
REVITALIZING STUDENT ACTIVISM FOR STRENGTHENING RELIGIOUS MODERATION IN ISLAMIC HIGHER EDUCATION INSTITUTIONS

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Abstract

This study aims to analyze the implementation of strengthening religious moderation through student development at UIN Kiai Ageng Muhammad Besari Ponorogo. The research uses a qualitative approach with a case study type in the 2021–2025 period. Data were obtained from primary sources in the form of interviews with leaders, lecturers, and students, as well as secondary sources in the form of institutional documents. Data collection techniques included observation, in-depth interviews, and documentation, while data analysis used the Miles and Huberman model through reduction, presentation, and conclusion drawn. The results of the study showed that strengthening religious moderation was carried out through an integrated strategy based on three pillars, namely intracurricular, cocurricular, and extracurricular. This integration is reflected in the curriculum, thematic activities of the Religious Moderation House, and student activism through student organizations. These findings show that an integrated approach is effective in forming an inclusive and tolerant attitude of religiosity. This study concludes that integration-based student development is a key strategy in strengthening religious moderation, although it still requires further development to be widely adapted.

Keywords

Educational Integration, Islamic Religious Colleges, Religious Moderation, Student Activism, Student Development.



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INTRODUCTION

The phenomenon of intolerance and religiously based radicalism remains a serious challenge in contemporary social life, including in Indonesia, a country known as a pluralistic society. The increase in cases of discrimination and exclusionary attitudes indicates a shift in religious orientation toward values of exclusivity K(khub.id, 2024). Data from the Wahid Institute indicates that the level of vulnerability to radicalism reaches 7.1% of the population, with the trend of intolerance continuing to increase from 46% to 54% (Ministry of Religious Affairs, 2020). This condition underscores the urgency of strengthening the approach to religious moderation as a cultural and structural strategy for maintaining social harmony. Religious moderation is understood as an effort to balance religious understanding and practice so that they remain within the bounds of justice, tolerance, and respect for humanity.

Although various policies have been initiated, implementing religious moderation continues to face structural and cultural challenges. The polarization of religious identity, the development of radical ideologies, and the increasing use of digital media as a means of spreading hate speech complicate the social situation (Kumowal, 2024). In addition, identity politics also strengthens religion-based social fragmentation. The younger generation, especially students, is a strategic group and vulnerable to the penetration of this ideology. In this context, universities have a strategic responsibility to systematically internalize the values of religious moderation (Abas et al., 2025). However, there is a gap between policy formulation and implementation at the praxis level, so a more integrative and contextual approach is needed.

Several previous studies have highlighted the importance of religious moderation in preventing radicalism. Research has Abror & Wahrudin (2025) and Umam (2022) emphasized that religious moderation is an effective approach to building social resilience against terrorism. Research by (Ansori et al., 2025; Siregar et al., 2025) shows that Islamic education is based on moderation, which can strengthen a tolerant character in a multicultural society. Another study found that the campus environment plays a significant role in shaping students' religious attitudes through the curriculum and academic social interactions (Budiman et al., 2024; Hanif, 2025). Research on digital literacy also found that students' low critical ability to filter information contributes to increased intolerance (Ge et al., 2025; Suwandana, 2025). In addition, a study of student organizations shows that Ormawa's activities have strategic potential as a medium for

internalizing moderate national and religious values (Hidayatullah et al., 2023; Samsudin et al., 2023).

However, these studies are still largely partial and have not fully integrated the academic dimension with student activism. Most studies focus on aspects of the curriculum or formal education, while the co-curricular and extracurricular dimensions have not been studied in depth as a single strategy. On the other hand, student activism, as a praxis space for value formation and leadership, has not been optimally utilized to strengthen religious moderation. Therefore, the novelty of this research lies in the development of an integrated strategy model that connects intracurricular, co-curricular, and extracurricular activities within the framework of strengthening religious moderation. This approach is expected to bridge the gap between normative concepts and practical implementation in the university environment.

This study aims to analyze the implementation of strengthening religious moderation through student development in Islamic Religious Universities. The research focuses on the integration of intracurricular, cocurricular, and extracurricular programs as a strategy for fostering inclusive and tolerant religious attitudes. In particular, this study seeks to identify patterns of student development that can revitalize the role of activism in fostering the internalization of the value of religious moderation. The results of the research are expected to provide theoretical contributions to the development of religious moderation studies and practical contributions to universities in designing adaptive, contextual, and sustainable student development policies.

