



Nurul Afifah <nurulafifah@metrouniv.ac.id>

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Kepada: nurulafifah@metrouniv.ac.id

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Nurul Afifah <nurulafifah@metrouniv.ac.id>

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The reviewed file has been uploaded and is available for your access at [link or platform name].

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25 September 2025 pukul 18.08

Dear Nurul Afifah, Asep Yudiant, Ning Setio Wat, Dian Eka Priyantoro

We are pleased to inform you that your manuscript entitled:

"Educational Experiences in Religious Moderation at Indonesian Islamic Universities: A Phenomenological Study"

has successfully passed the review and editorial process and is officially **ACCEPTED** for publication in our journal. Your article will appear in **Volume 10, Number 2, 2025 Edition**.

We sincerely appreciate your valuable contribution and cooperation throughout the submission and review process. Your work will enrich the body of knowledge in the field and enhance the academic quality of our publication.

The editorial office will proceed with the final production stages, including copyediting and layout, before the article is published online. You will be notified once the issue has been released.

Thank you once again for choosing our journal as the platform to publish your research. We look forward to continuing our collaboration in future publications.

Best regards,

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Educational Experiences in Religious Moderation at Indonesian Islamic Universities: A Phenomenological Study

Nurul Afifah ^{1*}, Asep Yudianto ², Ning Setio Wati ³, Dian Eka Priyantoro ⁴

^{1,3,4} Universitas Islam Negeri Jurai Siwo Lampung, Indonesia

² Universitas Sultan Ageng Tirtayasa, Indonesia



email

ABSTRACT

Radicalization has entered the realm of education. Fundamentalist doctrines and movements have prepared students as their successors. Campuses are used as a medium for transnational ideologies to enter, which results in the rejection of the Pancasila ideology. Students with minimal religious knowledge are the main targets. This study aims to explore how religious moderation is actualized and strengthened among students of the State Islamic University (UIN) Jurai Siwo Lampung and the Islamic Institute of Islamic Religion Sunan Giri Ponorogo in responding to the increasing concerns of the influence of radicalism in higher education. Using a qualitative phenomenological approach, data is collected through in-depth interviews with college leaders, from the Chancellor to the Chair of the Study Program and its staff, as well as active students. In addition, observations were made on the understanding and attitude of religious moderation and the study of campus documentation. The findings reveal two primary modes of religious moderation implementation: (1) formal integration through curriculum content and the establishment of religious moderation centers, and (2) informal or hidden curriculum through cross-course character formation and lecturer role modeling. These efforts reflect a strategic response to preserve inclusive Islamic values and counter extremist narratives. The study recommends institutionalizing religious moderation pedagogies to support the vision of Islam as a religion of peace and compassion.

Keywords: Radicalism, Religious Moderation, Actualization, Students

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INTRODUCTION

Religious Moderation has officially become the slogan of the Ministry of Religious Affairs of the Republic of Indonesia in every work program and policy since 2019. This slogan was strengthened by the instruction of the Director General of Islamic Higher Education of the Ministry of Religious Affairs to all rectors of Islamic religious colleges in Indonesia to establish religious moderation houses (Hefni, 2020). This aims to make Indonesian people have a moderate mindset and overcome the spread of radicalism among students (Natanael & Ramdani, 2021). It is so important for religious moderation to be understood and implemented by Indonesian society.

Recent phenomena have led to conflict and violence in the name of religion (Kitts, 2022; McClymond, 2022; Rubio-Ramos, 2024; Stan, Vancea, & Zaharia, 2023). This attitude is carried out by a group of people both in the real world and in cyberspace. Not only in Indonesia but several countries in the world have experienced groups of people who have behaved exclusively, explosively and intolerantly in the name of religion. This gives rise to the opinion that Islam is a harsh, rigid and aggressive religion. Muslims are an extreme group that is primitive and barbaric (T Naem, 2022). This understanding is certainly not in accordance with the true nature of Islam, namely a religion that brings peace to its adherents.

