

BUILDING MODERATE MUSLIM STUDENTS TO COUNTER RADICALISM IN ISLAMIC UNIVERSITY: CHARACTERISTIC AND THE ROLE OF EXEMPLARY LEADERSHIP

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Abstract

The development of religious moderation among university students is necessary to combat radicalism. Unfortunately, Indonesian universities still lack a clear understanding of what constitutes religious moderation. This study aims to answer two research questions: first, what are the characteristics of moderate Muslim students (MMS) developed at Universitas Islam Negeri (UIN) Mataram? second, how are leaders' strategies to develop MMS at UIN Mataram?. Using a qualitative-descriptive approach, data were collected through in-depth interviews. The subjects of this study were the rector, vice-rector, deans, Vice-deans, Heads of departments, lecturers, and students. This study found that UIN Mataram developed six dominant characteristics of MMS, namely: respect for local culture, respect for different schools of thought (Madhab), and respect for minority groups, nationalism, anti-violence, and tolerance. This study also suggests six other additional characteristics to realize the ideal MMS; second, the strategy used by UIN Mataram leaders to build MMS consists of: identifying moderation and anti-moderation values; clarifying and communicating moderation values to affirm shared values; translating moderation values into vision, missions, goals, and institutional policies; engaging others; and modeling religious moderation values such as leading by example, reciprocal values, proportional-conditional values, and moving from passive to active values. This study concludes that MMS characteristics need to be redesigned by combining Western and Muslim perspectives selectively and proportionally to achieve an ideal MMS. Furthermore, developing MMS requires exemplary leadership based on religious moderation values.

Keywords; moderate students, religious moderation, countering radicalism, exemplary leadership.

INTRODUCTION

Religious moderation is a concept aimed at realizing harmony in the midst of Indonesia's multi-religiosity (Fuadi et al., 2021). Ideally, this multi-religiosity is a potential asset to help each other realize peace and harmony with a well-known slogan, namely "Bhineka Tunggal Ika" (Unity in Diversity) (Pedersen, 2016). In fact, many acts of intolerance in the name of religion were found in Indonesia's society, such as the persecution of religious leaders, the destruction of places of worship, suicide bombings, and various other acts of intolerance. It's no wonder that Colbran (2010) stated that although Indonesia has prided itself on being a country of tolerance, intolerance is still widely found in everyday life. The main cause of Indonesia's religious intolerance is the rise of radical Muslim groups (van Es, 2021)(Mietzner and Muhtadi, 2018; Sirry, 2020), which are characterized by dogmatic understanding that tends to intolerance and violence. That is why religious moderation is believed to cope with radicalism (Davids, 2017; Smeer and Rosyidah, 2021), especially in Indonesia.

One of the educational institutions that play a pivotal role in developing religious moderation is a university. As the highest level of educational institution, it is expected to give birth to agents of religious moderation (Amal, 2021; Narulita et al., 2022), but the facts show a contradiction where many university students are exposed to radicalism both in public universities (Anwar and Muhayati, 2021) and Islamic universities (Fitriani and Naamy, 2019). Even though radical groups have been officially banned by the Indonesian government, as an ideology, they still exist with difficult movements to detect. Thus, radicalism remains a latent enemy that needs to be countered through religious moderation (Arifinsyah et al., 2020).

Previous studies on religious moderation can be classified into four categories. First, a study focuses on the conceptual meaning of moderation in the holy book. For example, moderation in Islam is a concept derived from the word *al-wasath* (Al-Baqarah: 143), which means a middle way or position between radicalism and liberalism (Fahri and Zainuri, 2019; Helmy et al., 2021). Second, Islam and Khatun (2016) conducted research comparing religious moderation from Islamic and Western perspectives. Third, a study explores the thoughts of certain Islamic figures and organizations regarding religious moderation (Pektas, 2021; Schmidt, 2021; Zarkasyi, 2019). Fourth, thematic studies on religious moderation are available, such as those on religious moderation in political context (van Es, 2021); religious moderation in the musical context (ter Laan, 2021); religious moderation in social media (Akmaliah, 2020; Henig, 2020); and religious moderation in educational context (Anwar and Muhayati, 2021). Of all these thematic studies, religious moderation in the educational context is the dominant issue, especially in primary and secondary education.

