

Strategy for Strengthening Religious Moderation Education in Indonesia: The Post-Islamic Defense Movement 212

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Abstract

Education on Religious Moderation, Inclusion, and Commitment to World Peace is a program of the Jokowi administration, in line with increasing religious conservatism in the public sphere as marked by the emergence of the Action to Defend Islam 212. The findings show that two strategies are being implemented to increase understanding and tolerance among religious communities: forming 59 moderate religions in universities and establishing new study programs. The indicators for the value of our religious moderation education are based on national commitment and tolerance. The results of an evaluation of religious moderation education on 80 Ponorogo State Islamic Institute (IAIN) students showed that the highest student average was 65 points out of 100. The national disappointment index got the highest score of 90.8%, while tolerance got the lowest score of 15.3%. The study findings reveal that religious moderation education aligns with Chancellor's Decree 485/In.32.1/04/2021, receiving strong student support. Students emphasize the importance of trust, fairness, universal morals, human dignity, moderate values, prosperity, valuing diversity, and national commitment to advancing human life.

Keywords

Religious Moderation; Management Strategy; House Of Religious Moderation; Education Policy

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1. INTRODUCTION

The depoliticization during the reign of the New Order government in Indonesia has encouraged many people to turn to Islam as an alternative political arena (Karim, 1997; Van Bruinessen, 1996). Islam in Indonesia had grown into a new phase of the emergence of new actors in the Islamic movement whose ideas were derived from the Middle East (Munabari et al., 2020). This fact also applies to university environments, where student political activism has shifted to the campus mosque as a channel for their political aspirations. This trend has significantly encouraged the rapid development of Islamic study groups in several non-Islamic affiliated universities (Hefner, 2011; Vatikiotis, 2016).

Several campuses have been associated with the Islamic, often called the *Tarbiyah*, *usrah*, *tahriri*, and *halaqah* groups. They treated the mosque as the basis of their movement. An obvious example is the great reputation of Salman Mosque of Bandung Institute of Technology and the Jamaah Salahuddin of Gadjah Mada University (Makruf & Asrori, 2022). The craving for Islamic revivalism flourishes (Aarseth, 2021), as evidenced by the escalating number of female students wearing the hijab as a form of strong commitment to Islamic teachings (Smith-Hefner, 2007).

As a university-based proselytizing movement, the *Tarbiyah* movement in 1967 was developed by Imaduddin through the establishment of the *Latihan Mujtahid Dakwah* (LMD) program (Hefner, 2011). This movement subsequently took center stage in developing proselytizing-oriented student movements (Daniels, 2010) by adhering to ideas of the transnational Islamic movement, such as the Muslim Brotherhood and Hizbut Tahrir (Muhsin et al., 2019; Muhtadi, 2009). This proselytizing movement gradually seeped into the public sphere by strongly promoting new religious understandings significantly different from the existing ones. They also shared different perspectives and movements from the principles adhered to by the state: upholding democracy, the principles of Pancasila, loyalty to the Unitary State of the Republic of Indonesia, and advocating tolerance and pluralism.

The reformation era has opened the doors of the Islamic movement and university-based proselytizing to enter the wider political sphere and shape the future of Indonesian democracy through Islamic education (Jackson & Bahrissalim, 2007). The Islamist group restricts the function of the state to the sole practice of religious rites. Hence, this group has always deemed plurality and diversity as the main obstacle to the ideals of realizing the ideology of political Islam.

By intensely campaigning for Islamic populism, this group eventually gained momentum during the mass rally of the Action to Defend Islam 212 movement. This phenomenon is apparent from the rise of the Islamic political movement, which brings about various issues ranging from the Islamic state, the Islamic caliphate, and movements to legalize Islam in political life (Manshur & Husni, 2020).

Supporters of the Islamist movement, ranging from the urban poor (e.g., the disbanded Islamic Defenders Front) to university students (such as *Tarbiyah* and Hizbut Tahrir Indonesia movements), span various demographics. These diverse groups engage in multiple discussions, primarily adapting Islamism into political strategies, both democratic and non-democratic. Within these Islamist organizations, members often vie for control over educational institutions, mosques, and government positions. The government perceives them as potential threats to democratic cohesion due to their promotion of formal Islamic law in society and the state. The government advocates religious moderation to preserve diversity and harmony, aligning with the "harmony in diversity" principle. Religion intertwines with national values in a diverse society to foster a unified national life.

