

The Role of Students in Strengthening Religious Moderation through Islamic Religious Education in Indonesia

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Abstract

Religious moderation plays an important role in multicultural societies like Indonesia, especially when faced with challenges of intolerance, radicalism, or extremism. Through Islamic Religious Education, students' moderate attitudes can be formed to strengthen tolerance and harmony in the midst of diversity. This research aims to identify and analyze the role of students in strengthening religious moderation through Islamic religious education in Indonesia and the element of novelty in this research is an in-depth exploration of how students can act as agents of change in strengthening moderation with Islamic Religious Education in the midst of challenging times. This research uses a qualitative method of library research type with data collection techniques through understanding theories from books, journals, or other relevant sources. After the data is obtained, it will be studied in depth with descriptive qualitative data analysis techniques that obtain the results of his research, namely students have a strategic role in strengthening religious moderation through Islamic Religious Education in Indonesia. So, students can respond positively to policies regarding religious moderation and realize a harmonious social life.

Keywords: Strengthening Religious Moderation; Role of Students; Islamic Religious Education; Agent of change

INTRODUCTION

The problems faced by Indonesia today are more detailed than ever before (Pratama, Nurtaqim, et al., 2025). Indonesia, which is diverse with various cultures, tribes, nations, religions and languages, is known as a multicultural society. This diversity is certainly an inevitable fact of the Indonesian nation. This diversity is often a significant differentiator in the realm of social groups such as the Indonesian people in embracing different religions (Pratama, Nugroho, et al., 2025). Indonesia, as the largest Muslim country in the world, is in the spotlight of various countries for religious moderation. Moderation is a benchmark that is often held by Islam in carrying out its teachings so that the presence of moderate Islam as a religious understanding that has relevance in religious life from various aspects. Responding to this multicultural society, it is necessary to have a powerful weapon in dealing with it to avoid acts of intolerance, extremism, radicalism, terrorism, clashes between ethnic groups, namely by using educations including moderate religious education. (M. Fahri & Zainuri, 2019).

Moderate Islam emphasizes an understanding of Islam that leads to tolerance, simplicity, and balance so as to foster a moderate attitude in Islamic teachings and social behavior between religion and the worldly in a balanced manner (Widjaja et al., 2022). People can easily learn about moderate Islam from some literature, for example the book "The Trouble with Islam Today" by Irshad Manji and "Islam and the Future of Tolerance" by Sam Harris & Maajid Nawaz as well as other works that have been written by Indonesian Islamic scholars who have gone global which can be a representative reference whose contents more or less lead to discussions of tolerance, non-violence, religious moderation, and local wisdom-based education in Indonesia (Ainun Haq et al., 2022).

In addition, Indonesia is noted to have a progressive moderate Islamic movement, for example two community organizations, namely Muhammadiyah and Nahdhatul Ulama, which have been inviting this country to a tolerant religious spirit so that it becomes the embodiment of moderate organizations in Indonesia (Zarkasyi, 2019). The commitment of the two organizations lies in the implementation of ideal concepts in the state such as Fikih Kebhinekaan owned by Muhammadiyah with a national commitment in accepting all differences in Indonesia and Nusantara Islam which gave birth to Fikih Kebangsaan owned by Nahdhatul Ulama as part of the accommodation of the application of Nusantara values which are part of Nusantara Islam (Masaaki, 2020). These moderate Islamic scholars have a

role in fostering religious moderation through moderate Islamic education. (Ikhwan, 2020). The younger generation in the student community also plays a role as an agent of change for moderation in the future. These students grow and develop from an academic environment from elementary school to college so that they can see the extent to which discussions and understanding of moderate Islam are implemented in society (Ayuanita & Febrianingrum, 2019).

