



## **Model of Campus Mosque Development in Promoting Religious Moderation: A Cross-Case Study of Five Universities in West Java**

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### *Abstrak*

*Moderasi beragama merupakan prioritas nasional yang semakin mendesak di Indonesia. Namun, program masjid kampus, meskipun memiliki posisi strategis sebagai ruang pengembangan kokurikuler di pendidikan tinggi, belum dirancang secara teratur berdasarkan indikator moderasi yang terukur. Studi ini bertujuan untuk: mendeskripsikan model operasional revitalisasi masjid kampus dalam mempromosikan moderasi beragama di kalangan mahasiswa; dan menilai kekuatan dan kelemahan model tersebut dalam kaitannya dengan tujuan moderasi beragama. Studi kasus silang kualitatif dilakukan di lima masjid kampus yang dipilih secara purposif di Jawa Barat: Masjid Al-Furqon (UPI), Masjid Salman (ITB), Masjid Ikomah (UIN Sunan Gunung Djati), Masjid Agung (UNPAD), dan Masjid Ukhuwah Islamiyah (UI). Data dikumpulkan melalui wawancara mendalam, diskusi kelompok fokus, observasi kontekstual, dan analisis dokumen, kemudian dianalisis menggunakan analisis tematik. Revitalisasi masjid kampus di lima lokasi dijalankan melalui tiga dimensi terintegrasi ibadah, pendidikan, dan kesejahteraan dengan sistem manajemen berbasis kader dan inklusif. Kekuatan utamanya: pengembangan holistik, tata kelola inklusif, keberlanjutan kader, dan responsivitas kontekstual. Namun, kelemahan masih terlihat pada: tidak adanya desain berbasis indikator, prosedur operasi baku, mekanisme monitoring-evaluasi, minimnya literasi antaragama, serta integrasi formal dengan pendidikan umum dan karakter. Kesimpulannya, masjid kampus memiliki modal dasar kuat untuk moderasi beragama, namun memerlukan model revitalisasi yang lebih terstruktur, berbasis indikator, dan terlembaga agar potensi tersebut berdampak terukur dan berkelanjutan.*

**Keywords:** *Pengembangan Masjid Kampus, Moderasi Beragama, Pendidikan Karakter, Studi Kasus Lintas Universitas.*

### *Abstract*

Religious moderation is an increasingly pressing national priority in Indonesia. However, campus mosque programs, despite their strategic position as co-curricular development spaces in higher education, have not been systematically designed based on measurable moderation indicators. This study aims to: describe the operational model of campus mosque revitalization in promoting religious moderation among students; and assess the strengths and weaknesses of this model in relation to the objectives of religious moderation. A qualitative cross-sectional case study was conducted at five purposively selected campus mosques in West Java: Al-Furqon Mosque (UPI), Salman Mosque (ITB), Ikomah Mosque (UIN Sunan Gunung Djati), Agung Mosque (UNPAD), and Ukhuwah Islamiyah

Mosque (UI). Data were collected through in-depth interviews, focus group discussions, contextual observations, and document analysis, then analyzed using thematic analysis. The revitalization of campus mosques in the five locations was implemented through three integrated dimensions of worship, education, and welfare with a cadre-based and inclusive management system. Its main strengths are: holistic development, inclusive governance, cadre sustainability, and contextual responsiveness. However, weaknesses remain: the lack of indicator-based design, standard operating procedures, monitoring and evaluation mechanisms, minimal interfaith literacy, and formal integration with general and character education. In conclusion, campus mosques have a strong foundation for religious moderation, but require a more structured, indicator-based, and institutionalized revitalization model to ensure measurable and sustainable impact.

**Keywords:** Campus Mosque Development, Religious Moderation, Character Education, Cross-University Case Studies.

## **A. Introduction**

Religious life in Indonesia is inextricably linked to the reality of pluralism, a fundamental characteristic of the nation. Indonesia, as a country with the largest Muslim population in the world and Christians, Catholics, Hindus, Buddhists and Confucians, makes religious diversity a social asset as well as a challenge in developing a peaceful national life (Purwanto & Fauzi, 2019)(Benny Afwadzi, Umi Sumbulah & Saifuddin Z. Qudsy, 2024). In this view, religious moderation is not just a theological debate, but a practical necessity that defines the quality of social cohesiveness and the resilience of nations in the face of more complex global dynamics. The need to strengthen religious moderation is increasingly urgent, given the alarming empirical findings. SETARA Institute research states that cases of intolerance and violations of freedom of religion and belief increased from 175 cases with 333 actions in 2022 to 217 cases with 329 actions in 2023 (SETARA Institute, 2023)(SETARA Institute, 2024). This situation implies that the ideal of religious moderation has not been fully embedded in people's social behavior, including in the context of higher education. A survey conducted by PPIM UIN Jakarta (2018) found that almost 30 percent of students are still in the low and very low tolerance group. Furthermore, Nasih et al.'s research also showed that most students experienced an increase in religious moderation only in the low group after participating in a religious training program, but the increase in the high category was relatively limited (Nasih et al., 2024). These findings underscore the inadequacy of existing religious teaching approaches in universities in producing meaningful and lasting changes in students' religious attitudes.