In response to this situation and to continue the previous government's program on deradicalization in 2006 under the presidency of Susilo Bambang Yudhoyono (Ulyana & Riyansyah, 2021), in 2020, Joko Widodo as the current President of the Republic of Indonesia promoted religious moderation a social capital in national development (Allès & tho Seeth, 2021). The President appointed the Indonesian Ministry of Religious Affairs to lead the movement. The Ministry of Religious Affairs of

the Republic of Indonesia designated 2019 as the “Year of Religious Moderation.” After all, it was deemed necessary to have control over state administrators by instilling them with ideal religious values to ensure smooth governance and maintain religious moderation as a way to protect Indonesia.

Religious moderation stems from the concept of *wasatiyyah* (religious moderation) (Ministry of Religious Affairs, 2019; Schmidt, 2021). Religious moderation constitutes several terms: moderation, *wasatiyyah*, and moderate (Ma’arif et al., 2023). In the Indonesian context, moderate is defined as an unpretentious attitude toward religion in its socio-religious life. The concept of Islam “*wasatiyyah*” has set a new phenomenal direction in global Islamic narratives and thought because it was initially reinforced and reintroduced by a 21st-century mujtahid, Professor Yusuf Al-Qaradhawi, a great cleric from Qatar born in Egypt, who was graduated from the world’s leading university, Al-Azhar of Egypt (Amrin, 2022). The concept of *Wasatiyyah* brings insight into reaching the middle path ‘or ‘the middle way’ in Islam by positioning Islam as a balancer or mediator. In this context, justice (*al-’adl*) and balance (*tawazun*) are important elements to prevent Muslims from falling into the trap of the two extreme poles: right vs. left, fundamentalists vs. liberals, etc. *Ahlusunah waljamaah* is an Islamic group that adheres to this moderation concept by prioritizing the principles of *tawazun* (balanced), *tasamuh* (tolerant), and *tawasut* (moderate).

Ismail Raji Al Faruqi expounded on the idea of equilibrium as a means to steer clear of both extremes while simultaneously striving to find a shared middle ground between opposing ends. Achieving religious moderation necessitates maintaining a well-balanced articulation of religious convictions within individuals and religious collectives. (Mukhtarom, 2020). Above all, Islam adheres to the basic principle of moderation. In such a concept, every view, belief, way of thinking, and attachment between people always prioritizes the principle of balance (Shihab, 2020) and peace and balance between exotericism and esotericism (MA, 2021).

Many people associate that the concept of *wasatiyyah* is well reflected in the practice of classical Indonesian Islamic education, particularly *pesantren* (Nur et al., 2023). The attitude of *tawasut*, *tawazun*, *iktidal*, and *tasamuh*, as well as the teaching of the yellow book, are scientific responsibilities developed by *pesantren* to shape the moderate mindset of the community (Abdullah, 2019). The currently developed value system in *pesantren* constantly emphasizes balance as the middle way (*wasatiyyah*) by eliminating excessive (Dakir & Anwar, 2020). Religious moderation is the core value and principle in every program and policy of the Ministry of Religious Affairs (Hefni, 2020). As a concrete form of institutionalizing religious moderation, the Ministry of Religious Affairs issued a policy to establish a Religious Moderation House (RMB) at Islamic universities.

The current state of the Islamic movement has attracted countless research institutions to survey the activities of the university-based proselytizing movements about radicalism. A recent survey by Setara Institute denoted that many state universities in Indonesia are exposed to radicalism, including Islamic universities, such as UIN Jakarta and UIN Bandung (Jatnika et al., 2019). The Setara Institute (2010) survey also stated that 8.5% of adolescents over 17 in Greater Jakarta complied with radical religious movements (Murtadlo, 2021). This elucidates the problem complexity facing many educational institutions in Indonesia, even in Southeast Asia, particularly related to the development and growth of Islamic student activism and movements that justify violence through acts of terror; Khalikin & Reslawati, 2021).

