

NAVIGATING THE NEXUS: GOVERNMENT POLICIES IN CULTIVATING RELIGIOUS MODERATION WITHIN STATE ISLAMIC HIGHER EDUCATION

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Abstract

This study aims to analyze the implementation of religious moderation at the State Islamic Higher Education (PTKIN) in Indonesia through academic policies in the fields of education, research, and community service programs. It is based on the empirical examination of the spread of radical, extreme, and exclusive religious sects among higher education civitas academica in Indonesia. The research combines qualitative and quantitative approaches (mixed methods) simultaneously. Data sources were randomly obtained from leaders, lecturers, and students at PTKIN through interviews, observations, questionnaires, documentation, and focus group discussions. Data analysis was carried out through data

reduction, data display, and data verification, as well as statistical analysis using the t-test with the SPSS 17.0 program. The results show that religious moderation has been promoted through academic policies in education, research, and community services, which aligns with Pancasila values as the Indonesian state philosophy. This finding is strengthened by the acquisition of a significant t-test < 0.05 , which indicates that the academic policies provide crucial support for implementing religious moderation at PTKIN. Overall, this study confirms the idea that promoting religious moderation should be seen as a crucial shared agenda since it plays a pivotal role in determining the long-term viability of a country.

Keywords: Academic Policies, Implementation Models, Religious Moderation

A. Introduction

The measurement of tolerant views and practices towards the plurality of Indonesian society can be classified into two dimensions: socio-religious and socio-political. In the socio-religious dimension, trust and tolerance among youngsters from diverse backgrounds and interests are still a fundamental problem. For example, it can be seen during the Indonesian reform period, when religious activists and minority groups experienced violent behavior as a result of the state's failure to manage religious diversity and the plurality of society (Hasan, 2017, p. 107). Similar cases occurred in Africa between Muslims and animists and in India between Hindus and Muslims (Quinn, 2001, p. 57). In Norway, Christian and Muslim religious leaders have sought to gain followers and influence among their co-religionists by claiming to be better at checking social and political influence than their fellow religious leaders (Dowd, 2014, p. 7).

The aforementioned instances indicate that underneath the surface of the prevalent attitude of religious tolerance,

underlying differences could lead to conflicts and give rise to extremist groups.

Higher education, as an agent of social change, must be aware of problems related to intolerance and inclusivity. Strengthening religious moderation is important to ensure that educational institutions play a crucial role in sowing and strengthening diversity. Such institutions are expected to carry out this role so that the depiction of Islam in Indonesia looks friendly, hospitable, tolerant, moderate, and dignified in the eyes of the world. Indonesia's Muslim schools are also essential, as they can educate children to understand and practice religion while promoting a sense of nationalism (Zuhdi, 2018). Meanwhile, the State Islamic Higher Education (PTKIN) in Indonesia can also serve as a role model because the values of *tasamuh* (tolerance), *tawasut* (moderate), *tawazun* (balanced), and *i'tidal* (upright and straight) are developed and infused within it. These values are incorporated in an integrative manner into all courses while consistently developing an educational model that is in line with Pancasila as the basis and the philosophy of the state. This notion is proven by research showing that literary-based learning is useful in promoting and developing religious moderation (Manshur & Husni, 2020).

Further, a study states that in most parts of the world, higher education institutions act as channels of social mobility as they support the establishment of national professions and industries (Fadjukoff, 2015). Higher education is expected to play a major role in building the state and the nation. The rise of discussions and movements on religious moderation in Indonesia shows evidence of university participation.

Therefore, higher education and PTKIN, in particular, must oversee and ensure that the implementation of religious moderation in Indonesia can run effectively and productively.

Religious moderation in Indonesia has been observed from various perspectives. Umar (2016, p. 399), in his writing of “*Islam moderat dalam Politik Luar Negeri Indonesia Kontemporer*” (Moderate Islam in Contemporary Indonesian Foreign Policy), stated that there are three discourses on Islam in Indonesian foreign policy using a genealogical approach. Meanwhile, Hilmy (2013, p. 24) analyzes moderate ideology in Nahdlatul Ulama (NU) and Muhammadiyah. Another study was conducted by Ni’am (2015, p. 111), which is about pesantren as a miniature of moderate Islam in Indonesia. In addition, Muhsin et al. (2019, p. 45) examine revolutionary movements by forming a moderate student organization called *Lembaga Dakwah Kampus* (the Campus Dakwah Institute, or LDK). Achilov and Sen (2017, p. 608) have also discussed moderate Islam and whether devout Muslims and moderate Muslims have political differences in attitudes and behavior. Furthermore, Menchik (2019) examines the relationship between moderate Islamic organizations and the implementation of democracy in Indonesia by taking the case studies of two Islamic organizations, namely NU and Muhammadiyah. The two organizations that promote religious moderation have supported a culture of democracy amid a plural civil society.

