

THE INTEGRATED MODEL OF RELIGIOUS MODERATION: Quantifying the Impact of Religiosity, Academic Culture, and Learning Environment among Indonesian Muslim Graduate Students

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Abstract: This study addresses the urgent need to counter religious radicalization by examining how religiosity, academic culture, and learning environments shape moderate Muslim character among Indonesian graduate students, aligning with national and global peacebuilding goals. Using a quantitative approach, data from 147 postgraduate students at UIN Raden Intan Lampung were analyzed via Structural Equation Modeling (SEM-PLS). Results revealed significant positive effects of religiosity ($\beta = 0.41$, $p < 0.001$), academic culture ($\beta = 0.34$, $p = 0.001$), and learning environment ($\beta = 0.22$, $p = 0.003$) on fostering moderation, collectively explaining 53.9% of its variance. Religiosity emerged as the strongest predictor, underscoring its role in cultivating inclusive attitudes, while academic practices (e.g., critical discourse) and supportive learning settings reinforced tolerance and anti-violence values. The findings propose an integrated model where spiritual, intellectual, and environmental dimensions synergize to nurture moderation, offering actionable insights for educators and policymakers to design holistic strategies against extremism. However, the single-institution sample limits generalizability, necessitating future studies across diverse universities and, qualitative explorations of contextual factors like socio-economic dynamics or media influence. By bridging theoretical and practical gaps, this research advocates harmonizing higher education systems to empower moderate Muslim leaders, advancing Indonesia's multicultural harmony and contributing to Sustainable Development Goals (SDGs) on peace. The study underscores the imperative of embedding inclusive pedagogies and values-driven academic cultures to sustain social cohesion in pluralistic societies.

Keywords: religious moderation; higher education; academic culture.

Abstrak: Penelitian ini merespons kebutuhan mendesak dalam mengatasi radikalisasi agama dengan menelaah kontribusi religiusitas, budaya akademik, dan lingkungan pembelajaran dalam pembentukan karakter Muslim moderat di kalangan mahasiswa pascasarjana, sejalan dengan upaya perdamaian nasional dan global. Menggunakan pendekatan kuantitatif, data dari 147 mahasiswa UIN Raden Intan Lampung dianalisis melalui Structural Equation Modeling (SEM-PLS). Hasil menunjukkan pengaruh signifikan religiusitas ($\beta = 0,41$, $p < 0,001$), budaya akademik ($\beta = 0,34$, $p = 0,001$), dan lingkungan pembelajaran ($\beta = 0,22$, $p = 0,003$) terhadap pembentukan sikap moderat, secara kolektif menjelaskan 53,9% varian. Religiusitas menjadi prediktor terkuat, menegaskan perannya dalam menumbuhkan inklusivitas, sementara praktik akademik (misal: diskursus kritis) dan lingkungan belajar kolaboratif memperkuat nilai toleransi dan anti-kekerasan. Temuan ini menyajikan model terintegrasi yang mensinergikan dimensi spiritual, intelektual, dan lingkungan untuk mendorong moderasi, memberikan rekomendasi praktis bagi pendidik dan pembuat kebijakan dalam merancang strategi holistik melawan ekstremisme. Namun, sampel terbatas pada satu institusi mengurangi generalisasi, sehingga penelitian lanjutan perlu mencakup universitas beragam dan mengeksplorasi faktor kontekstual (seperti dinamika sosio-ekonomi atau pengaruh media) secara kualitatif. Dengan menjembatani kesenjangan teoritis dan praktis, penelitian ini mendorong harmonisasi sistem pendidikan tinggi untuk memberdayakan pemimpin Muslim moderat, mendukung harmoni multikultural Indonesia dan Tujuan Pembangunan Berkelanjutan (TPB) tentang perdamaian. Studi ini menegaskan pentingnya mengintegrasikan pedagogi inklusif dan budaya akademik berbasis nilai guna memelihara kohesi sosial di masyarakat majemuk.

