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## Research Article

# Islamic Religious Moderation of Non-Religion Major Students in Higher Education: A Quantitative Study

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**Abstract.** Islamic religious moderation is mainly concerned with engaging those with or without ample comprehension to practice tolerable attitudes throughout academic life. This current study aimed to explore non-religion major students' perceptions towards Islamic religious moderation practices in higher education atmospheres. A number of 157 students were involved to complete Religious Moderation Questionnaire as the main study instrument. The results were twofolds. As for students' knowledge on religious moderation, it is stated that students are knowledgeable about religious moderation. However, they are not involved in religious moderation activities. The second result proves that non-religious students' insights towards Islamic religious moderation consists of apprehension (i.e., forbearance, violence refusal, national devotion, adjustment to local culture), attitudes (i.e., tolerance, commitment), and methods (i.e., to face doctrine and to get permission). In

addition, open mind on religious moderation has led the students to a multi-ecological moderation needed to achieve tolerance, peace, and openness

**Keywords:** Islamic religious moderation, higher education, non-religion major students

## INDTODUCTION

Religious moderation plays a crucial role in fostering harmony, tolerance, and understanding within and between communities. Religious moderation encourages people to live together in peace, respecting diversity and differences in beliefs (Selamat, 2021; Setiawan et al., 2019; Tarar et al., 2021). It helps create an environment where individuals of various religious backgrounds coexist without conflict. It acts as a counterforce to extremism. Extremist ideologies often arise when individuals interpret religious teachings in an absolutist and uncompromising manner. Moderate interpretations help mitigate the likelihood of radicalization (Ali, 2020; Nasir & Rijal, 2021). It fosters a sense of community and social cohesion by emphasizing shared values and common goals. It contributes to the overall stability and well-being of a society. Moderate perspectives are more open to dialogue and understanding between different religious groups. Interfaith dialogue becomes more productive when individuals approach it with a moderate mindset, seeking common ground and shared values (Diyana Yasmin, 2023; Hassannusi, 2022; Mikani et al., 2021).

Religious moderation often aligns with a respect for human rights, including freedom of religion, expression, and belief. It promotes a balance between religious convictions and the broader principles of human dignity and equality (Jamarudin et al., 2020; Taufik & Taufik, 2020). It encourages individuals to critically evaluate and interpret religious texts and teachings. This critical thinking leads to a more nuanced understanding of one's faith and a greater appreciation for diverse perspectives. Moderate religious views are often more adaptable to evolving societal norms and values (Li et al., 2022; Purwanto et al., 2023; Setiawan et al., 2019; Tarar et al., 2021). This adaptability helps religions remain relevant in changing times without compromising their core principles.

Religious moderation fosters cultural exchange and understanding, breaking down barriers between different communities. It leads to a more interconnected and harmonious global society. Moderate expressions of religion challenge stereotypes and prejudices associated with certain faiths (Ardi et al., 2021; Li et al., 2022; Tarar et al., 2021). This contributes to dispelling misconceptions and fostering a more inclusive and accepting society. Moderate religion perspectives often emphasize compassion, empathy, and kindness. These values have a positive impact on individuals and communities, fostering a sense of shared humanity (Mahfud et al., 2022; Setiawan et al., 2019; Tarar et al., 2021). To conclude, religious moderation is essential for building a more tolerant, inclusive, and peaceful world by promoting understanding, dialogue, and respect among people of diverse religious backgrounds.

A positive implication such as the increase of prestige and motivation towards best quality of Islam as a moderation maker has proven that differences may result in peace, equity and even sovereignty for all people. To find out development of religious

moderation, many previous studies has been done to promote religious moderation in Islam, to highlight concept and discourse of religious moderation, to integrate religious moderation into various aspects and to maintain the implementation of religious moderation (Hasan & Juhannis, 2024; van Es et al., 2021; Zaduqisti et al., 2020).

There are several previous researches (Arake et al., 2021; Hengki Koes Meiran et al., 2023; Husaini & Islamy, 2022; Muhammad Royyan et al., 2023; Nabila, 2021; Nasir & Rijal, 2021; Rofik & Jadid, 2021; Sabara, 2023; Syarif, 2021) that have not been indulged into quantitative approach on religious moderation in Islam. Most researches concern on how religious moderation is viewed as a theoretical concept in undertaking religious life achievement. Meanwhile, this study attempts to explore the measures of Islamic religiousness and positive relations with others which influence the development of religious moderation among higher education students. Moreover, educational context is managed to be another factor that cause particular implication of religious moderation on students. The following questions were set to focus on specific issues of religious moderation:

1. What is non-religion major university students' knowledge on religious moderation in Islam?
2. What are the non-religion major students' insights toward Islamic religious moderation?

