Critical Analysis of Guidelines for the Implementation of Religious Moderation in Islamic Education Institutions

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Abstract

The high level of publication of religious moderation is not directly proportional to the strengthening of radicalism in Indonesia. Religious moderation has become a public discourse, especially since the publication of the decision of the Directorate General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. This research analyzes the decision of the directorate general of Islamic Education Number 7272 of 2019. The research method uses a qualitative approach with the type of library research, namely the note-taking technique. This research shows that several guidelines need to be discussed again. Firstly, lesson plan administration is not required to include indicators of religious moderation learning. Secondly, the unique material on religious moderation does not stand alone but is only presented substantively. Third are teachers' human resource competencies in religious moderation, especially components. School. Fourth, the character of Islamic boarding schools in terms of accommodation for religious moderation. Publication of religious moderation, in particular at public universities.
Keywords: Implementation; Religious Moderation; Islamic Education.

Introduction

The Decree of the Directorate General of Islamic Education, Number 7272 of 2019, concerning Guidelines for the Implementation of Religious Moderation in Islamic Education, should be analyzed following the realities occurring in regions and Islamic education institutions because one of the goals of strengthening religious moderation is to reduce the number of violence in the name of religion, intolerance, and radicalism in Indonesia.[1] Meanwhile, national data on violence and acts of intolerance in some regions are still vital. Conservatism and radicalism in Madura strengthened,[2] even stating that intolerance with violent praxis in the name of religion was carried out with the instruction of Kyai and Pesantren in Madura.[3] Thus, Ernas & Ferry's (2010) research on political pesantrens is evidence that pesantrens become potential for conservatism and radicalism due to political interest factors. However, some pesantren choose not to interfere in political affairs. [4]

Although policy number 7272 of 2019 has been implemented, there are still strong indications that the level of violence in the name of religion, intolerance, and radicalism in Indonesia has not shown a significant decrease. It can be seen from the National Counterterrorism Agency (BNPT) Survey (2017) on radicalism in 15 provinces throughout Indonesia that 39% of students like radicalism (Jalwis, 2021); in line with Jalwis' findings, research Rofiqi states that there is an urgency and academic unrest related to the high interest of students in radicalism. Likewise, Budi Gunawan (2021) stated that in 2019, the Indonesian Minister of Defense said that around 23.4 per cent of students from all universities had been exposed to radicalism.

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[1] M. Mukhibat, Ainul Nurhidayati Istiqomah, and Nurul Hidayah, "Religious Moderation Education in Indonesia (Discourse and Policy)," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (August 6, 2023): 73–88, https://doi.org/10.21154/sajiem.v4i1.133.

[2] Mufiqur Rahman and Nasiba Kizi, "Patterns of Strengthening Conservative Muslims in the Middle of Culture WasathiyahMadurese Society: PAI Approach to Religious Moderation," *FIKROTUNA: Journal of Islamic Education and Management* 12 (December 31, 2023): 1–17, https://doi.org/10.32806/jf.v12i02.7284.

[3] Zainuddin Syarif and Abd Hannan, "Islamic Populism Politics and Its Threat to Indonesian Democracy," *Al-Tahrir: Journal of Islamic Thought* 20, no. 2 (November 3, 2020): 251–77, https://doi.org/10.21154/altahrir.v20i2.2128.

[4] Ali Ridho et al., "Kiai Culture and Attitudes Toward Practical Politics: Study in Pesantren Al-Hamidy and Al-Amien Madura," *JRP (Journal of Political Review)* 12, no. 2 (December 19, 2022): 229–42, https://doi.org/10.15642/jrp.2022.12.2.229-242.

