



Islamic Religious Education and Religious Moderation at University

Helmawati^{1✉}, Marzuki², Rukmi Sari Hartati³, Miftahul Huda⁴

¹ Universitas Islam Nusantara, Bandung, Indonesia

² State University of Yogyakarta, Indonesia

³ Udayana University, Bali, Indonesia

⁴ University of Antwerp Belgium, Belgium

ABSTRACT

This study highlights the ideal ratio between the number of lecturers and students in Islamic Education classes at the Faculty of Economics, Udayana University, Bali. With only one lecturer teaching 200 students, this imbalance is a significant concern, especially amidst worries about the spread of extremism and exclusivism on campus. The research aims to evaluate the learning process, religious moderation attitudes among lecturers and students, and factors influencing religious moderation attitudes among students. Using a qualitative descriptive method and a case study design, data were collected through observation, in-depth interviews, and questionnaires, and analyzed using descriptive analysis techniques. The findings indicate that the ratio of Islamic Education lecturers to students does not meet government standards, despite the implementation of various teaching methods. Nevertheless, attitudes towards religious moderation are generally positive, although there are indications of a lack of moderation among some students. Internal and external factors were identified as influencing factors on religious moderation attitudes. These findings emphasize the need for ongoing efforts to improve the quality of Islamic Education learning through enhancing lecturer competencies and implementing programs to strengthen religious moderation in higher education, aiming to promote tolerance and reinforce religious moderation among students.

ABSTRAK

Penelitian ini menyoroti perbandingan ideal antara jumlah dosen dan mahasiswa dalam kelas Pendidikan Agama Islam di Fakultas Ekonomi Universitas Udayana Bali. Dengan hanya satu dosen mengajar dua ratus mahasiswa, ketidakseimbangan ini menjadi sorotan penting, terutama di tengah kekhawatiran akan penyebaran ekstremisme dan eksklusivisme di lingkungan kampus. Penelitian bertujuan untuk mengevaluasi proses pembelajaran, sikap moderasi beragama dari dosen dan mahasiswa, serta faktor-faktor yang memengaruhi sikap moderasi beragama di kalangan mahasiswa. Dengan menggunakan metode deskriptif kualitatif dan desain studi kasus, data dikumpulkan melalui observasi, wawancara mendalam, dan kuesioner, lalu dianalisis dengan teknik analisis deskriptif. Hasilnya menunjukkan bahwa rasio dosen dan mahasiswa belum memenuhi standar pemerintah, meskipun variasi metode pembelajaran diterapkan. Meski demikian, sikap moderasi beragama umumnya positif, meski terdapat indikasi kekurangan moderasi di antara sebagian mahasiswa. Faktor-faktor internal dan eksternal diidentifikasi sebagai pengaruh terhadap sikap moderasi beragama. Temuan ini menegaskan perlunya upaya berkelanjutan untuk meningkatkan kualitas pembelajaran Pendidikan Agama Islam melalui peningkatan kompetensi dosen dan program-program penguatan moderasi beragama di perguruan tinggi, guna membentuk sikap toleransi dan memperkuat moderasi beragama di kalangan mahasiswa.

OPEN ACCESS

ARTICLE HISTORY

Received:

28-11-2023

Accepted:

30-04-2024

KEYWORDS:

Religion, Islamic religious education, Religious moderation, Tolerance, Public higher education

KATA KUNCI:

Agama, Pendidikan agama Islam, Moderasi beragama, Toleransi, Pendidikan tinggi negeri

Introduction

The spread of radicalism and extremism in higher education environments, including in multicultural and multi-religious areas like Bali, is a serious concern. Numerous document the prevalence of extremist attitudes and practices among university students (Setara Institute, 2019), (ADPISI, 2022); the prevalence of exclusivism in religious education textbooks among public universities (ppim.uinjkt, 2021); closed-minded religious understanding among Muslim student activists (uin-jkt, 2017); exclusive religious views in the campus environment (uin-suka, 2018); infiltration of radicalism and extremism in the campus environment through campus mosques (infid.org/news, 2018); and students' exposure to radicalism (BNPT, 2018). Apart from that, the attitude of openness and respect for differences, including minority and marginalized groups, of educational actors in Indonesia is still considerably concerning (Wahidfoundation, 2019).

In 2020, PPIM UIN Jakarta released the findings of a national survey regarding tolerance among students and lecturers. The results of this survey show that 24.89% of students have low attitude toward religious tolerance, and another 5.27% are classified as having very low attitude toward religious tolerance. When combined, as many as 30.16% of Indonesian students have low or very low attitudes toward religious tolerance. Then, a recent study (ppim.uinjkt, 2021) at three State Religious Universities (UIN Jakarta, UIN Bandung, and UIN Yogyakarta), showed that the value of external and internal empathy was unstable in almost all groups, including students, lecturers, and education staff.

The Bali bombing incident in 2002, which was then followed by bombings on a much smaller scale in 2005, was caused by religious intolerance or extremism. The terrorists consider Bali to be a center of immorality that does not follow Islamic teachings. An exclusive understanding of religion, which only unilaterally recognizes truth and salvation, can cause friction between religious groups. This friction can trigger societal disharmony (Akhmadi, 2019). In the context of religious fundamentalism, to avoid disharmony it is necessary to foster a moderate way of religion, an inclusive way of practicing Islam, or an open (moderate) religious attitude. So, if extremism is allowed to develop among students, it will certainly be very dangerous.

During earlier observations in December 2021 at Udayana University, information was obtained that there was only one Islamic Religious Education (PAI) lecturer teaching at the Faculty of Economics. Based on this information, you can imagine the effectiveness of the learning process in PAI courses. The learning process should be able to provide knowledge, attitudes, and skills in carrying out religious teachings that are not only exclusive but also inclusive (RI, 2007). The PAI learning process should be able to foster a comprehensive, holistic, interactive-collaborative, effective, and student-centered learning atmosphere (RI, 2020). Lecturers as sources of knowledge have diverse perspectives, attitudes, and behaviors. Implementing the learning process is a form of interaction between lecturers as a learning resource for students. If the lecturer has a tolerant perspective, attitude, and actions, students will imitate what they see. On the other hand, if the lecturer's knowledge, attitudes, and skills are extreme or intolerant regarding religious diversity, there is a tendency for students to become intolerant.