Unlike the previous studies, this study focuses on the academic policies of PTKIN leaders in implementing and promoting religious moderation. The policies in question cover the fields of education, research, and community

service. Academically, this research is expected to be a reference in developing theory, particularly concerning the theory of religious moderation, which focuses on intra- and inter-religious harmony. This theory can strengthen existing theories as well as explain new theories regarding the symptoms and findings that emerged during the research. Practically, this research is expected to assist policymakers in making civil society governance more appropriate. In addition, this research is also expected to help stakeholders understand state policies to achieve inter-religious harmony under the Pancasila values.

B. Literature Review

1. Academic Policies

The term 'policy' is generally used to describe the behaviour of a person, such as an official, a group, or a particular institution, to solve the problem at hand. In the United Nations, policies are guidelines for action (Wahab, 2017). The guidelines can be simple or complex, general or specific, broad or narrow, vague or clear, loose or detailed, qualitative or quantitative, and public or private. In this sense, policy is usually in the form of a declaration regarding guidelines for action, certain directions for action, or particular programs or plans. This opinion is reinforced by Knoepfel et al. (2007), who define policy as a series of decisions or actions as a result of structured and repeated interactions among various actors, both public (government) and private. These actors are involved in various activities, such as responding to, identifying, and

solving a problem that is politically defined as public.

The policy adopted thus implies two things: a group of problems with specific characteristics and policy-making as a process. When considering the perspective of educational advancement, the implications of national education policy refer to endeavors aimed at enhancing the overall standard and quality of a nation's existence by cultivating its national culture. Therefore, in making decisions, problems will always be found. In this context, policies are related to academic issues, namely education and teaching, research, and community service programs. According to Lian (2019, p. 102), these three areas are the basic pillars of a mindset that must be carried out in a balanced manner and adapted to the demands, developments, and needs of the times.

Academic policies must refer to applicable laws and regulations and consider the principles of preparing a policy (Wibowo, 2011). The institutional development of tertiary institutions has guidelines, as regulated in Article 8, that (1) in the implementation of education and the development of science and technology, academic freedom, freedom of academic forums, and scientific autonomy apply. (2) The development of science and technology as referred to in Paragraph 1 is carried out by the academic community through learning and scientific research while upholding religious values and national unity for the advancement of civilization and the welfare of humankind. (3) The implementation of academic freedom, freedom of academic expression, and scientific autonomy in tertiary institutions is the

personal responsibility of the academic community, which must be protected and facilitated by the leadership of the tertiary institution.

All forms of academic policy development models will certainly have implications for educational and teaching models, curricula, learning materials, and instructional activities in the classroom. In general, a learning model is a form of learning that is illustrated from start to finish and is presented specially by educators and education staff. In other words, the learning model is a wrap or frame for the application of an approach, method, and learning technique (Komalasari, 2010, p. 57).

2. Religious Moderation

Moderate (*al-wasat*) is generally interpreted as a method of thinking, interacting, and behaving in a balanced manner in addressing two situations. This moderate attitude follows Islamic principles and community traditions, namely balance in faith, worship, and morals (Hanafi, 2013). According to Esposito, the terms “moderate” and “moderatism” are conceptual nomenclatures that are difficult to define (Hilmy, 2013, p. 25). The interpretation of this phrase varies depending on the religious groups or scientists involved, leading to contestation and differing understandings based on the specific circumstances and individuals involved. The difficulty in interpreting this is because the treasures of classical Islamic thought do not recognize the term moderatism. The use and understanding of it usually refer to several equivalent Arabic words, such as *al-tawassut*

(moderation), *al-qisth* (justice), *al-tawâzun* (balance), *al-i'tidâl* (harmony).

However, the use of the term religious moderation is not without problems. This term is usually juxtaposed with radical. Moderates are conventionally those who seek gradual change by working within the existing political system; radicals, by contrast, seek to overthrow that system in its entirety (Schwedler, 2011, p. 347). Furthermore, Schwedler (2011) examines the debate among scientists about this moderation when it is attributed to Muslims. According to him, scientists differ on whether the term moderate is more appropriate to use as an objective or a tactic. Scholars who understand the term moderate-radical as an objective state that the majority of Muslims use a fundamental approach in seeking changes to social, political, and economic relations and, therefore, tend to be 'radical.' On the one hand, scientists who use moderate-radical as a tactic argue that their entry—Islamic groups—into the existing legal constellation, such as participating in the general election, can be categorized as 'moderate.' On the other hand, Islamic groups that use a violent approach to achieve their goals are categorized as 'radical.'

