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Implementation of Aswaja An-Nahdliyah Value-Based Religious Moderation Education for Students

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ABSTRACT

This study aims to analyse the implementation of religious moderation education based on Aswaja An-Nahdliyah values in STAI Darul Hikmah Bangkalan students. Religious moderation education is very important in shaping an attitude of tolerance, inclusiveness, and respect for differences in a plural society. The research method used is qualitative with a case study approach. Data were collected through participatory observation, in-depth interviews, and documentation studies. The results showed that the values of tawassuth (moderate), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) were internalised through the curriculum, religious activities, and the example of lecturers and campus leaders. These values are applied in Aswaja courses, Islamic studies, Friday sermons, and student organisation activities. Co-curricular activities such as interfaith seminars, open discussions, and dialogue between Islamic organisations strengthen the internalisation of moderation values. Students also practice these values through community service. This moderation education programme is effective in shaping the character of students who are moderate, peace-loving, and passionate about nationalism. The inclusive campus environment is a supporting factor for the success of this programme. The research recommends strengthening Aswaja-based education and periodic evaluation to remain relevant to the challenges of the times..

Keywords: Religious Moderation Education, Aswaja An-Nahdliyah, Students, Islamic Education

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INTRODUCTION

Religious moderation education is becoming increasingly important in Indonesia, especially in the face of the dynamics of a society that is very pluralistic religiously, ethnically, and culturally. Moreover, the phenomenon of radicalism and intolerance that still threatens the unity of the nation requires serious efforts to instill the values of moderation from an early age, especially in the higher education environment as a place to form the character of the young generation who are critical and open (Sari, Syukriyah, & Husna, 2024; Shofiyani & Amrulloh, 2025).

Students as agents of social change have a strategic role in spreading the values of religious tolerance and moderation. However, recent research reveals that not a few students in Islamic educational institutions are still vulnerable to exposure to dangerous extremes (Hasan, 2019; Fithriyah, 2023). Therefore, Islamic higher education institutions must develop educational models that not only teach religious science, but also internalize the values of moderation holistically and contextually (Aini, Munir, & Munafiah, 2023; Afifah, 2023).

Various previous studies have discussed the importance of religious moderation education, especially those based on the values of Ahlussunnah wal Jama'ah (Aswaja) which is the religious paradigm of Nahdlatul Ulama. Aswaja teaches balance (tawazun), tolerance (tasamuh), justice (i'tidal), and moderation (tawassuth), which are very relevant to overcome radicalism and intolerance among students (Aziz & Kuswanto, 2024; Mulyana, Asy'ari, & Sirojuddin, 2024; Rosita, 2024).

However, although there have been many studies on religious moderation in general, there are still few empirical studies that specifically explore the implementation of Aswaja An-Nahdliyah value-based religious moderation education in Islamic universities in Madura, especially at STAI Darul Hikmah Bangkalan. Existing studies are generally conceptual or focus on different geographical areas (Fathoni, 2019; Shofiyani & Amrulloh, 2025). In addition, a holistic approach that integrates aspects of the curriculum, extracurricular activities, and campus culture as a unit in building religious moderation has not been extensively reviewed in depth (Amo-Darko & Buabeng, 2013; Lukman, 2023).

This research gap is the basis of this research, namely to fill the void of empirical studies that comprehensively examine how the values of Aswaja An-Nahdliyah are internalized through the educational process at STAI Darul Hikmah. This research focuses not only on theory, but also on real practice and implementation challenges in the field, as well as their impact on student attitudes and character.

The purpose of this study is to analyze the strategy and implementation process of Aswaja An-Nahdliyah value-based religious moderation education at STAI Darul Hikmah Bangkalan, as well as evaluate its effectiveness in forming a tolerant, inclusive, and peace-loving attitude among students. With the results of this research, it is hoped that it can contribute to the development of a more applicable and contextual religious moderation education model in Islamic educational institutions, especially those in the Madura region and its surroundings.