The potential for intolerance, exclusivism, and religious extremism in higher education can be a threat to national unity. One of the biggest threats that can divide a nation in conflict with a religious background, especially those accompanied by acts of violence (Tim Balitbang Kementerian Agama, 2019); (Burhanuddin, Nunu, Ahmad Ali Nurdin, 2019). For this reason, there is a need to revitalize religious education which can

form an attitude of tolerance to overcome exposure to radicalism in the campus environment, especially through the learning process.

Several relevant studies related to Islamic religion and religious moderation have been carried out, including academic policies providing crucial support for the implementation of religious moderation at the State Islamic Religious College (PTKIN) (Muhlisin Muhlisin, Nur Kholis, 2023); Religious Moderation in State Islamic Religious Universities (Abdul Gaffar, Abdul Muiz Amir, 2022); moderate character education in Islamic educational institutions (Mardan Umar, Feiby Ismail, Sri Rahmi, 2024); multicultural education and religious tolerance amidst increasing intolerance in the education environment (Sugeng Bayu Wahyono, Asri Budiningsih, Suyantiningsih Suyantiningsih, 2022); Islamic philosophy can present an alternative to overcome intolerance, radicalism, and extremism in Indonesia (Yusuf Rahman, Kholid Al Walid, 2022); internalization of Islamic moderation values through Islamic Religious Education (PAI) in Public Universities (Yedi Purwanto¹, Qowaid, Lisa'diyah Ma'rifataini, 2019), (Karim, 2022); the PAI course's efforts to instill the values of religious moderation and build an attitude of moderation in students (Rosyida Nurul Anwar, 2021); radical thinking in universities is not contagious and infects systemically (Hendri Purbo Waseso, Saifuddin Zuhri, 2021); religious moderation in teaching materials for Islamic Religious Education courses in Public and Private Universities (Abdul Aziz, 2020); and understanding of students' religious moderation in public and religious universities (Sasmi Selvia, Munawar Rahmat, 2022).

There is also research on the actualization of religious moderation in educational institutions, which discusses the implementation of religious moderation in multicultural societies as the basis for a laboratory for religious moderation (Sutrisno, 2019). Khairan Muhammad Arif revealed that Islamic moderation is an understanding and school of Islamic thought that teaches justice, balance, excellence, tolerance, and ukhuwah to realize Islam rahmatan lil alamin (Khairan Muhammad Arif, 2020). Then, other research shows that radicalism has entered most schools in several areas. If this is not anticipated as soon as possible, it can foster an attitude of intolerance among students that is contrary to the values of religious education (Munip, 2014).

This research on Islamic Religious Education and Religious Moderation at Udayana University, Bali, represents a departure from previous studies. It addresses urgent issues such as the inadequate ratio of PAI (Islamic Religious Education) lecturers to students and the religious moderation attitudes of lecturers in Bali's diverse cultural and social context. The research focuses on the following questions: what is the ideal ratio of PAI lecturers to students in one class, how is the PAI learning process structured, what is the religious moderation attitude of both lecturers and students, and what factors influence these attitudes towards moderation?

Methods

This study employed qualitative descriptive research which describes conditions as they are, without providing treatment or manipulation of the variables studied. Case study was conducted to describe social activities and phenomena in depth. This analytical descriptive research aims to create a systematic, factual, and accurate description, picture, or painting of the facts, properties, and relationships between the phenomena investigated (Nazir, 2003) and seek a deep understanding of a symptom, fact, or reality (Raco, 2010).

This study departs from an understanding the PAI learning process forms attitudes of religious tolerance and moderation; that culture emerges from human knowledge. All material culture produced by humans was the result of the human mind's ability to create and form meaning in life together (Raco, 2010). And the culture of tolerance or religious moderation is influenced by human perception, instincts, and thoughts. Human perception, instincts, and thoughts from knowledge reduce behavior, manners, and ideas about living together.

The study took form a case study to describe social activities and phenomena about something in depth. This is in line with Nana Sukmadinata's opinion that qualitative research is research that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups (Sukmadinata, 2013).

This study was conducted at Udayana University in Bali. Preliminary study was conducted in December 2021 at Faculty of Economics in Kuta Bali. Data was obtained from academic staff and students. Meanwhile, at the time of the research, in December 2022, the Chair of the Compulsory Curriculum Course Coordinator (MKWK) directed the research focus to the religious lecturer at the Jimbaran Engineering Faculty. Thus, information was obtained from the Chair of the MKWK Coordinator, the PAI Lecturer, and Muslim students at the Jimbaran Engineering Faculty.

The data collection techniques consisted of observation, interviews, and questionnaires in a Google Form (<https://tinyurl.com/t4kkjx65>) and distributed to students with a purposive sample from the Faculty of Engineering. Sixteen students filled out the Google form. Data obtained from students was used to analyze information provided by the lecturer about the learning process and attitudes toward religious moderation.

Descriptive analysis techniques were used to analyze data collected from the field. The validity of the data includes tests using the criteria of trustworthiness, transferability, dependability, and confirmability (Sugiyono, 2007). Researchers also carry out triangulation by cross-checking data obtained from a lecturer, students, and the theories or concepts.

Results and Discussion

Islamic Religious Education (PAI) Learning Process

The ratio of lecturer to students in Islamic Religious Education (PAI) classes was obtained through verbal information from academic staff and PAI lecturer. The lecturer who gave the information was referred by the coordinator of the compulsory curriculum course (MKWK). PAI lecturer recommended was a lecturer at the Jimbaran Engineering Faculty.

