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Religious Moderation and Educational Inclusivity: An Empirical Study of Students at Universitas Sebelas Maret as a Pancasila Fortress Campus to Support of SDG Goal 4

Rima Vien Permata Hartanto[1*], Petriscia Kusuma Wardani[2], Maram Taher[3]
[1,2]Sebelas Maret University, Surakarta, Indonesia
[3]Al-Baath University, Homs, Syria

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ABSTRACT

This study aims to describe religious moderation and educational inclusivity among students at Universitas Sebelas Maret (UNS) as a "Pancasila Fortress Campus" and their contribution to achieving Sustainable Development Goal (SDG) 4 on inclusive and equitable quality education. A descriptive quantitative approach was used to collect data from 383 UNS students across faculties using a structured questionnaire measuring four dimensions of religious moderation: national commitment, tolerance, anti-violence, and local culture accommodation. Descriptive data from interviews with several informants were used to supplement and refine the survey results. The findings show that designating the university as a "Pancasila Stronghold Campus" has fostered four aspects of student inclusivity within the academic environment. The findings show that UNS, as a Pancasila Stronghold Campus, has created an institutional setting conducive to developing moderate and inclusive attitudes among students. The findings indicate that UNS, in its capacity as a "Fortress Campus," fosters an institutional environment conducive to developing moderate and inclusive attitudes among students. Thus, the findings confirm that integrating Pancasila values into university curricula and organizational culture effectively creates a safe, non-discriminatory learning environment while also serving as a model for achieving SDG 4 targets at the national level.

INTRODUCTION

Indonesia is a country characterized by a rich tapestry of ethnic, cultural, linguistic, and religious diversity. This cultural heterogeneity has become a hallmark of the national identity, encapsulated in the motto "*Bhinneka Tunggal Ika*," which translates to "unity in diversity." However, as global dynamics evolve, challenges to interfaith harmony and tolerance in Indonesia have become increasingly complex. The growing phenomenon of social polarisation, religious radicalism, and the spread of intolerant ideologies, particularly through social media and public spaces, poses a substantial threat to social integration and national unity (Haluti et al., 2025). In this context, religious moderation takes on particular importance. Religious moderation is defined as a perspective, attitude, and religious practice that prioritizes balance, tolerance, and respect for diversity (Jamaluddin, 2022; Mufi & Elhady, 2023). This concept does not belong to a particular religion; it can be applied to all religions as an effort to maintain social harmony amid diversity (Sri & Ardhya, 2025). Religious moderation rejects extremism and violence in the name of religion and invites religious communities to coexist peacefully (The Ministry of Religious Affairs, 2019).

Corresponding author: Rima Vien Permata Hartanto
E-mail addresses: rimavien@staff.uns.ac.id

Religious moderation rejects all forms of extremism and violence in the name of religion. It invites religious communities to live side by side peacefully. In this context, religious moderation is a crucial instrument for shaping a constructive, peaceful, humanitarian-based religious narrative. In fact, according to Mubarak and Sari (2023), a moderate approach to religion is crucial for building social resilience amidst the threats of cultural globalization, transnational extremism, and social inequality. Moderation does not mean obscuring religious values. Rather, it means strategically positioning religion as a moral force that fosters a harmonious and equitable civilization. Moreover, religious moderation is not merely a reaction to contemporary challenges. It also serves as a foundational principle for establishing an inclusive, equitable, and unified society within a diverse population (Haluti et al., 2025). The state, religious leaders, academics, and civil society must collaborate to nurture national values rooted in tolerance and diversity. As Amin (2021) emphasizes, the effectiveness of religious moderation in Indonesia provides empirical evidence that pluralism functions as a national asset rather than a liability when managed wisely and sustainably. In a global context, religious moderation has emerged as a crucial paradigm for balancing devout religious practices with respect for diversity. This aligns with the Sustainable Development Goals (SDGs) agenda, particularly Goal 4 on quality education, which emphasizes mastering knowledge and skills to promote a culture of peace, nonviolence, and appreciation for cultural diversity.

In this regard, universities, as institutions of higher education, play a crucial role in instilling the values of religious moderation (Hakim, 2022). As part of the younger generation of intellectuals, students are strategically positioned to promote a moderate, tolerant, and inclusive understanding of religion (Kafid, 2023). Therefore, promoting religious moderation on campus is essential to preventing the growth of intolerance that could lead to radicalism. Universitas Sebelas Maret (UNS) in Surakarta is a state university widely recognized as the "Pancasila Fortress Campus." This designation reflects the university's strong commitment to national values, especially promoting religious diversity. One tangible expression of this commitment is the provision of six houses of worship on campus representing Indonesia's major religions: Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Pertiwi, 2020). Beyond their symbolic significance, these houses of worship function as lived spaces where values of tolerance and moderation are actively practiced in students' everyday lives. Thus, religious moderation can also help students within the institutional setting, with the hope that they will become more open-minded, inclusive, and respectful of one another's differences.

Efforts to strengthen the values of religious moderation at UNS are carried out not only through formal institutional policies, but also through cultural and interdisciplinary approaches. Faculties and study programs initiate various academic and cultural activities to broaden students' understanding of the importance of tolerance and diversity in religious life. One such activity is the "Cultural Narrative Series 6" discussion, which was organized by the Faculty of Cultural Sciences at UNS. Themed "Moderation in the Context of Indonesian Religious Plurality," this discussion serves as a reflective space that brings together cultural and religious perspectives within the framework of tolerance and diversity. These efforts also align with the government's vision of promoting religious moderation in higher education.

