



DIGITAL DA'WAH INNOVATION FOR RELIGIOUS MODERATION PROGRAMS AT UIN RADEN INTAN LAMPUNG

Abdul Syukur¹, Devid Saputra^{2*}

^{1,2}Universitas Islam Negeri Raden Intan Lampung

Corresponding Author: devidsaputra@radenintan.ac.id

Abstract

This study explores the strategy of religious moderation da'wah at the State Islamic University (UIN) Raden Intan Lampung, which aims to promote moderate attitudes among students and academic staff. Indonesia, as a country with the largest Muslim population, faces challenges in maintaining harmony amidst cultural, ethnic, and religious diversity. Religious moderation is key to preventing religious-based conflicts and promoting peaceful coexistence. UIN Raden Intan Lampung integrates the values of moderation into the educational curriculum and organizes training and workshops to equip students with an inclusive understanding of religion. Challenges include resistance from conservative views and socio-political dynamics that influence public perception. However, this strategy has shown success in increasing awareness and acceptance of the values of moderation and creating a more harmonious campus community. This study provides concrete examples of how educational institutions can shape a more tolerant and inclusive society.

Keywords: *da'wah; religious moderation; tolerant*

Introduction

Indonesia, a country with the world's largest Muslim population, is rich in cultural, ethnic, and religious diversity, with more than 300 ethnic groups and six officially recognized religions (Ananta et al., 2015). In addition, dozens of religions and ancestral beliefs spread across the archipelago. Religious moderation is a key element in maintaining harmony and preventing religious-based conflicts. It is also vital in bridging differences and promoting peaceful coexistence in a pluralistic society.

Religious moderation is an approach to practicing religious teachings in a balanced and wise manner without being extreme or radical. In the Indonesian context, religious moderation includes acceptance of diversity and respect for the rights of individuals and groups to embrace their respective beliefs. This is important considering the country's long history of religious-based conflicts. These events teach that intolerance and radical attitudes can destroy a harmonious social order and damage national unity.

The Indonesian government has recognized the relevance of religious moderation as a national strategy in maintaining diversity. This is evident from various policies and programs designed to promote tolerance and interfaith dialogue. For

Article History: Received: 10-02-2024. Accepted: 28- 05- 2024. Published: 30- 06 - 2024



example, Pancasila education teaches national values and tolerance from an early age, interreligious dialogue activities, and strengthening the role of interfaith communication forums (Zuhri et al., 2024). These efforts aim to instil awareness of the importance of living side by side peacefully despite having different beliefs.

Religious moderation prevents radicalization, especially among the younger generation (Charles et al., 2023). Extremist groups often exploit the rapid flow of information in the digital era to spread violent ideologies. A moderate approach helps protect individuals from narrow views that can trigger acts of intolerance. Education based on the values of religious moderation offers a broader perspective to form critical and tolerant individuals (Husna & Thohir, 2020). In addition, religious moderation is closely related to the understanding that religion can be a source of strength for social development. In carrying out this function, religious moderation directs people to play an active role in community development and positively contribute to society. Through this social role, religious people are invited to collaborate in solving various social problems, such as poverty, education, and health, with a complementary and synergistic approach.

No less critical, religious moderation plays a role in maintaining the image of Islam in the global arena. As a country with the largest Muslim population, Indonesia is expected to present a peaceful, inclusive, and world peace-oriented face of Islam (Rugar, 2020). Religious moderation, with its principles emphasizing tolerance and dialogue, can make Indonesia a model for other countries to implement Islam as *rahmatan lil alamin*, namely Islam as a blessing for all nature (Habib et al., 2024).

Religious education institutions, particularly Islamic universities, have an important role in shaping moderate attitudes in Indonesia's diverse society. Through their curriculum, religious education institutions can teach students about the importance of moderation in religious life, which emphasizes deep understanding of one's religious teachings while respecting the beliefs of others.

Methods

This qualitative case study aims to explore religious moderation phenomena at the State Islamic University (UIN) Raden Intan Lampung. The qualitative approach enables a comprehensive investigation of participants' views, understandings, and experiences regarding religious moderation implementation and challenges within this institutional context. Data collection employs multiple methods to ensure triangulation and data richness. Primary data sources include semi-structured interviews with key informants (lecturers, students, community leaders), direct observations of religious moderation activities, and document analysis of institutional policies, learning modules, and program reports. Informant selection follows purposive sampling based on involvement in religious moderation programs.

The research procedure commences with in-depth interviews exploring informants' perspectives and experiences. Subsequently, observations document the

implementation dynamics of moderation programs. Finally, document analysis provides institutional context and formal frameworks underlying moderate preaching initiatives. Data analysis utilizes thematic analysis to identify, analyze systematically, and report patterns across the dataset. The process involves interview transcription, observation note review, data coding, and theme development. This analytical framework enables mapping religious moderation strategies, implementation challenges, and community impact, providing comprehensive insights into institutional religious moderation practices at UIN Raden Intan Lampung.

