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## **Strategy and Implementation of Religious Moderation in Islamic Education at UIN Sultan Maulana Hasanuddin Banten**

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**Abstract:** This study examines the strategies and implementation of religious moderation within Islamic Education at UIN Sultan Maulana Hasanuddin Banten. Religious moderation has become a national priority in Indonesia to strengthen harmony, counter extremism, and promote peaceful coexistence. Using a qualitative descriptive approach, this research investigates institutional strategies, curriculum design, learning practices, and policy implementation at UIN SMH Banten. The findings reveal that the university integrates religious moderation through curriculum enrichment, lecturer capacity building, research activities, community service programs, and campus culture development. Challenges include varied student backgrounds, limited integration across all study programs, and the need for more systematic evaluation mechanisms. The implication study concludes that UIN SMH Banten has made significant progress in mainstreaming religious moderation, although continuous enhancement is necessary to strengthen its sustainability.

**Keywords:** Moderation, religious, strategies and implementation

### **INTRODUCTION**

Religious moderation (*moderasi beragama*) is a crucial framework promoted by the Indonesian Ministry of Religious Affairs to cultivate a peaceful society amid the rise of extremist ideologies, polarization, and global identity conflicts. In higher education, especially Islamic universities, religious moderation serves not only as a domain of teaching but also as a foundational value shaping campus culture.

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UIN Sultan Maulana Hasanuddin (SMH) Banten plays a significant role in translating national policies into institutional actions due to its geographical position in Banten—an area historically rich in Islamic scholarship yet susceptible to radical narratives. The institution’s responsibility is twofold: cultivating moderate Islamic knowledge and forming students with strong civic responsibility (Kurniawan et al., 2024). This article systematically examines the strategy and implementation of religious moderation within Islamic education at UIN SMH Banten, drawing on institutional documents, academic practices, and theoretical frameworks from *wasathiyah* Islam.

Religious moderation has emerged as a central discourse within contemporary Islamic education, particularly in Southeast Asia, where religious diversity intersects with political, social, and digital complexities. Indonesia, as the world’s largest Muslim-majority nation, faces the challenge of preserving social cohesion amid the rise of identity-based politics, religious exclusivism, and global currents of extremism. Amid this context, the Ministry of Religious Affairs (MoRA) has placed “*moderasi beragama*” at the forefront of national educational policy (Qoumas et al., 2024). The initiative emphasizes balance, tolerance, and justice as core values for shaping a peaceful religious life. This policy has profound implications for Islamic higher education institutions that serve as hubs for the production and dissemination of religious knowledge.

Islamic universities in Indonesia, especially UIN, IAIN, and STAIN, play a strategic role in shaping intellectual attitudes and religious behaviors among students. Their responsibility extends beyond academic learning, involving the formation of worldview, ethical values, and civic responsibility. As such, integrating religious moderation within Islamic education becomes not only a pedagogical necessity but a national obligation (Mukti Ali & Firmansyah, 2023). The implementation of moderation requires a systematic framework that includes curriculum development, lecturer preparedness, institutional governance, and cultural transformation within campus environments. This multi-layered approach reflects the complexity and importance of embedding moderation within higher education.

UIN Sultan Maulana Hasanuddin Banten, situated in a region with a long Islamic intellectual tradition, occupies a unique position in this national project. Banten has historically served as a center of Islamic scholarship and *da’wah*, with vibrant *pesantren* traditions and strong community religious life. However, the region has also faced challenges related to radical discourses, social conservatism, and the spread of digital extremist narratives. These dynamics make UIN SMH Banten not only a beneficiary of moderation policy but an institution that must actively address contextual realities in its academic initiatives.

