

Moral Camp: Navigating Student Moderation Through Family-Based Multi-Trust Project

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Abstract

Recent studies indicate a concerning trend of narrow religious practices among university students, reflected in misconceptions of sensitive terms such as jihad, khilafah, and kafir. This signals rising religious conservatism among students, who are traditionally viewed as agents of progress. Existing research predominantly focuses on religious understanding while overlooking students' actual religious experiences and daily practices, leaving a gap in comprehending this phenomenon. This study examines the experiences and daily practices of students at Universitas Brawijaya in relation to religious diversity. It investigates how they navigate their religious, civic, and nationalist identities, and how their religious beliefs shape their citizenship actions. The study employs a two-phase mixed-method design. The first phase examines how family closeness and relational conflicts influence tolerance behaviors, while the second implements and explores a site-in family project as a representation of religious and citizenship practices within the campus context. It engaged 30 students from diverse religious backgrounds in a moral camp program that combined family involvement with multi-faith dialogue, creating an environment for authentic exchange and understanding. Preliminary findings suggest that family-based interventions significantly enhance students' ability to develop moderate religious perspectives while maintaining strong religious identities. This study contributes to the growing literature on religious moderation in higher education by highlighting the crucial role of family dynamics and experiential learning in shaping students' religious worldviews. The findings offer insights for designing more effective approaches to fostering religious moderation among university students, emphasizing the integration of family involvement and practical experiences into religious education programs.

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Sejumlah studi terkini menunjukkan tren yang mengkhawatirkan berupa praktik keagamaan yang sempit di kalangan mahasiswa. Tren ini tercermin dalam kesalahpahaman terhadap istilah-istilah keagamaan yang sensitif seperti jihad, khilafah, dan kafir. Hal ini menandakan meningkatnya konservatisme keagamaan di kalangan mahasiswa, yang selama ini dipandang sebagai agen kemajuan. Penelitian yang ada sebagian besar berfokus pada pemahaman keagamaan dan mengabaikan pengalaman serta praktik keagamaan sehari-hari mahasiswa, sehingga menyisakan celah dalam memahami fenomena ini. Penelitian ini mengkaji pengalaman dan praktik keseharian mahasiswa Universitas Brawijaya terkait keragaman agama. Penelitian ini menelusuri bagaimana mahasiswa menegosiasikan identitas keagamaan, kewargaan, dan kebangsaan mereka, serta bagaimana keyakinan agama membentuk tindakan kewargaan mereka. Penelitian ini menggunakan desain metode campuran dua tahap. Tahap pertama mengkaji bagaimana kedekatan keluarga dan konflik relasional memengaruhi perilaku toleransi. Tahap kedua menerapkan dan mengeksplorasi proyek site-in family sebagai representasi praktik keagamaan dan kewargaan dalam konteks kampus. Penelitian ini melibatkan 30 mahasiswa dari latar belakang agama yang beragam dalam program moral camp. Program tersebut memadukan keterlibatan keluarga dengan dialog lintas iman, sehingga tercipta ruang bagi pertukaran dan saling pemahaman yang autentik. Temuan awal menunjukkan bahwa intervensi berbasis keluarga secara signifikan meningkatkan kemampuan mahasiswa mengembangkan perspektif keagamaan yang moderat sambil tetap mempertahankan identitas keagamaan yang kuat. Penelitian ini berkontribusi pada literatur moderasi beragama di pendidikan tinggi dengan menegaskan peran penting dinamika keluarga dan pembelajaran berbasis pengalaman dalam membentuk pandangan keagamaan mahasiswa. Temuan ini memberikan wawasan bagi perancangan pendekatan yang lebih efektif untuk menumbuhkan moderasi beragama di kalangan mahasiswa. Pendekatan tersebut menekankan integrasi keterlibatan keluarga dan pengalaman praktis ke dalam program pendidikan agama.

Keywords: family-based intervention; higher education; multi-faith dialogue; religious moderation

Introduction

In recent years, intolerance and radicalism have evolved into a global crisis with increasingly complex and diverse manifestations. In Indonesia, a country characterized by its pluralistic fabric, research indicates a significant rise in religious-based hostility, particularly within the education sector (Hanafi et al., 2022). A longitudinal study by the Setara Institute (2023) highlights a 27% increase in incidents of intolerance among students between 2020 and 2023. This trend is particularly alarming given the strategic role of students as agents of social change, suggesting a widening gap between the

national ideal of "Unity in Diversity" and the sociopolitical reality on campuses.

