RELIGIOUS MODERATION FOR CONTEMPORARY URBAN MUSLIMS: DEVELOPING A GUIDE FOR UNIVERSITY STUDENTS IN JAKARTA AND BASRA

Nuruddin[1]*, Romdani[2], Moh. Sarip[3], Murad Hameed Abdullah[4],
Ahmad Arifin[5], & Hafizah[6]
[1-3]Universitas Negeri Jakarta, Indonesia.
[4]University of Basrah, Iraq.
[5]Universitas Islam Negeri Jurai Siwo Lampung, Indonesia.
[6]Universitas Bhayangkara, Jakarta, Indonesia.
*e-mail: nuruddin.unj@unj.ac.id

Abstract
This research aims to develop a guiding model to assimilate the values of religious moderation among students to ward off extremism in two urban cities: Jakarta, Indonesia, and Basra, Iraq. This research uses the Borg and Gall model design development research method. Data in the study consisted of document data in the form of lecture materials and reference books related to religious moderation in Jakarta and Basra, and data from the needs analysis of students in the two towns associated with the guiding model for understanding the values of religious moderation. This research concludes that the guiding model for understanding the values of religious moderation in the cities of Jakarta and Basra needs to be developed in several ways: efforts to instil values of religious moderation among students in the cities of Jakarta and Basra and efforts to instil the values of religious moderation in students in the cities of Jakarta and Basra. The value of religious moderation is in the aspect of love for the homeland and the state; the value of religious moderation is on the side of tolerance and the prohibition of extremism, and the value of religious moderation is on the side of friendship and avoiding conflict.

Keywords: Guide; Internalization; Religious Moderation; Student; & Urban Muslim.

A. Introduction

The increasing religious awareness of Indonesian society, especially in urban areas, is increasing. This can be seen from the development of hijrah communities as a form of social migration phenomenon, such as the rise of religious studies, mainly carried out by young people with more social, contemporary, and trendy packaging (Imawati & Lestari, 2022). They also visualized new looks, such as wearing the shari'i hijab and the niqab. Studies like this attract the public, who flock to attend these

studies. Apart from that, the phenomenon of diverse expressions of Islam in urban communities, emerging in congregational morning prayer movements, one-day one juz communities, and the proliferation of Qur'an houses have also become the face of Muslims in urban areas today. So it is not surprising when Azyumardi Azra said that religion will always be present in humans throughout their existence on the surface of the earth, at least from the emotional perspective of humans themselves (Muhammadun et al., 2020).

On the other hand, the phenomenon of increasing awareness of the religiosity of urban muslim communities in Indonesia is faced with something paradoxical. Namely, acts of radicalism and attitudes of intolerance were strengthened in several big cities in Indonesia. Urban muslim communities have a different style of religiosity from village Muslim communities. The religiosity of urban Muslim communities tends to emphasize existential religious aspects, rather than substantial religious aspects (Abdul Wakhid et al., 2024). And this not only happens to society in general, but also to students in universities.

Radicalism and intolerance among students at Islamic universities in Indonesia are getting stronger. Students must have a fundamental understanding of religious moderation, national commitment, non-violence, tolerance, and local culture as factors to counter these negative phenomena (Syatar et al., 2024). Indonesia has a high religious harmony index yearly, but religious intolerance and radicalism threaten this harmony. The trend of intolerance and radicalism among young people in Indonesia has increased, especially within educational institutions. This increase is linked to young Muslims joining intolerant religious organisations, contributing to extremist attitudes and violent behaviour (Muchlis, 2022; Subchi et al., 2022). Research conducted by Arifianto also revealed that campuses in Indonesia, including Jakarta, tend to become a place for the development of radical ideology (Arifianto, 2019). Indications of the development of radicalism can be seen in how the student movement responds to an issue and students' tendencies towards an issue. This fact is so astonishing because the campus is where intellectuals gather, but in this dictionary, it also thrives on intolerance and radical ideology.

