Research Article

Christian Education as a Pillar of Religious Moderation in Facing Campus Radicalism

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Abstract: The rise of radicalism on university campuses poses a serious challenge to the world of education, particularly in preserving the unity of a pluralistic and tolerant nation. Radicalism targets not only religious institutions but has also infiltrated academic spaces, including among students. Christian Education, grounded in the values of love, forgiveness, and respect for others, holds strategic potential as a pillar in fostering religious moderation amid the tide of extremism. This study aims to examine the role and contribution of Christian Education in shaping moderate mindsets and character among campus youth. The research method used is qualitative-descriptive with a literature study approach, analyzing relevant literature, documents, and studies on Christian education, religious moderation, and campus radicalism. The novelty of this research lies in its emphasis on integrating the teachings of love in Christian faith with the values of religious moderation as a contextual response to radicalism. The findings reveal that a contextual and transformative Christian education approach can strengthen national insight, encourage interfaith dialogue, and foster a spirit of peaceful coexistence. The discussion highlights the importance of curriculum reformulation, character education reinforcement, and collaboration with various parties to create an academic atmosphere free from radical influences. The conclusion of this study is that Christian Education can serve as a strong foundation for promoting religious moderation and countering campus radicalism by forming students' character grounded in love and tolerance in their daily lives.

Keywords: Christian Religious Education, Pluralism, Radicalism, Religious Moderation

1. Introduction

The phenomenon of religious radicalism leading to acts of terrorism remains a serious issue in Indonesia. Several tragic events have proven that radical ideologies not only persist but can also manifest in violent actions that endanger the wider community. One example is the suicide bombing at the Makassar Cathedral Church on March 28, 2021, carried out by a married couple, which resulted in their deaths and injuries to 20 others. Shortly thereafter, on March 31, 2021, a teenage girl identified as ZA carried out a shooting at the National Police Headquarters (Mabes Polri) and was killed on the spot after being neutralized by the authorities. These acts demonstrate that radical ideologies can reach anyone, including the younger generation.

Historically, religious radical movements have been part of Indonesia's socio-political dynamics. Mubarak (2015) notes that the first act of terrorism occurred on November 30, 1957, in Cikini, followed by various acts of violence involving the Darul Islam movement in the 1950s to 1960s, and the Komando Jihad group during the New Order era. This includes the hijacking of the Woyla plane in 1981 and the bombing of Borobudur Temple in 1985, led

by Hussein Al Habsy. These events signify that radicalism is not a new issue, but one that evolves with social, political, and technological changes.

In response to this reality, the Ministry of Religious Affairs of the Republic of Indonesia published the book Religious Moderation in 2019 as a guide for fostering a balanced religious attitude. This book defines religious moderation as an attitude that avoids violence and extremism in practicing religion (Ministry of Religious Affairs, 2019). Religious moderation is crucial not only for interreligious relations but also for maintaining peaceful and harmonious national life.

Previous studies have examined the relationship between religious education and radicalism. Doni (2024) emphasizes the importance of Christian religious education in shaping critical and peaceful thinking amidst the threat of radical ideologies. Samho (2022) also highlights the urgency of religious moderation as a preventive tool against radicalism. Additionally, Murtadlo (2019) argues that universities' roles in instilling moderation values remain largely rhetorical and have yet to fully address the practical aspects.

In the context of higher education, Sugiarti and Roqib (2021) stress the importance of disseminating Islamic moderation education as a concrete strategy to counter radicalism on general university campuses. Similarly, Wintari, Lessy, and Suharsono (2023) focus on millennials as the primary target of moderation education, given their vulnerability to radical digital influences. On the other hand, Messakh and Boiliu (2023) specifically explore the role of Christian religious education in fostering love, peace, and respect for others as a means to counter extremism.

Despite various studies, a research gap remains in integrating the concept of religious moderation across religious traditions within education, particularly in Christian religious education. Existing studies tend to be partial: most focus on Islamic education or general moderation, without specifically exploring how Christian religious education can contribute theologically and pedagogically to strengthening moderation and countering radicalism.

