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Shely Cathrin, Reno Wikandaru, Nizla Rohaya

*How to be Happy? A Comparative Study between Stoicism and
Al Kindi's Ethical Frameworks*

**Qudratullah, Ayu Rahayu, Muhammad Hafiz Hasan, Awaluddin,
Andi Geerhand**

*Preservation of the Mappere Tradition through Group and Islamic
Communication*

**Ahmad Kholil, Moh Ainin, M Faisol, Umami Hasanah,
Aulia Fadhila Wirmansyah**

القيم الفلسفية في كتاب الأدب الصغير والكبير لابن المقفع

Ading Kusdiana

*K. H. M. Natsir, K. H. M. Isa Anshary and K. H. Rusyad Nurdin: Three
Ulamas of the Persatuan Islam (Persis), Fighting to reject Communist*

**Palendika Alandira, Rohanda, Wildan Taufiq,
Rifqi Muhammad Firdaus**

*Power Relations and Resistance in Naguib Mahfouz's Layali Alf
Laylah: Michel Foucault's Hegemony*

Mukhtar, Rahman, Khairuddin, Wasalmi, Suhaimi, Usman
*Suggesting the Semiotics of the Qur'an: Critical Study of Muhammad
Arkoun's Revelation Reason*

Muhammad Ilham Usman, Aldiawan, Rabiatal Adawiah
*Becoming Moderate Muslims: The Role and Dynamics of Strengthening
Religious Moderation in Religious Moderation Houses (RMB) STAIN
Majene and UIN Datokarama Palu*

Heri Setyawan

*Bediuzzaman Said Nursi on Interreligious Dialogue as A Path to Social
Renewal Amidst Turkey's Secularization (1920-1949)*



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Table of Contents

Shely Cathrin, Reno Wikandaru, Nizla Rohaya	1-24
<i>How to be Happy? A Comparative Study between Stoicism and Al Kindi's Ethical Frameworks</i>	
Qudratullah, Ayu Rahayu, Muhammad Hafiz Hasan, Awaluddin, Andi Geerhand	25-56
<i>Preservation of the Mappere Tradition through Group and Islamic Communication</i>	
Ahmad Kholil, Moh Ainin, M Faisol, Umami Hasanah, Aulia Fadhila Wirmansyah	57-81
<i>القيم الفلسفية في كتاب الأدب الصغير والكبير لابن المقفع</i>	
Ading Kusdiana	82-110
<i>K. H. M. Natsir, K. H. M. Isa Anshary and K. H. Rusyad Nurdin: Three Ulama of the Persatuan Islam (Persis), Fighting to reject Communist</i>	
Palendika Alandira, Rohanda, Wildan Taufiq, Rifqi Muhammad Firdaus	111-141
<i>Power Relations and Resistance in Naguib Mahfouz's Layali Alf Laylah: Michel Foucault's Hegemony</i>	
Mukhtar, Rahman, Khairuddin, Wasalmi, Suhaimi, Usman	142-166
<i>Suggesting the Semiotics of the Qur'an: Critical Study of Muhammad Arkoun's Revelation Reason</i>	
Muhammad Ilham Usman, Aldiawan, Rabiatal Adawiah	167-190
<i>Becoming Moderate Muslims: The Role and Dynamics of Strengthening Religious Moderation in Religious Moderation Houses (RMB) STAIN Majene and UIN Datokarama Palu</i>	
Heri Setyawan	191-210
<i>Bediuzzaman Said Nursi on Interreligious Dialogue as A Path to Social Renewal Amidst Turkey's Secularization (1920-1949)</i>	

**Becoming Moderate Muslims:
The Role and Dynamics of Strengthening Religious Moderation in
Religious Moderation Houses (RMB) STAIN Majene and UIN
Datokarama Palu**

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Abstract

This study analyzes the role and dynamics of the *Rumah Moderasi Beragama* (RMB) at STAIN Majene and UIN Dato Karama in promoting moderate Muslims within academics and society. Data were collected through observation, interviews, and documentation. The research was conducted over five months, involving the heads and secretaries of the *Rumah Moderasi Beragama* (RMB), instructors, lecturers, academic staff, and students as informants. Applying the theory of religious moderation and Imre Lakatos' *Scientific Research Programmes* reveals that establishing RMBs in Islamic higher education institutions (*PTKIN*) is essential and serves as a pillar for sustaining the discourse of religious moderation in Indonesia. Imre Lakatos states that a program will persist and remain progressive if supported by three key factors despite opposition: hard-core, protective belt, and heuristics. These three supporting factors have been implemented in the activities of RMB at STAIN Majene and UIN Dato Karama Palu. The hard core consists of fundamental principles that cannot be changed, such as tolerance, commitment, non-violence, and the acceptance of local traditions. The protective belt is reflected in various activities carried out by RMB, such as seminars, workshops, socialization programs, and training sessions on moderation for students, staff, and lecturers. Meanwhile, heuristics can be observed in several programs, such as introducing religious moderation to new students on campus and sending trainers to participate in *Training of Trainers* programs.

Keywords: Imre Lakatos; Role; Dynamics; Religious Moderation Houses (Rumah Moderasi Beragama)



الملخص

هذا البحث يهدف الى تحليل الدور والديناميكي البيت الوسطية الدينية (ر م ب) في المعهد العالي للدراسات الإسلامية الحكومية ماجيني والجامعة الإسلامية الحكومية داتوكارماه في الترويج للمسلمون المعتدلون بين الأكاديميين والمجتمع. البيانات التي تم جمعها من خلال الملاحظ والمقابلة والوثيقة. هذا البحث يتم إجرائه لمدة خمسة أشهر من خلال إشراك الرئيس وسكرتير من البيت الوسطية الدينية (ر م ب) ومرشد ومعلم والطاخم الأكاديمي والطلاب كمخبر. إستخدام النظرية الوسطية الدينية وبرنامج بحث (Scientific Research Programs) إمري لاكاتوش، هذا البحث يمكن أن يظهر أن التأسيس (ر م ب) في الكلية الدينية الإسلامية الحكومية يكون الشيء الذي مهم جدا ويصبح عمود لإستدامة خطاب عن الوسطية الدينية في أندونيسيا. قال إمري لاكاتوش أن برنامج سوف يبقى على قيد الحياة ويظل تقديمًا إذا كان مدعوما بثلاثة عوامل الرئيسية علي الرغم من التحديات: النواة الصلبة (hard core)، حزام واق (protective belt)، و مساعد كشف (heuristic). وقد تم تنفيذ على هذه العوامل في الأنشطة على المعهد العالي للدراسات الإسلامية الحكومية ماجيني وجامعة الإسلامية الحكومية داتوكارماه بالو. النواة الصلبة يتكون من المبادئ الأساسية التي لايمكن تغييرها مثل التسامح والإلتزام ومناهضة العنف وقبول التقاليد المحلية. حزام واق ينعكس في مختلفة الأنشطة الذي يفعل الموظفون مثل الندوات وورش العمل وبرامج التنشئة الإجتماعية وتدريب الوسطية للطلاب والمعلم. في الوقت نفسه مساعد كشف يمكن ملاحظته في العديد من البرامج مثل تقديم الوسطية الدينية على الطلاب الجديد ويرسل المدرب للمشاركة في برنامج تدريب المدينين