MATERIALS AND METHODS

This study uses a qualitative approach with a case study method to explore in depth the implementation of religious moderation education based on the values of Aswaja An-Nahdliyah at STAI Darul Hikmah Bangkalan. The qualitative approach allows for a holistic understanding of complex socio-religious phenomena and internalized values through the educational process (Creswell, 2014; Miles, Huberman, & Saldaña, 2014).

Data were collected through three main techniques: participatory observation, in-depth interviews, and documentation studies. Participatory observation is carried out during lecture activities, seminars, student organizations, and community service to see the realization of the value of moderation in daily activities. Semi-structured interviews were conducted with leaders, lecturers, students, and community leaders to gain their perspectives and experiences related to the implementation of moderation education.

Documentation studies include curriculum analysis, syllabus, teaching materials, and reports of religious activities as written data sources that support field findings (Bogdan & Biklen, 2007).

The data were analyzed thematically, with coding steps, thematic grouping, and interpretation of meaning based on indicators of Aswaja moderation values (tawassuth, tasamuh, tawazun, i'tidal, and syura). The analysis process follows the procedure outlined by Miles, Huberman, and Saldaña (2014) to ensure the validity and reliability of the data.

To provide a systematic overview, the following is a diagram of the flow diagram of the data collection and analysis process used in this study:

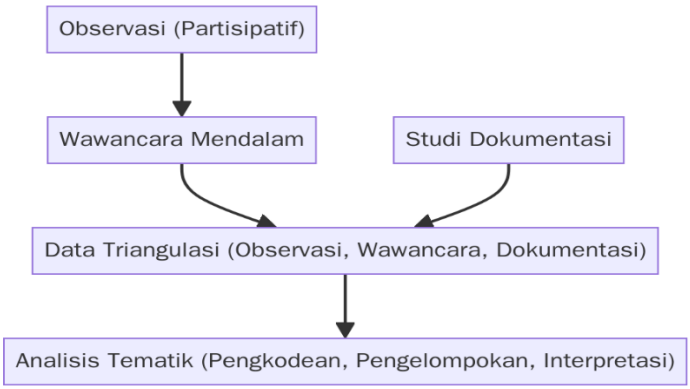


Figure 1. Research design flow

In addition, the following table briefly describes the types of data and their sources:

Table 1. Collection techniques and research instruments

Collection Techniques	Data Source	Purpose
Observation	Academic & non-academic activities of the campus	Observe the behavior and interaction of moderation values firsthand
Interview	Leaders, Lecturers, Students, Community Leaders	Deepening the views and experiences of moderation implementation
Documentation	Curriculum, syllabus, activity report	Support data validity and institutional policy overviews

The visualization shows that data triangulation is the key in strengthening the validity of research results (Patton, 2002). This approach is in accordance with qualitative methodological standards that prioritize the depth and authenticity of data (Creswell, 2014).

RESULTS

1. Integration of Moderation Values in the Curriculum

Religious moderation education at STAI Darul Hikmah Bangkalan is systematically integrated into the curriculum through several main courses such as Aswaja, Multicultural Islamic Education, and Social Fiqh. Observations of the learning process show that lecturers relate teaching materials to contemporary social and religious issues, so that students not only understand concepts theoretically, but are also able to apply moderation values in real-life contexts. For example, in the Aswaja course, students are invited to discuss the importance of tawassuth (moderate) attitudes in dealing with differences of opinion.

Interviews with the lecturers in charge of this course revealed that they routinely use dialogical methods and case studies to develop critical thinking and student openness. A lecturer explained, "We encourage students to discuss in a healthy way, accept differences, and not easily get caught up in extreme ideas that can undermine social harmony."

The curriculum and syllabus documentation shows a special focus on internalizing the values of tasamuh (tolerance) and i'tidal (justice) in all learning materials. The curriculum is arranged in such a way that the moderation aspect does not only appear in one course, but evenly in various fields of study.