Higher education institutions play a central role in shaping the character and religious identity of the younger generation. Students are in a critical transition period where religious identity is still formed, making them more vulnerable to exclusive or extremist religious narratives (Mukhibat et al., 2024)(Abdillah et al., 2025). Some students tend to interpret religion textually rather than contextually. This is observed in regular universities and religious universities (MT Huda, 2021). This situation puts higher education institutions in a position that demands a deliberate, preventive, and sustained pedagogical response. In this context, strengthening religious moderation has been identified as one of the national development priorities through Presidential Regulation Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) 2020–2024, which explicitly requires the

mainstreaming of religious moderation in the education sector (Ministry of Religion of the Republic of Indonesia, 2019).

Of the various ways of development within the university environment, the campus mosque is in the most strategic position ecologically and culturally. The campus mosque is not only used as a place of worship, but also as a center for religious development, moral teaching, and character formation for students (M. Huda et al., 2024). Campus mosques can be a successful non-formal educational platform to promote moderate and dialogical religious views if they are addressed in an inclusive, methodical, and directed manner to national ideals (Kamali, 2015). This potential is especially relevant when campus mosques connect students organically, through prayer routines, learning activities, social events, and cadre development, and therefore the internalization of values can be done naturally and sustainably in students' daily lives.

However, research on the paradigm of campus mosque empowerment with a religious moderation perspective is still quite minimal. Most previous campus mosque studies have concentrated on aspects of institutional management, da'wah programs, or the role of mosques in general in student development (Aziz et al., 2024) without explicitly mapping the strengths and weaknesses of existing models in relation to strengthening religious moderation. Thus there is a gap between the promise of campus mosques as vehicles for religious moderation, and little evidence-based understanding of how their revitalization strategies work on the ground and what needs to be addressed.

This paper aims to: (1) describe the operational model of campus mosque revitalization in fostering religious moderation among students, and (2) examine the strengths and weaknesses of the model as a basis for further development, building on these identified gaps. This research was conducted through a cross-case analysis of five campus mosques in West Java, which were deliberately chosen to represent the range of characteristics of universities and the dynamics of campus mosque management in Indonesia. The findings of this paper are expected to offer a significant empirical contribution to the formation of a more systematic, contextual, and General and Character Education based campus mosque empowerment strategy in an effort to promote sustainable religious moderation among students.

## Literature Review

### 1. Revitalization of Campus Mosque

The term mosque revitalization (*i'maarul masjid*) etymologically is an effort to enliven and optimize mosque operations comprehensively as desired in QS. At-Taubah: 18, which underlines that only those who believe in Allah and the Day of Resurrection deserve to revitalize the mosque. From a modern point of view, mosque revitalization is not solely about increasing ritual activities, but includes comprehensive systematic management efforts to optimize the role of mosques as centers of civilization for the community (Mulyadi, 2025).

Campus mosques play a more complex role in higher education than community mosques in general. Hadi underlined that ideally mosques should not only be a location to carry out worship rituals but also a center for community development and civilization development (B. Hadi, 2025). In the academic context, this function consists of 3 interrelated dimensions, namely the function of worship as a spiritual core, the function of education as a form of religious intellectuality, and the function of welfare as a form of social concern (Rahmadi & Hamdan, 2023). These three dimensions transform the campus

mosque into an ecology for holistic student development. This characteristic distinguishes campus mosques from formal educational institutions that tend to be limited to cognitive development.

A systematic, accountable and sustainable management system is required for the effective management of campus mosques. The quality of revitalization is determined by several managerial characteristics, namely organizational leadership (MMC), program design targeted at student needs, human resource management through cadre development, and evaluation procedures that allow for continuous improvement (Rahmadi & Hamdan, 2023). In this context, the welfare of the campus mosque in this study is defined as a series of programs, activities and mosque management that are designed in a structured manner so that it can optimize the function of the mosque as a center of worship, education and student character development through an inclusive participatory approach that emphasizes the strengthening of moderate religious values (A. Hadi, 2025).

## 2. Religious Moderation in Higher Education

Establishing religious moderation (*wasathiyah*) can be understood as a perspective, attitude, and practice of religiosity that puts religious adherents in a fair and balanced position, not too extreme (*ifrah*) and not too negligent (*tafrith*) towards the basic values of religion (Ministry of Religion of the Republic of Indonesia, 2019; (Jamaludin, 2022). In Indonesian national life, religious moderation is not an attitude of tolerance but an active orientation that invites respect for diversity and condemns all forms of extremism in the name of religion.