Observing the global phenomena above, IAIN Ponorogo, with the Chancellor's Decree number 485/In.32.1/04/2021, a notification to form a House of Religious Moderation to fortify all academics of the Ponorogo State Islamic Institute from the notion of radicalism and terrorism. The letter became the official foundation for all IAIN Ponorogo residents in organizing various programs with the theme of strengthening religious moderation education, starting from Introduction to Academic and Student Culture (PBAK), Student Thought Conferences, religious moderation training for new students, ICIS, research themes, and 1st, 2nd and 3rd International Islamic Studies Conference (ICIS).

This research will examine RMB IAIN Ponorogo as a case study to examine the discourse and practice of moderation at the tertiary level. Aims to examine whether RMB IAIN Ponorogo can provide an effective way of producing moderate-minded human beings and whether the institutionalization of religious moderation can help carry out the main ideas of religious moderation or narrow down the concept and implementation of the principle of tolerance given the new chapter in the journey of handling radicalism and terrorism and other issues other

2. METHOD

Recently, the issue of intolerance has become a topic of conversation at various universities in Indonesia. Therefore, the authors have conducted electronic data searches on several data sources, including newspapers, scientific presentations, and publications in national and international journals. This research relies on primary data, namely the policy of institutionalizing religious moderation and evaluating moderation education at the Ponorogo State Islamic Institute. To get the answer, first examine the phenomenological approach, which is an effort to collect as much information as possible through observation, interviews, and documentation, then discuss it to get the correct answer. To obtain data on the evaluation of religious moderation education, tests were conducted on 80 semester three students who had participated in various moderation training for three months. We summarize this final report in a descriptive data review system that seeks similarities in study evidence and perspectives from various aspects that can answer the strategy for mainstreaming religious moderation education in Indonesia.

3. FINDINGS AND DISCUSSIONS

Management Strategy For Strengthening Religious Moderation Education

Management is an activity to organize, manage, implement, and evaluate (Amin et al., 2021), as well as to coordinate work to achieve effective and efficient goals through the activities of others using tools in the form of man, money, materials, machines, methods, and markets (Coulter & Ellins, 2007). The management principles of religious moderation education at Higher Education Institutions are generally described in activities that begin with planning, organizing, implementation, and evaluation (Mukhibat, 2013).

A closer look at various documents, interview transcripts, and evaluations of students provided with religious moderation materials disclosed the strategic management of religious moderation to measure the importance of holding religious moderation education in IAIN Ponorogo at a further stage.

Religious Moderation Education Policy

In 2019, the government officially stipulated the need for Islamic universities to play a major role in religious moderation education (AK, interview, 7 December 2021). The government, especially the Ministry of Religious Affairs, published a book entitled *Moderasi Beragama* (2019) and various socialization strategies to take concrete strategies in religious moderation education. That said, institutionalizing religious moderation will require strategic management of its implementation in planning, implementing, and evaluating religious moderation education.

Transforming Indonesian universities into moderate campuses is a commitment to establish religious moderation as the foundation for thought, action, and governmental policies. The House of Religious Moderation (RMB) aims to foster, educate, support, and facilitate discussions on religious moderation within campus settings. The government, particularly the Ministry of Religious Affairs, plays a vital role in promoting religious moderation as a national program, fostering a collective commitment among stakeholders to implement it effectively. The government's commitment to moderation significantly influences research conducted by Islamic Educational Institutions and State Islamic Universities under the Ministry of Religious Affairs. Academic publications, including journals and books from these universities, have been crucial in disseminating knowledge about religious moderation worldwide. Notably, these works

predate the formal institutionalization of religious moderation within Islamic educational institutions, reflecting an accumulation of previous moderation activities on campuses.

The House of Religious Moderation IAIN Ponorogo was established in 2021 with an organizational structure consisting of a person in charge, director, chairperson, secretary, and three fields: education and training; study, research, and publication; and advocacy and community assistance (Rector's Decree: 485/In.32.1/04/2021) (<https://rmb.iainponorogo.ac.id/>). The RMB at IAIN Ponorogo meets government requirements for establishing religious moderation centers at Islamic State Higher Education Institutions. However, administrators also hold other key positions within the campus, which is justified for better coordination and competence. This arrangement stems from RMB needing to be integrated into the campus's structure and limited human resources. Unfortunately, this setup may hinder the effective implementation of religious moderation policies.

