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The Role of *Maslahah Mursalah* in Strengthening Religious Moderation: A Contemporary Approach to Mitigating Radicalism in State Islamic Universities in Indonesia

Abstract: State Islamic Universities (Universitas Islam Negeri/UIN) in Indonesia function as transformative arenas for the development of Islamic thought and movements that actively counter radicalism and extremist ideologies. This study employs a qualitative approach with an exploratory descriptive design, utilizing a case study methodology. Data were collected through field observations and in-depth interviews with nine purposively selected informants, including the head, secretary, and administrative staff of *Ma'had AlJami'ah*. The data were analyzed using content analysis informed by social theory to capture both normative and practical dimensions of religious moderation. The findings demonstrate that the concept of *Maslahah Mursalah* plays a central role in shaping the religious moderation programs implemented at *Ma'had AlJami'ah*. This principle serves as a flexible legal-ethical framework that enables Islamic teachings to respond constructively to contemporary social challenges. Core religious subjects—such as theology (*'aqidah*), ethics (*akhlāq*), and Islamic law (*sharī'ah*)—are not taught rigidly but are interpreted contextually to address present-day realities. For instance, the concept of *jihad* is redefined beyond its narrow association with armed struggle and expanded to include intellectual endeavors (*ṭalab al- 'ilm*), scientific advancement, and technological innovation. This reinterpretation encourages students to view knowledge production and social contribution as integral forms of religious commitment. This study contributes significantly to the discourse on religious moderation in Islamic higher education by offering empirical insights into institutional strategies that foster moderation, resilience, and responsiveness to contemporary societal issues.

Keywords: *Maslahah Mursalah*; Religious Moderation; Radicalism; State Islamic University.

INTRODUCTION

Islam is a religion that has universal, humanist, dynamic, contextual, and eternal characteristics throughout the ages [QS. al-Ahzâb / 33: 40]. Meanwhile, Indonesia is a large nation with diverse cultures, ethnicities, languages, and faiths, making it susceptible to conflict when seeking harmony. According to the Institute for Islamic and Peace Studies (2019) survey, 52% of students supported terrorism in Indonesia. In the meantime, 14.2% of students condoned bomb attacks, and 52.3% of students supported acts of extremism in the name of religion. Furthermore, 25% of pupils and 21% of teachers concur that Pancasila is outdated. Subsequently, the study revealed that 76.2% of educators and 84.8% of students supported Indonesia's implementation of Islamic law. Although the term "radicalism" originates in the West, violent tendencies and behaviour can be discovered in the customs and historical records of Indonesia.¹

Any religion where this worldview is tightly linked to fundamentalism, that is, an ideology that views religion as a set of rules that society and people must follow, can exhibit radicalism². Fundamentalism and radicalism are forms of protest that accompany each other when political conditions make it difficult for people to return to their religious beliefs³. Radicalism is embraced by people who feel injustice and believe that morality is changing in society. People get convinced that acts of terrorism are ethically acceptable due to the causes of injustice and behavioural shifts⁴.

Ma'had Al-Jami'ah in Islamic Religious Universities (PTKI) has a central role in forming a religious and nationalist academic community on campus based on *Rahmatan Lil 'Alamin*. This not only distinguishes it from other public universities, but is also important

¹ Masruchin Muttaqin, Ahmad, *Modul Moderasi Beragama Pusat Pengembangan Moderasi Beragama (PKMB) UIN Raden Intan Lampung*. (CV Literasi Nusantara Abadi, 2022).

² P Hachem, H., Sage, D., & Tabar, *Education for Social Change: The Role of Social Movements in the Development of Lebanese Education*, 2017.

³ Siti Mahmudah, *The Role of Islamic Education in Building Character in the Digital Age*, 2020.

⁴ Valentine M. Moghadam., *Islamic Feminism and Its Discontents: Toward a Resolution of the Debate*, 2010.

in fostering students and advancing academic culture. *Ma'had AlJami'ah* provides services, academic development, and character-building for students through a pesantren-based dormitory system. In accordance with the mandate and instruction of the Directorate of Islamic Education (Pendis) No. Dj.I/Dt.I: Dj.I/Dt.I.IV/PP.00.9/2374/2014 regarding the process of organising pesantren on campus (*Ma'had AlJami'ah*), also regulated by Law Number 20 of 2003 concerning the National Education System (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, 2003). *Ma'had AlJami'ah* plays a role in non-formal education, including Formal Diniyah Education (PDF) and *Diniyah Takmiliyah* Education (MDT). The diversity in management, curriculum, financing, and quality standards of *Ma'had AlJami'ah* is a wealth that needs to be developed and maintained, thereby strengthening its role as the main differentiator of PTKI within the national education system.⁵ Higher education plays a crucial role in training an academically qualified generation, in line with thought and movement.⁶ The aim is to educate individuals who are independent, systemic, and free in their conceptual thinking. However, this last point also highlights serious challenges related to the potential for students to engage in thoughts and movements that sometimes tend towards radicalism and extremism.⁷

In recent decades, Islamic universities in Indonesia, especially the State Islamic University (UIN), have experienced rapid development. UIN has not only become a centre of scientific and religious development but has also undergone profound transformations in the academic and religious fields. UIN has become a leading institution offering higher education with a focus on Islamic sciences, sciences, and humanities. Its existence provides students with the opportunity to deepen religious studies while developing knowledge in

⁵ Kemnag, *Modul Penyelenggaraan Ma'had AlJami'ah Pada Perguruan Tinggi Keagamaan Islam Negeri (PTKIN)*, 2021, 2.

⁶ Islah, *The Role of Higher Education in Training Academically Qualified Generations*, 2022.

⁷ Siti Mahmudah, Alamsyah Alamsyah, and Linda Firdawaty, *The Indonesian Journal of the Social Sciences Resistance to Religious Moderation in Indonesian 's Lower to Middle-Class Communities*, 13, no. 2 (2025).

various disciplines.⁸ As a research and development centre, UIN actively produces scientific works that advance understanding of Islam and the intellectual development of society. However, the challenge faced is the infiltration of radicalism in the campus environment. Campuses are often home to radical groups from both the extreme right and left. Radicalism here refers to the spirit to change the established order with new ideas or understandings, often through drastic or extreme means.⁹ In a religious context, radicalism refers to a conservative, ignorant, and rigid view of rules, which uses violence or imposes opinions on religious views, and considers only its religious understanding to be correct. Factors such as misunderstandings in interpreting Islamic teachings, dogmatic religious education, and incomplete interpretation of *Quranic* verses can lead to the emergence of radical religious understanding. This mindset and understanding can create a narrow thinking space. Various factors trigger radicalism, including ideological/political, social, and economic factors.¹⁰

Indonesia's BNPT has identified four criteria for radicalism in the realm of religion, particularly in relation to adherents of Islam. The first criterion is the desire to use violence for rapid change in the name of religion. The second criterion is the practice of disbelieving others. The third criterion is supporting, spreading, and inviting to join ISIS. The fourth criterion is a limited interpretation of the concept of *jihad*. This identification helps in tackling radicalism more precisely.¹¹ *Ma'had AlJami'ah* in PTKIN currently plays a supporting role in religious learning, but has not fully supported the Ministry of Religion's vision for the scientific integration of Religious Learning. Therefore, the integration and strengthening of religious moderation at the State Islamic University (UIN), including *Ma'had AlJami'ah*, is essential. Ideally, *Ma'had* should be upgraded to a Technical Implementation Unit (UPT) in higher education, supporting the vision and mission of

⁸ U. Hanifah, 'Islamization of Contemporary Science (The Concept of Scientific Integration in Indonesian Islamic Universities)', *Journal of Islamic Education*, 13(2). 66 (2018): 19105, <https://doi.org/https://doi.org/10.19105/Tjpi.V13i2.1972>.

⁹ Asriani., *Radicalism of Religious Understanding in Muslim Students at Islamic Universities in Lampung Province*. In *Uin Raden Intan Lampung*. Lp2m Uin Raden Intan Lampung., 2019, 2019.

¹⁰ A. Natalia, *Factors Causing Radicalism in Religion*. *AlAdyan*, 11, no. August (2016): 177630.

¹¹ *Republika.Com.*, *Criteria for Radicalism According to Bnpt*, 2015.

PTKIN by providing technical services to students. This requires *Ma'had AlJami'ah* not only to serve as a supplement or additional activity, but also to oversee the practical scientific integration at PTKIN.

