Toward Digital Content on Religious Tolerance: A Comparative Study of Students from Religious and Non-Religious Campuses

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In the digital era, religious expression among adolescents is increasingly shaped by content shared on digital platforms. Social media has emerged as a primary source of religious reference among college students, influencing their attitudes of religious moderation and tolerance. This study quantitatively examines how digital religious content relates to these attitudes, particularly among college students from various academic backgrounds. This quantitative study has never been studied by researchers before, the results of this study will also provide evidence for mediatization theory and digital religion theory, this is the novelty of this study. This study involved 460 college students evenly divided between religious and non-religious campuses in Kuningan, Indonesia. Data were collected through a structured questionnaire using purposive sampling. Descriptive statistics, reliability and validity tests, and multiple regression analysis were conducted using SPSS. The findings indicate that students from religious campuses demonstrate higher levels of religious moderation and tolerance than students from non-religious campuses. Religious campuses appear to be more effective in fostering moderation and tolerance, this study highlights the importance of incorporating religious values into the academic environment of non-religious campuses to counter the spread of extremism and intolerance on digital platforms.

Keywords: Religious moderation, Religious tolerance, Digital media, College students.

Di era digital, ekspresi keagamaan di kalangan remaja semakin dibentuk oleh konten yang dibagikan di platform digital. Media sosial telah muncul sebagai sumber utama rujukan keagamaan di kalangan mahasiswa sehingga mempengaruhi sikap moderasi dan toleransi beragama mereka. Studi ini secara kuantitatif meneliti bagaimana konten keagamaan digital berhubungan dengan sikap-sikap ini, khususnya di kalangan mahasiswa dari berbagai latar akademis. Penelitian kuantitatif ini belum pernah diteliti oleh peneliti sebelumnya, hasil penelitian ini juga akan memberikan bukti terhadap teori mediatisasi dan teori agama digital, hal ini merupakan kebaruan dari penelitian ini. Penelitian ini melibatkan 460 mahasiswa yang terbagi rata antara kampus keagamaan dan non-keagamaan di Kuningan, Indonesia. Data dikumpulkan melalui kuesioner terstruktur menggunakan purposive sampling. Statistik deskriptif, uji reliabilitas dan validitas, dan analisis regresi berganda dilakukan menggunakan SPSS. Temuan menunjukkan bahwa mahasiswa dari kampus keagamaan menunjukkan tingkat moderasi dan toleransi beragama yang lebih tinggi daripada mahasiswa dari kampus non-keagamaan. Kampus keagamaan tampak lebih efektif dalam menumbuhkan moderasi dan toleransi, penelitian ini menyoroti pentingnya memasukkan nilai-nilai agama ke dalam lingkungan akademis kampus non-keagamaan untuk melawan penyebaran ekstremisme dan intoleransi di platform digital.

Kata Kunci: Moderasi beragama, Toleransi beragama, Media digital, Mahasiswa.

Introduction

In today's digital era, expressions of spirituality and religiosity are no longer confined to physical spaces but are increasingly mediated through digital technologies, especially social media. Young people, particularly university students, have adopted these platforms as primary avenues for engaging with religious content.[1] The theory of mediatization states that when all information can be accessed through the media, society experiences a social process through the interaction of religious logic both in terms of institutional regulation, symbolic substance and personal practice.[2] In fact, society is flooded with various information by the media, this shows that the media cannot be separated from people's lives.[3] Information received from social media includes information related to religion. According to Campbell's digital religion theory, Religious practice through online media is a form of self-expression and religious representation as an identity that is acceptable in today's era of religious digitalization.[4] Social media and religion are two things that cannot be separated. Modern society uses social media as its main source for getting religious ideas, imagination and information on religious ritual activities which then influence their religious attitudes.[5]

This digital religious shift has given rise to the study of digital theology, which explores the dynamic interplay between theological thought and digital technology. Social media, as a core platform of digital theology, allows for instant access to religious information, shaping users' religious convictions and behaviors.[6] Generation Z, which comprises nearly half of internet users in Indonesia, is deeply immersed in this ecosystem. Their digital literacy and constant engagement with online content have rendered them highly dependent on technology.[7] As a result, instilling values of religious moderation in Gen Z is crucial to prevent intolerance and promote interfaith respect on digital platforms.[8]

Digital media now plays a pivotal role in spreading messages of religious moderation. It enables broader and faster outreach beyond geographic boundaries, making it a vital tool for shaping religious attitudes among youth. However, the same platforms can also propagate extremism and provocation, posing risks to social harmony. Thus, stakeholders—including educators, policymakers, and religious leaders—must collaborate to promote moderation and counter radical content.[9] The rise in digital media consumption, particularly on platforms such as TikTok, Facebook, WhatsApp, YouTube, and Instagram, presents

[1] Dwi Sintia Rahmawanti et al., "Pengaruh Media Sosial Terhadap Nilai-Nilai Moderasi Beragama Dilingkungan Mahasiswa FEBI," *Sains Student Research* 2, no. 6 (2024): 414–15.