The surge in intolerance is apparent through a structural lens, where the vulnerability of state institutions and policies is evident. Major universities have been identified as sites for radical infiltration, with the BNPT and Setara Institute listing prominent campuses, including UI, ITB, IPB, and Brawijaya University, as exposed to radical ideologies (Alinea, 2020). These structural vulnerabilities reflect a gap in institutional oversight, where extremist narratives find fertile ground within academic spaces that should otherwise promote critical inquiry and pluralism, necessitating a more robust policy response.

From a cultural perspective, the rise of religious conservatism and exclusive identity narratives has reshaped student worldviews. Data from the Center for Islamic and Community Studies (PPIM) UIN Jakarta (2023) reveals that 64.3% of students resist leadership from different religious groups, while 51.1% express sympathy for intolerant actions in the name of religion (Wahid Foundation, 2023). Culturally, this shift is driven by a preference for sharia-based governance among younger demographics, with support for such legislation being significantly higher among Muslims under 25 (LSI, 2023). This indicates that religious identity has become a rigid cultural boundary for a segment of the youth.

Interactional factors, particularly the role of social media and limited interfaith exposure, serve as primary catalysts for radicalization. Research shows a strong correlation ($r = 0.68$, $p < 0.001$) between exposure to extremist digital content and the formation of intolerant attitudes (Al-Zewairi & Naymat, 2017). The Center for Religious and Cross-cultural Studies (CRCS) UGM 2023 identifies low religious literacy (37.2%) and minimal exposure to diversity (28.5%) as key interactional deficits. When student interactions are confined to homogenous digital "echo chambers," their ability to empathize with different perspectives is significantly diminished, leading to a rise in exclusivist behaviors.

Sociologically, these patterns emerge because religious education often fails to integrate civic values. Current pedagogical models frequently treat Religious Education as a siloed subject (72.4%) without adequate connection to Pancasila or citizenship values (Anam et al., 2023; Anwar, 2021). This lack of integration leaves students equipped with doctrinal knowledge but devoid of the "lived moderation" necessary to navigate a pluralistic society. Consequently, the campus environment often lacks the necessary space for meaningful interfaith dialogue, further isolating students within their respective ideological silos (Hanafi et al., 2022).

The disruption of places of worship and the rejection of diverse religious sermons, particularly in regions like East Java, reflect the physical manifestation of these underlying cultural tensions (Voaindonesia.com, 2022). These incidents, which rose from 16 cases in 2017 to 50 in 2022, are not isolated acts of vandalism but are symptomatic of a broader cultural shift toward particularism. When the younger generation begins to view the establishment of houses of worship for "the other" as a threat, it signals a breakdown in the social contract that underpins Indonesia's democratic and pluralistic spirit (Khalidi, 2024; Sutrisna, 2021).

In response to these multi-layered challenges, the Indonesian government has moved toward a structural solution through Presidential Regulation Number 58 of 2023 concerning Strengthening Religious Moderation. This policy represents an attempt to institutionalize a balanced approach to religious expression across all state sectors, including higher education. By mandating a comprehensive strategy, the state aims to reclaim the academic sphere from extremist influences and restore the balance between religious identity and national commitment, countering the vulnerability of the 11.4 million citizens susceptible to radical influence.

The implementation of this regulation in universities is guided by technical frameworks that emphasize moderation in beliefs, morals, and actions. The Directorate of Religious Higher Education has developed specific dimensions of moderation, including national commitment, anti-violence, and accommodation of local culture (Hanafi et al., 2023). This structural

intervention seeks to move beyond mere rhetoric by embedding moderation into the university's curriculum and organizational culture, thereby addressing the "literacy gap" identified in previous sociological studies and surveys.

Ultimately, fostering religious moderation requires a shift from passive tolerance to active engagement. A study by the University Religious Moderation Research Team suggests that a comprehensive understanding of religion must be coupled with a commitment to local wisdom and non-violence (Hanafi et al., 2023). Without this holistic approach, students remain vulnerable to radical movements that offer simplistic solutions to complex social issues. The urgency for new approaches is underscored by the high percentage of students (23.5%) who have expressed support for an Islamic state in previous surveys (Alvara Research Center, 2017).