Table 1. Based on pre-survey data, UIN Fatmawati, UIN Raden Fatah, and UIN Raden Intan.¹²

NO	University	Activity Description
1	UIN Raden Intan Lampung	1. Technical Guidance for the Implementation of Religious Moderation Schools (December 17, 2022) 2. Technical Guidance for Religious Moderation for <i>Mahad Al Jamiah</i> PTKIN Administrators in 2023 (Source: Pre-Survey, <i>Mudīr Mahad Al Jamiah</i> UIN RIL M. Nur)
2	UIN Fatmawati Sukarno Bengkulu	1. Technical Guidance on Religious Moderation for Management of <i>Mahad Al Jamiah</i> PTKIN in 2023 2. These principles are also realised through activities carried out at <i>Ma'had AlJami'ah</i> , which reflect indicators of religious moderation in thoughts, words, and actions. (Source: Triyani Pujiastuti and Asnaini in the journal https://ejournal.iainbengkulu.ac.id/index.php/multikultura/article/view/9928)
3	UIN Raden Fatah Palembang	<i>Mudīr Ma'had</i> attends Seminar on Strengthening Islamic Education at <i>Ma'had Al Jami'ah Berkebangsaan</i> , in 2023 2. Strengthening Religious Moderation for Lecturers and Students of the 2023 PPG Batch-2 FITK UIN Raden Fatah Source: Compilation of <i>Mahad Al Jamiah</i> UIN Palembang

¹² Data Pra Survey UIN Fatmawati, UIN Raden Fatah Dan UIN Raden Intan, n.d.

activities,

<http://mahadaljamiah.radenfatah.ac.id/kurikulum/>

From the above, *Mah'ad Al Jamiah*, located within the Islamic Religious College environment, functions as a forum for developing a generation of quality academic cadres, in harmony with thought and movement. The process of organising *Ma'had AlJami'ah*, or Campus Pesantren, can be developed innovatively and creatively by utilising all available resources. *Ma'had Al Jamiah* in Islamic Religious Colleges should play a crucial role as a forum for developing a quality academic generation in harmony with thought and movement. The management of *Ma'had AlJami'ah*, or Campus Pesantren, can be improved through innovation and creativity by utilising all available resources. However, serious attention is needed to the potential for student involvement in thought and movement, which can sometimes lead to radicalism and extremism.¹³

Reflections on higher education governance highlight the multiple perspectives of society towards these institutions. While some take the issue of radicalism seriously, perceiving it as a complex phenomenon that may only reveal a small part of the overall problem, others see it as common in higher education or even as a utopian commodity issue. There is also a view that the government is exaggerating the problem.¹⁴ However, the concern that the problem may be bigger than it seems, like an iceberg, is profound. In the global socio-religious dynamics, the importance of building a moderate attitude in religion is increasingly urgent as an anticipatory step against radicalism and intolerance.¹⁵ Religious radicalism shows extreme religious understanding, which can threaten social stability and diversity.¹⁶ Moderate attitudes play an important role in defending against the spread of

¹³ Zulfitri Zulkarnain Suleman, *Jurnal Ilmiah Al- Syir ' Ah Negotiating Islamic Moderation : The Interplay of Sharia*, 23, no. 1 (2025): 50–69.

¹⁴ A. W. Dewantara, 'Religious Radicalism in the Context of Religious and Pancasila Indonesia.', *Journal of Catholic Religious Education*, 19(1), 1-14 19 (2019): 5–10.

¹⁵ V. Abidin, H. Y. Z., Ridwanillah, D. F., Abubakar, H., Huda, M., Hermawati, P. A., & Tamia, *Inclusive Da'wah . Faculty of Da'wah and Communication Uin Sunan Gunung Djati Bandung*, 2022, 2022.

¹⁶ Suparman Jayadi, *Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia*, 15, no. 1 (2025).

radical thought, fostering an inclusive environment, promoting interfaith dialogue, and reducing social tensions.¹⁷

This anticipatory step aligns with the spirit of diversity and harmony in society and is a concrete effort to prevent conflicts and disharmony arising from differences in beliefs. Education is the main instrument in building this moderate attitude, both in formal and non-formal education. Universities and other educational institutions have the responsibility to teach the values of religious moderation to the younger generation, so that they can act as agents of positive change in society.¹⁸ A moderate attitude toward religion also helps clarify people's perceptions of religion and avoid the stigmatisation of certain religious groups. By developing a more balanced and inclusive understanding of religion, people can more easily accept diversity as an asset and a source of wealth, rather than a source of conflict. Therefore, cultivating a moderate attitude towards religion is a strategic step towards creating a prosperous, tolerant, and just society, where diverse beliefs are respected and appreciated as integral parts of cultural and spiritual diversity.¹⁹

Thus, a fundamental question arises: how much the role of *Mah'ad AlJami'ah* and Higher Education: Towards Integrated Religious Moderation Values in an effort to counteract radicalism as a thought and movement, as the role of *Mah'ad alJami'ah* itself is in service, development, academic coaching, and student character with an integrated policy system in pesantren-based dormitory governance. From this description, the question arises: who is actually considered radical, as mentioned in the statement? The phenomenon of using the veil as an indicator of radicalism in a place or campus is not significant enough to prove that veil users are radical. This raises several considerations and concerns regarding the understanding of religious moderation in the university

¹⁷ G. Hermanto, A., Muttaqin, A., Umar, H., Kurniawan, A., Rimanto, & Yudha, 'Religious Moderation in Realizing Mubadalah Values .', *Nusantara Literacy*, 2021, 2021.

¹⁸ G Yudha, 'The Influence of Al-Asy'ari Theological Methodology and Its Implementation for the Development of Moderate Belief Thought in Indonesia.', *Tapis Journal: A Journal of Islamic Political Aspirations*, 17(2), 99-115. 4, no. 1 (2021): 6, <https://doi.org/10.24042/Tps.V17i2.12820>.

¹⁹ Khairul Fuad et al., 'West Kalimantan ' s Manuscripts Circulation as Religious Comprehensive for against Violence by the Name of Religion', *Cogent Arts & Humanities* 12, no. 1 (2025), <https://doi.org/10.1080/23311983.2025.2451502>.

environment. Its significance lies in the number of students who develop anti-democratic views and oppose the state's basis. Religious moderation education in higher education is an important need to strengthen national commitment and appreciate the achievement of this nation's consensus²⁰. High levels of intolerance among students are seen equally across all groups and religious backgrounds.²¹ Therefore, the value of religious tolerance should not be emphasised only in Islam, but also in all religions. The seeds of intolerance have emerged since basic education, so it is important to instill the value of moderation early on. It is intended that students, when entering college, are better able to deal with influences that can lead to harmful attitudes.²²

Religious moderation, or *Wasathiyah* in the Islamic context, is an individual perspective on religious practice that emphasises moderation, balance, and tolerance.²³ The principle of religious moderation applies not only to Islam but also to every religion in Indonesia, including Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Higher education is considered an important agent of change²⁴, where, through its self-taught approach, students are invited to build innovations that benefit society.²⁵ The literature review by Rina Setyaningsih et al.,²⁶ titled "Religious Moderation as a Strategy for Preventing Radicalism in Islamic Educational Institutions," emphasises the importance of

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

²¹ B. Zubair, M., Ismail, M., Rispawati, R., & Alqadri, 'Comparative Study of Students of Religious-Based Universities on Awareness of the Spread of Extremism through Online Literacy Media. Scientific', *Scientific Journal of Education Profession*, 8(3), 1965-1975. 5 (2023): 1-14, <https://doi.org/10.29303/Jipp.V8i3.1335>.

²² M. Muradillo, *Measuring Religious Moderation in Higher Education*, 2019.

²³ W. Anugerah, A. R., Muttaqin, P. S., & Trinarningsih, 'Social Network Analysis in Business and Management Research', *A Bibliometric Analysis of the Research Trend and Performance from 2001 to 2020. Heliyon*, 8(4), 2022.

²⁴ Jayadi, *Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia*.

²⁵ B. S. Huda, U., Haryanto, T., & Haryanto, 'Strategies for Combating Radicalism in Banyumas. A', *An-Nidzam*, 5(1), 541-552 7 (2018): 1-25.

²⁶ Rina Setyaningsih et al., 'Moderasi Beragama Sebagai Strategi Pencegahan Radikalisme Di Lembaga Pendidikan Islam', *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (2025): 6280-6284, <https://doi.org/10.31004/jerkin.v4i1.2417>.

integrating religious moderation into Islamic Education to prevent radicalism. It highlights the role of the curriculum, teacher modelling, and a culture of tolerance. These strategies collectively help shape a moderate, religiously aware generation, aligning with the broader goal of reducing the presence of radical ideologies within educational institutions. A study by Muh Asif Fuadi²⁷, titled "Strengthening Religious Moderation to Counter Radicalism at IAIN Surakarta," explores the implementation of religious moderation at IAIN Surakarta through the Islamic Moderation and Ethics Room (BIMA) and various educational initiatives aimed at preventing radicalism. This study emphasises the importance of religious moderation education but does not investigate *Maslahah Mursalah* as a concept. Another study by Rahmah²⁸, titled "The Urgency of Religious Moderation Education as an Effort to Counter Radicalism Among Students," found that religious moderation education is crucial in combating radicalism among students in Indonesia. This education can be integrated into PAI courses, teaching strategies, and student activities to promote dialogue and understanding.²⁹ By fostering a balanced religious perspective, this program aims to reduce extremism and radicalism, in line with the broader goals of religious moderation at Islamic universities in Indonesia.³⁰ Thus, the novelty of this research lies in the theory of *Maslahah*, a principle in the study of Islamic law aimed at achieving benefits and eliminating harm (*li jalbi al-mashalih wa li dafi al-mafāsid*). In the context of this study, *Maslahah* refers to a phenomenon that often occurs in Islamic higher education environments, namely the rise of radicalism that leads to extremism among both lecturers and students. Therefore, instilling the values of religious moderation from an early age

²⁷ Moh Ashif Fuadi et al., *Strengthening Religious Moderation To Counter Radicalism At Iain Surakarta* *ديد علا مماتها لنع ارخوم ايسينودنا في بنيدلا لادتعلا نع ثيدحلا نوحسا : صخالما ، طسولا ننع لنع لادتعلا قملك يوتحت . بنيدلا/كلا قصاخ* ، n.d., 261–284.

²⁸ Rahma Khoirunnissa, *Urgensi Pendidikan Moderasi Beragama Sebagai Upaya Menangkal Radikalisme Di Kalangan Mahasiswa*, 10, no. 2 (2022).

²⁹ Supardi Mursalin et al., 'Fiqh Tolerance in a Contemporary Context: The Response of State Islamic Religious University Students to Religious Extremism', *MILRev: Metro Islamic Law Review* 3, no. 2 (December 2024): 287–319, <https://doi.org/10.32332/milrev.v3i2.9866>.

³⁰ Zulfahmi, Muhamad Hasan Sebyar, and Mualimin Mochammad Sahid, 'Contemporary Anti-Gratification Frameworks in State Islamic Religious Colleges: Strategic Pathways for Building a Competitive Civilization', *NUSANTARA: Journal of Law Studies* 3, no. 02 (December 2024): 81–115, <https://doi.org/10.5281/zenodo.17382105>.

among lecturers and students is a *Maslahah* aimed at avoiding harm. The harm refers to doctrines deliberately spread by followers of hardline ideologies who seek to undermine unity and weaken tolerance in the context of religion, culture, and statehood.

