

## *Multidimensional Analysis of Acceptance of the Policy of Religious Moderation: A Study of UIN Students in Bandung and Banten*

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### ABSTRACT

Penelitian ini mengeksplorasi penerimaan kebijakan moderasi beragama di kalangan mahasiswa di Indonesia, dengan fokus pada implementasinya di UIN Sunan Gunung Djati Bandung dan UIN Sultan Maulana Hasanuddin Banten. Dengan menggunakan pendekatan metode campuran, penelitian ini menggabungkan survei kuantitatif (N=382) dan wawancara kualitatif dengan mahasiswa dan staf pengajar. Data kuantitatif menganalisis berbagai dimensi, termasuk kepercayaan terhadap institusi, kepuasan terhadap implementasi, manfaat yang dirasakan, legitimasi, transparansi, dan keadilan. Temuan kualitatif memberikan wawasan kontekstual mengenai tantangan seperti kurangnya fleksibilitas dan terbatasnya akses informasi. Hasil penelitian menunjukkan bahwa meskipun mahasiswa umumnya mendukung kebijakan moderasi beragama karena sejalan dengan nilai-nilai agama dan budaya, terdapat kesenjangan yang signifikan dalam hal transparansi dan fleksibilitas. Temuan ini sejalan dengan teori penerimaan kebijakan, yang menunjukkan bahwa kepercayaan pada institusi, manfaat nyata, dan keterlibatan yang inklusif secara signifikan meningkatkan penerimaan. Studi ini menyimpulkan dengan rekomendasi untuk meningkatkan jangkauan kebijakan dan relevansi kontekstual guna mendorong penerimaan yang lebih luas di kalangan mahasiswa.

*This study explores the acceptance of religious moderation policies among university students in Indonesia, focusing on its implementation in UIN Sunan Gunung Djati Bandung and UIN Sultan Maulana Hasanuddin Banten. Using a mixed-methods approach, the research combines quantitative surveys (N=382) and qualitative interviews with students and faculty. The quantitative data analyze multiple dimensions, including trust in institutions, satisfaction with implementation, perceived benefits, legitimacy, transparency, and equity. The qualitative findings provide contextual insights into challenges such as lack of flexibility and limited information access. Results show that while students generally support religious moderation policies due to their alignment with religious and cultural values, there are notable gaps in transparency and flexibility. The findings align with policy acceptance theories, suggesting that trust in institutions, tangible benefits, and inclusive engagement significantly enhance acceptance. The study concludes with recommendations for improving policy outreach and contextual relevance to foster wider acceptance among students.*



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### INTRODUCTION

Religious moderation is one of the important policy strategies in Indonesia in maintaining diversity and building social harmony. As a country with a highly plural population, Indonesia faces great challenges in ensuring interfaith harmony (Taufiq & Alkholid, 2021). Religious moderation policies serve as a framework to reduce religious-based conflicts that can threaten national stability.

Nevertheless, reality shows that intolerance still occurs frequently, even involving young groups. Various incidents of intolerance in recent years highlight the urgency of implementing this policy more effectively, especially in educational environments that have great potential to instill tolerance values (Ikhwan, 2023).

Students, as part of the younger generation, have a strategic role in building a more inclusive society. However, the increasing trend of intolerance among teenagers and university students is a challenge that requires serious attention (Hasyim, 2023). Surveys show that exposure to violent extremism among students has continued to increase in recent years (Hasyim, 2023). The digital age with its uncontrolled flow of information further exacerbates this situation, enabling the massive spread of intolerant narratives (Kosasih, 2019). Therefore, education based on religious moderation is a crucial solution to counter the growing polarization in society (Muthia, 2024).

Religious moderation education does not only aim to teach the theory of tolerance, but also to build a deep and applicable understanding of diversity. Educational institutions, especially Islamic universities, have a central role in integrating moderation values into the learning process (Amri, 2021). This includes developing empathy, the ability to dialogue, and strengthening the character of students as agents of change. Through structured education, students are expected to contribute to creating a more peaceful and respectful social environment (Setiana, 2024).