As a higher education institution, UIN SMH Banten has integrated religious moderation into its strategic plan, curriculum design, and academic

culture. This initiative aligns with national expectations and global discourses on peace education, interfaith literacy, and the need for digital resilience among young Muslims. The university recognizes that the younger generation is highly exposed to unfiltered online content, including radical and intolerant narratives that circulate widely in social media ecosystems (Mukmin, 2024). Therefore, the development of digital-based moderation education becomes a crucial component of the university's mandate.

In Islamic education, moderation is not merely a doctrinal issue but an epistemological and methodological approach. It requires educators to shift from textual absolutism to contextual reasoning, from dogmatic teaching to critical inquiry, and from monolithic interpretation to pluralistic understanding. Such a transformation necessitates the reorientation of Islamic pedagogy toward inclusivity and dialogue (Yasfin & Heny Kristiana, 2023). Within UIN SMH Banten, this shift is manifested through learning models that encourage comparative thinking, historical awareness, and ethical sensitivity. These models help students understand Islamic diversity not as fragmentation, but as a strength rooted in the rich intellectual heritage of the Muslim world.

Moreover, the concept of religious moderation extends to the governance of campus organizations and extracurricular activities. Student bodies often serve as arenas for ideological contestation, making them both potential strengths and vulnerabilities. UIN SMH Banten has therefore developed a structured system of guidance, mentoring, and monitoring to prevent organizational spaces from becoming channels of exclusivism or radicalization. Through collaboration between lecturers, student affairs units, and external partners, the university ensures that co-curricular activities reinforce peaceful and inclusive religious values.

Another critical dimension of religious moderation is the role of lecturers as intellectual role models. Lecturers are expected not only to teach moderate content but also to embody moderate attitudes in their interactions. Variation in lecturers' understanding of moderation poses a challenge for the consistency of student experiences. UIN SMH Banten addresses this through capacity-building programs, academic workshops, and interdisciplinary collaborations aimed at strengthening lecturers' competence in moderate pedagogy. These initiatives demonstrate that moderation requires continuous professional development and institutional support.

Despite these efforts, implementing religious moderation remains a complex task. Social media algorithms amplify extremist rhetoric far more rapidly than moderate narratives. In addition, the presence of conservative cultural norms in some communities may conflict with inclusive approaches promoted by the university. The challenge lies in balancing traditional Islamic values with the demands of a modern multicultural society. Thus, UIN SMH Banten must navigate between historical identity and contemporary necessity,

ensuring that its students become not only religiously knowledgeable but also socially responsible and digitally literate.

Given this multifaceted context, examining the strategies and implementation of religious moderation at UIN SMH Banten offers important insights into how Islamic higher education institutions can adapt to local, national, and global challenges. The university's experience reflects broader patterns within Indonesia's Islamic education landscape, highlighting best practices and areas needing improvement. This study contributes to ongoing discussions on how Islamic universities can foster a balanced religious identity capable of responding to extremism, intolerance, and social polarization.

Therefore, urgency moderation in Islamic education is te toleraantion this article seeks to analyze comprehensively the strategies and implementation of religious moderation in Islamic education at UIN Sultan Maulana Hasanuddin Banten. The analysis covers institutional policy, curriculum integration, lecturer capacity building, classroom practices, campus culture, and the challenges encountered in the implementation process. Through this examination, the article aims to contribute to academic discourse on Islamic moderation, offering both theoretically grounded insights and practical recommendations for strengthening moderation-based Islamic education in Indonesia.

## **METHOD**

This study employed a qualitative descriptive research design to analyze the strategies and implementation of religious moderation within Islamic education at UIN Sultan Maulana Hasanuddin Banten. The qualitative approach was chosen because religious moderation is a multidimensional phenomenon involving values, attitudes, institutional cultures, and pedagogical design that cannot be adequately captured through numerical data alone. The descriptive orientation allows the researcher to systematically describe, interpret, and contextualize how institutional policies and classroom practices reflect moderative Islamic principles.

