Empowering Educational Actors and Institutions to Promote Religious Moderation in Preventing Violent Extremism

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Strengthening Religious Moderation in Islamic Campus

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Introduction

Religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner to avoid extreme or excessive behavior when implementing those teachings (Ministry of Religious Affairs, 2019).

Religious moderation is not about moderating religion because religion already contains the principles of moderation, justice, and balance. Therefore, religion does not need to be moderated, but the way religious followers carry out their religion needs to be moderated.

The middle way of Islam (wasathiyah) as an actualization of moderation in Islam in Indonesia was first conceived in the 13th century and has ever since been in constant development (Azra, 2020). Its actualization is evident in Indonesian Islamic mass organizations, including Muhammadiyah, Nahdlatul Ulama (NU), al-Washliyah, Tarbiyah Islamiyah Association (Perti), Mathla'ul Anwar, Islamic Unity (Persis), Islamic Ummah Association (PUI), Jamiatul Khair, al-Irsyad, Nahdlatul Wathan (NW) and many more.

These organizations have become the mainstream of Indonesian Islam, from which Islamic education institutions, including Islamic higher education, are born. State Islamic University (UIN) is a masterpiece of Indonesian Islamic education institutions with a vision of integrating science, Islamic values, and Indonesian local wisdom. Along with these Islamic organizations, Islamic higher education is considered a pillar of "moderate Islam" in Indonesia (Bruinessen, 2009: 219; Lukens-Bull, 2013: 32). Especially in the 1980s and beyond, Islamic higher education (IHE) alumni were immersed in the ideology of development or modernization. Therefore, they intensively develop discourses on Islam and modernity (Jabali and Jamhari, 2002).

Recently, especially in the last decade, Islamic higher education (IHE) has faced challenges from the wave of transnational Islam that carries rigid, literal, and radical religious understandings and praxis. Consequently, Islamic higher education is highly vulnerable to being exposed to violent extremism and radicalism. Among the various studies reporting this finding are; the Survey of National Counter-Terrorism Agency (2017), The Center for the Study of Islam and Society State Islamic University Jakarta (2017), and Setara Institute (2019).

The Ministry of Religious Affairs describes four (4) indicators of religious moderation, namely 1) Commitment to Nationality, 2) Tolerance, 3) Anti-Violence, and 4) Accommodation to local culture (Religious Moderation, 2019). As a ministry that directly works in the field of religious community management in Indonesia, the Ministry of Religious Affairs is the leading sector in developing the concept, implementation, and mainstreaming of religious moderation when the concept of religious moderation is an integral part of "the Mental Revolution and Cultural Development" (Medium Term Development Plan) 2020-2024. In the position of being the leading sector, the Ministry of Religious Affairs has compiled a Strategic Plan in which there are points of implementation of religious moderation in every work program it designs: forming a Task Force (Satgas) on the implementation of religious moderation, involving IHE to conduct studies, developing implementation methods, and implementing religious moderation among the academic community.

Furthermore, the religious moderation agenda is applied to the IHE environment as an institution through the Circular of the Director-General of Islamic Education (Number B- 3663.1/Dj.I/BA.02/10/2019 dated 29 October 2019 concerning Religious Moderation Houses). Through this Circular of the Director-General of Islamic Education, IHE leaders are encouraged to establish and organize a

Religious Moderation House on their respective campuses. The Religious Moderation House is intended to be a place for cultivating, educating, assisting, and strengthening the religious moderation movement in the IHE campus environment. Through this policy, not only does the Ministry of Religious Affairs involve the campus where educated people can get involved, but better than that, becoming the front guard in guarding, developing, and implementing Religious Moderation.

Based on the Circular of the Director-General of Education, a number of Islamic Universities have established Religious Moderation Houses. As of February 2021, there are 38 institutions. Nonetheless, in practice, the institution of the Religious Moderation House—like any new institution—is still looking for a strategic form and road map in mainstreaming religious moderation among the academic community (FGD, 2020). However, many studies with religious moderation as their subject have increased, with apparent variations and contexts, among the academic community of Islamic Higher Education (Mahyuddin, Pikahulan, and Fajar, 2020; Winata, Sudrajat, Yuniarsih & Zaqiah, 2020).

