

EDUCATION IN RELIGIOUS MODERATION TO COUNTER RADICALISM

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Abstract: This study relies on the qualitative research method proposed by Verstehen, which seeks to understand the importance of the factors that influence social and historical events. This methodology is based on the idea that every social situation is supported by a web of meaning created by its participants. Based on the theory of anti-radicalism education, as developed by KH. Hasyim Muzadi, it is emphasized that radicalism does not necessarily define the Indonesian people. On the other hand, the ongoing reform process in Indonesia has inadvertently allowed radical and extremist organizations to gain influence in society. As a result, Indonesia is now facing the negative consequences of the increasing global trend of radicalism and even terrorism. However, we could eliminate radicalism by highlighting the Pancasila, which advocates for ideas of fairness, democracy, and humanism. The study demonstrates the efforts of UIN Sayyid Ali Rahmatullah Tulungagung, an Indonesian State Islamic university, in promoting religious moderation through various programs. The initiatives aimed at promoting religious moderation include Ma'had Al-Jami'ah for strengthening the moderate aswaja ideology, Madin for reinforcing tolerant Indonesian fiqh, courses in religious moderation, a religious moderation survey, the Pioneer Orientation Program for emphasizing religious moderation, and the Institute for Javanese Islamic Research as a research center for religious moderation. Sholawat At-Takhdim is recognized as an official symbol for promoting religious moderation education.

Keywords: Religious Moderation, Students, Radicalism, Humanism

1. INTRODUCTION

Religious radicalism can be described as a narrow-minded view of religious guidelines and an unwarranted desire to impose these beliefs on others through

coercion (Hadi, 2020). This phenomenon poses a significant challenge to global peace, stability, and unity. Religious radicalism has led to the discrimination of communities, the denial of women's rights, and the perpetuation of civil wars (Brown, 2020). Furthermore, it distorts the genuine purpose of religion in society, which is to foster compassion, justice, and human dignity. Addressing religious radicalism requires a comprehensive approach, recognizing the multiple factors that contribute to its existence. Poverty, political oppression, and social exclusion are among the various sources of this complex issue. In addition, the rise in terrorism and the utilization of social media and websites to propagate radical ideologies have posed significant challenges in combating terrorist organizations and establishing moderate leadership (Zeiger & Gyte, 2020). Addressing religious extremism requires a multifaceted approach that goes beyond relying solely on military and security forces. It also necessitates promoting religious moderation, fostering dialogue, prioritizing education, and fostering cooperation within the community (Van Metre & Scherer, 2023). Given the growing interconnectedness of our world, it is crucial to grasp the intricacies of religious radicalism in order to develop effective prevention strategies and solutions that promote global safety. In this context, this study is based on the belief that such initiatives can contribute to the development of positive character traits, strengthen Islamic moderation education, and foster unity among Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) and their students in their efforts to counter the growing threat of extremism and terrorism (Arif, 2021). From an educational standpoint, this aligns with the theory proposed by KH. Hasyim Muzadi that "Radicalism is not the original character of the Indonesian nation," so this should be applied to the development of character education (Adnan & Amaliyah, 2021). The rise of radicalism and extremism is a global phenomenon, and Indonesia is not immune. The implementation of liberal reforms in Indonesia has provided an opportunity for extremist groups to participate in national discussions. Eck suggests that ideologies such as humanism, democracy, justice, and Pancasila have the potential to counteract radicalism (Cao, 2022; Ding, 2022; Eck, 2021).

- *Education as a Counter-Radicalization Strategy*

Education is considered one of the most efficient measures to prevent the development of radical views among individuals (Slavutzky, 2023). Learning equips individuals with critical thinking skills and media literacy, enabling them to reject

extreme thinking and embrace cultural diversity in relation to religion. Education can combat radicalization by offering individuals, particularly young people, opportunities to engage in community, politics, and the economy (Sas et al., 2020). As per the research conducted by Pajarianto et al., education plays a crucial role in promoting tolerance and understanding among different faiths and cultures, fostering better interfaith relations (Pajarianto et al., 2022). Furthermore, educators have the opportunity to exemplify appropriate behavior when it comes to discussing social and political matters in the classroom. They can provide guidance to students as they navigate different aspects of their lives (Gimbert et al., 2023). Integrating counter-terrorism measures into education will foster the growth of responsible individuals who can effectively combat radicalism through the promotion of tolerance and justice (Georgaki, 2022; Riatti & Thiel, 2022).

