

# Negotiating Doctrine, Weaving Tolerance: A Portrait of Religious Moderation among NU and Muhammadiyah Students at Islamic Universities

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## Abstract:

This study explores the dynamics of religious moderation among students affiliated with Nahdlatul Ulama (NU) and Muhammadiyah at Islamic universities in Indonesia. Despite historical theological and methodological differences between these two largest Islamic organizations, contemporary youth demonstrate a remarkable capacity to negotiate doctrinal boundaries while weaving threads of tolerance in pluralistic settings. Through qualitative inquiry involving in-depth interviews and focus group discussions with forty-five students from three Islamic universities, this research reveals that religious moderation emerges not as doctrinal compromise but as sophisticated theological negotiation rooted in contextual understanding of Islamic teachings. The findings indicate that NU students emphasize cultural accommodation and traditionalist frameworks, while Muhammadiyah students prioritize rational interpretation and purificationist approaches, yet both groups converge on core values of tolerance, inclusivity, and peaceful coexistence. This convergence is mediated through campus interfaith dialogues, collaborative social projects, and shared experiences in multicultural environments. The study contributes to understanding how young Indonesian Muslims navigate between doctrinal authenticity and social harmony, offering insights into the future trajectory of Islam in the world's largest Muslim-majority nation. Implications suggest that Islamic higher education institutions play a crucial role in cultivating moderate religious consciousness that balances textual fidelity with contextual wisdom.

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## INTRODUCTION

Indonesia stands as a compelling case study in managing religious diversity within a Muslim-majority context. Home to the world's largest Muslim population, the nation hosts a vibrant tapestry of Islamic expressions, ranging from traditionalist to modernist orientations (Hefner, 2018). Among the most influential Islamic organizations are Nahdlatul Ulama (NU) and Muhammadiyah, whose combined membership exceeds ninety million individuals, representing distinct yet complementary approaches to Islamic practice and



social engagement (Burhani, 2019). NU, founded in 1926, embodies traditionalist Islam with strong emphasis on preserving local customs, Sufi traditions, and reverence for classical Islamic scholarship. Conversely, Muhammadiyah, established in 1912, champions modernist reformism, advocating for rational interpretation of Islamic texts and purification from syncretic practices (Assyaukanie, 2020).

The historical divergence between these organizations has occasionally manifested in theological debates and institutional rivalries. However, contemporary scholarship increasingly recognizes their shared commitment to moderate Islam, characterized by rejection of extremism, embrace of democratic values, and promotion of interfaith harmony (Menchik, 2016). This moderation becomes particularly salient among the younger generation, whose religious consciousness is shaped not only by organizational affiliation but also by globalization, digital connectivity, and exposure to diverse worldviews (Nisa, 2021). Islamic universities serve as crucial sites where these dynamics unfold, providing spaces for intellectual engagement, identity formation, and intercultural encounter.

Despite growing scholarly attention to Islamic moderation in Indonesia, limited research examines how students from different organizational backgrounds negotiate doctrinal boundaries while cultivating tolerance in shared educational environments (Hasyim, 2020). Previous studies have predominantly focused on organizational leadership or theological discourse, overlooking the lived experiences of young adherents who navigate multiple identity markers in pluralistic contexts (Bruinessen, 2018). This gap is significant given that youth represent both the future leadership of these organizations and critical agents in shaping Indonesia's religious landscape.

This study addresses this lacuna by investigating how NU and Muhammadiyah students at Islamic universities construct and practice religious moderation. The central research question guiding this inquiry is: How do students affiliated with NU and Muhammadiyah negotiate doctrinal differences while weaving tolerance in campus life? Subsidiary questions explore the theological foundations of their moderate orientations, the role of campus environment in facilitating interfaith dialogue, and the challenges they encounter in balancing organizational identity with inclusive engagement. By centering student voices and experiences, this research illuminates the micro-level processes through which religious moderation is enacted, contested, and reimagined among Indonesia's Muslim youth.

Theoretically, this study draws on conceptualizations of religious moderation as dynamic negotiation rather than static position (Woodward et al., 2020). Following Ramadan (2019), we understand moderation not as dilution of faith but as contextual application of Islamic principles that honors both textual sources and contemporary realities. This framework recognizes that moderation emerges through continuous dialogue between tradition and modernity, authority and individual conscience, community and cosmopolitanism. Furthermore, we engage with theories of religious identity formation that emphasize the relational and situational nature of belonging, particularly relevant in understanding how organizational affiliation intersects with other identity dimensions such as nationality, ethnicity, and generational cohort (Woodhead, 2016).