The research utilized a case study approach, focusing on UIN SMH Banten as a single bounded system. This approach provides a detailed and holistic understanding of how religious moderation is conceptualized, strategized, and enacted within the institution. The case study approach is particularly relevant because universities vary in culture, governance, and pedagogical traditions; thus, studying UIN SMH Banten as a specific case allows for in-depth exploration without generalizing prematurely.

Data were collected from three primary sources: (1) institutional documents, including the university's strategic plan (Renstra), curriculum frameworks, guidelines on religious activities, and policy documents related to moderation; (2) academic practices, such as syllabi, learning implementation

plans (RPS), and digital teaching platforms; and (3) stakeholder perspectives, including lecturers, academic staff, and students. These sources provided comprehensive insights into both formal strategies and informal practices within the university.

The data collection methods consisted of document analysis, semi-structured interviews, and classroom observations. Document analysis was used to examine the alignment of institutional policies with national moderation guidelines. were conducted with selected lecturers, curriculum developers, student organization leaders, and administrators to capture their experiences and perceptions regarding religious moderation.(Sugiono, 2013) Classroom observations—conducted virtually and directly—were used to identify how moderation values are integrated into teaching practices.

Participants were selected using purposive sampling, focusing on individuals directly involved in the design, implementation, and evaluation of moderation-based Islamic education. This included senior lecturers from Islamic Studies faculties, leaders of the Center for Religious Moderation, and active student leaders. Purposive sampling ensured that the data represented the perspectives of key stakeholders with relevant knowledge and lived experiences.

The collected data were analyzed using Miles and Huberman's interactive model, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction involved coding and categorizing themes related to policy implementation, pedagogical strategies, and challenges. Data display was conducted through matrices and thematic charts to facilitate pattern identification. Finally, conclusions were drawn by linking themes to the conceptual framework of religious moderation, ensuring analytic coherence and theoretical grounding.

## **RESULT AND DISCUSSION**

The findings of this study reveal that the implementation of religious moderation at UIN Sultan Maulana Hasanuddin Banten is structured across three major dimensions: institutional governance, academic integration, and student ecosystem development. These dimensions operate systematically to ensure that moderation values permeate both formal and informal educational settings (Deppalanna et al., 2024). Institutional documents clearly articulate the university's commitment to moderation, aligning academic activities with national guidelines issued by the Ministry of Religious Affairs. This demonstrates a strong top-down commitment that provides a structural foundation for the strengthening of moderation practices.

At the curricular level, religious moderation is integrated through course learning outcomes, teaching materials, and pedagogical strategies. Lecturers have begun incorporating comparative approaches, contextual

interpretations, and case-based learning to foster critical and balanced reasoning among students. Classroom observations indicate that lecturers use diverse Islamic references, avoid exclusivist interpretations, and encourage dialogic learning. This finding validates the idea that moderation in Islamic education requires epistemological openness, where students are exposed to plural intellectual traditions within Islam (Mukti Ali & Firmansyah, 2023).

Students generally respond positively to moderation-based pedagogical approaches, especially when they are connected to real-world issues such as digital extremism, sectarian conflicts, and interfaith relations. However, interviews also reveal that some students struggle to adapt to inclusive perspectives due to strong prior convictions formed through social media or community influence (Fahreza, 2024). This suggests the need for continuous engagement through mentoring, extracurricular programs, and digital literacy enhancement. Moderation cannot rely solely on classroom learning; it must be reinforced by campus culture and peer-group environments.

The student ecosystem plays a significant role in either supporting or challenging moderation practices. Student organizations, particularly religious and ideological groups, are potential sources of both harmony and polarization. The university has implemented a monitoring system to ensure that organizational activities align with moderation values (Handayani, 2023). Evidence from interviews with student leaders shows that training and guidance have reduced exclusive religious rhetoric within student activities. Thus, strengthening organizational governance is essential for preventing the spread of intolerant narratives on campus.