Islamic education in schools and universities in Indonesia can be a medium for spreading radicalism (Paputungan-Engelhardt, 2024). Siregar & Aziz's research results show that students perceive Wasatiyyah Islam courses positively. Therefore, according to them, it is necessary to reorganise the concept of *wasatiyyah* in Islamic universities by implementing the idea into courses to promote tolerance and harmony in diversity. In addition, religious texts advocating moderation are accepted and applied by students in their lives. This contribution is crucial to reducing radicalism and intolerance in Indonesia (Afwadzi et al., 2024; Siregar & Aziz, 2024). On the other hand, in Iraq, radicalism became more widespread after ISIS took control of one-third of Iraq in 2014, namely Mosul, Salah al-Din, Anbar, and Diyala regions, which caused Iraq to regress in various aspects: social, political, security, and economic (Sarhan & Alwan, 2023). One of the critical factors that led to the emergence of radicalism in Iraq was the rise of intellectual extremism in the society. This has resulted in Iraq facing significant challenges in social and cultural construction (Ahmed, 2022). Another factor that is no less important is politics, where the ruler commits acts of violence against people who are against the political line of the ruler, as the results of Azeez's research state that such conditions turn power into a field of political brutality against individuals and groups at the same time (Azeez, 2021).

Hefni et al., in their study, stated that the phenomenon of religious understanding is often manipulated to foster conflict and revive identity politics. The

knowledge of fiqh is directed towards the domination of spiritual values, which leads to exclusivity. Khaled Abou El-Fadl, one of the Islamic legal thinkers, dismantles classical fiqh to answer various problems of society. El-Fadl grounded a moderate and contextual Islamic law amidst the plurality of contemporary culture. El-Fadl provides an essential concept, which in contemporary Islamic law is known as *al-wasatiyah*, by integrating various scientific disciplines to strengthen human dignity. The interpretation of a text should not be determined by an individual or a group of people with specific interests (Hefni et al., 2022).

The importance of this research is to improve the understanding of religious moderation in urban environments (Hadiyanto et al., 2025; Putra, 2023), prevent radicalism and extremism (Malik et al., 2020), strengthening adaptive Islamic identity in the modern era (Ulum & Asy'arie, 2024), moderation can build practical guidelines for students, especially urban students in implementing religious moderation. This research is not only academically necessary but produces outputs directly beneficial for students living moderate religious lives in an urban environment. The practical guidelines produced will be an effective tool for building student resilience against radicalism, while strengthening the values of peace and harmony in society. Develop a guiding model to assimilate the values of religious moderation among students to ward off extremism in two urban cities: Jakarta, Indonesia, and Basra, Iraq becomes a vital solution that merits further examination, particularly in light of the countless conflicts, prejudice, and intolerance that develop as a result of the concept's lack of general adoption (Herlinawati, 2020).

Based on some data on the threat to the values of religious moderation both in Indonesia and Iraq mentioned above, the researcher conducted a study whose output is a guide or guideline containing concepts, methods, values, and processes in the practice of internalising the values of religious moderation among students in Jakarta Indonesia and Basrah Iraq, as well as deradicalisation efforts offered to counteract radicalism among students in Jakarta Indonesia and Basrah Iraq.

B. Methods

This research method is an educational research and development or research-based development method, which is a research method used to develop and validate educational products (Borg & Gall, 2003). The study identified the need for a model to guide the internalisation of religious moderation values among university students to counteract radicalism in two metropolitan cities: Jakarta, Indonesia, and Basra, Iraq. The research data are in the form of documents consisting of lecture materials and literature books related to religious moderation in the two cities of Jakarta and Basra, and data from the analysis of the needs of students in the two towns associated with the model of guidance for internalising the values of religious moderation. Data sources are obtained from lecture materials and literature books related to Islam that are often read by students in the two cities of Jakarta and Basrah. Meanwhile, the data source for the needs analysis of the model of guidance for internalising the values of religious moderation is in the form of questions in a questionnaire filled out by students in the two cities of Jakarta and Basrah, who were selected purposively.