Results and Discussion

The Concept of Religious Moderation

Religious moderation emphasizes the importance of balance, tolerance, and understanding in religious practice and interpretation (Pajarianto et al., 2022). Amidst increasing tensions and religious-based conflicts in various parts of the world, religious moderation has emerged as a potential solution to create a harmonious and peaceful society. This concept rejects all forms of extremism and violence in the name of religion, emphasizing the establishment of a middle path that prioritizes universal human values.

The definition of religious moderation includes several main characteristics (Subchi et al., 2022). First, an inclusive attitude that rejects sectarian and discriminatory views. Religious moderation encourages its adherents to open up and dialogue with others, including those of different beliefs (Marjani, 2023). Second, respect for differences is a basic principle in religious moderation (Husna & Thohir, 2020). This does not mean belittling the principles of each person's beliefs but recognizing that diversity is a reality that must be accepted and celebrated within the framework of living together. Third, a contextual understanding of religious teachings (Zukin & Firdaus, 2022). Religious moderation invites people to interpret sacred texts in the context of a particular time and place to understand messages that are more relevant to the development of the times.

The importance of religious moderation is especially felt in the context of pluralism, where multicultural and multireligious societies need to interact peacefully and productively. In Indonesia, known for its ethnic and religious diversity, religious moderation is a pillar to maintaining national harmony (Hidayah et al., 2024). Throughout its history, Indonesian culture has long been known as an example of successful, harmonious interfaith interaction. However, along with the development of globalization and technological advances, the threat of radicalization and extremism is increasingly real, making religious moderation increasingly relevant.

Religious moderation is also key in deradicalization efforts (Nurcholis, 2024). A moderate approach to understanding and practicing religion provides an alternative to the radical narrative that often appeals to individuals who feel marginalized or are seeking a sense of belonging and purpose. Through education based on the values of moderation,

individuals are taught to think critically, engage in constructive dialogue, and respect differing opinions. This is essential in building a strong understanding among the younger generation, who will be the successors to the values of tolerance and diversity.

In Islam, da'wah strategy is important in conveying religious messages to the people and the wider community. The theory of da'wah strategy in Islam emphasizes the importance of a wise approach to interacting with various groups (Thelma et al., 2024). An effective da'wah strategy not only focuses on conveying religious teachings dogmatically but must also consider the socio-cultural aspects of the community that is the target of da'wah. This means that da'wah strategies must be adapted to the local context and involve two-way dialogue that allows for a deeper understanding of the needs and aspirations of the community.

Approaches to da'wah that are relevant to moderation include inclusive and participatory communication methods, creative and innovative use of media, and interfaith collaboration for common goals, such as peace and social justice. Moderate da'wah emphasizes the importance of empathy and cultural understanding in achieving harmonious relations between adherents of different religions. In addition, these approaches must also include ongoing education on the importance of tolerance and respect for differences, which can be done through formal education curricula and community activities.

The Impact of Religious Intolerance

Religious intolerance emerges as the antithesis of religious moderation. If religious moderation encourages tolerance, dialogue, and coexistence in diversity, intolerance tends to encourage rigid, extreme views that leave no room for difference or compromise (Verkuyten et al., 2022). Intolerance in a religious context usually arises when individuals or groups believe that only their interpretations and practices are correct, and all other forms are considered wrong, even dangerous.

Intolerance can develop due to various factors, including a narrow understanding of religion, socioeconomic dissatisfaction, and the ideological influence of certain figures or groups who teach extreme views (Aimaganbetova et al., 2023). In many cases, intolerance is rooted in the belief that drastic and sometimes violent changes are justified to achieve religious or political goals. This view threatens social peace and harmony and weakens the fabric of inter-religious and inter-group relations.

In Indonesia, a country with diverse ethnicities, religions, and cultures, intolerance often becomes a challenge to maintaining unity (Mazya et al., 2024). Incidents of terrorism and religious-based violence in Indonesian history, although carried out by a small number of individuals or groups, have shown the destructive impact of radical ideology. Intolerance, in its most extreme form, rejects the values of Pancasila, which upholds civilized humanity and the unity of Indonesia.

Religious intolerance is an increasingly prominent issue in various parts of the world, including Indonesia (Hidayat & Srifauzi, 2023). This phenomenon refers to the attitude of rejecting, prohibiting, or limiting certain religious practices by groups or individuals with different beliefs. Religious intolerance not only threatens social harmony but also often leads to discriminatory actions that can trigger horizontal conflicts. One of the most obvious manifestations of religious intolerance is the prohibition of worship. This prohibition can occur in various forms, such as the closure of places of worship, the prohibition of religious activities in society, or even intimidation of individuals who want to practice worship according to their beliefs. To further understand this phenomenon, the following table summarizes the impact of religious intolerance on several cases of religious conflict.