The concept of religious moderation, which rejects all forms of extremism - both radical and liberal - offers a balanced approach that is relevant in the modern era (Rahmadi, 2023). By prioritizing the values of justice, simplicity, and harmony, religious moderation encourages people to practice their beliefs without harming others. In the context of public policy, this moderation is designed to be a strategic tool in building an inclusive society, where differences are seen as wealth, not a threat (Djuniasih & Kosasih, 2019).

Students of Islamic universities, such as at UIN Sunan Gunung Djati Bandung and UIN Sultan Maulana Hasanuddin Banten, are important subjects to understand the implementation of this policy. The academic environment is not only a place to introduce moderation values, but also to evaluate how they are received and internalized by the younger generation (Nurdin & Naqqiyah, 2019). This research focuses on students at both institutions to understand their perceptions, attitudes and practices towards the religious moderation policy.

However, the implementation of this policy is not without challenges. Differences in cultural backgrounds, conservative religious perceptions and the influence of intolerant narratives through social media are significant obstacles (Musyrihin et al., 2022). Innovative and inclusive educational approaches are needed to overcome these obstacles. Efforts such as interfaith dialogue, integration of moderation values in the curriculum, and development of character-based education programs are strategic steps to increase student acceptance of this policy (Saragih et al., 2021).

Although many studies have been conducted on religious moderation, studies that specifically highlight students' acceptance of this policy are limited. This research attempts to fill that gap with a more comprehensive approach. Through a combination of quantitative and qualitative data, this study provides a holistic view of how the moderation policy is received among university students and the factors that influence it (Hasyim, 2023).

This research is not only relevant for the academic context but also makes a practical contribution to the development of more inclusive public policies. The results of this study are expected to serve as a foundation for policy makers, educators, and the wider community in promoting religious moderation as a solution to build a more harmonious nation. With this approach, the younger generation is expected to not only understand the values of moderation but also be able to apply them in their daily lives.

The main objective of this study is to explore the level of university students' acceptance of religious moderation policies and identify the factors that influence their attitudes. The novelty of this study lies in the multidimensional approach used, covering social, cultural, and academic aspects. The research also provides new insights into how moderation values can be effectively internalized in higher education, making it a guide to building a tolerant and inclusive society.

## LITERATURE REVIEW

Religious moderation is a concept that emphasizes the importance of balance in practicing religion. This includes the rejection of all forms of extremism, both in the form of fanaticism and excessive liberalism, which can damage social harmony. In this framework, religious moderation is not only understood as a form of flexibility in religious interpretation, but also as a strategic step to maintain social stability and strengthen national cohesion. According to Anshari et al. (2021), religious moderation has four main indicators: national commitment, tolerance, non-violence, and accommodation of local culture. These indicators become important benchmarks in internalizing religious moderation in society, especially through public policies designed to promote these values.

Policy acceptance is theoretically defined as the extent to which individuals or groups are willing to accept, support, or comply with a policy enacted by the government or related institutions. This concept includes aspects of public attitudes, perceptions, and reactions to policies, which are influenced by various factors such as legitimacy, fairness, benefits, and policy transparency (PytlikZillig et al., 2018). In Ajzen's (1991) perspective through the Theory of Planned Behavior model, policy acceptance is influenced by attitudes towards policies, subjective norms, and perceived behavioral control. Important dimensions of policy acceptance include trust in institutions, satisfaction with policy implementation, perceived policy benefits, legitimacy, transparency, public participation, policy flexibility, and perceived risk. Indicators such as distributive justice and ease of implementation are also key elements in measuring policy acceptance. Policies designed with these dimensions in mind are likely to gain stronger support from the public, increasing the effectiveness of implementation and its overall impact.

The study of religious moderation has been the focus of many studies, especially in countries with high religious diversity. For example, Mustofa et al. (2023) showed that the implementation of religious moderation in madrasahs often faces challenges, such as the lack of intensive communication and minimal supporting resources. In this study, critical analysis is used to identify strategies that can improve the effectiveness of religious moderation policies in the context of formal education. This research provides insight into the importance of integrating moderation values in education to form a more tolerant younger generation.

