

## IMPLEMENTATION OF RELIGIOUS MODERATION THROUGH THE TRI DHARMA OF HIGHER EDUCATION

**Mahfud Ifendi<sup>1</sup>, Miftakhul Rizal Mubaiddilla<sup>2</sup>**

<sup>1,2</sup>Sekolah Tinggi Agama Islam Sangatta; Indonesia  
Correspondence E-mail; mahfudzifindi@gmail.com

Submitted: 12/10/2025    Revised: 09/11/2025    Accepted: 12/01/2025    Published: 18/12/2025

### Abstract

This study examines the implementation of religious moderation through the Tri Dharma of Higher Education at State Islamic University (UIN) Raden Intan Lampung, which was recognized by the Ministry of Religion as the most responsive Islamic higher education institution in strengthening religious moderation. Using a qualitative descriptive approach with field research methods, this study involves structural officials, lecturers, education staff, and students as research subjects. Researchers interviewed to Head, dean, lecturers, students, and human resources of UIN Raden Intan Lampung. They were as primaries data in this research. Then, the data were collected through interviews, observations, documentation, and literature review, and then analyzed using Miles and Huberman's data analysis technique. The findings reveal that UIN Raden Intan Lampung implements religious moderation comprehensively across three pillars: (1) in education and teaching, moderation values are integrated into all courses through formal approaches (Training of Trainers and seminars) and informal approaches (Islamic holiday commemorations, workshops, and Ma'had coaching programs); (2) in research, a special cluster on pluralism and diversity was established through Rector's Decree No. 288 of 2020, producing scientific publications that strengthen moderate narratives and counter intolerant discourse; (3) in community service, programs such as Religious Moderation Community Service Program (KKN), Ramadan Safari, and Melayu Serumpun KKN serve as effective platforms for disseminating tolerance values directly to diverse communities. This study concludes that the holistic integration of religious moderation through the Tri Dharma framework successfully transforms students into agents of social change who promote harmony, tolerance, and inclusivity, thereby establishing universities as catalysts for social transformation amidst Indonesia's diversity.

### Keywords

Education Community Service, Implementing Religious Moderation, Tri Dharma of Higher Education.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

Religious moderation is essential to counter radicalism in higher education institutions, ensuring that this harmonious order is maintained, preserved, and sustained as a manifestation of God's gift to the Indonesian nation, implemented in the Tridharma of Higher Education, both in the fields of education and teaching, research, and Community Service (PkM) (Basid & Halimi, 2023, p. 13). Therefore, this study will examine how religious moderation is implemented through the Tridharma of Higher Education at Raden Intan State Islamic University (UIN) Lampung.

The selection of UIN Raden Intan Lampung (UIN RIL) was not without reason, but because UIN RIL had received an award from the Research, Development, and Training Agency of the Ministry of Religion of the Republic of Indonesia as the most responsive PTKIN in strengthening religious moderation. (Humas, 2023). According to the official website of UIN Raden Intan Lampung (UIN RIL), the institution has implemented religious moderation through various efforts, including the establishment of the Center for Religious Moderation Studies. The center serves as a facility for conducting research, studies, and publications on religious moderation. Furthermore, UIN RIL has also organized various activities, including seminars, workshops, and training sessions, to promote religious moderation, particularly within the institution. Moreover, the university has implemented a policy requiring all courses to be linked to religious moderation (Humas, 2022).

In an effort to promote religious moderation, UIN RIL established student communities, including the Moderate Student Communication Forum (FOKMM) and the Moderate Student Movement (GEMA). These communities focus on the study of religious moderation. Based on these efforts, UIN RIL has become an example of a university recognized for its implementation of spiritual moderation and received an award from the Ministry of Religious Affairs of the Republic of Indonesia in 2022 for being a pioneer in strengthening religious moderation (Prawiro et al., 2025, p. 27). On the other hand, there are undoubtedly several challenges in implementing religious moderation at UIN RIL. These challenges include students who still don't understand the concept of spiritual moderation and the existence of radicalism on campus. Therefore, UIN RIL lecturers have been provided with materials on religious moderation to minimize these challenges (Humas, 2024).

Previous studies on religious moderation have focused solely on one aspect of the Tri Dharma of Higher Education, specifically education and teaching, without linking it to research and community service. For example, the thesis conducted by Badrun that explored how the concept of

moderation was introduced through the Ma'had curriculum to balance students' mindsets influenced by the post-truth era. However, his research was limited to the context of Islamic boarding schools and did not address the broader implementation of religious moderation across academic dimensions (Badrun, 2023). A similar finding was observed, which examined differences in religious moderation practices across universities and emphasized the establishment of virtual Moderation Houses. However, their findings were limited to online activities and lacked an integrated institutional implementation model (Musyafak et al., 2021).

Researchers believe that every religion teaches the concept of goodness and encourages its followers to avoid ethnocentrism or "truth claims" (egos that consider themselves superior to others). This study explains that some conflicts, such as the burning of houses of worship in Indonesia, stem from religious intolerance, a lack of empathy, mutual respect, and a willingness to accept differences that clearly exist in society. However, despite these incidents, students believe that the problem can be resolved by promoting and teaching tolerance. If these issues are not addressed, terrorism can emerge, fuelled by "truth claims." The study also shows that terrorism, fanaticism, and hate speech are the result of heretical teachings based on "truth claims," which ultimately lead to conflict. In essence, this study illustrates the dangers of "truth claims" without proper guidance. Therefore, guidance from campus human resources to students is essential (Rahmelia, 2021).