Table 1. Religious Conflict

| No | Year | Location | Religious Conflict |
|-----|------|---------------------------------|--|
| 1. | 2011 | Cikeusik | There was an attack on a religious community in Cikeusik, Banten, which resulted in loss of life and created ongoing tensions regarding the existence of the Ahmadiyah community in Indonesia. |
| 2. | 2012 | Sampang | The conflict between Sunni and Shia groups in Sampang, Madura, resulted in the burning of houses and the evacuation of the Shia community to other places. |
| 3. | 2015 | Tolikara | Riots occurred in Tolikara, Papua, during the Eid al-Fitr celebrations, which resulted in the burning of a prayer room and several stalls. |
| 4. | 2016 | Tanjung Balai | Violent acts and burning of monasteries and Chinese temples in Tanjung Balai, North Sumatra, due to tensions between religious groups. |
| 5. | 2018 | Karanggayam Village, Magelang | Inter-religious conflict due to issues related to intolerance which led to the destruction of places of worship. |
| 6. | 2001 | Poso | Although the peak of the Poso conflict is in the past, tensions continue into the present era, with militant remnants and fears of religious-based violence in the region. |
| 7. | 2019 | Polewali Mandar | The conflict between the two community groups was triggered by differences in religious beliefs regarding celebrating the Prophet's Birthday. |
| 8. | 2020 | South Cikarang District, Bekasi | The riots that occurred due to the rejection of the establishment of a house of worship reflect the issue of intolerance that is developing in urban areas. |
| 9. | 2021 | Kuningan, West Java | The conflict occurred regarding religious activities, which were accused of being heretical by a group of local people. |
| 10. | 2023 | Bantul | Certain community groups consider protests and riots related to establishing places of worship to be against their rules. |

Source: Research, 2023

The table above illustrates the variety of religious conflict incidents that have occurred in Indonesia in recent years. The table shows that various factors, such as miscommunication between groups, differences in religious interpretation, and broader

social and political issues, often trigger conflicts. In addition, the impact of these conflicts also varies, ranging from material losses to loss of life, resulting in prolonged social tensions in several regions. In addition to the direct impact on individual freedom, religious intolerance and prohibitions on worship also affect social stability and development. Communities divided by intolerance tend to experience a decline in their social and economic aspects because collective energy is more drained on conflict than cooperation for mutual progress.

Religious radicalism often starts from an intolerant attitude that develops in society. Intolerance towards differences in beliefs and views can form the basis for extreme thoughts that reject diversity and promote exclusivity. When this intolerant attitude is not handled wisely, it can escalate into radicalism, where individuals or groups begin to adopt extreme views as a justification for aggressive and violent actions. Uncontrolled religious radicalism has the potential to endanger the security and order of society; one of the worst consequences of this radicalism is bombing. Bombings carried out in the name of a certain ideology often leave a devastating impact, not only physically but also psychologically, on the victims. The following table presents data on bombing incidents that have occurred as a result of radicalism in recent years, providing a real picture of the threats facing society.

Table 2. Bombing Incidents Influenced by Radicalism

| No | Year | Incident | Reason | Impact |
|----|------|-----------------------------|--|--|
| 1. | 2020 | Christmas Eve Bomb | This attack is suspected to have been carried out by an extremist group that wanted to create religious tension in Indonesia. | The attacks resulted in dozens of fatalities and hundreds of injuries and increased inter-religious tensions in Indonesia. |
| 2. | 2002 | Bali Bombing I | Carried out by the terrorist group Jemaah Islamiyah as part of an anti-Western campaign and the enforcement of extremist ideology. | More than 200 people were killed, most of them foreign tourists. It dealt a major blow to Bali's tourism industry and prompted an international backlash calling on Indonesia to strengthen its counter-terrorism efforts. |
| 3. | 2003 | JW Marriott Jakarta Bombing | Attacks by Jemaah Islamiyah targeting Western interests in Indonesia. | Resulting in 12 deaths and dozens more injuries. This incident has put more pressure on the Indonesian government to improve security. |
| 4. | 2004 | Australian Embassy Bombing | The attack was linked to Jemaah Islamiyah, which targeted international facilities. | Diplomatic implications with Australia and raising concerns about diplomatic safety in Indonesia. |
| 5. | 2005 | Bali Bomb II | The same group uses similar tactics to attack tourist locations. | Killing 20 people and damaging Bali's image as a safe tourist destination significantly reduced tourism. |

| | | | | |
|----|------|----------------------|---|--|
| 6. | 2009 | Mega Kuningan Bomb | Carried out by a terrorist group targeting foreign interests at the JW Marriott and Ritz-Carlton Jakarta. | Increasing security in international hotels and drawing global attention to security issues in Indonesia |
| 7. | 2016 | Thamrin Bomb | The attack by a group affiliated with ISIS tried to emulate the Paris-style terror. | Several victims were killed and injured, causing public fear and increasing security alertness. |
| 8. | 2018 | Surabaya Bomb Attack | Carried out by a local radical group claiming support for ISIS. | The attacks on three churches killed dozens of people and sparked condemnation from various parties, including new efforts to increase deradicalization. |