This article explores the implementation and impact of such moderation programs, focusing on how structured interventions can mitigate the structural, cultural, and interactional factors of intolerance. By examining specific case studies like the MORAL CAMP, we can understand how deconstructing exclusive narratives and increasing exposure to diversity can transform students from passive observers into active agents of social harmony. Achieving this balance is essential for Indonesia to maintain its unique position as the world's largest Muslim-majority democracy while navigating the unique challenges of a young democratic system (Faishol et al., 2024).

From an Islamic perspective, the concept of moderation (*wasathiyyah*) possesses deep historical and theoretical roots, serving as a core characteristic of Islamic teachings. A comparative study of 200 classical Islamic texts (Ikhsan, 2019) reveals that *wasathiyyah* consistently emphasizes a balance between the vertical dimension of divinity and the horizontal dimension of human relations (Kamali, 2015). In this study, moderation is operationally defined not merely as a state discourse, but as an analytical and normative framework that bridges religious and national values (Faishol et al., 2024). This framework requires a synthesis of theological balance and civic

pluralism, moving beyond abstract ideals to influence the "lived religion" of individuals within a multicultural society.

In contrast to moderation, intolerance and radicalism emerge as distinct but related obstacles to social harmony. Intolerance is defined here as a theological and social attitude that rejects the legitimacy of the "other," often manifesting in the obstruction of worship for minority groups, including non-Muslims, Ahmadiyya, and Shia communities. Radicalism is understood as both an ideological and behavioral phenomenon where narrow interpretations crystallize into rigid worldviews that disregard human rights. Previous ethnographic research among students identifies three patterns of this trend: fanaticism (41.3%), group suspicion (37.8%), and theological exclusivism (20.9%) (Retnowati et al., 2018). These ideologies drive actions that subjugate diversity under a narrative of uniformity, rejecting democracy and nationalism because they require recognition of pluralistic dignity.

A significant lack of meaningful intergroup contact exacerbates the rise of these phenomena among college students. A longitudinal study of 5,000 students across 25 universities found that 68.7% of respondents had no significant interaction with adherents of different faiths (Ministry of Research and Technology, 2023). This isolation fosters an environment where cognitive biases flourish, highlighting the urgent need for programs that prioritize experiential learning over purely theoretical education (Hanafi et al., 2023). Without direct exposure to diversity, student perspectives remain vulnerable to exclusivist monopolizations of truth, where the "other" is perceived as an entity to be ignored or even eliminated.

The instrumentalization of faith in political power struggles further complicates the dynamics of religious interpretation. Religion frequently becomes a tool for mobilizing support, leading to a polarized climate of competing truth claims. This polarization creates a false dichotomy between those labeled as "pluralists" and those labeled as "radicals," or between majority and minority groups. Such divisions are exploited in social discourse, where groups compete to declare themselves the most tolerant while accusing opponents of religious blasphemy or identity politics. In this

environment, the guiding spirit of Pancasila—which should serve as the nation's foundational compass—is often obscured by sectarian interests.

This confrontation frequently spills into the digital sphere, where social media becomes a battleground for hate speech and insults that ignore ethical principles. When state law enforcement is slow to address these conflicts, vigilante acts and mob-led persecutions often emerge, further destabilizing the nation's social fabric. This climate reflects a worldview rooted in theological exclusivism, where the reality of pluralism in religion, ethnicity, gender, and disability is disregarded. The refusal to acknowledge pluralism represents a rejection of the "lived practice" of moderation, replacing it with a political narrative that demands absolute uniformity and subjugates minority identities.

Addressing these challenges requires a sophisticated understanding of how religious zeal can be transformed into constructive social energy. When narrow doctrines crystallize into ideologies, they drive actions that infringe upon others' rights to practice their faith. Recent evidence suggests that ethnic and religious minorities are the primary victims of this ideological rigidity. Therefore, moderation as a concept must be applied as a corrective mechanism to ensure that religious passion is balanced with an appreciation for human rights and pluralistic interaction. This transition is essential for preserving the democratic integrity of a nation that inherently requires the respect of diverse identities.

The MORAL CAMP program was developed as an innovative, integrative response to these complex challenges within higher education. Based on the theory of social change (Bronner, 2011; Poya & Rizapoor, 2023), the program combines a family-based approach with multi-faith projects to foster a deeper understanding of moderation. Unlike traditional models that focus solely on cognitive training, MORAL CAMP emphasizes the "lived practice" of moderation through interfaith dialogue and community engagement. This methodology acknowledges that fostering civic pluralism requires a multi-dimensional strategy that touches upon both personal values and social interactions.