The ratio of PAI lecturer to students at the Faculty of Economics is one to around 200 students. Meanwhile, at the Faculty of Engineering, the ratio of PAI lecturer to students was around one to 100 students from the Faculty of Engineering (consisting of five study programs, including Electrical Engineering). Apart from the Engineering Faculty, the lecturer also teaches Muslim students at the Maritime Faculty (consists of two study programs), FISIP (consists of six Study Programs), Faculty of Letters (consists of three Study Programs), and the Faculty of Law. So, in earlier semesters, the total number taught was around 300 students. Meanwhile, for this semester, teaching at the Faculty of Agricultural Technology (consisting of two study programs) and the Faculty of

Engineering (Civil Engineering and Architectural Study Program) with fewer students than last semester.

Based on the interview, the background of the Islamic religious education (PAI) lecturer is Electrical Science discipline. The lecturer volunteered to teach this subject because the previous lecturer had resigned, and no lecturers were willing to teach Islamic religious education at that time. Strengthening knowledge about PAI is obtained from PAI books used in public universities, including Yogyakarta State University.

Based on the self-evaluation link filled by lecturers regarding pedagogical, professional, and digital literacy competencies, the average score is 4, which indicates a good category. Meanwhile, the score from students is 4 to 5. It means the lecturer's pedagogical, professional, and digital literacy competencies indicate the "Good to Excellent" category. The results of the self-evaluation are shown in figure 1.

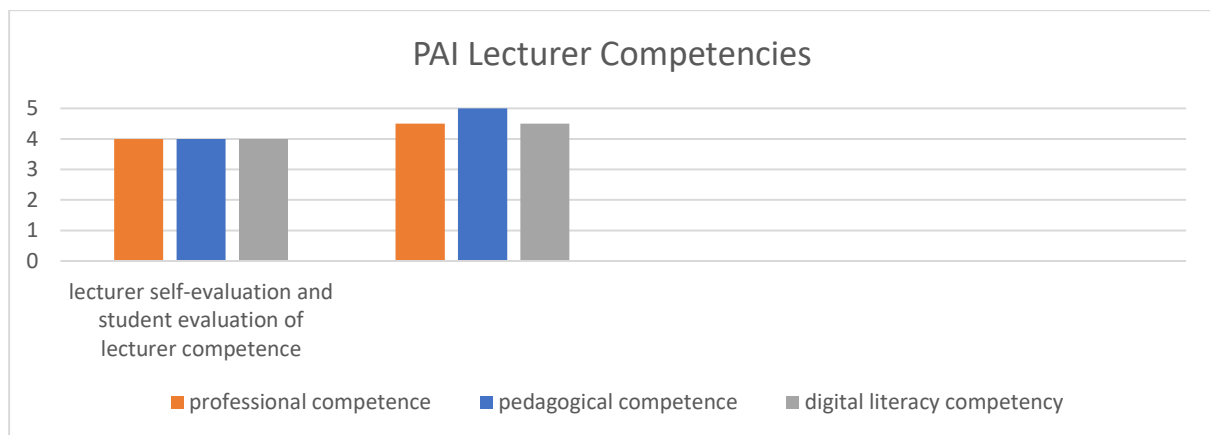


Figure 1. Processed Pedagogical, Professional, and Digital Literacy Competencies of Lecturers

The PAI learning process is carried out classically and is generally done online after dawn (ba'da Subuh). Various methods were used in the PAI learning process, such as lecture methods, discussions, case studies, collaborative learning, cooperative learning, project-based learning, problem-based learning, and other methods.

The religious moderation attitude of lecturers and students in the PAI learning process in the classroom, is seen in the following figure 2.

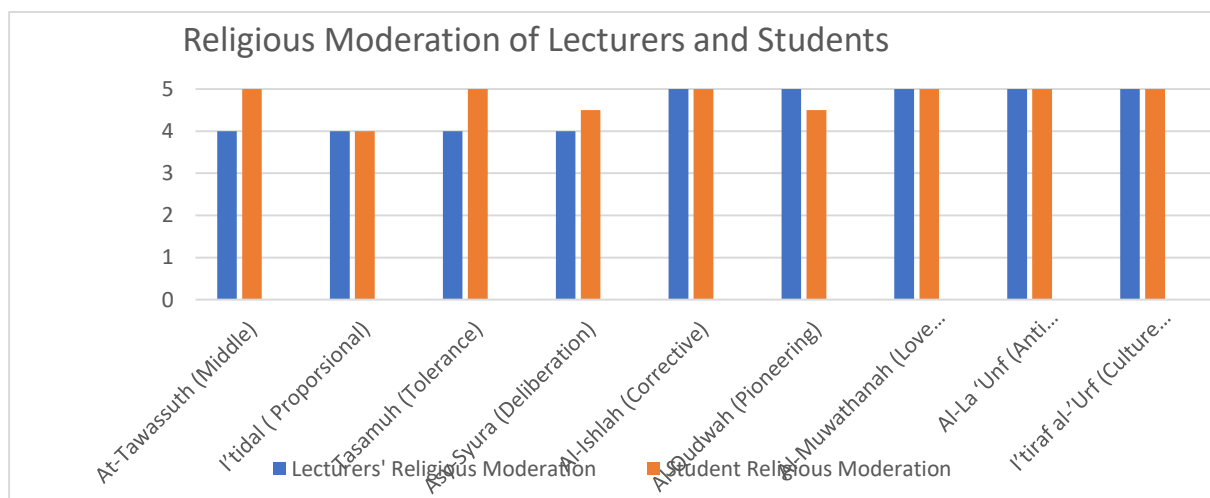


Figure 2. Processed Moderation Attitudes of Lecturers and Students in Religion

Based on the figure 2, self-assessment lecturers show a moderate attitude with an average of 4.5. This point shows the good to excellent category range. Meanwhile, the range of students' religious moderation attitudes is between a score of 4 to 5, which indicates the "Good and Very Good" attitude category.

There are attitudes of religious moderation indicated by a student (6.25 percent) that fall into less category, namely the indicators shown in the following figure 3.