Meanwhile, Islam and Khatun (2015) explain that Western scholars use the term as a 'process' rather than a 'category' when comparing the use of the term moderate by the West and Islam. They previously tended to use a harsh and radical approach when allowed to participate in democratic practices. In subsequent developments, this Islamic group began to accommodate democratic

practices and abandoned its old anti-western attitude to become pro-western. Islam and Khatun (2015) also highlight that the use of the term moderate by the West has significant political connotations. They emphasized that “the characteristic of the Western enterprise of moderation is merely a political one. For them, it has nothing to do with a belief or legal system.” The moderate attitude in the Western perspective has nothing to do with the belief system held by Muslims; a viewpoint that is afterward refuted by Islam and Khatun (2015). In this case, religious moderation is not merely a position between the extreme left and the extreme right. Religious moderation is an intellectual, moral, legal, and behavioral approach that promotes non-extremism.

What Schwedler (2011) and Islam and Khatun (2015) said above can make it easier to understand the concept of religious moderation in the Indonesian context. Religious moderation is the practice of religion that is not extreme or radical and always does not emphasize violence. With this character, it prioritizes tolerance, harmony, and cooperation with different religious groups. Developing an understanding of religious moderation in the Indonesian context is so important, considering that there are various religions and ethnicities within it. The notion of religious moderation encourages individuals to practice their religious beliefs in a contextual manner, acknowledging that variations and variety are inherent aspects of divine decree (sunnatullah), which cannot be disregarded. If this practice is implemented, it can be reasonably asserted that religion will serve as a catalyst

for promoting peace and fostering humanitarian values.

C. Methods

The method used in this research is mixed methods with a sequential exploratory model, which combines qualitative and quantitative research sequentially. In the first stage, the research was carried out using qualitative methods to prove, deepen, and expand the data obtained; in the second stage, the research was conducted using quantitative methods to obtain descriptive and comparative data. Primary data sources include lecturers, students, and PTKIN leaders in Indonesia. The sampling technique used is simple random sampling, i.e., sampling is done randomly without regard to strata in the population because the population tends to be homogeneous. Data were obtained through interviews, questionnaires, observation, documentation, and focus group discussions. This questionnaire is proposed to reveal the attitudes, opinions, and perceptions, individually or collectively, about Developing Moderate Islam in Islamic state universities. The interview used an open-ended questionnaire to provide freedom for the participants to answer the questions about responses, opinions, and procedures used by the lecturer in implementing moderate Islam in Islamic state universities.

Qualitative data were analyzed based on Cresswell's theory (2017, p. 276) with the following steps: processing and preparing data; reading all the data; analyzing in more detail by coding the data; applying the coding process; and showing how these descriptions and themes will be presented back in a narrative or qualitative report. Meanwhile, quantitative

data were analyzed using the statistical t-test assisted by the SPSS 17.0 for Windows program by first carrying out a data normality test. Furthermore, to determine the validity of the data, researchers used a concurrent triangulation strategy. Here, the researcher collects data concurrently (at one time) and then compares the two data sets to determine whether there is convergence, difference, or some combination. In this strategy, mixing occurs when the research reaches the stage of interpretation and discussion. This methods-mixing is done by integrating or comparing the results of qualitative and quantitative data side by side in the discussion.

D. Results

PTKIN's seriousness in realizing religious moderation is realized through various policies that regulate the activities of the Tridarma of higher education. Almost all PTKIN leaders in Indonesia have policies that regulate efforts to develop religious moderation on campus. According to Mujiburahman in his interview, he said that life had entered an extreme period. Many students do not know their purpose. Thus, the initiated program required new students to live in the dormitory for two months to receive education, one of which was 'Islam and Nationality'. Its mission is to instill the values of religious moderation with a national perspective. In addition to this, our attention is also directed towards the psychological domains of students, with the aim of cultivating an understanding of 'Islam' as a comprehensive way of life rather than only a cognitive pursuit. The notion that warrants consideration is the concept of moderate Islam (Mujiburahman, interview, November 10, 2019).

PTKIN must be able to become a center for the development of religious moderation; therefore, PTKIN seeks to make religious moderation one of the main issues in teaching, research, and community service activities. Related to this, the academic community—in this case, lecturers and students—responds positively to various efforts to develop religious moderation on campus. This can be seen from the results of the questionnaire calculations presented in Tables 1 and 2 below.

