

## Campus Mosque Prosperity Program Through Interfaith Library Development: Efforts to Foster Student Religious Moderation (Case Study of State Campus Mosque in Indonesia)

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### KEYWORDS

Prosperity of campus  
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approach; student.

### ABSTRACT

Mathematics education at the elementary level Junior Hig School has role strategic in build ability think logical, critical, and analytical participant educate. Deep Learning in context mathematics refers to the approach learning that emphasizes understanding draft in a way deep and meaningful, not just memorize formula or procedure. One of the approaches that can answer challenge the is Culturally Responsive Teaching, namely a learning strategy that values and integrates background behind culture student to in the learning process teach. CRTSE illustrates level teacher's belief in manage class, designing learning, as well as build effective relationships with student from various background culture. In context in this case, *Culturally Responsive Teaching Self-Efficacy* becomes draft important to describe belief teacher self in implementing learning strategies responsive culture. The results of the Culturally Responsive Teaching Self-Efficacy questionnaire show aspect Carry out activity learning cooperative for students who like Work in group. Occupy ranking highest with value 40.7%, Get information about strength academic students and help students for develop connection positive with Friend peers in class, occupy ranking second with value 37%. Identify ways How student communicating at home that may be different from norm school, get information about background behind culture students, designing appropriate instructions with need development students and Arrange parent - teacher conference so that meeting the No scary for parents. occupy order third with value of 33.3%, and aspects other presentation more low.

## 1. Introduction

Indonesia as a country with a Muslim majority as well as high religious diversity requires higher education institutions to become an arena for constructive interfaith dialogue. Campus mosques, in addition to functioning as a worship space, have the potential to become centers of spiritual prosperity that can foster religious tolerance and moderation among students (Rahman & Sukardi, 2021). On the other hand, the development of the transtasagama library which provides theological, philosophical, and sociocultural literature from various religious traditions has been identified as a key factor in broadening horizons and reducing negative stereotypes (Kusuma, 2023).

This condition has become increasingly important given the increase in reports of microreligious conflicts on campus over the past decade, which is partly triggered by limited sources of knowledge about other faiths (Wibowo & Aisyah, 2022). Therefore, integrating the campus mosque prosperity program with the development of interfaith libraries can be a holistic strategy to foster religious moderation among Indonesian students.

Although the potential synergy between campus mosques and interfaith libraries has been discussed in the literature, the lack of an operational framework connecting the two entities is still a major obstacle (Hartono, 2020). Specific problems include: (1) low student participation in interfaith activities held in mosques; (2) the incompatibility of library collections with the need for interreligious dialogue; and (3) the limitations of institutional policies that support such collaboration.

In general, the solutions proposed in previous studies emphasized the creation of joint programs (e.g., seminars, panel discussions) and the adjustment of library curricula to include cross-faith literature

(Fitriani et al., 2021). However, the practical implementation of these solutions is still rarely evaluated empirically. Based on the findings of the integrative model of the learning space developed by (Lee & Suharto, 2022), this study proposes three main interventions: The development of the "Shelf of Unity" special shelves in the mosque library featuring sacred texts and scholarly works from the five major religions in Indonesia, equipped with interactive labels explaining their respective historical and theological contexts. The "Friday Dialogue" program, a monthly dialogue series hosted by religious lecturers and librarians, uses reading materials from the "Shelf of Unity" as a starting point for discussion. A participation-based reward system that records student attendance at dialogue activities and links them to extracurricular credit points recognized by the university (Sari & Kurniawan, 2024). Studies that assessed similar impacts on campuses in Malaysia (Azman & Lim, 2021) showed a significant increase in tolerance attitudes (an 18% increase on the 5point Likert scale). The adaptation of the model to the Indonesian context is expected to produce a stronger effect given the higher religious diversity.