As a young institution, most Religious Moderation Houses are still looking for forms and models to be taken, both in terms of its institutional structure and program design, especially in formulating programs for an effective mainstreaming religious moderation. In detail, the situation of the current condition is as follows. First, there is no implementation model in IHE used as a form of resilience from violent extremism (VE / Violent-Extremism). Second, the implementation of religious moderation will be more strategic if it is in line with the cultural context, systems, and specific challenges faced by each IHE institutional capacity - in this case, the Religious Moderation House institution - is a strategic factor that must receive special attention in implementing religious moderation in IHE.

Based on these reasons, research and institutional strengthening activities are carried out with a focus on the concept of religious moderation and strengthening Religious Moderation Houses by offering a diagnosis of the reality of the academic community through research and formulating strategic steps as well as modules that can be applied to strengthen religious moderation. The research portion of this activity aims to assess the condition of religious moderation in IHE and identify which aspect of religious moderation should focus on capacity building to increase religious moderation. As a pilot project, this activity only took place in three IHEs: Syarif Hidayatullah State Islamic University Jakarta, Sunan Kalijaga State Islamic University Yogyakarta, and Sunan Gunung Djati State Islamic University Bandung. The three IHEs are a deliberate choice as they can arguably serve as models for other IHEs in strengthening religious moderation. Meanwhile, this activity provided training strategies and modules to the Religious Moderation Houses in the capacity building aspect.

Definition and Concept

As mentioned above, the Ministry of Religious Affairs establishes four indicators of religious moderation: 1) commitment to nationality, 2) tolerance, 3) anti-violence, and 4) accommodating local culture (Religious Moderation, 2019).

The four indicators become the barometers to identify how strongly someone in Indonesia practices religious moderation and the extent to which they are vulnerable. In order to measure the four indicators, several concepts, which are similar in terms of approach, technique, and methodology, are used as proxies.

Commitment to Nationality is used as an indicator of religious moderation because in the perspective of religious moderation, practicing religious teachings is the same as carrying out obligations as citizens, and vice versa; fulfilling citizens' obligations is a form of practicing religious teachings.

Dimension	Explanation	Expected Attitudes
The Commitment in Nationalism	"To what extent religious views, attitudes and pratice can influence one to be loyal toward consensus of the constitutions, especially toward Pancasila (the five principle) as the state ideology. Besides it is also to measure how the one's attitude to any ideology which threaten the existence or Pancasila and nationalism."	• The agreement with the national values of the constitution 1945 and • Active participations as the good citizens • The trust in the state
Toleransi (Ekstra-Intra dan Praktik yang mengakomodasi budaya lokal)	"..the attitude to give a space for and prevent from disturbing others' rights to have their own faith and express their beliefs although it is different from what they believe in." "..the wilingness to accept the religious practive which accommodates the local cultures and tradition" *(the two indicators above can be combined as they have similar attitude)*	• Tolerance: Level 4 of Intercultural Stage Bennet ⟶ only "accepting" • This research folowed the level 5 in which one can understand others and see from different perspectives of other people (empathy) • Boer dan Muyrick (2015: ttolerance needs awareness of treating each individual respectfully based on human rights and empathy • Empathy is translated into the empathy among religious sects • Treating other according to the concept of human rights (equality) which are measured with social dominance orientation
Anti-Kekerasan	"..in the context of religious moderations, extremism or radicalism is understood as an ideology which encourages a radical change in social and political systems by involving violence on the behalf of religions. The violence can be in physical and verbal forms or even in the form of mind."	• Having a belief in anti-violence

Figure 1. Variables of Religious Moderation

Using the keyword "loyalty to fundamental national consensus," the following indicator variables were used (1) Support for democratic principles and practices (attitudes), (2) Support for democratic principles and practices (behavioral intentions), (3) Openness for diversity, and (4) Nationalism.