## ISLAMIC RELIGIOUS MODERATION

Religious moderation is meant to be a proportional balance of undertaking consideration that rejects any kind radical doctrines or thoughts. It was mentioned that religious moderation is created to help decrease the increase of radical doctrines and to evade intensity thought and action (Arake et al., 2021; Husaini & Islamy, 2022; Husna & Thohir, 2020; Ljamai, 2020). Religious moderation in Islam is a thought and real action of an adherent to keep standing in attitudes in order to balance two different antithetical beliefs which do not support the right or the left sides. Religious moderation is comprised of some profound foundation such as equity, liberality and impartiality (Ali, 2020; Nasir & Rijal, 2021).

In educational context, Islamic religious moderation consists of moderation of thought and perception, moderation of attitudes and moderation of faith. In the same line, it was mentioned that there are several foundations of religious moderation that need to be preserve, namely comprehensive, legitimate, unified and other related foundations that shape the power or moderation in religion (Menski, 2018; Setiawan et al., 2019; Yilmaz et al., 2020). It was believed that teaching and learning as paramount experiences that expand the development of religious moderation among the youths as beginner adherents of a religion. To construct the level of moderation and radicalism through point of view, deportment towards faith and thought, some measure is configured, namely public devotion, forbearance, decline of ferocity and assimilation toward traditions (Faisal et al., 2022; Nabila, 2021; Sabara, 2023). These foundations are used to identify a person's continuance to implement religious moderation in Islam.

Urgent needs toward peaceful societies throughout Indonesian regions lead to development of moderation (Selamat, 2021; Tarar et al., 2021). As Indonesian societies are comprised of several religions which have become resources for peace and justice, religious moderation is then taken into granted. Religious moderation has some important functions for society, particularly for Muslims. It enables Muslims with different levels of religiousness to promote religious moderation. Besides, it is proposed to prohibit any kind of radical doctrines or thoughts to be developed. Moreover, adherents Islam in Indonesia are treated similarly based on principles of social justice and honor (Ali, 2020).

Religious moderation in Islam is understood in various ways, and different individuals or scholars may offer slightly different definitions. Religious moderation involves adopting a balanced and temperate approach to religious beliefs and practices. It suggests avoiding extremes or rigid interpretations and embracing a more measured and open-minded perspective (Husna & Thohir, 2020). Moderation in religion often includes an acceptance of religious diversity and a commitment to tolerance. It encourages individuals to appreciate and respect different faiths and beliefs, promoting coexistence and harmony (Kurniawati, 2023; Nabila, 2021). Moderation can be defined by the rejection of extremist views and practices within a religious context. It entails steering clear of radical interpretations and ideologies that may lead to violence or intolerance. A moderate religious stance may involve an openness to adapt religious teachings to contemporary contexts without compromising fundamental principles (Mikani et al., 2021; Setiawan et al., 2019; Tarar et al., 2021). It recognizes the need for flexibility in interpreting religious texts.

Islamic religious moderation often encourages individuals to engage in critical thinking and intellectual inquiry regarding their faith. It involves a willingness to question and interpret religious doctrines with a nuanced understanding (Ardi et al., 2021; Muhammad Royyan et al., 2023). Moderate religion perspectives emphasize the promotion of peace, social justice, and harmony. It involves actively working towards the betterment of society and fostering positive relationships between individuals of different faiths. Moderate religion beliefs align with a respect for universal human rights. This includes recognizing the rights of individuals to freedom of thought, conscience, and religion, as well as promoting equality and non-discrimination. Religious moderation often involves engaging in constructive interfaith dialogue. It encourages communication and understanding between followers of different religions, seeking common ground and shared values (Mikani et al., 2021; Selamat, 2021).

Moderate religious practitioners may emphasize ethical behavior, moral values, and virtues as integral aspects of their faith (Li et al., 2022; Selamat, 2021; Tarar et al., 2021). This involves applying religious principles to promote kindness, compassion, and justice in daily life. Religious moderation can be seen in the practical application of religious teachings in everyday life. It involves a commitment to live one's faith without imposing it on others and respecting the diverse beliefs of the broader community. These definitions highlight the multifaceted nature of religious moderation, encompassing attitudes, behaviors, and principles that contribute to a

more balanced and inclusive expression of faith (Hardianti et al., 2023; Jamarudin et al., 2020; Kurniawati, 2023).

