

Strengthening the Bond of Religious Moderation in Islamic Campus

**Syarif Hidayatullah State Islamic University, Sunan Gunung Djati
State Islamic University, Sunan Kalijaga State Islamic University**



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STRENGTHENING THE BOND OF RELIGIOUS MODERATION IN ISLAMIC CAMPUS
(SYARIF HIDAYATULLAH STATE ISLAMIC UNIVERSITY, SUNAN GUNUNG DJATI
STATE ISLAMIC UNIVERSITY, SUNAN KALIJAGA STATE ISLAMIC UNIVERSITY)**

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Expression of Gratitude

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EXECUTIVE SUMMARY

PORTRAITS OF RELIGIOUS MODERATION AMONG MUSLIM STUDENTS

Background

Religious moderation is a concept that is considered appropriate to be applied in the context of religion in Indonesia (Faiqah & Fransiska, 2018). In the past decade, religious moderation has emerged and has increasingly strengthened as an antithesis to extreme and radical religious behavior (Fahri & Zainuri, 2019, Faiqah & Fransiska, 2018). Extreme, in this context, can be interpreted as being strict and rigid in understanding religious texts and imposing a certain point of view, even if it is necessary to use force to realize that point of view (Faiqah & Fransiska, 2018). Moderation of religion itself is a mode of religion that favors the “middle way as explained in the book Moderation of Religion (Litbang Kemenag, 2019) - which at some levels can be called the “main reference book” in the Indonesian context recently because it has compiled the views of Indonesian Muslim scholars. In attitude. In the case of Islam, this mode is known as “wasathiyah” — literal: “middle way” —which has its roots in the holy book al-Qur’an. Meanwhile, other religions will adjust to the doctrines in the holy books of each religion. The Ministry of Religious Affairs views that religious moderation is a breakthrough in strengthening harmony and harmony between religious communities faced with increasingly complex challenges.

The Ministry of Religious Affairs breaks down religious moderation into four (4) indicators, 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; and more than that it also involves SIHE (State Islamic Higher Education) to conduct studies, develop implementation methods, as well as become an implementation agent for religious moderation.

Furthermore, the agenda for the moderation of religion is mandated to the SIHE environment as an institution through the Circular of the Director-General of Islamic Education (Number B- 3663.1 / Dj.I / BA.02 / 10/2019, 29 October 2019 concerning Houses for Religious Moderation). Through this Circular of the Director-General of Islamic Education, SIHE leaders were asked to establish and organize a Religious Moderation House on their respective campuses. The House of Religious Moderation is intended to be a place for seeding, education, assistance, and strengthening of the religious moderation movement in the SIHE campus environment. Through this policy, the Ministry of Religious Affairs involves the campus, which contains educated people to be involved, and makes it the front line in guarding, developing, and implementing Religious Moderation.

Islamic Universities have followed up this agenda for religious moderation by establishing Religious Moderation Houses, which reached 38 institutions until February 2021. Even so, in practice, most of these institutions of religious moderation houses - like new institutions - are still looking for strategic forms and roadmaps in mainstreaming religious moderation among academicians (FGD, 2020). Based on the number of studies with religious moderation, the subjects of students have also increased, of course with various variations and contexts, among the academicians of Islamic Higher Education (for example,

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 the institutional and program dimensions, especially in formulating programs for mainstreaming religious moderation that is right on target. In detail, it can be described as follows. First, there is no implementation model of religious moderation in SIHE, especially one used as a form of resilience from violent extremism (VE / Violent-Extremism). Second, the religious moderation implementation has not been adapted to the cultural context, system, and specific challenges faced by each SIHE. Third, the institutional capacity, in this case, the Religious Moderation House, still has not received special attention in implementing religious moderation in SIHE.

Based on these reasons, research and institutional strengthening activities are carried out with a focus on the concept of religious moderation, strengthening Religious Moderation Houses by offering a diagnosis of the reality of the academic community through research and strategic steps and modules that can be applied to strengthen religious moderation. In the research aspect, this activity aims to find out about the condition of religious moderation in SIHE and identify what matters in religious moderation can focus on capacity building in increasing religious moderation. With the aim of being a pilot project, this project only took place in three SIHE, namely UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, and UIN Sunan Gunung Jati Bandung. The three SIHEs were chosen deliberately with a subjective argument that they can serve as a model for other SIHE in strengthening religious moderation. While from the capacity-building aspect, this activity will provide training strategies and modules to the Religious Moderation Houses.

Baseline Research Method

a. Quantitative

The quantitative study was conducted using a survey method aimed at the three SIHE targets. Three populations were sampled; general students, referral students, and lecturers, including faculty officials. The general students were students from the three SIHEs recruited randomly and stratified from each faculty in each SIHE.

Referral students were students who were considered to influence political and religious views by randomly recruited students. Finally, lecturers and faculty officials comprise several sub-populations; randomly recruited civic education and Islamic studies lecturers, lecturers referred to by general student participants, and faculty officials. In recruiting participants, we strived to ensure that the samples were gender-balanced. Most of the survey was done online using the Zoom and Limesurvey applications unless there were special requests from lecturer and faculty participants to fill in by meeting in person.

The predictor variables measured in quantitative studies are empathy, social dominance orientation, anti-violence, and citizenship behavior/attitudes. These variables are the operationalization of the indicator of religious moderation. The measurement of the empathy variable was carried out using a measuring tool for adaptation of ethnocultural empathy (Wang et al. 2003), which is divided into empathy for followers of other religions, which in this study, we use Christianity as a reference (external empathy) and adherents of other sects who are considered perverted (internal empathy). The sects used to measure internal empathy are based on participants' choice regarding which sect is considered the strangest or different from the commonly practiced rituals of Islam (e.g., Ahmadiyah, Shia). Social Dominance Orientation (SDO) is the tendency of individuals to agree on hierarchy and inequality in society, measured by SDO7 adaptation (Ho et al., 2015). To measure nonviolence, we use a portion adaptation of the BRAVE scale (Grossman et al. 2020). These predictor variables are tested whether they can predict the criteria 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-Ve / Radical Opinion scale, made by PPIM. All scales used are 1-6 Likert scale (e.g., Strongly Disagree, Disagree, Fairly Disagree, Fairly Agree, Agree, Strongly Agree). The analysis to be carried out is to test whether the moderating variables of religion effectively predict the Pro-Ve / Radical Opinion variable (Figure 1). To do this, we used multilevel regression with the general student population as the sample analysis.

b. Qualitative

Qualitative studies are carried out through focus group discussions with four types of participants, namely student 2, student key actors (who are heads of student organizations and/or whose names appear as a reference), lecturers who teach courses on civic education, and Introduction to Islamic Studies, as well as lecturers whose names appear in reference lecturers) and SIHE officials (Deputy Chancellor, Deputy Dean, and Chairperson of Study Center / Institution). The sample selection was made by purposive sampling. The FGD was conducted online through the Zoom meeting platform. This qualitative was based on the exploration of examining the understanding of 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 coding from statements in verbatim transcripts) that were most often mentioned from a total of 12 FGDs conducted.

Research Results

a. Quantitative Results

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

Multilevel regression analysis shows that almost all the factors of the moderating variables of religion predict Pro-Ve / Radicalism Opinion, although the direction of the prediction is not always in line with the initial estimate:

- External empathy: the higher a person's tendency to empathize with other religious communities, specifically Christians in this case, the lower the likelihood he will justify extreme actions to defend Islam or establish an Islamic state.
- Internal Rejection: The higher a person's tendency to be apathetic or uneasy about followers of other sects in Islam who

are considered heretical, the more he will agree with the Pro-Ve / Radicalism Opinion.

- SDO: The higher a person's tendency to like hierarchy and inequality, the more he agrees with Pro-Ve / Radicalism Opinion.
- Nonviolence: The more nonviolent a person is, the less agreeable it is to Pro-Ve / Radicalism Opinion
- Practical politics and activism: The more a person shows an intention to engage in political practice and activism, the greater his / her approval of Pro-Ve / Radicalism Opinion
- Trust in government systems: The more trust a person has in the government system (e.g. central, regional, law enforcement systems), the lower his / her approval of the Pro-Ve / Radical Opinion.

A summary of these results can be seen in Figure 1.

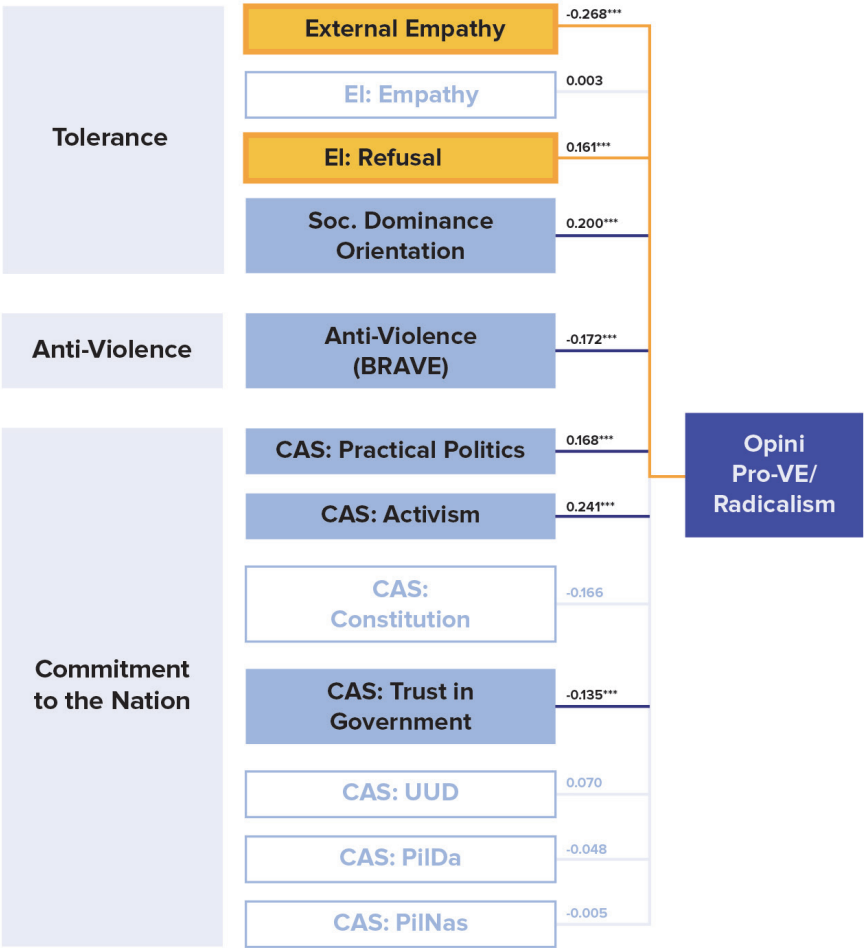


Figure 1. Model analysis results. Figures indicate non-standardized regression coefficients (the greater it is, the greater the power of these variables will be in predicting Pro-Ve / Radicalism Opinions), and stars (*) indicate a statistically significant relationship.

Apart from the regression analysis results, we also carried out a descriptive analysis to see which variables were indicated as vulnerable. We find that both external and internal empathy is 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 interventions to be increased in the three SIHE.

From these findings, we draw several conclusions. First, almost all religious moderation variables significantly predict Pro-Ve / Radicalism Opinion. Thus, it supports the notion that religious moderation, at least in its operationalization as a social skill, predicts extreme views of fighting for religion. Second, for the sake of intervention, we found that empathy is perhaps the most important aspect of religious moderation to target.

b. Qualitative

From the results of qualitative analysis, the understanding of religious moderation that often appears in students is related to tolerance, both external (tolerance between religions) and internal (tolerance between sects in one religion). Another theme that also arises is the commitment to nationality embodied in the agreement if Pancasila and the 1945 Constitution follow the teachings/values of Islam and a sense of nationalism/love for the country. Nonviolence was not mentioned much in the discussion, but another theme that often emerged was not extreme. The non-extreme, 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. Most lecturers and officials also accept the indicators and definitions used in this study, but they still need to operationalize religious moderation behavior with a clear cut.

According to FGD participants, the factors considered to influence one's religious moderation are religious insight, individual background experiences to interact with different people, exposure from the media related to radicalism and violent extremism, and individual participation in student organizations.

The discussion also found that religious moderation has fundamentally become an agenda for SIHE; proven by the statements of the FGD participants who had included the values or material of religious moderation in educational and teaching activities (inserted through the course material in Institute for Basic Science and Language Development or certain courses/andragogy teaching methods). In addition, in research and community service activities, the religious moderation theme has been encouraged as a research theme among students

and lecturers. Institutionally, the vision of religious moderation is also involved in student activities either managed by the campus (student orientation and webinars) or also managed directly by students. In the three SIHEs, the Organization of Religious Moderation Houses also has run, and the Religious Moderation House mandates its similar function.

However, this cannot be separated from the shortcomings, especially in terms of education and teaching, namely the absence of a standard of integration of values or religious moderation material in the course. In addition, there were still lecturers who were not open to differences when teaching. There are also deficiencies in regulations related to Religious Moderation Houses. For example, as an institutional unit, the Religious Moderation House, which is not yet part of the Work Administration Organization (Ortaker), impacts financing and budgeting flexibility. Another thing is the operationalization of SIHE's vision and mission which do not yet have derivative practice regulations such as monitoring and evaluation and Standard Operating Standards for lecturers or the academic community in preventing, dealing with, and responding to violent extremism; despite it is perceived as containing religious moderation.

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 carry out. In accordance with the word in SAPA-SALAM-RANGKUL, there are three major parts in increasing religious moderation in SIHE, which in each letter in the word is an acronym for the stages carried out, namely:

a. SAPA: Investigating - Assessing - Guiding (Preventive Aspects)

It is about the efforts to build data on the empirical conditions of religious moderation in the student environment by spreading the scale of religious moderation among students. From the results of this scale, an interpretation and mapping of the condition of religious moderation are made, and these factors also assess the steps that need to be taken for students in need. This step was

ended by mentoring students whose religious moderation values were low.

b. SALAM: Synergizing - Assessing - Training - Monitoring and Evaluating (Promotional Aspects)

It is an approach to working with student organizations to ensure that student organizations' activities can work together to mainstream religious moderation, so the management of student organizations is equipped with religious moderation skills. This approach involves an initial assessment of the religious moderation conditions of a candidate for management. Then, this candidate for management takes part in a social skills training for religious moderation, and after training, the conditions for religious moderation skills develop under observation even until he is elected as an administrator. It is hoped that after participating in this training, student management of student organizations can create programs that promote religious moderation in their organizations.

c. RANGKUL: Response - Analysis - Narrative - Review - Rehabilitation (Curative Rehabilitation Aspects)

This aspect is aimed at students who cannot be handled in the Mentoring stage at SAPA because they show more vulnerability to violent extremism. Conducting in-depth narrative analysis and review can involve professionals, such as psychologists, internal SIHE, or other stakeholders. After being diagnosed, students can follow the rehabilitation process they deem appropriate.

Apart from the protocol, a religious moderation training module was also made as social skills. This module can be used at the SALAM stage, which 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, increasing empathy and perspective-taking skills, especially in different groups and increase the ability to cooperate with various parties. This module consists of 7 main sessions in building the required skills.

Capacity Building and Technical Assistance Activities

Capacity Building activities were carried out by inviting 38 Religious Moderation Houses, with the Directorate General of Islamic Higher Education (Dirjen Pendis) as the manager of the religious moderation policy at the Ministry of Religious Affairs. Through the format of dissemination of results and exposure to modules and protocols which ended with a discussion session, capacity building activities result in matters related to the latest policy of the Religious Moderation House from the Director-General of Islamic Education and a proposal to build a consortium network between Religious Moderation Houses at SIHE. In addition, to measure the usefulness of capacity building, questionnaires were distributed - which were distributed 20 minutes before the event ended - which evaluated the results of the research, protocols, and training models that had been presented. From the 25 incoming questionnaires, it can be concluded that the capacity-building participants consider the topics and research that have been carried out are relevant, and the results will be used as input in building programs in each Religious Moderation House. The capacity-building participants who attended also saw that the SMR protocol and the offer of training modules were quite appropriate to the context of the PIHE and intended to use/adapt these protocols and modules.

The Technical Assistance activity is a Semi-Training and Discussion Activity related to implementing the SMR Protocol and the Religious Moderation Training Module as social skills. This activity involved the Chairperson / Director and administrators of the Religious Moderation Houses in the three UINs, which were the research sites. Technical assistance combines lecture methods, discussions, and practical exercises from the protocol and sessions in the training module. Nine people attended the technical assistance activity, each of the Religious Moderation House sent three representatives. The activity ended with participants filling out the technical assistance evaluation questionnaire, which seven participants filled out. It was concluded that the participants evaluated positively regarding the relevance and usefulness of information on protocols and training modules. Therefore, participants have the intention to conform to the protocols and modules that have been made. Furthermore, apart from the material, the technical assistance participants felt that the training was quite conducive

and enjoyable, and they were also satisfied with the way the facilitator brought the material and answered questions.

Conclusions and Recommendations

The indicators set by the Ministry of Religious Affairs in the concept of Religious Moderation based on research-oriented findings can significantly predict Pro-VE Opinion / Radicalism. Of the four indicators tested to three sample populations; General students, referral students, lecturers and faculty officials, indicators of tolerance expressed in the empathy variables, both external and internal, are vulnerable. It shows that empathy is an aspect of religious moderation which is quite important to be the target of intervention - at least - in the three SIHE research targets.

Chapter I Introduction

1.1 Research Background

Religious moderation is a concept initiated by the Ministry of Religious Affairs as one of the endeavors to respond to the challenges that have been faced with the movements of religious extremism in recent decades. Conceptually, religious moderation is a balanced (moderate) religious attitude between one's own (exclusive) religious experience and respect for the religious practices of other people with different beliefs (inclusive). Balance in religious practice means being confident in the essence of religious teachings that it embraces. It also teaches fair and balanced principles but sharing the truth as far as religious interpretation is concerned (Religious Moderation, Ministry of Religious Affairs, 2019).

The concept of religious moderation is deemed appropriate to be applied in the context of religion in Indonesia (Faiqah & Fransiska, 2018). In the past decade, religious moderation has emerged and has increasingly strengthened as an antithesis to extreme and radical religious behavior (Fahri & Zainuri, 2019, Faiqah & Fransiska, 2018). Extreme, in this context, can be interpreted as being strict and rigid in understanding religious texts and impos-

ing a certain point of view, even if it is necessary to use force to realize that point of view (Faiqah & Fransiska, 2018). Moderation of religion itself is a mode of believing in own religion that favors the “middle way,” as explained in the book *Moderation of Religion* (Litbang Kemenag, 2019) which at some level can be called the “main reference book” in the Indonesian context recently because it has compiled the views of Indonesian Muslim scholars. In attitude. In the case of Islam, this mode is known as “wasathiyah” —literal meaning: “middle way” —which has its roots in the holy book al-Qur’an. Meanwhile, other religions will adjust to the doctrines in the holy books of each religion. The Ministry of Religious Affairs views that religious moderation is a breakthrough in strengthening harmony among religious communities faced with increasingly complex challenges.

The Ministry of Religious Affairs is a ministry that directly works in the field of management of religious communities in Indonesia, and 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 “Mental Revolution and Cultural Development” MTDP (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 on the implementation of religious moderation; and more than that, involving SIHE (State Islamic Higher Education) to conduct studies, develop implementation methods, as well as implement religious moderation among the academic community.

Furthermore, the agenda for the moderation of religion is applied to the SIHE 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 Houses for Religious Moderation). Through this Circular of the Director-General of Islamic Education, SIHE leaders were encouraged to establish and organize a Religious Moderation House on their respective campuses. The House of Religious Moderation is intended to be a place for cultivation, education, assistance, and strengthening of the religious moderation movement in the SIHE campus environment. Through this policy, the Ministry of Religious Affairs can involve the campus, which contains educated people to be involved

and makes it the front line in guarding, developing, and implementing Religious Moderation.

Islamic Universities have followed up this agenda for the moderation of religions by establishing Religious Moderation Houses, which totaled 38 institutions in February 2021. Even so, in practice, most of these institutions of religious moderation houses - like new institutions - are still looking for strategic forms and roadmaps in mainstreaming religious moderation among academicians (FGD, 2020). The number of studies with religious moderation as a subject has also increased, certainly with variations and contexts, among the academicians 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 the institutional and program dimensions, especially in formulating programs for mainstreaming religious moderation, which is right on target. In detail, it can be described as follows. First, there is no implementation model in SIHE used as a form of resilience from violent extremism (VE / Violent-Extremism). Second, the implementation of religious moderation will be more strategic if it aligns with the cultural context, systems, and specific challenges faced by each SIHE. The third is institutional capacity, in which the Religious Moderation House is a strategic factor that must receive special attention in implementing religious moderation in SIHE.

Based on these reasons, research and institutional strengthening activities are carried out to focus on the concept of religious moderation and strengthening Religious Moderation Houses. This process is conducted by offering a diagnosis of the reality of the academic community through research and strategic steps and modules that can be applied to strengthen religious moderation. In the research aspect, this activity aims to find out about the condition of religious moderation in SIHE and to identify in the section on religious moderation about what can be the focus of capacity building in increasing religious moderation. As the pilot project, this activity only took place in three SIHEs, namely Syarif Hidayatullah State Islamic University Jakarta, Sunan Kalijaga State Islamic University Yogyakarta, and Sunan Gunung Jati State Islamic University Bandung. The three SIHEs were chosen deliberately with a subjective argument that they can serve as a model for other SIHE in

strengthening religious moderation. While in the capacity-building aspect, this activity will provide training strategies and modules to the Religious Moderation Houses.

Islamic Higher Education has been known as one of the pillars of moderate Islam in Indonesia. The state Islamic Institute alumni are educated in a moderate frame of mind in the ideology of development and modernization, which in the 1980s was the dominant ideology (Jabali and Jamhari, 2002). However, in recent years, this assumption has been disproved by the findings of several studies on “radicalism” in tertiary institutions, including religion-based higher education institutions.

The National Counterterrorism Agency (BNPT), the State Intelligence Agency (BIN), and research institutions such as the Setara Institute, CSRC, Research and Development Ministry of Religious Affairs reported on the symptoms of increasing radicalism on universities. Based on that fact, the discourse of religious moderation to Islamic Higher Education needs to be elaborated and investigated further. The parameters of radicalism include (1) the existence of transnational understandings and ideologies that aim to build an Islamic state (*dawah Islamiyah*) or *Khilafah* (caliphate); (2) the existence of *takfiri* attitudes (accuse other Muslims as non-Muslim), disbelieving those who share the same religion, but have different religious understanding and practice and; (3) the prohibition of tolerance and good *muamalah* (social relationship) with adherents of other religions (Schmid, 2015). These characteristics need to be confirmed with the concept of religious moderation as a resilience discourse.

This Research Portrait of Religious Moderation Among Muslim Students tries to unravel the institutional capacity of Islamic Religious Colleges as agents of religious moderation in terms of resources, organization and regulations. Higher education is one of the most important institutions in building public virtues in preparing the nation’s young generation with strong national insight. For this reason, an elaborative study at universities is absolutely necessary to provide institutional capacity not only capable of being a center of virtue but also capable of mainstreaming virtue, especially in religious moderation.

Definitions and Concepts

The Ministry of Religious Affairs has determined four indicators of religious moderation, namely: 1) commitment to nationality to nationality, 2) tolerance, 3) anti-violence, and 4) accommodation to local culture (Book of Religious Moderation, 2019). The Ministry of Religious Affairs determines the four indicators as a measuring tool to assess the level of religious moderation practiced by people and how vulnerable they are. By measuring these indicators, the administrators of religious moderation can identify and take appropriate steps in strengthening religious moderation.

Conceptually, the four indicators have a fairly strong theoretical basis. In the commitment of nationality, the foundation of nationalism and Pancasila is used as a way to see the extent to which one's views, attitudes, and religious practices have an impact on loyalty to the basic consensus of nationality, especially related to the acceptance of Pancasila as the state ideology and his attitude towards ideological challenges that are contrary to Pancasila (Ubaedillah, 2014)

Tolerance indicators refer to attitudes in dealing with differences in the context of relations among religions described through attitudes towards adherents of other religions, willingness to dialogue, work together, the establishment of places of worship, and experiences of interacting with adherents of other religions. Meanwhile, intra-religious relations are illustrated by the ability to respond to minority sects that are considered to deviate from the mainstream of religion (Halili, 2018)

The measurement of the non-violence variable does not start with an attitude of resistance, but rather starts with an ideology or views that lead to making changes to the social and political system by using violent/extreme methods in the name of religion, both verbal, physical and mental violence. This violent ideology and understanding can only find the roots of its growth if it is accompanied by perceptions of injustice and threat, which, if managed ideologically, can encourage someone to hate and fight with violence and terror (Mirra, 2019).

The accommodative attitude of local culture is an item to see the extent to which religious adherents accommodate local culture and traditions in their religious behavior. This item is based on the untested assumption that a moderately religious person tends

to be friendlier in accepting local traditions and culture. However, Azyumardi Azra's notes regarding Wasathiyah Islam (the middle way of Islam) can be used as a theoretical basis, that the actualization of religious moderation is seen in Indonesian Islamic organizations such as Muhammadiyah, NU, al-Washliyah, Persis, etc., which have developed accommodatively with local culture since the mid-13th century in Indonesia (Azra, 2020).

Because the 4 (four) indicators are still theoretical and conceptual, for the needs of measurement, this study uses a measurement tool that conceptually and theoretically has a close definition and purpose with religious moderation. For example, in the indicator variable of commitment to nationality, using the keyword "loyalty to national consensus basis," a measurement framework of "Civic Attitudes" is used, whose variable item derivatives consist of (1) Support for democratic principles and practices (attitudes), (2) Support for democratic principles and practices (behavioral intentions), (3) Openness for diversity, and (4) Nationalism (Blasko, Costa, and Vera-Toscano, 2018).

The variable item indicators of tolerance in religious moderation indicate respecting and accepting differences both socially and politically. In addition, tolerance requires an attitude of giving space, being willing to dialogue, and responding to the presence of minority sects. To be able to elaborate on this indicator, this study uses the variable item "Intra and Interreligion Empathy," which was adapted from "Ethnocultural Empathy" (Wang et al., 2003).

The tolerance indicator variables include (1) Empathy (Affective, Cognitive, Awareness) (2) Social Dominance Theory (3) Perception to Conservatism and Liberalism in Practicing Religion (4) Traditional (Local) Values. Being adaptive to local culture is included in the indicator of tolerance because it is rooted in the willingness to accept differences, even adapting and accommodating local traditions, which are in line with the idea of tolerance itself.

Non-violence in the context of religious moderation is triggered by radicalism whose manifestation starts from "transnationalism ideology that is takfiri (accusing others as apostates)." 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).