The high rate of intolerance in several regions in Indonesia is also reported by Wardati,[5] who states that the occurrence of intolerance is still caused by the message of religious moderation not being conveyed by utilizing digital technology to the fullest, where there are school limitations in conveying the spirit of religious moderation. The unpreparedness of schools in conducting religious moderation education is also a research report by Harmi,[6] that schools have limitations in delivering the four indicators formulated by the Ministry of Religion in 2019; according to Harmi, the role of school partners in strengthening religious moderation is needed. So policymakers and implementers in schools can pay attention to this aspect, as also recommended by Albana, about religious moderation, which can be done through extra-school activities to maximize learning and strengthen religious moderation in schools.[7]

The Strategic Plan of the Ministry of Religious Affairs for 2015-2019 states that the vision of the Ministry of Religious Affairs is to realize an Indonesian society that is religiously obedient, harmonious, intelligent, and prosperous physically and mentally to realize a sovereign, independent, and personality based on cooperation.[8] So, the vision can be measured through the implementation of religious policies both at the government and school levels because the policy of religious moderation comes with interest in the presence of a spiritual paradigm that upholds the value of religious moderation, such as tolerance from intolerance, during Indonesia's multicultural culture both religion and culture.

Therefore, mainstreaming religious moderation is a government policy that is the spirit of Article 32 of the 1945 Constitution, which states that the culture of the Indonesian nation is the peak of culture in the region.[9] Constitution No. 20 of 2003 concerning the National Education System states that national education is education based on Pancasila,

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[5] Laila Wardati, Darwis Margolang, and Syahrul Sitorus, "Islamic Religious Learning Based on Religious Moderation: Policy Analysis, Implementation and Obstacles," *Fitrah: Journal of Islamic Education* 4, no. 1 (June 30, 2023): 175–87, https://doi.org/10.53802/fitrah.v4i1.196.

[6] Hendra Harmi, "Analysis of the Readiness of the Religious Moderation Program in the School/Madrasah Environment," *JPGI (Journal of Indonesian Teacher Research)* 7, no. 1 (June 1, 2022): 89, https://doi.org/10.29210/021748jpgi0005.

[7] Hasan Albana, "Implementation of Religious Moderation Education in High Schools" 9, no. 1 (June 30, 2023): 49–64, https://doi.org/10.18784/smart.v9i1.1849.

[8] "File_31-03-2021_60641b4ad430b.Pdf," accessed May 22, 2024, https://cendikia.kemenag.go.id/storage/uploads/file_path/file_31-03-2021_60641b4ad430b.pdf.

[9] Masykuri Bakri and Dyah Werdiningsih, *Grounding pesantren-based character values: learning from the best practice of pesantren character education and the yellow book* (Nirmana Media, 2011).

and the 1945 Constitution of the Republic of Indonesia is rooted in religious values, Indonesian national culture, and responsiveness to changing times.

This article will specifically analyze the Guidelines for Implementing Religious Moderation in Islamic Education Institutions and how its implementation can be improved to achieve the expected goals. The main objective of this research is to provide a better understanding of how this policy can be effectively implemented in the context of Islamic education to reduce radicalism. The findings of this research are expected to make an essential contribution to efforts to strengthen religious moderation in Islamic teaching and reduce the level of radicalism in Indonesia. In addition, this research is also expected to be an essential reference for policymakers in formulating more effective strategies and programs for promoting religious moderation.

Research Methodology

This study uses a library research approach to evaluate the effectiveness of the Guidelines for Implementing Religious Moderation in Islamic Education Institutions following the Decree of the Directorate General of Islamic Education Number 7272 of 2019. This methodology was chosen because it allows researchers to collect, analyze, and interpret data from relevant literature sources. In the secondary data collection stage, data was obtained from various secondary sources such as books, scientific journal articles, research reports, government policies, and official documents related to religious moderation and Islamic education. Primary sources included reports from the National Counterterrorism Agency (BNPT), the Ministry of Religious Affairs, and relevant studies. Data sources were selected based on their relevance to the research topic, credibility, and currency. Only sources published within the last ten years were considered to ensure context relevance.