METHOD

This study uses a qualitative, case-study approach to analyze in depth the implementation of strengthening religious moderation through student development at UIN Kiai Ageng Muhammad Besari Ponorogo during the 2021–2025 period. The case studies used are *single-case studies* with a holistic design, thus allowing researchers to understand phenomena in context within one institution as the main unit of analysis (Yin, 2009). Research data is sourced from primary and secondary data. Primary data are collected from informants, including university leaders, lecturers, managers of religious moderation programs, and students actively involved in student activities. Meanwhile, secondary data comes from official documents such as Strategic Plans (Renstra), curriculum, activity reports, and institutional policies related to religious moderation.

Data collection techniques included observation, in-depth interviews, and documentation. Observation was used to directly observe the implementation of intracurricular, co-curricular, and extracurricular activities that integrate the value of religious moderation. In-depth semi-structured interviews were conducted to explore informants' experiences and perspectives, while documentation, including archives and written records, was used to strengthen the data. Data analysis was carried out interactively using the Miles and Huberman model, which included data reduction, data presentation, and conclusion drawing (Huberman, 2019). The analysis process is carried out iteratively through coding, categorization, and theme discovery until a comprehensive understanding is obtained. The validity of the data is maintained through triangulation of sources and techniques, as well as the extension of observations, to ensure the validity of the research findings.

FINDINGS AND DISCUSSION

Findings

Based on field data collected through observations, interviews, and analysis of institutional documents, it was found that strengthening religious moderation at UIN Kiai Ageng Muhammad Besari Ponorogo was implemented through various programs structured into three main pillars of student development. These programs are not only incorporated into formal academic activities but also integrated into supporting activities and student organizations. The variety of activities and the moderation values they contain show the systematic efforts of institutions to build an inclusive religious ecosystem. To show in more detail the integrated form of programs, types of activities, and religious moderation content, the findings are presented in Table 1 below.

Table 1. Program to Strengthen Religious Moderation through Student Development at UIN Kiai Ageng Muhammad Besari Ponorogo

Types of Activities	Programs/Activities	Description and Content of Religious Moderation
Intracurricular	PBAK (Introduction to Academic and Student Culture)	Mandatory activities for new students who instill the value of tolerance, respect for diversity, and moderate religious understanding from the beginning of their studies.
	General Policy Courses (MKDU) & Institute Courses	It consists of 6 MKDU credits (Pancasila, Citizenship, Bahasa Indonesia) and 20 credits of institute courses that integrate national insight and moderate religious values.
	Religious Moderation Course	Implementation of the "Islam and Religious Moderation" course (2 (2 credits) and the integration

		of moderation values in the curriculum of all study programs since FY 2023/2024.
	MOE Religious Moderation	A community service program that places students as facilitators in implementing the values of tolerance and moderate religious practices in society.
Co-curricular	Thematic Postgraduate Programs	Strengthening moderation through thematic studies, such as religious education in a multicultural society and the study of the Qur'an and Hadith based on multiculturalism.
Extracurricular	Student Organizations (DEMA, SEMA, UKM, UKK, KSM)	A forum for developing student leadership, character, and soft skills that are directed at internalizing the value of religious moderation in organizational activities.
	Religious Moderation House (RMB)	The center of religious moderation activities through seminars, workshops, discussions, and training involving ±50 instructors from lecturers and education staff.
	Training of Trainers (TOT) Religious Moderation	Intensive training to strengthen the capacity of instructors and administrators of student organizations in disseminating the value of religious moderation.

Source: Processed from the Strategic Plan of UIN Kiai Ageng Muhammad Besari Ponorogo 2020–2025 and the results of the research (2025).

The findings of the study show that strengthening religious moderation at UIN Kiai Ageng Muhammad Besari Ponorogo is achieved through the integration of three main pillars: intracurricular, co-curricular, and extracurricular. In the intracurricular aspect, the value of religious moderation is internalized through PBAK activities, general courses, and special courses that explicitly address the theme. This integration is carried out systematically through a credit-based curriculum that includes face-to-face learning, structured assignments, and independent activities. These findings show that religious moderation is not only an additional material but has also become an integral part of the formal learning process, designed to foster a critical, inclusive, and tolerant way of thinking in students from the beginning of the study period.