[2] Stig Hjarvard, "The Mediatisation of Religion: Theorising Religion, Media and Social Change," *Culture and Religion* 12, no. 2 (June 2011): 127, https://doi.org/10.1080/14755610.2011.579719.

[3] Nisa Nur Aulia, "Islam Dan Mediatisasi Agama," *Communicatus: Jurnal Ilmu Komunikasi* 1, no. 1 (2017): 138.

[4] Heidi A. Campbell, "Introduction: The Rise of Study of Digital Religion," in *Digital Religion: Understanding Religious Practice in New Media Worlds*, ed. Heidi A. Campbell (London: Routledge, 2012), 10.

[5] Ican Mandala, Doli Witro, and Juraidi Juraidi, "Transformasi Moderasi Beragama Berbasis Digital 2024:

Sebagai Bentuk Upaya Memfilter Konten Radikalisme Dan Ekstremisme Di Era Disrupsi," *Jurnal Bimas Islam* 17, no. 1 (July 31, 2024): 130, https://doi.org/10.37302/jbi.v17i1.1242.

[6] Matthew N. O. Sadiku et al., "Digital Theology: An Overview," *International Journal of Trend in Scientific Research and Development (IJTSRD)* 6, no. 6 (2022): 2069, url:%0Awww.ijtsrd.com/papers/ijtsrd52243.pdf.

[7] Sitika Achmad Junaedi, Darmiyanti Astuti, and Hasyim Adam, "Pemanfaatan Media Sosial Sebagai Instrumen Pendidikan Moderasi Beragama Bagi Generasi Muda," *HIKMAH: Jurnal Pendidikan Islam* 13, no. 1 (2024): 25, http://dx.doi.org/10.55403/hikmah.v13i1.713.

[8] Nurul Wulandari Putri, "Implementasi Beragama Di Era Digital Pada Generasi Z Sebagai Upaya Preventif Intoleran Di Indonesia," *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (December 29, 2023): 149, https://doi.org/10.32332/moderatio.v3i2.8515.

[9] Aulia, "Islam Dan Mediatisasi Agama," 148–49.

both opportunities and challenges. On one hand, social media facilitates open discussion on religion, tolerance, and diversity.[10] On the other hand, it can also serve as a breeding ground for intolerance, hate speech, and radical ideologies.[11] High-profile legal cases, such as those involving Lina Mukherjee and Ratu Talisa, have highlighted the societal tensions triggered by religiously provocative online behavior and the need for responsible digital engagement.[12]

Therefore, there is a pressing need to investigate how digital religious content influences students' attitudes, particularly in terms of religious moderation and tolerance. While existing literature has explored the effects of digital media on religious behavior, limited studies have empirically examined the comparative relationship between students' attitudes toward religious digital media and their level of religious tolerance across different educational settings. The term tolerance comes from the word "tolerance", which means an attitude of allowing, acknowledging, and respecting the beliefs of others without the need for approval. Meanwhile, in Arabic, tolerance is interpreted as "tasamuh", which means allowing and facilitating each other.[13] While the word

moderation (Wasathiyah) has words that are equivalent to fair (I'tidal), middle (tawasuth) and balance (tawazun). Some examples of moderate attitudes such as a generous attitude, namely an attitude that is between being stingy and wasteful, a brave attitude, namely an attitude between being cowardly (al Jubn) and being reckless (tahawur).[14] An attitude of religious moderation is an attitude that emphasizes respect for religious values without discrediting different views and avoiding extremism and liberalism in order to create harmony between religious communities.[15] One example of an attitude of religious moderation is the attitude of harmony and harmony between Muslims and Christians when their places of worship are adjacent, namely the Al Hikmah Mosque and the Javanese Christian Church (GKJ) Joyodiningratan in Surakarta, Central Java-Indonesia.[16]

Understanding religious moderation in the use of social media is essential for fostering a tolerant society and for preventing the dissemination of content that may incite hatred and radicalism. Alvishandi et al. emphasized that students in faculties of Da'wah and Communication must cultivate moderate religious behaviors when engaging with social media.[17] Social media plays a pivotal role in

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[10] Mochammad Irfan Achfandhy, Khoirurrijal, and Budi Ariyanto, *Kontestasi Wacana Moderasi Beragama Di Media Sosial* (Malang: Literasi Nusantara, 2023), 15–18.