Based on the four categories above, studies on the characteristics of moderate Muslim students and leaders' strategies for realizing moderate Muslim students are scant. In addition, previous studies on educational leadership in higher education (especially in Indonesia) were dominated by transformational-transactional leadership theories (Jamali et al., 2022; Putra et al., 2020) and instructional, authentic, or democratic leadership (Purwanto and Asbari, 2020). Meanwhile, exemplary leadership theory is still rarely used. This theory is closely related to values and ways for a leader to articulate values in an organization, including religious moderation values for developing moderate Muslim students.

To fill the gap, this study argues that the development of moderate Muslim students requires clear characteristics and effective higher education leadership strategies. This study was conducted at Mataram State Islamic University (UIN Mataram), an Islamic university located on Jalan Pendidikan, No. 35, Mataram City, West Nusa Tenggara Province, Eastern Indonesia. There are a number of reasons why UIN Mataram was selected. First, the development of religious moderation is a major priority at this university. Second, despite the fact that UIN Mataram is an Islamic university, non-Muslim students (such as Christians and Hindus) are welcome to enroll. Third, this university practices the idea of "accepting wisdom wherever it comes from," which promotes inclusivity and openness. Thus, religious moderation among students is not only taught conceptually but also practically through celebrating diversity. Furthermore, this study was guided by two research questions, namely:

1. What are the characteristics of moderate Muslim students developed at Islamic University?
2. How are leaders' strategies to develop moderate Muslim student at Islamic University?

THEORETICAL FRAMEWORK

There are at least four important things to discuss in order to understand and implement religious moderation: the concept, the values, the characteristics, and the actors who support the implementation of the concepts, values, and characteristics of religious moderation.

Concept and characteristic of religious moderation

Conceptually, there are two ways to understand religious moderation: (1) religious moderation is a middle position between radicalism and liberalism (Kemenag RI, 2021); (2) religious moderation is understood as a binary frame, namely, moderate vs. radical (Cherney and Murphy, 2016; van Es, 2021) This different definition has implications for the different characteristics of religious moderation. For example, the Ministry of Religious Affairs of the Republic of Indonesia explains that religious moderation is indicated by four characteristics: national commitment, tolerance, nonviolence, and accommodating to local culture (Kemenag RI, 2021). Some Western scholars and researchers include liberalism as part of religious moderation. For example, Rabasa et al. (2007) stated that moderate Muslims are characterized by: (1) Muslims who accept democracy and reject the Islamic State system; (2) Muslims who respect human rights, including freedom of worship, gender equality, and minority groups; (3) Muslims who accept differences and all forms of non-sectarian laws; and (4) Muslims who oppose all forms of violence. Besides, Ab Rashid (2020) describes moderate Muslim traits as the following: (1) liberalism and non-violence; (2) belief in secular, democratic, and pluralist methods; and (3) a spirit of tolerance.

Religious moderation and values based leadership theory

Furthermore, religious moderation refers to a set of values that support the above-mentioned characteristic, namely: (1) tawassuth (taking the middle path in understanding and practicing religious teachings), (2) tawazun (balancing behavior to avoid extremism), (3) i'tidal (act proportionally), (4) tasamuh (promoting tolerance), (5) musawah (promoting equality), (6) syura (common interest is everything), (7) ishlah (prioritizing reformative principles to achieve better conditions by accommodating changes), (9) tathawur (dynamic and innovative) (Kemenag RI, 2021). In an educational context, all of those values need leaders to transform them into educational institutions.