The Ministry of Religious Affairs of the Republic of Indonesia (2019) operationalized religious moderation into four main complementary metrics. First, the national commitment is the implementation of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika* as the final consensus of the nation's life. Second, tolerance. It is an attitude of recognizing diversity in religious ideas and practices as a requirement in a multicultural society. Third, anti-violence, which is a strong condemnation of the use of physical or verbal violence in the name of religion to solve problems. Fourth, adaptation to local culture, which means the ability to adapt religious activities to local wisdom and cultural traditions without losing the essence of religion itself.

Religious moderation in higher education cannot arise spontaneously; This requires a structured and ongoing value education process. Duck emphasizes that the development of authentic character requires three interrelated dimensions: moral knowledge (understanding values), moral feelings (appreciating values), and moral action (practicing values) (Baby, 1993). This concept has relevance to be applied in the context of campus mosque prosperity, because coaching through mosque-based activities allows the three components to be involved simultaneously (Koesoema, 2015).

Studies have affirmed the importance of an inclusive and dialogical educational atmosphere for the creation of moderate attitudes in students. Budnyk et al. report that students who are exposed to an open and diverse academic environment tend to show higher levels of tolerance than those who grow up in a homogeneous and exclusive environment (Budnyk et al., 2022). In line with this, Rifai & Uctufia note that the cultivation of religious moderation requires cognitive, affective, and behavioral approaches, all of which are ecologically positioned by the campus mosque environment to be fulfilled (Rifai & Uctufia, 2022).

## 3. Campus Mosque as a Medium of General Education and Character

General and Character Education (PUK) is defined as an educational approach that aims to develop students holistically, by integrating intellectual, moral, social, and national dimensions in the entire higher education ecosystem (Rifai & Uctufia, 2022). Mosques, like every location and every experience in the campus environment, are seen in the frame of the PUK as a place that allows for value education and not just a space for religious activities. Campus mosques have comparative advantages as PUK locations for various basic reasons. First, the mosque organically becomes a part of students' daily lives through prayer rituals, which allow for the natural and repetitive acquisition of principles. Second, mosques provide a space for social contact across backgrounds, allowing for a hands-on experience of variation, which helps reduce prejudice and increase tolerance. Third, the network of cadre formation in the campus mosque allows for the growth of organized and sustainable values throughout the student generation (Islam et al., 2024).

This argument is supported by several previous investigations. Aziz et al. found that a well-planned mosque-based campus mentoring program has been proven to improve students' religious understanding and social responsibility (Aziz et al., 2024). The program to strengthen religious moderation in higher education is greatly influenced by the quality of program design, consistency of implementation, and the availability of operational guidelines for implementers (Nasih et al., 2024). These findings suggest the need to shift from a paradigm of spontaneous mosque empowerment to a more systematic indicator-based model aimed at measurable gains in religious moderation.

#### 4. Conceptual Framework

The study integrates three complementary theoretical perspectives to build its analytical framework. First, the perspective of Mosque Management and Revitalization (Muhlis et al., 2023) provide an institutional lens through which the three operational dimensions of campus mosque prosperity—worship, education, and well-being—are mapped and explained. This perspective refers to the classical concept of the mosque *i'maarul* (mosque revitalization) and positions the mosque not only as a ritual space but as a community institution with structured governance and programmatic responsibility directed at the holistic development of its members.

Second, the Religious Moderation Framework serves as an evaluative lens of this study. Four indicators of religious moderation—national commitment, tolerance, non-violence, and adaptation to local culture—were used as analytical categories to assess whether, and to what extent, existing campus mosque programs contribute to the cultivation of moderate religious attitudes among students. This framework operationalizes the normative ideals of *wasathiyah* into observable and context-sensitive dimensions applicable to higher education settings (Jeniva & Tanyid, 2025).

Third, the perspective of General Education and Character (PUK) (Koesoema, 2015) provides a pedagogical framework within which the depth, quality, and sustainability of the process of internalizing values are examined. PUK argues that the formation of authentic character must simultaneously involve moral knowledge (cognitive dimension), moral feelings (affective dimension), and moral action (behavioral dimension). This perspective positions the campus mosque not as a peripheral additional space but as a co-curricular arena capable of generating the development of a holistic character that is in harmony with the formative mission of higher education more broadly.

These three perspectives are used not separately but as an integrated analytics matrix. The lens of mosque management describes what is happening institutionally; The Religious Moderation Framework

evaluates how well current activities align with the goals of moderation; and the perspective of PUK assesses the quality and depth of value internalization that occurs in the mosque ecosystem. Together, they provide a coherent framework for descriptive and evaluative analysis of the revitalization of campus mosques as a vehicle for religious moderation education.

## **B. Research Methods**

### **1. Research Design and Approach**

This study adopts a qualitative approach with a cross-case study design. Qualitative techniques were chosen, because the research is exploratory-descriptive, aiming to gain an in-depth understanding of the functional model of the campus mosque, as well as its strengths and limitations in promoting religious moderation among students (Creswell & Poth, 2016). A cross-lettering design is used to allow for systematic comparative examination among campus mosques, thus allowing for holistic identification of common patterns and contextual variances (Yin, 2009). In this study, each campus mosque was treated as a single example, but cross-case analysis was used to develop a deeper and more representative synthesis of the findings.