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- Some paragraphs list multiple references in rapid succession without analysis or synthesis.
- You could group similar findings and discuss how they relate or contrast.

Restructure into clear thematic paragraphs:

- 1.Global and national context of religious extremism.
- 2.Local manifestations (Lampung and Ponorogo cases).
- 3.Academic institutions' role and vulnerabilities.
- 4.The concept and importance of religious moderation.
- 5.Gap in literature and purpose of current research.

Instead of correcting misconceptions about Islam. Radical groups make students and high school students the target of spreading radicalism. This is proven by the findings of several studies, including; LIPI on public campuses 25% of students and 21% of lecturers stated that Pancasila is irrelevant, while 84.8% of students and 76.2% of lecturers agree with the enactment of Islamic shari'at. Alvares' findings on intolerant groups have entered workplaces, campus da'wah organizations and religious activities in schools (Chadidjah, Kusnayat, Ruswandi, & Arifin, 2021). The arrest of a suspected terrorist alumnus of the University of Riau (UNRI) along with the findings of 4 homemade bombs, a bow and an air rifle during the Densus 88 anti-terror police raid at the Fisipol student centre on June 2, 2018. The findings of seven favourite universities exposed to radicalism, as well as 39% of students in 15 provinces interested in radicalism by the State Intelligence Agency (BIN) (Aziz & Najmudin, 2020).

The National Counterterrorism Agency (BNPT) has mapped the level of radicalism in Indonesia at the level of alert (66.3%) danger (15.4%) and caution (20.3%) at this level students are included in the level of caution (Al Ansori, Wahyono, & Gunawan, 2021). Based on the BNPT mapping, the spread of radicalism in Lampung province is in the danger category. Facts on the ground in the vulnerable period of 2019 to 2023 there have been at least 8 cases of arrest of suspected terrorists. The suspected terrorists are affiliated with the Jamaah Islamiyah (JI) group and the Jamaah Ansharut Daulah (JAD) network that pledges allegiance to ISIS. The arrest locations include; Bandar Lampung (4 cases), Pesawaran (2 cases), Pringsewu (1 case) and Central Lampung district (1 case) (Rachmawati, 2023). Another fact is that fundamentalists who enter Lampung University are not oriented towards radicalism, but enter the realm of tarbiyah (education) and siyasah (politics). They have prepared students as the next generation (Mustofa, Enizar, Hadi, & Irwansyah, 2019). In Ponorogo from digital footprints in 2017 Densus 88 anti-terror had arrested HW as a suspected terrorist in the Balong area (Jalil, 2017). Furthermore, in 2019, BTK was also arrested by Densus 88 anti-terror while on his way to Ponorogo (Rachmawati, 2019). The fact of radicalism in Lampung and Ponorogo is interesting for researchers to conduct further research related to the understanding of religious moderation among students in the two regions.

Extreme behaviour in religion can arise due to a misunderstanding of the interpretation of the teachings of the religion they adhere to (Kriger & Seng, 2005; McClymond, 2022). Humans are coded as creatures who have limitations in understanding the essence of truth from God's vast knowledge (Cornish-Bowden & Cárdenas, 2020; Hoffman, 2020). Because of these limitations that result in the emergence of various kinds of understanding of the interpretation of religious teachings. It becomes imperative for individuals not only to seek accurate comprehension of their own religious teachings but also to allow space for others to interpret their faith.

In this context, religious moderation emerges as a crucial framework for managing religious diversity. Religious moderation is a religious attitude that is balanced between one's own experience and respect for the practice of other religions (Arifinsyah, Andy, & Damanik, 2020; Huriani, Zulaiha, & Dilawati, 2022; Husna & Thohir, 2020; Kamali, 2015; Kawangung, 2019). The meaning of the word balance here is how a person can be fair and balanced in implementing rights and obligations, revelation and reason to do things appropriately. In this case, Riddell argues that one of the characteristics of religious moderation is how a person is willing to listen to outsiders and appreciate differences (Faiz & Fadlan, 2022). As Wahbah Zuhaili argues religious moderation is a balance in attitude, belief, behaviour, order, morality and muamalah (Saifudin, 2019).

