Actualization of Religious Moderation Content Strategic Plan at State Islamic University

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Abstract

This paper aims to describe religious moderation strategic plan as one of the primary programs at a state Islamic University. The research used a literature study, exploring data sources such as religious moderation strategic plan documents and state Islamic University website news regarding religious moderation. The research found the actualization of the religious moderation strategic plan implemented in the university environment and the academic community generally through news dissemination on the university's official website. There are six implementation strategies; 1). Facilitate the preparation of religious literacy according to local wisdom in electronic form; 2). Strengthen religious moderation content in matters of belief and character; 3). Increase religious extracurricular activities; 4). Improve the quality of tolerant and ethical conduct of students, educators, and other educational personnel; 5). Formation of working groups to disseminate concepts, guidelines, and implementation strategies and investigate the contents of the literature on religious moderation; 6). Improve the education system and staff's ability to investigate and implement models of religious moderation practice. The research findings indicate strategic plan elaborates the formulation of the university's vision and mission, which is ready to guide university leaders in fulfilling their mission and realizing their vision.

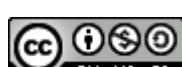**Keywords:** *Religious Moderation, State Islamic University, Strategic Plan*

Introduction

The notion of extremism and radicalism has penetrated global education. Information according to fact letters and electronic media states that the notion of religious radicalism has reached the intellectual circles of the students. The Ministry of Research, Technology and Higher Education explained that ten universities are still exposed to radicalism for a long time, even though it is an effort to counteract this understanding.[1] The strengthening of religious moderation in higher education is a global demand. Religious moderation has become a priority, and trust or generic universities have demanded using related courses using belief studies. Incorporate faith material into the curriculum to establish moderate academic conduits. Universities are required to have standard concepts and actions related to religious moderation.[2]

Amid an increasingly rapid and sophisticated world development, the principles for building ethics, values, and morality must still be respected. Regarding the history of development, every globalization era always affects changes in social systems and people's behavior.[3] Society 4.0 is an era where people are accustomed to using computers and the internet, while the era of society 5.0 technology can be said to be part of life.[4] The advancement of technology certainly has an impact on the world of education. A firm attitude is needed to avoid contaminating other cultural values contrary to local norms, ethics, and culture. Religious facilitation (religious moderation) is one of the goals of a unified nation because we know our country is a multicultural and pluralistic country with different religious and cultural backgrounds. The younger generation and the nation's next generation must be shown moderation in religion. The nature of *wasathiyah* is a significant factor in ensuring the integration of Muslims in Indonesia.[5]

That allows people not to go left or right, making humans fair in their behavior. The values of *wasathiyah* Islamic education are being *tawassut* (looking for a middle way), *tawazzun* (balanced), exemplary, and fair.[6] Religious moderation is a middle way to deal with various possible differences in higher education, both extreme and fundamental. Islamic education is essential in educating people, who are expected to be pious and have faith in Allah and the Messenger of Allah, to respect and implement religious guidance in social life.[7] The Chancellor of UIN Raden Fatah Palembang said that socialization in the academic community is related to strengthening religious moderation. A moderation house will then take place. According to the Head of Studies, Research, and Publications UIN Raden Fatah Palembang, religious assistance is the process of understanding and

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[1] Rosyida Nurul Anwar dan Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (11 Juli 2021): 1–15, https://doi.org/10.24042/atjpi.v12i1.7717.

[2] Abdul Syatar, "Strengthening Religious Moderation in University: Initiation to Universitas Islam Negeri Alauddin Makassar," *Kuriositas: Media Komunikasi Sosial Dan Keagamaan* 13, no. 2 (28 Desember 2020): 236–48, https://doi.org/10.35905/kur.v13i2.1829.

[3] Juhari Juhari, "Perubahan Sosial Dalam Persepektif Dakwah," *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah* 21, no. 2 (30 Desember 2015), https://doi.org/10.22373/albayan.v21i32.428.

[4] Pristian Hadi Putra, "Tantangan Pendidikan Islam Dalam Menghadapi Society 5.0," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 02 (31 Desember 2019): 99–110, https://doi.org/10.32939/islamika.v19i02.458.

[5] Rohmadi Rohmadi, "Deradikalisasi Paham Keagamaan Melalui Moderasi Beragama Pada Mahasiswa UIN Raden Fatah Palembang," *Tadrib* 7, no. 2 (31 Desember 2021): 211–26, https://doi.org/10.19109/tadrib.v7i2.9987.