### **2. Place and subject of research**

The research was conducted in five campus mosques in West Java, selected objectively based on considerations: (1) actively organizing mosque empowerment programs on campus for students, (2) representing the diversity of university characteristics, and (3) accessibility and research readiness. The five locations are the Al-Furqon Mosque of the University of Education Indonesia (UPI), the Salman Mosque of the Bandung Institute of Technology (ITB), the Ikomah Mosque of UIN Sunan Gunung Djati Bandung, the Grand Mosque of the University of Padjadjaran (UNPAD), and the Ukhuwah Islamiyah Mosque of the University of Indonesia (UI). The research participants consisted of three categories of informants, chosen deliberately. First, the management of the Mosque Prosperous Council (MMC), or the manager of the campus mosque. Second, supervisors or facilitators of student activities. Third, student representatives who are active in the operation of campus mosques. The number of informants is determined by the principle of data adequacy, with data collection continuing until saturation is achieved in each location.

### **3. Collect Data**

Data was obtained using four complementary methods. First, in-depth interviews were conducted with MMC administrators, mentors, and student representatives to explore their perspectives, experiences, and assessments of the current mosque empowerment program. Second, focus group discussions (FGD) were conducted to strengthen and deepen the findings of the interview. Third, the implementation of the mosque empowerment program is investigated through contextual observation to document the implementation practices that occur. Fourth, the research is conducted as a documentation study by analyzing accessible institutional documents such as work programs, guidelines, SOPs, and program implementation reports. Data collection was carried out at five research locations from February to April 2025, using semi-structured interview guidelines, observation sheets, and document review checklists that have been made and confirmed before going to the field.

### **4. Data Analysis Method**

The data were analyzed using thematic analysis, following the Miles, Huberman, and Saldana procedure involving three main stages that occurred repeatedly. At the data reduction stage, the raw data is selected and condensed based on its relevance to the research issue (Miles et al., 2014). At the data presentation stage, the condensed data is compiled into themes that characterize the pattern of campus mosque revitalization. In the conclusion and verification steps, the researchers formulated the main findings and conducted a consistency check by comparing the data between the informant and the research site.

The cross-case analysis process was carried out after the single case analysis was completed by comparing the patterns of findings from the five campus mosques to find similarities (convergent themes) and differences based on context (divergent themes).

#### 5. Data validity

Four procedures are implemented to verify the validity of the data. First, source triangulation, which involves cross-examination of data obtained from administrators, mentors, and MMC students. Second, triangulation methods, namely comparing data from interviews, focus group discussions, observations, and document studies. Third, member checking, namely verifying the results of interpretation with key informants. Fourth, ongoing engagement – expanded engagement at each location to build deeper and nuanced understanding.

### **C. Result and Discussion**

#### **1. Campus Mosque Prosperity Model in Practice**

The operational revitalization model functions through three interrelated dimensions: worship function, educational function, and welfare function. This was determined through cross-case analysis of five campus mosques. These three dimensions are united in a management ecosystem led by the MMC structure, normative-regulatory foundations, and student cadre system.

All of the campus mosques surveyed have an established MMC organizational structure with a clear division of duties, including da'wah, educational, social and public relations divisions. Each mosque has a management basis that incorporates Islamic normative principles – referring to the instructions for rejuvenating the mosque in QS. At-Taubah: 18 - with institutional regulations that include internal campus policies and directives from the Ministry of Religious Affairs. These results are in line with the findings of Mulyadiis and Aziz et al. (2020), who found that the quality of mosque revitalization is highly determined by the quality of governance, which combines value orientation with professional management (Aziz et al., 2024).

The results of the analysis show that each campus mosque has different development characteristics according to the institutional context and the needs of its students. These differences can be seen in the orientation of the program, the pattern of regeneration, and the focus on the prosperity of mosques developed in each university, which are as follows:

##### **a. Al-Furqon Mosque UPI: A Model of Cadre Regeneration and Character Education**

The development model of the Al-Furqon Mosque UPI is oriented towards the regeneration and character education of students. The programs developed emphasize more on continuous coaching through mentoring, imam and muadzin training, zakat-waqf training, and strengthening student leadership. The regeneration system is the main strength because it is able to maintain the continuity of

development across generations of management. This model shows the character of character development based on character development and the sustainability of student organizations. These findings are in line with the perspective of General and Character Education (PUK) which emphasizes the importance of the process of character formation through moral knowing, moral feeling, and moral action in a sustainable manner (Koesoema, 2015; Purwati et al., 2024). In addition, the cadre regeneration system also supports the sustainability of internalizing the value of religious moderation as emphasized by Rifai & Uctufia (2022) that character education based on religious moderation requires a systematic and sustainable coaching process.