Kata kunci: moderasi beragama; pendidikan tinggi; budaya akademik

Introduction

Religious moderation has become an increasingly relevant global issue amidst increasing polarization and intolerance in various parts of the world. In Indonesia, as a country with the largest Muslim population, Islamic moderation is an important foundation for maintaining social harmony in a multicultural society.¹

Data from the Setara Institute shows a 15% increase in intolerance cases in the last five years,² indicating the need for a new approach to strengthen moderation values. Radicalism poses a serious challenge to younger generations, particularly university students as the centers of intellectual development, play a key role in shaping the character of moderate Muslims through the integration of inclusive and tolerant Islamic values.³

This research is academically and practically important, as it examines the factors that influence the formation of moderate Muslim characters in higher education. Academically, this study contributes to the literature on religious moderation and Islamic education. Practically, the research findings can guide educational institutions in designing curricula and programs that support the strengthening of moderation values.⁴ At the social

level, the research is relevant to the Indonesian government's efforts to promote religious moderation as part of the national strategy against radicalism.⁵ It also aligns with global agendas such as the Sustainable Development Goals (SDGs) that emphasize peace and inclusiveness.⁶

Several previous studies have examined religious moderation from various perspectives. For example, Mardani emphasized the role of academic culture in shaping moderate attitudes,⁷ while Fatima highlighted the influence of religiosity on inclusive behavior.⁸ A study by Syatar showed that a conducive learning environment can strengthen interfaith tolerance.⁹ The theoretical framework of Glock and Stark is employed to explain the five dimensions of religiosity—ideological, ritualistic, experiential, intellectual, and consequential—which are conceptually relevant in understanding their link to moderate Muslim character. The integration with academic culture and learning environment was chosen because these three variables represent complementary spiritual, intellectual, and

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⁵ Rahma Khoirunnissa and Syahidin Syahidin, “Urgensi Pendidikan Moderasi Beragama Sebagai Upaya Menangkal Radikalisme Di Kalangan Mahasiswa,” *Jurnal Penelitian Pendidikan Islam* 10, no. 2 (April 5, 2023): 177; Bartolomeus Samho, “URGensi ‘MODERASI BERAGAMA’ UNTUK MENCEGAH RADIKALISME DI INDONESIA,” *Sapientia Humana: Jurnal Sosial Humaniora* 2, no. 01 (June 30, 2022): 90–111; Imam Sujono et al., “Efforts to Strengthen Islamic Moderation of Islamic Religious Universities in Indonesia,” in *Proceedings of the 6th Batusangkar International Conference, BIC 2021, 11 - 12 October, 2021, Batusangkar-West Sumatra, Indonesia (EAI, 2022)*

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contextual aspects in shaping religious moderation.¹⁰ Nevertheless, most of these studies still focus on a single aspect, such as religiosity or learning environment, without integrating the three factors holistically.

Despite the abundance of research on religious moderation, there is still a gap in understanding the interaction between religiosity, academic culture, and learning environment as factors that shape moderate Muslim character. Previous research tends to be fragmented and has not presented a comprehensive analysis of how these three variables influence each other.¹¹ In addition, studies on religious moderation among graduate students are still limited, even though this group is the future leaders and intellectuals. It is important to fill this gap to provide more effective recommendations for strengthening moderation in higher education.

This research is based on a theoretical framework that integrates the concepts of religiosity,¹² academic culture,¹³ and learning environment. A quantitative

approach with a survey method was used to measure the influence of the three variables on moderate Muslim character.¹⁴ Data analysis was conducted using Structural Equation Modeling (SEM) to test the relationship between variables simultaneously. This approach was chosen due to its ability to explore complex relationships between latent variables, thus providing more comprehensive and measurable results.

The purpose of this study is to analyze the influence of religiosity, academic culture, and learning environment on the moderate Muslim character of postgraduate students of UIN Raden Intan Lampung. The focus of the study includes four aspects of religious moderation: national commitment, tolerance, non-violence, and accommodation of local culture. The research questions tested are: (1) How does religiosity affect moderate Muslim character? (2) How does academic culture affect moderate Muslim character? (3) How does the learning environment affect moderate Muslim character? (4) How is the simultaneous effect of the three variables? The research hypothesis refers to preliminary findings that show the significance of three factors.

