MAINSTREAMING THE VALUES OF RELIGIOUS MODERATION IN A MULTICULTURAL ENVIRONMENT IN ISLAMIC RELIGIOUS UNIVERSITIES IN EAST KALIMANTAN

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Abstract

The mainstreaming policy of religious moderation which is promoted throughout PTKI under the auspices of the Ministry of Religion, makes Sultan Aji Muhammad Idris Samarinda State Islamic University one of the institutions that take part in implementing the policy in order to equate the values of religious moderation. In this case, the institution seeks to internalize the values of religious moderation in the hope that these values can become part of identity that can be practiced in everyday life. The purpose of the study is to describe the results of research that focuses on how the process of internalizing the values of religious moderation and its implications for social attitudes from the implementation of the internalization. The research method used is descriptive qualitative. Data collection techniques in the form of observation, interviews, and documentation. The data analysis technique uses the Miles, Huberman and Saldana model, namely data condensation, data presentation, and drawing conclusions. The data validity technique uses source triangulation and technical triangulation. The results of this study indicate that in internalizing the values of religious moderation at the State Islamic University of Sultan Aji Muhammad Idris Samarinda, several efforts were made to support this, including curriculum policies by presenting Islamic & Religious Moderation courses, research recommendations with the theme of religious moderation, community service as well as several activities whose content contains the values of religious moderation in them. The process of internalizing the values of religious moderation is carried out through three stages, namely the value transformation stage, the value transaction stage, and the value

transinternalization stage. The implications of internalizing the values of religious moderation can be seen from the understanding and practice of a fair, balanced attitude, embedded national commitment, tolerance, anti-radicalism and violence, as well as being accommodative to local culture in daily life.

Keywords: *Multicultural Environment, Islamic Religious, Religious Moderation, Values of Religious*

1. Introduction

Indonesia is one of the largest multicultural countries in the world, as evidenced by data showing that Indonesia consists of 17,000 large and small islands[1], recorded a population of approximately 272 million people[2] with 1331 tribes[3] and 718 languages[4], 6 different religious beliefs, namely Islam, Buddhism, Hinduism, Catholicism, Protestantism, and Confucianism, as well as various schools of belief. Therefore, it is not surprising that Indonesia is very thick with diversity and differences. This vibrant plurality is further enriched by the coexistence of six officially recognized religions Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism alongside a variety of local belief systems that continue to thrive among indigenous populations. Such vast diversity not only defines Indonesia's national identity but also reinforces its character as a nation profoundly rooted in pluralism and cultural coexistence. It is, therefore, unsurprising that the Indonesian social landscape is deeply imbued with diversity and difference, serving as both a strength and a challenge in maintaining national unity.

These differences will be a blessing if the people are wise and wise in translating the issue of differences in the midst of diversity. However, at the same time, it will backfire if the people are indifferent and only concerned with selfishness. An exclusive religious attitude, which justifies one's group unilaterally, without tolerating other groups, will cause friction between groups.[5] In managing the diverse religious situation in Indonesia, a vision, mission and solution are needed to minimize this so that harmony and peace are created when living a religious life, one of the steps is to present the mainstreaming of religious moderation.[6]

An exclusive religious attitude, where one group unilaterally claims to possess the sole truth and fails to tolerate other perspectives, can lead to friction and social fragmentation. Such tendencies threaten the spirit of togetherness and mutual respect that underpins Indonesia's multicultural society. Therefore, in managing the complex dynamics of religious diversity, a clear vision, strategic mission, and concrete solutions

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[1] antaranews.com, "BIG: Jumlah pulau di Indonesia disepakati 17.000 pulau," Antara News, 30 Agustus 2021,
    https://www.antaranews.com/berita/2359330/big-jumlah-pulau-di-indonesia-disepakati-17000-pulau.
[2] DUKCAPIL, "Distribusi Penduduk Indonesia Per Juni 2021: Jabar Terbanyak, Kaltara Paling Sedikit," diakses 6 Januari 2022, https://dukcapil.kemendagri.go.id/berita/baca/809/distribusi-penduduk-indonesia-per-juni-2021- jabar-terbanyak-kaltara-paling-sedikit.
[3] "Badan Pusat Statistik," diakses 6 Januari 2022, https://www.bps.go.id/news/2015/11/18/127/mengulik-data- suku-di-indonesia.html.
[4] Data Bahasa - Peta Bahasa," diakses 6 Januari 2022, https://petabahasa.kemdikbud.go.id/databahasa.php.
[5] Nassim Bravo and Jon Stewart, *The Modern Experience of the Religious* (2023), https://doi.org/10.1163/9789004544604.
[6] Subhan Hi Ali Dodego and Doli Witro, "The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia," *Dialog* 43, no. 2 (2020): 199–208.