The pro-radicalism with the parameters of transnationalism, takfiri, and Khilafah is explored through the variable items of “Research about the Fire in Husk” (Halili, 2018). Many studies have used the items in “Fire in Husk Research” in measuring a person’s level of radicalism. In this study, pro radicalism items function as a criterion with the moderation variable of religion as a predictor.

As an institutional study, measuring religious moderation, which is quantified based on 4 (four) indicators, is confirmed in the quality of higher education institutions in regulative, structured, and administrative ways. Assessment of institutional qualifications uses the concept of “UNDP Measuring Capacities,” which elaborates on three components; (1) Performance, (2) Adaptability, and (2) Stability.

1.2 Research Questions

Based on the research background and theoretical foundation above, the questions raised in this study are:

1. What is the description of “Religious Moderation” in the surrounding SIHE environment
 - a. Attitudes and behavior moderation of the SIHE academicians
 - b. Implementation of Religious Moderation in Program Policy at SIHE
2. What capacity building does SIHE need in increasing religious moderation?
3. To what extent has the capacity building been carried out effectively in increasing religious moderation in SIHE?

1.3 Objectives

In answering the questions above, the purpose of this activity is

1. Knowing the condition of religious moderation in SIHE of Indonesia by creating an instrument that measures religious moderation and measures the condition of religious moderation in SIHE

2. Designing a capacity-building that can increase religious moderation
3. Doing capacity building on the specified key actors
4. Testing the effectiveness of capacity building in increasing religious moderation
5. With religious moderation, it is hoped that the academic community will be able to prevent exposure to violent extremism within SIHE

1.4 Programs Offered

The program offered is Research and Capacity Building on the Institutional Capacity of SIHE, which focused on religious moderation. The research aimed to check the initial conditions of SIHE related to religious moderation and assess the capacity building needed to increase religious moderation. In addition, this research was also used in testing the effectiveness of the capacity building that was being carried out.

1.5 Research Locations

This research was conducted in the scope of SIHE. Therefore, the chosen SIH were considered as SIHE, which could be role models for other SIHEs. So that when capacity building is carried out, and its effectiveness is tested, it can become a best practice carried out by other SIHEs. Besides, the main factor in choosing SIHEs to be the research location was the ease of researching SIHEs considering the long research series. The chosen research locations were

- a. Syarif Hidayatullah State Islamic University, Special Capital District of Jakarta
- b. Sunan Gunung Djati State Islamic University, Bandung
- c. Sunan Kalijaga State Islamic University, Special Region of Yogyakarta

Chapter II

Theoretical Framework

2.1 Violent Extremism

a. Definition

Violent Extremism is a term that has been used in recent years to describe violent behavior that contains certain ideologies. Several other terms often found related to this include radicalism, radicalization, extremism, and terrorism. It is normal because in handling these cases, languages such as counter-terrorism and deradicalization are often used. In use, these terms replace each other to describe the phenomenon that you want to capture. According to Botticher (2017), the term abuse sometimes occurs. In this report, the researcher uses the definition of violent extremism used in the 2019 EWERS Program, namely Actions to support, promote and carry out violent actions, as an approach to achieve political, religious, racial, ethnic, ideological goals, and so on.

Furthermore, violent extremism is characterized by acts of organized violence through careful training and preparation and using violence even at the expense of civil society (EWERS Report, 2020). The use of violent extremism was chosen compared to radicalism because, according to Botticher's (2017) review, there are fundamental differences between these two things, although both have certain ideological bases in carrying out a 'movement.' The clear differences are presented in the table below:

Table 1. Differences between Radicalism and Extremism

Radicalism	Extremism
<ul style="list-style-type: none">● Using violence in pragmatic and selective politics● Radicalism aims to achieve a better future for all● Radicalism is more empowering and not entirely anti-democratic.● Radicalism does not reject human rights; even progressive radicalism emphasizes human rights among vulnerable groups● In its movement to break the status quo, Radicalism is not anti towards the community whose characteristics are open and diverse● Radicalism is usually in opposition to the establishment● When in small numbers, radicalism usually withdraws from the prevalent community but can still coexist with the community without any direct resistance● Radicalism has universal moral values● Radicalism is more egalitarian and less elite● Radicalism has its roots in movements in the 18th century that emphasized the idea of human progress and the power of reason.	<ul style="list-style-type: none">● Extremism always considers the use of force against its enemies and considers this a creed● It is anti-democratic in nature and wants to destroy the democratic constitution and its laws. Usually, they cannot join a liberal-democratic community because their ideology tends to be intolerant● Against universal human rights and institutions that use them● Refuse to have an open and diverse community● Extremism is against all non-ideologies that extremist groups have● If their numbers are small, extremist groups will continue to carry out provocative violence● Extremist groups only have moral principles towards their group members● Extremist groups are usually associated with authoritarian dictatorships and totalitarianism.● Extremists have their roots in irrational movements, usually religious or fanatical belief systems, which claim that there is only one truth

From Botticher’s review above, it can be seen in the concept of literature that extremism already contains ideological characteristics that use violence. Several institutions that focus on this issue, such as the WANA Institute, UN, and others, have agreed to use the term ‘violent extremism’ to describe this phenomenon.

b. Affecting factors

The literature study found that to make someone behave in violent extremism is usually called a radicalization process. Radicalization is the process of adopting extreme views which are usually

rejected by the general public and the views that allow the use of violence to change social and political conditions (Havez & Mullins, 2015). According to Havez and Mullins (2015), this radicalization process is usually (1) gradual in nature which usually socializes (2) extremist belief systems that prepare for stages of action (3) the adoption of a view of violence which is inevitable.

McCauley and Moskaleiko (2008) state that three levels enable individuals to embrace violent extremism, namely the individual, group, and public levels (mass). According to McCauley and Moskaleiko (2008), at the individual level, four mechanisms influence individuals to embrace violent extremism, namely (1) having personal victimization, (2) having a political grievance, (3) joining a radical group-the slippery slope, and (4) joining radical groups-the power of love. Personal victimization is a condition in which a person engages in violent extremism because he feels he has been a victim of another group, so that he commits acts of violent extremism as a tool for revenge. Political Grievance is a mechanism whereby individuals become actors of violent extremism because they become the victims of political decisions where they live. According to McCauley and Moskaleiko (2008), personal and political grievances are usually related.

Meanwhile, someone can become a terrorist actor in a slippery rope extremist group very quickly due to self-justification or a process in which a person convinces himself that violent behavior must be carried out (McCauley & Moskaleiko, 2008). In addition to self-justification, it is also due to obedience with those considered authorities or believed to be true (McCauley & Moskaleiko, 2008). The last one is that a person can join an extremist group because of his / her relationship with other people such as family, spouse, or friends who previously joined extremist groups (the power of love). McCauley and Moskaleiko (2008) also stated that extremist groups are also getting stronger because of the common goals and perceived threats.

At the group level, McCauley and Moskaleiko (2008) also stated that extremist groups make individuals embrace violent extremism because of the process of (1) Like-minded groups, the common people's opinion that initially tends to change and follow more extreme decisions when they are in groups because individuals feel they must follow the group's decisions. The next is the process of (2) Isolation and threats in which group attachment will be strength-

ened when the group feels threatened and isolated from other groups. This threat makes the groups adopt violence to protect themselves (McCauley & Moskalenko, 2008). Also, McCauley and Moskalenko (2008) also stated that conflicts among these groups would tend to encourage radicalization; (3) competition with countries where members of the group with lower commitment have already withdrawn (condensation) and the competition gets the same support and resources (outbidding), and (4) competition within the group itself (fissioning).

At the level of the public mass, acts of violent extremism can cause (1) a jujitsu effect, when extreme behavior is used by groups who are victims of extremism to increase group cohesiveness. Moreover, the second effect at the level of the public mass is (2) hatred among those groups and (3) the existence of martyrdom, which usually occurs in cases of suicide bombings. Finally, it makes the public ask whether this movement is so valuable that someone can afford to sacrifice his life.

c. Measurement

In this survey, we measure how much someone justifies extreme actions as a manifestation of religious observance. These extreme actions include actions deemed to defend Islam or actions aimed at establishing an Islamic law-based state. It should be noted that this measurement cannot be considered as a measure related to a person's intention to take extreme actions but as a measure of attitude towards those actions. In this study, violent extremism is measured using an attitude scale regarding the survey measurement tool used by PPIM UIN Jakarta in its research on Fire in Husk (Saputra, 2018a), which specifies several items to refer to Islam. In addition, several general items were made more specifically to emphasize the use of force to follow up the violations of Islamic law and the establishments of an Islamic state. The items in this measuring instrument were arranged in 6 scales from strongly agree, agree, fairly agree, fairly disagree, disagree, and strongly disagree. Examples of these variable items are "Donating money or goods for the struggle to establish an Islamic state in Indonesia" and "Using violence against those who disbelieve in Allah SWT."

2.2 Religious Moderation

a. Definition

Religious moderation is a long-standing term but has returned to being a topic of consideration when it was echoed by the Minister of Religious Affairs for the 2014-2019 period, Lukman Hakim Saifuddin, as an approach to prevent exposure to violent extremism in society. There are many definitions of religious moderation. In Arabic, moderation is known as the word *wasath* or *wasathiyah*, which has the equivalent of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). The religious moderation referred to in this context is very close to *Islam Wasatiyyah*. In other words, according to Mufassir in an article entitled *The Wassatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study Implementation in Malaysia*, translates *washata* as the chosen, the best, the fair, the humblest, and being fair (full of humility and justice (Saidurrahman, 2019). In terms of meaning, Al-Razy (in Saidurrahman, 2019) states there are four (4) basic meanings of the word *wassatha*, namely (1) the meaning of justice that does not support the two opposite parties, (2) The best, (3) the humblest and perfect and (4) not extreme in religious matters. Kamali (2019) explains that *Wasatiyyah* is an attitude recommended by people who have a common and intellectual sense distinguished with an aversion to extremism and aloofness.

Religious moderation means taking a middle position between the two extremes (Kamali, 2019). The view in the middle is also emphasized by Yusuf Al-Qaradhawi, which is a view or attitude that always tries to take the middle path of two opposing or excessive attitudes so that one of the two attitudes in question does not dominate in one's mind (Saidurrahman, 2019). The positions and attitudes in the middle are also used in the book *Moderation of Religion* issued by the Ministry of Religious Affairs, so religious moderation has perspectives, attitudes, and behavior amid the existing extreme choices (Kemenag, 2019).

In terms of meaning, Nizar (2019) also states another definition of moderate, namely someone who understands the teachings of Islam as a whole (sees the Qur'an as integral and comprehensive) and can view life that is "balanced" and does not transcend boundaries. Therefore, It can be interpreted that religious moderation means living religious teachings without adding or subtracting

them. Nizar (2019) also adds that this balance is not only a matter of vertical piety (Human-God relations) but also horizontal piety (human relations with other humans). From the meaning of moderation proposed by Nizar, it can be concluded that individuals who have religious moderation are not only seen from how self-righteous themselves are to God, but how they maintain their mutual relations and human values and understand that Islamic understanding is upholding peace. It is following Yusuf Al-Qadarhawi's statement (in Abdillah, 2019) in 30 signs of religious moderation, namely (1) comprehensive understanding of Islam, (2) balance between shari'ah provisions and ongoing changes in every age, (3) support for peace and respect for human values, (4) recognition of religious, cultural and political plurality and (5) recognition of minority rights.

This human value is also strengthened by the mission of Islam itself, namely grace for the universe (rahmatan lil 'alamin, Q.S. Al Anbiya': 107). Abdillah (2019) states that to realize this 'grace for the universe' agenda, the character of Islam is a religion that is in accordance with humanity (fitrah, QS al-Rum: 30), stand up by the truth (hanif, QS Al-Rum: 30), uphold justice (QS al-Maidah: 8) and have goodness in order to become the best people (Surah Ali-Imran: 110). Regarding religious moderation, Abdullah (2019) states that some of the characteristics of moderate religion related to humanity are: (1) being open to the outside world, promoting dialogue and being tolerant, (2) prioritizing good prejudice, and (3) prioritizing interests together rather than personal or group interests. Al-Zuhayli (in Kamali 2019) states that Wasatiyyah means moderation and balance in beliefs, morals, and character in treating others and is applied in the system of socio-political and governmental rules. In practice, Abdillah (2019) states that this moderation is usually associated with how Islamic attitudes or behavior are to the nature of Islam, so the moderation form can differ from one place to another because the problems faced by people in different locations are not the same.

From the literature review above, it can be concluded that the religious moderation form can be different, depending on the needs of Muslims in one place. In addition, religious moderation is a form of being religious to God, so that besides vertical matters to Allah SWT, religious moderation is also related to the extent to which individuals can show attitudes and behaviors that support human

values. Religious moderation must also be understood as a balanced religious attitude between the practice of one's own (exclusive) religion and respect for the religious practices of other people with different beliefs (inclusive) (Kemenag, 2019). This definition is taken by considering that the religious moderation theme is used to counter attitudes of radicalism and violent extremism that are strong in Indonesia. Given this phenomenon, the Ministry of Religious Affairs (2019) focuses on four indicators that show someone has religious moderation, namely (1) Commitment to nationality, (2) Tolerance, (3) anti-violence, and (4) accommodation to local culture. These four indicators are considered as indications for people who have religious moderation. According to the researcher, these four things are manifestations of the notion of horizontal worship to fellow servants, which are manifestations of human values and virtues with humane and wise pretensions (intentions).

b. Religious Moderation Indicator

a) Commitment to nationality

- **Definition.**

Commitment to nationality is a very important indicator to see the extent to which one's views, attitudes, and religious practices have an impact on loyalty to the basic consensus of nationality, especially concerning the acceptance of Pancasila as the state ideology, and their attitude towards ideological challenges as opposed to Pancasila, and nationalism (Kemenag, 2019). One of the indicators is the acceptance of the principles of nationality in the 1945 Constitution. Based on this definition, in religious moderation, people must accept Pancasila as a national ideology and the principles of nationality in the 1945 Constitution with a sense of nationalism.

Many issues are circulating that an Islamic state which is not based on a caliphate means a kafir state. So, several groups with interest in changing the Indonesian system into a caliphate system have increased. However, this assumption is a wrong understanding. Pancasila from history and values is a form of religious moderation itself. It can be understood from the Indonesian state form, which is neither a secular nor a religious state. Pancasila is a form declaring that Indonesia is a country that places religion as

the spirit of the Unitary State of the Republic of Indonesia. In this case, the state recognizes the existence of religion and guarantees and protects every adherent of religion in carrying out its religion (Mukri, 2019).

The history of the formation of Pancasila itself is evidence of the moderate attitude of Islamic organizations that make Pancasila to the principle of the state as “the ummah.” Baidhawry (Mukri, 2019) states that the Pancasila state has followed the principles of Shari’ah because the word Ummah itself implies unity, integration, and solidarity in Pancasila.

In terms of values, Makri (2019) summarizes that every principle in Pancasila embodies Islamic values, namely:

- a. The precept “God Almighty” means the recognition of the existence of the Almighty Godhead. This precept is in accordance with the teachings of the Islamic religion, the dimensions of faith and monotheism are reliant on the individual, and there is no compulsion in it. This precept is also a guarantee for citizens when carrying out their obligations as religious people.
- b. The precept of “Just and Civilized Humanity” emphasizes awareness of human attitudes and actions based on the potential of reason and conscience that lead to civility and justice (which are the essence of Islamic teachings) so that everyone should emphasize human values.
- c. The precept “Unity of Indonesia” means the unity of the Indonesian nationality for the unity of various social, cultural, political, religious, ethnic, and ideological backgrounds in Indonesia. This precept supports slander if individuals can be different but still be united.
- d. The precept “Population Guided by the Wisdom in Deliberation / Representation” means the enthusiasm for deliberation to reach consensus in representation. It also means the principles of democracy in developing wisdom in deliberation. It is in accordance with the message from Shuro in Islam, which is enforced in the elements of forming democracy from, by, and for the people.

- e. The precept “Social Justice for All Indonesian People” means the principles of equality, emancipation, and participation of all Indonesian people, not only politically but also socially and economically, which is applied fairly. It is under Islamic teachings, where justice is considered the first social manifestation of monotheism.

These Pancasila principles are also stated in several articles of the 1945 Constitution, which uphold human values by guaranteeing equal rights and obligations received by Indonesian citizens without exception. So that it can be said that maintaining the unity of Indonesia, practicing human values in Pancasila and the 1945 Constitution is one of the manifestations of religious moderation.

• **Measurement**

This study’s measurement of commitment to nationality adapts items from the Civic attitude and behavioral intentions (Blasko et al., 2018). In general, this measuring tool explores two aspects, namely, openness for diversity and support for democratic principles and practices.

This study’s measurement of commitment to nationality adapts items from the Civic attitude and behavioral intentions (Blasko et al., 2018). In general, this measuring tool explores two aspects, namely, openness for diversity and support for democratic principles and practices.

Openness for diversity is an attitude of agreement that every citizen has equal rights and obligations. In this research, original items are adapted to the Indonesian context by borrowing the concepts of equal rights and obligations contained in the 1945 Constitution, such as the right to have a religion, the right to express an opinion, the right to get an education, and the obligation to defend the homeland. Aspects of support for democratic principles and practices include (a) perception of the importance of conventional citizenship; (b) perception of the importance of social-movement-related citizenship; (c) perception of the importance of personal responsibility for citizenship; (d) trust in civic institutions; (e) expected electoral partic-

ipation; and (f) expected active political participation. The last two are specifically included in the sub-dimension of intention, while the others are included in the attitude.

Examples of items used to measure these dimensions are:

“Every citizen has the right to express his opinion in accordance with the implemented law.”

“Participate in peaceful protests to reject laws that are believed to be unfair.”

“Regardless of whether the central government in the current period is good or bad, I believe there is no reason to change the system of government in Indonesia.”

b) Tolerance and Local Cultural Accommodation

- **Definition.**

This indicator refers to the second and fourth indicators stated in the book; Tolerance is an attitude to provide space and not interfere with the rights of others to believe, express their beliefs, and express opinions, even though this is different from what we believe (Kemenag, 2019). Whereas being accommodative to local culture is used to see the extent to which individuals are willing to accept religious practices that accommodate local culture and traditions (Kemenag, 2019).

In short, tolerance is when individuals can be patient and survive with someone’s way of thinking and behaving, even though the way of thinking and behaving is different from one another (Broer & Munyck, 2019). Another concept many scholars agree on is that tolerance is not an attitude of being “indistinguishable”, neutral, or an antonym of prejudice. Furthermore, in Social Psychology, tolerance is defined as an attitude of not being quick to judge something (non-judgmental), being open, appreciating differences, or generally referred to as a positive attitude towards other different groups. Verkuyten and Yogeenswaran (2017) formulate the tolerance component as feelings of objection (conditions of dislike for other groups in general), accep-

tance (avoiding negative statements), and rejection (in the form of behavior such as discrimination). Broer and Munyck (2019) add that tolerance occurs when there are differences, there is also respect for others for human rights and self-respect and empathy for others. From the two definitions above, it can be seen that religious tolerance refers to how individuals behave towards differences in religious groups as well as differences in religious practices that adhere to local culture and traditions.

To explain human attitudes and behavior in facing differences and other groups, Bennet (2017) developed a theory called the Development Model of Intercultural Sensitivity (DMIS) or the Intercultural Sensitivity Development Model. According to Benner (2017), intercultural sensitivity can be constructed based on exposure to individuals' uniform and diverse cultures and how individuals perceive these exposures. The key in DMIS is how a person's communication competence can move from being in their own culture to being competent to communicate well between cultures (Bennet, 2017). Bennet (2017) defines a person's development stage as divided into six stages/levels, namely:

1. Denial is characterized by a failure to perceive the existence or relevance of different cultural groups. At this stage, people tend to have the bias that one's own culture is more complex than other cultures and see other cultures as foreign or minority. As a result, people at this level show disinterest and do not respond aggressively to cultural differences.
2. Defense is characterized by the fact that individuals are familiar with cultural differences but have a biased view of different cultural groups. At this stage, individuals perceive group differences as "us" versus "them" and tend to be critical and blame cultural differences as society's deficiencies. The opposite of defense but still in the same stage is the reversal where individuals tend to think of other cultures as superior and compared to their group's culture. This bias to different groups can cause threats to different cultural groups, exclusivity, and even segregation.

3. Minimization is the stage where people are characterized by minimizing existing group differences by looking for important similarities between their group and other groups. People at this stage believe that there are universal values shared by all cultures/groups. Nevertheless, people at this stage will remain comfortable in the privileges that benefit the dominant group.
4. Acceptance is a stage where individuals can recognize that cultural differences are very complex, just like the culture adopted by individuals. Although people in this stage do not always agree, they can still judge a culture as unfavourable, and the assessment of a culture is not ethnocentric in terms of not automatically based on differences from one's cultural position. People in this stage have a curiosity to learn about other cultures.
5. Adaptation is a level at which people can use perspective-taking and empathy in seeing other people's points of view. People in this stage can easily participate and express their feelings appropriately, behave appropriately, and be perceived authentically in different cultures.
6. Integration is when people begin to see various cultures as something that can be integrated within a person. The person is not limited to one culture, but individual self-development is seen from how the values of various cultures are taken, adopted, and integrated into the individual.

Based on the Bennet (2017) stage above, it can be seen that if a person is tolerant and accommodating to religious practices that adhere to local culture, he is perceived to have reached stage 4, namely acceptance, or stage 5, namely adaptation. Furthermore, a person who behaves in a tolerant manner because he has a robust religious moderation accepts differences in religion and practice and has a basis for acceptance based on a certain virtue. In religious moderation, an individual must be willing to dialogue and see from the point of view of others and empathize with people of different religions or religious sects. Therefore, researchers tend to make stage 5 the bench-

mark level for people considered to have religious moderation. As mentioned above, Empathy is very important in the Adaptation stage (Bennet, 2017) so that it can be a measurement approach for tolerance in religious moderation. Empathy is also considered important in terms of religious tolerance, according to Broer and Munyck (2019), because one must be able to show behavior that is based on the interests of the other religious community when someone is facing the thoughts or behavior of other religious people which according to him is not appropriate. Therefore, empathy is needed, as the ability to understand what drives the thoughts and behavior of others so that individuals can respond accordingly (Broer & Munyc, 2019).

Empathy.

Rogers (1980 in Elliot, Bohart, Watson & Greenberg, 2011) defines empathy as the ability and willingness to understand a person's thoughts, feelings, and struggles from his point of view. In many literatures, empathy is broadly divided into two components, namely 1) the affective component, in which he can share emotional experiences felt by others, and 2) the cognitive component, namely understanding the experiences of others (Decety & Jackson, 2004). Decety and Jakson (2004) state that even though they can be in the feelings of others, people who have empathy are still able to regulate their emotions and realize the true emotions of themselves and others. Wang et al. (2003) stated that empathy, as something that can be increased and important as an antecedent of prosocial behavior and justice.

Wang et al. (2003) also stated that while increasing intercultural relations, it is necessary to include a cultural context in seeing empathy called ethnocultural empathy, namely empathy aimed at people from different groups regarding race and background with individuals. Wang et al. (2003) state that this is different from empathy in general, which sees interpersonal relationships in general or professional situations so that the cultural context is not too perceived. Wang et al. (2003) state three dimensions in ethnocultural empathy, namely Intellectual Empathy, Em-

pathic Emotion, and Communicative Empathy. Intellectual Empathy is the ability to understand the thoughts or feelings of people of different ethnicity, culture, or race. With Intellectual Empathy, an individual can see from the person's culture/ethnicity perspectives (Wang et al., 2003). Empathic Emotion is attention to a person's emotional situation/feelings where the individual is able to feel what the person feels from an ethnic/cultural point of view (Wang et al., 2003). The last one is communicative empathy, in which the person can express what he thinks and feels appropriately and precisely to people of different ethnic/cultural backgrounds. Researchers see that Intellectual Empathy can be equated with the cognitive component of empathy while empathic emotion can be equated with the affective component.

Referring to the ethnocultural empathy of Wang et al. (2003), the researcher feels the need to include religious context in empathy. The religious context and interaction with followers of other religions or adherents of other sects may affect one's ability to empathize during the social interaction. Therefore, the context of empathy measured from this study includes the relationship context between adherents of different religions and the sects in the same religion.

Social Dominance Orientation.

In addition to empathy, one that is considered important in tolerance is how to see the orientation of individual dominance towards different groups or what is commonly called a social dominance orientation (SDO). According to Ho, Sidanius, Kteily, Dan Stewart (2015), SDO is a person's attitude and tendency to maintain inequality among groups at the social and institutional level, ultimately producing social inequality. SDO has been proven to be a prejudice prediction against people from groups that are considered inferior such as the poor, minorities, women, and others (Ho et al., 2015). SDO is also related to a person's agreement to agree on policies that support the status-quo related to hierarchical structures such as the existence of war, the death penalty, and torture and against humanitarian practices, social welfare, and affirmative policies (Ho et al.,

2015). Pratto et al. (1994) also found that people who tend towards a high social dominance orientation will be more likely to agree with policies or rules that maintain hierarchies and reject policies that increase the welfare of minority groups.

Logically, people who have SDO will tend to find it challenging to show tolerance as they will see minority religious groups as something “below” their group because their religion is considered better than any other religion. So he also tends to reject the same rights for people of other religions or groups of sects that are considered different, including the way of worship and other social practices. In contrast to religious tolerance, when someone considers other religious groups to be equal and has the same human rights and dignity, they will see that each individual has unique rights and ways of seeking truth according to oneself (Broer & Munyck, 2019). Individuals will also tend to treat people of other religions equally, in terms of social policies and justice, because people of other religions are part of the community that also contribute to creating equal values in the community). Therefore, SDO is also taken as a discriminant indicator in measuring religious tolerance.

In measuring social dominance orientation, two components are measured, namely 1) dominance, the tendency of a person to support the hierarchy between groups which encourages oppressive actions to groups that are considered subordinate, and (2) anti-egalitarianism, namely resistance to equality between groups indicated by encouragement to the existence of a hierarchical mindset in social policy (Ho et al., 2015). The dominance component is usually related to the people’s tendency to act actively and even aggressively to keep the groups at the bottom. At the same time, anti-egalitarianism is related to the tendency to be conservative and support policies that maintain the status quo regarding inequality. Usually, the actions of people who are anti-egalitarianism are subtler than the components of dominance.

