Towards Harmony and Balance: A Policy Framework for State Islamic Higher Education Leaders in Nurturing Student Religious Moderation

Muh Hambali[1], Imamul Muttaqin[2], Ruma Mubarak[3]

Islamic Educational Management Department, Universitas Islam Negeri Maulana Malik Ibrahim Malang, East Java, Indonesia
Email : hambali@pai.uin-malang.ac.id[1], simamulmuttaqin@gmail.com[2], rumamubarak@gmail.com[4]

Abstract:

This study aims to analyze university policies in encouraging religious and multicultural moderation. The method used is a qualitative case study type method. Data collection techniques were carried out through interviews, observation, and documentation. The data analysis technique consists of three lines of activity that co-occur: data reduction, data presentation, and conclusion. The results of this study indicate that the characteristics of fostering religious moderation using the General Lecture Material (MKU) approach are Citizenship Education and University Specificity Courses (MKKU), which are called Ulul Albab Courses. MKU through the insertion of multicultural values in lectures and seminars within the university and faculties. At the same time, MKKU uses an approach to determining courses as institutional-specific courses. The dissemination of moderate Islamic values impacts student behavior which can build social relations and openness in the academic environmental ecosystem. This strengthens students' thinking patterns from closed to open thinking. Extreme thoughts and behaviors can be avoided in higher education tri-dharma activities.

Keywords: *Policy, Religious Moderation, Multiculturalism, Leaders*

Abstrak:

Penelitian ini bertujuan untuk menganalisis kebijakan universitas dalam mendorong moderasi beragama dan multikultural. Metode yang digunakan adalah metode kualitatif jenis studi kasus. Teknik pengumpulan data dilakukan melalui wawancara, observasi dan dokumentasi. Teknik analisis data yang digunakan terdiri dari tiga lini kegiatan yang terjadi secara bersamaan, yaitu; reduksi data, penyajian data, penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa karakteristik pembinaan moderasi beragama dengan menggunakan pendekatan Materi Kuliah umum (MKU) adalah Pendidikan Kewarganegaraan dan mata Kuliah Kekhasan Universitas (MKKU) yang disebut Mata Kuliah Ulul Albab. MKU melalui penyisipan nilai-nilai multikultural dalam kegiatan perkuliahan dan seminar di lingkungan universitas dan fakultas. Sedangkan MKKU melalui pendekatan penentuan mata kuliah sebagai mata kuliah khusus institusi. Diseminasi nilai-nilai Islam moderat berdampak pada perilaku mahasiswa yang mampu membangun relasi sosial dan membangun keterbukaan dalam ekosistem lingkungan akademik. Hal ini memperkuat pola berpikir siswa dari berpikir tertutup menjadi terbuka. Pemikiran dan perilaku ekstrem dapat dihindari dalam kegiatan tri dharma perguruan tinggi.

Kata Kunci: *Kebijakan, Moderasi Beragama, Multikultural, Pemimpin*

INTRODUCTION

The higher education unit supports the dynamics of highly cultured human resources in the tri-dharma of higher education (Yusup et al., 2021; Tefbana, 2022). The Tri Dharma of higher education builds learning habits in the classroom, research activities for lecturers and students, and community service activities. These three activities are the transformation of universal values in the construction of an educated and planned society in every campus activity. Campus activities are a miniature of a diverse society in tradition, ethnicity, language, and various religious groups (Hamer et al., 2020; Aziz et al., 2020; Buckner et al., 2021).

This background is precisely the strength of the scientific repertoire, which is a prominent feature. Higher education presents an academic ecosystem that places a tradition of dialogue to realize a classy cultural commitment (Greenwood & Lee, 2020; Kurniawan & Miftah, 2021; Verschueren et al., 2023). This means the Diversity tradition embodies universal values into learning activities by formulating general courses (MKU) and university-specific courses (MKKU). The course has implications for learning activities by presenting planned activities using semester learning plans (RPS). Universal values are contained in lesson plans, one of which claims to realize universal values that can guide students according to the character of *ulul alba*. In line with this discussion, leadership in institutions is critical to creating ideal leaders and good governance. The role of cadre formation with character, including the inheritance of good organizational values, guaranteeing organizational sustainability, and learning tools for new cadres and prospective leaders of Islamic educational institutions. The coaching refers to standardization and formalization of the division of labor and specialization, the hierarchy of authority, professionalization, and written documentation (Wagner, 2021; Gundhus et al., 2022; Subiyantoro, 2022). There is also a discussion of universal values in the Ministry of Religion's policies regarding religious moderation.

Religious moderation contains universal values that guide people to maintain national commitments, prevent radicalism, reject violence, and maintain local cultural wisdom (Sulaiman et al., 2022; Pajarianto et al., 2022). This study records the religious moderation fostering system in line with the leadership's policy in instilling moderate universal values isolated subject model (separate course) or integrated subject (part of an existing course) (Rosyid, 2022). He says moderate Islamic values can be inserted into courses already available in higher education units. The content of the universal values of the Ministry of Religion's policies can be adapted to the learning ecosystem, student research, and community service. The portrait of religious moderation offers a transformation of moderate Islamic values. integration of academic values and traditions, internalization of inclusive values to all campus residents, habituation, giving exemplary leaders in the rectorate, creating a superior character

ecosystem(Khasanah et al., 2022). This aligns with the *sunnatullah* worldwide, the first reality most prominent in the actualization space of humans and their world. As a result, heterogeneity is explained (QS 49:13) to know each other, get involved, and collaborate to build as much good as possible on earth. The greatness of Indonesia as a diverse nation still requires a management model and ecosystem that takes care of the diversity of ethnicity, culture, social status, and religion in a beautiful bond of togetherness and even helping each other. Strengthening is ideally constructed through Citizenship Education courses. His discussion of instilling Pancasila ideological values has become one of the names of courses designed in tertiary institutions to form individuals with multicultural awareness.