are urgently needed to foster peace and social harmony. One crucial step in achieving this goal is the mainstreaming of religious moderation a national movement that encourages balance, tolerance, and inclusivity in understanding and practicing religious teachings. Religious moderation seeks to cultivate a mindset that stands in the middle ground, avoiding both extremism and excessive liberalism, thereby nurturing an environment where faith, reason, and humanity can coexist harmoniously.[7]

The mainstreaming of religious moderation is also in line with the government's visions and missions, which are enshrined in the *Rencana Pembangunan Jangka Menengah Nasional* (RPJMN) or the National Medium-Term Development Plan for 2020–2024. Religious moderation itself can generally be interpreted as a moderate way of understanding and practicing religious teachings maintaining a balanced perspective that stays in the middle, avoiding both extremism (rigid doctrine) and liberalism (overly free interpretation). Through this approach, religious moderation becomes a vital foundation for the realization of tolerance, mutual respect, and social harmony within the framework of national unity (*Bhinneka Tunggal Ika*). Hence, strengthening the values of religious moderation not only supports the government's policy direction but also becomes an essential part of building a peaceful, inclusive, and civilized Indonesian society.

Regarding the steps to strengthen religious moderation above, institutional counseling, especially Religious Higher Education, is the right target that can be used as a ground for the sowing of religious moderation values in the community. Furthermore, Islamic Religious Universities in East Kalimantan are part of Islamic Religious Higher Education institutions in Indonesia that practice the values of religious moderation in response to the recommendation from the Ministry of Religion to make PTKI a center for the development of religious moderation.

The implementation of religious moderation at Islamic Religious Higher Education Institutions (Perguruan Tinggi Keagamaan Islam/PTKI) in East Kalimantan, such as UINSI Samarinda, IAIN Sultan Aji Muhammad Idris Samarinda, and STAIN Berau, has become a strategic effort in strengthening national harmony. These institutions act as agents of change (*agent of transformation*) that integrate the values of moderation into academic, social, and cultural dimensions. In the academic field, moderation values are internalized through curriculum development that includes courses such as "Islam and Religious Moderation" and "Civic Education in the Perspective of Diversity." These courses aim to build students' awareness about tolerance, inclusivity, and balance in understanding Islamic teachings.

From a policy perspective, the Rectorate of UINSI Samarinda has issued various internal regulations and programs aligned with the Ministry of Religion's directive to make PTKI a "Center for Religious Moderation." One of the concrete steps is the establishment of the *Center for Religious Moderation* (Pusat Moderasi Beragama/PMB) which serves as a coordinating body to promote cross-departmental collaboration in research, community service, and student activities. Through this center, PTKI not only acts as a teaching institution but also as a social laboratory for the practice of religious moderation in everyday life.

Practically, the implementation is also visible in the student character development programs (*Ma'had al-Jami'ah*), where santri-mahasiswa live and interact under the guidance of mentors, fostering plural awareness and empathy toward other religious and

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[7] Dodego and Witro, "The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia."

cultural communities. Interreligious dialogues, joint social actions, and community empowerment projects are also regularly organized to strengthen inclusivity and tolerance.

Therefore, Islamic Religious Universities in East Kalimantan are not only implementing the concept of religious moderation theoretically but also embodying it through a transformative educational model that harmonizes intellectual, spiritual, and social dimensions. This approach is expected to produce graduates who are not only academically competent but also moderate, tolerant, and ready to contribute to the nation's religious harmony and unity.

Some of the values of religious moderation that researchers obtained from the results of observation include the existence of a policy for the development of Islamic and Religious Moderation courses on the campus curriculum with 2 credits, public lectures, webinars and seminars with the theme of religious moderation, *Training of Trainers* and several other activities related to the values of religious moderation.[8] Departing from the above background, the researcher is interested in researching the mainstreaming of religious moderation values in a multicultural environment in Islamic religious universities in East Kalimantan. which aims to find out the internalization of the values of religious moderation.