Therefore, this paper aims to offer a new perspective on Christian religious education as a strategic element in instilling the values of religious moderation. By positioning Christian education not only as a tool for teaching faith but also as a pillar of social integration, it is hoped that the Christian youth can become agents of peace in addressing the increasingly complex radicalism in this digital era.

2. Method

This study employs a qualitative approach using the library research method, aimed at conducting an in-depth examination of various relevant literatures related to the topic of religious moderation in countering radicalism, particularly in the context of Christian Religious Education. This approach is chosen because it allows the researcher to conceptually explore various theories, perspectives, and previous research findings available in diverse

sources such as academic books, scholarly journals, online articles, and government regulations. According to Sugiyono (2017), qualitative research is used to investigate natural object conditions, where the researcher serves as the key instrument. Data collection is conducted through triangulation (a combination of techniques), data analysis is inductive/qualitative, and research results emphasize meaning rather than generalization. Meanwhile, Creswell (2014) states that a qualitative approach is appropriate when researchers seek to deeply understand the subjective meaning of social experiences or phenomena through interpretive and reflective processes applied to collected data.

Within the context of library research, the research process consists of several key stages. First, the researcher identifies and formulates the research problem based on current phenomena, namely the emergence of religious radicalism in Indonesia and the need for religious moderation in education. Second, the researcher collects secondary data by reviewing relevant literature sources. These sources are selected critically and systematically based on their relevance and academic credibility. Third, the researcher classifies the collected literature to facilitate thematic analysis. Fourth, the data are analyzed qualitatively using interpretive and reflective approaches—interpreting the content of the literature in-depth and connecting it to a pre-established theoretical framework. Finally, the researcher formulates conclusions and recommendations based on the analysis results. As Sugiyono (2017) explains, the qualitative research process must be carried out systematically, starting from problem identification, data collection, data reduction, data presentation, and finally drawing conclusions. These steps align with Creswell's (2014) view that qualitative research involves identifying the phenomenon, collecting and interpreting data, organizing information into themes, and deriving meaningful insights from the data. Thus, this approach is expected to provide a comprehensive understanding of the importance of religious moderation education in countering the tide of radicalism, and its contribution to shaping students' character to be tolerant and peace-loving.

3. Results And Discussion

3.1 Christian Education: Concept and Principles

3.1.1 The Meaning of Christian Religious Education

Christian education is a learning process that focuses not only on academic aspects but also on the spiritual and moral development of the individual. In this context, Christian education serves as a solid foundation for shaping character and values aligned with Christian teachings. Groome (2014) emphasizes that the goal of Christian education goes beyond the mere transmission of religious knowledge; it also aims to cultivate a deeper understanding of the meaning of religious life. For example, through teachings about love, forgiveness, and justice, students are invited to reflect on how these values can be applied in their daily lives.

Furthermore, Christian education highlights the importance of community involvement in the teaching and learning process. Church and family communities serve not only as places of learning but also as sources of moral and spiritual support for children. According to Zega (2021), Christian religious education within the family environment has a significant impact on shaping the spirituality of adolescents. In facing the challenges of the modern era—such as the rise of radicalization and secularization—Christian education plays a vital role in providing a strong foundation for young people to develop a healthy spiritual identity.

The importance of community engagement is evident in various activities organized by the church, such as Bible study groups and spiritual retreats. These activities not only deepen religious knowledge but also strengthen social bonds among community members. Thus, Christian education functions not only as a medium of knowledge transfer but also as a platform for building harmonious relationships within the community.

In conclusion, Christian education is an integral and holistic process that combines spiritual, moral, and social aspects. Through this form of education, individuals are not only prepared to become good citizens but also committed individuals who uphold Christian values. All these aspects are interrelated, forming a strong unity in supporting the development of character and a firm spiritual identity.

3.1.2 The Objectives of Christian Education

The primary goal of Christian education is to shape individuals with strong character, a deep understanding of the teachings of Christ, and the ability to engage positively with others. In the context of religious moderation, Christian education is expected to cultivate a generation that is tolerant and respectful of differences. Arifianto, Fernando, and Triposa (2021) emphasize that Christian religious education contributes to national unity through the understanding of pluralism and diversity.