الكلمات المفتاحية: إمري لاكاتوش؛ الدور؛ الديناميكي؛ البيت الوسطية الدينية
(ر م ب)

Abstrak

Penelitian ini bertujuan untuk menganalisis peran dan dinamika Rumah Moderasi Beragama (RMB) di STAIN Majene dan UIN Dato Karama Palu dalam mempromosikan Muslim moderat di kalangan akademisi dan masyarakat. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Penelitian ini

dilakukan selama lima bulan, dengan melibatkan ketua dan sekretaris Rumah Moderasi Beragama (RMB), instruktur, dosen, staf akademik, dan mahasiswa sebagai informan. Dengan menggunakan teori moderasi beragama dan *Scientific Research Programs* Imre Lakatos, penelitian ini menunjukkan bahwa pendirian RMB di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) merupakan hal yang sangat penting dan menjadi pilar bagi keberlangsungan wacana moderasi beragama di Indonesia. Imre Lakatos menyatakan bahwa sebuah program akan bertahan dan tetap progresif jika didukung oleh tiga faktor kunci meskipun mendapat tentangan: *hard-core*, *protective belt*, dan *heuristik*. Ketiga faktor pendukung ini telah diimplementasikan dalam kegiatan RMB di STAIN Majene dan UIN Dato Karama Palu. *Hard core* terdiri dari prinsip-prinsip dasar yang tidak dapat diubah, seperti toleransi, komitmen, anti kekerasan, dan penerimaan terhadap tradisi lokal. *Protective belt* tercermin dari berbagai kegiatan yang dilakukan oleh RMB, seperti seminar, lokakarya, program sosialisasi, dan pelatihan moderasi bagi mahasiswa, staf, dan dosen. Sementara itu, *heuristic* dapat diamati dalam beberapa program, seperti memperkenalkan moderasi beragama kepada mahasiswa baru dan mengirimkan pelatih untuk berpartisipasi dalam program pelatihan untuk pelatih.

Kata Kunci: Imre Lakatos; Peran; Dinamika; Rumah Moderasi Beragama

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A. Introduction

Indonesia is a heterogeneous nation with various tribes, cultures, ethnicities, and religions that cannot be denied. This heterogeneity is a socio-cultural asset that must be nurtured, maintained, and preserved.¹ Cultural diversity is a wealth that needs to be cherished and maintained in society.² Heterogeneity is urgent for social, economic, and political development in Indonesia.³ This prompted the nation's founders to reach a peaceful consensus in nation-building to maintain Indonesia's unity in diversity

¹ Bhikhu Parekh, *Rethinking Multiculturalism: Keberagaman Budaya Dan Teori Politik* (Yogyakarta: Impulse, 2008), h. 317-320.

² Will Kymlicka, *Kewargaan Multikultural* (LP3ES, 2002).

³ Robert W Hefner, *Civil Islam: Muslims and Democratization in Indonesia* (Princeton University Press, 2000).

(*Bhinneka Tunggal Ika*) and recognize Pancasila as the state foundation.⁴ Each civil society organization has undertaken efforts to safeguard this foundation for the long term. For instance, since the 47th Muhammadiyah Congress in Makassar, Muhammadiyah has positioned Pancasila as *Dar Al-Ahdi Wa Syahadah* (the State of Agreement and Witnessing).⁵ Similarly, Nahdlatul Ulama, decades ago during the National Congress of Ulama in Situbondo in 1983, formulated five points concerning the relationship between Pancasila and Islam.⁶

Preserving and maintaining Indonesia's diversity is not merely an individual responsibility but a collective duty of Indonesian citizens, regardless of who they are or where they reside. This principle was exemplified by the founding fathers, who, with sincerity, removed seven words from the Jakarta Charter to ensure greater inclusivity for followers of different religions. Similarly, Nahdlatul Ulama (NU) and Muhammadiyah collaborate to promote the discourse of moderate Islam as the hallmark of Indonesian Islam, countering the spread of extremist ideologies introduced by emerging Islamic groups. Indonesia has faced various challenges through hard and soft power that have threatened its unity as a nation. These challenges include the PRRI/Permesta rebellion, the Darul Islam/Tentara Islam Indonesia (DI/TII) insurgency, the Free Aceh Movement, East Timor's independence, and the Free Papua Movement. On the other hand, soft power movements have aimed to establish an Islamic Caliphate, transform Indonesia into an Islamic state, enforce Sharia law nationwide, and create provinces or regions governed by Islamic law. Additionally, there have also been movements opposing the Jakarta Charter.

"Prevention is better than cure" is a slogan that aptly applies to making religious moderation a unifying tool in building the identity of Indonesian citizens while being devout followers of their respective religions. Therefore, there is no other way than to nurture diversity so that it appears beautiful when woven with peace and compassion and to ensure it does not become a frightening spectre that could ignite at any moment.⁷

Events from centuries ago seem to be repeating, albeit at different times and with other actors. The nation and society of Indonesia are once again under threat from

⁴ Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), h. 10.

⁵ Hasnan Bachtiar, 'Dār Al-'Ahd Wa Al-Shahādah: Muhammadiyah's Position and Thoughts on Negara Pancasila', *Studia Islamika*, 27.2 (2020), doi:10.36712/sdi.v27i3.11325.

⁶ Faisal Ismail, 'Islam, Politics and Ideology In Indonesia: A Study of Process of Muslim Acceptance of The Pancasila' (McGill University, 1995).

⁷ Muh. Ilham Usman, 'Meneropong Kerukunan Umat Beragama Di Permukiman Transmigrasi Desa Karave', *Al-Qalam*, Vol. 25.No. 2 (2019), h. 309.

extremism, radicalism, the rise of identity politics,⁸ and Islamic populism in politics.⁹ Identity politics became evident when hate speech based on ethnicity, religion, race, and inter-group relations (SARA) was used as a tool to bring down political opponents in the 2014 presidential election,¹⁰ the 2017 Jakarta gubernatorial election and reached its peak with the polarization of voters in the 2019-2024 presidential election.¹¹

The emergence of religious populism in mobilizing voters threatens the unity and integrity of the Indonesian nation. Events threatening the Indonesian nation's harmony, unity, and brotherhood must be addressed and anticipated early by adopting an understanding of religious moderation as a perspective in both spiritual and national life. This perspective on religious moderation was legalized and included in the 2020-2024 National Medium-Term Development Plan (RPJMN) through Presidential Regulation Number 18 of 2020, with the Ministry of Religious Affairs designated the leading sector.¹² Following this regulation, the Directorate General of Islamic Education issued a circular requiring every State Islamic Religious College (PTKIN) to establish a House of Religious Moderation, as stated in letter number B-3363.1/Dj.I/BA.02/10/2019. This is further supported by the Technical Guidelines for the House of Religious Moderation through the Director General of Islamic Education's Decree number 897 of 2021.