- *UIN SATU and the Importance of Religious Moderation*

The UIN Sayyid Ali Rahmatullah Tulungagung (UIN SATU), a state Islamic university in Indonesia, plays a crucial role in promoting and supporting moderate religious beliefs, thus helping to counter religious radicalism. Being located in a country with a significant Muslim population, UIN SATU recognizes the significance of addressing religious extremism. The region has faced numerous challenges related to terrorism, intolerance, and social unrest, often stemming from misunderstandings surrounding religious beliefs. Thus, UIN SATU has also embraced a strategic mission of promoting religious moderation, fostering tolerance, and combating extremism. The University (UIN SATU) is committed to promoting a culture of understanding and respect among its members. By focusing on faculty development and student engagement, the university aims to foster a deep understanding of moderate Islam and provide accurate information to the nation (Pulinkala, 2014; Welters & Welters, 2019).

This is crucial in countering radicalism and preventing intolerance towards different faiths, particularly in central Java (Georgaki, 2022). As part of its ongoing commitment to enhancing its programs and activities, UIN SATU is dedicated to equipping its graduates with the necessary knowledge, skills, and character traits to successfully navigate the challenges of the modern world. UIN SATU is dedicated to fostering a society that values religious tolerance and inclusivity. Our goal is to create an environment where individuals of all faiths can thrive, pursuing their

dreams and developing as unique individuals, without the burden of prejudice and violence (Pedrini & Jennings, 2021; Szabo & Demetrovics, 2022).

- *Case Studies, Events and Examples*

The Indonesian higher education community was surprised by the news reported by mindrakyat.com. It stated that Mohamad Nasir, the Minister of Research, Technology and Higher Education, was taking strong action against higher education leaders who had not effectively addressed the issue of radicalism on their campuses. As a result, these leaders were being dismissed pending legal proceedings. Nasir dismissed three lecturers and the dean of the Surabaya Institute of Technology due to strong suspicions of promoting radical ideologies. Residents of state Islamic universities were deeply saddened to hear the news that Irma Novianingsih, a 24-year-old student at UIN Sayyid Rahmatullah Tulungagung, had been deported from Syria in May 2018 due to her associations with ISIS. In addition, seven more Indonesian nationals were deported due to their alleged involvement in the ISIS network in Syria. According to Irma's records, she has not attended the university since 2017. There is growing concern surrounding the university campus, as the presence of radicalism and extremism undermines the authority of this esteemed institution. It is crucial for universities to foster an environment that promotes the advancement of scientific knowledge (Saâ & Waseso, 2020). According to a study by Kawangung, universities are seen as places where individuals may become involved in radicalism, acting as incubators and training grounds (Kawangung, 2019). Regarding this phenomenon, the establishment of the Islamic caliphate at the Bogor Agricultural Institute a few years ago was an unexpected development. A notice was shared via YouTube regarding an upcoming event scheduled for March 25 to March 27, 2016. This event signalled the start of a growing pattern among professors who advocated for radicalism on college campuses, which have traditionally been hubs for spreading Islamic radical ideology (Syahputra & Ruslan, 2021). According to Martin van Bruinessen, there has been a noticeable rise in radicalism on college campuses since the 1990s. This can be seen through the increasing number of halaqahs and usrahs on various prestigious campuses in Indonesia (Ali, 2020). Therefore, in order to eliminate radicalism and extremism from the campus environment, Prof. Dr. Maftukhin, M.Ag., the former president of UIN SATU, implemented several programs for both professors and students. These programs included religious moderation training, the Madin program for students, and the Ma'had al-Jami'ah program. One of the

primary objectives of these programs is to strengthen the position of Pancasila as the philosophical and legal foundation of the Republic of Indonesia. Additionally, it aims to strengthen Islamic faith. Additionally, it considers the yellow book, hadith, and Qur'an as the primary sources of moderate Islamic education.