Indonesia's National Medium-Term Development Plan (Rencana Pembangunan Jangka Menengah Nasional/RPJMN) for 2025–2029 designates religious moderation as a national priority. In this context, universities play a central role in shaping national character and strengthening inclusive student identities, extending beyond knowledge transmission (Ministry of Religious Affairs of the Republic of Indonesia, 2020).

Inclusive education extends beyond facilitating physical access for individuals with disabilities. Rather, it encompasses cultivating an academic environment that respects and values diverse theological and ideological perspectives. Implementing inclusive education in a multicultural society is not merely a matter of physical access, but of creating an academic environment that respects diverse identities and beliefs. Globally, educational inclusivity is widely regarded as a fundamental component of sustainable peace, grounded in safeguarding students' fundamental rights and condemning discrimination. Students, as intellectual agents, are positioned at the forefront of operationalizing these values. In this context, inclusive higher education functions as a social laboratory where religious moderation is experienced and practiced through everyday interfaith engagement. The primary challenge for educational institutions is how to transform the curriculum and campus culture so that they are not only cognitively superior but also capable of fostering interreligious empathy. The primary challenge for educational institutions is transforming both the curriculum and campus culture so they move beyond cognitive excellence to foster interreligious empathy actively. UNS occupies a strategic position in this discourse. As the "Pancasila Fortress Campus," Sebelas Maret University bears a moral obligation to operationalize national foundational values in the lived realities of campus life. The presence of various houses of worship near the university grounds serves as a physical symbol of this commitment to inclusivity. However, to ensure that the label "Benteng Lima Sila," or "the Five Principles Fortress," is not merely a slogan but an internalized sociological reality, it requires an in-depth empirical study of religious moderation in student behavior and perceptions. As a microcosm of Indonesia, UNS functions as a nexus for students from diverse ethnic and religious backgrounds. The institution therefore presents a compelling case for implementing concrete, inclusive policies that can effectively support Sustainable Development Goal 4. Prior studies suggest that the students' perceptions of religious moderation are closely influenced by the organizational climate and inclusivity-oriented policies adopted by the higher education institution (Muhibbi et al., 2025).

Although UNS has implemented various programs and policies to promote religious moderation, it is still important to systematically assess their academic effectiveness and the challenges associated with them. Previous studies indicate that campus environments may be susceptible to the spread of extreme religious beliefs when initiatives to strengthen tolerance are not accompanied by adequate institutional oversight and control (Hanani & Nelmaya, 2020). These previous studies have generally focused on the organizational cycle within higher education and have not specifically examined universities with the identity of "Pancasila Fortress Campuses," nor have they extensively studied student attitudes in the context of daily life. The researcher sought to fill this gap by examining the four dimensions of religious moderation among students at Sebelas Maret University, using appropriate research instruments and enriching the study with interview data. Religious moderation does

not view religious believers as the source of the problem but rather regards them as students who need to be provided with a deeper understanding of their faith (Basid Abdul, 2023). Certainly, the researchers' novel approach of positioning UNS as the "Pancasila Fortress Campus" provides a backdrop that can also serve as a starting point for more in-depth research on educational inclusivity and efforts to achieve SDG 4. Therefore, it is essential to examine the implementation of religious moderation at UNS to understand the extent to which these values shape student behavior and to assess how campus policies and institutional practices contribute to promoting religious harmony.

Furthermore, this study is important for evaluating the role of key campus actors, such as lecturers, house-of-worship administrators, and student religious activists, in internalizing the values of religious moderation within the academic community. In the digital era of information, exclusive and intolerant religious narratives can rapidly spread among the younger generation (Sinaga et al., 2024; Puspasari et al., 2025). Campuses must therefore serve as filters and mediators of these narratives by providing a constructive space for dialogue grounded in national and humanitarian values.

Building on this context, the present study examines the implementation of religious moderation at UNS across institutional policies, student engagement, and its implications for campus religious life. The findings are expected to offer empirical insights to advance religious moderation practices in higher education and contribute to broader efforts to sustain Indonesia's pluralistic society.

METHOD

This study employs a descriptive quantitative design to describe how religious moderation is implemented at UNS through policy frameworks and student activities, as well as its impact on religious life on campus. A descriptive quantitative method helps describe, present, and summarize data more effectively by using statistical figures to clarify the data and identify patterns within a specific sample (Sudirman, Marilyn Lasarus Kondolayuk, Ayunda Sriwahyuningrum, I Made Elia Cahaya, 2023). Surveys serve as a primary data source for mapping trends and testing measurable relationships between variables. Additionally, interview and document analysis provide supplementary data to help interpret the quantitative findings.

The research participants were UNS students, and this study focused on an overview of the implementation of religious moderation at UNS based on four dimensions, known as the "Pancasila Fortress Campus". This research was conducted from June to December 2025. Data were collected through in-depth interviews, surveys, and document analysis. A total of 383 students from twelve faculties participated in this study. Simple random sampling was employed to ensure that respondents were selected randomly. In addition, interview participants selected through purposive sampling based on their involvement in religious moderation activities on campus provided data to enrich the interpretation of the survey findings. The distribution of respondents is presented in the following diagram.