Source: Research, 2023

From the table above, we can see that the bombing incidents that occurred as a result of radicalism had a very significant impact. Not only did they claim lives and cause physical injuries, but they also spread fear and anxiety in the wider community. Incidents like this show the extent to which radicalism can damage social order and challenge national security. These facts emphasize the need for comprehensive handling to prevent tolerance from developing into radicalism and prevent this kind of violent action. Prevention efforts must start with strengthening religious moderation education, increasing interfaith dialogue, and increasing awareness of the importance of peaceful coexistence. Government institutions, civil society, and educational institutions must work together to create an inclusive and tolerant society where differences are seen as strengths and not as reasons for conflict.

Religious Moderation Strategies at UIN Raden Intan Lampung Campus Policy

UIN Raden Intan Lampung has implemented campus policies to promote and strengthen religious moderation among academicians. This policy is driven by the urgent need to face the challenges of extremism and intolerance in society by forming moderate individuals in thinking and acting. Some policies that have been taken include:

Establishing the UIN Raden Intan Center for Religious Moderation Studies (PKMB), a strategic initiative established under the auspices of the Institute for Research and Community Service (LP2M). The establishment of PKMB aims to develop scientific studies and educational modules that deepen understanding of religious moderation. This center offers a space for academics and practitioners to discuss and research moderation and prepares moderate cadres who are expected to become agents of change in society. The modules produced by PKMB are directed to be socialized to students and lecturers, hoping to internalize the concept of religious moderation in academic activities and daily life. The "school of religious moderation" program launched by this center is an important means of disseminating these values.

The Training of Trainers (ToT) Strengthening Religious Moderation (PBB) was held to equip educators and staff with the methodology and knowledge needed to transfer

moderate values to students. This ToT acts as the backbone in disseminating the principles of moderation, ensuring that trainers can provide consistent and effective education on religious moderation. By increasing the capacity of trainers, it is hoped that an educational environment will be created that is conducive to the growth of moderate attitudes.

Implementing the PMB driving training program is designed to involve various elements on campus, including university leaders, lecturers, education staff, and representatives of interfaith groups. This activity is a form of recognition of the importance of cooperation between all parties in promoting religious moderation. This training emphasizes developing practical skills and knowledge needed to become active drivers in creating a peaceful and inclusive campus atmosphere. By involving interfaith elements, this program also aims to build bridges of interfaith dialogue and reduce possible stereotypes and prejudices.

The socialization of Strengthening Religious Moderation involving collaboration with the Dharma Wanita Persatuan (DWP) UIN Raden Intan Lampung and various other organizations shows an integrative and collaborative effort in disseminating the message of moderation. The involvement of organizations such as the DWP Kanwil Kemenag of Lampung Province, DWP Kemenag of Bandar Lampung City, Bhayangkari Bandar Lampung, as well as other higher education entities such as DWP Unila, DWP Itera, and DWP IAIN Metro, shows the holistic approach taken by UIN Raden Intan. By establishing strategic partnerships, the campus increases internal understanding of religious moderation and influences the wider community to adopt the same moderate approach.

Moderation Education

The strategy of religious moderation at UIN Raden Intan Lampung shows a systematic and comprehensive effort to integrate moderate values in the academic environment. As conveyed by Prof. Alamsyah, Vice Chancellor for Academic Affairs of UIN Raden Intan, efforts to build religious moderation began a long time ago, one of which is realized through the preparation of the curriculum (Admin Humas UIN Raden Intan Lampung, 2021). This curriculum includes the study of verses of the Qur'an, interpretation, hadith, fiqh, religious studies, comparative religion, and philosophy. In this learning, students are taught to develop a moderate religious attitude. This attitude includes *tawassuth* or *wasathiyyah*, which means being in the middle position; *tawazun*, which avoids excessive behavior; *tidal*, which means consistency in attitude; and *tasamuh*, or tolerance.

The integration of these values in learning indicates that UIN Raden Intan does not only rely on theory but also emphasizes the importance of practicing moderation in everyday life. Teaching about moderation is designed to be the foundation for every academic and social activity on campus. Thus, moderation is not just a concept but becomes an internal value in every individual on campus. The concrete steps that UIN Raden Intan will take to strengthen religious moderation further are to include moderation

in course materials starting in the new academic year 2024. This strategy will make moderation an integral part of the learning process, where each lecturer must integrate moderate values into the syllabus, Semester Learning Plan (RPS), and Educational Event Unit (SAP). This shows the institution's commitment to ensuring that all graduates have a strong and balanced understanding of the role of religion in a diverse and dynamic society.