2. METHODOLOGY

- *Study Design*

This study used a qualitative methodology, drawing its findings from paradigms, strategies, and the implementation of qualitative models. These models aim to analyse the phenomenon of religious moderation education for students at UIN SATU in order to provide insights for preventing radicalism (Ali, 2020; Bogna et al., 2020). Various approaches, such as theoretical orientation and perspective analysis, were utilized in the research methodology. In addition, the researcher adopted a phenomenological approach, aiming to uncover the deeper meaning behind the interaction between the subject and the object. The focus of this case is the religious moderation education being provided to students at UIN SATU as a means to combat radicalism (Byrne, 2022).

- *Study Participants and Tools*

Faculty members, students, and other staff at UIN SATU, including the chancellor and vice chancellor, were actively involved in this study. The researchers played a crucial role in this study, taking charge of conceptualizing the research, formulating research questions, collecting pertinent data, and presenting the findings. The focus of this study is the practical application of religious moderation education in addressing radicalism among UIN SATU students, who are the main subjects of this research. This study utilized a range of data sources, including interviews, observations, and archival materials. The data-collection methods employed were participant observation, in-depth interviews, and documentation (Ekkekakis & Brand, 2021; Hancock et al., 2021).

3. DATA ANALYSIS

The research utilized the data analysis approach of Miles and Huberman, which focuses on maintaining data consistency and encourages active involvement until it

reaches a saturation point. This process begins by reducing the data before it is presented. Ultimately, conclusions are reached and thoroughly validated. Furthermore, the researchers employed various methods to conduct the analysis, including inductive, deductive, and comparative approaches.

- *Data Validation*

The researchers then validated the data by cross-referencing it with other sources, including interviews, observations, and existing documents, to ensure its consistency. The accuracy of the data was verified by integrating various types of data, including timestamps, methodologies, and sources. As an initial step in the derivation process, the researcher sought input from other researchers on the UIN SATU campus and experts in the field to gather their opinions on the collected data (Hancock et al., 2021).

4. RESULTS AND DISCUSSION

- *Critical Issues Related to Radicalism and Terrorism in Indonesia*
 - *Lack of Deradicalization Programs*

The Government's de-radicalization initiative faces opposition from former terrorists and certain humanitarian activists. According to these individuals, de-radicalization is deemed ineffective as it prioritizes the suppression of an ideology rather than the promotion of humanitarian objectives. Zamimah and Jurnal argue that prioritizing a non-security-based approach is crucial in combating terrorism (Zamimah, 2018), as ideology is deeply ingrained in individuals and difficult to eliminate from their consciousness. In this way, Indonesia's deradicalization policies have been ineffective in addressing radicalization and rehabilitating former terrorists, posing a significant challenge to counter-terrorism efforts in the country (Budiono et al., 2023). The objectives of deradicalization include altering the belief system and perception of individuals who have adopted radical religious views and resort to violence instead of embracing pluralism (Yumitro & Abhiyoga, 2022). However, Indonesia's deradicalization program has faced criticism due to insufficient funding, a lack of expertise in program execution, and poor coordination with the community. Similarly, numerous terrorism suspects are detained and subsequently released into society without sufficient rehabilitation or

support, leading to a significant rise in recidivism rates (Yumitro & Abhiyoga, 2022). Moreover, the absence of deradicalization programs has perpetuated the presence of radical ideologies, exacerbating the cycle of violence in society. In order to effectively combat radicalism, Indonesia must prioritize the development and implementation of policies aimed at improving its deradicalization approaches. These strategies should focus on addressing the root causes of extremism, providing support to individuals and their families, and promoting community-led interventions that foster social integration. By taking these measures, Islamic states like Indonesia can effectively combat the rise of extremism, leading to a more peaceful and tolerant society that prioritizes religious harmony and safety (Widyaningsih et al., 2020). Thus, they propose that it would be more prudent for the government to give more precedence to improving welfare (Casram, 2019).