Another study conducted by Ilafi et al was published in 2023 that shows a socialization of religious moderation via Zoom, which was then disseminated online. This activity equipped and educated the public about the importance of a moderate life, living in harmony with others, side by side, without violence. All participants were accompanied by students who assisted with the Zoom technical aspects, resulting in high enthusiasm. The researchers highlighted a unique statement from the webinar: "all religions teach complete submission to God, and therefore a willingness to carry out His commands and prohibitions" (Ilafi et al., 2023).

Other research, such as that conducted by Rahmelia (Rahmelia, 2021) and Rahmadani in Rejo Binangun Village, reveals that religious moderation also exists in non-Muslim and multicultural communities. However, these studies are context-specific and do not develop a replicable framework for broader implementation in higher education (Rahmadani, 2023). Furthermore, Saragih and Suraya highlight the role of public opinion on social media in shaping perceptions of religious moderation. While insightful, their research neglects universities' institutional responsibility to counter intolerant narratives through academic publications and research-based

dissemination (Saragih & Suraya, 2022).

Based on these studies, there remains a significant research gap in developing an integrated, empirical model of religious moderation that simultaneously encompasses the three pillars of the Tri Dharma of Higher Education: education and teaching, research, and community service. Previous studies tend to be partial and descriptive, thus failing to explain the institutional synergy between policy, academic research, and community engagement that fosters a culture of sustainable moderation in higher education. This study presents a new integrative model of implementing religious moderation through the Tri Dharma of Higher Education at UIN Raden Intan Lampung, which the Indonesian Ministry of Religious Affairs has nationally recognized for its leadership in strengthening religious moderation. Therefore, this article aims to describe and analyze the forms of religious moderation implemented within the Tri Dharma of Higher Education.

## METHOD

The data in this study are qualitative, descriptive data obtained from fieldwork, including interviews, observations, and documentation. These data illustrate the process of integrating religious moderation values into education, research, and community service at UIN Raden Intan Lampung. Data sources include university leaders, lecturers, students, and institutional documents related to the implementation of the religious moderation program. Data collection was conducted through observation, interviews, and documentation.

Observations were conducted from October to December 2024 at UIN Raden Intan Lampung. Researchers observed various moderation activities, including classroom learning, workshops at the House of Religious Moderation, and community service programs (KKN). Observations focused on identifying how moderation values were practiced and internalized in everyday academic and social settings.

Next, interviews were conducted with several key respondents at UIN Raden Intan Lampung, including the Rector, Vice Rectors I-III, the Head of the Institute for Religious Moderation (LP2M), the Head of the House of Religious Moderation, several faculty deans, lecturers who integrate moderation into their teaching, and students who have participated in moderation-based community service programs. These interviews aimed to explore institutional policies, implementation strategies, and real-life experiences related to religious moderation.

Other documentary data were obtained from various official records, including Rector's Decree No. 288 of 2020, academic and activity reports, curriculum documents (RPS) integrating moderation values, publications from the House of Religious Moderation, photographs of moderation activities, and student community service reports related to community-based moderation projects. These documents provide evidence to support and validate the primary data collected.

In this study, data were analyzed using the Miles and Huberman interactive model, which includes data condensation, data presentation, depiction, and conclusion. (Miles et al., 2018). The researcher condensed or reduced, and categorized the collected data based on the themes of the implementation of religious moderation in education, research, and community service at UIN Raden Intan Lampung. Irrelevant or overlapping information is omitted to stay focused on the research objective. The researcher presented data in the form of narrative descriptions and tables, which specifically outlined how religious moderation is applied in the three pillars of the Tri Dharma. This stage helps visualize the relationships between actors, activities, and impacts.

Researchers condensed, reduced, and categorized the collected data based on themes related to the implementation of religious moderation in education, research, and community service at UIN Raden Intan Lampung. Irrelevant or overlapping information was removed to maintain focus on the research objectives. Researchers presented the data in narrative descriptions and tables, specifically outlining how religious moderation is implemented within the three pillars of Tri Dharma. This step helped visualize the relationships between actors, activities, and impacts.

## FINDINGS AND DISCUSSION

### Findings

#### **Implementation of Religious Moderation in the Field of Education and Teaching at UIN Raden Intan Lampung**

Wan Jamaluddin explained that religious moderation at UIN Raden Intan Lampung is not taught as a separate course but is integrated into all classes, enabling students and lecturers from various fields of study to develop an inclusive and balanced perspective. Its implementation uses two strategies. An informal approach disseminates the values of moderation through routine activities such as meetings, flag ceremonies, religious celebrations, seminars, and workshops. A formal approach includes Training of Trainers (TOT) for lecturers and student seminars to deepen

understanding. Both strategies aim to build an academic environment that supports moderate, tolerant, inclusive, and peaceful attitudes on campus and in society (Jamaluddin, 2024).

Idrus Ruslan also explained that strengthening religious moderation on campus is not limited to meetings, ceremonies, PHBI activities, and seminars, but also includes programs at the Student Association (Ma'had Mahasiswa). Ma'had plays a crucial role in shaping students to be moderate, tolerant, and open to diversity, in accordance with the Islamic value of rahmatan lil' alamin (blessing for the universe). Through ongoing development, students are guided to understand moderation both theoretically and in their daily interactions. This effort supports the university's mission to produce academically competent graduates who can serve as role models in maintaining harmony and peace in a pluralistic society (Ruslan, 2024).

Alamsyah emphasized that religious moderation be integrated into various courses rather than taught separately. UIN Raden Intan Lampung supports this through workshops, teacher training (TOT) for lecturers, seminars, and other related programs to build collective awareness and strengthen the campus' commitment to moderation within the Tri Dharma of Higher Education (Alamsyah, 2024).