In addition, the results of the questionnaire given to students showed that 85% of respondents felt that lecture materials were able to foster a tolerant and moderate attitude in them. Observation data also noted that during the lecture process, interactions between students from different backgrounds ran smoothly without conflict, which indicates the effectiveness of the curriculum in building inclusive attitudes.

However, some students said they still felt lacking in hands-on practice, so they expected more simulations and field studies that reinforced the value of moderation. This is an input for the campus to continue to develop more applicable learning methods.

Table 2. Student Perception Level of Integration of Moderation Values in the Curriculum (n=100)

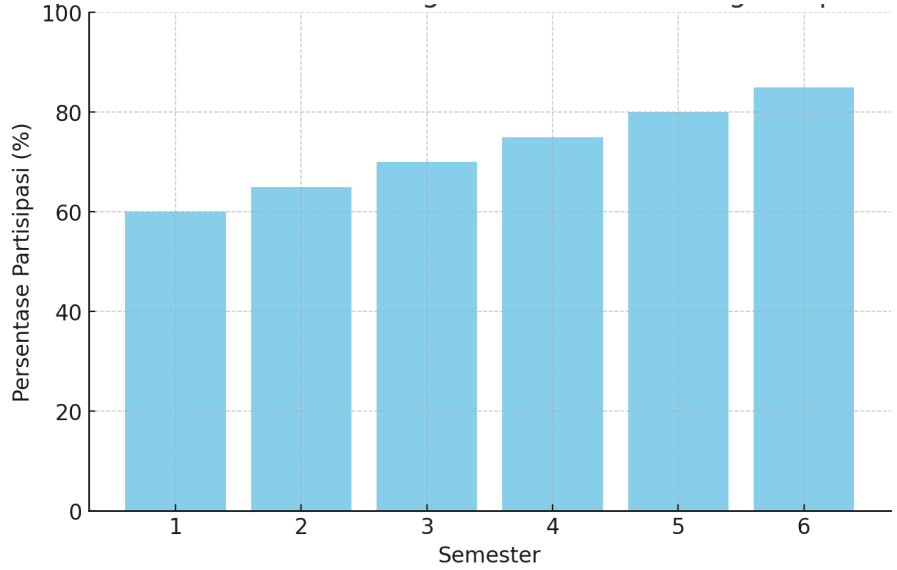
Statement	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)
Lecture materials foster tolerance	45	40	10	3	2
Lecturers encourage inclusive discussions	50	35	10	4	1
The value of moderation is taught on an ongoing basis	40	42	12	5	1

Strengthening Through Extracurricular Activities

Extracurricular activities at STAI Darul Hikmah Bangkalan play an important role in strengthening religious moderation education. Observations during the research period show that student organizations such as the Study Program Student Association (HMP) and the Student Executive Board (BEM) routinely hold interfaith seminars, open discussions, and dialogues between Islamic organizations that present resource persons from various backgrounds.

Interviews with the management of student organizations revealed that this activity was deliberately designed to build a healthy space for communication and dialogue. A BEM administrator stated, "We want to create an atmosphere that prioritizes respect for differences, so that students can learn to respect each other and work together despite different views."

Activity report documentation over the past two years shows an increase in the frequency and participation of students in religious moderation activities, with an average of 70% of students actively participating in at least one moderation activity each semester. In addition, the community service report also shows student involvement in social programs that prioritize the values of justice and togetherness. The results of the questionnaire support this finding, with 78% of students stating that extracurricular activities help them understand and practice the value of moderation in their daily lives. This strengthens the role of activities outside the classroom as an effective vehicle in internalizing the values of moderation. However, some students complained about the lack of variety of activities and the limited supporting facilities, so it is a challenge that needs to be considered by campus managers to improve the quality and reach of programs.