The sub-issues discussed are the roles of the House of Religious Moderation (RMB) at STAIN Majene and UIN Dato Karama and in strengthening religious moderation on campus and the role of training and trainees in creating a construction of moderate Muslims on campus.

B. Literature Review

Research on religious moderation from 2019 to 2023 has experienced significant developments. This is evident in search engines like Google Scholar, where as many as 1,200 publications related to this topic were found. These studies can be categorized into three tendencies.

First, implementing diverse moderation in educational institutions, both schools and universities. Benny Afwadzi and Miski's article highlights Religious Moderation in

⁸ Burhanuddin Muhtadi, *Populisme, Politik Identitas Dan Dinamika Elektoral: Mengurai Jalan Panjang Demokrasi Prosedural* (Malang: Intrans Publishing, 2019), h. 11.

⁹ Vedi R Hadiz, *Populisme Islam Di Indonesia Dan Timur Tengah* (Jakarta: LP3ES, 2019), h. 3.

¹⁰ Iradhad Taqwa Sihidi, 'Pertarungan Populisme Islam Dalam Pemilihan Presiden 2019', *Jurnal Ilmiah Ilmu Pemerintahan*, 5.2 (2020), doi:10.14710/jiip.v5i2.8516.

¹¹ Aryojati Ardipandanto, 'Dampak Politik Identitas Pada Pilpres 2019: Perspektif Populisme', *Jurnal Politika*, 11.1 (2020), doi:10.22212/jp.v11i1.1582.

¹² Tim Pokja Moderasi Beragama, *Peta Jalan (Road Map) Penguatan Moderasi Beragama Tahun 2020-2024* (Jakarta: Kementerian Agama, 2020), h. 2.

Indonesian Higher Education. This research found that religious moderation must be formulated into strategic policies in higher education to reduce radicalism.¹³ In addition, Abdurahman Kasdi's article found that to realize religious moderation, it is necessary to implement the study of Islamic studies and local wisdom in State Islamic Religious Universities (PTKIN).¹⁴ Tatang Sudrajat's article highlights the Higher Education Program, National Character, and Religious Moderation. This study found that the Ministry of Religion's policy in launching a religious moderation program is very appropriate to fight the increasing intolerance in society.¹⁵ At the same time, Abdul Syatar's article found UIN Alauddin's strategy to strengthen campus religious moderation.¹⁶

Second, religious moderation from the point of view of scholars and ulamas. Syaiful Arif's article found that KH. Abdurahman Wahid is one of the scholars whose understanding aligns with the concept of religious moderation. Moreover, the legacy of KH. Abdurahman Wahid's thought must be disseminated because it aligns with the principles of democratic political life and social justice.¹⁷ Muhammad Ulinnuha's article discusses the views of Hasbi Ash-Shiddieqy, Hamka, and Quraish Shihab regarding the conception of religious moderation in their tafsir works. The study results found that Hasbi Ash-Shiddieqy, Buya Hamka, and M. Quraish Shihab interpreted Hasbi Ash-Shiddieqy, Hamka, and Quraish Shihab interpreted religious moderation holistically and comprehensively.¹⁸ Andika Putra explains that Azyumardi Azra's concept of religious moderation aligns with the concept of Wasathiyah Islam, which he often fights for Indonesia.¹⁹ Made Saihu explains that Nurcholish Madjid's thoughts

¹³ Benny; Miski Fawzy, 'Religious Moderation in Indonesia Higher Educations: Literature Review', *Ulul Albab*, 22.2 (2021), doi:<https://doi.org/10.18860/ua.v22i2.13446>.

¹⁴ Abdurrahman Kasdi, 'Islamic Studies and Local Wisdom at PTKIN in Central Java: Opportunities, Challenges, and Prospects of Pioneering Religious Moderation In Indonesia', *Hikmatuna: Journal for Integrative Islamic Studies*, 6.1 (2020), doi:<https://doi.org/10.28918/hikmatuna.v6i1.2618>.

¹⁵ Tatang Sudrajat, 'Higher Education, Nation Character, and Religious Moderation Program: A Public Policy Perspective', *Journal of Asian Social Science Research*, 3.1 (2021), pp. 73–92.

¹⁶ Abdul Syatar, 'Strengthening Religious Moderation in University: Initiation to Universitas Islam Negeri Alauddin Makassar', *Kuriositas: Jurnal Komunikasi Sosial Dan Keagamaan*, 13.2 (2020), pp. 236–48 <<http://ejurnal.iainpare.ac.id/index.php/kuriositas>>.

¹⁷ Syaiful Arif, 'Moderasi Beragama Dalam Diskursus Negara Islam: Pemikiran KH. Abdurrahman Wahid', *Bimas Islam*, 13.1 (2020), pp. 73–104.

¹⁸ Muhammad Ulinnuha, 'Moderasi Beragama Perspektif Hasbi Ash-Shiddiq, Buya Hamka Dan M. Quraish Shihab Dalam Tafsir An-Nur, Al-Azhar Dan Al-Misbah', *Shuhuf: Jurnal Pengkajian Al-Qur'an Dan Budaya*, 13.1 (2020).

¹⁹ Andika Putra, 'Pemikiran Islam Wasathiyah Azyumardi Azra Sebagai Jalan Moderasi Beragama', *Jurnal Riset Agama*, 1.3 (2021).

align with the concept of religious moderation.²⁰ Likewise, Supriyadi Ahmad's article discusses Buya Syafi'i Maarif's thoughts on religious moderation today.²¹ All of them contribute to understanding the indicators of religious moderation in Indonesia.

Third, the promotion of religious moderation in the digital era. In his article, Firmanda Taufiq explains that the Ministry of Religious Affairs actively promotes religious moderation to overcome religious conflicts in Indonesia and the rise of radicalism.²² Muria Khusnun Nisa²³ and Wildani Hefni,²⁴ in their article, found that the concept of religious moderation is fundamental to be disseminated in digital platforms to create a moderate generation that is not easily influenced by radical ideas spread online and as a medium to balance the flow of information circulating on social media.