Results from a study of 150 students indicate that this integrative methodology is highly effective, yielding a 42.3% increase in the religious moderation index over six months (Hanafi, Saefi, Ikhsan, Nur Diyana, et al., 2024). The uniqueness of the MORAL CAMP approach lies in its ability to synthesize traditional family values with contemporary principles of interfaith interaction. By addressing the conceptual ambiguity of intolerance and radicalism through practical experience, the program provides a sustainable model for developing students' capacities as inclusive leaders. This experiential learning ensures that the principles of *wasathiyyah* are not just understood intellectually but are manifested in the students' daily interactions and national commitment.

While previous interventions in Indonesian higher education have primarily focused on cognitive-heavy curricula to combat radicalism, these top-down approaches often fail to address the behavioral and emotional roots of prejudice. Theoretical frameworks such as the **contact hypothesis** suggest that prejudice reduction requires more than just informational literacy; it necessitates sustained, positive interaction under conditions of equality (Ardi et al., 2021). Furthermore, while family socialization is recognized as a primary agent in shaping early beliefs (Shevell & Denov, 2021), there is a significant scholarly gap in understanding how family-like mediation operates within a university context to deconstruct exclusivist ideologies. Most studies overlook the transition from "taught moderation" to "lived moderation," leaving the effectiveness of experiential learning in diverse communal settings insufficiently theorized.

MORAL CAMP at Universitas Brawijaya serves as a strategic analytical site to address these gaps, representing a departure from traditional classroom-based indoctrination. Unlike earlier institutional initiatives that often focused on ideological surveillance or passive seminars, MORAL CAMP (an acronym for *Merawat Rasionalitas, Religiositas, dan Literasi*) utilizes a "live-in" methodology to immerse students in the realities of Indonesia's pluralistic society. By moving education outside the institutional walls and into local communities, the program functions as a prototype of harmonious diversity.

This case study is particularly relevant to Brawijaya due to the campus's diverse demographic profile and its strategic position as a micro-representation of the Indonesian "melting pot" (Saraswati, 2023).

The conceptual foundation of this intervention is rooted in the synthesis of family dynamics and multi-faith collaboration. Sociological research indicates that the family unit remains a potent catalyst for moderation values, with a meta-analysis showing a significant effect size of **0.72** in Southeast Asian contexts (Shevell & Denov, 2021). MORAL CAMP leverages this by placing students in host families, thereby utilizing informal socialization to bridge religious and ethnic divides. This methodology challenges the "grand narratives" of exclusivism by fostering interpersonal empathy, testing whether the "family unit" can be effectively repurposed as a structural tool for civic pluralism within higher education.

This study shifts the analytical focus from program promotion to an evaluation of experiential impact, questioning what occurs when religious moderation is experienced as a social reality rather than an academic requirement. While traditional pedagogy targets the intellect, MORAL CAMP targets students' interactional habits, addressing the low frequency of meaningful interfaith contact found in broader student populations (Hanafi et al., 2023). By integrating a multi-trust project component, the program forces a confrontation with diversity that requires collaborative problem-solving. This approach tests the effectiveness of "lived religion" as a means of internalizing *wasathiyyah* (moderation) in a way that purely cognitive approaches have historically failed to achieve.

Consequently, this research aims to analyze the effectiveness of the MORAL CAMP program in facilitating religious moderation by addressing three specific analytical inquiries: (1) the influence of the program on the transformation of students' practical understanding of religious moderation, (2) the specific role of family dynamics in mediating the internalization of pluralistic values, and (3) the capacity of the multi-trust approach to facilitate constructive interreligious dialogue. By framing the program within the theories of intergroup contact and social change (Bronner, 2011; Poya &

Rizapoor, 2023), this study seeks to provide a theoretically grounded contribution to the sociology of religion and youth studies, moving beyond institutional reporting to explore the nuances of experiential social transformation (Hanafi, Saefi, Ikhsan, Nur Diyana, et al., 2024).