Challenges remain, particularly related to digital media exposure. The rapid circulation of radical content in online platforms still influences certain student groups, creating pockets of resistance toward moderative approaches. However, the establishment of digital literacy programs, moderation-themed podcasts, and campus media initiatives shows promising results. These efforts demonstrate the need for a digital ecosystem strategy to counter online radicalism. In this regard, UIN SMH Banten's approach reflects global best practices in peace education that emphasize technological resilience.

Overall, the findings indicate that UIN SMH Banten has developed a comprehensive model that integrates policy, pedagogy, and campus culture into a unified moderation framework. While challenges related to lecturer variation, student background diversity, and digital radicalization persist, the institutional efforts provide a strong foundation for long-term change. The results highlight the importance of multi-dimensional strategies rather than isolated interventions. The discussion also suggests that continuous evaluation and adaptation are necessary to ensure that moderation remains relevant amid evolving social and technological landscapes.

**Table 1. Summary of Findings on Religious Moderation Implementation at UIN SMH Banten**

<b>Dimension</b>	<b>Key Findings</b>	<b>Evidence Sources</b>
Institutional Governance	Moderation integrated into Renstra, policies, and guidelines	Document analysis
Curriculum & Pedagogy	Multi-perspective teaching, digital literacy, contextual fiqh	Classroom observation, RPS review
Lecturer Competence	Improved through workshops but varied across faculties	Interview data
Student Ecosystem	Organizations monitored; improved dialogic culture	Student leader interviews
Digital Sphere	Radical content influences some students; countered by campus media	Media analysis, student interviews

Table 1 presents a summary of the findings on the implementation of religious moderation at UIN Sultan Maulana Hasanuddin (SMH) Banten. Overall, the results indicate that religious moderation has been systematically integrated into the university's academic, institutional, and social frameworks. At the curricular level, the inclusion of religious moderation values in courses and learning activities demonstrates the institution's commitment to fostering inclusive and tolerant perspectives among students. This integration is further reinforced through co-curricular and extracurricular programs that promote dialogue, mutual respect, and interfaith understanding.

At the institutional level, UIN SMH Banten supports religious moderation through official policies, leadership initiatives, and campus regulations that emphasize harmony and balance in religious life. These policies provide a formal foundation for the consistent application of moderation values across academic and administrative units. Meanwhile, at the social and community engagement level, the findings show that religious moderation is practiced through community service programs and partnerships that encourage students and lecturers to engage respectfully with diverse religious and cultural groups.

Taken together, the findings summarized in Table 1 suggest that the implementation of religious moderation at UIN SMH Banten is not merely normative but operational, manifested in daily academic practices and social interactions. However, the table also implies the need for continuous evaluation to ensure that these initiatives remain effective and responsive to emerging social and religious challenges.

**Figure 1. Model of Religious Moderation Implementation at UIN SMH Banten**

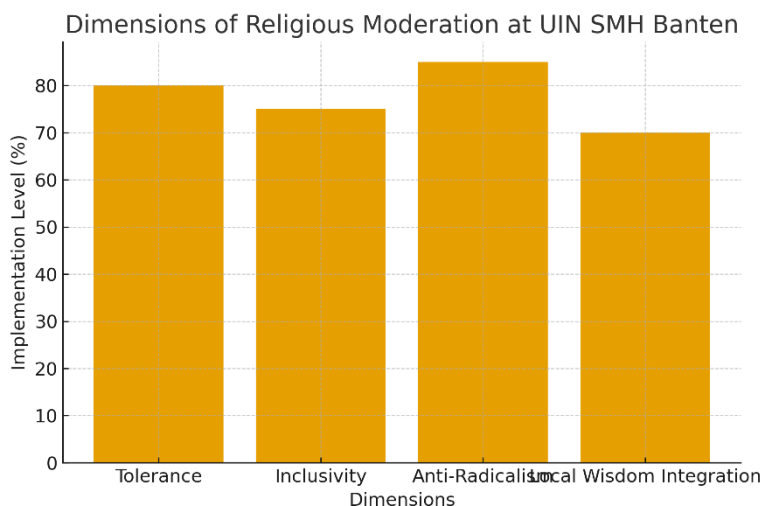


Figure 1 the multidimensional framework of religious moderation as implemented at UIN Sultan Maulana Hasanuddin Banten. The model consists of four core dimensions—Tolerance, Inclusivity, Anti-Radicalism, and Local Wisdom Integration—which together form a comprehensive approach to strengthening moderate religious attitudes among students and academic staff.