However, the existence of moderate Islam these days is often disturbed by the obstacles of intolerance, radicalism, and excessive extremism that can cause conflict against the commitment of national unity and peace together which has been revealed in research findings so as to foster researchers' attention to the response to issues that are rampant (Susilawati, 2020). From some of these research findings, there are several riot movements in the name of religion that have created a negative image of Islamic teachings such as the 1995 conflict case that occurred in Flores, there were also riots in 1999 that occurred in Ketapang, Sambas, Kupang, Ambon-Maluku, and there were even social riots that cost the lives of religious believers that occurred in Bali due to the 2004 Bali Bombing. There was also a group of people who attacked Muslims in carrying out Eid prayers in 2015 which occurred in Tolikara-Papua, the burning of houses of worship also occurred in Singkil Aceh in 2015 and Tanjung Balai City North Sumatra in 2016, until the suicide case in the big city of Surabaya in a house of worship in 2017 (Arifinsyah et al., 2020).

Based on the findings of (Ikhwan et al., 2023) there were 359 cases of religious intolerance calculated in 2020 from the Indonesian Survey Institute which resulted in an increase in cases of intolerance in Indonesia from the previous period so that the survey stated that 31% of respondents considered Indonesia to be vulnerable to acts of terrorism. The survey proves that there is an increasing misunderstanding of religion and its beliefs along with intolerance of different opinions. This misunderstanding can be due to something that according to Al Qurtuby from the existence of two currents of understanding of Islamic education, namely the understanding that believes Islamic religious education as a shaper and guardian of religious tolerance diversity. The second understanding is to believe that Islamic religious education is a means of realizing its own mission so as to create radicalism that leads to terrorism if it is increasingly dissolved and acute in its understanding in Indonesia (Al Qurtuby, 2020).

Starting from this issue, researchers respond to the position of Islamic education is experiencing problems that try to discriminate in terms of historical and practical realism which is actually not in accordance with the objectives of the previous commitment to Islamic thought and civilization. However, with the times demanded to always be in harmony with practical life so as not to be separated from each other's divisions. So that the existence of Islamic education is believed to be a solution role in strengthening religious moderation. To achieve the above goals, Islamic education functions to make humans of faith and piety (Jannah & Pratama, 2025).

Islamic religious education is considered capable of shaping the attitude of religious beliefs of Muslim communities in Indonesia by campaigning for religious moderation and preventing acts of radicalism so that it requires continuous curriculum reform and improvement by adding insights into critical thinking and religious toleration of diversity in accordance with moderate Islamic teachings (Syukron, 2017). This movement of Islamic religious education reform needs contributions from academics, scholars of Indonesian Muslim scholars in guiding the public to an understanding of religious moderation, including one of them from among students. Students are believed to be the vanguard and agents of change who can change the public opinion of the community and influence it so that it is necessary to involve them in the discussion space and cooperate between various religions to mobilize religious moderation of moderate Islamic values in Indonesia (Mukramin & Aminah, 2022).

Religious moderation is certainly an interesting topic of discussion for students, especially when discussing in community life so that students are considered to have crucial urgency in the context of religious moderation. Students are certainly not just studying and learning, but need to contribute in giving their influence in society. Students have produced their thoughts on society by changing their mindset so that people have more respect and appreciation for others in society, one of which is by empowering the community through education. When connected with the role of students and Islamic religious education, it will be an important unity in fostering a moderate and tolerant attitude in society, especially for Muslims (Allès & Tho Seeth, 2021). Through these two things, it can be used as a means of empowering the community in strengthening religious moderation in the archipelago (Abidin & Murtdlo, 2020).

When examined further, the literature on the discourse of strengthening religious moderation has become a popular research topic in academia. There are several studies in understanding the discourse of religious moderation that almost have similarities with this article in campaigning for religious moderation programs. For example, his research (Patih et al., 2023) revealed that Islamic education and civic education have a central role in shaping moderate religious attitudes among university students. These two subjects instill fundamental national values, which collectively build attitudes of tolerance, inclusiveness, dialogic, justice, and nationality. Involving interviews with 25 university students from various universities in Indonesia, this study highlights how a full understanding of Islamic education and civic education contributes to formation of moderate attitudes.

