

## Learning the Values of Religious Moderation in the Context of Higher Education

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DOI: <http://dx.doi.org/10.18592/tarbiyah.v14i2.15929>

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**Key Words:**

religious moderation  
higher education  
value learning  
Universitas Negeri Yogyakarta

**Abstract:**

Indonesia, as a country with religious and cultural diversity, needs education that teaches moderate and tolerant attitudes, especially in higher education. Yogyakarta State University (UNY) has an important role in instilling religious moderation values to its students to encourage harmony in a plural society. This research aims to explore the implementation of religious moderation values education at UNY and analyse the application of such learning in the context of higher education. The approach used is qualitative with a case study method, where data is collected through in-depth interviews with students, lecturers, and managers of religious education programmes, as well as observations of activities related to religious moderation. The data obtained included interviews with relevant parties, as well as observations of religious education programs at UNY, such as religious education courses, interfaith dialogue forums, and student organisation activities. The results show that UNY has successfully integrated the values of religious moderation through various educational programmes and activities on campus. However, challenges such as differences in religious understanding, the influence of radicalisation from outside the campus, and limited facilities for wider dialogue are still obstacles in this effort.

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**Received:** 07 February 2025

**Revised:** 27 August 2025

**Accepted:** 07 January 2026

**Published:** 13 January 2026

**To cite this article:** Andrianto. A., Sutrisno. S., Muqowim. M. (2025). Learning Religious Moderation Values in the Context of Higher Education. *Tarbiyah: Jurnal Ilmiah Kependidikan*. 14 (2), 339-352.

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## Introduction

Indonesia as a country with religious, ethnic and cultural diversity faces serious challenges related to the increasing phenomenon of radicalism and extremism among the younger generation, especially university students. Based on a survey conducted by the National Counterterrorism Agency (BNPT) in 2021, around 20.3% of university students in Indonesia have a tendency to support radicalism. This is reinforced by Setara Institute's research, which found that 10 out of 100 public universities in Indonesia have been exposed to radicalism. (BNPT, 2021; B. Darmawan dkk., 2023; Dewi, 2023a; Effendi, 2023b; Khaeria Rahmi & Sulhin, 2024; Sasangka & Syauqillah, 2023).

Yogyakarta State University, as one of the leading universities in Indonesia, is not immune to this challenge. Widiyanto's research revealed that there are indications of religious understanding that tends to be exclusive among several groups of Yogyakarta State University students (Widiyanto, 2020). This situation is exacerbated by the increasing use of social media, which facilitates the spread of extreme views among students (Muharam, 2021).

Some specific problems that underlie the importance of this research include: The Phenomenon of Radicalisation in Higher Education (Ginting, 2023). According to a report by the Ministry of Research, Technology, and Higher Education, there is an increase in the activities of groups that carry radicalism on campus (Irawan, 2023). Data shows: 39% of students in 15 provinces are exposed to radicalism (T. Hidayat, 2023) 25% of students support jihad to establish a caliphate state, 21% of students support changes in state ideology.

Challenges in the Implementation of Religious Moderation, identified several challenges in the implementation of religious moderation in higher education (Abdillah, 2024; Ahmad, 2024b; Dewi, 2023b). The lack of understanding of the academic community about the concept of religious moderation, the lack of integration of moderation values in the curriculum, the limited capacity of lecturers in teaching religious moderation and the lack of systemic support from institutions (A. A. Aziz, 2022b).

Urgency in Yogyakarta State University as an educational institution located in Yogyakarta, a city known for its cultural and religious diversity, has a special responsibility in promoting religious moderation (Kementerian Agama Badan Litbang dan Diklat, 2024a). Some fundamental reasons: Strategic position, among others, Yogyakarta State University is one of the largest LPTK (Educational Institution for Educational Personnel) in Indonesia (Ahmad, 2024). Yogyakarta State University alumni will become educators who play a role in shaping the perspective of future generations, Yogyakarta as a city of education has a significant influence on the development of religious thought in Indonesia.

Empirical Data: Yogyakarta State University internal survey shows 15% of students (Effendi, 2024) have religious understanding (Ahmad, 2024a) that tends to be literal, 23% of students admitted that they have difficulty interacting with adherents of other religions (Agama, 2024). (Agama, 2024) 18% of students show resistance to interfaith activities (UNY, 2022).