In addition, UIN Raden Intan's move to open opportunities for non-Muslims to become students is a progressive step in promoting interfaith dialogue and inclusivity. The policy of providing equal space and opportunities for people with different religious backgrounds confirms UIN's open attitude as an Islamic educational institution that is adaptive to diversity. This enriches the academic environment with various perspectives and prepares students to interact in a pluralistic society.

UIN Raden Intan plans to officially announce its openness to prospective students from various religions, overhauling the impression that universities are only for Muslims. In this change, UIN Raden Intan also revised its goals, from previously only producing Muslim graduates to producing graduates who practice Islamic principles. These principles include the values of humanity, justice, honesty, and respect for differences.

As part of implementing the new policy, prospective non-Muslim students will be free to choose which Islamic courses they want to take. For example, Christian students can replace the Quranic Tafsir course with a Bible study that can be done at their respective places of worship. The dress code is also adjusted to respect differences, where non-Muslim students are not required to wear headscarves but are required to dress modestly according to norms.

These steps are part of UIN Raden Intan's religious moderation strategy that focuses on acceptance, anti-violence, and respect for the richness of the plurality of society. The campus plans to prepare rules and a conducive environment for non-Muslim students to feel comfortable and safe in their lecture activities. UIN Raden Intan emphasizes the importance of a campus environment free from bullying and considers this as part of practical education about living in diversity.

Student Participation

Religious moderation at UIN Raden Intan Lampung involves the active participation of students in various academic and extracurricular activities with the theme of tolerance and pluralism. Key activities include:

Table 3. Student Involvement in Religious Moderation

| No | Activity | Description |
|----|---|---|
| 1. | Introduction to Academic and Student Culture (PBAK) | The Introduction to Academic and Student Culture (PBAK) activity is one of the initial programs that introduces new students to the values of religious moderation. PBAK serves as a vehicle for students to understand academic culture and student ethos while instilling the importance of tolerance and harmony |

| | | |
|----|---|---|
| | | between religious communities from the beginning of lectures. |
| 2. | Public lecture | Public Lectures at UIN Raden Intan Lampung also often address religious moderation, delivered by prominent figures from within and outside the country. These lectures provide students with broad insights into the practice of moderation in everyday life and on a global scale, encouraging them to adopt a moderate attitude in interacting with others. |
| 3. | Community Service Lecture (KKN) | Community Service (KKN) allows students to be directly involved in society. Through the KKN program, students apply their academic knowledge and practice religious moderation by interacting and working with people from different religious backgrounds. This strengthens students' practical experience in implementing the values of moderation in the field. |
| 4. | Ma'had Al-Jami'ah UIN Raden Intan | Strengthening Moderation at Ma'had Al-Jami'ah UIN Raden Intan is designed to strengthen students' understanding of religious moderation. This program provides intensive and structured coaching related to religious moderation through theoretical learning and interactive dialogue and discussion involving students of Ma'had Al-Jami'ah UIN Raden Intan. |
| 5. | Welcome to Ramadan Camp | The Songsong Ramadhan Camp is an activity that serves as spiritual preparation for the holy month and emphasizes the importance of togetherness and tolerance between religious communities. This camp invites students to reflect on and explore the meaning of inclusive and peaceful religiosity. The 33rd Songsong Ramadhan Camp (PSR) throughout Sumatra and Java at the Raden Intan Lampung (RIL) State Islamic University (UIN) Campground in 2023 was attended by 556 participants consisting of 241 male enforcers, 291 female enforcers, and 18 pandega participating in this year's PSR which carried the theme "The Spirit of Religious Moderation in Welcoming the Holy Month of Ramadan." |
| 6. | Religious Moderation Photography Championship | The participation of UIN Raden Intan Lampung students in a photography competition with the theme of religious tolerance and moderation proves how art and creativity can effectively spread the message of moderation. The achievement of this competition's winner shows the student's ability to describe and promote tolerance through a captivating visual perspective. This activity was organized by the Directorate of Islamic Higher Education (Diktis) of the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia in 2023. |
| 7. | Religious Moderation Short Film Championship | Students' success in winning first place in a short film competition on the theme of religious moderation reaffirms their potential and commitment to using audiovisual media to convey narratives of moderation. The resulting short film can convey important messages about peaceful and respectful religiosity in a |

pluralistic society. The short film work of students of the Islamic Communication and Broadcasting Study Program (KPI) of the Raden Intan Lampung State Islamic University (UIN) (RIL) received a prestigious award at the Religious Moderation Short Film Festival organized by the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia in 2024.