While (Mujahid, 2021) reinforces these findings by highlighting that moderate orthodoxy-based Islamic religious education in pesantren can encourage Muslim communities to develop moderate attitudes. This study emphasizes the urgency of renewing the character of Islamic education to be in line with the demands of modern times without eliminating the fundamental values of Islam. In line with this, research (Husna & Thohir, 2020) highlights Islamic education as an effective approach in preventing radicalization and raising awareness of the urgency of moderation by making it a new approach when learning, Islamic religious education is able to create individuals who are more tolerant and respectful of differences.

Although previous studies have discussed Islamic education role in fostering moderation, there is a gap in terms of its specificity towards the role of students as the main agent of fostering moderation with Islamic education. Studies that have been conducted focus more on the role of educational institutions or learning methods in general, without paying special attention to how students, as the main subject in the education process has the function of implementing moderation in their social lives. In addition, there is no study that deeply connects the role of students in strengthening religious moderation with contemporary socio-religious challenges, especially especially in a world of technological development and social media that is often a fertile ground for polarization and intolerance. Thus, the novelty element in this article lies in the in-depth exploration of how students can act as agents of change in strengthening religious moderation through Islamic religious education amidst the challenges of the times. With an approach that combines the theory of religious moderation, the role of Islamic religious education in shaping character, and the theory of the role of students make this research an offers a new perspective that is more

contextual in seeing the dynamics of religious moderation among students. By referring to these theories, this article does not only emphasize the urgency of the existence of Islamic education to foster moderate attitudes, but also explains how students can implement these moderation values in social interactions, both in the academic environment and in the world of society.

Based on this background, this article aims identify and analyze the role of university students in strengthening moderation through Islamic education in Indonesia. The focus research includes how students understand and internalize moderation through the Islamic education curriculum. Thus, this article not only makes a theoretical contribution to the study of religious moderation, but also offers practical suggestions for students, educators, and policy makers in improving the quality of Islamic education in forming a moderate and tolerant generation.

METHODS

The research method is qualitative research of the research type library research. Library study is a way of collecting data by understanding theories sourced from books, journals, or other sources that have relevance to the topic discussed (Fadli, 2022). After obtaining the data, the researcher conducts an in-depth study to find solutions to problems or findings in the study (Nurjanah & Mukarromah, 2021). Therefore, this method is used by researchers because it adapts the theme of the role of students in strengthening moderation through Islamic education. Thus, the data analysis technique is qualitative descriptive analysis. Qualitative descriptive analysis is an activity carried out to analyze problems or findings expressed in sentences to provide descriptions or explanations (Andrian et al., 2025). This technique can be used to obtain conclusions from the research results and encourage progress in the field of science.

RESULTS

Religious Moderation in Indonesia

Indonesia is made up of pluralistic citizens, especially in terms of religion and culture. Religious attitudes that are closed, do not respect differences, and consider that their own beliefs are the most correct while others are wrong can cause tension between religious

communities. This attitude triggers many conflicts and competition between groups because it is not based on tolerance so that social life becomes disharmonious (Akhmadi, 2019). In addition, conflicts that occur in society are also caused by groups that are too extreme left which leads to liberal ideology or extreme right which is very rigid or fundamentalism (Jamaluddin, 2022).

To minimize conflict in society, moderation is the solution to implementing an open and respectful way of religion (Fadli, 2022). Moderation is rooted in the Latin *moderatio* which means being in the middle, not less or more. In Indonesian, moderation means the practice of moderating violence and avoiding extremism. This term is known as *wasat* or *wasatiyyah* in Arabic, while the actor who instills moderation is called a referee, namely someone who is able to mediate or mediate. Religious moderation emphasizes a balance of understanding when carrying out religious worship and avoiding extremes in carrying out religious practices (Ali, 2023).