University problems have the potential to strengthen collective awareness and bring together various ideas and experiences of residents with diverse cultural backgrounds (Khozin, 2013). Meanwhile, the tendency for students to have extreme religious attitudes and association with a single environment impacts narrow understanding (Achmad et al., 2023). This causes actualization spaces that lead to violence in conveying religious messages. The open and rational dialogue tradition introduces open ways of thinking and acting in harmony. This has led to the awakening of wise individuals responding to any changes. Leader policies have a strategic position in transforming religious moderation into the tri-dharma of higher education. The insertion of religious moderation using general courses is the key to implementing harmony in higher education units (Lubis et al., 2022). There is the fact that the campus is an ecosystem that develops ideas of thought and extremist movements because of the closed behavior of its residents. A learning ecosystem ignores discussion spaces that tend to be monotonous (Khaw et al., 2022). This has an impact on the occurrence of deviant behavior among students and does not rule out among educators and education staff (Černák et al., 2023).

Higher education is not just a learning process in the classroom but a research activity that provides an opportunity to discuss material literacy in the socio-religious sciences in an inclusive direction (Khaw et al., 2022). The direction of academic discussion that can be managed will give high marks when the leader's policies are aligned with curriculum policies that can provide space for thought and movement for the emergence of ideas that can bind communal values in the curriculum, which can be integrated and become the names of courses, namely MKK and MKKU. This is where Curtis (1988) says that the campus community can collaborate (affiliation), work together in dispute resolution (cooperation and conflict resolution), pay attention, be friendly, and be full of compassion (care, kindness, and affection/emphatic skills).

The insertion of moderate Islamic values into MKK and MKDU courses requires leading sector institutional support for religious moderation centers formed in each tertiary institution within the Ministry of Religion of the Republic of Indonesia. As with several studies at state Islamic tertiary institutions, general course content has been held to instill moderate Islamic values (Salamah et al., 2020). This encourages them to build national commitments and impacts coexistence despite different cultural backgrounds. This institution has implemented a formulation of religious moderation in the context of the tri

dharma of higher education, which extinguishes the emergence of flammable tensions that often lead to conflicts, even though they often occur. Triggered by small things that have nothing to do with common interests. The danger of this concern is then responded to in the direction of religious moderation, which bridges the gap between common ground and a shield that will be ready to become a shield when stress bullets come with all their motives and goals.

Because such an attitude lies in the middle of a point far from excessive fanaticism, it examines how religious moderation guarantees the realization of harmony in national life (Fahrudin, 2019). However, it is essential to note that religious moderation is not interpreted by incorporating the principles of the fundamental truth that underpin every belief but rather by emphasizing the identity of aqidah beliefs, *lakum dinkum wa liya din* (QS 109:6).

The idea of moderation must be nurtured and maintained as a shared commitment to maintaining a complete balance, where each individual is prepared to understand the differences between them to maintain universal values and manage the diversity of attitudes and actions in higher education. Universities have ethical responsibilities that are not simple within this framework; At the very least, they must prepare for the long-term sustainability of a generation that is not only competent and skilled in their scientific disciplines as the primary capital of complete human development but also willing to get used to living in familiarity and diversity in the nation's diversity. This tradition has made culture a pillar of the nation's sustainability.

UIN Maulana Malik Ibrahim Malang has shown its contribution to establishing a religious moderation house as a commitment to caring for diversity in fostering brilliant university facilities. UIN as a representative of religious tertiary institutions under the authority of the Ministry of Religion of the Republic of Indonesia has shown its contribution to carrying out religious moderation by establishing a religious moderation house formulated by the Minister of Religion of the Republic of Indonesia in 2019. The campus carried out the inauguration of the *Bait Tahfidz Al-Quran* and Religious Moderation as well. The first stone laying for the Sports Center Building for Campus III UIN Maliki Malang was laid online Wednesday, July 21, 2021.

This university realizes that the presence of an era of disruption is unavoidable. Advances in science based on modern science, namely AI, Robots, and IoT, impact the way of looking at life and fulfilling the needs of the tri-dharma tasks of higher education. Society 5.0 is placing universities, the main subjects of which are humans who can create new values through technological developments. The impact of the disruption is that the gap in mastery of technology is one of the keys to maintaining pluralism. Technological progress can be a helper in cultivating civilization and human dignity when it can take opportunities from the risks caused by change. The study of moderation in Islamic thought means prioritizing tolerance for different thoughts and movements amidst the rapid flow of information technology. Openness to accept cultural diversity and religious ways. These differences can guide a life of harmony based on human principles (Miftahuddin et al., 2022). Medium-level thinking measures the quality of graduates at the level of elevating humanity, not just improving. The

cumulative achievement index is far from achieving higher level thinking which goes beyond the qualification limits of academic grades as the primary reference for determining good achievement or vice versa for college graduates.