From several previous studies, no one has specifically conducted comprehensive and holistic research regarding the role and dynamics of RMB at STAIN Majene and UIN Dato Karama Palu. This research seeks to fill the gap in exploring how the discourse of religious moderation and the RMB's contribution becomes a forum for inviting, embracing, and encouraging parties who are considered excessive and overreaching to be willing to come to the center to be more just and balanced in religion. RMB is a forum that can give birth to an inclusive figure, one that builds integration, an academy that harmonizes deviations and distortions, and the realization of national citizens who live in peace and harmony with each other despite the existing diversity.

Since Al-Qaeda destroyed the twin towers of the World Trade Center under the leadership of Osama bin Laden, Islam has been in the global spotlight. Western societies sometimes generalize all Muslims worldwide as terrorists, even though only a tiny fraction of Muslims are involved in such acts. Since then, many Muslim groups have disagreed with and opposed the terrorism carried out by Al-Qaeda. One of them is Muhammad Said Al-Ashmawy, who wrote a book titled "Against Islamic Extremism."²⁵ What is most concerning is that Wahhabis consider views that do not

²⁰ Made Saihu, 'Pendidikan Moderasi Beragama: Kajian Islam Wasathiyah Menurut Nurcholish Madjid', *Andragogi*, 3.1 (2021).

²¹ Supriyadi Ahmad, 'Moderasi Beragama Perspektif Buya Syafii Maarif Dan Lukman Hakim Saifuddin: Sebuah Kajian Komparatif, Konseptual, Dan Implementatif', *Salam: Jurnal Sosial Dan Budaya Syar'i*, 10.3 (2023).

²² Firmanda Taufiq, 'Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital', *Jurnal Ilmu Dakwah*, 41.2 (2021), doi:10.21580/jid.v41.2.9364.

²³ Muria Khusnun Nisa, 'Moderasi Beragama: Landasan Moderasi Dalam Tradisi Berbagai Agama Dan Implementasi Di Era Disrupsi Digital', *Jurnal Riset Agama*, 1.3 (2021).

²⁴ Wildani Hefni, 'Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri', *Jurnal Bimas Islam*, 13.1 (2020), doi:doi.org/10.37302/jbi.v13i1.182.

²⁵ Mohammad Said Al-Ashmawy, *Against Islamic Extremism Yang Diterjemahkan Dengan Judul Jihad Melawan Islam Ekstrem* (Desantara, 2002).

align with theirs as heresy, misguided, and infidel.²⁶ Thomas L. Friedman added that Wahhabi ideas spread widely when oil prices rose, allowing them to export their ideology to other Muslim countries by building mosques and distributing paperback books that declared certain groups heretical and misguided.²⁷

Moderate Muslim discourse first emerged when threats of violence against religious minorities increased, including acts of terrorism and radicalism. One example of terrorism is the bomb attack in front of the Cathedral Church on 28 March 2021 and Bali Bomb I on 12 October 12. It is considered the first suicide bombing in Indonesia, with 202 fatalities and many others injured. They acted based on a literal and textual understanding of religion obtained through indoctrination from their teachers and mentors.

A part from the suicide bombings, there was an incident where a man kicked worship offering on Mount Semeru. In this context, a religious understanding is needed whose preaching is gentle, civilized, and does not harm others. The harsh and rigid interpretation of religion, which aims to establish the Indonesian Islamic State and carry out suicide bombing in the name of religion, was never taught by the Prophet Muhammad Saw.²⁸ He preached to the people of Mecca and Medina's Jewish and Christian communities in different ways.²⁹

Countering the flow of the radical-conservative movement is urgent because by doing so, the democratic system fought for during the reform era can be appropriately realized. Historically, two mass organizations established before Indonesia's independence, *Muhammadiyah*³⁰ and *Nahdlatul Ulama*, have emphasized the importance of Islamic moderation in maintaining the integrity of the NKRI (Unitary State of the Republic of Indonesia).³¹

This theory, introduced by Imre Lakatos, is the Methodology of Scientific Research Programs. It serves as a bridge between Karl Popper's principle of falsification and Thomas Kuhn's paradigm shift. Lakatos took this further, making the Methodology of Scientific Research Programs a functional methodology for

²⁶ Khaled Abou El Fadl, *The Great Theft: Wrestling Islam From The Extremists* (Harper San Fransisco, 2005).

²⁷ Thomas L. Friedman, *Hot, Fat and Crowded: Why A Need Green Revolution and How It Can Renew America* (Farrar, Straus and Giroux (FSG), 2008).

²⁸ Mahmuddin, 'Strategi Dakwah Rasulullah Di Madinah', *Tabligh*, 21.1 (2020), h. 90-92.

²⁹ Aksin Wijaya, *Sejarah Kenabian Dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah* (Yogyakarta: IRCISoD, 2022), h. 157-158.

³⁰ Zuly Qodir, 'Muhammadiyah Memperkuat Moderasi Islam Memutus Radikalisme', *Maarif*, 14.2 (2019), h. 14.

³¹ Ahmad Syafii Maarif, *Islam Dan Pancasila Sebagai Dasar Negara: Studi Tentang Perdebatan Dalam Konstituante* (Mizan dan Maarif Institute, 2017).

developing science.³² Lakatos, who once served as the Minister of Education in Hungaria, described that a paradigm experiencing anomalies will persist as long as it possesses three things: it remains progressive in its research programs (progressive research programme), yields many fruitful results, and is protected or supported by society (protective belt).³³

In this research program, methodological rules known as heuristics exist. Heuristics can be understood as methods for problem-solving through reasoning, experience, and experimentation while avoiding errors in resolving issues.³⁴ Understanding the history of science is more about the history of research programs rather than just theories. According to Lakatos, a research program contains three elements: the hardcore, the protective belt, and a series of theories.³⁵

The Hard-core is the fundamental assumptions that characterize a scientific research program.³⁶ These assumptions cannot be rejected or modified and must be protected from the threat of falsification. The methodological rule concerning the hardcore is called negative heuristics, which asserts that the solid core of fundamental assumptions should not be invalidated. The negative heuristics of a program demand that, as long as the program is under development, its core assumptions remain unaltered and intact. Consequently, if scientists modify these fundamental assumptions, they step outside the research program.

The Protective belt consists of auxiliary hypotheses under initial conditions. In methodological terms, it is known as positive heuristics. It is a part of the research program that guides scientists on what should be done rather than what should not be done.³⁷ Positive heuristics are more abstract and challenging to explain than negative heuristics. Positive heuristics indicate how the program's core should be developed to explain and predict natural phenomena. In Lakatos's words, "Positive heuristics consist

³² Mohammad Muslih, 'Filsafat Ilmu Imre Lakatos Dan Metodologi Pengembangan Sains Islam', *Tasfiyah: Jurnal Pemikiran Islam*, 4.1 (2020) <<https://doi.org/http://dx.doi.org/10.21111/tasfiyah.v4i1.3962>>, h. 47.