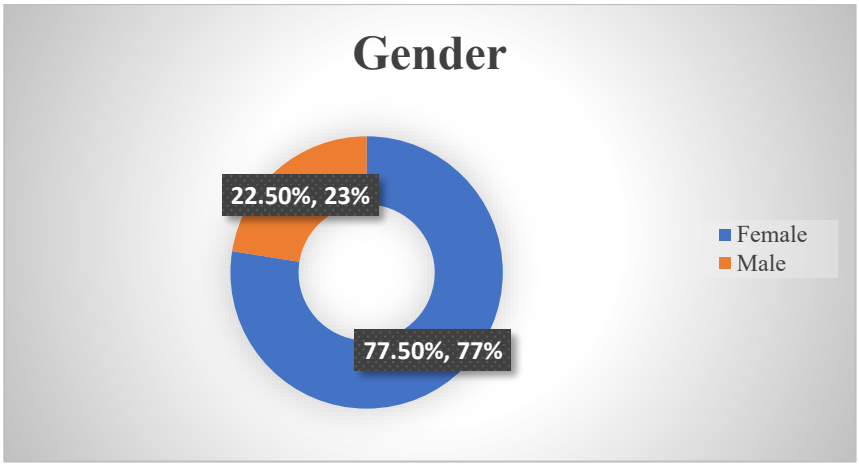


Figure 1. Distribution of Respondents

This study began with a preparatory phase in which key indicators were identified to guide the development of the questionnaire and interview guidelines. This step ensured that the data collected were focused, systematic, and relevant to the research focus. During the data collection phase, researchers conducted fieldwork through in-depth interviews, surveys, and documentation to obtain a comprehensive picture of the phenomenon under study. The student religious moderation scale consists of 17 items that represent four key dimensions of religious moderation: national commitment, religious tolerance and respect, anti-violent attitudes, and local culture accommodation (Natanael & Ramdani, 2021).

Based on the quantitative survey results, which were statistically analyzed and supported by descriptive explanations, the aim was to provide an overview of the students' findings. Data analysis was conducted through data reduction, which involved filtering, categorizing, and focusing on information to align with the research questions (Harahap, 2020). These findings, presented in a descriptive quantitative format, will provide a complex, integrated picture; when combined and aligned with the narrative data from the interviews and surveys, they will enrich the interpretation of students' religious moderation. This study focuses on implementing religious moderation among UNS students to actualize the university's role in consolidating its position as a "Pancasila Fortress Campus." Moreover, this research aims to identify the dynamics, challenges, and opportunities that arise in practicing religious moderation in the campus environment, particularly efforts to reinforce values of tolerance, inclusivity, and respect for diversity. Thus, this study is expected to contribute both academically and practically by emphasizing UNS's role as a model of higher education committed to cultivating the national character grounded in Pancasila values.

Table 1. Religious Moderation Scale

No.	Dimensions of Religious Moderation	Indicators
1.	National Commitment	• Serving the nation is an expression of my religious values. • People of all religions incorporate moral values into their daily lives.

		• I remind my friends and acquaintances when they engage in inappropriate or harmful behavior. • I address problems by considering the common good.
2.	Tolerance and Respect	• I respect different ways of worship. • I learn something new every time we hold a traditional ceremony in our local community. • I enjoy seeing places of worship with a specific cultural theme (such as temple-style mosques, domed churches, and others). • I think it's really fashionable when a bride and groom combine religious and traditional clothing styles in their wedding outfits.
3.	Anti-violent Attitudes	• I actively participate in community mutual-help activities in my neighborhood. • I enjoy helping others who are experiencing difficulties. • I help anyone in need, regardless of their religious beliefs. • I respond positively when others greet me.
4.	Local Culture Accommodation	• I listen attentively when others speak to me. • I make friends with people regardless of their social or religious identities. • When conflicts arise, I seek to resolve them through dialogue and mutual understanding. • I am aware of disputes that have the potential to escalate. • When conflicts occur within my circle of friends, I strive to act as a mediator.

Source: Natanael and Ramdani (2021)

The quantitative survey data will be analyzed using descriptive statistics, including calculating the percentage of responses for each item and categorizing achievement levels according to the measurement scale for each of the four dimensions of religious moderation. This step will provide an overview of trends in student attitudes without involving mediation

testing between variables. Supporting data from interviews and documents will also be included. After obtaining the findings, they will be integrated into a narrative presentation reinforced by evidence from interviews and documents to enrich the picture of students' religious moderation. Thus, this study is expected to make academic and practical contributions by emphasizing the role of institutions such as Sebelas Maret University as a model of higher education committed to fostering national character grounded in Pancasila values.

RESULT AND DISCUSSION

Young Generation, Religious Moderation and Educational Inclusivity in Accordance with SDG 4

The young generation plays a strategic role in building a peaceful, just, and civilized future for the nation. They serve not only as successors but also as agents of change. They can bring innovation, critical thinking, and new social dynamics (Broersma & Singer, 2021; Yamane & Kaneko, 2021). In the era of globalization and rapid technological advancement, the young generation is exposed to an unprecedented flow of information. While this environment can create opportunities for freedom of expression, it also carries the risk of value disorientation and the emergence of intolerance (Jati, 2024). Therefore, strengthening the character of the younger generation is crucial to ensure that they are not only intellectually competent but also possess strong moral and ethical character (Hayani, 2024; Albet, 2024).

