



## **HUMAN RESOURCE DEVELOPMENT IN ISLAMIC HIGHER EDUCATION THROUGH RELIGIOUS MODERATION VALUES: Fostering Civil Society**

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**Abstract:** The mission of Islamic Higher Education Institutions (IHEIs) is to advance Islam as a mercy to all creation (*rahmah li al-ālamīn*). A manifestation of Islam, *rahmah li al-ālamīn*, is the practice of religious moderation in campus life and society, characterized by the adoption of pillars such as national commitment, anti-violence, tolerance, and adaptation to local culture. This study seeks to compare human resource development (HRD) methods by enhancing the values of religious moderation in three IHEIs. A comparative descriptive qualitative method was used to understand the HRD of three IHEIs that were the objects of research to identify similarities and differences. The study found that all three IHEIs used a similar approach, such as focus group discussions, training, and webinars. These efforts have only reached the internalization stage in strengthening the understanding of religious moderation. The study's results recommend an HRD framework that integrates religious moderation into the organizational culture to encourage the realization of a civil (*Madani*) society.

**Keywords:** Human resources development, Islamic higher education, religious moderation values, civil society.

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### **Introduction**

INDONESIA is a highly heterogeneous nation with numerous races, ethnicities, and faiths. The nation's founding personalities comprehended the diversity of the Indonesian populace, prompting them to subordinate their egos for national unity and cohesiveness by endorsing Pancasila as the national ideology and the state's foundation. Indonesia is neither a religious state nor an

Islamic state<sup>1</sup>, even though the majority of its people adhere to Islam.<sup>2</sup> Therefore, if there are efforts to establish an Islamic state in Indonesia and change Pancasila as the basis of the state, it is a constitutional violation.<sup>3</sup>

To preserve national unity and integrity, the government, via the Ministry of Religious Affairs, employs a religious moderation strategy to facilitate peaceful coexistence among diverse beliefs and prevent conflict.<sup>4</sup> Religious moderation denotes a balanced attitude and viewpoint characterized by a lack of excess, extremism, or radicalism in religious practice.<sup>5</sup> Based on the Alvara Research survey on religious moderation in 2021, Indonesia's average religious moderation index stands at 74.9 (on a scale of 0-100). Although this is a relatively good figure, some dimensions fall significantly below the average, particularly the tolerance dimension (60.6). Furthermore, the dimension that obtained the highest score was national commitment at 84.5, followed in sequence by acceptance of local culture at 79.2 and the anti-violence dimension at 74.6<sup>6</sup> The low tolerance index figure requires special attention, considering tolerance is important in

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<sup>1</sup> Marudut Parulian Silitonga et al., "The Role of the State in Maintaining the Relationship Between the Church and Society Based on Pancasila and the 1945 Constitution of the Republic of Indonesia," *International Journal of Social Service and Research*, 2023, <https://doi.org/10.46799/ijssr.v3i4.345>.

<sup>2</sup> Choirul Anwar, "Islam Dan Kebhinnekaan Di Indonesia: Peran Agama Dalam Merawat Perbedaan," *Zawiyah: Jurnal Pemikiran Islam* 4, no. 2 (2018): 1, <https://doi.org/10.31332/zjpi.v4i2.1074>.

<sup>3</sup> Ali Muhtarom et al., *Islam Agama Cinta Damai: Upaya Menepis Radikalisme Beragama* (CV. Pilar Nusantara, 2019).

<sup>4</sup> M Mukhibat, Ainul Nurhidayati Istiqomah, and Nurul Hidayah, "Pendidikan Moderasi Beragama Di Indonesia (Wacana Dan Kebijakan)," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (2023): 73–88, <https://doi.org/10.21154/sajiem.v4i1.133>.

<sup>5</sup> Ali Nurdin, "Modernization of Islamic Higher Education in Indonesia at a Glance: Barriers and Opportunities," *International Journal of Multicultural and Multireligious Understanding* 8, no. 3 (2021): 288, <https://doi.org/10.18415/ijmmu.v8i3.2490>.