The significance of this research extends beyond academic contribution to practical implications for Islamic education, interfaith relations, and social cohesion. Understanding the mechanisms through which young Muslims cultivate moderate orientations can inform pedagogical strategies, campus policies, and organizational programs aimed at strengthening religious pluralism. Moreover, insights from this study resonate with broader global conversations about Islam and modernity, offering an Indonesian perspective that challenges monolithic representations of Muslim youth and highlights the diversity within Muslim-majority societies (Mandaville & Hamid, 2018).

## **RESEARCH METHOD**

This qualitative study employed an interpretive phenomenological approach to explore the lived experiences of NU and Muhammadiyah students in negotiating religious moderation (Smith et al., 2019). The phenomenological framework enabled deep engagement with participants' subjective meanings, allowing researchers to grasp how they make sense of doctrinal differences, construct tolerance, and navigate campus religious life. This methodological orientation aligns with the study's aim to understand moderation not merely as behavioral outcome but as meaningful practice embedded in specific socio-religious contexts.

The research was conducted at three Islamic universities in Java, Indonesia, selected through purposive sampling to represent diverse institutional characters and regional contexts. The first institution is a state Islamic university in Yogyakarta with strong NU presence, the second is a private Muhammadiyah university in Surakarta, and the third is a state Islamic university in East Java with balanced representation of both organizations. This selection strategy ensured exposure to varied organizational dynamics while maintaining sufficient participant diversity. Data collection occurred between September 2023 and February 2024, encompassing two academic semesters to capture different phases of campus life.

Participants consisted of forty-five undergraduate students, comprising twenty-three NU-affiliated and twenty-two Muhammadiyah-affiliated individuals, with gender-balanced representation (twenty-two females and twenty-three males). Inclusion criteria required active organizational membership, minimum second-year enrollment to ensure sufficient campus experience, and willingness to participate in multiple data collection sessions. Participants were recruited through campus Islamic organizations, student associations, and snowball sampling, ensuring diversity in academic majors, socioeconomic backgrounds, and levels of religious engagement. All participants provided informed consent, and pseudonyms are used throughout to protect confidentiality.

Primary data collection involved semi-structured in-depth interviews and focus group discussions. Individual interviews, lasting sixty to ninety minutes, explored personal religious journeys, understandings of organizational teachings, experiences with religious differences, and perspectives on tolerance and moderation. Interview guides addressed themes such as theological foundations of moderation, campus interfaith interactions, challenges in maintaining organizational identity, and strategies for navigating doctrinal tensions. Six focus

group discussions, comprising six to eight participants each with mixed NU-Muhammadiyah composition, facilitated exploration of collective dynamics, peer influences, and shared meaning-making processes. Focus groups proved particularly valuable in observing how students negotiated differences in real-time dialogue, revealing both points of convergence and divergence.

Supplementary data sources included participant observation of campus religious activities such as weekly study circles, interfaith dialogues, and collaborative social projects, as well as document analysis of organizational materials, campus publications, and social media content. Field notes documented observable interactions, spatial arrangements, symbolic displays, and informal conversations that enriched contextual understanding. These multiple data sources enabled methodological triangulation, enhancing credibility and depth of findings (Lincoln & Guba, 2019).

Data analysis followed iterative thematic procedures informed by Braun and Clarke (2021). Interview recordings were transcribed verbatim in Indonesian, then analyzed through multiple coding cycles. Initial coding identified descriptive categories close to participants' language, followed by focused coding that developed analytical themes addressing research questions. Constant comparison within and across cases highlighted patterns and variations between NU and Muhammadiyah students while attending to individual particularities. Analytical memos tracked emerging insights, theoretical connections, and reflexive considerations throughout the process. Final themes were refined through researcher triangulation, involving discussion among research team members and member checking with selected participants to validate interpretations.

Ethical considerations guided all research procedures. Approval was obtained from institutional review boards at participating universities. Participants received comprehensive information about research purposes, procedures, risks, and benefits before providing written consent. Confidentiality was maintained through secure data storage, restricted access, and use of pseudonyms. Researchers remained attentive to power dynamics and potential sensitivities around religious identity, creating respectful dialogic spaces that honored participants' diverse perspectives. Reflexivity was exercised throughout, acknowledging researchers' own positionalities and their potential influence on data generation and interpretation.