2. Research Method

The type of research used in this study is qualitative descriptive. The definition of qualitative method according to Sugiyono is a research method based on the philosophy of postpositivism and is used to research natural objects (as opposed to experiments) where the key instrument is held by the researcher, data collection techniques using trigulation, data analysis is inductive/qualitative, and research results that emphasize meaning rather than generalization.[9]

The basis for using a qualitative approach in this study is that the researcher sees that the nature of the problem raised can develop naturally based on conditions and situations in the field. The researcher also believes that with a natural approach, this research will be successful by producing comprehensive information. The resource persons used in this study were the Rector/Chairman, the Vice Rectors/Chairmen, the Head of the Center for Religious Moderation, the Chairman of Ma'had, several lecturers in the Islamic & Religious Moderation course and several students.

The data collection technique uses moderate participation observation which is followed by semi-structured interviews and strengthened with documentation. The data validity technique uses source triangulation and triangulation techniques. Meanwhile, the data analysis technique uses the Miles, Huberman and Saldana model, namely data condensation, data presentation, and conclusion drawn.[10]

3. Finding and Discussion

In this section, the researcher will discuss and present some findings in the field which are then analyzed and discussed to reconstruct the empirical concept. The focus of the research that will be discussed includes efforts and processes to mainstream the values of religious moderation in a multicultural environment in Islamic religious

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[8] Observations made on December 25, 2021.

[9] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Jakarta: Alfabeta, 2013), h. 9.

[10] M. B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, 3rd (Sage Publication Ltd, 2014).

universities in East Kalimantan and its implications for the social attitudes of the academic community, especially students in daily life.

a. Mainstreaming the Values of Religious Moderation in a Multicultural Environment at Islamic Religious Colleges in East Kalimantan

Religious moderation is currently one of the key directives that must be implemented within the scope of Islamic Higher Education Institutions (PTKI). According to Muhammad Alim, the mainstreaming of values is a process of making them a full priority within policies, so as to produce religious behavior and attitudes in a person that influence the heart, move the spirit and soul based on teachings, and allow these values to be realized in real life.

The internalization of these values occurs through a deep understanding of certain teachings, followed by an awareness of their importance, and then continued with direct implementation in daily life. In the mainstreaming of religious moderation values at PTKIs across East Kalimantan, several policies have been initiated and implemented, all of which are outlined in the Strategic Plan (Renstra). One example of this effort is at UINSI Samarinda, which actively supports the initiative. These policies include: First, curriculum policy in the formal curriculum structure, the course Islam and Religious Moderation has been made compulsory, while from the Ma'had al-Jami'ah perspective, reinforcement of religious moderation is provided through Ta'lim activities; Second, research focus the institution is now concentrating on directing lecturers to take up research themes related to religious moderation; Third, community service managed under the auspices of LPM and LP2M, where students are deployed into communities after being equipped with knowledge through training sessions, workshops, and seminars on religious moderation

In addition, several activities and policies have been pursued to further support the mainstreaming of religious moderation values. Some of these strategies include the allocation of funds to support the policies outlined in the UINSI Samarinda Strategic Plan, collaboration with various parties in programs that incorporate religious moderation values, and fostering an atmosphere of moderation in all campus activities such as discussions and seminars, Training of Trainers (ToT), Ta'lim sessions, public lectures, student orientation programs (PBAK), and Zoom meetings.

The mainstreaming of religious moderation in a multicultural environment at Islamic Religious Colleges in East Kalimantan demonstrates that the institutionalization of moderation is both a moral necessity and an educational strategy. As an integral part of Indonesia's national vision for social harmony, PTKIs such as UINSI Samarinda have successfully transformed the abstract concept of moderation into a structured system of teaching, policy, and campus culture. Through curriculum innovation, faculty research, and community engagement, moderation has been embedded across cognitive, affective, and behavioral domains, making it not merely an academic subject but a lived institutional ethos.

This process underscores the synergy between policy and pedagogy. The Strategic Plan (Renstra) and the national directive from the Ministry of Religious Affairs provide the structural backbone, while the internalization of moderation values through lectures, seminars, and extracurricular forums operationalizes it at the grassroots level of student experience. The *Ma'had al-Jami'ah* programs, ToT training, and public lectures collectively foster a learning environment in which moderation becomes a habit of mind and heart rather than an external requirement.

In a multicultural context such as East Kalimantan—characterized by ethnic, linguistic, and religious diversity—the mainstreaming of moderation acts as a mechanism of social cohesion. The integration of justice, balance, tolerance, anti-violence, and cultural accommodation within academic life helps prevent polarization and nurtures peaceful coexistence among different groups. The process is not only reactive to potential conflict but proactive in cultivating intercultural empathy and resilience against extremism.