Theologically, the concept of moderation in Islam is rooted in the teachings of the Qur'an, which repeatedly emphasizes balance, justice, and the avoidance of excess (Khoiri, 2023; Salmah, Maslahat, Cahyandari, Lusiana, & Iffah, 2022). Likewise, the Sunnah of the Prophet exemplifies a consistent preference for the middle path when facing various challenges and societal issues. In the context of Indonesian Islamic thought, scholars have identified five key characteristics of religious moderation (Afwadzi & Miski, 2021; Khasanah, Hamzani, & Aravik, 2023; Munandar & Amin, 2023; Subchi, Zulkifli, Latifa, & Sa'diyah, 2022). First, da'wah should be conducted peacefully, avoiding coercion and violence. Second, Islam must be compatible

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1. Describe importance/essential conducted research

with the values of modern life, including science, human rights, technology, and democracy. Third, rationality should guide the interpretation and practice of religious teachings. Fourth, a contextual understanding of Islamic sources is necessary to ensure relevance across different times and places. Finally, the use of *ijtihad* and sound legal reasoning (*istinbat*) should inform the derivation of Islamic laws in response to contemporary issues.

The purpose of this study is to examine the actualization of religious moderation in Islamic universities in Indonesia. Judging from the academic side, universities have the authority to develop religious moderation, but in actualizing religious moderation in different ways. These differences in approach raise an important question: do varied methods of actualization lead to similar outcomes in fostering moderate religious attitudes among students, or do they produce divergent impacts?

This study offers a relatively novel contribution in the study of religion-social-education relations. Previous studies on these three matters, on average, were framed in tolerance, pluralism, or even democracy. Like Sutrisno in the Actualization of Religious Moderation in Educational Institutions (Sutrisno, 2019); Rosyida Nurul Anwar et al in Efforts to Build Religious Moderation Attitudes Through Islamic Religious Education for Students in Higher Education (Anwar & Muhayati, 2021). Hendri Purbo Waseso and Anggitiyas Sekarinasih in Moderating Begama as Hidden Curriculum in Higher Education (Waseso & Sekarinasih, 2021). Yuliani in Curriculum Management in the Frame of Religious Moderation in the Digital Age at Ma'had Al-Jami'ah Ulil Absar IAIN Ponorogo (Yuliani, 2022). Even so, this research is a continuation and complement to research that links Islamic education with pluralism and tolerance.

METHOD

This type of research is qualitative research with a phenomenological approach (Burke & Christensen, 2020; Hardani, 2020; Miles, Huberman, & Saldaña, 2014; Sidiq & Choiri, 2019), the researcher identifies the nature of the experiences of students, lecturers, policymakers and other data sources in Islamic universities related to religious moderation. Understanding their experiences of religious moderation, the researcher then studied several research subjects by being directly involved for a relatively long period.

Primary data sources in this research are students who have programmed Islamic Studies and Religious Moderation courses (universities with religious moderation curriculum) and active students (universities with hidden curriculum) lecturers and policymakers. Secondary data sources in this study are in the form of supporting research documents, including books and journals on religious moderation. The technique of determining the sample with purposive sampling and random sampling. Data collection techniques with interviews, observation and documentation. interviews were conducted according to conditions in the field and conducted interactively. Researchers asked fifteen question items representing four indicators of religious moderation. Furthermore, the data were analyzed based on the student's religious moderation mind map.

Commented [N4]: Clarify Sampling Techniques:

- Specify which groups were chosen purposively and which randomly.

- Explain how sample size was determined.

Define Key Terms:

- Clearly list and explain the four indicators of religious moderation guiding your interview questions and analysis.

Expand on Data Analysis:

- Describe your coding process. Did you use open/axial coding? Was any software used (e.g., NVivo)?

Add Validity and Reliability Strategies:

- Briefly explain how you ensured credibility, transferability, dependability, and confirmability of the findings.

Describe Setting:

- Briefly introduce the types of universities (state vs. private, urban vs. rural, etc.) included in the study.