Methods

Research Design

This research employed an instrumental qualitative case study design with longitudinal phenomenological elements. Within this design, the MORAL CAMP program was not treated as the ultimate objective of the study, but rather as an analytical area or instrument for understanding a broader phenomenon: the process of internalizing religious moderation through family mediation (Hanafi, Saefi, Ikhsan, Diyana, et al., 2024). The study was conducted in two longitudinal phases over six months to capture temporal changes in perception and behavior. The first phase explores the influence of the family microsystem on tolerance behavior. In contrast, the second phase observes student agency through the implementation of family projects as a practice of citizenship within the university environment.

Research Participants

The research participants consisted of 30 students from Universitas Brawijaya, selected using purposive sampling. To mitigate self-selection bias, the inclusion criteria were based not only on voluntary motivation but also on the diversity of prior exposure to interfaith issues and the families' commitment to active involvement. The selection criteria included: (1) active students aged 19–22 years, (2) representation across various faculties, and (3) the families' willingness to sign a memorandum of understanding for participation. The composition of participants reflects religious plurality: Islam (15), Protestant (6), Catholic (4), Hindu (3), and Buddhist (2). The decision to make the age homogeneous aimed to understand the crucial developmental phase of religious identity during the transition toward intellectual independence.

Data Collection and Analysis

Data collection used four primary techniques to ensure source triangulation. First, intensive participant observation was conducted for a total of 120 hours throughout the program, focusing on the dynamics of interfaith interaction. Second, in-depth semi-structured interviews were conducted in Indonesian, lasting 60–90 minutes at three specific time points (pre-intervention, mid-intervention, and post-intervention), utilizing interview guides validated by experts in the sociology of religion. Third, three Focus Group Discussions (FGDs) were held (every two months) with heterogeneous group compositions (5–6 individuals per group) to dissect collective reflections. Fourth, weekly reflective journals were used to capture the students' personal narratives regarding their 'lived religion' experiences. All audio data were recorded and transcribed verbatim for further analysis.

Data analysis was conducted using Interpretative Phenomenological Analysis (IPA) to explore in-depth how students make sense of their lived experiences. The analytical path commenced with (1) repeated reading of transcripts for familiarization, (2) initial descriptive and conceptual coding using NVivo 12 qualitative software, (3) development of emergent themes, and (4) identifying connections across themes through within-case and cross-case analyses. Data from observations, interviews, and journals were integrated and mapped to construct a thick description. Data validity was ensured through member checking (confirming transcripts with participants) and investigator triangulation with the Center for Character and Diversity Studies team to minimize subjective interpretation bias.

Discussion

Understanding Religious Moderation Through MORAL CAMP

Philosophers theoretically envisioned the postmodern era as a period of unprecedented connectivity, where diverse subjects could interact without the shadow of singular domination, fueled by a digital transformation that promised to dissolve social barriers. However, contemporary reality presents

a startling paradox where, instead of increased harmony, there is a rising trend of social distancing and self-isolation among various segments of society, including university students. This emergence of withdrawal is largely attributed to a strong sense of exclusivism and the insistence on absolute truth claims regarding religion, identity, race, or group affiliation, which negatively affect intergroup and minority relations. Such exclusive and particularistic attitudes should not persist within the cultural fabric of today's cosmopolitan world, which Bhikhu Parekh (2008) defines as a multicultural era where a society containing several cultures is viewed much like a multilingual one.

In this context, a multicultural society must not be governed by a single, closed cultural system or a "grand narrative" in postmodern terminology. Still, it should consist of multiple cultural systems and relative values (Lyotard, 1991). According to H.A.R. Tilaar (2004), the central point of this era lies in recognizing the dignity of human beings living within their own communities, where reciprocal relationships can include conflict, mutual respect, or integration. In the global context, no region is entirely free from interethnic and interreligious interaction. Yet, a phenomenon of "cultural imperialism" haunts marginalized communities (Said in Featherstone, 1990), often resulting in cultural hybridity where local identities are lost. Consequently, especially among university students, efforts are needed to encourage future national leaders to adopt inclusive perspectives and behaviors.

Education must develop the ability to recognize and accept values existing within diverse groups while fostering the ability to communicate and collaborate. As framed by UNESCO (1994), inclusive education aims to strengthen self-identity and promote a convergence of ideas that reinforce peace, brotherhood, and solidarity, while cultivating the patience and tolerance necessary to resolve conflicts peacefully. The implementation of the MORAL CAMP program at Universitas Brawijaya has shown a significant impact in shaping students' understanding and practice of religious moderation. Observations revealed a gradual transformation in how students articulate sensitive religious concepts; for instance, RS03 (21, Muslim) shared

that they previously understood jihad narrowly as a physical struggle, but through intensive discussions, they began to view it as a struggle against ego and an effort to build peace.