Islamic Higher Education, as an agent of change, plays an important role in instilling values of wisdom, enabling students to develop and deepen knowledge to achieve welfare independently and avoid the influence of radicalism. Therefore, the need for moderation values that must be instilled in both lecturers and students, starting from recruitment to the development of the tri dharma of higher education, namely teaching, research, and community service, is a welfare that cannot be denied.³¹

However, in the last decade, some universities have come under scrutiny for their potential for radicalism. To address this, the introduction of a dormitory system for new students is expected to bring new values and maintain selectivity in admissions, so that they are not exposed to radical environments.³² To evaluate the effectiveness of this integrated policy, research was conducted on the student dormitory system at several State Islamic Universities in Southern Sumatra, including UIN Raden Fatah Palembang, UIN Fatmawati Sukarno Bengkulu, and UIN Raden Intan Lampung. However, it should be noted that the *Mah'ad alJamia'ah* at these three UINs do not accommodate all new students, indicating the need for a more holistic approach in building an educational environment that is moderate and safe from radicalism. Therefore, the question of this research is: What is the role of *Ma'had AlJami'ah* and Higher Education in instilling Integrated Religious Moderation Values from the perspective of PTKIN *Maslahah Mursalah*?

³¹ Amir Syarifuddin, *Usul Fikih, Jilid-2 Wahbah Zuhaili, Usul al-Fiqh al-Islami, Jilid II*, (Jakarta: Logos Wacana Ilmu, 1999), p. 788

³² Zainal Abidin Muhja et al., 'Characteristics of State in Islamic Perspective: Review of the Application of Islamic Law in the Indonesian Legal System', *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 11, no. 1 (April 2024): 1-17, <https://doi.org/10.29300/mzn.v11i1.3299>.

METHOD

This research is a descriptive-exploratory field study. In this case, the researcher tries to describe and illustrate how the role of *Mah'ad al-Jami'ah* and the role of college empowerment in instilling the principles of moderate thinking and action in Islamic religious universities (PTKIN), then the research method is carried out with a case approach to see an integration of policies carried out by each implementing unit³³ with the theory of the *Maslahah Mursalahah* approach. Looking at the object of research, namely moderate thinking in actualising wisdom and preventing forms of radicalism, the author uses an analytical approach,³⁴ in the context of this research, to examine the role of *mah'ad al-Jami'ah* and college empowerment in instilling religious moderation values in an effort to prevent radicalism and extremism in the universities of UIN Palembang, UIN Bengkulu, and UIN Lampung.

The data source is the subject from which the data will be obtained. The authors use both primary and secondary sources. Data were collected through field observations and in-depth interviews with nine purposively selected informants, including the head, secretary, and administrators of *Ma'had Al-Jami'ah*, and analysed using a social theory-based content analysis, carried out by directly involving the university communities at UIN Palembang, UIN Bengkulu, and UIN Lampung. The data validation in this study is conducted through several methods: First, the obtained data is controlled by seeking evidence in the social reality, either through observations or follow-up interviews with the research subjects, followed by validation through statements from each subject confirming the accuracy of the interviews conducted. Second, the data are collected from key informants, specifically the Head of *Ma'had Al-Jami'ah*. Third, a field recheck is conducted to verify whether the data remain consistent or have changed, ensuring their credibility. Fourth, the researcher enhances their diligence by reviewing various references, books, previous research findings, and related documents, comparing

³³ B. Bungin, *Social Research Methodology Qualitative and Quantitative Formats*. (Airlangga University, 2001).

³⁴ M. Kaelan, 'Qualitative Research Methods in Philosophy', preprint, Paradigm, 2005.

the results obtained. Lastly, the researcher compares the data acquired or tests the data from one source against that from other sources to ensure consistency and validity.

RESULTS AND DISCUSSION

Interdisciplinary insight is an integrated or integral approach to studying a field of science.³⁵ *Ma'had AlJami'ah* applies interdisciplinary methods in religious (Islamic) studies, considering that this approach is a means of producing an open, comprehensive, and moderate religious thought and insight. This study is intended to help students gain a broad, integrated, and comprehensive insight into thinking. *Ma'had AlJami'ah* also implements religious moderation studies as part of an integral curriculum that must be studied by mahasantri within the *Ma'had AlJami'ah* environment.³⁶ The religious moderation in question is an understanding, attitude, and practice that are relevant and open to the times. This is because religious moderation is considered an ideal and relevant way of practising religion in the context of society, the nation, and the state.³⁷ The purpose of learning the insights of religious moderation is to develop in students religious understanding, attitudes, and behaviour that are tolerant, open, and accommodating to change and culture; non-violent; and strongly nationalistic.³⁸

Table 2: Research Findings on the Role of *Ma'had AlJamiah* UIN

Fatmahwati Sukarno Bengkulu³⁹

Aspect	Finding	Description
<i>Wasathiyah</i> Concept (Hasyim Muzadi)	<i>Wasathiyah</i> is a balance between firm belief and tolerance.	The realisation of <i>Wasathiyah</i> requires strong belief and a tolerant attitude. This attitude

³⁵ D. Wahyudi, 'Interdisciplinary Islamic Studies in Islamic Education Based on Religious Moderation.', *Moderatio*, 2 (1), 41. 2 (2022): 2022.

³⁶ Otniel Aurelius Nole et al., *Konten Moderasi Beragama Sebagai Lived Religion Di Tiktok*, 25, no. 52 (2024): 275-289, <https://doi.org/10.24090/jpa.v25i2.2024.pp275-289>.

³⁷ D Dawing, 'Promoting Islamic Moderation in a Multicultural Society. Rausyan Fikr', *Journal of Ushuluddin and Philosophy Studies*, 13 (2017): 2-4, <https://doi.org/10.24239/Rsy.V13i2.266>.

³⁸ Illy Yanti, Siti Mahmudah, and Yuniar Galuh Larasati, *Negotiating Sharī'ah and Customary Law : Legal Pluralism in Familial Relationships among the Suku Anak Dalam in Jambi*, 6, no. 2 (2025): 177-205.

³⁹ Rozali Karnedi, *Interview* (2024).

		reflects a moderate approach that harmonises belief and tolerance.
Memorisation and Teaching of Religious Texts	Daily memorisation is part of the daily routine. Quran learning takes place on Wednesday afternoons and Tuesday nights. Imam shifts daily.	This activity supports religious education and the development of a moderate and tolerant character. The Ustadz plays an active role in building close relationships with students.
Dasa Sima and Simaul Quran	Children memorise at least one Juz per day; some students memorise two Juz.	This activity aims to increase Quran memorisation and, gradually, foster knowledgeable, moderate individuals.
Implementation of Religious Moderation Theory	Integration of deep religious learning and the development of a moderate, tolerant character.	Activities such as memorisation, learning religious texts, rotating imams, and discussions help create a conducive learning environment.
Integration Approach (Amin Abdullah)	Integration of knowledge and religion is essential and should not be separated.	In the pesantren, this is reflected in the curriculum that teaches both religious knowledge and general knowledge. The approach aims to produce individuals with a holistic and deep understanding.
Special Ma'had and Religious Moderation Activities	Activities discussing religious moderation vary from campus to campus. Each campus faces its own challenges, such as the	The integration of the science-and-religion approach aligns with the challenges encountered in implementing religious moderation across campuses.

stronger religious
movements in Surabaya.

Table 3: Research Findings on the Role of *Ma'had Al Jamiah* UIN Raden Fatah Palembang⁴⁰

Aspect	Finding	Description
<i>Wasathiyah</i> Concept (Hasyim Muzadi)	<i>Wasathiyah</i> is a balance between firm belief and tolerance	The realisation of <i>Wasathiyah</i> requires strong belief and a tolerant attitude. This attitude reflects a moderate approach that harmonises belief and tolerance.
Memorisation and Teaching of Religious Texts	Daily memorisation is part of the daily routine. Quran learning takes place on Wednesday afternoons and Tuesday nights. Imam shifts daily	This activity supports religious education and the development of a moderate and tolerant character. The Ustadz plays an active role in building close relationships with students.
Dasa Sima dan Simaul Quran	Children memorise at least one Juz per day; some students memorise two Juz.	This activity aims to increase Quran memorisation and, gradually, cultivate knowledgeable, moderate individuals.
Implementation of Religious Moderation Theory	Integration of deep religious learning and the development of a moderate and tolerant character	Activities such as memorisation, learning religious texts, rotating imams, and discussions help

⁴⁰ Drs. H. Jumhur, MA, *Interview* (Palembang, 2024).

		create a conducive learning environment.
Integration of Science and Religion (Amin Abdullah)	The importance of integrating science and religion in the pesantren curriculum	Science and religion must go hand in hand to create a holistic and deep understanding, reflected in the curriculum that teaches both religious knowledge and general knowledge

Table 4: Research Findings on Mahad Raden Intan Lampung⁴¹

Aspect	Finding	Description
Enabling Role of the Public Sector	The public sector is responsible for ensuring the proper implementation of regulations.	Its main goal is to create stability and order in society, which is essential for ensuring that societal activities run safely and orderly.
Development of the Moderation Curriculum	<i>Ma'had Al Jamiah</i> and UIN Raden Intan Lampung developed a curriculum that supports religious moderation values.	The curriculum has not been formally written, but an applied approach is used, such as through the study of yellow books covering various fiqh opinions, which serve as tools to instil moderate attitudes.
Moderation School Initiative 2021	In 2021, <i>Mahad</i> held a moderation school with speakers from Brawijaya University.	The school aims to emphasise the importance of religious moderation and to teach the balance between firm belief and tolerance, in line with the <i>Wasathiyah</i> concept espoused by Hasyim Muzadi.