RESULT AND DISCUSSION

Various responses among universities in response to the government's policy to establish a house of religious moderation (Musyafak, Munawar, Khasanah, & Putri, 2021). This is done because of the diversity of academic and social considerations of each Islamic religious university. There are two types of actualization of religious moderation in Islamic universities in Indonesia, first by including religious moderation content in the curriculum and implementing it in one course and establishing a religious moderation house. Second, through the hidden curriculum by including religious moderation content in all courses.

There are at least three factors for Islamic religious universities to include religious moderation in the curriculum. First, factual conditions in the field. Various cases of violence in

the name of religion are of particular concern to the academic community. It is time to straighten out the wrong concept of jihad thinking (Oyosoro, 2023). The understanding of anti-Islamic groups that Islam is a rigid and violent religion and that Muslims are terrorists is not true (T Naem, 2022). Islamic universities are one of the stakeholders in strengthening religious moderation in Indonesia. Furthermore, universities should be at the forefront of implementing and strengthening religious moderation (Saifudin, 2019). Higher education is the right means to open the horizons of understanding that religion brings the message of loving each other not hating each other (Sutrisno, 2019).

Second, the rise of radicalism cases targeting students. Various cases of violence involving students indicate that students are the main target for the spread of radicalism (Asril, 2017; Jalwis, 2021; Lutfiyani & Ashoumi, 2022). Various previous studies have found that radicalism has entered various well-known public universities in Indonesia and made students its main target (Asriani, 2019; Hamdi, 2021; Sufyan, Wahidin, & Maulana, 2022; Suharto, 2017; Susilo & Mustofa, 2024). Therefore, the preventive steps of higher education are immediately shown as a form of anticipation of the current phenomenon. Students play an important role in the effort to insert religious moderation values into society (Salamah, Nugroho, & Nugroho, 2020). Third, although in plain sight there has never been a case of violence in the name of religion in Islamic universities in Indonesia, anticipation should be done early on.

So as one of the anticipations of the entry of radicalism in Islamic religious universities in Indonesia, a study centre for religious moderation was established. This study center was established to respond to the policy of the central government to establish a moderation house for Islamic religious universities. The task of the management of the study centre of religious moderation is to strengthen the thoughts and attitudes of religious moderation both in the academic community in Islamic religious universities and outside the campus. The realization of this task is manifested in the aspects of teaching and training, research and publication and community service.

The curriculum management with religious moderation content is realized with two types, namely establishing religious moderation as an institutional course. In this case, the steps taken to carry out this activity include; formulating the Learning Outcomes (CPL) of the Study Program (PS) in the aspect of attitude (S), and the aspect of knowledge (P) based on the values of religious moderation. Determining study materials based on religious moderation for the CPL of the PS in the aspect of attitude (S), aspects of Knowledge (P), aspects of general skills (KU), and aspects of special skills (KK) in the form of a concept map. Determine the name of religious moderation-based courses as institutional courses as well as the load of Semester Credit Units (SKS) and prepare Semester Learning Plans (RPS) for each religious moderation course.

The second type is the insertion of religious moderation content in related courses. For this pattern, the steps that can be taken include: Identifying the values of religious moderation in the CPL PS of the attitude aspect (S). Distribute CPL PS related to the attitude aspect (S) in related courses. Formulate Course Learning Outcomes (CPMK) based on religious moderation values. Formulate Sub-CPMK based on religious moderation values and develop RPS based on religious moderation.

A hidden curriculum is defined as a curriculum that has an impact on student behaviour, skills, knowledge and beliefs (Nurhayati & Hindun, 2024; Rahayu & Anwar, 2023; Yuliana,

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2.Add 3 Figures (Result observation/documentation) and analyze those data

Muhajir, & Apud, 2021). The findings are also in line with several studies that show that the experience as an elementary school teacher has successfully provided positive messages to students through the hidden curriculum (Ardilla, Ningrum, Savitri, & Amalia, 2023; Aslan, 2019; Lestari, 2016; Maryani & Dewi, 2018; Mumu & Danial, 2021). In contrast to this research, other research shows that related to hidden curriculum, according to Apple, the hidden curriculum is related to certain ideologies that are carried out continuously (Suharto, 2012; Tilaar, 2003; Waseso & Sekarinasih, 2021). This means that the radical understanding that students have is not taken for granted. Rather, there is a radical ideology that is inserted into students so that on their shoulders it manages to become a collective memory so that it becomes a doctrine. This is where we know the importance of religious moderation content to be included in the hidden curriculum.

