

## Internalization of Religious Moderation Through Islamic Religious Education in the Digital Era at the University of Muhammadiyah Gresik

Mohammad Ahyan Yusuf Sya'bani<sup>1</sup>, Muhammad Zainuddin<sup>2</sup>, Muhammad Walid<sup>3</sup>, Abdul Haris<sup>4</sup>

UIN Maulana Malik Ibrahim Malang, Indonesia

\*Email: [200101310003@student.uin-malang.ac.id](mailto:200101310003@student.uin-malang.ac.id)

ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> Internalization, Moderation Religion, Digital Era.</p>	<p><i>This research focuses on the academic condition at the University of Muhammadiyah Gresik which has begun to implement the value of religious moderation. However, these values still need to be internalized more deeply in order to solve problems by referring to the principle of religious moderation. This study uses a qualitative descriptive approach with interview, observation, and documentation data collection techniques. Data analysis was carried out through the stages of collection, reduction, data presentation, and verification of conclusion drawn, with data validity tests using method triangulation techniques, member checks, and long-term utilization. The results of the study show that: 1) The concept of internalization of religious moderation at the University of Muhammadiyah Gresik starts from the seven principles of religious moderation in the Progressive Islamic Treatise which is translated into the Internal Quality Assurance System of Muhammadiyah-Aisyiyah Higher Education (SPMI PTMA). Further implementation is described in the vision, mission, and Semester Learning Plan (RPS) of each course. 2) Lecturers' efforts in implementing religious moderation involve three stages: externalization, objectification, and internalization of national values, tolerance, and pluralism in classroom learning practices. This study provides an overview of the importance of strengthening the internalization of religious moderation in the context of higher education to form the character of students who are tolerant and committed to national values.</i></p>

### INTRODUCTION

Understanding moderation and diversity is not only identified with the proclamation of different cultures (Keesing, 1992), religion, ethnicity, and other groups. (Kroef, 1951). But understand moderation (Melendez-Torres et al., 2023) is actually an implementation of the value order of independence of goodness for the public benefit regardless of its background. Even the concept of diversity is strengthened by the ideology of Pancasila as the formal ideology of this nation and state.(Kuntowijoyo, 2018, p. 3) Recently, several universities in Indonesia, including UIN Walisongo Semarang, are in the process of strengthening religious moderation by forming a religious moderation house and mainstreaming religious moderation in all academic fields. (Mustafidah, 2021, 40–47). Some of the methods taken by a university are considered to be able to at least familiarize lecturers, education staff, and students with an understanding of moderation in religion so that they are able to prevent intolerance.

There has even been a concept of universities to include religious moderation in *hidden curriculum* educational process. (Waseso et al., 2021, 99–101). As an educational curriculum concept, religious moderation can be implemented in at least three ways, namely religious moderation as a value transformation, religious moderation can be included in CPMK (Course Learning Outcomes), and religious moderation can be transformed as an ideology. The symbol of scientific supremacy is an identity that is widely known to the public regarding universities. So it contains a lot of various disciplines (*the exchange of knowledge*(Bijsmans et al., 2022) which should be able to anticipate various public problems with the existing scientific basis so that religious moderation

is also part of the accumulation of that knowledge. As a scientific beacon of society, universities (colleges) have the *special power* To strengthen understanding for the community and the academic community will moderate in religion. Because now the emergence of various national problems can actually be alleviated by the role of universities nationally.

Currently, many efforts to understand and practice religious moderation in the university environment are being carried out. This is considering the issue of radicalism in higher education that is increasingly emerging to the public. Not only stopping at the issue, but there have been examples of cases involving the university academic community to be secured by the authorities. It has appeared in the media a student case that is part of a terrorism network at one of the universities in East Java (Prasetya, 2022). This is indeed news that shocked the public because so far higher education has been considered a scientific fortress from violent and terrorism streams. Students as a reflection of an educated society are actually one of the individuals who are part of the terrorism network.

Then another example of a student who was exposed to radicalism at Malikussaleh University (Saifullah et al., 2021, 29–32) Previously, this movement was a movement affiliated with a certain organization which caused the idea of radicalism to grow and develop quite significantly. The element of indifference or neglect to the early seeds of radicalism is the main entrance to the growth of this understanding. At the level of higher education institutions, the problem of counter-moderation is shown by various parties. The results of a survey conducted by the Wahid Foundation in 2016 and supported by a survey from Alvira in 2017 show that there are at least eleven million or precisely 7.7% (Ferri K, 2022) from the number of Indonesian population who stated that they were willing to participate in radicalism and was revealed by the National Counter-Terrorism Agency (BNPT) that of this number, most of them were students. The same thing also happened to other higher education institutions in Balikpapan (Basri et al., 2019, 89–91). The case is that the State Polytechnic has seeds of radicalism that develop because there are students who interact with external affiliations related to radicalism and then brought and developed through a certain organization in the campus environment.

For example, at the University of Muhammadiyah Gresik, there is still an element of neglect to students who are doing activities which is assumed to disturb the tranquility of people who worship (pray) in mosques. These activities are in the form of activities that invite many people and of course cause noise such as student sports week in the form of futsal involving participants and the voices of supporters of both teams because the field and mosque are located side by side. This can actually be classified as an attitude of intolerance shown by students by not stopping their activities for only a few minutes in order to respect and appreciate the process of prayer that is carried out in the mosque during Dhuhur and Asr. Instead, what they did was to continue to hold the futsal match by involving supporters who created a crowd of voices.

This attitude of intolerance is a problem that actually cannot be underestimated, in fact, if left unchecked, students will be accustomed to committing acts of intolerance in the form of other activities so that it has the potential to cause horizontal conflicts. The efforts made by the University of Muhammadiyah Gresik to overcome this problem are by instilling the value of religious moderation in the structure of Islamic Religious Education and Al-Islam and Muhammadiyah (AIK) courses systematically and of course also in the form of responses in dialogue and openness.

The pattern of handling intolerance carried out by the University of Muhammadiyah Gresik in addition to the normative form (courses) is also by inviting student dialogue. This dialogue is aimed at creating an attitude of moderation in the form of awareness of the importance of tolerance which is an indicator of religious moderation at the University of Muhammadiyah Gresik. Another form of internalization of religious moderation at the University of Muhammadiyah Gresik is that a forum called the House of Religious Moderation has been formed with representatives or called Religious Moderation Ambassadors (DMB) from student elements.

The Ambassador of Religious Moderation (DMB) at Public Universities (PTU) in East Java was inaugurated by the Acting Director of Islamic Religious Education of the Ministry of Religion of the Republic of Indonesia (Kemenag RI) who in this case was represented by the Head of the Sub-Directorate of Islamic Religious Education (Kasubdit PAI) at Public Universities (PTU) in the Strengthening Religious Character of Islamic Students at Public Universities (PTU) in Surabaya in 2021 yesterday (Director General of Pendis of the Ministry of Religion of the Republic of Indonesia, 2022).

The existence of the Religious Moderation Ambassador (DMB) actually reflects that Universities (PT) in Indonesia are still committed to being at the forefront of stopping the spread of intolerance, radicalism, terrorism, violence, and others as the first effort in society in terms of stemming the pace of indoctrination of these ideas and

attitudes. The follow-up to the establishment of DMB (Religious Moderation Ambassadors) according to M. Munir (Head of the Sub-Directorate of Islamic Religious Education at Public Universities of the Ministry of Religion of the Republic of Indonesia) is to strengthen religious moderation in Islamic students at Public Universities (PTU) (Director General of Pendis of the Ministry of Religion of the Republic of Indonesia, 2022).