[6] M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2011).

[7] Syarnubi Syarnubi, "Profesionalisme Guru Pendidikan Agama Islam Dalam Membentuk Religiusitas Siswa Kelas IV Di SDN 2 Pengarayan," *Tadrib* 5, no. 1 (1 Juli 2019): 87–103, https://doi.org/10.19109/tadrib.v5i1.3230.

practicing religious teachings in a fair and balanced manner to avoid extremist behavior or excessive abuse.[8]

Various previous studies discussed religious moderation in Islamic universities. Rohmadi's Research found that there were seeds of potential for radicalism among UIN Raden Fatah Palembang students, a shallow understanding of religious moderation regarding national commitment, tolerance, and local culture accommodated. Campus policies in curriculum preparation are ready to become a forum for moderation, such as strengthening character education through civic education, Islamic religious education, other subjects, and student organizations.[9] Syatar's Research found that the application of religious moderation to multicultural citizens, such as Islamic universities, must be carried out as an educational forum, become a laboratory for religious moderation and use a socio-religious approach to beliefs and the state.[10] Prastyo's Research found that producing content comprising religious moderation values from *Kiai* to be disseminated in digital media results from applying digital literacy culture. At UIN Maulana Malik Ibrahim is the emergence of awareness to practice and expand the religious values of the *Kiai* so that in one digital network, it is easy for all generations to learn.[11]

The campus is expected to be a place for students to present their beliefs (religion) to unite the nation. The religious moderation product is tolerance, and trust moderation is good communication. Socialization of religious moderation is one of the primary programs and strategic plans of UIN Raden Fatah Palembang. The formulation of the problem in this study is how to actualize religious moderation at UIN Raden Fatah Palembang. Therefore, the purpose based on this Research is to find out the work program of the strategic plan for religious moderation compiled by the Chancellor and the UIN Raden Fatah Palembang.

Method

This research used a literature study.[12] The data source generated was literature related to the chosen topic, especially in the strategic plan book (*renstra*) of UIN Raden Fatah Palembang for 2020-2024[13] and news events on the website of UIN Raden Fatah regarding religious moderation. Data were collected using documentation from socialization activities data to the community through news reports at UIN Raden Fatah Palembang. The writing scheme framework and the classification of research materials based on their format (research notes) are in three stages. The first step is to search for the UIN Raden Fatah Palembang strategic plan (renstra) document for 2020-2024, and the Indonesian Ministry of Religious Affairs (MORA) 's religious moderation policy and strategy). Second, researchers conduct studies related to previous research, such as journals and books, including the results of several studies. Third is data processing and analysis. Content analysis collects library materials according to the explanation, followed by reading and

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[8] Humas UIN Raden Fatah, "RMB UIN RAFA Sosialisasi Moderasi Beragama Bagi Mahasiswa Baru," UIN Raden Fatah Palembang, diakses 27 Juli 2022, https://radenfatah.ac.id/index.php/front/berita_detail/1829/RMB-UIN-RAFA-Sosialisasi-Moderasi-Beragama-bagi-Mahasiswa-Baru.

[9] Rohmadi, "Deradikalisasi Paham Keagamaan."

[10] Syatar, "Strengthening Religious Moderation in University."

[11] Angga Teguh Prastyo dan Isna Nurul Inayati, "Implementasi Budaya Literasi Digital Untuk Menguatkan Moderasi Beragama Bagi Santri (Studi Kasus Di Mahad UIN Maulana Malik Ibrahim Malang)," *Incare, International Journal of Educational Resources* 2, no. 6 (28 April 2022): 665–83, https://ejournal.ijshs.org/index.php/incare/article/view/361.

[12] Sugiyono Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2017).

[13] Tim Penyusun, "Rencana Strategis UIN Raden Fatah Palembang 2020-2024" (UIN Raden Fatah Palembang, 2020).

researching documents. They are collected and linked to their descriptions and interpretations in the notes.