There are two reasons for Islamic religious universities in Indonesia to implement religious moderation content through a hidden curriculum, including the curriculum that has been implemented is the best alternative for now so there is no need for curriculum revision. The second is related to human resources (lecturers). Not all universities can control the ideology that is running at the institution (Hefni, 2020; Muasomah, 2013; Solichin, 2015). For public universities, the ideology of teaching lecturers can still be controlled by the government. But it is different with private universities whose founders come from various community groups. They have the freedom to implement regulations by the characteristics of each institution.

Implementation of religious moderation in the hidden curriculum can be done by inserting it in all courses, this insertion is done by presenting a balanced study of the Qur'an and Hadith combined with modern science. Qur'an and Hadith are used as a source of material and lecture silani. The lecture process is presented in two directions: discussion, dialogue and student field research guided by lecturers. Second, the content of religious moderation is substantively incorporated into the sub-subchapters in all course content both implied and explicit. Lecturers can transform the values of religious moderation during the learning process. This applies to all religious and general courses. Third; Organizing training, teaching and debriefing students during the stadium general with the theme of religious moderation. Fourth; In student training materials in the Student Activity Unit, religious moderation content is also inserted. And fifth; Students are expected to be wise in social media.

The Qur'an as a Muslim precedent commands Muslims to be moderate (Wahyudi, 2015). As the precedent of al-Sunnah shows the Prophet as a figure with a typical moderate when faced with two extreme choices, the prophet always chooses the middle ground (Fadl, 2006). Moderate Islam is the belief that Islam is appropriate for every time and age (li kulli zaman wa makan). Islam is not a fixed monument with rigid rules, this is due, in part, to the recent theology of Islamic militants (Oyosoro, 2023). However moderate Islam is a dynamic and active framework of faith. The achievements of fellow Muslims in the past are respected in such a way that they are then actualized according to the present context (Fadl, 2006). Therefore, strengthening religious moderation is an important element to be developed continuously.

The four indicators of religious moderation are elements that reflect a moderate attitude for Muslims in Indonesia. National commitment is an element to see how the person's religious practice it has an impact on loyalty to the basic national consensus, especially in aspects related to Pancasila as the basis of the Indonesian state. So it will appear a person's attitude if the ideology he adheres to is contrary to Pancasila as the basis of the state (Tim Penyusun Kementerian Agama RI, 2019).

Furthermore, the attitude of tolerance. Tolerance can be understood as the attitude of someone who gives others the freedom to believe, implement their beliefs and express their opinions. Even though the opinion is different from our beliefs. Tolerance can also be understood as an attitude of spaciousness, accepting it gracefully, and voluntarily and open to facing differences. In line with the above understanding, religious tolerance also emphasizes three main things, namely respect, forgiveness and doing good. Respect means respecting other people's religions. Forgive and do good to adherents of other religions (Rahman & Shapie, 2023). The principle of tolerance in Islam is explained in the Qur'an letter al-An'am (6): 108 summarized into three principles; namely not blaspheming other religious worship.

Recognizing the existence of other religions and preaching with gentleness (Anam, Fanani, & Afrizal El Adzim Syahputra, 2023). By choosing friends, it is the same as not being able to accept the differences that will occur during the friendship period. Whereas the most important thing in tolerance is how one can deal with differences.

Tolerance is closely related to the values of religious moderation, namely the value of tasamuh and musawah. Tasamuh means how a person is able and willing to respect a variety of diverse views and stances even though it does not agree with him. At the same time, musawah is equality and respect for fellow human beings as creatures of God. Humans have equal dignity without distinguishing ethnicity, race, gender or language as explained in the Qur'an letter al-Hujurat verse 13.