The role of leaders in incorporating moderation values or religious moderation characteristics into educational institutions is then critical. Value-based leadership (VBL) is a theory that addresses the importance of values in leadership (Kraemer, 2011). VBL can be defined as a leadership style that is founded on values (Della Corte et al., 2017). A leader believes in these principles and incorporates them into his or her leadership style (Fitriani, 2016). According to Copeland (2014), value is not found in only one type of leadership; thus, VBL embraces a

variety of leadership models. The exemplary leadership theory developed by Kouzes and Posner (2009, 2011) was used as the analytical tool for this study. This model is made up of five fundamental practices: modeling the ways, inspiring shared visions, challenging the process, enabling others to act, and encouraging the heart (Kouzes and Posner, 2011). These fundamental practices necessitate adaptability in response to changing demands (Yukl and Mahsud, 2010).

METHOD

This study uses a qualitative-descriptive approach because the researcher describes the data found in the field. Then, all data are systematically narrated to link one fact or event with another. Descriptive means that this study describes and analyzes data naturally and objectively according to qualitative research procedures. Based on this approach, this study is expected to provide an overview of the characteristics of moderate Muslim students and university leadership strategies for realizing moderate Muslim students.

Data collection was carried out through in-depth interviews to obtain the participants' perspectives and experiences, where interviews are an appropriate data collection method to obtain data relating to the perspective (Creswell, 2007). The interview type was a semi-structured interview with 20 informants who were purposefully selected. This purposive sampling was chosen because the informants were not determined based on their quantity but on the quality of their information, knowledge, or experience. Therefore, the researcher chooses individuals who could provide insight, knowledge, or experience to answer two research foci, namely, the characteristics of moderate Muslim students developed at UIN Mataram and UIN Mataram's leaders' strategy to develop moderate Muslim students. For the first focus, the interviews were directed mainly to lecturers who are concerned with the religious moderation development at UIN Mataram, and for the second question, the interviews were directed to students, lecturers, and elements of leadership at UIN Mataram such as the rector, vice rector, dean, vice dean, head and secretary of department. All interview results were transcribed for analysis, and the average interview time was 30 minutes. Interview results are presented with a combination of direct and indirect quotations.

This study employs reduction, presentation, and verification techniques to analyze the data. First, the data are chosen for their relevance to the research topic. Second, all of the selected data are organized, summarized, compared, and contrasted with previous studies and theories. The researchers also interpret the data by looking at them as a whole and forming a general meaning based on the researcher's point of view, theory, or previous research. This is consistent with Creswell (Creswell, 2007), who asserts the significance of personal perspectives and previous research when interpreting data. The final step is to conclude the empirical evidence.

RESULT AND DISCUSSION

The findings and discussions were based on data collected in the field and divided into two sub-themes: moderate Muslim student characteristics and UIN Mataram leaders' strategies for developing moderate Muslim students.

Characteristics of moderate Muslim students

UIN Mataram has developed six characteristics of moderate Muslim students, as explained below.

1. Moderate response to local culture

The first characteristic developed by UIN Mataram is a moderate reaction to local culture. This is relevant to previous studies asserting that respect for local culture is used to indicate religious moderation (Nasir and Rijal, 2021). It means that moderate Muslim students are characterized by their acceptance of Muslim groups that insert local culture into implementing Islamic teachings (Zarkasyi, 2019). For example, an informant from UIN Mataram stated that:

“Respect for local culture taught to students is a manifestation of Islam as a universal religion, where its universality can be actualized through responding to local cultures where Islam exists. So, religious moderation teaches students to avoid forcing Islam, as applied in an Arabic country or by the Prophet Muhammad fourteen centuries ago, to be implemented precisely in Indonesia” (Ridwan, lecturer, Interview, 23 August, 2021).

He also quoted a well-known expression of the first Indonesian president (Soekarno) as follows:

“If you become a Hindu, don't become an Indian, if you become a Muslim, don't be an Arabian, and if you become a Christian, don't become a Jew. Be an Indonesian Muslim with Indonesian culture” (Ridwan, lecturer, interview, August 23, 2021).