Result and Discussion

Diversity is a mosaic that enriches the knowledge of religious life in Indonesia, but on the other hand, the diversity of beliefs contains potential threats. It indicates the need for all citizens' participation and efforts to handle the battle (problem) more focused on building peace among the citizens.[14] The rapid development of science and technology impacts the spread of information from all corners of the world through distance and time. These impacts affect various aspects of life, one of which is in the field of education. So education must increase moral, cultural, and social values to prepare themselves to face life's challenges. One of the crucial elements to ensure the development of a stable and prosperous nation is education. Without a clear education, people's lives are far from good.[15]

Moderation (*wasathiyah*) has a medium meaning, meaning that Islam prioritizes the afterlife according to the world. That is not to say that being in the middle is not automatically a virtue (priority is not always being in the middle). Religious moderation shapes religious life in a pluralistic and multicultural society. All recognized religions in Indonesia recognize the teachings of religious moderation. In Islam, the concept of *wasathiyah* still exists, which has a balance of meaning and justice.[16] The characteristics of a commendable trade union are being able to address and respond to something with correct behavior and actions that are thought deeply to produce good behavior and actions.[17] The millennial generation is a group that is very vulnerable to the impact of radicalism and intolerant actions that have given the rapid flow of information that spreads through social media and the internet because many messages are not filtered or even controlled.[18]

According to Syafi'i Ma'arif, who quoted Syamsul in his diary, three theories gave birth to a radical movement: first, the failure of Muslims to face the current of modernity due to the search for arguments that support the belief for fun. The second is increasing the sense of solidarity (tense) towards various Islamic countries experiencing conflict, such as Iraq, Afghanistan, Syria, et cetera. Third is the state's failure to meet social justice and equitable welfare expectations in the Indonesian context.[19] The *wasathiyah* concept is considered all Muslim desires after global Islam has been preoccupied with liberating two opposing schools of thought in the name of Islam. Therefore, it is essential to position the Qur'an as a fundamental educational concept in Indonesia which has

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[14] Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (23 April 2019): 45–55, https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82.

[15] Munirah Munirah, "Pendidikan Islam dalam Perspektif Hadis," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan* 19, no. 2 (2016): 209–22, https://doi.org/10.24252/lp.2016v19n2a7.

[16] M. Quraish Shihab, *Wasathiyyah Wawasan Islam tentang Moderasi Beragama*, Cetakan Kedua (Tangerang: Lentera Hati Group, 2019); Edi Nurhidin, "Strategi Implementasi Moderasi Beragama M. Quraish Shihab dalam Pengembangan Pembelajaran Pendidikan Agama Islam," *Kuttab : Jurnal Ilmu Pendidikan Islam* 5, no. 2 (28 Desember 2021): 115–29, https://doi.org/10.30736/ktb.v5i2.686.

[17] Kasinyo Harto, *Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik* (Yogyakarta: Semesta Aksara, 2021), 55.

[18] Musyafangah Musyafangah, Bekti Taufiq Ari Nugroho, dan Wildan Nur Hidayat, "Generasi Muslim Milenial Sebagai Model Islam Wasaṭiyyah Zaman Now," *At-Tahdzib: Jurnal Studi Islam Dan Muamalah* 7, no. 1 (24 Maret 2019): 32–50, http://ejournal.kopertais4.or.id/mataraman/index.php/tahdzib/article/view/3530.

[19] M. Syamsul Huda dan Abdul Djalal, "Telaah Kembali Islam Moderat Dan Islam Radikal Dalam Perspektif Generasi Milenial," 2020, http://repository.uinsa.ac.id/id/eprint/1689/.

developed with technological developments. Education is an effort that aims to guide, guide and build the character of the peace-loving millennial generation.[20]

Religious Moderation Policy and Strategy of the Indonesian Ministry of Religious Affairs

Indonesia, the country with the largest Muslim population in the world, emphasizes Islamic moderation. Moderation is a fundamental principle of Islam. Moderate Islam is a religious understanding relevant to diversity in all aspects, whether religion, customs, ethnicity, or the nation itself. Facing a pluralistic society, the most powerful weapon to prevent radicalism is conflict through moderate and inclusive Islamic education (*wasathiyah*).[21] It is hoped that religious moderation will become a cultural tactic to foster diversity and a heterogeneous nation. *Pancasila* in our country has succeeded in uniting all tribes, languages, cultures, and beliefs. The values contained in beliefs are cultured, combined, and integrated using traditional values and local wisdom. As a result, the application of beliefs and culture runs quietly (peacefully) and harmoniously.[22]

In order to realize a prosperous, safe, united, and peaceful Indonesian society, there must be a proper strategy: religious moderation. Quotes in the journal, Minister of Religion Lukman Hakim Saifuddin set 2019 as the Year of Religious Moderation of the Ministry of Religion.[23] At the same time, the United Nations Organization (UN) declared 2019 as the International Year of Moderation. Lukman Hakim called for religious moderation to be mainstream in the diversity of Indonesian society. Indonesia's diversity is tested where the attitude of extreme diversity by a group of people in the name of religion. As we have seen, schools (containers) are like spaces without a master, meaning that schools become places of struggle against transnational ideologies that often deny nationality. So, according to Lukman Hakim, religious facilitation (religious moderation) must be institutionalized in the MORA's work system and structure.