Table 1. Statistical Data on the Development of Religious Moderation through Academic Policies

Variables	N	Mean	Std. Deviation
Lecturers' Academic Policy	161	3.9301	0.71771
Students' Academic Policy	456	3.7750	0.63798

Based on Table 1, the standard deviation of the lecturer's academic policy questionnaire is 0.71771, and the standard deviation of the student's academic policy questionnaire is 0.63798. The standard deviation obtained by the two questionnaires is small, meaning that most of the scores obtained, both for lecturers and students, are around the average. The average score of the questionnaire filled out by lecturers regarding academic policies supporting the religious moderation development system was 3.9301, while the average score of the questionnaire filled out by students was 3.7750. Both the average score of the questionnaire is above the middle value.

Table 2. Results of the Questionnaire T-Test on the Development of Religious Moderation through Academic Policies

Variables	T	Df	Sig.	Notes
Lecturers' Academic Policy	2.092	160	0.038	Ha Accepted
Students' Academic Policy	25.94	455	0.000	Ha Accepted

Based on Table 2, the significance value of the lecturer's academic policy t-test is 0.038, and the significance value of the student's academic policy t-test is 0.000. The value will be smaller if both are compared with α (95% significance level) = 0.005. That is, in the second hypothesis test of academic policies (both lecturers and students), the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted.

To strengthen the results of the quantitative calculations above, this research also describes several policies in the academic field that are used to develop religious moderation. This policy is outlined in several academic programs covering the fields of education, research, and community service, as follows:

1. Academic Policy in the Field of Education

There are five indicators of academic policy in the implementation of religious moderation in the education sector, as follows:

- a. Policies that govern the internalization of the values of Pancasila and Indonesian nationalism in education and teaching

The program to support the above policies is to prepare PTKIN graduates who behave according

to the values of Pancasila, the 1945 Constitution, and tolerant, inclusive, and moderate Islam. PTKIN leaders are committed to making Pancasila Education compulsory, as mandated by Law Number 12 of 2012 concerning higher education. One of the PTKIN leaders emphasized that:

Implementation of the Pancasila course is not only an individual need as a citizen but also a state need. Progress in citizen education will automatically increase the greatness of the country. This issue is important so that PTKIN graduates can become Indonesian citizens who have a national character, desire to advance the country, and care for their nation. (Mahmudin, interview, September 30, 2019)

This policy also received support from the majority of PTKIN lecturers (84.6%), as seen in the Semester Syllabus (RPS). They include the vision and mission of the campus, which leads to religious moderation. In addition, 90% of the lecturers also include the values of Pancasila and the vision and mission of the Unitary State of the Republic of Indonesia. Not only in the RPS formula, but the majority of lecturers (91%) also include books and other reference sources that do not conflict with Pancasila values or the vision and mission of the Unitary State of the Republic of Indonesia in the RPS. This implies that most lecturers are very selective in choosing reading books for students so that they are free from misleading reading.

- b. Policies that encourage lecturers to teach the importance of tolerance for differences in belief and religion in society

Regarding this point, most students acknowledged that most lecturers (87.5%) complied with this policy. They educate students about the importance of tolerance in dealing with differences in religious beliefs in society. In every lecture, the lecturer always mentions the urgency of tolerance in the lives of the nation and state. Almost all lecturers educate about the importance of tolerance in dealing with differences in religious beliefs that are continually developing in society. One of the students in the Department of Islamic Communication conveyed his comments about tolerance literacy in academic habituation as follows:

On campus, lecturers do not discriminate against students, be it those from Muhammadiyah, NU, Al-Irsyad, or others. Another proof is that the campus also uses students as friends and discussion partners. We never make a problem out of differences in belief, whether it's about prayer or other acts of worship. Leaders and lecturers always provide space for tolerance, so there are rarely coachman discussions that cause tension. (Mahmudin, interview, September 26, 2019)

The results of the student interview are in line with the PTKIN student questionnaires, which stated that 98% of PTKIN lecturers delivered

messages about the importance of tolerance in addressing differences in religious sects, either implicitly or explicitly.

- c. Policies that encourage lecturers to teach the importance of comprehensively understanding religion

Apart from strengthening the culture of tolerance, the lecturers also campaigned for the importance of understanding religion both textually and contextually. The questionnaire results show that students recognize the vital role of lecturers' scientific insights at PTKIN as enlighteners in understanding religious propositions. Lecturers study texts and contexts to understand the arguments of the Koran and Hadith. Nearly 98% of students learn about the complexities of religious texts in responding to the dynamics of life. This aligns with the narrative of a student who admits that the lecturer's explanation of how to understand religion is very clear and detailed because it involves many perspectives.