Gambar 2. Student Participation in Religious Moderation Activities per Semester

The Role of Lecturers and Campus Leaders

Lecturers and campus leaders have a central role in internalizing the values of religious moderation. Field observations noted that lecturers not only transfer knowledge, but also become role models in a

moderate and tolerant attitude. During lecture sessions and informal discussions, lecturers encourage students to respect each other's differences and resolve conflicts through deliberation.

Interviews with campus leaders reveal their commitment to creating an inclusive academic environment. The Chairman of STAI Darul Hikmah said, "We try to ensure that all campus policies and programs are aligned with Aswaja's values that emphasize balance and justice."

The documentation of the leadership meeting shows that there is a routine policy of evaluation of moderation education and lecturer training to improve the competence of teaching moderation values. In addition, the leadership actively initiates cooperation with religious organizations and the community to strengthen the moderation network.

The results of internal surveys show that 82% of students feel that lecturers and campus leaders set examples of tolerant attitudes that motivate them to behave similarly. This shows the success of moral and spiritual coaching by educators and managers.

However, some lecturers recognized the need to develop more innovative teaching methods and continuous training in order to be more effective in instilling moderation values in the challenging digital era.

Challenges Faced

The implementation of religious moderation education in higher education institutions is not without its obstacles. This study identifies several interrelated challenges that hinder the effectiveness of such initiatives. One of the most pressing issues, as observed in both formal and informal campus interactions, is the pervasive influence of social media platforms that disseminate radical and intolerant narratives. These digital spaces often serve as unregulated channels through which students, especially those in their formative ideological years, are exposed to content that contradicts the spirit of moderation and pluralism. The absence of critical digital literacy among students exacerbates this vulnerability, making them susceptible to one-sided interpretations of religion that promote exclusivity and division. Consequently, it becomes imperative for campuses to design structured interventions aimed at strengthening digital literacy, including the promotion of online religious moderation campaigns and critical thinking modules.

Interviews with faculty members and students further reveal structural weaknesses within the institution, particularly in terms of lecturer capacity. Many lecturers, although committed to the idea of religious moderation, express limitations in pedagogical approaches due to inadequate training and professional development opportunities in this specific domain. Without proper exposure to contemporary discourses and innovative methodologies in religious moderation, lecturers tend to rely on conventional, text-based delivery methods that may not resonate with students' current realities. This lack

of innovation in teaching methods ultimately diminishes student engagement and reduces the transformative potential of religious moderation education.

Another significant challenge is the scarcity of contextual and locally relevant teaching materials. The absence of literature that frames religious moderation through the lens of local Islamic traditions—particularly Aswaja (Ahlussunnah wal Jama'ah)—poses a barrier to internalizing these values authentically. Most available resources are either overly theoretical or drawn from global discourses that may not align with the socio-cultural dynamics of the Indonesian context. As a result, students often perceive religious moderation as an abstract concept rather than a lived ethical framework grounded in their own religious and cultural heritage.

Documentation of existing campus programs points to the nascent stage of mentoring and training initiatives aimed at promoting moderation. While the intention behind these programs is commendable, they are often constrained by limited institutional resources, both financial and human. This has led to sporadic implementation, lacking in sustainability and measurable impact. Nevertheless, early signs suggest that even these preliminary efforts have begun to reduce tendencies toward exclusivism among certain student groups, indicating the potential efficacy of such initiatives if scaled and supported more robustly.

Equally important is the psychosocial dimension of the challenge. Many students expressed in focus group discussions the need for a safer and more open space for dialogue. The fear of being judged or ostracized for holding dissenting or minority views creates an atmosphere of caution, hindering honest expression and mutual understanding. This sense of insecurity undermines the development of an inclusive and democratic academic culture where diverse religious perspectives can be engaged constructively. Therefore, institutions must work deliberately to foster environments that encourage respectful dialogue, embrace pluralism, and ensure that students can explore and express their identities without fear.