Method

This study used a quantitative approach with an explanatory survey design to analyze the influence of religiosity, academic culture, and learning environment on moderate Muslim character. The choice of a quantitative approach is based on methodological considerations that allow structured measurement of variables and the analysis of relationships between variables

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¹² Park, "Finally, Some Well-Deserved Attention to the Long-Neglected Dimension of Religious Beliefs: Suggestions for Greater Understanding and Future Research"; Charles Y. ; Stark Rodney Glock, *Religion and Society in Tension* (Chicago: Rand McNally & Company, 1965); Rosta, "Charles Y. Glock Und Rodney Stark: Religion and Society in Tension (1965)."

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¹⁴ Tim Penyusun, *Moderasi Beragama*.

objectively through statistical techniques. This research is correlational in nature with the main method of analysis using Structural Equation Modeling (SEM), which aims to test and confirm the theoretical model developed.

The research was conducted at the Postgraduate Program of State Islamic University (UIN) Raden Intan Lampung, an Islamic higher education institution that pays great attention to strengthening religious moderation. The research population includes all active students of master's (S₂) and doctoral (S₃) programs in the 2022-2023 academic year, totaling 521 people. A sample of 147 respondents was determined using the Slovin formula with a 7% margin of error, which was selected to balance accuracy and data collection efficiency given the limited population and the study's exploratory nature. Stratified random sampling was applied to ensure proportional representation across all study programs.

The main research instrument employed was a closed-ended questionnaire utilizing a 5-point Likert scale. The study measured four main variables: Religiosity (X₁), Academic Culture (X₂), Learning Environment (X₃), and Moderate Muslim Character (Y). Each variable was operationalized through a set of clearly defined dimensions and indicators as follows.

Table 1. Measured Dimensions and Corresponding Items

Variable	Dimension	Item Numbers
Y: Moderate Muslim Character	National Commitment	1–2
	Tolerance	3–6
	Non-Violence	7–9
	Accommodation of Local Culture	10–12
X1: Religiosity	Belief	13–14
	Religious Practice	15–16
	Religious Experience	17–18
	Religious Knowledge	19
	Religious Consequences	20–21

X2: Academic Culture	Respect for Others' Opinions	22–23
	Critical and Moral Thinking	24
	Reading Habits	25
	Knowledge and Insight Expansion	26–27
	Research and Community Service	28
	Writing Practices	29
	Teaching and Learning Process	30
	University Governance	31
X3: Learning Environment	Learning Facilities	32–33
	Supporting Infrastructure	34–39
	Social Campus Environment	40
	Teaching Methods	41

Based on the measured dimensions and corresponding items in Table 1, the analysis proceeded to evaluate the convergent validity and internal consistency of the measurement items. Convergent validity was evaluated using a loading factor value of ≥ 0.5 . A loading factor represents the correlation between an observed indicator and its underlying latent construct; values above 0.5 indicate that the indicator meaningfully contributes to measuring the construct. Meanwhile, reliability was tested through Cronbach's Alpha and Composite Reliability (CR) values, each with a threshold of ≥ 0.7 .

Data collection was conducted through an online survey using Google Forms that was disseminated through the study program's official WhatsApp group over three-week in October-November 2023. The data collection procedure began with a pilot test on 30 respondents to ensure the clarity of the instrument, followed by the distribution of questionnaires accompanied by an explanation of the research objectives, as well as a data cleaning process to eliminate incomplete responses.

Data analysis was conducted in two stages: descriptive analysis to describe the characteristics of respondents through the calculation of mean, standard deviation, and frequency distribution; and inferential analysis using SEM based on SmartPLS 4.0. SEM-PLS was chosen because it can be used on small sample sizes and non-normally distributed data; this method is also suitable for research that focuses on prediction and initial model development. Classical assumption tests were conducted first, including normality (Kolmogorov-Smirnov), multicollinearity ($VIF < 10$), and heteroscedasticity (Glejser test). The measurement model (outer model) is used to test validity and reliability, while the structural model (inner model) is used to test the hypothesis. Model feasibility was evaluated based on the R^2 , Q^2 , and path coefficient values, with hypothesis significance determined by a p-value of < 0.05 and a t-statistic of > 1.96 . Q^2 (Stone-Geisser) indicates the model's predictive relevance; values > 0 suggest acceptable prediction.