Several studies have highlighted interfaith libraries as agents of social change (Patel, 2020)(Yuliana & Mahendra, 2022) In addition, the study of the role of campus mosques in character development emphasizes the educational function of mosques outside of worship (Nurhadi, 2023). However, the literature is still less exploratory in combining these two dimensions that is, interfaith libraries located within or directly affiliated with campus mosques. No studies systematically evaluated the impact of a combination of mosque prosperity programs and interfaith library collections on students' religious moderation. This is the gap that is the main focus of this research.

This study aims to develop and test an integrative framework of the "Mosque Library Interfaith Model" that links campus mosque prosperity programs with interfaith libraries,

as well as to measure its impact on students' religious moderation levels. The novelty lies in (1) the physical and curatorial design of the "Shelf of Unity" shelves that have never been implemented in Indonesia, (2) a participatory evaluation model that combines quantitative (tolerance survey) and qualitative (reflective interview) data, and (3) an institutional policy approach that integrates academic rewards. This study was limited to public campus mosques in three provinces (West Java, East Java, and North Sumatra) for one academic year, with a focus on undergraduate to middle school students. Thus, the results of the research are expected to be a practical reference for Indonesian universities in designing inclusive policies that promote religious moderation through synergy of worship spaces and interfaith knowledge sources.

## 2. Methodology

This study uses a mixed methods approach with a secondary explanatory design, combining quantitative data from a Likert scale survey and qualitative data from in-depth interviews and participatory observations. This approach was chosen to obtain a comprehensive picture of the impact of the campus mosque prosperity program through interfaith libraries on students' religious moderation (Creswell, 2018)(Creswell, 2018).

**Location and Subject** The case study was carried out in three public campus mosques in Indonesia that have implemented interfaith library programs (Rahman & Sukardi, 2021). The sample included 450 students who were registered as regular users of mosques or libraries, selected in stratified random sampling to reflect a variety of faculties, education levels, and religious backgrounds (Kusuma, 2023).

**Data Collection Instrument** A quantitative instrument in the form of a questionnaire containing 30 items that measure the perception of tolerance, interfaith knowledge, and participation in program activities (Fitriani, Prasetyo, & Hidayat, 2021). The

validity of the content was tested by a panel of experts (3 lecturers of Religious Studies, 2 librarians, and 1 social researcher) and the reliability of Cronbach's reached 0.92. The qualitative instruments include semistructured interview guidelines and field observation sheets, designed based on the theoretical framework of interreligious dialogue (Lee & Suharto, 2022).

**Data Collection Procedure** Quantitative data collection was carried out online through an integrated survey platform for two weeks, while qualitative data was obtained through three rounds of in-depth interviews (every 30 minutes) and participatory observation during three months of library activities (Wibowo & Aisyah, 2022). All respondents provided written consent prior to participation, and the confidentiality of data was guaranteed according to social research ethical standards (Patton, 2015).

**Quantitative Data Analysis** Survey data is processed with SPSS 27 software; descriptive analysis produces mean and standard deviations, while inferential analysis (independent test and ANOVA) tests differences in perceptions between groups (Hartono, 2020). The Pearson correlation coefficient was used to identify the relationship between the intensity of program participation and the religious moderation score (Sari & Kurniawan, 2024).

**Paragraph 6 – Qualitative Data Analysis** Interview transcripts and observation notes are thematically encoded using NVivo 12, referring to (Miles & Huberman, 1994) procedure for data reduction, display, and conclusion drawn. Internal validity is strengthened through triangulation of sources (students, mosque administrators, librarians) and member checking with participants (Azman & Lim, 2021).

**Validity and Generalization** Reliability of results were improved through trail audit and interrater reliability ( $\kappa = 0.84$ ) in the coding process (Patel, 2020). Although the research is a case study, the findings are expected to provide applicative insights for other higher education institutions in Indonesia that want to integrate worship

facilities and libraries as a means of religious moderation (Yuliana & Mahendra, 2022).

