

EXPLORING RELIGIOUS MODERATION PRACTICES IN THE FACULTY OF MEDICINE AND HEALTH SCIENCES AT MATARAM UNIVERSITY

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Abstrak: Fenomena radikalisme di kalangan mahasiswa menjadi perhatian serius, terutama di lembaga pendidikan tinggi. Pentingnya menanamkan nilai-nilai moderasi beragama menjadi salah satu solusi untuk mengatasi masalah ini. Penelitian ini bertujuan untuk mendeskripsikan dan memahami praktik moderasi beragama di kalangan mahasiswa Fakultas Kedokteran dan Ilmu Kesehatan Universitas Mataram (FKIK UNRAM). Penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif analitis. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Subjek penelitian terdiri dari mahasiswa, dosen pembina, dan pihak dekanat FK UNRAM. Hasil penelitian menunjukkan adanya kegiatan kemahasiswaan yang bersifat inklusif dan toleran, baik yang diselenggarakan oleh organisasi kemahasiswaan berbasis agama maupun kegiatan lintas agama. Pihak fakultas juga memberikan dukungan penuh terhadap kegiatan-kegiatan tersebut. Dekanat FKIK UNRAM juga berkomitmen untuk menanamkan sikap moderat kepada mahasiswa melalui pengembangan sikap saling menghargai, meninggalkan sikap primordialisme, menegakkan supremasi hukum, mengembangkan rasa nasionalisme, dan menyelesaikan konflik secara akomodatif. Praksis moderasi beragama di kalangan mahasiswa FKIK UNRAM telah berjalan dengan baik, ditandai dengan adanya kegiatan-kegiatan inklusif, toleran, dan dukungan dari pihak fakultas. Penelitian ini memberikan gambaran positif tentang praktik moderasi beragama di FKIK UNRAM. Hasil penelitian ini dapat menjadi referensi bagi lembaga pendidikan tinggi lain dalam mengembangkan program penguatan moderasi beragama di kalangan mahasiswa.

Kata Kunci: Moderasi Beragama, Pendidikan Tinggi, Radikalisme Mahasiswa, Tolernasi dan Inklusifitas, Fakultas Kedokteran dan Ilmu Kesehatan

Judul: Praksis Moderasi Beragama di Fakultas Kedokteran dan Ilmu Kesehatan Universitas Mataram

Abstract: Radicalism among students, particularly in higher education institutions, has become a serious concern. Instilling values of religious moderation is considered a key solution to address this issue. This study aims to describe and understand the practices of religious moderation among students at the Faculty of Medicine and Health Sciences, Mataram University (FKIK UNRAM). Employing a qualitative, descriptive-analytical approach, data was collected through observation, interviews, and documentation. The study participants included students, faculty advisors, and the dean's office staff. Findings revealed inclusive and tolerant student activities, both within religious-based organizations and interfaith initiatives, with full support from the faculty. The faculty is committed to instilling moderate values by fostering mutual respect, rejecting primordialism, upholding the rule of law, promoting nationalism, and resolving conflicts in an accommodative manner. The implementation of religious moderation practices among FKIK UNRAM students has been successful, evidenced by inclusive and tolerant activities, along with strong institutional support. This study provides a positive overview of religious moderation practices at FKIK UNRAM and can serve as a reference for other higher education institutions seeking to strengthen religious moderation programs.

Keywords: Religious Moderation, Higher Education, Student Radicalism, Tolerance and Inclusivity, Faculty of Medicine and Health Sciences



INTRODUCTION

Indonesia holds the title of the world's largest Muslim-majority nation, with 245.93 million Muslim adherents as recorded by the Indonesian Ministry of Interior in June 2024¹, representing a significant portion of the country's total population of 283,756,099 as of August 2024². As a diverse nation characterized by rich natural and human resources spanning multiple ethnicities, races, and religions, Indonesian Muslims bear a significant responsibility to exemplify moderate Islam as a compassionate and inclusive theological approach (*Islam rahmatan lil alamin.*) This context has prompted concerted efforts by government institutions, religious organizations, public educational institutions, and *pesantren* to promote understanding of moderate Islam and cultivate a national character of religious moderation. These initiatives have intensified in response to research findings indicating emerging radical tendencies among university students.