The academic world, in this case, universities, in which students become the spirit of the movement for change in society. Therefore, as an Ambassador of Religious Moderation at the University of Muhammadiyah Gresik, he must be able to be an example for friends and people around him to succeed in his studies as well as success in society. Another value of religious moderation that actually exists at the University of Muhammadiyah Gresik is to instill the value of national commitment for every student and lecturer in the form of a flag ceremony, especially when celebrating the independence of the Republic of Indonesia. Of course, this is still considered lacking because a few years ago flag ceremonies were very rare on this campus.

The flag ceremony is not something simple, in it there is a sacred meaning in respecting the red and white flag as a form of gratitude for the land and water given by Allah *Subhānahu Wa Ta'alā*. As a form of respecting the gift from the Creator, the flag ceremony contains the value of national commitment which is part of religious moderation. Therefore, as a form of implementing religious moderation, the flag ceremony was held at the University of Muhammadiyah Gresik in order to introduce the attitude of national commitment that must be possessed by every citizen of this country. Although the implementation of this ceremony is only during the celebration of the Anniversary of the Republic of Indonesia, the efforts of the University of Muhammadiyah Gresik in internalizing religious moderation in the form of the value of national commitment will continue to be carried out in the form of other activities.

The need for in-depth research related to efforts to internalize and instill religious moderation through Islamic religious education in the digital era in the Islamic higher education environment must be carried out immediately. The increasing discriminatory behavior and attitudes, intolerance, extremism, and takfirism are the main reasons for the urgency of conducting in-depth research and assessment of the main role of lecturers in internalizing religious moderation through Islamic Religious Education (PAI) in the digital era in the higher education environment.

As the University of Muhammadiyah Gresik in Gresik district is used as the main focus of research for various reasons, including the internalization of religious moderation carried out by Islamic Religious Education (PAI) lecturers has not run optimally. The concept of Islamic Religious Education in the digital era has also not been maximized to be socialized to students. There are still academic-based processes or programs that tend to be only formalities at the University of Muhammadiyah Gresik, which is a weakness in the field of education. When a lecturer teaches to simply fulfill the obligation to teach, it is a representation of religious moderation in the form of the value of national commitment shown through contributing to the education of the nation's children.

Then the second main problem is that students have not been introduced and invited to really understand the terms religious moderation and Islamic Religious Education in the digital era, which basically lecturers as educators and students as students are very likely to have implemented some values of religious moderation and Islamic Religious Education in the digital era in their campus environment, but sometimes they are not aware of it. The identity or symbolization of a term needs to be socialized first about the noble values of religious moderation and Islamic Religious Education in the digital era to students, then after that it is really understood and internalized in the university environment by lecturers (Islamic religion).

All of the problems mentioned above make it important to conduct a research on the internalization of religious moderation through Islamic Religious Education in the digital era, especially at the University of Muhammadiyah Gresik which is located in Kebomas District, Gresik Regency. Therefore, the perspective of educational innovation (Jamilah, 2018, 5) There is a great need for efforts to internalize religious moderation in the context of Islamic Religious Education in the digital era at the University of Muhammadiyah Gresik.

The focus of this research is as follows, namely about how the concept of internalization of religious moderation through Islamic Religious Education in the digital era at the University of Muhammadiyah Gresik?; How are lecturers' efforts to implement the internalization of religious moderation through Islamic Religious Education in learning in the digital era at the University of Muhammadiyah Gresik? And what are the implications of internalizing religious moderation through Islamic Religious Education in the digital era at the University of Muhammadiyah Gresik?

An in-depth study and review of the results of previous research that is relevant to the focus of this research, namely the practice of internalizing religious moderation carried out by lecturers through the practice of Islamic

Religious Education in the digital era at the University of Muhammadiyah Gresik has been carried out in large numbers. However, the results of the review of previous research that have been carried out the results of each of these studies are still very different from several aspects in this study, including in terms of focus or object of study, research location, and research results. The following is a description of some of the results of previous research that have been studied on it, namely:

The first begins with a writing by Ismatu Ropi which invites us to think and reflect again on *Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia*. (Ropi, 2019). The similarity with research lies in the main discussion (main focus) on religious moderation. However, Ismatu Ropi's research emphasizes a philosophical-normative approach to the concept of religious moderation. The difference between the research and this study is that Ismatu Ropi's article further elaborates on the conceptualization and urgency of religious moderation which leads to the central role of the implementation of religious moderation lies with the Ministry of Religion as *key institution in conceptualizing the main ideas and implementing the programs on moderation*. Meanwhile, the research that will be carried out tends to focus on the application of religious moderation and technically examine religious moderation in higher education learning.

Second, there is a paper compiled by Achmad Sulton research the state and strengthening moderate Islam through education with a focus on cross-border comparative studies (Sulton, 2016, 370–381). The similarity with Achmad Sulton's research is the discussion of the principles of moderation, which in this case is associated with Islam as the source of moderation itself. The difference between Achmad Sulton's research and the research to be carried out is that Achmad Sulton's research focuses on the moderate Islamic model in three countries, namely Indonesia, Turkey, and Singapore. Meanwhile, the research that will be carried out focuses on the internalization of religious moderation in domestic university learning.

Another difference is that Achmad Sulton photographs the Indonesian state using a more subtle and focused way in formal education to strengthen moderate Islam, in contrast to Turkey and Singapore which tend to be tough and frontal through formal and non-formal education. Meanwhile, the research that will be carried out is not to photograph moderate Islam but to focus on religious moderation implemented in higher education institutions in the digital era. Achmad Sulton's research has not emphasized studies in terms of Islamic higher education and religious moderation, because religious moderation has a different meaning and purpose from moderate Islam as will be focused on in this study and has not yet been focused on in Achmad Sulton's research on Islamic Religious Education in the digital era.

Furthermore, there is a study entitled *Religious Moderation in Indonesian Higher Educations: Literature Review* written by Benny Afwadzi and Miski (Afwadzi et al., 2021, 203–231). The similarity of the research is found in the study of religious moderation in higher education, but the research has not confirmed the institution of higher education as a research place. Then the difference is that the research still dwells on a very general theoretical framework. It has not touched the practical aspects and reality of religious moderation in higher education and is only *literature review*. In contrast to this study, which seeks to open the cultivation and real application of religious moderation in the digital era in higher education, namely the University of Muhammadiyah Gresik.

Fourth, other research also needs to be discussed, namely *The Idea of Religious Moderation in Indonesian New Order and The Reform Era* (Ruslan et al., 2021, 2–3),, the similarity with the research to be carried out is the idea of religious moderation which is very important to be socialized in the joints of national life. Thoughts and ideas related to religious moderation were developed through the configuration of Muslim actors related to the policy and implementation of religious moderation in both eras (New Order and Reformasi). The difference between the research and this research is that the idea and campaign of religious moderation starts from religious leaders with certain methods, models, and modifications across eras, while in this study religious moderation begins in the implementive aspect of higher education.

The novelty of this research compared to previous studies is to find a theory of internalization (in the theory of social construction) of religious moderation through Islamic Religious Education (PAI) in the digital era at the University of Muhammadiyah Gresik. Research on the internalization of religious moderation in the context of social construction has not been done much. Most previous studies only photographed the study of religious moderation from a theoretical (conceptual) point of view, based on literature studies, and globally did not touch the practical aspect. For this reason, this study emphasizes the value of its novelty in the internalization of religious moderation through Islamic Religious Education in the digital era at the University of Muhammadiyah Gresik in the perspective of practice, implementation, and programs carried out.

## METHOD

This research is a field research (*field research*) (Bawani, 2016, p. 109) because the object or target of the research is the University of Muhammadiyah Gresik as a higher education institution using qualitative methods (Sugiyono, 2015, p. 15). The approach used in this study is a phenomenological approach (Arikun, 2013, p. 31) by capturing the natural process of internalizing religious moderation through Islamic Religious Education in the digital era at the University of Muhammadiyah Gresik.