Improving the quality of religious facilitation (religious moderation) at UIN Raden Fatah Palembang focuses on preparing religious education, strengthening religious facilitation content, quality of extracurricular activities, tolerance and educators, and educational energy. Implemented in the strategy are:[24]

1. Facilitate the preparation of trust literacy according to local wisdom in electronic form, stored in a clearinghouse that is easily accessible.
2. Strengthening religious moderation content in matters of belief and character at all levels and types of education.
3. Increase religious extracurricular activities involving students and educators in all religions/regions/countries
4. Improving the quality of tolerant and ethical conduct of students, educators, and other educational personnel.

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[20] Apri Wardana Ritonga, "Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an," *Al-Afkar, Journal For Islamic Studies* 4, no. 1 (11 Maret 2021): 72–82, https://doi.org/10.31943/afkarjournal.v4i1.170.

[21] Mohamad Fahri dan Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100, https://doi.org/10.19109/intizar.v25i2.5640.

[22] Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (18 Desember 2020): 143–55, https://doi.org/10.35961/rsd.v1i2.174.

[23] Edy Sutrisno, "Moderasi Dakwah Di Era Digital Dalam Upaya Membangun Peradaban Baru," *Al-Insan Jurnal Bimbingan Konseling Dan Dakwah Islam* 1, no. 1 (9 November 2020): 56–83, https://ejournal.iainh.ac.id/index.php/alinsan/article/view/41.

[24] Penyusun, "Rencana Strategis UIN."

5. Formation of working groups to disseminate concepts, guidelines, and implementation strategies and investigate the contents of the literature on religious moderation.
6. Improving the ability of the education system and educational staff to investigate and implement models of religious moderation practice.

Related to that, Campbell explained that the impact of the digital era on the religious forms of society was most pronounced, including reduced loyalty (affiliation) to religious institutions, changes in religious authority, and strengthening individualism and changes in pluralism.[25] Amid this worrying phenomenon, the MORA sees the need for an inclusive and tolerant religious path to take advantage of the digital space (stage) scenario and strengthen religious moderation in society and the academic community of Islamic Higher Education in Indonesia, including UIN Raden Fatah Palembang.

Actualization of the Religious Moderation Strategic Plan at UIN Raden Fatah Palembang

Indonesia's cultural diversity and ethnicity are inseparable from the academic world, especially in lectures (conferences). The existence of radical ideas (understanding) is aimed at students. If they do not have a strong opinion and understanding, they will fall into the flow of radicalism full of terrorism.[26] Therefore, strategic planning is a process carried out by an organization to establish a strategy or direction and make decisions about allocating its resources (including human resources) to achieve strategic goals. Control is an inseparable part of an excellent strategic planning system, so this activity is regulated in Law Number 25 of 2004 concerning the National Development Planning System. The strategic control system of UIN Raden Fatah Palembang aims to ensure that the programs/activities in 2020-2024 are prepared and implemented following the strategic plan (renstra) and implemented to achieve the objectives. The targets can be achieved effectively and efficiently.[27]

One of the visions of the MORA for the 2020-2024 period has been set is to build a pious, moderate, intelligent, and superior society. This vision's meaning is a product of a society that is obedient and truly worships, always stays away from extreme behavior or something, and tends towards the moderate dimension or the middle way, the development of reason and a sharp mind, more intelligent and capable. According to Bruce J. Cohen, four factors influence the occurrence of a change in society:[28]

1. Geographical Factor

The geographical location (neighborhood) where people live can influence the changes they experience. It more or less refers to the natural resources that shape people's way of life.

2. Technological Factor

Technology is an element that needs to be considered in influencing the process of social change. Technology is almost always a characteristic of modernity. If it does not touch technology,

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[25] Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (21 Juli 2020): 1–22, https://doi.org/10.37302/jbi.v13i1.182.