[11] Untung Suhardi, Muhammad Khoirul Anwar, and Yudi Yasa Wibawa, "Tantangan Moderasi Beragama Dalam Disrupsi Teknologi," *Widya Aksara : Jurnal Agama Hindu* 27, no. 2 (September 26, 2022): 265, https://doi.org/10.54714/widyaaksara.v27i2.198.

[12] Ellina Dewi, Theodora Suhartanto, and Yuwono Prianto, "Kasus Penistaan Agama Di Media Sosial Yang Terjadi Pasca Pandemi Di Indonesia," *Innovative: Journal of Social Science Research* 3, no. 6 (2023): 2032–40; Red., "Polda Sumut Tangkap Ratu Entok: Diduga Menistakan Agama," *Mimbar Umum*, October 9, 2024, http://repository.uinsu.ac.id/22828/1/091024-MIMBAR-HAL-1-11.pdf#.

[13] Devi Permata Bangun and Yakobus Ndoana, "Perspektif Toleransi Beragama Di Media Sosial," *Jurnal*

Sosial Dan Humaniora 1, no. 4 (2024): 410–16, https://doi.org/https://doi.org/10.62017/arima.v1i4.1505.

[14] Kementrian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementrian Agama RI, 2019), 16.

[15] Lutfi Ayu fadhilah Utami, Tri Sulistiorini, and Ira Lestari, "Analisis Pentingnya Peran Moderasi Beragama Di Era Digital," *MODERATIO: Jurnal Moderasi Beragama* 3, no. 2 (2023): 216, https://doi.org/10.32332/moderatio.v3i2.8021.

[16] Lilam Kadarin Nuriyanto, "Social Integration Management of Places of Worship for Islam and Christian in Surakarta," *Analisa: Journal of Social Science and Religion* 22, no. 1 (2015): 29–41.

[17] M D Alvishandi, Arifuddin Tike, and Kamaluddin Tajibu, "Penggunaan Media Sosial Instagram Terhadap Moderasi Beragama Pada Mahasiswa Fakultas

shaping not only students' perceptions but also those of the wider community. Through this platform, students can develop and disseminate moderate viewpoints, making it a crucial tool for promoting religious moderation.[18]

Moreover, a moderate religious attitude significantly contributes to the enhancement of religious tolerance. Ayu and Utami asserted that spreading awareness of religious moderation via social media can be effectively achieved by sharing verified and balanced information while avoiding hoaxes. Educational videos, graphics, and discussions can also be employed to foster understanding, empathy, and respect for religious diversity.[19] According to Ma'arif et al., Generation Z must be guided to engage with social media wisely, especially when encountering extremist ideologies. A sound grasp of religious moderation is fundamental to establishing harmonious interfaith relations, and digital theology is one of the mediums through which this understanding can be nurtured.[20]

Dasriansya and Naldi pointed out that religious moderation is vital in maintaining social cohesion in Indonesia's pluralistic society. Although moderation helps reduce religious conflicts and promotes tolerance, challenges such as extremism, insufficient understanding, and social instability persist. Hence, enhancing moderate religious education, encouraging interfaith dialogue, and implementing diversity-

supportive policies are critical.[21] Arifand et al. emphasized that by practicing religious moderation, individuals are encouraged to embrace values like love, tolerance, and justice, leading to greater openness and wisdom in navigating religious differences.[22]

Differences in knowledge and attitudes toward religious moderation are also evident among students from religious and non-religious academic programs in Indonesia. A study conducted during an Islamic education event at a non-religious campus in Central Java revealed that students exhibited relatively low exclusivist tendencies. They generally did not accuse fellow Muslims of disbelief, despite holding differing views on Islamic schools of thought.[23] Meanwhile, Selvia et al. found that students from non-religious campuses had a slightly higher average score in religious moderation (131.76) compared to those from religious campuses (128.01), with a marginal difference of 3.75 points. This suggests that students from both environments generally share a good understanding of religious moderation, likely due to their shared study of Islamic religious education. In contrast, students majoring in comparative madhhab studies and Islamic law at religious campuses in Makassar demonstrated higher levels of religious moderation and tolerance, attributed to their academic exposure to the principles of moderation.[24] Similarly, a survey conducted at a

Dakwah Dan Komunikasi UIN Alauddin Makassar," *Jurnal Mercusuar* 4, no. 2 (2023): 241–50.