In the Era of Society 5.0, higher education institutions need to lay a foundation of inclusive religious values to fence off the negative impacts. In this case, the counter account is anticipatory towards the glittering disruption caused by the turmoil of the industrial revolution 4.0, whose invasion is felt to be less interested in the values of human character, even as if it is merciless to erode them even though they have struggled to maintain them all this time. This is a severe problem for the world of higher education, especially when it has to fulfill its ideals of maintaining national harmony through religious moderation (Desrani et al., 2022). On the one hand, each scholar must instill a sense of brotherhood (human fraternity document) by emphasizing the message that fanatic extremism is a common enemy, including intolerance and hateful attitudes among fellow human beings, especially in the name of religion (Desrani et al., 2022). On the other hand, they are still preoccupied with formulating formulaic designs for the era of super-intelligent society (society 5.0) in each implementation of educational activities, which must accommodate Creativity, Critical Thinking, Communication, and Collaboration as life skills in the 21st century. Fostering religious moderation intersects with leading universities in managing the tri dharma of higher education. The three dharma can be formulated into academic activities. More than strengthening moderate values are required to use a dissemination approach through general courses sourced from religious doctrines; it needs to be started from an early age. The model for fostering religious moderation in tertiary institutions has the characteristics of dialogue and discussion based on academics. In contrast, the coaching model that creates harmony in life must find alternatives that can nurture local cultural wisdom through the *Kenduri* tradition (Purnamasari et al., 2022) because these values are things that must be done from an early age so that the next generation of the nation is ready to face the challenges they will face later. Position tertiary institutions position themselves to transform planned moderate Islamic values that can use general and specific courses. The particular course, characteristic of this tertiary institution, has placed the core values, *ulul alba*, into a new perspective. This includes providing a seedbed of values and traditions of discussion for the development of educated human resources with an organized information and curriculum development system. This must be met (Akhmadi, 2019). This opinion has become the basis of a religious moderation ecosystem that uses a different approach. The policy of religious moderation in education units is to provide training for teachers and education staff to increase their abilities and knowledge about professionalism and commitment to the institution (Harahap et al., 2022).

This study will further explore the policy of the leaders of UIN Maulana Malik Ibrahim Malang in seeking a model for fostering religious moderation. Universities have tools to bridge the direction and goals of religious moderation policies that can be implemented on campus. This campus has students with multicultural backgrounds because the campus residents come from various groups and cultures but can maintain the harmony of the academic ecosystem and

work together to create what appears to show socio-religious balance. For this reason, this research focuses on the position of higher education leadership policies in fostering religious moderation and multicultural moderation.

RESEARCH METHODS

This research is naturalistic, with an interpretivism approach. The method used is a descriptive qualitative approach. Meanwhile, descriptive meaning describes an object or specific historical event, accompanied by efforts to draw general conclusions based on specific historical facts. The type of research used is case study research. The research design is a single site.

The research informants were determined using the snowball sampling technique. The informants in this study were (a) subjects who were long enough and intensively integrated into an activity or field of activity that was the target of research in the research context, (b) subjects who were still actively involved in the environment that was the target of research the head of the moderation center, MKU and MKKU lecturers and education staff (c) subjects who are providing information, for example academic education staff, and (d) subjects who have ample time to provide information. The data sources in this study are divided into humans and non-humans. Human data sources function as subjects or key informants.

The method used is the method of observation, interviews, and documentation. Data collection techniques are more robust using interviews with university leaders and heads of religious moderation centers. This is done to explore what is written in the background of the institutional achievements. However, observation and documentation complement the depth of the data obtained through interview techniques in data collection. Observations were made when directly observing the rector's policy movement regarding fostering religious moderation values into the tri dharma of higher education.

Meanwhile, the documentation is in the form of photos of the philosophy of moderation and religious moderation activities. In this case, the researcher records the data as it is, without intervention from the readable theory or the paradigm the researcher has so far possessed. In a reasonable situation, what is (natural setting) is used as research material that researchers enter without situation intervention, either through questionnaires, tests, or experiments. However, researchers are trying to find the core meaning of the behavior and actions that are seen. This is done precisely to understand the offender's thoughts and feelings. Based on this, the data obtained is directly from the first hand, without going through a test or questionnaire, which creates a distance from the data source.

The analysis uses activities that co-occur: data reduction, data presentation, and conclusion. This analysis can be used to analyze the communication process in society, including in the context of education. Habermas emphasizes the importance of the active involvement of individuals in the communication process included in the learning context. Therefore, according to Habermas, analysis can be used to assess the effectiveness of interactions between lecturers and students and between students in the context of learning.

RESULTS AND DISCUSSION
Leadership Philosophy in Managing Religious Moderation
Organizations in higher education units are institutions tasked with developing the *tri dharma* of higher education as the main resource. Its scope is to transform the universal values contained in the three dharma of higher education. The dharma of higher education includes teaching, research, and community service. This means that the three elements of dharma require synergy in the implementation of classroom learning, the implementation of student research, and the implementation of student service. The organization of higher education also has a common direction of purpose through the university leadership. The main line of the higher education organization is the chancellor, who provides the terms of reference. The mainstream refers to the philosophy of organizing campus residents' power sources (Hambali & Idris, 2020). Its strength lies in the local cultural wisdom of campus residents from various regions outside Malang. The residents of the UIN Maulana Malik Ibrahim Malang campus consist of lecturers, education staff, and students. The diversity of origins in their birth areas is a historical fact that must be addressed wisely to avoid deviating from the norms and values of moderate Islam (Hayati et al., 2022). The leader's policy of formulating the *tri dharma* of higher education is the central part that requires an explanation in learning governance activities. This means that placing the Ministry of Religion's program concerning national commitment will intersect with moderate Islamic values and local culture so that extreme clashes of understanding do not occur. The higher education unit has positioned itself as a forum for academic development based on the tri-dharma of higher education.