In this context, religious moderation is posited as a foundational value that can influence the development of young generations who are tolerant and possess integrity (Pajarianto et al., 2023; Tajussubki & Saifannur, 2025) . Religious moderation emphasizes a balanced understanding and practice of religious teachings. Promoting such moderation has been identified as a key strategy for encouraging young people to reject extremism and excessive fanaticism (Kawangung, 2019; Musyahid & Kolis, 2023). Young generations with a moderately religious spirit are expected to serve as cultural intermediaries, fostering social cohesion and preserving national unity amid diversity (Azra, 2020). The values of moderation, including tolerance, justice, togetherness, and appreciation for diversity, provide a moral foundation for young people facing increasingly complex social, cultural, and ideological challenges.

Furthermore, religious moderation is closely associated with Sustainable Development Goal (SDG) 4, entitled Quality Education (Khan & Haneef, 2022), which underscores the importance of inclusive and equitable quality education for all learners. Inclusive education grounded in the principles of religious moderation can cultivate interfaith awareness, foster mutual respect, and promote the active engagement of all individuals without discrimination (UNESCO, 2021). Through education that promotes moderation, the younger generation can see differences as an asset rather than a threat.

Universitas Sebelas Maret at Pancasila Fortress Campus

Sebelas Maret University Surakarta, also known as UNS, is a public university in the city of Surakarta, also known as Solo, established on March 11, 1976. After a prolonged transition, UNS formally became a State University with Legal Entity status on October 6,

2020, in accordance with Government Regulation Number 56 of 2020 (https://senat-akademik.uns.ac.id/profil-singkat/). UNS clearly and firmly established Pancasila as the philosophical and normative basis for implementing higher education. This principle is codified in Article 2 of Law Number 12 of 2012 on Higher Education, which stipulates that higher education shall be implemented in accordance with the five principles of pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia *(Negara Kesatuan Republik Indonesia)*, and Bhinneka Tunggal Ika. This finding aligns with the research by Prasetyo and Widiastuti (2020), which demonstrated that implementing Pancasila as the foundational principle in higher education effectively enhances students' ideological awareness and prevents the spread of radicalism on campuses. Moreover, the Regulation of the Board of Trustees of UNS *(Peraturan Majelis Wali Amanat/PMWA)* Number 04 of 2022 provides an operational interpretation of this principle by explicitly stating that UNS adopts Pancasila as the basis for education and teaching.

Furthermore, UNS fosters spiritual, religious, humanitarian, unity, and national values as part of its efforts to consolidate its role as a fortress of the principles of the Indonesian ideology, known as "Pancasila." These normative and philosophical foundations of higher education institutions are essential to ensuring that the three pillars of higher education*, or Tri Dharma Perguruan Tinggi,* align with the nation's constitutional ideals. This perspective aligns with the notions put forth by Ki Hadjar Dewantara (1957), who stated that the fundamental essence of education must be based on the nation's noble values to educate the nation's life holistically and sustainably. Through systematic and grammatical interpretation, it can be concluded that all policies and programs of UNS are required to be grounded in the values of Pancasila, encompassing the learning process, human resource management, and campus administration governance.

UNS officially designated itself as a Pancasila Stronghold Campus on October 1, 2019. This initiative is a strategic measure to safeguard and uphold the nation's ideological principles against influences directly opposed to Pancasila's values. This step was further reinforced by UNS Board of Trustees Regulation No. 04 of 2022, which states that UNS establishes Pancasila as the main foundation for implementing education and teaching. In Chapter II on Policy Fundamentals, Section 2.1 Point (1), the UNS Board of Trustees Regulation stipulated that UNS grounds its education and teaching in ethical principles, scientific values, Pancasila, diversity, and the UNS ACTIVE work culture (Achievement Orientation, Customer Satisfaction, Teamwork, Integrity, Visionary, Entrepreneurship). Furthermore, under sections 2.7(2) and 2.7(6), UNS is committed to developing noble values of national culture, as well as fostering religious-spiritual, humanitarian, unity, and national values as means of strengthening UNS's role as a Pancasila Fortress Campus. As a higher education institution, UNS is entrusted with the core mandate to implement the Three Pillars of Higher Education to advance the nation's intellectual life in accordance with the constitutional ideals of the Unitary State of the Republic of Indonesia. In this regard, UNS is required to enhance national competitiveness by providing high-quality, effective, and sustainable education, research, and community service.



Mosque *(Masjid Nurul Huda)*



Church *(Gereja Kampus UNS)*



Confucian Temple *(Kelenteng Sinar Kebajikan)*



Hindu Temple *(Pura Bhuana Agung Saraswati)*



Buddhist Monastery *(Vihara Bodhisasana)*

Figure 2. Place of Worship at UNS (https://uns.ac.id/id/fasilitas-kampus/tempat-ibadah)

Implementing Religious Moderation among UNS Students as a Pioneer and Fortress Pancasila Campus