### 3. Result and Discussion

#### 1. Quantitative Descriptive

Of the 450 respondents involved, the average religious tolerance score (scale 1-5) reached  $3.82 \pm 0.71$ , while the average interfaith knowledge score was  $3.61 \pm 0.68$ . Students who actively participated in the interfaith library program ( $\geq 8$  visits in three months) obtained a higher tolerance score ( $M = 4.13$ ) than those who rarely ( $M = 3.55$ ) ( $t = 7.42, p < 0.001$ ). These results are in line with the findings of (Rahman & Sukardi, 2021) who recorded an increase in tolerance through integrated religious activities on campus.

#### 2. Analysis of Variance (ANOVA) between Faculties

ANOVA showed a significant difference of  $F(4, 445) = 4.27, p = 0.002$  in religious moderation scores between faculties. Students of the Faculty of Humanities ( $M = 4.01$ ) gave the highest score, while the Faculty of Engineering ( $M = 3.64$ ) gave the lowest. Posthoc Tukey identifies significant differences between Humanitarianism and humanitarianism. Similar findings were reported by (Kusuma, 2023) which highlights the influence of academic background on responses to interfaith programs.

#### 3. Correlation of Participation and Religious Moderation

The Pearson correlation coefficient showed a moderate positive relationship between participation intensity (number of visits) and moderation score ( $r = 0.46, p < 0.001$ ). Simple linear regression analysis yields the equation  $\text{Moderation} = 2.98 + 0.12 \cdot \text{Participation}$ , which explains the 21 % variance of the moderation score ( $R^2 = 0.21$ ). This relationship strengthens the argument of (Sari & Kurniawan, 2024) about the effectiveness of participatory reward systems in enhancing cross-disciplinary dialogue.

#### 4. Qualitative Thematics: Four Main Themes

From 30 in-depth interviews and observational notes, thematic analysis (Miles & Huberman,

1994) yielded four main themes:

Cross-Religious Knowledge Improvement – students report "knowing more about the teachings of other religions" (code A1).

Strengthening Student Identity Mosque – the sense of belonging to the campus worship space is increasing (code B3).

Collaborative Learning Community – the library becomes a place for open discussions and joint projects (code C2).

Transformation of Attitude of Tolerance – a shift in perception from "fear" to "respect" (code D4).

This theme is in line with the findings of (Fitriani et al., 2021) which highlight the collaborative role of mosque libraries in creating a cross-disciplinary dialogue.

#### 5. Triangulation and Validity

The triangulation of qualitative quantitative data resulted in the consistency of the findings: students with high participation scores also expressed the theme of "knowledge improvement" verbally. Internal validity was strengthened through member checking (Azman & Lim, 2021) where 85% of participants confirmed the researcher's interpretation. Audit trail and interrater reliability ( $\kappa = 0.84$ ) add confidence to the coding process (Patel, 2020)

#### 6. Practical Implications

The results of the study show that the interfaith library program integrated with campus mosques can increase tolerance, interfaith knowledge, and students' sense of belonging. Recommendations include:

Increase the frequency of activities (minimum 8 meetings/semester) to maximize the moderation effect.

Development of points-based reward modules that can be exchanged for campus facilities (referring to the (Sari & Kurniawan, 2024))

Training facilitators (librarians & mosque administrators) to support inclusive dialogue (Lee & Suharto, 2022).

The implementation of the recommendations is expected to strengthen the role of the campus as a "center of spiritual

prosperity" as outlined by (Rahman & Sukardi, 2021).

## Discussion

Quantitative results showed that students who regularly participated in the interfaith library program at the campus mosque recorded a significantly higher religious tolerance score ( $M = 4.13$ ) than those who rarely participated ( $M = 3.55$ ). These findings strengthen the argument of (Rahman & Sukardi, 2021) who assert that the integration of worship spaces with knowledge facilities can increase attitudes of religious moderation in the campus environment.

A positive correlation between participation intensity (number of visits) and moderation score ( $r = 0.46$ ,  $p < 0.001$ ) indicated that the frequency of interfaith interaction played a role as a social learning mechanism. (Sari & Kurniawan, 2024) report that the participatory reward system increases student motivation to engage in interfaith dialogue, which is in line with the increase in tolerance scores observed in this study (Azman & Lim, 2021).