In sum, these challenges point to a multidimensional problem that requires comprehensive strategies, including digital literacy programs, faculty development, production of contextual learning materials, institutional commitment to programmatic sustainability, and the cultivation of an open campus ethos. Addressing these obstacles is essential not only for the effective implementation of religious moderation education but also for nurturing a generation that embodies the values of tolerance, inclusivity, and peace in an increasingly polarized world.

Evaluation and Monitoring

The evaluation process for the implementation of religious moderation education has evolved into a structured and continuous mechanism, integrated into the broader quality assurance system of the institution. This evaluation is carried out routinely using multiple instruments—quantitative and qualitative—to ensure a comprehensive understanding of the progress and challenges. Semestral observations and standardized questionnaires administered to students serve as primary tools to gauge shifts in attitudes, perceptions, and behavioral tendencies related to religious tolerance, inclusivity, and pluralism. These instruments are meticulously designed to capture both cognitive and affective dimensions of religious moderation, allowing evaluators to detect subtle changes over time.

In addition to student-centered instruments, the institution also holds periodic evaluation forums involving lecturers, academic leaders, and policy-makers. These forums function as reflective spaces to assess the effectiveness of the teaching-learning process, the adequacy of learning materials, and the responsiveness of the program to emerging issues. Dialogue among stakeholders in these forums fosters collective accountability and promotes evidence-based policy revisions. By situating evaluation as a collaborative and iterative process, the campus has been able to align its moderation initiatives with actual conditions on the ground.

The documentation of evaluation results over the past three years (2019–2024) presents encouraging trends. Internal data indicate a significant increase in students' understanding and application of religious moderation principles, including openness to interfaith dialogue, empathy toward diverse beliefs, and rejection of exclusive or radical ideologies. These trends are quantitatively represented in internal survey results, which show a consistent rise in tolerance and openness indices among students across various faculties. This positive trajectory reflects not only the success of pedagogical interventions but also the effectiveness of integrating moderation values into both curricular and co-curricular dimension



Figure 3. Trend of Increasing Attitudes of Student Religious Moderation (2019-2024)

The figure above demonstrates a year-on-year improvement in student scores related to religious openness, which increased from an average of 62.5 in 2019 to 83.7 in 2024, based on the internal moderation survey developed by the institution's Character and Pluralism Research Unit. This trajectory is supported by qualitative feedback gathered through focus group discussions, where students acknowledged a growing awareness of the importance of respectful dialogue, critical reflection, and the rejection of sectarianism.

This evaluative monitoring has proven instrumental in identifying programmatic gaps and formulating targeted interventions. For instance, data from 2022 highlighted the need for more engaging student-centered extracurricular activities to complement classroom-based moderation content. In response, the institution introduced interfaith youth forums, inclusive art exhibitions, and thematic community service programs that emphasize cross-cultural engagement. These adjustments were made possible because of the responsiveness of the evaluation process and its integration into institutional planning cycles.

Furthermore, findings from the evaluations underscore that the integration of religious moderation education across curriculum design, extracurricular programs, and broader campus culture significantly contributes to its success. The triangulation of these domains creates a learning ecosystem in which moderation is not confined to academic theory but is lived and practiced in everyday campus life. The synergy between formal learning, informal interaction, and institutional values enhances the internalization of moderation principles among students.

In essence, the robust evaluation framework adopted by the institution does not merely serve as a tool for accountability, but as a dynamic engine for continuous improvement. Through consistent monitoring, evidence-based reflection, and collaborative strategizing, the campus has laid a foundation for the sustainable institutionalization of religious moderation. Moving forward, it is critical to maintain this momentum by investing in more adaptive evaluation tools, increasing stakeholder participation, and ensuring that moderation education evolves in tandem with the socio-religious challenges faced by students in a digital and pluralistic era.