Tolerance in religious moderation consists of inter-religious and intra-religious tolerance, and both are related to social and political tolerance. Tolerance is an attitude of giving space, being open to dialogue, and responding to minority sects (both minority religious denominations or religious practices that accommodate local culture).

Tolerance implies respect by accepting people who are different from ourselves and thinking positively. The indicator variables for tolerance are (1) Empathy (Affective, Cognitive, Awareness), (2) Social Dominance Theory, (3) Perception towards Conservatism and Liberalism in Practicing Religion (4) Tradition-

al (Local) Values.

Nonviolence in the religious moderation context is triggered by violent extremism whose manifestation begins with "transnationalism ideology, takfiri." Therefore, variable items as psychological constructs of rejection of the use of violence apply the BRAVE (Building Resilience Against Violent Extremism) item (Grossman et al., 2020).

To strengthen the meaning of religious moderation in the individual and institutional context, the quality of higher education institutions is regularly, structurally, and administratively measured by promoting religious moderation in programs, activities, curriculum, learning, and policies in Higher Education (HE).

As a concept, indicators of religious moderation do not yet have a model by which they can work as a buffer to improve resilience against radicalism and violent extremism. Therefore, this research was to investigate the practical strengths of the religious moderation concept, mainly as applied in State Islamic Universities as the culmination of wasathiyyah in Indonesia.

Methodology

This research was conducted at 3 (three) State Islamic Universities namely Syarif Hidayatullah State Islamic University (UIN) Jakarta, Sunan Gunung Djati State Islamic University (UIN) Bandung, Sunan Kalijaga State Islamic University (UIN) Yogyakarta. This study uses a mixed-methods approach, which uses both quantitative and qualitative data and analysis.

The quantitative portion of the study was a survey conducted at the three targeted State Islamic Higher Educations (SIHEs). Three sampled populations were; general students, referral students, lecturers, and faculty officials. The "general students" sampled are students who were recruited via a stratified random sampling strategy from each faculty in each target SIHEs.

Types of Population	Sub-Population	Description	Quota *N* per Faculty	Quota *N* per SIHE	Quota *N* Total
Student (Quota N = 1080)	Ordinary students	Students from year 1-3 including general students	106	318	954
	Key actors of students	The students are referred by other students	14	42	126
Non-Student (Kuota N = 180)	Key actors of lecturers	The lecturers referred by other student participants	10	30	60
	Lecturers of Citizenship and Islamic Studies	The teacher teaching citizenship and Islamic studies	4	12	36
	Officials at the division academic and student affairs	The officials having authorities to regulate strategies related to students and academic	6	18	54

Proportionate quota random sampling

Random quota sampling

Snowball sampling

*the quota between males and females is made equal

Figure 2. Illustration of Sampling Survey

Referral students are students whom the randomly recruited students consider influential to their political and religious views. Lecturers and faculty officials comprise several sub-populations; randomly recruited lecturers of Citizenship Education and Islamic Studies and lecturers referred to by general student participants and faculty officials. In the recruitment of participants in this study, we strived to ensure that the sample was gender-balanced. Most of the data collection activities were online using the Limesurvey platform and Zoom.

The predictor variables measured in the quantitative study are empathy, social dominance orientation, non-violence, and citizenship behaviors and attitudes. These variables are the operationalization of religious moderation. The measurement of the empathy variable used a scale adaptation to measure ethnocultural empathy (Wang et al. 2003), which consists of empathy for followers of other religions, in which this study used Christianity as a reference point (external empathy) and followers of other sects who were generally considered heretical (internal empathy). The sect used to measure internal empathy is based on the participants' choice of which

sect he or she thinks is the most different from the Islamic teachings practiced by the respondent (e.g., Ahmadiyah, Shia).

Social Dominance Orientation (SDO), or the tendency of individuals to justify hierarchy and inequality in society, is measured by an adaptation of the SDO7 scale (Ho et al., 2015). In measuring nonviolent attitudes, this study used an adaptation of a portion of the BRAVE scale (Grossman et al. 2020). These predictor variables were tried out to see whether they could predict the criterion variable, namely agreement with opinions that justify acts of violence in the name of Islam or the Islamic State, which is measured using the revised Pro Violent Extremism Opinion scale.