[26] Moh Badrul Munir dan Herianto Herianto, "Tingkat Pemahaman Moderasi Beragama Serta Korelasinya Terhadap Pengaruh Kesehatan Mental, Keaktifan Berorganisasi Dan Prestasi Akademik," *Prosiding Nasional* 3 (18 Desember 2020): 137–50, https://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/46.

[27] Penyusun, "Rencana Strategis UIN."

[28] Muhammad Lukman Hakim, *Agama dan Perubahan Sosial*, 1 ed. (Malang: Media Nusa Creative, 2021).

then it is not worth being claimed by modern humans.[29] This factor is influential and has new knowledge in the technology field, which will bring various social changes in the future. The development of religious education that contains moderate teachings is urgently needed to balance social media-based conservatism. A contributing factor that can make a narrow understanding of religion more complex and the information on the internet unstoppable.[30]

3. Leadership

The leadership factor in change further explains the impact of leaders in encouraging people to follow their social agenda. It can be said that leadership factors influence social change.

4. Residents

One of the factors that enable change is the population problem. In this context, increasing or decreasing the number of jobs can significantly change the social situation of the people in the area. For example, production technology can gain new insights as a region's population increases.

On the other hand, the recent population decline has led to changes in the strengths and weaknesses of social organizations. Organizers are essential, for example, to transmit the values of religious moderation in society.[31] Starting from the statement of the factors that influence change, UIN Raden Fatah Palembang supports the implementation of the MORA through the implementation of the 2020-2024 strategic plan, which sets six goals: 1). Improving the quality of religious people in performing rituals (worship) and social worship; 2). Strengthening the quality of religious moderation and religious harmony; 3). Increase of religious people who receive religious services; 4). Increasing students who receive public education services with religious characteristics, religious education, and quality religious education; 5). Graduates who are more productive and competitive; 6). Cultivate a clean, helpful, and responsive government bureaucracy culture.

The Target of Religious Moderation Activities at UIN Raden Fatah Palembang

Empirically, radicalism and intolerance among the younger generation have recently been widespread. Higher education is where the younger generation looks for future directions, so they actively develop their talents and experiences by participating in various activity units and organizations on campus. Radicalism groups use this opportunity to spread ideas and understanding of radicalism.[32] Circular Letter (SE) of the Director General of Islamic Education of the Indonesian MORA Number B3663.1/Dj.I/BA.02/10/2019 concerning Religious Moderation Houses dated October 29, 2019, indicates to all Chancellors and Leaders of State Islamic Religious Universities to establish and organize House of Religious Moderation. The house of religious moderation was asked to become a center for education, mentoring, inauguration, and strengthening Islamic universities' discourse and religious moderation movements.

Previously, the Chancellor of UIN Raden Fatah inaugurated the management of OMIK (Intra-Campus Organization) in 2019, that managers (leaders) had to work with the campus academic community to promote religious moderation and must become the paradigm of thinking

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[29] Nanang Martono, *Sosiologi Perubahan Sosial : Perspektif Klasik, Modern, Posmodern, dan Poskolonial*, 1 ed. (Jakarta: Rajawali Press, 2011).

[30] Muhammad Faisal, "Manajemen Pendidikan Moderasi Beragama di Era Digital," *ICRHD: Journal of International Conference on Religion, Humanity and Development* 1, no. 1 (2020): 195–202, http://confference.iainptk.ac.id/index.php/icrhd/article/view/17.

[31] Nur Salamah, Muhammad Arief Nugroho, dan Puspo Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan," *Quality* 8, no. 2 (2 November 2020): 269–90, https://doi.org/10.21043/quality.v8i2.7517.

[32] Salamah, Nugroho, dan Nugroho.

of OMIK leaders. Yaqut Cholil Qoumas as Indonesian Minister of Religious Affairs, at the Inauguration of Campus B of UIN Raden Fatah Jakabaring and the 2021 Religious Moderation House.[33] He expressed his deepest gratitude to the South Sumatra Provincial Government for the harmony achieved with UIN Raden Fatah Palembang. With the existence of UIN Raden Fatah, South Sumatra will continue to be a zero-conflict and anti-radicalism program, House of Religious Moderation. Referring to the same event, an interview excerpt from, The Chancellor of UIN Raden Fatah Palembang said that the Moderation House had become a center for moderate studies and preaching religious perspectives in society. An academic approach was more important and more effective in prevention.[34]

It is hoped that UIN Raden Fatah will produce graduates who can practice Islam based on the principles of *tawasuth*, *tawazun*, and *tasamuh* without overthrowing (uprooting) the existing Indonesian culture. Because culture makes Islam in Indonesia appear peaceful and tolerant according to the teachings of the Qur'an and Hadith. That is the aspiration of UIN Raden Fatah to support the government against spreading radical and exclusive religious ideas.

