

## Interaction of Diversity: An Analysis of the Understanding, Needs, and Challenges of Religious Values in a Multicultural Society

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### Abstract

The motto "Bhinneka Tunggal Ika" (Unity in Diversity) is a hallmark of Indonesia. With this motto, the Indonesian people uphold unity amidst abundant diversity. Unfortunately, in social reality, conflicts stemming from differences in identity often occur. This situation is further complicated in social spaces such as campuses, which are miniature versions of multicultural societies. Therefore, efforts to explore the reality of diverse interactions must be continuously undertaken to find the root of the problem and provide appropriate solutions. This study analyzes the understanding, needs, and challenges of implementing religious values in diverse interactions on campus. Quantitative and qualitative approaches with exploratory descriptive methods were used in this study. The results show that respondents have an inclusive understanding of religious values and require safe spaces for dialogue, early diversity education, and digital religious literacy to support their implementation. Challenges they face include prejudice, fear of being misunderstood, and a lack of interfaith understanding, which undermines inclusive communication in a pluralistic society.

*Moto "Bhinneka Tunggal Ika" adalah ciri khas Indonesia. Dengan moto ini, rakyat Indonesia menegakkan persatuan di tengah keberagaman yang melimpah. Sayangnya, dalam realitas sosial, konflik yang timbul dari perbedaan identitas sering terjadi. Situasi ini semakin rumit di ruang-ruang sosial seperti kampus, yang merupakan versi miniatur dari masyarakat multikultural. Oleh karena itu, upaya untuk mengeksplorasi realitas interaksi yang beragam harus terus dilakukan untuk menemukan akar masalah dan memberikan solusi yang tepat. Penelitian ini menganalisis pemahaman, kebutuhan, dan tantangan dalam penerapan nilai-nilai agama dalam interaksi yang beragam di kampus. Pendekatan kuantitatif dan kualitatif dengan metode deskriptif eksploratif digunakan dalam penelitian*

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*ini. Hasil penelitian menunjukkan bahwa responden memiliki pemahaman inklusif terhadap nilai-nilai agama dan membutuhkan ruang aman untuk dialog, pendidikan keberagaman sejak dini, serta literasi agama digital untuk mendukung pelaksanaannya. Tantangan yang mereka hadapi meliputi prasangka, ketakutan akan disalahpahami, dan kurangnya pemahaman antarumat beragama, yang merusak komunikasi inklusif dalam masyarakat yang pluralistik.*

**Keywords:** Diversity; Religious Values; Multicultural Society

## Introduction

Diversity is a fundamental aspect of life. In various parts of the world, diversity is a hallmark of political, economic, and social integration<sup>1</sup>. This reality demonstrates that every society is inextricably linked to the dynamics of plurality, whether in the form of ethnic, linguistic, religious, or cultural differences. On the one hand, diversity is a significant asset for strengthening cross-group cooperation. However, if not managed properly, diversity can potentially create conflict that weakens social cohesion<sup>2</sup>. In other words, successfully understanding and embracing diversity is a prerequisite for building an inclusive social environment and harmonious relationships<sup>3</sup>. Therefore, diversity must be understood as both a strength and a challenge that requires appropriate management strategies.

In Indonesia, the motto "Bhinneka Tunggal Ika" (Unity in Diversity) represents the diversity that stretches from Sabang to Merauke. The country is home to over 1,300 ethnic groups with six officially recognized religions<sup>4</sup>. This diversity has given rise to a multicultural society. A multicultural society recognizes and values cultural pluralism and encourages the existence of all

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<sup>1</sup> Irene Calboli and Srividhya Ragavan, "Introduction: Recognizing Diversity in Intellectual Property," *Diversity in Intellectual Property: Identities, Interests, and Intersections*, 2015, 1–14, <https://doi.org/10.1017/CBO9781107588479.002>.