Content analysis was used to process the data that had been collected. The process involved identifying key themes, coding the data, and organizing the findings into appropriate categories. The analysis focuses on the effectiveness of religious moderation policies in reducing radicalism and intolerance. The evaluation was conducted based on four indicators of religious moderation that the Ministry of Religious Affairs formulated in 2019: tolerance, non-violence, acceptance of diversity, and national commitment. Findings from various literature sources are then synthesized to provide a comprehensive picture of the implementation of religious moderation in Islamic educational institutions.

Implementation of Religious Moderation in Madrasahs

Decree of the Director General of Islamic Education Number 7272 of 2019 and Decree of the Minister of Religious Affairs Number 183 of 2019 stipulate that religious moderation in madrasas is integrated in all subjects, especially in PAI clumps such as Al-Quran and Hadith, Jurisprudence, Akidah Akhlak or Tasawuf, and History of Islamic Culture. Madrasahs are given the flexibility to develop the curriculum in various ways, such as increasing the learning load, relocating class hours, adopting integrated learning with a collaborative approach, and organizing learning with a Package System or SKS.

Implementing Religious Moderation in Madrasahs, Schools, and Pesantren has unique challenges and opportunities. Although the policy has been established by the Directorate General of Islamic Education and the Decree of the Minister of Religious Affairs, its implementation still faces various obstacles. For example, there is a lack of time allocation for Islamic Religious Education (PAI) subjects in schools and madrasahs, and there are challenges in utilizing digital technology to deliver religious moderation messages. On the other hand, there are also opportunities to strengthen religious moderation through extracurricular activities and collaborative approaches.

Religious Moderation Policy in Madrasah Curriculum

Decree of the Director General of Islamic Education Number 7272 of 2019, Dated December 23 (2019: 114) that the content of religious moderation in the madrasa curriculum is contained in the Decree of the Minister of Religious Affairs (PMA) Number 183 of 2019 that religious moderation does not become its subject, but its content has been integrated into all subjects it teaches, especially in the Islamic Education subject family which includes Al-Quran and Hadith, Jurisprudence, or Akidah Akhlak or Tasawuf, and Islamic Cultural History (SKI).

However, madrasahs can develop curriculum implementation by, among others: (a). Increasing the learning load based on learner needs, academic, social, and cultural needs, and time availability. (b). Relocating lesson hours in specific subjects for other subjects. (c). Organizing integrated learning with a collaborative approach. At certain

levels, it is also permitted (d). We organize learning using the Package or Semester Credit System (SKS). [10]

Some research on radicalism in schools leads to the existence of OSIS and ROHIS; Hayadin's research[11] states the involvement of alums and Rohis activists in acts of radicalism. The infiltration of radical movements in some schools should be a serious government concern. According to Ahmad Gaus AF, the rise of radicalism in schools is due to schools' open attitude towards radicalism movements.

Research on the message of religious moderation is not delivered by utilizing digital technology to the fullest; where there are school limitations in conveying the spirit of religious moderation, this can be done by organizing *integrated learning with a* collaborative approach. The collaborative approach, for example, is done by utilizing social media to speak up and campaign for religious moderation in the madrasah environment.[12]

Specifically, madrasah policymakers can prepare sufficient media equipment using the operational assistance budget. So, the policy of the madrasah head in this context is very much needed in the framework of the succession of the goals of implementing religious moderation in madrasas. This context is also an input to the government, especially the Ministry of Religion, to also pay attention to the need to digitize religious moderation in madrasas so that this effort can be carried out systemically and massively in madrasas throughout Indonesia by making madrasa digitization budgeting policies.

So, the unpreparedness of madrasas, such as the results of Harmi's research that schools have limitations in delivering the four indicators that have been formulated by the Ministry of Religion, in Harmi's view, madrasas need the role of school partners in strengthening religious moderation[13] as well as Albana's recommendations on religious moderation can be done through extra-school activities as an effort to maximize learning

[10] Mukhibat, Istiqomah, and Hidayah, "Religious Moderation Education in Indonesia (Discourse and Policy)."