<sup>6</sup> Anastasia W. Ekoputri Hasanuddin Ali Lilik Purwandi Taufiqul Halim Harry Nugroho, *Potret Umat Beragama* (Jakarta: Alvara Research Center, 2021).

Indonesian society's diversity.<sup>7</sup> Supporting this viewpoint, according to Islamic teachings and existing legal frameworks, Muslims view it as the most authentic religion, and attempts to enforce its veracity, mainly through violent methods against followers of other faiths, are unjustifiable.

Islam is a mercy for all the world (*rahmah li al-‘ālamīn*), and in this context, mercy is intended not only for Muslims but also for other communities. This principle can foster understanding and collaboration among diverse religious communities in interfaith dialogue by encouraging forgiveness, love, and harmony.<sup>8</sup> Muslims should ideally present themselves as a community full of love and gentleness towards others, regardless of their ethnic, religious, or racial backgrounds. Nevertheless, there often emerges a group that misinterprets Islamic teachings, considering themselves to be the most correct, the highest in rank, and the most noble in the sight of Allah. This group attempts to impose their version of truth on both followers of Islam and adherents of other religions, leading to an intolerant attitude that triggers radical and extremist movements, which may resort to any means, including violence, to enforce their religious understanding on others. This group readily designates other groups as infidels and exhibits intolerance towards adherents of different religions. The gang has effectively recruited "brides," referring to jihadists prepared to execute suicide attacks.<sup>9</sup>

As change agents, IHEIs hope to encourage a shift in the community's religious views toward a more moderate way of life to stop the spread of extremism. The Religious Moderation House (RMB) for Islamic higher education institutions is a mandate from

<sup>7</sup> Alimuddin Alimuddin, Masmuddin Masmuddin, and Effendi P, "Implementasi Moderasi Beragama Dalam Menjaga Kerukunan Di Desa Rinjani Luwu Timur," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 12, no. 1 (2023): 35–52, <https://doi.org/10.19109/intelektualita.v12i1.16458>.

<sup>8</sup> Hakimah Ahmad Sabri and Fatmir Shehu, "Exploring the Ethical Dimensions and Principles of *Rahmatan Lil-‘Ālamīn* in Contemporary Context," *AL-ITQAN: JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES* 5, no. 1 SE-Articles (February 28, 2021): 101–19.

<sup>9</sup> Abdullah Machmud Hendropriyono, *Terorisme: Fundamentalis Kristen, Yahudi, Islam* (Penerbit Buku Kompas, 2009).

the Ministry of Religious Affairs, as outlined in the Director General of Islamic Education Decision No. 897 of 2021 regarding the Technical Guidelines for the Religious Moderation House, to strengthen religious moderation.<sup>10</sup> In line with this, the Ministry of Religious Affairs is the leading sector, as regulated by Government Regulation No. 18 of 2020, in implementing priority programs for mental revolution and cultural development through the strengthening of religious moderation as stated in the National Medium-Term Development Plan (RPJMN) 2020-2024.

The study was conducted at IHEIs located in cities with cases of radicalism, intolerance, and terrorism that have emerged in recent years, such as the case of the arrest of the leaders of *Khilafatul Muslimin* in 2022, Abdul Qadir Hasan Baraja and two other important figures with a track record of terrorist acts in Bandar Lampung, which is home to the state Islamic university (UIN) Raden Intan Lampung. There was also the case of intolerance during the Jakarta gubernatorial election in 2017, where UIN Syarif Hidayatullah is situated, and UIN Raden Mas Said in the city of Surakarta, where radical Islamic networks emerged and developed through key figures such as Abu Bakar Ba'asyir and Abdullah Sungkar. The selection of this research object is based on its relevance to the main topic.