Universal values can be formulated into leadership policies. Leadership refers to the beliefs, principles, and sentiments of individuals that they use to lead organizations. The leadership philosophy is determined by character and belief in evaluating information and reacting to various circumstances and people (Purwanto et al., 2019). The stone inscription of UIN Maulana Malik Ibrahim Malang, which took the Walisongo stone and soil reads *Kuunu until Bashar* (Be a person who has eyes for the heart) *Kuunu in nuha* (*be a person who has intelligence*) *Kuunu until alba* (be a person who thinks) *Wajahidu fillaahi haqqa jihadis* (and strive in earnest). The following is a stone inscription that has the spirit of the *Ulul Albab* campus residents.

The leader's policy philosophy of articulating MKU and MKKU is the basis for students whose graduates can decipher stone inscriptions at UIN Maulana Malik Ibrahim Malang. The stone inscription is to care for the commitment to the values contained therein (Williams et al., 2023). This leadership means transforming the values of citizenship and the values of *ulul albab,* which are written on the stone inscription, to build an academic tradition that can maintain the treasures of local cultural wisdom but does not ignore the development of information technology as a forum for inclusiveness of thoughts, movements, and actions. Leadership is an approach that uses exalted values to synergize to realize the organizational goals of higher education units (Lubis et al., 2022). This aligns with the study of leadership as instrumental values that place prophetic values as a guide in making strategic decisions (Hambali, 2013). The goal is a barometer of the expected achievements of UIN Maulana Malik Ibrahim Malang, which has a

superior vision of international reputation. In line with the university's vision is to present a rational academic ecosystem and open space. Leadership means presenting a shared commitment to caring for diversity to form inclusive and moderate individuals(Harto & Tastin, 2019). Open formulations with an international reputation can be incorporated into integration courses through curriculum workshops. The curriculum workshop based on *ulul albab*, religious moderation, and anti-corruption values took place at the Ballroom of Kertanegara Hotel Singhasari Resort Batu, guided by the Deputy Chancellor for Academic Affairs, Umi Sumbulah. Wednesday (24/8). This is shown by the results of the mapping workshop on the values of ulul alba, anti-corruption, and religious moderation, as shown in Table 1.

Table 1. Mapping The Values of Ulul Albab, Anti-Corruption, and Moderation

Ulul Albab	Anti Corruption	Moderation
(1) Tawhidic Worldview/ (وَحّد)		
(2) Excellent/ (حُسان)		
(3) Brave/شُجَاع	8) Courage	
(4) Inclusive-Cosmopolitan / شامِل		4. Accommodating
(5) *Uswah Hasanah* (Best Model, Beautiful Pattern (of Conduct) / أسوة حسنة)	3) Concern	
(6) Tolerant/تَسَامُح		2. Tolerant
(7) Nasionalis (Nationalist/وَطَنِيَّة);		1. National Commitment
(8) Moderate/توسط	9) Justice	
(9) Balanced / تَوَازُن	6) Simplicity	
(10) Curiosity/حب الاستطلاع		
(11) Critical Thinking/التفكير النقدي		
(12) Objective / صِدّيق	1) Honesty	
(13) Bijaksana (Wise /حكيم).	7) Independence	3. Anti Violence
(14) Trustworthy/مَأمون	4) Responsibility	
(15) Committed/مُلْتَزم	2) Discipline	
(16) Leadership Skill / كَفاءة قِيادِيّة);		

The results of the workshop mapping on *ulul albab*, anti-corruption, and moderation contain universal values which provide a reference formula to be inserted into courses and developed into studies of religious moderation in each faculty at UIN Maulana Malik Ibrahim Malang. The implementation is based on universal values that teach harmonious living institutions so that mapping the workshop results can align with university policies. The stone inscription of UIN Maulana Malik Ibrahim Malang has become the philosophy of higher education development. This can be seen from the history of the establishment of campus buildings which are accompanied by the laying of stones that read *ulil Bashar, in Nuha, and ulul alba*. The article conveys that every educational organization has a structure that regulates roles and responsibilities. The top position of the higher education structure is called the rector. The pattern of chancellor leading the university uses the basic policies of the Ministry of Religion in the form of preparing religious moderation books, religious moderation workshops, and community service (Today, 2014). This form of policy contains noble values originating from the meaning of *ulul albab* so that the identity of the UIN Maulana Malik Ibrahim campus bears the *ulul albab* symbol. The symbolization carries the

vital message of transforming *ulul alba* values so that they can become institutional identities that can distinguish them from other universities and maintain a balance of harmony in academic dynamics. It also personifies the personalities of educators, education staff, and students. The values contained in *ulul alba* are understood as a shared commitment to maintain social inequality, where every campus citizen with diverse backgrounds manifests moderate thoughts, attitudes, and actions (Agung &; Maulana, 2021).

Therefore, the position of rector is the highest leader with a strategic role, so an educational, organizational leadership approach is needed to place a transformational leadership model. Such leadership is a tool to meet institutional expectations, that is, a superior international reputation. Transformational leadership is a tool for realizing ulul *alba values* that can design, implement, evaluate, and encourage the input-process-output stage toward the results of common goals. This means that transformational leadership becomes a tool for translating those values into an open and dynamic academic life. This refers to indicators of religious moderation. The substance of religious moderation summarizes the values of *ulul albab*, which is the core value of UIN Maulana Malik Ibrahim Malang.