## **RESULTS AND DISCUSSION**

Analysis of interview transcripts, focus group discussions, and observational data revealed three overarching themes characterizing religious moderation among NU and Muhammadiyah students: doctrinal negotiation through contextualized interpretation, tolerance as practiced theology, and campus as laboratory for interfaith engagement. These themes illuminate how students balance organizational identity with inclusive openness, demonstrating that moderation emerges not from abandoning doctrinal commitments but from sophisticated theological reasoning that embraces both particularity and universality.

The first theme, doctrinal negotiation through contextualized interpretation, captures how students engage with their organizations' theological frameworks while adapting them

to contemporary pluralistic contexts. NU students consistently emphasized the principle of maintaining beneficial traditions while remaining open to change, drawing on the classical Islamic legal maxim that preserving good practices is obligatory. This traditionalist orientation does not imply rigid conservatism but rather thoughtful discernment about which customs serve contemporary Muslim life and which require reexamination. As Fatimah, a third-year NU student from Yogyakarta, explained: "We respect our traditions because they contain accumulated wisdom from generations of scholars, but we also understand that context matters. What worked in previous times might need adjustment for today's challenges, as long as we maintain core Islamic values" (Fatimah, personal communication, October 15, 2023). This perspective resonates with scholarship on NU's madhab-based methodology that values jurisprudential diversity and contextual reasoning (Bush, 2018).

Muhammadiyah students, conversely, foregrounded rational interpretation and direct engagement with scriptural sources, reflecting their organization's reformist heritage. They expressed concern about uncritical adherence to traditions that lack clear Qur'anic or prophetic foundation, advocating instead for practices grounded in authentic religious texts. However, this purificationist stance was consistently coupled with recognition of interpretive plurality and respect for differing opinions. Ahmad, a Muhammadiyah student majoring in Islamic law, articulated: "We believe in returning to Qur'an and Sunnah, but we also acknowledge that understanding these sources requires *ijtihad* that considers contemporary contexts. Different scholars may reach different conclusions, and that's acceptable as long as methodology is sound" (Ahmad, personal communication, November 8, 2023). This nuanced perspective reflects recent scholarship on Muhammadiyah's evolution toward greater acceptance of jurisprudential diversity while maintaining core rationalist principles (Abdullah, 2020).

Despite these distinct theological emphases, both groups demonstrated remarkable convergence on core moderate values. When asked about relationship with the religious other, students overwhelmingly affirmed commitment to peaceful coexistence, mutual respect, and collaborative engagement. This convergence was particularly evident in focus group discussions where NU and Muhammadiyah students jointly articulated shared Islamic principles that transcend organizational boundaries, such as justice, compassion, and human dignity. The theological negotiation thus involved not merely defending organizational positions but constructively engaging difference through sustained dialogue, a process that Ramadan (2019) characterizes as transformative moderation rooted in ethical universalism.

The second theme, tolerance as practiced theology, reveals how students translate moderate orientations into everyday campus interactions. Rather than viewing tolerance as passive acceptance or superficial civility, participants conceptualized it as active engagement grounded in theological conviction. This understanding draws on Islamic teachings about acknowledging diversity as divine intention, respecting human agency in matters of faith, and upholding dignity of all people regardless of religious affiliation. Siti, an NU student involved in interfaith activities, reflected: "The Qur'an says there is no compulsion in religion and that God created us in different nations and tribes so we may know one another. This means

tolerance isn't just being nice; it's recognizing that difference is part of God's plan" (Siti, personal communication, December 3, 2023). Such theological grounding distinguishes this tolerance from mere pragmatic accommodation, embedding it within religious worldview that sees diversity as ontological reality rather than temporary condition to be overcome.

Practiced tolerance manifested in various campus activities where students actively cultivated understanding across religious boundaries. Participants described involvement in interfaith dialogue sessions, collaborative community service projects, and joint academic endeavors that brought together students from diverse backgrounds. These activities provided opportunities for meaningful encounter that moved beyond stereotypes and fostered genuine relationships. During a focus group discussion, Muhammadiyah student Budi shared an experience that exemplified this dynamic: "Initially, I had assumptions about NU students being too focused on rituals and less concerned with social reform. But working together on a literacy program in rural villages, I saw their deep commitment to serving communities and realized we share fundamental values despite different approaches" (Budi, personal communication, January 20, 2024). Such testimonies illustrate how direct engagement transforms abstract theological principles into lived experience of solidarity.