[18] Rahmawanti et al., "Pengaruh Media Sosial Terhadap Nilai-Nilai Moderasi Beragama Dilingkungan Mahasiswa FEBI," 419.

[19] Utami, Sulistiorini, and Lestari, "Analisis Pentingnya Peran Moderasi Beragama Di Era Digital," 214–24.

[20] Anang Ma'arif et al., "Peran Media Sosial Dalam Membentuk Sikap Mahasiswa Terhadap Toleransi Dalam Beragama," *J-Alif : Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam* 9, no. 2 (November 25, 2024): 192–208, https://doi.org/10.35329/jalif.v9i2.5625.

[21] Dasriansya and Anri Naldi, "Moderasi Beragama Dalam Kehidupan Masyarakat Indonesia," *At-Tazakki* 8, no. 1 (2024): 40–51.

[22] Agus Arifand et al., "Membangun Harmoni Dan Toleransi Melalui Moderasi Beragama," *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini* 4, no. 2 (June 12, 2023): 164–77, https://doi.org/10.59059/tarim.v4i2.136.

[23] Iqbal Amar Muzaki, "Pendidikan Toleransi Menurut QS Al-Baqarah Ayat 256 Perspektif Ibnu Katsir," *Wahana Karya Ilmiah Pendidikan* 5, no. 2 (December 31, 2019): 405–15, https://doi.org/10.35706/wkip.v5i02.2031.

[24] Sasmi Selvia, Munawar Rahmat, and Saepul Anwar, "Tingkat Pemahaman Moderasi Beragama Mahasiswa Di Perguruan Tinggi Umum Dan Perguruan

religious campus in West Java found that 95% of students exhibited moderate attitudes categorized as good to excellent, reinforcing the idea that formal religious education fosters stronger moderation and tolerance.[25]

Although various studies have qualitatively explored strategies to promote religious moderation through social media, there is a lack of empirical research examining the quantitative relationship between religious moderation attitudes and digital religious media content, and their effects on religious tolerance. Therefore, this study seeks to address this gap by investigating how college students' attitudes toward religious moderation in the context of digital religious media content relate to their religious tolerance attitudes. Specifically, this study compares college students from religious and non-religious academic environments. Mediatization theory and digital religion theory are used as theoretical foundations to test the hypotheses in this study, whether the results of the hypothesis test can prove both theories.

The main purpose of this study is to examine the relationship between college students' attitudes toward religious moderation, especially in their engagement with digital religious media content, and their attitudes toward religious tolerance. This study offers something new by using a quantitative and comparative approach, which has not been widely explored in previous studies. This study consists of one independent variable, namely religious moderation attitudes influenced by digital religious media content; and one dependent variable, namely religious tolerance attitudes. The hypotheses proposed are as follows: (H1) There is a significant positive

relationship between religious moderation attitudes shaped by digital religious content and religious tolerance among students in religious-based campuses. (H2) There is a significant positive relationship between religious moderation attitudes shaped by digital religious content and religious tolerance among students in non-religious campuses.

Methods

The respondents in this study were selected from five out of six universities located in Kuningan Regency, West Java. Of these, two were categorized as religious-based campuses, while the remaining three were non-religious campuses. A total of 460 students participated in the study, comprising 230 students from religious campuses and 230 students from non-religious campuses. The demographic characteristics of the respondents are presented in Table 1.

Table 1: The Demographic Respondent Characteristic

No	Charac-teristics	Information	Value	Percentage
1	Age	< 20 years > 20 years	153 students 307 students	33.3% 6.7%
2	Gender	Female Male	230 students 230 students	50% 50%
3	Educa-tion	Students from religious campuses Students from non-religious campuses	230 students 230 students	50% 50%

Based on Table 1, 33.3% of the respondents were under the age of 20, while 66.7% were over

Tinggi Keagamaan Islam Negeri," *Intizar* 28, no. 1 (June 30, 2022): 1–9, https://doi.org/10.19109/intizar.v28i1.11667.

[25] Fadilah Arfan Nurulhajj, Inayatillah Ridwan, and Asep Saepudin, "Pemahaman Keagamaan Terhadap Moderasi Beragama Mahasiswa Program Studi Pendidikan Agama Islam," *Moderasi : Journal of Islamic Studies* 3, no. 2 (2023): 145–60, https://doi.org/10.54471/moderasi.v3i2.46.

the age of 20. In terms of gender, the sample was evenly distributed, with 50% male and 50% female respondents. The distribution of students from religious and non-r   eligious campuses was also equal, with each group comprising 50% of the total respondents.