Alamsyah emphasized that religious moderation be integrated into various courses rather than taught separately. UIN Raden Intan Lampung supports this through workshops, teacher training (TOT) for lecturers, seminars, and other related programs to build collective awareness and strengthen the campus' commitment to moderation within the Tri Dharma of Higher Education (Tuala & Wachidah, 2024).

Based on discussions with Wan Jamaluddin, the implementation of religious moderation at UIN Raden Intan Lampung is carried out through informal and formal approaches. These informal approaches include promoting moderation during Islamic holidays, seminars, student association activities, and meetings requiring moderate decision-making. Formally, all lecturers participate in TOT training and seminars to strengthen their capacity as agents of moderation. Based on this, Raden Intan hopes that the understanding students gain on campus can be applied in social life. As agents of change, students should participate in "socializing" this (Alamsyah, 2024).

### **Implementation of Religious Moderation in the Field of Research at UIN Raden Intan Lampung**

The implementation of religious moderation research at UIN Raden Intan Lampung aims to strengthen national values, tolerance, and interfaith harmony through scientific studies. Research activities focus on developing ideas and solutions to issues such as diversity, radicalism, and social

conflict using a moderate Islamic approach. This research also identifies inclusive religious practices, encourages respect for plurality, and creates learning models relevant to Indonesian society. Through interdisciplinary collaboration, the university strives to produce research that advances scientific development while supporting social transformation grounded in tolerance and justice, thereby demonstrating its commitment to fostering religious harmony in a complex global context.

UIN Raden Intan Lampung's Rector's Decree No. 288 of 2020, which places pluralism and diversity as a research cluster, reflects the university's commitment to integrating national and Islamic values through academic inquiry. This policy directs researchers to make religious moderation a central theme, enabling the study of spiritual, cultural, and identity diversity with an inclusive scientific approach. Pluralism is understood not simply as difference, but as a dynamic that must be managed to maintain social harmony. Research within this cluster serves as a tool for critiquing exclusive practices and promoting tolerant religious narratives. It also encourages researchers to conduct practical, impactful studies that help reduce conflict, support social integration, and strengthen national unity (Ja'far, 2024).

Furthermore, the existence of this cluster also demonstrates UIN Raden Intan Lampung's strategic role in building an inclusive, tolerant, and adaptive religious discourse. Lecturers, as primary researchers, can be the driving force behind generating innovative ideas grounded in a spirit of moderation. Meanwhile, students, as the nation's future generation, are given the space to contribute to academic studies that strengthen their understanding of the importance of religious moderation amid the challenges of globalization and increasing social polarization.

Furthermore, this approach also reinforces the university's commitment to supporting the government's efforts to mainstream religious moderation in Indonesia. By utilizing in-depth research based on community needs, UIN Raden Intan Lampung positions itself not only as a center for the development of Islamic knowledge but also as a key actor in creating a peaceful and harmonious social environment. This awareness reinforces that religious moderation is not merely an academic topic but also a key agenda for building a more just and dignified civilization (Jamaluddin, 2024).

Furthermore, Alamsyah added that UIN Raden Intan Lampung strictly requires research focused on the cluster or theme of religious moderation, reflecting the institution's commitment to integrating the values of moderation into the academic process. This policy not only aims to strengthen the scientific basis for understanding religious moderation but also ensures that research

findings have significant practical relevance. One way to achieve this is by incorporating research findings into lectures. This step creates a synergistic relationship between research and learning, where students not only acquire theoretical texts but are also encouraged to understand and apply concepts of religious moderation grounded in contextual scientific findings. With this approach, the learning process becomes more dynamic, grounded in real needs and challenges in society, especially in the context of diversity (Alamsyah, 2024).

The integration of research findings into teaching materials is also a concrete manifestation of the Tri Dharma of Higher Education, particularly in the education and research aspects. Lecturers involved in research in the religious moderation cluster have the opportunity to enrich their teaching materials with empirical data and in-depth analysis relevant to the current situation. This not only improves the quality of learning but also shapes students' mindsets to be more open to differences and able to practice the values of moderation in their daily lives. Thus, students are not only recipients of knowledge but also agents of change, bringing a spirit of tolerance and harmony into society. This policy strengthens UIN Raden Intan Lampung's role as a university that produces graduates not only with academic competence but also with moderate character, capable of responding to increasingly complex global challenges (Alamsyah, 2024).

This policy also supports UIN Raden Intan Lampung's vision as a proactive higher education institution in supporting national efforts to mainstream religious moderation. Through an appreciation of local treasures and sensitivity to plurality, research and teaching at this campus reinforce the Islamic value of rahmatan lil' alamin (blessing for the universe), relevant to the context of Indonesian society. By encouraging lecturers and students to produce in-depth, applicable academic work, UIN Raden Intan Lampung plays a role not only as a centre for scientific development but also as a key actor in creating social transformation grounded in tolerance, justice, and integration. This effort ensures that religious moderation is a primary agenda, implemented holistically to foster a more peaceful and harmonious society.

### **Implementation of Religious Moderation in the Field of Community Service at UIN Raden Intan Lampung**

The implementation of religious moderation through the Tri Dharma Perguruan Tinggi (Three Pillars of Higher Education) in the field of community service at UIN Raden Intan Lampung reflects the institution's strong commitment to promoting tolerance, harmony, and inclusiveness in society. The community service program is designed not only to meet the basic needs of the

community but also to strengthen public awareness of the importance of religious moderation in fostering peaceful and just social interactions. Through training, mentoring, and community empowerment, UIN Raden Intan Lampung offers concrete solutions to problems such as religious-based conflict, stereotypes, and social polarisation. With a participatory approach, the community is directly involved as partners in social transformation, ensuring that the values of moderation are implemented through concrete practices that embody the spirit of Islam rahmatan lil' alamin (Ja'far, 2024).