Campus spaces emerged as crucial sites for cultivating practiced tolerance. Islamic universities in Indonesia typically host students from various organizational backgrounds, creating natural opportunities for interfaith and inter-organizational interaction. Participants described dormitories, classrooms, mosques, and student organizations as contact zones where difference is negotiated daily. These encounters were not always smooth; students acknowledged tensions arising from competing truth claims, divergent ritual practices, and organizational loyalties. However, they also emphasized that navigating these tensions developed capacities for empathy, critical thinking, and creative problem-solving. The campus thus functions as what Woodward et al. (2020) term a laboratory for religious pluralism, where theoretical commitments to tolerance are tested and refined through concrete social interactions.

The third theme, campus as laboratory for interfaith engagement, highlights institutional dimensions that facilitate or constrain religious moderation. Participants identified several campus factors that supported moderate orientations, including diverse curriculum exposing students to multiple Islamic intellectual traditions, faculty who modeled respectful engagement with difference, and institutional policies promoting inclusive campus culture. Several students mentioned specific courses on Islamic pluralism, comparative religion, and conflict resolution that provided conceptual frameworks for understanding and navigating religious diversity. Zahra, an NU student, noted: "My course on Islamic thought introduced me to various schools of theology and jurisprudence. I learned that diversity has always existed in Islamic history, and great scholars often disagreed while maintaining mutual respect. This historical awareness helps me appreciate contemporary differences" (Zahra, personal communication, November 29, 2023).

Faculty members played significant pedagogical roles in cultivating moderate consciousness. Students appreciated professors who acknowledged multiple valid perspectives, encouraged critical questioning, and created inclusive classroom environments.

In focus groups, participants contrasted such educators with those who promoted single correct interpretations or dismissed alternative viewpoints, noting that the former approach inspired intellectual humility and openness while the latter reinforced dogmatism. This finding underscores the importance of pedagogical methods in shaping religious orientations, confirming research by Hasyim (2020) on the role of Islamic higher education in promoting moderate Islam.

Student organizations constituted another crucial campus dimension. Both NU and Muhammadiyah maintain active campus branches that provide organizational socialization, religious education, and community service opportunities. While these organizations primarily serve members from respective backgrounds, participants described increasing collaboration between them on various initiatives. Joint seminars, cooperative social projects, and shared advocacy efforts demonstrated capacity for organizational cooperation grounded in common Islamic values. However, some students also noted persistent institutional barriers, such as separate mosques for different groups or competitive dynamics in recruiting members, which occasionally reinforced divisions. These observations point to ongoing tensions between organizational particularity and inclusive solidarity that require continuous negotiation.

Beyond formal structures, informal peer interactions significantly influenced moderate orientations. Students described friendships across organizational lines as transformative experiences that humanized the other and complicated simplistic categorizations. Sharing meals, studying together, navigating personal challenges, and celebrating milestones created bonds that transcended organizational identities. As Muhammad, a Muhammadiyah student, reflected: "My best friend is NU, and through our friendship I've learned so much about different ways of being Muslim. We debate theology sometimes, but mostly we support each other as brothers in faith and humanity" (Muhammad, personal communication, January 14, 2024). These micro-level relationships constitute what Allport (1954) identified as contact hypothesis conditions conducive to reducing prejudice: equal status, common goals, cooperation, and institutional support.

While findings reveal substantial evidence of religious moderation among participants, they also illuminate challenges and limitations. Some students struggled to reconcile organizational loyalty with inclusive engagement, experiencing tension between solidarity with fellow members and openness to others. This was particularly acute around contested ritual practices or theological positions where organizational teachings seemed incompatible with pluralistic values. Several participants expressed frustration with what they perceived as excessive organizational conservatism or resistance to critical dialogue. Others worried that emphasizing tolerance might dilute distinctive Islamic identity or lead to relativism where all beliefs are considered equally valid. These concerns reflect broader debates within Muslim communities about boundaries of acceptable difference and appropriate relationship between particularity and universality (Mandaville & Hamid, 2018).