Data were collected using document analysis techniques and in-depth interviews. The document analysis technique was used to obtain document data from university libraries where students from both cities study. In contrast, the questionnaire was used to obtain data on students' needs for guidance on internalising religious moderation values to ward off radicalism.

C.   Findings and Discussion
1.   Findings

This research was conducted by conducting a needs analysis of the guideline model for internalising religious moderation values among university students. This analysis aims to better understand students' needs for the product. The primary purpose of this needs analysis is to provide a basic foundation for developing products as a guide model for internalising religious moderation values among university students.

In this needs analysis process, researchers identified information about the cultivation of religious moderation in students, several statements stating students' understanding of religious moderation, and patterns of internalisation of religious moderation values through PAI courses. In addition to this information, in the following rubric, several aspects become indicators of religious moderation values, including aspects of national commitment, tolerance, and prohibition of being extreme, as well as aspects of friendship and prohibition of avoiding conflict.

Developing religious moderation guidelines for university students in Jakarta (Indonesia) and Basra (Iraq) is essential in responding to religious challenges in complex urban environments. First, both cities have large Muslim populations with unique socio-religious dynamics. Jakarta, as the capital city of Indonesia, faces increasingly prominent issues of pluralism and radicalism, while Basra, as a Shia-majority city in Iraq, is vulnerable to sectarian conflict and political polarization (Hadiz, 2016). Second, university students as a group of young intellectuals are vulnerable to exposure to extreme ideologies through social media and campus socializing (Berger, 2018). Research shows that an educational approach based on religious moderation is effective in preventing radicalization (Isnaini & Aniati, 2024).

In addition, this guide is needed to strengthen the understanding of inclusive and adaptive Islam amidst modernization. Urban students often experience dissonance between religious values and the demands of modern life (Putri & Perguna, 2021), so a practical framework is needed to balance the two. In Basrah, post-war conflict and the influence of militant groups make it easy for the younger generation to fall into violent narratives. Therefore, a guide to religious moderation based on local context can be a preventive and promotive instrument in building student resilience against extremism.

Efforts to Cultivate the Value of Religious Moderation among Students

The results of research on efforts to instil the value of religious moderation among students reveal that these efforts are instilled through religious education in universities, the role of university leaders and lecturers, giving examples by university leaders, the formation of discussion groups or interfaith dialogue forums in the university environment, as well as the role of social media and the internet in the university environment.

Table 1. Efforts to Instill Religious Moderation Values among Students

Efforts to Instill the Value of Religious Moderation in Students	Percentage
Religious Education in Higher Education	100%
The role of university leaders and lecturers	100%
Giving examples by university leaders	100%
Establishment of discussion groups or interfaith groups dialogue forums in the university environment	100%
The role of social media and the internet in the university environment	100%

The table shows that universities have made various efforts to instill the value of religious moderation. The data presented in the table indicates that students can accept and understand all university efforts to instill the values of religious moderation. As many as 100% of the percentage of respondents stated that efforts to instil the value of religious moderation in higher education include religious education in higher education, the role of university leaders and lecturers, giving examples by university leaders, the formation of discussion groups or interfaith dialogue forums in the university environment, as well as the role of social media and the internet in the university environment.

In the statement that religious moderation is a process of understanding and practising religious teachings in a fair and balanced manner to avoid extreme or excessive behaviour when implementing it, all respondents agreed with the percentage of 100%. In the following statement, namely that extremism towards specific religious teachings hurts the existence of followers of other religions as well as their faith, as many as 100% agreed. It can be understood that extremism can cause discomfort and create disputes that can be detrimental to religious people, so practising religious teachings in a fair and balanced manner can be the solution. The above are the findings of the Compound, which discusses religious moderation as a sustainable solution to fight extremism in Africa, addressing radicalization's root causes and motivations. It emphasises interfaith dialogue as a practical approach to fostering peace and reducing negative narratives associated with violent extremism (Majemu, 2024). Nieuwkerk highlighted the religious transformations currently emerging in the Middle East that deviate from the dominant rhetoric around radicalisation, political Islam, or the rise of Islam. Especially after the Arab uprisings, other currents seem to be more prominent than require careful examination, such as the contemporary reality of religious ambivalence, religious doubt, and disengagement from religious movements (Nieuwkerk, 2022).