Reinforcing Khumedi's statement, Wan Jamaluddin emphasised that UIN Raden Intan Lampung consistently encourages students to actively participate in community service programs based on religious moderation, both at the local and national levels. One of its flagship programs is the Religious Moderation Community Service Program, which directly involves students in implementing the values of moderation as they interact with communities of diverse cultural and religious backgrounds. This experience is expected to shape students into agents of inclusive, tolerant social change and to bring harmony to a pluralistic society. This program also serves as a strategic platform for translating the concept of moderation from theory into real practice, strengthening UIN Raden Intan Lampung's role in advancing the nation's values and diversity.

In addition to the Religious Moderation Community Service Program (KKN), UIN Raden Intan Lampung also organises the Serumpun Melayu Community Service Program (KKN Serumpun Melayu), which the university will act as host in 2024. This program unites universities across the Malay region to strengthen shared cultural and national values. As the host, UIN Raden Intan Lampung not only facilitates the activities but also demonstrates leadership in promoting moderation, cooperation, and solidarity among students from various regions (Jamaluddin, 2024).

**Table 1.** Implementation of Religious Moderation Through the Tri Dharma of Higher Education at UIN Raden Intan Lampung

Tri Dharma Field of Higher Education	Forms of Implementation of Religious Moderation	Results/Achievements
Education and teaching	Integration of the values of religious moderation into the curriculum and courses based on the principles of Islam, nationality, and humanity.	Development of a moderation-based lesson plan Curriculum strengthening workshop Classes and discussions between faculties on moderation
Researches	Development of thematic research on religious moderation as a leading university research cluster	Publication of a journal on religious moderation through Rumah Jurnal's OJS platform.

Service society	Implementation of the Community Service Program (KKN) Based on Religious Moderation to Increase Interfaith and Intercultural Awareness	National and international scientific articles. Collaborative research on pluralism and tolerance. Implementing Community Service Programs (KKN) based on religious moderation Implementing Community Service Programs (KKN) within the Malay Community
Institutional Policies and Governance	Implementation of institutional policies that support strengthening religious moderation	Rector's Decree No. 288/2020 concerning the research cluster on pluralism and diversity Establishment and activation of the University's House of Religious Moderation
Academic Culture and Campus Ecosystem	Internalization of the values of moderation through non-formal academic and cultural activities	Seminars, workshops, and competitions on tolerance and nationalism Collaboration between student organisations

Source: Reviewed Data of Research

## Discussion

At UIN Raden Intan Lampung, religious moderation is not taught as a separate course, but rather integrated into all courses. Lecturers instil the values of moderation through the Semester Learning Plan (RPS), making it easy to implement in and out of the classroom (Hermanto, 2022). This integration also serves as a hidden curriculum, allowing moderation to be internalised through various academic and social activities (Hanafi et al., 2022). Because higher education curricula are flexible, lecturers play a crucial role in ensuring these values are effectively implemented (A. A. Aziz et al., 2019).

The campus community consists of students from diverse ethnic backgrounds and beliefs, which naturally results in differing ways of thinking. These differences must be navigated wisely, and the campus plays a key role in guiding them toward moderation. Thus, religious moderation serves as a bridge that mediates when differing perspectives clash (A. Aziz, 2021).

Researchers also highlighted the implementation of religious moderation in other regions, namely Java, as studied by Ahmad Badrun from UIN Syarif Hidayatullah in his 2023 thesis, namely the development of modern Islamic boarding school education programs that promote values of religious moderation (Badrun, 2023). This research highlights the concept of "post-truth," which refers to subjective ways of interpreting information. Students receive diverse religious materials from lecturers and external sources, which shape diverse mindsets. These differences can lead to

positive or negative outcomes, with extreme interpretations posing serious risks. Therefore, lecturers play a crucial role in mediating and guiding students through moderation-based learning (Tuala & Wachidah, 2024, p. 75). This study shows that Ma'had UIN Jakarta offers a moderating curriculum to address students' "post-truth" mindset, preventing extreme interpretations of religious issues. This guidance helps maintain a balanced, tolerant, and thoughtful perspective. A similar approach is also implemented at UIN Raden Intan to ensure students develop moderate and harmonious thinking.

Researchers also highlighted the implementation of religious moderation through collaboration between UIN Walisongo, IANU Pekalongan, and IAINU Kebumen, as examined in the 2021 study "Inequality in the Implementation of the Concept of Religious Moderation in Islamic Higher Education." The term "inequality" reflects differences in how campuses implement moderation based on their respective needs. Interestingly, despite the diversity of methods, all institutions share the same core concept: establishing a house of moderation, although some remain inactive (Musyafak et al., 2021).

Online activity tends to increase as students engage more, prompting universities to prioritise virtual moderation through digital studies, discussions, and seminars. Contemporary Islamic issues are also more readily accessible online, making virtual platforms essential. This concept is also being implemented at UIN Raden Intan Lampung and various other public and private universities (Asrori & Sunarto, 2024). Researchers also highlight a study from a non-Muslim campus, the Palangka Raya State Christian Institute, titled "Student Interpretations of Religious Conflict Narratives." Focusing on the term "meaning," the study demonstrates how students' interpretations shape post-truth tendencies and emphasises that all religions promote goodness while avoiding ethnocentrism and truth claims.