In the co-curricular aspect, strengthening religious moderation is achieved through the active roles of the Religious Moderation House (RMB) and the Student Study Group (KSM). RMB serves as a coordination center, providing instructors and facilitators for various non-formal academic activities, such as seminars, workshops, and thematic discussions. With the support of around 50 instructors, including lecturers and education staff, RMB is the driving force in internalizing the value of moderation in a more context-specific way. In addition, KSM in various disciplines also plays a role in associating the value of moderation with their respective scientific fields. This shows

that the co-curricular approach can bridge theory and practice in shaping students' religious attitudes.

Meanwhile, in the extracurricular sphere, strengthening religious moderation is carried out through student organizations that uphold the concept of "Activists are Pioneers". This concept aims to form students who are not only active organizationally but also excel academically and are committed to the value of religious moderation. Activities such as the National Student Thought Congress and Training of Trainers (TOT) training are strategic forums in building moderate leadership among students. In addition, the provision of scholarships and support for non-academic achievements demonstrates systematic efforts to build a positive activism ecosystem. These findings indicate that student organizations are an effective space in transforming the value of moderation into social practice.

Discussion

Strengthening Religious Moderation Through Intracurricular Activities at UIN Kiai Ageng Muhammad Besari Ponorogo

The strengthening of religious moderation through intracurricular activities at UIN Kiai Ageng Muhammad Besari Ponorogo shows the strategic role of the curriculum as the main instrument in shaping students' mindsets. The integration of moderation values in PBAK, MKDU, and special courses indicates that institutions do not treat moderation as additional material but as an epistemological foundation for learning. This approach aligns with character education theory, which emphasizes that the internalization of values is more effective when integrated into the formal learning process. Thus, students not only understand the concept of moderation theoretically but also internalize it through critical thinking and an inclusive academic attitude from the beginning of their studies.

Furthermore, implementing a structured credit system provides space for sustainably integrating moderation values. Each component of learning, whether face-to-face, structured assignments, or independent activities, becomes a medium for consistent value internalization. The role of lecturers as facilitators, motivators, and supervisors is key in directing the process (Musthofa, 2025; Naseer & Rafique, 2021; Singerin, 2021; Superi & Naqshbandi, 2022). In this context, the classroom is not only a place for knowledge transfer but also an arena for ideological dialogue that allows students to test various religious perspectives rationally. This strengthens the function of intracurricular as a space for knowledge construction that is not only cognitive, but also affective

and ethical.

These findings confirm the research of Aligpari et al. (2023), which states that curricular approaches are effective in preventing radicalism. However, this study shows that its effectiveness is highly dependent on the level of integration and consistency of implementation in the curriculum. In contrast to previous studies that tend to place moderation as normative material, this finding confirms that moderation must be part of a systematic curriculum structure (Haddade et al., 2024; Mukhibat et al., 2024; Nasir & Rijal, 2021; O'Donovan et al., 2024). Thus, the internalization process is not sporadic but is sustained through students' learning experiences across various subjects.

Nevertheless, challenges in implementing intracurricular activities persist, especially regarding students' resistance to a moderation narrative deemed normative or less contextually relevant. This shows that the curricular approach needs to be complemented by a more dialogical and participatory pedagogical strategy. Lecturers are required to relate moderation materials to the social realities students face, so that these values do not remain at the conceptual level. Therefore, the success of intracurricular activities is not only determined by curriculum design but also by the quality of learning interactions that can deepen students' critical awareness.

Strengthening Religious Moderation Through Co-Curricular Activities at UIN Kiai Ageng Muhammad Besari Ponorogo

Co-curricular activities at UIN Kiai Ageng Muhammad Besari Ponorogo serve as a bridge between formal learning and social practices to strengthen religious moderation. The role of the Religious Moderation House (RMB) as a coordination center shows the existence of a structured institutional approach in internalizing the value of moderation. Through seminars, workshops, and thematic discussions, students are given space to deepen their understanding contextually. This approach aligns with experiential learning theory, which emphasizes the importance of direct experience in the learning process. Thus, co-curricular becomes a space for reflection that enriches students' understanding of the value of religious moderation (Alif Utama et al., 2025; Mokh. Iman Firmansyah et al., 2023; Saba, 2023; Yuliansyah & Maemonah, 2025).

The presence of around 50 religious moderation instructors demonstrates the institution's commitment to building an adequate human resource infrastructure. Instructors not only act as resource persons but also as facilitators who guide students in understanding the complexity of religious issues. Through the Student Study Group (KSM), the value of moderation is integrated into various disciplines, so that it is not limited to religious studies alone (Alamsyah et al., 2025; Bahri et

al., 2025). This approach allows students to relate the value of moderation to their respective scientific contexts, such as law, education, and science, resulting in a more comprehensive understanding.