⁴¹ M. Nur, M. Hum, *Interview* (2024).

Collaboration with Other Institutions Mahad collaborates with This collaboration shows an effort to integrate various perspectives in other institutions, such as Brawijaya University, to developing a more comprehensive enrich perspectives on the and globally relevant approach to teaching of religious religious moderation. moderation.

Role of Teachers in Moderation	Teachers play an important role in instilling values of moderation in students.	Teachers are expected to set real-life examples and teach students to respect differences and adapt to various religious contexts.
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Supporting Dormitory Environment	A dormitory environment that supports religious moderation helps create a conducive atmosphere for students, facilitating more learning and applying these values.	An inclusive and open dormitory environment reinforces religious moderation practices among students, facilitating more comprehensive and sustainable learning.
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The Role of *Maslahah Mursalah* in Strengthening Religious Moderation and Mitigating Radicalism at *Mah'ad Al Jami'ah* UIN Fatmawati Sukarno Bengkulu

The enabling role is the public sector's responsibility for ensuring the implementation of established regulations.⁴² The public sector is responsible for ensuring the smooth running of program activities and community activities. The ultimate goal of regulation is to create safe, orderly, and smooth community activities.⁴³ This is important to create stability and order in society. There are four principles in upholding the benefits of mursalat, namely: First, it is easy and does not make things difficult, Second, it does not

⁴² B. Ngura Bae, C., Ratna Kusuma, A., & Irawan, 'The Role of the Transportation Office of the East Kalimantan Provincial Government in Optimizing the Function of Telihan Terminal in Bontang City.', *Ejournal of State Administration*, 8(1), 9631-9642. 3, no. 1 (2020): 641.

⁴³ Jurnal Hukum Islam, *Al-Istinbath*, 9, no. 2 (2024): 463-484.

conflict with *Sharia*, Third, it has public benefit value, Fourth, it has become a tradition (carried out from generation to generation and is not disputed).

The value of the benefits of *mursalat* at UIN Fatmawati, that its leading activity is the tahfidz program, so that the target of this activity is always beneficial for students, so that this activity is carried out with the easiest method, namely sorogan to memorization deposits and in this way will make it easier for students to memorize, as well as other coaching activities that all of these activities do not conflict with *Sharia*. Considering that the Rusunawa program is meant to make it a good habit, this applies to the public and across generations.

Maslahah Mursalah, a legal principle in Islamic jurisprudence, emphasises public benefit and plays a crucial role in shaping a university-based framework for religious moderation. At UIN Fatmawati, this principle is evident in various academic and religious activities, particularly in the Tahfidz program and student development initiatives. These programs adhere to the four fundamental principles of *Maslahah Mursalah*: ease of implementation, compliance with *Sharia*, public benefit, and continuity as an established tradition.⁴⁴

One of the key principles of *Maslahah Mursalah* is ease and non-burdening, ensuring that religious education remains accessible and does not impose excessive difficulties on students. This principle is reflected in the Tahfidz program, which employs the sorogan and memorisation deposit methods. The sorogan method allows students to recite and memorise Quranic verses flexibly under direct guidance, while memorisation deposits enable them to progress at their own pace. This approach reduces pressure and makes the learning process more adaptable to individual needs, aligning with the Islamic objective of facilitating human well-being.

⁴⁴ Nispul Khoiri, 'The Application of the Al-Mursalah Maslahah To the Construction of Religious Moderation in the Life of Students of Uin Su; Efforts To Earn Religious Moderation in the Region of North Sumatra', *Russian Law Journal* 11, no. 3 (2023): 132-156, <https://doi.org/10.52783/rlj.v11i3.972>.

Additionally, all activities related to religious moderation at UIN Fatmawati are in harmony with *Sharia* principles. The Tahfidz program and student coaching initiatives not only comply with Islamic teachings but also foster moderate religious values that counteract extreme interpretations. For instance, the Rusunawa dormitory program instils religious discipline in students through structured routines while maintaining an environment that encourages self-awareness and voluntary participation. By integrating moderate Islamic perspectives, these initiatives ensure that students develop a balanced religious outlook, preventing radical tendencies.

Another crucial aspect of *Maslahah Mursalah* is its public benefit value, ensuring that implemented programs contribute to both individual and societal well-being. At UIN Fatmawati, the Tahfidz program serves as a transformative initiative, producing students who not only memorize the Quran but also embody ethical and moral values. These students act as role models within the university and beyond, influencing their peers to adopt positive behaviours rooted in discipline, responsibility, and religious tolerance. Furthermore, such programs foster a harmonious academic environment in which cooperation and mutual respect are fundamental values within the university community.

Lastly, the principle of continuity, as an established tradition, ensures that religious moderation efforts are deeply embedded in the university's culture.⁴⁵ The *Tahfidz* and Rusunawa dormitory programs have become integral parts of student life at UIN Fatmawati, practised consistently and widely accepted over generations. These initiatives are recognised as sustainable models of religious education, ensuring that future generations continue to benefit from structured, well-integrated religious training. The continuity of these programs reinforces a strong institutional commitment to religious moderation, safeguarding their long-term impact.

⁴⁵ Moh Ashif Fuadi et al., 'Strengthening Religious Moderation To Counter Radicalism At Iain Surakarta . دیدعلا مامتها لع ارخؤم ایسینودنا فی ینیدلا لادتعلا نع ئیدحلا ذوحسا : صخلما ، طسولا بنعم لع لادتعلا ؤملاک یوتحت . Al-Tahrir 21 (2021): 261-284. ، ینیدلا ای ینیدمداکلا ؤصاخ ، بازحلاؤ فارطلا نم ؤسرمام ناف ، ؤینیدلا ای

Dr. H Rozali Karnedi, M.Ag, explained that there are efforts to retain graduates at the college, while those who do not graduate may have to find alternatives. Religious moderation activities have been well supervised, especially after *Mahad* Indonesia's special program in 2023. This included a meeting in Batam in May to deepen moderation among *Mahad*. The program produced deliverables that can be submitted for review. Several other campuses have also had similar initiatives in the face of different moderation challenges at each institution.

The role of lecturers and teaching staff is crucial in facilitating students' understanding and application of religious moderation. They not only act as mentors but also as role models. Lecturers and teaching staff provide in-depth insights into religious moderation, helping students to understand and apply these principles in their daily lives. At *Ma'had Al Jami'ah*, the rotating prayer imams, led by lecturers and teaching staff, set a practical example for students, demonstrating their commitment to worship and serving as role models close to students. This fair division of duties also reflects their collaboration, ensuring that all lecturers are involved in religious activities. The regular presence of lecturers as prayer leaders from *Maghrib* to *Isha* every night, as well as their participation in *Muhathorah* activities, especially in odd semesters, provides students with direct guidance and the opportunity to deepen their understanding of religious moderation.⁴⁶

In even semesters, *Ma'had Al Jami'ah* organises *tasmik* and *simak* activities as a substitute for *Muhathorah*. *Tasmik* involves each student reciting at least one juz of the Qur'an, fostering memorisation, understanding, and healthy competition. Lecturers play a key role by supervising and motivating students, with some students reciting up to five juz in a day, demonstrating strong dedication. *Simak*, on the other hand, allows students to listen to their peers' recitations while receiving feedback from lecturers, who ensure

⁴⁶ Arisman, Adi Harmanto, and Imam Sobirin, 'Implementation of Religious Moderation in Muslim Families Bagan Siapiapi, Riau in the Perspective of Fath al-Dzari'ah', *Al'Adalah* 20, no. 2 (2023): 453-476, <https://doi.org/10.24042/adalah.v20i2.18415>.

accurate, high-quality recitations, emphasising the importance of guidance in religious education.

The active involvement of lecturers at *Ma'had Al Jami'ah* highlights their commitment to religious education. Beyond acting as supervisors, they facilitate discussions on religious moderation, enriching students' perspectives. Activities like *tasmik* and *simak* help students internalise religious values, encouraging positive behaviour changes. Lecturers not only provide role models for integrating academic and religious life but also foster a supportive learning environment. This collaborative culture among lecturers ensures that students receive a comprehensive and conducive education.

The lecturers' commitment to fostering religious moderation at *Ma'had Al Jami'ah* demonstrates a strong dedication to the institution's educational mission. Strategies Applied by *Ma'had Al Jami'ah*: The enabling role is the public sector's responsibility to ensure the implementation of established regulations.⁴⁷ They not only act as teachers, but also as role models who are actively involved in various religious and academic activities. This dedication encourages the creation of a positive, harmonious, and productive learning environment where students can develop a good understanding and application of religious moderation values. Lecturers work hard to ensure that every student receives a quality education, reflecting high professionalism and integrity. This is crucial to achieving the desired educational goals at *Ma'had Al Jami'ah*.

Educational institutions play a crucial role in shaping students' understanding and application of religious moderation values.⁴⁸ Lecturers and teaching staff are not only teachers, but also mentors and role models who are actively involved in students' religious life. They use interactive approaches, such as a rotation system, to become prayer leaders, which helps students see real examples of daily religious practice. Routine activities such as

⁴⁷ D. Isa, M. N., & Aswim, 'The Role Of Department Of Transportation Sikka District To Optimization Of The Function Of Lokaria Terminal, Kangae Sub-District. Journal', *Journal Civics And Social Studies*, 7 (2023): 1-14, <https://doi.org/10.31980/Civicos.V7i1.1927>.

⁴⁸ I. S. Fathoni, 'Analysis of Uin Raden Mas Said's Efforts in Implementing Religious Moderation Values.', *The 1st International Conference on Cultures & Languages (Iccl)*, 625-642.

prayer, leading, and *muhathorah* demonstrate their commitment to facilitating participation and deep understanding of religious moderation. Lecturers also create an inclusive environment through *tasmik* and *simak* activities, which encourage collaboration and mutual respect among students. By serving as role models, lecturers not only teach the values of religious moderation but also encourage students to internalise these values in their daily lives and to develop their public speaking skills through activities such as *muhathorah*.