In the three cities that are the objects of this research, the IHEIs bear a heavy responsibility to become agents of change, especially in implementing religious moderation.<sup>11</sup> Suppose the Human Resources at IHEIs, the leading sector for religious moderation implementation, can deeply understand and embody the values of religious moderation that manifest in attitudes and behaviors within the community. In that case, shifting the community's perspective towards moderate religiousness will be

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<sup>10</sup> Rafiud Ilmudinulloh et al., "Strategies of Religious Moderation House in Running Its Role on PTKI," *MODERATIO: Jurnal Moderasi Beragama* 3, no. 1 (August 3, 2023): 16, <https://doi.org/10.32332/moderatio.v3i1.5574>.

<sup>11</sup> On other study about entrepreneurship of IHE, see Lailatussaadah Lailatussaadah, Asyraf Isyraqi Bin Jamil, and Fakhrul Adabi Bin Abdul Kadir, "Designing and Assesing an Islamic Entrepreneurship Education Model for Islamic Higher Education (IHE)," *Jurnal Ilmiah Islam Futura* 23, no. 1 (February 20, 2023): 38–59, <https://doi.org/10.22373/jiif.v23i1.17556>.

easier. Therefore, this research is significant for enhancing the effectiveness of HRD through the internalization of religious moderation values at three Islamic higher education institutions that are the subjects of this study, with the hope that other universities can utilize the results in strengthening religious moderation.

Studies on internalizing the values of religious moderation have been quite numerous; however, these studies mainly focus on integrating religious moderation into the curriculum and teaching methods. For instance, a study conducted by Purwanto et al.<sup>12</sup> emphasizes that a well-designed curriculum, which integrates the content of religious moderation, can enhance students' understanding and acceptance of religious, social, and cultural diversity. Fostering inclusivity requires changes in the curriculum and a broader cultural shift within the educational institution, involving not only students but also educators and education personnel who are the focus of this study. Furthermore, the study by Adha et al.<sup>13</sup> emphasizes that including religious moderation content is very important in teaching materials, so every learning material has relevance in strengthening religious moderation. Religious moderation content strengthens inclusivity, ignoring the fact that true acceptance and understanding come from authentic interactions and life experiences; this is where the role of culture based on religious moderation values, as studied in this study, becomes important as a basis for behavior and life both within the campus environment and in the community. Other research shows that using constructive learning strategies and providing structured field assignments effectively foster students' attitudes

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<sup>12</sup> Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019), <https://doi.org/10.32729/edukasi.v17i2.605>. See also Muhamad Yusuf et al., "The Role of Anak Jalanan At-Tamur Islamic Boarding School in Internalizing the Values of Religious Moderation to College Students in Bandung," *Jurnal Ilmiah Islam Futura* 23, no. 1 (February 20, 2023): 132–56, <https://doi.org/10.22373/jiif.v23i1.15358>.

<sup>13</sup> Nasuha Zamhari Adha et al., "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Materi Perkuliahan Mahasiswa IAIN Ponorogo," *Madania Jurnal Ilmu-Ilmu Keislaman* 13, no. 1 (2023): 27, <https://doi.org/10.24014/jiik.v13i1.20877>.

of tolerance.<sup>14</sup> Tolerance is not simply the result of educational interventions; various factors shape it, including personal experiences, community dynamics, and broader cultural narratives. In this context, organizational culture is so important that this research seeks to formulate a practical framework for establishing a culture based on the values of religious moderation.

Internalizing religious moderation values into the curriculum and pedagogical approaches is significant; nevertheless, organizational culture is another vital factor that often receives insufficient attention. The prevailing organizational culture influences individual behavior within an organization. Thus, if the organizational culture in IHEI is not integrated with the values of religious moderation, it is challenging to design a curriculum that includes religious moderation. On the other hand, an organizational culture based on the values of religious moderation will make it easier to internalize these values in life on campus and in the community. This study seeks to examine HRD with an emphasis on a strong organizational culture with a foundation of religious moderation values to improve internalization so that the ideals of realizing a civil (*Madani*) society, which is a civilized society, upholds human values and respects differences, can be achieved.