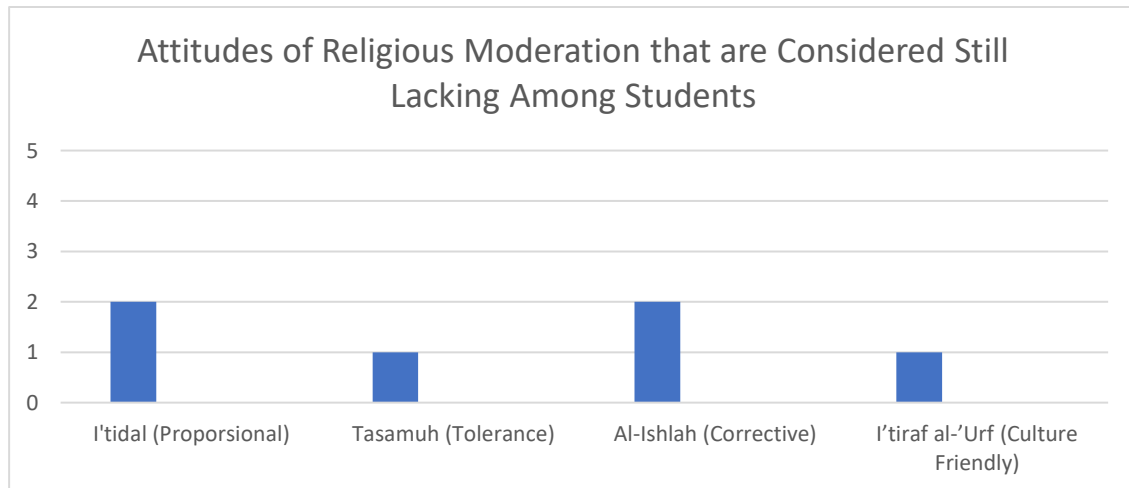


Figure 3. Religious Moderation Attitudes That Are Still Lacking Among Students

Based on the link used, the factors that influenced the students' religious moderation attitudes are shown as follows table 1.

Table 1. Processed Factors Forming Religious Moderation Attitudes

Internal Factors	External Factors
1. Individual character (nature).	1. Media (Mass media)
2. Mindset (Way of view)	2. Friends or people around them
3. Emotion management	3. There is coercion
4. Experience	4. A figure or person who is considered important
5. Self-awareness	5. Cultural influence
6. Interest or liking for the lecturer's teaching	6. Religious institutions
7. Whether or not the person has basic religious knowledge	7. Educational institutions
8. Religious understanding	8. Social environment and teaching staff
	9. Religious studies activities at universities
	10. Additional Koran mentoring classes
	11. Friendship with fellow believers
	12. Search and knowledge about religion from internet sources
	13. Living environment (family)
	14. Social patterns
	15. Islamic organizations at universities
	16. Education from childhood to be devoted to Allah

The information was obtained to indicate factors that influence the formation of students' religious moderation attitudes. Factors that influence the formation of students' religious moderation attitudes are grouped into internal factors (which come from within the students) and external factors (which come from outside the students).

Internal factors are 1) individual character, 2) mindset (perspective), 3) emotional management, 4) experience, 5) self-awareness, 6) interest or liking for the lecturer's teaching, 7) whether or not the person has basic religious knowledge and 8) religious understanding. Meanwhile, external factors that influence students' religious moderation character are 1) environmental influences, 2) media (mass media), 3) friends or people around them, 4) coercion, 5) figures or people who considered importance, 6) cultural influences, 7) religious institutions, 8) educational institutions, 9) social environment and teaching staff, 10) religious study activities at universities, 11) additional Koran mentoring classes, 12) friendship with fellow believers, 13) search and knowledge about religion from internet sources, 14) living environment (family), 15) social patterns, 16) Islamic organizations at universities, and 17) education from childhood to be devoted to Allah.

Fulfillment of the PAI Lecturer to Student Ratio

Ideally, in one class the ratio of lecturer to students is 1 to 60 (one lecturer to sixty students in one class) for Bachelor's and Diploma degrees. The manager of the university should maintain a balance between the maximum number of students in each study program and the capacity of facilities and infrastructure, lecturers and educational staff, as well as other educational services and resources (RI, 2012).

The ratio of a religious lecturer to three hundred students in one semester does not meet government standards. This can certainly affect the quality of graduates in terms of perspective, attitude, and actions. With the number of ratios being very far from ideal, there is concern that the depth of the material will not meet expectations.

The existence of religious lecturers is certainly important in Indonesia because religious education is a mandatory subject in the curriculum. Unlike at the University of Antwerp, Belgium, for example, there are no special courses on religion, so there is no need for certain lecturers to teach religion.

The PAI Learning Process and Religious Moderation

During the Covid-19 pandemic, lectures were held online. And until now, PAI learning meetings are more often held online. The learning time is held after dawn (*ba'da Subuh*). The existence of PAI lecturers with a background in Electrical Science (outside of the religious sciences) at Udayana University should be appreciated. The effort to increase religious knowledge ensures that lecturer has pedagogical, professional, and digital literacy competence in teaching PAI, although it is acknowledged that they still need to be strengthened for the depth of Islamic religious material.

This condition should become a concern to public university managers and responsible parties within the government because similar cases have also occurred at several public universities in Indonesia. Based on the FGD (Focus Group Discussion) held by the Director of PAI and the PAI Sub-Directorate in public university at the Indonesian Ministry of Religion and attended by representatives of administrators and members of the Association of PAI Lecturers throughout Indonesia (ADPISI), it was stated that several problems occurred in PAI learning, including the ratio of lecturer and the number of

students they teach do not meet the government standards. This has an impact on PAI lecturers' teaching. Apart from that, PAI courses are considered to be merely complementary credits, because they are considered to have no novelty and added value to the development of knowledge and there is a tendency for secular thinking (Hanafi, Y., 2021); (ADPISI, 2022).

The lack of PAI lecturers at public universities is urgent to be noticed because the presence of PAI lecturers influences the quality of student graduates in the dimensions of faith in God and noble character according to religious teachings. Apart from that, optimizing the ratio of lecturer who has competence in religious attitudes and the ability to carry out good religious teachings, as well as mastery of knowledge dimensions broadly and deeply, has an impact on the mindset and attitudes of the students.