³³ Rustam Ibrahim, 'Eksistensu Pesantren Salaf Di Tengah Arus Pendidikan Modern', *Analisa Journal of Social Science and Religion*, 21.2 (2014), h. 255.

³⁴ Theguh Saumantri, 'Konstruksi Pengetahuan Dalam Perspektif Metodologi Riset Ilmiah Imre Lakatos', *Tasamuh: Jurnal Studi Islam*, 14.2 (2022), h. 275.

³⁵ Rizal Mustansyir, 'Program Riset Ilmiah Imre Lakatos', *Jurnal Filsafat*, 17.3 (2007), h. 262-264.

³⁶ Mardiana, 'Pemikiran Filsafat Kontemporer Imre Lakatos Terhadap Riset Pendidikan Dan Sains', *Jurnal Pendidikan Tambusai*, 6.1 (2022).

³⁷ Ahmad Amir Aziz, 'Pemikiran Imre Lakatos (1922-1974) Tentang Metodologi Program Riset Dan Signifikansinya Dalam Kajian Keislaman', *Islamica*, 1.1 (2006), h. 47-48.

partly of hints on how to change, develop contestable variants of a research program, how to modify and enhance the disputable protective belt."

A series of theories refers to the interrelation of theories, where each subsequent theory results from auxiliary clauses added to the preceding theory.³⁸ According to Lakatos, what should be judged as scientific or non-scientific is not a single theory but a series of theories. The most important aspect of the development of science and the series of theories is marked by definite continuity. The scientific nature of a research program is evaluated based on two conditions: (1) it must meet a degree of coherence that includes a definite plan for the subsequent research program; (2) it must be able to produce new phenomena.³⁹

Through these theories, we examine the role and dynamics of RMB STAIN Majene and UIN Dato Karama in promoting religious moderation among lecturers, academic staff, and students while empowering them as agents of religious moderation to cultivate a community of moderate Muslims in Indonesia.

C. Research Methods

The research is focused on two locations, namely the *Rumah Moderasi Beragama* (RMB) at STAIN Majene and UIN Dato Karama Palu. Using purposive sampling, informants were selected from the leadership, instructors, and participants at both RMB locations. In addition to interviews, this study also employed observation and triangulation to ensure data validity. Observations were conducted on the activities at the RMB, the curriculum, and the training materials used as primary references.

Data collection in this study was carried out in three ways: literature review, in-depth interviews, and observation. The data collection techniques included systematic observation; according to Sutrisno Hadi, observation is the systematic observation and recording of phenomena under investigation,⁴⁰ and this method is indispensable in scientific field research.⁴¹ Additionally, the data collection technique used interviews. An interview is a process of data extraction through a question-and-answer session with the interviewee. In line with the type of research above, the researcher used the three-stage model by Miles and Huberman to analyze the research data.⁴² The main instrument in this study was the researchers themselves, using interview guidelines and field notes. In the first step, field data were reduced by summarizing, selecting, and focusing on data relevant to the research objectives. Next, the data were displayed in

³⁸ Aziz, h. 49.

³⁹ Ahmad Choirul Rofiq, 'Signifikansi Teori-Teori Popper, Kuhn, Dan Lakatos Terhadap Pengembangan Ilmu-Ilmu Keislaman', *Uhumuna: Jurnal Studi Keislaman*, 14.1 (2010), h. 188-190.

⁴⁰ Sutrisno Hadi, *Metodologi Riset*, 2nd edn (Pustaka Pelajar, 2016).

⁴¹ Koentjaraningrat, *Metode-Metode Penelitian Masyarakat* (PT. Gramedia Pustaka, 1994).

⁴² Sugiyono, *Metode Penelitian Kualitatif*, 3rd edn (Alfabeta, 2020).

the form of interview notes, field notes, and documentation notes. The final step was verification, which involved formulating conclusions supported by valid evidence collected during the data collection stage.

D. Results and Discussion

1. The Role of RMB in Instilling the Values of Religious Moderation

The reinforcement of religious moderation is considered necessary, especially among academics, to strengthen the faith and morality of each religion without mutual blame. Strengthening faith and morality requires a comprehensive da'wah process. Da'wah can be understood as a call to goodness in a gentle manner to all people, following the guidance of the Prophet Muhammad (PBUH).

Literally, *rahmatan lil alamin* means that Islam's mission is to bring mercy and compassion to the universe. From his teenage years, the Prophet was accustomed to a diverse environment and even built a sense of nationhood, albeit on a small scale, by joining the Brotherhood of the Faithful community in Mecca. The agreement among all community members was the readiness to defend anyone oppressed, regardless of background, culture, or origin.

Moderation is the main characteristic, the true nature, and the inherent quality of all aspects of Islamic teachings. *Wasatiyyatul Islam* is the authentic character of Islamic law that reflects firmness and consistency in following the "straight path." Therefore, moderation is the essence of Islam itself. In this context, moderation in da'wah is required, a balanced approach that avoids extremes and contradictory attitudes so that no single stance dominates a person's thoughts and actions.

In other words, moderation in da'wah involves considering each conflicting value or aspect without judgment, respecting human dignity, and living harmoniously in diversity. From a da'wah perspective, Islamic moderation is an ontological, epistemological, and axiological benchmark. Da'wah science and content should focus on promoting Islamic moderation. The methodology and methods of da'wah must be based on Islamic moderation. The goals of da'wah science and the outcomes of da'wah should also adhere to the principles of Islamic moderation within the scope of Islamic spirituality.

Moderate da'wah means constructive preaching to build national resilience, emphasizing *wasatiyyatul Islam*. Islam, with its mild nature, should be preached moderately. Radical da'wah is acceptable as long as it stays within the bounds of moderation. However, preaching moderate Islam in a highly radical manner is certainly not justifiable. Extreme da'wah undermines Islamic moderation and contradicts the Islamic law itself. Islamic moderation requires its followers to practice Islamic law moderately. History has shown that extreme religious practices have led to the downfall of nations in the past. Therefore, moderate da'wah encourages Muslims to practice

Islam moderately. Religious moderation becomes an important social asset for national resilience.

Religious moderation requires a preacher to pay attention to sacred texts and consider the social context of the da'wah community. The Qur'an uses this method to shape the da'wah community. Islamic teachings must be rationalized to make them more relevant to daily life. While religious doctrinal issues should not be overly emphasized, the substance of religious teachings should be practically applied to address social problems.