All the above instruments use a 1-6 Likert scale (Strongly Disagree, Disagree, Fairly Disagree, Fairly Agree, Agree, Strongly Agree). In addition, the analysis tested whether the religious moderation variables could predict the OpRad variable (Figure 3). To do this, we used multilevel regression with the general student population as the sample analysis.
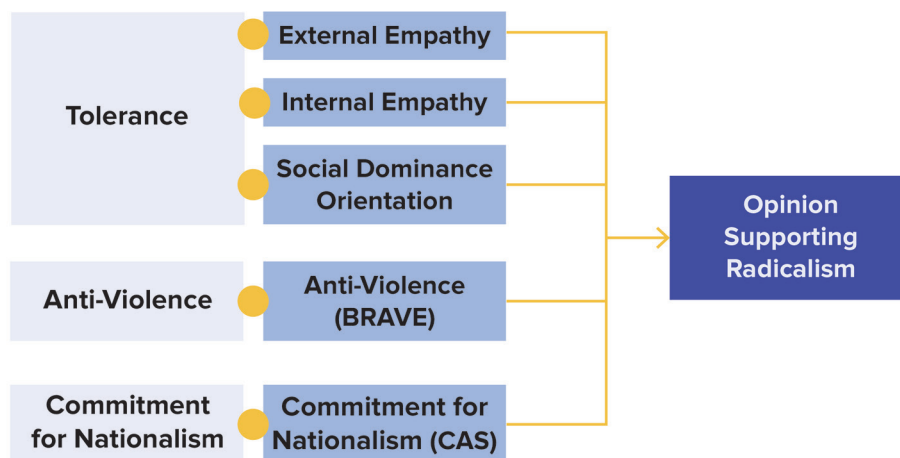

Figure 3. The model tested in the regression analysis

The quantitative method is used in this study as a "baseline," which aims to get an initial picture of the sample and the variables that are the target of the intervention. Then, the stage called "diagnosis" is carried out by conducting a 4 (four) moderation-based survey of religion to students and stakeholders.

The findings from the quantitative survey were confirmed in a qualitative study carried out through focus group discussions with four types of participants, namely: the second-semester students, students of key actors (who are heads of student organizations or whose names appear as references), lecturers (who teach citizenship and Introduction to Islamic Studies, as well as lecturers whose names appear in quantitative surveys as reference lecturers) and SIHE officials (Deputy Chancellor, Deputy Dean and Chair of Study Centers / Institutions).

The sample selection was made by purposive sampling. The FGD was conducted online via the Zoom meeting platform. This qualitative study focuses on exploring the exploration of understanding religious moderation in students, acceptance of definitions and indicators of religious moderation in lecturers and officials, and the practice of SIHE in increasing religious moderation. Qualitative data analysis was carried out by selecting several themes (a collection of codes from statements in verbatim transcripts) that were most frequently mentioned from a total of 12 FGDs conducted.

The Survey Results

After reducing the samples that did not pass the attention check using the item attention check and reducing the number of statistical outliers, the total sample we used in the analysis was 846 students, and the mean age was 20.45 years. As many as 48% of the participants were male.

Multilevel regression analysis shows that almost all the factors of religious moderation variables predict pro-VE opinion, although the direction of the prediction does not always match the initial estimate:

a) External empathy: the higher a person's tendency to empathize with other religious communities, specifically Christians, the lower the likelihood that they will justify extreme actions to defend Islam or establish an Islamic state.

b) Internal Rejection: The higher a person's tendency to be apathetic or anxious about the existence of followers of other sects in Islam considered heretical, the more one agrees with pro-VE/OpRad opinions.

c) SDO: The higher a person's tendency to approve of hierarchy and inequality, the more he agrees with pro-VE/OpRad opinion.

d) Non-violence: The more nonviolent a person is, the less he agrees with pro-VE/OpRad opinion

e) Practical politics and activism: The more a person intends to engage in practical politics and activism, the greater will he agree with pro-VE / OpRad opinion.

f) Trust in government systems: The more trust a person has in the government system (e.g., central, regional, law enforcement systems), the less likely he agrees with pro-VE/OpRad opinion

A summary of these results can be seen in Figure 4.