By teaching religious moderation, lecturers help students appreciate diversity, which is essential to creating a tolerant and inclusive campus environment. The active role of lecturers and teaching staff in facilitating the understanding and application of religious moderation at *Ma'had Al Jami'ah* is vital. With an interactive, inclusive, and sustainable approach, they help shape moderate and tolerant attitudes that are essential for harmonious coexistence in this educational community.

The college also supports research and publications related to religious moderation. To enhance research support, collaboration with national and international institutions is important, including cooperation in research, seminars, and conferences. Training in writing and publishing in international journals, along with access to online journals and databases, supports quality research. Financial support for research activities, conferences, and publication fees is essential. Awards for researchers who publish successfully in reputable journals can be an additional motivator. Transparency in the publication assessment process also increases trust. Collaboration between faculty and departments can lead to more innovative research.

Dr. H. Rozali Karnedi, M.Ag, revealed the importance of religious moderation activities in Mahad, which began in 2023 in Indonesia. The program aims to deepen students' understanding and application of religious moderation. In May 2023, a modern gathering of Indonesian students was held in Batam that focused on deepening religious moderation and highlighted Mahad's efforts to strengthen the concept.

Religious moderation activities at *Ma'had Al Jami'ah* are not just a temporary program but an integral part of long-term efforts to shape the character of moderate, tolerant students. The primary focus of *Ma'had Al Jami'ah* is on religious moderation activities as a strategy to address challenges in the campus environment, with moderation themes serving as an important foundation for developing students' understanding. Although the religious moderation supervision program has been running well, each *Ma'had Al Jami'ah* faces different challenges, reflecting the unique conditions and characteristics of each campus. This suggests the need for a locally tailored approach to moderation implementation. In addressing these challenges, *Ma'had Al Jami'ah* applies the *Wasathiyah* approach, which emphasises a balance between firm conviction and tolerance.

Hasyim Muzadi's concept of *Wasathiyah* becomes particularly relevant in this context. According to him, moderation does not imply the weakening of religious principles; instead, it situates one's convictions within a plural social space without asserting exclusive truth claims. The analysis indicates that *Ma'had* activities—seminars, meetings, and thematic discussions on moderation—do not merely broaden students' knowledge but also provide a form of social simulation that challenges their modes of thinking. Through interactions spanning diverse religious organisations (NU, Muhammadiyah, moderate Salafis, and others), students are compelled to negotiate differences intellectually and emotionally. At this stage, moderation is no longer a theoretical construct but a social practice that shapes their emerging religious habitus.⁴⁹

In addition, *Ma'had Al Jami'ah* also organises special programs focused on religious moderation, involving lecturers, students, and religious leaders in collaborative discussions and idea exchanges. The participation of multiple stakeholders is expected to strengthen the effectiveness of these programs and ensure that their intended goals are achieved. For instance, the national student gathering held in Batam in May 2023 served as an important

⁴⁹ Desip Trinanda, *Maṣlahah and Justice in the Formulation of the Law: A Critic on the Formulation of Job Creation Law*, 39, no. 2 (2023): 192–211.

forum for exploring religious moderation, strengthening networks, and enhancing cooperation among *Ma'had* institutions across Indonesia.

Program enhancement is also evident in the *Ma'had* 's efforts to develop curricula, teaching modules, lecturer training, and student discussion groups. These strategies indicate that moderation is not allowed to become a ritualistic program devoid of critical depth, but is instead enriched by a solid knowledge base. This aligns with Amin Abdullah's theory of integrative knowledge, which emphasises that religion and science must progress hand in hand to produce a holistic understanding.⁵⁰ Within the *Ma'had* context, this integration is reflected in moderation materials linked to contemporary social realities, such as intolerance, digital radicalism, and the diversity of religious practices on campus.

A critical analysis of moderation practices shows that the success of the *Ma'had* lies not only in program structure but also in the actors who embody moderation—particularly lecturers and supervisors. Lecturers do more than transmit knowledge; they serve as living models of moderation, shaping students' perceptions of religious authority as approachable, dialogical, and non-exclusive. When students observe lecturers from different jurisprudential backgrounds taking turns leading prayer or engaging in conflict-free dialogue, they learn that difference is not a threat but an everyday social reality. Such interactions have a psychological impact far more substantial than normative anti-radicalism lectures.⁵¹

Conversely, the findings indicate that the *Ma'had* 's moderation practices face particular challenges. Some students who have been previously exposed to exclusive *da'wah* groups require more time to adapt to *Wasathiyah*-oriented patterns. This demonstrates that moderation is not an immediate process; it requires consistency, dialogue, and a supportive social environment. These challenges highlight the need for a multi-level approach to

⁵⁰ Syamsul Kurniawan, 'Al-Jabiri's Traces in m. Amin Abdullah's Idea about Integrative-Interconnective Paradigm for Higher Education', *ATTARBIYAH: Journal of Islamic Culture and Education* 5, no. 1 (2020): 60–79, <https://doi.org/10.18326/attarbiyah.v5i1.60-79>.

⁵¹ Rina Setyaningsih et al., 'Moderasi Beragama Sebagai Strategi Pencegahan Radikalisme Di Lembaga Pendidikan Islam'.

moderation: structural (policy), cultural (dormitory traditions), and interpersonal (lecturer-student relations).

When aligned with the framework of *Maslahah Mursalah*, religious moderation at *Ma'had Al-Jami'ah* UIN Fatmawati fulfils all its essential principles: it is easy to implement, in harmony with *Sharia*, beneficial to the campus community, and sustained as an institutional tradition. These four principles position the moderation program not merely as an intervention, but as a long-term, transformative mechanism capable of mitigating radicalisation risks by shaping mature, inclusive, and balanced religious character.⁵²

Thus, religious moderation activities at *Ma'had Al-Jami'ah* can be understood as a combination of engineered religious tradition, social habituation, exemplary conduct, and integrative knowledge. This analysis clarifies that the success of moderation lies not only in instructional content but in the overall ecosystem that enables students to practice moderate values in their everyday lives. This positions the *Ma'had* as a living laboratory of religious moderation, playing a concrete role in preventing radicalism and fostering a harmonious religious culture within the university environment.

The Role of *Maslahah Mursalah* in Strengthening Religious Moderation and Mitigating Radicalism at *Mahad Al-Jamiah* UIN Raden Fatah Palembang

Al-Ghazali establishes several key conditions for achieving *Maslahah* (public benefit), emphasising that religious moderation must be grounded in essential, universal values. First, *Maslahah* must be fundamental and indispensable (*Dharuriyah*).⁵³ In the context of religious belief, every faith holds its own truth without promoting hostility toward others. This principle aligns with the core concept of religious moderation at UIN Raden Fatah, where students are educated to strengthen their own faith while fostering respect for different religious perspectives. Programs such as *kitab turats* studies and

⁵² Lukman Arake, Ismail Keri, and Syawaluddin Hanafi, 'The Radicalism Prevention Policy in State Islamic Religious Universities in South Sulawesi: An Overview of Maqasid Syari'ah', *Jurnal Ilmiah Al-Syir'ah* 19, no. 1 (2021): 71-90, <https://doi.org/10.30984/jis.v19i1.1180>.

⁵³ Al - Ghazali, *Al-Mustasfa* (Egypt: Maktabah al-Jumdiyah, 1971).

theological training reinforce a balanced understanding of Islam, preventing extremism and intolerance.

Second, *Maslahah* must be evident and unequivocal (*Qat'iyyah*). This means that Islam should not be perceived as a religion that requires moderation, but rather, religious perspectives and interpretations must be clarified to promote balance. UIN Raden Fatah adopts a proactive approach to embedding moderate Islamic thought, ensuring that students develop a clear, uncompromising stance against radical ideologies. Through structured discussions and engagement with classical Islamic texts, students gain a holistic and historically grounded understanding of Islamic moderation, rather than adopting reactionary or diluted interpretations.

Third, *Maslahah* must be universal (*Kuliyyah*), applying to all aspects of life and rejecting negative values that contradict religious principles. At UIN Raden Fatah, religious moderation is not limited to theoretical discourse but is integrated into daily academic and social activities. The university fosters an environment where collaborative learning and mutual respect become ingrained values. By engaging in inclusive religious discourses and interfaith dialogues, students develop a sense of ethical responsibility to uphold moderation as a universal principle that benefits all members of society.

Fourth, *Maslahah* must be supported by universally accepted arguments and provide comprehensive guidance (*Mu'tabarah*). This ensures that the values of moderation are preserved and not misused to justify intolerance or sectarianism. The implementation of *Maslahah Mursalah* at UIN Raden Fatah is reflected in its structured religious programs, where activities like kitab turats studies and moral development training are not only widely accepted but also serve as a legacy passed down through generations. The systematic nature of these initiatives ensures their continuity and effectiveness in preventing the rise of radical and extreme perspectives.

Furthermore, in accordance with the four principles of *Maslahah Mursalah*, all activities at UIN Raden Fatah are designed to be easy and not burdensome for students. Religious training and moderation-based programs are structured to enhance students'

intellectual and spiritual quality without creating unnecessary difficulties. These programs also adhere strictly to Islamic teachings, ensuring that all activities remain in compliance with *Sharia*. Additionally, these initiatives are intended for the broader student body, reinforcing their public benefit and collective value. Finally, because these programs have been consistently implemented over generations, they have become an established tradition, ensuring their sustainability and long-term impact.