One of the objectives of Christian education is to develop students' critical and analytical attitudes toward various social issues, including radicalism. With a solid grasp of Christ's teachings, students are expected to evaluate and choose appropriate responses to challenges they may encounter. According to Ritonga, Mone, Yunip, and Zega (2021), students who receive Christian religious education tend to be more capable of identifying and rejecting radical ideologies compared to those who do not.

In addition, Christian education also aims to equip students with the social skills needed to live in a pluralistic society. This is especially important in the context of higher education, where students often interact with individuals from diverse backgrounds. Saingo (2022) asserts that the use of social media as a medium for building Christian character can help students communicate and interact positively with others.

3.1.3 Teaching Methods in Christian Education

Teaching methods in Christian education are highly diverse, depending on the context and the learning objectives to be achieved. One commonly used method is the *problem-solving*

method, which aims to develop students' critical thinking skills. Ritonga, Mone, Yunip, and Zega (2021) demonstrate that the application of this method in Christian religious education enhances students' understanding of religious teachings and their application in daily life.

In addition, a contextual approach is often employed in Christian education. This approach connects religious teachings with real-life situations and challenges faced by students. In doing so, students are better able to grasp the relevance of Christian values within broader social contexts. In other words, contextual learning helps students recognize the relationship between faith and their actions in society.

The use of technology in education has also become an increasingly important trend in Christian education. Rantung and Boiliu (2020) note that technology can be used as a tool to deliver religious teachings in more engaging and interactive ways. In the era of the Fourth Industrial Revolution, integrating technology into Christian education helps students become more engaged and motivated in their learning process.

By applying these various teaching methods, Christian education is expected to create a learning environment that supports religious moderation. Through inclusive, values-based learning, students are expected to grow into individuals who not only understand their own religious teachings but also appreciate and respect the diversity present in society.

3.2 Radicalism on Campus: Definition of Radicalism

The term *radicalism* originates from the Latin word *radix*, meaning root, and the suffix -*ism*, which refers to an ideology. Thus, radicalism refers to thinking deeply and thoroughly about something down to its roots. According to the *Cambridge Advanced Learner's Dictionary* (2008), radical means "believing or expressing the belief that there should be great or extreme social or political change." In this context, radicalism is an ideology that seeks complete and fundamental changes in societal systems.

Radicals often believe that their proposed plans are the most ideal. In many cases, radicalism is associated with narrow religious interpretations, which can lead to acts of terrorism such as bombings. These extreme views tend to thrive in environments marked by poverty, social inequality, or injustice.

Therefore, radicalism is an ideology that promotes drastic and fundamental changes in social, political, or religious systems, often through violent or extreme means. On campuses, radicalism manifests as an extreme ideology that can lean toward violence or terrorism.

Radicalism is often defined as a belief system that justifies the use of violence to enact change and assumes an absolute truth while discrediting others. This ideology typically has the following characteristics:

a. Intolerance: Unwillingness to respect others' beliefs or opinions.
b. Fanaticism: A sense of absolute correctness and rejection of differing views.
c. Exclusivism: Isolating oneself from the broader community.
d. Revolutionary tendencies: Inclination toward using violence to achieve goals.

e. Ideologizing religion: Treating religion as a final political ideology regulating both individual and state affairs.

The objectives of radical ideologies include initiating deep systemic change, often through violence, rejecting existing societal structures, and creating dramatic shifts in governance such as revolutions, civil wars, or international conflict. Radical groups may also aim to replace national ideologies with their own, influence policymaking on various levels, and gain political recognition as representatives of specific ethnic or national groups.

In summary, radicalism involves efforts to enforce fundamental changes using violence and rejecting existing societal frameworks.

3.2.1 Factors Contributing to Radicalism on Campus

Radicalism in Indonesia has emerged as a result of changes in social and political structures that conflict with the ideologies held by radical groups. These new ideologies are typically more rigid, intolerant, and reject pluralism. The radicalization process often unfolds progressively rom intolerance to radicalism, and eventually to terrorism. Several key factors contribute to this process:

a. Domestic factors, such as poverty, injustice, and disillusionment with the government.

b. International factors, including the influence of global environments that foster religious sentiments, such as global injustice, arrogant foreign policies, and modern imperialism by superpowers.

c. Cultural factors, which are closely related to shallow religious understanding and narrow, literal interpretations of sacred texts.