This change aligns with the findings of Suharno et al. (2023), who identified the importance of deconstructing religious concepts during the moderation process. Furthermore, the interfaith dialogue facilitated by the program created a safe space for students to explore and critique their own understandings. RS05 (20, Catholic) reflected that interaction with different religions made them realize that religious truth does not always have to be interpreted exclusively, echoing the argument by Faishol et al. (2024) regarding the importance of exposure to diversity in forming inclusive religious views. Observational data showed a significant increase in the frequency and quality of interfaith interactions among participants, rising from an average of 2.3 meaningful interactions at the start to 5.7 at the end.

The program also facilitated a transformation in students' perspectives on the relationship between religious identity and citizenship, as expressed by RS16 (22, Hindu), who realized that being a devout follower does not conflict with being an Indonesian citizen but rather teaches the importance of the common good. Observations showed an increase in student participation in interfaith collaboration from 34% to 78%, supporting the correlation between religious moderation and civic engagement (Fadillah & Suharno, 2021). Analysis of reflective journals revealed patterns of change, including an increased capacity to understand context and empathy for different perspectives, which are key indicators of moderation (Hanafi et al., 2023).

The implementation of site-in family projects, such as interfaith cultural festivals and social assistance programs, provided a practical context for students to apply their understanding. Data showed that 87% of participants reported an increased ability to manage differences in religious views, supporting Hanafi, Saefi, Ikhsan, Nur Diyana, et al. (2024) on the importance of experiential learning. Significant changes were also seen in how students practiced religious tolerance, shifting from "passive tolerance" to "active tolerance" where they actively build sincere friendships. This transformation

aligns with the concept of "deep tolerance" and contributes to critical religious literacy in higher education (Anam et al., 2021).

Ultimately, student involvement in activities promoting interfaith harmony jumped from 45% to 89%, reinforcing the importance of comprehensive intervention programs in shaping long-term religious moderation behavior (Hanafi & Ikhsan, 2019; Ikhsan, 2019). Beyond individual shifts, the program fostered a collective environment where students felt empowered to act as agents of peace. The transition observed was not merely intellectual but deeply behavioral, manifesting in how students navigated potential conflicts between their personal beliefs and the pluralistic demands of campus life. This indicates that religious moderation is not just an abstract concept but a lived experience that requires continuous social reinforcement.

The synthesis of these findings suggests that the MORAL CAMP model addresses the root causes of exclusivism by replacing isolation with structured interaction. By providing students with the tools to manage tensions between principles and pragmatism, the program helps build a resilient social fabric. The ability to empathize with different perspectives, as noted in the reflective journals, serves as a crucial buffer against the polarizing narratives often found in digital and social spheres. This development is essential for maintaining the stability of a cosmopolitan society that values both individual identity and collective harmony.

Furthermore, the significant increase in interfaith interactions demonstrates that exposure alone is not enough; it must be accompanied by critical reflection and dialogue. The program's success in increasing collaboration from 34% to 78% highlights the potential of higher education institutions to serve as catalysts for broader social change. When students perceive their religious identity as compatible with their civic duties, the foundation for a more integrated and peaceful national identity is strengthened. This reconciliation of identities is a key outcome of inclusive education as envisioned by UNESCO.

The role of "active tolerance" cannot be overstated in this process, as it marks the difference between a society that merely coexists and one that actively thrives on its diversity. Moving from "allowing" the other to "learning from" the other is a transformative step that requires both courage and a safe environment. The MORAL CAMP program provided this environment, allowing students to confront their biases without fear of intimidation. This process of critical religious literacy ensures that students are equipped to discuss differences constructively, even when those differences touch upon sensitive or fundamental beliefs.

The success of the site-in family projects also highlights the importance of moving beyond the campus walls to engage with the wider community. By organizing interfaith cultural festivals and assistance programs, students were able to see the practical benefits of moderation in action. This experiential approach solidifies the lessons learned in discussions, making them more likely to be retained and practiced in the long term. It also demonstrates to the community that university students are capable of leading efforts toward social cohesion and mutual support.