This study will use a quantitative approach. The quantitative approach is used because this study aims to determine the relationship between the independent variable, namely the attitude of religious moderation towards digital religious media content, with the dependent variable, namely the attitude of religious tolerance. In measuring the attitude of moderation, this study uses 4 indicators formed by Saifudin, namely national commitment, social tolerance, anti-violence and accommodating to local culture, these four indicators can be used to recognize how strong religious moderation is practiced by someone in Indonesia.[26]

Respondents in this study were selected using the purposive sampling method, namely taking research samples based on certain needs or intentions. This study will use an instrument in the form of a questionnaire distributed to 460 students in Kuningan Regency with a Likert scale of 1 (Strongly Disagree) to 5 (Strongly Agree). The questionnaire consists of indicators of religious moderation and religious tolerance adopted from previous research. Digital religious media content is taken from 4 themes of religious content on YouTube regarding national commitment, social tolerance, anti-violence and accommodating local culture. The four contents were taken and stated in writing in a questionnaire which was then distributed to respondents, as follows:

1. The YouTube content of national commitment contains the song *ya lal wathon* from the Islamic organization Nahdlatul Ulama (NU): "Heritage of the heart, my homeland, your love in my faith, do not hinder your fate, rise up, my nation."

2. The YouTube content of tolerance in society contains the statement: "We need to respect differences and build mutually beneficial cooperation."

3. The YouTube content of anti-violence contains the statement: "Radicalism is an ideology that wants social and political change or renewal through violence and extreme attitudes."

4. The YouTube content regarding accommodating local culture contains the statement: "Culture and religion need to strengthen each other, do not let culture clash or conflict with religion".

After respondents read and gave a value to the statement above by giving a value between 1 and 5, namely 5 = strongly agree, 4 = agree, 3 = Undecided, 2 = Disagree, 1 = very disagree, then the respondent's religious moderation attitude is calculated by adding up the values of the four respondent assessments of the content above and then dividing it by four. Meanwhile, the attitude of religious tolerance is stated in the statement that "the attitude of religious tolerance is an attitude of mutual respect among religious adherents so that good interaction and understanding are realized among religious communities and the realization of harmony, security and harmony".[27]

Data analysis in this study involved several stages. First, validity and reliability tests were conducted to ensure the consistency and accuracy of the research instrument. Classical assumption tests, including multicollinearity and autocorrelation assessments, were carried out to meet the prerequisites for multiple regression analysis. Descriptive statistical analysis was performed initially to determine the mean scores and frequency distributions of the studied variables. Subsequently, multiple regression analysis was conducted using SPSS

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[26] RI, *Moderasi Beragama*, 42–46.

[27] RI, 85.

to examine the direct relationships between the independent and dependent variables.

Table 2: Descriptive Analysis

No	Variable	Minimum	Maximum	Average
1	Moderate religious attitudes of students in religious campuses	2	5	4.41
2	Moderate religious attitudes of students in non-religious campuses	1	5	4.21
3	The attitude of religious tolerance of students in religious campuses	3	5	4.80
4	The attitude of religious tolerance of students in non-religious campuses	1	5	4.70

Based on Table 2, the average score for the religious moderation attitude variable was 4.41 for students from religious campuses and 4.21 for students from non-religious campuses. Similarly, the average score for the religious tolerance attitude variable was 4.80 among students from religious campuses and 4.70 among those from non-religious campuses. All variables had a maximum score of 5.00. However, the minimum scores varied: the minimum value for the religious moderation attitude was 2.00 for religious campus students and 1.00 for non-religious campus students. For the religious tolerance attitude variable, the minimum score was 3.00 for religious campus students and 1.00 for non-religious campus students.

Following the descriptive analysis, a classical assumption test was conducted to ensure the appropriateness of the data for multiple regression analysis. These tests included the reliability test, validity test, multicollinearity test, and autocorrelation test. The results of the reliability test using SPSS are presented in Table 3.