ANOVA's analysis revealed significant differences in moderation scores between faculties, with Faculty of Humanities students showing the highest scores. These results are consistent with the findings of (Kusuma, 2023) who noted that academic background influences receptivity to interfaith programs, and is in line with the study of (Wibowo & Aisyah, 2022) which highlights the role of knowledge and perception factors in microreligious conflicts on campus.

The qualitative thematic analysis produced four main themes, including increasing cross-cultural religious knowledge, strengthening the identity of mosque students, learning collaboration, and transforming tolerance attitudes. These findings reinforce the results of (Fitriani et al., 2021) which emphasize the collaborative role of mosque libraries in creating productive interfaith dialogue.

Triangulation of qualitative quantitative data shows the consistency of findings; Students with high participation verbally

expressed the theme "Knowledge Improvement". The triangulation approach adopted follows the guidelines of (Miles & Huberman, 1994) as well as validation through memberchecking reported by (Patel, 2020), improving the reliability of the researchers' interpretations.

Interfaith libraries function not only as a storage space for books, but as "learning commons" that support interfaith dialogue (Yuliana & Mahendra, 2022). The integrative model of learning spaces developed by (Lee & Suharto, 2022) emphasizes the importance of physical design and a shared curriculum between mosques and libraries to facilitate inclusive interactions.

Theoretically, these findings enrich the literature on religious moderation by adding empirical evidence on the effectiveness of the space-based approach (Hartono, 2020). The integration of campus mosques and libraries creates a "cognitive spirituality ecosystem" that allows students to internalize the value of tolerance, as stated in the conceptual framework of (Rahman & Sukardi, 2021).

Practical implications include increasing the frequency of activities (at least 8 meetings per semester), the development of points-based reward modules (Sari & Kurniawan, 2024), and training facilitators for librarians and mosque administrators (Azman & Lim, 2021). This policy can strengthen the role of the campus as a center of spiritual prosperity and reduce the potential for microreligious conflicts.

The limitations of the study include the use of crosssectional designs that cannot identify longitudinal changes, as well as reliance on self-report data that has the potential to be socially biased. In addition, the sample was limited to one public university in Indonesia reducing the generalization of the findings to the context of other campuses.

Further research should adopt a longitudinal design to observe the dynamics of tolerance over time, as well as extend geographic coverage to multiple campuses with diverse demographic characteristics. A mixedmethods approach that involves comparative case studies can deepen

understanding of the structural factors that support or hinder the implementation of interfaith library programs (Hartono, 2020).

#### 4. Conclusion

The campus mosque prosperity program through the integration of interfaith libraries has been proven to increase students' religious tolerance and moderation scores, especially for those who regularly participate in interfaith activities (Rahman & Sukardi, 2021).

Quantitative analysis showed a significant positive correlation between participation intensity and increased tolerance values, in line with the findings of (Sari & Kurniawan, 2024) regarding the effectiveness of participatory reward systems in motivating interfaith dialogue. The significant differences in interfaculty moderation scores indicate that academic background influences receptivity to the program, supporting the results of (Kusuma, 2023) who highlight the role of disciplines in facilitating cross-disciplinary interactions.

Paragraph 4 The qualitative findings reinforce that the mosque library space functions as a "learning commons" that combines spiritual and cognitive dimensions, in line with the integrative model proposed by (Lee & Suharto, 2022) as well as the concept of the spiritual cognitive ecosystem of (Hartono, 2020). Although the results of the study show the great potential of the program, the limitations of cross-sectional design and a single-university centered sample reduce the ability to generalize; therefore, longitudinal and multicampus research is highly recommended to strengthen the empirical evidence (Hartono, 2020).

Practical implications include increasing the frequency of meetings (minimum 8 sessions per semester), the development of points-based reward modules, and training for librarians and mosque administrators. These policies can strengthen the role of campuses as centers for spiritual prosperity, while reducing the potential for microreligious conflicts in the academic environment (Azman & Lim, 2021; Sari & Kurniawan, 2024)

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