Regulations implemented by the public sector aim to create safe, orderly, and smooth community activities.⁵⁴ In educational environments such as *Ma'had Al Jami'ah* and UIN Raden Fatah Palembang, this stability is essential. Implementing effective regulations can create a conducive learning environment. UIN Raden Fatah Palembang is committed to developing a curriculum that supports the values of religious moderation, reflecting efforts to integrate them across all aspects of campus life. Instructions regarding religious moderation are issued by the rectorate and disseminated to all units on campus, including *Ma'had Al Jami'ah*. This shows a top-down approach to implementing the religious moderation policy at UIN Raden Fatah Palembang.

Coaching at UIN Raden Fatah Palembang is led by the Rector, who serves as the main coach. The Rector ensures that all activities on campus are based on the values of religious moderation. This includes coaching involving the *mudir-mudir* and participatory activities from the entire academic community. Activities supporting religious moderation are held several times a year and involve all coaches, lecturers, and campus staff. This confirms that the religious moderation policy extends beyond the policy level and is also implemented through concrete activities involving all campus components. Instructions related to religious moderation come directly from the Rector, reflecting the importance of this policy and the institution's commitment to implementing moderation values in all

⁵⁴ Y. Nurfadilah, W., & Sagara, 'The Effect of Good Corporate Governance, Company Characteristics and Government Regulation on Corporate Social Responsibility Disclosure.', *Accountability*, 8(1) (2016): 37-39, <https://doi.org/10.15408/Akt.V8i1.2763>.

aspects of campus life. The Rector's directive also shows that this policy is a top priority for the institution.

The implementation of the religious moderation policy at UIN Raden Fatah Palembang does not stop at issuing instructions; it also involves strict monitoring and evaluation. Tests and evaluations are conducted to ensure that all members of the academic community truly implement the values of religious moderation. This shows that there is an effective control mechanism to ensure that the policy is not only implemented but also effective.⁵⁵ All units at UIN Raden Fatah Palembang are actively implementing this religious moderation policy. They not only receive directives from the rectorate, but also develop and implement programs that support moderation values. This inter-unit collaboration is important to ensure that the values of moderation are thoroughly integrated in all aspects of campus life.

Active support from the campus bureaucracy and other units at UIN Raden Fatah Palembang is crucial in ensuring the effective implementation of the religious moderation policy. It shows the involvement of all levels within the campus organisational structure, ensuring that the policy is not only implemented but also fully supported. The integration of religious moderation extends beyond academic activities to non-academic and extracurricular activities. This approach ensures that the values of religious moderation become an essential part of students' daily lives at UIN Raden Fatah Palembang. The *Mudīr* or unit leaders on this campus play a key role in providing guidance grounded in the values of religious moderation, so that these values can be thoroughly internalised by the entire academic community, creating a campus environment that consistently supports and encourages them.

The college runs regular evening classes as a key platform for reinforcing the values of religious moderation. This activity engages students in fostering a moderate and inclusive understanding of religion, supported by consultation from the Rector to design learning

⁵⁵ Trinanda, *Maṣlahah and Justice in the Formulation of the Law: A Critic on the Formulation of Job Creation Law*.

programs and extracurricular activities. The Rector actively approves diverse curricula and learning materials each year, ensuring flexibility and relevance to current conditions. Although extracurricular activities were reduced in the 2023-2024 academic year to reduce student stress, each activity remains based on religious and cultural values, so the goal of fostering religious moderation is still achieved without burdening students.⁵⁶ Routine programs include memorisation activities, night prayers, and morning prayers designed to strengthen students' spirituality and foster moderate, tolerant character traits. Regular evaluations from various parties, including students and faculty, ensure that the program remains relevant, accepted, and widely supported in this college.

Every extracurricular activity in this college is based on religious and cultural values, with the primary purpose of supporting the religious moderation program. These include discussions, seminars, and training sessions on moderate and inclusive religious themes. The decision to reduce the extracurricular activity load in the 2023-2024 academic year was taken with students' well-being in mind, demonstrating the institution's concern for their mental and physical health and its commitment to creating a balanced, conducive learning environment. Extracurricular activities are developed based on students' needs and interests, ensuring the programs are not only relevant but also enjoyable to them. The college provides the necessary support, including resources, facilities, and coaching and teacher support, to ensure that each activity runs smoothly and achieves the expected goals. In addition, the values of religious moderation are integrated into the formal curriculum, ensuring that students gain a comprehensive understanding of them through the various courses they study.⁵⁷

Drs. H. Jumbuh Hadi, MA, emphasised that his institution received direct instructions from the centre to integrate the concept of religious moderation into all campus activities. This instruction comes from the Rector and binds every unit and

⁵⁶ Zuly Qodir, Haedar Nashir, and Robert W. Hefner, 'Muhammadiyah Making Indonesia's Islamic Moderation Based on Maqāsid Sharī'ah', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 1 (2023): 77-92, <https://doi.org/10.18326/IJTIHAD.V23I1.77-92>.

⁵⁷ Kementerian Agama, *Ministry of Religion of the Republic of Indonesia, Moderation of the Muslim Religion* (Jakarta: Lajnah Pentasbihan Mushaf Koran, 2012).

individual in the institution to be actively involved in this effort. Religious moderation is not just an additional program but a necessity to be applied in every aspect of campus life. Drs. Jumhur explained that all activities at the institution, without exception, must incorporate elements of religious moderation. This includes coaching based on directives from the Rector, involving all parties, from coaches to unit leaders. As the highest leader, the Rector emphasises that religious moderation must be an integral part of all activities at the institution. This instruction not only serves as a norm but is also implemented in practice through various routine activities specifically designed to strengthen and promote the values of religious moderation. According to Jumhur, these coaching activities are held several times a year as part of the institution's commitment to realising religious moderation in daily practice.⁵⁸

In addition to the roles of supervisors and unit leaders, all parts of the institution are responsible for involving various parties in religious moderation activities. This includes lecturers, administrative staff, and all other elements of the campus. These activities are designed to bring the entire community together in one forum, with the common goal of promoting and understanding the concept of religious moderation. The instruction to implement religious moderation comes not only from the Rector, but also from each unit in the institution. Each unit is expected to design and implement sustainable initiatives to strengthen religious moderation, reflecting the institution's strong commitment to integrating these values into its campus culture. Over the course of a year, religious moderation activities are held periodically, usually two to three times. Drs. Jumhur explained that each unit is responsible for organising these activities and inviting participation from all relevant parties. This approach creates a continuous cycle of activities that strengthens the understanding and implementation of religious moderation throughout the institution. Evaluations and exams conducted to assess understanding and implementation of religious moderation among staff and students demonstrate a scientific, systematic approach to this issue.

⁵⁸ Drs. H. Jumhur, *Interview*.

Tolerance plays a key role in the concept of *Wasathiyah*. It means accepting and appreciating the differences in religion, culture, and worldview that surround us.⁵⁹ In the context of religious moderation, tolerance is an attitude that must be constantly nurtured and applied by every individual in the institution. Drs. Jumhur Hadi, MA, emphasised that to realise true faith and tolerance, a *Wasathiyah* attitude is required. This concept balances firm belief with openness to diversity. More than just a theory, *Wasathiyah* must be implemented in daily practice. The institution is committed to continuing to encourage and implement religious moderation through routine activities and coaching programs, with the hope of forming individuals who can apply *Wasathiyah* attitudes.⁶⁰ Although the challenges are significant, a joint commitment from all parties is expected to help achieve them.

Regular evening learning is a significant focus in the institution's curriculum. This activity, known as "*mahar*", is well-structured and organised in the curriculum, which is developed in consultation with the Rector. Each evening learning session is subject to the Rector's approval, including the selection of appropriate subject matter. The materials taught cover a wide range of subjects and activities, such as memorisation, night prayers, and morning prayers, all integrated with religious culture and values. To maintain relevance and effectiveness, learning materials are updated annually to reflect current conditions and needs. The guidebook issued by the Rector contains different materials each year, indicating periodic evaluation and adjustment of the curriculum. In the 2023-2024 academic year, evening learning activities have been reduced to reduce the burden on students and ensure balance in their academic lives. The main objective of regular evening learning is to help students develop a *Wasathiyah* attitude, which combines firm beliefs with tolerance. Thus, students not only gain academic knowledge but are also empowered with strong moral and spiritual values. The diverse evening learning activities provide students with an opportunity to learn in a more relaxed atmosphere, which can reduce their stress

⁵⁹ Muttaqin, *The Role of Tolerance in the Concept of Wasathiyah in Islam*, 2022.

⁶⁰ A. Fahri, M., & Zainuri, *Religious Moderation in Indonesia*. *Intizar*, 25(2), 451.

levels. The integration of religious culture into every learning activity also helps strengthen students' identity and religious values.

The religious culture-based approach implemented by this institution demonstrates its commitment not only to providing formal education but also to shaping students' character through religious values. With clear guidelines and annually updated learning materials, the evening learning program is expected to run smoothly and deliver optimal benefits to students. This program reflects the institution's effort to balance academic education with spiritual development. Consultation and approval from the Rector ensure that every stage of the evening learning process is monitored and evaluated to meet educational goals. The curriculum is currently undergoing revision to align with current conditions, based on recent institutional meetings. This revision aims to produce more relevant guidelines that respond to contemporary needs while maintaining the principle of integrating religious and scientific knowledge.⁶¹

From an analytical perspective, the implementation of *Maslahah Mursalah* at UIN Raden Fatah demonstrates that religious moderation is developed not only through pedagogical approaches but also through a systematic, measurable institutional design. The top-down approach from the rectorate to the *Ma'had* unit positions moderation as an institutional priority, rather than merely an auxiliary program. However, beyond fulfilling administrative directives, the effectiveness of this policy lies in the *Ma'had* 's ability to translate these directives into living, relevant religious practices that touch students' affective dimension. Here, *Maslahah* functions not simply as a legitimising principle but as an evaluative framework: whether the values being taught truly provide tangible benefits to students, prevent polarisation, and cultivate religious maturity.⁶²

One significant finding from the practices at UIN Raden Fatah is that radicalism does not stem from a lack of religious knowledge but from how individuals position that

⁶¹ Agama, *Ministry of Religion of the Republic of Indonesia, Moderation of the Muslim Religion*.

