

## **TRANSFORMATION OF SOCIAL STUDIES EDUCATION THROUGH A RELIGIOUS MODERATION APPROACH IN ISLAMIC HIGHER EDUCATION: STUDY OF UIN MATARAM**

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### **Abstrak**

This study examines the transformation of Social Studies education through a religious moderation approach at Universitas Islam Negeri (UIN) Mataram. Employing a qualitative method with a case study approach, this research explores the implementation of religious moderation values in Social Studies education. Data were collected through participatory observation, document analysis, and focus group discussions (FGD) involving lecturers, students, faculty leadership, and curriculum development teams. The findings indicate that UIN Mataram has developed an integration model of religious moderation in Social Studies education through various innovative approaches, including problem-based learning, digital media development, and community service programs. The implementation of religious moderation values is strengthened through the development of an integrated curriculum, student mentoring programs, digital literacy development, and the establishment of professional learning communities. This study also reveals the importance of campus culture, institutional collaboration, and alumni involvement in strengthening the implementation of religious moderation. These findings make a significant contribution to the development of Social Studies learning models that support religious moderation in Islamic higher education institutions.

**Keywords :** Religious Moderation, Social Studies Education, Islamic Higher Education

### **1. INTRODUCTION**

Islamic higher education in Indonesia continues to experience highly significant development in efforts to integrate Islamic values with modern science. This development encompasses not only infrastructure and educational system aspects but also includes curriculum transformation and more contemporary learning approaches. State Islamic Universities (UIN) as Islamic higher education institutions have a major responsibility in shaping a generation that is not only excellent in academic fields but also possesses moderate religious understanding (Nurdin & Naim, 2019).

This responsibility becomes increasingly crucial considering the increasingly complex and dynamic global challenges. In this context, UIN is required to develop an educational system capable of producing graduates with comprehensive competencies, including intellectual, spiritual, and social aspects. This development must be carried out systematically and deliberately, considering various aspects that influence educational quality. Furthermore, UIN also needs to build collaborative networks with various institutions, both domestic and international, to strengthen institutional capacity and learning quality. This effort must be supported by the commitment of the entire academic community to continuously improve educational quality. This becomes

increasingly important considering UIN's strategic role in nation-building character development.

Social Studies education in Islamic higher education institutions has an increasingly significant strategic role in shaping students' perspectives on complex social realities. In this context, the Social Studies learning approach needs to be aligned with current contexts that emphasize religious moderation aspects to create social harmony (Azra, 2020).

The development of Social Studies learning cannot be separated from the continuously evolving social and cultural dynamics in society. The learning process must be able to integrate various perspectives and approaches relevant to contemporary needs. Additionally, Social Studies learning must also accommodate the diversity of student backgrounds who become learners. This requires adaptive and responsive learning strategies to various learning needs. The development of learning materials must also consider aspects of locality and globality in a balanced manner. The learning evaluation process needs to be designed comprehensively to measure various aspects of learning achievement. All of this requires adequate and sustainable resource support.

UIN Mataram as one of the Islamic higher education institutions in eastern Indonesia faces various strategic challenges in developing Social Studies learning relevant

to contemporary needs. These challenges become increasingly complex considering UIN Mataram's geographical and sociological position in a region with unique socio-cultural characteristics. This aligns with Mahmud's (2021) view that learning transformation in Islamic higher education must be able to address the complexity of contemporary social problems. In this context, UIN Mataram needs to develop adaptive and responsive learning strategies to various learning needs. Curriculum and learning material development must consider various aspects that influence learning effectiveness.

Religious moderation has become an increasingly important central issue in the context of learning at Islamic higher education institutions, especially in facing various contemporary challenges. According to the Ministry of Religious Affairs of the Republic of Indonesia (2019), religious moderation is a perspective, attitude, and behavior that always takes a middle position, always acts justly, and is not extreme in religious practice. The implementation of this concept in learning requires a comprehensive and systematic approach.

Learning material development must be able to effectively integrate religious moderation values. The learning process must also be supported by appropriate and relevant strategies for the learning context. Learning evaluation needs to be designed to measure the effectiveness of religious moderation values implementation. Additionally, there needs to be an adequate support system to ensure program sustainability. Educator capacity development also becomes a key factor in successful implementation. All of this requires thorough planning and support from various related parties.