Table 3:Reliability Test

No	Variables	Cronbach alfa	Information
1	Moderate religious attitudes of students in religious campuses	71.3%	Reliable
2	Moderate religious attitudes of students in non-religious campuses	70%	Reliable
3	The attitude of religious tolerance of students in religious campuses	67.8%	Reliable
4	The attitude of religious tolerance of students in non-religious campuses	62.6%	Reliable

According to Nunnally, a variable is considered reliable if the Cronbach's Alpha coefficient exceeds 0.60. As shown in Table 3, all four variables in this study have Cronbach's Alpha values greater than 0.60. This indicates that the measurement instruments for each variable are reliable and suitable for use in this study.[28]

In addition to reliability testing, the questionnaire instrument was also subjected to a Confirmatory Factor Analysis (CFA) to assess its construct validity. The results of the CFA yielded a Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO MSA) value of 0.508, which is above the minimum threshold of 0.50. Furthermore, Bartlett's Test of Sphericity produced a Chi-Square value of 17.978, with a significance level of p = 0.000. These results indicate that the data meet the necessary assumptions for conducting factor analysis. Based on these findings, the CFA analysis was deemed appropriate and proceeded accordingly. The results of the confirmatory factor analysis are presented in Table 4.

Table 4: Confirmatory Factor Analysis (CFA)

No	Characteristics	Information	Value	Percentage

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[28] Imam Ghozali, *Model Persamaan Struktural Konsep Dan Aplikasi Dengan Program AMOS 24 Update Bayesian SEM* (Semarang: Badan Penerbit Universitas Diponegoro, 2017), 42.

1	Age	<20 years	153 students	33.3%
		>20 years	307 students	6.7%
2	Gender	Female	230 students	50%
		Male	230 students	50%
3	Education	Students from religious campuses	230 students	50%
		Students from non-religious campuses	230 students	50%

Based on Table 4, the results of the Confirmatory Factor Analysis (CFA) using the rotated component matrix show that the indicators for the independent variable—namely, students' attitudes of religious moderation from both religious and non-religious campuses—are grouped under Component 1. Meanwhile, the indicators for the dependent variable—students' attitudes of religious tolerance—are grouped under Component 2. These results indicate that the factor structure is valid, and the constructs are well differentiated, thereby confirming the validity of the instrument.

The next classical assumption test is the multicollinearity test, which is used to assess whether there is a high correlation between the independent variables. According to Ghazali (2017), multicollinearity is not a concern if the Variance Inflation Factor (VIF) value is greater than 0.10.[29] In this study, all independent variables recorded VIF values above 0.10, indicating the absence of multicollinearity issues. The detailed results of the multicollinearity test are presented in Table 5.

Table 5: Multicolliniearity Test Result

No	Variables	VIF Value
1	The attitude of religious tolerance of students in religious campuses	1.043

[29] Ghazali, 40.

| 2 | The attitude of religious tolerance of students in non-religious campuses | 1.089 |

The autocorrelation test is one of the classical assumption tests conducted to ensure that the data are free from autocorrelation issues. According to Abadi, the absence of autocorrelation is indicated when the Durbin-Watson (DW) value falls between 1.65 and 2.35. In this study, the Durbin-Watson value was 1.279 for data from religious campuses and 1.805 for data from non-religious campuses. While the DW value for religious campuses is slightly below the ideal threshold, the overall results suggest that the data do not exhibit serious autocorrelation problems and are therefore acceptable for further analysis.[30]

Based on Table 1, a comparison was made between students from religious and non-religious campuses regarding their attitudes of religious moderation and religious tolerance. The maximum score for both variables across both student groups was the same, with a value of 5 (indicating "strongly agree" or "very high").

However, differences were observed in the minimum and average scores. For religious moderation attitude, students from non-religious campuses had a lower minimum score (1) and a lower mean score (4.21) compared to students from religious campuses, whose minimum and average scores were 2 and 4.41, respectively. These results suggest that students from religious campuses tend to demonstrate a higher level of religious moderation.

Similarly, in terms of religious tolerance, students from religious campuses recorded a higher minimum score (3) and a higher average score (4.80) than those from non-religious campuses, who had a minimum score of 1 and

[30] Totok Wahyu Abadi et al., "The Mediating Role of Communication in Fostering Religious Tolerance within a Diverse Society," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 8, no. 1 (July 30, 2024): 45–56, https://doi.org/10.15575/rjsalb.v8i1.25543.

an average of 4.70. These findings indicate that religious campus students generally possess stronger attitudes of tolerance, greater mutual respect, and a higher capacity to accept religious differences compared to their non-religious campus counterparts.

Hypothesis Testing

Following the completion of the classical assumption tests, the next step is to conduct hypothesis testing using multiple regression analysis. The results of the regression analysis are presented in Table 6.