Respect for local culture is taught and aimed at eliminating the religious egoism that often arises when Islam is considered the most authentic indigenous religion to live in Indonesia. In fact, Islam is a foreign religion as well. An example of a direct quote regarding this point is as follows:

“Islam is not an indigenous religion in Indonesia; it came from the Arab world like other religions, such as Hinduism (from India) or Christianity (from Europe). So, there is no superiority between them” (Junaedi, Lecturer, Interview, July 23, 2021).

2. Moderate response to different school of thought (Madhab)

Religious moderation among students is also marked by students' internal tolerance towards different schools of thought. The following are some examples of interview quotes that indicate this characteristic.

“We also teach religious moderation through internal tolerance, namely students’ tolerance toward other students with different schools of thought to avoid excessive fanaticism and non-moderate attitudes such as "my school of thought is the best and the other one is wrong" (Fathur, lecturer, interview, July 23, 2021).

Specifically for different schools of thought, the best way to teach respect is through a culture of *mura'at* (full respect), which means that a student with a certain school of thought may follow other students' schools of thought to respect each other (Fathur, lecturer, interview, July 23, 2020). However, this *mura'at* culture can be actualized through correcting students' erroneous understandings in conjunction with *talfiq* (a prohibition to mix different schools of thought), which has long been thriving and flourishing among Muslim communities, including UIN Mataram students. For example, a senior lecturer stated:

“*Mura'at* culture is an Islamic teaching that has long been lost in Indonesia’s society and needs to be revived to build students' moderate attitudes. This is caused by a mistake in understanding *talfiq*. The prohibited *talfiq* is a *talfiq* to seek the easiest side of various schools of thought or to escape from religious responsibility. Meanwhile, a *talfiq* taken to show respect for each other is not forbidden” (Miftah, lecturer, interview, July 23, 2021).

The quote above shows that respect for different schools of thought is part of internal religious respect (Helmy et al., 2021) to balance internal with external tolerance among students. Since external tolerance (tolerance for other religions) is currently more prevalent in Indonesia than internal tolerance. This is caused by tolerance without liberalism or communal tolerance based on one's faith (Menchik, 2016). An exception to respecting this school of thought is the textual school (*mazhab zhahiri*), which tends to understand religion textually and is contrary to religious moderation.

3. Respect for internal minorities

In addition to respect for different schools of thought, moderate Muslim students are also characterized by respect for minority groups, especially Ahmadiyya and Shi'a, as shown by one of the following direct quotes:

“Muslim students are taught to demonstrate religious moderation towards minority groups (especially Ahmadiyya and Shi'a) since these two minority groups are prone to various acts of discrimination. The reason for this is that Ahmadiyya were considered blasphemers, and Shi'a were also considered a deviant group. These two groups are often asked to choose between leaving Islamic teachings by forming a new religion or returning to Islamic teachings by abandoning their beliefs. In this context, Muslim students are expected to be agents of change by showing respect for minority groups” (Andra, Lecturer, Interview, July 23, 2021).

There is a unique thing about the way UIN Mataram teaches students religious moderation toward minority groups. The majority of UIN Mataram lecturers stated that passive moderation was the best way to respond to these minority groups, as asserted by an informant as follows:

...”Care must be taken when educating students about a moderate attitude toward Shi’a and Ahmadiyya. Passive moderation, as opposed to active moderation, is what UIN Mataram instructs students to practice in this situation, which means that students are taught to respect minority groups’ right to practice different religious or cultural practices without actively participating in those groups’ daily lives” (Fuad, lecturer, Interview, 2 August, 2021).