In the statement that religious moderation is essential for students as the next generation is tasked with advancing the nation in the future, mainly to prevent radicalism, all respondents agreed with a percentage of 100%. In the statement that concrete steps in providing religious moderation values to the younger generation, one of which is through spiritual education, as many as 100% of respondents agreed. Based on the data, religious moderation is essential in the university environment because it fosters responsible citizenship and social interaction. By incorporating character moderation into curricula and extracurricular activities, educational institutions can maintain a balanced approach to religious education, promoting understanding among diverse cultural backgrounds (Rahmadi & Hamdan, 2023). Religious moderation promotes a balanced attitude in all aspects of life, fostering tolerance, justice, and harmony. It is essential to maintain integrity in a diverse society like Indonesia, increasing public awareness and understanding to ward off issues such as discrimination and extremism (Aziz et al., 2024). The importance of religious moderation is that students avoid extreme behaviour.

Forms of Internalization of Religious Moderation Values in Islamic Religious Education Courses

One of the efforts to instill religious moderation values is through Religious Education. Research conducted by Ma'arif emphasises the importance of implementing PAI learning design to foster religious tolerance among students. The study highlights that students can better understand different religions through educational approaches, leading to increased respect for diverse beliefs. By instilling the values of

tolerance early on, research shows that students can develop empathy for individuals from different religious backgrounds, which is essential for preventing religious discrimination (Maarif et al., 2023).

Religious education in the university environment is applied through PAI courses. The internalization pattern of religious moderation values through PAI courses is carried out with great attention and effort in instilling religious moderation values. The following data on the internalisation of religious moderation values are presented.

Table 2. Forms of Internalization of Religious Moderation Values
in Islamic Religious Education Courses

Forms of internalization of religious moderation values	Percentage
Improving the PAI curriculum in accordance with the theme of religious moderation	100%
PAI learning is carried out using a contextual learning model	100%
Adjusting the quality of religious moderation materials with student input	100%
Paying attention to the competence of lecturers teaching PAI courses	100%
There is support from universities	100%

Based on the data presented in the table, internalisation of religious moderation values in PAI courses can be done by improving the PAI curriculum following the theme of religious moderation. PAI learning uses a contextual learning model, adjusting the quality of religious moderation materials with student input, paying attention to the competence of lecturers teaching PAI courses, and the support from universities. All respondents consider the internalisation of the value of religious moderation in the PAI course necessary, with a percentage of 100% in each of these forms. Solechan et al., in the Journal of Ecohumanism, examined the relationship between moderation-based religious education and nationalism among Indonesian students. The University of Indonesia (UI) has implemented a deradicalisation program through religious moderation education in Islamic Religious Education (PAI) courses. UI Muslim new students are required to take PAI based on religious moderation in the first semester and the Personality Development Course (MPK). The results of the study show that there is a significant relationship between PAI learning based on religious moderation and national insight into the nationalism of UI students in 2022 (Solechan et al., 2024).

Data obtained from respondents about the internalisation of religious moderation values through efforts made in PAI courses shows that improvements are needed in PAI courses that support the internalisation of religious moderation values. This is corroborated by the statement that the implementation of religious moderation-based learning will be more related to the ways that will be taken and used by an educator in implementing and delivering learning materials about moderation.

The improvement of the PAI course includes perfecting the curriculum following the theme of religious moderation. The values of religious moderation should always be instilled in religious people to be tolerant, fair, and balanced in building internal relationships between religious people and external relationships between people of different religions. Therefore, educational institutions must play an active role in efforts to internalise religious moderation so that students can implement these values in community life. Bisri et al. emphasised the importance of religious moderation education in schools to prevent intolerance that could develop into radicalism (Bisri et al., 2023).