To teach Islamic teachings holistically and comprehensively, the lecturer uses several PAI textbooks written by PAI lecturers at Public Universities (PTU). Lecturers also increase religious knowledge from various sources, such as being active in the UNUD Muslim Community organization on campus and even outside campus. Lecturer's efforts to always increase knowledge and to master the lessons professionally follow the required characteristics of Muslim educators (An-Nahlawi, 1992); (Al-Abrasyi, 1984).

The PAI learning process is carried out classically and is generally done online after dawn (*ba'da Subuh*). Various methods are used in the PAI learning process following the methods in *Kampus Merdeka* and *Merdeka Belajar* programs, such as lectures, discussions, case studies, collaborative learning, cooperative learning, project-based learning, problem-based learning, and other methods. The ability of a lecturer to use various methods of teaching in a variety of ways can foster good religious students' attitudes (An-Nahlawi, 1992). The right method of learning greatly influences the process of achieving goals (Kamsinah, 2008). Choosing the right learning model and strategy for building character is important to pay attention to (Silmi Septiani, 2022).

Even though the method used follows government directions in the learning process, it certainly does not optimally form religious students who are faithful, pious, and have noble characters. However, related to the understanding in religion that Islamic teachings are a blessing for all nature, respecting each other, and helping each other, has been implemented in the PAI learning process at Udayana University. If religious teachings are given well in a multicultural environment, the character will certainly be internalized as expected (Toni Pransiska, 2020) (Ahmad Saefudin, Ahmad Ali Munir, Silvia Putri Novitasari & Ummah, 2023).

The Religious Moderation Attitude of Lecturers and Students in the PAI Learning Process

The religious moderation character of lecturers and students in learning refers to the nine indicators as follows (Azis, Abdul, 2021). 1) *At-Tawassuth* (Middle), namely the attitude of prioritizing the middle in everything, not extreme left and right, maintaining a balance between rights and obligations; maintaining the balance of the world and the world hereafter; or maintaining the balance of ritual and social worship, and maintaining a balance between doctrine and knowledge. 2) *I'tidal* (Proportional), namely the attitude of putting things in their place, being impartial and proportional in assessing things, and remaining consistent. 3) The attitude of *Tasamuh* (Tolerance), namely the attitude of respecting differences in ethnicity, religion, race, and between groups (SARA) as well as respecting the rituals and holidays of other religions. 4) *Ash-Shura* (Musyarawah), namely the attitude of discussing and resolving matters together, being willing to acknowledge

other people's opinions, not forcing personal opinions on others, and respecting and obeying joint decisions. 5) Al-Ishlah (Improvement), namely the attitude of agreeing with changes for the better, prioritizing common interests, and being willing to reconcile disputes for the common good. 6) Al-Qudwah (Pioneering), namely the attitude of being an example, starting good steps from oneself, and being a pioneer in goodness such as preserving nature and the environment for the common good in the life of the nation and state. 7) The attitude of Al-Muwathanah (Love for the Motherland), namely the attitude of respecting state symbols, having a sense of brotherhood with fellow citizens, and recognizing the sovereignty of other countries. 8) Al-La 'Unf (Non-Violence), namely the attitude of prioritizing peaceful methods in resolving disputes, not taking the judge into your own hands, handing over matters to the authorities, and recognizing the country's territory as one unit. 9) The attitude of I'tiraf al-'Urf (Cultural Friendly), namely the attitude of respecting the customs/traditions and culture of the local community, and people who practice religious moderation can place themselves wherever they are.

Based on nine indicators of religious moderation attitudes, PAI lecturer and students at the Faculty of Engineering Udayana University showed the attitude category "Good to Excellent". The background of students who come from various regions in Indonesia, with various religions, and organizations, turns out to influence attitudes of tolerance. Students who interact socially with different groups show a high level of religious tolerance. And Islamic studies and local wisdom are very prospective in supporting religious moderation (Abdurrohman Kasdi, Umma Farida, 2020). The analysis that interactions in heterogeneous communities shape tolerant attitudes strengthens the results of PPIM's latest research (ppim.uinjku, 2021). Furthermore, in PAI learning interactions, the inclusive attitude shown by the lecturer and students has an impact on good religious moderation attitudes. This inclusion also strengthens research that religious education teachers' understanding of religion is good at inclusivism (et al. Hayadin, 2019).

An inclusive attitude is being willing to put oneself into the perspective of other people or other groups in religion and avoiding an exclusive attitude in the negative sense (Aziz, Aceng Abdul, 2019). Achieving this attitude is certainly the objective of religious education itself (RI, 2007).

There is one student who feels that moderation among students is still lacking. Indicators of religious moderation attitudes that are lacking are 1) I'tidal attitude (upright and proportional) in the "Insufficient" category. 2) Tasamuh (Tolerance) attitude in the "less" category. 3) The attitude of Al-Ishlah (Repair) is "Insufficient". 4) I'tiraf al-'Urf (Cultural Friendly) attitude in the "Very less" category. Information from one student who felt that the attitude of moderation among students was still "Poor to Very Less" confirmed the information that 39 % of students in 7 state universities were exposed to radicalism (BNPT, 2018). Religion and custom can coexist (Mulyana, Rudy Harisyah Alam, 2023)

The existence of students whose tolerance for religious diversity is still low could be due to certain religious activities that students participate in. The stronger (extreme) of their belief in their religion usually indicates lower religious tolerance. This assumption was strengthened by the results of earlier research on the tolerant attitudes of students at public universities who are more tolerant than those at religious universities (Sasmi Selvia, Munawar Rahmat, 2022). Likewise, the results of research on attitudes of tolerance among students in public schools and madrasas, with students in Islamic boarding schools whose thoughts are filled by the thoughts of their kiai. The results show that the religious tolerance of students in public schools and madrasas is more tolerant than students in Islamic boarding schools (M. S. dan Hayadin, 2022). This shows that it is important for

educators to promote being tolerant of students (Amjed Mohammad Alabd Alazeez, Mohammad Omar AL-Momani, 2024).

