

Strategic Management of Religious Moderation in Indonesian Higher Education: An Integrative Islamic Education Perspective

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ABSTRACT

This study explores the ideological foundations of religious moderation among Indonesian university students and their role as agents of tolerance and inclusivity, emphasising the importance of educational management in strengthening these values. This study used a descriptive qualitative design and collected data through participant observation, in-depth interviews, and FGDs. The tools were an observation schedule, an Interview guide, and an FGD Guide, developed through expert opinion to ensure content, cultural, and context relevance. Data were analysed using Interpretative Phenomenological Analysis (IPA), which involved transcription and immersion, exploratory note-taking, theme identification, pattern recognition, and interpretative synthesis. The results suggest that religious moderation is grounded in universal humanitarian principles shared by Islam and other world religions. Values are systematically internalized by students and reflected in their attitudes, critical thinking, and daily lives. Religious moderation is realised through inclusivity, tolerance, and social harmony, strengthened by intercultural dialogue and reflective engagement. The study concludes that universities strategically manage and strengthen religious moderation by integrating interfaith literacy and community-based learning into the curriculum and extracurricular activities. Hence, it is suggested that universities adopt a strategic approach to disseminate the values of religious moderation. However, more studies are needed to generalize the comparative study across different learning settings.

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INTRODUCTION

Since 2019, the Ministry of Religious Affairs (Kemenag) has prioritised religious moderation as a key national agenda to promote tolerance and reduce the risk of religious extremism (Cholil, 2022; Jasminto & Rofi'ah, 2025; Talibo & Sutrisno, 2025; Umar et al., 2024; Yusuf et al., 2023). This policy was officially integrated into the 2020–2024 National Medium-Term Development Plan (RPJMN) through Presidential Regulation No. 18/2020, and the President mandated Kemenag to prioritise its implementation as a strategic objective (Efendi, 2021; Qoumas et al., 2024). The rationale behind this initiative is Indonesia's religious diversity, which, while a source of cultural richness, also poses risks of inter- and intra-religious conflict, radicalisation, and intolerance if not appropriately managed (Burhani, 2014; Anwar, 2018; Hakim, 2021; Aprilianto et al., 2025; Djamaluddin et al., 2024; Arifin et al., 2025). Similar approaches can be found globally, where governments and universities are increasingly emphasising moderation and tolerance as preventative measures against extremism in higher education (Mustakim et al., 2021; Anwar et al., 2024; Mursalin et al., 2024; Budiman et al., 2024). While religious moderation is often discussed as an ideological or theological discourse, its sustainability largely depends on how these values are managed, institutionalised, and reproduced through educational systems, especially within higher education.

The Ministry of Religious Affairs conceptualises religious moderation as a middle-ground position that opposes radical-conservative and liberal-secular extremism (Cholil, 2022; Khotijah et al., 2022; Singgih, 2023). To mainstream this vision, the Directorate General of Islamic Education instructed State Islamic Religious Higher Education Institutions in 2019 to establish Religious Moderation Houses as institutional centres to promote inclusivity, tolerance, and counter-radicalisation on campus (Jubba et al., 2022; Singgih, 2023; Qoumas et al., 2024; Mukhibat et al., 2024). This initiative reflects the recognition of students as critical agents of change in shaping the discourse and practice of moderation (Maarif et al., 2022; Afwadzi et al., 2024; Rosela et al., 2025; Abdullah et al., 2025).

From the perspective of Islamic Education Management, religious moderation is not merely a normative ideal but a strategic organisational value that must be systematically planned, implemented, and evaluated. Educational institutions function as value-producing organisations, where leadership, curriculum design, student affairs, and campus culture collectively shape students' religious attitudes and social orientations (Bush, 2011; Daulay et al., 2024; Mulyasa, 2022; Triyono et al., 2025). In this sense, universities serve not only as knowledge centres but also as moral and cultural institutions responsible for integrating spiritual, ethical, and civic values into academic life. Therefore, managing religious moderation requires an integrative approach that aligns educational leadership, learning processes, and institutional culture.