<sup>2</sup> Adissu Ketemaw, Zerihun Ayenew, and Shimels Zewde, "Managing Diversity and Multi-Cultural Collaboration: A Systematic Review," *SAGE Open* 14, no. 4 (2024), <https://doi.org/10.1177/21582440241273933>; Erasmus Kofi Appiah, Akwasi Arko-Achemfuor, and Olufemi Patrick Adeyeye, "Appreciation of Diversity and Inclusion in Sub-Saharan Africa: The Socioeconomic Implications," *Cogent Social Sciences* 4, no. 1 (2018): 1–12, <https://doi.org/10.1080/23311886.2018.1521058>.

<sup>3</sup> Surjit Singha and Ranjit Singha, "Understanding Diversity: The Power of Differences," *Enhancing Employee Engagement and Productivity in the Post-Pandemic Multigenerational Workforce*, 2023, 297–313, <https://doi.org/10.4018/978-1-6684-9172-0.ch015>.

<sup>4</sup> (Wibowo et al., 2018;

cultures within a single social space<sup>5</sup>. In fact, Indonesia's cultural and artistic diversity is a strategic asset recognized internationally<sup>6</sup>. However, this diversity has undeniably given rise to ongoing conflict. Since independence, Indonesia has faced various social conflicts and separatist movements driven by ethnic, cultural, and religious identities<sup>7</sup>. Inter-ethnic conflicts have occurred in Indonesia, including the Dayak-Madurese conflict in Central Kalimantan (2001), the Poso conflict in Central Sulawesi (1998), and the Ambon conflict (1999)<sup>8</sup>. The latest data from the Setara Institute shows that throughout 2024, there were 260 incidents and 402 violations of Freedom of Religion and Belief (KBB). Intolerance is the most common violation of Freedom of Religion and Belief (KBB) in society<sup>9</sup>.

Diversity conflicts also occur on campus, a model of a multicultural society. Students from various cultural, ethnic, and religious backgrounds are brought together in an interactive space that demands mutual understanding and respect for differences<sup>10</sup>. Within this context, social conflicts based on differences in identity are common. A 2022 survey by the Student Leadership Council (PPIM) of UIN Jakarta found that some students still exhibit intolerant attitudes toward groups of different religions. The development of digital technology exacerbates this complexity. Digital spaces, relatively free from social control, often become a breeding ground for hate speech, stereotypes, and intolerant

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<sup>5</sup> Iryna Bukricieva and Liudmyla Afanasieva, "Influence of an Intercultural Factor on the Formation of Sociocultural Capital of a Polyethnic City," *Fudan Journal of the Humanities and Social Sciences* 14, no. 2 (2021): 243–64, <https://doi.org/10.1007/s40647-020-00301-7>.

<sup>6</sup> Sigit Pramono et al., "Arts and Culture as a National Competitive Advantage in Indonesia: A Systematic Literature Review," *Discover Sustainability* 6, no. 1 (2025), <https://doi.org/10.1007/s43621-025-01215-8>.

<sup>7</sup> Aris Munandar and Syaipudin, "Reconstructing the Meaning of Social Justice in a Multicultural Society in Indonesia," *International Journal of Interdisciplinary Social and Community Studies* 17, no. 1 (2022): 215–23, <https://doi.org/10.18848/2324-7576/CGP/v17i01/215-223>.

<sup>8</sup> Agus Supratikno et al., "Srumbung Gunung Peace Creative Tourism Village: An Effort to Build Interfaith Peace Through Tourism," *APTISI Transactions on Technopreneurship* 4, no. 3 (2022): 276–84, <https://doi.org/10.34306/att.v4i3.271>; Dewi Sulistianingsih, Muhammad Shidqon Prabowo, and Pujiono, "Cultural Conflicts: How to Overcome Them?," *Journal of Advanced Research in Law and Economics* 10, no. 8 (2019): 2533–41, [https://doi.org/10.14505/jarle.v10.8\(46\).31](https://doi.org/10.14505/jarle.v10.8(46).31).

<sup>9</sup> Ahmad Fanani Rosyidi, Sayyidatul Insiyah, and Halili Hasan, "Siaran Pers Kondisi Kebebasan Beragama/Berkeyakinan (KBB) 2024," *Setara, Institut*, 2025.