Religious moderation or moderate Islam is a spiritual perspective that is balanced, not extreme, and upholds national values, tolerance, peace, and respects cultural diversity. Experts suggest that these values of moderation be applied in education, especially in higher education. Several studies have shown that efforts to prevent radicalism through a moderation approach in higher education are quite effective (Afwadzi & Miski, 2021).

Kaya et al. argue that European youth respond differently to contemporary globalisation challenges such as deindustrialisation, poverty, politics, and structural exclusion. According to him, there needs to be a review of the social, economic, political, and psychological factors that encourage radicalisation, and the term "radicalism" needs to be contemporarily questioned. Neoliberal forms of government are often responsible for associating radicalism with extremism, terrorism, fundamentalism, and violence (Kaya et al., 2023). With this form of internalisation, religious moderation is hoped to be implemented better.

2.   Discussion
The Value of Religious Moderation in Loving the Fatherland and Country

Among the attitudes of religious moderation is having a national commitment to the Unitary State of the Republic of Indonesia. The following presents student response data about the value of religious moderation in loving the homeland and country.

Table 3. The Value of Religious Moderation in Loving the Fatherland and Country

The value of religious moderation in loving the homeland and country	Percentage
Always apply attitudes and behaviors to maintain the unity of the Republic of Indonesia	100%
Learn your own culture and understand the culture of others	100%
Contributing to the advancement of the nation and state by contributing thoughts, ideas, and suggestions to an activity	100%
Sacrifice to refrain from committing actions that are detrimental to the nation and state	100%
Using and promoting domestic products in an activity on campus and elsewhere	100%
Maintaining the unity of the nation and state through actively organizing joint activities across cultures, religions, and other social backgrounds	100%

Based on the data presented in the table, the value of religious moderation in loving the homeland and the country is reflected in the following attitudes, namely consistently applying attitudes and behaviours to maintain the unity of the Republic of Indonesia; study your own culture and understand the culture of others; contribute to the advancement of the nation and state by contributing thoughts, ideas, and ideas to an activity; make sacrifices to refrain from taking actions that are detrimental to the country and state; using and promoting domestic products in an activity on campus and in other places; maintaining the unity and unity of the nation and state through actively organising joint activities across cultures, religions and different social backgrounds. All respondents, with a percentage of 100%, agreed that these attitudes, namely, committing to the state of the Republic of Indonesia, are part of the attitude of religious moderation, and this can be stated as a moderate person. As Ali found, the above clearly shows that strengthening nationalism and love for the homeland through Civic Education fosters awareness among students, promotes commitment to

nationality and national defence, and minimises behaviours that do not reflect a passion for the motherland (Ali, 2022).

The data shows that to implement the value of religious moderation, it is also necessary to have the values of national commitment. The value of national commitment reflected in these behaviours is inseparable from applying religious moderation values. With attitudes of national commitment and love for the homeland, student extremist attitudes toward religion will be reduced, and the value of religious moderation will be strengthened. As stated by the Ministry of Religion, regarding Indicators to determine whether a particular religious viewpoint, attitude, and behaviour is classified as moderate or vice versa. According to the Drafting Team of the Indonesian Ministry of Religious Affairs, there are four characteristics of religious moderation, namely national commitment, tolerance, non-violence, and accommodating to local culture (Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019 Tentang Pedoman Implementasi Moderasi Beragama Pada Pendidikan Islam, 2019). So, it is clear that the attitude of nationality and love for the homeland shows the value of religious moderation.

The Value of Religious Moderation in the Aspect of Tolerance and Prohibition of Extreme Behavior

The next attitude of religious moderation is tolerance for followers of other religions. The following presents student response data about the value of spiritual moderation and religious tolerance.