Higher education institutions serve not only as centers of knowledge but also as key providers of the nation's human resources. Universities are responsible for nurturing intellectuals who will lead the country forward. Given their strategic role, universities should ideally be free from ideologies that oppose the principles of the Republic of Indonesia and Pancasila. Unfortunately, recent developments show that universities are increasingly infiltrated by dangerous ideologies, as evidenced by the rise of religious radicalism among students.

According to Indonesia's State Intelligence Agency (BIN), in 2018, seven public universities were reported to have been exposed to radical ideology. Moreover, 39% of students across 15 provinces expressed interest in radical ideologies, categorized into low, moderate, and high levels of attraction. While this interest is still largely at the level of empathy, early prevention is necessary to stop it from escalating into active participation.

Secular universities tend to be more vulnerable to radical recruitment than religious-based institutions. This vulnerability is not accidental but is influenced by socio-cultural dynamics, including the inability of educational stakeholders to positively engage with the rapid development of science, technology, and culture. Instead of extracting the benefits of these developments, many interpret them negatively. For example, reform movements aimed

at promoting justice have often devolved into social "slaughterhouses." Transparency, intended as accountability, has turned into a culture of fault-finding. Humanistic values meant to promote mutual respect have, in practice, turned into attitudes of condescension and disobedience.

Contrary to theories that attribute radicalism solely to political motives—particularly anti-Western sentiment—recent evidence suggests otherwise. First, radical tendencies among students are often rooted in ideological and rigid religious internalization, rather than political agendas. Second, this pattern is found across religious groups, including among Muslim, Catholic, Christian, Hindu, and Buddhist student communities.

Another contributing factor is the growth of student organizations, particularly *extra-campus* organizations. In their early development, these groups often went unnoticed by university authorities, who primarily focused on *intra-campus* student organizations. The religious appearance and discipline displayed by members of these extra-campus groups also contributed to their favorable perception among university leaders.

In conclusion, radicalism within Indonesian universities is a complex issue influenced by multiple interrelated factors. As such, it poses a serious threat to national unity and requires a comprehensive response involving the government, educational institutions, and society at large.

3.2.2 The Impact of Radicalism on Students and the Campus Environment

Radicalism among students can lead to several significant negative impacts, both personally and socially. Firstly, it often results in the stigmatization of religious beliefs. Radicalism is frequently misinterpreted as being tied to specific religious teachings, though no religion inherently advocates for violence or destruction. When students embrace radical ideologies—especially those bordering on terrorism—such beliefs may tarnish the reputation of the religion they associate with, creating a misrepresentation that contradicts core religious values. Additionally, radicalism can cause students to lose focus on their academic goals. Rather than prioritizing education, radicalized students may become more invested in spreading their beliefs, leading to poor academic performance, delayed graduation, or even the risk of dropping out. Furthermore, radicalism fosters an inflexible mindset. In a dynamic world that requires adaptability, students influenced by radical ideologies may find it difficult to interact or collaborate with others, both in the academic and professional realms. This rigid worldview can hinder their personal growth and future career prospects. Legal issues also arise for radicalized students. Early signs may involve violations of university policies, but as their involvement deepens, students risk facing legal consequences, including police intervention and court proceedings. Such encounters with the law disrupt academic progress and leave a permanent record. Lastly, the impact of radicalism extends beyond the student, affecting their families. Students who become entangled in radical ideologies bring shame and social stigma to their families, causing emotional and psychological distress. In conclusion,

the exposure to radicalism among students has profound consequences. It undermines personal development, academic achievement, and social integration, making it crucial for educational institutions to take preventive measures against the spread of radical ideologies.

3.3 Religious Moderation: Concepts and Importance

Religious moderation is a crucial concept that underpins peaceful, harmonious, and tolerant religious life in pluralistic societies like Indonesia. In the context of Christianity, religious moderation is not merely an invitation to neutrality; it embodies the call of love, respect for human dignity, and the realization of Jesus Christ's teachings about peace and reconciliation. According to Esti Regina Boiliu (2022), the literacy of religious moderation in Christian Religious Education (CRE) does not only build interfaith understanding, but also instills Christian values that are relevant to contemporary social and cultural contexts. Therefore, the approach of moderation in Christianity is not just a social strategy, but an expression of faith rooted in God's love and justice.