<sup>10</sup> Tian Khusni Akbar et al., "An Analysis of Multicultural Values: Empirical Study on Students at Universitas Muhammadiyah Gombong," *Edusoshum: Journal of Islamic Education and Social Humanities* 5, no. 3 (2025): 240–55, <https://doi.org/10.52366/edusoshum.v5i3.154>.

attitudes among university students<sup>11</sup>. This situation highlights a gap in the understanding and internalization of religious values amidst diverse interactions. Yet, religious values have great potential to serve as social engineering instruments that direct student interactions toward more constructive, tolerant, and inclusive ones<sup>12</sup>.

In a social context, religion plays a crucial role in promoting social cohesion amidst ethnic and cultural diversity. For example, in Australia, strong social cohesion among church congregations demonstrates that religious values can help build social capital that connects and binds communities, as well as increasing civic participation and acceptance of others<sup>13</sup>. Furthermore, religious education also plays a role in promoting community cohesion. In schools with high levels of religious diversity, students' understanding of religious and social identity can support social cohesion and the formation of inclusive democratic alliances<sup>14</sup>. Furthermore, interfaith dialogue based on religious values can be a crucial tool for addressing communal tensions and crises, as well as promoting peace and justice<sup>15</sup>. Therefore, religious values are not only crucial for individual identity but also for building a more cohesive and harmonious society.

To optimize the role of religious values in diversity, analyzing strategic aspects such as the understanding, needs, and challenges of religious values in multicultural societies is crucial<sup>16</sup>. Various studies have examined the interaction of diversity within multicultural societies. The majority of them focus on communities in specific regions. Research by Ahmad et al.<sup>17</sup> examined the

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<sup>11</sup> Nilnan Ni'mah, Fitri Fitri, and Imam Adlan, "Internalization of Religious Moderation Values Through Digital Literacy at Madrasah," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 13, no. 2 (2024): 99–110, <https://doi.org/10.35878/islamicreview.v13i2.1266>.

<sup>12</sup> Ranjit Singha and Surjit Singha, "Faith and Culture in Education: Fostering Inclusive Environments," *The Role of Faith and Religious Diversity in Educational Practices*, 2023, 149–72, <https://doi.org/10.4018/978-1-6684-9184-3.ch007>.

<sup>13</sup> Miriam Pepper, Ruth Powell, and Gary D. Bouma, "Social Cohesion in Australia: Comparing Church and Community," *Religions* 10, no. 11 (2019), <https://doi.org/10.3390/rel10110605>.

<sup>14</sup> Amanda Keddie, "Students' Understandings of Religious Identities and Relations: Issues of Social Cohesion and Citizenship," *Education, Citizenship and Social Justice* 9, no. 1 (2014): 81–93, <https://doi.org/10.1177/1746197914520652>; Giovanni Lapis, "The Theme of Social Cohesion in Religious Education Policies and Practices: An Analysis of England, Japan, and Italy," *Religions* 16, no. 4 (2025), <https://doi.org/10.3390/rel16040503>.

<sup>15</sup> Sohirin Mohammad Solihin et al., "Interfaith Dialogue between Ethics and Necessity - A Study from the Qur'anic Guidelines," *Asian Social Science* 9, no. 3 (2013): 97–106, <https://doi.org/10.5539/ass.v9n3p97>.

<sup>16</sup> Harjoni Desky and Syamsul Rijal, "Pengembangan Kerukunan Masyarakat Multikultural Melalui Pendekatan Agama," *International Journal of Islamic Thought* 20 (2021): 45–52, <https://doi.org/10.24035/ijit.20.2021.209>.

<sup>17</sup> (2023)

impact of religious diversity in the city of Makassar. Zendarto et al.,<sup>18</sup> also examined the barriers to communication interaction in ethnic diversity in the city of Medan. Other researchers examine cultural communication in diversity from a psychological perspective regarding the dynamics of intercultural interaction<sup>19</sup>.