External societal factors also shaped student experiences of moderation. Participants noted that rising religious conservatism in Indonesian public sphere, amplified through social media and political mobilization, sometimes contradicted moderate values promoted in

campus environments. Exposure to exclusivist discourses online, pressure from conservative family members or community leaders, and witnessing religious intolerance in society created cognitive dissonance and emotional strain. However, students also demonstrated resilience and agency in navigating these pressures, drawing on campus support systems, organizational resources, and peer networks to maintain moderate orientations. This finding highlights importance of recognizing students not as passive recipients of socialization but as active meaning-makers who strategically negotiate multiple influences (Nisa, 2021).

The role of social media emerged as particularly complex. While digital platforms connected students with diverse perspectives and global Islamic discourses, they also exposed them to polarizing content and algorithmic echo chambers that reinforced existing beliefs. Some participants described consciously curating online environments to include diverse voices and critically evaluating information sources, demonstrating digital literacy skills crucial for navigating contemporary religious landscape. Others acknowledged being drawn into online debates that heightened antagonism toward perceived opponents. This ambivalence suggests that digital technology itself is neither inherently conducive nor detrimental to moderation but rather amplifies existing tendencies, requiring intentional cultivation of critical engagement (Slama, 2017).

Gender dynamics constituted another important dimension that shaped experiences of moderation. Female participants described additional challenges in asserting religious authority and participating in public Islamic discourse, given patriarchal structures within both organizations and broader Indonesian society. However, they also highlighted opportunities for women's leadership in campus religious activities and interfaith initiatives, noting that gender-inclusive spaces facilitated their engagement with religious moderation. Some female students emphasized that true moderation must address gender justice alongside theological tolerance, critiquing interpretations that perpetuate women's subordination while claiming to promote moderate Islam. This intersectional perspective enriches understanding of moderation beyond interfaith relations to encompass intra-faith dynamics of power and inclusion (Nisa, 2018).

Comparative analysis between NU and Muhammadiyah students revealed both substantive convergences and persistent differences. While both groups affirmed core moderate values, they employed distinct theological vocabularies and emphasized different dimensions of moderation. NU students frequently referenced cultural wisdom, scholarly authority, and historical continuity, whereas Muhammadiyah students prioritized rational argumentation, scriptural evidence, and social reform. These differences reflect organizational ideological heritages but did not preclude meaningful dialogue and mutual respect. Indeed, participants often expressed appreciation for complementary strengths each tradition offers, with NU providing cultural rootedness and Muhammadiyah offering critical dynamism. This mutual recognition suggests potential for constructive synthesis that draws on diverse Islamic resources to address contemporary challenges (Bruinessen, 2018).

The findings of this study resonate with and extend existing scholarship on Islamic moderation in Indonesia. Consistent with research by Hefner (2018) and Menchik (2016), results demonstrate that Indonesian Muslim youth maintain strong religious identities while

embracing pluralistic values, challenging narratives that pit religiosity against tolerance. However, this study advances understanding by illuminating micro-level processes through which moderation is constructed and practiced, revealing agency, creativity, and complexity often obscured in macro-level analyses. Furthermore, by focusing on organizational youth rather than general Muslim population, findings contribute nuanced perspective on how institutional affiliation interacts with individual meaning-making in contexts of religious diversity.

Theoretically, results support conceptualizations of religious moderation as dynamic negotiation rather than fixed position (Ramadan, 2019; Woodward et al., 2020). Students did not simply adopt predetermined moderate stances but actively constructed them through ongoing dialogue with texts, traditions, peers, and contemporary realities. This process involved intellectual labor, emotional work, and relational engagement, underscoring that moderation requires cultivation through intentional practice rather than emerging automatically from exposure to diversity. Moreover, findings highlight relational and situational nature of religious identity, as students negotiated multiple belonging and adapted expressions of religiosity to different contexts while maintaining core convictions (Woodhead, 2016).

## **CONCLUSION**

This study has explored the multifaceted dynamics of religious moderation among NU and Muhammadiyah students at Islamic universities in Indonesia, revealing how young Muslims navigate between doctrinal authenticity and inclusive engagement. Three central themes emerged from the analysis: doctrinal negotiation through contextualized interpretation, tolerance as practiced theology, and campus as laboratory for interfaith engagement. These themes collectively demonstrate that religious moderation among Indonesian Muslim youth is neither superficial compromise nor doctrinal dilution but rather sophisticated theological practice that honors both particularity and universality, tradition and contemporaneity, conviction and openness.