This study has several methodological limitations, namely limited generalization because the data was only taken from postgraduate students of UIN Raden Intan Lampung, the possibility of response biases due to social desirability tendencies, and has not included external variables such as the influence of social media that can influence moderate Muslim character.

Results

1. Respondent Demographic Data

Table 2. Summary of Demographic Descriptive Statistics

Category	Subcategory	Frequency	Percentage
Gender	Male	79	53.5%
	Female	68	46.5%
Age	20-30 years	59	40%
	31-40 years old	44	30%
	41-50 years old	29	20%
	51-60 years old	15	10%
Education	Master (S2)	117	79.5%
	Doctoral (S3)	30	20.5%
Jobs	Lecturer/Teacher	66	44.9%
	Public Servant	20	13.6%
	Not Working	15	10.2%
	Private Employee	13	8.8%
	More	33	22.5%

The distribution of respondents by gender, as shown in Table 2, indicates a composition of 53.5%

male and 46.5% female. In terms of age, the 20-30 years group is the largest (40%), followed by the 31-40 years group (30%), the 41-50 years group (20%), and the 51-60 years group (10%).

At the education level, the majority of respondents have a Master's/S2 background (79.5%), while the rest have a Doctoral/S3 degree (20.5%). The profession of respondents is dominated by lecturers/teachers (44.9%), with other compositions including civil servants (13.6%), private employees (8.8%), unemployed individuals (10.2%), and other 2 categories (22.5%). This demographic data provides an important context to understand how moderate Muslim character is formed through the interaction of religiosity factors, academic culture and a learning environment among graduate students.

2. Descriptive Statistics

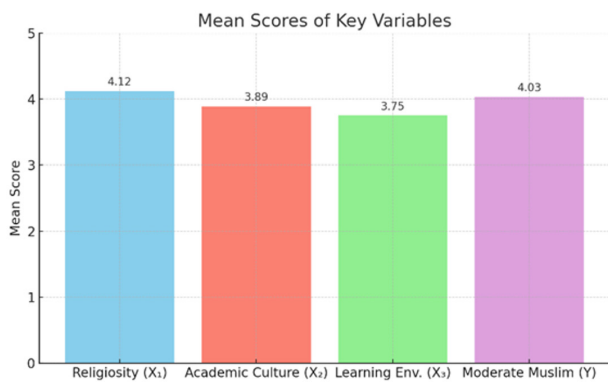
Data from 147 respondents were analyzed, covering four main variables: Religiosity (X_1), Academic Culture (X_2), Learning Environment (X_3), and Moderate Muslim Character (Y). The descriptive statistics are summarized in Table 2.

Table 3. Descriptive Statistics of Key Variables

Variable	Mean	SD	Min	Max	Skewness	Kurtosis
Religiosity (X_1)	4.12	0.68	2.0	5.0	-0.42	0.85
Academic Culture (X_2)	3.89	0.72	1.5	5.0	-0.31	0.62
Learning Env. (X_3)	3.75	0.81	1.0	5.0	-0.18	0.47
Moderate Muslim (Y)	4.03	0.76	2.0	5.0	-0.56	0.93

The descriptive statistics of the key variables are presented in Table 3. The mean score for Religiosity (X_1) is 4.12 with a standard deviation of 0.68, a minimum value of 2.0, and a maximum of 5.0. Academic Culture (X_2) has a mean of 3.89, a standard deviation of 0.72, and ranges from 1.5 to 5.0. The Learning Environment (X_3) variable highlights a mean of 3.75 and a standard deviation of 0.81, with values ranging from 1.0 to 5.0. The dependent variable, Moderate Muslim Character (Y), has a mean of 4.03, a standard deviation of 0.76, a minimum value of 2.0, and a maximum value of 5.0. As summarized in Table 3, skewness and kurtosis values for all variables are within acceptable ranges, indicating a relatively normal distribution.

Figure 1. Mean Comparisons Across Variables



Religiosity had the highest mean (4.12), indicating strong religious adherence among respondents. Academic Culture, and Learning Environment showed moderate levels (3.89 and 3.75, respectively), suggesting opportunities for enhancement. Moderate Muslim Character (Y) was relatively high (4.03), reflecting a generally positive tendency toward moderation. All variables exhibited negative skewness, indicating a concentration of responses toward higher values.