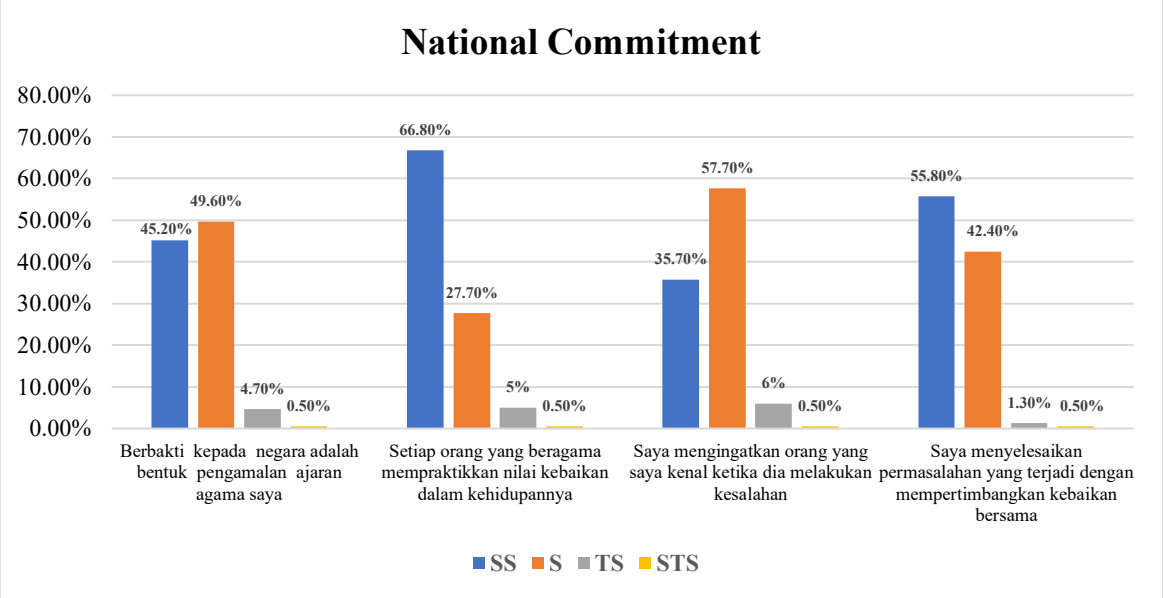
Religious moderation is crucial in higher education because it provides a space for character development, intellectual growth, and the internalization of national values among the younger generation (Marfu'ah & Nawawi, 2022; Qomusuddin et al., 2025). First, universities bring together students from diverse religious, cultural, and regional backgrounds (Munibi, Abdul Hakim, & Iskandar, 2025). Without a moderate attitude, differences in religious views or practices can lead to polarization and conflict. Therefore, religious moderation is an important value in modern society (Umiarso & Muhammad Qorib, 2022). With moderation, students learn to respect differences, embrace inclusivity, and recognize that diversity is a national treasure that must be preserved.

Second, higher education institutions function not only as sites for advancing knowledge but also as agents of change (Natanael & Ramdani, 2021). Religious moderation encourages students to think critically, openly, and rationally when responding to religious issues (Hasan & Juhannis, 2024). Thus, students are less likely to fall prey to radical or intolerant ideologies that often target the younger generation. Third, religious moderation on campus is important for strengthening national commitment to Pancasila ideology (Anwar & Muhayati, 2021). An academic environment that instills moderation values produces graduates who are intellectually superior, have integrity and tolerance, and can coexist in a pluralistic society.

Formal educational institutions are the best vehicles for implementing religious moderation, as formal education provides structured, systematic, and readily evaluable learning environments (Naj'ma & Bakri, 2021). According to a document published by the Ministry of Religious Affairs, religious moderation is defined as an attitude that rejects violence and avoids extremism in practicing religious teachings (Drafting Team of Ministry of Religious Affairs, 2019). This concept is based on four fundamental indicators: national commitment, tolerance, rejection of violence, and openness, acceptance, or accommodation of local culture (Drafting Team of Ministry of Religious Affairs, 2019).

In a study conducted by Natanael and Ramdani (2021), the religious moderation scale consisted of 17 valid statements covering the four dimensions of religious moderation. Validity and reliability tests showed that the scale had adequate internal consistency in measuring religious moderation among university students. Consequently, using similar instruments in psychometrically tested research at UNS reinforces the methodological validity and enhances the academic legitimacy of the research findings. The following presents the data obtained by researchers across the four dimensions of religious moderation at UNS.

Diagram 1. National Commitment



SS: Strongly Agree *S:* Agree *TS:* Disagree *STS:* Strongly Disagree
Source: Authors' Analysis

National commitment is an attitude and mindset that influences how one understands and practices religious teachings. This perspective plays a significant role in shaping one's commitment to national values and civic life (Hidayat et al., 2021). Diagram 1 shows that most UNS students have a strong sense of love for their homeland and nationality. This is reflected in their strong agreement with statements linking religious teachings to devotion to the nation. This finding is reinforced by interview results, in which one student stated,