- *Religious Extremism*

Religious extremism is a pervasive and harmful phenomenon that distorts the true values of faith, promoting enmity and hatred instead (Omer, 2024). This paper aims to explore the phenomenon of religious extremism in Indonesia and its effects, as well as its different aspects. One of the main strategies employed by these religious extremists is the strict interpretation of scriptures, selectively choosing passages that support their beliefs and disregarding the rest, without considering the context and alternative interpretations of the verses (Omer, 2024). Furthermore, in today's society, social media platforms have become a convenient tool for individuals to disseminate their ideas, engage in illicit group recruitment, and even incite abhorrent actions on a global scale (Volokh, 2021). The consequences of religious extremism have a detrimental effect, causing harm and losses to individuals, groups, and society as a whole. It poses a threat to the fundamental values of Indonesian society, such as ethnicity and democracy (Ludigdo & Mashuri, 2021). Therefore, it is crucial to address the issue of countering extreme radicalization by gaining insight into the process of radicalization, promoting the importance of moderate religion and religion as a whole, and fostering an understanding of religion that is free from violence and animosity.

- *Socio-economic Factors*

Various factors, such as socio-economic conditions, can contribute to the emergence of radicalism. Research has shown that when individuals feel

marginalized or believe they have limited opportunities for progress, they may turn to radical movements as a means of finding a voice or seeking change. In Indonesia, there are several socio-economic factors that have left many people feeling frustrated. These include the poverty level, unemployment, and the inequity in the distribution of income and wealth. While the income disparity has become apparent between the extremely wealthy and a large portion of the population who feel excluded from the nation's economic advancement. It creates a situation where individuals experience economic rejection and a sense of powerlessness to alter their circumstances.

Consequently, they may be inclined to seek out radical groups as a means of addressing their challenges. Similarly, there have been challenges in educational opportunities and employment prospects, leading to limited mobility and perpetuating cycles of poverty. These circumstances make individuals vulnerable to the influence of extremist groups (Blackburn & Lively, 2020). In order to address the socio-economic factors that contribute to radicalism, it is essential to implement a model that effectively tackles these issues. This includes promoting economic liberalization, reducing inequalities, providing access to quality education and employment opportunities, among other measures.

- *Strategies for Religious Moderation Education at UIN SATU*
- *Ma'had Al-Jami'ah for Strengthening the Moderate Aswaja Ideology*

Ma'had Al-Jami'ah plays a crucial role in the strategic and development system at UIN SATU, aiming to strengthen the moderate Aswaja ideology by providing education on religious moderation (Blackburn & Lively, 2020). This program seeks to enhance understanding and appreciation of the Islamic faith, as well as promote harmony and respect among individuals of diverse backgrounds and religions. More precisely, the curricular program, Ma'had Al-Jami'ah, offers students a comprehensive education in Islamic knowledge, encompassing divine theology, laws, and sciences. Students have the opportunity to gain a deep understanding, engage in interactive learning, and apply their knowledge through practical exercises (Afwadzi & Miski, 2021).

The program fosters a culture of critical thinking, prompting students to analyze texts and delve into the cognitive and contextual aspects of interpreting Islamic sources (Afwadzi & Miski, 2021). In addition, Ma'had Al-Jami'ah also encourages the participation of civil society and advocates for students to actively

engage in discussions on social justice and human rights (Blackburn & Lively, 2020). By incorporating medium Aswaja values, this program aims to create an environment that promotes peace and harmony in Indonesia, discouraging radicalization.