One of the courses that is always available on the PTKIN campus is Methodology of Islamic Studies or MSI. This course is a compulsory subject at the institute level. Through this course, the lecturer awakens students to balance patterns of religious understanding, both textually and contextually. (Mahmudin, interview, September 26, 2019)

The examination of religious understanding should apply many methodologies, such as textual and contextual, rather than relying just on a single methodology. The textualist group places significant emphasis on the objective interpretation of the text, while contextualists engage in analyzing the contextual factors around the text. This study aims to provide a thorough understanding of Islamic studies using two distinct methodologies: textual analysis and contextual interpretation. This is where the Islamic Studies Methodology course plays an important role in making students aware of Islamic teachings. Therefore, a comprehensive interpretation should ideally be carried out using a combination of two approaches at once, namely the textual and contextual approaches.

- d. Policies that encourage lecturers to teach the importance of Islam in a polite manner while refraining from the use of violent means

Apart from a comprehensive understanding of religion, PTKIN also encourages its lecturers to educate students about the importance of carrying out Islamic teachings in a polite and non-violent manner. This policy is essential, considering the widespread pattern of communication and dissemination of religion, which involves violent and non-peaceful acts. In this case, PTKIN has warned students early on to stay away from

violence in the name of religion through various seminars or discussion forums on campus. UIN Sunan Gunung Djati Bandung, for example, held a seminar on March 28, 2016, with the theme “*Mengantisipasi ISIS, Mencegah Kekerasan atas Nama Agama* (Anticipating ISIS, Preventing Violence in the Name of Religion).”

Apart from going through seminar forums and scientific studies, the role of lecturers in promoting friendly, polite, and non-violent Islam is very clearly visible. This is shown by the high percentage of lecturers, almost 95%, who associate lectures with messages of peace from Islam. One way for lecturers to campaign for peaceful Islam and non-violence is through explanations about the differences in religious sects presented in lectures, both structured and non-structured. An interview with one of the PTKIN lecturers obtained the following data:

Differences of opinion in implementing religious law often lead to divisions and hostility among Muslims. We emphasize to students that these differences are addressed carefully. For example, some khilafiah issues such as reciting qunut, the number of cycles of tarawih prayers, praying together out loud, congregational dhikr, tarekat, baiat (oath of allegiance), commemoration of the birth of the Prophet, Isra Mi'raj, and so on. In this nuance, students are educated to become broad-minded undergraduate candidates. Apart from that, we also encourage them to study the legal basis of

each opinion so that they have lots of references and arguments. So, in this way, students will be trained to be wise in their differences in religious understanding. (Mahmudin, interview, September 29, 2019)

Differences in understanding religion will continue to exist in people's lives because everyone has different opinions and perspectives. Things like this must be instilled in students so that they do not understand religion only from one point of view or use one approach. With this, the students are not easy to blame when they find differences with themselves and can avoid radical ideas.

- e. Policy regarding the freedom of lecturers to explain religious teachings from various schools of thought (madzhab)

To minimize extreme and radical religious views among students, PTKIN encourages lecturers to explain religious issues according to different schools of thought. This policy received a positive response, as the lecturers were really enthusiastic about providing religious insights from various references and points of view. Lecturers always provide opportunities for students to discuss differences in religious sects during lectures and outside lectures. The intensity of the discussion depends on the dynamics of issues that are currently developing, whether on a local, national,

or global scale. The more sensitive an issue is, the higher the intensity of discussions involving lecturers and students. These discussions can occur in person or virtually. Specifically, one of the courses developed in the PTKIN curriculum is *Masailul Fiqh*. One lecturer stated:

We use several steps in explaining khilafiyah (dissent). The first is mutual tolerance. We need to put forward an attitude of tolerance when a conclusion refers to Qhath'i sources of law. The second is not to force an opinion. No matter how much we believe in one opinion, which is ijthadiyyah, this should not make us deny other opinions, let alone oblige everyone to follow our opinion. The third is prioritizing equality. Finding common ground is recommended in Islam. The fourth is to continue to explore the problem or tafaquh. Tafaquh means the earnest effort that we make to understand God's law. We continue to try to improve our tafaquh so that we can understand the arguments that are used as the basis by the scholars in their concluding opinions. The fifth is mutual respect. Did the differences of opinion among the scholars make their relationship tenuous? Or humiliate each other? No, absolutely not. That's how we deal with differences of opinion. Students and community organizations should follow in the footsteps of their scholars, who have inherited the knowledge of the prophets consistently (istiqomah). (DUIL01, interview, September 24, 2019)

The approach used by the lecturer is in line with the student's opinion that the PTKIN lecturer has provided insight into *khilafiyah* in a more

comprehensive and detailed manner. Students admit that the role of the majority of lecturers in introducing Islam to various religious sects makes the students' religious way of thinking much more open and comprehensive. This is also shown by the high percentage (81.7%) where the lecturer gives sufficient time for students to discuss various kinds of religious sects in lectures.