The Strengthening of religious moderation of IAIN Ponorogo is not much different from that brought about by several other State Islamic Higher Education in Indonesia. In addition to establishing Rumah Moderasi Beragama as a research forum that examines in-depth studies on religious moderation and religious issues, IAIN Ponorogo has also determined to create new relevant courses, namely Islamic and religious moderation. This course is provided to students in the first semester. Later on, this course will be classified as a compulsory subject. The programs of RMB are mainly disseminated through the provision of a handbook on religious moderation, both in Arabic, English, and Indonesian.

The institutionalization of RMB has stirred two controversies in academic circles. Some argue it may lead to superficial indoctrination, diluting religious moderation's core principles and turning it into mere dogma. Conversely, others see it as a means to create a focused, systematic organizational value aligning with national values. Institutionalization is viewed as a value system, ensuring that the concept remains binding and shapes the community's life through regulations.

Policy Implementation of Religious Moderation Education

The implementation of RMB policies varies across State Islamic Higher Education. Different institutions respond differently to the establishment of Rumah Moderasi Beragama. Some have swiftly complied with the government's policy, while others are concerned about RMB's post-establishment actions. The RMB implementation includes five key aspects: leadership board approval, management, work programs, budget allocation, and cooperation.

RMB of IAIN Ponorogo has stipulated its work program as an adaptation to the predetermined guidelines by the government. This work program is clearly stated in the Strategic Plan of IAIN Ponorogo from 2020 to 2024. Some of these work programs have been well implemented. However, thus far, the RMB of IAIN Ponorogo and other RMB of other State Islamic Higher Education in Indonesia are yet to regulate their nomenclature. The absence of nomenclature has impacted the RMB's position in the organizational structure on campus since it serves as the basis for an institution to access budgets and infrastructure from the campus (Primayana & Dewi, 2021). Such conditions have prevented RMB from taking dynamic steps and realizing its work programs, and thus, they only create and implement incidental programs. Given such conditions, it is no wonder that RMB has yet to set a clear roadmap by classifying the short, medium, or long-term programs. The institution only compiles a one-year work program adjusted to the annual budget allocated by the campus.

On this basis, it is clear that the establishment of RMB of IAIN Ponorogo functions as a mere formality even though it is strongly committed to helping resolve the continuously occurring social issues related to religion in the life of the surrounding community (BA, interview, June 10, 2021). RMB of IAIN Ponorogo constantly seeks to carry out various activities according to the guidelines in several fields, including education and training; study, research, and publication; and advocacy and community assistance. These areas are selected to implement religious education and strengthen the RMB of IAIN Ponorogo for the university community, including lecturers, academic staff, and students.

The RMB at IAIN Ponorogo has organized various religious moderation initiatives, including training, workshops, and strengthening programs for the academic community. In 2021, they conducted a training program focused on reinforcing the Pancasila ideology and promoting religious moderation within student organizations. The theme, "Strengthening Tolerance for the Unified Republic of Indonesia," aimed to instill moderate values in students, enabling them to effectively spread moderate religious ideas, combat radicalism and intolerance, and foster a robust national perspective. The training provided theoretical knowledge and practical strategies for implementing religious moderation in society.

From this program, it is clear that there has been an effort to disseminate the principles of religious moderation to students who will serve as the pioneers and ambassadors of the religious moderation movement who can campaign for the need to embrace moderate characters to other students. From this activity, students look forward to making some efforts to counter intolerance and radicalism by way of learning from courses on moderation insight, having a monthly study with the theme of moderation, creating digital creative content and products on religious moderation, and obtaining certificates on moderation training that serve as requirements for final exam (*munaqosah*) sessions.

Religious moderation education is also provided to new students who receive the 2021 Indonesia Smart Card (KIP) scholarship and those who live in Ma'had Aljami'ah IAIN Ponorogo for one semester. Students are required to complete six modules, namely (1) on religious moderation: concepts, principles, indicators, and their position between radicalism and liberalism; (2) parameters of religious moderation in the main teachings of Islam; (3) religious moderation in relations with fellow Muslims; (4) religious moderation in interreligious relations; (5) religious moderation in the nation and the state; (6) experience in implementing religious moderation in the archipelago.