From the above understanding, moderation is a balanced attitude, where one is not too excessive or lacking in thinking or acting in everyday life. This moderate attitude emphasizes balance so that a person is not too fanatical and excessive in dealing with various problems. In the teachings of Islam, the concept of moderation (*Islam wasatiyyah*) teaches Muslims to avoid violence, prioritize peace, and respect differences, while still adhering to values that are in accordance with Islamic teachings. In addition, *wasatiyyah* Islam also encourages acceptance of change or renewal for the common good and accepts fatwas that are adapted to existing geographical, social and cultural conditions (Riza et al., 2024). By applying the principles of moderate Islam, one can live the teachings of religion by prioritizing balance and peace. Indonesia menjadikan moderasi sebagai suatu keharusan, bukan pilihan pribadi (Juwaini, 2023). Therefore, there are four indicators of religious moderation in Indonesia, including:

First, National Commitment. National commitment is the measure of a person in viewing, behaving, and practicing religious teachings by holding fast to the foundation of the state, namely Pancasila and making it a guide so as not to be influenced by other ideologies that are contrary to the precepts of Pancasila and Islamic teachings. In addition, national commitment can also be measured in the 1945 Constitution, the implementation of democracy, upholding human rights, and so on. His commitment includes indicators of moderation, because practicing religious teachings is part of the obligations as a citizen, and vice versa that carrying out an obligation is a contribution to the practice of religious

teachings (Wijaya, 2024). Second, Tolerance. Tolerance means an act of accepting differences with an open heart, full of awareness, and without coercion from any party. This attitude reflects the act of respecting the rights of others to have beliefs, express opinions, and practice what they believe. Tolerance includes other diversities such as differences in culture, race, and language. From the point of view of religious moderation, tolerance is the key to harmonious relations between religious communities and within one religion. This attitude can be seen in positive interactions between religious communities, cooperation, supporting freedom of worship, and building harmonious relationships with followers of other religions. In addition, tolerance within one religion can be seen in how to respond to minority groups with different understandings of the main teachings of the religion adhered to (Ainissyifa et al., 2024).

Third, Anti-Violence or Radicalism. A sign of one's rejection of violence is seen in the way one views injustice from various sides, such as from social, economic, political aspects. From the point of view of religious moderation, radicalism can arise in various religions. Radicalism here means that a thought or feeling of wanting to change social and political structures through extreme acts of violence by bringing religion, whether in the form of speech, physical action, or mindset. Usually, a person or group that tends to be radical wants a change that is fast, drastic, and contrary to the norms that apply in society. Radicalism is often associated with terrorism because adherents of this ideology tend to justify all means including acts of terror to achieve their goals (Faozan, 2022). Fourth, Accommodative to Local Culture. Moderate attitudes are seen in being open and accommodating elements of culture and traditions in religious practice that are not in conflict with the main principles of religious teachings. In this case, religious practice does not only focus on normative truth, but also considers the good values contained in culture or tradition as long as it does not conflict with religious teachings. However, in reality there are still groups that do not accept local culture in religious practice, because they consider that it can pollute the purity of religion. This attitude is contrary to the principle of moderation (Dahlan, 2021).

Moderation in the Perspective of Islamic Education

From the perspective of Islamic Education, religious moderation is taught by encouraging tolerance, respecting diversity, and rejecting extremism and violence (Faozan, 2020). Moderation is crucial in forming learners and students who are faithful, pious, noble, and uphold the values of justice in society (Tohari & Mujlipah, 2023). In line with the objectives of Islamic Education, namely instilling religious values that can be applied so that

students can believe and fear Allah SWT and coexist in society (Santoso, 2022). Islamic education functions to instill the meaning of moderation for the next generation of people who care about inter-religious harmony (Wahid, 2024). Below is how to instill moderation based on the perspective of Islamic Education:

First, promoting an inclusive and tolerant approach in learning Islam. This Islamic education fosters moderate attitudes and behaviors of Muslims in Indonesia. Through approaches and teaching based on moderation values, Islamic Education can reduce social conflicts from different perspectives. If it is associated with the learning process, then teaching and learning activities must be able to reach all students and students in the classroom. So, discrimination can be avoided so that learners and students feel accepted and encourage the creation of mutual respect and foster unity among others (Arti et al., 2024). emphasizing the values of unity and integrity in Islam. Islamic education must be able to build harmonious interfaith relations through interfaith dialogue and cooperation, thus creating a peaceful atmosphere in learning and worshiping. Radicalism and intolerance among religious communities can be minimized through the cultivation of the values of unity and integrity starting from learning Islamic Religious Education. Through these values, Islamic Religious Education can create harmonious and peaceful learning and environment both in school and society (Krismiyanto & Kii, 2023).

Third, discuss topics that are relevant to current issues and encourage the development of skills needed in everyday life. Islamic Religious Education does not only teach religious doctrine, but also with critical thinking that can encourage a deep understanding of religious teachings, so that both students and students can later contribute to society through new ideas or thoughts in a more constructive way. This can provide alternative problem solving based on their respective points of view which are of course different and forward-looking (Nur, 2023). Fourth, Moderation-based Islamic education curriculum development. This curriculum must be systematically designed to prioritize tolerance because students come from diverse backgrounds. This can be started by fostering a peace-loving attitude, not spreading hatred, and being open and encouraging interfaith dialog (Suprpto, 2020). Currently, a curriculum oriented towards religious moderation has begun to be implemented in schools under KEMENAG starting from primary, secondary, to tertiary education levels (Asmuki et al., 2020). To encourage the implementation of the curriculum in effective learning activities, educators must have skills in designing learning programs, mastering the material thoroughly, and creating a pleasant learning environment (L. Moh. Fahri & Quysairi,

2019). Not only that, educators must also be able to determine appropriate methods, facilitate teaching and learning activities, and choose appropriate media, because the media can make it easier for educators to convey material and encourage the achievement of predetermined learning objectives (Ahmad et al., 2024).

The Role of Students in Strengthening Moderation in Indonesia

Students as the next generation of the nation should be an examples of society in strengthening moderation because they have received Islamic religious education from childhood at the basic level to college so that students have a role in this moderation context. Not only focusing on the teaching and learning process in lectures but students need to contribute their thoughts to society in changing the mindset of the community so that they prioritize the principle of religious tolerance (Khasairi et al., 2022). The role of this student can include agent of change, social control, iron stock, and moral force so that the presence of this student can provide nuances of thinking in line with government policy programs in realizing religious moderation.

First, students as agents of change. Why do students need to make changes? This is because the times continue to develop and change according to existing conditions. So that the presence of this change absolutely needs to be done and of course it will happen following the times (Cahyono, 2019). Moreover, with the advancement of technology today, various information can easily develop and spread to the community, especially incitement of divisions in society that try to cause conflict with each other due to diversity in society. Therefore, it is necessary to have someone's role in maintaining the stability of this matter, namely the presence of students. Of course, this change is not done in a hurry but must go through a way that starts from within the students themselves and then spreads to the wider aspect of society. by making students the front guard in filtering various sources of information from their own awareness of the above and will convey the results of their thoughts to the community so as not to cause acts of extremism, radicalism and even terrorism. So that this change will lead to changes that have a positive impact on society without eliminating the identity of Indonesia, which is known as a diverse nation. For example, using social media as a preaching medium containing Islamic education content by students who do KKN IAIN Kudus, be it in the form of video content, Flayer or online discussions or the use of Facebook, YouTube, Zoom/Google Meet and Instagram media in realizing the introduction of moderation value in the community (Afifuddin, 2021).