Therefore, the research on the internalization of religious moderation conducted by lecturers through Islamic Religious Education in the digital era at the University of Muhammadiyah Gresik uses a phenomenological approach in order to obtain optimal data. The data sources in question are research objects and subjects. The object of the research is in the form of all internalization activities of religious moderation carried out through Islamic Religious Education in the digital era at the University of Muhammadiyah Gresik.

The research subjects include lecturers (especially lecturers of the Islamic Religious Education study program) and other teaching staff at the University of Muhammadiyah Gresik which are used to be able to add the data needed in the research. Then another subject is students who are studying (especially students of the Islamic Religious Education study program) at the University of Muhammadiyah Gresik.

Data collection techniques (Noor, 2015, p. 138) This study uses several techniques such as interviews, observations, and documentation. The data analysis of this study uses *interactive model* owned by Miles, Huberman, and Saldana by combining *data collection*, *data reduction*, *data display* and *conclusions* (Miles et al., 1992, p. 16) (*drawing or verifying*). (Miles et al., 2014, pp. 17–20) This is because data analysis techniques are more appropriately considered to obtain data by testing (Ary et al., 2011, p. 14). Meanwhile, the data validity test uses triangulation of data collection techniques (interviews, observations, and documentation), *member checking*, and extend the observation period.

## RESULTS AND DISCUSSION

### The Concept of Internalization of Religious Moderation at the University of Muhammadiyah Gresik in the Digital Era

The concept of internalization of religious moderation at the University of Muhammadiyah Gresik through Islamic Religious Education in the digital era is rooted in the seven principles of moderation in the Progressive Islamic Treatise. These principles include:

1. Firmness in stance, broad insight, and flexibility of attitude are attitudes that are firm in principle but remain flexible in approach and open to change.
2. Respect for differences of opinion is to appreciate different views in society as a form of enrichment diversity.
3. Rejection of infidelity, that is, rejecting views that disbelieve fellow Muslims, as a form of tolerance in religion.
4. Community advancement is to encourage the progress and welfare of society as a whole.
5. Understanding reality and priorities is prioritizing an understanding that is contextual and relevant to the challenges of the times.
6. Avoiding fanaticism is to keep away from excessive fanaticism that can lead to exclusivity and radicalism.
7. Facilitate the implementation of religious teachings, namely making religion easy to accept and practice in daily life.

Starting from some of the principles above, it was then passed down to the Progressive Islamic Service which includes:

1. Community service is emphasizing the strengthening of fraternal relationships (ukhuwah) and improving the quality of life of the people, so that it is better spiritually and socially.
2. National service includes the promotion of democracy, economic improvement, legal development, and cultural preservation that reflects national values.
3. Humanitarian services include community empowerment, poverty alleviation, women's empowerment, child protection, disaster management, equitable education, and inclusive health services.
4. Global services focus on upholding justice, fulfilling human rights, world peace, and preserving the environment for global survival.
5. Future services are projecting sustainable measures that maintain the sustainability and development of civilization.

Then it is integrated into the Internal Quality Assurance System (SPMI) of PTMA. The University of Muhammadiyah Gresik combines the value of religious moderation in the Internal Quality Assurance System (SPMI) of Muhammadiyah and Aisyiyah Universities (PTMA). This system refers to the external standards of BAN-PT and the internal needs of PTMA. One of the main components is the Higher Education Identity Standards which focus on Islamic identity and Muhammadiyah, as well as the 24 National Standards for Higher Education of the Ministry of Research, Technology and Higher Education which emphasizes the quality and relevance of education.

Furthermore, it is revealed in the vision and mission of the University of Muhammadiyah Gresik which aspires to become a superior and independent university by 2030, which prioritizes the values of Islamic entrepreneurship. The Faculty of Islamic Religion is also committed to the vision of 2030 as a faculty that excels in organizing Islamic education to produce graduates with the spirit of Islamic entrepreneurship, especially in the North Coast area of Java Island.

These values of religious moderation are also included in the Semester Learning Plan (RPS) in each course, and are applied in daily learning. With this, the teaching and learning process at the University of Muhammadiyah Gresik not only aims to increase religious knowledge but also strengthens religious moderation so that students are able to play a role in society with a moderate, inclusive, and tolerant attitude.

### **Lecturers' Efforts to Implement the Internalization of Religious Moderation through Islamic Religious Education in Learning at the University of Muhammadiyah Gresik in the Digital Era**

The efforts of PAI lecturers in the process of externalizing national commitment through Islamic Religious Education at the University of Muhammadiyah Gresik in the digital era are lecturers asking students to participate in the Free *Palestine Action*. This is a form of mutual concern for both students and lecturers in supporting the political stance of the Republic of Indonesia, namely supporting Palestinian independence. This is a form of national commitment of lecturers and students to have a political attitude that is in line with the political attitude of the Republic of Indonesia. As an independent nation, lecturers and students need to participate in opposing all forms of colonialism anywhere.

Based on existing theories, the concept of religious moderation in the sense of balanced thinking and measurable practice(Sagirah et al., 2024) has been tried to be implemented in higher education as a social civilization (Karimullah et al., 2023). The results obtained have not shown an optimal level of implementation. For example, in the context of adapting to the value of religious moderation, it has not been seen to be one hundred percent successful and has also occurred in several universities in Indonesia. (Anzaikhan et al., 2023, p. 38)

In this study, a more optimal adaptation (externalization) process at the University of Muhammadiyah Gresik was found related to national commitment, namely by efforts to adapt the values of national commitment to campus life. This is shown through the implementation of a flag ceremony routinely every August 17 to commemorate the Independence Day of the Republic of Indonesia. This ceremony is not just ceremonial, but an effective means to strengthen national values among the academic community, so that commitment to the nation can be embedded more deeply and become part of their daily lives.

Along with the development of the digital era, this externalization of national commitment is not only limited to physical activities, but also penetrates into digital media which has an important role in modern democracy.(Pierry et al., 2023) For example, the implementation of this ceremony is published online through *platform* such as Kompasiana, so that it can be accessed by the wider community. With digital publications, national values are not only applied in the campus environment, but can also be internalized by a wider audience. This shows that Universitas Muhammadiyah Gresik not only maintains national traditions, but is also responsive to the development of technology and digital media. Thus, the internalization of religious moderation in the digital era has become increasingly relevant, making this campus an example of how noble values can continue to be maintained and communicated through *platform* which is more modern and inclusive.

Tolerance is a manifestation of the value of religious moderation to provide an understanding of the importance of the principles of openness, peace, and egalitarian principles. Therefore, there are studies that show that national commitment, anti-violence, and acceptance of local culture are actually able to increase a person's tolerance.(Pajarianto et al., 2023) Tolerance here must also be implemented in accordance with the facts that include the previous history because the implementation of religious moderation must also look at historicity.(Fakhriati et al., 2022) So the lecturers here need serious efforts in implementing it so that an academic system that prioritizes justice can be achieved.

In practice, the efforts made by PAI lecturers in the process of externalizing tolerance through Islamic Religious Education at the University of Muhammadiyah Gresik in the digital era are by making lecture contracts to students, one of the contents is that every time they want to enter the class, they say greetings. This is a form of respect for anyone, including friends and lecturers, while in class by praying for their safety. Meanwhile, another lecturer in this case, Mrs. Muhimmatul Farokha, made the course taught as a medium to externalize the value of tolerance in the learning of the History of Islamic Civilization course. Because the material discusses various schools in Islam, here the lecturer takes the initiative by providing an explanation of the importance of tolerance among schools in Islam.