Contemporary social reality shows that radicalism and extremism remain serious threats that need to be vigilantly addressed in national and state life. This phenomenon is increasingly concerning given information technology advances that enable massive and systematic dissemination of radical ideology.

Hilmy's (2018) research reveals that the student age group is vulnerable to exposure to radical ideology through various media, including social media. This condition requires quick and appropriate responses from various parties, especially higher education institutions. The development of radicalism prevention and handling systems needs to be carried out comprehensively. Prevention programs must be designed considering various aspects that influence their effectiveness. Program implementation must also be supported by systematic monitoring and evaluation. Additionally, there needs to be close cooperation among various stakeholders. This effort becomes increasingly important

considering the serious impact of radicalism on community life.

The role of lecturers in Social Studies learning transformation becomes very crucial as the spearhead of change implementation at the learning level. As learning facilitators, lecturers are required to have comprehensive competencies in various aspects. As stated by Hidayat (2021), lecturers not only serve as teachers but also as role models in implementing religious moderation values. Lecturer capacity development needs to be carried out sustainably through various professional development programs.

Social Studies learning evaluation requires a comprehensive system to effectively measure various aspects of learning achievement. The evaluation system development must consider the complexity of learning objectives to be achieved. According to Zaini (2022), the evaluation system must be able to measure not only knowledge aspects but also students' attitudes and skills in implementing religious moderation values. Evaluation system implementation needs to be supported by valid and reliable instruments. The evaluation process must be conducted objectively and transparently. Evaluation results need to be analyzed in depth for learning improvement. Follow-up on evaluation results must be carried out systematically. Evaluator capacity development also becomes an important priority. The evaluation documentation system needs to be developed effectively. All of this requires adequate technological support.

The development of contextual Social Studies teaching materials becomes an urgent need that must be responded to systematically and deliberately. The teaching materials development process must consider various aspects that influence learning effectiveness. This aligns with Muzakki's (2022) view that teaching materials must be able to integrate religious moderation values with contemporary social issues. Teaching materials implementation needs to be supported by appropriate and relevant strategies. Teaching materials effectiveness evaluation must be carried out systematically. Teaching materials variation development needs to be done creatively. Capacity enhancement in teaching materials development is also important. The teaching materials management system needs to be developed effectively. Collaboration in teaching materials development needs to be strengthened. All of this aims to improve learning quality. Student soft skills development through Social Studies learning becomes an important aspect that needs serious attention in the learning process. Soft skills development must include various competencies relevant to current needs. Mahmudah's (2022) research shows that soft skills such as communication abilities and teamwork are

very important in implementing religious moderation values. Soft skills development program implementation needs to be supported by effective strategies. Soft skills achievement evaluation must be carried out systematically. Soft skills program variation development needs to be done creatively. Capacity enhancement in soft skills development is also important. The soft skills development support system needs to be developed. Collaboration in soft skills development needs to be strengthened. All of this aims to improve graduate quality.

The practicum aspect in Social Studies learning needs to be designed systematically to provide direct experience to students in examining social phenomena. Practicum program development must consider various aspects that influence its effectiveness. According to Nasution (2021), direct experience in examining social phenomena can strengthen students' understanding of the importance of religious moderation. Practicum program implementation needs to be supported by adequate resources. Practicum effectiveness evaluation must be carried out systematically. Practicum program variation development needs to be done creatively. Capacity enhancement in managing practicum is also important. The practicum documentation system needs to be developed effectively. Collaboration in practicum implementation needs to be strengthened. All of this requires sustainable support.

## **2. METHODOLOGY**

This research employs a qualitative approach with a case study method to explore in depth the implementation of Social Studies learning transformation through a religious moderation approach at UIN Mataram. As stated by Creswell & Poth (2018), a qualitative approach enables researchers to understand the meaning that individuals or groups attach to a social or humanitarian problem. The case study design was chosen because it allows for in-depth exploration of specific cases in real-life contexts (Yin, 2018). This research was conducted at UIN Mataram as the research setting due to its unique characteristics as an Islamic higher education institution in the eastern region of Indonesia. The selection of this setting also considered the diversity of student backgrounds and the complexity of religious moderation implementation. Data were collected over one academic semester to obtain a comprehensive picture of the learning process. Data collection was conducted while observing applicable health protocols.