[11] Hayadin Hayadin, "The Tragedy of ROHIS Missing the Involvement of Smkn Anggrek ROHIS Alumni in Radicalism Action," *Al-Qalam* 19, no. 2 (2016): 231-40.

[12] Wildani Hefni and Muhamad Khusnul Muna, "Mainstreaming Religious Moderation of Millennial Generation through Moderate Student Movement in Lumajang District" 8, no. 2 (December 30, 2022): 163–75, https://doi.org/10.18784/smart.v8i2.1763.

[13] Harmi, "Analysis of the Readiness of the Religious Moderation Program in the School/Madrasah Environment."

to strengthen religious moderation in schools. In the author's view, this fact should be seen as an evaluation of the policies and decisions of the Ministry of Religious Affairs on how to maximize the implementation of strengthening religious moderation by providing additional budget to madrasahs where madrasahs can build relationships with partners who can help madrasahs in the success of the religious moderation agenda, especially in madrasahs located in community areas that have complex diversity.[14]

The moderation content also contains guidelines for implementing Religious Moderation in Anti-Corruption Education.[15] In this context, madrasah must also present character education and anti-corruption education. When this goal is not required in the teacher's learning (RPP), in the author's view, it will be straightforward for abay teachers to condition the classroom atmosphere and carry out habituation to form an anti-corruption culture.

So, the anti-corruption culture plans through religious moderation must also be contained in the teacher's lesson plan to indicate the success of learning in the madrasah. Darmayani states that anti-corruption education must be delivered through educational institutions as a control effort.[16] Although it is mentioned as a *hidden curriculum*, namely strengthening religious moderation in the form of habituation, acculturation, and empowerment in madrasas in the Decree of the Director General of Islamic Education in 2019, if it is not listed in the administration of the teacher's performance lesson plan in learning substantively, it is feared that it does not accommodate the strengthening of religious moderation. So, the author encourages the Ministry of Religion to reform lesson plans that administratively include steps to strengthen religious moderation so that they can be directed and measured in determining learning indicators with the spirit of religious moderation.

Implementing religious moderation in madrasas demands the integration of moderation values in all aspects of the curriculum. This should be supported by policies that provide a budget for digitalization and partnerships with external organizations. Extra activities such as student council and ROHIS should be guided by moderate PAI teachers to strengthen the teaching of moderation values.

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[14] Albana, "Implementation of Religious Moderation Education in Senior High Schools."

[15] Bakri and Werdiningsih, *Grounding pesantren-based character values*.

[16] Muchammad Alawy Syihabuddin et al., "E-GOVERNMENT OPTIMALIZATION IN CORRUPTION FIGHTING," *Journal of Public Policy* 15, no. 1 (March 11, 2024): 1–9, https://doi.org/10.31258/jkp.v15i1.8416.

Implementation of Religious Moderation in Schools

It is stated in the attachment of the 2019 guidelines that the implementation of PAI subjects refers to the Decree of the Minister of Religious Affairs (KMA) of the Republic of Indonesia Number 211 of 2011 concerning Guidelines for the Development of National Standards for Islamic Religious Education in Schools which has been developed and adapted to the 2013 Curriculum. So, the Ministry of Religious Affairs has the space to enter into the structure of general education through religious materials, especially PAI. The general education in the KMA includes PAUD/TK, SD/SDLB, SMP/SMPLB, SMA/SMALB, and SMK. PAI taught at these levels targets the development of students' ability to understand, appreciate, and practice Islamic religious values that harmonize their mastery of science, technology, and art.