In addition to opening students' religious insights and thoughts more broadly, the policy also encourages lecturers to contextually explain the relationship between local culture, traditions, and religious values. The majority of lecturers have a collective awareness of how to explain to students the relationship between culture, local traditions, and religious values. This issue arises due to the apprehensions expressed by many stakeholders regarding religious radicalism, including the government, community leaders, education practitioners, religious leaders, and academics in tertiary institutions. In response to this phenomenon, various concrete efforts to strengthen the commitment to diversity within the framework of nationality among students are necessary. The results of an interview with one of the lecturers were stated as follows:

There is a concern that if religious radicalism is increasingly mushrooming, it is predicted that it can distort and even oppose Pancasila as the nation's

ideology. The facts show that the proliferation of radical and fundamental religious ideas cannot be separated from the influence of globalization. Many students do not fully understand the meaning of globalization and only take it in a negative light. If these symptoms are not immediately addressed, there will be many differences that lead to disunity. Therefore, my friends and I try to explain broadly the currents in Islam, which are one form of the different opinions of the ancient people. In Islam, there are actually many sects that spread and teach Islam in various versions. (DIP02, interview, September 29, 2019)

Apart from the interview above, the quantitative data also shows students' acknowledgment that most lecturers at PTKIN (91.7%) try to explain to students the relationship between local culture and traditions and contextual religious values. Harmonization between these components is vital to create a harmonious life that protects and complements each other.

2. Academic Policy in the Field of Research

In addition to policies governing education and teaching, PTKIN campus leaders also regulate lecturer research. Based on the results of the research conducted, there are two indicators of the implementation of religious moderation policies in the research field, as follows:

- a. Policy on research that incorporates the values of Pancasila and Indonesian nationalism

PTKIN's policy encourages lecturers to conduct research with study program-based research themes with an Indonesian perspective. This refers to the Director General's Decree Number 2019 concerning Religious Standards for Islamic Higher Religious Education. Religious standards in research content are a minimum criterion in the Islamic religion. The depth and breadth of the research material are also directed at integrating science and Islamic sciences that are *rahmatan lil-alamin*. One lecturer stated:

Campus leaders through LP2M socialize about research guidelines that will be approved by each campus (Satker). Planning, implementation, and reporting of research on campus must be carried out in a directed, measurable, and programmed manner by referring to the National Higher Education Standards and taking into account aspects of the integration of science and Islamic sciences that are rahmatan lil-alamin to build a religious, moderate, and tolerant society. (Mahmudin, interview, September 29, 2019)

To strengthen the interview results above, the questionnaire calculation also showed that most lecturers (87.1%) stated the importance of research themes that used the Pancasila and Indonesian nationalism paradigms as national

ideologies for thesis writing, theses, and other research activities.

b. Policy on scientific publications that include the values of Pancasila and Indonesian nationalism

The publication is an important tradition that becomes the identity of a university. Based on the research results related to policies governing religious moderation in scientific publications, most lecturers explained the importance of studying program-based scientific publication themes from an Indonesian and Indonesian nationalism perspective. This can be traced from the titles of publications that have been published. The majority of lecturers refer to the applicable scientific publication standards. Consistency with Indonesian-informed themes starts at the planning, implementation, and publishing stages. Their publications have complied with systematic scientific principles and methods in accordance with scientific autonomy, academic culture, and applicable standards. A lecturer explained that:

The planning, implementation, and reporting of publication activities on campus are carried out in a directed, measurable, and programmed manner by referring to the National Higher Education Standards and taking into account the Islamic aspects that are rahmatan lil-alamin to create publication substance that promotes religious, moderate, and tolerant attitudes among students

and the general public. (DIP04, interview, September 30, 2019)

What was done by PTKIN lecturers received positive responses from students. Students acknowledged that the lecturers had explained the importance of studying program-based scientific publication themes from an Indonesian perspective. Apart from socializing the identity of the archipelago, this publication also reaches out to national and international journals in order to gain wider recognition. The results of the questionnaire filled out by students show that PTKIN lecturers are committed to campaigning for Indonesian insights and themes in scientific publications, both in periodical journals and popular media. In overall, 97.4% of lecturers apply policies regarding the publication of scientific papers from an Indonesian perspective.