The RMB at UIN Dato Karama Palu was established in 2021 and was initially led by Dr. H. Mukhlis, M.Pd.I., in 2022 until now, Dr. H. Ismail Pangeran, M.Pd.I head the RMB at UIN Dato Karama Palu. Since its inception, the RMB at UIN Dato Karama Palu has been actively conducting training and guidance and strengthening religious moderation both within and outside the campus. This information is based on an interview with Ismail Pangeran:

*“The RMB at UIN Dato Karama Palu has been conducting activities promoting religious moderation since its establishment in 2021. These activities include gradually conducting seminars and workshops for students and lecturers on religious moderation at UIN Dato Karama. Additionally, we have organized seminars and workshops for administrative staff on religious moderation. The goal of these activities is to create a cycle of moderate Muslims.”*⁴³

The same thing was also expressed by Bahrudin, Head of RMB STAIN Majene, that the STAIN Majene Religious Moderation House (RMB) was officially established in January 2021 based on the Directive of the Decree of the Director General of Islamic Education Number 897 of 2021. The regulation mandates that each State Islamic Religious University (PTKIN) build RMB as a means to promote the idea of religious moderation in West Sulawesi. STAIN Majene collaborates with the Ministry of Religion of West Sulawesi Province and the Ministry of Religion of Polewali Mandar, Majene, Mamasa, Mamuju, Central Mamuju, and Pasangkayu Regencies to promote the concept of religious moderation among the people of West Sulawesi.⁴⁴

The RMB at STAIN Majene and UIN Dato Karama was established as a top-down initiative to promote religious moderation, and it is included in the National Medium-Term Development Plan (RPJMN) 2020-2024. The Ministry of Religious Affairs has been trusted as a pioneer in disseminating ideas, concepts, and indicators of religious moderation to all organizations under the Ministry of State.

The RMB STAIN Majene and UIN Dato Karama Palu must be socialized with the entire West and Central Sulawesi community. This is in line with the spread of Islam

⁴³ Interview Ismail Pangeran, UIN Dato Karama, April 2023

⁴⁴ Interview Bahrudin, STAIN Majene, April 2023.

by Sheikh Dato Karama in appreciating the local wisdom of the people in Palu, Central Sulawesi. Likewise, the preaching methods of Sheikh Abdul Mannan and Sheikh Kamaluddin Abdurahman made Islam easy to accept. The RMB at UIN Dato Karama Palu and STAIN Majene are working to strengthen religious moderation for lecturers and administrative staff and training for students to foster a moderate vision among them. Especially at UIN Dato Karama Palu, strengthening religious moderation is done through seminars or workshops, and religious moderation courses such as "Moderate Islam" are included in the curriculum. According to the staff of the Religious Moderation Office of UIN Dato Karama Palu:

"UIN Dato Karama Palu offers courses, including the "Moderate Islam" course. The content of Moderate Islam is also incorporated into various other classes. This material is introduced from the second semester across all faculties at UIN Dato Karama Palu, including the Faculty of Education and Teacher Training, the Faculty of Sharia, the Faculty of Islamic Economics and Business, and the Faculty of Usuluddin, Adab, and Da'wah." ⁴⁵

The religious moderation activities carried out by the RMB at UIN Dato Karama Palu include:

First, Seminars and Workshops on Religious Moderation for Students: These activities are conducted in stages, starting with second-semester students from all faculties at UIN Dato Karama Palu. They involve student organizations (ORMAWA) within the university. The program spans three days, with two days dedicated to the faculty level and one day to the student organization level.

Second, Seminars and Workshops on Religious Moderation for Lecturers and Staff. This initiative is also carried out in stages, beginning with the lecturers and staff of each faculty. The first stage focuses on the Faculty of Education and Teacher Training, the second stage on the Faculty of Sharia, the third stage on the Faculty of Islamic Economics and Business, and the fourth stage on the Faculty of Usuluddin, Adab, and Da'wah.

Third, Seminars and Workshops on Religious Moderation for Religious Counselors in Palu. This activity is a collaboration between RMB UIN Dato Karama Palu and the Office of Religious Affairs (KUA) in Palu. Representatives from each religious counselor in Palu are invited to participate in seminars and workshops on religious moderation. *Fourth*, book discussions. Book discussions are a highlight at UIN Datokarama Palu, as the university has published books on religious moderation. The academic community attends these events.

⁴⁵ Interview Ismail Pangeran, UIN Dato Karama, April 2023.

2. Maintaining the Values of Religious Moderation in Campus

Contemporary issues, both local and national, often require the involvement of religious moderation instructors to find solutions or address challenges the community faces. One of the ways this is accomplished is by organizing training sessions to strengthen the understanding of religious moderation among students. These activities aim to counter the spread of radical ideologies on campus. An instructor from RMB UIN Dato Karama Palu stated:

“To date, we continue to actively conduct activities to strengthen religious moderation among students through seminars or training sessions. These activities are typically held every two months.”⁴⁶

This statement indicates that RMB UIN Dato Karama Palu is highly dedicated to combating conservative and radical ideologies on campus by continuously organizing programs or activities to enhance religious moderation among UIN Dato Karama Palu students.

Similarly, the RMB STAIN Majene has also conducted activities to strengthen religious moderation, although not *optimally* due to budget constraints. Throughout its existence, RMB STAIN Majene has organized several activities to enhance religious moderation, such as seminars on religious moderation, training sessions for faculty and staff, and training for students of STAIN Majene and Universitas Sulawesi Barat. The secretary of the RMB STAIN Majene remarked:

“The RMB STAIN Majene has not yet been incorporated into the official structure of STAIN Majene, so its funding is not yet optimal. However, the campus has permitted the carrying out of several activities related to strengthening community moderation, such as a community moderation seminar presented by Habib Dr. Nuruzzaman (Expert Staff to the Minister of Religion), community moderation training for lecturers and employees of STAIN Majene, and training for students of STAIN Majene and the University of West Sulawesi.”⁴⁷

According to the accounts of RMB UIN Dato Karama and STAIN Majene administrators, several seminars, workshops, and religious moderation strengthening activities have been conducted for faculty, staff, and students during their tenure. These efforts are part of their work program to disseminate the idea of religious moderation and counter conservative and radical ideologies.

The opportunity for RMB UIN Dato Karama Palu and STAIN Majene to develop moderate Muslims on campus is significant. This is especially true considering that many lecturers at these institutions also work as “part-time” preachers in the community. Therefore, the academic community is an effective agent in advocating for

⁴⁶ Interview Syafiuddin, Instruktur of RMB UIN Datokarama Palu, March, 21, 2023

⁴⁷ Interview Zuhdiah, STAIN Majene, May, 05, 2023

diversity moderation from the pulpit. The educational community can also integrate religious moderation values into their courses. This opportunity is useful for creating and maintaining moderate Muslim behavior on campus.

The existence of these institutions is supported by the Rector of UIN Dato Karama and STAIN Majene, who endorse the programs and initiatives undertaken by RMB. At STAIN Majene, several activities are conducted to disseminate religious moderation, including introducing the discourse of religious moderation to new students during the PBAK (Pengenalan Budaya Akademik Kampus) 2020, with the theme "Instilling Religious Moderation to Strengthen NKRI Towards a Progressive Indonesia." In 2021, new students were introduced early to the discourse of religious moderation through the PBAK 2021 theme, "Building Togetherness and Respecting Differences within the Framework of NKRI."