In this study, qualitative research examined how IHEIs internalize religious moderation in human resource development and how this builds an effective development paradigm. IHEIs's function in raising moderate and tolerant youngsters in the face of extremism and intolerance makes this research relevant. To achieve this goal, the values of religious moderation must be the basis of HRD. A comparative descriptive approach was used to understand the HRD of three IHEIs that were the objects of research to identify similarities and differences. This approach provides a structured technical systematic for finding a combination or configuration of factors in a condition that can

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<sup>14</sup> Hilyah Ashoumi, Ihdina Auliya Husna, and Chalimatus Sa'diyah, "Internalisasi Nilai Moderasi Beragama Dan Implikasinya Terhadap Sikap Toleransi Mahasiswa," *Sap (Susunan Artikel Pendidikan)* 7, no. 3 (2023): 461, <https://doi.org/10.30998/sap.v7i3.15101>.

provide results.<sup>15</sup> Using a comparative qualitative approach, this study aims to provide an in-depth description of how the practices and implementation of religious moderation values are reflected in the policies and activities of three IHEIs that are the objects of the research.

Comparative research requires data collecting to obtain relevant and accurate case data. Mazhar et al.,<sup>16</sup> underscore the critical importance of data collection in research. It is an essential instrument of practical research. This research obtains data through interviews, either structured with pre-set questions or unstructured. Structured interviews are conducted by preparing questions for consistent answers, while unstructured interviews gather deeper information through a naturally developing conversation. Both interview methods ensure that the data obtained is more comprehensive. Interviews were conducted with the heads of religious moderation centers or institutions responsible for strengthening religious moderation at the three UINs that are the objects of the research. The questions asked in the interview include the programs implemented to strengthen religious moderation and how these programs impact the formation of organizational culture. Document analysis was also used as a data collection method. Document analysis involves the examination of activity implementation reports, strategic plan documents, news from websites, and other records as a basis for studying policies on the topic under study. In addition, literature analysis from various reference sources was used to explore theories relevant to the research topic, such as books, magazines, and scientific journals. This process helps identify known and

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<sup>15</sup> Reinette Biggs et al., *The Routledge Handbook of Research Methods for Social-Ecological Systems* (London: Routledge, 2021), <https://doi.org/10.4324/9781003021339>.

<sup>16</sup> Syeda Ayeman Mazhar, "Methods of Data Collection: A Fundamental Tool of Research," *J. Integr. Comm. Health* 10, no. 01 (2021): 6–10, <https://doi.org/10.24321/2319.9113.202101>.

unknown aspects of the research topic and areas of controversy and formulates questions for further investigation.<sup>17</sup>

### **The Role of HRD in Strengthening Religious Moderation**

Human resources in IHEIs play a significant role in implementing higher education in Indonesia. In this context, two main categories of human resources contribute, namely Lecturers and Educational Staff. Both have different responsibilities but complement each other in achieving quality higher education goals and supporting national development. In addition, they also have responsibilities in the implementation of special development tasks, which include cultural and political development, as well as economic and social development. The main objective of these development tasks is to improve the welfare of society. In this context, IHEIs are responsible for carrying out development tasks in mental revolution and cultural development with a strategy of strengthening religious moderation to form a moderate religious perspective where national commitment, tolerance, anti-violence, and adaptation to local culture are key factors. The effectiveness of implementing this strategy dramatically depends on the organizational culture established at the level of understanding, namely, artifacts, adopted values, and basic assumptions. Artifacts are the visible aspects of culture, adopted values are individual beliefs, and basic assumptions drive individuals in organizational behaviour.<sup>18</sup> Thus, strengthening religious moderation is highly dependent on the organizational culture built from the vision of religious moderation.