3. Academic Policy in the Field of Community Service

The following academic policy is on the aspect of community service. PTKIN leaders also regulate community service programs among lecturers to include the values of Pancasila and Indonesian nationalism. Most of the lecturers at PTKIN explained local wisdom-based community service themes from an Indonesian perspective. As in the field of research, the community service activities also refer to the Director General's Decree Number 2019 concerning Religious Standards for Islamic

Higher Religious Education. Religious standards on the results of community service are the minimum criteria in the Islamic religion. The results of community service at PTKIN are in the form of implementing, practicing, and preaching Islamic sciences that are *rahmatan lil-alamin*, polarizing the use of science and technology to advance public welfare and educate the nation's life, and building a religious, moderate, and tolerant Indonesian society. One lecturer expressed his opinion as follows:

Religious standards in community service activities are the minimum criteria regarding the depth and breadth of community service material in Islamic sciences that are rahmatan lil-alamin to build a religious, moderate, and tolerant Indonesian society. The depth and breadth of the community service material refer to religious standards for the results of community service. As a lecturer, I agree with this policy, considering that people must be properly educated to love their country and nation more. (Mahmudin, interview, September 29, 2019)

What was done by the PTKIN lecturer above received appreciation from their students. The results of the questionnaire filled out by students prove that PTKIN lecturers are committed to raising local wisdom themes in community service activities, starting with Field Study and Community Service (*Kuliah Kerja Nyata/KKN*), community empowerment, and other similar programs.

E. Discussion

The existence of PTKIN has helped the government carry out tasks to improve the quality of society and the nation through access to higher education. Globally, universities contribute to the development of high-quality human resources through a variety of activities. It can be said that all aspects of the country's development are in synergy with the work carried out by universities. O'Carroll et al. (2006) explain that universities perform vital functions both as generators of new knowledge through their leading-edge research activities and as trainers of highly qualified labor.

In this sense, religious moderation is a national policy mandate contained in the National Medium-Term Development Plan document and translated into the Ministry of Religious Affairs strategic plan. It is permanently institutionalized through various state instruments, including formal and non-formal education, from primary school to university. The rise of the religious moderation movement in Indonesia cannot be separated from the role of universities, especially Islamic universities. It cannot be denied that religiosity influences student academic ethics (de Soto et al., 2018, p. 201).

The majority of PTKIN campuses have provisions governing education and teaching that incorporate the values of Pancasila and Indonesian nationalism (Rohayana & Sofi, 2020, p. 213). All PTKIN leaders make Pancasila Education a compulsory subject. The existence of the Pancasila Education course has played a significant role in laying a strong foundation for Islamic higher education in Indonesia. Watson (2004, p. 268) states that there is a complementary

relationship between religious education and citizenship education. This is also in line with research conducted by Mason (2018, p. 17) that suggests that these schools should be required to provide a civic education that is well-designed to help cultivate in children an appreciation of the importance of these virtues; they should be required to cultivate in children a capacity for critical reflection.

In line with policies in the academic field, the entire lecture process must pay attention to Islamic values, in which learning outcomes are achieved through patience (*istibar*), perseverance (*hirsun*), honesty (*sidiq*), and trustworthiness. In addition, the process is also carried out by prioritizing good morals, meaning that learning outcomes are achieved through good character. Thus, lecturers must prepare a semester syllabus (RPS) by incorporating the campus vision and mission that lead to religious moderation. The hope is that the learning process takes place in the form of interaction between students and lecturers that is carried out humanely and andragogically. According to Gözükarar (2015, p. 464), the inclusion of vision and mission is an integral part of strategic planning, especially in tertiary institutions, which have three strategic functions: teaching and education, research, and community service. Declaring a vision and mission in the learning process is a strengthening of institutional identity in order to welcome a highly competitive future. In addition to the vision and mission, the books and reference sources used and included in the RPS also do not contradict the values of Pancasila or the vision and mission of the Unitary State of the Republic of Indonesia. This finding aligns with research results stating that selected literature influences potential attitudes,

behaviors, academic success, and the future (Whitten et al., 2016, p. 58).

Academic policies that lead to religious moderation also regulate the management of differences in the lecture process. Almost all lecturers educate about the importance of tolerance in dealing with differences in religious beliefs that are constantly developing in society. Tolerance has been proposed as a necessary response to global research on cultural and religious diversity (Verkuyten et al., 2019, p. 5). In addition, Hjerme et al. (2020, p. 898) also mention that tolerance is often invoked as something to which individuals and societies should aspire, especially given that diversity in all its forms is increasingly a feature of contemporary democracy.

The majority of PTKIN also condition their lecturers to educate students and introduce them to the importance of practicing Islam in a polite manner and not using violence. Purwanto (2020, p. 3849) also agrees on this matter; deradicalization education or peace education must be realized in higher education since the complex challenges of life are increasing nowadays. This policy is very important, considering the widespread patterns of communication and dissemination of religion, which involve actions that lead to violence and are far from peaceful. Other studies also show that Islamic moderation is said to be one of the key factors contributing to the promotion of peace in Muslim societies (Zaduqisti et al., 2020). One way for lecturers to campaign for peaceful Islam and non-violence is through discussion forums regarding differences in religious sects in structured and non-structured lectures.