- **Measurement.**

Tolerance measurement in psychology can be done in various ways, from attitude to behavior. In this study, intolerance is measured using an attitude scale with reference to the survey measuring instrument used by PPIM UIN Jakarta in research on Fire in Husk (Saputra, 2018a). This PPIM survey measuring tool uses two dimensions in measuring tolerance; opinion and intention. Opinion tolerance is the opinion of participants related to adherents of other religions/sects, while Intentional tolerance is the intention to take tolerant action towards people of other religions or other sects in Islam. In addition, this measure also separates tolerance towards internal ones (individuals from the same religious group but with different sects) and tolerance towards external ones (individuals from different religious groups). In asking about internal tolerance, the researcher first asks the individual about religious groups considered deviant. In asking for tolerance, the researcher asks participants to imagine themselves interacting with individuals from religious sects considered deviant. Each item is given a 4-scale choice of answers from strongly agree, agree, disagree, and strongly disagree. An example item for the tolerance of opinion towards external is, "Indonesia will be a better country if all its residents have the same religion, ladies and gentlemen," meanwhile for internal is, "Followers of deviant religious groups do not have the right to be elected or become a public official in the area where you live." An example of an item of intention tolerance towards external groups is "Inviting other people not to give religious holiday greetings to followers of other religions (such as Happy Eid, Merry Christmas or Happy Vesak) to people of different religions." While those aimed internally are "Signing a petition. refuse government-employed lecturers who are followers of groups considered deviant."

In measuring empathy, the researcher adapted the socioethnocultural empathy measurement tool from Wang et al. (2003) to include the context of the relationship between religious adherents in Indonesia. Referring to the research of Fire in Husk (Saputra, 2018a), the external and

internal context is quite important, so that societhnocultural empathy adaptation also refers to this. In adapting empathy for externals, other religious groups are Christians because of Indonesia's long history, conflicts and relations between religions usually involving Christianity. As for empathy to internal groups, the researcher asked the Islamic religious group, which was considered the most heretical participants, to trigger the context of his relationship with followers of that sect in answering this empathy question. The religious sect questioned was religious groups that were considered deviant or considered controversial in society in general. These religious groups are Ahmadiyah, Shia, Wahabbi / Salafi, Liberal Islam, Islam Nusantara, NII. This group was raised based on the discussion results with the lecturers of Syarif Hidayatullah State Islamic University. In accommodating other groups, options were added, which were given in open-ended answers.

In accordance with the theory of empathy, researchers took a cognitive component called perspective-taking and empathic emotion or affective components in this study. One example of external affective items in this research is "When I hear people make fun of Christianity, I feel offended," while for internal is "When I hear people make fun of the religious group, I feel offended." Examples of items for perspective-taking are for external, "It is easy for me to understand what it is like to live as a Christian in Indonesia," and for internal is "It is easy for me to understand what it is like to live as someone who is a member of the Ahmadiyya sect."

In measuring the social dominance orientation, the researcher adapted the 7th Social Dominance Orientation scale from Ho et al. (2015) in measuring dominance and anti-egalitarianism. In making this measuring tool, Ho et al. (2015) made items that were pro/in line with the measured component and also made items that were contradicting what was measured (item reverse). An example of a pro-dominance item is "Some groups should remain at their respective social status, the high status remains high, and the low remains low," while the counter-dominance item is "Groups with low social status have equal rights to

those with high social status.” For pro-anti-egalitarianism, an example of the item is “We should not support the effort to bring equality among different groups.” While for counter-anti-egalitarianism, it is “We must try to provide equal opportunities to all groups in society in achieving success.”

c) Anti-violence

- **Definition.**

This indicator emerges from the phenomenon of radicalism and violent extremism in Indonesia. In psychological studies, violence is generally associated with behavioral and psychopathological traits (Walker, 2005). In other words, the most common perspective in seeing how a person uses, justifies, and is compelled to commit violence are clinical perspectives that see violence as a psychological “disease.” However, within the framework of preventing violent extremism, violence cannot be seen as a psychopathological phenomenon, but some behaviors can be carried out in general and motivated by ideological motivation. This approach is used to develop a model of risk factors for the ideology of violent extremism, including those used in developing the BRAVE model (Mirahmadi, 2016). In this model, five factors that can influence the risks of exposure and radicalization by violent extremist ideology are identified: ideology, political grievances, economy, socio-logical incentives, and psychological factors. In this model, attitudes related to violence are ideological aspects; how one justifies violence to achieve a goal. Therefore, in the context of radicalism and violent extremism, and religious moderation as a factor of resilience to both of them, the concept of violence used in this study is as used in the model above, namely violence as a form of effort in the form of verbal and physical violence or thoughts in order to achieve certain goals, especially changes in social and political systems. Therefore, the indicator representing anti-violence as a component of religious moderation is anti-belief in the use of violence in solving a problem.

- **Measurement.**

To measure belief in non-violence, we use an adaptation of the BRAVE measurement tool (Grossman et al., 2020). This measuring tool was developed to assess resilience to radicalism and violent extremism in the BRAVE approach. This measuring instrument consists of 5 dimensions: cultural identity and connectedness, bridging capital, linking capital, violence-related behavior, and violence-related beliefs. In addition, this scale was correlated with various other measures related to problematic behavior, resilience, and, most relevant in this study, attitudes about violence, as measured using the MVQ (Grossman et al., 2020). Finally, we adapt the last two dimensions, violence-related behavior, and violence-related beliefs. Examples of items of violence-related behavior are “I am willing to speak out openly against the violence that occurs in my community,” and examples of violence-related beliefs. “The people closest to me consider it natural for young people to use violence to solve problems”.

2.3 Implementation of Religious Moderation in Higher Education

The condition of religious moderation of the academicians cannot be separated from how higher education institutions, especially in SIHE, mainstream religious moderation. The capacity of SIHE itself will influence how to mainstream religious moderation and examine that capacity which is focused on finding out what can be improved. The capacity of the SIHE Institution can be defined as the extent to which SIHE has competencies in a particular matter.

The capacity of Higher Education (HE) is certainly different from one another. An example of measuring higher education’s capacity or competence is using SERVQUAL, which detects a gap between perceptions of services provided by HE and expectations for these services (Donlagic & Fazlic, 2015). Aspects that are measured cover (1) Tangibility (evaluation of the real thing), (2) Reliability (services provided are as promised), (3) Responsibility (HE staff responds if there are students who experience difficulties), (4) Assurance (credibility of staff) and (5) Empathy (respect and respect for students). In

dealing with multicultural issues, Pope & Reynolds (1997) identified seven core competencies that universities should have in dealing with multicultural issues, namely (1) Administration and Management Ability (2) Multicultural Awareness, Ability and Knowledge, (3) Helping and Interpersonal Relations, (4) Assessment and Evaluation, (5) Teaching and Training, (6) Ethical and Legal Experience and (7) Theory and Translation. Another assessment approach in measuring the capacity of higher education is the Institutional Capacity Assessment Tool (ICAT), which helps identify strengths and weaknesses to be improved in seven areas, namely (1) Teaching and Learning, (2) Engagement and Communication, (3) Strategy and Planning, (4) Policy and Practice, (5) Leadership and Vision, (6) Data and Technology, and (7) Equality (Manning, 2016).

In Indonesia, in maintaining the quality of HE, referring to the Regulation of the Minister of Research, Technology and Higher Education number 44, 2015 concerning National Higher Education Standards, three types of National Standards must be followed by Higher Education, namely (1) National Education Standards, (2) Standards Research and (3) Community Service Standards. Furthermore, referring to the ICAT, as an organization, a HE is also necessary to identify aspects of strategies and plans, policies, and the aspects of vision and leadership in SIHE for mainstreaming religious moderation (Manning, 2016). All these aspects are seen in the framework of Organizational Culture. Finally, apart from SIHE as an organization, SIHE is also an ecosystem where students do their activities, not only studying but also participating in student organizations/activities. According to the research team, these are the things that need to be explored in knowing the practices that SIHE has carried out in mainstreaming religious moderation.

In Education and Teaching. Curriculum renewal must examine what relevant skills SIHE graduates have. Curriculum renewal must be detailed into courses and learning methods (Saidurrahman, 2019). Meanwhile, Saidurrahman (2019) considers the need for an approach course in Islamic studies that emphasizes the Ijtihad approach. Lecturers are also important factors in the Topics of Education and Teaching. Mujahidin (2019) states the importance of mapping for lecturers and teachers who spread hate speech because it is feared that these values will become socialized among students. Lecturer competence in teaching is also important. According to Mujahidin (2019), a learning process that emphasizes dialogue,

communication, and argument in class is also very important for students to train the validity of knowledge and train the foundation of thinking. Suharto (2019) also states that lecturers also do not focus on texts in studying Islamic Law or Fiqh but emphasize the text analysis on realities in society. Finally, education and teaching should build not only knowledge but also soft skills of the students by increasing awareness of social issues (Saidurrahman, 2019)

In Research and Community Service. Pope & Reynolds (1997) state that if HE, especially student affairs, is already committed to multicultural values, research on this topic must be in line with this theme, especially identifying whether training or programs effectively increase awareness and abilities in multicultural topics. In connection with the religious moderation topics, it is necessary to identify whether the HE has invested research topics into religious moderation. Mujahidin (2019) stated that the research, especially in HE itself, is important to objectively know the conditions of religious moderation and the strengths and challenges of designing the next program. Universities can also target other objects for research that are important in socializing religious moderation, such as Islamic boarding schools and madrasas (Mujahidin, 2019). In terms of community service, it is necessary to know that the academic community, in this case, students, plays an important role in socializing religious moderation. Mujahidin (2019) stated that students could start promoting moderation through activities on social media. By increasing social awareness, the academic community is also expected to direct community service leading to just and prosperous community life (Saidurrahman, 2019).

In SIHE Organizational Culture. As an institution, each SIHE has a vision and mission that it wants to achieve. Understanding whether the existing vision and mission support religious moderation can be explored. Besides, according to ICAT indicators, we can also examine strategy and planning, including the budget in SIHE, to support religious moderation and other relevant policies and practices (Manning, 2016). In addition, it can also be identified who are potential leaders in supporting mainstreaming of religious moderation. In ensuring the religious moderation is run effectively, it is necessary to study further whether the structure supports this. The establishment of the house of religious moderation in SIHE can be included as part of the support in structure because the House of Religious Moderation is the institution appointed to carry the mod-

eration agenda in SIHE. Evaluation of the effectiveness of the operation of the house of religious moderation can also be done to identify the institutional capacity in mainstreaming religious moderation.

In Student Activities. Apart from learning activities in the classroom, SIHE is also filled with other academic and non-academic activities that the academic community can participate in, whether organized by the SIHE institution or other student organizations. For example, it is common to take the student orientation activities when students enter the HE level. Mujahidin (2019) stated that the introduction of religious moderation at SIHE could be started from this stage by introducing moderate campus values. Other student activities include seminars, webinars, and conferences with the theme of religious moderation. In addition to the HE institution, students also interact socially with others, and there is value formation that cannot be separated from the influence of student organizations. Mujahidin (2019) also stated that the importance of structuring and fostering student organizations should be oriented towards strengthening moderation. Thus, the climate of student organizations can be in harmony with SIHE which supports and facilitates the growth of understanding moderate and peaceful culture.

Chapter III

Baseline Study

3.1 Preparation of Research and Measuring Instruments

Workshop

The workshop was held on 16-17 July 2020 and was divided into four sessions. The workshop was held with the aim of (1) discussing the measurement tools that have been made and the initial design of the intervention plan and (2) the initial approach and permission of the state Islamic universities' rectorates to be the research sites. Therefore, in this workshop, the invited speakers apart from experts who were experts were also invited by the Chancellors of the state Islamic universities who were the research targets. In addition to applying for permission to carry out research, the research team also asked the Chancellor to assign parties to be the SIHE research team, who would assist the research process technically, for example, at Sunan Gunung Djati and Sunan Kalijaga State Islamic universities where the research team did not have any idea about the field conditions.

Apart from the rector, other invited sources were (1) Prof. Dr. M. Arskal Salim GP, M.Ag., Director of Islamic Higher Education (who served at that time), (2) Burhanuddin Muhtadi, Ph.D., who would provide input on Research Design and Instruments and (3) Dr. Ichsan Malik, M.Si, Lecturer at the Faculty of Psychology UI, who would provide input on capacity building and technical assistance. Apart from the research team, the PMU CONVEY was also attending the workshop.

From the workshop, an initial description was obtained related to the initial conditions in each SIHE. For example, Syarif Hidayatullah State Islamic University emphasizes the integration of knowledge, while Sunan Kalijaga State Islamic University emphasizes more on diversity. Regarding the existence of a religious moderation house, when the workshop was held, only Sunan Gunung Djati State Islamic University formally established a Religious Moderation House equipped with building facilities and modules that are currently being developed.

There was also input regarding randomization in terms of research design, which was carried out not evenly across the three different faculties but in proportion to the number of populations. In addition, if men would dominate the target participants of key actors, there must be an affirmation in which there is a quota for females. Finally, at the end of data collection, a debriefing process would also be conducted.

There was also a discussion about the approach to the definition of religious moderation to be used. Since religious moderation means 'in the middle' literally, some inputs in identifying the extreme right and left were given. Furthermore, ideas related to measuring individuals' understanding of ushul fiqh (the Islamic law) were also advised. Despite the discussion, finally, the approach used is to measure religious moderation in the scope of social relations and from the Ministry of Religious Affairs indicators by identifying the derivatives of behavior that are considered to describe attitudes and behaviors in the middle. In addition, other suggestions were provided related to quantitative and qualitative research instruments and the implementation of capacity building and technical assistance. After the workshop was completed, the research team discussed the whole inputs, and the accepted ideas were applied with some revisions in quantitative and qualitative instruments. The following is a summary of the input and responses from the research team:

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Table 2. Summary of Feedback from Workshop and Follow-up

Item	Theme	Suggestion	Further Action
Quantitative Instruments	Readability Test	The instrument requires a legibility test before retrieving data	A Readability Test will be carried out
	Commitment to nationality Indicator	The definition can be expanded by "Measuring acceptance of state consensus continues to run in the corridor that has been done although there are unsatisfying things."	Accepted - the item will be revised prior to the legibility test
		Trust dimension items: <ul style="list-style-type: none">• Add a vignette and a framing of the story context (for example, the police institution: people raiding discotheques because they are not following religious teachings, or how much do you agree with the behavior?)• Be able to be measured by democracy as a system and democracy satisfaction	
		The items of the dimensions of expected political participation: <ul style="list-style-type: none">• May add the term 'future' to describe a time• Actively participate in political parties:<ul style="list-style-type: none">- Be able to be given examples of active participation or- Involving at political parties is removed, and items working on political issues would be given in brackets of examples (political parties, NGOs, etc.)	
		Entering Pemira context	Pemira context cannot be included so that non-students can also use the items. Another suggestion is that it can be used as a control and directed towards activity in student organizations. There is a scale that measures this activeness

	Opinion Variables on Violent Extremism	Item revision: Deal with people who deviate from your religion by using violence	Accepted - the item will be revised prior to the legibility test
	Diversity	It can be included in the demographics; do you have friends from other religions	Accepted - the item will be added
	Gender	Including items that measure gender-related perceptions	Accepted - the item will be added
Qualitative Instruments	Instrument Items	Islamic Insights at SIHE: Exploration of Islamic insights whether respondents are close to conservative, liberal, or moderate	It is rather difficult to measure this, especially if the FGD is conducted online with a limited time
		Gender: Exploring the roles of women in religious moderation	Accepted - this item will be included
	FGD Facilitator	<ul style="list-style-type: none"> It requires a credible and experienced facilitator in getting participants to talk 	Accepted - will be included in the manual FGD implementation
Capacity Building dan Technical Assistance	Intervention Targets	<ul style="list-style-type: none"> Researchers from PPIM UIN Jakarta may be able to assist the FGD process conducted by local researchers 	The proposals will be considered in the intervention plan and capacity building.
	Principle	<ul style="list-style-type: none"> There must be a briefing for the facilitator before holding the FGD 	
	Implementation of Activities	<ul style="list-style-type: none"> The importance of the reflection stage (monitoring and evaluation) Involve a variety of characters in intervention programs Re-engage women as key actors Maintain sustainability by inviting active participation from intervention targets. 	

3.2 Readability Test

a. Readability Test Method

The recommendation for the Workshop was to carry out a legibility test on the items that have been compiled, especially on the types of student participants. The legibility test is usually carried out by interviewing participants in examining the participants' understanding of the items in the measuring instrument. In this study, the alternative is to conduct a readability test using the Response Process Evaluation (RPE) method from Wolf, Elliot., Maul, and Taves (2019) because the Covid-19 situation limits face-to-face interactions, and it is worried that online interviews would tire the readability test participants. In the RPE method, each item is validated by asking several open-ended questions to determine the participants' understanding or how the participants interpret the item. These questions are called Meta Questions. The answers to these Meta Questions will explain how the process of the response given by participants when they read and work on items. Examples of the given Meta Questions are (Wolf et al., 2019):

- a. What do you think is meant by _____ (ask for a word or phrase in the item that the participants might find difficult to understand)?
- b. What do you think is the meaning of this item as a whole?
- c. Based on your understanding of the item, please provide an example of your experience, whether you have experienced this condition/situation or not?
- d. How do you respond to the item?
- e. (refer to the available answer options) If this was an existing response option, which would you choose?

From the responses given by the readability test participants, the researcher would evaluate and assess whether the participants' responses have understood and worked on the item according to the objectives of the item. The process of questioning and evaluating can be done as many times as needed.

This readability test is conducted online. The interview process was replaced by making the participants answer meta-questions in writing. Because the number of items is very large and it is worried that there is a fatigue factor in filling in the items so that it affects the quality of the answers, the researcher divides the existing instruments into several versions as follows:

Table 3. Readability Test Design

No	Version	Measurement	Number of Items	Number of Participants
1.	Version A	Commitment to nationality part I	23 items	3 students
		Demographics	12 items	
2.	Version B	Commitment to nationality part II	20 items	3 students
		Demographics	12 items	
3.	Version C	Tolerance - Empathy part I	22 items	3 students
		Demographics	12 items	
4.	Version D	Tolerance-Empathy part II	25 items	3 students
		Demographics	12 items	
5.	Version E	Tolerance Reference	10 items	3 students
			17 items	
			12 items	
6.	Version F	Social Dominance Orientation	5 items	3 students
			14 items	
			12 items	
7.	Version G	Demographics	120 itemsa	2 students 2 lecturers

Version A to version F is made to ask student participants' understanding of items, while Version G is implemented to determine how long it takes students and lecturers to complete one of these instruments. It was agreed that the implementation in one session would only be carried out in 2 versions so that there would be no confusion in distributing versions, and the difference in the number of items was not seen much. Therefore, not all of the existing Meta Questions were asked, but were selected with the following details:

- a. What do you think this question asks?
- b. How do you respond to this question?
- c. If you were asked to choose an answer [Strongly Disagree / Disagree / Agree / Strongly Agree] *, which answer would you choose?
- d. If you do not understand this item, please describe which part is difficult for you to understand and provide suggestions for improvement.
- e. Specifically asking for reference items: In your opinion, what is the purpose of the researcher asking this question?

In total, it takes 20 student participants and two lecturer participants. Each type of participant will be divided evenly 50:50 based on the equal quota of women and men. Participants for this legibility test included non-probability sampling, namely incidental sampling. Participants are invited to a Zoom meeting and then briefed on how to fill in these questions. After receiving the explanation (briefing), the participants were then given a link to the survey according to the distribution of the versions above. Then after the participants have finished, a debriefing will be carried out regarding the objectives of this survey.

b. Readability Test Implementation

The Readability Test was carried out for two consecutive days consisting of 3 sessions on the first day and two sessions on the second day. The schedule for implementing the legibility test is as follows:

Table 4. Readability Test Schedule

No	Date and Time	Schedule	Version	Number of Participants
1.	Thursday, August 6, 2020	Version A & Version B	10.00-12.00	6 participants
2.	Thursday, August 6, 2020	Version C & Version D	13.00-15.00	5 participants
3.	Thursday, August 6, 2020	Version E & Version F	15.00-17.00	7 participants
4.	Friday, August 7, 2020	Version B, Version C, and Version G	09.30-11.30	5 participants
5.	Friday, August 7, 2020	Version G	13.30-15.30	2 participants

In the implementing process of this project, there was an additional one male participant and one female participant at the 09.30-11.30 session on Friday, August 7, 2020, to replace the one participant in version B and version C in the previous session who were considered not giving a serious response in answering questions. In the G version, the work period for students is between 35 and 47 minutes, while for lecturers, the processing time is between 40 minutes and 120 minutes. For lecturer participants who are up to 120 minutes away, there are obstacles in individual lecturers who have difficulty reading using their devices and work on them while doing other activities.

c. Revision of the Readability Test Results

The participant responses results were distributed to three researchers to assess whether the participants understood or did not understand the intent of the item. Two participants who were deemed did not respond well to version B and version C; respectively, their answers were not included in the analysis. The majority of items whose scores were 100% were considered to be understood by the respondents and did not undergo revision; however, some items were revised to strengthen and sharpen the context of the intent of these items. While items whose value is 67% and below are discussed again in the internal researchers before being revised, it is better understood. Some of the proposed revisions are as follows

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Table 5. Post-Readability Test Revision

No	Indicator	Previous Items	Understanding Rates	Revised Items
1.	Commitment to nationality	Participate in activities to promote human rights	67%	Participate in activities to promote human rights
2.		Regardless of the current government's performance, I believe that the central government system in Indonesia must be maintained.	67%	Regardless of whether the central government in the current period is good or bad, I believe there is no reason to change the system of government in Indonesia.
3.		Regardless of the performance of the local government where I live, I believe that the existence of the local government where I live must be maintained.	67%	Even though the local government where I live now is not the best, I believe the local government must be maintained.
4.		Even though there are individuals who use political parties for personal gain, political parties are still important institutions in the democratic system in Indonesia.	33%	Political parties are essential to democracy in Indonesia, although it cannot be denied that many people abuse their positions in political parties.
5.		Even though there are legislative members who carry out their roles poorly, the existence of the Representative House as a state institution is important to maintain.	67%	I still believe that a representative system in the form of the Representative House is very important for the Indonesian people, regardless of several members who use this institution for personal gain.

6.		Actively participate in the trade union	67%	Register and participate actively in the union organization/ association/union of workers where you later work
7.		Every citizen has the right to express his opinion under the applicable law.	67%	Every citizen has the right to express his opinion under the applicable law.
8.	Tolerance	I feel angry when people of other religions experience crimes because of their hatred of their religion.	67%	I feel angry when people of other religions become victims of violence because of hatred towards their religion.
9.		It was easy for me to understand what it was like to live as a member of another religion.	67%	It is easy for me to understand what it is like to live as a member of a minority religion in Indonesia.
10.		It is difficult for me to feel connected to stories of discrimination experienced by followers of other religions.	67%	When I read about the discrimination experienced by people of other religions, I feel connected to their stories.
11.		It is difficult for me to put myself in the position of followers of other religions.	67%	It is difficult for me to see from the point of view of a believer of another religion.
12.		Which group of options fits the description above?	67%	Which group or sect among these choices do you think has a doctrine that deviates from / is different in practice from what you are used to?
13.		If you know, please indicate what practices belong to the above definition.	67%	If you know, please mention a practice or ritual that accommodates the local culture with Islam.
14.		When I hear people make fun of this sect/ideology group, I feel offended.	67%	I do not care if people make statements that will offend the group/sect.

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15.		I rarely think about the impact of the jokes that make fun of this sect/ideology group on its adherents.	67%	I rarely think about the impact of making jokes or making fun of the group/sect on its adherents.
16.		I can feel the frustration of adherents of this sect/ideology who are fighting against discrimination.	67%	I can feel the frustration of that adherent/sect who is fighting against discrimination.
17.		When there are groups of followers of this sect/ideology discriminated against, I feel that I have to support them.	67%	When there are groups that are discriminated against, I feel that I have to support them.
18.		I feel angry when followers of this sect/ideology accept injustice because of their religion.	67%	I feel angry when a member of the group/sect is treated with injustice because of their religion.
19.		I feel angry when adherents of this sect/ideology experience criminal acts because of hatred against their religion.	67%	I feel angry when members of this group/sect become victims of violence because of their religious hatred.
20.		We should not strive for all groups to have the same quality of life.	100%	We should not make any efforts so that all groups have the same quality of life
21.	Opinion Radicalism	Pray for people who died because they fought to establish a country based on the religion you embrace.	0%	Pray for those who died in the struggle to create an Islamic state in Indonesia.
22.		Donate money or goods for the struggle to establish a country based on your religion.	0%	Donate money or goods for the struggle to establish an Islamic state in Indonesia.
23.		Encourage other people to join in the war to create a country based on the religion that you hold.	33%	Invite others to take part in the struggle to create an Islamic state in Indonesia.

24.		Attack the police who arrest people struggling to establish a state based on the religion you hold.	100%	Attack police who arrest people who are struggling to establish an Islamic state.
25.		Spread messages through print media, social media, or any media that invites people to move against the enemies of religion, even by force.	100%	Spread messages through print media, social media, or any media that invites people to move against people who harass the teachings of Islam, even by violence.
26.		Fight against the enemies of your religion with violence.	100%	Fight those who violently harass the teachings of Islam.
27.		Deal with people who deviate from your religion through violence.	100%	Deal with people who deviate from Islam through violence.
28.		Join physical training to prepare to fight against the enemies of religion.	67%	Join physical training to prepare to fight against people who harass Islamic teachings.

Final Consolidation of Quantitative Instruments

We conducted an exploratory and confirmatory factor analysis to determine the final items in the measuring instrument included in the analysis. Factor analysis can test and provide an overview of the factors that are on a scale. These factors are the basis for calculating the value for model analysis. In this section, the factors found through factor analysis will be explained. Factor analysis was performed using data from the main sample, namely general students (N = 897), before data cleaning for the regression model in the analysis. After explaining each measuring instrument, the items included in each scale and factor will be described.

External and Internal Empathy Scales

The results of the exploratory factor analysis found that external empathy consists of two factors; affective empathy and perspective-taking. Affective empathy is a factor consisting of items related

to affective responses (e.g., anger, sadness) to discrimination experienced by followers of other religions. Perspective-taking represents an individual’s effort to understand the experiences and feelings of followers of other religions. Since these two factors had such a high correlation ($r = .754$), it was decided to combine them into a general external empathy factor.

Table 6. External Empathy Scale

Factor	Code	Item
Affective Empathy Reliability Cronbach's Alpha = .911 McDonald's Omega = .916	EESxAff1	When I hear people make fun of Christianity, I feel offended.
	EESxAff4	I can feel the frustration of Christians who are fighting against discrimination.
	EESxAff5	When Christian groups are discriminated against, I feel that I have to support them.
	EESxAff6	I feel angry when there are Christians who accept injustice because of their religion.
	EESxAff7	I feel angry when Christians become victims of violence because of hatred against their religion.
	EESxAff8	When my friends are discriminated against because of their Christianity, I will defend them.
	EESxAff9	I feel angry when a Christian experiences discrimination.
	EESxAff10	I feel touched when I watch or read about the discrimination experienced by Christians.
	EESxAff12	Most likely, I will participate in activities that promote equal rights for all religions, including minority religions such as Christianity.
	EESxAff14	I appreciate the religious practices practiced by Christians.
	EESxAff15	I show concern when Christians receive discrimination.