Research participants were selected using purposive sampling technique by considering criteria relevant to the research objectives. Referring to Patton's (2015) opinion, purposive participant selection enables

researchers to obtain information-rich cases about the issue being studied.

Data collection was conducted through various techniques to ensure adequate data triangulation. Miles et al. (2020) emphasize the importance of using various data sources to enhance the credibility of qualitative research. Data collection techniques included in-depth interviews, participatory observation, document analysis, and focus group discussions (FGD). Interviews were conducted in a semi-structured manner to provide flexibility in exploring information. Observations were conducted on classroom learning processes and related activities. Document analysis included curriculum documents, lesson plans, and teaching materials. FGDs were conducted to validate initial findings and deepen understanding.

Research instruments were developed based on literature review and expert validation to ensure their appropriateness with research objectives. As suggested by Maxwell (2013), qualitative research instrument development must consider the context and characteristics of participants.

The analysis process began with verbatim transcription of interview data and field notes. Coding was conducted in stages from open coding to selective coding. Themes were identified through an in-depth and systematic analysis process. Data interpretation was conducted by considering the context and participants' perspectives. NVivo 12 software was used to assist the data analysis process. Analysis results were discussed within the research team to reach consensus.

Research limitations are acknowledged and explicitly documented following Tracy's (2020) suggestions. Time and resource constraints affected the depth of exploration that could be conducted. The specific characteristics of the research setting influenced the transferability of research findings. Researcher subjectivity is acknowledged as part of the qualitative research process. Field dynamics affected the data collection process. The complexity of the phenomenon being studied limited the generalization of findings. Recommendations for further research were formulated based on these limitations.

The research timeline was realistically arranged by considering various research stages as suggested by Silverman (2017). The preparation stage included proposal and research instrument development. Data collection was conducted intensively during one academic semester. Data analysis was conducted in parallel with data collection. Report writing was done in stages with peer review.

Research outputs were planned in various forms to maximize research impact as recommended by Denzin & Lincoln (2018). Scientific articles were prepared for

publication in reputable journals. Policy briefs were prepared for relevant stakeholders. Workshop materials were developed for practical dissemination. Conference presentations were planned to obtain feedback. Learning models were developed based on research findings. Practical recommendations were formulated for field implementation.

### **3. RESULTS AND DISCUSSION**

#### **A. Model of Religious Moderation Integration in Social Studies Learning**

The integration of religious moderation in Social Studies learning is a strategic step in shaping moderate religious understanding and attitudes among learners. This paradigm becomes increasingly important considering the challenges of radicalism and extremism that increasingly threaten national and state life. According to Lukman Hakim Saifuddin (2019), religious moderation is a perspective that takes the middle path in understanding and practicing religious teachings, neither extreme right nor extreme left.

The implementation of the religious moderation integration model in Social Studies learning can be carried out through various innovative learning approaches. As stated by Amin Abdullah (2020), an integrative-interconnective learning approach enables dialogue between religious values and social sciences. This approach opens space for learners to understand social reality from various perspectives, including moderate religious perspectives.

Problem-based learning can be one effective strategy in integrating religious moderation values. Through this model, learners are confronted with various cases or social problems relevant to their lives. This contextual learning helps learners understand the importance of moderate attitudes in facing various differences. Teachers act as facilitators who guide learners to find balanced and wise solutions. The use of appropriate learning media also becomes an important factor in supporting the successful integration of religious moderation values.

An important aspect of the religious moderation integration model is the development of relevant learning materials. According to Azyumardi Azra (2021), Social Studies learning materials must be able to accommodate universal values that become meeting points among religions and cultures. Material development is carried out by observing religious moderation principles formulated by the Ministry of Religious Affairs. Learning materials are packaged in forms that are attractive and easily understood by learners. Case examples used in learning are taken from daily life close to learners' experiences.

The use of multimedia and information technology can enrich learning material presentation. Learning evaluation is designed to measure not only cognitive aspects but also affective and psychomotor aspects of learners. Authentic assessment becomes the appropriate choice to measure learners' competency achievement comprehensively.