To reinforce the field of advocacy and community assistance, the RMB of IAIN Ponorogo also collaborates with the Islamic Counselor Communication Forum of Madiun Regency to conduct religious moderation education for Islamic religious instructors. Three important methods mainly apply to religious instructors serving the religious community. First, the participatory method never teaches and indoctrinates but facilitates the community. Second, interactive dialogue can be done using the Focus Group Discussion (FGD) technique. Third, in terms of empowerment, extension workers can see and analyze the potential and resources of the community.

The data on religious moderation education at RMB of IAIN Ponorogo, both in the form of workshops and trainings, indicate that religious moderation education at IAIN Ponorogo is yet to be integrated with courses conducted by other State Islamic Higher Education, such as UIN Purwokerto (interview, S.N, 9 December 2021.), UIN Walisongo Semarang, UIN Surakarta, and UIN Raden Intan Lampung. Some State Islamic Higher Education have offered religious moderation education in Islamic courses for first-semester students. This course is also classified as a group of compulsory university courses (interview, M. J, 7 November 2021). In addition to providing workshops and training on religious moderation, the RMB of IAIN Ponorogo also combines materials on religious moderation with relevant courses, such as courses in Islamic study methods, fiqh studies, and tasawuf moral studies.

From the various strategies of religious moderation education applied in several State Islamic Higher Education above, this study highlighted three typical strategies for implementing religious moderation education. The first strategy is done by inserting religious moderation content in the curriculum. This insertion is intended to optimize learning approaches that can birth critical thinking, respect for differences, respect for other people's opinions, tolerance, democracy, courage to convey ideas, fairness, responsibility, organizing programs, education, training, and debriefing for students (Rumahuru & Talupun, 2021).

This pattern guarantees that religious moderation content effectively reaches students and their comprehension and learning outcomes are accurately assessed. Including materials on religious moderation in the semester learning plan (RPS) is recommended as it establishes explicit guidelines for religious moderation principles in the Semester Learning Plan (RPS), serving as a continual reminder throughout the learning journey. The second approach involves imparting knowledge, attitudes, and skills related to religious moderation through a dedicated course. The third strategy entails coordinating programs, educational sessions, training, and debriefing sessions on religious moderation for students.

From the current implementation of religious moderation education, as mentioned, it is noteworthy that some RMBs at State Islamic Higher Education put more emphasis on the aspect of a formality than the substantial aspect and that some campuses responded to the instruction swiftly since religious moderation was designated as a top-down policy by the central government. Thus, campuses have not fully considered the need for religious moderation. Apart from this, the government fully authorizes the university with its autonomy in managing religious moderation. This autonomy is seen from the currently implemented and developing pattern of religious moderation education: inserting, creating new courses, and conducting workshops. The three patterns refer to the authority of the campus by the awareness, consolidation, and experimentation of each university.

Learning Achievement of Religious Moderation

Religious moderation education is subject to a guideline based on a measurable educational planning mechanism. Moderation education varies according to guidelines based on measurable educational planning

mechanisms in realizing a peaceful and humanistic education (Raya et al., 2023). Such a mechanism is designed to prevent the program of religious moderation education from the trap of normative and slogan-based activities, such as assuming that religious moderation education is limited to socialization activities, training, and interfaith gatherings. To overcome this problem, religious moderation education at IAIN Ponorogo has applied a scientific (technocratic) approach (Murtaf, 2021), namely an approach that requires indicators of scientific achievement, such as programs that provide benefits to all parties fairly and have a positive impact on the understanding, change the attitudes, knowledge, and skills as a measure of success.

Despite the attempt to compile the conception and indicators of religious moderation, some standards to measure the level of religious moderation, both at the community and the education unit levels, are still unavailable. Consequently, many educational units independently develop a measurement standard to evaluate the achievement of religious moderation education.