The concept of Integrative Islamic Education, which emphasises the integration of spiritual, moral, and academic dimensions, provides a relevant framework for understanding how moderation values are cultivated within Islamic and non-religious higher education contexts (Wicaksono & Friawan, 2011; Widodo, 2024). This approach resonates with theories of value-based leadership and transformational leadership in education, which stress leaders' roles in articulating shared values, modelling ethical behaviour, and creating participatory learning environments (Bass & Riggio, 2006; Hadi & Prayogi, 2025; Ho et al., 2025; Juhji et al., 2025). In Islamic educational settings, such leadership is essential for translating abstract values—such as *tawasuth* (moderation), *tasamuh* (tolerance), and *i'tidal* (justice)—into lived institutional practices (Aprilianto et al., 2025; Ilham & Ramadani, 2024; Wonuola et al., 2025).

The research gap arises from the government's policy focus, which places greater emphasis on religious moderation at State Islamic Religious Higher Education Institutions (PTAIN), while empirical evidence actually shows that radicalism and intolerance are more prevalent in non-religious state

universities (Achmad et al., 2023; Idami et al., 2023; Syaifuddin et al., 2024). A national survey from 2018, conducted by the National Counterterrorism Agency and the State Intelligence Agency, highlighted Gadjah Mada University and Brawijaya University. Those two state universities seemed most at risk of radical ideology infiltrating them. That comes from work by Sugihartati et al. (2020), Suyanto et al. (2022), and Syaifuddin et al. (2024). This finding is reinforced by a 2019 report by the Setara Institute, which stated that eight of the ten campuses most vulnerable to radicalism are non-religious state universities. This setup leads to a fundamental inconsistency. PTAIN ends up as the primary focus for religious moderation efforts. However, non-religious state universities seem even more open to radical influences. Waggoner discussed this in (2011), Paul Binyamin and Potchter covered it in (2020), Khotijah and her team looked at it in (2022).

In response to this gap, this study aims to qualitatively investigate students' perceptions and responses to the government's religious moderation policies. The analysis unit is undergraduate students from Gadjah Mada University and Brawijaya University—two universities frequently mentioned in radicalism surveys. The analysis focuses on student discourse to assess whether their narratives align with previous survey results and explore how religious moderation is understood, constructed, and debated within non-religious state universities.

METHODS

Research Design

This study employed a qualitative research design based on the Interpretative Phenomenology Approach (IPA) (Palmer et al., 2010; Eatough & Smith, 2017) to explore students' lived experiences of religious moderation. In addition, this study examined managerial practices of higher education institutions that shape and support the internalisation of moderation values. These include the management of religious activities, student affairs policies, and the roles of administrative units such as the Student Affairs Bureau and the Office of Campus Development. IPA was chosen because it allows in-depth understanding of both individual meaning-making and institutional practices that sustain moderation as a strategic value.

Research Location and Participants

This research was conducted at Brawijaya University in Malang and Gadjah Mada University in Yogyakarta. The fieldwork took place over six months in 2022, allowing for extended engagement in institutional and informal student contexts. Participants were selected using purposive sampling to ensure representation from diverse religious and organisational backgrounds. A total of 93 students participated: 45 students from Brawijaya University, 48 from Gadjah Mada University. The participants were male and female students, aged 19-23, from various faculties and academic levels. All participants participated actively in religious organisations, campus da'wah groups, or interfaith initiatives.

Data collection technique

Data were collected through three techniques. *First* was participant observation, in which the researcher conducted ongoing observations of religious activities, student organisation meetings, mosque gatherings, informal learning spaces such as *halaqah* (religious gatherings), and discussion circles. The researcher acted as participant and observer, balancing engagement with critical distance to capture practices and contextual nuances—*second*, in-depth interviews. Semi-structured interviews were conducted with 20 students. An interview guide was developed based on the literature on religious moderation and piloted with two students outside the research sample. This guide was refined through input from two academic experts in Islamic studies and the sociology of religion. *Third*, focus group discussions (FGDs). Three FGDs were conducted to capture group-level dynamics,

convergence, and divergence of perspectives. Each FGD lasted approximately 90–120 minutes and was moderated using a structured guide to encourage interactive dialogue.

Instruments

To keep data collection accurate and consistent, the study relied on several instruments specifically designed for its needs. Each of those instruments gathered information from its own distinct angle. Those angles covered topics such as student habits, individual experiences, and how groups operated together. For a more organized breakdown, a complete overview of the research instruments is presented in Table 1 below.