⁶² Hasan Abu Talib, *Tatbiq Al-Syariah al-Islamiyah Fi al -Bilad al – Arabiyah*, Cet 3 (Cairo: Dar al-Nahdah al-Arabiyah, 1990).

knowledge within social life. Therefore, moderation programs that focus on the study of turats, critical discussions, and routine spiritual training create a safe epistemic space where students can interpret religion without ideological pressure. From the perspective of *Maslahah Mursalah*, this epistemic space represents a *Maslahah dharuriyyah*, a necessary condition to prevent students from falling into absolutist narratives that often serve as seeds of radicalism.⁶³

Moreover, collective forms of guidance, such as nightly assemblies, cross-unit dialogues, and theological training, demonstrate that religious moderation at UIN Raden Fatah operates through a logic of social habituation rather than one-sided doctrinal instruction. Activities held several times a year, involving all elements of the academic community, create a moral community with shared value standards. Analytically, this moral community serves as a form of social control, inhibiting the spread of radical ideas because students perceive themselves as part of a community that rejects extremism and affirms moderation as a social norm.

The policy of reducing extracurricular burdens in particular academic years to safeguard students' mental health also carries important analytical implications. This step indicates that UIN Raden Fatah understands that moderation cannot thrive in a high-pressure environment, as radical tendencies often emerge from fragile psychological conditions that can be easily manipulated. This approach aligns with the principle of *Maslahah kulliyah*, the universal benefit, which requires that policies remain not only religiously sound but also aligned with students' psychosocial needs.⁶⁴

From an institutional perspective, the strong top-down regulatory framework demonstrates significant structural commitment. However, a critical analysis must note that long-term success depends not merely on policy direction but also on how those policies are translated into adaptive practices. Regular consultation with the Rector, annual curriculum revisions, and the integration of religious values into formal and non-formal

⁶³ Abdul Karim Zaidan, *Al-Wajiz Fi Ushul al-Fiqh*, Cet 6 (Baghdad, 1977).

⁶⁴ MA Dr. Jumhur Hadi, *Interview* (2024).

activities show that UIN Raden Fatah is not merely issuing instructions but is engaging in dynamic institutional learning. The institution learns from experience, evaluates strategies, and responds to evolving contexts, a crucial feature for sustaining religious moderation as a mature campus tradition.⁶⁵

In conclusion, the practice of religious moderation at UIN Raden Fatah demonstrates that *Maslahah Mursalah* operates not only as a theoretical principle but also as a transformative framework that links policy, tradition, social habituation, and academic mentoring into a single coherent movement. Moderation is not positioned as a compromise but as a strategy for building a rational, inclusive, and unwavering religious identity free from extremist inclinations. This framework situates UIN Raden Fatah as a social laboratory where students are not only taught religion but are guided to internalise the complexities of religious life in a balanced manner—an essential social asset for preventing radicalism and strengthening campus cohesion. The application of *Maslahah Mursalah* at UIN Raden Fatah strengthens the institution's role in cultivating religious moderation, preventing radicalism, and promoting tolerance. By emphasising ease of implementation, adherence to *Sharia*, universal benefit, and continuity as tradition, these initiatives create a structured and resilient academic environment that nurtures intellectual growth, religious integrity, and social harmony. *Maslahah Mursalah* thus serves as a foundational principle shaping a university culture that prioritises religious moderation as a pathway to fostering peaceful coexistence in Indonesia.

The Role of *Maslahah Mursalah* in Strengthening Religious Moderation and Mitigating Radicalism at Mah'ad Al Jami'ah UIN Raden Intan Lampung

Najmuddin Al-Tufi presents a distinctive and flexible interpretation of *Maslahah*, avoiding strict limitations on its application. According to Al-Tufi, the primary objective of Islamic law (*Maqāsid al-Syari'ah*) is to achieve *Maslahah*.⁶⁶ This means that all forms of *Maslahah*, whether explicitly supported by sacred texts or not, must be pursued for the

⁶⁵ Fathoni, 'Analysis of Uin Raden Mas Said's Efforts in Implementing Religious Moderation Values.'

⁶⁶ Ibn 'Asyur, *At – Tahrir Wa at Tanwir* (Tunisia: Tunis : ad – Dar Tunisiyyah, 1984).

greater good. His approach challenges conventional Islamic legal theories by emphasising that *Maslahah* should not be confined to textual interpretations alone but should dynamically respond to societal needs. This broad and contextual understanding of *Maslahah* necessitates a categorical classification to ensure its practical application without causing harm.

Maslahah, as a legal and ethical principle, is generally divided into three categories. First, *Maslahah Mu'tabarah*, which refers to benefits explicitly recognised in religious commands and prohibitions. These are fundamental and unchanging, forming the basis of *Sharia* law. Second, *Maslahah Mursalah* concerns benefits that arise within a particular social context, particularly in relation to governance, religious moderation, and societal well-being. This category provides room for legal adaptation to ensure harmony between religious principles and evolving societal realities. Third, *Maslahah Mulgha*, which involves actions initially intended for public benefit that ultimately lead to greater harm. In this case, the legal maxim states that "preventing harm takes precedence over achieving benefit, reinforcing the principle that any implementation of *Maslahah* must be assessed for its potential risks and unintended consequences."⁶⁷

Al-Tufi's views differ significantly from those of mainstream Islamic scholars, as he prioritises *Maslahah* as an independent source of law rather than merely a complement to religious texts. This perspective aligns with the principles of *Maslahah Mursalah*, which emphasise four key elements: (1) ensuring ease and avoiding hardship, (2) maintaining compliance with *Sharia*, (3) benefiting the public, and (4) becoming a recognised tradition passed down through generations. These principles serve as the foundation for implementing religious moderation initiatives at UIN Raden Intan Lampung, particularly in its structured programs that promote tolerance and counter radical ideologies.

At UIN Raden Intan Lampung, *Maslahah Mursalah* is realised through kitab turats studies and moderation training programs, which are integrated into student leadership

⁶⁷ Zaky al-Din Sya'ban, *Usul al – Fiqh al-Islami* (Egypt: Matbaah Dar al-Ta'lif, 1965).

and religious facilitation. The institution adopts a tiered system in which students are progressively trained from moderation pioneers to facilitators, ensuring that the values of religious moderation are deeply and effectively instilled. The *Mudīr* (director) and his leadership team play a crucial role in training facilitators, providing continuous guidance beyond the regular academic curriculum.⁶⁸ These initiatives simplify complex theological concepts, making them accessible and practical for students, thus adhering to the principle of ease and accessibility in *Maslahah*.

Furthermore, the moderation training programs at UIN Raden Intan Lampung align with *Sharia* principles, as they do not introduce new doctrines but rather reinforce the existing framework of balanced Islamic teachings. By offering these programs as a universal initiative for all students, they serve the broader community and ensure the widespread dissemination of moderate Islamic perspectives. The continuous implementation of these activities in a structured and generational manner creates a sustainable cadre of students equipped with a deep understanding of religious moderation. This ensures that the institution's vision remains effective in countering extremism and fostering tolerance over successive generations.⁶⁹

Ma'had Al Jamiah and UIN Raden Intan Lampung are developing a curriculum that promotes religious moderation as a crucial step in shaping moderate religious understanding among students. Although there is no specific written curriculum on religious moderation, an applicable approach has been implemented in both institutions. For example, in learning the yellow Islamic classic book, which involves various fiqh opinions among the santri, as well as in dormitory life, where religious moderation is highly prioritised. This is reflected in prayer practices, where adjustments are made to various mazhab opinions, such as the recitation of qunut by the prayer leader. Outside the

⁶⁸ Muhammad Nur M.Hum, *Interview* (Bandar Lampung, 2024).

⁶⁹ Prof. Dr. Alamsyah, M.Ag *Interview* (Bandar Lampung, 2024).

dormitory environment, students are also taught to respect and adapt to different environments, such as the Muhammadiyah environment, which does not recite qunut.⁷⁰

In 2021, *Ma'had Al Jami'ah* and UIN Raden Intan Lampung held a moderation school involving speakers from Brawijaya University. This event aimed to strengthen the understanding of the importance of religious moderation. The implementation of moderation values in these two institutions demonstrates a strong commitment to shaping students with inclusive and tolerant religious views. The role of teachers is crucial in instilling moderation values in students, not only through formal teaching but also through real-life examples. Although the applied approach has made a significant contribution, developing a written curriculum that explicitly supports moderation values remains important as a strong foundation for Religious Education in these two institutions. Collaboration with other institutions, such as Brawijaya University, also demonstrates efforts to enrich perspectives and methods in teaching religious moderation, thereby creating students who are more insightful and tolerant of differences.

Inter-religious dialogue in higher education has excellent potential to help students understand and appreciate differences in religious practice. Education that promotes religious moderation not only affects students directly but also impacts the broader society with which they will interact. Students educated in moderate values are expected to act as agents of change in society, promoting tolerance and inclusion. With a moderate approach, students' religious identity can be strengthened without sacrificing a tolerant attitude towards differences.⁷¹ The development of teaching materials that support religious moderation must continue, including by providing diverse and inclusive literature.

Training teachers in moderate teaching methods is also crucial to ensure these values are effectively conveyed to students. Evaluating the religious moderation program

⁷⁰ E. N. Ammar, N., & Pulungan, 'The Diversity of Qunut Recitation Among Salafi Ulama, Al-Jam'iyatul Washliyah, Nahdhatul Ulama, and Muhammadiyah. Bima', *Journal: Center for Publication of Language and Literature Education Science*, 1(3), 5 (2023): 1-14, <https://doi.org/10.61132/Bima.V1i3.154>.