House of Religious Moderation of IAIN Ponorogo has determined an evaluation mechanism to measure the institution's process, output, outcome, and benefit. 1) Process measurement emphasizes institutional capacity and human resources in religious moderation education. As seen from this aspect, the RMB of IAIN Ponorogo has been able to carry out an effective religious moderation education because it has met the institutional requirements, namely the RMB's vision and mission, legality, human resources, organizational structure, programs, and curriculum. 2) Output measurement measures students' score of moderate character after completing the workshop and training program by comparing the previous score in the pretest at the beginning and the post-test score at the end of the training program. 3) Measurement of impact evaluates the achievement and impact of implementing religious moderation education.

The competence of religious moderation education at IAIN Ponorogo is measured based on four indicators: 1) national commitment, 2) tolerance commitment, 3) anti-violence, and 4) accommodating the local culture (Khuriyah & Hakiman, 2022). These indicators are described in comprehensive and scientific detail in 50 questions in the form of multiple choices containing moderate or *wasatiyyah* values, namely moderate (*tawasut*), fairness (*i'tidal*), tolerance (*tasamuh*), deliberation (*shura*), reform (*islah*), pioneering (*qudwah*), citizenship/love of the homeland (*muwathanah*), non-violence (*al-la 'unf*), and culturally friendly (*i'tibar al - 'urf*).

The following results are obtained from the evaluation of 80 students of semesters two and four from five faculties who have attended religious moderation education in the even semester of the 2021/2022 academic year.

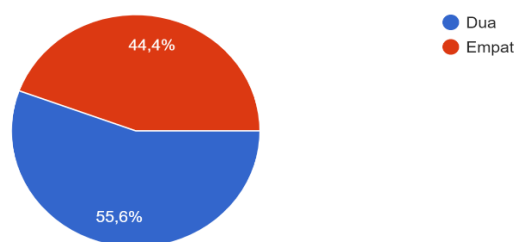


Figure 1. Distribution of Students by Semester

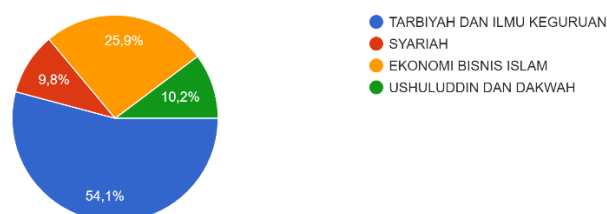


Figure 2. Distribution of Students by Faculty

The provided Figures 1 and 2 indicate the higher number of students in the second semester than those in the fourth semester, accounting for 55.6% and 44.4%, respectively. This difference is based on the soaring number of scholarship recipients in 2021 by 11.2% from the previous year's quota. The difference in the quota is also seen in the distribution of students as scholarship recipients at the faculties: the largest number of scholarship recipients were from the Faculty of Tarbiyah and Teacher Training with about 54.1%, and the smallest was at the Faculty of Usuluddin and Da'wah with merely about 9.9%.

Of the 50 questions on religious moderation, the item on the indicator of national commitment received the highest correct score, with about 90.8%, as shown in the picture below.

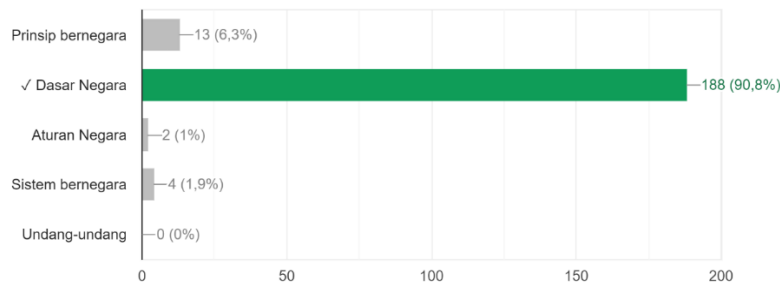


Figure 3. Score of National Commitment

The commitment to tolerance gained the lowest score, about 15.3%.