Table 4. The Value of Religious Moderation in the Aspect
of Tolerance and Prohibition of Extreme Behavior

The value of religious moderation in religious tolerance	Percentage
Respecting the opinions of others, even if they are contrary to expectations or desired answers	100%
Avoid closing the door to dialogue when you disagree or feel uncomfortable with the opinions expressed by friends or others	100%
Avoiding understanding religious textually without considering the essence of Sharia (fair, tolerant, moderate, and not extreme)	100%
Avoiding disbelief or staying away from groups with different views in discussing a religious issue	100%
Do not rush to draw negative conclusions about the understanding, appreciation, and practice of the religious teachings of a person or a group without sufficient evidence	100%

Based on the data presented in the table, the value of religious moderation in religious tolerance is reflected in the following attitudes, namely respecting the opinions of others even if they are contrary to the desired expectations or answers, avoiding closing the door to dialogue when you disagree or feel uncomfortable with the views expressed by friends or others; avoid understanding religion textually without considering the essence of sharia (fair, tolerant, moderate and not extreme); avoid disbelieving or staying away from groups with different views in discussing a problem; and not in a hurry to draw negative conclusions about the understanding, appreciation and practice of religious teachings of a person or group without sufficient evidence. All respondents agreed that these attitudes of tolerance are part of the value of religious moderation, with 100% of all respondents.

The data shows that a tolerant attitude and avoiding conflict are part of implementing religious moderation. Tolerance will bring peace and tranquillity, so

social stability and ideological friction between people of different religions will not occur. The Mulasi and Saputra study highlights that tolerance in religious moderation involves students demonstrating a moderate attitude, respecting the rights of others in worship, and collaborating socially. It emphasises the importance of integrating Islamic tolerance into the curriculum to foster a deeper understanding of moderation (Mulasi & Saputra, 2024). Tolerance attitudes, including respecting the opinions of others, opening themselves up to discussion, not understanding religious texts without paying attention to the essence of Sharia, and not rushing to draw negative conclusions about other people's beliefs, are behaviours that can strengthen the value of religious moderation. These attitudes are needed by students so that the value of religious moderation can be appropriately applied. Moderation in diversity must be carried out to create harmony and peace; it is necessary to prioritise a moderate attitude and respect diversity that is not trapped in extremism, intolerance, and acts of violence.

The Value of Religious Moderation in the Aspect of Friendship and Avoiding Conflict

In addition, another attitude of religious moderation is establishing good relations with followers of other religions and avoiding conflicts. The following is data on student responses about the value of religious moderation in fostering friendship and avoiding conflict.

Table 5. The Value of Religious Moderation in the Aspect
of Friendship and Avoiding Conflict

The value of religious moderation in friendship and avoiding conflict	Percentage
Keep listening to your friends or other people's conversations, even if the topic is not exciting and contrary to their thoughts	100%
Providing an opportunity for everyone who attends an activity to give ideas or opinions	100%
Awareness of forgiving each other, correcting each other, and trying to provide kindness to each other, even though there is a debate about whether to include discussion activities or others	100%
Avoid apathy (indifference) towards mutually agreed on decisions or policies	100%
Prefer to be prejudiced either before knowing the evidence or investigating the truth if you get negative news about friends or others	100%
Hospitality is maintained even if the behavior of the interlocutor or discussion partner is annoying	100%
Not absolutizing one's truth and assuming that the opinions of others are wrong	100%
Appreciate one's beliefs and outlook on life	100%
Understanding religious studies not only from one source but more than one source/reference	100%

Based on the data presented in the table, the value of religious moderation in the attitude of friendship and avoiding conflict is reflected in the following attitudes, namely continuing to listen to the conversation of friends or other people even though the topic of discussion is not exciting and contrary to their thoughts; providing opportunities for everyone who attends an activity to give ideas or opinions; Awareness of forgiving each other, improving each other, and trying to provide

kindness to each other even if there is a debate in discussion or other activities; avoid apathy (indifference) towards decisions or policies that have been mutually agreed; prefer to be prejudiced either before knowing the evidence or investigating the truth if they get negative news about friends or others; hospitality is maintained even if the behavior of the interlocutor, or discussion partner is annoying; not absolutizing one's own truth and assuming that the opinions of others are wrong; appreciate one's beliefs and outlook on life; Understanding religious studies not only from one source but more than one source/reference. All respondents, with a percentage of 100%, agreed that these attitudes, namely friendship and avoiding conflict, are part of religious moderation.