Table 1. Research Instruments, Implementation Methods, and Documentation

Instrument Type	Description	Implementation Method	Documentation
Observation Protocol	Used to record student practices, interactions, and institutional cues on two campuses.	We conducted participant observation at religious activities, student organization meetings, halaqah, and informal discussions, maintaining a balance between the roles of participant and observer.	Structured field notes, observation journals, and recordings via handphone.
Interview Guide	Contains open questions regarding students' experiences, perceptions, and meaning-making processes related to religious moderation.	Semi-structured interviews were conducted face-to-face with 20 students, using a pilot-tested guideline and revised based on expert input.	Verbatim transcripts of interviews and recordings.
Focus Group Discussion (FGD) Protocol	Used to explore collective interpretations, group dynamics, and negotiation of ideas between students.	Three FGDs were conducted with a duration of 90–120 minutes per session, guided by a moderator using structured guidelines to encourage interactive dialogue.	Transcripts of discussions, recordings, and field notes.

Source: Data processed, 2022

Data analysis

Data analysis was conducted following the Interpretative Phenomenological Analysis (IPA) procedures developed by Palmer et al. (2010) and Eatough and Smith (2017). These procedures can be seen in Table 2 below.

Table 2. Stages of Data Analysis with the IPA

Analysis Stage	Activity Description	Main Focus	Output
Transcription & Immersion	Transcribe interview and FGD recordings verbatim; compile field notes from observations.	Deep initial understanding of the data.	Complete set of transcripts and field notes.
Interview Guide	Make descriptive, linguistic, and conceptual notes on the data text.	Digging into the detailed meaning of participants' experiences.	Exploratory notes
Theme Identification	Grouping recurring ideas/concepts in the transcript.	Generating initial themes from individual data.	List of themes per participant/transcript.
Pattern Recognition	Mapping relationships between themes, both within a single case and across cases.	Finding patterns of connectedness between experiences.	Theme structure and connectivity map.

Interpretation and Synthesis	Synthesizing themes to understand the discursive construction of religious moderation.	Provides comprehensive meaning to data.	thematic conclusion.
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Source: Data processed, 2022

The first stage was transcription and immersion, which involved transcribing the interview recordings and focus group discussions verbatim and compiling field notes from the observations to gain an in-depth understanding. The second stage involved initial note-taking and making exploratory comments focused on descriptive, linguistic, and conceptual aspects. Next, in the third stage, emerging themes were identified based on recurring ideas in each transcript. The fourth stage involved pattern recognition, mapping the relationships between themes within and across cases. The final stage was interpretation, where the identified themes were synthesised to understand how religious moderation is discursively constructed and practised comprehensively.

FINDINGS AND DISCUSSION

Findings

The Practice of Religious Moderation in Indonesia

The results show that the religious moderation in Indonesia is rooted in human culture and spiritual progress. Islam spread early on through trade, art, intermarriage, and in harmony with local ways. The Sufi-oriented approach of early missionaries, emphasizing spirituality and inclusivity, strengthened the diffusion of moderate values within society.

Table 3. Summary of Emerging Themes from IPA (Religious Moderation Practices)

Theme	Description	UGM (n=48)	UB (n=45)	Total (n=93)
Historical awareness of moderate Islam	Recognition of Indonesia's peaceful Islamic roots as a basis for modern moderation	77% (37)	75% (34)	76% (71)
The university's role in promoting moderation	Curriculum and campus activities as tools to strengthen tolerance	70% (34)	69% (31)	70% (65)
Acceptance of cultural pluralism	Openness to diverse traditions and external influences	74% (36)	71% (32)	73% (68)
Emphasis on ethical behavior over symbols	Moderation expressed through ethical conduct rather than religious attire	43% (21)	42% (19)	43% (40)
Campus mosque as identity space	Mosque as a centre for reflection, dialogue, and learning	57% (27)	48% (22)	53% (49)

Source: Data processed, 2022

Approximately 76% of respondents (n = 71) stated that Indonesia's peaceful Islamic history remains a vital reference point in shaping their current understanding of moderation. A student of Gadjah Mada University: *"Religious moderation is not a new discourse, but it is actually a continuation of the tradition that has been taught in Islam Nusantara [sic] from the beginning about how we can live together"* (Student 1_UGM, personal communication, 2022). Similarly, 69% of respondents from Brawijaya University (n = 31) agreed that universities play a strategic role in strengthening moderation through curricular and extracurricular programs. One student noted that *"strengthening moderation today cannot*

be separated from the role of universities in managing curricula and student activities that promote tolerance and interfaith collaboration" (Student 2_UB, personal communication, 2022).