3.3.1 Definition of Religious Moderation

The definition of religious moderation in the Christian context cannot be separated from the fundamental Christian principle of love for God and fellow human beings. Efesus Suratman, Muryati, and Gernaida K.R. Pakpahan (2021) explain that the perspective of the law of love serves as the primary foundation for understanding and applying religious moderation. This law of love guides Christians to not only live in a good relationship with God but also with others, including those of different faiths. Moderation in Christianity means actively practicing love, rejecting violence, and choosing the path of peace.

Furthermore, Yabes Doma (2023) argues that, in the context of social media—often a space for the spread of hate speech and radicalism—religious moderation from a Christian theological perspective must become light and salt. Moderation is not merely a passive stance but active engagement in building healthy communication, defending the truth, and avoiding extremism. In the light of Christ's teachings, every believer is called to be a peacemaker in a divided world.

Semuel Selanno (2022) emphasizes that religious moderation in Christian Religious Education must be instilled early in the lives of students. Education should not only focus on doctrinal aspects but also on the practical dimensions that shape moderate, tolerant, and empathetic character. Christian Religious Education (CRE) that instills these values will produce a generation of Christians who are inclusive and capable of becoming agents of peace in social life.

Esti Regina Boiliu (2022) states that religious moderation literacy plays a crucial role in equipping Christian students with critical and reflective thinking skills in facing diversity. This literacy demands the integration of Christian values such as justice, forgiveness, and faithfulness to Christ in a pluralistic social context. In this way, students not only learn about their faith but also how to live it out in a relevant way within a diverse society.

In practice, religious moderation also means opening space for dialogue, interfaith cooperation, and avoiding excessive exclusivism. In the light of Christianity, moderation is not a compromise of faith, but a way of life that reflects Christ's universal love. This perspective affirms that the Christian calling extends beyond the proclamation of the Gospel; it also includes participating in building peace and social justice through a wise and firm moderate stance.

3.3.2 The Importance of Religious Moderation in Education

The importance of religious moderation in Christian education is strategic, especially in shaping the character of students who are capable of living harmoniously in a pluralistic society. According to Esti Regina Boiliu (2022), Christian Religious Education (CRE) must be able to become a space for dialogue between faith and culture, educating students to respond to differences with an open and wise attitude. Thus, Christian education not only conveys doctrine but also shapes a personality that reflects Christ as a loving and humble person.

Religious moderation in education helps to counter the influence of radicalism that may infiltrate educational spaces, both directly and through social media. Yabes Doma (2023) emphasizes the importance of digital awareness in facing religious issues that are often distorted to create division. Therefore, strengthening religious moderation becomes the responsibility of all parties in education, especially Christian religious teachers, to instill inclusive and anti-violence values in students.

Christian education that emphasizes the law of love (love of God and neighbor) provides a strong moral and spiritual foundation for rejecting ideologies of violence. Efesus Suratman, Muryati, and Gernaida K.R. Pakpahan (2021) assert that the value of love is the heart of religious moderation in Christianity. Education that emphasizes love will enable students to act justly, respect others, and not easily be provoked by extreme narratives that infiltrate through various information channels.

In the classroom context, Semuel Selanno (2022) stresses that Christian religious teachers must set an example by applying the values of moderation. Teachers are not only instructors but also role models who shape attitudes and character. When teachers show tolerance, openness, and respect for differences, students will imitate these behaviors in their daily lives. This is the real contribution of Christian education in building a peaceful and civilized society.

Lastly, the importance of religious moderation also lies in the formation of a strong yet non-exclusive Christian identity. Moderate education will form a strong faith while being wise in attitude. Esti Regina Boiliu (2022) affirms that with this approach, students will be able to become ambassadors of peace, not only within the church but also in social life. Religious moderation becomes an urgent need in Christian education to create a generation that loves peace, is capable of dialogue, and is faithful to their Christian calling in this pluralistic world.