Tolerance	External Empathy	-0.268***
	EI: Empathy	0.003
	EI: Rejection	0.161***
	Social Dominance Orientation	0.200***
Anti-Violence	Anti-Violence (BRAVE)	-0.172***
Commitment for nationalism	CAS: Political Practice	0.168***
	CAS: Activism	0.241***
	CAS: Good Citizenship	-0.166
	CAS: Trust in Government	-0.135***
	CAS: Constitution 1945	0.070
	CAS: Regional Election	-0.048
	CAS: General Election	-0.005

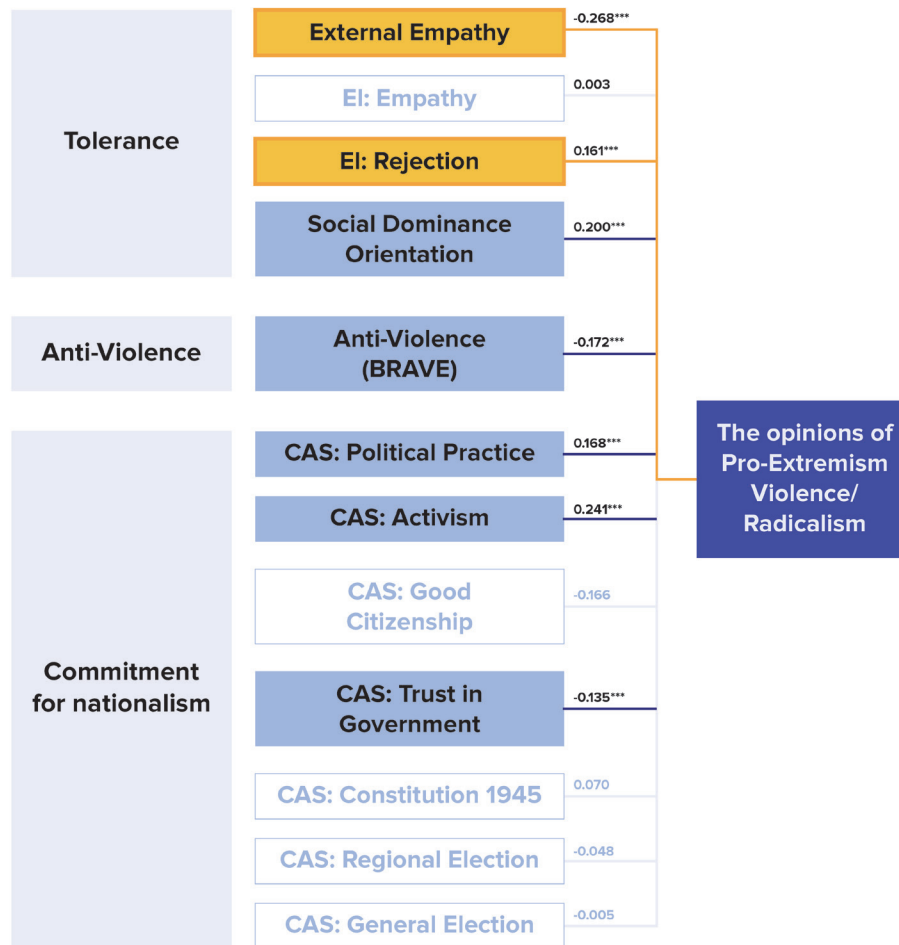The opinions of Pro-Extremism Violence/ Radicalism

Figure 4. Model analysis results. Figures show non-standardized regression coefficients (the greater it is, the greater the power of these variables in predicting OpRad), and star (*) denotes a statistically significant relationship.

A descriptive analysis was also carried out from the regression analysis results to see which variables were indicated as vulnerable. This study found that empathy, both external and internal, was a vulnerable variable.