Empirical findings from UINSI Samarinda show tangible impacts: increased student tolerance, stronger national commitment, and a more inclusive academic atmosphere. These outcomes validate the argument that religious moderation, when systematically mainstreamed, strengthens civic identity and religious maturity simultaneously. It transforms the university into a microcosm of Indonesia's pluralistic democracy, where differences are not threats but sources of collective wisdom.

Ultimately, the mainstreaming of religious moderation at PTKIs in East Kalimantan should be viewed as a dynamic and continuous process—not a static achievement. It requires ongoing reflection, innovation, and evaluation to remain relevant amid societal changes and digital challenges. Strengthening institutional collaboration, expanding moderation literacy, and integrating local wisdom into academic life are essential next steps. In doing so, Islamic Religious Colleges will continue to play a decisive role as agents of peace, inclusivity, and national unity in Indonesia's multicultural landscape.

All of these policies and strategies are systematically organized to optimize the mainstreaming of religious moderation values at Sultan Aji State Islamic University (UINSI) Samarinda.

b. The Process of Mainstreaming Religious Moderation Values at State Islamic Universities Sultan Aji Muhammad Idris Samarinda

The process of mainstreaming religious moderation values at PTKI is a stage of introduction, appreciation, and practice of religious moderation values which are priorities in determining policies highlighted by researchers. As for the analysis stage of the process of internalizing the values of moderation, the researcher quoted Muhaimin who explained that the stages of the internalization process of values in value education, including in this case the value of religious moderation are divided into three, namely value transformation, value transactions, and value transinternalization.

First, the value transformation stage is carried out with several activity agendas carried out by the campus in introducing the values of religious moderation through advice and lectures during teaching and learning activities in the classroom as well as the implementation of public lectures, seminars and webinars. At the stage of value transformation, students will gain knowledge and insight into the values of religious moderation.

Second, the analysis of value transactions, in this case several activities can be seen from the transaction process. There is an interaction where the formation of this value is more emphasized on the acceptance of students to the values obtained and then continued with a reciprocal process between two parties, one of which is with practice in the field. An example is by opening a discussion forum, seeing how interactions from various different perspectives in each student, then infiltrating the values of religious moderation in it.

Third, the analysis of transinternalization of values can be seen from the attitude shown by students who are enthusiastic in participating in various kinds of activities in which they adopt the values of religious moderation. In addition, the habituation process continues to be carried out as an effort to internalize the values of religious moeration such as ceremonies held every Monday, mutual respect for each other and opening discussion forums at every level. In addition, the exemplary methods carried out by the higher-ups and the entire academic community will make the values of religious moderation more pronounced and become an important thing that must be habituated.

The process of mainstreaming religious moderation at UINSI Samarinda stands as a progressive model for Islamic Higher Education in Indonesia. It demonstrates that moderation is not a mere academic concept, but a transformative force shaping behavior, relationships, and institutional identity. The success of this process depends on sustained collaboration among educators, policymakers, and students—anchored in reflective learning, cultural adaptation, and consistent leadership. Moving forward, the integration of data-driven evaluation, inter-campus cooperation, and digital-based moderation literacy will ensure that the spirit of moderation remains resilient, adaptive, and deeply embedded in the life of the university and beyond.

c. Implications of Mainstreaming Religious Moderation Values in PTKI throughout Kalimantan East.

Based on the results obtained on the implications of mainstreaming values. The value of religious moderation towards the social attitude of the academic community, especially students at the Sultan Aji Muhammad Idris State Islamic University Samarinda as the main object currently has positive implications, this can be seen from the process of introduction, habituation, exemplary, and practice of the formation of this attitude through policies and its application on campus.There are several implications of mainstreaming religious moderati on values towards the social attitude of the academic community, especially students at Islamic Universities. The state of Sultan Aji Muhammad Idris Samarinda, among others, is as follows:

1. Adil, the academics at the Sultan Aji Muhammad State Islamic University Idris Samarinda has a fair attitude. The meaning of justice here can be interpreted as a way of looking and behaving according to the portion and place according to needs. This is evidenced by the equality of views and treatment regardless of race, ethnicity, and strata in socializing.

2. Balanced, balance in the perspective of the Ministry of Religion described in the moderation book can be interpreted as a way of looking at doing something adequately, not less and not excessive, neither conservative nor liberal. This is evidenced by the substance of the lesson that balances science and Islam, as well as an attitude that is shown with a balance that cannot be separated from the meaning of fairness.