The presence of Ma'had Al-Jami'ah at UIN SATU demonstrates the university's commitment to cultivating a new generation of Muslim scholars and proactive leaders. These individuals are dedicated to combating extremism and terrorism, while promoting Moderate Islam and embracing cultural diversity. They value religious freedom, understanding, and respect for the beliefs and values of others (Blackburn & Lively, 2020). In addition, the Ma'had Al-Jami'ah curriculum, as outlined in Decree No. 4052 of 2018 by the Director General of Islamic Education, includes integrated learning exercises covering fundamental subjects, specialized subjects, and community service activities. The curriculum of Ma'had Al-Jami'ah consists of PP, Number 55 of 2007, PMA. Number 13 of 2014, and the Ministry of Religion Policy. Institutions are given autonomy to customize their curriculum to meet specific requirements, attributes, and benefits. The curriculum of Ma'had Al-Jami'ah emphasizes the study of Islamic sciences, with a particular focus on integrating global texts of Islamic studies through a rational interpretation. This approach seeks to establish the relevance of traditional teachings in the contemporary world. Moderation in Islam entails maintaining a balanced approach to one's faith, seeking to strike a harmonious balance between reason and revelation, and incorporating the moderate approach of al-Asy'ariah understanding.

- *Madin for Reinforcing Tolerant Indonesian Fiqh*

The Madin Eligible Citizens and Civil Society of Indonesia (MECCSI) program at UIN SATU aims to enhance the Indonesian Fiqh through religious moderation education (Ni'am, 2023). The objective of this program is to promote an understanding and appreciation of the authentic teachings of Islam, as well as to educate students and others on the principles of diversity and equity (Aderibigbe et al., 2023). At Madin, students come to enhance their understanding of incorporating Islamic principles in a pluralistic nation with diverse groups of people, while also promoting peace and goodwill. It also fosters conversations with community elders and scholars, highlighting the importance of collective action in tackling social problems and countering radicalization. By promoting and

enhancing the tolerant Indonesian Fiqh, Madin contributes to the development of a more tolerant society in Indonesia, fostering peace and stability (Ni'am, 2023). UIN SATU, as an Islamic university, demonstrates its commitment to nurturing the next generation of talented Muslim scholars and leaders. These individuals will play a vital role in promoting a positive image of moderate Islam, as well as fostering a culture of tolerance and justice within society (Ni'am, 2023). Collaborating with LP Ma'arif NU, the Madrasah Diniyah program incorporates the an-Nahdliyah strategy into its BTQ classes. In these classes, students are taught the importance of equality and consistency, the rejection of extremism and terrorism, and the need to moderate their religious beliefs and practices. The class also adheres to three teaching guidelines that focus on understanding, attitudes, and behaviour. The curriculum of Madrasah Diniyah is based on Jam'iyatul Qurra' wal Huffadz (JQH).

In Indonesia, Islam emphasizes the importance of addressing issues such as drugs, poverty, and illiteracy, rather than solely focusing on memorizing text. This is demonstrated by the citation of verses from the Quran in the tahfidz class and references to the yellow book in the Madin Ulya program class. There is a partnership between the Madrasah Diniyah recitation class and the NU Ma'arif Education Institute (LP Ma'arif NU). The recitation class aims to strengthen the understanding of Islam's transformative nature, with a specific focus on verses that discuss the dangers of extremism, particularly its connection to radicalism and terrorism.

- *The Religious Moderation Course as a Basic Compulsory Subject*

The Religious Moderation Course is a compulsory subject at UIN SATU designed to enhance students' understanding of the importance of religious moderation (Winata et al., 2023). This course aims to foster an anti-violence, multiculturalism, and diversity perspective within the university. It also seeks to cultivate a deep understanding of religious moderation among students from different faculties (Abdullah & Nento, 2021; Rahmadi & Hamdan, 2023). The students engage in various activities such as writing critical essays, participating in discussions, and reflecting on their learning.