The data indicates that religiosity had the highest mean score (4.12), reflecting strong religious adherence among respondents. Moderate Muslim character also scored relatively high (4.03), suggesting a generally positive inclination towards balanced religious values. In contrast, Academic Culture and Learning Environment showed moderate mean scores (3.89 and 3.75, respectively), indicating there is opportunities for enhancement in these areas. Additionally, all variables exhibited negative skewness, meaning that responses were concentrated toward higher values, further supporting the overall positive tendency in the data.

3. Assumption Testing

Before hypothesis testing, key statistical assumptions were verified:

- Normality Test (Kolmogorov-Smirnov)
- All variables had $p < 0.05$, rejecting normality. Nevertheless, with $n > 100$, SEM-PLS is robust to non-normality.
- Multicollinearity (VIF)

d) All Variance Inflation Factor (VIF) values were < 3.0 (max 2.45), confirming no multicollinearity issues.

e) Homoscedasticity (Breusch-Pagan Test)

The test yielded $p = 0.21$ (> 0.05), indicating homoscedasticity.

Conclusion: The data met the assumptions for SEM analysis.

Below is the dummy scatter plot of residuals vs. predicted values.

Figure 2. Scatter Plot of Residuals vs. Predicted Values

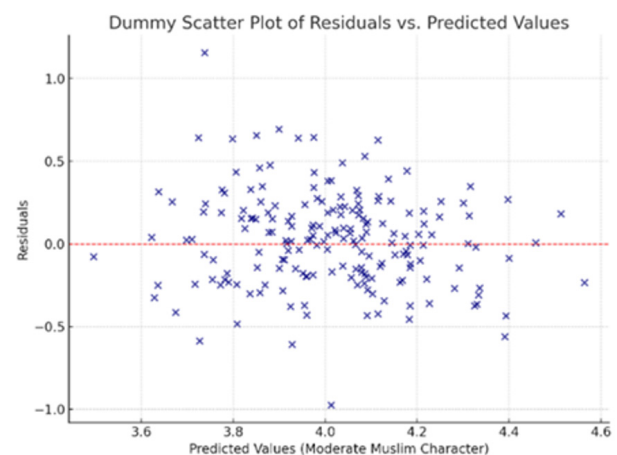


Figure 2 displays a scatter plot of residuals versus predicted values, with predicted scores centered around a mean of 4.02. The residuals are randomly and evenly distributed around zero, as indicated by the red horizontal reference line. The absence of curved or funnel-shaped patterns suggests that the assumptions of homoscedasticity and linearity are satisfied. These visual findings are consistent with the results of the Breusch-Pagan test.

4. Correlation Analysis

Table 4 presents the Pearson correlation coefficients among the variables.

Table 4. Correlation Matrix

Variables	X ₁	X ₂	X ₃	Y
Religiosity (X ₁)	1.00			
Academic Culture (X ₂)	0.52**	1.00		
Learning Env. (X ₃)	0.38**	0.44**	1.00	
Moderate Muslim (Y)	0.61**	0.57**	0.49**	1.00

Notes: ** $p < 0.01$.

Table 4 displays the Pearson correlation coefficients among the study variables. All independent variables exhibit positive and statistically significant correlations with Moderate Muslim Character ($p < 0.01$). Religiosity (X_1) demonstrates the strongest correlation ($r = 0.61$), followed by Academic Culture ($r = 0.57$), highlighting their strong relevance to the dependent variable.

5. Hypothesis Testing (SEM-PLS Analysis)

Figure 3 summarizes the structural model results.

Figure 3 illustrates the results of hypothesis testing. Religiosity (X_1) exerts the strongest influence on Moderate Muslim Character ($\beta = 0.41$, $p < 0.001$), while Academic Culture (X_2) and Learning Environment (X_3) also demonstrate statistically significant, albeit weaker, effects⁵. Significant vs. Non-Significant Findings.