#### **b. Salman Mosque ITB: Digital and Contextual Da'wah Model**

Salman Mosque ITB develops a da'wah model based on digital innovation and a contextual approach. Development is carried out through digital da'wah training, social media management, contemporary Islamic studies, and strengthening technological literacy in da'wah. This model shows a strong adaptation to the development of the digital era and the character of technology college students. These findings reinforce the view of Huda et al. (2024) who stated that Islamic education in the digital era requires an innovative and adaptive approach to technological developments. In addition, Pahrudin et al. (2025) also emphasized that religious moderation needs to be communicated through contemporary channels in order to remain relevant and effective for the younger generation. Thus, the development model of the Salman Mosque ITB shows a form of religious moderation that is contextual and responsive to digital social changes.

#### **c. Ikomah Mosque UIN SGD: Moderate Islamic Leadership Model**

The Ikomah Mosque of UIN Sunan Gunung Djati Bandung develops a model based on strengthening moderate Islamic leadership and wasathiyah da'wah. The main program is in the form of Friday sermon training, Islamic leadership coaching, tahsin, and moderate Islamic studies. This model places mosques as centers for inclusive and moderate religious leadership development. This finding is in line with the concept of wasathiyah put forward by Kamali (2015), that religious moderation emphasizes balance, justice, and non-extremism in religious life. In addition, Jamaludin (2022) explained that religious moderation in the higher education environment must be realized through fostering tolerant, inclusive, and anti-violent attitudes in the process of student education and da'wah.

#### **d. UNPAD Grand Mosque: Model of Social Empowerment and Community Concern**

The development model of the UNPAD Grand Mosque is oriented towards strengthening social awareness and community empowerment. This can be seen from the zakat program, social assistance, disaster assistance, philanthropic activities, and strengthening student social activities. This model shows a strong integration between the functions of worship and social service. These findings support the view of Rahmadi & Hamdan (2023) that the function of mosques is not only limited to ritual worship, but also includes social and humanitarian dimensions as part of the implementation of religious moderation. In addition, Hadi (2025) emphasized that modern mosques have a strategic role as a center for community development and social innovation in building an inclusive and harmonious religious life.

### **5) Ukhuwah Islamiyah UI Mosque: A Model of Student Psychosocial Welfare**

The Ukhuwah Islamiyah UI Mosque develops a model based on student psychosocial welfare. Programs such as mental health counseling, free food assistance, and student mentoring are the main characteristics. This model shows a more humane, inclusive, and responsive approach to religious moderation that is more humane, inclusive, and responsive to students' academic pressures. These findings are relevant to the opinion of Budnyk et al. (2022) who stated that an inclusive and supportive educational environment contributes greatly to the formation of tolerant and moderate attitudes in students. In addition, Rifai & Uctufia (2022) emphasized that strengthening religious moderation requires an approach that is not only cognitive, but also touches on the affective aspects and social welfare of students as a whole.

**Table 1.** Synthesis of Campus Mosque Prosperity Model in Five Research Locations Seen from the Similarities and Differences Between Cases (Cross-Case Matrix)

University	Development Model	Key Focus	Special Programs	Equations	Differences
UPI	Cadre character &	Student development	Mentoring & regeneration	Equally integrative	Focus on cadre sustainability
ITB	Dakwah digital	Technology & media	Dakwah digital	Moderately	The most innovative digital
UIN SGD	Moderate leadership	Da'wah wasathiyah	Sermon training	Both are student-based	Focus of Islamic leadership
UNPAD	Social empowerment	Community Concern	Philanthropy & social	Equally integrative	The Most Social-Humanitarian
UI	Psychosocial inclusive	Mental health	Student counseling	Equally inclusive	Focusing on Student Well-Being

The results of cross-case analysis show that all campus mosques have similarities in development orientation based on the integration of worship, education, and student welfare functions. All mosques also implement an inclusive, cadre-based management system, and make the mosque a space for student character development.

However, each university has different development characteristics according to the institutional context and the needs of its students. The Salman Mosque ITB is more adaptive to digital developments, while the Ikomah Mosque of UIN is more oriented towards strengthening moderate da'wah and Islamic leadership. Al-Furqon Mosque UPI stands out in the system of cadre regeneration and character education, while the UNPAD Grand Mosque is stronger in social empowerment of the community. The Ukhuwah Islamiyah UI Mosque has a peculiarity in the approach to psychosocial welfare of students through mental health programs and welfare support. These findings show that the campus mosque development model is contextual and influenced by academic culture, student characteristics, and institutional orientation of each university.

## **2. Campus Mosque Prosperity Model: Advantages and Disadvantages**

### **a. Advantages of the Campus Mosque Prosperity Model**

#### **1) Integration of spiritual, educational, and social functions**

The results of the study show that all campus mosques studied have the ability to integrate the functions of worship, education, and social welfare of students into one holistic coaching ecosystem. The mosque not only functions as a place of ritual worship, but also as a space for character development, leadership, and strengthening the value of religious moderation of students. This integration is in line with the concept of religious moderation which emphasizes a balance between vertical and horizontal dimensions (Rahmadi & Hamdan, 2023).