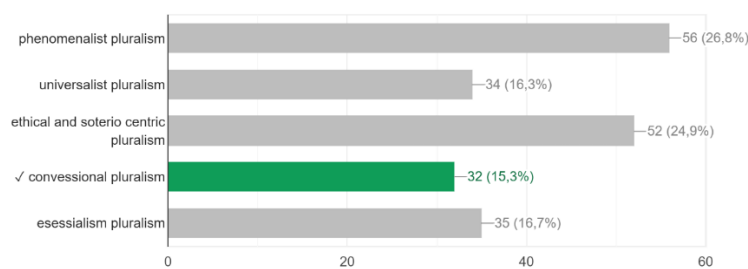


Figure 4. A score of Tolerance Commitment

After religious moderation education, 80 students scored an average of 65 out of 100 on their tests. This suggests that RMB at IAIN Ponorogo should work harder to enhance student learning outcomes, although government standards for these indicators still need to be established. RMB should identify student performance gaps and use this information to improve the curriculum's assessment. This will help determine assessment standards, encompassing attitude assessment, observation, self-assessment, peer assessment, journals, and evaluating good behavior. While the government has not set standard scores, assessment criteria should align with existing education components.

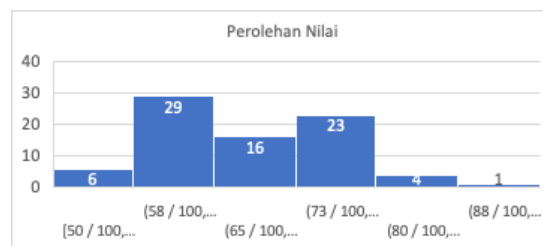


Figure 5. Average of Student Test Scores

These results show that the outcomes of religious moderation education have yet to meet the expected outcomes. Thus, it is natural to question the need to run a more substantive religious moderation policy than the formalistic ones that emphasize a programmatic approach. Such substantive results can better capture the evaluation of religious moderation in a rather macro context at the national level. They can better reflect on the effectiveness of the deradicalization program implemented by the government since 2007. The current deradicalization program seems disengaged and is separated from extreme violent acts, but it has not changed the radical understanding and thinking of the perpetrators of extreme acts (Kahfi, 2022). What about the religious moderation program? To avoid repeating the drawbacks of the previous program, the government must immediately finalize the concept of religious moderation and the desired moderate human profile. Students, as the moderation program's target group, are not positioned passively. Millennials' lives are highly dynamic and complex since they live in a world with a broader scope than the older generation. They are constantly exposed to abundant information, leading to serious repercussions without a strict filter.

These suggestions are provided to improve the weaknesses of the previous program. The RMB formed by State Islamic Higher Education must set out well-established strategic planning management, including the vision, mission, goals, and strategy of religious moderation education. This is in line with the government's commitment to consider religious moderation a big and noble agenda, which necessitates the role of Islamic Higher Education in the reproduction, socialization, and implementation of the Tridharma program based on religious moderation.

4. CONCLUSION

The principles of religious moderation education management at IAIN Ponorogo are described in a series of activities ranging from policy implementation to evaluation. Regarding the importance of the religious moderation policy, the government has attempted to construct the principles of religious moderation in the state's life as described through state apparatuses to ensure that the public and state administrators truly adhere to the constitutional rules. Nonetheless, implementing the religious moderation policy is more related to formality rather than substantial aspects, and the campus swiftly responds to the instruction since it is seen as a top-down policy regulated by the central government. It has not fully considered the needs of the campus, although the government has provided autonomy to campuses. This autonomy is indicated by the different strategies of religious moderation education, be it through insertion, creating a new course, or a training program. The implementation of religious moderation education is evaluated by the process, output, outcome, and benefit based on four indicators, namely national commitment, tolerance commitment, anti-violence, and accommodative to local culture. The evaluation of religious moderation education on 80 students from semesters 2 and 4 of IAIN Ponorogo resulted in an average score of 65 out of 100. The indicator of national commitment scored the highest with 90.8%, while the commitment to tolerance scored the lowest with 15.3%. The results of such tests insinuate that the RMB of IAIN Ponorogo needs to work harder to improve the learning outcomes of religious moderation education. Based on the research, several recommendations are made, including (1) similar studies can be conducted on a larger scale and involve schools and students, and (2) developing methods for measuring religious tolerance to measure attitudes of religious moderation for both students and students.

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