Meanwhile, research analyzing the understanding, needs, and challenges of religious values in multicultural interactions on campus has yet to be found. Therefore, this study comprehensively examines three dimensions simultaneously: the understanding, needs, and challenges of religious values in diverse interactions, particularly in the context of a multicultural society on campus. Through qualitative and quantitative approaches using a Likert scale instrument, this study aims to analyze students' perceptions and experiences in multicultural life. It is hoped that the results of this study can make a real contribution to the development of inclusive and constructive multicultural education strategies based on religious values on campus.

## Method

This study employed a combined exploratory approach with descriptive methods<sup>20</sup>. The exploratory approach encompasses both quantitative and qualitative data. The researcher employed a questionnaire to obtain data. The population of this study was students at the Indonesian University of Education. Primary data were obtained from questionnaires completed by students, while secondary data were obtained through document analysis to enrich the research data. The instrument used in this study was a 25-item questionnaire designed to explore respondents' understanding, experiences, and perspectives regarding religious engineering in character building based on religious values in a multicultural society.

The collected quantitative data were then analyzed using descriptive statistics techniques from Cresswell. This technique provides a comprehensive description of the data characteristics, including calculating frequencies, percentages, means, and standard deviations to illustrate general trends in

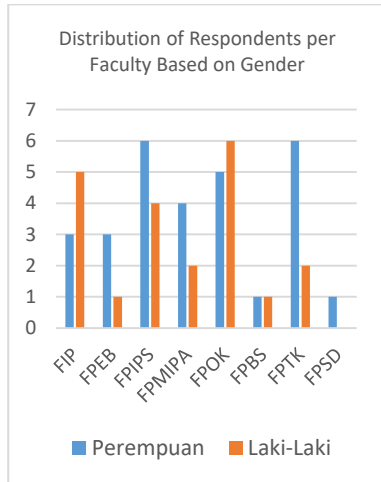
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<sup>18</sup> (2024)

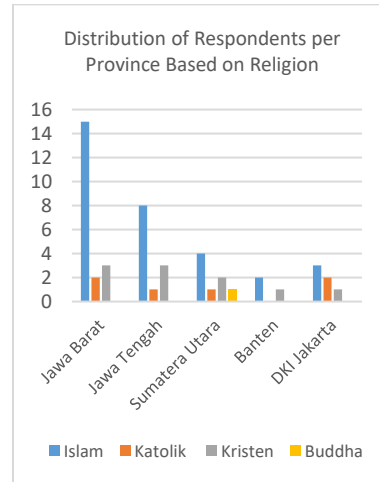
<sup>19</sup> Alif Yahya, Lydia Megawati, and Ahmad Habib Akramullah, "Komunikasi Budaya dalam Keberagaman: Tinjauan Psikologis Terhadap Dinamika Interaksi Antarbudaya Universitas Islam Negeri Alauddin Makassar, Indonesia Persepsi Budaya dan Stereotip Realitas Yang Ada Di Sekelilingnya . Dalam Konteks Interaksi Lintas Buda," *Filosofi : Publikasi Ilmu Komunikasi, Desain, Seni Budaya* 2, no. 3 (2025): 24–31.

<sup>20</sup> Fira Aulia Aulia and Fathul Arifin, "Moderasi Beragama dalam Ruang Digital: Studi Harmonisasi Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (2023): 205–17, <https://doi.org/10.32332/moderatio.v3i2.8105>.

students' understanding, needs, and challenges of religious values<sup>21</sup>. Meanwhile, qualitative data obtained from open-ended questions were analyzed using thematic analysis<sup>22</sup>. The analysis stage begins by reading all of the respondents' answers, coding the meaning units, grouping the codes into larger categories, and finding the main themes that reflect the experiences, needs, and challenges of students in the context of strengthening religious values in a multicultural society.