The last is accommodating local culture. An accommodative attitude towards local culture is defined as a person's attitude in accepting local cultural practices and traditions that apply to a community related to the practice of religious practice (Tim Penyusun Kementerian Agama RI, 2019). Moderate people tend to behave friendly towards local culture in their religious practices. This is done as long as the traditions prevailing in the community do not conflict with their religious aqidah. In a plural and multicultural society, moderation is understood as a shared commitment to maintaining balance. Every member of the community should learn to train each other to manage and overcome the differences between them (Suryadi, 2022). The attitude of accommodating local culture can be used as an educational value to shape individual character in accepting a variety of diverse practices that are accommodating and identical to local culture in Indonesia (Rizkiyah & Istiani, 2021).

The actualization of religious moderation at Islamic religious universities in Indonesia is different but still has the same goal of strengthening religious moderation. The morning of Islamic religious colleges that include religious moderation material as part of the independent curriculum of independent campus learning. The course description explains the purpose of the course to provide understanding and experience related to the teachings of Islam which are rahmatanlilalamin. Likewise related to the material in it, namely the study of thawasud (middle), tasamuh, (tolerant) tawazun (balanced), l'tidal (consistent, firm and fair), musawah, islah, awlawiyah, tathawur walibtiqar, tahadhdhur, khairiyah, ats-tsawabit wa muthaghayyirad, (egalitarian, reform, prioritizing, innovative, civilized, taking the best of two extremes, choosing relevant values and striving always to be more relevant).

While Islamic religious universities implement the content of religious moderation in the hidden curriculum. This means that the content of religious moderation is implemented in all courses. Thus, the substance is directed at the formation of moderate Islamic character for students. In addition, lecturers are role models for students because character-building begins with the educators themselves. The discussion method can be done by discussing their understanding of religious moderation in the community around them (Anwar & Muhayati, 2021).

DISCUSSION SECTION

Describe your Main finding

• Describe paragraph The differences your main finding among previous finding at least 8 (references) or .

• describes paragraph the implications of the research.

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Describe your Main finding .

Perkaya pembahasan dengan membandingkan temuan Anda dengan:

- Studi terdahulu tentang efektivitas model VAK.
- Teori belajar multisensori atau belajar motorik (misalnya dari Bruner, Gardner, atau teori pembelajaran kinestetik).
- Penelitian relevan yang menggunakan pendekatan intervensi serupa.

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Commented [A8]: describes paragraph the implications of the research.

- describes paragraph the limitations of the research or drawbacks to the method or position.

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- Describes paragraph further need/areas for research or expansion of ideas.

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CONCLUSION

There are two types of actualizations of religious moderation at Islamic universities in Indonesia. The first is by including religious moderation content in the curriculum implementing it in one course and establishing a religious moderation house. Second, through a hidden curriculum by including religious moderation content in all courses. This study recommends that building an attitude of religious moderation should be given to uphold the Muslim identity that Islam is rahmatan lil alamin.

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The authors would like to extend their heartfelt thanks to all the participants of this study for their invaluable contributions. Your willingness to share your experiences and insights made this research possible. We are deeply grateful for your support and cooperation in providing the data needed for this study. Without your participation, this research would not have been possible.

AUTHOR CONTRIBUTION STATEMENT

In writing this article, N.A. acts as the main author responsible for problem formulation, theoretical framework development, data collection, and writing the initial draft of the article. A.Y. contributed to the literature review, conceptual analysis, and preparation of the discussion section and the implications of the findings for Islamic education practices. N.S.W. was actively involved in the process of field data collection, interview transcription, and qualitative data analysis based on a phenomenological approach. Meanwhile, D.E.P. supported the final editing process, arranging references, and ensuring harmony and consistency between sections of the article before submission to the journal.

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Referensi dan Sitasi WAJIB Sesuai. Pastikan Menggunakan Management References (Zotero/mendeley)

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