The quote above shows that religious moderation taught by UIN Mataram lecturers to students is conditional and proportional moderation (especially for Ahmadiyya and Shi’a). Conditional and proportional moderation was chosen as a solution in the midst of the endless debate among Indonesian Muslims in general and UIN Mataram lecturers in particular regarding the position of Ahmadiyya and Shi’a in the eyes of the Muslim majority, whether both are part of Muslims (as internal minorities) or out of Muslims (as religious blasphemy). This endless debate is also found in the dialogue between Zarkasy and Rabasa in a symposium held in Tokyo, Japan. In the symposium, Rabasa asked Zarkasy about the violence experienced by Ahmadiyya in Indonesia. Zarkasy replied that it was part of blasphemy, while Rabasa argued that it was not blasphemy but part of freedom of expression. The same thing is true of the Shi’a; they are often considered a deviant group because they are different from the Sunni group (the majority group in Indonesia). This shows that different indicators of religious moderation are triggers in determining whether an action is freedom of expression or religious blasphemy (AÇIKGENÇ et al., 2021).

Respect for minorities as part of moderate Muslim students’ characteristics developed at UIN Mataram shows a similarity between the characteristics of religious moderation put forward by the Ministry of Religious Affairs of the Republic of Indonesia (Zarkasyi, 2019) and the characteristics put forward by Western scholars and researchers (Cherney and Murphy, 2016; Rabasa et al., 2007). The difference is in the actualization. For example, in the context of Western scholars and researchers, respect for minorities was applied without exception, whereas in the context of the Ministry of Religious Affairs, including UIN Mataram, respect for minorities was applied in a conditional-proportional manner. The similarity of moderate Muslim characteristics among them is found in a number of ways, namely, anti-violence, opposition to terrorism, and promoting tolerance.

4. Respect for the external minority (non-Muslim Indonesians)

Respect for non-Muslims is the next moderate attitude to instill in moderate Muslim students. The word "non-Muslim" is used to replace the term "infidel" to avoid theological violence (Suprpto, lecturer, interview, July 23, 2021). Based on interviews, there are no problems related to religious moderation between Muslim and non-Muslim students because they are used to living side by side in everyday life both inside and outside the UIN Mataram campus. For example, they study together because UIN Mataram also accepts non-Muslim students (Malik, lecturer, interview, July 23, 2021), and they also live together as neighbors because Lombok is a miniature of religious pluralism in Indonesia. This reinforces what Menchik (2016) stated: there are no problems with interreligious tolerance in Indonesia because the problem that often arises is intra-religious tolerance.

5. Nationalism, anti-violence, and tolerance

Moderateness in responding to non-Muslims above is closely related to national commitment, non-violence, and tolerance. This is caused by the reality of Indonesia's multi-religiosity and Indonesia's past history, which has been built by a number of religions. National commitment is used to indicate moderate students who prefer not to consider other forms of government, such as the caliphate system. Indonesia officially recognizes six religions, with Islam as the majority, but Indonesia is neither a religious nor an Islamic state. Indonesia is a democratic country based on Pancasila (the five pillars) and Undang-Undang Dasar 1945 (the 1945 Constitution) with the slogan Bhineka Tunggal Ika (unity in diversity) (Wahyudi, lecturer, interview, July 23, 2021).

Although UIN Mataram has been successful in developing moderate Muslim students, there are a number of other characteristics that need to be added, such as: (1) moderation in responding to different student organizations because UIN Mataram students have various student organizations such as the Islamic Student Association (Himpunan Mahasiswa Islam/HMI), Indonesian Islamic Student Movement (Pergerakan Mahasiswa Islam Indonesia/PMII), and Indonesian Islamic Preaching Institute (Lembaga Dakwah Islam Indonesia/LDMI); (2) moderation in responding to different religious organizations since UIN Mataram students join different religious organizations, such as Nahdlatul Wathan (NW), Nahdhatul Ulama (NU), and Muhammadiyah; (3) moderation in responding to different political parties due to the different political choices among students; (4) Moderation in responding to other countries, both Muslim and non-Muslim countries; and (5) Moderation in responding to gender and human rights, especially LGBT, because this issue is still considered taboo. All of these characteristics were based on moderation in order to avoid new radicalism in the name of moderation (Hamdi, lecture, interview, July 4, 2022). Therefore, an ideal portrait of the moderate Muslim student is shown in Table 1 below:

Table 1: Twelve ideal characteristics of moderate Muslim students

Characteristic	Description
Respect for local culture	Respect to other Muslim groups that integrate Islamic teaching with local culture
Respect for various madhabs	Respect for different madhabs such as Syafi'i, Maliki, Hanbali, and Hanafi
Respect for different student religious organizations	NU, NW, and Muhammadiyah are three different student religious organizations.
Respect for different student organizations	Respect is shown to the following student organizations on campus: PMII, HMI, and LDMI, as long as those organizations do not teach radicalism.
Respect for different political choices	Respect for different political choices followed by university students off campus

Characteristic	Description
Respect to the internal minority	Respectfully to Ahmadiyya and Shi'a, conditionally and proportionally
Respect to external minorities	Hinduism, Catholic, Protestant, Buddhism and Confucius
National commitment and anti-violence	Accept Pancasila and UUD 1945, but oppose all radical ideologies.
Respect for Muslim and non-Muslim countries	Respect for all nations as a manifestation of global citizenship
Respect for Gender and Human Rights	Responding to the actual issue regarding gender and human rights moderately
Moderate in moderation	Performing religious moderation in a moderate way to avoid radicalism in the name of moderation
Tolerance	Acceptance of difference is the ultimate goal of religious moderation.

Based on the ideal moderate Muslim characteristics outlined above, the moderate Muslim characteristics declared by the Indonesian Ministry of Religious Affairs must be reinterpreted or redesigned in light of several characteristics identified by Western scholars and researchers. When studying religious moderation at UIN Mataram, for example, the way to respond to sexual orientations such as lesbian, gay, bisexual, and transgender (LGBT) is not discussed. A student stated that talking about LGBT issues is still taboo on our campus (Febbi, Students, Interview, and August 23, 2021). That is why the term "LGBT" should also be included in discussion relates to moderate Muslim to meet the ideal characteristic of moderate Muslim characteristic.

Leaders' strategies for developing moderate Muslim Students at UIN Mataram

This study synthesizes the strategies of UIN Mataram leaders in developing moderate Muslim students at UIN Mataram.

1. Identifying moderation and anti-moderation values

The first strategy implemented by UIN Mataram leaders was identifying the values of moderation. For a leader, identifying values aims to determine guiding principles in subsequent actions or decisions (Fitriani, 2017; Kouzes and Posner, 2009; Northouse, 2007). After identifying moderation values, UIN Mataram's leaders communicate all of those identified values to all campus community members (especially lecturers and students). This demonstrates that in order to determine moderation values, leaders must also demonstrate a moderate attitude by involving others. Involving other people aims to create "shared values" that can be actualized (Kouzes and Posner, 2009; Northouse, 2007). Based on the interviews, the essence of moderation values shared at UIN Mataram can be seen in Table II below.

Table 2: Moderation values as shared values at UIN Mataram

Moderation Values	Definitions
Tawazun and Tawassuth	Balance (tawazun) and the middle position (tawassuth) indicate a middle position between radicalism and liberalism.
Ta'aruf	willingness to recognize diversity
Tafahum	Mutual understanding to promote positive thinking (husnu al-dhanni) and avoid negative thinking (su'u al-dhanni)
Ta'amul wa al-taawun	The desire to interact and help each other
Tabayyun wa tala'um	To confirm any news received to avoid regrets due to misunderstandings.
Tashaduq	Tashaduq means friendship (al-shadaqah) based on honesty (al-shidqu) or mutual trust.
Mushabarah	Patience
Murabathah	Strengthening each other to realize mutual benefit
Tawashau bi al-haqq	Reminding each other to demonstrate positive things
Tanahi 'anil munkar	Reminding each other to avoid negative things
Taraadhin	Accepting of difference as God's design
La 'unf	Anti-violence
Musawah	Avoiding discrimination against other groups or religions
Tasamuh	Belief in the mutual benefit of tolerance