## METHODS

There were 157 students from different majors taking a part in this quantitative study. As a detail, 43 students were from English Department; 48 students were from Math Department; 35 students were from Biology Department; and, 31 students were from Guidance and Counseling Department. As for genders, 103 female students and 54 male students participated in this study.

Table 1. Demographic variables of research participants

Demography		N	%
Majors	English Pedagogy	43	27.4
	Guidance and Counseling	31	19.7
	Biology Pedagogy	35	22.3
	Math Pedagogy	48	30.6
Genders	Female	103	65.6
	Male	54	34.4

This current study employed Religious Moderation Questionnaire adapted from the indicators of religious moderation stated by the Research and Development Center of the Ministry of Religion RI (2019). The questionnaire consists of several indicators, namely a) National Commitment (e.g., *What are your thoughts on individuals who continue to engage and collaborate despite having diverse religions, tribes, and races, emphasizing our shared identity as fellow citizens?*), b) Tolerance (e.g. *As an individual or a member of an organization, if you hold a divergent perspective on a religious matter (comprehension and/or worship procedures) that contrasts with the prevailing understanding within your group, your reaction would be....*), c) Rejecting Violence (e.g., *What are your views on individuals who disseminate content, including videos and photos containing hate speech, with the intention of inciting others due to their disappointment stemming from differing perspectives?*), and d) Accommodating Local Culture (e.g., *If there is a social activity in your surroundings (at home, on campus, or within the community) that includes individuals of diverse tribes, races, religions, and political preferences from yours, how would you react?*). These four indicators were determined to describe the levels of religious moderation as experienced by the participants. We believed that this questionnaire fitted the study objective as it concerns on comprehensive description of Islamic religious moderation in Indonesia and worldwide.

To collect the data, we shared Religious Moderation Questionnaire via Whatsapp and Email to 157 participants. They were invited to complete the questionnaire for two weeks. Once they finished, the questionnaires were automatically resubmitted to researchers' data collection pool. An informed consent was provided for each participant to indicate their readiness as voluntary participation during the study. The consent was signed by the participants online to

ensure easier access and communication. The questionnaire was returned to the researchers through Google Form to ensure that each data was clearly organized and received with high quality before undertaking analysis stage. Eventually, all questionnaires were received by two two-weeks deadline.

Having collecting the data, they were analyzed based on procedures for analyzing descriptive data (Miles et al., 2014). First, the data were read and organized into excel sheet to easily manage each result. In this case, we followed careful step that allowed us to show overall data simultaneously. Second, the data were categorized based on the indicators of research topic. Third, we determined themes that helped us provide proofs and describe the data comprehensively. Fourth, the data were summarized into the concern of the study such as students' views of Islamic religious moderation. In this case, the data were grouped into each indicator and performed descriptive results such as Means, Sums, and Standard Deviations. The step was followed by reorganizing data based on the instruments.

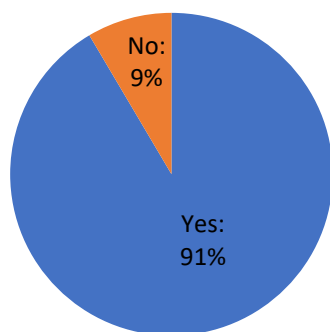
## RESULTS AND DISCUSSION

### Students' knowledge on Islamic religious moderation

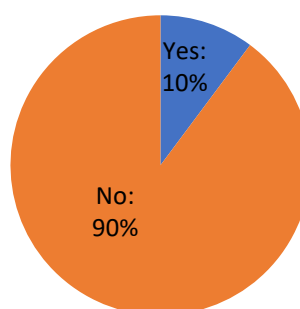
The first focus of this study was to find out non-religion major students' knowledge on Islamic religious moderation. Another issue in this focus was to measure students' involvement into religious moderation activities.

Figure 1. Students' knowledge about Islamic Religious Moderation

Students are knowledgeable about Religious Moderation



Students are involved in Religious Moderation activities



The figure above shows that most of students have already known Religious Moderation in general. There is a small number of students who were unfamiliar with the term moderation in Islam. However, the students did not have sufficient experiences in attending activities related to religious moderation

### Non-religion students' insights toward Islamic religious moderation

The second focus was to determine non-religion major students' perceptions toward Islamic religious moderation either inside or outside university atmospheres. The following tables describe more.