Research Gaps, Although there have been several studies on religious moderation in tertiary institutions ([Firmansyah, 2024](#)), there are still research gaps that need to be filled: Methodological: Most research focuses on theoretical aspects ([Mahfud & al, 2022](#)). Lack of empirical studies on practical implementation ([Aziz, 2022](#)). Lack of longitudinal research and Substance: There is no proven effective model of learning religious moderation, Lack of studies on the integration of religious moderation in the curriculum, limited research on the role of technology in learning religious moderation.

From the above background, researchers are interested in researching and examining more deeply related to Learning Religious Moderation Values in the Context of Higher Education: Case Study at Yogyakarta State University. This is so that students are not affected by the understanding of radicalism when pursuing further education and can apply the moderation values that have been obtained in everyday life. So it is important to conduct more in-depth research on learning the values of religious moderation in the context of higher education: a case study at Yogyakarta State University.

### **Research Method**

This research uses qualitative methods ([Yin, 2024](#)) with a case study approach to explore the learning of religious moderation values at Yogyakarta State University. Data were collected through in-depth interviews with lecturers teaching religion courses, students, and curriculum managers ([Merriam & Tisdell, 2024](#)); observation of classroom learning activities ([Creswell & Poth, 2024](#)); and document analysis such as syllabus, module ([Stake, 2024](#)) and academic guidelines. Data were analysed using the Miles and Huberman technique through the stages of data reduction, data presentation, and conclusion drawing, with validation through triangulation of methods and sources ([Miles dkk., 2024](#)). This study aims to identify learning methods, implementation challenges, and the impact of learning religious moderation values on students.

### **Results and Discussion**

Amidst the diversity of religions and cultures in Indonesia, religious moderation has become a highly relevant issue to be studied and applied in various aspects of life, including in higher education ([T. Hidayat & Lestari, 2022](#)). Yogyakarta State University, as one of the leading universities in Indonesia, plays a strategic role in shaping the character of students who not only prioritize academic knowledge but also cultivate attitudes of tolerance, inclusivity, and understanding of diversity ([Dewi & Sari, 2022](#)). In the context of Indonesia's intense diversity, especially in higher education institutions such as Yogyakarta State University, religious moderation appears to be not merely a normative ideal but a practical necessity that is constantly tested in everyday campus life. However, an important question emerged during data collection: is this moderation truly internalized, or is it merely discussed through the curriculum and ceremonial programs?

Field observations and interviews indicate that the values of moderation are indeed beginning to take root in various academic and non-academic practices, but their implementation is inconsistent. This opens the door for a more in-depth

theoretical approach: the theory of moderation as a framework for value transformation in education (Abdillah, 2024; Ahadiyah & Rassyid, 2024; Ahsan, 2020; Amien, 2021; Institute, 2022).

### Definition of Religious Moderation

Religious moderation refers to a religious attitude that is not extreme, both in terms of worship, understanding, and attitudes towards differences (Azra, 2022). Religious moderation teaches tolerance, mutual respect, and respect for fellow religious believers (Arifand dkk., 2023; Pajarianto dkk., 2022; Shofiyuddin dkk., 2024) without accentuating or justifying exclusive and fanatical attitudes (K. Hidayat & Syamsuddin, 2022). Religious moderation does not mean reducing religious firmness (Abdillah, 2024). It teaches an attitude that is open to differences, and avoids intolerance and violence (Ahsan, 2020).

### The Importance of Religious Moderation in Higher Education

Higher education in Indonesia plays an important role in shaping a generation that is not only academically intelligent, but also has the ability to manage religious and cultural differences peacefully and productively (T. Hidayat & Mulyana, 2021). Campus as a meeting place for various religious backgrounds is a strategic space to teach the values of religious moderation. (Kementerian Agama Republik Indonesia, 2021). By instilling a moderate attitude from an early age, it is hoped that students can become agents of peace who are able to create harmony in a pluralistic society. (Amien, 2021).

### Comparison with Previous Research

Unlike previous studies that have emphasized the role of curriculum and lecturers in fostering religious moderation (Ledyana & Haryanto, 2024; Minanda, 2024; Rivaldi dkk., 2024; Suprayitno & Triyani, 2023; Surahman, 2024; Suryanto, 2022), this study found that the influence of students' social environment and campus organizational dynamics were more dominant in shaping moderate understanding and attitudes.