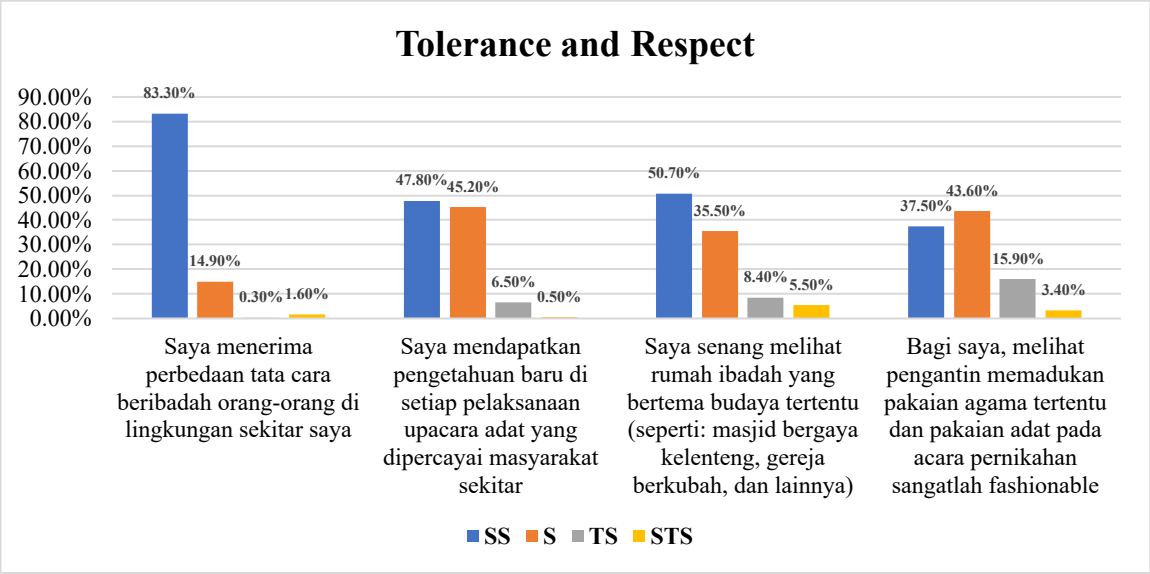
> "In my opinion, practicing religion properly is reflected in how we respect differences and obey the country's rules, because that is where love for the homeland can grow." (Interview with AZM, November 11, 2025).

In addition, the Pancasila education course serves as one of the university's strategic efforts to prepare students to become agents of social change who respect diversity.

> "In my opinion, the Pancasila course is very important for instilling a love for the country. In the class, we not only delve into the concept of Pancasila as the nation's foundational principles but also explore its role as a living guide to coexistence in a diverse society. Love for the country can also be realized through mutual respect, not being easily provoked, and maintaining unity" (Interview with PW, November 10, 2025).

The Pancasila education course is valuable for students because it instills the fundamental values of national and state life. Implementing the Pancasila education course fosters students' understanding of these principles as guidelines for attitudes and actions that encompass divinity, humanity, unity, democracy, and social justice. Equipped with these values, students are poised to become agents of social change and demonstrate profound respect for diversity. However, the findings indicate that UNS students have a strong love for their homeland and nation, aligning with the Ministry of Religious Affairs (2019).

Diagram 2. Tolerance and Respect



SS: Strongly Agree *S:* Agree *TS:* Disagree *STS:* Strongly Disagree
Source: Authors' Analysis

Diagram 2 shows that UNS students demonstrate a strong tendency toward tolerance and respect. Notably, students who exhibit higher levels of religiosity tend to be more tolerant (Fuad & Masuwd, 2023). These results suggest that religion may play a significant role in shaping students' social attitudes within an academic setting (Mulasi & Saputra, 2024; Ardiansyah et al., 2024). Moreover, as illustrated in Diagram 2, an overwhelming majority of respondents strongly agreed with accepting differences in others' worship practices.

Diagram 2 also shows that 98.20% of respondents strongly agreed with accepting differences in worship practices among their peers.

Furthermore, 93% of students gained new knowledge from each traditional ceremony. On another indicator, 86.2% of students were happy to see houses of worship with certain cultural characteristics, indicating an openness to religious and cultural acculturation. Similarly, 81% of students considered brides and grooms who combined religious and traditional clothing to be fashionable, signifying acceptance of cultural harmony and religiosity. The presence of six places of worship at UNS has also been shown to foster tolerance among the university's staff and students. This is reinforced by the statements of two UNS students from the Faculty of Education,

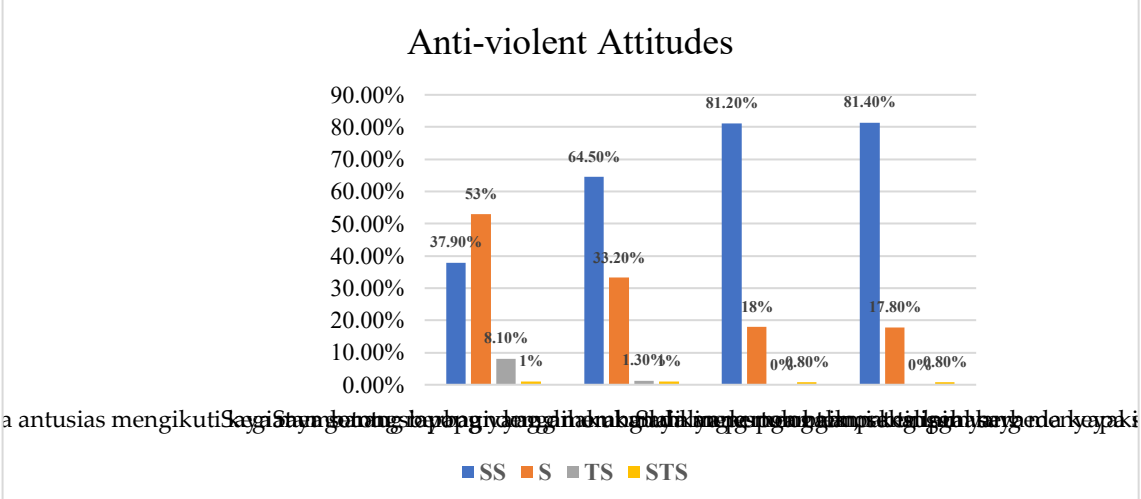
> "The provision of six places of worship on campus makes us feel respected, regardless of our religious background. From there, tolerance is not only taught in theory in class, but we also practice it by respecting each other's worship time and space." (Interview with UR, November 5, 2025)