Ulul albab courses which contain universal values, are university subjects. Its values are tolerance and inclusiveness in caring for diversity and civilization. For this reason, the commitment to nationalism is the core of forming a superior civilization through the formulation of learning, research, and community service. The curriculum workshop is a way of translating the core values of *Ulul Albab* in line with the development of an open and highly cultured curriculum. *Ulul albab-based* curriculum workshop, In his direction, Prof. Umi hopes that the results of this workshop can produce a study program plan (RPS) that incorporates *ulul alba* values and religious moderation in each MKU and MKKU subject at UIN Maulana Malik Ibrahim Malang so that the results of this workshop can prepare a curriculum according to the direction of the Minister of Religion, namely curriculum learning at PTKIN which contains religious moderation and anti-corruption values. "I thank you for your dedication, ladies and gentlemen, and I hope this activity will bring blessings to all of us," UIN Maliki Malang has embedded the values of moderation in the scientific concept of *ulul alba* at UIN Malang. Starting from spiritual depth, moral greatness, breadth of knowledge, and professional maturity. "

Thus, this leadership philosophy has characteristics and advantages that must be a reference for academic development. Philosophy means being able to animate the universal values contained in university *ulul albab* courses. Its value is providing energy to all aspects of academic and non-academic life, which results in the birth of new habits that did not exist before. As can be observed from the tradition of student literacy, reputable scientific works were born, and the birth of student scientific journals at UIN Maulana Malik Ibrahim Malang. A high scientific tradition does not make students complacent, but noble morals and Manners become the core values of student personality.

Leadership in Planning to Foster Moderation of Religion

Moderate Islamic studies cover understanding, mission, provisions in religion and the scope of their teachings. Character education consists of three components: God, humans, and the universe. The approach to fostering moderation aligns with the philosophy of *ulul alba*, which instills superior character and inclusiveness in campus residents. This can be observed from the policy of the Chancellor of UIN, Maulana Malik Ibrahim Malang, using the scientific approach model, *brand*, and dissemination in the following Table 2.

Table 2. Policy of the Chancellor of UIN, Maulana Malik Ibrahim Malang

Approach model name	Activity program	Forms of activity
scientific or rational-empirical	This study leads to thoughts, movements and actions that are rational and empirical	webinars in each faculty, guest lectures, seminars
Bersanad	learning by reflecting on the behavior of the Prophet both in Makkah and in Medina	curriculum integration of religion with science
dissemination	The educational model disseminated through the Higher Education Tri Dharma program includes education and teaching, research and community service.	MKU and MKKU workshops, learning in each faculty, thesis research, KKM, and PBAK

Based on the table above, university leaders have carried out the approach to fostering religious moderation. An essential tool in the organization of higher education units is the leader. Each organization has leadership and organizational goals to encourage the synergy of each individual to achieve goals. Organizational drivers use leadership to transform universal values of religious moderation using a scientific approach (Kokot et al., 2023). The higher education ecosystem is to place the Chancellor as the highest leader facilitating all campus residents to carry out the *tri dharma* of higher education through the functional positions for education staff, lecturers, and students. The development of religious moderation in tertiary institutions is integrative and based on a scientific approach. The scientific approach is a pattern of integration guiding normativity-based socio-religious studies with empirical-based scientific studies. This approach is carried out to synergize universal values in general and university specialties courses.

To strengthen the thought and movement of religious moderation, the Chancellor of UIN, Maulana Malik Ibrahim Malang, ordered the Deputy Chancellor for Student Affairs to invite resource persons who were once members of terrorists and have now repented working as lecturers as well as serving as director of the Circle of Peace Office, namely Ali Fauzi Manzi at Introduction to Culture Academic and Student Affairs (PBAK) on August 22, 2022. PBAK's theme is to strengthen the generation of ulul alba who are moderate, excellent, and have an international reputation. The result of the presentation in front of the new students is that the terrorist community has two supports for its members. The first is moral support; this can be formed by providing radical understanding to its members through *taqiyah*, recitation, and *the rich*. Second, material support

usually includes educational expenses, employment assistance, and health insurance. These two supports make its members feel comfortable, and leaving is challenging. If they leave, they have no friends and are shunned even to the point of being given death threats. The spread of radicalism can be through various communities and media(Harto & Tastin, 2019). One of them is higher education, where students come from different backgrounds. As follows, the results of Mr. Ali's presentation as a resource person at the 2022 PBAK event are that "There are no good people who do not have a past, no bad people who do not have a future. Everyone has the same opportunity to change for the better". The resource persons are former terrorists who provide national insights to new students. The resource person came from a request by the Chancellor of UIN, Maulana Malik Ibrahim Malang, to the vice chancellor for student affairs as the person in charge of PBAK. The following document is a discussion section describing the character of people with diverse backgrounds.

The background explanation from the sources above regarding a person's behavior to be inclusive or exclusive is very much influenced by the education he has received. The Chancellor's policy instructs all elements of lecturers, educational staff, and students to carry out religious moderation studies. This includes PBAK activities that present sources from former terrorists. Higher education has an open area and allows dialogue or discussion when deepening material in classroom learning activities and student organization activities (ORMAWA). The realm of dialogue or discussion includes studies of learning literacy, research literacy, and community service literacy. This literacy is a formulation of the tri-dharma activities of higher education. Ttri Dharma of higher education, whose formulation outlines policies by the Chancellor of UIN Maulana Malik Ibrahim Malang. Its policy concerns the model of religious moderation education in tertiary institutions. The development of religious moderation has a vital role in shaping a student's character with a depth of spirituality, moral majesty, breadth of knowledge, and maturity. These four characteristics describe the expected quality of students. In Suprayogo's opinion, that characteristic is to prevent radicalism and extremism, often imagined in Muslims. The majesty of morals, breadth of knowledge, and maturity. These four characteristics describe the expected quality of students. In Suprayogo's opinion, that characteristic is to prevent radicalism and extremism, often imagined in Muslims. The majesty of morals, breadth of knowledge, and maturity. These four characteristics describe the expected quality of students. In Suprayogo's opinion, that characteristic is to prevent radicalism and extremism, often imagined in Muslims.