Table 6: Results Of Direct Hypothesis Testing

No	Hypothesis	Hypothesis Testing Criteria
1	H1: There is a significant positive relationship between religious moderation attitudes shaped by digital religious content and religious tolerance among students in religious-based campuses.	Accepted, Significant P-Value = 0.000; T-Value = 3.181
2	H2: There is a significant positive relationship between religious moderation attitudes shaped by digital religious content and religious tolerance among students in non-religious campuses.	Not Accepted, Significant P-Value = 0.013; T-Value = 2.505

Based on Table 6 above, which presents the results of direct hypothesis testing on the relationship between religious moderation attitudes towards digital religious media content and religious tolerance attitudes, it was found that hypothesis H1 was accepted, indicating a direct and significant relationship. Specifically, H1 demonstrated a strong, positive, and statistically significant relationship at the <0.000 level, with a T-Value of 3.181. In contrast, H2 showed an insignificant relationship, with a significance value of 0.013 and a T-Value of 2.505.

These results indicate that the relationship between religious moderation attitudes and religious tolerance attitudes is stronger among

students from religious campuses compared to those from non-religious campuses. This finding represents a key contribution of the study, confirming that a high level of religious moderation awareness among students at religious campuses is crucial in shaping their responses to digital religious media content, thereby exerting a strong influence on their religious tolerance attitudes.

The Relationship Between Religious Moderation Attitudes Toward Digital Religious Media Content and Tolerance Attitude

This study aims to examine the relationship between religious moderation attitudes towards digital religious media content and religious tolerance attitudes among students from religious and non-religious campuses. The results indicate that students from religious campuses exhibited higher religious moderation attitudes towards digital religious media content, with a mean score of 4.41, compared to 4.21 for students from non-religious campuses. Similarly, the religious tolerance attitudes of students from religious campuses were also higher, nearly approaching the maximum score of 5, with a mean of 4.80 versus 4.70 for non-religious students. These findings suggest that students at religious campuses tend to demonstrate greater religious moderation and tolerance than their counterparts from non-religious campuses.

These results align with previous research by Tawakkal et al., which found that students majoring in comparative schools of thought and law exhibit mutual tolerance and respect due to their understanding and application of religious moderation concepts in daily life, both on campus and within society.[31] Supporting this,

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[31] Safira Tawakkal, Darsul S Puyu, and Irfan Lewa, "Persepsi Mahasiswa Dalam Moderasi Beragama Dan Relevansinya Dengan Konsep Wasatha Pada Mahasiswa UIN Alauddin Makassar," *SHAUTUNA: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 04, no. 1 (2023): 163–75, https://journal.uin-alauddin.ac.id/index.php/shautuna.

Nurulhajj et al. found that students in Islamic religious education departments displayed a high level of religious understanding, reflected by their high religious moderation attitudes ranging from quite good to very good at a rate of 95%.[32] Based on these findings, it can be concluded that a religious educational background significantly influences an individual's attitude towards religious moderation.

A key finding of this study is that religious moderation attitudes toward digital religious media content have a strong, significant relationship with religious tolerance attitudes among students from religious campuses. However, this relationship was not significant among students from non-religious campuses. This discrepancy can be attributed to the higher levels of religious tolerance and moderation observed in students from religious campuses. A strong attitude of religious moderation appears to significantly influence the religious tolerance attitudes of these students.

The results highlight that understanding the concepts of religious moderation and tolerance can be effectively fostered through religious education at religious campuses. Furthermore, digital religious media also plays a crucial role in this process. These findings are consistent with previous studies that report digital religious media content influences attitudes of moderation and religious tolerance among younger generations.[33] Since social media users are predominantly young people, including students, their religious attitudes are substantially shaped by digital theology disseminated via digital religious media. This demographic can quickly access and adapt to diverse religious content.

This phenomenon aligns with mediatization theory, which posits that society undergoes a social process as information becomes predominantly accessible through media. This process affects attitudes of moderation and tolerance in response to religious content on digital platforms. The results concur with prior research indicating that while digital religious media can serve as a positive vehicle for disseminating religious issues, a lack of understanding of religious moderation can lead to the spread of provocative content, hate speech, and radicalism, ultimately fostering intolerance and division among religious communities.[34] Therefore, it is essential for students to maintain a moderate religious attitude when using social media, both in creating and responding to content.[35] Given the transformation of religious digital media, it is critical to cultivate attitudes of religious moderation among students, who are highly dependent on and inseparable from social media. This is necessary for them to use social media content wisely and cultivate greater tolerance.[36]

The results of this study indicate that content in digital religious media can influence students' religious moderation and tolerance attitudes. Students' religious moderation attitudes in responding to content in digital religious media are related to their religious tolerance attitudes. These findings provide evidence for the mediation theory that community interaction with digital religious media can influence people's social attitudes. These findings also prove the statement of the

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[32] Nurulhajj, Ridwan, and Saepudin, "Pemahaman Keagamaan Terhadap Moderasi Beragama Mahasiswa Program Studi Pendidikan Agama Islam," 145–60.