Source: Research, 2023

Through these activities and achievements, UIN Raden Intan Lampung, together with its students, plays an active role in strengthening religious moderation, affirming the commitment to building a tolerant and harmonious society.

Use of Social Media Information

UIN Raden Intan Lampung has made social media one of the main pillars of their da'wah strategy to promote religious moderation. In an increasingly digitally connected world, social media offers a broad and dynamic platform for the university to convey messages of tolerance, harmony, and mutual understanding between religious communities. The use of social media by UIN Raden Intan is becoming increasingly relevant considering the high internet penetration in Indonesia, especially among the younger generation, the largest user of this platform. With the reach of social media not limited by space and time, UIN Raden Intan can embrace and influence a wider audience, not only limited to the campus environment but also the general public.

Through the official @uinradenintan account, such as TikTok, Instagram, Facebook, YouTube, and X (or Twitter), UIN Raden Intan Lampung consistently shares educational content full of religious moderation values. TikTok, with 14,700 followers and 316,400 likes, is one of the popular platforms among teenagers, expanding the university's reach to a younger audience with dynamic and shareable content. With 2,105 uploads and 96,900 followers, Instagram facilitates various visual initiatives and engaging short stories. Meanwhile, with 44,300 subscribers and 713 videos, YouTube is the main medium for hosting panel discussions, lectures, and in-depth videos explaining important concepts in Islam that support peace and tolerance (<https://socialblade.com/>, 2024).

Facebook, with 29,000 followers and 24,000 likes, and X (Twitter) with 1,843 followers, also play an important role in disseminating articles and the latest news related to activities held by the university (<https://socialblade.com/>, 2024). Social media is more than just one-way information; it is also used as an interactive dialogue space where the audience can respond, ask questions, and discuss directly with experts from the university. This not only enriches the understanding of the followers of these accounts but also builds an active and dynamic learning community.

In addition, UIN Raden Intan often holds webinars, online lectures, and panel discussions broadcast live through streaming platforms such as YouTube or live features on Instagram and Facebook. These programs present speakers from various

backgrounds, both academics and practitioners, to discuss current issues related to religious moderation and the challenges it faces. The involvement of participants in these events is local, national, and even international, allowing for the exchange of ideas and insights from various religious and cultural perspectives. Through these constructive and inclusive discussions, UIN Raden Intan emphasizes the importance of dialogue as an effective way to build understanding between different communities.

Creative initiatives are also part of UIN Raden Intan's strategy in expressing its da'wah on social media. Programs such as the "Peaceful Islam" or "Islam Rahmatan lil Alamin" campaigns are often held by involving students in producing their content. This fosters a sense of ownership among students towards the messages conveyed and increases their creativity in conveying Islamic values in a more interesting and effective way. Content creation competitions, such as short video competitions or poster designs on religious moderation, are also held to encourage active student participation and produce fresh and innovative promotional materials.

External Party Support

UIN Raden Intan Lampung has received significant support from various external parties in its efforts to organize and promote religious moderation. This support comes from several national and international external organizations with a similar vision and mission in promoting tolerance and harmony between religious communities. Collaboration with these organizations enriches religious moderation programs on campus, brings new perspectives, and expands the reach of their impact.

One important form of support comes from government institutions responsible for developing religious and educational policies in Indonesia. Through various joint programs and initiatives, the government provides guidance and resources to implement religious moderation policies in campus environments. In addition, cooperation with related ministries also ensures that the programs implemented align with national policies in promoting harmony between citizens with different religious backgrounds.

At the international level, UIN Raden Intan Lampung receives support from various institutions and non-governmental organizations committed to global peace and tolerance. They contribute through various forms, such as research grants, student and lecturer exchanges, and organizing international seminars on religious moderation. The involvement of these international organizations not only helps in funding but also provides opportunities for students and lecturers to engage in cross-cultural discussions and research. Thus, they can gain broader insights into how the practice of religious moderation is applied in a global context.

Civil society organizations and local communities also play a vital role in supporting religious moderation programs at UIN Raden Intan Lampung. Collaboration with CSOs allows the university to reach a wider community, including groups that may be less exposed to campus initiatives. Outreach programs involving CSOs can include training in

media literacy, interfaith dialogue workshops, or joint activities that bridge the gap between community groups. The existence of CSOs as strategic partners helps implement programs and ensures the sustainability and relevance of the initiatives launched.

Inclusive Da'wah Strategy

UIN Raden Intan Lampung has placed an inclusive da'wah strategy as one of the important pillars in its vision to strengthen religious moderation and expand the reach of its positive influence in a multicultural society. As an Islamic educational institution responsible for educating the next generation of Muslims and spreading messages of peace and inclusivity, UIN Raden Intan is actively involved in interfaith communication forums. This involvement is a strategic platform for the university to establish solid dialogue and cooperation with various religious communities, creating a space to get to know each other and share universal values of goodness.