The implementation of the externalization of tolerance values at the University of Muhammadiyah Gresik is carried out through activities *Leadership Management Training* (LMT) which is intended for lecturers and employees. This event was held by the University of Muhammadiyah Gresik in collaboration with the Council of Higher Education, Research, and Development of Muhammadiyah Central Leadership. In this event, the value of tolerance is applied through a discussion session that emphasizes respect for the opinion of each individual. This reflects the prioritization of dialogue (academic freedom) in theory, the prioritization of dialogue is always side by side with an open attitude, (Ali et al., 2024) (Not only at the higher education level, Islamic boarding school educational institutions are also cultured to prioritize dialogue as *peace education*) (Dian, 2023) where each participant is given the opportunity to speak and express opinions with mutual respect.

The externalization of the value of tolerance can be seen from the implementation of LMT activities that are routinely carried out by the campus. By holding this activity continuously, participants can learn to adapt and internalize the values of tolerance. This is the importance of increasing tolerance in the campus family to be able to reduce all risks, including horizontal conflicts. (Thomas & Brausch, 2022) Universitas Muhammadiyah Gresik also responds to the development of the digital era by integrating LMT activities into *platform* online via *website* umg.ac.id. This step shows the campus's efforts to expand the spread of tolerance values through technology, so that it can be accessed by more people.

Global issues are currently experiencing very dynamic ups and downs. Not to mention that the eradication of radicalism only uses the method of developing literature studies and field studies only in the scope of education.(Murad & Rizki, 2022) Therefore, lecturers are required to *Update* Current topics are included in determining how to internationalize nonviolence. The efforts made by PAI lecturers in the process of non-violent externalization (anti-radicalism) through Islamic Religious Education at the University of Muhammadiyah Gresik in the digital era have actually been practiced for a long time. This means that the effort is in the form of teaching every day. However, some lecturers use the method of giving assignments to find and study articles, news *Online* and sites *Online* related to issues of radicalism, racism, and religion. This is a step that is in accordance with the dynamism of the times as it is now.

This is done because the goal is that lecturers are able to give students a real picture of the dangers and losses if they commit acts based on radicalism, especially when it comes to the issue of SARA (Ethnicity, Religion, and Race) and with this it can finally be known that up to the level of lecturers have integrated religious moderation in lectures.(Nirwana et al., 2021) Armed with this knowledge, students can finally realize that non-violent and anti-radicalism actions need to be pursued in order to create a harmonious life.

The externalization of the value of non-violence shows that the efforts made by Muhammadiyah, especially in commemorating the 111th anniversary, aim to emphasize the importance of moderate Islamic principles and non-violence. Muhammadiyah's attitude of focusing more on the development of education and health, rather than prioritizing power and violence, has been an important pillar that has allowed the organization to continue for more than a century.

This strategy shows the relevance of Muhammadiyah in maintaining its existence in the midst of the challenges of the times. The routine recitation held by the campus aims to transfer anti-radicalism values to the academic community. The Islamic messages conveyed through the moderate study are expected to be the basis for the formation of a peace-loving attitude among lecturers and students. In theory, a study also shows that religious transmission (faith) is actually stronger in conservative activities such as this recitation.(Smith, 2021) And this is one form of *soft approach* or a soft approach to deradicalization efforts that focuses on forming a harmonious mindset and upholding peace.(Cénat et al., 2024)

In addition, adaptation to the development of the times through the use of digital media such as Instagram and *website* showing a proactive response of the campus in maintaining the relevance of study activities. Social media, which has a wide reach, plays an important role in spreading the messages of Islamic moderation. In this

way, inclusive Islamic values can be accessed by the wider community, especially the younger generation who are closely related to digital technology.(Fadli, 2023)

Regarding accommodating local culture, PAI lecturers made externalization efforts in the form of inviting students to jump directly into the cultural center. This is done in the History of Islamic Civilization course which carries out lectures *out class* by visiting historical sites and the Sunan Giri museum. The goal is very clear so that students are able to get to know their own local cultural history so that later they will maintain local traditions until any time. This is the importance of culture as a tradition that will not be lost even though time has passed for a long time. For example, there is a study on the local wisdom of Tana Toraja which has existed for a long time, it turns out that it is able to build a moderate climate.(Bachrong & Ansar, 2021) The Sunan Giri Museum that they visited contains all aspects of the culture and history of the city of Gresik in the past. Based on cultural knowledge and the past history of the region itself, it is hoped that students will be able to maintain local culture and traditions until the present, examples of Damar Kurung handicrafts and *Pande* Iron (the craft of making daggers and other sharp objects). Here are a few of the few local traditions that exist in the museum and still exist today.

At the University of Muhammadiyah Gresik, the Independent Student Program is used to introduce local culture (because in cultural openness according to existing studies, the open aspect is a morality(Sverdlik & Rechter, 2020)) through inclusive and collaborative activities. This program provides an opportunity for students of the University of Muhammadiyah Gresik and other university students to be directly involved in Gresik's local handicraft arts activities, namely Damar Kurung which is a famous traditional lantern in Gresik. As a traditional lantern, Damar Kurung has a deep historical and cultural value in the Gresik community. The program is designed to introduce the making of Damar Kurung and teach it to students who are real examples of the active process of externalization of local culture. Through this activity, students learn to respect local culture as social capital and as a collective memory of the cultural richness of the community owned by the Indonesian nation (Aksa & Nurhayati, 2020) Because they are directly involved in the production of crafts.

In addition to these activities, this program not only introduces how to make Damar Kurung lanterns but also increases obedience and love for Gresik cultural heritage. It is hoped that students and the people of Gresik will be more interested in the method of making Damar Kurung and continue to do so. In the digital era like now, print media and digital media such as university websites participate to introduce and publish the art of Damar Kurung crafts.

Lecturers show national commitment in lectures by carrying out all academic activities in accordance with the MBKM Curriculum (Independent Learning Independent Campus), (Vhalery et al., 2022) such as teaching, research, and service. This is a form of compliance of lecturers as state servants, who also follow government regulations while trying to educate the younger generation according to national education goals. Then the technical and administrative lectures have also referred to the KKNI (Indonesian National Qualifications Framework) and OBE (*Outcome Based Education* (Zamir et al., 2022). This means that lecturers in conducting technical lectures have applied the value of national commitment by implementing the MBKM curriculum and adjusting to the needs in the world of work based on KKNI. Even the RPS (Semester Learning Plan) has been made by referring to some of the things above. The response to the digital era is to use a digital assessment system in lectures through LMS (*Learning Management System*) is sim. umg.ac.id.

Objectification is the process by which a certain value or concept is institutionalized or institutionalized in social life. In the context of Universitas Muhammadiyah Gresik, objectivity refers to how the value of national commitment is practiced by students and the academic community at UMG. In other words, Muhammadiyah is also a moderate ideology that dialogues texts and contexts and makes religious moderation a social reality.(Ma'arif et al., 2024) This value objective is represented by the activity of singing the national anthem of Indonesia Raya at every event held by the university. This value is institutionalized through an institutionalization process, namely a series of rules and procedures involving the implementation of every activity both at the Study Program level, Faculty and University must begin by singing the Indonesia Raya song. This obligation will not only be applied to certain situations, but also to every other formal activity. From the perspective of national commitment, the act of singing the Indonesia Raya song by the academic community does not only contain philosophy, such as traditions and ceremonial rituals, but more than that, through this action gives the highest respect to Indonesia. In other words, digital media can also be done to spread the value of patriotism(Setiant, 2024) Moreover, the ceremonial singing of the Indonesia Raya song is able to foster a sense of nationalism.

In practice, efforts to implement the value of tolerance in the classroom have actually been carried out for a long time. One way is to give a group assignment where the lecturer asks students to make a paper together.