The Management of MMC Al-Furqon Mosque UPI, Dr. Eko, explained:

"The campus mosque is not only a place of worship, but also a center for student character development through mentoring, leadership, and strengthening social value activities." (Dr. Eko, Pengurus MMC Masjid Al-Furqon UPI, wawancara tanggal 27 Juni 2025)

The same thing was also conveyed by the Management of MMC Grand Mosque UNPAD, Dr. Nanang:

"The prosperity of campus mosques must be able to integrate spiritual development with social care so that students have a balance between religiosity and social responsibility." (Dr. Nanang, Pengurus MMC Masjid Raya UNPAD, wawancara tanggal 6 Juni 2025)

## **2) Inclusive and open mosque management**

All campus mosques show an inclusive management orientation by involving students from various organizational backgrounds and levels of religious understanding. This approach strengthens the creation of a moderate and tolerant religious environment in the university environment (Fuad & Masuwd, 2023).

The Management of Salman Mosque ITB, Mr. Salim Rusli, said:

"We try to make the mosque an open space for all students without an exclusive approach in order to create a healthy culture of discussion and coaching." (Bapak Salim Rusli, Pengurus Masjid Salman ITB, wawancara tanggal 4 Juli 2025)

Meanwhile, the Management of the UIN Sunan Gunung Djati Bandung Mosque, Mr. Wendi, explained:

"The campus mosque must be able to be a friendly space for all students so that they feel comfortable to learn and dialogue." (Bapak Wendi, Pengurus Masjid Ikomah UIN Sunan Gunung Djati Bandung, wawancara tanggal 20 Juni 2025)

## **3) Continuous regeneration system**

Regeneration is one of the main strengths of the campus mosque prosperity model. This system allows the sustainability of student development across generations of management so that the values of religious moderation can be inherited continuously (Koesoema, 2015).

Muhammad Syaukillah from the Ukhuwah Islamiyah Mosque UI said:

"Regeneration is very important so that the development of religious moderation does not stop at just one management period, but continues." (Muhammad Syaukillah, Pengurus Masjid Ukhuwah Islamiyah UI, wawancara tahun 2025)

Dr. Eko from UPI also added:

"The sustainability of the mosque program is highly dependent on the regeneration process because that is where organizational values and coaching culture are inherited." (Dr. Eko, Pengurus MMC Masjid Al-Furqon UPI, wawancara tanggal 27 Juni 2025)

## **4) Responsive to student needs**

Each campus mosque shows the ability to adapt to student needs according to the context of their respective institutions. The Salman Mosque ITB develops digital da'wah, the UI Mosque focuses on the mental health of students, while the UNPAD Grand Mosque strengthens social and humanitarian programs.

Mr. Salim Rusli explained:

"Today's students face different digital and social challenges so mosque programs must also keep up with their evolving needs." (Bapak Salim Rusli, Pengurus Masjid Salman ITB, wawancara tanggal 4 Juli 2025)

Muhammad Syaullah from UI also said:

"Psychological assistance and emotional support are an important part because students not only need religious guidance but also mental resilience." (Muhammad Syaullah, Pengurus Masjid Ukhuwah Islamiyah UI, wawancara tahun 2025)

## **b. Lack of Campus Mosque Prosperity Model**

### **1) There is no indicator-based religious moderation model**

The main weakness found is the absence of a model for fostering religious moderation that is systematically designed based on measurable indicators of religious moderation. The program that is running is still general and does not yet have a special evaluation instrument (Nasih et al., 2024).

Dr. Eko said:

"Religious moderation activities are actually ongoing, but they have not been compiled in a model that has clear indicators and measures of achievement." (Dr. Eko, Pengurus MMC Masjid Al-Furqon UPI, wawancara tanggal 27 Juni 2025)

The same thing was conveyed by Mr. Wendi:

"The moderation program is still running naturally through mosque activities, not using a design based on religious moderation indicators." (Bapak Wendi, Pengurus Masjid Ikomah UIN Sunan Gunung Djati Bandung, wawancara tanggal 20 Juni 2025)

### **2) There is no standard coaching SOP**

The research also found that most campus mosques do not have a structured SOP for fostering religious moderation so that the sustainability of the program often depends on the leadership style of active administrators.

Muhammad Syaullah explained:

"When the management changes, the coaching pattern sometimes changes because there is no SOP that is really a common reference." (Muhammad Syaullah, Pengurus Masjid Ukhuwah Islamiyah UI, wawancara tahun 2025)

Dr. Nanang also said:

"The quality of the program is often greatly influenced by the capacity of active administrators because there is no standard operational standard." (Dr. Nanang, Pengurus MMC Masjid Raya UNPAD, wawancara tanggal 6 Juni 2025)

### **3) Weak monitoring and evaluation of programs**

All campus mosques studied do not have a monitoring and evaluation mechanism that specifically measures the impact of the program on strengthening students' religious moderation.