The bar chart demonstrates the varying levels of implementation across these dimensions, with Anti-Radicalism showing the highest implementation level (85%). This indicates that UIN SMH Banten has prioritized preventive measures and awareness programs to counter radical ideologies on campus. Tolerance ranks second (80%), reflecting strong emphasis on interreligious respect, open-minded dialogue, and acceptance of diversity in religious expressions.

Inclusivity, at 75%, shows that institutional policies and learning environments generally support equal participation of all groups, although further strengthening is still needed to maximize inclusive practices in academic and social spaces. Meanwhile, Local Wisdom Integration scores 70%, highlighting the university's efforts to embed Bantenese cultural values—such as *sopan santun*, *kearifan lokal*, and *adat kesundanan*—into curriculum content and campus activities, though its implementation remains in a developing stage.

Overall, this figure visualizes how UIN SMH Banten operationalizes the national agenda of religious moderation through engagement in curriculum, extracurricular programs, digital literacy initiatives, and campus culture development. The variance in scores provides insights into strategic areas

requiring reinforcement, especially in enhancing inclusivity and optimizing local-wisdom-based approaches in Islamic education.

## **CONCLUSION**

The findings of this study demonstrate that the implementation of religious moderation at UIN Sultan Maulana Hasanuddin Banten is carried out through a comprehensive, multi-layered strategy involving institutional policy, academic integration, and the development of a supportive student ecosystem. The university has successfully aligned its moderation initiatives with the national framework established by the Ministry of Religious Affairs, ensuring that moderation values are not only formally institutionalized but also reflected in daily academic and campus life. This alignment provides a solid structural foundation for cultivating moderate Islamic perspectives among students.

The integration of moderation principles into the curriculum—particularly through contextual learning, multi-perspective Islamic scholarship, and dialogic pedagogical methods—has shown significant impact on shaping students' attitudes and critical thinking abilities. Lecturers play a pivotal role in this process, although variations in competency and teaching style present challenges that require ongoing professional development. Nevertheless, the overall academic climate encourages balanced reasoning, openness to diversity, and rejection of extremist interpretations.

Student organizations and extracurricular activities further contribute to reinforcing moderation values. The university's regulatory guidance, coupled with mentoring and leadership development, has reduced the emergence of exclusive and rigid religious narratives. This underlines the importance of a holistic approach in which classroom learning is complemented by a supportive campus culture. However, the persistence of digital radicalization highlights the continued need for adaptive digital literacy programs to strengthen students' resilience against online extremism.

The visual model and data presented indicate that the university has made significant progress, especially in anti-radicalism initiatives and the promotion of tolerance. Yet, areas such as inclusivity and local wisdom integration require more attention to achieve balanced and sustainable implementation. This suggests that moderation efforts must remain dynamic and responsive to emerging socio-cultural and technological challenges.

In conclusion, UIN SMH Banten's strategy for religious moderation can serve as a model for Islamic higher education institutions seeking to strengthen moderate religious identities in the digital era. The combination of strong institutional commitment, curriculum reform, student ecosystem development, and digital engagement forms an effective framework for fostering a resilient and harmonious academic community. Future work should focus on expanding digital literacy interventions, enhancing lecturer

capacity, and deepening the integration of local wisdom to ensure the continued relevance and transformative impact of religious moderation in Islamic education.

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