The dissemination approach is a way of approaching the goal of fostering religious moderation using instrumental values in higher education units. The characteristic of higher education is the academic community through the tri dharma of higher education(Harahap et al., 2022). The scope of the educational formulation means reducing the concept of religious moderation into values that can be inserted into learning activities in class through RPS for university courses. One of the policies for formulating Islamic studies courses that can be explained is Islamic moderation which upholds civility. The implementation of learning is when the lecturer presents material and learning strategies to constructively

understand the explanation (Triputra & Pranoto, 2020). This can be done by integrating courses based on Islamic studies with natural studies. To strengthen the proposition that the balance of text and course context requires the high commitment of higher education leaders, namely the Chancellor. As a policy for specialization courses owned by UIN Maulana Malik Ibrahim Malang. Tutors for the MKU and MKKU courses issued by Chancellor Decree Number 4542 of 2022 concerning Consortium of Lecturers for General Courses and Special Courses at Ulul Albab-Based University, Religious Moderation, and Anti-Corruption Values at UIN Maulana Malik Ibrahim Malang. The following scope is research through thesis guidance which takes the study of religious moderation.

Regarding research supported by policies in each faculty, it is determined that student research will collaborate with lecturers. The last scope is community service, starting with Student Work Lecture Registration (KKM) on the Community Service Information System (SIPEMAS) website from October 23 to November 23, 2022. The purpose of KKM is to disseminate values and tolerance and overcome extremism when faced with the reality of society.

Promoting religious moderation places higher education leaders as the prime mover in transforming approaches scientific or rational-empirical, related, and disseminated to all officials of the rectorate structure, namely the vice-chancellors and heads of institutions. This coaching involves all institutional elements of universities and faculties aligned with each official's fields. The institutional policy of managing religious moderation has relevance to the UIN Maulana Malik Ibrahim Malang campus, which bears the ulul albab logo. This means that UIN institutions carry out the *ulul albab*-based higher education tri dharma. The formulation of the ulul alba concept is translated into implementing classroom learning. Its activities place lecturers as tutors for courses to be taught to students. The subject categories are MKU and MKKU, formulated into RPS, which align with moderate Islamic values. Two types of courses are given in each faculty. The dharma aspect of research is carried out in supervising student thesis, starting with submitting titles, making proposals, and completing proposals to become scientific works. The third dharma is community service in the form of KKM. The Special Purpose of KKM is to promote national values, tolerance, and overcoming extremism; increase the quality of moderate Islamic learning in the youth community of mosques, Madrasah Diniyah, Al-Qur'an Education Center (TPQ); and development of community religious, spiritual understanding in collaboration with government agencies, community organizations, and Islamic religious institutions as an effort to realize the values of *rahmatan lil alamin* and tolerance making proposals and completing proposals into scientific work. The third dharma is community service in the form of KKM. The Special Purpose of KKM is to promote national values, tolerance, and overcoming extremism; increase the quality of moderate Islamic learning in the youth community of mosques, Madrasah Diniyah, Al-Qur'an Education Center (TPQ); and development of community religious and spiritual understanding in collaboration with government agencies, community organizations, and Islamic religious institutions as an effort to realize the values of *rahmatan lil alamin* and tolerance making proposals and completing proposals into scientific work. The third

dharma is community service in the form of KKM. The Special Purpose of KKM promotes national values, tolerance, and overcoming extremism; increasing the quality of moderate Islamic learning in the youth community of mosques, Madrasah Diniyah, Al-Qur'an Education Center (TPQ); and development of community religious spiritual understanding in collaboration with government agencies, community organizations and Islamic religious institutions as an effort to realize the values of *rahmatan lil alamin* and tolerance Madrasah Diniyah, Al-Qur'an Education Park (TPQ); and development of community religious spiritual understanding in collaboration with government agencies, community organizations and Islamic religious institutions as an effort to realize the values *of rahmatan lil alamin* and tolerance Madrasah Diniyah, Al-Qur'an Education Park (TPQ); and development of community religious spiritual understanding in collaboration with government agencies, community organizations and Islamic religious institutions as an effort to realize the values of *rahmatan lil alamin* and tolerance.

CONCLUSION

Promoting religious moderation in higher education units places leadership collectively using the MKU and MKKU subject insertion approaches. One of the three dharma of higher education is through teaching courses that instill universal values in students, mentoring paper and thesis assignments, and KKM activities. Three types of student activities require the ability of lecturers to have knowledge competence, attitude competence, and expertise competence. Lecturer competence has a vital role in shaping the inclusive character of students and having a multicultural understanding. Inclusive awareness is the main door to encouraging social behavior that respects differences. This needs to start from the lecturers as educators tasked with carrying out the tri dharma of higher education.