Mr. Salim Rusli stated:

"The mosque activities are running quite a lot, but the evaluation of the impact on the attitude of student moderation has not been carried out in a measured manner." (Bapak Salim Rusli, Pengurus Masjid Salman ITB, wawancara tanggal 4 Juli 2025)

Dr. Nanang added:

"Social programs and coaching have been running well, but there is no evaluation instrument that is able to measure the achievement of students' religious moderation." (Dr. Nanang, Pengurus MMC Masjid Raya UNPAD, wawancara tanggal 6 Juni 2025)

#### **4) Limitations of cross-perspective literacy**

Another limitation found is the lack of literacy facilities that provide references across religious perspectives so that students' religious insights have not been optimally developed (Suryani & Muslim, 2024).

Mr. Wendi said:

"Students still need more references and space for dialogue across perspectives so that their religious perspectives are more open." (Bapak Wendi, Pengurus Masjid Ikomah UIN Sunan Gunung Djati Bandung, wawancara tanggal 20 Juni 2025)

#### **5) Not formally integrated with PUK policies**

The campus mosque program in general is still running independently and has not been formally integrated with the General Education and Character (PUK) policy at the university level.

Dr. Eko explained:

"The mosque program is actually very relevant to the development of student character, but formal integration with campus policies still needs to be strengthened." (Dr. Eko, Pengurus MMC Masjid Al-Furqon UPI, wawancara tanggal 27 Juni 2025)

Muhammad Syaullah added:

"Campus mosques have great potential in strengthening student character, but formal synergy with the university coaching system is still not optimal." (Muhammad Syaullah, Pengurus Masjid Ukhuwah Islamiyah UI, wawancara tahun 2025)

### **Discussion**

#### **1. Three-Dimensional Models and Wider Significance**

The results of the study show that the campus mosque prosperity model in five universities has a relatively similar development pattern, namely integrating three main dimensions: worship, education, and student social welfare. These three dimensions are the main foundation in revitalizing the function of the campus mosque as a center for religious development and student character development. This finding is in line with the concept of religious moderation put forward by Kamali (2015) and strengthened by the findings of Aziz et al. (2024) that modern mosques have a multidimensional function that is not only limited to religious ritual activities.

However, this study found that there was a variation in the emphasis on development in each campus mosque in accordance with the institutional context and the needs of students in each university. The Salman Mosque ITB is more prominent in the development of digital da'wah and technological approaches, while the Ukhuwah Islamiyah Mosque UI focuses more on psychosocial assistance and student mental health. Al-Furqon Mosque UPI emphasizes cadre regeneration and character education, while the UNPAD Grand Mosque strengthens social orientation and community empowerment. The Ikomah Mosque of UIN Sunan Gunung Djati Bandung is more prominent in strengthening moderate

Islamic leadership and wasathiyah da'wah. These findings show that contextual adaptation is an important element in the effectiveness of the campus mosque prosperity model.

Dr. Eko from Al-Furqon Mosque UPI explained:

"The campus mosque is not only a place of worship, but also a space for character development and student leadership that is carried out in an ongoing manner." (Dr. Eko, Pengurus MMC Masjid Al-Furqon UPI, wawancara tanggal 27 Juni 2025)

The same thing was conveyed by Dr. Nanang from the Grand Mosque of UNPAD:

"Campus mosques must be able to integrate spiritual guidance with social care so that students have a balance between religiosity and social responsibility." (Dr. Nanang, Pengurus MMC Masjid Raya UNPAD, wawancara tanggal 6 Juni 2025)

The findings of this study also strengthen the view of Purwati et al. (2024) that character education is not enough only through formal learning in the classroom, but requires a space for social coaching and real experience through co-curricular activities and student organizations. In this context, the cadre system applied in campus mosques is an important mechanism in maintaining the sustainability of internalizing the value of religious moderation across generations of students.

## **2. The Gap between Value Orientation and Indicator-Based Planning**

Another important finding is the gap between the orientation of religious moderation values and program design based on systematic religious moderation indicators. Although all campus mosques exhibit practices that reflect the values of tolerance, inclusivity, anti-violence, and national strengthening, these programs have not been explicitly designed based on the four indicators of religious moderation set by the Ministry of Religious Affairs of the Republic of Indonesia (2019).

Dr. Eko said:

"The religious moderation program has actually run through various mosque activities, but it does not have specific indicators to measure its success systematically." (Dr. Eko, Pengurus MMC Masjid Al-Furqon UPI, wawancara tanggal 27 Juni 2025)

A similar thing was conveyed by Mr. Wendi from the UIN Sunan Gunung Djati Mosque Bandung:

"Moderation activities run naturally in student development, but they have not been outlined in a model that has clear standards and evaluation measures." (Bapak Wendi, Pengurus Masjid Ikomah UIN Sunan Gunung Djati Bandung, wawancara tanggal 20 Juni 2025)

These findings are in line with the research of Nasih et al. (2024) which shows that religious moderation programs in universities are often still at the normative level and have not been supported by systematic measurement instruments. As a result, the impact of the program on the formation of students' moderate attitudes becomes difficult to measure objectively and sustainably.