Through these activities, they develop the ability to approach religious problems with subtlety. This course promotes the value of togetherness by emphasizing tolerance, passion, and collaboration as essential elements for fostering

friendship and cooperation among diverse groups of people (Rahmadi & Hamdan, 2023). By implementing the Religious Moderation Course as a mandatory subject at UIN SATU, the university demonstrates its commitment to cultivating responsible and moderate graduates. These graduates are equipped with the necessary knowledge and values to contribute to society and promote religious moderation and tolerance in Indonesia. Students must complete the religious moderation course in their first semester. UIN SATU has offered a religious moderation course to first-semester students since the 2020–2021 academic year. The Religious Moderation House at UIN SATU has reviewed an RPS (Semester Learning Plan), which is now being utilized as the study material for the religious moderation course. The course aims to facilitate children's ability to identify and reject radical ideologies. Students enrolled in this course at UIN SATU demonstrate a higher likelihood of possessing tolerance, moderation, and a desire to promote moderate Islam.

- *The IJIR as a Research Center for Javanese Islam and Religious Moderation*

The Institute for Javanese Islamic Research (IJIR) is a study center within UIN SATU that focuses on the development of studies, research, and dissemination of information related to Javanese Islamic issues. The IJIR journal has established itself as the leading source of information for Javanese Muslims in the Mataraman region of East Java since its establishment on January 3, 2017. The Indonesian Journal of Islamic Research (IJIR) is a research centre at the University that focuses on the development of Javanese Islamic styles and religious moderation (Ni'am, 2023). IJIR is highly influential in this area, leading the way in scholarly endeavours to explore the teachings of Islam and their impact on the Javanese community. As a reputable journal, IJIR aims to share accurate knowledge about Islam in order to combat prejudice and misconceptions propagated by extremist individuals. The journal approaches this task with a sophisticated perspective, promoting values such as acceptance, respect for human rights, and social justice (Ni'am, 2023). Several research fields focus on theology, jurisprudence, the spirituality of Islamic civilization, and the social culture of Javanese Islamic. As a highly respected research journal, IJIR plays a crucial role in promoting positive change in the realm of Javanese Islam and religious moderation. It has a responsibility to provide well-researched policies and practices that can contribute to the social fabric and stability

of Indonesian society, both at home and abroad (Ni'am, 2023). The study center places a strong emphasis on research and dissemination, while also providing valuable support to professors and students in developing their research skills. Aside from the usual research courses and writing clinics, the program also encourages faculty and students from UIN SATU and other institutions to get involved. From 2017 to 2020, the IJIR operated as a study centre under the Faculty of Ushuludin Adab and Da'wah (FUAD) and the Islamic Aqidah and Philosophy Study Program (AFI) (Rowe et al., 2015).

The IJIR was highly regarded by FUAD, making it a prestigious institution. As a result, many of the faculty's study programs, such as the Sociology of Religion (SA) and History of Islamic Civilization (SPI) study programs, actively participated in the programs offered by the IJIR. In 2021, after the State Islamic Institute (IAIN) Tulungagung was rebranded as the State Islamic University (UIN) Tulungagung, the Institute for Research and Community Service (LP2M) established the IJIR as a study centre at the university level. The institutional development platform of IJIR as a center of excellence for Javanese Islam remained unaffected by this change, however. Throughout its existence, the IJIR has consistently emphasized the importance of Javanese Islam and the Mataraman locality in shaping the identity of the UIN SATU campus. This dedication has helped to showcase the campus as a hub for exceptional and valued scholarly pursuits (Reijers & Coeckelbergh, 2018).

- *Sholawat At-Takdhim as the Official Icon of Religious Moderation Education at UIN SATU*

Seeking the blessings of the Holy Prophet Muhammad, peace be upon him, and his family through prayers is referred to as Sholawat At-Takdhim. Given the unstoppable expansion of information technology globally, one of the current objectives of the Sholawat is to assist the millennial generation in maintaining their deep devotion to the Prophet. Sholawat, with its captivating melodies and extensive presence on social media, effectively connects with the younger generation and spreads the message of Islam to both present and future audiences. Moreover, this prayer holds significant meaning for UIN SATU and its campus, as it has emerged as a prominent hub for da'wah and civilization. Alongside prayers for the Prophet Muhammad SAW, UIN SATU also incorporates chanted verses that impart moral principles, aspirations, and hope to its students and faculty. This initiative, led by the Indonesian Ministry of Religion, aims to ensure that they are always blessed by