It is important to note that identifying moderation values above is insufficient since it is also necessary to identify anti-moderation values. The first is identified to be applied, and the second is identified to be avoided (Masnun, Rector, Interview, July 3, 2021). When asked about anti-moderation values, the Rector of UIN Mataram stated that they include: (1) tatharruf, namely showing extreme attitudes; (2) tasyaddud, namely regarding one's own thoughts as an absolute thing; (3) tadhaddun, namely performing radical and fundamental attitudes by considering other groups as heretical; and (4) takfir, namely regarding everyone whose different religious beliefs are unbelief (Masnun, Rector, Interview, 3 July 2021). Another informant added that liberalism is part of anti-moderation (Sarapudin, lecturer, interview, July 4, 2022). This last point shows the different characteristics of religious moderation between Indonesia's Ministry of Religious Affairs and some Western scholars and researchers. This difference has an impact on the way people express religious freedom.

2. Translating values into vision, mission and goal

The first step above is followed up with visioning, where visioning is not only limited to describing the future since it consists of missions, goals, and objectives to achieve, including the strategies used and people involved to achieve them (Ford et al., 2021). Therefore, UIN Mataram vision always relates to mission, goals, and strategy (VMGS). Vision is an ideal future description to achieve (Kouzes and Posner, 2009; Kraemer, 2011). In this context, the leader's task is to determine a shared vision. That is why the UIN Mataram leaders included the

religious moderation term in the UIN Mataram mission. This is in accordance with the statement of an informant from UIN Mataram as follows:

“Religious moderation (moderate vision) aims to avoid any form of extremism. The university's vision is followed up at the faculty level, and the faculty's vision is continued at the department level. So, UIN Mataram makes religious moderation its main mission according to the directions of Indonesia's Ministry of Religious Affairs“ (Masnun, Rector, Interview, July 2, 2021).

The vision is further elaborated in UIN Mataram's mission through the provision of inclusive education. For example, UIN Mataram does not only accept Muslim students but also non-Muslims. It's been proven by many Hindu and Christian students at UIN Mataram. A Hindu student, I Ketut Mayoni, expressed her pride because she was treated well by the majority of Muslim students in her daily life at UIN Mataram (UIN Mataram, 2022). UIN Mataram's mission is then broken down into three common goals, namely: being a good Muslim internally (intra-religious tolerance); being a good Muslim in a national context (national commitment); and being a good global citizen (international commitment). This goal is quite ideal; according to Kouzes & Posner (2011), leaders are dreamers and idealists. To realize the vision, mission, and goals, any leader cannot be alone; therefore, the leader's job is to turn the institutional vision, mission, and goals into a shared vision, mission, and goals (Fitriani, 2017).

3. Deciding program or supporting policy

The vision, mission, and goals above are followed by leaders' policies in institutional programs. This means that to develop moderate Muslim students at UIN Mataram, leaders must make new policies, especially those related to input (students), processes, and objectives. For example, in terms of input, all Indonesian citizens may become students at UIN Mataram regardless of their religious background. The Rector of UIN Mataram said that initially the policy was rejected by some lecturers with the question, "Why are Hindus and Christians allowed to enter Islamic campuses like UIN Mataram? Don't Hindus have high schools of Hinduism and Christians have schools of theology? The Rector answered simply; even though UIN Mataram is an Islamic campus, this campus is open to all religions or even open to all citizens from all over the world (Masnun, Rector, Interview, 3 July 2021). This is in accordance with UIN Mataram's mission to create a world-class university in the future (Adi Fadli, Vice Rector, Interview, July 3, 2021).

Furthermore, the institutional programs that support student religious moderation at UIN Mataram are: (1) the House of Moderation, which serves as a center for developing religious moderation for students; (2) community services (bakti sosial) based on religious moderation for UIN Mataram students in 2022, such as community service through cleaning temples, churches, and monasteries in Mataram City; (3) UIN Mataram students are also actively involved in protecting Nyepi (a Hindu holy day), as Hindus are frequently involved in takbiran (parades to welcome the Muslim holy day after fasting Ramadan); and (4) Muslim students often collaborate with Christians to distribute ta'jil (fast food for breaking the fast) for Muslims during the month of Ramadhan.