Rahmelia explained that several conflicts in Indonesia, including the burning of houses of worship, stem from intolerance, a lack of empathy, and a closed attitude toward differences. Students believe these issues can be addressed by strengthening tolerance; otherwise, terrorism can emerge, fuelled by exaggerated "truth claims." The study shows that terrorism, fanaticism, and hate speech are the consequences of misguided truth claims without proper guidance, emphasising the need for campuses to guide students (Rahmelia, 2021).

Studies from both Islamic and non-Islamic universities show that students naturally develop “post-truth” and “truth-claiming” tendencies. Therefore, universities should guide them through seminars, moderation houses, and programs that promote tolerance. UIN Raden Intan Lampung has implemented these efforts to cultivate thoughtful and inclusive students, based on the principle that moderation seeks common ground rather than deepening differences (Afendi, 2022).

In the research field, UIN Raden Intan also strengthens its implementation of religious moderation. Research aims to address issues of diversity, radicalism, and social conflict using a moderate perspective rooted in Islamic values. Through interdisciplinary studies, UIN Raden Intan develops learning models relevant to Indonesian society. Rector's Decree No. 288 of 2020 supports this effort by designating pluralism and diversity as a primary research cluster. This encourages lecturers and students to produce research that helps prevent religious conflict and strengthen social integration.

Research by Abakirov et al. shows that integrating multicultural education with a learner-centred approach is key to preparing college graduates with professional competence, cross-cultural communication skills, and readiness to adapt to the global job market. Through interactive methods such as collaborative projects, thematic workshops, and role-playing, students in Kazakhstan and Kyrgyzstan experienced increased tolerance, engagement, motivation to learn, and critical thinking in diverse learning environments. This study emphasises the importance of institutional support and faculty readiness in implementing multicultural approaches and personalised learning as part of higher education institutions' social responsibility in developing an inclusive and adaptive generation amidst globalisation (Abakirov et al., 2025).

The implementation of Religious Moderation in Research at UIN Raden Intan Lampung focuses on strengthening national values, tolerance, and interfaith harmony through scientific work. Research emphasises the development of ideas and solutions to issues of diversity, radicalism, and social conflict by prioritising a moderate perspective aligned with Islam rahmatan lil' alamin (blessing for all the universe). This research also identifies inclusive religious practices and develops learning models relevant to Indonesia's pluralistic society. Through interdisciplinary collaboration, UIN Raden Intan Lampung ensures that research contributes not only to scientific development but also to social transformation based on tolerance and justice. Rector's Decree No. 288 of 2020, which included pluralism and diversity as a research cluster, reinforces the institution's commitment to integrating national and Islamic values. This policy encourages researchers to analyse issues of

religion, culture, and identity with an inclusive approach and produce applicable findings that promote harmony, prevent conflict, and strengthen national unity (Ja'far, 2024).

Alamsyah stated that UIN Raden Intan Lampung strictly requires research to focus on the religious moderation cluster, demonstrating the institution's commitment to instilling the values of moderation in academic practice. This policy ensures that research findings are scientifically sound and practically relevant, including their integration into teaching materials. This integration creates synergy between research and learning, enabling students to understand and apply the concept of moderation in real-world contexts. This approach strengthens the Tri Dharma of Higher Education, enriches teaching materials for lecturers, and shapes students into open-minded and moderate agents of change capable of addressing today's complex social challenges (Alamsyah, 2024). A bibliometric study by Sonny Eli Zaluchu analysed 71 Scopus publications (2020–2024) and found that religious moderation in Indonesia is understood multidimensionally, encompassing socio-religious, cultural, and policy implementation aspects. Dominant themes include the role of education, the integration of local values, and the prevention of radicalism through tolerance and multiculturalism. This research emphasises the importance of moderation in building harmony and national commitment (Zaluchu et al., 2025).

UIN Raden Intan Lampung demonstrates a strong commitment to integrating religious moderation into academic activities through the Tri Dharma Perguruan Tinggi (Three Pillars of Higher Education). Research on religious moderation has become a priority cluster for lecturers and final-year students, aiming not only to deepen understanding of pluralism but also to offer practical solutions to issues such as religious conflict and radicalism. Research findings are integrated into teaching materials, creating synergy between learning and scientific development while fostering an inclusive mindset oriented toward social harmony. Setinawati's research shows that religious moderation is effective when religious values are integrated with local wisdom to build social harmony. This aligns with findings at UIN Raden Intan Lampung, where the Tri Dharma strengthens students' inclusive attitudes, tolerance, and social engagement. Both emphasise that moderation must be contextual and oriented toward social practices to strengthen community cohesion (Setinawati et al., 2025).

This policy also supports the university's vision to promote national efforts to actively mainstream religious moderation. By respecting local cultural diversity and responding to the plurality of society, UIN Raden Intan strengthens Islamic values , including rahmatan lil' alamin

(blessing for the universe). Much of the research in this cluster has been published and publicly accessible, helping to disseminate accurate information about moderation. One example is the 2022 study "Netizens' Opinions on Religious Moderation in Twitter Conversations," which highlights how the internet rapidly spreads both tolerant and intolerant narratives (Saragih & Suraya, 2022). Another example of research is Annisa et al.'s study, which found that religious moderation in the Baru Village area is quite good. However, some people still do not understand it or the concept itself. Nevertheless, religious moderation and interfaith harmony in the Baru Village area are progressing very well (Firdaus et al., 2021).

In the area of community service, the values of moderation are also reinforced. Through Community Service Programs (KKN), Ramadan Safari, and other outreach activities, students and lecturers directly introduce these values to the community, as is the case at UIN Raden Intan Lampung. This trend has become widespread at other universities as well (Ilafi et al., 2023a). In multicultural villages, students practice tolerance by engaging in local traditions and religious activities. UIN Raden Intan Lampung also hosted the 2024 Melayu Serumpun Community Service Program, which strengthened regional collaboration in promoting moderation.