The score for the perspective-taking factor (a person's tendency to find out more and try to put oneself in another person's shoes) for external empathy was still low (M = 3.14, SD = .86), out of the maximum score (6). General empathy for internals was also low (M = 2.92, SD = .89), and rejection high (M = 3.67, SD = .97). It shows that both external and internal empathy can be targeted for intervention at the three Islamic campuses.

From these findings, the following conclusions can be drawn. First, almost all religious moderation variables significantly predict pro-VE/OpRad opinion. Thus, it supports the notion that religious moderation, at least in its operationalization as a social skill, predicts extreme views in fighting for religion. Second, for the sake of intervention, we found that empathy—the basis of tolerance—is perhaps the most crucial aspect of religious moderation to target.

Qualitative Results

Terminology of Religious Moderation

Tolerance is the most discussed by students participating in the FGD. Discussions about tolerance occur externally (among religious followers) and internally (between sects within one religion).

The second term that becomes the locus of study is the Commitment to Nationality embodied through the approval of Pancasila and the 1945 Constitution of the Republic of Indonesia, which are believed to be in accordance with the teachings/values of the Islamic religion and fulfill elements of nationalism/ love for the country. Non-violence is a term that has not been discussed much in the discussion, but similar terms appear, such as not being extreme.

The concept of not being in the extremes in this context is related to not being in an extreme right/left position, not being excessive in worshiping, or not overly imposing certain religious teachings.

The majority of lecturers and officials also accept the indicators and definitions used in this study. However, the lecturers and campus officials at the three Islamic campuses view that the concept of religious moderation does not yet have operationalization of religious moderation behavior with clear cut.

Some respondents gave revised input related to indicators of religious moderation in which the intended revision was by combining existing indicators with 12 values of religious moderation (Tawasuth, I'tidal, Tawazun, so forth) or adding religious commitment, i.e., carrying out religious teachings correctly.

The Implementation of Religious Moderation

In general, the FGD participants believed that there were factors that could influence a person's religious moderation fluctuations, including religious insight, education background and individual experiences in interacting with people of different beliefs, exposure from the media related to radicalism and violent extremism as well as participation and or particular relations in student organizations.

Lecturers and Officials clearly stated that religious moderation had become the agenda and even the spirit for SIHE. For example, Syarif Hidayatullah State Islamic University Jakarta refers to the material "Islam is understood from its various aspects," written by Prof. Dr. Harun Nasution. Sunan Kalijaga State Islamic University refers to Prof. Dr. Abdul Mukti Ali, who initiated the Inter-Religious Dialogue and revitalized the Inter-Religious Conference forum.

As a terminology, religious moderation has become the theme of the programs and activities of the three tertiary institutions. Seminars, student activities, campus orientation, and various webinars use the core theme of religious moderation. However, as a working concept translated into an institutional system, the three universities agree that they do not yet have a clear operational concept of religious moderation.

Whereas there are still elements of religious moderation in education and teaching activities with an andragogical approach, based on what the FGD respondents said, they are still partial. In the three Islamic campuses, data, procedures, and mechanisms in an integrated manner have not been found. It means that the religious moderation movement is still based on individuals and has yet to emerge as an institutional movement.

The three tertiary institutions also admit that religious moderation is also needed among lecturers who do not have adequate background in Islamic studies. Some lecturers consider that the change from State Islamic Institute to State Islamic University opens opportunities for lecturers in science and technology to join. These lecturers need moderate Islamic insight — in line with the religious moderation variable used in this study. It is not surprising that most lecturers, students, and leaders consider the importance of the Religious Moderation Houses.

Empathy: A Vulnerable Variable to Intolerance

The survey results indicate the value of empathy where external empathy is low in terms of perspective-taking and low internal empathy and rejection of minority groups, both students and lecturers. Therefore, the research objectives indicate a vulnerability to tolerance indicators.

It is a space where intervention can be carried out if strengthening religious moderation is an urgent agenda that must be carried out. The House of Religious Moderation, as a new institution within the Islamic campus, is an institution whose capacity must be strengthened. This institution will result in the program formulations and training specifically directed at mainstreaming religious moderation on Islamic campuses.