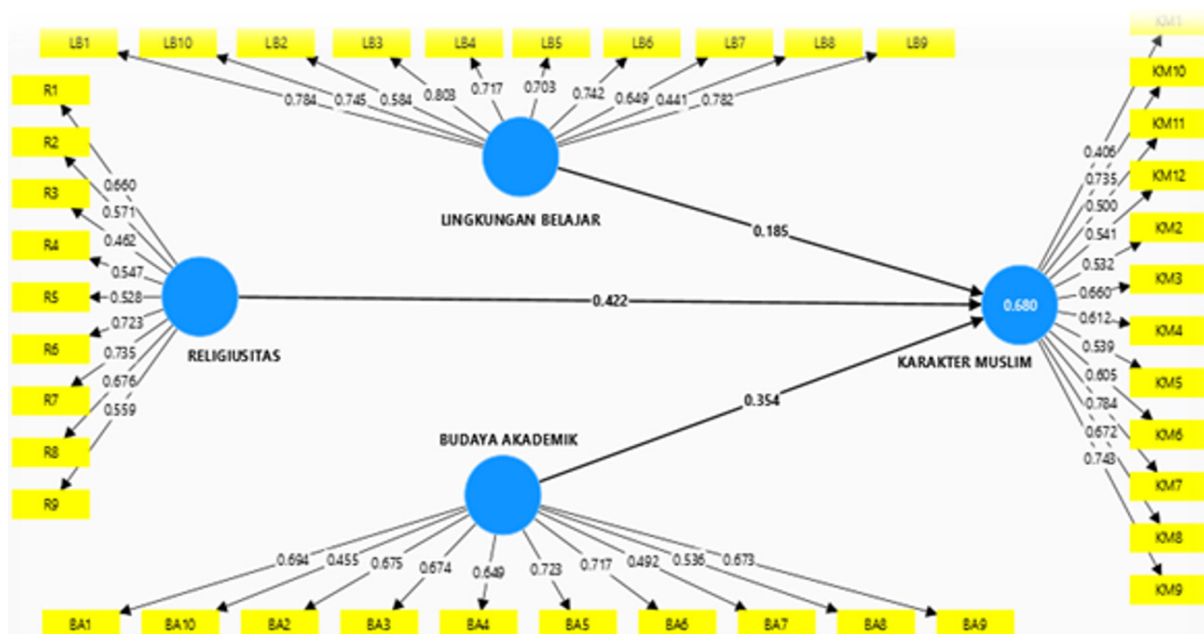
All hypotheses were supported, indicating that Religiosity, Academic Culture, and Learning Environment significantly contribute to the development of moderate Muslim character. No non-significant paths were identified, reinforcing the robustness and internal consistency of the structural model.

The key findings can be summarized as follows: (a) Descriptive analysis revealed high levels of religiosity and moderate Muslim character among respondents, with slightly lower scores for academic culture and learning environment; (b) Assumption testing confirmed the data's suitability for SEM, as the large sample size mitigated concerns about non-normality; (c) Correlation analysis showed positive and significant relationships between all predictors and the outcome variable, with religiosity exhibiting the strongest association; and (d) Hypothesis testing demonstrated that all three predictors (X_1 , X_2 , X_3) had significant positive effects on Moderate Muslim Character (Y), collectively explaining 53.9% of its variance.

Discussion

The findings of this study indicate that religiosity, academic culture, and learning environment have a significant influence on the formation of moderate Muslim character among postgraduate students of UIN Raden Intan Lampung. Religiosity emerged as the strongest predictor ($\beta = 0.41$), followed by academic culture ($\beta = 0.34$) and learning environment ($\beta = 0.22$).

Figure 3. Hypothesis Testing Results



These standardized coefficients practically indicate that a one-point increase in each factor leads to a corresponding rise in moderation scores, highlighting specific educational domains where targeted interventions can be most impactful.

The weak influence of the learning environment may be due to limited facilities and a learning atmosphere that does not optimally support the learning process. This confirms that the internalization of deep religious values, combined with a conducive intellectual environment, is a key foundation in promoting religious moderation.¹⁵ This finding is evident in the high scores of indicators related to tolerance and anti-violence, as shown in variable Y. The main claim of this research is that a holistic approach, incorporating spiritual, academic, and social aspects, is more effective in shaping moderation than partial interventions.