Perspective Taking Reliability <i>Chronbach's Alpha = .841</i> <i>McDonald's Omega = .846</i>	EESxPer1	It is easy for me to understand what it is like to live as a Christian in Indonesia.
	EESxPer2	When I read the news about the discrimination experienced by Christians, I feel connected to their stories.
	EESxPer4	I know what it feels like to be the only Christian in a different majority religious community.
	EESxPer5	I feel connected to the frustrations of Christians because of the discrimination they experience.
	EESxPer7	I am following the latest information on social issues experienced by Christians.

The identified internal empathy scale consisted of two factors. First, general empathy is generally empathy for adherents of a sect that is considered heretical. It is a factor covering almost all items equivalent to affective empathy and perspective-taking on external empathy. Second, rejection is a factor that describes the attitude of ignorance or discomfort towards adherents of other sects and the discrimination they experience.

Table 7. Internal Empathy Scale

Factor	Code	Item
General Empathy Reliability <i>Chronbach's Alpha = .954</i> <i>McDonald's Omega = .955</i>	EESiAff10	When I hear people make fun of the group/sect, I feel offended.
	EESiAff40	I can feel the frustration of the members of the group/sect who are fighting against discrimination against them.
	EESiAff50	When some groups/sects are discriminated against, I feel that I have to support them.
	EESiAff60	I feel angry when there are members of the group/sect who experience injustice because of their teachings.
	EESiAff70	I feel angry when members of that group/sect become victims of violence because of hatred for their sect.
	EESiAff80	When a friend of mine is discriminated against because he is a member of that group/sect, I will defend them.

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	EESiAff9O	I feel annoyed when members of that group/sect experience discrimination.
	EESiAff10O	I feel touched when watching or reading news about the discrimination experienced by this group/sect.
	EESiAff11O	When I see members of this group/sect become public officials, I will feel happy too.
	EESiAff12O	Most likely, I will participate in activities that promote equal rights for people of all religions, including group members' rights.
	EESiAff13O	I like to talk with members of the group/sect about the teachings they profess.
	EESiAff14O	I appreciate the religious practices carried out by these groups/sects.
	EESiAff15O	I show concern when members of the group/sect receive discrimination.
	EESiPer1O	It was easy for me to understand what it was like to live as a member of that group/sect.
	EESiPer2O	When I read news about the discrimination experienced by members of that group/sect, I feel connected to their stories.
	EESiPer4O	I know what it feels like to be the only person from a different group/sect in a community with a homogeneous religious group/sect.
	EESiPer5O	I feel connected to the frustrations of the group/sect members due to the discrimination they have experienced.
	EESiPer7O	I follow the latest information on social issues experienced by members of the group/sect.
Rejection	EESiAff2O	I do not care if people make statements that will offend the group/sect.
Reliability <i>Chronbach's Alpha = .617</i> <i>McDonald's Omega = .646</i>	EESiAff3O	I rarely think about the impact the jokes that make fun of the groups/sects have on their members.
	EESiPer6O	I feel restless when I am in a crowd of people from different groups/sects in my religion.

Adapt SDO-7

The results of the adapted confirmatory factor analysis of SDO-7 showed a value that was close to good, with a significant factor model ($p < .001$), and another fit index value that was close to the recommended value (RMSEA = .145, CFI = .617, and TLI = .554). Thus, the two factors are unchanged from SDO-7, which has not been adapted. However, in this study, it was made to be consistent with the valence: domination and anti-egalitarianism. Domination is a factor that is related to the classification of domination from a group with higher status to a lower one, whereas anti-egalitarianism represents an anti-equality attitude.

Table 8. SDO scale

Factor	Code	Item
Domination Reliability <i>Chronbach's Alpha = .71</i> <i>McDonald's Omega = .69</i>	SDOTraDom1	Some groups should remain at their respective social status; the high status remains high, and the low remains low.
	SDOTraDom2	It may be a good thing if certain groups with high social status and others with low social status.
	SDOTraDom3	The ideal society consists of several groups with a higher social status and other groups with a lower social status.
	SDOTraDom4	Some groups have a lower social status than other groups.
	SDOTraDom5	Groups with low social status have equal rights with groups with high social status.
	SDOTraDom6	There should be no single dominant group in society.
	SDOTraDom7	Supposedly, groups with low social status may increase their status or improve their conditions.
	SDOTraDom8	The domination of one group over another is a bad principle.

<div>Anti-egalitarianism</div> <div>Reliability</div> <div>Chronbach's Alpha = .79</div> <div>McDonald's Omega = .73</div>	SDOAnEg1	We should not support equality between groups.
	SDOAnEg2	We should not make any efforts so that all groups have the same quality of life.
	SDOAnEg3	It is an injustice to make every group equal.
	SDOAnEg4	Equality of status between groups should not be our main goal.
	SDOAnEg5	We must try to provide equal opportunities to all groups in society in achieving success.
	SDOAnEg6	We must do whatever we can to create equality between groups.
	SDOAnEg7	No matter how much effort is required, we must try to ensure that all groups have equal opportunities in life.
	SDOAnEg8	Equality between groups should be our goal.

Adapting BRAVE to Measure Nonviolence

Due to the small number of measuring instruments, we combined the five BRAVE nonviolent attitude items, which originally consisted of two factors (violence-related behavior and violence-related beliefs) into one scale: anti-violence.

Table 9. Anti-Violence Scale

Factor	Code	Item
Anti-Violence Reliability <i>Chronbach's Alpha = .617</i> <i>McDonald's Omega = .646</i>	BRAVEBehav1	I am willing to speak out openly against the violence in my community.
	BRAVEBehav2	I will directly oppose the acts of violence committed by those closest to me.
	BRAVEBelief1	Committing violence helps me show how strong I am.
	BRAVEBelief2	Committing acts of violence earned me the respect of others.
	BRAVEBelief3	The people closest to me consider that it is natural for young people to use violence to solve problems.

Adaptation of Civic Attitude and Behavior Scale to Measure Commitment to Nationality

The adapted Civic Attitude and Behavior Scale were found to have several factors through exploratory factor analysis. First, the so-called practical political factors represent how important a person is to assess active participation in politics, for example, by becoming a candidate for public officials. Second, activism is a factor that describes the attitude or intention to participate in activism movements or volunteer for social movements. Third, good citizenship describes individual responsibilities as citizens, such as the responsibility to the family or ethics in dealing with fellow citizens. Fourth, the factor of trust in government institutions. This factor shows how much someone trusts a government system or institution. Fifth and sixth, items related to the desire to participate in voting in regional and national elections. Finally, new items regarding how much participants agree with the concepts of human rights embodied in the Constitution.

Table 10. Adaptation for Civic Attitude and Behavior Scale

Factor	Code	Item
Practical Politics Reliability <i>Chronbach's Alpha = .866</i> <i>McDonald's Omega = .873</i>	CASImpCC2	Join a political party.
	CASActiPP1	Assist the campaign of candidates or parties participating in elections.
	CASActiPP2	Actively participate in political parties.
	CASActiPP3	Register and participate actively in trade union organizations.
	CASActiPP4	Participate as a candidate in regional general elections.
	CASActiPP5	Actively participate in organizations engaged in political or social issues.
Activism Reliability <i>Chronbach's Alpha = .761</i> <i>McDonald's Omega = .761</i>	CASImpCC6	Participate in political discussions.
	CASImpSM1	Participate in peaceful protests to reject laws that are believed to be unfair.
	CASImpSM2	Participate in social activities to help people in my neighborhood.
	CASImpSM3	Participate in activities to promote human rights.
	CASImpSM4	Participate in activities to preserve nature.
Good Citizenship Reliability <i>Chronbach's Alpha = .714</i> <i>McDonald's Omega = .719</i>	CASImpPR2	Comply with applicable laws and regulations.
	CASImpPR3	Make sure your family is economically secure.
	CASImpPR4	Make personal efforts to protect nature (for example, through conserving water and recycling waste).
	CASImpPR5	Respect the rights of others to have their own opinion.
	CASImpPR6	Help people who are less fortunate than you.
	CASImpPR7	Get involved in activities that help marginalized communities.

<p>Trust in Government Institutions</p> <p>Reliability <i>Chronbach's Alpha = .714</i> <i>McDonald's Omega = .754</i></p>	CASTrustPI1	Regardless of whether the central government in the current period is good or bad, I believe there is no reason to change the system of government in Indonesia.
	CASTrustPI2	Even though the local government where I live now is not the best, I believe the local government must be maintained.
	CASTrustPI3	Although there are people who tarnish the judiciary's performance, the existence of judicial institutions in Indonesia must be maintained.
	CASTrustPI4	The police institution is an institution that must be maintained, even if there are bad people.
	CASTrustPI5	Political parties are essential to democracy in Indonesia, although it cannot be denied that many people abuse their positions in political parties.
	CASTrustPI6	I still believe that a representative system in the form of the Representative House is very important for the Indonesian people, regardless of some members of the Representative House who use this institution for personal gain.
Regional Election	CASElecP1	Exercise the right to vote in regional elections.
National Election	CASElecP2	Exercise the right to vote in national elections.
<p>Constitution</p> <p>Reliability <i>Chronbach's Alpha = .622</i> <i>McDonald's Omega = .63</i></p>	CASAttER1	Every citizen has the right to express his opinion under the applicable law.
	CASAttER2	Every citizen of the country has the right to a decent job.
	CASAttER4	Every citizen is equal before the law and is obliged to obey the law.
	CASAttER5	Every citizen has the right to express his opinion, limited to the applicable legal regulations.
	CASAttER6	Every citizen has the right to worship under the teachings of his religion.

The Violent Pro-Extremism Opinion Scale

The scale of pro-violent extremism opinion added to several items is found to have two factors: enforcing Islamic law by force and establishing an Islamic state. The first factor represents the attitude of

justifying extreme or violent ways in defending Islamic law or Islam itself, and the second factor is the item related to the establishment of an Islamic state through extreme means. These two factors were highly correlated ($r = .757$) and were combined in the analysis.

Table 11. Opinions for Violent Extremism

Factor	Code	Item
Upholding Islamic Sharia with Violence Reliability <i>Chronbach's Alpha = .889</i> <i>McDonald's Omega = .888</i>	OpRad8	Spread messages through print media, social media, or any media that invites people to move against people who harass the teachings of Islam, including by violence.
	OpRad9	Fight those who violently harass the teachings of Islam.
	OpRad10	Using violence against people who disbelieve in Allah SWT.
	OpRad11	Participate in raids towards/sweeping places that violate religious teachings, such as discotheques.
	OpRad12	Cut off the relationship with family members who are no longer adhering to the religion.
	OpRad14	Join physical training to prepare to fight against people who harass Islamic teachings.
	OpRad21add	Attack officials who obstruct resistance to people who harass the teachings of Islam.
	OpRad22add	Ostracize those who do not want to go together against people who have insulted the teachings of Islam.
	OpRad23add	Cut off relations with colleagues or friends who do not support the enforcement of Islamic law.
Establishment of an Islamic State Reliability <i>Chronbach's Alpha = .901</i> <i>McDonald's Omega = .901</i>	OpRad1	Pray for those who died in the struggle to create an Islamic state in Indonesia.
	OpRad2	Donate money or goods for the struggle to establish an Islamic state in Indonesia.
	OpRad3	Invite others to take part in the struggle to create an Islamic state in Indonesia.
	OpRad4	Attack police who arrest people who are struggling to establish an Islamic state.

	OpRad5	Fight against state policies that prohibit the establishment of an Islamic state in Indonesia.
	OpRad6	Fight against state policies that prohibit the establishment of an Islamic state in other countries.
	OpRad17add	Use symbols and/or slogans that encourage the formation of an Islamic State in Indonesia, such as using a flag on which the <i>laa illaha illallah</i> inscription is written.

Other Measuring Tools

Apart from the scales above, several other measures were not used in the main analysis, demographic items and attention checks. Other scales include the adaptation of the ambivalent sexism scale (Glick & Fiske, 1996), the tolerance scale (API IN SCHOOL / RANGKUL), and the adaptation of the short version of the social desirability scale (Strahan & Gerbasi, 1972). Several open questions were also used in the questionnaire, and some of them were employed to find out opinions related to the concepts of Islam and statehood (e.g., the 1945 constitution, Khilafah). Specifically, for general students, questions were about which students and lecturers were references related to political opinion, religions, and friends of different religions with whom they usually discussed. We also made three items based on an instructional attention check (Oppenheimer, Meyvis & Davidenko, 2009).

3.3 Baseline Research Methods

A mixed quantitative and qualitative methodology was used for the baseline research, comprising a survey and focus group discussion, and the baseline study resulted in three outcomes. The first output was to see what variables predict opinions regarding violent extremism among students. By considering the levels of the predictive power of the variables in religious moderation and the institutional capacity to ensure religious moderation, which became characteristics of the academic community at SIHE, capacity-building programs could be adjusted to target the most important variables to target. The second output was to get an overview of the context of the SIHE, which was the program's target. The

formulation of a capacity-building program needs to consider the local context of each SIHE that is the target for the program. The third output was to see the baseline conditions of the moderation variables of religion in key actors. Besides, it was to check how big their roles were in influencing religious moderation among students in general, who were the subjects of capacity-building interventions, and how prominent their roles influenced religious moderation in students in general. Identifying this aspect was helpful in the preparation and evaluation phase of the program.

3.3.1 Quantitative Methods

Participants

The baseline survey was conducted on the student and non-student population, including lecturers, teaching staff, and dean officials. These two populations were drawn from each faculty in each SIHE. The student participant population was divided into two, namely general students and key actor students. Sampling for the general student population was carried out using the stratified random sampling method, and students were randomly drawn from the faculty and level subgroups (1st to 3rd year). The sample quota per faculty was proportionally determined, following the population number in the faculty compared to the total number of students at the SIHE. Key-actor students were recruited by having the general students' referrals regarding the names of their friends considered influential on political opinions and religious insights. Key actor students recruited into the sample were selected based on the order they were the most referred to. For the non-student population, the sampling used was a purposive sampling method, with the target participants considered relevant, such as academic and student officials.

To estimate the number of samples needed, the researcher made calculations using $G * Power$ (Faul, Erdfelder, Buchner, & Lang, 2009). Based on the power calculation for linear multiple regression analysis with four predictors, the number of religious moderation components, and the prediction of small effect size ($f^2 = .02$), and power = .95, a total sample of 934 people were needed to detect an effect. Based on this calculation, we planned to collect data of 1080 students and 180 non-students. The number of student samples was increased to anticipate a smaller actual

effect size, while the sample size of the non-student population was determined by considering the number of non-students who actually might not be large. This number was divided evenly across the three SIHE targets. The number of samples planned can be seen in Table 1.

Table 12. Description and sample size of the baseline survey

Type of Population	Sub-Population	Description of Population	Quota N per PTKIN	Quota N total
University student (Quota N = 1080)	Students of non-key actors	Students from 1 to 3 years include students whose names are selected through a list of data provided by SIHE	318	954
	Student as Key Actors	Is the name of an active student referred to by general student participants?	42	126
Non-University student (Quota N = 180)	Lecturer as Key Actors	Is the name of the lecturer referred to by the general student participant?	30	90
	Lecturer of civic education and Islamic Studies	A lecturer who teaches Civics and Islamic Studies courses	12	36
	Officials for Academic and Student Affairs	Faculty officials who are authorized to issue strategic policies related to Academic and Student Affairs	18	54

Survey Procedure

Surveys were conducted online using the Limesurvey platform and guided by local research assistants or researchers via Zoom. After the participants were determined, the local research assistant contacted each participant and invited them to take the survey through Zoom. One data collection session was attended by only one type of population. For students, data collection was carried out in groups. Non-student participants had a more flexible schedule. They were asked to follow the online data collection on the

most convenient schedule for each participant, or if they cannot, would be given a live questionnaire paper.

The procedure in filling out the survey was the same for all types of population. For example, in one data collection session, participants were guided by two co-researchers. The role of co-researcher could be taken by local researchers, local research assistants, or principal investigators. First, after the participants were present on the Zoom telephone, each participant read the research information and research approval form by one of the co-researchers. Then, participants were allowed to ask questions, and if the participants wanted to withdraw from the research, they could directly talk to the co-researcher. After the participants filled out the research consent form, the researcher gave the participants the token number to enter the survey. Participants were then asked to work on their respective surveys, and a companion researcher would help if there were technical questions about the survey, using the breakout room feature in Zoom. The breakout room feature placed Zoom telephone participants into separate rooms, which helped provide individual assistance to participants with difficulties. After completion, participants notified the co-researcher, and one of the co-researchers checked the participants' answers in the Limesurvey to ensure that the participant had finished.

3.3.2. Qualitative Methods

Qualitative data collection was carried out by distributing open-ended form documents and focus group discussion (FGD), although only a few participant types were open-ended. This stage was carried out after the quantitative survey process was completed. The expected outcomes of this process were (1) exploring the understanding and acceptance of religious moderation in the academic community, especially the key actors in SIHE (2) identifying the capacity of SIHE in promoting religious moderation.

There were two ways of selecting participants in this qualitative method which were purposively selected and snowballing. The purposive data selection was carried out because the participants met specific predetermined criteria, while snowballing was taken to identify participants known to be the key actors in SIHE. Regarding the types of participants, it was divided into several types, namely:

1. Lecturer of Civic Education/Islamic Studies
2. Student affairs faculty officials
3. Student Head of the student body / Extra and Intra Campus Student Organization
 - a. Head of the student body of faculties and universities
→ three from representatives of the 1st faculty family from the university
 - b. Extra faculty/university-level organizations. It was tentative if it did not fit the SIHE context
 - c. UKM that run in moderation of religion
4. Students (level 1) graduating in 22
5. Chairperson/Director of Institutions / Centers engaged in the issue of religious moderation at SIHE

Table 13. Description and number of baseline FGD samples

Type of Population	Sub-Population	Description of Population	Quota N of females from each faculty	Quota N per PTKIN	Quota N total	Number of Sessions/ SIHE
Student (Quota N = 48)	Non-Key-Actor Students	The 1st-year students	2	6	18	1
	Key-Actor Students	The mentioned names of active students who have a certain position and also the names referred to from the survey results	1 representative of the Faculty Student Executive Board Organization and 1 referral name	10	30	1
Non-students (Quota N = 60)	Key-Actors Lecturers	Head of Student Executive Board Organization at Faculty level: 3 people	1	3	9	1
	Lecturer of civic education and Islamic Studies	Head of Student Executive Board Organization at university level: 1 person	2	6	18	

Officials for Academic and Student Affairs	Extra Organization Leaders: 3 people	2	8	24	1
Head of Institution/ Center Director	Referrals: 3 people		3	9	1 per person/ FGD: 1

Implementation Procedure

The researchers carried out the selection of participants by having a consultation with the SIHE researchers first. For lecturer participants, Academic and Student Affairs Officials, and Head of Institution / Center Directors, it would be preceded by filling out an open-ended form that explored the understanding of religious moderation and the practice of religious moderation in the curriculum, teaching, and learning activities, SIHE regulations and policies. For student participants, this was not done. The open-ended form distribution aimed to anticipate if the participants suddenly did not attend. However, it was assumed that the majority would attend for student participants, and there was a concern that they would also fill in randomly, so filling in the open-ended form was not carried out.

The FGD would be conducted online using the zoom facility. In inviting FGD participants, an enumerator would be assigned to contact the participants and asked them whether they were willing to attend the FGD according to the time specified. Each type of participant only followed one FGD session. In running the FGD, it should be carried out by at least one facilitator and co-facilitator. The FGD lasted for approximately 120-200 minutes.

FGD instrument

In exploring the understanding of religious moderation and its implementation, taking into account the different types of participants, a different question instrument is needed. The question instrument was adapted to the types of participants with different emphases, although there were also aspects similar to each participant. The indicators to be asked for in each type of participant can be seen in the table below

Table 14. Indicators of the FGD instrument based on the types of participants

		The Second-Year Students	Key-Actor Students	Lecturers	Officials and Heads of Institution/ Study Center
1	Understanding and Acceptance of Definition and Indicators of Religious Moderation	Yes	Yes	Yes	Yes
2	Factors affecting religious moderation	Yes	Yes	-	-
3	Description of Religious Moderation in the Academic Community	Yes	Yes	-	-
4	Implementation of Religious Moderation in Teaching and Learning Activities	Yes	Yes	Yes	-
5	Implementation of Religious Moderation in the Curriculum	-	-	Yes	-
6	Implementation of Religious Moderation in Research and Community Service Activities	-	-	Yes	-
7	Implementation of Religious Moderation in SIHE Regulation / Policy	Yes	Yes	Yes	Yes
8	Implementation of Religious Moderation in Student Activities	Yes	Yes	-	-
9	Key Actors of Religious Moderation	Yes	Yes	-	-
10	The need for increasing religious moderation	-	Yes	Yes	Yes

3.4 Research Implementation

3.4.1 Quantitative data collection

Quantitative data collection was carried out from August in Syarif Hidayatullah State Islamic University (SH), while the data collection in Sunan Gunung Djati (SGD) and Sunan Kalijaga (SUKA) State Islamic Universities for random student data started from the middle of the 3rd week of October. There was a long delay from Syarif Hidayatullah State Islamic University to the SIHEs because data collection had stopped twice in August, then September due to administrative problems. Random student data collection was carried out until the 2nd week of November. Data retrieval was done online through a Zoom meeting with at least two enumerators on duty for random students.

There was a comparison of the response rate and also the number of participants from the three SIHEs. The number of participants in each session of Syarif Hidayatullah State Islamic University generally was less than that of Sunan Gunung Djati and Sunan Kalijaga State Islamic Universities.

It might occur because of the different types of enumerators at Syarif Hidayatullah State Islamic University from Sunan Gunung Djati and Sunan Kalijaga State Islamic Universities. At Syarif Hidayatullah, six enumerators were students, and the three others were education staff and lecturers. In the beginning, those who did the recruitment were students. It might cause the recruitment to not run optimally because many target participants refused to participate from the start or after confirming their willingness. At the time, the data collection did not appear. At Sunan Gunung Djati and Sunan Kalijaga State Islamic Universities, since the participants were lecturers, they needed to validate their importance in this research. Therefore, the average number of participants who took part in a session was between 20-30 people.

The names of referred students and lecturers were obtained from the answers given by random students in the questionnaires. In addition, researchers also conducted randomization to determine which lecturers taught civic education and Islamic Studies and the Vice Dean / Chancellor who were invited to participate. Data collection for referral students, referral lecturers, random lecturers, and Faculty officials was carried out from December 1-20,

2020. The number of participants obtained for each SIHE and population can be seen in Table x.

Table 15. Number of Survey Participants

Population	Target Sample	Obtained Sample	Male	Female
General Students <i>(stratified random sampling)</i>	954 (318 per SIHE)	949 SGD: 313 SUKA: 318 SH: 318	464 SGD: 155 SUKA: 151 SH: 158	485 SGD: 158 SUKA: 167 SH: 160
Referral Students <i>(purposive sampling)</i>	126 (42 per SIHE)	117 SGD: 37 SUKA: 42 SH: 38	66 SGD: 19 SUKA: 22 SH: 25	51 SGD: 18 SUKA: 20 SH: 13
Lecturers and Officials <i>(stratified random sampling & purposive sampling)</i>	180 (60 per SIHE)	125 SGD: 45 SUKA: 51 SH: 29	76 SGD: 28 SUKA: 31 SH: 17	49 SGD: 17 SUKA: 20 SH: 12

3.4.2 Qualitative Data Collection

Qualitative data collection was carried out in coordination with SIHE researchers. The coordination of the FGDs was carried out from 14 December, starting from the preparation for the recruitment of FGD participants. We asked the SIHE researchers and enumerators for recommendations regarding the names of those invited to the FGD. This type of student participation was conducted on 21-23 December 2020, while FGD for lecturers and officials was held on 28-30 December 2020. For lecturers and officials, it was preceded by filling in an open-ended form that had started on 18 December 2020, and the form collection started from the FGD implementation until January 10, 2021.

In its implementation, the FGD ran for about 120-180 minutes. Each day, FGDs were held in one SIHE in parallel with two types of participants. The following is a detailed schedule for the schedule implementation and the number of FGD participants for each type of participant.

Table 16. Number of Participants in FGD

SIHE	Type of Participant	Schedule of FGD	F	M	TOTAL
Syarif Hidayatullah State Islamic University	Key-Actor Students	December 22, 2020	2	8	10
	The Second-Year Students		3	3	6
	Rector, Dean, Center/Institution	December 29, 2020	4	6	10
	Lecturers		1	2	3
Sunan Gunung Djati State Islamic University	Key-Actor Students	December 21, 2020	2	8	10
	The Second-Year Students		2	3	5
	Rector, Dean, Center/Institution	December 28, 2020	1	6	7
	Lecturers		3	6	9
Sunan Kalijaga State Islamic University	Key-Actor Students	December 23, 2020	3	5	8
	The Second-Year Students		4	2	6
	Rector, Dean, Center/Institution	December 30, 2020	4	3	7
	Lecturers		4	5	9
	TOTAL		33	57	90

Participants’ absence (as many as 1-2 people) was one of the obstacles in the FGD implementation, although it did not occur in all groups. The most absent participants were in the lecturer FGD group at Syarif Hidayatullah State Islamic University, with only 3 out of 10 people attending the FGD, and all of them were Civic Education lecturers. The absence of other lecturers and their representation might influence the responses of the FGD answers that relied on knowledge and expertise from the FGD participants.

Furthermore, the second was from lecturer participants; the dynamics were felt between senior lecturers (who had been teaching for a long time) and juniors (on average, only 1-2 years of teaching). More senior lecturers provided richer information about their teaching experiences during the discussion. While junior lecturers

tended to listen more, although they also could give answers when asked, though the information provided was not much.

3.5 Data analysis

3.5.1 Quantitative Data Analysis

Quantitative data analysis was carried out in several stages to answer research questions. Prior to this analysis, a psychometric assessment was carried out to see the factors of the measuring instrument. Specifically, we conducted an exploratory factor analysis to find the structure of the tools that had just been adapted or those changed the items: the adaptation of the Ethnocultural Empathy scale to measure empathy across religions (external and internal), adaptation of the BRAVE measurement tool, adaptation of the Civic Attitude & Behavior Scale, sexism scale of the Ambivalent Sexism Inventory (ASI), as well as the OpRad scale. For a scale that has been adapted before and is no longer changed, namely the SDO scale, we conducted a confirmatory factor analysis. We tested the reliability of each factor using an analysis of Cronbach's Alpha and McDonald's Omega.