However, the author needs to underline in this policy that PAI subjects' face-to-face hours (JTM) are only allocated as much as 2 (two) JTM per week[17] . This means that the space for strengthening religious moderation is minimal in schools. However, strengthening religious moderation can be done with other methods, such as outside JTM, as in Hasan Albana's research, where extra activities at school become a solution.[18] However, PAI learning in schools still needs to be discussed so that it gets additional space, considering the results of research by Khoirunnisa, Anwar, and Rahmat in 2022 in Albania that 92.94% of students tend to have a reasonably good attitude of tolerance. However, 6.79% of students still have a low tolerance at SMAN in Cimahi City.[19] Then Nasrudin's research in 2022 in Albania also showed that one of the schools still had 21.81% of students in the less tolerant category.

So, according to the Juju Masunah Study in Jamaluddin, the government must try to prevent acts of radicalism by implementing multicultural education outside of school. *First, the* government provides insights into the correct science, introducing the correct science regarding preventing acts of radicalism to anyone, especially young people, with the source of religious teachings.

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[17] Harmi, "Analysis of the Readiness of the Religious Moderation Program in the School/Madrasah Environment."

[18] Albana, "Implementation of Religious Moderation Education in Senior High Schools."

[19] Albana.

Second, providing an understanding of the correct science offers insight into the proper science; we must provide an understanding of the accurate science so that this correct science is not just a theory but can also be applied, especially in preventing acts of radicalism so that the integrity of the Republic of Indonesia can be maintained.

Third, Minimizing social gaps The government must be able to minimize the social gaps that exist in society so that the emergence of an understanding of radicalism can be prevented, the gap between the government and the people can be minimized by the way the government embraces the media that mediates with the people and takes real action to the people, and vice versa the people must always provide support and trust to the government so that the government can carry out its duties optimally. *Fourth,* maintaining unity and integrity in preventing an understanding of radicalism is essential. We must maintain unity and integrity in a society that cannot be separated from diversity, especially a country consisting of a combination of communities, which will undoubtedly be much. Diversity: In maintaining unity, we must understand and carry out the values contained in Pancasila, especially regarding the motto of Unity in Diversity.

Fifth, supporting peace actions to prevent acts of radicalism or acts of terrorism can be done with peace actions as an effort so that these actions can be prevented or stopped; organizations or individuals can carry out this peace action. Play an active role in reporting acts of radicalism that can prevent acts of radicalism by reporting to the authorities if you know the emergence of radicalism or terrorism both on a small and large scale. Of course, before reporting, we must understand the characteristics classified as radicalism.

Sixth, it Increases understanding of living together by increasing the knowledge that humans need other humans and that so many people in this world cannot have the same character, the same religion, the same ethnicity, and culture precisely with the diversity that will be wealth and complement each other's shortcomings. *Seventh,* Filtering the information obtained considering that not all information received is correct; therefore, we must be competent in sorting and selecting information so as not to be quickly affected by provocateurs who want to create divisions between religious communities and so that the integrity of the Republic of Indonesia can be maintained.[20]

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[20] Eka Yanuarti, Asri Karolina, and Devi Purnama Sari, "The government's role in preventing radicalism through multicultural education," *Potensia: Journal of Islamic Education* 5, no. 2 (2019): 135-48.

So, the policy of strengthening religious moderation is indeed the primary responsibility of the government, and in this context, it is the Ministry of Religion. However, according to the provisions of the above regulations, educational institutions are responsible for strengthening religious moderation. This follows the Director General's Decree No. 7272 of 2019 concerning implementing Islamic Education Religious Moderation.[21] So, in the attachment of the guidelines (2019: 119), extra-school activities that strengthen religious moderation can be done through the Intra-School Student Organization (OSIS) and the Islamic Spirituality Department (ROHIS). The PAI teacher who coaches student religious activities must have a moderate soul, sika, and competence in moderate religious thought. In this context, Wildan Hefni wrote a research report on a school in East Java with a moderate student movement (GSM). As a form of extra-school activities, it can be used as an example of how schools strengthen religious moderation through student council activities.[22]