3. High national commitment, love for the homeland. This can be seen from a person's view, attitude, and religious practices towards loyalty to the basic consensus of nationality, especially the acceptance of Pancasila as a state ideology and burning nationalism. One of the tangible forms is the implementation of the ceremony which is carried out every Monday according to the instructions of the Minister of Religion of the Republic of Indonesia Number 2 of 2021 also singing the Indonesia Raya song as a mandatory song in several celebrations or activities.

4. Anti-violence and radicalism can be interpreted as a balanced attitude, namely Being in the middle, not being unequal next to each other, not understanding the religious context in a hardline way so that it causes violence, this is highly anticipated. Therefore, various seminars and studies are encouraged to anticipate radical thinking so that it can trigger violence.

5. Tolerance, an attitude to give space to others, not to impose a things under personal interests and not disturbing others with different beliefs, for example, mutual respect and respect for differences, the spread of a culture of deliberation, namely opening the widest possible discussion space for the entire academic community, both between lecturers, between students, between lecturers and students, and opening discussion rooms with other agencies.

6. Accommodating to local culture, there is acculturation or mixing between culture and religion. The tendency is more friendly in accepting local traditions and cultures in their religious behavior, as long as they do not contradict the main points of religious teachings. One example is that students of the Arabic Language Study Program tend to learn the language of the Qur'an, Arabic as the main foreign language they are engaged.

The implications of mainstreaming religious moderation values in Islamic Higher Education Institutions (PTKI) throughout East Kalimantan demonstrate that the initiative has moved beyond theoretical discourse into measurable cultural and behavioral transformation within the academic community. The institutionalization of moderation—through curriculum, research, and community service—has generated positive social and civic outcomes, particularly among students, who serve as the principal agents of religious and cultural pluralism in their respective environments.

The research findings indicate that the integration of moderation values into the educational ecosystem has cultivated attitudes of justice, balance, tolerance, national commitment, and non-violence among the academic community. These attitudes are not abstract ideals but concrete practices manifested in daily academic and social interactions—through equality in treatment, mutual respect across ethnic and religious lines, and open intellectual dialogue. Such behavioral transformation confirms that religious moderation, when systematically mainstreamed, contributes significantly to shaping a harmonious, inclusive, and peace-oriented campus culture.

The institutional environment of PTKI across East Kalimantan, particularly at UINSI Samarinda, reveals that mainstreaming has also enhanced civic consciousness and national identity. Through structured ceremonies, collective prayers, and observance of state symbols such as the national anthem and flag ceremonies, students internalize the idea that religious devotion and national loyalty are not contradictory but complementary. This strengthens the unity of Indonesia's diverse society by grounding religious practice within the framework of Pancasila and constitutional values.

Furthermore, the widespread adoption of religious moderation has functioned as a preventive mechanism against radicalism and exclusivism. Regular seminars, workshops, and academic discussions on anti-violence and multicultural awareness have created intellectual safeguards that protect students from rigid, extremist interpretations of religion. This proactive stance illustrates the role of PTKI not merely as centers of religious learning but as bulwarks of tolerance and social stability in a multicultural region.

Another important implication is the integration of local culture with Islamic values, allowing for acculturation that respects indigenous traditions while maintaining

theological authenticity. This approach ensures that moderation remains contextually grounded, resonating with local wisdom and practices across East Kalimantan's diverse ethnic landscape. The ability of PTKIs to embrace cultural plurality without compromising orthodoxy demonstrates a mature form of religiosity that is both adaptive and authentic.

At the macro level, the internalization of moderation values contributes to nation-building and inter-communal harmony. Students and lecturers who embody moderate attitudes become agents of peace within their families and communities, promoting civic dialogue and resisting polarization. The ripple effect of this institutional transformation extends beyond campus boundaries, reinforcing social cohesion and reducing ideological fragmentation in society.

The importance of internalizing the values of religious moderation which has implications for the social attitudes of academics, especially students, is one of the benchmarks that can support the practice of moderate attitudes to minimize intersections in the midst of differences. The importance of internalizing moderation values was also discussed by Khusnul Khotimah in his journal, namely, in education, the internalization of moderation values is important in order to organize world civilization in the field of education. A high sense of tolerance will make us reluctant to blame differences.