This research shows that so far, religious moderation in campus mosques has been more through an organizational culture approach and general orientation of administrators, rather than through a structured indicator-based program design. This condition causes the implementation of religious moderation to be highly dependent on the personal capacity of active administrators and does not have strong standardization.

## **3. Institutional Disconnection and Policy Implications**

This research also found an institutional disconnect between the campus mosque prosperity program and the formal policy of student character development at the university level. Campus mosque programs are generally still positioned as extracurricular activities for students and have not been formally integrated into the university's General Education and Character (PUK) framework.

Muhammad Syaullah from the Ukhuwah Islamiyah Mosque UI explained:

"Campus mosques have great potential in strengthening student character, but formal synergy with the university coaching system is still not optimal." (Muhammad Syaullah, Pengurus Masjid Ukhuwah Islamiyah UI, wawancara tahun 2025)

Dr. Nanang also added:

"The sustainability of the program often depends on active management because there is no institutional strengthening and sustainable system support." (Dr. Nanang, Pengurus MMC Masjid Raya UNPAD, wawancara tanggal 6 Juni 2025)

These findings show that although campus mosques have strong coaching activities, their sustainability still faces structural challenges in the form of lack of policy integration, limited SOPs, weak monitoring and evaluation, and limited formal institutional support. This condition is in line with the view of Ratna et al. (2020) that character education will only be effective if it is supported by a sustainable institutional system and does not depend on certain figures or management.

Therefore, the formal integration of the campus mosque prosperity program into student character development policies is very important so that the development of religious moderation has the support of regulations, funding, and a stronger and sustainable evaluation system.

#### **4. Implications of Findings and Relevance to Research Objectives**

In general, the results of this study show that campus mosques have strategic potential as a means of strengthening religious moderation of students in universities. The model of campus mosque prosperity found in this study has shown the integration of worship, education, regeneration, and social welfare functions of students in supporting the formation of moderate character.

The findings of the study also succeeded in identifying similarities and differences in the pattern of campus mosque development in each university, as well as revealing the strengths and weaknesses of the current model. Thus, this research has been able to substantively answer the formulation of the problem and the purpose of the research, especially in identifying the model of campus mosque development, analyzing the implementation of religious moderation in the campus mosque environment, and finding the need for the development of a more systematic campus mosque revitalization model based on religious moderation indicators.

However, this study also found that the existing model still has various limitations, especially the absence of program design based on religious moderation indicators, the lack of a standard SOP, and the weak monitoring and evaluation system of the program. Therefore, this study recommends the development of a campus mosque revitalization model based on religious moderation indicators that are integrated with the General Education and Character (PUK) framework in higher education.

#### **D. Conclusion**

This study shows that the campus mosque prosperity model in five universities is implemented through three main dimensions, namely the worship function, the educational function, and the social welfare function of students. These three dimensions are carried out through a regeneration-based management system, inclusive management, and coaching programs that support the strengthening of student religious moderation. Nonetheless, each campus mosque has different development characteristics according to the context and needs of students at each university.

The results of the study also show that the campus mosque prosperity model has several advantages, namely the integration of spiritual, educational, and social development; inclusive management; a

sustainable cadre system; and the program's ability to respond to student needs. However, this study found several weaknesses, including the absence of a systematic indicator-based religious moderation model, the lack of coaching SOPs, weak monitoring and evaluation of programs, limitations of cross-perspective literacy, and the lack of formal integration of the campus mosque program into the framework of General and Character Education (PUK).

In general, this research succeeded in answering the formulation of problems and research objectives regarding the campus mosque prosperity model and its advantages and disadvantages in supporting the strengthening of student religious moderation in higher education.

### **Recommendations and Future Directions**

For campus mosque administrators, the Mosque Management Council (MMC) needs to develop a more systematic management pattern based on religious moderation indicators, not only oriented towards spontaneous and incidental activities. Steps that need to be prioritized are the preparation of a program map that clearly links each activity with religious moderation indicators, the preparation of SOPs for sustainable student development, and the strengthening of literacy facilities across religious perspectives as a means of expanding students' religious horizons.

For universities, the campus mosque prosperity program needs to be integrated more formally into student character development policies through the framework of General Education and Character (PUK). Universities need to place campus mosques as strategic partners in strengthening students' religious moderation through regulatory support, institutional strengthening, budget provision, and sustainable capacity building of campus mosque administrators.

For the Ministry of Religion and the Ministry of Education, it is necessary to develop national guidelines for the revitalization of campus mosques based on religious moderation that contain program standards, achievement indicators, monitoring and evaluation mechanisms, and good practice models that can be adjusted to the context of each university.

As for the next research, this study is still exploratory-descriptive, so the next research needs to be directed at the development of a campus mosque revitalization model based on religious moderation indicators that are more systematic and measurable. Future research can also use Design-Based Research (DBR) and mixed methods approaches to test the effectiveness of the model more comprehensively through the integration of qualitative and quantitative data.

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