First, a quantitative analysis was carried out to see what religious moderation variables were factors of resilience to radicalism and the ideology of violent extremism to determine which variables become the priority for intervention. Then, multilevel regression was performed to find this out. This technique can increase the accuracy of models with tiered or nested data structures (Field, Miles, & Field, 2012). Because the survey data are nested within the SIHE level in this study, this analysis technique can improve the accuracy of the estimated model. The predictors in this model are religious moderation variables: external empathy, internal empathy (consisting of general empathy and rejection factors), SDO, non-violent attitudes, and the Civic Attitude & Behavior Scale (consisting of practical political factors, activism, good citizenship, trust in the government, attitudes towards the constitution, and the desire to vote in regional and national elections). Demographic variables were used as controls.

Second, to further narrow the priority of intervention, a descriptive analysis was conducted to examine the moderating variables of religion who were the most vulnerable. This analysis is carried

out by comparing the average value in each variable, and seeing whether the value is high or low, then making conclusions based on the relationship direction between these variables and the variable agreement with the opinion of pro-violent extremism or radicalism. For example, if the average value for a certain variable was high (for example, four from a maximum value of 6), while the variable has a positive relationship or is in line with the agreement with the opinion of pro-violent extremism or radicalism. It will be concluded that the variable is vulnerable. It is because with a positive association, the higher the variable, the higher the probability of the value on the variable of the agreement to pro-violent extremism and radicalism opinion. Therefore, because the score is high, this is a risk factor and because there is a high likelihood that one's approval of pro-violent extremism and radicalism will also be high.

Finally, to see what predicts the moderating variables of religion, a regression analysis is carried out. In this analysis, the predictor variables are demographic variables and social influence. The social influence is operationalized as the mean value of the same moderating variable of the student key actor and lecturer/official from SIHE, which is the same as each student.

3.5.2 Qualitative Data Analysis

The results of the FGD recordings were made verbatim by the verbatim writer. While writing verbatim, the author was also asked to bold the keywords appearing in the discussion process. The researcher then read the verbatim results. Coding was done grounded; the researcher provided the code from the existing statements. One code was embedded in one statement spoken one person at a time. The frequency of these codes was then calculated. The more frequencies of one code, the more frequent the code appears in other FGDs. The existing codes were then categorized based on several broad categories. These categories were then put together to form sub-themes that appeared in the FGD results.

3.6 *Baseline Research Results*

3.6.1 Survey Results

There was a significant variance in the intercept at the SIHE level in the multilevel regression analysis performed. However, it was identified by comparing the random intercept model with the fixed intercept, and this comparison showed that using the random intercept at the SIHE level significantly improves the fitness model, $\chi^2(1) = 55.53$, $p < .0001$. Therefore, this model used a random intercept for each SIHE.

Almost all the factors in the moderating religious variables predicted Opinion Pro-Ve / Radicalism, although the direction of the prediction does not always agree with the initial estimate.

- External empathy: the higher the tendency for someone to empathize with other religious people, in this case specifically Christians, the lower the possibility that one will justify extreme actions to defend Islam or establish an Islamic state, $b = -.27$, $t(821) = -5.59$, $p < .0001$.
- Internal Rejection: The higher a person's tendency to be apathetic or anxious about the existence of followers of other sects in Islam who are considered heretical, the more he will agree with Pro-Ve / Radicalism Opinion, $b = .16$, $t(821) = 4.80$, $p < .0001$.
- SDO: The higher a person's tendency to like hierarchy and inequality, the more he agrees with Pro-Ve / Radicalism Opinion, $b = .20$, $t(821) = 3.71$, $p = .0002$.
- Nonviolence: The more nonviolent a person is, the less agreeable he or she is to Pro-Ve / Radicalism Opinion. $b = -.17$, $t(821) = -3.62$, $p = .0003$
- Practical politics and activism: The more a person shows an intention to engage in practical politics, $b = .17$, $t(821) = 4.97$, $p < .0001$, and activism, $b = .24$, $t(821) = 3.48$, $p = .0005$, the greater his approval of Opinion Pro-Ve / Radicalism was. This result was the most unexpected because it does not agree with the literature on the push-and-pull factors in radicalism and violent extremism.

- Trust in government systems: The more trust a person has in the government system (eg central, regional, law enforcement systems), the lower his / her approval of Pro-Ve / Radicalism Opinions, $b = -.13$, $t(821) = -3.56$, $p = .0004$.

Table 17 Multilevel Regression Model

Predictors	Opinion of Pro-VE/Radicalism	
	Estimates	CI
(Intercept)	3.47 ***	2.14 – 4.79
Female	0.30 ***	0.18 – 0.41
Age	-0.02 *	-0.03 – -0.00
Join Internal Organization	0.14	-0.01 – 0.30
Join Extracurricular Organization	-0.19 **	-0.31 – -0.07
Study Level	-0.04	-0.11 – 0.02
Join Ex. Std. Islam	0.01	-0.10 – 0.13
Religion Study Program	0.06	-0.06 – 0.18
From Aliyah (Islamic Senior High School)	0.06	-0.06 – 0.18
From the Islamic Boarding School	-0.11	-0.24 – 0.02
Other Religious Contacts	0.01	-0.02 – 0.03
External Empathy	-0.27 ***	-0.36 – -0.18
El: Empathy	0	-0.08 – 0.09
El: Refusal	0.16 ***	0.10 – 0.23
SDO	0.20 ***	0.10 – 0.30
Anti-Violence (BRAVE)	-0.17 ***	-0.26 – -0.08
CAS: Practical Politics	0.17 ***	0.10 – 0.23
CAS: Activism	0.24 ***	0.11 – 0.38
CAS: Good Citizenship	-0.17	-0.34 – 0.00
CAS: Trust in government	-0.13 ***	-0.21 – -0.06
CAS: Constitution	0.07	-0.09 – 0.22
CAS: Regional Election	-0.05	-0.17 – 0.08
CAS: National Election	-0.01	-0.14 – 0.13
Random Effects		
σ	0.65	
τ_{00} DemPTKIN	0.03	
ICC	0.04	
N DemPTKIN	3	
Observations	846	
Marginal R2 / Conditional R2	0.251 / 0.280	
* $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$		

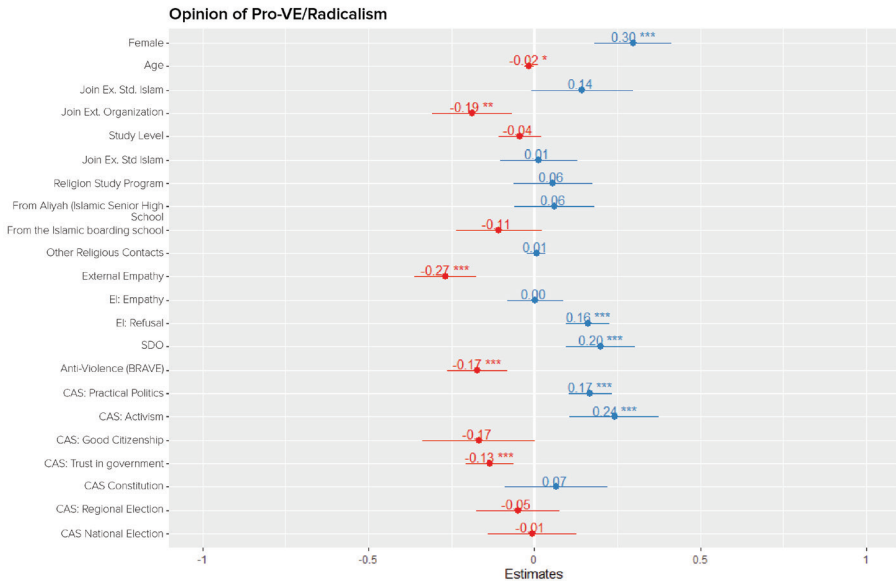


Figure 2. Forest Plot of the Multilevel Regression Model

Descriptive Analysis of Vulnerability of Religious Moderation Variables

Furthermore, to refine the target of the intervention, analysis through descriptive statistics was carried out to determine the most vulnerable moderating variable for religion. The way to determine vulnerability is to see whether the variable is ideally high or low, based on the predicted direction of the variable towards the pro-violent extremism opinion. Furthermore, the high or low of the variable is seen from whether the mean and range of the confidence interval (95%) of the variable's score is above or below the median point of the measuring instrument (3.5, from the measuring instrument with six selected points), and compared with the maximum or minimum value.

Descriptive statistics of each religious moderation variable can be seen in Table 3.5.x2. Of all the moderating variables of religion, especially those that are resilience factors and significantly predict pro-violent extremism opinions. The two identified variables cover external empathy and internal empathy (Figure 3.5.x2). In external empathy, the specific vulnerability was found in the per-

spective-taking factor ($M = 3.14$, $SD = .86$, $CI = 3.09 - 3.20$), and in internal empathy was found in the rejection factor ($M = 3.67$, $SD = .97$, $CI = 3.61 - 3.74$), although general empathy, which did not significantly predict pro-violent extremism opinion, was also vulnerable ($M = 2.92$, $SD = .89$, $CI = 2.86-2.98$). It was decided that variables from the Civic Attitude & Behavior Scale such as practical politics and political activism were not used as a measure of vulnerability because the results were not in accordance with the initial assumptions related to the pull and push factors in radicalism and violent extremism.

Table 18. Overview of Religious Moderation Variables

Variable		N	Mean	SD	CI	Direction	Significance	Vulnerability
External Empathy	Affective Empathy	897	4.06	0.88	4.01 - 4.12	-	Yes	No
	Perspective Taking	897	3.14	0.86	3.09 - 3.20	-	Yes	Vulnerable
Internal Empathy	General Empathy	897	2.92	0.89	2.86 - 2.98	-	No	Vulnerable
	Rejection	897	3.67	0.97	3.61 - 3.74	+	Yes	Vulnerable
SDO	Domination	897	2.45	0.69	2.40 - 2.49	+	Yes	No
	Anti-egalitarianism	897	2.35	0.78	2.30 - 2.40	+	Yes	No
	Anti-Violence (BRAVE)	897	5.01	0.72	4.96 - 5.05		Yes	No
Civic Attitude & Behavior	Practical Politics	897	3.62	0.97	3.55 - 3.68	+	Yes	No
	Political Activism	897	5.29	0.53	5.25 - 5.32	+	Yes	No
	Good Citizenship	897	5.45	0.42	5.42 - 5.48	-	No	No
	Trust in the Government	897	4.46	0.85	4.41 - 4.52	-	Yes	No
	Regional Election Participation	897	5.43	0.84	5.37 - 5.48	-	No	No
	National Election Participation	897	5.54	0.79	5.49 - 5.59	-	No	No
	Human Rights-based	897	5.63	0.40	5.61 - 5.66	+	No	No

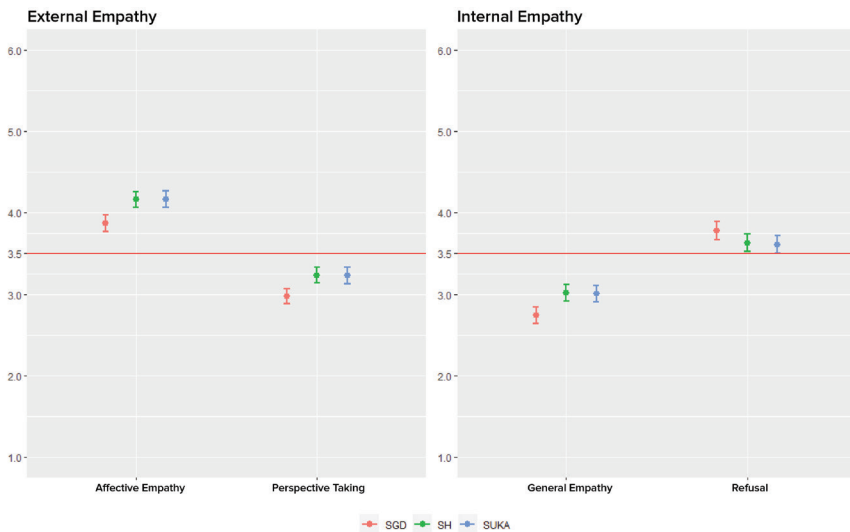


Figure 3. External and Internal Empathy

Predictor Analysis of Religious Moderation Variables

To further understand the moderating variables of religion, multiple regression analysis was carried out with demographic variables and social influence as predictors. This analysis was conducted for each religious moderation variable that predicted opinions related to violent extremism. The results of multiple regression analysis can be seen in Table 3.5.x3.

- External empathy was predicted by gender ($b = -.19$, $t(833) = -3.79$, $p = .0002$) in which women showed lower external empathy scores, lecture rate ($b = .06$, $t(833) = 2.08$, $p = .04$) while participants who took longer to study had higher external empathy scores, and contact with other religions, which also positively predicted external empathy scores ($b = .03$, $t(833) = 2.38$, $p = .02$). External empathy scores from referral students at SIHE who were the same as participants predicted the participants' external empathy scores ($b = .52$, $t(833) = 3.21$, $p = .001$).
- Internal empathy in the form of rejection was found to be predicted by contact with adherents of other religions ($b = -.04$, $t(833) = -2.22$, $p = .03$). The more friends of other reli-

gions a participant has, the less likely he will reject adherents of other sects in Islam.

- SDO was higher in participants from pesantren-based schools ($b = .14$, $t(833) = 2.82$, $p = .005$).
- Nonviolence was only predicted by gender ($b = .14$, $t(833) = 2.76$, $p = .006$), with female participants showing higher scores.
- Attitudes related to involvement in practical politics were predicted positively by involvement in campus internal organizations ($b = .29$, $t(833) = 3.34$, $p = .0009$) and campus external organizations ($b = .39$, $t(833) = 5.88$, $p < .0001$). In addition, this variable was also predicted by whether the participants joined the Islamic study group ($b = .22$, $t(833) = 3.28$, $p = .001$).
- Activism-related attitudes were predicted positively by whether participants joined off-campus organizations ($b = .09$, $t(833) = 2.56$, $p = .01$), the Islamic study group ($b = .14$, $t(833) = 4.22$, $p < .0001$), and comes from Islamic High School ($b = .08$, $t(833) = 2.10$, $p = .04$). Attitudes related to activism shown by referral students ($b = -1.57$, $t(833) = -3.54$, $p = .0004$) and lecturers as well as faculty officials ($b = -.26$, $t(833) = -2.17$, $p = .03$) where the participants' SIHE was found to have a negative relationship. This means that the higher the referral students or lecturers from SIHE as the participants who consider activism important, the more student participants from SIHE will have the opposite attitude.
- Trust in government institutions was only predicted by whether participants joined the Islamic study group ($b = .14$, $t(833) = 2.48$, $p = .01$).

Table 19. Regression of Religious Moderation Variables

	Ext. Empathy.	Int. Empathy Refusal	SDO	Anti-Violence	Political Practice	Activisme	Trust in government. Govern. Institution
Female	-0.194*** (0.051)	-0.019 (0.065)	-0.068 (0.043)	0.136** (0.049)	-0.002 (0.064)	0.031 (0.033)	0.042 (0.056)
Age	-0.005 (0.007)	0.0001 (0.009)	-0.001 (0.006)	-0.002 (0.007)	0.006 (0.009)	-0.005 (0.004)	0.007 (0.008)
Int. Organization	0.001 (0.070)	0.019 (0.089)	0.100 (0.059)	0.006 (0.068)	0.292*** (0.087)	0.063 (0.046)	-0.064 (0.077)
Ext. Organization	0.056 (0.054)	-0.066 (0.069)	0.076 (0.046)	-0.071 (0.052)	0.392*** (0.067)	0.090* (0.035)	0.008 (0.059)
Higher Education Level	0.062* (0.030)	-0.057 (0.038)	-0.007 (0.025)	0.017 (0.029)	-0.048 (0.036)	-0.024 (0.019)	0.011 (0.033)
Join KSI	0.002 (0.053)	0.024 (0.067)	0.014 (0.045)	0.097 (0.051)	0.216** (0.066)	0.145*** (0.034)	0.143* (0.058)
Study Program of Religion	0.094 (0.055)	0.026 (0.069)	-0.033 (0.046)	-0.039 (0.052)	0.108 (0.068)	-0.010 (0.035)	0.0003 (0.059)
From Islamic High School	-0.061 (0.056)	-0.065 (0.071)	-0.031 (0.047)	-0.020 (0.053)	0.119 (0.069)	0.076* (0.036)	-0.096 (0.061)
From the Islamic Boarding School	-0.012 (0.060)	0.072 (0.076)	0.142** (0.050)	-0.078 (0.057)	0.013 (0.074)	-0.048 (0.039)	0.018 (0.065)
Other Religious Contacts	0.031* (0.013)	-0.037* (0.017)	-0.004 (0.011)	-0.001 (0.013)	0.022 (0.016)	0.015 (0.008)	-0.002 (0.014)
Referral Student	0.522** (0.162)	-0.056 (0.352)	0.180 (0.293)	-0.141 (0.189)	-0.069 (0.139)	-1.571*** (0.443)	0.002 (0.157)
DosJab	0.489 (0.254)	0.482 (0.472)	0.218 (0.397)	0.086 (0.305)		-0.263* (0.121)	0.229 (0.220)
Observations	846	846	846	846	846	846	846
R ²	0.064	0.021	0.025	0.02	0.089	0.061	0.014
Adjusted R ²	0.051	0.007	0.011	0.006	0.077	0.047	-0.0004
Residual Std. Error	0.736 (df = 833)	0.932 (df = 833)	0.620 (df = 833)	0.705 (df = 833)	0.914 (df = 834)	0.476 (df = 833)	0.801 (df = 833)
F Statistic	4.766*** (df = 12; 833)	1.511 (df = 12; 833)	1.755 (df = 12; 833)	1.451 (df = 12; 833)	7.394*** (df = 11; 834)	4.487*** (df = 12; 833)	0.971 (df = 12; 833)

3.6.2 Results of the FGD

Understanding and Acceptance of the definition of religious moderation

To measure understanding, the researcher analyzed whether the discussion theme regarding the understanding of religious moderation was in accordance with the four indicators of religious moderation offered by the Ministry of Religious Affairs. Students' understanding of religious moderation is quite

diverse. However, the majority of the most dominant themes mentioned by students regarding religious moderation are external tolerance, namely tolerance between followers of different religions (n = 39). This theme is widely mentioned in discussions and is associated with religious moderation.

The Al-Qur'an has been explained, lakum diinukum waliyadiin (To you be your religion, and to me my religion). Well, that is very clear that we were told by Allah subhanallu wata'ala to be tolerant. Be tolerant among religious communities. That is what I see.

Key Actors Student, 2020

Based on the discussion results, people who have religious moderation must show tolerance towards followers of other religions. It is shown by being respectful towards other religions, not insulting, being in touch with acquaintances who celebrate holidays of different religions, accepting other people's different beliefs, and not interfering in other religions' religious practices (FGD, 2020). In addition, in social relations, Muslims who have external tolerance must be able to communicate with people from different backgrounds (FGD, 2020)

In addition to external tolerance, the theme of internal tolerance also appears, namely tolerance between sects or groups in Islam itself in practicing religious moderation. This internal tolerance can be in the form of withholding judgments about Islamic religious practices carried out by others who are different from themselves or respecting religious practices from different schools or schools.

And besides that, there are different fiqh (Islamic law) understanding. For example, some adhere to the madhab of fiqh, and when we pray on Friday, they don't have a problem wearing short pants. It is acceptable in fiqh where he wears short [ee] pants. Short pants ... some also wear long pants. However, when it is Friday, they do not bother us ... we do not mind that the legitimacy of it is weird, ah it is inappropriate. However, I see that our validity is different even though we are different in terms of fiqh and disbeliefs. However, do they understand each other?

Non-Key-Actor Student, 2020

In the context of religion, someone may offend a sect that does not deviate from Islamic law. However, in my opinion, we must be tolerant. We can see what happens in Indonesia. There are several religious groups, right? they are Muhammadiyah, Nahdlatul Ulama, there are Salafis, HTI, and

others. Now when ... no one from their group deviates from the teachings of the Shari'a, we must be tolerant to them.

Non-Key-Actor Student, 2020

In addition to madhab, internal tolerance ($n = 7$) is also carried out against fellow Muslims with different religious organization backgrounds. It may happen to those who are also followers of the Islamic religious sect considered deviant such as Shi'ah (FGD, 2020). There is acceptance and willingness to discuss these differences in behavior shown by people who have religious moderation.

Do not keep judging; for example, this person is Shia, then we avoid or isolate him/her, but we must discuss it together. However, when we insist on our respective opinions, we need to leave it as it is. It is because we are already different in nature.

Non-Key-Actor Student, 2020

Imam Syafi'i once said that when you said that Shia is a group of people who love ahlul bait (the descent of the Prophet Muhammad), I am also Shia. [umm...] from this statement, we see that sometimes we are too struggling with differences and forget that we have some things in common with others. So let us look for the similarities as this is more pleasant to discuss and fun for how we are social.

Key-Actor Student, 2020

Apart from tolerance, the theme of commitment to nationality also often appears in discussions among students. The theme of this commitment to nationality consists of two codes, namely Supporting Pancasila and the 1945 Constitution ($n = 16$) and having a sense of nationalism and love for the country ($n = 9$). This support for Pancasila and the 1945 Constitution arises because Pancasila and the 1945 Constitution are considered to have embodied the values in the teachings of Islam. In addition, related to commitment to nationality, people who have good religious moderation are people who love the country, high nationalism, and maintain the integrity of the Republic of Indonesia.

We can know that Indonesia is a country that believes in only One God. By practicing it, I can live life as well as possible. In relation to what MHS04 said about Pancasila or ideology, we believe that the Pancasila ideology does not deviate (cross the limit) from values of religious aspects. It goes along with the values of the religion. So, when we have moderation, we

will support it. The output will be that the output we can live in harmony, but when people have rights (voices are not clear for 4 seconds) who are moderating, they will be surprised that Pancasila is against religion even though it is not true.

Non-Key-Actor Student, 2020

Loving [ee] his country, his people

Non-Key-Actor Student

For that problem, how the attitude of a good thing [umm...] can solve the problem [umm...] about the idea of establishing a new state or promoting separatism ... It needs more detailed discussion. So that The problem is the idea of establishing the caliphate itself. In relation to the law in Indonesia... Such a thing may be in Islam... it is called (? Butgho?), That is the rebel. If it is Bughot (rebellion) against the government, we must fight it. It is what Islam teaches us.

Non-Key-Actor Student, 2020

The fourth indicator is related to nonviolence ($n = 3$), but this theme appeared only slightly in the discussion.

In my opinion, this religious moderation arises from the domination of certain religions; for example, we know for ourselves that some of these conservatives promote [eee] an extreme Islam. It is because they think that [umm...] the majority religion is the religion of the rulers, more or less. So now, because of that, this religious moderation is here to avoid violence in religion later.

Key Actors Student, 2020

Although anti-violence rarely appears, another theme that often appears in FGD is Not Extreme ($n = 19$). Not extreme is defined as not being in an extreme ideological position (such as liberal or communist), not overly practicing religious teachings (in proportion), or not being excessive in conveying religious teachings (FGD, 2020).

The analysis related to accepting the definition and indicator of religious moderation was focused on discussions between lecturers and SIHE officials. The analysis results found that the majority of lecturers and officials accepted the definitions and indicators given. However, they only found that there were still problems related to operationalizing the indicators offered ($n = 22$) and a clear cut regarding the limits for individuals who

were considered to have religious moderation and those who do not (n = 7). These two themes appeared in discussions at the three SIHE, which were the research targets.

The only thing they understand is that they are committed to their nation, that is, recognition of [ee] what is called [umm...] the nation's integrity and so on. Well, but [umm...] I hope that it is not only at the level of commitment, but how they can live and practice it. So because the most important thing is actually from [umm...] the aspect of behavior, the aspect of behavior is the most important.

SIHE Officials, 2020

Social welfare, I underline what in the indicator is that the operational definition is very broad and cannot be measured [umm...] in what way, clearly. It is clear-cut what the PJB02 said earlier; for example, if I compare it based on my educational background, it is clear. For example, measuring poverty is measured, in terms of income, for instance. That is a consideration in the world. Another example, if the standard income is two dollars when his/her income is below two, he/she can be categorized as poor. The clear cut-off is clear so that later it will appear where people who declare to have moderate and commitment to nationality will be seen even though later there is an operational definition that can really be measured [umm...].

SIHE Officials, 2020

Apart from those who agreed, some lecturers and officials expressed their opinions to revise existing indicators. The proposed revision is to adapt 12 values of religious moderation (n = 6) and add religious commitment as an indicator of religious moderation (n = 6). The values of religious moderation, according to one participant, are the result of a religious moderation conference that has been held. It contains values. Meanwhile, religious commitment is a commitment to practice religion well.

There is a wasatiyyah value (the middle way). Here are the details, okay. There is tasamuh; there is tawasuth; there is tawadzu; there is musalwa; there are also i'tidal, syuro, aulawiyah, i'tikar, then tathowur; there is muwathonah, abrur, and so on. So, in my opinion, [umm...], are those are all the details? Or [umm...] there are the values already in the [umm...] four [umm...] points earlier. If it is not enough, maybe you can add it at another point.

Lecturer, 2020

Yes, so this religious commitment is correct, so this avoids secularization. Secularization in national life is because of the difference between moderation and secularization. [ee] We are not a secular country, nor is it a

religious state. Therefore, we remain committed with confidence that a cultured deity, the term said by Mr. Ir. Soekarno is like that. So, there is [ee] moderation or religious moderation then side by side with people who claim to be Indonesians. We believe in our nation, but they are godless. Now that also has to be asked, that's why we are Pancasila; we have to believe in God.

Lecturer, 2020

Factors affecting religious moderation

From the results of the FGD, it was found that four factors were most often mentioned as the aspects influencing the religious moderation of an individual. The four factors are knowledge of religion and Islamic insight (n = 13), interaction with diversity (n = 11), exposure to information in the media (n = 11) and experience in participating in student organizations (n = 10). In-depth insight into the teachings of Islam is considered important because knowledge of Islam is the basis for us to carry out religious moderation itself; indeed, Islam encourages religious moderation both in understanding that in implementing Islamic teachings it also requires consideration of context, not just text (FGD, 2020).

I joke in my department when indeed, you cannot tolerate and respect several religions with some of their teachings; you may not understand that religion is knowledge about how religious moderation is created, whereas we do not know about other teachings of other religions. That is why in the study of religions, apart from learning about identity, we also learn about the religious rituals of other religions because this [umm...] is the initial basis for how religious moderation is created for advanced knowledge.

Key-Actor Student, 2020

We can appreciate the differences. Now, why are there so many radicals in their religious expressions? Yes, because you see the Prophet from what the text says, the textual while the context is somewhat neglected.

Lecturer, 2020

Apart from Islamic insight, there is also an interaction with diversity. This interaction includes how individual past experiences interact with diversity (family, school, and the individual's environment) and the diversity of individual interactions today. According to the results of the FGD, the more individuals are exposed to interactions from people of different religious

backgrounds (both internal and external), the more positively it affects individual religious moderation (FGD, 2020).