**Graph 1.**  
**Respondents Based on Gender**



**Graph 2.**  
**Respondents Based on Religion**

The distribution of respondents can be seen in the two graphs above. Graph 1 shows the distribution of respondents per faculty by gender. Meanwhile, Graph 2 shows the distribution of respondents per province by religion. Graph 1 shows that the highest number of respondents were female respondents in FPIPS and FPTK. Meanwhile, the lowest number of respondents was in FPSD, with only one female respondent and no male respondents. Furthermore, Graph 2 shows that the largest number of respondents came from West Java Province, dominated by Muslims. Meanwhile, there were fewer respondents from Banten compared to respondents from other provinces. Both graphs show female dominance, indicating a greater number of female respondents than male respondents. Therefore, the perspectives emerging in the research results have the potential to represent more female perspectives.

<sup>21</sup> Zealure C. Holcomb, "Fundamentals of Descriptive Statistics," *Fundamentals of Descriptive Statistics*, 2016, 1–97, <https://doi.org/10.4324/9781315266510>.

<sup>22</sup> H. S.R. Rosairo, "Thematic Analysis in Qualitative Research," *Journal of Agricultural Sciences - Sri Lanka* 18, no. 3 (2023), <https://doi.org/10.4038/JAS.V18I3.10526>.

## Result and Discussion

### Understanding Religious Values in the Interaction of Diversity

The research results indicate that the majority of respondents demonstrate a high level of religious moderation. Furthermore, respondents not only understand religious values conceptually but also apply them directly in daily life. This is evident from their openness to other religions, recognition of universal values such as compassion, justice, and tolerance, as well as their willingness to engage in interfaith dialogue, reflected in practical actions such as respecting differences and maintaining solidarity through social care. This shows that religious moderation has become a habitual part of students' social interactions. These results emphasize the importance of a moderate attitude as the foundation of harmony according to<sup>23</sup> while also showing that direct experience contributes to the development of appreciation for religiosity as noted<sup>24</sup>. Additionally, Nurlaili et al., They also emphasizes that religious moderation through a balanced approach can strengthen social cohesion in a pluralistic society<sup>25</sup>.

Nevertheless, the results of this study need to be critically reviewed. Firstly, there is a possibility of social desirability bias, as the topic of religious moderation is highly normative and sensitive, so respondents may provide answers that appear ideal<sup>26</sup>. Secondly, moderation practices generally emerge on safe and conducive campuses, but students' inclusive attitudes may differ in heterogeneous societies because, although campus curricula foster tolerance<sup>27</sup>, evidence of its application outside is still limited. Thirdly, some interfaith practices reported by respondents may be merely symbolic and limited to ceremonial activities<sup>28</sup>. As a result, the sustainability of building long-term social cohesion is less significant.

Furthermore, these findings can be expanded by examining factors that have not been widely explored. First, in the political sphere, an individual's moderate stance may face significant challenges from identity politics, which often

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<sup>23</sup> Sutrisno (2019)

<sup>24</sup> Skrefsrud (2022)

<sup>25</sup> Nurlaili et al., (2024)

<sup>26</sup> Supardi Mursalin et al., *Fiqh Tolerance in a Contemporary Context: The Response of State Islamic Religious University Students to Religious Extremism*, *MILRev: Metro Islamic Law Review*, vol. 3, 2024, <https://doi.org/10.32332/milrev.v3i2.9866>.

<sup>27</sup> Muhammad Iqbal Dewantara, "Moderasi Beragama Dalam Studi Islam: Transformasi Kurikulum, Pedagogi, Dan Budaya Kampus Di Indonesia," *Almstofa: Journal of Islamic Studies and Research* 2, no. 1 (2025): 601–12.

<sup>28</sup> Hana Fauziyah and Afiyatun Kholifah, "Wasathiyah Di Tengah Badai: Menjaga Moderasi Beragama Di Era Polarisasi," *JIPM - Jurnal Ilmiah Penelitian Mahasiswa* 3, no. 4 (2025): 43–51.

generate differences and provoke polarization in the public arena. Framing studies on the "Login" program on YouTube show that interfaith dialogue through new media can serve as a means to promote harmony and tolerance, thereby countering social disintegration<sup>29</sup>. Second, the cross-cultural dimension: this research can be enriched by comparing Indonesian students' moderation practices with the international context. There, the approach to religious moderation emphasizes inclusivity and the rejection of extremism. This becomes key to maintaining harmony while strengthening a religious identity that is open to differences, especially through the integration of tolerance values in higher education curricula. This approach encourages students to be agents of change for national unity<sup>30</sup>.