⁷¹ W. (2020). Hefni, 'Religious Moderation in Digital Space: Study of Mainstreaming Religious Moderation in State Islamic Religious Universities. *Jurnal Bimas Islam*, 13(1)', *Jurnal Bimas Islam*, 13(1) no. 1 (2020): 641, <https://doi.org/10.37302/Jbi.V13i1.182>.

and collecting student feedback can help improve and sustainably develop it. A holistic approach to religious moderation education involves not only academic aspects, but also moral and social aspects. Visionary leadership in higher education institutions plays a crucial role in promoting the development and implementation of a religious moderation curriculum. A dormitory environment that supports religious moderation can also help create an atmosphere conducive to learning and applying these values in students' daily lives. Religious moderation education also needs to consider the global context and relevant cross-cultural issues in order to broaden and deepen its relevance and impact.

Muhammad Nur M.Hum pointed out that although there is no specific written religious moderation curriculum, a practical approach has been applied in learning in this mahad. One example is seen in the study of the yellow Islamic classics, where the moderate approach is reflected in the handling of diverse fiqh among the santri. In the dormitory environment, there are clear efforts to direct education towards moderation, such as the example of adaptation in Muhammadiyah, where Qunut is not read. Here, santri are taught to adapt to the context without ignoring the principles of moderation taught.⁷²

This approach is also evident in teaching outside the mahad, where santri can become imams in environments with different worship regulations. For example, in the Muhammadiyah environment, the imam must read the qunut, while in the mah'ad, students are taught to adopt a moderate approach that respects differences in worship practices. This shows an effort to instil an attitude of tolerance and adaptation, in line with the concept of *Wasathiyah*, which balances firm beliefs with tolerance for differences. This practical approach confirms the mah'ad's commitment to shaping the character of santri who not only have a strong religious understanding but can also appreciate and respect diversity in religious practice.⁷³ Although still in the early stages of development, this approach is an important first step toward realising inclusive and moderate Education in Islamic higher education.

⁷² Muhammad Nur M.Hum, *Interview*.

⁷³ Mui, *Islam Wasathiyah*. (Tkdpm-Muip., 1999).

The findings indicate that religious moderation programs at *Ma'had AlJami'ah* are delivered through the study of classical Islamic texts (*turats*), such as those on theology (*aqidah*), ethics (*akhlāq*), and Islamic law (*Sharia*), which are contextualised for contemporary realities. For example, the concept of *jihad* is not solely understood as warfare but also as an intellectual struggle (*thalabul ilmi*) and mastery of knowledge and technology to prevent Muslims from falling behind. This perspective aligns with the principle of *Maslahah Mursalah*, which considers the greater public benefit (*Maslahah*) in Islamic legal reasoning when no specific textual evidence exists. In terms of faith, Islam teaches that belief is personal and internal, meaning that non-Muslims should not be automatically perceived as threats unless they engage in *harbi* (hostile) actions. This approach emphasises tolerance through the concept of *kafir dhimmi*, which recognises that religious diversity should be managed with justice and peace. Morally, Islam, *as rahmatan lil 'alamin* (a mercy to all creation), promotes compassion and good character, which are essential in fostering social harmony. Applying *Maslahah Mursalah*, this study affirms that religious moderation in university-based pesantren, such as *Ma'had Al Jami'ah*, is an effective strategy for countering radicalism, promoting tolerance, and ensuring that Islamic teachings remain *shalihun li kulli zaman wa makan* (relevant for all times and places).

However, upon closer examination, the implementation of *Maslahah Mursalah* at *Ma'had AlJami'ah* UIN Raden Intan Lampung also reveals several dynamics that require critical assessment. First, the model of religious moderation developed through the study of *turats* texts and moderation training indeed aligns with the principles of ease (*taysir*), universal value, and program sustainability. However, its implementation remains heavily dependent on leadership structures and key figures such as the *Mudīr* and facilitators. This dependence makes the moderation process vulnerable to disruption whenever leadership rotates or institutional priorities shift. Theoretically, this raises an important question: Has the *Maslahah* framework truly become institutionalised, or does it still rely primarily on the initiative and commitment of individual actors?

Second, Al-Tufi's approach, which grants broad authority to *Maslahah* as an independent legal source, calls for institutional courage to develop more progressive and innovative educational models.⁷⁴ However, field data indicate that much of the program still relies on traditional methods such as rote memorisation and classical text reading. While these methods remain valuable, they do not fully represent the creative, contextual responses required to confront contemporary ideological challenges. In other words, there is a noticeable gap between the normative ideal of Al-Tufi's *Maslahah*, which is highly adaptive and context-driven, and the conservative pedagogical patterns still dominant in practice. The emerging challenge is how to harmonise both dimensions without compromising scholarly authority or social relevance.

Third, although religious moderation is practised in the dormitory environment, such as tolerance for differences in prayer traditions across law schools, the approach remains essentially interpersonal rather than structural. The program has yet to address critical issues such as digital radicalism, campus-based identity politics, and ideological biases circulating on social media, all of which are significant vectors of radicalisation among youth today. If one refers to *Maslahah Mursalah*, particularly the principle of preventing harm (*dar'u al-mafāsid*), the institution should broaden the scope of its moderation curriculum beyond *fiqh* plurality to include digital literacy, analysis of religious discourse, and critical thinking skills to counter extremist narratives.

Fourth, empirical analysis shows that the moderation program at UIN Raden Intan has addressed aspects of *aqidah*, *fiqh*, and *akhlāq*, yet it has not developed clear evaluative indicators to measure success. Without systematic assessment tools, it becomes difficult to determine whether *Maslahah* has been genuinely internalised in students' attitudes and behaviour, rather than remaining merely a routine administrative task.⁷⁵ From a *Maslahah* perspective, the success of a religious moderation program should be measured by its

⁷⁴ Wahbah Al-Zuhaili, *Usul Al-Fikih al-Islami* (Beirut, 1986).

⁷⁵ Muhammad Nur M.Hum, *Interview*.

tangible impact on preventing radicalisation, not merely by participation rates in religious activities.

Fifth, when compared with other conceptual frameworks such as *Wasathiyah* and Amin Abdullah's integration of knowledge⁷⁶, *Maslahah Mursalah* provides a strong argumentative foundation for countering extremism due to its emphasis on contextual relevance. However, this is also where a crucial critique emerges: have these three frameworks been meaningfully integrated into a dialogical theoretical model, or do they still operate in isolation? Early findings suggest that theoretical integration has not yet been fully achieved, and moderation appears more as a series of activities rather than a cohesive epistemic construction.

Taken together, the implementation of *Maslahah Mursalah* at UIN Raden Intan Lampung reflects a strategic and sustained approach to religious moderation. By adopting a flexible yet principled *Maslahah* framework, the institution ensures that moderation efforts remain practical, widely accepted, and continually cultivated. This aligns with Al-Tufi's dynamic and contextual interpretation of *Maslahah*, which prioritises societal well-being while maintaining adherence to the fundamental objectives of *Sharia*. These initiatives contribute to reducing radicalism, strengthening tolerance, and fostering a resilient academic environment that actively nurtures religious harmony. The key challenge moving forward is to shift religious moderation from the normative to the transformational realm, turning it into a social practice capable of building students' ideological resilience and narrowing the space for campus-based radicalism.

CONCLUSION

Indonesia's cultural and religious plurality constitutes both a challenge and an opportunity in strengthening national unity and sustainable peace. The growing presence of radicalism, fanaticism, and terrorism has positioned religious moderation as a strategic

⁷⁶ Hanifah, 'Islamization of Contemporary Science (The Concept of Scientific Integration in Indonesian Islamic Universities.'

priority within state policy and religious education. This commitment is formally articulated in the 2020–2024 National Medium-Term Development Plan (RPJMN) and reinforced by Presidential Regulation No. 58 of 2023, which mandates cross-sectoral and institutional collaboration in promoting moderation. Within Islamic higher education, *Ma'had AlJami'ah* plays a pivotal role as an institutional locus for the implementation of religious moderation. Its programs encompass rectorial performance evaluation on moderation values, the promotion of moderate Islamic literature, the facilitation of inter-*madhhab* dialogue, and systematic tutor training. These initiatives aim to internalize the principles of *wasathiyah* (moderation) and *rahmatan lil 'alamin* (mercy for all creation) so that they are reflected not only in students' cognitive understanding but also in their social behavior. A key contribution of *Ma'had AlJami'ah* lies in its contextualization of classical Islamic teachings, particularly on *jihad* and infidelity. *Jihad* is reframed as an intellectual and moral struggle against ignorance rather than armed conflict, while the concept of unbelief is defined in terms of a clear distinction between hostility (*harbi*) and religious difference. This approach underscores Islam's adaptability as *shalihun li kulli zaman wa makan* (relevant across time and place). The study concludes that applying *maslahah mursalah* through religious moderation programs effectively counters radical narratives while preserving Islamic values and enhancing social cohesion. Future research is encouraged to examine comparative implementation models across regions, assess long-term impacts on students' attitudes toward extremism, and explore digital-based moderation strategies within Islamic educational institutions.

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AUTHOR CONTRIBUTIONS STATEMENT

AH conceptualised the study, designed the research framework, and provided expertise in religious studies and Islamic Education. GY contributed to the theoretical analysis, focusing on political theory and the intersection of religion and politics, and conducted data interpretation on radicalism and religious moderation. SJ and Ag were responsible for the literature review, particularly on Islamic ethics and jurisprudence, and assisted in developing the educational approach for combating extremist ideologies. All authors participated in manuscript drafting, revision, and final approval of the submitted version.

CONFLICTS OF INTEREST

The authors declare that they have no conflict of interest.

AI USAGE STATEMENT

AI tools were used solely for language editing and formatting. All ideas, analyses, interpretations, and conclusions are entirely the authors' own, and all AI-assisted outputs were reviewed to ensure academic integrity.

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