3.4 The Role of Christian Education in Promoting Religious Moderation

3.4.1 Character Formation through Christian Education

The term "character" etymologically derives from the Greek word *character* and is commonly used to signify a distinguishing feature that sets one thing apart from another. In this context, character refers to personal traits, which manifest as consistent behavior patterns shaped by values and norms (Gunawan, 2023).

In Christian education, the formation of character involves a process of teaching and nurturing aimed at creating individuals who reflect Christian values in their actions, attitudes, and behaviors. Below are some aspects related to character formation in Christianity:

Christian character formation begins with a deep understanding of Christian teachings and principles. This includes comprehension of sacred texts, the life of Jesus Christ, biblical stories, and the moral teachings within them (Vianus, 2021). Through careful study and teaching, students are instructed on fundamental Christian beliefs and how to apply these teachings in daily life.

Christian education aims to share the Gospel and God's saving work with sinners and instill faith in God and Jesus Christ as Lord and Savior (Badry & Rahman, 2021). The responsibility of Christian education institutions, such as schools and universities, is significant as they nurture students to embody Christ-like character.

The role of Christian education lies in character formation and instilling moral values aligned with Christian teachings. Character formation is a crucial element in Christian education because the values taught form the foundation of moral and ethical behavior for its followers. The process of Christian character formation is an essential part of spiritual life for anyone who identifies as Christian. Christian character encompasses not only moral dimensions but also reflects a close relationship with God, integrity, and morality, evident in everyday actions (Gunawan, 2023).

In summary, Christian character formation is an educational and developmental process essential for creating individuals whose actions, attitudes, and behaviors align with Christian values. It is a holistic journey that involves understanding teachings, spiritual growth, and the internalization of Christian values to live a life that reflects Christ (Badry & Rahman, 2021).

3.4.2 Integrating Religious Moderation into the Curriculum

Education plays a crucial role in shaping the character, thinking, and attitudes of the younger generation. In the context of Christian education, this role becomes even more significant as it involves the formation of religious values that serve as the moral foundation of individuals and society.

Religious moderation is a principle of balance that emphasizes fairness, tolerance, and inclusivity in practicing one's faith. This concept is vital in plural societies, such as Indonesia, where various religions and beliefs coexist harmoniously (Wahidah & Kasidi, 2024).

The application of religious moderation values in Christian education curricula is not without challenges. One major challenge is how to ensure that the concept of moderation is effectively understood and implemented by teachers and educators. The curriculum will only have a significant impact if it is applied with the right pedagogical approach and supported by competent educators. Therefore, in addition to curriculum development, strengthening the capacity of teachers and educators is also crucial in efforts to integrate religious moderation values within educational environments (Parwanto, 2023).

Some schools and universities in Indonesia have already integrated religious moderation values into their curricula. However, this integration is not always consistent across all educational institutions. Some teachers report that, even though there are guidelines in the curriculum, daily implementation often depends on the personal understanding of the educator. This can lead to variations in how teachers convey religious moderation content, sometimes resulting in less optimal outcomes (Wahidah & Kasidi, 2024).

Regarding teaching methods, it is found that most educators in schools and universities use inclusive approaches, such as class discussions and case studies, to teach religious moderation. These methods aim to encourage students to think critically and understand religious teachings in depth, rather than simply following religious commands textually. This approach encourages students not only to understand religious texts but also to see their relevance in a plural and dynamic social life. However, some educators still tend to use more traditional lecture methods without providing space for open discussion and interaction. This leads to a lack of critical understanding among students about religious moderation and sometimes results in a narrower and more exclusive interpretation of the teachings (Parwanto, 2023).

A positive impact observed is that a curriculum emphasizing religious moderation helps prevent the entry of radical ideologies among the younger generation. Education that teaches tolerance, justice, and mutual respect provides a defense against narrow and extremist religious interpretations. Teachers and educators play an essential role in creating a conducive learning environment for understanding moderate religion. However, to optimize these positive impacts, more attention must be given to enhancing teachers' capacity to teach religious moderation and ensuring that the curriculum is consistently applied across all educational institutions (Wahidah & Kasidi, 2024).