Through this group work, students learn to appreciate differences and work together with friends who may have different backgrounds. They learn to communicate, listen to each other, and understand different points of view. So learning in the classroom is not only about academics but also about how to learn to appreciate diversity and be more tolerant of each other. As with the study of tolerance in the form of a Forum for Religious Harmony in a city, it is a determinant to reduce intolerance and increase the tendency of tolerance.(Hati et al., 2023) This can be equated when there is a forum or community in the classroom in which the value of tolerance can be grown and it is more effective.

The method of structured and group tasks makes them cooperate with each other, work together, be open and respect each other and be tolerant, for example in formulating the materials in the task. Then, in addition to that, they can also use the discussion method after the paper so students are asked to present it in front of their friends. The goal is to have dialogue and scientific discussion that contains elements of mutual respect for other people's opinions and is open to receiving input and criticism. This is where the objectification dimension of tolerance lies.

At the University of Muhammadiyah Gresik, tolerance is not just a concept but something that we can see and feel every day because in essence, tolerance can be built from the application of religious moderation and local culture.(Pajarianto et al., 2022) This campus is home to students from various parts of the world such as Thailand, Malaysia, the Philippines, Cambodia, Korea, and Taiwan. Interestingly, they are not always Muslims, but this is the uniqueness of UMG, a place where everyone can learn and grow together regardless of background. Not only that, local students who come from various regions in Indonesia such as Papua, East Nusa Tenggara, Sulawesi, Ambon to Aceh also add to the diversity on this campus. With so many differences present, the campus is a place where there are indicators of the process of forming the character of tolerance.(Putra et al., 2023, p. 167-176) Every day we can learn something new both about culture, language, and perspective on life.

To support this tolerance, Universitas Muhammadiyah Gresik has programs such as KKN, international internships, and foreign student exchanges. These programs open up opportunities for students to dive into the wider world and broaden their horizons. More than just learning in a classroom on campus, students want to be able to interact with various cultures and perspectives so that tolerance is not only taught but actually practiced. The university also tried to show their commitment to this diversity on social media through their official Instagram *@unmuhgresikofficial* they shared various activities that showed how open the campus is to differences. This is their way of not only informing but also inspiring more people about the importance of peaceful coexistence and mutual respect.

If the objectification of non-violence (anti-radicalism) the lecturers use a method, namely creating a program within the Islamic Religious Education Student Association (HIMAPAI) by asking them to carry out training activities and Istionship (*Islamic Education Leadership*) training. The object of this activity is all students and the presenters are lecturers so that the impression is that teaching is carried out outside the classroom and is training-based.

This activity lasted for several days and the participants were asked to stay overnight because the location was quite far from the city of Gresik. By staying together, it is hoped that students can feel togetherness and build a sense of family. This atmosphere is expected to prevent the emergence of negative behaviors such as violence, racism, or radicalism. This is an important issue considering that Islam as the majority religion in this country has the potential with a large mass base for violence against minorities as found in a study conducted in Indonesia related to violence between religious communities.(Setiawan et al., 2020) In addition, this activity also follows the times by being published in online media such as [pwmu.co.id](http://pwmu.co.id). This is done so that information about this activity can reach more people and show how the campus supports the use of technology to spread the positive values obtained from the activity.

At the University of Muhammadiyah Gresik, the spirit of non-violence is manifested through simple but meaningful things such as cleaning activities held to commemorate National Waste Care Day. Objectivity here means how to make a value, non-violence real in academic and non-academic activities even through the scope of curricular, extracurricular, and co-curricular activities.(Hulawa et al., 2024) In this university, this value is applied by involving the entire academic community ranging from the Rector, lecturers, students, to employees in maintaining campus cleanliness. This activity aims to foster a sense of love for the environment in everyone who participates. By cleaning the environment itself, it is hoped that awareness will arise to care for and take care of the place where we study and work. This is a small but important step to build a sense of shared responsibility and bring a positive impact to the entire campus.

The value of nonviolence includes how to treat the environment and other living things. Maintaining cleanliness means respecting nature and showing concern for all of God's creation. On the contrary, it includes the emergence of radicalism precisely from a narrow interpretation of the text of the context.(Mujahidin, 2023) When cleaning and caring for the environment, they actually take peaceful actions that do not harm other creatures, whether plants, animals, or other natural elements. Through this activity, it is hoped that the spirit of nonviolence will continue to grow and become an inherent part of the character of every individual on campus.

Lecturers of Islamic Religious Education (PAI) are making serious efforts to embrace local culture by holding Rihlah Da'wah. Local culture is not only related to customary issues but also to the living system in society. The program needs to be carried out considering that the importance of religiosity in these activities is very deep. There are even studies that examine how important the aspect of religiosity in cancer patients where the religious aspect as *vital source* for his resilience and hope for recovery. (Krok et al., 2021) This program is a routine activity for students during the month of Ramadan, where they are involved in da'wah activities in mosques outside the campus. This activity lasts for 2 to 3 weeks and provides an opportunity for students to interact directly with the community while deepening their understanding of religion.

This Rihlah Da'wah activity tells students to directly blend in with local traditions, especially for the current digital era, students are at the forefront of religious moderation agents in society.(Mustakim et al., 2021) community in carrying out Ramadan activities. Some of the local traditions that many students encounter are the typical food traditions of Giri residents such as *godho tempe* and *Wedang Podak*. This is a local tradition that still exists today because it is not found anywhere else.

Objectivity is part of internalization in Peter L. Berger's theory. Including being accommodating to local culture as part of religious moderation which is certainly very solutive in fostering a moderate spirit. Religious moderation is also the key to creating tolerance and harmony, including the accommodative value of local culture.(Fauzi et al., 2024) Therefore, the accommodating objectivity of local culture at the University of Muhammadiyah Gresik in the digital era is represented in the form of student activities of the PMM program (Independent Student Program) visiting the Milkfish Market which is held only in the month of Ramadan. The milkfish market is a local tradition that has existed for a long time until now. So by visiting the market and buying milkfish in it is an accommodating form of local culture with the presence of students to support the economy of Gresik residents. As a form of response in the digital era, these activities are documented and included in *website* campus.

National commitment is one of the most important values in the life of the country. Lecturers of Islamic Religious Education (PAI) at the University of Muhammadiyah Gresik understand the importance of this value very well so they try to instill national commitment through Islamic Religious Education courses. Especially in today's digital era, they are trying to ensure that the spirit of love for the homeland is part of learning. One of the tangible evidence of these efforts is the achievement of Superior accreditation for the PAI study program which is the highest recognition given by the state. This achievement shows commitment and love for the country by realizing quality higher education. Through quality education, lecturers and campuses strive to provide the best for the nation and the younger generation(Santoso et al., 2024) as a tangible manifestation of national commitment.

In addition, the value of national commitment is also internalized in the form of PEMIRA (Student Presidential Election). In the context of lectures, the lecturers still ask students to participate in the election and are prohibited from being absent. Considering that the election is an effort to revive the value of democracy in lectures, so that during the course of the lectures, the lecturers asked students to go down for a while to vote and then be asked to come back again.

The internalization of national commitment is a representation of nationalism. So this is still a process within the scope of religious moderation that is trying to be realized in depth. Especially in the midst of a multi-religious society like Indonesia, religious moderation is absolutely instilled.(Daheri et al., 2023) So that the manifestation of the process of internalizing national commitment at the University of Muhammadiyah Gresik in the digital era is by installing photos of the President and Vice President of the Republic of Indonesia in each room. Not only that, the state emblem in the form of the Garuda bird with its five precepts is also installed in the room. In addition, the raising of the Red and White flag was also carried out and placed in the front yard of the Main Building of the University of Muhammadiyah Gresik. This is all a form of national commitment shown by the academic community of the University of Muhammadiyah Gresik by installing various state symbols and state emblems.