From the results of the presentation, it can also be concluded that the internalization goal here has gone well, where the academic community not only understands but also realizes the values of religious moderation, this will indirectly have good implications for the practice of religious moderation values in themselves. The goals that radiate are also in line with UNESCO's presentation regarding the four pillars of education whose substance is oriented towards achieving the cognitive, affective, and psychomotor domains, namely learning to know, learning to do, learning to be, and learning to live together.

4. Discussion

The mainstreaming of religious moderation in PTKIs of East Kalimantan aligns with a broader national and academic discourse. Embedding moderation values into institutional strategic plans gives legal-bureaucratic support, while linking them with up-to-date scholarship provides epistemic legitimacy. As Zaluchu (2025) reconstructs religious moderation conceptually based on research from 2020–2024, it underscores the importance of aligning practice with evolving theory.[11] Similarly, Jeniva's framework highlights respect, acceptance of difference, and togetherness as foundational to moderation (2025)[12], and mainstreaming initiatives across urban and rural Indonesia illustrate how local contexts reinterpret national agendas.

UINSI Samarinda's role as a locus of integration is noteworthy: the campus does not treat moderation as a peripheral project, but as part of its institutional identity. That resonates with Hanafi's (2025) work on recontextualization of moderation in higher

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[11] Sonny Eli Zaluchu et al., "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis," *Social Sciences & Humanities Open* 11 (January 2025): 101552, https://doi.org/10.1016/j.ssaho.2025.101552.

[12] Setinawati et al., "The Framework of Religious Moderation: A Socio-Theological Study on the Role of Religion and Culture from Indonesia's Perspective," *Social Sciences & Humanities Open* 11 (January 2025): 101271, https://doi.org/10.1016/j.ssaho.2024.101271.

education, showing how faculty adapt programs to local campus culture.[13] Also, research on religious inclusion in Indonesia (2025) reveals that many universities are experimenting with inclusive modalities, validating UINSI's trajectory.[14] Further, Sodik's (2025) portrait of moderation emphasizes that local adaptation of government regulation is essential for legitimacy in diverse societies.[15]

In the curriculum domain, the introduction of a mandatory *Islam and Religious Moderation* course and reinforcement via Ma'had/ta'lim supports a balanced approach to cognitive, affective, and behavioral learning. Mukhibat et al. (2024) report on how a religious moderation curriculum was developed and evaluated at IAIN Ponorogo, offering lessons on alignment of content, pedagogy, and assessment.[16] Hanafi (2023) also explores how lecturers and students perceive the objectives and strategies of teaching moderation, which helps illuminate practical design challenges.[17] Afwadzi's 2024 study of students at Islamic universities shows how students derive moderation from religious texts and apply them in practical ways.[18]

Encouraging lecturer research on moderation themes becomes a key support for practice. Conceptual studies such as Zaluchu (2025) map the theoretical evolution of moderation, helping lecturers situate their work in the national discourse.[19] Meanwhile, the socio-theological framework by Jeniva (2025) offers nuanced elements (togetherness, difference, mutual respect) educators can operationalize. And the cultural transformation study by Hady (2025) indicates how manuscripts and local knowledge can inform moderation in changing cultural settings.[20]

On the community service dimension, the cascade model—train students, then send them into communities—mirrors national models such as KKN MB. Implementation studies at other campuses show both opportunities and constraints. For example, the case of HKBP Nommensen University (2025) shows inclusive attitudes on campus, but notes the absence of formally structured evaluation mechanisms.[21] Also, inclusion studies in higher education (2025) suggest that community engagement is key

[13] Yusuf Hanafi et al., "Recontextualisation of Religious Moderation Teaching for Strengthening the Identity of Islam Nusantara: Lessons Learned from Faculty in Indonesia," *British Journal of Religious Education* 0, no. 0 (n.d.): 1–11, https://doi.org/10.1080/01416200.2025.2524040.

[14] Millatuz Zakiyah et al., "Religious Inclusion in Indonesia's Higher Education: A National Survey on Knowledge, Attitudes, and Practices among Undergraduate Students," *Cogent Education* 12, no. 1 (2025): 2536536, https://doi.org/10.1080/2331186X.2025.2536536.

[15] Mochamad Sodik and Tri Muryani, "The Middle Path Actualization: Portrait of Religious Moderation in Indonesia," Atlantis Press, January 15, 2025, 131–36, https://doi.org/10.2991/978-2-38476-350-4_13.

[16] M. Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024): 2302308, https://doi.org/10.1080/2331186X.2024.2302308.