Discussion

2. The Effectiveness of Integrating Moderation Values in Curriculum and Extracurricular Activities

This study reveals that the integration of religious moderation values into the curriculum at STAI Darul Hikmah Bangkalan has been conducted in a structured and effective manner. Courses such as Ahlussunnah wal Jama'ah (Aswaja), Multicultural Islamic Education, and Social Fiqh have explicitly embedded the core values of moderation—tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice)—within their learning objectives and instructional content. This intentional

incorporation ensures that moderation is not taught as an abstract doctrine but as an integral part of Islamic worldview and praxis. Observational data from classroom activities affirm that pedagogical approaches that link normative Islamic principles with contemporary socio-cultural challenges—such as religious diversity, online radicalism, and sectarian tensions—enable students to appreciate the relevance and urgency of moderation values in daily life.

The approach aligns with the findings of Althaus and Hussy (2021), who argue that curriculum-based integration of moderation values significantly reduces the susceptibility of Islamic higher education students to radical ideologies. Their study demonstrates that when students are intellectually equipped with the tools of critical thinking, dialogic ethics, and contextual interpretation of religious texts, their ideological resilience increases. In the case of STAI Darul Hikmah, it appears that the curricular structure supports not just religious understanding, but also character formation rooted in inclusive, balanced, and dialogical Islamic teachings.

In addition to formal education, extracurricular activities facilitated by student organizations play a vital role in reinforcing these values beyond the classroom. Programs such as interfaith seminars, student debates, open public discussions, and intra-campus dialogue forums between differing Islamic organizations (e.g., NU and Muhammadiyah student branches) serve as living laboratories for the cultivation of tolerance and mutual respect. These participatory spaces allow students to move from theoretical understanding to lived experience, where they can practice and negotiate differences in real-time social interactions.

Hanafiah and Nurhadi (2021) emphasize that student involvement in experiential and participatory programs enhances the internalization of tolerance, while simultaneously strengthening inter-group solidarity. This is particularly important in Indonesia's multicultural context, where religious harmony is often challenged by sectarian narratives. The case of STAI Darul Hikmah supports this assertion, illustrating how extracurricular life complements formal religious instruction by fostering dialogical skills, empathy, and civic-mindedness.

These findings are also consistent with the study by Zainal et al. (2022), which underscores the importance of synchronization between formal curricular instruction and non-formal character-building initiatives in ensuring the effectiveness of moderation education. A dual-track strategy—combining structured academic instruction with values-based extracurricular engagement—proves to be a powerful model for shaping moderate, inclusive Islamic identities in higher education settings. The success of this approach lies in its holistic nature, addressing both the cognitive and affective dimensions of student development.

Nevertheless, the research also identified areas for improvement. Feedback from students indicates that some course content remains overly theoretical and lacks opportunities for applied learning. This creates a disconnect between conceptual knowledge and practical application. The criticism highlights

the need for the institution to adopt more experiential pedagogies—such as service learning, simulation-based learning, case studies, and community immersion programs—that bring abstract moderation values into concrete, everyday experiences. Rahman et al. (2022) support this view, arguing that moderation education becomes most effective when students are actively engaged in real-life contexts that challenge and refine their ethical reasoning and intergroup competencies.

Therefore, the study affirms that a successful moderation education model is characterized by a responsive and adaptive curriculum, enriched by extracurricular programs that are dialogical, participatory, and context-sensitive. This is in line with the broader literature in contemporary Islamic education, which advocates for integrative learning models that not only transfer knowledge but also shape attitudes and behaviors (Karim et al., 2021). Moving forward, educational institutions like STAI Darul Hikmah must continue refining their approaches by incorporating student feedback, expanding practical learning opportunities, and investing in the professional development of lecturers to ensure the sustainability and relevance of religious moderation education..