Tolerance means trying to harmonize the system because it contains aspects of connectivity with each other for the realization of peace and moderation, this is the importance of harmonization of body and soul must be in harmony to strive for positive values.(Yang et al., 2024) With this, the efforts of PAI lecturers in the process of internalizing tolerance through Islamic Religious Education are in the form of activities *student and lecturer exchange* with the UniSZA Malaysia campus. This is an authentic form of tolerance because there students and lecturers carry out the program *student mobility* by participating in the lecture process organized by UniSZA Malaysia.

Not only that, lecturers and students learn to exchange cultures in the context of educational, social, and even religious traditions. Therefore, in this case, the process of internalizing tolerance is carried out optimally. In these activities, the value of tolerance can be in the form of accepting the routines that they have done in education and daily life. The scientific tradition that we respect each other between the scientific traditions in Indonesia and Malaysia with the holding of *the International Conference*.

Religious moderation is an important thing to implement considering that global politics is now very dynamic. This means that peace is the ideal of everyone's life that must be realized, so the solution is the value of religious moderation.(Mahtum & Zikra, 2022) Therefore, the internalization of tolerance at the University of Muhammadiyah Gresik in the digital era is carried out in the form of campus openness in accepting students with disabilities. Not only that, but the campus also provides good special facilities such as the provision of facilities and funds for students with disabilities. This is a form of concern for minorities in the campus environment as part of the value of tolerance by providing financial assistance and facilities. In addition, they are also given the widest opportunity to develop their creativity, for example performing at *Podcast* campus and there are even students with disabilities who won painting competitions.

Several lecturers at the University of Muhammadiyah Gresik try to instill anti-violence and anti-radicalism values in the classroom in a simple but effective way. One example is in the Philosophy and History of Islamic Civilization course, where lecturers invite students to think critically and openly. By inviting students to discuss the importance of peace and tolerance, lecturers try to help them understand how best to deal with dissent without using violence. These values are taught so that students can respect others more and be open-minded so that radical ideas can be avoided.(Tineo et al., 2021). Through this approach, it is hoped that students will not only understand the lecture material but also apply peaceful values in daily life. Critical and open thinking is actually able to be the basis for avoiding negative acts, including violence and radicals. This is because when a person has critical and open thinking, it will open up their inner awareness and lead to positive actions.

The issue of radicalism and racism has recently occurred a lot, especially if it is connected to several cases of horizontal conflict. Of course, in this case, religious spirituality is the solution in resolving or at least voicing to the public. A study shows that religious spirituality is able to positively influence work ethic and organizational commitment.(Asutay et al., 2022) Therefore, in this case, the University of Muhammadiyah Gresik in implementing non-violence internalization is by carrying out activities called *Discussion Gets Along* between the local district government, the Rector, lecturers and students. The purpose of this activity is expected for students to practice in resolving all conflicts and problems by means of dialogue. The deliberations and dialogues held are a process of sedimentating the value of non-violence (anti-radicalism) into each individual, especially lecturers and students. The existence of dialogue with the Regent, Rector, lecturers and students has made the campus have internalized the value of nonviolence into its academic life.

Internalization in this case means how a value becomes part of daily habits.(Syahbudin et al., 2023) The process includes several stages: first, the value begins to be accepted and attached (sedimentation), then it is officially recognized (legitimacy), and finally disseminated so that everyone is involved (socialization). A clear example of this internalization is the habit of wearing batik clothes on campus, both by lecturers and students. This is not just a rule, but also an attempt to instill a sense of pride in our own culture. Every October 2, for example, the entire academic community wears batik to commemorate National Batik Day. In this way, local cultural values become part of daily life on campus and help us appreciate and preserve the existing cultural heritage. Batik motifs as a cultural heritage set by the United Nations agency in this case are UNESCO as a local tradition that must be preserved by using it which is usually done on Thursdays and Fridays or even on Wednesdays. There are even students and lecturers who wear batik clothes every day because it is possible to have a love for maintaining local traditions, namely batik.

Human beings live inseparable from a culture, this makes tradition a social identity that will continue to be maintained. So important is culture, so in global issues it is the main thing. Especially in education that has a

curriculum to prevent radicalism and intolerant acts, including in this case, religious education is expected to be able to prevent this.(Hasan et al., 2024) Therefore, in response to this, the accommodating internalization of local culture at the University of Muhammadiyah Gresik in the digital era is manifested in the performance of traditional dance and musical instruments at important and formal events. Dance arts that are often displayed at official events are the Damar Kurung dance and the Reog Ponorogo dance such as at the welcoming ceremony for PMM students and festivals *Al-Ma'un Award*.

In addition, there will also be martial arts performances as local cultural heritage at the opening of the Ta'aruf Period (Mataf) in 2024. So every Mataf must always be shown martial arts as an opening. Then there is another one, namely playing traditional musical instruments such as gamelan, gong, and others at official events, namely every graduation. All of the above activities are usually included in the campus Media Center which will later be published through the campus website as a response to the digital era.

## **Implications of Internalizing Religious Moderation at the University of Muhammadiyah Gresik in the Digital Era**

### **Aspects of Deeds**

The act referred to here is an activity such as praying at the campus mosque carried out by students. With programs that aim to internalize the value of religious moderation and create a moderate academic environment, prayer routines can run well and even improve. In addition to prayer, there are also other worship activities such as recitation, tadarus al-Qur'an and ZIS (Zakat, Infaq, Alms) activities. All of these activities support the creation of a religious and harmonious environment on campus.

### **Movement Aspects**

Because of the internalization of religious moderation, the scientific system and tradition at the University of Muhammadiyah Gresik has become more moderate and open. This encourages a lot of cooperation with various parties, including educational institutions from within and outside the country such as *student and lecturer exchanges* at UniSZA Malaysia. This openness in cooperation shows that Universitas Muhammadiyah Gresik has a strong value of religious moderation and wants to continue to develop with anyone.

### **Aspects of Thinking**

The internalization of religious moderation makes students think critically and rationally. This means that students prioritize dialogue and discussion to create an open and democratic learning atmosphere. In class, students become very active because they are given the opportunity to discuss freely, as part of the application of moderation principles.

### **Social Aspects**

The result of internalizing the value of religious moderation at the University of Muhammadiyah Gresik through Islamic Religious Education on the social aspect is the presence of students who are selected as Religious Moderation Ambassadors (DMB) on their campuses. This ambassador is not only tasked with mobilizing and promoting a moderate academic life, but also serves as a role model for other students in implementing the values of religious moderation on campus. They are expected to be a real example to their peers on how to practice a moderate attitude in daily life on campus

## **CONCLUSION**

After presenting the focus of the research, data exposure, research findings, and research propositions, the discussion was carried out in Chapter V and concluded as follows: The concept of internalization of religious moderation through Islamic Religious Education at the University of Muhammadiyah Gresik in the digital era refers to the seven principles of religious moderation in the Progressive Islamic Treatise, which is implemented in the Progressive Islamic service, and translated into the Internal Quality Assurance System Muhammadiyah and Aisyiyah Universities (SPMI PTMA) through the PTMA Identity Standards and the Special Standards for Education and Teaching al-Islam and Muhammadiyah. This concept is then revealed in the vision and mission of the University of Muhammadiyah Gresik and the Faculty, and internalized through each Semester Learning Plan (RPS) of the course, which is applied in classroom learning practice. Lecturers' efforts in implementing the internalization of religious moderation are divided into three stages: externalization, objectification, and

internalization of religious moderation values, such as national commitment, tolerance, anti-radicalism, and accommodation to local culture. The externalization process is carried out through activities to support Palestinian independence (free Palestine), lecture contracts that prioritize mutual respect for differences in schools (madhhab) in Islam, as well as efforts to avoid violence in every learning, with the aim of forming moderate and tolerant student character in the context of Islamic education in the digital era.