I think, based on my experience, before I did, or before I [umm...] became a lecturer. I used to be [e] from elementary school to high school, in an environment that [umm...] can be homogeneous. The school is in... in an environment that continues to be Islamic. So, I was probably right... at that time, I felt that [ohh...] [umm...] I feel confused? Sometimes, if we are in a homogeneous environment, meeting people of different groups or different religions is a bit, maybe... a bit sensitive. Sometimes [umm...] "Ah, what will you do later, continue to be afraid of what, or what maybe later the view will be like," so. So then, [ee] when I was in college, I happened to [umm...] study at a very heterogeneous state university. I studied at the Faculty of Social and Political Sciences UGM. There [e] is very, very heterogeneous. With what [umm...], the religious character..... people of all kinds continue. Some people believe in God, and some do not believe in God too. After I went to college there too, [umm...] I knew that [umm...] that [e] what is called [umm...] yes, we, wh-, the truth of socializing is... that we had interactions in a homogeneous environment only. Sometimes it creates [umm...] certain stigmas. Then, once we got to know [umm...] it turned out, "oh yes, it turns out that we can live side by side, and sometimes they are not what we imagine" so.

Lecturer, 2020

We interact with whom we hang out a lot, whatever it is [umm...] an organization, whatever it is, an Islamic mass organization, whatever its madhab is, and whatever the religion is. It is what will shape us. So, the more we interact with other people, the more we associate with them, the more we understand differences.

Key-Actor Student, 2020

Another factor influencing today is the media. According to the results of the FGD, much content in the media influences one's religious mindset. People can be affected by exposure to radicalism to become immoderate if they are continuously exposed to it. In addition, if someone does not have a critical attitude in sorting out sufficient information or knowledge in assessing the information received.

Especially now [umm...], it is so easy for students to access information from outside. And there are many cases where they recognize that the radicalism problem is actually obtained from the media. And even the media is more attractive to them than the values conveyed by universities.

SIHE Officials, 2020

In my opinion, one of the factors influencing one's religious moderation is the media. In my opinion, the media has a very strong influence on the mindset of people to [umm...] be religious. Especially people whose religious basis [umm...] is not yet strong, not strong enough. However, the influence of the media is very influential. Because we can see, for example, why is the media influential? Because [umm...] [umm...] it is a matter of [umm...], the term Hijrah is very intense nowadays. In fact, we cannot just measure what the hijrah is like [umm...] by only [ee] what is informed or what is reported in the mass media. Well, people [umm...] do not[umm...] have sufficient knowledge [umm...] immediately [umm...] ... immediately judge that this is good or that this is not good.

Student Key Actors, 2020

The last factor that is most often mentioned is the experience of participating in student organizations. The results of the FGD tended to be positive regarding the experience of this student organization. According to the participants, individuals will be exposed to diversity in religions and religious groups by joining student organizations, which will be positively related to religious moderation.

That is how it is in organizations that [umm...] learn about [umm...] differences whether we respond to something like that or respond to religion [words did not sound clear] jealous, that means we are inside, in which there are many [umm...] the class differences too ma'am.

Student Non-Key Actors, 2020

Implementation of Religious Moderation at SIHE

Power. Although it has just been issued into a regulation that is urged to be carried out by SIHE, according to FGD participants, several practices in SIHE have actually implemented several policies that are considered to instill religious moderation among the SIHE academic community. Implementation is in terms of Education and Teaching. The first way is to include religious moderation in the student orientation week or certain subjects (n = 16). The way to include it is with material that discusses religious moderation and the insertion of values related to religious moderation, such as tolerance and commitment to nationality (n = 16). Several courses considered to have tried to insert material or values of religious moderation are civic education, religious studies, and the History of Islam in Indonesia.

Ah then SII 3, the history of Indonesian Islam 3, from the era of independence to contemporary. Okay, well specifically that in SII it is explained that Islam that entered this archipelago is moderate Islam.

Lecturer, 2020

But even though there are no special courses, for example, Islamic and moderation courses like the one before, we also insert it, we also explain moderation to our students who will later become teachers the context of our learning too, [umm...] including when explaining verses of the Quran which is [umm...] related to harmony, with tolerance, and so forth

Lecturer, 2020

Then it is applied in the distribution of courses. Yes, there are general student orientation courses, Pancasila education, and citizenship education, in essence, [umm...] political education, nationalism education, and democracy education. Then [umm...] education is about how to be good citizens. Now that is where the indicators presented by the Ministry of Trade are about commitment to nationality.

Lecturer, 2020

In studying course material, especially those related to religious teachings, lecturers also try to increase religious moderation by using various sources (n = 16) in interpreting and understanding materials. It is considered to increase religious moderation because students will be accustomed and open to seeing other points of view in deciding something, and this method is also considered to be able to make students understand, especially religious material, that some verses or laws must be interpreted according to the context in which they are in.

Maybe [umm...] the way is to introduce the Fatwa Study (a nonbinding legal opinion on the point of Islamic law given by a qualified jurist). [umm...] I was with my friend [aa] Sharia Economics student sharing about Fatwa. Sharia economics In practice, I... accept two approaches based on two Institutions—institutional fatwa and, individually, or ulama, one of the scholars. So, when explaining Institutional Fatwa- -The learning method is common such as the presentation. Then we checked the fatwa documents. We have the Indonesian Ulema Council (IUC). There are two IUCs. In IUC, there are a Fatwa Commission and National Sharia Council (NSC). At the Faculty of Economics and Islamic Business, we accommodate more than the Fatwa of NSC. That is a Fatwa in the economic field. There are IUC fatwas in the economic sector. Then [umm...]. Tarjih Council, Bathsul Masail of Nahdlatul Ulama. [e [and finally [e] we also approach the fatwa from the point of view of... individual ulama scholars. So- There is a classic fatwa we accommodate like Abu Hanifah or

Imam Syafi'i. Besides, we also embrace contemporary fatwa like Yusuf Qardhawi and also Wahbah Zuhaili, Wahbah Zuhaili. [umm...] So students are introduced in a deeper way, related to fatwa products. So, [umm...] my students will actually catch that this fatwa itself is dynamic. Dynamic. Always undergoing changes, according to the context.

Lecturer, 2020

Apart from material or value transfer, religious moderation is also tried to be improved through the adult learning method (andragogy). This method is a student-centered learning method where students are expected to be active in learning, and lecturers only acted as facilitators who helped facilitate the student learning process. Some of the andragogical methods mentioned were discussion, debate, case studies, published essay writing, and the emphasis on problem-solving (FGD, 2020).

We develop what DSN02 also knows with the active learning method... now, this active learning is a necessity, so I do not attend lecture nor tutorial, but I mostly involve students to do something to put ideas into the enthusiasm about religious moderation.

Lecturer, 2020

It really introduces Islam from inside to its laborers, [umm...] but I want to answer just now, the first is [umm...] the practices that encourage moderation, moderation [ee] religion when my own department I majored in history, I'm in the first semester. I learned the basics of history, and I really like my lecturer. [ee] he does not only teach theory or historical theory but directly but also a direct implementation into a case study. For example, we were assigned to investigate the case of the election in 2019 in which all parties seemed to claim that they fought for the behalf of religion in political contests like that. However, we were asked to study a case of what we just learned from all available information. The last we made presentations, and it was like being revised. This lecturer had the same thought, so we were told to think. In the end, what we got was only advice and advice without a final decision. He just explained how a religion could be like this, and it can still develop later. We are taught, for example, we set up a caliphate, we can be destroyed like Syria or Baghdad.

Students of non-key actors, 2020

Lastly, religious moderation should be made in how lecturers teach in the classroom. Both students and lecturers stated that the insertion of religious moderation really depended on how the lecturer taught in the classroom (FGD, 2020). The attitudes and behaviors of lecturers in teaching in the classroom

become examples and influence how students adopt a view of religious moderation. The attitude of lecturers who are open to discussing and accepting different points of view also has broad insights that motivate students to be more moderate (n = 11).

Indeed, each of the lecturers must have insight that holds the principles of [ee] moderate understanding. So it is more into interaction. You said earlier, DSN05, that it is more of a dynamic between lecturers and students. And it often happens and is often held and discussed both formally and in class

Lecturer, 2020

So what I like about him, he opens our mindset of tolerance and religious reforms. He dares to open the barriers that we consider taboo in Islam. What is Islam? What do we do if we shake hands with the woman? All of it is opened by her, and it is what I like. He has a strong religious foundation and is very intellectual, so you can really answer it rationally because everything needs to be rational right on campus. However, we can base it on arguments. Now that is[uuh] really cool, so he is really moderate in my opinion,

Students of non-key actors

Apart from education and teaching, SIHE also encourages the implementation of religious moderation as a research theme (n = 13). From the analysis of the research titles given, the research themes that often arise are discussion of diversity and tolerance in a particular society, discussion of religious moderation studies in certain topics (for example, in Sharia law, interpretation, in certain religions, certain figures or organizations), the effectiveness of practice. Either in moderation (in education or the community). The three themes of this research appeared in Sunan Kalijaga State Islamic University and Sunan Gunung Djati State Islamic University. Other research topics that arise also are related to radicalism and deradicalization at Sunan Kalijaga State Islamic University. In addition, in several SIHEs that manage journals, the theme of religious moderation is prioritized to be published in the journal (FGD, 2020). Mainstreaming religious moderation at Sunan Kalijaga State Islamic University is also supported by the existence of centers or institutions that have concerns about religious moderation, such as the Center for the Study of Pancasila and State Defense, the Center for Harmony Studies, Cisform, Moslem, and Global Af-

fairs (MoGA), the Sunan Kalijaga Study Center and the Religion Laboratory and Culture (FGD, 2020).

In terms of community service, religious moderation is encouraged through the Social Community Service (n = 6). During Social Community Service, students are instructed to make programs that adapt to the theme of religious moderation (FGD, 2020). In addition, lecturers also feel that providing students with Social Community Service to be more flexible in interacting with a more diverse society is considered to increase religious moderation (FGD, 2020).

One of the research themes offered by the ministry of religion is religious moderation. It means that [umm...] is also not required to think. What does it mean to think critically, think (absolutely / blindly?) How our research is also directed to themes related to the value of religious moderation. It is from the perspective of the Tri Dharma (Three Principle) of higher education in this study, basically in the Dakwah faculty, there are many themes that [umm...] the value of religious moderation.

Lecturer, 2020

We build only students who do community service. So that at least When interacting with the community, they do not show attitudes, speech, and behavior which are in fact contrary to the values of moderation. So, they were equipped with [mmm] good knowledge, insight, and so on during their training prior to the social community service. However, when they socialize in the community, they may be dealing with (? mukhotob?) with diverse people as well as being homogeneous. Yes, they faced a homogeneous society earlier. Earlier, dSN02 said the approach was different from [umm...] e, a heterogeneous society. So that there is no counter-productive occurrence with the value of moderation. The most that we have been doing so far is provisioning and assistance so that it is good in compiling programs, implementing programs, and carrying out community service. It is okay to cause things that are contrary to these values, the value of moderation itself.

Lecturer, 2020

There is an effort to include religious moderation in the culture of the SIHE Organization. Some FGD participants felt that SIHE's vision and missions had a spirit of moderation in religion (n = 7). In addition, the existence of a house/study center for religious moderation, which is responsible for focusing on developing religious moderation in the three SIHEs, is considered to be able to help implement religious moderation, even though its own function has not been running so long, around 2019 and 2020 (FGD, 2020).

To instill values, we refer to institutional guidelines, the university's vision. Yes, the university's vision is [umm...] to frame morals. So with revelation guiding knowledge then akhlak karimah (good attitude) is part of the teaching [umm...] values [umm...] of religious moderation, because. If the morals are noble or the morals are good, it will show moderation

Lecturer, 2020

Because there is a paradigm or core values, SIHE is integrated and interconnected. So it means the connection is actually in its application, yes, Religious Moderation, actually.

Lecturer, 2020

For example, the vision of SIHE, the vision of all faculties, is undoubtedly about the integration of Islam, Indonesia, and science.

Lecturer, 2020

Finally, the implementation of religious moderation was inserted into student activities, and those were carried out by both SIHE and student organizations. Student activities held by SIHE were to make religious moderation the theme of the Introduction to Academic and Student Culture (n = 15) for new students (SUKA SIHE, 2020). Many of the activities themselves were in the form of one-way seminars that new students must attend (FGD, 2020). Other activities that took place were seminars or discussions conducted by SIHE (n = 10), even though, in practice, they were held online due to the COVID-19 pandemic.

Especially starting with the student orientation for new students, the theme that was carried was already the theme of moderation in various ways, and that was one of the student candidates who, at that time, participated in reading the declaration of religious moderation. After that, we also carried out activities.

SIHE Official, 2020

Yes, there is a regulation from the Ministry of Religious Affairs, bro, so every new student is given [umm...] space to take part in the introduction of culture, academics, and student affairs starting 2017. the direction is designed towards religious moderation until now, well apart from our student orientation. At SIHE of Sunan Kalijaga there is a welcoming new student with the term socialization of learning, a soft skill then how [umm...] learning in college as a new student. Also, a content, how is [ee] related to religious moderation.

SIHE Official, 2020

So, during the last covid seasons, the Adab faculty did this by several times, yes, in the webinar the theme was religious moderation.

Lecturer, 2019

For lecturers, many religious moderation activities take the form of workshops. For example, Sunan Kalijaga SIHE held a workshop attended by lecturers in December 2020. The participants discussed the concept of religious moderation and how to apply this concept in the social conditions of society (UIN SUKA, 2020). As for Sunan Gunung Djati SIHE, since the establishment of the religious moderation house, they started the activity by holding a workshop on the formation of a religious moderation module consisting of pedagogical competence, self-integrity, the revelation that guides knowledge, religious moderation, and national insight (SGD, SIHE, 2020). This module is then used in a religious moderation workshop starting with young lecturers with the status of government-employed to equip new lecturers from the aspects of education, personality, scientific integration, religious moderation, and national insight (Kampusiana, 2020). In addition to workshops, there are also other supporting modules and books, such as Pancasila with an interfaith perspective (Catholic, Islam, Protestant, Hindu, Confucian, Buddhist, and Belief / Traditional Belief Systems) from Sunan Kalijaga SIHE as an effort to mainstream religious moderation (UIN SGD, 2020).

In addition, student organizations also contribute to holding activities that promote religious moderation ($n = 24$), especially for students. Activities that promote religious moderation can take various forms, including seminars or discussions by inviting speakers with different religious backgrounds/religious sects, especially if they are in the form of interfaith discussions (FGD, 2020; Ushuludin SUKA SIHE, 2020). Apart from that, other forms of activity (such as social service) are indeed collaborative works with organizations of different religious backgrounds or groups (FGD, 2020).

The Muhammadiyah Student Association itself is currently planning to have interfaith discussions of respecting, mediating, inviting speakers of other religions. So it is like a sharing session.

Key Actors Student, 2020

During activities, for example, before this pandemic, we had an offline program in which we could go directly to the case study because moderation had many forms. Here, I usually tend to do such things because I have done it together with friends who were not my campus colleagues. The scope can be a campus or outside the campus. I invite friends from any group, including non-Muslims, to do good activities like sharing food for the community. Here is my goal. This is moderation [moderation] like this; we are together to help each other.

Non-Key-Actor Student, 2020

According to the key actor students too, counteracting the exposure to radicalism is carried out with a cadre pattern within the student organization itself (n = 3), where the values of religious moderation are conveyed in the regeneration process, and juniors can also clarify religious knowledge with seniors in student organizations.

Internal and external student organizations are quite busy [umm...] and cadres because these organizations have a cadre pattern carried out and in the regeneration system. Yes, we also convey the value of moderation and do not tend to discuss [umm...] various things. Internal conflict is more about opening the horizons of friends and actors; it can be done, for example, through internal organizational channels or external organizations.

Key Actors Student, 2020

Weakness. The implementation of religious moderation, which is very diverse, is certainly not free from several weaknesses. The analysis of the FGD transcript found several weaknesses in two categories, namely (1) Education and Teaching and (2) Organizational Culture. In education and teaching, even though the value of religious moderation has been tried to be inserted and the lecturers still feel that they need guidance in including the material/value of religious moderation in the course (n = 5).

Modules that can be shared. [ee] What kind of module does the campus use? but all of that would be good if there were modules if there were materials for use as a reference as a minimum standard. That SIHE students have a minimum standard of religious moderation, in my opinion, is very important. So that SIHE graduates from the viewpoint of attitude, behavior, like this are the standard in religious moderation and become other role models.

Officials, 2020

A theme that was also found to be a weakness in the implementation of religious moderation at SIHE was that there were still lecturers who were less open to different views (n = 17). The lack of openness of this lecturer was seen from when he taught; he slandered other sects or discriminated against students from certain religious sects / religious organizations (FGD, 2020). In addition, in the discussion, lecturers were also not neutral, took sides with the point of view of certain religious schools, and did not want to accept a different perspective from students (FGD, 2020).

From my own department, there are lecturers who ... are still discriminating against one group as MHS06 said earlier that in Indonesia there are several groups in Indonesia such as Muhammadiyah and NU, so my lecturer is teaching Al-Quran and hadith. However, in every lesson, he will indoctrinate, and his indoctrination is about that this group is not good, or more concretely, the Muhammadiyah group is not good. Thus, that is strictly prohibited.

Students of non-key actors, 2020

Well [umm...] so there was one time when it wasn't one time, but the rich mother cornered the LDK organization several times and (? Us?) Like that Sis where [umm...] is actually not moderating like that, this one is not moderating in essence [umm...] the point is that it's rich, sis, LDK and (? us?) don't moderate, right? They're the seeds of terrorists. So the ones who are rich are straightforward, Kaya is too harsh, actually moderation, so we think again that this mother carries religious moderation, but actually, religious moderation is like what is good (because the lecturer blames other religious streams, ed.) So we think again. religious moderation is true, but it also drops

Students of non-key actors, 2020

In addition, several things that still need to be addressed in the implementation of religious moderation also exist in organizational culture. The absence of operationalization of the vision and mission (n = 5) considered to contain religious moderation value in the SIHE work plan is considered to hinder the mainstreaming of religious moderation. Apart from the strategic plan, this mainstreaming was also not supported by structured monitoring and evaluation activities (n = 2).

Learning is a form of the implementation of the Tri Dharma (Three Principles) of HE encompassing education, research, and community service plus student activities [ee]. I think this starts from sharpening the vision.

SIHEs' vision regarding the wasatiah (the middle way) must be paid attention to again.

SIHE official, 2002

The level of monitoring and evaluation of all of this is because it just needs to be carried out to monitor and evaluate the results, then the programs must also be run in such a way because we already have that program design.

SIHE Official, 2020

Apart from that, there are also weaknesses in terms of regulation. For example, several rules in SIHE are considered to hinder the application of religious moderation, such as prohibitions for students to carry out activities aimed at exploring topics or practices that are considered taboo (n = 4). In addition, some activities to explore certain religious topics or practices are prohibited from being held or disbanded by SIHE itself (FGD, 2020)..

I think this space, this Zoom forum, is missing some extra organizations, including KAMMI, Gema Liberation, GMNI, SEKBER, and others. [umm...]... I think that was the case in SIHE in the past. Everywhere students are free to [umm...] discuss, Khilafah and that... has got a... very fascist, repressive attitude from the rector. So that - immediately, the discussion was disbanded. And that is not a form of democracy for me. Democracy is not like that. People came and disbanded the forum. And I think that we also need to consider related to religious moderation in the rector's circle. And such a way is not moderation.

Key-Actor Student, 2020

In addition, there is a regulation prohibiting wearing a niqab (a garment of clothing that covers the face) which is still a controversy among the academic community, especially among students (n = 4). Some students understood that the prohibition of wearing the niqab in the SIHE environment was intended to prevent unwanted actions due to past experiences. However, some thought that the prohibition of wearing a niqab was contrary to the religious moderation principles brought up.

In the seventh semester, no, it was in the fifth semester when she wore a niqab from the first semester to the fifth semester. Sorry, it was mistaken. She wore a niqab until the fourth semester, until finally, he got the ban from wearing a niqab. So now she is no longer wearing a niqab. I mean this kind of rights that the campus cannot limit. In my opinion, things like that cannot be limited or should not be limited by the campus because

it is a person's right is a [umm...] or someone's prerogative to whether she wants to wear the niqab or what kind of pants she wears because it does not violate religious rules, right? well, this is an Islamic campus, but it is not moderate either; it does not make moderation either, right? So, in my opinion, it is a strange thing, right, and something that needs to be criticized.

Key Actors Student, 2020

Yes, maybe [umm...] the rules that encourage it [umm...] for example, maybe [umm...] by prohibiting wearing the niqab, right Sis. Well .. [umm...] it seems disrespectful maybe [ee]. We see it from SIHE, which has the experience. At first, I was too confused about it. What does that mean? why wearing niqabs is forbidden? ..Well, for [hmm], it turns out that they also have a history about the niqab itself where there may be some people who misused the niqab. For example, it was [umm...] when I forget to tell you what year it was (voice was unclear). basically, there is a history of why SIHE [umm...] cannot wear the niqab. [umm...] A student was absent when the lecturer called (voice was unclear). That is against the rules, Sis. [umm...] If you look at it from Islamic law itself, that is a lie, right, Sis. So then the second thing is about one community whose members wear niqabs. They are [umm...] radical, when (? Returning?) Assembling BOM and like that ...

Students of non-key actors, 2020

Finally, in terms of the rules, there are no regulations that make the house/center of the study of religious moderation into the Organization and Structural Work Procedure in SIHE itself (n = 6). This certainly impacts the working process of the house/study center on religious moderation, which cannot account for managing the budget for activities that encourage religious moderation.

Okay, it also needs to be conveyed in this meeting regarding budget policies that every budget issued by each unit of work, including SIHE in Bandung, must be related to institutions that already have a unite of work in SIHE in Bandung. I think maybe in other SIHE, that religious moderation is not included in the unit of work. So because of that, there is no unit of work, of course; therefore, the existing regulations cannot provide a special account to the house of religious moderation.

SIHE Official, 2020

Suggestion. The implementation that has been done and its shortcomings cannot be separated from the opportunity to improve its performance. Several suggestions that have emerged for the implementation of religious moderation appear in two broad categories, namely (1) Education and Teaching (2) Orga-

nizational Culture. In terms of teaching education, one thing that emerges is for religious moderation to be made into one student orientation which contains the SIHE version of religious moderation values (n = 5)

Actually, if there is religious moderation, it is about the subject [umm...] identity [umm...] of SIHE in Bandung, which is the composition of the Gunung Jatian. Yes, maybe this mountain Sunan Djati is part of [umm...] how it is [umm...] because Sunan Gunung Djati also had moderate views on religion

Lecturer, 2020

In my opinion, this is a separate policy to provide a curriculum that, perhaps from different materials. If you already have..., these points are important in relation to the clear formulation, right? So, Religious Moderation is important to become a separate discipline.

Lecturer, 2020

In addition, training for lecturers and education staff on religious moderation (n = 8) is considered necessary. This training can be aimed at new lecturers, especially regarding how to insert the value of religious moderation in the teaching and learning process (FGD, 2020). In addition, training can also be in the form of equating the religious moderation mindset for new lecturers, especially those who are non-religious graduates, and it is like re-charging for those who are senior lecturers (FGD, 2020). This training also requires guidelines that include religious moderation in lectures to be the same and standardized (n = 5).

As a new lecturer, it is really necessary to improve human resources, Ma'am. Especially, I think so. [ee] so [ee] what SIHE needs in order to integrate Religious Moderation, one of which is maybe in terms of learning technology Ma'am

Lecturer, 2020

Maybe there is more massive training for new lecturers who do not have the same mindset. Then, it can recharge [umm...] education staff.

Lecturer as well, 2020

So there is a kind of guideline that can be a basic reference to be translated later in various study programs or existing courses. It depends on what direction is going to go. It means that it needs the same perception,

it takes the same perception, but it will vary in the application. So there is a kind of moderation house that sets a certain guide.

Lecturer, 2020

The next suggestion regarding organizational culture is operationalizing an integrated vision and mission (n = 5) accompanied by monitoring and evaluation activities of the mainstreaming activities carried out (n = 2).

Sharpen SIHEs' own vision [umm...] from the aspect of the wasatiah (the middle way) because the curriculum review starts from the vision, right? [umm...] if implemented in the curriculum, it is actually very strategic.

SIHE Official, 2020

There must be religious moderation and controlled activities because the name is an activity, let alone REINSTRa, which has an evaluation. We have quality assurance, and it works periodically so it will be monitored and evaluated whether all activities as in REINSTRa have been implemented. [umm...] It also does not sound like that.

SIHE Officials, 2020.

In addition, it is hoped that SIHE will be able to hold activities that involve more diverse interactions with people (n = 11). This activity can be held in collaboration with other organizations or people of other religions/sects.

There is less space between the extra elements of students at SIHE. Maybe it can be used as a comparative study on several campuses. For example, which campus is near Bethesda, I forget it. What campus is it? Yes, non-Islamic. There is a campus named Atmajaya. Maybe we can do a comparative study or share with each other regarding religious moderation or other things.

Key-Actor Student, 2020

Student activities need to be directed [umm...] with a lot of interaction with different groups. Those different groups do not necessarily have to be all left or right. So, there are left and right. Some are of the same religion, and some are of different religions. The more opportunities (unclear voice) of interaction with different groups [umm...], the more this process will certainly open up the students' insights and awareness. Of course, accompanied by a mentor who is skilled at it.

SIHE officials, 2020

In addition, SIHE is also expected to participate in socializing religious moderation in society (n = 6). In this case, it is hoped that SIHE will not only play in academic circles but also bring religious moderation to the grassroots, which of course requires a different approach (FGD, 2020) so that religious moderation is not only a topic among the scientific elites.

In fact, it is more interesting if the moderation is religious, outside the SIHEs. Because they do not get Islamic materials compared to us. I am quite interested in discourse. [e] for people out there [umm...] who do not get a good Islamic education or a pretty good religious education. So it is actually this issue, it's quite interesting.

Key Actors Student, 2020

So teach them how to have awareness and then spread it not only on campus but also in society. And maybe the dissemination of logic ... moderation is what I think needs to be disseminated to the public so that we are not perceived as strange, yes, we are considered strange when in fact, [umm...], not like that.

SIHE Official, 2020

The last suggestion is related to the need for a house/center for the study of religious moderation as an organization and structural work system so that it can regulate its own budgeting (n = 3). It is needed so that the House / Center for Religious Moderation Studies can freely manage budgets to easily focus on planning activities that can increase religious moderation in SIHE (FGD, 2020). Of course, this need is manifested in regulations that should be encouraged by affirmation from the Ministry of Religious Affairs.