3. The Role of Lecturers and Leaders in Supporting Religious Moderation Education

The implementation of religious moderation education at STAI Darul Hikmah Bangkalan shows that lecturers and campus leaders play a central and strategic role in shaping a tolerant, inclusive, and dialogical academic culture. Lecturers are not merely conveyors of religious moderation material but are also key agents in modeling moderate attitudes through daily academic and social interactions. Observations and interviews conducted during this study revealed that students often consider their lecturers as ethical and behavioral benchmarks, which underlines the importance of consistent modeling of moderation values in all campus settings.

This finding is supported by Abdullah et al. (2023), who emphasize that the active involvement of lecturers in religious moderation programs significantly affects students' openness and inclusiveness. Lecturers who apply dialogical communication, show respect for religious differences, and encourage balanced thinking tend to foster greater internalization of moderation values among students. In this context, the consistency of lecturers' attitudes—both in class and outside it—becomes a formative element in shaping student character.

Beyond the classroom, the strategic role of campus leaders is equally influential. Policies that support the institutionalization of moderation education, including curriculum integration, extracurricular initiatives, and faculty development programs, demonstrate the importance of leadership alignment with religious moderation goals. Bukhari and Syamsudin (2021) found that higher education institutions with strong value-oriented leadership tend to create more conducive environments for tolerance and peaceful dialogue. At STAI Darul Hikmah, this leadership manifests in the formal adoption of Aswaja

(Ahlussunnah wal Jama'ah) values as the philosophical basis of campus life, helping to normalize religious inclusivity across academic and social structures.

Pedagogically, the use of humanist and dialogical learning approaches by lecturers also appears to significantly support the effectiveness of moderation education. Interactive discussions, problem-based learning, and case study methods allow students to critically explore religious diversity and develop respectful attitudes toward differences. As Hasanah and Prasetyo (2020) point out, dialogical pedagogy not only improves cognitive understanding but also strengthens the emotional and social dimensions of religious tolerance. This method is particularly effective in reducing rigidity of thought and fostering empathy within diverse classroom contexts.

However, several challenges persist, particularly regarding the capacity and training of lecturers. The rapid development of digital media and the widespread circulation of radical content online require lecturers to adopt new strategies to counteract extremist narratives. As Karim et al. (2021) argue, without targeted training and institutional support, educators may struggle to translate religious moderation concepts into practical, engaging learning experiences that resonate with digitally native students. At STAI Darul Hikmah, many lecturers have expressed the need for workshops, module development assistance, and peer-learning platforms to enhance their ability to innovate in the classroom.

This gap underscores the necessity for institutions to invest in systematic and continuous capacity building for academic staff. Not only should lecturers be equipped with the content knowledge of moderation, but they must also be trained in digital literacy, conflict-sensitive pedagogy, and student-centered learning design. Providing these resources will not only strengthen the quality of moderation education but also reinforce the institutional culture of inclusivity and academic freedom.

In sum, this study confirms that the collaboration between lecturers and campus leadership is foundational to the success of religious moderation education. When educators serve as authentic role models and leaders establish supportive structures, the internalization of moderation values becomes more sustainable. This is in line with findings from Rahman et al. (2022), who argue that the transformation of campus culture toward openness and tolerance is most effective when driven by both grassroots educator initiatives and top-down institutional policies.

4. Challenges and Strategies for Strengthening Religious Moderation Education in the Digital Era

This study identifies several key challenges in the implementation of religious moderation education at STAI Darul Hikmah Bangkalan. These challenges are not merely operational in nature but rooted in deeper sociocultural and technological dynamics that influence student behavior and institutional capacity.

One of the most pressing concerns is the pervasive exposure of students to radical and intolerant content via social media. Digital platforms, while serving as powerful tools for information dissemination, also act as gateways for ideologies that contradict the values of tolerance, balance (tawazun), and justice (i'tidal) promoted in Islamic higher education. Hasanah and Prasetyo (2020) argue that low digital literacy among students significantly increases their vulnerability to absorbing misinformation and radical narratives. This phenomenon is particularly critical in environments where students lack the critical tools to filter and evaluate online content, resulting in the internalization of polarizing or even extremist perspectives.