## REFERENCES

Afwadzi, B., & Miski, M. (2021). RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review. *ULUL ALBAB Jurnal Studi Islam*, 22(2), 203–231. <https://doi.org/10.18860/ua.v22i2.13446>

Aksa, A., & Nurhayati, N. (2020). Moderasi Beragama Berbasis Budaya dan Kearifan Lokal pada Masyarakat Donggo di Bima (Tinjauan Sosio-Historis). *Harmoni*, 19(2), 338–352. <https://doi.org/10.32488/harmoni.v19i2.449>

Ali, N., Afwadzi, B., & Kholid, A. (2024). Religious Moderation Through Arabic Language References For Religious Courses Of State Islamic Universities. *Ijaz Arabi Journal of Arabic Learning*, 7(2). <https://doi.org/10.18860/ijazarabi.v7i2.24382>

Anzaikhan, M., Bahri, S., & Sufrizal, S. (2023). Adaptation Of Religious Moderation: Dispersion of Wasathiyah Islam as the Treasure of PTKIN in Aceh. *Al-Qalam*, 29(1), 38. <https://doi.org/10.31969/alq.v29i1.1242>

Arikunto, S. (2013). *Prosedur Penelitian: Suatu Pendekatan Praktik*. PT Rineka Cipta.

Ary, D., Jacobs, L. C., & Razavieh, A. (2011). *Introduction to Research in Education*, terj. Arief Furchan. Pustaka Pelajar.

Asutay, M., Buana, G. K., & Avdukic, A. (2022). The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact. *Journal of Business Ethics*, 181(4), 913–932. <https://doi.org/10.1007/s10551-021-04940-y>

Bachrong, F., & Ansar, F. A. (2021). Religious Moderation in Karapasan The Local Culture of Tana Toraja Community in South Sulawesi. *Al-Qalam*, 27(1), 63. <https://doi.org/10.31969/alq.v27i1.973>

Basri, B., & Dwiningrum, N. R. (2019). Potensi Radikalisme di Perguruan Tinggi (Studi Kasus di Politeknik Negeri Balikpapan). *JSHP : Jurnal Sosial Humaniora Dan Pendidikan*, 3(1), 84–91. <https://doi.org/10.32487/jshp.v3i1.546>

Bawani, I. (2016). *Metodologi Penelitian Pendidikan Islam*. Khazanah Ilmu Sidoarjo.

Cénat, J. M., Darius, W. P., Dalexis, R. D., Kogan, C. S., Guerrier, M., & Ndengeyingoma, A. (2024). Perceived racial discrimination, internalized racism, social support, and self-esteem among Black individuals in Canada: A moderated mediation model. *Cultural Diversity & Ethnic Minority Psychology*, 30(1), 118–129. <https://doi.org/10.1037/cdp0000542>

Daheri, M., Warsah, I., Morganna, R., Putri, O. A., & Adelia, P. (2023). Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia. *Journal of Population and Social Studies*, 31(3), 571–586. <https://doi.org/10.25133/JPSSv312023.032>

Dian, D. (2023). Peacesantren: From Islamic Fundamentalism to Peace Education Islamic Boarding Schools Transformation. *Migration Letters*, 20(5), 538–551. <https://doi.org/10.59670/ml.v20i5.3998>

Fadli, A. (2023). Transformasi Digital dan Moderasi Beragama: Memperkuat Ummatan Wasathan di Indonesia. *Schemata: Jurnal Pasca Sarjana IAIN Mataram*, 12(1), 1–14. <https://doi.org/https://doi.org/10.20414/schemata.v12i1>

Fakhriati, F., Farida, A., & Iswanto, A. (2022). The Roots of Religious Moderation in Indonesia: As-Singkili and Langgien's Works on Tolerance. *Proceedings of the International Symposium on Religious Literature and Heritage (ISLAGE 2021)*. <https://doi.org/10.2991/assehr.k.220206.037>

Fauzi, R., Yasykur, L., Mahmud, M., & Erihadiana, M. (2024). Strengthening the Value of Religious Moderation in the Era of Society 5.0. *EDUTEC : Journal of Education And Technology*, 7(3). <https://doi.org/10.29062/edu.v7i3.679>

Ferri K. R. (2018). *BNPT: Kalangan Mahasiswa Rawan Terpapar Paham Radikalisme*. Jogja.Tribunnews.Com.

Hasan, M. S., Solechan, & Sunardi. (2024). Integration of Islamic Moderation Values in Islamic Education Curriculum as an Effort to Prevent Radicalism Early on. *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2). <https://doi.org/https://doi.org/10.30736/atl.v8i2.2037>

Hati, L. P., Al-Mujtahid, N. M., Kholil, S., Sahfutra, S. A., Ginting, L. D. C. U., & Fahreza, I. (2023). Religious Harmony Forum: Ideal Religious Moderation in the Frame of Building Tolerance in Medan City, Indonesia. *Pharos*

*Journal of Theology, 104(4). https://doi.org/10.46222/pharosjot.104.420*

Hulawa, D. E., Yusuf, K. M., Alwizar, A., Afriza, A., & ... (2024). Transformational Leadership in Strengthening Religious Moderation in Private Islamic Higher Education Institutions in Riau Province. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education), 12(1), 73–93.* <https://doi.org/https://doi.org/10.21093/sy.v12i1.9644>.

Irham, M. A., Ruslan, I., & Syahputra, M. C. (2021). THE IDEA OF RELIGIOUS MODERATION IN INDONESIAN NEW ORDER AND THE REFORM ERA. *ILMU USHULUDDIN, 8(1), 1–22.* <https://doi.org/10.15408/iu.v8i1.19618>

Jamilah, I. L. (2018). *Konsep Inovasi Pendidikan dalam Inovasi Pendidikan dan Pembelajaran: Merajut Asa Pendidikan Islam di Tengah Kontestasi dalam Sistem Pendidikan Nasional.* Imtiyaz.

Karimullah, S. S., Faizin, M., & Islami, A. (2023). Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance. *Al-Insyiroh: Jurnal Studi Keislaman, 9(1), 94–125.* <https://doi.org/10.35309/alinsyiroh.v9i1.227>

Keesing, R. (1992). *The Concept of Culture and The Crisis of Theory, Unpublished Paper.* Dept. of Anthropology, McGill University.

Krok, D., Zarzycka, B., & Telka, E. (2021). The Religious Meaning System and Resilience in Spouse Caregivers of Cancer Patients: A Moderated Mediation Model of Hope and Affect. *Journal of Religion and Health, 60(4), 2960–2976.* <https://doi.org/10.1007/s10943-021-01278-7>

Kuntowijoyo. (2018). *Demokrasi dan Budaya Birokrasi.* Mata Bangsa.

Ma'arif, B. S., HMZ, N., Faisal, D., & , E. (2024). Study of Religious Moderation from the Muhammadiyah Perspective: Efforts to Realize Harmony Among Indonesian Citizens. *KnE Social Sciences.* <https://doi.org/10.18502/kss.v9i24.16860>

Mahtum, R., & Zikra, A. (2022). Realizing Harmony between Religious People through Strengthening Moderation Values in Strengthening Community Resilience After the Covid 19 Pandemic. *The 4th International Conference on University Community Engagement, 4(1).*

Melendez-Torres, G. J., Bonell, C., Shaw, N., Orr, N., Chollet, A., Rizzo, A., Rigby, E., Hagell, A., Young, H., Berry, V., Humphreys, D. K., & Farmer, C. (2023). Are school-based interventions to prevent dating and relationship violence and gender-based violence equally effective for all students? Systematic review and equity analysis of moderation analyses in randomised trials. *Preventive Medicine Reports, 34(2), 10–11.*

Miles, M. B., & Huberman, Michael, A. (1992). *Analisis Data Kualitatif: Buku Sumber tentang Metode-Metode Baru, terj. Tjetjep Rohendi Rohidi.* Universitas Indonesia Press.