[33] Rahmawanti et al., "Pengaruh Media Sosial Terhadap Nilai-Nilai Moderasi Beragama Dilingkungan Mahasiswa FEBI," 410–20.

[34] Achmad Junaedi, Astuti, and Adam, "Pemanfaatan Media Sosial Sebagai Instrumen Pendidikan Moderasi Beragama Bagi Generasi Muda," 29.

[35] Alvishandi, Tike, and Tajibu, "Penggunaan Media Sosial Instagram Terhadap Moderasi Beragama Pada Mahasiswa Fakultas Dakwah Dan Komunikasi UIN Alauddin Makassar," 249.

[36] Arifand et al., "Membangun Harmoni Dan Toleransi Melalui Moderasi Beragama," 176–77.

digital religion theory that the source of religious ideas or references in modern society today has been integrated between online and offline, namely by using digital religious media. Students are one of the generations that use social media a lot as a religious reference today so that content on social media can influence their religious attitudes, including attitudes of moderation and religious tolerance.

This study found a relationship between attitudes of religious moderation and attitudes of religious tolerance in the student environment of a religious campus in Kuningan Regency, West Java, Indonesia. While for students on non-religious campuses, although the values of attitudes of moderation and religious tolerance are in the average value above 4 (good), the results of this study found an insignificant relationship between attitudes of moderation and attitudes of tolerance of non-religious students in Kuningan Regency. This is because students in religious campus environments gain more religious knowledge from their course curriculum compared to students in non-religious campus environments. This is a challenge for non-religious campuses to form a campus environment by adding educationalvalues and knowledge of religious moderation and tolerance through lectures, seminars and discussion forums so that students' understanding of religious moderation and tolerance can be further improved and disseminated to all students.

The implications of this study are significant for policymakers, educators, and religious and community leaders. It underscores the importance of sustaining and further developing attitudes of moderation and religious tolerance in the communities of Kuningan, West Java. Policymakers should prioritize strengthening religious understanding related to moderation and tolerance among students and the broader community. Educators are encouraged to provide moderate religious education and promote the importance of

moderation through programs and activities. Additionally, community and religious leaders play a vital role in disseminating messages of religious moderation widely to students and the public. These efforts collectively contribute to fostering harmony and cohesion among religious communities in Kuningan.

Conclusion

This study found a significant relationship between religious moderation attitudes toward content in digital religious media and religious tolerance attitudes among students from religious campuses. The results demonstrate that the campus background significantly influences students' religious moderation and tolerance attitudes. High levels of moderation and tolerance enable students to respond more wisely and moderately to digital content, fostering greater tolerance. Conversely, the insignificant relationship observed among students from non-religious campuses presents a challenge for the educational sector to enhance and deepen understanding of religious moderation and tolerance through seminars, discussion forums, and other initiatives. It is also essential for practitioners and academics to continue promoting and disseminating moderate content on social media to counterbalance provocative and radical material.

This study contributes by using digital religious media content to determine the moderation and religious tolerance attitudes of students and then comparing them between students from religious and non-religious majors/campuses. Another contribution, this study provides evidence that students from religious campuses can be more moderate and tolerant in responding to digital religious media content on social media. This is influenced by their educational background and campus environment so that they have a high understanding of the concept of moderation and religious tolerance. The results of this study also

provide evidence for the mediatization theory and digital religion theory that content on social media can influence the socio-religious attitudes of students. This is because today's society cannot be separated from social media and students as one of the main users of social media content make it a source of reference including religious references so that it can influence their moderation and religious tolerance attitudes. By having a moderate religious attitude, students can be more tolerant.

However, this study has limitations. Its findings cannot be generalized broadly due to the limited geographical scope, as the study focused solely on students from five campusesin Kuningan—two religious campuses and three non-religious campuses. Therefore, further research is recommended to include a larger number of campuses across different regions to capture the unique cultural contexts of each area.

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This research was conducted in accordance with ethical standards when interacting directly with respondents in distributing research questionnaires.

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