Implementation of Religious Moderation in Pesantren

Pesantren and madrasah diniyah (non-formal) have received recognition from the state with the provisions of the latest law Number 18 of 2019 concerning Pesantren, which stipulates that non-formal educational institutions such as pesantren and madrasah diniyah have the same space as other academic institutions. Therefore, pesantren have a vast space to strengthen religious moderation for their students because education lasts 24 hours. Some pesantren have developed formal education institutions, some pesantren have specific characteristics; some have mu'is and Ma'had Ali programs that have been equalized with formal education. About how mu'is pesantren strengthen religious moderation. However, specifically, pesantren have unique ways of improving religious moderation.

The main challenge in implementing religious moderation in pesantren is the variation in approaches and understanding of religious moderation. Some pesantren have shown conservative and radical attitudes, while others have implemented a more moderate approach.

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[21] Wardati, Margolang, and Sitorus, "Islamic Religious Learning Based on Religious Moderation."
[22] Hefni and Muna, "Mainstreaming Religious Moderation of the Millennial Generation through the Moderate Student Movement in Lumajang District."

Regarding the pattern of strengthening religious conservatism, Rahman (2023) mentioned that pesantren who are not affiliated with NU tend to be conservative and refuse to find good ways of solving problems. The emergence of religious sects and groups with political motives in Madura, such as the Madura Ulama Alliance, makes the excellent image of pesantren intolerant. Rahman mentioned that conservative groups such as AUMA are Islamic movement groups created by Kyai and pesantren leaders in Madura who tend to practice intolerance.[23] So, in the research of Rofiqi et al. in 2023, Kyai were detected doing intolerant lectures by Detachment 88, and the police had to guide 75 preachers spread from 27 sub-districts in Sumenep Regency Madura.[24] This fact shows that pesantren today must also get the attention of the government, especially the Ministry of Religion, in the context of Kyai's and pesantren's thoughts in strengthening religious moderation so that mitigation can be carried out where pesantren must get guidance and win-win solutions in this context.

Pesantren have a strategic role in strengthening religious moderation. The government must ensure that pesantren implement a curriculum following the paradigm of religious moderation. Moderate pesantren are characterized by the practice of fiqh from the four madhabs, tawhid using the kalam of As'ary and al-Maturidy, and the morals of al-Ghozali. The Ministry of Religious Affairs should conduct studies and mitigation of pesantren to ensure they effectively teach religious moderation values.

So, suppose this fact is included in the study of the religious moderation implementation guidelines of the Ministry of Religious Affairs. In that case, pesantren should be mitigated by seriously studying the pesantren paradigm towards moderate Islamic thought. For example, through the Ministry of Religious Affairs in the regions, the Ministry of Religious Affairs should mitigate and analyze which pesantren should be tested for their curriculum education system and whether they are following the paradigm of religious moderation. Zainuddin Syarif & Abd Hannan's study of moderate pesantren can be characterized by the practice of fiqh, which has four madhabs: Hanafi, Maliki, Shafi, and Hambali. The tawhid uses kalam As'ary and al-Maturidy, and then the morals use al-Ghozali's morals.[25] In the appendix of the Ministry of Religious Affairs guidelines,

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[23] Rahman and Kizi, "Patterns of Strengthening Conservative Muslims in the Middle of Culture WasathiyahMadurese Society."
[24] Rofiqi et al., "Religious Moderation."
[25] Syarif and Hannan, "Islamic Populism Politics and Its Threat to Indonesian Democracy."

it is more specific that moderate pesantren have indications of teaching love of nationality, tolerance, rejecting violence, and accommodating local culture.

Implementation of Religious Moderation in Higher Education

Universities have different ways of implementing religious moderation following the various backgrounds of universities in implementing religious moderation policies in higher education.[26] There are at least three types of universities mentioned in the appendix of the guidelines for implementing religious moderation, first on implementing religious moderation in Islamic Universities (PTKI).