Second, students as social control. Students are used as social controllers because of the insights they have and the level of quality of education, values and understanding of their thoughts. Their role occurs when something goes wrong in people's lives which makes the emergence of affective aspects in themselves which are closely related to a person's feelings in feeling certain conditions (Pratama et al., 2024). . Their critical and pro-active thinking can foster the attitude of observers and assessors of social care conditions that occur around them who not only take to the streets to voice their thought demonstrations but also need to contribute with the best inventions that are beneficial to society. So that this concern and social control can be realized through discussions as well as providing moral and material assistance as a real contribution to society such as community service programs (Cahyono, 2019). For example, the community service program carried out by IAIN Kudus students in Jetak Village, Kunduran District, Blora, Central Java by increasing moderation value of contained in Islamic education through the gamelan tradition that has been attached to the community where there are often pros and cons when holding a religious activity that has gamelan accompaniment so that the presence of students trying to optimize and preserve the gamelan tradition by introducing positive changes through values that are in line with Islamic teachings and government policies on religious moderation in religious and cultural elements. In addition, the dedication was interspersed with talk shows to exchange ideas that might be stuck in people's minds to find a way out together (Pasiningsih et al., 2023).

Third, students as iron stock. Students are the successors of the Indonesian nation in the future so that they are expected to be able to become someone who is tough in the future with their abilities and noble morals so that they can continue the struggle of previous generations. So that there is a need for regeneration of leadership regeneration that can be obtained in the world of campus and society. Their experience is not enough to be obtained just listening to lectures but it is necessary to hone their abilities by enriching their quality through organizations in broadening their insights into cooperation, professionalism, and society so that later they are able to place themselves in community life (Cahyono, 2019). For example, students who are members of the GenBI 2024 community at IAIN Kudus who have been equipped with insights into cooperation and society are ready to become the front guard and successors of the next generation located in Kedungsari Village which has previously held a fostered village every year in a particular village. The GenBI community organization includes all Bank Indonesia Awardees from IAIN Kudus Students who are tasked with empowering the village through the potential of the village's MSMEs, education

and socio-culture in realizing a superior and independent assisted village which is expected to contribute to the community with the active involvement of its students in community life such as GenBI Teaching. Moreover, these students include students from Islamic state universities at IAIN Kudus so that the hope is the provisions Islamic education obtained can implementing in society (Taqiyusinna, 2025).

Fourth, students as a moral force. The community always monitors the various activities of students so that they demand that students carry out their role as role models in society with their good morals and religious insight. Therefore, students must wisely position themselves because they live side by side with the community where we are used as role models for the community. With the provision of Islamic education owned from this college, it is hoped that it can contribute to society in behavior. Do not let students who are known for their critical thinking bring bad understanding to society. Therefore, the overall role of students above, especially IAIN Kudus students, is mutually sustainable. If the four roles above can be applied by students through Islamic religious education, it is hoped that they will be able to support government policy programs on religious moderation while realizing the three values contained in the “Tri Dharma Pendidikan: Pendidikan, Penelitian Pengabdian Masyarakat” (Cahyono, 2019).

DISCUSSION

The results of the study stated that students have a strategic role in strengthening moderation through Islamic Education. In line with the findings (Nazilah et al., 2024) that emphasize the role of Islamic education in shaping moderation values in the classroom. Students as agents of change have great potential in disseminating moderation values, both in academic and social environments. The community involved participates in realizing the value of moderation. So that Islamic education strengthens character and fosters the value of religious tolerance. This finding certainly strengthens the findings of (Amanah et al., 2024) who compared the morale of PAI students of IAIN Kerinci in the participating Ma'had Al-Jami'ah program and found that faith-based education made a significant contribution to strengthening moderation values.