Factors that Influence the Religious Moderation Attitudes of Students at Udayana University

From the results of the questionnaire, it is known that there are internal and external factors that influence the formation of students' moderation attitudes. Internal factors include 1) individual character, 2) mindset (perspective), 3) emotional management, 4) experience, 5) self-awareness, 6) interest or liking for the lecturer's teaching, 7) whether or not the person has basic religious knowledge and 8) religious understanding. This personal character is the foundation of forming a student's moderate character. The essence of education is to build character (Mokh. Iman Firmansyah*, Cucu Surahman, Widia Lestari, Silmi Septiani, 2023) (Sumanti, Solihah Titin & Rozali2, 2023).

Meanwhile, the external factors that influence students' religious moderation, namely: 1) environmental influence, 2) media (mass media), 3) friends or people around them, 4) coercion, 5) figure or people who are considered important, 6) cultural influences, 7) religious institutions, 8) educational institutions, 9) social environment and teaching staff, 10) religious studies activities at universities, 11) additional classes mentoring the Koran, 12) friendship with fellow believers, 13) search for and knowledge about religion from internet sources, 14) living environment (family), 15) social patterns, 16) Islamic organizations at universities, and 17) education from childhood to be devoted to Allah.

It turns out that external factors influence students' religious moderation attitudes more than internal factors. External factors that influence students' religious moderation attitudes include the qualifications and competence of lecturers during the classroom learning process. Students are more open and free to absorb all the material presented by the lecturer in class. Therefore, lecturers should not become spokespersons for groups that are anti-Pancasila, instilling values of intolerance and directing students to have radical perspectives and justify violence. This is confirmed by the results of other research which highlights that the learning process and transfer of knowledge or religion are influenced by the religious style of PAI lecturers (Huriyudin, 2021). Islam has continuously remained the most significant element of Acehese identity, this identity is framed as part of Indonesian national identity. Therefore, identity is not fixed, but it is flexible and negotiable, as nationalism itself is a form of shared identity (Amaliah Fitriah, 2020).

Society is also an external factor that is very influential in forming students' religious moderation attitudes. The community's ability to understand diversity and religious differences can contribute positively or negatively (Fikri, 2017). In society, there are still many people who believe that religion is a source of conflict (Tim Balitbang Kementerian Agama, 2019); (Baharuddin, 2019). There should be an effort to manage religious differences in required conditions, including effective communication channels, pro-peace figures who have influence, and socio-political structures that support the realization of justice in society (Reychler, 2006).

And currently, the unstoppable external factor comes from the internet (Tim Balitbang Kementerian Agama, 2019). Material originating from abroad or various references via social media has contributed to forming students' religious moderation attitudes (Tim Balitbang Kementerian Agama, 2019). Therefore, the ability of lecturer and

students to master digital literacy is very effective in forming their attitude toward religious moderation.

Conclusion

The findings from this research confirm that the process of Islamic Religious Education (IRE) and religious moderation in public universities is generally satisfactory, despite some shortcomings. These results align with the research objective of assessing the effectiveness of implementing IRE in non-religious academic environments. While the ratio of IRE lecturers to students does not meet legal standards, IRE learning is well-implemented, with lecturers and students demonstrating characteristics supportive of religious moderation.

However, minor reports indicate suboptimal moderation attitudes among some students, suggesting residual radicalism. This finding reinforces previous research on differences in religious moderation acceptance among college students and highlights the persistence of this issue.

This research contributes to understanding how IRE can be integrated into the general university curriculum to support religious moderation. It also opens avenues for developing more effective, inclusive educational models that foster stronger moderation attitudes. Continued research is crucial for creating intervention strategies adaptable across diverse higher education contexts.

Based on the findings, it is recommended that university administrators and policymakers increase the ratio of IRE lecturers in accordance with legal standards. Adding qualified, moderation-oriented lecturers would strengthen IRE teaching and foster religious moderation. Expanding and enhancing moderation-strengthening programs is also essential. These programs should not only counter radicalism but also promote understanding of inclusion and tolerance values. This will foster a more conducive academic environment and prepare students for future contributions to a peaceful, harmonious society.

Based on the findings, it is crucial for university administrators and policymakers to increase the ratio of Islamic Religious Education lecturers according to legal standards. Adding qualified, moderation-oriented lecturers can enhance the teaching and practice of religious moderation in higher education. Moreover, expanding and deepening programs to strengthen the character of religious moderation is essential, aiming to combat radicalism and promote values of inclusion and tolerance among students. These efforts will not only foster a more conducive academic environment but also prepare students to contribute to a more peaceful and harmonious society in the future.

Acknowledgement

This research was supported by the Ministry of Religious Affairs the Republic of Indonesia, Directorate of Islamic Education, Sub-Directorate for PAI at Public Higher Education. The researchers expressed their gratitude for the research supports, especially to Dr. H. Amrullah, M.Sc., Dr. M. Munir, S.Ag. M.A. along with all staff.

References

- Abdul Aziz, N. N. (2020). Moderasi Beragama Dalam Bahan Ajar Mata Kuliah Pendidikan Agama Islam (PAI) Di Perguruan Tinggi Umum Swasta. *Jurnal Pendidikan Karakter Jawara*, 6(2). <https://jurnal.untirta.ac.id/index.php/JAWARA/article/viewFile/9778/6325>