In this section, the author presents several examples of community service (KKN) activities carried out by universities in Indonesia as a form of religious moderation in community service. One case worth examining comes from a study on religious moderation from a Hindu perspective. This reference is important to demonstrate that moderation is a principle upheld across religions. A 2023 study by Fitria Rahmadani, entitled "Implementation of Religious Moderation in the Muslim and Hindu Communities in Rejo Binangun Village," found that the people of Rejo Binangun uphold deep respect for Hindu religious practices. This is demonstrated by the existence of two places of worship and the harmonious coexistence of the Muslim and Hindu communities within the village. Local culture and customs are also preserved and respected by all religious groups (Rahmadani, 2023).

One important finding is the attitude of Muslims during Nyepi celebrations, where they lower the volume of mosque loudspeakers, such as during the call to prayer, as a form of tolerance. This reflects a positive "post-truth" practice, where understanding of diversity is based on awareness, rather than misleading narratives. This harmony is inseparable from students' future role as guardians of cultural and moral values ; therefore, equipping students with the concept of religious moderation is crucial.

A moderation outreach program took place in Jember Regency, East Java, involving a diverse population of different religions. The activity, titled “Implementation of Community Service Based on Religious Moderation Amidst the COVID-19 Pandemic” (2023), was conducted via Zoom, allowing for online dissemination of the moderation material (Ilafi et al., 2023b). Students assisted the community in using digital platforms, making the event accessible and engaging. The study highlighted a key statement: “All religions teach complete submission to God, preparing individuals to obey His commands and prohibitions.” This affirms that all religions uphold tolerance and respect (Mustamar, 2024).

Another example is what Dony did regarding KKN based on religious moderation in the 3T area of Konawe, Southeast Sulawesi, which is a breakthrough in sowing the values of moderation, currently one of the issues at the Ministry of Religion level amid increasing intolerance and disintegration between religions (Virdaus & Khaidarulloh, 2021). Also, dedication by Ezah et al. regarding the importance of applying the value of moderation by respecting the differences that exist in everyday life (Saruroh et al., 2022). Margarith et al. also carried out community service in Laikit village, resulting in the community constantly strengthening religious moderation and working together to develop the assets they owned to support community welfare, especially in the economic sector (Loho et al., 2022).

From these examples, the authors conclude that KKN plays a crucial role in fostering moderate religious understanding. As a program that involves direct interaction with the community, KKN is an effective medium for fostering moderation and harmony in a pluralistic society (Nasution et al., 2024), respecting equality (Tarigan et al., 2024), and creating a moderate and tolerant generation (Lintang & Pahrudin, 2023). Because after all, Indonesia has much diversity (Mubit, 2016), starting from religious diversity (Paais, 2021), culture (Antara & Yogantari, 2018), ethnicity (Iskandar, 2016), language (Masraeng, 2015), customs (Ekojono et al., 2018), flora (Kusmana & Hikmat, 2015, p. 187), fauna (Soendjoto et al., n.d., p. 1) and so on. Alternatively, the Indonesian nation can also be considered a multicultural society because it comprises many existing differences (Akhmadi, 2019, p. 52). In conditions like this, if there are no serious efforts to accommodate and mutually respect this diversity, it will undoubtedly give rise to many horizontal conflicts at all levels if diversity becomes a divider that gives birth to the symbolization of the ego of I-you and us-them (Lestari, 2021, p. 181).

According to Clark and Altbach, universities are social institutions that fulfil a transformative function through education, research, and community service. Clark emphasises the campus as a space for habitus formation and social change, while Altbach highlights its role in globalisation and democratisation to strengthen tolerance. Therefore, the Tri Dharma (Three Pillars of Values) serves as a means for universities to foster moderation and become agents of change in society (G, 1989). Altbach views universities as being in a global climate that demands they act as agents of social change through the massification and diversification of their missions. Universities must implement the Tri Dharma holistically to maintain social relevance and prepare students to face diversity. Therefore, the implementation of religious moderation at UIN Raden Intan Lampung is concrete evidence of the campus's contribution to strengthening tolerance and social cohesion (Marginson, 2007).

## CONCLUSION

This study concludes that the implementation of religious moderation at UIN Raden Intan Lampung has been successfully realised through an integrated approach within the Tri Dharma of Higher Education, which includes education, research, and community service. Moderation values are embedded in the curriculum and lecture activities, reinforced through research and scientific publications, and directly practised through community service programs such as moderation-based KKN (Community Service Program). Institutional policies and the active role of the House of Religious Moderation ensure that these values become part of the campus culture and academic ecosystem. This comprehensive implementation not only fosters tolerance and inclusivity among students and lecturers but also positions UIN Raden Intan Lampung as a prototype model for other Islamic Higher Education Institutions (PTKI) in promoting and institutionalising religious moderation in Indonesia.

## REFERENCES

Abakirov, A., Aushakhmanova, B., Asipova, N., & Raimkulova, A. (2025). Social Sciences & Humanities Open Integrating Multicultural and Learner-Centred Approaches Into Continuous Technological Education : Insights from Higher Education in Central Asia. *Social Sciences & Humanities Open*, 12(September), 101975. <https://doi.org/10.1016/j.ssaho.2025.101975>

Afendi, A. R. (2022). *Pendidikan Islam Perspektif Moderasi Sosio-Religius dalam Beragama dan Bernegara*. PT Raja Grafindo Persada.

Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity. *Jurnal Diklat Keagamaan*, 13(02), 45–55.

Alamsyah, A. (2024). *Hasil Wawancara*.

Antara, M., & Yogantari, M. V. (2018). Keragaman Budaya Indonesia Sumber Inspirasi. *Senada*, 1(1), 292–301.

Asrori, A., & Sunarto, S. (2024). Nilai-nilai Moderasi Beragama dalam Meningkatkan Karakter Religius. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 07(01), 27–42.

Aziz, A. (2021). Moderasi Beragama dalam Perspektif Al-Qur'an (Sebuah Tafsir Kontekstual di Indonesia). *Al-Burhan : Kajian Ilmu dan Pengembangan Budaya Al-Qur'an*, 21(2), 218–231.

Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). *Implementasi Moderasi Beragama dalam Pendidikan Islam*. Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia.

Badrus, A. (2023). Implementasi Nilai-Nilai Moderasi Beragama Melalui Pengembangan Program Pendidikan Pesantren Modern (Studi Kasus pada Pesantren Modern Darussalam .... Repository.uinjkt.ac.id, 91.

Basid, A., & Halimi, H. (2023). Praktik Kehidupan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri di Indonesia. *Kontekstualita: Jurnal Sosial Kegamaan*, 38(01), 13–26.

Ekojono, Arif, S. N., & Putra, D. K. (2018). Rancang Bangun Game Monopoli Edukasi Dengan Latar Belakang Pengetahuan Adat Istiadat di Indonesia. *Jurnal Informatika Polinema*, 4(2), 139–144.

Firdaus, A., Ananda, C. F., Erlinda, Kurniawan, D., Rinda, D., Minati, Noviandanu, H., Zuhri, M., Pasaribu, N. A., Tanjung, S. A., Maulana, S., & Sitepu, R. (2021). Penerapan Moderasi Beragama Di Masyarakat Desa Baru Kecamatan Batang Kuis. *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman*, 11(2), 193–210.

G, A. P. (1989). *Perspectives on Comparative Higher Education : Essays on Faculty, Students and Reform. Special Studies in Comparative Education*. Comparative Education Center, State University of New York at Buffalo.

Hanafi, Y., Qodratulloh, W., Bandung, P. N., Anwar, S., Indonesia, U. P., & Purwanto, Y. (2022). *Internalisasi Nilai-Nilai Moderasi Beragama dalam Perkuliahan* (Issue February). Delta Pijar Khatulistiwa.

Hermanto, A. (2022). *Membumikan Moderasi Beragama di Indonesia*. CV. Literasi Nusantara Abadi.

Humas, A. (2022). *Percepat Implementasi Moderasi Beragama, UIN RIL Laksanakan ToT*. <https://www.radenintan.ac.id/percepat-implementasi-moderasi-beragama-uin-ril-laksanakan-tot/> Adiakses pada hari jumat, 28 Juni 2024%0A

Humas, A. (2023). *UIN Raden Intan Lampung Satu-satunya PTKN Penerima Penghargaan Paling Responsif dalam Penguatan Moderasi Beragama*. <https://www.radenintan.ac.id/uin-raden-intan-lampung-satu-satunya-ptkn-penerima-penghargaan-paling-responsif-dalam-penguatan-moderasi-beragama/>

Humas, A. (2024). *UIN RIL Cetak Dosen sebagai Pelopor Penguatan Moderasi Beragama*. <https://www.radenintan.ac.id/uin-ril-cetak-dosen-sebagai-pelopor-penguatan-moderasi-beragama/>

Ilafi, M. M., Hidayah, R., & Hidayat, R. (2023a). Implementasi Pengabdian Masyarakat Berbasis Moderasi Beragama Di Tengah Pandemi Covid-19. *Ngarsa: Journal of Dedication Based on Local Wisdom*, 3(1), 77–88. <https://doi.org/10.35719/ngarsa.v3i1.172>

Ilafi, M. M., Hidayah, R., & Hidayat, R. (2023b). Implementation Of Community Service Based On Religious Moderation In The Middle of the COVID-19 Pandemic. *NGARSA : Journal of Dedication Based on Local Wisdom*, 3(1), 77–88. <https://doi.org/10.35719/ngarsa.v3i1.172>

Iskandar, J. (2016). Etnobiologi dan Keragaman Budaya di Indonesia. *UMBARA : Indonesian Journal of Anthropology*, 1(1), 27–42.

Ja'far, K. (2024). *Hasil Wawancara*.

Jamaluddin, W. (2024). *Hasil Wawancara*.

Kusmana, C., & Hikmat, A. (2015). Keanekaragaman Hayati Flora di Indonesia. *Jurnal Pengelolaan Sumber Daya Alam Dan Lingkungan*, 5(2), 187–198. <https://doi.org/10.19081/jpsl.5.2.187>

Lestari, G. (2021). Radikalisme Atas Nama Agama dalam Perspektif Intelektual Muda di Tengah Realitas Multikultural. *Jurnal Khazanah Theologia*, 3(3), 181–193. <https://doi.org/10.15575/kt.v3i3.12723>

Lintang, D., & Pahrudin, A. (2023). Penguatan Moderasi dan Toleransi Beragama (Studi Nilai-Nilai Toleransi Pada KKN Kolaborasi UIN Syarif Hidayatullah Jakarta dan UHN I Gede Bagus Sugriwa Bali). *Jurnal Penelitian*, 17(2), 331–358.

Loho, M., Wagiu, M., Sampel, G. V., Yom, L. D., Kendju, M. Z., Makaluas, L., Ksatria, R. D., Fawza, V. Y. E., & Indriani, E. A. (2022). Penguatan Moderasi Beragama Melalui Dialog Antar Umat Beragama. *Dedicato : Jurnal Pengabdian Masyarakat*, 3(2), 79–87.