One of the implications of this research is to find Islamic education in higher education should be more oriented towards strengthening the character of moderation. This finding is supported by (Ashoumi et al., 2024) there is a positive correlation between the religious

culture in madrasah that students have experienced with moderation attitudes so that an educational environment that emphasizes inclusive values can have a positive effect on students' mindset and behavior in dealing with diversity. Furthermore, this study strengthens research (Badriyah, 2024) which reveals the role of Islamic students in strengthening moderation in the digital era. With the development of technology, students have broad access to disseminate moderate understanding through social media and other digital platforms. This is in accordance with the role of agents of change in utilizing technological developments following the changing times. However, the biggest challenge in this context is how to ensure that the information disseminated remains within the framework of moderate Islam that is inclusive and tolerant (Wahyudi & Kurniasih, 2020). Thus, it is necessary to strengthen digital literacy for students to be able to sort out the right information and build narratives that support religious moderation.

In a historical perspective, this study also supports the findings of (Noor, 2023) which emphasizes the role of PAI in building religious moderation attitudes in public universities. Noor found that Islamic religious education on campus has a significant impact in shaping students' attitude of tolerance, especially in the context of social interaction with individuals based on their religious differences. Thus, the results of this study confirm that students become actors tasked with disseminating the values of moderation. Meanwhile, the research findings also show that although students have a central role in strengthening religious moderation, there are still challenges in the form of the unpreparedness of some students in understanding and internalizing the concept of moderation as a whole. This is in line with the findings of (Saputra, 2021) which reveals that learning religious moderation among students still faces obstacles in the form of a lack of systematic curriculum and limited contextual teaching methodologies. Therefore, educational institutions function to reform the PAI curriculum by incorporating a more applicable and experience-based approach.

This research also provides a new perspective that highlights inclusive education in building religious tolerance. This research expands its scope by highlighting the active role of students as agents of social change in society. In this context, students serving in socio-religious activities that involve interfaith interaction. In addition, (Endayana & Tania, 2023) in his study of the role of students in instilling religious moderation values at STIT Hasyim Asy'ari Padangsidempuan found that students who are active in socio-religious activities are better able to internalize moderation values. The results of this study support these findings,

showing that students involved in Islamic education-based activities have complex insights into the concept of moderation and are able to realize it in their daily lives.

In the context of research novelty, this finding contributes by emphasizing students to be more active in strengthening religious moderation through their involvement in various digital platforms and social communities. In contrast to previous studies that reveal the urgency of students in society in general, this study examines the contribution of students in the context of Islamic education as a foundation in shaping religious moderation. This research shows collaboration between students, lecturers, and government in building religious moderation. This is in line with research (Wahyudi & Kurniasih, 2020) which emphasizes that religious moderation literacy must be an integral part of higher education, especially in facing an increasingly complex digital era. Therefore, this study recommends that universities be more proactive in developing programs that support the strengthening of moderation values, both through curriculum, extracurricular activities, and community service.

As a direction for future research, further studies are needed on how students can be a great contribution in spreading the value of moderation today. Future studies are also expected to explore how PAI learning can be adjusted to the problems of the times including the context of social interaction due to globalization and the development of information technology. Thus, this study not only provides academic insights but also offers an applicative perspective in an effort to strengthen moderation in Indonesia.

CONCLUSION

This research confirms that students have a strategic role in strengthening moderation through Islamic Education. As agents of change, students contribute to instilling tolerance values, monitoring socio-religious issues, and becoming role models in society. Islamic Religious Education has a role in strengthening the moderate attitude of students, but there are still challenges in implementing a more contextual and experience-based curriculum. The implication of this research shows the need for universities to develop more effective learning strategies, including the utilization of digital technology to spread moderation values. So that in the future students can respond positively to policies regarding religious moderation and realize a harmonious social life by instilling tolerance values and seeing that diversity is not a threat, but a wealth that should be respected and preserved. The

limitation of this research is that it is a literature review in nature so future research is recommended to develop a broader implementation of moderation in academic and social environments.

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