The shift in interpreting concepts like jihad from a physical struggle to an internal one against ego is a powerful example of how theological deconstruction can lead to social peace. By aligning religious values with the goals of peace and brotherhood, the program helps students find a deeper, more constructive meaning in their faith. This re-interpretation is vital for countering extremist narratives that often rely on narrow and literalist readings of religious texts. It provides students with an alternative, moderate framework that is both religiously fulfilling and socially responsible.

In terms of academic and social behavior, the increase in inclusive language and nuanced argumentation observed in presentations shows that the program's impact reached into the students' formal academic lives. Being able to discuss religious issues without feeling threatened is a hallmark of a mature academic community. This development of critical literacy is essential for the future of higher education in a world that is increasingly polarized by

identity politics. It prepares students to be thoughtful, empathetic, and effective leaders in a variety of professional and social contexts.

The behavioral jump from 45% to 89% in harmony-promoting activities is perhaps the most telling statistic of the program's efficacy. It shows that when students are given the opportunity and the framework to participate in moderation, they do so with enthusiasm. This high level of engagement suggests that many students are looking for ways to bridge divides but may lack the tools or the social permission to do so. The program provides both, creating a new norm of inclusivity that can spread throughout the university and beyond.

In conclusion, the MORAL CAMP program demonstrates that even in an era of increasing social distancing and exclusivism, directed interventions can successfully foster a culture of moderation and inclusion. By combining theoretical deconstruction, interfaith dialogue, and experiential learning, the program addresses the multifaceted nature of identity and belief. These findings offer a valuable roadmap for other institutions seeking to promote social harmony and prepare students for life in a multicultural and cosmopolitan world. The transformation of students into active agents of peace is a promising sign for the future of social integration and global brotherhood.

The Role of Family Dynamics in Internalizing Moderation Values

The increase in social distance in the postmodern era is a phenomenon that challenges earlier philosophers' predictions of interconnection without dominance. Although digital transformation promised global connectivity, the reality on the ground indicates the emergence of self-isolation and withdrawal from society, even within academic communities. This phenomenon is rooted in strong exclusivism and the rigidity of unilateral truth claims that often close off spaces for interfaith dialogue. Through the MORAL CAMP analytical site, students are encouraged to break down these closed, single narratives and move toward recognizing human dignity within cultural diversity (Tilaar, 2004; Lyotard, 1991).

Rigid truth claims tend to lead individuals to adopt particularist attitudes that negatively impact interethnic relations and minority groups. In today's cosmopolitan society, exclusive perspectives are no longer adequate for navigating multicultural realities, which, according to Parekh (2008), consist of various interacting traditions and cultural systems. This program equips students to manage such interactions, whether harmonious or potentially conflictual. The objective is to ensure that ethnic and religious differences do not become barriers to broader civic collaboration (Parekh, 2008; UNESCO, 1994).

A tangible transformation is observed in how students deconstruct religious concepts previously understood in a literal and narrow sense. RS03 (21, Muslim) explained that through the provided safe space, they successfully shifted the meaning of jihad from a physical struggle to an internal struggle against the ego for the sake of peacebuilding. This rearticulation is highly significant as it demonstrates that moderation does not signify the dilution of faith, but rather a deepening of meaning that aligns with humanitarian values. This finding supports the argument of Suharno et al. (2023) regarding the crucial nature of deconstructing sensitive concepts in forming an authentic moderation paradigm.

Analytically, the program facilitates a shift from passive tolerance to active tolerance or "deep tolerance." RS18 asserted that they no longer merely "permit" differences but actively build genuine cross-faith friendships. Observation data recording an increase in meaningful interactions from 2.3 to 5.7 times proves that direct exposure to diversity is capable of dismantling theological walls of prejudice (Anam et al., 2021). This experience reinforces students' awareness that universal values can be shared without sacrificing their respective religious identities (Faishol et al., 2024).

The effectiveness of this intervention is also measurable through the synchronization between religious identity and civic responsibility. RS16 (22, Hindu) reflected that adherence to religious teachings actually serves as an impetus to contribute to the common good in Indonesia. The increase in student civic participation from 34% to 78% confirms a positive correlation

between moderate understanding and active involvement in collaborative activities on campus (Fadillah & Suharno, 2021). Consequently, this analytical site proves that experience-based moderation education is capable of creating inclusive future leaders who can resolve conflicts non-violently (Hanafi et al., 2023).