Another study by Waseso and Sekarinasih (2021) explored the implementation of Islamic moderation values in higher education. The results show that the hidden curriculum plays a significant role in internalizing the values of religious moderation among university students. However, the study also noted various obstacles, including the limited understanding of educators and the lack of consistency in the implementation of the moderation curriculum. This study emphasizes the importance of the role of lecturers in delivering moderation messages through an approach that is contextual and relevant to students' needs.

Mudhofi et al. (2023) evaluated public perceptions of religious moderation policies in Indonesia. Their findings show that while the public generally has a positive view of the policy, there are concerns regarding its implementation, especially when the policy is perceived to conflict with traditional beliefs. This research makes an important contribution in understanding how the religious moderation policy is received by the wider public and the challenges faced in its implementation.

Risfaisal and Haniah (2022) studied the acceptance of religious moderation policy among senior high school educators. Their results show that teachers' understanding of the importance of religious moderation greatly influences their acceptance of this policy. The study recommends intensive training to raise educators' awareness of moderation values, which in turn can be transferred to students through the learning process.

These previous studies provide an important foundation for research on religious moderation, particularly regarding its acceptance among university students. However, most previous studies focus more on the implementation aspect of the policy rather than exploring the factors that influence the acceptance of the policy itself. This research aims to fill the gap by integrating social, cultural and educational perspectives to understand how university students perceive and accept religious moderation policies in Islamic universities. Therefore, this study seeks to make theoretical and practical contributions in promoting religious moderation especially by focusing on the factors that contribute to the acceptance of the policy. The results of this study are expected to serve as a reference for policy

makers and educators in designing more effective strategies to increase the acceptance of religious moderation policies, especially among the younger generation.

## METHODS

This research uses a mix-method approach, which is a combination of quantitative and qualitative methods to gain a more comprehensive understanding of the acceptance of religious moderation policies among university students. This approach was chosen to integrate measurable numerical data with in-depth qualitative insights, so as to explain the phenomenon more holistically. The quantitative approach was conducted through a survey using a structured questionnaire to measure the level of policy acceptance, while the qualitative approach involved in-depth interviews to explore the perceptions, experiences, and social contexts that influence students' acceptance of the policy. This approach allows for data triangulation to increase the validity and reliability of the research findings.

The quantitative method in this study is designed to provide an overview of the extent to which the religious moderation policy is accepted by students. Quantitative data were collected using a Likert-scale questionnaire to measure various dimensions of policy acceptance, such as trust in the institution, perceived benefits, satisfaction with implementation, and policy legitimacy. The questionnaire was distributed to students at two Islamic universities, namely UIN Sunan Gunung Djati Bandung and UIN Sultan Maulana Hasanuddin Banten. Respondents were selected using stratified random sampling method to ensure proportional representation from various student backgrounds. The number of respondents sampled in this study was 382 students.

The qualitative method involved semi-structured interviews with students and lecturers at both universities. The interviews aimed to explore the factors that influence the acceptance of the religious moderation policy, including their perceptions of the relevance of the policy, the influence of the social environment, and the challenges faced in internalizing the values of moderation. In addition to interviews, observations were also conducted to understand the dynamics of social interactions on campus that could influence policy acceptance. Qualitative data was analyzed using a thematic analysis approach, which enabled the identification of key themes from respondents' narratives.

Data from quantitative and qualitative methods were then analyzed in an integrated manner to provide a deeper understanding. Quantitative analysis is conducted using statistical software to test the relationship between various dimensions of policy acceptance. Meanwhile, the results of qualitative analysis are used to strengthen or explain quantitative findings. With this mix-method approach, the research is expected to provide a more complete picture of the acceptance of religious moderation policies among university students, as well as offer evidence-based recommendations to improve the effectiveness of these policies.

## RESULT AND DISCUSSION

### Respondent Description

This study involved 382 respondents who were students from UIN Sunan Gunung Djati Bandung (55.50%) and UIN Sultan Maulana Hasanuddin Banten (44.50%). Based on gender, the respondents consisted of 182 women (47.64%) and 200 men (52.36%). The age of respondents was mostly in the range of 18-25 years (50.79%), followed by 26-30 years (40.84%), 31-35 years (5.24%), and 36-40 years (3.14%). This data shows a fairly representative demographic variation of the student population of the two universities.