Strengthening religious moderation is also carried out by organizing the 2021 *Halal bil Halal* at STAIN Majene with the theme "Weaving Brotherhood to Build Religious Moderation." This effort extends beyond theory, as students gain practical knowledge about religious moderation by participating in Papua's Kuliah Kerja Nyata (KKN) Religious Moderation program. In 2022, STAIN Majene held a training session for religious moderation agents with the theme "Synergy of STAIN Majene Academic Community in Building Religious Moderation," featuring Dr. Nuruzzaman, Special Staff to the Minister of Religious Affairs of the Republic of Indonesia.

In 2023, STAIN Majene included students in the *Kuliah Kerja Nyata* (KKN) Religious Moderation program in Tana Toraja. Furthermore, it supports and maintains the "Islam and Local Culture" course aimed at helping students understand the local culture and wisdom of the West Sulawesi community, which is still thriving, as part of the indicators of religious moderation, namely respecting local culture and wisdom.

At RMB STAIN Majene, religious moderation training for STAIN Majene and Universitas Sulawesi Barat students includes materials such as (1) The Urgency of Religious Moderation in Daily Life, (2) Mainstreaming Religious Moderation in Higher Education, (3) Nine Keywords of Religious Moderation; (4) Iceberg Analysis and U-Process. Training materials for lecturers and staff include: (1) Building Perspective Assumptions; (2) Sketch of Religious Life in Indonesia; (3) Social Analysis Using Iceberg Analysis; (4) Attitudes of Ministry of Religious Affairs ASN; (5) Ecosystem of Religious Moderation; and (6) Universal Values in Religion.

Strengthening religious moderation is also carried out at UIN Dato Karama Palu, supported by Prof. Dr. H. Sagaf S. Pettalongi, M.Pd., to create moderate Muslims within the campus environment. This includes training for lecturers and educational staff. The training materials for religious moderation that have been implemented include (1) Theological Foundations of Religious Moderation: Universal Values in Religion; (2) Theological Foundations of Religious Moderation: Moderation Values from a Theological Perspective; (3) Internalization of Religious Moderation by the Ministry of

Religious Affairs: National Insight and Identity of the Ministry of Religious Affairs; (4) Internalization of Religious Moderation by the Ministry of Religious Affairs: Attitudes of Ministry of Religious Affairs ASN.

Furthermore, some students must fully understand the importance of strengthening religious moderation. Therefore, RMB has additional tasks, such as addressing extracurricular activities that could foster intolerant attitudes, like certain religious study groups. Additionally, RMB UIN Dato Karama Palu faces other challenges, as expressed by the Head of RMB UIN Datokarama Palu:

“Currently, internet and social media usage is increasingly prevalent among students. Connecting to the internet and social media provides millennial students abundant access to information. However, with proper filtering, this can have positive impacts. One negative impact is the ease with which transnational doctrines with radical ideologies can influence millennials. The fundamental Islamic radicalism movements of the 21st century in Asia and the Middle East recognize the effectiveness of the internet as a medium for spreading their ideology.”⁴⁸

Due to the influence of the internet, the spread of political ideas and issues of freedom of expression and democracy have experienced massive radicalization. In other words, fundamentalist issues leading to radicalism in the 21st century are closely linked to the extensive use of the internet and social media. Through the internet, radicalism has become widespread and deeply rooted in the minds of the nation's millennial generation, especially students. The internet plays a significant role in the formation of radical elements among young people.

The same situation is seen at STAIN Majene, where RMB administrators still have the task of spreading the values of religious moderation among students. Many students have not yet been involved in this effort, and there is still a tendency towards conservative thinking in matters of religion and state. Therefore, RMB requires extra efforts to achieve the target of having 85 per cent of students fully understand the values of religious moderation.

3. Together to Promote the Values of Religious Moderation in the Society

The group most vulnerable to adopting extremist religious ideologies is youth between the ages of 15 and 25. During this developmental stage, they seek spaces to express their identity, find support for self-confidence, and search for meaning in life. At this age, the campus becomes a focal point. Scholars like Al-Badayneh explain that universities are places where radicalization can flourish. In his study of students in Jordan, he emphasizes that students have an attractive and fertile nature. Campuses can quickly produce vocal activists who want to change society. This is because they are identity seekers, protection hunters, and rebels who want their voices to be heard. Al-

⁴⁸ Interview Ismail Pangeran, April, 23, 2023.

Badayneh also explains that the longing for identity is common in modern society. However, the longing for identity is a phenomenon that has been around for a while.

Islam in Indonesia has a unique format. Based on the historical background of Islamization, Islam arrived in the archipelago in the 1st century of the Hijra. The first area to be Islamized was the east coast of Sumatra, namely Pasai and Perlak, located in present-day North Aceh. The total Muslim population in Indonesia reaches more than 80% and is spread across western, central, and eastern Indonesia. Along with the arrival of other world religions, Indonesia experienced the regionalization of religions. Indonesia also has internal Islamic educational institutions called pesantren, which, in addition to being centers of Islamic study, also play a role in transforming society from animist and dynamic beliefs to faith. Furthermore, Islam in Indonesia also played a role in awakening patriotism, which became the main force of Indonesian nationalism in resisting colonialism.

However, after the independence era, Islam's contribution to nation-building declined. If examined more deeply, the main factor for this decline is weakening a dynamic, creative, and innovative work ethic due to theological influences that tend to be fatalistic-deterministic in society.

This situation raises concerns among Muslim intellectuals, leading to thoughts that "challenge" the tradition of theological understanding among Indonesian Muslims. This has sparked an interest in tracing the roots of Islamic theological knowledge in Indonesia. The preachers who came to spread Islam did not propagate Islamic theology based on the cultural traditions of their home countries. Instead, they followed the rhythm of the customs of the society as the target of their preaching. They employed three strategies for developing Islamic theology: adaptation, accommodation, and selection. Adaptation is the effort to adjust the internalization of Islamic teachings according to the level of understanding of the community. Accommodation is the effort to adopt local traditions that are already familiar within the cultural map of society to achieve knowledge, appreciation, and practice of Islam. Selection is the process of filtering various local traditions that do not follow the concept of Islamic theology.

The participants responded positively during the religious moderation training conducted by RMB UIN Dato Karama Palu. One of the participants stated:

*"I am happy with the religious moderation training conducted by RMB UIN Datokarama Palu. As the speakers in the training conveyed, I agree that we must have a high tolerance towards all religious adherents without blaming each other. We must continue to respect one another even though we have different beliefs."*⁴⁹

In another instance, a training participant also mentioned:

⁴⁹ Interview Syafiuddin, Instruktur of RMB UIN Datokarama Palu, March, 21, 2023.