Generally, the policy of religious moderation in the academic field of the PTKIN campus also encourages its lecturers to explain religious issues according to different schools of Islamic thought. This policy received a positive response, as the lecturers were enthusiastic about providing religious insights with multiple references, especially on religious issues containing multiple interpretations. In line with this, Muhtada (2012, p. 79) said that pluralism and multiculturalism values are strongly promoted in Islamic teachings and can be a significant starting point for developing diversity management in the Islamic context. The students acknowledged that the role of the majority of lecturers in introducing Islam to various religious sects made the way of religious thinking much broader. This is in line with the findings of Van (2018, p. 44) that the role of academic advisors and lecturers has a positive effect on student development, including academic achievement, personality development, career development, and social development.

In addition to opening students' insights and religious thoughts more broadly, campus policies in the field of education and teaching condition the lecturers to explain the relationship between local culture and traditions, and religious values contextually. These three variables are meeting points that cannot be denied in the process of Islamic da'wah. The lecturers illustrated the da'wah process as a process of grounding the Islamic religion by not abandoning the culture of the local community and local traditions that have characteristics. This is in line with the opinion of Schlehe and Nisa (2016, p. 16) that there is harmony between Islam and local culture, as expressed in the concept of Islam

Nusantara in Indonesia.

The term religious moderation itself is rooted in the Islamic tradition (Schmid, 2017). Through its long history and practice among the people, Islam is not only a belief that stands alone but has intersected with the culture and traditions that existed in the Arab world at that time. The majority of lecturers have a collective awareness to explain to students the relationship between local culture and traditions, and religious values contextually. Abdullah (2015, p. 175) argues that the paradigm of integration of Islamic sciences, science, and culture has a major influence on shaping religious perspectives, both social and cultural. Saihu et al. (2020, p. 3761) also believe that culture is a part of religion in the sense that the latter (religion) authentically aims to help bless people and perpetuate peace among them.

The PTKIN campus academic policy also encourages lecturers to conduct research and community service with study program-based themes from an Indonesian perspective. This is in line with the results of research by Mayrl and Oeur (2009, p. 272), which found that new research into the demographic and institutional contexts of student religious engagements would greatly enhance our understanding of the role of religion in the academy. Amir (2013, p. 54) said that Pancasila ideology was included to realize the spirit of love for the motherland.

These various policies, in the areas of education, research, and community service, positively impact the academic atmosphere by implementing religious moderation on campus. This is in line with the findings of Ekawati et al. (2019, p. 69), which state that they are fixing the curriculum

system in education to be even more effective in preventing and deterring radicalism. These results are supported by the findings of quantitative data. Based on quantitative data analysis, the results of which can be seen in Table 2, the average score of the two questionnaires is above the middle value, or in other words, the hypothesis (Ha) that academic policy (both lecturers and students) at PTKIN supports the development system of religious moderation in Indonesia is acceptable. In addition, as the results of the calculations are presented in Table 3 above, it can be concluded that policies in the academic field, whether carried out by lecturers or students, provide significant support for the implementation of religious moderation in PTKIN.

F. Conclusion

Religious moderation is one of the top-down policies and is formulated explicitly in the national mid-term development plan document that has been stipulated by the President. This policy is strategic because it is oriented towards inter-religious harmony and relates to national stability. As part of the government system, PTKIN implements religious moderation through campus internal policy products. The present study was specially designed to analyze the implementation of religious moderation through academic policies at the State Islamic Higher Education (PTKIN) in Indonesia.

This study has found that the State Islamic Higher Education (PTKIN) leaders have made real efforts to develop religious moderation through various kinds of academic policies. In education, PTKINs govern the internalization of the values of Pancasila and Indonesian nationalism in

instructional activities and encourage lecturers to emphasize the importance of tolerance for differences, comprehensive religious understanding, polite manners, and the freedom to discuss various schools of thought. In research, publication, and community service, PTKINs consistently incorporate the values of Pancasila and Indonesian nationalism. This qualitative finding is strengthened by statistical analysis using the t-test, and a significance value of less than 0.005 is obtained, which means that the null hypothesis (H_0) is rejected. In other words, it can be concluded that PTKIN's academic policies support the development of a system of religious moderation in Indonesia. In summary, this study concludes that academic policies on religious moderation should be strengthened for the long-term preservation of national harmony.

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