Academically, respondents came from various faculties, with the largest number from the Faculty of Tarbiyah and Keguruan (24.35%), followed by the Faculty of Ushuluddin (19.63%), Sharia and Law (18.06%), and Da'wah and Communication (11.52%). Respondents' semesters also varied, with the majority being in semester 2 (40.84%), followed by semester 4 (30.37%), semester 6 (23.04%), and semester 8 (5.76%). These characteristics reflect a diverse distribution in terms of faculties and education levels. In the table:

Table 1. Characteristics of Study Respondents

Characteristics	Category	Total	Percentage
Home Campus	UIN Sunan Gunung Djati Bandung	212	55,50%

	UIN Sultan Maulana Hasanuddin Banten	170	44,50%
Gender	Male	200	52,36%
	Female	182	47,64%
Age	18-25 Years	194	50,79%
	26-30 Years	156	40,84%
	31-35 Years	20	5,24%
	36-40 Years	12	3,14%
Faculty	Tarbiyah (and Teacher Training)	93	24,35%
	Ushuluddin	75	19,63%
	Sharia (and Law)	69	18,06%
	Science (and Technology)	32	8,38%
	Da'wah (and Communication)	44	11,52%
	Economics and Islamic Business	29	7,59%
	Social and Political Sciences	20	5,24%
	Psychology	20	5,24%
	Semester	2nd semester	156
4th semester		116	30,37%
6th semester		88	23,04%
8th semester		22	5,75%

**Quantitative Findings**

The survey results and respondents' answers regarding the acceptance of religious moderation policies in this study can be seen in the following table.

Table 2. Description of Respondents' Answers

No.	Dimensions	Indicator	Average	Category
1	Trust in Religious Institutions and Government	Trust in government	2,884	Simply
		Trust in religious institutions	2,967	Simply
	Average Dimension		2,925	Simply
2	Satisfaction with Policy Implementation	Satisfaction with regulations	2,734	Simply
		Satisfaction with regulation implementation	2,812	Simply
	Average Dimension		2,773	Simply
3	Perceived Benefits of Religious Moderation Policy	Perceived added value	3,457	Good
		Benefits of a religious moderation policy	3,677	Good
	Average Dimension		3,567	Good
4	Legitimization of Religious Moderation Policy	Alignment of policies with religious teachings	3,892	Good
		Policy alignment with local culture	4,022	Good
	Average Dimension		3,957	Good
5	Transparency in Policy Socialization	Information disclosure	2,415	Less
		Easy access to information	2,228	Less
	Average Dimension		2,321	Less
6	Community Participation in Policy	Level of community engagement	3,104	Simply
		Community willingness to contribute	3,833	Good

No.	Dimensions	Indicator	Average	Category
	Average Dimension		3,468	Good
7	Flexibility in Policy Implementation	Policy customizability	2,864	Simply
		Appropriateness to community conditions	2,208	Less
	Average Dimension		2,536	Simply
8	Risk Perception of Religious Moderation Policy	Concerns over negative impacts	2,132	Less
		Threats to religious identity	2,287	Less
	Average Dimension		2,209	Less
9	Behavior Control	Ease of practicing moderation	3,116	Simply
		Available support	3,422	Good
	Average Dimension		3,269	Simply
10	Distributive Justice in Policy	Balance of benefits for all religions	3,841	Good
		Attention to social justice	3,762	Good
	Average Dimension		3,801	Good
Total Score			61,657	
Average Answer			3,082	
Standard Deviation			0,629	
Range			2,132 to 4,022	
Final Category			Good	

This study reveals various student responses to the dimensions of religious moderation policy. The dimension of trust in religious institutions and the government obtained an average score of 2.925 (Fair category), reflecting students' critical views of the government's commitment to religious moderation. The dimension of satisfaction with policy implementation is also in the Fair category (average 2.773), indicating that students feel that policy implementation is still less than optimal. In contrast, the dimension of perceived policy benefits recorded a positive value with an average of 3.567 (Good category), indicating the positive impact of the policy on increasing tolerance. The dimension of policy legitimacy even received the best response, with an average value of 3.957 (Good category), indicating the alignment of the policy with religious values and local culture.