These results also reveal that although all three variables contribute positively, religiosity has a dominant role. According to Glock & Stark, religiosity comprises five dimensions, ideological, ritualistic, intellectual, experiential, and consequential.¹⁶ The findings in this study primarily reflect the ritualistic and ideological dimensions, as indicated by items X1.1–X1.3, which emphasize religious practices and belief commitment. These ritualistic and ideological dimensions are often associated with inclusive attitudes and resistance to violent tendencies.¹⁷ Academic cultures that foster reading habits, research ethics, and critical discussions have been shown to strengthen tolerance values.¹⁸ These

findings reinforce the argument that universities not only serve as centers of knowledge transfer but also as laboratories for moderate character development.¹⁹

Postgraduate students of UIN Raden Intan Lampung are part of an Islamic-based institution. Their curriculum and environment emphasize a balance between scholarship and spirituality, which explains the dominant influence of religiosity. Studies by Setara Institute show that the integration of inclusive religious values in higher education can reduce radicalism.²⁰ Nevertheless, these findings also indicate that religiosity alone is not enough and needs to be supported by an academic culture that encourages critical thinking and an inclusive learning environment.

The theoretical implication of this study is the strengthening of an integrative model that combines the three main variables. Previously, studies such as Fatima et al. only focused on religiosity,²¹ while Nasir & Rijal highlighted the fragmentation of research

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¹⁵ Fuad and Masuwd, “Religiosity and Its Relationship with the Tolerance Attitudes of Higher Education Students”; Latifah Nuraini and Ahmad Nashiruddin, “Knowledge of Religion and Religiosity of Santri and Their Influence on the Pluralism,” *Santri: Journal of Pesantren and Fiqh Sosial* 2, no. 1 (June 30, 2021): 77–92

¹⁶ Rodney Glock, *Religion and Society in Tension*; Rosta, “Charles Y. Glock Und Rodney Stark: Religion and Society in Tension (1965).”

¹⁷ Abdul Aziz, “MODERASI BERAGAMA DALAM PERSPEKTIF AL-QUR'AN,” *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 21, no. 02 (February 7, 2022): 218–31

¹⁸ Mardani, Susiawati, and Alhaq, “Pendidikan Berbasis Moderasi Beragama Sebagai Implementasi Rahmatan Lil 'Alamin”; Syibran Mulasi and Fedry Saputra, “The Role of Higher Education in Building Religious Tolerance: A Study on the Implementation of

on religious moderation.²² This study fills this gap by presenting a comprehensive analysis.

Figure 4. Conceptual SEM-Based Integrative Model

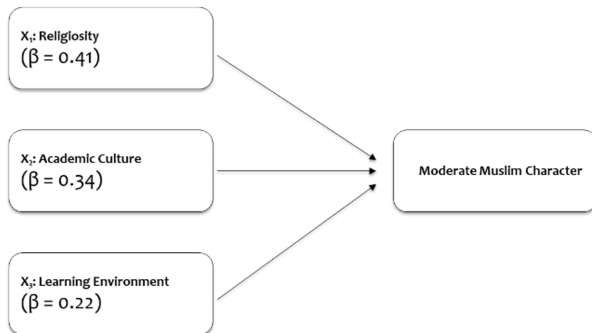


Figure 4 illustrates the integrative conceptual model derived from SEM analysis, where Religiosity (X_1), Academic Culture (X_2), and Learning Environment (X_3) significantly influence Moderate Muslim Character (Y). The model highlights Religiosity ($\beta = 0.41$) as the strongest predictor, followed by Academic Culture ($\beta = 0.34$) and Learning Environment ($\beta = 0.22$). This visualization underscores the synergistic contribution of spiritual, intellectual, and contextual factors in shaping religious moderation among postgraduate students.