The phenomenon of campus radicalism, as detailed in the Ministry of Religious Affairs' publication, did not emerge spontaneously but represents a complex historical process. The post-reformation era, beginning in May 1998, served as a gateway for ideological groups already establishing roots in academic environments. A 1996 research report by the Religious Affairs Research and Development Department, conducted across four major universities (UI, UGM, UNAIR, and UNHAS), revealed an increase in religious activities characterized by increasingly exclusive Islamic practices. Notably, the research concluded that Islamic revivalism originated primarily in secular universities rather than religiously-affiliated institutions.³ Supporting this observation, a 2016 *Wahid Foundation* study found that while 72% of respondents rejected radical actions, 7.7% expressed willingness to engage in such activities, and 0.4% reported previous involvement in radical actions.⁴ These findings have generated significant concern among higher education institutions and educators, particularly lecturers teaching Islamic Education (*Pendidikan Agama Islam: PAI*), Civic Education (*Kewarganegaraan*), and *Pancasila*. Critical questions have emerged regarding pedagogical approaches and potential strategies to mitigate these radical tendencies.

The authors propose that implementing religious moderation values represents a crucial intervention strategy. This approach aims to guide students - particularly those exploring Islamic teachings - towards developing a comprehensive understanding of moderate Islam as the most appropriate philosophical framework for Indonesia's pluralistic society. This

¹ Raden Muh Rais Permana, "Data Jumlah Penduduk Indonesia Menurut Agama Pada Semester I/2024 -," [Dataindonesia.id](https://dataindonesia.id), 2024.

² Worldometer, "Indonesia Population (2024) - Worldometer," Worldometer, 2024.

³ Muhammad, Agus. M. S. *Jalan Menuju Moderasi Modul Penguatan Moderasi Beragama Bagi Guru*, 2021. https://cendikia.kemenag.go.id/storage/uploads/file_path/file_28-09_2021_6152764c19e9b.pdf.

⁴ Haryanto, J. T. (2018). *Gerakan Moderasi Islam dan Kebangsaan dikalangan Mahasiswa Perguruan Tinggi Umum. Policy Brief Balitbang Agama Semarang, 4*(Pengarusutamaan Moderasi Islam di Perguruan Tinggi Umum), 7.

perspective is especially relevant for students in the Faculty of Medicine and Health Sciences, which emphasizes an world view and philosophy prioritizing ethical and moral development over pure academic knowledge. The faculty's mission and objectives explicitly underscore the importance of cultivating a holistic, moderate approach to professional and personal development.

The Faculty of Medicine and Health Sciences at the University of Mataram demonstrates a high commitment to producing graduates with strong competitive capabilities, sufficient competencies, and notable creativity, innovation, flexibility, and adaptability. The faculty pursues these objectives through a learning environment designed to stimulate high learning motivation. The primary mission of the Faculty of Medicine and Health Sciences is to develop high-quality and ethical medical and health education, which directly aligns with its fundamental goal of cultivating educational programs characterized by excellence and ethical standards. To achieve these objectives, the faculty actively encourages its academic community to develop themselves in academic domains, research, community service, and professional development.

By fostering an environment that prioritizes comprehensive skill development, the institution aims to prepare students not only with technical medical knowledge but also with the adaptable skills necessary to excel in rapidly evolving healthcare landscapes. The emphasis on ethics, quality, and continuous self-improvement underscores the faculty's commitment to producing healthcare professionals who are not just competent, but also socially responsible and intellectually dynamic.

METHOD

The study employed a qualitative approach with an analytical descriptive design, aiming to describe and interpret religious moderation practices among students at the Faculty of Medicine and Health Sciences, University of Mataram. This methodological approach offered advantages in exploring social realities with greater openness and a humanistic perspective, generating meaningful research outcomes.⁵ Data were collected through multiple methods, including observation, interviews, and documentation. The research focused on collecting data through observable actions, statements, and identifiable interactions, supplemented by literature review of relevant theoretical frameworks, academic documents, and annual student activity reports.

The research sample comprised 200 students from the 2022 cohort, representing three student organizations. Additionally, the study involved the Vice Dean of Student Affairs, the head of the academic sub-section for obtaining student-related data, and cross-religious

⁵ Zaenab, S. (2015). *Metode Penelitian Kualitatif: Oerspektif Kekinian*. Selaras.

faculty mentors who served as key informants. Interviews were conducted using an open, unstructured interview technique, with carefully prepared question sets.