Table 2. Non-religion major students' apprehension toward Islamic Religious Moderation

Indicators	Questions	Response	
		Agree	Disagree
Forbearance	What are your thoughts on individuals who prioritize the interests of their specific group over shared common interests?	11.9%	88.1%
Violence refusal	What are your views on individuals who disseminate content, including videos and photos containing hate speech, with the intention of inciting others due to their disappointment stemming from differing perspectives?	11.9%	88.1%
National devotion	What are your thoughts on individuals who continue to engage and collaborate despite having diverse religions, tribes, and races, emphasizing our shared identity as fellow citizens?	89.8%	10.2%
Adjustment to local culture	What are your views on the application of religion, ensuring a balance between worldly matters and the hereafter?	89.8%	10.2%

As seen in Table 2, 88.1% students did not agree with group tendency which can lead to intolerance. Similar result was obtained when the students did not agree with any kind of hate speech by sharing video or photo. The students agreed with the apprehension of keeping religious moderation by participating and cooperating with other people with different religions, tribes, and races (89.8%). Adjustment of local culture is considered to be important in balancing between the world and the afterlife (89.8%).

Table 3. Non-religion major students' attitudes toward Islamic Religious Moderation

Indicator	Question	Choice	Score (%)
Forbearance	As an individual or a member of an organization, if you hold a divergent perspective on a religious matter (comprehension and/or worship procedures) that contrasts with the prevailing understanding within your group, your reaction would be...	I strive to support my group's viewpoint as I believe it is the most accurate perspective.	10.2
		Show consideration for alternative perspectives and seek optimal solutions that can accommodate existing differences for the greater good.	72.9
		Essentially indifferent, as we all vary, and every individual is free to express their opinions.	16.9

		Apathetic, my actions have no power to alter anything.	11.9
National devotion		I will identify the issue and seek a solution in a manner consistent with Islamic doctrine, which emphasizes that Islam is a source of mercy for the entire universe.	67.8
		I am disheartened, and I am willing to take any measures, including resorting to violence or disregarding the law, to attain justice.	20.3
Adjustment to local culture	If there is a social activity in your surroundings (at home, on campus, or within the community) that includes individuals of diverse tribes, races, religions, and political preferences from yours, how would you react?	I will abstain from participating because they differ from me.	3.4
		I am indifferent and choose to overlook it as I have an individual priority that takes precedence.	64.4
		I will engage and collaborate, despite our differences in tribes, races, religions, and political preferences.	32.2

In Table 3, the students revealed that they respect other opinion and find the best solution that can accommodate the existing difference for common good (72.9%), but they refused defending the opinion of my group because I think that is the most correct opinion (10.2%). In term of national commitment, they find what the problem is and then they find the solution is a good way based on Islam doctrine which is Islam is a mercy for the whole universe (67.8%). They don't care and ignore any social activity which involves people who have different tribe, race, religion and political choice because they have an individual interest that is more urgent (64.4%).

Table 4. Methods applied by the students in terms of Religious Moderation

No.	Questions	Choice	Score (%)
1	What are your thoughts on individuals, including your partner, who are part of a community or group whose doctrine fosters division and poses a threat to the unity of an entire nation?	Apathetic because it is within their rights to join any group	8.5
		Avoid them as I perceive both the individuals and their group as highly perilous	55.9



		Wish to become a member because the figure or leader is well-known, and their principles align with your own beliefs	6.8
		Desire to participate because that individual or group is your closest friend	10.2
		To welcome that individual or group and assert that their principles do not align with the principles of Islam Rahmatan Lilalamin and NKRI	8.5
		Encourage your partner and others to enforce the law against yourself or take action against that group due to its disruptive and threatening impact on the entire state	10.2
2	As the lecture progresses, the call to prayer (azan) resonates in the air during the final 15 minutes. You seek permission from your lecturer, who advises completing the remaining 15 minutes of the lecture. After it concludes, you can engage in congregational prayer with fellow peers. Then your response is...	Persist in exiting the class even without the lecturer's permission because you need to participate in the congregational prayer	6.8
		Wait until the class concludes, considering there are only 15 minutes left, as attending the lecture is obligatory, while engaging in congregational prayer is a recommended practice (Sunnah).	71.2
3	If you come across information or news that has gone viral on the Internet or social media and you are unsure of its accuracy, what would be your reaction?	Experience dissatisfaction with the lecturer's decision and disseminate information suggesting that the lecturer hinders the opportunity to perform prayers	10.2
		Apathetic because prayer can be conducted at any given time	11.9
		I am indifferent and choose to disregard it because it is not my concern	13.6
		Spread the information as it has become widespread and it is a common practice these days to share trending news	66.1