Second, the implementation of religious moderation in public universities (PTU). And Implement religious moderation through Diniyah Takmiliyah (Ma'had Al-Jami'ah) at PTKI and PTU. First, regarding the implementation of religious moderation at PTKI following the decision of the Director General of Islamic Education Number 102 of 2019 concerning Religious Standards for Islamic Higher Education, it is stated that PTKI graduates can behave based on the values of Pancasila and the 1945 Constitution as well as Islamic norms that are tolerant, inclusive and moderate then worship correctly and following the provisions of Islam and have noble character that is actualized in social life. These three aspects characterize PTKI graduates.

At PTKI, graduates are expected to have behaviours based on the values of Pancasila, the 1945 Constitution, and Islamic norms that are tolerant, inclusive, and moderate. Abdul Malik and Busrah's research shows that campuses have conducted religious moderation campaigns through scientific publications, social media, and community organizations. In PTU, dialogue on religious moderation is less intense than in PTKI, even though religious moderation needs more attention on public campuses due to limited time and PAI materials.

In the context of PTKI, religious moderation is discussed, involving many intellectual roles, meaning that government policies are responded to by intellectual movements that are very massive in the public sphere. Abdul Malik and Busrah's research (2021) This research concludes that the campus has carried out a religious moderation campaign through scientific publications on religious moderation in the scope of

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[26] Abdul Rosyid, "RELIGIOUS MODERATION IN THE ENVIRONMENT OF RELIGIOUS HIGH SCHOOLS," *Tarbawi: Journal of Islamic Education and Thought* 5, no. 2 (August 24, 2022): 101–10, https://doi.org/10.51476/tarbawi.v5i2.388.

National-Indonesianism, in Cultural Society, da'wah broadcasts, Social Media, Community organizations and Ideological groups, NU and Muhammadiyah, Educational Institutions.[27] According to Abdul Malik and Busrah, the campus has carried out a preventive role so that students are not trapped in radicalism and immoderate outsiders through the academy. Publications also show the relationship between the government and academics as an effort to actualize religious values and noble culture in the nation and state, with the commitment of Islamic scholars to voice Islamic teachings as social theology. The campus provides scientific, theological, social, and cultural characteristics of Muslims in Indonesia in publications about religious moderation.

In the author's view, the movement to publish journals with the theme of moderation of Islam carried out by PTKI is the response of academics in looking at the reality of the state of social policy around them. Politicians and scholars have a mutually supportive relationship on the issue of Religious Moderation.[28] This intellectual movement of the academic community is also to realize the orders of the Ministry of Religion in the moderation implementation guidelines, namely encouraging students to be more active in contributing to reproducing literacy products, including in digital format.

Then, in the context of PTU, when viewed from the perspective of the publication of religious moderation carried out by PTKI, it is far more than PTU, meaning that religious moderation dialogue is indeed more prevalent in PTKI. In the appendix of the guidelines for implementing religious moderation, it is mentioned that the issue of religious moderation needs more attention on public campuses because the main factor is the limitations of students in obtaining Islamic Religious Education (PAI) material because of the limited time of religious lecturers, and the age factor of relatively mature students. Because of these limitations, the National Counterterrorism Agency (BNPT) survey (2017) on radicalism in 15 provinces throughout Indonesia found that 39% of students like radicalism. [29]

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[27] Abdul Malik and Busrah Busrah, "The Relationship between Government and Academics in the Issue of Religious Moderation in Indonesia," *Substantia: Journal of Ushuluddin Sciences* 23 (2019), https://scholar.archive.org/work/pegntkozc5enxkvgj763miznwq/access/wayback/https://jurnal.ar-raniry.ac.id/index.php/substantia/article/download/9167/pdf.

[28] Malik and Busrah.

[29] Rofiqi et al., "Religious Moderation."