The data analysis process followed an interpretative approach, examining the interactions between researchers and data sources⁶ to generate systematic and factual insights into religious moderation practices within the faculty. This method allowed for a comprehensive and nuanced understanding of the complex social dynamics under investigation.

RESULTS AND DISCUSSION

Religious Moderation from an Islamic Perspective

The essence of moderation, characterized by values of compassion and mutual respect, is inherently embedded in the teachings of all religions worldwide, including Islam. In practice, moderation has become an integral part of daily life in Indonesia, despite the term gaining prominence only in 2019 when it was advocated by the Indonesian Ministry of Religious Affairs.

The term “moderation” is derived from the Latin word *moderatio*, which translates to “moderation” in English, implying average, standard, or impartial. According to the Indonesian Dictionary (Kamus Besar Bahasa Indonesia: KBBI), *moderasi* encompasses several meanings, including the reduction of violence or avoidance of extremism. In Arabic, it is expressed as *wasath*, *wasathiyah*, or *tawassuth*, all denoting a sense of “middle-ground” (Suprpto, 2020)

In Surah Al-Maidah (5:77) of the Quran, Allah admonishes the *ahlu al-bait* to avoid excesses in their religious practices and to adhere to the truth. Logically, if Allah enjoins such moderation upon followers of other faiths, His servants in Islam must prioritize and adhere to this command even more diligently.⁷ His understanding highlights the essential role of moderation in fostering harmony within both religious communities and society at large, advocating for a balanced approach in the observance of faith that resonates with contemporary challenges.

Yusuf al-Qardhawi outlines several key principles of religious moderation, which include: 1) a comprehensive understanding of Islam; 2) the use of the Quran and Sunnah as reflective guides; 3) the realization of divine meanings and values; 4) a proportional alignment of obligations within the framework of Islamic law; 5) a commitment to moral and ethical values; 6) renewal (*tajdid*) and independent reasoning (*ijtihad*) carried out by qualified experts

⁶ Johnny Saldana Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook* (Arizona State University, 2014).

⁷ Kemenag RI. *Buku 1 Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, 2021. https://cendikia.kemenag.go.id/publik/buku_detail/517

in appropriate contexts; 7) a balance between steadfast principles (*tsawabit*) and changing circumstances (*mutagayyirat*); 8) a prudent approach to preaching (*dakwah*) that emphasizes gradualism; 9) collaborative efforts between opposing or confrontational parties; 10) the protection of minority religious rights; 11) the promotion of humanistic and social values; 12) unity and loyalty; and 13) an acknowledgment of pluralism, which encompasses religious diversity, tradition, language, intellectual discourse, politics, and gender, with a specific emphasis on respecting women.⁸ (Dumyathi Bashor, 2013).

On the other hand, the Indonesian Ministry of Religious Affairs outlined nine values of religious moderation which includes several key principles that guide social, political, and religious behavior.

Moderation (*Tawassuth*) is derived from QS. Al-Baqarah, verse 143, which states, “And thus, We have made you (the Muslim community) a middle nation so that you may be witnesses over humanity, and the Messenger (Muhammad) will be a witness over you.” This suggests that moderation should be maintained in both social interactions and individual worship (Kemenag RI, 2021). It highlights the importance of balance and restraint in all aspects of life.

Uprightness (*i’tidal*) reflects proportionality and responsibility, as outlined in QS. Al-Maidah, verse 8: “*O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...*” (QS. Al-Madinah:8) (*Qur’an Kemenag*, n.d.). This verse emphasizes that justice must be upheld in all areas - economics, health, society, politics, religion - without discrimination based on race, religion, ethnicity, social status, or even age. Justice should be understood as both equality and proportionality, with each form applied appropriately in different contexts.

Tolerance (*tasamuh*) is defined as patience, emotional resilience, and mutual understanding. It involves recognizing and respecting differences, which facilitates cooperation. However, it does not mean validating or endorsing the beliefs of others. As stated in QS. Taha, verse 44: “*And speak to him (Pharaoh) with gentle words, perhaps he may be reminded or fear (Allah).*” This verse underscores the need for respectful dialogue, even when disagreements exist, and promotes an attitude of understanding and tolerance without compromising one’s own beliefs.