3.5 Recommendations for Implementing Christian Education as a Pillar of Religious Moderation

3.5.1 Institutional Policy

Christian education within educational institutions must be supported by clear and directed policies. These policies should include a vision and mission that align with the values of religious moderation, emphasizing tolerance and understanding among religious communities. According to Groome (2014), Christian religious education not only serves to

educate academically but also to shape the character and spirituality of students. In this context, inclusive educational policies that respect diversity are crucial to avoid the potential for radicalization among students.

Furthermore, educational institutions should develop programs that promote interfaith dialogue. These programs can include seminars, discussions, and social activities that involve various religious communities. In this way, students not only learn about their own religion but also gain insight into other religions, which in turn will strengthen tolerance and mutual understanding. The policies implemented should also involve regular assessments and evaluations to ensure their effectiveness. For example, institutions can conduct annual surveys to measure the level of interfaith acceptance among students. With this data, institutions can make the necessary adjustments to their policies to further enhance religious moderation (Groome, 2014).

Thus, it is essential for educational institutions to forge partnerships with religious organizations and civil society groups. This collaboration can strengthen policy implementation and create a safer and more peaceful campus environment.

3.5.2 Training and Development of Educators

Training and development of educators is a crucial aspect in implementing Christian education as a pillar of religious moderation. Educators not only serve as teachers but also as role models for students. Therefore, they need to be equipped with adequate knowledge and skills to teach the values of religious moderation. According to Arifianto, Fernando, and Triposa (2021), educators who have a deep understanding of religious pluralism can be more effective in teaching tolerance and mutual respect.

This training should include topics such as conflict management, interfaith communication, and character development. With the right training, educators can identify and address potential radicalization among students. For example, they can be trained to recognize signs of dissatisfaction or extremism in the classroom and take the necessary preventive steps. Additionally, it is important for educators to continually update their knowledge about current issues related to radicalism and religious moderation. Therefore, educational institutions should provide access to resources and ongoing training for educators. This can be done through seminars, workshops, and online courses focused on professional development.

Therefore, evaluating the effectiveness of educator training is also crucial. Educational institutions need to conduct surveys and interviews to understand the impact of the training programs that have been implemented and make necessary improvements.

3.5.3 Collaboration with Other Communities and Organizations

Collaboration with other communities and organizations is a strategic step in addressing radicalism on campus. Through such cooperation, educational institutions can expand the reach of their religious moderation programs and gain greater support from society.

According to Saingo (2022), utilizing social media and other digital platforms can be an effective means to foster communication and collaboration with various parties.

A concrete example is the implementation of community service programs involving students, educators, and community members from diverse religious backgrounds. This program not only increases student engagement but also strengthens interfaith relations. Data indicates that social activities involving interfaith collaboration can reduce prejudice and negative stereotypes.

Collaboration can also be undertaken with religious institutions, non-governmental organizations, and local communities to organize events that promote tolerance and interfaith understanding. For example, a seminar on religious moderation involving speakers from various backgrounds can provide students with a broader perspective. In addition, educational institutions should build networks with other universities and educational institutions to share best practices in religious moderation education. This can be done through conferences, workshops, and student exchange programs.

Through effective collaboration, educational institutions can create an ecosystem that supports religious moderation and reduces the potential for radicalization among students. Thus, Christian education can play a vital role in building a more tolerant and harmonious society.

4. Conclusions

The conclusion of this discussion shows that Christian education plays a significant role in promoting religious moderation, especially in the face of radicalism that is prevalent in campus environments. Christian education, rooted in the teachings of Christ's love, values human dignity, upholds justice, and teaches tolerance, serves as a crucial foundation in shaping students' character to prevent them from falling into violent ideologies and extremism. Through a learning process that integrates ethical values and spirituality, Christian education fosters a spirit of peace and acknowledgment of diversity as a gift from God. Therefore, by integrating values of moderation into the curriculum, teacher training, and active involvement in building a tolerant and empathetic community, Christian education can become a primary pillar in shaping a generation that is not only intellectually competent but also spiritually and socially mature. This effort must be supported by institutional education policies that favor peace and diversity, as well as collaboration with various parties to create an educational space free from the influence of radicalism and intolerance.

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