		Prioritize the accuracy and benefits of the information; if it proves to be both true and advantageous, I will then share it	20.3
		Retrieve that information and overlook it, as it is within the rights of everyone to express their opinions.	10.2
4	If, while browsing the internet, you come across any video, photo, or article containing hate speech, incitement, provocation, or attempts to divide, posing a threat to security, peace, and the integrity of religious, national, or state entities, your appropriate course of action would be to...	Access the information and disseminate it, as the content aligns with the truth and resonates with the opinions or philosophy of your group	67.8
		Access the information and flag it as harmful content to prevent the dissemination of hate speech to others	22

In table 4, the students stay away from people or your partner who involved in a community or group whose doctrine leads to disunity and it threatens the entirety of a country (55.9%). In the case that the students have to pray during the class, they opted to wait until the class ends that there are only 15 minutes because studying is obligatory while doing congregational prayer is Sunnah (71.2%). When they get information or news that is viral on the Internet or social media that you have not known the truth, share that news because it is viral and common nowadays to share viral news (66.1%). On the other hand, when they surf on the internet and find the content of video, photo, article that contains hate speech, provoke or disunite that threatens security, peace, and religious, national, and state entireties, they access information and share it because the content is true and in line with opinion or philosophy of your group (67.8%).

Table 5. Overall Means of Religious Moderation Questionnaire

No.	Variable	Sum	M	SD
1	Knowledge about religious moderation	64	1.08	0.28
2	Activities about religious moderation	112	1.90	0.30
3	Apprehension on tolerance	111	1.88	0.32
4	Apprehension on refusal	111	1.88	0.32
5	Apprehension on commitment	65	1.10	0.30
6	Apprehension on accommodation	65	1.10	0.30
7	Attitudes on tolerance	122	2.07	0.52
8	Attitudes on commitment	123	2.08	0.56
9	Attitudes on accommodation	135	2.29	0.52
10	Method to face doctrine	168	2.85	1.50
11	Method to get permission	134	2.27	0.76

12	Method to face information	122	2.07	0.58
13	Method to face hate speech	125	2.12	0.56

As for the overall scores of religious moderation questionnaire, methods applied in facing negative doctrines which can be harmful is of higher score ( $M=2.85$ ). The students were also aware of accommodation toward local cultures ( $M=2.29$ ) and discipline in prayers ( $M=2.27$ ). They did not seem to be anxious about national commitment ( $M=1.10$ ) and accommodation of local cultures ( $M=1.10$ ).

## DISCUSSION

In term of Islamic religious moderation variables, the following description focuses on students' knowledge about religious moderation, apprehension toward religious moderation, attitudes toward religious moderation, and methods applied by the students in terms of religious moderation. The results show that the positive relations with other Muslims or adherents of religions has positive link with religious moderation since maintaining friendship and relationship with others allow people to create peace and respects in all aspects of life (Muhammad Royyan et al., 2023; Setiawan et al., 2019; Zaduqisti et al., 2020). Every adherent struggles for becoming moderate, peaceful, and respectful without comparing with differences of religions, cultures, races, ethnics, and groups. Promoting respectful attitudes determines the level of peace and relationship among adherents of a religion such as Islam (Gutkowski, 2015; Taufik & Taufik, 2020).

Students' knowledge about Islamic religious moderation depends on factors such as their educational background, exposure to diverse perspectives, and cultural context. The inclusion of topics related to Islamic religious moderation in educational curricula significantly impacts students' knowledge (Ardi et al., 2021; Hengki Koes Meiran et al., 2023). Courses in religious studies, ethics, or philosophy may cover the principles and importance of religious moderation. Students from different cultural and religious backgrounds may have varying levels of familiarity with the concept of religious moderation. Exposure to diverse religious practices and beliefs influence their understanding (Arake et al., 2021; Eid & El-Gohary, 2015; Syarif, 2021). Students with strong critical thinking skills are likely to engage more deeply with the concept of religious moderation. They may question and analyze different perspectives, leading to a more nuanced understanding of the role of moderation in religious contexts. Students who have participated in interfaith dialogue or have been exposed to diverse religious communities may have a deeper understanding of religious moderation. Interactions with individuals from different faith traditions contribute to a more nuanced perspective (Ali, 2020; Faisal et al., 2022; Nasir & Rijal, 2021). The media and other information sources play a crucial role in shaping students' perceptions. Positive portrayals of religious moderation and examples of individuals and communities practicing it contributes to a more informed view. The influence of the students' community and family cannot be overlooked (Hengki Koes Meiran et al., 2023; Susanto & Dwijayanto, 2022).