However, some dimensions show challenges that need attention. The transparency dimension obtained an average score of 2.321 (Poor category), highlighting the lack of information disclosure related to the policy. The policy flexibility dimension is also in the Fair category (average 2.536), reflecting that policies have not fully adapted to community conditions. Even so, the dimensions of community participation and distributive justice show good results, with an average of 3.468 and 3.801 respectively. This reflects the students' desire to be involved in religious moderation and the view that this policy is fair enough for all parties. Overall, this study shows a combination of positive perceptions and areas for improvement in the religious moderation policy among university students.

The results of statistical tests, namely the CFA (*Confirmatory Factor Analysis*) test, using the SEM (*Structural Equation Modeling*) model to test the *loading factor* of each dimension of policy acceptance can be seen in the following test results:

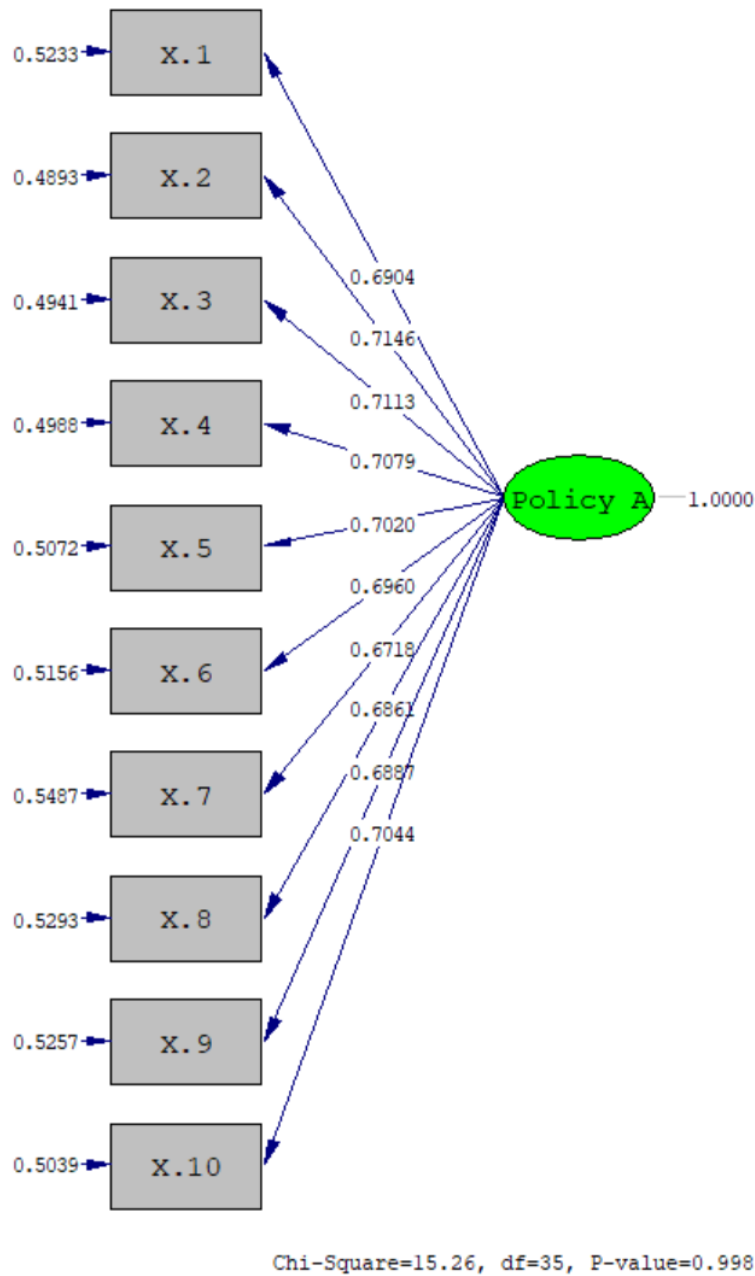


Figure 1. Confirmatory Factor Analysis (CFA) Results

Based on the results of *confirmatory* factor analysis testing using the Lisrel application, the *loading factor* of each dimensional construct that forms policy acceptance (religious moderation) is obtained as follows:

Table 3. *Loading factor of Policy Acceptance*

No.	Dimensions	Loading Factor	T-values	R <sup>2</sup>
1.	Trust in Religious Institutions and Government	0,6904	14,8256	0,4767
2.	Satisfaction with Policy Implementation	0,7146	15,5317	0,5107
3.	Perceived Benefits of Religious Moderation Policy	0,7113	15,4319	0,5059

4.	Legitimization of Religious Moderation Policy	0,7079	15,3335	0,5011
5.	Transparency in Policy Socialization	0,7020	15,1611	0,4928
6.	Community Participation in Policy	0,6960	14,9851	0,4844
7.	Flexibility in Policy Implementation	0,6718	14,2987	0,4513
8.	Risk Perception of Religious Moderation Policy	0,6861	14,7015	0,4707
9.	Behavior Control	0,6887	14,7763	0,4743
10.	Distributive Justice in Policy	0,7044	15,2296	0,4962

The results of the CFA (Confirmatory Factor Analysis) test with the SEM (Structural Equation Modeling) model show that all dimensions have a significant contribution to the formation of religious moderation policy acceptance. The dimension of trust in religious institutions and government has a loading factor value of 0.6904, with 47.67% of the variability of this dimension explained by the policy acceptance construct. The dimension of satisfaction with policy implementation shows a stronger contribution, with a loading factor of 0.7146 and 51% of its variability explained by policy acceptance. The dimensions of perceived policy benefits and policy legitimacy have a loading factor value of 0.7113 and 0.7079 respectively, with a contribution of more than 50%, indicating a positive influence of perceived benefits and policy compatibility with religious values and local culture on policy acceptance.

Other dimensions such as transparency (loading factor 0.7020), public participation (0.6960), policy flexibility (0.6718), and risk perception (0.6861) also show significant influence, although their contributions are more varied. The dimensions of behavioral control (0.6887) and distributive justice (0.7044) reinforce the importance of support and sense of justice in shaping policy acceptance. Overall, these results confirm that all dimensions tested make a real contribution to religious moderation policy acceptance, with statistically significant results. These findings provide an important basis for understanding the factors that influence students' acceptance of this policy in Islamic higher education settings.

### **Qualitative Findings**

Interviews with lecturers from UIN Sunan Gunung Djati Bandung and UIN Sultan Maulana Hasanuddin Banten revealed in-depth views on student acceptance of religious moderation policies. In the trust dimension, students tend to trust religious institutions more than the government because they are considered more competent in religious issues. The satisfaction dimension shows that although students support this policy, its implementation is considered less than optimal due to the lack of comprehensive socialization. The perceived benefits of the policy are generally positive, with students appreciating its impact in increasing tolerance and harmony on campus. The legitimacy dimension is also considered strong, especially when the policy is considered in line with local religious and cultural values. However, transparency in socialization is still a challenge, with students feeling that access to information related to this policy is limited.

Observations show that students on both campuses are generally active in activities that support the value of moderation, such as interfaith discussions and diversity seminars. Students who are involved in interfaith organizations are more receptive to this policy than those who are less active. Although social interaction between students from different religious backgrounds is quite good, acceptance of the religious moderation policy still varies, depending on their level of understanding and involvement. Lecturers and campus staff play an important role as facilitators in supporting moderation education discussions and activities, helping students develop more inclusive attitudes. However, broader and more relevant socialization efforts are still needed to increase acceptance and integration of moderation values in students' daily lives.

The survey results related to the acceptance of religious moderation policies show that there are dimensions with the lowest scores that require more attention to increase acceptance among students. In the dimension of trust in religious institutions and the government, the indicator "Trust in the government" recorded an average value of 2.884, which is classified in the Fair category. Students tend

to be skeptical of the government's role in upholding religious moderation, which can be attributed to the theory of institutional trust by Putnam (1993). Putnam emphasizes that trust in an institution greatly affects the acceptance of the policies it promotes. In this context, the government needs to increase policy transparency and involve students in decision-making and policy socialization to strengthen trust.