The role of teachers in implementing the religious moderation integration model is very strategic. Said Aqil Siradj (2018) emphasizes that teachers must have comprehensive understanding of religious moderation. Teacher competency in managing integrative learning becomes the key to successful model implementation. Teachers need to develop abilities in designing learning that can facilitate dialogue and interaction among learners from various backgrounds. Teacher professionalism development through various training and mentoring programs needs to be conducted sustainably.

The curriculum aspect becomes an important foundation in integrating religious moderation values. Abdul Munir Mulkhan (2020) states that curriculum must be designed by considering the balance among cognitive, affective, and psychomotor aspects. Curriculum development is carried out with an integrative approach that enables dialogue among various disciplines. Religious moderation values are integrated not only in Social Studies subjects but also in various extracurricular activities. The formulation of core competencies and basic competencies considers religious moderation aspects.

Learning strategies developed in the religious moderation integration model must be able to facilitate the creation of constructive dialogue and interaction. According to Nurcholish Madjid (in Rachman, 2018), learning must be able to develop inclusive and appreciative attitudes toward diversity. Cooperative learning methods become the appropriate choice because they can facilitate positive interaction among learners. The use of group discussion techniques enables the exchange of ideas and experiences among learners. Case studies and simulations can help learners understand the complexity of religious social problems. Role playing can be used to develop empathy and understanding of different perspectives. Project-based learning enables learners to produce works that reflect their understanding of religious moderation.

Teacher professionalism development programs in the context of religious moderation integration need to be designed systematically. Masykuri Abdillah (2020) emphasizes the importance of improving teacher competency in integrating religious moderation values. Training and workshop programs are conducted regularly to enhance teachers' understanding and skills.

Mentoring and coaching by experts can help teachers implement the integration model.

The development of media and learning resources that support religious moderation integration becomes an important aspect in model implementation. According to Asep Saeful Muhtadi (2021), learning media must be able to facilitate learners' understanding of the complexity of religious life. Development of learning modules that integrate religious moderation values. Utilization of information and communication technology in learning. Development of learning videos that display religious moderation practices. Creation of question banks and learner worksheets that are contextual. Development of interactive and attractive digital teaching materials. Evaluation of the effectiveness of media and learning resources use is conducted regularly.

The school management aspect in supporting the implementation of religious moderation integration model needs attention. Muhaimin (2019) affirms the importance of an effective school management system in supporting religious moderation programs. Development of school policies that support religious moderation implementation. Adequate resource allocation to support related programs. Development of an effective management information system. Formation of school development teams responsible for program implementation. Development of cooperative networks with various parties. Program monitoring and evaluation are conducted systematically and continuously.

The role of parents and community in supporting the implementation of religious moderation integration model is very important. Nasaruddin Umar (2020) emphasizes the importance of synergy between school and family in instilling religious moderation values. Parenting education programs are developed to enhance parents' understanding. Parent involvement in school activities related to religious moderation. Formation of communication forums between school and parents. Cooperation with community leaders in socializing religious moderation values. Development of community empowerment programs that support religious moderation. Evaluation of the effectiveness of cooperation programs with parents and community.

The development of cooperative networks in supporting the implementation of religious moderation integration model. Din Syamsuddin (2019) emphasizes the importance of building strong networks with various parties. Cooperation with universities in developing religious moderation programs. Collaboration with religious institutions in socializing moderation values. Partnerships with mass media in promoting best practices of religious moderation. Development of international cooperation programs related to religious moderation.

### **B. Implementation of Religious Moderation Values in Social Studies Learning Practice at UIN Mataram**

State Islamic University (UIN) Mataram as one of the leading Islamic higher education institutions in West Nusa Tenggara has demonstrated strong commitment in implementing religious moderation values through Social Studies learning. According to Hamdani (2023), the implementation of religious moderation values at UIN Mataram is carried out systematically and structurally through various learning approaches. UIN Mataram's existence amidst a multicultural society makes this institution a pioneer in developing Social Studies learning models based on religious moderation. The programs developed focus not only on theoretical aspects but also practical aspects in campus life. This aligns with UIN Mataram's vision to become a center for developing moderate Islamic values in eastern Indonesia.

In the context of Social Studies learning at UIN Mataram, the integration of religious moderation values is carried out through a comprehensive approach. As revealed by Syafrudin (2022), the applied learning approach encompasses cognitive, affective, and psychomotor aspects. Social Studies lecturers at UIN Mataram develop innovative learning methods by utilizing the local wisdom of Lombok society. The use of case studies and field practice becomes the main strategy in introducing religious moderation concepts to students. This contextual learning approach enables students to understand the implementation of religious moderation values in a more relevant local context.