In the context of SIHE in Bandung, it is requested that religious moderation be included in the unit or work. So that, if you already work in Work Administration Organization in a tertiary institution that has a public service agency working unit, it will be easier with budgeting because you have your own account. That is what the campus needs from the Ministry of Religious Affairs. If the budget is only related to policy, if SIHE in Bandung, because it is a public service agency, can dig from what it has. If it is not a public service agency, it might need confirmation from the Ministry of Religious Affairs.

SIHE Official, 2020

Gender

The Influence of Differences between Women and Men in Religious Moderation. One of the findings that emerged from the survey analysis was how men and women differ in the religious moderation factors (see Table 3.5.x3). From this analysis, it was found that women and men generally did not influence the moderating variable of religion, but two variables were predicted by gender differences:

Women tended to have lower external empathy scores ($b = -.19$, $t(833) = -3.79$, $p = .0002$).

The score of non-violence in women tended to be lower than that of men ($b = .14$, $t(833) = 2.76$, $p = .006$).

Attitudes of sexism. Sexist attitudes were measured using the Ambivalent Sexism Inventory. This instrument is based on the concept that sexism can be manifested not only through negative actions (hostile sexism) but sometimes in the form of actions that are generally seen as positive, even though they actually discriminate against or degrade women (benevolent sexism). This instrument measures these two types of sexism

Factor analysis conducted using a sample of general students ($N = 897$) found a total of 3 factors in the adaptation of ASI, one factor for hostile sexism, and two separate factors for benevolent sexism, namely complementary gender discrimination and protective paternalism. These three factors are some of the factors generated by this measurement tool prior to adaptation (Glick & Fiske, 1996). Complimentary gender discrimination discriminates by perceiving women as different beings from men, better in all ways. Protective paternalism is a discriminatory attitude in the form of the assumption that women need special treatment, as a more fragile gender and need to be protected.

From a survey of general students in the three SIHE ($N = 897$), it was found that the scores for complementary gender discrimination ($M = 3.59$, $SD = 1.08$) and hostile sexism ($M = 3.52$, $SD = .94$) tended to be in the middle. This shows the ambivalence associated with both forms of sexism. Unlike the two, the average value of protective paternalism is very high ($M = 4.89$, $SD = .85$). It suggests that in the three SIHEs, the most common form of sexism is the perception that women need special protection.

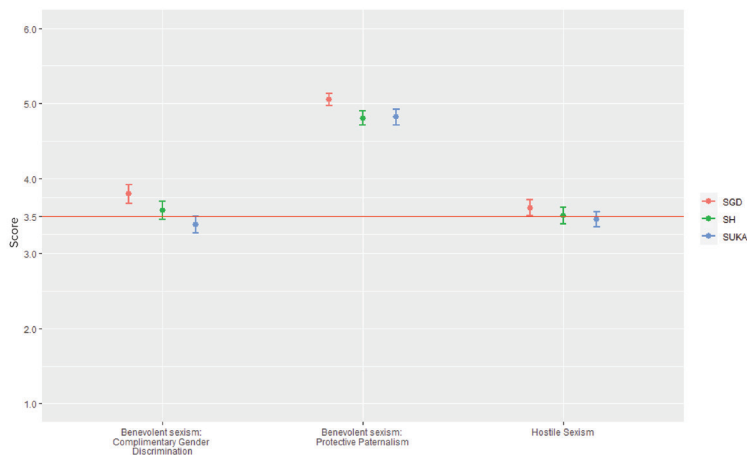


Figure 4. Description of ASI in student samples

Multiple regression analyses with demographic variables and ASI scores in referral students and lecturers/faculty officials were predictors. The following are the findings from the analysis:

- Complimentary gender discrimination is predicted by sex ($b = .24$, $t(833) = 3.27$, $p = .001$), college-level ($b = -.14$, $t(833) = -3.34$, $p = .0008$), if These students came from Islamic High School ($b = .17$, $t(833) = 2.21$, $p = .02$), and the average score for complimentary gender discrimination among referral students in each SIHE ($b = .69$, $t(833) = 2.61$, $p = .009$). Female students tend to show higher complimentary gender discrimination, which means that they feel that women are better than men. The longer the student has studied at SIHE, it also predicts the lower value of complimentary gender discrimination. Students who come from Islamic High School tend to have higher scores. Finally, if the referral students at SIHE who are the same as the participants have a high value of complimentary gender discrimination, the participants will likely also have high scores.
- Protective paternalism was predicted by gender ($b = -.21$, $t(833) = -3.71$, $p = .0002$), level of study ($b = -.07$, $t(833) = -2.21$, $p = .03$), and involvement in the Islamic study group ($b = .12$, $t(833) = 2.07$, $p = .04$). The score for protective paternal-

ism among female students was lower than that of students. Participants who have been students at SIHE for a longer time also show lower levels of protective paternalism. If a student joins the Islamic study group, he or she will likely have a stronger protective paternalism attitude.

- Finally, hostile sexism is only predicted by gender ($b = -.64$, $t(833) = -10.66$, $p < .0001$). Women have a lower hostile sexism value than men.

Table 20. Regression Model of ASI

	B. Sexism Com. Gender Disc.	B. Sexism Protective Paternalism	Hostile Sexism
Female	0.236** (0.072)	-0.210*** (0.057)	-0.644*** (0.060)
Age	0.017 (0.010)	0.008 (0.008)	-0.008 (0.008)
Int. Organization	0.077 (0.099)	0.069 (0.078)	0.067 (0.083)
Ext. Organization	-0.112 (0.076)	-0.053 (0.060)	-0.025 (0.064)
Year of Study	-0.141*** (0.042)	-0.073* (0.033)	-0.061 (0.035)
Join KSI	-0.039 (0.075)	0.121* (0.059)	-0.047 (0.062)
Religion Study Program	-0.028 (0.077)	0.002 (0.060)	0.110 (0.064)
From Islamic High School	0.173* (0.078)	0.045 (0.062)	0.060 (0.066)
From the Islamic Boarding School	-0.059 (0.084)	-0.051 (0.066)	-0.019 (0.070)
Interaction with other religions	0.017 (0.018)	-0.004 (0.014)	0.006 (0.015)
Referral Student	0.688** (0.263)	-0.961 (0.852)	-0.310 (0.825)
DosJab	-0.776 (0.694)	2.879 (2.066)	0.571 (0.740)

Observations	846	846	846
R ²	0.064	0.048	0.135
Adjusted R ²	0.050	0.035	0.123
Residual Std. Error (df = 833)	1.035	0.813	0.867
F Statistic (df = 12; 833)	4.740***	3.536***	10.831***

Indicators of Gender in Religious Moderation. One of the new things that Center for the Study of Islam and Society (PPIM) brings in the indicator of moderation of religion is a positive attitude towards gender equality. Researchers also asked the extent to which positive attitudes towards gender equality were agreed to be one of the behavioral indicators of people who have religious moderation. The results of the discussion analysis showed that the majority of participants agreed that people who had religious moderation had a positive view of the equality of men and women (n = 11). It is also a response to the phenomenon of social class in society that subordinates women. This trend is still happening (FGD, 2020). However, some feel that the term equality must be replaced by gender justice (n = 5) because there are biologically different things between women and men, so they cannot be considered equal. Justice is chosen because being fair means giving individual rights according to their gender, and individuals are also asked to carry out their obligations according to their nature (FGD, 2020).

I have not included the attitude of taking a side on certain gender, and I also agree with the input of one of the items that religious moderation is one of the partialities with gender. My comment is FAS.

SIHE Official, 2020

I propose that the term is not gender equality, but gender justice. Because it is different. In Islam [umm...], not everything has to be equal. If it is enforced, equality actually will create injustice. So, in my opinion, in the past, it helped Prof. Tuti about conducting women's studies. It is known that the Quran or Islam emphasizes justice, not equality. There are those who are not equal but fair. So that is different. So, if justice has been obtained, people do not question equality. [umm...] From me, it not is equity or equality but the term is [umm...] justice, gender justice [ee]. Although it is not some are unequal in Islam but that is justice.

SIHE Official, 2020

Women's Rights. The discussion results also show positive results for the rights that are accepted and can be exercised by women. The theme that emerged in the discussion was that women could and have the right to become leaders (n = 8), have the right to dress (n = 7), and can also work (n = 3). However, even though it is related to being a leader, there are still biases attached to women, such as being considered emotional (n = 3) or believing that women should not hold the highest leadership position (n = 4).

Bandung itself has become commonplace to have organizational leaders in HMJ, DEMAF, and DEMA, and for women themselves, it is no longer a taboo thing if they want to run or vote.

Key student, 2020

In the economic context, especially sir, many career women can support themselves and can meet [umm...] to fulfill their household needs for their husbands and for their children.

Key-Actor Student, 2020

But [umm...], for example, in the Shari'a, women cannot be the highest leader or the highest is in leadership now. That is the case I remember and know that they were taught in that way when we may not take advantage of it, [ee] or walk together with women in any context. However, when it is in the context of leadership, women are prohibited from leading in the highest order, like being a leader in the organization. That is the board picture.

Non-Key Actor Student, 2020

However, women's rights to become leaders, work, and others may continue to be held as long as they continue to practice Islamic law (n = 8). Practicing Islamic law means that they keep doing things that are considered obligatory in Islamic law, such as obeying their husband and not doing things that are prohibited, such as being a prayer leader even though there are men (FGD, 2020).

MHS05 states that women must serve their husbands. As far as I know, this is true, but in the context of religious law, when she is married, her duty is to serve her husband. I also know that if you want to fast, you have to do it with the husband's permission first.

Students of non-key actors, 2020

The Role of Women in Religious Moderation. In terms of socializing religious moderation, women and men have the same position and obligations (FGD, 2020). The position of women is also considered strategic in spreading the values of religious moderation because women are thought to be able to more easily reach out to friends around them, as well as people in their neighborhoods such as Family Welfare Movement or Integrated Healthcare Center (n = 4).

To encourage other friends in moderation of various kinds, of course, it is not wrong or [ee] [cough] they must be able to embrace and give understanding to their peers, and the people around them.

Key Actors Student, 2020

In addition, women also have a strategic position in the domestic role of the household as mothers, which is essential in instilling the values of religious moderation in their children in the future (n = 4). Because of their strategic role in the environment and the household, FGD participants consider it important for women to increase their insight into religious moderation (FGD, 2020).

We can do things in the way we are women, for example [ee] someday; we become mothers, and we can teach religious moderation to our children not to think to be too extreme or teach our children to be religious appropriately to transgress.

Students of non-key actors, 2020

SIHE implementation related to gender mainstreaming. One SIHE, Sunan Kalijaga State Islamic University, has also mainstreamed gender topics in its organization. One way is to include gender equality material in the curriculum (n = 7). The practice includes gender equality material in existing courses or making gender a major in Postgraduate (FGD, 2020).

What faculties are there in cooperation with the Syariah faculty, not only at Sunan Kalijaga State Islamic University but several faculties in Sharia in [aa] all over [ee] in SIHE [ee]. It includes the idea of equality of gender and human rights in some subjects, for example.

SIHE Official, 2020

At Sunan Kalijaga State Islamic University, there is also [ee] Islam and gender studies at the master's degree level in postgraduate level, because, in the past, the initiative was also from friends PSW, PJB01 and friends who processed it [umm...] from the start in the first two years. They

were given a scholarship, PJB01. Now it is still continuing, my friends and we also take care of it.

SIHE Official, 2020

In addition, Sunan Kalijaga State Islamic University has also prepared support for facilities on campus that are friendly to women (n = 5), such as a friendly canteen for women, nursing rooms, and library facilities that can be used for gender studies (FGD, 2020).

There is a permanent lactation room in the Faculty of Social Sciences and Humanities, a room for breastfeeding mothers in Da'wah. If I am not mistaken, there is a female-friendly canteen.

SIHE Official, 2020

Then we also have a library which then [umm...] becomes a house with friends of gender activists, students [ee] IKGE, or Islam. So we made some agreements from which [umm...] can be a reference, for [umm...] doing their studies or research studies.

SIHE Official, 2020

The last one is the Gender Study Center as the focal point for gender mainstreaming carried out by SIHE itself (n = 2). Unfortunately, in the discussion, the existence of this Study Center only appeared in the discussion of SIHE Officials at Sunan Kalijaga State Islamic University, even though the Center for Gender Studies also exists at Syarif Hidayatullah State Islamic University and Sunan Gunung Djati State Islamic University.

At a broader level, for example, we are at PSW too, we also have a community, maybe (laughs) this community is quite interesting and informal. We call it the Kartini community related to strengthening the capacity of gender mainstreaming. You know how women are empowered, then do [ee] many good changes in [ee] structures [eee] in activism starting from [aa] [aa] the charity issue up to other discussions. That is what I see.

SIHE Official, 2020

3.7 Designing Training Modules and Protocol

Protocol

Based on the findings presented above, it can be concluded that empathy for adherents of different religions and adherents of different sects within one religion plays an important role in preventing exposure to radicalism and violent extremism. Empathy, or understanding what other people want, feel, and how they see the world is an important skill, especially when interacting with people from different backgrounds. Bearing this in mind, every SIHE needs to ensure that its students continue to strive to develop religious moderation within themselves. That way, SIHE students are not only expected to be cognitively intelligent and carry out vertical worship practices but also expected to carry out their obligation as a people who are *rahmatan lil 'alamin* (peace for the universe), who, of course, have good social skills in interacting with people of different backgrounds. Social skills are the ability to interact with people in a specific social context that is socially acceptable and at the same time beneficial to one another (Combs & Slaby, 1977 in Merrel & Gimple, 1988).

Efforts to mainstream religious moderation within the SIHE environment must be carried out in an integrated manner by the Religious Moderation House. For this reason, the approach used must cover preventive, promotive, curative, and rehabilitative steps. This activity tries to offer a protocol for mainstreaming religious moderation in SIHE, abbreviated as SAPA-SALAM-RANGKUL (summarized as SMR, pronounced “semar”).

1. The SAPA (Investigating-Assessing-Mentoring) Preventive Approach is used to embody the concept that SIHE is a “House of Moderation” itself. In other words, all students studying at SIHE do not just have good moderation; at some point, they are even expected to be marketers of religious moderation in society.
2. The SALAM Promotive Approach (Synergy, Assessment, Training, Monitoring, and evaluation) emphasizes the synergy of the SIHE in this case, the Religious Moderation House to potential parties, such as student organizations, to jointly carry out activities and interventions to strengthen religious moderation at SIHE.

3. RANGKUL Curative-Rehabilitation Approach (Response and Rehabilitation, Analysis, Narrative, Dig, Review, Do). It should be noted that Response and Rehabilitation is a cyclical process, so after the rehabilitation process is carried out, there is a further response, whether rehabilitation is considered successful, needs to be continued, or even to be stopped.

Training Module

One of the activities offered in the promotional aspect of SALAM is the training of prospective members of the management of student organizations in the SIHE environment. It needs to be done to ensure that the management of student organizations also appreciates that efforts to mainstream religious moderation are not always top-down but participatory joint efforts.

This religious moderation training module was developed as a practical complement to the SAPA-SALAM-RANGKUL Protocol, especially the SALAM section. This module is structured in such a way that it can be used by SIHE or the Moderation House to increase the religious moderation of prospective management of student organizations. Of course, it should be noted that the religious moderation referred to here, as explained in the Protocol, is a social skill.

The training objectives accommodated in this training module are (1) to be aware of the diversity of identities, moral choices, and to learn to respect that diversity (flexibility ability); (2) be aware of personal biases related to relations with other groups, such as stereotypes, prejudice, subordination, marginalization, and discrimination and try not to be carried away by these biases; (3) improve empathy skills, both affective and perspective-taking; and (4) increase the ability to cooperate with various parties.

Chapter IV

Capacity Building and Technical Assistance

4.1 Capacity Building

Designing Capacity Building

Capacity Building is carried out targeting Institutions / Religious Moderations at Islamic Higher Education (IHE). When the event was held, it was identified that IHEs in Indonesia established 38 religious moderation houses. With the relatively new age, of course, many of these houses of religious moderation are still looking for and building forms regarding the duties and responsibilities of these institutions. Also, they also need references or materials regarding models, modules, and research on religious moderation among SIHE.

In fulfilling the above objectives, there is also a need for a religious moderation house to build a network with the Ministry of Religious Affairs as the overseeing stakeholder and fellow Religious Moderation Houses. The network made with the Ministry of Religious Affairs aims to find out about the latest developments in the direction of religious moderation houses, while with fellow religious moderation houses, the aim is to exchange ideas and good practices that can be adapted in increasing religious moderation in IHE.

Capacity Building is designed in two major activities, namely

- a. Presentation of Materials
 - i. Research Results and Module and Protocol Offerings from the Research Team
 - ii. Latest updates on policies from the Ministry of Religious Affairs → Directorate of Islamic Higher Education
- b. Focus Group Discussion (FGD), which discusses
 - i. Research results, modules, protocols, and policies from the Ministry of Religious Affairs
 - ii. Plans to build networks among fellow religious moderation houses

The objectives of this Capacity Building are:

1. Obtain input regarding the results of research, modules, and protocols from the institution of religious moderation houses
2. Identifying the acceptance of religious moderation houses against the modules and protocols made
3. Initial initiation in building a networking forum among the Religious Moderation Houses

In terms of research, capacity building is carried out with a post-test design only in measuring individual attitudes or assessments because data collection is carried out after treatment or intervention is carried out.

Capacity Building Target

The target of this capacity building is the chairperson/director of the house/institution for the religious moderation house that has been established. Until the invitation was distributed, the team received information that 34 Religious Moderation Houses had been established, with a list as follows:

Table 21. Name of SIHE, which has a Religious Moderation House

Names of SIHE	
1 Maulana Malik Ibrahim Malang State Islamic University	18 Mataram State Islamic University
	19 Jember State Islamic Institute
2 Syekh Nurjati Cirebon State Islamic Institute	20 Samarinda State Islamic Institute
3 Sunan Gunung Djati State Islamic University	21 Sunan Kalijaga Yogyakarta State Islamic University
4 Metro State Islamic Institute	
5 Surakarta State Islamic Institute	22 State Islamic University of Jakarta
6 Salatiga State Islamic Institute	23 Ternate State Islamic Institute
7 Walisongo Semarang State Islamic University	24 Antasari Banjarmasin State Islamic University
8 Sulthan Thaha Saifuddin Jambi State Islamic University	25 Palangka Raya State Islamic Institute
9 Kudus State Islamic Institute	26 Alauddin Makassar State Islamic University
10 Teungku Dirundeng Meulaboh State Islamic Institute	27 Madura State Islamic Institute
11 UIN Raden Intan Lampung State Islamic University	28 Sultan Syarif Kasim Riau State Islamic University
12 Palu State Islamic Institute	29 Bukittinggi State Islamic Institute
13 Purwokerto State Islamic Institute	30 Pontianak State Islamic Institute
14 PEKALONGAN State Islamic Institute	31 Sultan Abdurrahman Kep. Riau
15 Sultan Maulana Hasanuddin Banten State Islamic University	32 Manado State Islamic Institute
16 Sunan Ampel Surabaya State Islamic University	33 Sumatera Utara Medan State Islamic University
17 Curup State Islamic Institute	34 Palopo State Islamic Institute

However, the research team received information about 38 Religious Moderation Houses on the day of the event.

Capacity-Building Measuring Tool

The capacity-building measuring tool uses an online questionnaire filled in by representatives of religious moderation houses participating in this capacity-building activity. This measuring tool identifies the material presented in capacity building, namely the research results, the SMR protocol, and the Religious Moderation Training Module as social skills. The questions provided in the online questionnaire are as follows:

STRENGTHENING THE BOND OF RELIGIOUS MODERATION IN ISLAMIC CAMPUS

Table 22. Indicators for Capacity-Building Measuring Tools

No	Activity	Questions	Type of Response
1.	Research result	This research topic is relevant to the issue of Islamic Religious Higher Education	Strongly Unsuitable (1) - Strongly Fit (4)
		The presentation of the research results is clear to me	
		The results of this study are relevant to the conditions in the tertiary institution where I am located	
		Research results can be used as input in designing programs at my institution	
2.	SMR protocol	The SAPA-SALAM-RANGKUL approach is relevant to the institution / Islamic Higher Education (IHE) where I work	Open-Ended
		I want to use/adapt the SAPA-SALAM-RANGKUL Approach at the institution / IHE where I am located	
		What do you think about the SAPA-SALAM-RANGKUL approach?	
3.	Training Module	The training design for students described is appropriate if it is used in the institution / IHE where I am located	Strongly Unsuitable (1) - Strongly Fit (4)
		I want to use/adapt the Training Design that is presented at the institution / PTKI where I am located	
4.	Capacity Building Activities	What is your input regarding this capacity-building activity as a whole?	Open-Ended
5.	Willingness to join the consortium of religious moderation houses	Are you willing to join the consortium of cooperation between Religious Moderation Houses throughout SIHE?	Willing-Not Willing

These questions are made in the form of an online questionnaire and distributed to the capacity-building participants a maximum of 20 minutes before the event ends.

Implementation of Capacity Building

Capacity Building was held on February 17, 2021, from 09.00-12.00 WIB via the zoom meeting application. Following the activity design, apart from the research team, the Directorate of Islamic Higher Education was also present, which was originally planned to be attended by the Director of Islamic Higher Education, Prof. Dr. Suyitno, M.Ag.. However, because of his busy schedule, he was finally represented by Dr. Suwendi, M.Ag., Head of Sub-Directorate for Research and Community Service, Directorate of Islamic Religious Higher Education. There were 38 of which around 33 participants from various kinds of IHEs' Religious Moderation Houses participated in this capacity building. Regarding gender, only 11% of the participants who attended were female participants. Therefore, it is also concluded that the position of chairman/director of the house of religious moderation is still widely held by men.

The event started about 10 minutes late from the plan due to waiting for the majority of participants to join. The activity began with a presentation from the research team explaining the research results and offering a protocol and module approach for 50 minutes. After the research presentation, given the opportunity to Dr. Suwendi, to respond and explain the policy update on the Religious Moderation House. Dr. Suwendi emphasized that religious moderation is still a priority of the Ministry of Religious Affairs, as the leading sector, and is in the process of making a road map for religious moderation. Apart from that Dr. Suwendi also informed about the ongoing discussion within the Ministry of Religious Affairs regarding SOPs or technical guidelines for the operation of the Religious Moderation House. Dr. Suwendi presented the technical draft in his session and stated that the draft was in the process of being finalized at the Ministry of Religious Affairs.

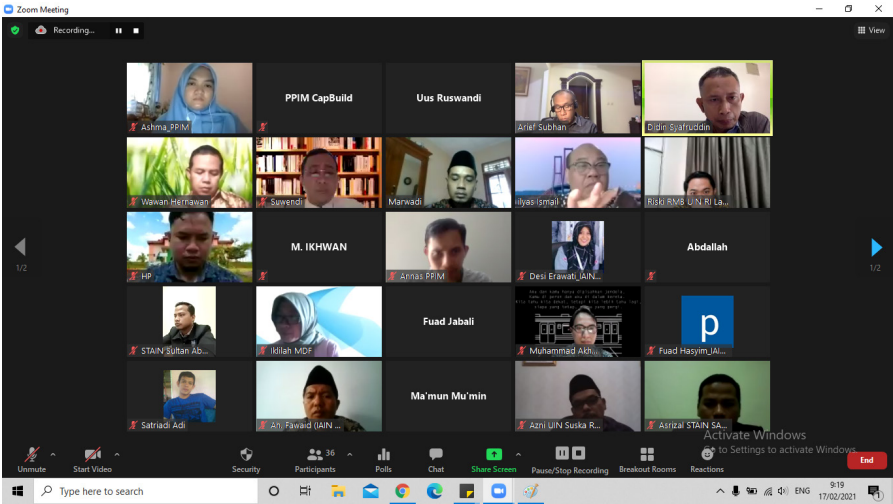


Figure 5. Capacity Building Process for Religious Moderation

After Dr. Suwendi, just had a discussion or question-answer session with other FGD participants who were the heads/administrators of the religious moderation house. Due to the limited duration, each participant is limited to about 5 minutes in asking or expressing opinions. About 12 heads/administrators of religious moderation houses expressed their opinions, either asking questions or providing input guided by the moderator. In addition to stating verbally, the chat zoom feature can also be used in expressing opinions. In expressing this opinion, many participants also reported what has been done by the religious moderation house/institution in the IHE where they are located. In the last 15 minutes, Dr. Arief Subhan, the research coordinator, concluded the activities and opened the discourse of building networks among religious moderation houses. In addition, the research team also distributed questionnaires that measured the things they wanted to ask regarding the research results, protocols, and modules. After confirming that most participants filled out the questionnaire, Dr. Arief Subhan asked Dr. Suwendi to provide a closing statement. In his closing statement, Dr. Suwendi appreciated this activity and informed that shortly, the Director-General of Higher Education would hold an event inviting all religious moderation houses in IHE. The event was closed around 12.00 WIB.

Results from Capacity Building

The results of the Capacity Building are processed from the opinions conveyed by participants in verbal questions and answers, from chat zoom, and distributed questionnaires. Several things were found as follows:

Research result. Some input regarding the research results received is that it would be better if this research were also carried out on SIHEs located on other islands such as Sumatra and Kalimantan. Participants argued that by only taking in the 3 UINs that were the targets of the study, there was a certain bias that influenced the results of the study. There was a suggestion to investigate whether there is a difference between the lecturers who come from a religious, educational background or those who have a general educational background. According to some participants, there are indications that lecturers from a general background tend to be exposed to radical/violent extremism. The last one is the development of the concept of religious moderation, which is more re-integrated, and the use of measuring instruments that are not only self-report but more comprehensive. Some also stated that the results of this study could be used as input when they made programs related to religious moderation

Of the 24 data participants who filled out the questionnaire, the researcher made the average value of the statements related to the research results and obtained the following results

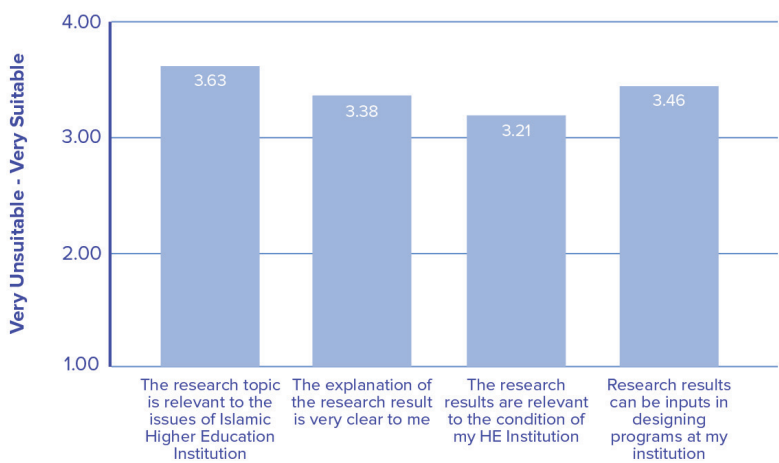


Figure 6. Results of evaluation of research results

From the results above, a score of 1 means very unsuitable, while a score of 4 means very suitable. The average value obtained from each item asking about the research results is in the score range 3.21 - 3.63. From the average score, it can be concluded that the statement is in accordance with the conditions of the participants. With an average score of 3.63, it was stated that the research topic regarding religious moderation was considered relevant by the participants. The average score dropped to 3.21 when asked about the relevance of the research results, but the score could still be considered relevant in that category. This decline could have occurred because the participants assumed that there were different characteristics between the SIHE where this study was located and the place where the participant's SIHE was now. Participants also felt that the results of this study could be used as input in designing programs at their institutions (mean score 3.46).