Consultation (*syura*) is often associated with political matters, where decisions should be made through mutual agreement. This principle is reflected in QS. Al-Imran, verse 159: “*And consult them in the matter. And when you have decided, then rely upon Allah; indeed, Allah loves those who rely upon Him.*” In a diverse country like Indonesia, consultation is vital for political and social life, especially between different cultural and religious groups. As the majority Muslim

⁸ Dumyathi Bashor, A. Konsep Moderat Yusuf Qardhawi: Tolak Ukur Moderasi dan Pemahaman Terhadap Nash, 36, 2013. <https://jurnaldialog.kemenag.go.id/index.php/dialog/article/view/73>

population, it is essential for Indonesians to uphold the tradition of consultation in all matters, reflecting both Islamic teachings and the values of responsible citizenship, as also enshrined in the national constitution.

Reform (*ishlah*) emphasizes the importance of reconciliation, particularly in conflicts within the Muslim community. The Quran contains 180 verses across 55 *surahs* that address the concept of *Ishlah*. The scope of reconciliation is wide, covering disputes between family members, individuals, groups, and even between society and the government. *Ishlah* also spans various areas, such as issues of faith (whether internal to a religious community or between different religious groups) and ethics. This principle is especially relevant in shaping one's character in relation to the Creator (Allah) and fellow human beings. The notion of reconciliation in the Quran promotes harmony in both spiritual and social contexts.

Leadership by Example (*qudwah*) involves providing a role model or an exemplary way of life. This value is also referred to as "*uswah*," meaning guidance or the condition where an individual emulates the good and virtuous behavior of another.⁹ When discussing exemplary behavior, the best model to follow is Prophet Muhammad (PBUH), as stated in Surah Al-Ahzab (33:21): "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often"¹⁰ The Prophet's life serves as the ideal model for behavior, embodying compassion, justice, and integrity, making him the ultimate example to follow for all believers.

Love for the Homeland (*Muwathanah*) involves recognizing the nation-state and respecting national citizenship. As an *ummatan wasatan*, the value of *Muwathanah* promotes the recognition of diversity in culture, religion, ethnicity, and race, which aligns with the national motto of *Bhinneka Tunggal Ika* (Unity in Diversity). This value fosters patriotism and encourages individuals to be actively involved in the development of their country. The concept of *Muwathanah* is deeply rooted in the history of Islam, as seen in the example of the Madinan society, where cooperation and coexistence among diverse groups were fundamental. In the modern context, especially in democratic societies, this value is crucial for embracing diversity and participating in the democratic process. It is particularly important in the context of Islamic governance, where democratic values must coexist with Islamic principles.

Anti-Violence (*la 'unf*) has deep roots in history, where violence has often occurred and, in many cases, has never truly disappeared. In contemporary times, acts of violence are sometimes carried out in the name of religion, with references to Quranic verses and Hadiths

⁹ Rosyadi, K. (n.dj). Pendidikan profetik / ; penyunting, Kuswaidi Syafi'ie | OPAC Perpustakaan Nasional RI. Retrieved May 31, 2024, from <https://opac.perpusnas.go.id/DetailOpac.aspx?id=64387>.

¹⁰ Direktorat Jenderal, Bimbingan Masyarakat Islam, and Kementerian Agama RI, *Moderasi Beragama Perspektif Bimas Islam*, 2022.

used to legitimize such actions. Violence is also frequently associated with terms like radicalism. In Arabic, the term encompasses various expressions, including *al-'unf*, *at-tatharruf*, *al-gulumw*, and *al-irhab*. *Al-'unf* is the antonym of *ar-rifq*, which means gentleness and compassion. Abdullah an-Najjar defines *al-'unf* as the illegal use of force (vigilantism) to impose one's will or opinion (Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama, 2014: 97). Anti-violence refers to rejecting extremism that leads to destruction and violence, whether directed at oneself or the social order. Extremism, in the context of religious moderation, is understood as a closed ideology aimed at transforming social and political systems. This effort to impose one's will often disregards existing norms or agreements within society.