*"The materials presented by the speakers during the religious moderation training conducted by RMB UIN Dato Karama Palu were excellent, and I am thrilled to have participated in this activity. This training taught us to broaden our perspectives and attitudes in living our religious lives with the existing diversity. We were taught not to claim the truth exclusively, not to feel the most righteous, and not to easily label others as infidels."*⁵⁰

These responses from the religious moderation training participants demonstrate that the activities and materials provided by the RMB UIN Dato Karama instructors were well understood and actualized by the training participants. This aligns with what Sulaeman, a religious moderation training participant from STAIN Majene, expressed:

*"Last year, I was selected to participate in the religious moderation training organized by RMB STAIN Majene. Student from STAIN Majene, STAI DDI Majene, Asy'ariyah Mandar University, and the University of West Sulawesi attended the training. This training provided the knowledge I can apply daily, especially to myself. I often use the results of this training as material for Friday sermons. The training materials included mainstreaming religious moderation in higher education, the nine keywords of religious moderation, and iceberg analysis."*⁵¹

Sulaeman, who attended the religious moderation training, explained that the training provided knowledge about behaving and respecting the local culture and wisdom of the people of West Sulawesi. This is beneficial in daily life as it helps me become a devout Muslim who respects the ideology of Pancasila. Basri, a student at the University of West Sulawesi, also shared this experience:

*"I am writing my thesis on religious moderation, inspired by my experience attending religious moderation training. However, it did not stop there. After the training, I often opened YouTube channels to understand religious moderation better. Additionally, I downloaded books on religious moderation published by the Ministry of Religious Affairs of the Republic of Indonesia. This training provided additional knowledge about the religious situation and conditions in Indonesian society."*⁵²

These testimonials underscore the importance and positive impact of religious moderation training conducted by RMB UIN Dato Karama Palu and STAIN Majene. The participants gained theoretical knowledge and practical insights that they could apply in their personal lives and academic work, promoting a tolerant and moderate religious outlook in their communities.

⁵⁰ Interview Syafiuddin, Instruktur of RMB UIN Datokarama Palu, March, 21, 2023.

⁵¹ Interview, Suleman, Student of STAIN Majene, April, 2023.

⁵² Interview, Basri, Student of West Sulawesi University, April, 2023

In studying the philosophy of science, the Scientific Research Program model by Imre Lakatos offers a more dynamic framework than Karl Popper's falsification model or Thomas Kuhn's paradigm revolution. Lakatos argues that scientists do not necessarily abandon theories when faced with anomalies or falsifications. Instead, they maintain the hardcore—the fundamental principles that cannot be changed—and modify the protective belt so that the theory can survive the development of science.

This approach can be applied to analyze the religious moderation policy run by the Ministry of Religious Affairs of the Republic of Indonesia. The program is designed to counter extremism and intolerance by instilling moderation values through education, academic policies, and community service programs. In the context of the Lakatos Scientific Research Program, religious moderation policy can be understood as a research program with a Hardcore structure (Basic principles of religious moderation that cannot be changed), Protective Belt (Flexible implementation strategies to protect the hardcore), and Heuristics (Conceptual guidelines in developing programs to remain relevant and progressive).

In Lakatos' framework, the hardcore is an element that cannot be changed or abandoned. In religious moderation policy, these principles include: *wasathiyyah* is Promoting a non-extreme understanding of Islam, both in religious practice and in social interaction; tolerance and Respect for Diversity is Creating a society that respects religious, cultural, and ethnic differences; rejection of Extremism and Violence is Building intellectual and social resistance to radicalism that leads to acts of violence, and Openness to Universal and Local Values is Integrating religious teachings with human values and local cultures that contribute to social harmony. These principles are the foundation of an immutable religious moderation policy, although the implementation strategy can be modified to respond to new challenges.

According to Imre Lakatos, the protective belt contains additional theories and implementation strategies that can be adjusted without changing the hardcore. In the religious moderation policy, the protective belt includes various policies and programs designed to strengthen the principles of moderation, namely integrating Religious Moderation into the PTKIN Curriculum. RMB at STAIN Majene and UIN Dato Karama Palu Teachers of courses such as Islamic Studies, Tafsir, Hadith, and Islam and Local Culture to instill religious moderation values in students. Implementation of Responsive Academic Policies by making policies that ensure that moderation is not only an academic concept but also part of the practice of social life on campus and in society.

Training, research, and community service programs. RMB is active in Community Service (PkM) activities, such as those carried out by STAIN Majene at KUA Tubo Sendana. This activity focuses on interfaith and cross-cultural dialogue to ground religious moderation at the community level. Training for agents of religious moderation, lecturers, education staff, and students is held regularly. Three-day training for agents of religious moderation. Two-day training for lecturers and education staff,

and three-day training for students. This activity aims to produce cadres who can disseminate the values of religious moderation on and off campus. With this protective belt, religious moderation can still respond to various social challenges without changing its fundamental principles.

In religious moderation, heuristics include the production of new knowledge about religious moderation, which directs lecturers to conduct academic research to develop a more contextual and applicable approach to religious moderation. RMB administrators are involved in introducing the values of religious moderation early on to new students through PBAK (Pengenalan Budaya Akademik Kampus/Introduction to Academic and Student Culture). The RMB management acts as a "fence keeper" who ensures the program's sustainability and adjusts the policy to keep it relevant. Through a strong heuristic, the religious moderation policy continues to evolve rather than simply surviving as a static program.

E. Conclusion

Religious moderation is essential to counter conservative and radical interpretations that threaten national integrity. The study shows that misinterpretations of religious teachings, such as the rejection of Pancasila, the push for an Islamic state, and intolerance towards local cultures, necessitate a proactive approach to promoting moderation. The Ministry of Religious Affairs, through PTKIN institutions like RMB STAIN Majene and UIN Dato Karama Palu, plays a critical role in advocating for religious moderation. This is achieved through structured programs targeting students, lecturers, and the broader community.

The research uses Imre Lakatos' Scientific Research Program framework to analyze how religious moderation efforts persist despite opposition. It identifies a hardcore (fundamental principles like tolerance, non-violence, and respect for diversity), a protective belt (flexible approaches such as educational programs and community engagement), and heuristics (strategies to ensure continued relevance and effectiveness). Training sessions have proven successful in fostering a moderate mindset among students and lecturers. Participants reported a greater understanding of tolerance, inclusivity, and respect for religious and cultural diversity. Many have integrated these teachings into their daily lives, academic pursuits, and community engagements. Despite the successes, challenges remain, including budget constraints, limited reach among students, and the increasing influence of radical ideologies through digital platforms. Strengthening religious moderation requires sustained effort, continuous education, and integration into both academic curricula and public discourse.

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¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

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1. Holy book

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