Several suggestions emerged from FGD participants to operationalize religious moderation in the curriculum system, for example, by integrating it into a University Basic Course learning process using learning methodologies that encourage openness and can increase empathy, which can be considered in dealing with vulnerability.

In addition, SIHE is also expected to increase the number of activities that involve interaction with people from different backgrounds. From an organizational perspective, the operationalization of an integrated vision and mission related to religious moderation is expected to be escorted by monitoring and evaluating the mainstreaming activities carried out. The need to regulate religious moderation houses to become Organization and Work Procedure was also raised in the FGD. In addition, SIHE must also be involved in the socialization of religious moderation in society.

The three tertiary institutions have shown the capacity to integrate the values of religious moderation into their curriculum in terms of their human resources.

The Religious Moderation Houses

The three universities targeted in the research agree and fully support the Circular of the Directorate General of Islamic Education No B-3663.1/Dj.I/BA.02/10/2019 concerning the Establishment of Religious Moderation Houses. However, they have no clear concept and direction in carrying out their roles, duties, and functions.

The formation of RMH in State Islamic Universities in Bandung, Jakarta, and Yogyakarta are non-structural in nature, which causes them to have limited authority and scope, both internally and externally. As a non-structural institution, the Religious Moderation House does not have a direct budget allocation from campus financial sources.

With this position, the growth and development of the Religious Moderation Houses greatly depend on two aspects. First, the creativity of the managers to build cooperation and networks. The RMH in the three tertiary institutions was simultaneously legalized and formed after the circulation was published. The RMH at UIN Jakarta is the Center for Religious Moderation Studies which was legalized in November 2020. The RMH at the State Islamic Universities in Bandung was legalized in early 2020, and the RMH at the State Islamic Universities Yogyakarta is the Center for Moderation of Religion and Diversity, which was also established in November 2020.

The SMR protocol and the Religious Moderation Training Module as social skills

The SAPA - SALAM - RANGKUL protocol, or shortened to SMR, is an integrated approach to mainstreaming religious moderation that SIHE can implement. The words SAPA, SALAM, and RANGKUL (which literally mean Greet, Shake Hands, and Hug—are actually constructed acronyms representing the three major elements in enhancing SIHE's religious moderation. Each term reflects critical stages elaborated as follows:

a. **SAPA: *Selidik - Asesmen - Pendampingan* or Investigate, Assess, and Guide (Preventive Aspects)**

    It is about establishing the data on the empirical conditions of religious mod-

eration in the students' environment by spreading the scale of religious moderation among them. The resulting dataset will then be interpreted and used to map the state of religious moderation, which will then inform on the necessary steps for any students with relevant needs. This step ends in providing guidance for students deemed vulnerable based on their religious moderation score.

b. **SALAM: *Sinergisasi - Asesmen - Latih - Monitoring - Evaluasi* or Synergize, Assess, Train, Monitor, and Evaluate (Promotional Aspects)**

    An approach to cooperatively work with student organizations. In ensuring that activities in student organizations can work together to mainstream religious moderation, the members of student boards must have adequate religious moderation skills. This approach involves the training of religious moderation as a set of social skills, with monitoring and evaluation that extend to the students' tenure in their respective organizations. Subsequent to participating in this training, the members may have more insights to create programs that promote religious moderation in their organizations.

c. **RANGKUL: *Respon dan Rehabilitasi - Analisis - Narasikan - Gali - Kaji Ulang - Lakukan* or respond and rehabilitate (curative aspects of rehabilitation), analyze, narrate, dig, review, do.**

    This aspect aims at students who cannot be sufficiently dealt with in the Mentoring stage at SAPA because they show more vulnerability to violent extremism. Conducting analysis-narrative dig and review can involve professionals such as psychologists, internal SIHE, or other stakeholders. After being diag-

nosed, students can follow the rehabilitation process as deemed appropriate.