### **Needs in Diversity Interaction**

Enhancing understanding and tolerance among religious communities in society can be achieved through educational approaches and the positive use of media. This finding aligns with the opinion of Wahyuni et al., who emphasize the role of the "Forum Kerukunan Umat Beragama" (FKUB) in facilitating interfaith dialogue amidst the complexities of social, ethnic, and religious identities<sup>31</sup>. However, several studies have noted that the role of FKUB is often elitist and limited to community leaders. As a result, its effectiveness in fostering grounded religious moderation in everyday life still needs to be questioned.

In addition, social media and digital technology also provide space to strengthen interactions among diverse groups. Uyun emphasizes that social media is effective in spreading messages of tolerance, inclusivity, and the nation's cultural richness<sup>32</sup>. This is evident from respondents' experiences using podcasts, online forums, and educational videos for cross-faith collaboration without geographical boundaries. However, a critical perspective needs to be directed at the ambivalence of this technology. As in the study by Lombo et al., it is noted that social media often becomes fertile ground for the spread of

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<sup>29</sup> Dede Setiawan, "Framing Nilai Perdamaian Di YouTube : Studi Tayangan ' Login ' Bersama Pemuka Agama Indonesia," *Integritas Terbuka: Peace and Interfaith Studies* 3, no. 1 (2024): 63–74.

<sup>30</sup> Hamdan Arief Hanif, "Moderasi Beragama Dan Pengaruhnya Terhadap Hubbul Wathon Di Lingkungan Perguruan Tinggi," *ABHATS: Jurnal Islam Ulil Albab* 6, no. 1 (2025): 93–104.

<sup>31</sup> Sri Wahyuni, Musmulyadi, and Maskuri, "Perspektif Baru Moderasi Beragama Dalam Dinamika Kehidupan Kota Pontianak," *Jurnal Pendidikan Kewarganegaraan* 9, no. 1 (2025): 404–11, <https://doi.org/https://doi.org/10.31571/jpkn.v9i1>.

<sup>32</sup> Isnah Faridah Uyun, "Peran Media Sosial Dalam Membangun Harmonisasi Dan Keberagaman Dalam Perspektif Agama Islam," *Suarga: Studi Keberagamaan Dan Keberagaman* 3, no. 1 (2024): 18–30.



hoaxes, hate speech, and negative framing that actually reinforce polarization. Low digital literacy worsens the situation, making technology potentially a tool of exclusion rather than a safe platform for inclusive dialogue<sup>33</sup>.

The fact that about 10% of respondents have not fully utilized digital media indicates unequal access and skills among the public. Therefore, an alternative discussion space that is safe, open, and inclusive is needed on campus and in communities. This space helps people become accustomed to dialogue without fear of being misunderstood<sup>34</sup>. Thus, these findings indicate that religious moderation is not merely a normative discourse but is realized in practice arising from the dialectic between formal and informal structures. Therefore, religious moderation is better understood as a dynamic process that must always be maintained and promoted in various social spaces.

### **Challenges of Religious Values**

The biggest challenges respondents felt when interacting with followers of other religions generally revolved around concerns about offending others, misspeaking, and uncertainty about their attitudes. Many felt the need to be very careful in choosing words, maintaining their attitudes, and even concealing their religious identity for fear of being misunderstood or perceived as imposing their views. Differences in culture, symbols, and religious practices also often gave rise to feelings of awkwardness, confusion, and social distance. The majority of respondents recognized discrimination or negative prejudice against certain religious groups and noted that social conflict often stems from religious differences. They found it difficult to have open discussions, feared that jokes or questions would be considered impolite, and lacked confidence due to limited knowledge about other religions. This also gave rise to stereotypes, social pressure, alienation, and confusion in building inclusive communication.