Cultural and religious values imparted at home and within the community shape their understanding of religious moderation (Husaini & Islamy, 2022; Sabara,

2023). Educational institutions that actively promote tolerance, diversity, and interfaith dialogue contribute to students' knowledge about religious moderation. Workshops, seminars, and extracurricular activities focused on these themes are impactful. Awareness of current events and how religious moderation is portrayed in the context of contemporary issues shape students' perceptions (Al-Khusain, 2022; Ardi et al., 2021). News coverage and discussions about religious conflicts or examples of religious cooperation influence their understanding. Personal experiences, such as positive interactions with individuals from different religious backgrounds or involvement in community service with a focus on religious harmony, contribute to a more practical and lived understanding of religious moderation. In addition, students' knowledge about religious moderation is shaped by a combination of educational, cultural, familial, and experiential factors (Hengki Koes Meiran et al., 2023; Rofik & Jadid, 2021; Syarif, 2021). An inclusive and diverse educational environment, combined with opportunities for interfaith engagement and critical thinking, contribute to a more informed and appreciative perspective on religious moderation.

Students' anxiety towards religious moderation are influenced by various factors, both personal and contextual. Students may fear that embracing religious moderation could lead to a dilution of their religious identity (Setiawan et al., 2019; Zaduqisti et al., 2020). They may worry about how others within their religious community or peer group would perceive them if they adopt a more moderate stance. The desire for social acceptance and the fear of being judged by peers leads to anxiety. Students feel worry that expressing moderate views might lead to exclusion or criticism from those who adhere to more conservative or extremist perspectives (Ali, 2020; Husna & Thohir, 2020). Cultural and familial expectations play a significant role in shaping students' attitudes towards religious moderation. If their cultural or familial context emphasizes strict adherence to traditional beliefs, students may fear disappointing their families or communities. Some students equate religious fervor with purity and authenticity. Anxiety arises if they believe that adopting a more moderate stance would compromise the perceived purity of their religious commitment (Arake et al., 2021; Husaini & Islamy, 2022). Addressing students' anxiety towards religious moderation involves creating a supportive and open environment that fosters understanding, dialogue, and tolerance. Educational institutions, families, and religious communities play a crucial role in promoting a culture of acceptance, diversity, and respect for varying beliefs within the context of religious moderation.

Students' attitude toward religious moderation relies upon factors such as their personal beliefs, cultural background, education, and exposure to diverse perspectives. Some students embrace religious moderation as a positive and inclusive approach, valuing the idea of respecting diverse beliefs and fostering harmony among different religious communities. Other students are indifferent to the concept of religious moderation, viewing it as a personal choice that does not significantly impact their own beliefs or practices (Ali, 2020; Arake et al., 2021). There are students who approach religious moderation with skepticism, expressing concerns about the potential dilution of religious principles or questioning the motivations behind

adopting a moderate stance. Some students approach religious moderation with curiosity and a willingness to explore different perspectives. They are open to understanding the reasons behind moderate beliefs without necessarily adopting them. Others resist the idea of religious moderation, particularly if they come from more conservative backgrounds. The fear of change, perceived threats to tradition, or concerns about compromising religious beliefs leads them to their attitude (Husna & Thohir, 2020; Jamarudin et al., 2020; Nabila, 2021).

## CONCLUSION

Religious moderation is not only needed by those who are culturally and religiously profitable, but also those who are not compatible in understanding such life moderation. It is noticed that religious moderation has influenced students with a lack of religious background to positively encourage themselves to face the world under differences regarding religion, culture, ethnic, habit, interest, and concept. A lack of ability in integrating moderation into religious life leads to lower peace quality. Considering that such religious moderation is a transformative solution for a more comprehensive peace among religion fellows, the students are aware that they need to manage feeling, emotion, and belief when facing multicultural environment in higher education. Those who prioritize moderation will be able to encounter various cultural or religious situations more effectively than those who are not. In addition, such non-religion major students have to be engaged with Islamic religious moderation to create peaceful life regarding religious contexts.

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