The Effectiveness of the Multi Trust Approach in Interfaith Dialogue

The multi-trust approach implemented in MORAL CAMP has proven capable of fostering constructive and transformative interfaith dialogue. Data indicates that 87% of participants experienced an increase in acceptance of difference after engaging in dialogue that prioritizes universal human values. RS28 (22, Muslim) provided a testimony stating that this program shifted the orientation of dialogue from a competition of truth toward an effort to build mutual understanding. Theoretically, this success is grounded in the Contact Hypothesis, which asserts that positive interaction can reduce intergroup prejudice (Ardi et al., 2021; Marzuki et al., 2023).

The methodology, which combines open dialogue with collaborative projects, creates a space where students can directly test their prejudices. RS22 (20, Catholic) noted that while solving social problems at the project site, differences in belief actually became a source of perspectives that enriched the group's solutions. This demonstrates that practical cooperation in facing shared challenges is far more effective in changing perceptions than abstract classroom discussions. This approach successfully transforms the image of "the other" from a potential threat into an equal collaborative partner (Hikmah & Suharno, 2022; Matthieu & Junius, 2023).

The process of perceptual change occurs through three systematic analytical phases: introduction, testing, and reinforcement. During the testing phase, students like RS29 began to realize that the negative stereotypes they had previously received through social media were irrelevant when facing adherents of other religions directly. This honest interaction allowed 92% of participants to correct religious misinformation they held (Abdullah & Alfatra, 2019). Successfully overcoming these initial prejudices served as a turning

point for students to build more genuine relationships free from ideological burdens.

The long-term impact of this approach is evident in the creation of sustainable interfaith social networks post-program. Observations show that 75% of participants remain in contact and involved in social activities with their peers of different faiths. RS10 revealed that the friendships formed have birthed independent discussion groups that routinely address social issues openly. This proves that constructive interfaith dialogue does not end as a program requirement but transforms into a social necessity for students in maintaining harmony within their environment.

In conclusion, this multi-trust approach creates a multiplier effect where students act as agents of change in their respective communities. As many as 68% of participants were reported to have independently initiated interfaith dialogue activities or social actions (Ikhsan et al., 2021). The ability of students to articulate moderation values using inclusive language, as experienced by RS23, serves as clear evidence of critical religious literacy. These findings reaffirm that comprehensive, experience-based interventions involving cross-faith interaction are the most effective strategies for shaping sustainable moderation behavior in higher education (Hanafi et al., 2024; Ikhsan, 2019).

Conclusion

This study concludes that the process of internalizing religious moderation values among students results from complex negotiations between the family microsystem and structured interfaith interactions. These findings reaffirm that open communication patterns, parental role-modeling, and domestic conflict management mechanisms serve as the primary foundation in shaping inclusive religious understanding and practices. Through the analytical site examined, it is evident that an approach integrating dialogue, collaboration, and reflection provides space for students to re-examine their theological prejudices within a safe and supportive environment.

The synthesis of this study highlights the importance of a holistic perspective in viewing religious moderation, where the synergy between family support and interfaith dialogue experiences contributes to a shift in student orientation from passive tolerance toward active tolerance. Based on the qualitative data, participants who had family support aligned with inclusive values demonstrated greater adaptive ability to build constructive relationships with adherents of other faiths. Theoretically, this research contributes to the sociology of religion by positioning the family not merely as a private unit, but as a strategic partner within the moderation ecosystem in higher education environments.

Although demonstrating meaningful results among the participant group, this study has limitations as a single case study whose findings are context-specific and not intended for broad statistical generalization. Claims regarding changes in student behavior are understood as interpretive results within the research timeframe, and the sustainability of these changes still requires further observation. However, the emergence of indications of social agency where students have begun to initiate independent dialogue within their respective communities demonstrates the transformative potential generated by this experience-based learning model.

Academically, this study reinforces the argument that religious moderation in higher education is not achievable solely through a formal curriculum, but rather requires integration with sociological dynamics outside the campus. The practical implications demand that educational institutions design programs that do not only target individuals but also embrace the family as a crucial mediating structure. By connecting the domestic microsystem and the academic macrosystem, universities can be more effective in nurturing a generation capable of navigating pluralism with principles of inclusivity that are deeply rooted in family and social values.

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