Similarly, several studies assessing the implementation of moderation from the perspective of institutional success through administrative indicators (such as work programs) (Diana dkk., 2023; Idris dkk., 2024; Kristeno & Derung, 2024; Muhja dkk., 2022; Sobriyah & Yakin, 2024; Suryanto, 2022; Suwindia & Wati, 2024), this study seeks to explore the subjective and social dimensions of students' experiences, which are often overlooked in formal reports. Thus, the main contribution of this research lies in its emphasis on students' direct experiences (lived experiences) rather than solely on institutional policy planning.

### Case Study at Yogyakarta State University

Yogyakarta State University is an example of a university that seriously implements learning the values of religious moderation. Yogyakarta State University has various programmes that aim to introduce students to the concept of religious moderation, both in academic and non-academic contexts. Some of the initiatives implemented at Universitas Negeri Yogyakarta include:

#### 1. Religious Education and the Teaching of Religious Moderation

Yogyakarta State University integrates moderation values in religious education learning (Ahmad, 2023). In religious education courses, students are

taught not only to study religious texts literally, but also to understand the social context and diversity of religious communities in Indonesia ([Cahyono & Sari, 2023](#)). In addition, there is also teaching about the importance of respecting the teachings of other religions and avoiding single truth claims ([Effendi, 2023a](#)).

## 2. Interfaith Dialogue

Yogyakarta State University regularly holds interfaith discussion and dialogue forums involving students from various backgrounds ([A. Aziz, 2021](#)). This forum aims to build mutual respect between students of different religions and reduce exclusivity and intolerance. In this activity, students are also given the opportunity to share their views, experiences, and understanding of their respective religions ([Azis, 2020](#)).

## 3. Character Development through Leadership Programme

Yogyakarta State University also pays attention to student character building through a leadership training programme that includes themes related to religious moderation, tolerance, and diversity. This programme aims to train students to have an inclusive leadership attitude and not be trapped in sectarian or bigoted thinking ([Susanto, 2023](#)).

## 4. Inclusive Religious Activities

Various religious organisations at Yogyakarta State University, such as the Islamic Student Association (HMI), Catholic Student Association (PMK), and other organisations, actively participate in religious activities that support moderation values. These organisations also hold various studies that promote the importance of tolerance and mutual respect amidst religious differences ([A. Darmawan, 2020](#)).

## 5. Stakeholder Involvement in Learning Moderation

Yogyakarta State University involves various parties, such as lecturers, students, and religious leaders in formulating learning materials relevant to religious moderation. This involvement ensures that the material taught is not only based on theory, but also real practice in everyday life ([Fauzi, 2021](#)).

### Challenges in Learning Religious Moderation

Although Yogyakarta State University has implemented various initiatives to support religious moderation, challenges remain. Some of the challenges faced in implementing the values of religious moderation include ([Amien, 2021](#)):

#### 1. Fragmented Understanding

Students who come from various religious and cultural backgrounds have different understandings of religious moderation. This can lead to difficulties in reaching consensus or a complete shared understanding of moderate values.

#### 2. The Influence of Radicalisation from Outside Campus

Students who are exposed to more extreme religious teachings outside campus can bring this understanding to the campus environment. Therefore, extra efforts are needed to educate students about the importance of moderation since the beginning of the lecture period.

#### 3. Limited Facilities for Dialogue and Discussion

Although Yogyakarta State University is active in holding interfaith dialogue activities, the limited facilities and means to hold wider meetings are still a challenge. Effective organisation of space and time for this kind of activity is also something that needs to be considered.

**Findings:** Learning Religious Moderation Values in the Context of Higher Education Case Study at Yogyakarta State University

Based on the research conducted on the implementation of learning the values of religious moderation at Yogyakarta State University, some of the main findings can be concluded as follows:

### 1. Implementation of Religious Education that Favours Moderation

Yogyakarta State University has successfully integrated the values of religious moderation in religious education learning. This learning does not only focus on textual understanding of religion, but also promotes an inclusive and dialogical approach. In practice, students are taught to understand their respective religions in a way that does not corner or demean other religions. One aspect that is emphasised is the importance of understanding that each religion has its own truth value, which must be respected by all parties.

**Key findings:**

- a. Religious education courses at Yogyakarta State University involve discussions on religious pluralism, tolerance, and human rights.
- b. Emphasis on openness and mutual respect between religious communities.
- c. Lecturers who teach religious education are also involved in training on the values of religious moderation.