These feelings give rise to social discrimination, or differential treatment of individuals or groups based on race, religion, gender, or ethnicity. This discriminatory attitude often results in unfair treatment and is detrimental to others<sup>35</sup>. Therefore, efforts are needed to prevent such conflict and social discrimination. Improving religious values within these groups is a necessary

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<sup>33</sup> Elhanan Andestra Lomboc, M Juan Farel Ramadhan, and Seka Ramajati, "Peran Media Sosial Dalam Meningkatkan Kesadaran Pluralisme Di Kalangan Mahasiswa Unesa Ketintang," *SNIIIS: Seminar Nasional Ilmu-Ilmu Sosial*, no. 2022 (2024): 453–77.

<sup>34</sup> Hafshoh Robi'a Qolby and Afiyatun Kholifah, "Urgensi Moderasi Agama Di Era Globalisasi," *JPIM: Jurnal Penelitian Ilmiah Multidisipliner* 01, no. 1 (2025): 1013–22.

<sup>35</sup> Salma Aisha and Malika Baby Natasha, "Analisis Perlindungan Hukum Terhadap Korban Diskriminasi Di Indonesia," *MOTEKAR: Jurnal Multidisiplin Teknologi Dan Arsitektur* 2, no. 1 (2024): 409–17, <https://doi.org/10.57235/motekar.v2i1.2334>.

preventative measure to open communication, condition the environment, and internalize social norms<sup>36</sup>. In the realm of education, a multicultural approach needs to be a primary concern in Indonesian education<sup>37</sup>.

Furthermore, the lack of moderation in online discussion spaces presents a unique challenge. Social media is dominated by the younger generation, whose ideology or understanding of religious knowledge is often minimal<sup>38</sup>. Digital transformation also poses risks in the context of religious moderation. The spread of extremist and provocative content on online platforms can influence people's mindsets and behavior. Therefore, many emphasize the importance of digital literacy education, content moderation, and ethical user responsibility in utilizing technology<sup>39</sup>. The government, educational institutions, religious communities, and social media platforms need to collaborate to strengthen religious moderation in the digital age.

## Conclusion

This study offers a new contribution by examining understanding, needs, and challenges of religious moderation simultaneously within the campus context as a microcosm of multicultural society. The findings indicate that religious moderation is not merely normative, but should be understood as a social practice arising from the interaction between formal curriculum, informal spaces, and digital media. Theoretically, these findings expand the discourse on moderation by highlighting the dynamic tension between ideal values and social reality, while methodologically, this study provides an integrative quantitative–qualitative model to capture this complexity. For future research, expanding the context beyond the campus as well as employing longitudinal or comparative designs are recommended to assess the sustainability and global relevance of moderation practices.

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<sup>36</sup> Rani Ramadani et al., “Pemahaman Terhadap Diskriminasi Agama dan sosial Di Indonesia,” *Jma: Jurnal Media Akademik* 2, no. 1 (2024): 465–77.

<sup>37</sup> Yuli Sudargini and Agus Purwanto, “Pendidikan pendekatan untuk penelitian selanjutnya, perluasan konteks di luar kampus serta penggunaan desain longitudinal atau komparatif disarankan guna menilai keberlanjutan dan relevansi global dari praktik moderasi. Multikultural Untuk Membentuk Karakter dan Identitas Nasional Di Era Revolusi Industri 4.0 : A Literature Review,” *Journal Industrial Engineering & Management Research (Jiemar)* 1, no. 3 (2020): 2722–8878, <https://doi.org/10.7777/jiemar>.

<sup>38</sup> M. Kelfin Gilang Ramadhani, “Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia dalam Menyampaikan Peran Toleransi,” *Syiar: Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 2 (2021): 36–50.

<sup>39</sup> Adi Fadli, “Religious Values in Strengthening Multicultural Awareness among University Students,” *Schemata: Jurnal Pascasarjana UIN Matara* 12, no. 1 (2023): 1–14.

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