The openness of Indonesian society to global and local influences has fostered a synthesis of traditions that promotes coexistence and rejects extremism. About 72% of respondents (n = 67) highlighted gotong royong (cooperation) and Bhinneka Tunggal Ika (unity in diversity) as cultural embodiments of moderation. A UGM student commented that *"Pancasila is not merely a state ideology but a guideline for living together that maintains balance among religions"* (Student 3_UGM, personal communication, 2022). Meanwhile, a UB student added, *"Openness to external cultures enriches religious practice, as long as it follows the principles of tolerance and mutual respect"* (Student 4_UB, personal communication, 2022).

Nevertheless, expressions of religiosity vary between individuals and campuses. About 43% of UB respondents (n = 19) stated that religious symbols (e.g., *hijab*, *peci*) are secondary to moral behavior. In comparison, 57% of UGM respondents (n = 27) emphasized the role of the mosque as a hub for nurturing religious identity. One UB student explained: *"Wearing religious symbols is a personal choice; what matters is respect and ethical behavior"* (Student 5_UB, personal communication, 2022). In contrast, a UGM respondent reflected: *"The campus mosque is not only a place of worship but also a space for study and discussion to understand Islam more critically and openly"* (Student 6_UGM, personal communication, 2022). These findings underscore that moderation among students is not uniform but contextual. Both universities reflect a dynamic negotiation of identity and tolerance shaped by institutional culture and personal experience.

These variations in student expression also reflect institutional management choices, such as how the curriculum integrates moderation values, the organisation of extracurricular religious activities, and the facilitation of campus spaces like mosques and discussion halls. Universities thus not only provide academic content but also actively shape the campus culture and climate that support ethical and inclusive practices among students.

From Historical Heritage to Contemporary Discourse

Student movements on both campuses play a crucial role in shaping the discourse of religious moderation. At Gadjah Mada University, the Jamaah Shalahuddin (founded in 1972) remains a key platform integrating Islamic and national values (Pedersen, 2016; Alam, 2017; Arrobi, 2020). Approximately 67% of UGM respondents (n = 32) acknowledged that the organization serves as an intellectual space that nurtures critical and moderate Islamic thought. One student noted, *"Jamaah Shalahuddin is not only a worship forum but a cadre school that trains students to think critically and moderately"* (Student 7_UGM, personal communication, 2022).

At Brawijaya University, similar movements emerged after the Reformasi era through the establishment of the Indonesian Muslim Student Action Union (KAMMI) and the Campus Da'wah Institute (LDK) (Fitrianita & Ambarsari, 2018). About 73% of UB respondents (n = 33) stated that these organisations foster student spirituality and national awareness. As one student explained: *"Our activities go beyond da'wah—we also hold discussions on national and global humanitarian issues, including Palestine"* (Student 8_UB, personal communication, 2022). Comparatively, UGM's movement emphasizes intellectual and discursive engagement, while UB's focuses on activism and social participation. Both contribute to transforming religious moderation from a personal belief into a collective and civic responsibility.

The observed student movements operate within institutional frameworks established by university leadership, including policies for student organisation management, event approvals, and leadership support. These structures illustrate how campus leadership and managerial practices

translate the historical and ideological heritage of moderation into actionable programs and opportunities for civic engagement.

Ideological Foundations of Religious Moderation

The ideological foundation of religious moderation among students is rooted in universal Islamic and humanitarian principles that emphasize balance (*tawasuth*), tolerance (*tasamuh*), and justice (*i'tidal*). These values are not only doctrinal but serve as daily ethical guides in pluralistic settings.

A large majority—83% of respondents (n = 77)—identified *tawasuth* (moderation), *tasamuh* (tolerance), and *i'tidal* (justice) as guiding principles in their behavior and worldview. One UGM student explained: “Moderation is not just jargon but part of religious teachings that emphasize balance—*tawasuth* (moderation), *tasamuh* (tolerance), and *i'tidal* (justice). These values help prevent polarization among students.” (Student 10 UGM, personal communication, 2022). Similarly, a UB student from the Campus Da’wah Institute elaborated: “The idea of moderation stems from realizing that we live in a pluralistic society. If we become harsh or exclusive, it would alienate people from Islam, which is meant to be *rahmatan lil ‘alamin* (a mercy for all).” (Student 11 UB, personal communication, 2022). It demonstrates that religious moderation among students is not confined to theological ideals but embodied in practical engagement—bridging faith and coexistence.