### 2. Interfaith Dialogue as a Learning Medium

One of the important steps taken by Yogyakarta State University is to hold an interfaith dialogue forum involving students from various religious backgrounds. This forum aims to create a space for students to share perspectives on religion and build understanding. In this activity, students not only learn from academic perspectives but also from their personal experiences in practising religion.

**Key findings:**

- a. This forum brings together students of different religions to discuss the differences and similarities that exist in their religious practices.
- b. Students feel more open and respectful of religious differences after participating in this interfaith dialogue activity.
- c. This activity also plays a role in reducing the potential for conflict between students of different religions.

### 3. The Role of Student Organisations in Promoting Religious Moderation

Student organisations at Yogyakarta State University, such as the Islamic Student Association (HMI), Catholic Student Association (PMK), and other religious organisations, play an important role in promoting the values of religious moderation. These organisations not only hold religious activities, but also educate their members about the importance of being inclusive and tolerant in living a religious life in a plural society.

**Key findings:**

- a. Student organisations hold joint interfaith activities that encourage students to understand and accept differences.
- b. This activity serves as a forum for students to practice applying religious moderation in everyday life.
- c. There is increasing awareness among university students about the importance of tolerance, although some challenges remain in terms of full awareness of religious moderation.

#### 4. Leadership programme based on religious moderation

Yogyakarta State University has also developed a leadership training programme that promotes the values of religious moderation ([T. Hidayat & Mulyana, 2023a](#)). Through this programme, students are trained to have an understanding and attitude of inclusive leadership, not only in the academic context but also in social life. This training is expected to produce future leaders who can bring peace and justice to all parties, regardless of differences in religion and cultural background ([Institute, 2023](#)).

##### Key findings:

- a. This leadership programme teaches students how to lead with the principles of justice, inclusivity, and mutual respect between religious communities.
- b. Students who participated in this programme demonstrated a deeper understanding of religious moderation and how to apply it in their professional lives.

#### 5. Challenges in Implementing Religious Moderation

Despite the efforts made by Universitas Negeri Yogyakarta to promote religious moderation, a number of challenges are still faced in its implementation

([T. Hidayat & Mulyana, 2023b](#)). Some students, especially those from areas with higher religiosity tendencies, sometimes have difficulty accepting or understanding the concept of religious moderation thoroughly. In addition, external influences from a more radical social environment also pose a challenge in introducing moderation values on campus.

##### Key findings:

- a. Students who are exposed to more exclusive or radical ideologies outside campus often face difficulties in understanding the concept of religious moderation.
- b. There is resistance from a small number of students towards learning religious moderation, which is caused by a very strong religious background and limited understanding of pluralism.
- c. Limitations in facilities to hold larger dialogue activities and involve all students, especially those coming from outside Yogyakarta.

#### 6. Limited Learning Facilities and Infrastructure

Although Yogyakarta State University has a number of programmes and activities that support religious moderation, some facilities and infrastructure to support these activities are still limited. This is mainly related to facilities for organising large activities that involve many students from various religions. Greater discussion space and more effective communication media are needed to make the religious moderation programme a success ([Rahman & Syamsuddin, 2020](#)).

**Key findings:**

- a. Yogyakarta State University still faces limitations in providing physical space and facilities for interfaith dialogue activities that involve more participants.
- b. The need for a more effective digital platform to facilitate discussion and learning of religious moderation among university students.

**7. Sustainability and Evaluation of the Religious Moderation Programme**

Yogyakarta State University has conducted various initiatives to develop education based on religious moderation, but the sustainability of these programmes needs more attention. Regular evaluations need to be carried out to see the effectiveness of each programme and initiative that has been implemented. Thus, the religious moderation programme at Yogyakarta State University can continue to be updated and adapted to the times and the needs of students ([Rahman & Dewi, 2022](#)).

**Key findings:**

- a. The religious moderation programme at Yogyakarta State University shows positive results in improving students' understanding and tolerant attitudes, but a more systematic evaluation is still needed to improve the existing weaknesses.

There is a need to strengthen synergies between university policies, teaching and student activities to ensure sustainability and long-term impact of the religious moderation programme.