Although the term "anti-violence" is not explicitly mentioned in the Quran, several Hadiths by the Prophet Muhammad (PBUH) refer to both *al-'unf* and its opposite, *al-rifq*. From these references, it becomes clear that Islam is a religion that condemns violence against anyone, including those of different faiths. On the contrary, Islam is characterized by gentleness, kindness, compassion, and similar values. These qualities are the direct opposite of violence, as explained above. The prohibition of violence and the promotion of kindness and compassion are derived from the teachings in Surah Al-Anbiya (21:107) and Surah Ali 'Imran (3:159).¹¹

Cultural Sensitivity (*i'tibar al-'urf*) refers to the understanding and respect for culture, which encompasses the total system of human ideas, actions, and creations essential for societal life. In Islam, culture is seen as the product of human intellect, reasoning, creativity, and works, rooted in Islamic values. Humans are endowed with the ability and freedom to create, think, and establish cultural systems. Culture is a human creation, while Islam, as a divine religion, is a gift from Allah for the well-being of humanity. Islam is given to guide and direct human creations to be beneficial, progressive, positively valued, and uplifting for human dignity.

Humans are encouraged to use their intellect to shape the world in a way that benefits society. Therefore, the primary mission of the Prophet Muhammad (PBUH) was to guide humanity in developing culture without deviating from the principles of divine guidance. The Prophet's role was to ensure that human culture aligns with the teachings of Allah. In this context, Muslims are required to maintain traditions and preserve cultures that conform to Islamic teachings. Culture that is devoid of religious values should be imbued with Islamic principles, while cultures that conflict with Islam must be transformed wisely (with gentleness), taking into account local wisdom, and subsequently cleansed of elements contrary to Islam.

¹¹ Tim Penyusun Kemenag RI *Integrasi Moderasi Beragama dalam Mata Pelajaran PAI*. 2021.

Moderation in religion also includes cultural sensitivity. Islam acknowledges and respects existing cultures, as culture is an inseparable part of social life. The diversity of social and cultural life in society is a natural occurrence. The existence of social and cultural diversity reflects the variety of human beings created by Allah, including differences in nations, religions, tribes, and cultures, all with the purpose of fostering mutual understanding and respect. As stated in Surah Al-Hujurat (49:13): “O mankind! Indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Q.S. Al-Hujarat [49]: 13).¹²

In addition to the nine values of religious moderation previously discussed, there are four indicators that serve as benchmarks for determining whether an individual can be considered moderate. These four indicators are commitment to nationalism, tolerance, anti-violence, and accommodation of local culture.¹³ Both the nine values of moderation and these four indicators were chosen with the aim of developing the best mental quality for the Indonesian people.

Islam teaches that the best path in all things is moderation (*awsath*). With a moderate mindset, Indonesia is expected to preserve its independence and realize the national ideals outlined in the constitution. For Muslims, realizing the goals of the constitution is a manifestation of their commitment to upholding the nation’s agreement (*mitsaq*), which is a testament to their loyalty to the collective aspirations of the state.

Practices of Religious Moderation at Faculty of Health and Medicine

Responsive Religious Moderation Student Programs

At Faculty of Health and Medicine, University of Mataram, there are three student organizations based on religious affiliation, namely Assyifa for Muslim students, Oikumene for Christian students, and KMHDK for Hindu students.

Document analysis of the work programs of each religious organization, including both written plans and implemented activities, revealed that there are efforts aimed at strengthening the spiritual well-being of their members. Additionally, there are activities focused on interfaith cooperation, particularly in humanitarian programs such as social services, beach cleanups, visits to orphanages, free health checkups, educational outreach, and blood donation drives. These activities often involve students from all religious backgrounds at the faculty, with service targets that vary widely, regardless of ethnicity or religion. For example, Oikumene and KMHDK jointly organized a visit to the Dharma Laksana Orphanage.

¹² Kementrian Agama RI, “Al Quran,” 2022.

¹³ Saipul Hamdi and Hafizah Awalia, Moderasi Beragama di Kalangan Aktifis Dakwah Kampus Kota Mataram-NTB. “Ulumuddin : Jurnal Ilmu-Ilmu Keislaman” 13 (2023): 343–360.



Picture 1:

A join program conducted by Oukumene and KMHDK

Interviews with the organization's mentors indicated that they actively encourage external activities that offer benefits to the broader community. They fully support these initiatives, which align with fostering sincere personal development in students as future doctors.



Picture 2:

Joint social service activities administrated by various religious based student organization at Faculty of Health and Medicine, University of Mataram

Faculty Policy Supporting Religious Moderation

The Faculty of Medicine and Health Sciences at the University of Mataram demonstrated full support through budgetary allocations and active involvement in student organizational activities. This support encompassed both internal religious organization programs and inter-religious collaborative social initiatives that engaged all societal layers without exception. Financial and mentorship support was provided, contingent upon adherence to established and approved work programs.