Moreover, the internalisation of *tawasuth*, *tasamuh*, and *i'tidal* is reinforced by institutional leadership and governance, including curriculum design that integrates interfaith literacy, student activity management that promotes inclusivity, and policies fostering a supportive campus culture. In this way, value-based and transformational leadership within the universities ensures that moderation is not only an individual commitment but also a collective and institutionalised practice.

Discussion

The results of this study reaffirm that religious moderation in Indonesia is not a new construct but a continuation of a socio-historical tradition deeply rooted in the nation's cultural and religious development. The peaceful spread of Islam through trade, art, and intermarriage, strengthened by Sufi scholars' inclusive approaches, created an Islam that accommodates local wisdom. These findings answer the research question concerning how religious moderation is practised both historically and in contemporary times. Empirical data gathered from 93 students at Gadjah Mada University (UGM) and Brawijaya University (UB) show that the understanding of moderation manifests in two dominant patterns: (1) ethical moderation, which prioritises moral behaviour over religious symbolism, and (2) spatial moderation, which redefines the role of campus mosques as centres for dialogue and reflection. These diverse interpretations demonstrate that moderation is not a single doctrinal position but a socially negotiated practice that adapts to local academic and cultural contexts.

The findings reinforce previous national studies (Harahap et al., 2022; Setiadi et al., 2024; Budiman et al., 2024) and are consistent with Lived Religion Theory (McGuire, 2008; Knibbe & Kupari, 2020; Kupari, 2020), which views religion as a dynamic element of everyday life rather than a rigid system of norms. Within Indonesian campuses, moderation operates as an adaptive practice that balances religious commitment and civic engagement (Nasir & Rijal, 2021; Mulyana, 2023; Wiyani et al., 2023; Fuadi et al., 2024). The comparison between UGM and UB highlights this contextual nature. UGM students, influenced by long-standing intellectual traditions, often interpret moderation through civic and dialogical engagement. In contrast, UB students express it through social activism and humanitarian participation, such as community service and global solidarity movements. These contextual variations confirm that religious moderation in higher education is situationally embedded, shaped by institutional culture and student organisation dynamics.

When compared to global cases, Indonesia's experience offers a distinct model of religious moderation. In Europe, moderation is often framed within the discourse of religious pluralism and civic integration among Muslim minorities (Peters & Besley, 2014; Mohiuddin, 2017; Verkuyten, 2018; Van Es et al., 2021). The focus lies on reconciling Islamic identity with secular democratic norms. Meanwhile, in the Middle East, studies by Benussi (2020) and Murphey (2024) reveal that moderation tends to be state-driven, functioning as a political instrument to counter extremism rather than a grassroots cultural process. In contrast, Indonesian religious moderation—particularly among university students—is bottom-up and dialogical. It grows organically from student interactions, academic reflection, and interfaith collaboration. It differentiates Indonesia from contexts where moderation is imposed either by secular institutions (Europe) or by the state apparatus (Middle East). Hence, Indonesian campuses serve as “social laboratories of moderation”, where Islamic, national, and humanitarian values intersect. This finding broadens the theoretical perspective of global religious moderation by presenting Indonesia as a model of participatory and culturally rooted moderation.

These findings highlight that religious moderation is not only a personal or discursive phenomenon, but also a strategic object of educational management. Universities influence how moderation is practised through curriculum management, extracurricular activity planning, campus culture development, and institutional leadership strategies (Arianto et al., 2025; Astra et al., 2024). In particular, the integration of spiritual, moral, and academic values (Integrative Islamic Education) and the adoption of transformational leadership approaches enable universities to actively cultivate an environment where students can practice moderation in daily life.