However, expanding collaboration with other religious universities presents challenges. UIN Raden Intan Lampung still faces minimal collaboration across religious and educational institutions. This underlines the need to further intensify collaboration in the form of interdisciplinary and interfaith activities, such as joint training and collaborative research between other religious universities. Activities such as these not only strengthen academic networks but also facilitate a broader exchange of knowledge and perspectives, creating a more comprehensive insight into harmony and tolerance in the world of education.

In supporting educational inclusivity, UIN Raden Intan Lampung has made a significant breakthrough by implementing a policy that allows students from various religious backgrounds to study on this campus. The graduation of Donald Harris Sihotang, the first non-Muslim student from the UIN Raden Intan Lampung doctoral program in 2023, marked this step. This achievement reflects the university's commitment to inclusivity and provides a real example of how education can be a bridge to increase understanding and experience of living together in diversity.

In addition, UIN Raden Intan actively opens itself to global insights by inviting international speakers from various religions to share their knowledge and views. These speakers not only enrich the curriculum and academic discussions but also emphasize the importance of interfaith dialogue in building tolerance and global cooperation. Speakers from diverse backgrounds bring new perspectives and challenge students to think critically and appreciate differences, strengthening their identity as part of the wider world community.

Challenges in Implementation

The implementation of religious moderation at UIN Raden Intan faces several key challenges; (1) Resistance from Conservative Groups: Some members of the campus community with more conservative religious views may resist moderate approaches, viewing them as compromising religious principles. (2) Socio-Political Dynamics: External

political factors can influence public perception of religious moderation initiatives, sometimes framing them in partisan terms. (3) Limited Cross-Institutional Collaboration: Despite efforts to collaborate with other religious universities, UIN Raden Intan still experiences limited partnerships across different faith-based educational institutions. (4) Balancing Religious Identity and Inclusivity: Finding the right balance between maintaining Islamic identity while promoting inclusivity remains an ongoing challenge. (5) Digital Literacy Gaps: While social media is used extensively, varying levels of digital literacy among the campus community can affect how moderation messages are received and interpreted.

Education and moderate socialization of values need to be strengthened to overcome these challenges. Continuous socialization and involving all parties, from leaders to lecturers to students, is key to ensuring that the values of moderation can be internalized properly.

CONCLUSION

The study results indicate that the strategy for developing religious moderation preaching at UIN Raden Intan Lampung has been designed and implemented to promote moderate attitudes among students and academic staff. The main strategies adopted include the integration of moderation values into the educational curriculum, training, and workshops routinely held. Innovation and creativity in programs and activities supporting moderation are also evident through activities involving active student participation. The challenges faced include resistance from a few staff and students who still hold conservative views and external socio-political dynamics that can influence public perception of religious moderation.

Nevertheless, the strategy for moderate preaching that has been implemented has shown success, such as increasing student awareness and acceptance of the values of moderation and a more harmonious campus community dynamic. Recommendations based on these findings are: (1) A Persuasive and Inclusive Approach aims to overcome resistance from conservative groups; a more persuasive and inclusive approach is needed to convince them of the importance of moderation in maintaining social harmony. (2) Effective Communication Strategy, developing effective communication strategies and synergy with various parties, including government and civil society, to overcome external challenges influenced by socio-political dynamics. (3) Utilization of Social Media, Social media should be used more intensively to disseminate moderation messages to a wider audience, including communities outside the campus. (4) Continuous Evaluation and Adaptation, conducting evaluations and adaptations to the strategies implemented to ensure their relevance and effectiveness in an ever-changing context. (5) Cross-Institutional Collaboration, the need to increase collaboration across religious educational institutions to strengthen academic networks and facilitate a broader exchange of knowledge and perspectives.