Religious Moderation in Educational Institutions: Challenges, Opportunities, and Implementation Strategies

Implementing religious moderation in madrasas, schools, and pesantren has unique challenges and opportunities. Although policies have been established by the Directorate General of Islamic Education and the Decree of the Minister of Religious Affairs, implementation still faces various obstacles. The lack of time allocation for PAI subjects and challenges in utilizing digital technology to deliver religious moderation messages are the main issues. On the other hand, opportunities to strengthen religious moderation through extracurricular activities and collaborative approaches are considerable.

Although it has a great opportunity, in its implementation, extracurricular activities do not have clear standards; both madrasahs and schools carry out extracurricular activities aimed at strengthening the talents and interests of students and have not been integrated with ideas of religious moderation. In addition, the lack of a role for the media in strengthening religious moderation causes the occurrence of Public Interpretation Deviation. [30]

To overcome these obstacles, concrete steps are needed, such as increasing the budget for madrasah digitalization, strengthening the role of school partners, and utilizing social media for religious moderation campaigns. In addition, it is essential to ensure that character education and anti-corruption are integrated into the curriculum and lesson plans. Universities should also actively promote religious moderation through scientific publications and student activities.

With collaboration between the government, educational institutions, and society, religious moderation is hoped to be implemented effectively, creating a tolerant, inclusive, and moderate generation. Further research is needed to evaluate the effectiveness of this policy and identify the best strategies to deal with the challenges. Thank you to all who have supported this research, including educational institutions, governments, and communities that actively implement religious moderation in Indonesia.

Meanwhile, implementing religious moderation in higher education requires a comprehensive and integrated approach. Islamic Universities (PTKI) and Public

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[30] Alfiansyah Alfiansyah and Fajriyah Fajriyah, "Social Media as a Public Sphere, The Strengthening of Conservative Islamic Movement in Education," *Molang: Journal of Islamic Education* 1, no. 01 (2023): 36–54, https://doi.org/10.32806/jm.v1i01.228.

Universities (PTU) play essential roles in realizing religious moderation through their teaching and curriculum. However, the challenge is ensuring that religious moderation values can be effectively and efficiently conveyed to students. Therefore, innovative strategies and methods, such as digital technology and social media, are needed to deliver the message of religious moderation.

In addition, the role of government and policymakers is also significant in supporting the implementation of religious moderation in higher education. This can be done through the provision of a sufficient budget, the development of supportive policies, and the establishment of partnerships with various parties.

For further research, it is recommended to explore how universities can maximize the use of digital technology in delivering religious moderation messages. In addition, research can also focus on how universities can build effective partnerships with various parties to support the implementation of religious moderation.

Conclusion

There are several notes in this study. The first is that implementing religious moderation in madrasas does not become its subject. However, its content has been integrated with all the subjects it teaches, especially in the PAI subject family. There are school limitations in conveying the spirit of religious moderation. Madrasahs, specifically policymakers, can prepare sufficient media equipment by utilizing the Madrasah operational assistance budget. The unpreparedness of madrasahs and schools has limitations in conveying the four indicators formulated by the Ministry of Religious Affairs (2019). Madrasah needs the role of school partners in strengthening religious moderation. So, the anti-corruption culture plans through religious moderation must also be contained in the teacher's lesson plan, indicating the success of learning in the madrasah. Anti-corruption education must be delivered through educational institutions as a control effort, even though it is mentioned as a *hidden curriculum*, namely strengthening religious moderation in habituation, acculturation, and empowerment.

Pesantren and madrasah diniyah (non-formal) have received recognition from the state with the provisions of the latest law Number 18 of 2019 concerning Pesantren, which stipulates that non-formal educational institutions such as pesantren and madrasah diniyah have the same space as other academic institutions. So, pesantren have a vast space to strengthen religious moderation for their students because education lasts 24

hours. However, the Ministry of Religious Affairs guidelines need to mitigate the moderation of pesantren. Universities have different ways of implementing religious moderation according to the various backgrounds of universities in implementing religious moderation policies in higher education.

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