Head of Study, Research, and Publication of Religious Moderation House UIN Raden Fatah expressed his perception of the understanding of religious moderation at the New Student Gathering event MABA Study Program of Islamic Family Law. For him, religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner to avoid extremist or excessive behavior in its implementation. He also stated that religious moderation refers to the principle of moderation: justice and balance. Religion does not have to be moderate, but regardless of religion, one must always be encouraged to treat all religious people fairly by always having a moderate mind. Students are always expected to think linearly and not extremists practicing religion.[35] In line with the previous explanation, the first Deputy Chancellor of UIN Raden Fatah Palembang said that the spirit of religious moderation is the MORA's main agenda to strengthen the synthesis between religion and the state.

Religious Moderation House of UIN Raden Fatah not only signed a cooperation agreement in community service for students. It will welcome youth from the mosque with other activities, offer training for imams, *khatib Bilal*, and Fridays, and help read and write the Qur'an. The general program introduces moderate-minded imams and preachers amid diversity.[36] The community service program (Kuliah Kerja Nyata, KKN) activities at UIN Raden Fatah were carried out between January and February 2022 with the theme "Religious Moderation and Development of Malay-Islamic Culture," which took place at the 76th KKN.[37] It is hoped that UIN Raden Fatah

[33] Benny Andrios, "Menag Resmikan Kampus Baru Dan Rumah Moderasi Beragama UIN Raden Fatah," diakses 27 Juli 2022, https://kemenag.go.id/read/menag-resmikan-kampus-baru-dan-rumah-moderasi-beragama-uin-raden-fatah.
[34] Aziz Munajar, "Cegah Paham Radikal, UIN Raden Fatah Palembang Bangun Rumah Moderasi Beragama," Antara News Sumsel, 24 Mei 2021, https://sumsel.antaranews.com/berita/546770/cegah-paham-radikal-uin-raden-fatah-palembang-bangun-rumah-moderasi-beragama.
[35] UIN Raden Fatah, "RMB UIN RAFA Sosialisasi Moderasi Beragama Bagi Mahasiswa Baru."
[36] Humas UIN Raden Fatah, "RMB UIN Raden Fatah Dan KPP Jajaki Kerjasama Moderasi Beragama," UIN Raden Fatah Palembang, 12 September 2021, https://radenfatah.ac.id/index.php/front/berita_detail/1840/RMB-UIN-Raden-Fatah-dan-KPP-Jajaki-Kerjasama-Moderasi-Beragama.
[37] Humas UIN Raden Fatah, "Lepas Mahasiswa KKN, Dr. Muhammad Adil: Bawalah Semangat Moderasi Beragama Dan Budaya Islam Melayu," UIN Raden Fatah Palembang, 10 Januari 2022, https://radenfatah.ac.id/index.php/front/berita_detail/2031/Lepas-Mahasiswa-KKN,-Dr.-Muhammad-Adil:-Bawalah-Semangat-Moderasi-Beragama-dan-Budaya-Islam-Melayu.

students can become role models by spreading moderate Islam, which prioritizes an inclusive, tolerant, fair, and pluralistic attitude in a diverse society.

Conclusion

The actualization of the UIN Raden Fatah Palembang strategic plan for 2020-2024 serves as a reference for university administrators. The strategic plan elaborates the formulation of the university's vision and mission, which is ready to guide university leaders in fulfilling their mission and realizing their vision. Therefore, the strategic plan must be a joint commitment from all levels of university management so that this university's development can occur simultaneously and synchronously (sustainably). The Religious Moderation House of UIN Raden Fatah signed a cooperation agreement for student community service. Besides, improving the quality of religious moderation focused on preparing religious education, strengthening religious facilitation content, and quality of extracurricular activities, tolerance, educators, and educational energy. The strategic plan for religious moderation is expected to go according to what has been planned.

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