Protocols and Modules. The protocols and modules made were appreciated by Dr. Suwendi and several FGD participants. According to Dr. Suwendi, the SMR Protocol can be adapted and becomes the authority for the work of the Religious Moderation House. Several houses of religious moderation stated that they were willing to adapt the protocols and modules that were made into the modules and protocols they had designed. These modules would be adapted to the

SIHE context in which they were located. A similar thing was obtained from the questionnaire data, which can be seen in the diagram below.

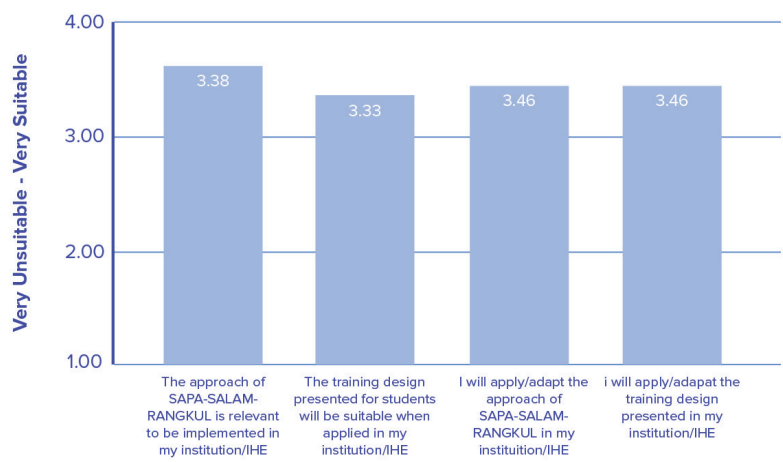


Figure 7. Evaluation of Training Protocols and Modules

The average score of each item statement is in the range of scores from 3.33 to 3.46, which means that the average participant stated “appropriate” in answering each item’s statement. With an average score of 3.46 on the items of protocol adaptation and training design, it can be concluded that there is an intention of the participants to use the training protocols and modules that have been made.

Home of Religious Moderation Network. The need for a network of houses of religious moderation was also expressed in this capacity building. Some also expressed the need for networking among fellow religious moderation houses. Some of these comments were also conveyed via the zoom chat column.

Agree with Mr. Arief’s proposal for RMB cooperation with related agencies in their respective regions.

Mahrus As’ad (Director of RMB IAIN Metro)

Agree with Mr. Arif that there must be coordination with all RMB throughout Indonesia.

Dr. Muhammad, S.Th.IMA (Deputy Chairman of RMB UIN Ar-Raniry Banda Aceh)

It would be beneficial for us if a Forum or Association of Religious Moderation Houses were created, the administrator of Directorate of Islamic Religious Higher Education, considering that we are academics.

Husna Amin (Lecturer at UIN Ar-Raniry Banda Aceh)

It is in accordance with the question in the questionnaire, which states that the majority are willing to join a consortium of religious moderation houses (91% of the total participants who filled out the questionnaire).

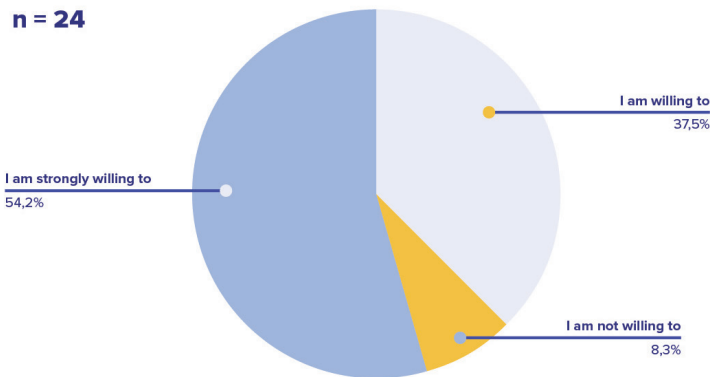


Figure 8. The willingness of RMH administrators to join the RMH network/consortium

In the open-ended questionnaire, many also responded positively to the existence of this inter-religious moderation network. Many consider this network to be a place for discussion, sharing good practices, or training for committees for religious moderation. Another suggestion is that this activity should be held periodically and not only at this meeting. The network initiation in this capacity building and the enthusiasm of the participants is also in line with the plan of the Directorate General of Education of the Ministry of Religious Affairs, which according to Dr. Suwendi, in the near future there is a plan by the directorate of Islamic Religious Higher Education to invite the existing RMH to coordinate.

4.2 Technical Assistance

Technical Assistance Design

With the consideration of the ongoing Covid-19 pandemic, Technical Assistance is designed with an online approach to the committees of the religious moderation house at the SIHEs, which were the research sites. The purpose of this technical assistance was to explain in more detail the SMR protocol and the religious moderation training module as well as to directly train some of the sessions in the training module. The arrangement of activities in technical assistance is as follows:

1. Description of the SMR approach
2. Explanation of the Training Approach
3. Discussion on the SMR approach and training
4. Explanation and Practice of the Session in the Training Module
5. Discussion and Q&A regarding the module

Technical Assistance targets the head and committees of religious moderation institutions. At Syarif Hidayatullah State Islamic University, the board's formation has not yet been carried out, so that the Head of the Religious Moderation House appointed several lecturers who were considered relevant to participate in this training. The technical assistance design used post-test measurements by distributing a questionnaire at the end of the technical assistance activity. The distribution of this questionnaire was also the principle of monitoring and evaluation contained in the SMR Protocol. The things that are contained in the questions as follows:

Table 23. Technical Assistance Evaluation Indicators

No	Subject	Item	Response
1.	Material	The material provided is relevant to my needs	Strongly Unsuitable (1) - Strongly Suitable (4)
		The material given is useful for my assignment at the Religious Moderation Home/Institution	
		I will apply the material given in my institution	
		Suggestions for training materials	Open Ended

2.	Facilitator	The facilitator is clear in delivering the material	Strongly Unsuitable (1) - Strongly Suitable (4)
		The facilitator masters the material presented	
		I feel satisfied with the answers given by the facilitator when I/other participants ask questions	
		Suggestions for training facilitators	Open-Ended
3.	Training Process	Training Runs Conductively	Strongly Unsuitable (1) - Strongly Suitable (4)
		I feel happy with the training process	
		Suggestions for the training process	Open-Ended

Implementation of Technical Assistance

Technical assistance will be held online on Monday, February 22, 2021, using the zoom-meeting application. This activity was attended by nine heads and administrators of the religious moderation houses. The details of each SIHE are presented as follows:

Table 24. Technical Assistance Participants

	F	M	Number of Participants
Syarif Hidayatullah State Islamic University	1	2	3
Sunan Gunung Djati State Islamic University	0	2	2
Sunan Kalijaga State Islamic University	1	3	4
Total	2	7	9

The technical assistance activity began with an opening, and then it was presented by the Facilitator, namely Muhammad Akhyar, M.Sc., who was also a member of the research team, in delivering the SAPA SALAM RANGKUL approach in the protocol. In conveying this, the facilitator used the lecture method in one-way communication mode. Unfortunately, during this session, the facilitator experienced an internet disturbance, so that the event was paused for 5-7 minutes waiting for the facilitator’s internet signal to be stable. After the SAPA-SALAM-RANGKUL protocol was explained, a question-and-answer session was opened in discussing this protocol.

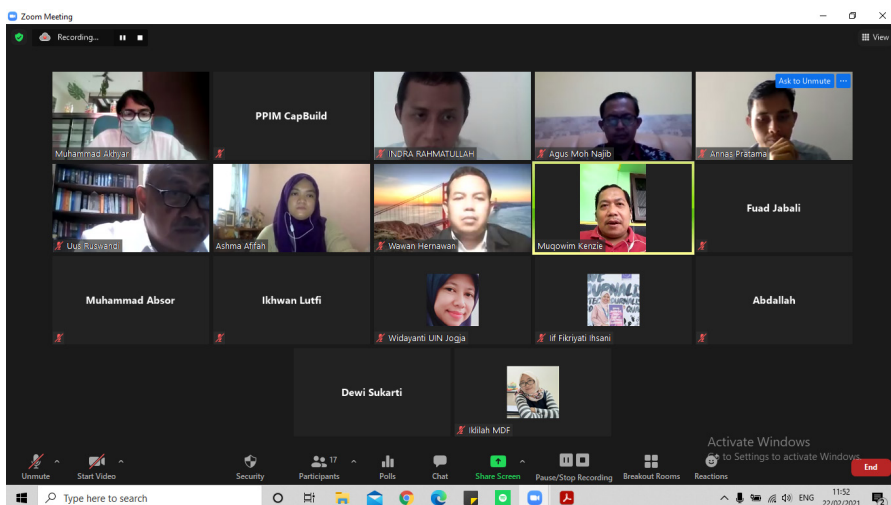


Figure 9. Technical Assistance Participants

After the question-and-answer session was over, technical assistance moved to the second session, namely the discussion and practice session in the training module. Before starting the training module, an energizing session was carried out by practicing the ice-breaking session in the training module by drawing blindfolded by following the instructions from the facilitator. The facilitator's instructions direct the participants to draw a person/human. After completing the instructions, participants were asked to show the results of their drawings which were not going to be in good shape. Participants are then asked to reflect. After the closed-eye drawing session, participants are asked to return to drawing with their eyes open according to the facilitator's instructions. In this second picture, the facilitator directed the participants to draw a cat without being told beforehand so that the participants are still fixated on drawing humans. After this open-eye drawing session, participants are then asked to reflect on the importance of instruction and the role of the facilitator in providing instruction in the training.

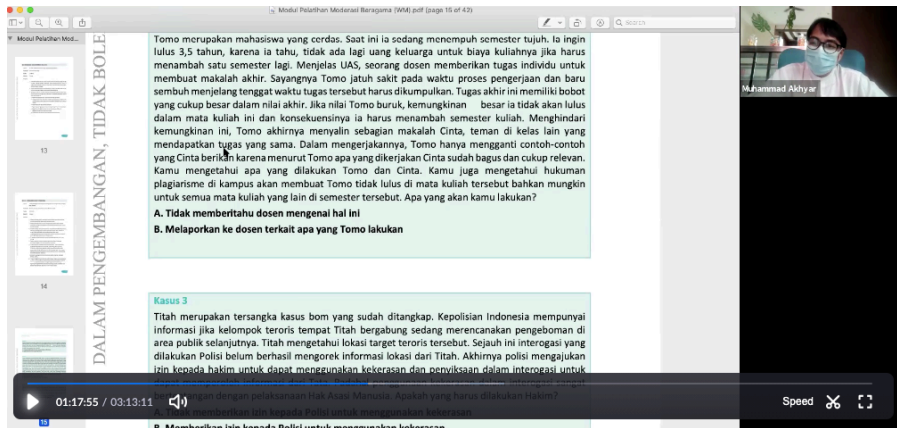


Figure 10. The facilitator explains the case scenarios in session 1

After this energizer session, the facilitator explains the religious moderation approach as a social skill to the participants. Religious moderation as a social skill refers to how religious moderation can help individuals, in this case, students, to be able to interact in social life, which contains people from different backgrounds. The facilitator also explained the objectives of this training to the participants. Apart from the objectives, the Facilitator also emphasized the use of the learning principles of “Andragogy” and “Kolb Learning Cycle” in the training process so that the activeness of the training participants was the key in this training. In addition, this approach also emphasized the importance of experience and prior knowledge of the participants and the power to reflect and draw conclusions from them. In this training, if one participant had received insights and were shared in the class, then the other participants would have also learned. So that the role of the facilitator only facilitated the learning process.

After explaining the approach, the Technical Assistance Facilitator explained the training module by telling the objectives of every session and the stages in each session. For example, if an activity sheet, case scenario, vignette, or role-play story were needed, the facilitator would explain this. The following is a brief explanation per session.

1. Expectation Activity Session and Study Contract. In this session, the emphasis was on the existence of rules that came from the participants and were mutually agreed upon. Besides, they synchronized the expectations and unrest experienced by the participants in order to focus on undergoing the training.

2. **The Session of Diverse Viewpoints.** This session is a trigger session where participants were expected to develop listening skills and respect different opinions. In this session, the participants discussed stories containing moral dilemmas to make decisions based on their reasoning. There are two discussion sessions, where in the first discussion session, participants freely choose options and build arguments, and in the second session, the choice has been determined by the facilitator, and participants must build arguments from it. In this session, the real objective is not which argument is correct but which process is more difficult when developing decision arguments, whether by choice or by someone else's choice. Here, participants are also expected to be aware of bias if their own choices drive us. Therefore, from this session, they can start to be triggered to start listening to other people's reasons and respect their opinions.
3. **The Session of "You is Me."** This session is a session that aims to provide an understanding of empathy to the training participants. In explaining this, the technical assistance participants practiced this session by filling out Activity Sheet A, in which they answered questions when imagining themselves. Then after finishing, participants are asked to fill out Activity Sheet B, by which participants are asked to answer the same questions, but by imagining the person whom the facilitator has appointed. Then after completion, participants are asked to compare the same answers between sheet A and sheet B, given a score of 1. Finally, the technical assistance participant is asked to share in the chat column what the score of the equation is. This score shows if the higher the participant imagines the person's answer (the answer on sheet B) with reference to himself (the answer on sheet A), even though the meaning of empathy is not that, because the point of empathy is trying to understand the other person from his point of view. Therefore, this activity is an opening in recognizing empathy.
4. **Know Yourself Session through Other People.** In this session, the facilitator explained a description of the activity in which the training participants were divided into pairs and asked to explore the training participants' most memorable experiences related to the behavior of considering others as equal and what they feel. The results of this sharing would be discussed in a

large group and then would be presented in the class. In this session, by telling their experiences, the participants reaffirmed that they were empathic individuals so that it was hoped that they could generate empathic behavior in the future.

5. Ignorance Session as the Beginning of Fear. The facilitator explained that the purpose of this session was to change the group's perception of boundaries between groups and change negative associations (stereotypes) in outgroups. The facilitator then explained the three vignettes given in this session and asked which of the three vignettes' behavior they most accept. In asking the reasons, the facilitator also explored the reasons mentioned by the participants in relation to individual associations of certain religious or ethnic groups. The session was completed by discussing the counter-association of the outgroup and discussing why counter-association is difficult.
6. The Session of "If I Become." The facilitator explained that this session was a two-round role-play session, where the training participants were divided into two and play a role as non-Muslim and Muslim believers who were in a village where there is a conflict due to church construction. First, participants in their groups were asked to develop arguments as to why a church could or should not be built, which would then be discussed through a Village forum facilitated by a facilitator who acted as the Village Head. After the discussion was considered sufficient, the participants immediately moved to the second roleplay session, and their roles were exchanged where participants who played the role of Muslims were given the role of Ahmadiyah followers; while those who became non-Muslims were given the role of Muslims in the second roleplay section. The conflict discussed was the construction of the Ahmadiyya Mosque. After this role-playing session, the facilitator explained the importance of a reflection session on how to feel when roleplaying and when it was reversed, and they were taking a perspective for minority groups.
7. The Session of "Save Yourself!". The facilitator explained that this session emphasizes the importance of cooperation or collaboration in solving problems or working on a job achieved by discussing a given case. Here, the facilitator explained how the expected case and problem solving and how the technical assistance participants who would later become facilitators could

use the guidelines given for scoring and explain the score's meaning into the meaning of collaboration/cooperation.

8. Closing Session “Reflections and Action Plans.” The facilitator only explained briefly in this section, which aimed to consolidate training participants who were organizational administrators in making program plans containing the theme of religious moderation. The religious moderation house can follow up this program plan in measuring the impact of this training program.

Technical assistance activities are conducted from 09.00-12.00 WIB. There were 2-3 participants who did not participate fully from the start for some reason, but at the end of the event, all participants had given comments both in the process and at the end of the technical assistance activity.

Results of Technical Assistance

In measuring technical assistance evaluation, the research team distributed a questionnaire at the end of the activity. Of the nine technical assistance participants, only seven filled out the evaluation questionnaire. The data from these seven people were processed in evaluating the implementation of technical assistance.

Technical Assistance Material. With the average score in the range 3.71-4.00, number 1 means very unsuitable and number 4 very suitable in evaluating the relevance, usefulness, and intention of using the training module. Therefore, it can be concluded that the evaluation of the technical assistance participants is positive on the material used in this module. The average score of 3.71 in the plan to adapt/use the module stated that participants who took technical assistance had an intention to use this training module in their SIHE. Some of the inputs from the training materials were the need for participants to get other enrichment materials and the elaboration of the important messages they wanted to get in each session.

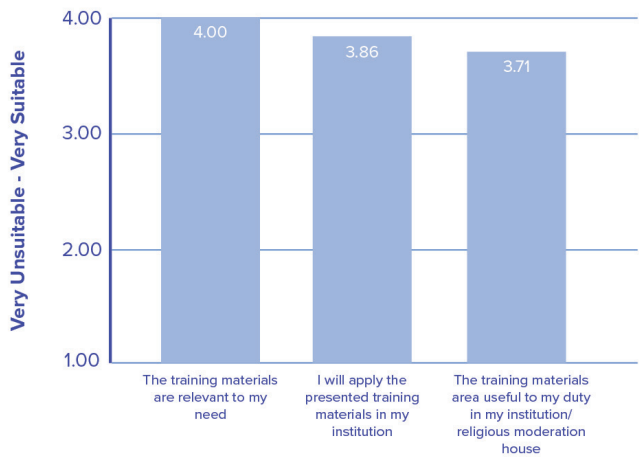


Figure 11. Evaluation related to training materials

Training Facilitator. The evaluation of the technical assistance participants was very positive regarding the perception towards the training facilitators because the average score obtained was 4.00 for all items, which indicated that the participants were satisfied with the way the facilitator delivered the material and answered questions. In addition, participants also perceived that the facilitator had mastered the material presented.

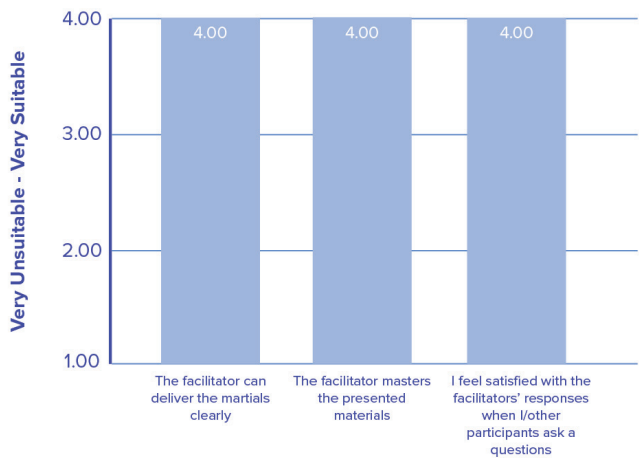


Figure 12. Evaluation of Technical Assistance facilitators

Training Process. Only two questions were asked regarding the training process, namely the conduciveness of the process and the feeling of pleasure/comfort with the training process. The average score for both was 3.57 and 3.86, respectively. So, it can be assumed that participants felt these two aspects during the technical assistance process. Even though it was open-ended, there were many inputs related to the duration of the time that was too short. Thus, participants felt that the time to understand the training objectives was limited and that some sessions that could be practiced were not practiced. Some participants also suggested offline forms of technical assistance so that it could be more effective.



Figure 13. Evaluation of the training process

Chapter V

Conclusions and Recommendations

5.1 Conclusion

After going through a series of research processes on the three target SIHEs, the researchers conclude the three research questions as follows:

First, in relation to attitudes and behaviors of religious moderation in the three SIHE targets, it is explained as follows:

1. Indicators of religious moderation that have been established by the Ministry of Religious Affairs, which include (1) commitment to nationality, (2) tolerance, (3) non-violence, and (4) psychometric accommodation of local culture, can be used as a tool to predict pro-violent-extremism opinions/radicalism so that it can be further elaborated as a tool to assess resilience and vulnerability in measuring religious moderation. This study indicates that almost all of the factors of the moderation variable of religion can predict pro-VE opinion/radicalism, although the direction of the prediction does not always match the initial estimate.
2. The predictive regression between variables with pro VE opinion/radicalism can be explained as follows. In the tolerance indicator, the external empathy variable is the variable that describes empathy for other religions $b = -.27$, $t(821) = -5.59$, $p < .0001$, the internal rejection variable as a variable of approval for other sects in one religion ($b = .16$, $t(821) = 4.80$, $p < .0001$) and the social dominance orientation (SDO) variable as the majority-minority reference variable, showed a significant regression with pro VE / radicalism opinion ($b = .20$, $t(821) = 3.71$, $p = .0002$). Indicators of commitment to nationality through vari-

ables of trust in the government system in terms of central or regional authorities and law enforcement ($b = -.13$, $t(821) = -3.56$, $p = .0004$) and the intention to engage in political practice ($b = .17$, $t(821) = 4.97$, $p < .0001$), and activism ($b = .24$, $t(821) = 3.48$, $p = .0005$) were able to be significantly oriented towards pro VE / radicalism opinion.

3. Based on the psychometric assessment of the moderation variable of religion, it was found that the level of vulnerability was quite significant, especially in the tolerance indicator, which in this case was marked by a low escalation of internal and external empathy. It seems to clarify the assumptions and the results of previous research, indicating an increase in radical understanding among the higher education academic community. The community includes teaching staff and educational staff. In external empathy, the specific vulnerability was found in the perspective-taking factor ($M = 3.14$, $SD = .86$, $CI = 3.09 - 3.20$), and in internal empathy was found in the rejection factor ($M = 3.67$, $SD = .97$, $CI = 3.61 - 3.74$), although general empathy which did not significantly predict pro-violent extremism opinion, was also vulnerable ($M = 2.92$, $SD = .89$, $CI = 2.86 - 2.98$)
4. Although it does not appear to be a significant resilience factor, the variables on activism, especially involvement in joining extra-student organizations, explicitly seem to influence the weakening of pro-VE opinion/radicalism significantly and increase the power of religious moderation. However, because this variable was not based on the initial assumptions regarding the pull and push factors in radicalism and violent extremism, this variable was decided not to be used to measure resilience and vulnerability.

Second, regarding the implementation of religious moderation in the three SIHE targets, the following concludes:

1. As a concept, the definition of religious moderation has been accepted and recognized by the three target SIHEs. Besides, they consider religious moderation is essential. The three tertiary institutions have made religious moderation the theme of their programs and activities. Almost every program organized by units in the SIHE environment uses the theme of religious moderation. However, themes are still limited to religious moderation campaigns and have not been inherent in the programs and activities.

2. There has been no operationalization of work either in terms of regulation, structure, or authority in translating the concept of religious moderation into a systematic implementation. In education and teaching, religious moderation is still limited to discourse as there is no standard operating procedure in the course material, teaching methodology, and teaching staff resources. In research and community service, religious moderation is still limited as an issue; it has not become a practical instrument for monitoring and evaluating.
3. The Religious Moderation House as the unit for implementing policy agents has not yet operated optimally. Apart from the relatively young age of its establishment, the limited space for funding is one aspect of the obstacle because it is not part of higher education institutions' organizational structure and work procedures. Nevertheless, the functionalization of the Religious Moderation House is seen as important by the three universities as an effort to prepare a methodology for the implementation and mainstreaming of religious moderation in SIHE..

Thus, based on this research, religious moderation indicates that in the three SIHEs, its characteristics are still limited as a discourse and an issue, not institutionally attached. It requires assistance efforts, intervention from various parties, capacity-building activities, which are also part of other steps in this study. Finally, it can be concluded several aspects summarized from the joint activities of 3 Religious Moderation Houses as implementing agents for religious moderation in the three SIHEs, namely:

1. Institutional strengthening of the Religious Moderation House is manifested through the regulation of work structures and procedures as a consequence of financing and budgeting for the programs and activities that the Religious Moderation House intends to initiate.
2. The Interreligious Moderation House Network is between SIHE as part of the consolidation and common perception and implementation of the program. It is absolutely necessary because every Religious Moderation House has its main role not only in building the academic community but also in being part of community life and the environment around the campus itself.
3. Capacity Building for apparatus implementing work at the Religious Moderation House, which is also accompanied by mod-

ules, models, and organizational capacity of resources, so that the Religious Moderation House is able and ready to internalize and inherent the whole concept of religious moderation into every element of the Tri Dharma (the three principles) of higher education.

5.2 Recommendations

For this reason, several recommended steps are needed. The first recommendations are proposed to the Government in general, and the Ministry of Religious Affairs as a policymaker of SIHE authority in particular, namely:

1. Regulation of the Institutional Structure of Religious Moderation Houses is recommended to become an integrated part of the Organization and Work Procedure of Higher Education. However, if this is not approved due to the agenda of simplifying the bureaucracy, perhaps a special structure advocacy regulation can be made where programs and activities of derivative religious moderation are institutionalized into a certain course and/or certified training activity as a competency requirement in the supplementary certificate;
2. An integrated measurement index as an evaluation tool for religious moderation in SIHE can be an early detection tool for the vulnerability and resistance of religious moderation in each university so that SIHE as a bond of Islam wasathiyah can continue to exist;
3. Guidelines / SOPs for moderation houses explain the scope of their duties and functions, both within SIHE itself and within the community.

Second, the recommendations for SIHE or the House or Institution of Religious Moderation as agents of executing religious moderation in SIHE are as follows:

1. Preparation of basic modules for each Religious Moderation House in developing the scope of which consists of:
 - a. Education and Training Module is 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 Model guide the academic community in conducting research on religious moderation
 - c. Socialization, advocacy, and community assistance become a guide for the academic community to socialize religious moderation outside of SIHE.
2. The agenda of religious moderation is included in an integrated work plan at SIHE controlled by a structured monitoring and evaluation system. It aims to identify and monitor the academic community's performance regarding religious moderation and oversee the courses of mainstreaming religious moderation in SIHE;

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APPENDICES

Appendix 1. Research Questionnaire

Appendix 2. Manual of Quantitative Research Implementation

Appendix 3. Manual of Qualitative Analysis and Research
Implementation

Appendix 4. List of Activities and Research on Religious Moderation
at UIN Sunan Gunung Djati and UIN Sunan Kalijaga

Attachment 5. Draft of SMR Protocol

Appendix 6. Draft Moderation of Religion Training Module as Social
Skills



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

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