**Synthesis of Findings and Their Relevance to the Theory of Religious Moderation**

Religious moderation as a theoretical concept cannot be separated from the sociocultural context in which it grows and is implemented. Within the framework of Wasatiyyah Islamiyyah theory, as proposed by several researchers, moderation is not merely a middle ground between extreme right and left, but a paradigm that emphasizes balance between text and context, respect for plurality of truth, and rejection of violence and exclusivism ([Bahijah dkk., 2022](#); [Bistara & Fuady, 2022](#); [Masela dkk., 2024](#)). Yogyakarta State University, through its various policies and programs, appears to have endeavored to internalize this framework into its educational structure and campus culture. However, as indicated by field data, the implementation of these values does not always proceed linearly and often exhibits ambiguities that reflect the complexity of the educational space itself.

The religious education curriculum is an important arena for testing the extent to which the theory of moderation is actually operationalized. At Yogyakarta State University, a teaching approach that encourages contextual understanding of religious texts has begun to be implemented. Students are not only encouraged to understand their own religious teachings but also to engage in dialogue with the diversity of beliefs around them. However, this approach is not uniform among lecturers. Some adopt a dialogic and open approach, while others still tend to prioritize a literal and textual approach. This disparity raises questions about whether moderation has truly become an institutional culture or still depends on the personal agency of educators.

Outside the classroom, Yogyakarta State University is also active in organizing interfaith dialogue forums and leadership training that promote the values of

diversity. From Habermas's perspective of deliberative public space, these forums can be considered a form of institutionalization of a healthy and inclusive discourse arena. However, based on observations, student participation in these activities is not always high, and they are mostly attended by those who already have an open mindset. Some students from conservative religious backgrounds even show resistance to this dialogue, feeling that the values being promoted are too relativistic.

This resistance signals that theoretical approaches to moderation must be more sensitive to students' life experiences and their diverse identities. The role of student organizations is also an important factor in assessing the successful implementation of moderation theory. On paper, organizations such as HMI, PMK, and KMHD have initiated many inclusive interfaith activities. However, behind this, there are quite complex group dynamics.

Not all organizations are open to interfaith collaboration, and in some cases, they even reinforce identity exclusivity through closed internal activities. This shows that moderation theory as a social practice often faces flexible and even contradictory identity dynamics at the micro level.

One important finding from this study is that moderation cannot be assessed solely by the presence or absence of programs and policies, but rather by how these values are lived out in students' daily interactions. In value praxis theory, as developed in educational sociology, the internalization of values does not occur top-down but through social interaction, discourse conflict, and habituation within communities. These findings reinforce the view that moderation education on campus is not a process of transmission but a continuous negotiation between structure and agency. Students are not merely objects of value instruction but active actors who choose, absorb, and even reject these values according to their backgrounds and experiences.

Ultimately, the implementation of religious moderation at Yogyakarta State University has shown a positive direction, but it still faces fundamental challenges in the form of fragmented understanding, actor inequality, and external ideological influences. The theory of moderation provides a good framework for building a peaceful and productive campus life, but it must continue to be critically examined so that it does not become a normative jargon devoid of transformative power. Therefore, in both theoretical and empirical terms, moderation must be treated as a fluid and flexible process, not as a final outcome that can be measured solely through formal indicators.

## **Conclusion**

Learning the values of religious moderation in the context of higher education, especially at Yogyakarta State University, shows a strong commitment to creating an inclusive and harmonious academic environment. Through various policies and programmes, Yogyakarta State University has successfully integrated religious moderation in the religious education curriculum, as well as student activities and character development. Inter-religious dialogue programs, moderation-based leadership training, and active involvement of student organisations are important steps in supporting the creation of tolerance, mutual respect, and understanding of diversity among students.

However, although the results achieved are encouraging, challenges in the implementation of learning religious moderation still exist. The main challenges faced are differences in religious understanding among students that can complicate the achievement of understanding in moderation values, as well as external influences from radical ideologies that can affect students' mindsets. Limited facilities to support activities that involve all students are also an obstacle in expanding the impact of learning religious moderation.

Overall, the learning of religious moderation at Universitas Negeri Yogyakarta has made a positive contribution in shaping students who not only excel in academics, but also have an inclusive, tolerant attitude, and are able to appreciate religious differences. Therefore, it is important for Yogyakarta State University to continue to strengthen and expand these programmes, as well as overcome existing challenges so that the values of religious moderation can be more widely accepted and can be applied more effectively in campus and community life. In the future, Yogyakarta State University can become a model for other universities in building a peaceful, harmonious, and diversity-minded educational environment.

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