Allah SWT and empowered to innovate and grow. This prayer promotes character-building values that are especially relevant to younger generations. Students can serve as catalysts for national progress. (b) Individuals can excel as distinguished scholars while also embodying noble character traits. (c) The Indonesian nation can achieve virtuous goals through cooperation and unity. (d) They will inherit the knowledge and dedication of the Ulama Ahlus Sunnah wal Jama'ah. (e) They will serve as preachers tasked with conveying the Prophet's message. The prayer seeks to promote equity and prosperity within the campus community and Indonesian society (Hildebrandt & Couros, 2016).

- *A Religious Moderation Survey as a Breakthrough for UIN SATU*

Efforts to enhance religious moderation extended beyond instruction, as research initiatives were also carried out within the community. UIN SATU undertook a significant initiative to promote religious moderation by conducting a community survey in Tulungagung. According to Prof. Dr. Maftukhin, M.Ag, the survey on religious moderation in Tulungagung involved students participating in real work courses (KKNs) during January and February of 2022. Continuing such efforts is crucial as it helps gather valuable data from the community regarding religious moderation, which in turn informs future policies. Now is an appropriate moment for religious moderation. Indonesians have been encouraged to coexist peacefully for a long time, thanks to the spirit of Bhinneka Tunggal Ika. According to "Tracing the Spirituality of Bhinneka Tunggal Ika," the concept of Bhinneka Tunggal Ika has a long history, evolving from its early stages (Al Qurtuby, 2022). During its early days, there existed a significant rivalry between the two prominent religions of that era - Hinduism and Buddhism. However, historical evidence suggests that Indonesia did not witness any religious wars or conflicts, even in ancient times.

The survey process necessitates careful planning, according to Syaifudin Zuhri, the head of the LP2M Publishing Centre at UIN SATU. Undoubtedly, it took several months to finalize the concept and formulate the instrument. A number of researchers developed the initial idea and conducted reliability tests on a sample group that would later serve as participants, he said. Syaifudin emphasized that students from all four faculties and their departments on campus took part in the data collection process, with each student being assigned to one of 19 sub-districts. A grand total of around 2500 students and 7400 respondents took part in the

survey. Respondents included youth leaders, community leaders, and religious leaders.

Various sectors participated in the survey process, as Syaifudin emphasized the importance of collaboration for the success of the endeavour. Both professors and students participated in conducting the survey, and the local community also played an active role by assisting in recruiting respondents. A team of researchers from UIN SATU's Centre for Big Data and Digital Humanities Studies and Center for Religious Moderation collaborated to analyse the findings of the Tulungagung community survey on religious moderation. In general, the survey findings indicate that the Tulungagung community demonstrates a moderate approach to religion. The four indicators of religious moderation, including national commitment, tolerance, nonviolence, and acceptance of local cultures, yielded positive results.

- *Non-Degree Scholarships for Religious Moderation Education through the LPDP for Lecturers at UIN SATU*

Registration for the scholarship program at UIN SATU is currently open. It operates in collaboration with the Education Fund Management Institute (LPDP) of the Ministry of Finance and the Ministry of Religion (Kemenag RI). The Ministry of Religion administers these non-degree scholarships for lecturers at religious universities (PTK).

The Government has recognized that this program to promote religious moderation is an important objective for the state. The policy aims to create a life that is characterized by harmony, peace, and tolerance, while also promoting religious values and maintaining order. In addition, the university environment mirrors the diverse and inclusive nature of Indonesian society, encompassing a wide range of religions, ethnicities, cultures, and belief systems. Thus, instructors are expected to develop a thorough understanding of religious moderation through this program.