REFERENCES

- Admin Humas Uin Raden Intan Lampung. (2021, Mei). *Uin Ril Susun Kurikulum Moderasi Beragama*.
<https://www.radenintan.ac.id/Uin-Ril-Susun-Kurikulum-Moderasi-Beragama/>
- Aimaganbetova, O., Lashkova, Y., Madaliyeva, Z., Zakaryanova, S., Sadvakassova, Z., & Kassen, G. (2023). Youth's Disposition Of Radicalism In A Poly-Ethnic And Poly-Confessional Society From The Perspective Of Tolerance/Intolerance. *Journal Of Ethnic And Cultural Studies*, 10(1), 141–164.
- Ananta, A., Arifin, E. N., Hasbullah, M. S., Handayani, N. B., & Pramono, A. (2015). *Demography Of Indonesia's Ethnicity*. Institute Of Southeast Asian Studies.
- Charles, C., Yusutria, Y., & Yuherman, Y. (2023). Family Role And Religious Moderation Islamic Education Perspective: Millenial Radicalism Prediction. *Al-Ishlah: Jurnal Pendidikan*, 15(3), 3956–3968.
- Habib, Z., Khalikin, A., Sugiyarto, W., & Wibowo, A. (2024). Dynamics Of Moderation Of Religious Islamic Organizations In Indonesia. *Evolutionary Studies In Imaginative Culture*, 960–971.
- Hidayah, A., Fauziyah, N. R., & Wibowo, W. (2024). The The Role Of The State In Fostering Religious Harmony In Indonesia: A Historical Review, Challenges, And Policy Towards Moderation. *Academic Journal Of Islamic Principles And Philosophy*, 5(1), 1–36.
- Hidayat, K. S., & Srifauzi, A. (2023). Peran Presiden Jokowi Dalam Menjaga Wilayah Laut Natuna. *Journal Of International Relations*, 3(1), 14–24.
<https://socialblade.com/>. (2024). *Social Blade*. <https://socialblade.com/>
- Husna, U., & Thohir, M. (2020). Religious Moderation As A New Approach To Learning Islamic Religious Education In Schools. *Jurnal Pendidikan Islam*, 14(1), 199–222.
- Ihsan, M. N., Ahmad, N., Hasanah, A., & Suhartini, A. (2021). Islamic Boarding School Culture Climate In Forming The Religious Attitude Of Islamic Students In Modern And Agrobusiness Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 362–382.
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., & Kholil, S. (2023). Islamic Communication In Voicing Religious Moderation As An Effort To Prevent Conflicts Of Differences In Beliefs. *Pharos Journal Of Theology*, 104(4).
- Jubba, H., Awang, J., Qodir, Z., Hannani, & Pabbajah, M. (2022). The Contestation Between Conservative And Moderate Muslims In Promoting Islamic Moderatism In Indonesia. *Cogent Social Sciences*, 8(1), 2116162.
- Marjani, G. I. (2023). Overcoming Theological Dilemmas: Fostering Religious Moderation Through The Resolution Of Faith And Rationality. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 7(2), 115–128.
- Mazy, T. M., Ridho, K., & Irfani, A. (2024). Religious And Cultural Diversity In Indonesia: Dynamics Of Acceptance And Conflict In A Multidimensional Perspective. *International Journal Of Current Science Research And Review*, 7(7), 4932–4945.

- Mulasi, S., & Saputra, F. (2024). The Role Of Higher Education In Building Religious Tolerance: A Study On The Implementation Of Moderation Attitudes Among Aceh's State Islamic Religious Higher Education Institution Students. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 1864–1876.
- Nasir, M., & Rijal, M. K. (2021). Keeping The Middle Path: Mainstreaming Religious Moderation Through Islamic Higher Education Institutions In Indonesia. *Indonesian Journal Of Islam And Muslim Societies*, 11(2), 213–241.
- Nurcholis, A. (2024). Education In Religious Moderation To Counter Radicalism. *European Journal For Philosophy Of Religion*, 16(1), 194–213.
- 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).
- Rugar, D. (2020). *Role Of Religious Organizations In Conflict And Peacebuilding In Sub-Saharan Africa: A Case Study Of The Catholic Church And The Islamic Religion*.
- Sandras Desi Caesaria & Dian Ihsan. (2023, March 16). *Uin Raden Intan Lampung Luluskan Doktor Non-Muslim Pertama, Ini Sosoknya*. <https://www.kompas.com/edu/read/2023/05/16/084945171/Uin-Raden-Intan-Lampung-Luluskan-Doktor-Non-Muslim-Pertama-Ini-Sosoknya>
- Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation In Indonesian Muslims. *Religions*, 13(5), 451.
- Thelma, C. C., Sain, Z. H., Sylvester, C., Gilbert, M. M., & Monta, D. (2024). Religious Education And People's Perception On The Subject: A Case Of Selected Secondary Schools In Lusaka District, Zambia. *World Journal Of Advanced Research And Reviews*, 22(3), 1822–1836.
- Verkuyten, M., Adelman, L., & Yogeeswaran, K. (2022). Tolerance As Forbearance: Overcoming Intuitive Versus Deliberative Objections To Cultural, Religious, And Ideological Differences. *Psychological Review*, 129(2), 368.
- Zuhri, M. K., Maulana, M. D., Mufti, M., & Safitri, R. M. (2024). Tolerant From Below: Grassroots Movement And Interfaith Collaboration For Religious Moderation In Indonesia. *Jurnal Penelitian*, 1–16.
- Zukin, A., & Firdaus, M. (2022). Development Of Islamic Religious Education Books With Contextual Teaching And Learning. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 5(1).