MKU and MKKU courses instill national, anti-radicalism, non-violence, and local wisdom values. These universal values are related to the development of complete human resources at UIN Maulana Malik Ibrahim Malang, which has the ulul albab logo. Religious moderation is related to the MKKU course, the ulul albab course. Its meaning is to elevate the degree of humanity that upholds the harmony of academic and social life. The higher education ecosystem forms a high academic culture when the synergy of the two harmonies disseminates moderate values. Moderate values can be transformed into learning activities in class and formulated into RPS, PBAK, and KKM.

REFERENCES

Agung, A., & Maulana, M. A. (2021). Revitalisasi Pengembangan Moderasi Beragama pada Era Digital di Indonesia. *Edukatif : Jurnal Ilmu Pendidikan*, *4*(1), 524–529. https://doi.org/10.31004/edukatif.v4i1.1893

Aziz, A. M., Abbasi, A. M., Ullah, Z., & Pieroni, A. (2020). Shared but Threatened: The Heritage of Wild Food Plant Gathering among Different Linguistic and Religious Groups in the Ishkoman and Yasin Valleys, North Pakistan. *Foods*, *9*(5), 601. https://doi.org/10.3390/foods9050601

Buckner, E., Lumb, P., Jafarova, Z., Kang, P., Marroquin, A., & Zhang, Y. (2021). Diversity without Race: How University Internationalization Strategies Discuss International Students. *Journal of International Students*, *11*, 32-49. https://doi.org/10.32674/jis.v11iS1.3842

Černák, I., Rojček, M., & Jenčo, M. (2023). Analysis of Sustainability of IT Team Development in an Organization. *TEM Journal*, 43–51. https://doi.org/10.18421/TEM121-06

Desrani, A., Febriani, S. R., Ilhami, R., & Idris, S. (2022). Religious Moderation Education in The Perspective of Millennials Generation in Indonesia. *AL-Ishlah: Jurnal Pendidikan*, *14*(3), 2781-2792. https://doi.org/10.35445/alishlah.v14i3.1859

Greenwood, D., & Lee, D. (2020). Sustainability from the Inside Out: The Labyrinth as a Tool for Deepening Conversations in Higher Education. *Northern Review*, (49), 115-131. https://doi.org/10.22584/nr49.2019.010

Gundhus, H. O., Talberg, N., & Wathne, C. T. (2022). From Discretion to Standardization: Digitalization of the Police Organization. *International journal of police science & management*, *24*(1), 27-41. https://doi.org/10.1177/14613557211036554

Hambali, M. (2012). Kepemimpinan Visioner (Studi Multi Kasus di SD Unggulan Al-Ya'lu Malang dan SD I Alam Bilingual Surya Buana Malang). *Madrasah: Jurnal Pendidikan dan Pembelajaran Dasar*, *5*(1), 9-30. https://doi.org/10.18860/jt.v0i0.2231

Hambali, M., & Idris, I. (2020). Transformational Leadership, Organizational Culture, Quality Assurance, And Organizational Performance: Case Study in Islamic Higher Education Institutions (IHEIS). *Jurnal Aplikasi Manajemen*, *18*(3), 572-587. https://doi.org/10.21776/ub.jam.2020.018.03.18

Hamer, K., McFarland, S., Czarnecka, B., Golińska, A., Cadena, L. M., Łużniak-Piecha, M., & Jułkowski, T. (2020). What is an "Ethnic Group" in Ordinary People's Eyes? Different Ways of Understanding it among American, British, Mexican, and Polish respondents. *Cross-Cultural Research*, *54*(1), 28-72. https://doi.org/10.1177/1069397118816939

Harahap, K. S., Rajab, K., Helmiati, H., & Sawaluddin, S. (2022). Analysis of Islamic Educational Policy: Thailand Case Study. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, *6*(1), 54–64. https://doi.org/10.33650/al-tanzim.v6i1.3223

Harini, I. N. (2014). Manajemen Hubungan Masyarakat dalam Upaya Peningkatan Pencitraan Sekolah (Studi Kasus di SMP Al Hikmah Surabaya). *Jurnal Inspirasi Manajemen Pendidikan*, *4*(4), 8-20.

Harto, K., & Tastin, T. (2019). Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik. *At-Ta'lim : Media Informasi Pendidikan Islam*, *18*(1), 89. https://doi.org/10.29300/attalim.v18i1.1280

Hayati, N. E. R., Ali, N., & Nazrina, N. N. B. (2021). Tren Baru Program Deradikalisasi Di Lingkungan Organisasi Pemuda Muslim Indonesia. *J-PAI: Jurnal Pendidikan Agama Islam*, *8*(1). https://doi.org/10.18860/jpai.v8i1.14059

Khasanah, N., Niswanto, N., & Khairuddin, K. (2022). Character Education Management in Shaping School Culture. *Al-Ishlah: Jurnal Pendidikan*, *14*(3), 3713–3720. https://doi.org/10.35445/alishlah.v14i3.2251

Khaw, T. Y., Teoh, A. P., Abdul Khalid, S. N., & Letchmunan, S. (2022). The Impact of Digital Leadership on Sustainable Performance: A Systematic Literature Review. *Journal of Management Development*, *41*(9/10), 514–534. https://doi.org/10.1108/JMD-03-2022-0070

Khozin, W. (2013). Sikap Keagamaan dan Potensi Radikalisme Agama Mahasiswa Perguruan Tinggi Agama. *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, *11*(3). https://doi.org/10.32729/edukasi.v11i3.415

Kokot, K., Đunđek Kokotec, I., & Klačmer Čalopa, M. (2023). Digital Leadership and Maturity as a Key to Successful Digital Transformation: Country Case Study of Croatia. *TEM Journal*, 192–199. https://doi.org/10.18421/TEM121-25

Kurniawan, S., & Miftah, M. (2021). Communal Conflicts in West Kalimantan: The Urgency of Multicultural Education. *Dinamika Ilmu*, *21*(1), 55-70. https://doi.org/10.21093/di.v21i1.2934

Lubis, A. F., Bahri, S., & Ayuhan, A. (2022). Student Religious Moderation Contest at Indonesian Islamic Universities. *Al-Ishlah: Jurnal Pendidikan*, *14*(3), 3339–3348. https://doi.org/10.35445/alishlah.v14i3.1536

Lugowi, R. A. (2022). Moderasi Beragama dalam Keragaman Indonesia Religious Moderation in Indonesia's Diversity. *JPPM Jurnal Penelitian dan Pengabdian Masyarakat*, *1*(1), 31-41.