LSR reinforced this statement, saying,

> "I agree. In addition to worship facilities, a culture of tolerance is evident in campus activities, such as joint events across organizations and celebrations of national holidays that involve students from diverse religions. So, the Pancasila Fortness Campus at UNS is not just written as normative value, but is truly lived out in the daily lives of students through a habit of mutual respect." (Interview with LSR, November 5, 2025).

However, although a small proportion of respondents (approximately 5–15%) disagreed, the overall findings indicate that most UNS students demonstrated a high level of tolerance.

Diagram 3. Anti-violent Attitudes



SS: Strongly Agree *S:* Agree *TS:* Disagree *STS:* Strongly Disagree
Source: Authors' Analysis

Peace is not merely the absence of war or physical violence. It also includes eliminating structural violence, such as poverty, discrimination, and social inequality (Saefudin, Rohman, Karwadi, & Nasikhin, 2022). This perspective aligns with the anti-violence dimension of religious moderation, underscoring the imperative to oppose all manifestations of oppression and injustice in society (Danisworo, Rahmatunissa, & Paskarina, 2024). Diagram 3 demonstrates a pronounced inclination among UNS students to internalize the anti-violence dimension. This is reflected in the fact that 90% of students engage in *gotong royong* or community mutual-help activities, indicating a dedication to fostering social solidarity.

Regarding the social concern indicator, 97.70% of respondents indicated a willingness to share with individuals experiencing hardship, while 99.20% expressed readiness to assist anyone in need, regardless of religious beliefs. Even in everyday social interaction, 99.20% of students reported responding positively to greetings from others. Although approximately 1–2% of students indicated lower levels of agreement, most UNS students have shown a pronounced anti-violent attitude. The findings indicate that humanitarian values, interfaith care, and a culture of peace have become integral to the character of UNS students.

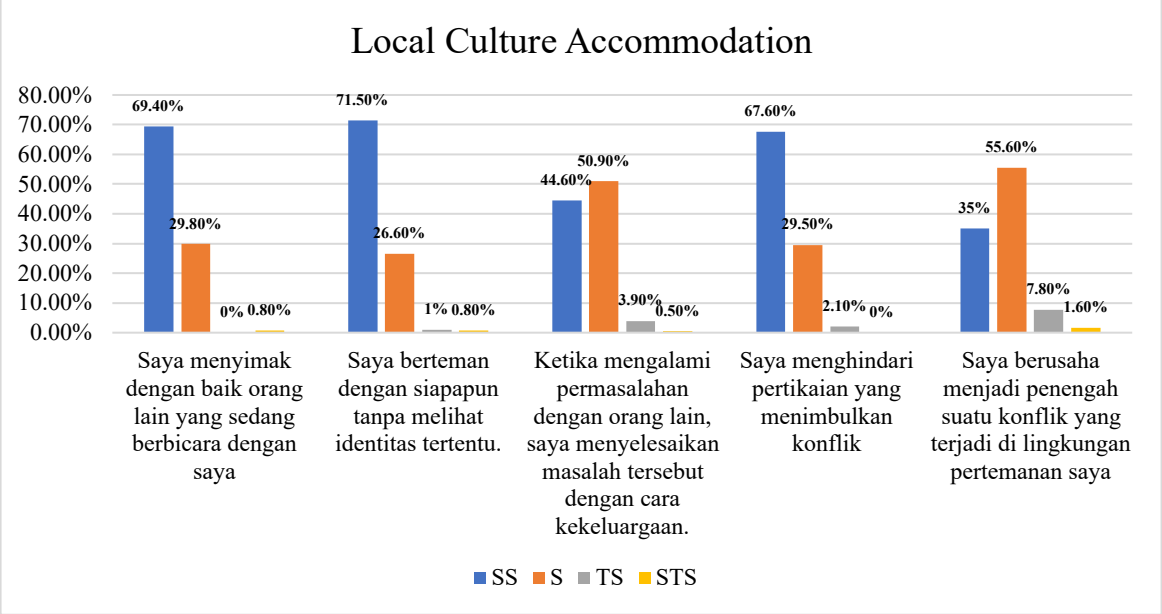
Students have made efforts to prevent physical and verbal violence on campus. As stated by N,

> "In my opinion, students can start preventing violence with simple things, such as how we speak and behave in social interactions. It could also be achieved by respecting differences in opinion, religion, and background." (Interview with N, November 9, 2025)

Furthermore, the researcher obtained a similar answer from an interview with SG, a law student, who said,

> "I agree. Students also play an active role by not allowing violence to occur around them. For example, they can courageously address or report any acts of bullying, hate speech, or discrimination." (Interview with SG, November 9, 2025)

Diagram 4. Local Culture Accommodation



SS: Strongly Agree *S:* Agree *TS:* Disagree *STS:* Strongly Disagree
Source: Authors' Analysis

The cultural accommodation dimension is shown by a willingness to accept differences as a natural part of life and to show mutual respect without imposing personal views (Muchtar, Noviani, & Dey, 2022). Informally, religious moderation must be supported by the local wisdom embedded in the cultures and customs of communities in various regions of Indonesia (Witro, 2024). The same pattern is shown in the fourth dimension of cultural accommodation in Diagram 4. The dominant response patterns were "agree" and "strongly agree." This is evident from 99.2% of students who listen carefully when others speak, indicating an appreciation for healthy communication.