Therefore, educational management, in the form of formal curricula and student organizations, has a significant influence on fostering discourse and practices of religious moderation among students. In this context, for instance, Islamic student organisations play a pivotal role in shaping the discourse of moderation on Indonesian campuses. The Jamaah Shalahuddin at UGM—established in 1972—historically functioned as both a religious and intellectual movement, bridging Islamic ethics and civic activism. It aligns with Bashofi's (2019), who found that Jamaah Shalahuddin contributed significantly to linking Islam with Indonesia's democratization agenda, particularly during the political reform era. At UB, the Indonesian Muslim Student Action Union and the Campus Da'wah Institute continue this legacy within a post-Reformation context. As Nafi'a et al. (2022) argue, post-1998 student movements have shifted toward cadre formation, intellectual empowerment, and global humanitarian engagement. Interviews in this study confirmed that UB's organisations not only promote da'wah but also initiate national dialogues and humanitarian solidarity—such as campaigns on Palestine reflecting a cosmopolitan orientation of Islamic activism. This comparison underscores that both institutions cultivate moderation through different pathways: UGM through intellectual discourse and civic activism, UB through social engagement and global solidarity. These findings support Karim et al. (2014), who emphasised that Islamic movements in Indonesia are inherently adaptive to socio-political changes.

The ideological foundation of religious moderation among students rests on three classical Islamic principles: *tawasuth* (the middle way), *tasamuh* (tolerance), and *i'tidal* (justice), integrated with universal human values. This synthesis mirrors Latif's (2020) assertion that Indonesian moderation draws from both religious and civic ethics. Informants from both universities consistently highlighted the importance of internalising these values beyond slogans (Khoir et al., 2024; Ma'arif et al., 2025; Muslih et al., 2024). For them, moderation is not an abstract ideology but a daily moral commitment that safeguards pluralism and prevents campus polarisation. This interpretation aligns with (Mukhibat et al., 2024), who describe moderation as a youth strategy against identity-based radicalism. However, this study contributes a new dimension: students are not passive recipients of state-promoted

moderation but active agents who reinterpret and practice it in academic and social spaces. Thus, moderation evolves from a top-down doctrinal policy into a bottom-up cultural praxis.

The implications of these findings are significant for the development of higher education policies. Promoting moderation cannot rely solely on formal curricula or religious instruction. Universities must contextualise moderation within daily campus life, encouraging students to critically engage with diversity, ethical behaviour, and intercultural understanding. When students integrate humanitarian and spiritual values, they become agents of social cohesion capable of resisting exclusivism and intolerance. Therefore, Indonesian universities, particularly UGM and UB, serve not only as academic institutions but also as incubators for pluralism, producing graduates who embody Islam's universal message of *rahmatan lil 'alamin* (a mercy to all creation). This model provides a valuable contribution to global discussions on moderation, demonstrating how higher education can be a transformative force for peace, inclusivity, and social harmony.

CONCLUSION

Religious moderation among students at Gadjah Mada University and Brawijaya University reflects the internalisation of universal humanitarian values that shape their cognitive, affective, and behavioural dimensions. Theoretically, this finding strengthens the concept of religious moderation as a socio-cognitive construct, in which attitudes of tolerance and inclusivity are not merely moral ideals but are cognitively structured through continuous exposure to pluralistic campus environments and dialogic learning experiences. This study contributes to the development of the social learning theory of moderation, suggesting that moderate attitudes are formed through interactional contexts that combine institutional support (curriculum, campus policy) and peer-group influence (student organisations and religious forums).

Practically, these findings imply that universities should design student development programs that integrate religious literacy, critical reasoning, and intergroup dialogue as interconnected elements of transformative learning. Student organisations should also be encouraged to collaborate in addressing social, environmental, and humanitarian challenges, translating moderation values into real social action. Furthermore, the institutional practices of Gadjah Mada University and Brawijaya University can serve as empirical models for developing contextual frameworks of religious moderation in higher education. Future research should expand this theoretical model by comparing different institutional settings to explore the dynamic interaction between structural, cultural, and individual factors in the internalisation of moderation values.

From a managerial perspective, these findings provide concrete insights for administrators and leaders in Islamic higher education. They suggest that universities can strategically manage religious moderation through curriculum design that integrates spiritual, moral, and academic development, structured student activities that promote tolerance and civic engagement, and institutional policies that foster an inclusive campus culture. For practical implementation, higher education managers are encouraged to adopt value-based and transformational leadership approaches to guide faculty, staff, and student organisations in reinforcing moderation values. Furthermore, these strategies can serve as a blueprint for public and private Islamic institutions, enabling them to systematically translate national moderation policies into campus practices that cultivate ethical, pluralistic, and socially responsible graduates.

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