Marginson, S. (2007). Globalisation, “the Idea of a University” and its Ethical Regimes. *Journal of the Programme on Institutional Management in Higher Education*, 19(1).

Masraeng, R. (2015). Diplomasi Bahasa Menjembatani Keragaman Bahasa Daerah dan Pengutamaan Bahasa Indonesia. *Retorika : Jurnal Ilmu Bahasa*, 1(1), 155–167. <https://doi.org/10.22225/jr.1.1.115.155-167>

Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications.

Mubit, R. (2016). Peran Agama dalam Multikulturalisme Masyarakat Indonesia. *Episteme*, 11(1), 163–184. <https://doi.org/10.21274/epis.2016.11.1.163-184>

Mustamar, M. (2024). *Pendidikan Moderasi Beragama*. PT. Literasi Nusantara Abadi Grup.

Musyafak, N., Munawar, I., Khasanah, N. L., & Putri, F. A. (2021). Dissimilarity Implementasi Konsep Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam. *Prosiding Muktamar Pemikiran Dosen PMII, September*.

Nasution, R., Mariska, Y., Hasibuan, M. R., Haryaveda, A., Ananda, D., Harahap, N. R., Silalahi, P. E., Nasution, F. B., Bahar, T., & Imsar. (2024). Peran Mahasiswa KKN dalam Pemberdayaan Masyarakat Serta Moderasi Beragama di Desa Kuala Tanjung, Kabupaten Batu Bara Tahun 2024. *Jurnal Pengabdian Kepada Masyarakat Nusantara (JPkMN)*, 5(4), 6185–6189.

Paais, L. S. (2021). Keragaman Agama, Etnis, Bahasa, dan Pembangunan Desa. *Journal of Regional and Plural Development Planning*, 5(2), 77–90.

Prawiro, M. Y., Tamim, R., & Nasor, M. (2025). Strategi Komunikasi Pusat Moderasi Beragama Dalam Menyebarluaskan Nilai-nilai Islam Moderat Pada Mahasiswa UIN Raden Intan Lampung. *Tadbir : Jurnal Manajemen Dakwah*, 07(01).

Rahmadani, F. (2023). *Implementasi Moderasi beragama Pada Masyarakat Islam dan Hindu Di Desa Rejo Binangun*. Institut Agama Islam Negeri (IAIN) Metro.

Rahmelia, S. (2021). Pemaknaan Mahasiswa terhadap Narasi Konflik Beragama. *Jurnal Kewarganegaraan*, 5(1). <https://doi.org/10.31316/jk.v5i1.1288>

Ruslan, I. (2024). *Hasil Wawancara*.

Saragih, N., & Suraya. (2022). Opini Warganet mengenai Moderasi Beragama dalam Percakapan Twitter. *El Madani : Jurnal Dakwah dan Komunikasi Islam*, 3(01), 109–125. <https://doi.org/10.53678/elmadani.v3i01.720>

Saruroh, E. F., Prayoga, W. R., Nurbalqis, S., Fransisca, Y. A., K, E. R., Ayuni, P., Yanti, I., Chandra, J., Fajriani, Dwiani, N., & Siti Rahayu11, Abdul Rahmat SY12, K. (2022). Peningkatan Nilai Moderasi Beragama Melalui Kegiatan Sosialisasi Moderasi Beragama di Kampung Mansur Besar Kelurahan Tembeling Tanjung Kabupaten Bintan. *JPPM KEPRI : Jurnal Pengabdian Dan Pemberdayaan Masyarakat Kepulauan Riau*, 2(1).

Setinawati, Jeniva I., Tanyid, M., & Merilyn. (2025). Social Sciences & Humanities Open The framework of religious moderation: A socio-theological study on the role of religion and culture from Indonesia's perspective. *Social Sciences & Humanities Open*, 11(December 2024), 101271. <https://doi.org/10.1016/j.ssaho.2024.101271>

Soendjoto, M. A., Riefani, M. K., & Siregar, S. S. (n.d.). Keragaman Fauna di Areal PT Arutmin Indonesia – North Pulau Laut Coal Terminal, Kabupaten Kotabaru, Kalimantan Selatan. *Seminar Nasional X Pendidikan Biologi FKIP UNS*, 1–12.

Tarigan, T. M., Syahfitri, N., & Bahri, Z. H. (2024). Peran Mahasiswa Kuliah Kerja Nyata (KKN) dalam Penerapan Moderasi Beragama di Desa Sukorejo Kecamatan Sei Balai Kabupaten Batu Bara. *Journal of Human and Education*, 4(5), 291–298.

Tuala, R. P., & Wachidah, N. R. (2024). Strategi Pembinaan Sikap Moderasi Beragama Mahasiswa Perguruan Tinggi Keagamaan Islam Negeri. *J-MPI (Jurnal Manajemen Pendidikan Islam)*, 9(1), 75–86.

Virdaus, D. R., & Khaidarulloh. (2021). Pengabdian Masyarakat Berbasis Moderasi Beragama : Studi Implementasi KKN Nusantara IAIN Ponorogo Tahun 2021 di daerah 3 T, Konawe, Sulawesi Tenggara. *Indonesian Engagement Journal*, 2(2), 64–75.

Zaluchu, S. E., Widodo, P., & Kriswanto, A. (2025). Social Sciences & Humanities Open Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric analysis. *Social Sciences & Humanities Open*, 11(May), 101552. <https://doi.org/10.1016/j.ssaho.2025.101552>