- *The Pioneer Orientation Program to Strengthen Religious Moderation for Lecturers at UIN SATU with the Aim of Creating PTKINs with a Moderate Mindset*

The Pioneer Orientation Program at UIN SATU is an innovative education program focused on training and preparing lecturers on Religious Moderation

(Machendrawaty et al., 2022). Its goal is to equip them with the skills and knowledge needed to promote moderate thinking in academia and beyond. This program provides a comprehensive learning experience that not only teaches learners about the core principles of moderate religion, but also helps develop their analytical skills, compassion, and tolerance. Presentations, discussions, and group reflections during the interventions provide participants with a comprehensive understanding of Islamic teachings. This knowledge equips them to combat radicalism and extremism effectively. The goal of this program is to establish a network of universities, specifically State Islamic Religious Universities PTKINs, that have a moderate perspective. These universities will play a role in fostering a more tolerant society (Baragash et al., 2022; Hurley, 2022).

By providing its lecturers, UIN SATU demonstrates the institution's commitment to advancing the Educational History of Moderation Religious. It operates under the principles of Religion and Religious Studies, with a focus on promoting peace, social justice, and human rights within Indonesian society (Machendrawaty et al., 2022). A total of 42 lecturers from UIN SATU participated in the Pioneer Orientation Program for Strengthening Religious Moderation. This program was established by the Director General of Islamic Education in accordance with Decree Number 6931 of 2022. Individuals who were considered eligible were selected to participate in the Strengthening Religious Moderation Program, which was financially supported by the LPDP. The program's main objective is to develop lecturers who will advocate for religious moderation and foster a moderate perspective in PTKINs (Valtonen et al., 2022).

This program promotes religious moderation by encouraging individuals to embrace a balanced and tolerant approach to their religious beliefs, actions, and everyday lives. It emphasizes the importance of maintaining harmony and equilibrium in one's religious outlook. The instructors who took part in the Pioneer Orientation Program to Enhance Religious Moderation demonstrated a strong sense of passion and discipline. Furthermore, they developed a deep understanding and mastery of the nine foundational principles that uphold religious moderation, namely (1) justice; (2) balance; (3) the preservation of noble human values; (4) the protection of public welfare and order; (5) compliance with collective agreements and the constitution; (6) devotion to one's country; (7) tolerance; (8) nonviolence; and (9) embracing one's traditions. As the Chief Executive Officer, Professor Dr. Ngainun Naim highlighted that the Pioneer Orientation Program for Strengthening Religious Moderation was held in the city of Surabaya. This location was selected to

ensure convenient access to transportation and accommodation for committee members, support staff, and participants. The event spanned five days, from Thursday, December 8 to Monday, December 12, 2022, at the Best Western Papilio Hotel.

5. CONCLUSION

Therefore, the study suggests that promoting education for religious moderation can be a valuable strategy in combating global radicalization and countering terrorism. In order for educational institutions like UIN SATU to effectively prevent the spread of radical thinking and the use of violence and intolerance as a means to resolve conflicts and address injustice in society, it is important to foster critical thinking, empathy, and equality. These values will ensure that everyone is treated fairly and deservedly. The findings of this study highlight the importance of incorporating education on religious moderation into the curricula of prospective universities. This would provide an opportunity for instructors to enhance their skills and collaborate with community leaders and religious scholars to challenge extremist narratives. Therefore, advocating for moderate religious beliefs through a comprehensive approach in Indonesia can have a substantial impact on deterring radicalism and other serious crimes, fostering socio-cultural relations, and making a contribution to global counterterrorism efforts.

Overall, religious education moderation paves the path to cultivating a more enriched culture and society by promoting and fostering principles of diversity and tolerance. Our study highlights the emergence of Islamic moderation as a pressing concern at UIN SATU. UIN SATU is dedicated to promoting religious moderation through various programs. The programs at UIN SATU include Ma'had Al-Jami'ah, which aims to strengthen moderate aswaja ideology, Madin, which aims to strengthen tolerant Indonesian fiqh, the Religious Moderation Course as a compulsory subject, the IJIR research centre for Javanese Islam and religious moderation, Sholawat At-Takdhim as an official icon of religious moderation education, a religious moderation survey by LP2M, the non-degree Religious Moderation Education Scholarship for UIN SATU lecturers, and the Pioneer Orientation Program for Strengthening Religious Moderation for lecturers at UIN SATU.

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