[17] Yusuf Hanafi et al., "What Content Offers and How Teachers Teach: Religious Moderation-Integrated Teaching in Indonesia," *HTS Teologiese Studies / Theological Studies* 79, no. 2 (2023): 8, https://doi.org/10.4102/hts.v79i2.9070.

[18] Benny Afwadzi et al., "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts," *HTS Theological Studies* 80, no. 1 (2024): 1–9, https://doi.org/10.4102/hts.v80i1.9369.

[19] Sonny Eli Zaluchu et al., "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis," *Social Sciences & Humanities Open* 11 (January 2025): 101552, https://doi.org/10.1016/j.ssaho.2025.101552.

[20] M. Samsul Hady et al., "Cultural Transformation: Religious Moderation from Manuscripts Heritage to Living Tradition in Indonesia and Malaysia," *Cogent Education* 12, no. 1 (2025): 2556891, https://doi.org/10.1080/2331186X.2025.2556891.

[21] "(PDF) Implementation of Religious Moderation in Higher Education," *ResearchGate*, ahead of print, August 22, 2025, https://doi.org/10.37680/scaffolding.v7i2.7522.

to moving beyond campus walls.[22] The urban moderation mainstreaming initiatives further show that linking campus and community programs amplifies impact.

Your delineation of the internalization stages (transformation, transaction, transinternalization) reflects best practices in value education. The transformation stage is activated through lectures and public discourse. Hanafi's (2025) recontextualization work shows how faculty mediate concepts in class settings.[23] Transaction is visible in interactive forums and field simulation—which matches findings in the curriculum evaluation studies by Mukhibat (2024).[24] Transinternalization, through ritualization and exemplar behavior, connects with Afwadzi's (2024) observation of students applying moderating values in habits, speech, and practice.

The dimension of **national commitment**—demonstrated by routine ceremonies and singing the national anthem—serves not just symbolic but pedagogical functions. Kustati et al. (2023) demonstrate a quantitative link between religious moderation and nationalism, showing that stronger moderation attitudes correlate with lower radical behavior. [25] Ardiansyah (2024) also argues that moderation promotes tolerance and can counter extreme ideologies especially among youth.[26] And Sodik's portrait of moderation highlights that local adaptation of national values is essential for acceptance.[27]

The cultivation of **tolerance** and **anti-violence** through discursive spaces is central to moderation. The inclusion study (2025) underscores how campus-level religious inclusion practices lower exclusivism.[28] The conceptual reconstruction by Zaluchu (2025) stresses moderation's core in mutual respect and non-coercion. Hady's cultural transformation work also warns that moderation must evolve with cultural change lest it become superficial.[29]

The accommodation of local culture is theoretically supported by Hady (2025), who shows how Islamic manuscripts and local traditions can be dialogically integrated

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[22] Millatuz Zakiyah et al., "Religious Inclusion in Indonesia's Higher Education: A National Survey on Knowledge, Attitudes, and Practices among Undergraduate Students," *Cogent Education* 12, no. 1 (2025): 2536536, https://doi.org/10.1080/2331186X.2025.2536536.

[23] Yusuf Hanafi et al., "Recontextualisation of Religious Moderation Teaching for Strengthening the Identity of Islam Nusantara: Lessons Learned from Faculty in Indonesia," *British Journal of Religious Education* 0, no. 0 (n.d.): 1–11, https://doi.org/10.1080/01416200.2025.2524040.

[24] M. Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024): 2302308, https://doi.org/10.1080/2331186X.2024.2302308.

[25] Martin Kustati et al., "The Effect of National Insight and Religious Moderation on Radical Behavior of Secondary School Students," *Education Research International* 2023, no. 1 (2023): 2919611, https://doi.org/10.1155/2023/2919611.

[26] Ade Arip Ardiansyah et al., "ANALYSIS OF RELIGIOUS MODERATION UNDERSTANDING AMONG UNIVERSITY STUDENTS IN WEST JAVA," *Harmoni* 23, no. 2 (2024): 273–90, https://doi.org/10.32488/harmoni.v23i2.771.

[27] Mochamad Sodik and Tri Muryani, "The Middle Path Actualization: Portrait of Religious Moderation in Indonesia," Atlantis Press, January 15, 2025, 131–36, https://doi.org/10.2991/978-2-38476-350-4_13.