The dimension of satisfaction with policy implementation also shows that the indicator "Satisfaction with regulations" has the lowest value of 2.734, in the Fair category. This finding indicates that students feel that the religious moderation policy has not fully met their needs, which can be analyzed through the theory of policy evaluation by Patton (2002). According to Patton, satisfaction with the policy is closely related to the effectiveness of its implementation. Students' dissatisfaction may stem from the lack of communication that comprehensively explains the benefits of the policy, so they feel this policy is only a concept without real impact.

The dimension of perceived policy benefits recorded better results, with an average value of 3.457 for the indicator "Perceived added value," although there is still room for improvement. Based on the Theory of Planned Behavior developed by Ajzen (1991), perceived benefits directly affect individual attitudes towards policies. Students who are involved in moderation-based activities such as interfaith discussions tend to have more positive perceived benefits, as they experience the direct impact of this policy. Institutions can strengthen perceived benefits by expanding programs that actively engage students and have a real impact on campus life.

The dimension of policy legitimacy obtained a fairly good score, with the indicator "Alignment of policies with religious teachings" having an average of 3.892. This shows that students tend to accept the religious moderation policy if the policy is considered in line with their religious values, as explained in the theory of policy legitimacy by Tyler (1990). Tyler emphasizes that policy acceptance increases when individuals feel the policy is in accordance with their norms. However, policy legitimacy can be strengthened by involving local religious leaders in socialization, so that students feel their religious values are truly the basis of the policy.

In the dimension of transparency in policy socialization, the indicator "Ease of access to information" has the lowest score of 2.228, falling into the Lack category. This lack of transparency can be analyzed through the theory of public policy communication by Heald (2006), which states that transparency is the key to increasing understanding and support for policies. Students feel that access to information related to religious moderation policies is still limited, which has the potential to cause resistance to policies. Institutions can improve transparency by providing easier access to information, such as online portals, as well as holding seminars and discussions that involve students directly.

The dimension of flexibility in policy implementation also requires attention, with the indicator "Suitability to community conditions" having a value of 2.208, which is classified as Insufficient. This lack of flexibility reflects the lack of policy adjustment to local needs, as analyzed through Hill's (1997) theory of policy flexibility. According to Hill, flexible policies are more easily accepted because they can be adjusted to the needs of the recipient. In this context, students expect religious moderation policies that are relevant to their local culture and values. Better customization of the policy will increase students' acceptance, while addressing concerns that the policy may be less relevant to their social reality. This finding underscores the importance of a more contextualized approach in implementing religious moderation policies.

## **CONCLUSION**

This study shows that students at the two universities studied generally have a fairly good understanding of the concept of religious moderation. Objective facts from the research results show that most students understand religious moderation as a principle that encourages tolerance, openness, and respect for religious diversity. This understanding is reinforced by the results of interviews and observations which show that students are active in various activities that support moderation values, such as interfaith discussions and activities that promote social harmony. However, observations also found that this understanding tends to be deeper among students who are actively involved in organizational activities or interfaith discussion groups, while students who are less involved show a more limited understanding.

Acceptance of the religious moderation policy among students on both campuses showed positive but varied results. Quantitatively, the CFA test results show that dimensions such as perceived benefits, policy legitimacy, and distributive justice have a strong contribution to policy acceptance. This is in line with the qualitative results which indicate that students accept this policy because they see benefits in creating a harmonious and inclusive campus environment, and feel that this policy is legitimate and in line with their religious teachings. However, there are still differences in the level of acceptance, especially on aspects such as policy flexibility and transparency in socialization. Some students feel that this policy is not fully relevant to local conditions, and the information provided about this policy is not clear enough.

The effectiveness of religious moderation policy acceptance among students is influenced by several main factors, namely: (a) Trust in religious institutions and the government, where students tend to be more accepting of this policy if it is supported by religious institutions that they trust; (b) Perception of policy benefits, where students who feel the positive impact of moderation tend to be more supportive of this policy; (c) Policy legitimacy, with students more easily accepting policies that they consider aligned with their religious values; (d) Student participation in policy implementation, where student involvement in activities related to religious moderation helps to increase their sense of belonging to this policy; and (e) Policy transparency and flexibility, which are considered important to ensure this policy can be widely accepted and adapted to local needs.

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