Miftahuddin, M., Azni, A., Mujahidin, A., Anwar, K., & Anwar, A. (2022). Moderation At Islamic University in Riau Province: A reviewed case. *Al-Ishlah: Jurnal Pendidikan*, *14*(3), 3829–3840. https://doi.org/10.35445/alishlah.v14i3.1805

Pajarianto, H., Pribad, I., & Sari, P. (2022). Tolerance between Religions Through The Role of Local Wisdom and Religious Moderation. *HTS Teologiese Studies/Theological Studies*, *78*(4). https://doi.org/10.4102/hts.v78i4.7043

Purnamasari, F., Rahmawati, F. P., & Widyasari, C. (2022). Social Harmony of Society as a Source of Politeness Learning for Elementary School Students. *Jurnal Ilmiah Sekolah Dasar*, *6*(4), 627–636. https://doi.org/10.23887/jisd.v6i4.53698

Purwanto, Y., Qowaid, Q., Ma'rifataini, L., & Fauzi, R. (2019). Internalisasi Nilai Moderasi melalui Pendidikan Agama Islam di Perguruan Tinggi Umum. *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, *17*(2). https://doi.org/10.32729/edukasi.v17i2.605

Rahma Hayati, N. E., Ali, N., & Bakkah Nazrina, N. N. (2022). Tren Baru Program Deradikalisasi di Lingkungan Organisasi Pemuda Muslim Indonesia. *J-PAI: Jurnal Pendidikan Agama Islam*, *8*(1). https://doi.org/10.18860/jpai.v8i1.14059

Ramadhan, M. R. (2021). Implikasi Era Society 5.0 dalam Menguatkan Sikap Moderasi Beragama Bagi Siswa Sekolah Dasar. *JIEES: Journal of Islamic Education at Elementary School*, 2(2), 72-77.

Rosyid, A. (2022). Moderasi Beragama di Lingkungan Perguruan Tinggi Keagamaan. *Tarbawi: Jurnal Pemikiran dan Pendidikan Islam*, *5*(2), 101-110. https://doi.org/10.30659/jpai.5.2.110-128

Salamah, N., Nugroho, M. A., & Nugroho, P. (2020). Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus melalui Paradigma Ilmu Islam Terapan. *Quality*, *8*(2), 269. https://doi.org/10.21043/quality.v8i2.7517

Subiyantoro, S. (2022). Leadership Cadre in Madrasah: Strategies for Finding The Ideal Leader in Islamic Educational Institutions. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, *6*(1), 1–11. https://doi.org/10.33650/al-tanzim.v6i1.3239

Sulaiman, S., Imran, A., Hidayat, B. A., Mashuri, S., Reslawati, R., & Fakhrurrazi, F. (2022). Moderation Religion in The Era Society 5.0 and Multicultural Society: Studies Based on Legal, Religious, and Social Reviews. *Linguistics and Culture Review*, *6*(S5), 180-193. https://doi.org/10.21744/lingcure.v6nS5.2106

Tefbana, A., & Boiliu, F. (2022, August). The Role of Leadership in Improving Accreditation of Theological High School. In *Proceedings of the 6th Batusangkar International Conference, BIC 2021, 11-12 October, 2021, Batusangkar-West Sumatra, Indonesia*. https://doi.org/10.4108/eai.11-10-2021.2319622

Triputra, D. R., & Pranoto, B. A. (2020). Persepsi Mahasiswa Terhadap Implementasi Pembelajaran PAI Berbasis Moderasi Islam dalam Menangkal Sikap Intoleran dan Faham Radikal. *Annizom*, *5*(3).

Verschueren, N., Van Dessel, J., Verslyppe, A., Schoensetters, Y., & Baelmans, M. (2023). A Maturity Matrix Model to Strengthen the Quality Cultures in Higher Education. *Education Sciences*, *13*(2), 123. https://doi.org/10.3390/educsci13020123

Wagner, J. A. (2021). Dimensional Research on Organization Structure: Meta-Analysis and Conceptual Redirection. *Journal of Management & Organization*, 1-18. https://doi.org/10.1017/jmo.2021.63

Williams, R., Clark, W. R., Raffo, D. M., & Clark, L. A. (2023). Building Leader Credibility: Guidance Drawn from Literature. *Journal of Management Development*, *42*(2), 106–124. https://doi.org/10.1108/JMD-09-2022-0230

Yusup, Y., Sanusi, A., Trisnamansyah, S., & Muchtar, H. S. (2021). The Effect of Tridharma Human Resource Management in Higher Education on Improving the Quality of Private Higher Education Lecturers in Clusters of Higher Schools in DKI Jakarta and West Java Regions. *Journal of Industrial Engineering & Management Research*, *2*(4), 190-208.