In addition to the protocol, a religious moderation training module was also created as a social skills module that can be used at the SALAM stage. This module aims to build religious moderation in aspects of social skills such as flexibility in realizing self and group identities, realizing personal biases related to relationships with other groups. In addition, it increases the ability of empathy and perspective-taking, especially towards different groups, and it increases the ability to work together with various parties. This module consists of 7 main sessions in building the required skills.

Capacity Building and Technical Assistance

As a form of Capacity Building, technical assistance has been carried out by inviting 38 Religious Moderation Houses from various campuses throughout Indonesia. In this activity, the results of the research and practice of the modules produced were presented. The activity ended with a discussion session. In the capacity-building activity, a proposal was also initiated to build a consortium network between SIHE and their religious moderation houses throughout Indonesia, fully supported by the Directorate General of Islamic Higher Edu-

cation. In measuring the use of the capacity building, questionnaires were distributed 20 minutes before the end of the event, which evaluated the research results, protocols, and training models presented. From the 25 questionnaires that were submitted, it could be concluded that the capacity-building participants considered the topic and research relevant to be carried out, and the results would be used as input in building programs at the RMH institution.

The Technical Assistance activity is a Semi-Training and Discussion Activity regarding the SMR Protocol and the Religious Moderation Training Module as social skills targeting the chairman/director and administrators of the Religious Moderation Houses at the three SIHEs as the research sites. Technical assistance combines lecture, practice, and discussion methods in explaining protocols and experimenting with the sessions in the training module. There are nine chairmen and administrators who joined the technical assistance sessions. From the evaluation collected via survey forms filled in by seven participants, it can be concluded that the technical assistance was received positively and the information deemed valuable, especially regarding training protocols and modules, including the usefulness of information regarding training protocols and modules. Participants also have the intention to adapt the protocols and modules that have been made. Furthermore, apart from the material, the technical assistance participants were also satisfied with how the facilitator brought the material and answered questions. Finally, the participants also felt that the training was quite conducive and enjoyable.

Recommendation

Religious moderation as a concept seems to have been thoroughly accepted, recognized, and considered necessary by the three state Islamic universities (Jakarta, Bandung, and Yogyakarta) due to its importance. However, operationally and practically, it still requires hard work to formulate a systematic implementation.

The level of vulnerability to empathy that fluctuates in the values of tolerance and intolerance in a thin line shows that the operationalization of religious moderation in State Religious Universities is absolutely necessary.

Several recommendations to the Government, particularly the Ministry of Religious Affairs, as part of the education policy authority, are as follows:

1) Regulation on the Institutional Structure of Religious Moderation Houses can be possible to become an integrated part of the Organization and Work Procedure of Higher Education. If this may not be given the bureaucratic simplification agenda, perhaps a special structure advocacy regulation can be made where programs and activities of derivative religious moderation are institutionalized into one particular course and/or certified training activities as competency requirements in the Diploma Supplement;

2) An integrated measurement index as an evaluation tool for religious moderation in SIHE. This instrument can be an early detection tool for the vulnerability and resilience of religious moderation in universities so that SIHE as a part of the node of *wasathiyah* Islam can sustain itself;

3) Guidelines/SOPs for moderation houses explaining the scope of their duties and functions, both within the SIHE itself and within the community.

As for SIHE or, in this case, Religious Moderation Houses, some recommendations can be made as follows:

1) Designing basic modules for each Religious Moderation House in developing the scope of which consists of:

   a. Education and Training Module; which provides the basis for lecturers in inserting the theme/value of religious moderation in learning and training on religious moderation among lecturers or students

   b. The Study and Research Modules that guide the academic community in conducting research on religious moderation

   c. Socialization, advocacy, and community assistance that provide guidance for the academic community to disseminate religious moderation outside of SIHE.

2) Include the religious moderation agenda in the integrated work plan at SIHE supported by a structured monitoring and evaluation system, both aimed at identifying and monitoring the performance of the academic community regarding religious moderation, including overseeing the course of mainstreaming religious moderation in SIHE.

Empowering Educational Actors and Institutions
to Promote Religious Moderation in PVE

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