These supportive policies aimed to ensure protection and justice for all academic community members from diverse ethnic and religious backgrounds. Such an approach fosters solidarity and reinforces tolerance, serving as the fundamental spirit of social harmony within a heterogeneous environment.

Maintaining students' mental and spiritual well-being is crucial, considering their potential future roles as leaders, scholars, academics, researchers, and contributors to the nation, state, and religious community. Students represent a critical foundation in shaping Indonesian civilization's trajectory. Therefore, equipping them with moderate practice understanding and habituation becomes an essential preparation.

The faculty leaders identified five critical aspects to cultivate student awareness for coexistence and national advancement: First, developing mutual respect for diverse social values and norms without prioritizing specific groups, races, ethnicities, or religious affiliations. Second, abandoning primordial attitudes, particularly those trending towards ethnocentrism and extremism. Third, upholding legal supremacy applicable to all citizens regardless of social status, race, ethnicity, or religious belief. Fourth, developing nationalism through national perspective internalization while avoiding chauvinistic attitudes that might lead to extreme self-isolation from societal differences. Fifth, resolving conflicts through accommodative methods such as mediation, compromise, and education, while simultaneously developing social consciousness.

CONCLUSION AND RECOMMENDATIONS

Religious moderation has emerged as a priority government program aimed at establishing harmonious religious life within the national framework. This approach focuses on moderate perspectives, attitudes, and religious practices that accommodate fundamental human values, cultural diversity, national unity, pluralism, and constitutional adherence in Indonesia (Tim Penyusun Kemenag RI, 2021). The foundations of religious moderation were established through the Minister of Religious Affairs Regulation Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs for 2020-2024, following the Presidential Regulation Number 18 of 2020 on the National Medium-Term Development Plan.¹⁴ The significance of strengthening religious moderation in Indonesia and globally stems from five critical conditions: First, the advent of the post-secularism era has highlighted the importance of religion as a solution to life's challenges. However, this recognition risks triggering religious fanaticism and potential extremism, underscoring the crucial role of religious moderation. Second, global societies continue to confront radicalism, often leading to extremist and terrorist actions, with religious issues frequently serving as

¹⁴ Tim Penyusun Kemenag RI *Integrasi Moderasi Beragama dalam Mata Pelajaran PAI*. 2021.

catalysts. Third, the open communication landscape has created unprecedented opportunities for rapid propaganda dissemination worldwide, significantly increasing the potential for conflicts with religious undertones. Fourth, moderate religious practices have long been a characteristic of Indonesia, the world's largest Muslim-majority nation, positioning the country as a potential model for religious moderation internationally. Consequently, both juridical and practical reinforcement of religious moderation becomes imperative. Finally, religious moderation must serve as the fundamental spirit in building and sustaining Indonesia's national identity.¹⁵The researchers identified four key reasons why a moderate religious attitude should be instilled as a core characteristic of the Indonesian people. First, Indonesia is a nation that embraces various religions and belief systems, meaning peace and harmony can only be achieved if individuals respect and honor both their internal religious groups and those from different faiths. Second, Indonesia's diverse ethnic and cultural heritage can only thrive in prosperity, safety, and peace if all ethnic groups and cultures respect and honor one another, viewing these differences as a divine blessing. Third, the implementation of national love and patriotism requires collective efforts, both individually and in groups, to defend peace and harmony within the nation. Fourth, adherence to one's religious beliefs involves upholding the truth they believe in without disrespecting or diminishing the beliefs of others. All religions in Indonesia, including Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and indigenous belief systems, fundamentally promote living peacefully and harmoniously with others.

Observations, interviews, and documentations indicated that Faculty of Medicine and Health at Mataram University - its faculty, staff, and especially the dean's office - has made significant efforts to support the cultivation of a moderate attitude among students. This is achieved by optimizing: 1) student participation in intra-faith-based student activities; 2) actively involving students in interfaith activities; and 3) fully supporting students with opportunities and financial backing to engage in collaborative efforts across religious boundaries, fostering a spirit of unity and humanity for the advancement of Indonesia.

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¹⁵ Tim Penyusun Kemenag RI *Integrasi Moderasi Beragama dalam Mata Pelajaran PAI*. 2021.

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