The Social Studies curriculum at UIN Mataram is designed with attention to religious moderation aspects as core values. Rahman (2023) states that curriculum development at UIN Mataram is carried out by involving various stakeholders, including religious leaders and academics. The courses offered not only focus on conventional social theory but also integrate moderate Islamic values. Learning material development is carried out by considering the socio-cultural characteristics of Lombok society. The learning process is designed to provide direct experience to students in implementing religious moderation values.

Community service programs become one effective strategy in implementing religious moderation values at UIN Mataram. According to Aminah (2023), community service activities conducted by Social Studies students at UIN Mataram are designed to strengthen understanding of religious moderation. Students are involved in various community empowerment programs that emphasize tolerance and harmony values. These programs provide opportunities for students to interact directly with communities from various religious and cultural

backgrounds. This experience enriches students' understanding of religious moderation implementation in real contexts.

Digital learning media development becomes a priority in implementing religious moderation values at UIN Mataram. Wahyudi (2022) reveals that the utilization of information technology in Social Studies learning has increased the effectiveness of material delivery about religious moderation. Social Studies lecturers at UIN Mataram develop various digital platforms to support learning. The use of social media and online learning platforms facilitates discussion and experience exchange among students. Digital learning media also enable students to access learning materials from various trusted sources.

Learning evaluation becomes an important component in implementing religious moderation values at UIN Mataram. As stated by Hidayat (2023), the evaluation system developed not only measures conceptual understanding but also practical implementation of religious moderation values. Lecturers use various assessment methods including observation, portfolios, and collaborative projects. Evaluation results are used as a basis for developing more effective learning programs. A comprehensive evaluation system helps ensure the achievement of learning objectives related to religious moderation.

The development of professional learning communities at UIN Mataram strengthens the implementation of religious moderation values. According to Fathurrahman (2022), learning communities consisting of lecturers, students, and education practitioners provide space for sharing experiences and best practices. Regular discussions and workshops are conducted to develop effective learning strategies. This learning community also becomes a platform for developing innovations in Social Studies learning. Collaboration among community members enriches perspectives in implementing religious moderation values.

Cooperation with various institutions becomes UIN Mataram's strategy in strengthening the implementation of religious moderation values. Zainal (2023) states that UIN Mataram actively builds cooperation with various educational institutions and religious organizations. This cooperation includes student exchanges, joint research programs, and learning program development. The extensive cooperation network provides opportunities for students to broaden their perspectives on religious moderation. These cooperation programs also enrich learning resources at UIN Mataram.

The development of campus culture that supports religious moderation becomes the main focus at UIN Mataram. According to Hamzah (2023), various campus activities are designed to promote tolerance and

harmony values. Cultural festivals, interfaith dialogue, and social activities become regular campus agendas. Students from various backgrounds are encouraged to actively participate in these activities. An inclusive campus culture helps students internalize religious moderation values in daily life.

Student mentoring programs at UIN Mataram play an important role in implementing religious moderation values. Safitri (2022) reveals that the developed mentoring system helps students in understanding and practicing religious moderation values. Seniors and supervising lecturers serve as mentors who provide guidance and support. The mentoring program is conducted structurally with clear agendas and targets. Regular evaluation is conducted to ensure the mentoring program's effectiveness.

Digital literacy development becomes a focus in implementing religious moderation values at UIN Mataram. Rahmawati (2022) emphasizes the importance of students' ability to sort information in the digital era. Digital literacy programs are developed to help students face misleading information about religion. Regular training and workshops are conducted to enhance students' digital competency. Digital literacy programs also include responsible social media use.

Student exchange programs enrich the implementation of religious moderation values at UIN Mataram. According to Sulaiman (2023), exchange programs provide opportunities for students to learn from other campuses' experiences. Students participating in exchange programs bring new perspectives on religious moderation. Cross-cultural experiences enrich students' understanding of diversity. Exchange programs also strengthen cooperative networks among educational institutions.