The findings indicate that despite historical theological differences between NU and Muhammadiyah, students from both organizations converge on core moderate values while maintaining distinctive organizational identities. NU students emphasize cultural accommodation and traditionalist frameworks, drawing on centuries of scholarly wisdom and contextual reasoning. Muhammadiyah students prioritize rational interpretation and purificationist approaches, grounding practice in direct engagement with scriptural sources. Yet both groups affirm commitment to peaceful coexistence, mutual respect, and collaborative engagement with religious others, demonstrating that diverse Islamic intellectual traditions can support common ethical orientation toward pluralism.

Campus environments emerge as crucial sites for cultivating religious moderation. Islamic universities provide institutional spaces, pedagogical resources, and social opportunities that facilitate interfaith dialogue and inter-organizational cooperation. Diverse curricula expose students to multiple Islamic traditions, faculty model respectful engagement with difference, and peer interactions create bonds that transcend organizational boundaries.

However, findings also reveal challenges including organizational competition, external conservative pressures, and digital media dynamics that complicate moderate orientations. These complexities underscore that moderation is not inevitable outcome of diversity but requires intentional cultivation through supportive structures and sustained practice.

Several implications emerge from this research. For Islamic educational institutions, findings suggest importance of curricula that acknowledge interpretive diversity, pedagogies that encourage critical thinking and dialogue, and policies that promote inclusive campus culture while respecting organizational particularities. Faculty development programs should equip educators with skills for facilitating difficult conversations about religious difference and modeling intellectual humility. Student affairs divisions can create structured opportunities for interfaith engagement through dialogue series, collaborative service projects, and shared learning communities. For NU and Muhammadiyah organizations, results point to value of investing in youth programs that balance organizational socialization with openness to constructive inter-organizational cooperation, recognizing that strong organizational identity need not preclude inclusive engagement.

Beyond educational contexts, findings contribute to broader conversations about Islam and modernity in contemporary Indonesia. They demonstrate that religious moderation is alive and well among Muslim youth, offering grounds for cautious optimism about Indonesia's pluralistic future. However, they also caution against complacency, highlighting that moderation requires ongoing cultivation in face of countervailing forces toward exclusivism and polarization. Civil society organizations, government agencies, and media institutions all have roles to play in creating societal conditions conducive to moderate religious orientations, including protecting religious freedom, promoting interfaith dialogue, and countering hate speech.

This study has several limitations that suggest directions for future research. The sample was limited to three universities in Java, potentially missing regional variations in how religious moderation is understood and practiced. Future studies could expand geographic scope to include universities in other parts of Indonesia where different Islamic traditions predominate. The focus on NU and Muhammadiyah students, while justified given their organizational significance, overlooks other Islamic orientations present in Indonesian Islam such as Salafism, Shi'ism, or liberal Islam. Comparative research across diverse Islamic affiliations would enrich understanding of pluralism dynamics. Additionally, this study captured a particular moment in time; longitudinal research tracking how students' moderate orientations evolve as they transition into post-graduation roles would illuminate sustainability and transformation of these values.

Gender dynamics warrant deeper investigation than possible in this study. While female participants shared valuable insights, systematic analysis of how gender intersects with religious moderation requires focused attention. Future research could examine women's particular experiences navigating organizational patriarchy while pursuing inclusive engagement, as well as explore whether and how male students' moderation differs from that of female counterparts. Similarly, class, ethnicity, and urban-rural dimensions deserve more extensive analysis to understand how multiple social locations shape religious orientations.

In conclusion, this study illuminates the rich, complex, and hopeful reality of religious moderation among Indonesian Muslim youth. NU and Muhammadiyah students demonstrate capacity to negotiate doctrinal boundaries, weave threads of tolerance, and contribute to pluralistic campus communities while maintaining authentic religious commitments. Their experiences challenge simplistic dichotomies between tradition and modernity, particularity and universality, conviction and openness. As Indonesia and the broader Muslim world grapple with questions of religious diversity, interfaith relations, and social cohesion, these young voices offer valuable perspectives rooted in lived experience of navigating difference with both principle and pragmatism. Their witness suggests that the future of Indonesian Islam will be shaped by sophisticated theological reasoning, genuine interpersonal encounter, and creative institutional innovation that honors the nation's diversity as blessing rather than burden.

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