Regarding inclusiveness in friendships, 98.10% of students said they would befriend anyone, regardless of identity. Conflict resolution attitudes are also prominent, with 95.5% of students preferring familial and dialogical approaches when addressing problems, while 97.1% of students report avoiding disputes that could escalate into conflict. Additionally, 90.6% of students act as mediators in friendship conflicts. While about 1–8% of students expressed lower levels of agreement, the overall data show that most UNS students strongly accept differences, uphold values of familial solidarity, and reject confrontational approaches.

Based on findings from a validated instrument and psychometric testing of the religious moderation scale in higher education, 383 UNS students were presented with 17 statements measuring attitudes toward religious moderation. The results indicate that most respondents selected "strongly agree" or "agree." These findings suggest that UNS students exhibit a high level of acceptance of religious moderation values across the dimensions of national commitment, tolerance and respect, anti-violent attitudes, and cultural accommodation. Students' tendency to agree with these statements signifies the internalization of religious moderation values in their everyday lives, reflected in habitual

respect for diverse forms of worship, willingness to assist others regardless of religious beliefs, and conflict resolution through a familial and dialogical approach.

These findings are relevant to implementing religious moderation at UNS, which is widely recognized as a Pancasila Fortress Campus. The concrete manifestation of this commitment is the provision of six houses of worship representing different religious communities. These facilities provide fair and equal spaces for all students to worship and foster an environment conducive to developing tolerance, respect for diversity, and internalization of Pancasila. Thus, the findings of this descriptive study indicate a high level of religious moderation among students at Sebelas Maret University. This institution provides inclusive facilities and policies for students from diverse religious backgrounds, without intending to draw any cause-and-effect conclusions about these policies or the students' attitudes. Consequently, the campus serves not only as a center for academic development but also as a provider of social spaces that support the growth of interfaith harmony.

Furthermore, the results of this study confirm that religious moderation is understood not only as a normative concept, but also as real behavior on campus. The internalization of values such as national commitment, tolerance and respect, anti-violent attitudes, and cultural accommodation is reflected in harmonious student interactions across religious beliefs, participation in inclusive academic and non-academic activities, and an openness to local cultural diversity. These findings align with the Ministry of Religious Affairs' (2019) view that religious moderation is key to creating harmony in a multicultural society. Thus, UNS can be seen as a concrete example of how higher education institutions can play a strategic role in developing young generations who are intellectually, socially, and spiritually mature enough to face the dynamics of diversity. This also underscores that the high positive scores across the four dimensions of moderation support SDG 4.

CONCLUSION

This study concludes that UNS students exhibit a high level of acceptance of religious moderation values, including national commitment, tolerance and respect, anti-violence attitudes, and cultural accommodation. This is relevant to implementing religious moderation at UNS, which is recognized as the Pancasila Fortress Campus. One way this is realized is by providing six houses of worship for different religious communities. These facilities provide fair and equal opportunities for students to worship and foster a campus climate that promotes tolerance, respect for diversity, and the internalization of Pancasila values. Inclusive facilities and policies at UNS can strengthen students' attitudes toward religious moderation, positioning the campus not only as a center for knowledge development but also as a social laboratory for fostering harmony among religious communities. Therefore, implementing religious moderation at UNS is not merely theological discourse but a practical tool for building educational inclusivity. UNS has effectively established an academic ecosystem that integrates national values with a global commitment, as delineated in SDG 4. Empirical studies demonstrate a positive correlation between the strengthening of the four dimensions of religious moderation, namely, national commitment, tolerance and respect, anti-violent attitudes, and cultural accommodation, and the creation of a learning environment that is safe, equitable, and free from discrimination.

The findings further affirm that religious moderation is understood not only as a normative concept but also as a tangible practice on campus. The internalization of dimensions of national commitment, tolerance and respect, anti-violent attitudes, and cultural accommodation is reflected in harmonious interactions among students, active participation in inclusive academic and non-academic activities, and openness to local cultural diversity.

UNS's success in establishing itself as a laboratory of diversity shows that the local values embodied in Pancasila remain highly relevant in addressing global educational challenges related to quality education. Inclusive higher education has proven effective in minimizing the potential for ideological conflicts and strengthening social cohesion among students. Thus, religious moderation is key to ensuring that every individual has the right to a quality education, regardless of their identity background.

As a policy implication, the "Pancasila Fortress" model implemented by UNS can serve as a reference for other universities in Indonesia and globally in managing campus diversity. Achieving the targets established by SDG 4 requires infrastructure improvements, a shift in mindsets, and an inclusive organizational culture. This study therefore recommends strengthening religious moderation literacy continuously through character-based curricula and cross-identity student activities to maintain national ideological stability in the future.

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