Cultural literacy program development becomes an integral part of implementing religious moderation values at UIN Mataram. Nurul (2022) states that understanding cultural diversity strengthens moderate attitudes in religion. Cultural literacy programs include visits to various cultural and religious communities. Students learn to appreciate local wisdom and different traditions. This program helps students develop broader perspectives on diversity.

Project-based learning approaches become an effective strategy in implementing religious moderation values at UIN Mataram. According to Aziz (2023), collaborative projects help students develop social skills and understanding of religious moderation. Students work in diverse groups to complete social projects. Project results are presented in academic forums and communities. Project-based learning provides practical experience in implementing religious moderation values.

Character development programs at UIN Mataram strengthen the implementation of religious moderation values. Fatimah (2022) reveals that character development programs are designed systematically and continuously. Development activities include spiritual, intellectual, and social aspects. Students are involved in various activities that promote moderation values. Character development programs help shape students' moderate and tolerant personalities.

The development of a religious moderation study center at UIN Mataram becomes an important milestone. According to Hasan (2023), this study center serves as a think tank in developing religious moderation programs. Various studies and research are conducted to strengthen theoretical and practical foundations. The study center also organizes regular seminars and conferences. The existence of the study center strengthens UIN Mataram's position as a center of excellence in religious moderation.

Community assistance programs become a platform for implementing religious moderation values at UIN Mataram. Kartini (2022) states that assistance programs are designed to provide direct impact to the community. Students and lecturers are involved in various community empowerment programs. Program focus includes strengthening tolerance and harmony among religious believers. Assistance programs strengthen UIN Mataram's role in developing a moderate society.

Evaluation of religious moderation programs at UIN Mataram is conducted comprehensively. According to Ridwan (2023), the monitoring and evaluation system is developed to measure program effectiveness. Evaluation results are used for improvement and development of subsequent programs. The involvement of various stakeholders in the evaluation process becomes key to success. An effective evaluation system helps ensure the sustainability of religious moderation programs.

Alumni network development strengthens the implementation of religious moderation values at UIN Mataram. Zainab (2022) reveals that alumni play an important role in disseminating religious moderation practices. Regular programs are organized to bring together alumni with active students. Alumni share experiences and best practices in implementing religious moderation. The alumni network expands the positive impact of UIN Mataram's religious moderation programs.

#### **4. CONCLUSION**

The transformation of Social Studies learning through a religious moderation approach at UIN Mataram has shown significant development in efforts to shape moderate religious understanding and attitudes among students. The implementation of religious moderation values is carried out through various innovative learning approaches, including problem-based learning, digital

media development, and community service programs. This comprehensive approach has successfully integrated religious moderation values into the Social Studies curriculum and learning practices.

The success of religious moderation implementation at UIN Mataram is supported by several key factors, including the development of professional learning communities, student mentoring programs, and comprehensive evaluation systems. The active role of lecturers, students, and other stakeholders in developing and implementing religious moderation programs has created a conducive learning environment. The development of digital literacy and inclusive campus culture also makes significant contributions to the effectiveness of religious moderation values implementation.

The learning model developed at UIN Mataram can serve as a reference for other Islamic higher education institutions in implementing religious moderation values. The success of this program is inseparable from institutional commitment in building cooperative networks with various parties, including religious leaders, academics, and education practitioners. The development of a religious moderation study center and community assistance programs has strengthened UIN Mataram's position as a center of excellence in the development and implementation of religious moderation values in Islamic higher education environments.

Soft skills development and practicum programs integrated with religious moderation values have provided meaningful learning experiences for students. Through various practical activities and collaborative projects, students not only gain theoretical understanding but also develop skills in implementing religious moderation values in real contexts. This experience-based learning approach has proven effective in shaping students' moderate and tolerant character.

The evaluation and monitoring system developed by UIN Mataram has enabled continuous improvement in implementing religious moderation programs. Through comprehensive assessment involving various stakeholders, the institution can identify areas requiring development and refinement. Evaluation results have also provided valuable input for developing new programs more relevant to student and community needs.

Alumni involvement in religious moderation programs has expanded the positive impact of UIN Mataram's initiatives to broader environments. Alumni not only serve as ambassadors of religious moderation in society but also contribute to program development on campus. This strong alumni network has created a multiplication effect in disseminating religious moderation values,

while strengthening UIN Mataram's position as an Islamic higher education institution committed to developing a moderate and tolerant society.

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