- Abdul Gaffar, Abdul Muiz Amir, A. (2022). Melacak Muatan Diskursus Moderasi Beragama Dalam Karya Tulis Akhir Mahasiswa Di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) Indonesia. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 20(3), 279–291. <https://doi.org/https://doi.org/10.32729/edukasi.v20i3.1460>
- Abdurrohman Kasdi, Umma Farida, C. M. (2020). Islamic Studies and Local Wisdom at PTKIN in Central Java: Opportunities, Challenges, and Prospects of Pioneering Religious Moderation in Indonesia. *Hikmatuna Journal for Integrative Islamic Studies*, 6(1). <https://doi.org/DOI:https://doi.org/10.28918/hikmatuna.v6i1.2618>
- ADPISI, T. D. (2022). Internalisasi Nilai-Nilai Moderasi Beragama Dalam Perkuliahan Pendidikan Agama Islam Pada Perguruan Tinggi Umum. Sidoarjo: Delta Pajar Khatulistiwa.
- Ahmad Saefudin, Ahmad Ali Munir, Silvia Putri Novitasari, A. R., & Ummah, K. (2023). Integrasi Nilai-Nilai MModerasi Beragama kedalam Rencana Pelaksanaan Pembelajaran (RPP) PAI SMP Kelas IX Integration of The Values of Religious Moderation into The PAI Lesson Plan (RPP) in IX Junior High School. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(3). <https://doi.org/https://doi.org/10.32729/edukasi.v17i3.1434>
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia. *Jurnal Diklat Keagamaan*, 13(2). <https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82>
- Al-Abrasyi, M. A. (1984). *Dasar-dasar Pokok Pendidikan Islam*. terj. Bustani A. Gani dan Djohar Bahry. Jakarta: Bulan Bintang.
- Amaliah Fitriah. (2020). Islamic Identity and Education in The Era of Aceh Special Autonomy. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(1). <https://doi.org/https://doi.org/10.32729/edukasi.v18i1.626>
- Amjed Mohammad Alabd Alazeez, Mohammad Omar AL-Momani, E. M. R. (2024). The Role of The Teacher in Promoting The Culture of Islamic Tolerance Among Tenth-Grade Students in Jordan From The Students' Point of View. *Nazhruna: Jurnal Pendidikan Islam*, 7(1). <https://doi.org/https://doi.org/10.31538/nzh.v7i1.4139>
- An-Nahlawi, A. (1992). *Prinsip-Prinsip dan Metode Pendidikan Islam*. Bandung: CV. Diponegoro.
- Azis, Abdul, dan A. K. A. (2021). *Moderasi Beragama Berlandaskan Nilai-nilai Islam*. Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI.
- Aziz, Aceng Abdul, dkk. (2019). *Implementasi Moderasi Beragama Dalam Pendidikan Islam*. Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, Kemenag RI.
- Baharuddin, M. A. (2019). Deradikalisasi Pemahaman Keagamaan. *HIKMATUNA*, 5(1). Retrieved from <http://e-journal.iainpekalongan.ac.id/index.php/Hikmatuna/article/view/1859> DOI: <https://doi.org/10.28918/hikmatuna.v5i1.1859>
- BNPT. (2018). Radikalisme. Retrieved from <https://www.bnpt.go.id/>
- Burhanuddin, Nunu, Ahmad Ali Nurdin, M. I. H. (2019). Religious Conflict and Regional Autonomy in Church Establishment and Islamic Clothing in West Pasaman and Dharmasraya West Sumatera. *Indonesian Journal of Islam and Muslim Societies*, 99(2), 189–216. <https://doi.org/10.18326/ijims.v9i2>
- Fikri, M. (2017). Relasi Antar umat Beragama pada Lembaga Pendidikan. *Jurnal Penamas*, 30(2). <https://doi.org/10.31330/penamas.v30i2.151>
- Hanafi, Y., E. all. (2021). The New Identity of Indonesian Islamic Boarding Schools in the “New Normal”: the Education Leadership Response to Covid-19. *Heliyon*, 7(3). Retrieved from <https://doi.org/10.1016/j.heliyon.2021.e06549>
- Hayadin, et. a. (2019). Inclusivism of Religious Education Teachers in Indonesia. *Analisa Journal of Social Science and Religion*, 4(1). Retrieved from <https://doi.org/10.18784/analisa.v4i01.791>
- Hayadin, M. S. dan. (2022). Students' Religious Tolerance Comparing Muslim Students at Public Schools and Pesantren. *Journal of Indonesian Islam*, 16(2). <https://doi.org/DOI:10.15642/JIIS.2022.16.2.326-351>
- Hendri Purbo Waseso, Saifuddin Zuhri, A. S. (2021). Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi. *Jurnal Educandum*, 7(1). <https://doi.org/10.31969/educandum.v7i1>
- Huriyudin. (2021). Paradigma Keagamaan Dosen Pendidikan Agama Islam Di Universitas