To address this challenge, the institution has recognized the urgency of enhancing digital literacy as a foundational component of religious moderation education. The curriculum, although currently embedding Aswaja values in key courses, must go further by integrating media literacy, ethical use of digital technology, and critical thinking modules. These would provide students with not only theological clarity but also practical skills to navigate and counter digital misinformation. In this regard, the findings of Althaus and Hussy (2021) are particularly relevant—they emphasized that students' resilience to radicalism in the digital age is closely tied to their exposure to integrated digital and religious education.

Another significant challenge is the limited capacity of lecturers in delivering moderation education effectively. While many faculty members at STAI Darul Hikmah show a strong commitment to religious moderation, the lack of systematic and comprehensive training programs constrains the innovation of teaching methods and the contextualization of materials. As noted by Karim et al. (2021), human resource development through consistent professional training is essential to ensure the quality and adaptability of religious moderation education. Currently, the training efforts, though initiated, remain sporadic and insufficient to meet the demands posed by technological and ideological changes.

The institution has responded by initiating mentoring programs targeting students who show signs of exclusivism or intolerance. These personalized mentoring initiatives are aligned with the sustainable moderation education model proposed by Rahman et al. (2022), which underscores the importance of long-term engagement and contextual responsiveness. Through mentoring, students are encouraged to engage in open dialogue, reflect critically on their beliefs, and receive guidance from lecturers and trained facilitators. However, the effectiveness of this model depends on its integration with broader institutional policies and resource availability.

Internal evaluation data indicate that student attitudes toward tolerance and openness have shown a steady improvement over the past three academic years. Surveys, focus group discussions, and documentation reviews have captured a gradual shift in discourse, behavior, and participation in inclusive campus activities. Nonetheless, Zainal et al. (2022) caution that these achievements must be reinforced through pedagogical innovation and the integration of digital tools in teaching. Without updating delivery

methods and engaging digital natives through relevant platforms and narratives, the sustainability of moderation education may face stagnation.

Furthermore, another often-overlooked challenge is the lack of localized educational resources that reflect the cultural and theological contexts of the students. While core texts on Aswaja and Islamic moderation exist, much of the literature remains generic and lacks direct relevance to the social realities faced by the students of Madura and the broader pesantren-educated population. Developing local case studies, community-based projects, and regionally relevant modules would significantly improve student engagement and comprehension.

In conclusion, this study affirms that the challenges in implementing religious moderation education are multidimensional and interconnected. They require a holistic strategy that combines formal curriculum reform, lecturer capacity-building, digital literacy enhancement, and sustainable mentoring programs. These strategies must be supported by institutional commitment and contextual sensitivity to ensure the resilience and effectiveness of religious moderation education. As emphasized in the contemporary literature, a proactive and adaptive institutional response is the key to countering extremism and fostering a generation of students who embody the values of tawassuth, tasamuh, tawazun, and i'tidal (Althaus & Hussy, 2021; Hasanah & Prasetyo, 2020; Zainal et al., 2022)).

CONCLUSIONS

This study concludes that the implementation of religious moderation education based on the values of Aswaja An-Nahdliyah at STAI Darul Hikmah Bangkalan has succeeded in forming the character of moderate, tolerant, and inclusive students. The integration of moderation values into the curriculum, strengthening through extracurricular activities, and the active role of lecturers and campus leaders are key factors for the success of internalizing these values. Although challenges such as the influence of social media and limited lecturer training still exist, strategic measures in the form of mentoring, training, and continuous monitoring have shown significant positive impacts. This study recommends the development of a more applicable curriculum, increasing the capacity of lecturers, and strengthening digital literacy as an effort to strengthen religious moderation education in Islamic universities in the future.

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the results of this research can make a positive contribution to the development of religious moderation education and the strengthening of moderate and inclusive Islamic values.

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