students. Collaboration with interfaith communities is also crucial to strengthen the application of religious moderation values within campus life. This research opens opportunities for further studies, particularly using qualitative field approaches to better understand the application of religious moderation in students' daily lives and employing quantitative methods to assess the impact of moderation-based educational programs.

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