- Tirtayasa Banten. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19(3). <https://doi.org/https://doi.org/10.32729/edukasi.v19i3.1159>
- infid.org/news. (2018). pencegahan-ekstremisme-di-indonesia-solusi-tidak-boleh-abai-dengan-prinsip-ham-dan-demokrasi. Retrieved from <https://infid.org/news/read/pencegahan-ekstremisme-di-indonesia-solusi-tidak-boleh-abai-dengan-prinsip-ham-dan-demokrasi>
- Kamsinah. (2008). Metode dalam proses pembelajaran: Studi tentang Ragam dan Implementasinya. *Lentera Pendidikan*, 11(1).
- Karim, A. (2022). Integration of Religious Awareness in Environmental Education. *QIJIS*, 10(2). <https://doi.org/http://dx.doi.org/10.21043/qijis.v10i2.14404>
- Khairan Muhammad Arif. (2020). Konsep Moderasi Islam dalam Pemikiran. Master of Islamic Studies, Faculty of Islamic Studies, Universitas Islam Indonesia, 19(2). Retrieved from <https://repository.uinjkt.ac.id/dspace/handle/123456789/57680>
- Mardan Umar, Feiby Ismail, Sri Rahmi, Z. A. (2024). Transforming of Moderate Character Education in Islamic Educational Institutions. *Nazhruna: Jurnal Pendidikan Islam*, 7(1), 171-188. <https://doi.org/https://doi.org/10.31538/nzh.v7i1.4168>
- Mokh. Iman Firmansyah*, Cucu Surahman, Widia Lestari, Silmi Septiani, R. S. (2023). Pendidikan Agama Islam dan Pembangunan Karakter Siswa Sekolah Dasar: Studi Eksplorasi Islamic Religious Education and Character Building of Elementary School Students: Exploration Study. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(1). <https://doi.org/https://doi.org/10.32729/edukasi.v21i1.1378>
- Muhlisin Muhlisin, Nur Kholis, J. R. (2023). Navigating the Nexus: Government Policies in Cultivating Religious Moderation Within State Islamic Higher Education. *QIJIS (Qudus International Journal of Islamic Studies)*, 11(1), 207. <https://doi.org/10.21043/qijis.v11i1.12677>
- Mulyana, Rudy Harisyah Alam, N. A. (2023). Accepting Modernity, Maintaining Tradition: Study of Educational Services in The Indigenous Community of Kampung Urug, Bogor Distric. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(3). <https://doi.org/10.32729/edukasi.v17i3.1639>
- Munip, A. (2014). Menangkal Radikalisme Agama di Sekolah. *Jurnal Pendidikan Islam*, 1(2). <https://doi.org/DOI:10.14421/jpi.2012.12.159-181>
- Nazir, M. (2003). Metode Penelitian. Jakarta: Ghalia Indonesia.
- ppim.uinjkt. (2021). temuan-survei-ppim-paparkan-potret-toleransi-beragama-di-universitas. Retrieved from <https://ppim.uinjkt.ac.id/2021/03/01/rilis-temuan-survei-ppim-paparkan-potret-toleransi-beragama-di-universitas>
- Raco, J. R. (2010). Metode Penelitian Kualitatif Jenis, Karakteristik, dan Keunggulannya. Jakarta: PT Gramedia Widiasarana Indonesia.
- Reychler, L. (2006). Challenges of Peace Research. *International Journal of Peace Studies*, 11(1).
- RI, P. PP Nomor 55 Tahun 2007 Tentang Pendidikan Agama dan Pendidikan Keagamaan. , Pub. L. No. PP RI Nomor 55 Tahun 2007 (2007).
- RI, P. UU Republik Indonesia No. 12 Tahun 2012 Tentang Pendidikan Tinggi. , (2012).
- RI, P. Permendikbud Nomor 3 Tahun 2020 Tentang Standar Nasional Pendidikan Tinggi. , Pub. L. No. Permendikbud Nomor 3 Tahun 2020 (2020).
- Rosyida Nurul Anwar, S. M. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum. *Al Tadzkiyyah Jurnal Pendidikan Islam*, 12(1). <http://dx.doi.org/10.24042/atipi.v12i1.7717>
- Sasmi Selvia, Munawar Rahmat, S. A. (2022). Tingkat Pemahaman Moderasi Beragama Mahasiswa di Perguruan Tinggi Umum dan Perguruan Tinggi Keagamaan Islam Negeri. *Intizar*, 28(1). <https://doi.org/https://doi.org/10.19109/intizar.v28i1.11667>
- Setara Institute. (2019). Tipologi Keberagamaan Mahasiswa: Survei Di 10 Perguruan Tinggi Negeri. Retrieved from <https://setara-institute.org/tipologi-keberagamaan-mahasiswa-survei-di-10-perguruan-tinggi-negeri/> website: <https://setara-institute.org/tipologi-keberagamaan-mahasiswa-survei-di-10-perguruan-tinggi-negeri/>
- Silmi Septiani, R. S. F. M. I. C. S. W. L. (2022). Pendidikan Agama Islam Dan Pembangunan Karakter Siswa Sekolah Dasar: Studi Eksplorasi. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(2). <https://doi.org/10.32729/edukasi.v21i1.1378>

- Sugeng Bayu Wahyono, Asri Budiningsih, Suyantiningsih Suyantiningsih, S. R. (2022). Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta. *Al Jami'ah Journal of Islamic Studies*, 60(2). <https://doi.org/https://doi.org/10.14421/ajis.2022.602.467-508>
- Sugiyono. (2007). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Sukmadinata, N. S. (2013). *Metode Penelitian Pendidikan*. Bandung: PT. Remaja Rosdakarya.
- Sumanti, Solihah Titin, Y. B., & Rozali², M. (2023). Development of a Value-Based VCT Learning Model Al-Washliyah in The Learning Proce^s at Madrasah Aliyah in North Sumatra Pengembangan Model Pembelajaran VCT Berbasis Nilai-Nilai ke Al-Washliyah dalam Proses Pembelajaran di Madrasah Aliyah di Sumatera U. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(2). <https://doi.org/10.32729/edukasi.v18i1.596>
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(1). <https://doi.org/10.37302/jbi.v12i2.113>
- Tim Balitbang Kementerian Agama. (2019). *Moderasi Islam*. Jakarta: Balitbang Kemenag.
- Toni Pransiska. (2020). Model Pendidikan Multikultural di Panti Asuhan Mizan Amanah Yogyakarta: Prototip Pendidikan Ramah Anak Model of Multicultural Education in Mizan Amanah Orphanage Yogyakarta: A PRototype of Child-Friendly Education. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(1). <https://doi.org/10.32729/edukasi.v18i1.596>
- uin-jkt. (2017). *csrc-uin-jakarta-gelar-seminar-tentang-radikalisme-dan-pencegahannya*. Retrieved from <https://www.uinjkt.ac.id/cscc-uin-jakarta-gelar-seminar-tentang-radikalisme-dan-pencegahannya>
- uin-suka. (2018). *cisform-peduli-dalam-penanggulangan-terorisme-di-indonesia*. Retrieved from <https://uin-suka.ac.id/id/berita/detail/147/cisform-peduli-dalam-penanggulangan-terorisme-di-indonesia>
- Wahidfoundation. (2019). *Intoleransi-dan-Radikalisme-Masih-Jadi-PR-Pemerintahan-Mendatang*. Retrieved from <https://wahidfoundation.org/index.php/news/detail/Yenny-Wahid-Intoleransi-dan-Radikalisme-Masih-Jadi-PR-Pemerintahan-Mendatang>
- Yedi Purwanto¹, Qowaid, Lisa'diyah Ma'rifatani, R. F. (2019). Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2), 110-124. <https://doi.org/https://doi.org/10.32729/edukasi.v17i2.605>
- Yusuf Rahman, Kholid Al Walid, H. H. (2022). Critical Thinking And Religious Moderation: Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia. *Jiis Journal of Indonesian Islam*, 16(2), 49-74. <https://doi.org/10.15642/Jiis.2022.16.1.49-74>