These findings corroborate Munir's (2024) research, which emphasizes the importance of a contextual approach to religious moderation education. However, this study shows that the effectiveness of co-curricular activities depends heavily on the quality of interaction and the relevance of the material presented. In contrast to previous research that emphasized the programmatic aspect, this finding highlights the importance of depth of reflection in each activity. In other words, co-curricular success is not measured solely by the number of activities, but by the extent to which these activities shape students' critical awareness and social empathy (Guo & Liem, 2023; Islam et al., 2025; Saba, 2023; Zafar et al., 2025).

On the other hand, the main challenge in co-curricular activities lies in the consistency of program implementation and sustainability. Not all students have the same level of participation, so strategies are needed to increase their involvement. In addition, the ever-changing social dynamics require RMB to always adjust the materials and approaches used. Therefore, co-curricular strengthening requires continuous innovation to remain relevant to students' needs and to the development of religious issues in society.

Strengthening Religious Moderation Through Extracurricular Activities at UIN Kiai Ageng Muhammad Besari Ponorogo

Extracurricular activities at UIN Kiai Ageng Muhammad Besari Ponorogo show a significant transformation in the paradigm of student activism. The concept of "Activists are Pioneers" is the main strategy in directing student organization activities towards strengthening religious moderation. Through organizations such as DEMA, SEMA, and UKM, students not only develop leadership skills but also build a commitment to tolerance and national identity. This approach aligns with the theory of social roles, which holds that individual identity is formed through participation in groups (Cooper et al., 2021; Spears, 2021). Thus, student organizations become a strategic space in internalizing the value of moderation in practice.

Furthermore, programs such as the National Student Thought Congress and Training of Trainers (TOT) demonstrate systematic efforts to build student capacity as agents of change. This activity not only strengthens conceptual understanding but also trains students' ability to disseminate the value of moderation to the wider community (Snowden et al., 2023; Zheng et al.,

2021). Institutional support through scholarships and appreciation for non-academic achievements further strengthens the positive activism ecosystem. This shows that extracurriculars not only complement but also provide a strategic space for developing moderate leadership among students.

These findings confirm the research of Siregar and Oktavianto (2024), which places student organizations as a space for character formation and leadership development. However, this study offers a new perspective by showing that student activism can be an ideological instrument in maintaining religious moderation. In contrast to the view that sees activism as a potential for radicalism, these findings show that with the right approach, activism can actually become a fortress against the infiltration of extreme ideologies (Abrahms et al., 2023; Holt et al., 2022; Koehler, 2025; Shahid et al., 2023). Thus, student organizations have a strategic role as the front line in maintaining diversity.

However, challenges in extracurricular activities persist, particularly regarding organizational dynamics and the diversity of student backgrounds. Not all activists have the same understanding of religious moderation, so continuous coaching is needed. In addition, the potential politicization of student organizations is also a risk that needs to be anticipated. Therefore, strengthening extracurriculars requires intensive supervision and mentoring to remain within the corridor of moderation values. Thus, student activism can continue to develop as a positive force in maintaining social harmony.

CONCLUSION

This study concludes that strengthening religious moderation at UIN Kiai Ageng Muhammad Besari Ponorogo is achieved through an integrated strategy that combines three pillars of student development: intracurricular, cocurricular, and extracurricular. This integration shows that religious moderation is not only positioned as a normative discourse but has also been systematically internalized in the curriculum, academic support activities, and student organizations. This approach has been proven to foster inclusive and tolerant student mindsets, attitudes, and behaviors. The strength of this research lies in its comprehensive analysis that holistically connects institutional policies with field practice. However, this study has limitations due to its single-case design, so the generalizability of the findings is still limited to the institution being studied. Based on these findings, this study recommends developing a model for strengthening religious moderation that is more adaptable and can be replicated across other Islamic

religious universities. Further research is suggested to expand the scope with a comparative approach between institutions to obtain a more general picture. In addition, further studies can examine in greater depth the long-term effectiveness of student development programs on changes in alums's religious attitudes in society. Quantitative or mixed-methods approaches can also be used to more precisely measure program success rates. Thus, strengthening religious moderation does not stop at the conceptual level but develops into a sustainable, evidence-based implementation model.

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