According to the Vice Rector of UIN Mataram, one of the best ways to build religious moderation among students is social action, and the best manifestation of social action is celebrating diversity with other different groups or religions (Zaki, Vice Rector, Interview, July 3, 2021). Based on observations, this statement is pertinent to the Annual Conference on Islamic Studies (AICIS) at UIN Mataram on October 21–22, 2022, to which all non-Muslim students were invited by the UIN Mataram leader, and they took part in the AICIS hosted by UIN Mataram (Saparudin, Vice Dean, Interview, October 3, 2021).

4. Collaborating with other

All UIN Mataram leaders realize that developing students' religious moderation requires serious cooperation with other elements. Based on observations and documentation, there are a number of elements involved, namely: first, involving the Indonesian Ministry of Religious Affairs by inviting them to provide insight into and practice religious moderation among university students and lecturers (Alki, 2022). Lecturers are involved because they have direct contact with students; second, the National Agency for Combating Terrorism (NACT) is involved to instill a sense of nationalism and avoid radicalism; third, the leaders of Islamic boarding schools are involved because the majority of UIN Mataram's students are alumni of Islamic boarding schools; fourth, non-Muslim figures (especially Hindus, Buddhists, and Christians) are involved to discuss ways of building interreligious tolerance; and fifth, involving the House of Representatives Council of the Republic of Indonesia (DPR RI, 2021).

5. Modeling religious moderation values

Exemplifying moderation values in leadership is another important strategy for developing moderate Muslim students. In this context, there are four unique ways used by UIN Mataram leaders, namely:

First, leading by example indicates that leaders must set a good example for others by practicing moderate values first. value is an invisible thing that needs to be actualized in real behaviour (Banks and Banks, 2010). Transforming value into real action is part of "setting the example" or "leading by example" (Kouzes and Posner, 2009). Leading by example is an effective way to promote religious moderation among university students because a leader is a source of reference or a symbol of self-identification for all members (Fitriani, 2016). In this case, the Rector of UIN Mataram stated that "ibda' binafsika" (starting from yourself) is an effective way to form moderate Muslim students (Jumarim, Dean, Interview, June 2, 2021).

Second, leading by proportional values which means that moderation also requires proportional consideration because tolerance is not recommended in all matters, especially those related to other religious rituals. (Fadli, Vice Rector, Interview, July 2, 2021).

Third, leading with reciprocal values which mean that, in developing moderate Muslim students, a leader is required to teach hadith that teach reciprocal values. In this context, an informant stated that reciprocal values are based on the prophetic tradition (hadith), which states that if you love those on earth, then the One in the sky (heaven) will love you. This also implies that if you want to be respected, you should respect others, and if you don't want to be

disturbed, you should not disturb others. This reciprocity shows a relationship between what we and other people do (Asyari, Vice Dean, Interview, July 3, 2021).

Then, when a leader uses religious moderation values as the basis of his or her leadership, he or she refers to moderation values-based educational leadership. Leaders need to identify moderate values and translate them into their leadership. However, a lack of strategies implemented by UIN Mataram leaders prevents them from monitoring and evaluating religious moderation periodically. This study discovered effective strategies for developing moderate Muslim students.

CONCLUSION

This study concludes that the characteristics of moderate Muslim students developed at UIN Mataram refer to the characteristics of religious moderation declared by the Ministry of Religious Affairs of the Republic of Indonesia, which posits religious moderation as a middle position between radicalism and liberalism. To develop ideal moderate Muslim students, some liberalism values must be used selectively and proportionally to indicate religious moderation, including moderate Muslim students. This study also concludes that moderate Muslim student development necessitates a leadership style known as moderate values-based exemplary leadership. This leadership model is quite important for building a moderate culture in higher education as a provision for harmonious life in a multi-religious, multi-cultural society.

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