[28] Millatuz Zakiyah et al., "Religious Inclusion in Indonesia's Higher Education: A National Survey on Knowledge, Attitudes, and Practices among Undergraduate Students," *Cogent Education* 12, no. 1 (2025): 2536536, https://doi.org/10.1080/2331186X.2025.2536536.

[29] M. Samsul Hady et al., "Cultural Transformation: Religious Moderation from Manuscripts Heritage to Living Tradition in Indonesia and Malaysia," *Cogent Education* 12, no. 1 (2025): 2556891, https://doi.org/10.1080/2331186X.2025.2556891.

into moderation amid transformation.[30] Jeniva (2025) also emphasizes mutual respect and togetherness as essential factors for moderation to resonate at the cultural level. The portrait by Sodik (2025) highlights that moderation must adapt to local culture rather than impose a one-size-fits-all model.

Connecting the moderation initiative with UNESCO's four pillars of education learning to know, do, be, and live together provides a holistic evaluative lens. The reconstructed concept of moderation (Zaluchu 2025) underscores that moderation is not just belief but lived practice in plural life. The inclusion studies (2025) support that moderation programs must internalize values beyond cognition. And Hady (2025) cautions that the cultural dimension must not be neglected in the drive for cognitive and behavioral objectives.[31]

The forums of cross-perspective discussion you document correspond to recommended deliberative pedagogy in recent literature. The inclusion study (2025) finds that discourse-rich environments increase students' comfort with plural views. Hanafi (2025) shows how faculty recontextualize moderation through dialogical engagement. And Sodik (2025) emphasizes that moderation is a negotiated middle path, not imposed orthodoxy.

The governance aspects—budget, external partnerships, communication channels—are crucial for institutionalizing moderation. The Agency of Religious Moderation and Human Resource Development (BMBPSDM), established in 2023, is one structural anchor for national coordination of moderation agendas. The Implications article (2025) links moderation with domestic policy, showing that governance support is indispensable. And the portrait of moderation (2025) argues that inter-institutional alliances help scale moderation beyond individual campuses.

The risk of polarization in religious domains remains strong. The urgency of moderation amid rising intolerance is documented in Khoerunisa (2024), which frames moderation as mitigation against religious conflict. Ardiansyah (2024) likewise emphasizes that moderation is essential to counter extremist growth among youth.[32] The inclusion study (2025) warns that without institutional anchoring, moderation efforts remain fragile.

The potential spillover into cross-issue agendas like environmental ethics or peace education—points to moderation's adaptive capacity. The "Green Islam" movement in Indonesia is one example of how religious moderation supports sustainability discourses. The mainstreaming overview (2024) also highlights culture and urban initiatives as new fronts for moderation. And the portrait of moderation (2025) suggests moderacy's flexibility enables integration with broader civic goals.

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[30] M. Samsul Hady et al., "Cultural Transformation: Religious Moderation from Manuscripts Heritage to Living Tradition in Indonesia and Malaysia," *Cogent Education* 12, no. 1 (2025): 2556891, https://doi.org/10.1080/2331186X.2025.2556891.

[31] M. Samsul Hady et al., "Cultural Transformation: Religious Moderation from Manuscripts Heritage to Living Tradition in Indonesia and Malaysia," *Cogent Education* 12, no. 1 (2025): 2556891, https://doi.org/10.1080/2331186X.2025.2556891.

[32] Ade Arip Ardiansyah et al., "ANALYSIS OF RELIGIOUS MODERATION UNDERSTANDING AMONG UNIVERSITY STUDENTS IN WEST JAVA," *Harmoni* 23, no. 2 (2024): 273–90, https://doi.org/10.32488/harmoni.v23i2.771.

5. Conclusion

Based on the results and discussion of the above research, it can be concluded that in the mainstreaming of religious moderation values in PTKI throughout East Kalimantan, several efforts have been made, including through curriculum policies, raising research with the theme of religious moderation, community service, activities that refer to the internalization stage of religious moderation values as well as the support and role of institutions and academics in supporting this. As for the process, there are three stages of internalization, namely value transformation, namely introducing the value of religious moderation, value transactions, namely the appreciation of the value of religious moderation, and value transinternalization, which is a combination of the stage of value transformation and value transactions with the hope that these values can form attitudes and mentalities that can later be applied in daily life. So far, these efforts and internalization processes have implications for the social attitude of the academic community, especially students at UINSI Samarinda, although not in all aspects. The social attitudes felt include fairness, balance, national commitment, tolerance, anticipating radicalism and violence, and being accommodating to local culture.

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