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook.* SAGE Publication, Inc.

Mujahidin, M. S. (2023). Religious Moderation of Nadhlatul Ulama and Muhammadiyah in Combating Religious Radicalism in Indonesia. *Islamic Studies Journal for Social Transformation, 7(1), 1–19.*

Murad, A. N., & Rizki, D. (2022). Development of religious moderation study on prevention of radicalism in indonesia: a systematic literature review approach. *POTENSI: Jurnal Kependidikan Islam, 8(2).* <https://doi.org/http://dx.doi.org/10.24014/potensia.v8i2.20727>

Mustafidah, N. (2021). *Gambaran Pemahaman Terhadap Konsep Moderasi Beragama Di Kalangan Mahasiswa Prodi Studi Agama-Agama UIN Walisongo Semarang.* UIN Walisongo.

Mustakim, Z., Ali, F., & Kamal, R. (2021). Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions. *Jurnal Pendidikan Islam, 7(1), 65–76.* <https://doi.org/10.15575/jpi.v7i1.12333>

Nirwana, N., Muhlis, M., Mustafa, S., & Ningsih, D. A. (2021). Integrating Religious Moderation Value through Learning Process in Islamic Higher Education (An Analysis to the Lecturer's Perspective). *Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences, BIS-HSS 2020, 18 November 2020, Magelang, Central Java, Indonesia.* <https://doi.org/10.4108/eai.18-11-2020.2311605>

Noor, J. (2015). *Metodologi Penelitian: Skripsi, Tesis, Disertasi & Karya Ilmiah.* Prenadamedia Group.

Pajariano, H., Pribadi, I., & Galugu, N. S. (2023). Youth religious moderation model and tolerance strengthening through intellectual humility. *HTS Teologiese Studies / Theological Studies, 79(1).* <https://doi.org/10.4102/hts.v79i1.8196>

Pajariano, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies, 78(4).* <https://doi.org/10.4102/hts.v78i4.7043>

Pierrri, F., Luceri, L., Chen, E., & Ferrara, E. (2023). How does Twitter account moderation work? Dynamics of

account creation and suspension on Twitter during major geopolitical events. *EPJ Data Science*, 12(1), 43. <https://doi.org/10.1140/epjds/s13688-023-00420-7>

Putra, P., Arnadi, & Hadisa Putri. (2023). Tolerance Character Building through Religious Moderation Education in the Digital Era: Study in Elementary School on the Indonesia-Malaysia Border. *JIP Jurnal Ilmiah PGMI*, 9(2), 167–176. <https://doi.org/10.19109/jip.v9i2.21820>

RI, D. P. K. (2021). *Kemenag Kukuhkan Duta Moderasi Beragama PTU di Jawa Timur*. Pendis.Kemenag.Go.Id.

Ropi, I. (2019). Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia. *Studia Islamika*, 26(3), 597–602. <https://doi.org/10.36712/sdi.v26i3.14055>

Sagirah, S., Waris, A., & Al Mansyah, M. A. (2024). Religious Moderation and Its Implementation at Islamic Boarding School in East Kalimantan, Indonesia. *Al-Qalam*, 30(1), 141. <https://doi.org/10.31969/alq.v30i1.1436>

Saifullah, T., & Afrizal, T. Y. (2021). POTENSI RADIKALISME DI PERGURUAN TINGGI (STUDI KASUS PADA MAHASISWA UNIVERSITAS MALIKUSALEH). *REUSAM: Jurnal Ilmu Hukum*, 9(2), 29–32. <https://doi.org/10.29103/reusam.v9i2.5980>

Santoso, B., In'am, A., Haris, A., & Wekke, I. S. (2024). Al-Islam and Kemuhammadiyah Learning Based on Religious Moderation in Multicultural Campus. *Al-Hayat: Journal of Islamic Education*, 8(1), 109. <https://doi.org/10.35723/ajie.v8i1.432>

Setiawan, T., Scheepers, P., & Sterkens, C. (2020). Applicability of the social identity model of collective action in predicting support for interreligious violence in Indonesia. *Asian Journal of Social Psychology*, 23(3), 278–292. <https://doi.org/10.1111/ajsp.12397>

Setiyanto, D. A. (2024). Promoting Patriotism and Religious Moderation: a Critical Discourse Analysis Of sanadmedia.com. *Harmoni*, 23(1), 53–67. <https://doi.org/10.32488/harmoni.v23i1.716>

Smith, J. (2021). Transmission of Faith in Families: The Influence of Religious Ideology. *Sociology of Religion*, 82(3), 332–356. <https://doi.org/10.1093/socrel/sraa045>

Sugiyono. (2015). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif Dan R&D*. Alfabeta.

Sulton, A. (2016). Negara dan Penguatan Islam Moderat Melalui Pendidikan: Studi Komparatif Lintas Negara. *Proceeding Seminar Nasional Dan Call For Paper Islam Nusantara: Meneguhkan Moderatisme Dan Mengikis Ekstrimisme Dalam Kehidupan Beragama*, 370–381.

Sverdlik, N., & Rechter, E. (2020). Religiosity and the value of being moral: Understanding the meaning of morality through a personal values perspective. *European Journal of Social Psychology*, 50(2), 406–421. <https://doi.org/10.1002/ejsp.2627>

Syahbudin, Z., Raja Ahmad, R. R. M., Kasmiati, K., Zein, N., & Thahir, M. (2023). Developing Students' Religious Moderation through Group Counseling at Islamic Higher Education. *Jurnal Pendidikan Islam*, 9(1), 15–28. <https://doi.org/10.15575/jpi.v0i0.22977>

Thomas, A. L., & Brausch, A. M. (2022). Family and peer support moderates the relationship between distress tolerance and suicide risk in black college students. *Journal of American College Health*, 70(4), 1138–1145. <https://doi.org/10.1080/07448481.2020.1786096>

Tineo, P., Lowe, S. R., Reyes-Portillo, J. A., & Fuentes, M. A. (2021). Impact of perceived discrimination on depression and anxiety among Muslim college students: The role of acculturative stress, religious support, and Muslim identity. *American Journal of Orthopsychiatry*, 91(4), 454–463. <https://doi.org/10.1037/ort0000545>

Van Der Kroef, J. M. (1951). The Term Indonesia: Its Origin and Usage. *Journal of the American Oriental Society*, 71(3), 166–171.

Whalery, R., Setyastanto, A. M., & Leksono, A. W. (2022). Kurikulum Merdeka Belajar Kampus Merdeka: Sebuah Kajian Literatur. *Research and Development Journal of Education*, 8(1), 185. <https://doi.org/10.30998/rdje.v8i1.11718>

Waseso, H. P., & Sekarinah, A. (2021). Moderasi Beragama sebagai Hidden Curriculum di Perguruan Tinggi. *Jurnal Ilmiah Pendidikan Educandum*, 7(1), 99–101. <https://doi.org/https://doi.org/10.31969/educandum.v7i1>

Yang, Q., Yang, J., Xiang, X., Zhao, Y., Sun, X., Xing, Y., Jiang, N., Wang, Y., Ran, H., & Huang, Q. (2024). Association between sensory processing sensitivity and quality of life among cancer patients: a mediation and moderation of resilience and social determinants. *Health and Quality of Life Outcomes*, 22(1), 68. <https://doi.org/10.1186/s12955-024-02283-6>

Zamir, M. Z., Abid, M. I., Fazal, M. R., Qazi, M. A. A. R., & Kamran, M. (2022). Switching to Outcome-Based Education

(OBE) System, a Paradigm Shift in Engineering Education. *IEEE Transactions on Education*, 65(4), 695–702.  
<https://doi.org/10.1109/TE.2022.3169184>