On a practical level, the findings contribute to formulating a number of policy recommendations that are relevant to various stakeholders. Universities are advised to develop learning modules that integrate spiritual approaches - such as the study of classical books with a moderate perspective - with academic approaches, for example through discussion forums. The government, especially the Ministry of Religious Affairs of the Republic of Indonesia, can strengthen the implementation of the Religious Moderation program based on empirical findings, especially in higher education,²³ civil society is encouraged to encourage closer collaboration between universities and religious organizations in designing and implementing sustainable intergroup

dialogue programs to strengthen the spirit of tolerance and togetherness in religious life. This research supports the Sustainable Development Goals (SDGs), particularly Goal 16 on peace and justice, specifically Targets 16.a and 16.b, by demonstrating how education can serve as a strategic tool for preventing extremism through institutional capacity-building and non-discrimination policies.²⁴

This study is subject to three limitations. First, the generalizability of the findings is limited as the sample only came from one university. Second, the use of self-report questionnaires risks responses bias such as social desirability bias. Third, the study has not controlled for external variables such as social media influence or socio-economic background, which may moderate the relationship between variables.²⁵

Based on these limitations, recommendations for future research includes: (1) Replication with a More Diverse Sample: Expanding the study to public and private universities with heterogeneous Muslim populations to test the external validity of the model. (2) Mixed-Methods: Combining quantitative surveys with in-depth interviews to explore the subjective dynamics²⁶ of moderate character formation. (3) Inclusion of External Variables: Investigating the role of social media, family, and campus policies as additional factors.²⁷ (4) Longitudinal Study: Track changes in students' moderate character from admission to graduation to understand the cumulative impact of the learning environment

To strengthen the cultivation of moderate Muslim character, several practical implications are proposed. Given that academic culture indicators such as participation in group discussions and ethical reasoning scored relatively high, integrating reflective

²² Nasir and Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia."

²³ Tim Penyusun, *Moderasi Beragama*.

²⁴ Armida Salsiah Alisjahbana, *Tujuan Pembangunan Berkelanjutan Di Indonesia: Konsep, Target Dan Strategi Implementasi*.

²⁵ Rafia Begum and K. Indira, "A Study on the Factors Influencing Social Media Advertisement," 2022

²⁶ Vicki L. Plano Clark John W. Creswell, *Designing and Conducting Mixed Methods Research* (New York City: SAGE Publications, 2010).

²⁷ Masooda Bano and Hanane Benadi, "Official Al-Azhar versus al-Azhar Imagined: The Arab Spring and the Revival of Religious Imagination," *Die Welt Des Islams* 59, no. 1 (February 27, 2019): 7–32

modules on sensitive issues like pluralism becomes a logical pedagogical enhancement. Lecturers are encouraged to facilitate contextualized, inclusive, and dialogical discussions within the classroom. For students, active involvement in inter-faculty study groups or interreligious forums should be promoted to nurture appreciation for diversity. At the institutional level, local governments should support strategic partnerships between universities and Islamic boarding schools (pesantren) to foster collaborative programs that reinforce the values of religious moderation.

Overall, this study strengthens the evidence that moderate Muslim character building requires synergy between religious, intellectual and environmental dimensions. The findings hold relevance beyond Indonesia, enriching the global discourse on combating radicalism through educational approaches. The next step is to test this model in more diverse settings while enriching it with qualitative approaches to gain a more holistic understanding.

Conclusion

This study aims to analyze the influence of religiosity, academic culture, and learning environment on moderate Muslim character Building among postgraduate students of UIN Raden Intan Lampung. Key findings show that all three variables have a significant effect, with religiosity as the strongest predictor ($\beta = 0.41$), followed by academic culture ($\beta = 0.34$) and learning environment ($\beta = 0.22$). This finding strengthens the holistic integrative model (as it demonstrates how religiosity, academic culture, and learning environment collectively account for 53.9% of variance in moderation) while supporting national and global strategies in combating radicalism through education (SDGs Goal 16). One limitation of the study is the limited generalizability due to the sample from one university. For future research, it is recommended to expand the sample to different types of universities and integrate a qualitative approach to explore subjective dynamics. Overall, this study confirms that the synergy between strong

personal religiosity, active student participation in academic discourse, and a supportive campus learning climate is a key pillar in building a generation of moderate and inclusive Muslims in Indonesia. Accordingly, Islamic higher education institutions should develop a thematically integrated curriculum based on the values of religious moderation to operationalize these findings in educational practice.

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