The data shows that friendship and avoiding conflict are part of the application of religious moderation values because each religion carries the mission of harmony and salvation, not conflict, and fraternal bonds between people are made a priority in the lives of religious people. Bachrong found that friendship, or fostering good relations, is essential in religious moderation because it promotes understanding and respect among diverse communities. Emphasising local wisdom and values helps prevent conflict and promotes peaceful coexistence in heterogeneous societies. Meanwhile, the contribution to the role of community leaders as charismatic, customary, and legal actors should not be underestimated in creating harmonious interactions through local cultural events. Finally, Harmony based on local knowledge will result in lasting peace (Bachrong & Karim, 2022; Gede Agung et al., 2024).

Friendship and avoiding conflicts can be reflected in the attitude of being able to listen to other people's conversations even though they are not interested, giving opportunities to talk to others, forgiving each other and correcting mistakes, not being apathetic, always being prejudiced, being friendly, not quickly blaming other people's opinions, respecting one's outlook on life, and understanding religious studies is not just one source. These attitudes are needed in applying religious moderation values; students must strengthen friendships and avoid conflicts to understand religion with the principle of moderation values. Therefore, religion will present teachings related to harmony in various aspects of life, and religion also teaches that maintaining fraternal bonds between humans needs to be prioritized in people's lives. Religious moderation must be managed wisely and sustainably by strengthening human values, brotherhood between religious communities, and cooperation between religions and communities in building a more inclusive and tolerant Indonesia.

More than that, according to Alvian and Ardhani, the content of the moderation discourse is uncertain. Although the concept is generally associated with a positive democratic attitude, a president's emphasis on support for national unity in his definition of moderation suggests that political actors can tailor it to their specific political interests (Alvian & Ardhani, 2023).

Various descriptions of the data presented show that religious moderation must be applied in the university environment, so efforts must be made to use the value of religious moderation. One of the efforts to implement the value of religious moderation is through religious education in higher education. The application of the values of religious moderation pays attention to several aspects of attitudes, including aspects of national commitment, tolerance, and prohibition of extremes, as well as friendship and avoiding conflicts. These aspects need to be applied by students to use the values of religious moderation in higher education, so to facilitate its implementation, a model of guidelines for internalising the values of religious moderation among students is needed to ward off radicalism in two metropolitan cities, namely Jakarta, Indonesia, and Basra, Iraq. With the guideline model for

internalising religious moderation values, it is hoped that it can help students implement religious moderation attitudes.

D. Conclusion

The model of guidelines for internalising the values of religious moderation in the two cities of Jakarta and Basrah needs to be developed in several ways, namely: efforts to instil the values of religious moderation among students in the two cities of Jakarta and Basrah; the form of internalisation of religious moderation values in Islamic religious education courses; the value of religious moderation in the aspect of loving the Fatherland and State; The value of religious moderation is in the element of tolerance and prohibition of being extreme, and the value of religious moderation is in the aspect of friendship and avoiding conflict.

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F. Author Contributions Statement

These research results are based on a collaboration between researchers from Indonesia and Iraq. Nuruddin played an active role in all research stages, from the formulation of initial ideas, the design of research methods, data collection, and analysis to the writing and final editing of the manuscript. Romdani is also involved in concept formulation, method design, and data analysis. Moh. Sarip contributes to data collection, analysis, and writing. Author Murad Hameed Abdullah plays a role in data analysis and provides input in the editing process. Ahmad Arifin played a role in the formulation of concepts and the creation of data visualisations. Finally, Hafizah was responsible for collecting data and writing a literature review of this research. All authors worked together to develop the reference management, research instruments, and analytical tools.

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