Based on the analysis of the Strategic Plan documents of the three Islamic universities that are the subject of this research, it was found that only UIN Raden Mas Said Surakarta explicitly mentions the strengthening of religious moderation as one of the

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<sup>17</sup> Marko Krstić, "The Importance of the Review of Literature for Scientific Research," *Ekonomski Pogledi* 20, no. 2 (2018): 71–86, <https://doi.org/10.5937/ekopog1802071k>.

<sup>18</sup> Edgar H Schein, *Organizational Culture and Leadership, The Jossey-Bass Business & Management Series*, 4th ed. (Chichester, England: Jossey Bass Wiley, 2010).

strategic issues that is a focal point of attention.<sup>19</sup> This shows UIN Raden Mas Said Surakarta's dedication to creating a moderate, tolerant, and inclusive attitude toward religion within the academic community and the larger public. UIN Raden Mas Said Surakarta has a Vision: "To become a Superior and Innovative Islamic University to Realize a Civilized Advanced Indonesian Society by 2034." The phrase "civilized" reflects the support for enhancing religious moderation; it is understood as a result of moral integrity, good cultural attitudes, moderation, politeness, and great integrity in Islam and nationalism.

UIN Raden Intan Lampung envisions becoming a center for developing integrative and multidisciplinary Islamic studies with an environmental perspective.<sup>20</sup> Meanwhile, UIN Syarif Hidayatullah Jakarta's vision emphasizes integrating Islamic knowledge, Indonesian identity, and science.<sup>21</sup> Despite the differences, both visions emphasize a comprehensive, contextual, and relevant understanding of Islam. "Environmental perspective" and "Indonesian identity" are the actual manifestations of the meaning of *rahmatan lil 'ālamīn* (a mercy to all creation). By integrating Islamic values with environmental awareness, Indonesian identity, and science, these two UINs can shape a generation of young Muslims who are moderate, tolerant, and open-minded. Furthermore, the targeted international reputation will enable these two UINs to disseminate a moderate and inclusive understanding of Islam worldwide, strengthening the image of Islam as peaceful and tolerant and Indonesia as a moderate and tolerant country.

Organizational culture is a key aspect of HRD and fundamental to any organization. It is a tool for mobilizing human resources within a framework of mutually agreed-upon values. As Sudarsono explains, the function of organizational culture is to ensure that organizational goals can be achieved. To this end, values and norms that have been agreed upon and become

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<sup>19</sup> UIN Raden Mas Said, *Rencana Strategis 2020-2024* (Surakarta, 2022).

<sup>20</sup> UIN Raden Intan, *Rencana Strategis 2020-2024* (Bandar Lampung, 2020).

<sup>21</sup> UIN Syarif Hidayatullah, *Rencana Strategis Tahun 2020-2024* (Jakarta, 2020).

guidelines for human resources are needed.<sup>22</sup> In the context of strengthening religious moderation, UIN Syarif Hidayatullah Jakarta has "Humanity" as a value in its organizational culture. The value of humanity views that within UIN Syarif Hidayatullah Jakarta, every individual expresses decisions and behaves in daily life based on the principles of human values. The spirit of "Humanity" also reflects belief and appreciation for diversity and solidarity among various groups.

UIN Raden Intan Lampung has core values of intellectuality, spirituality, and integrity. "Intellectualism" encourages a deep understanding of religion, critical thinking, and open dialogue, thus helping to avoid narrow-mindedness and extremism. "Spirituality" aids in grasping the essence and values of religion, fostering tranquility and nurturing empathy and compassion, which serve as the foundation for a moderate stance. "Integrity" demands honesty, consistency between words and actions, and avoiding violence and extremism in the name of religion. By integrating these three elements, a person emerges who is religiously moderate, tolerant, peaceful, and capable of making a positive contribution to a pluralistic society.

UIN Raden Mas Said Surakarta's core values are civility, professionalism, modernity, and religiosity. "Modernity" means accepting the dynamics of the times and the ability to adapt without abandoning the essence of the teachings of Islam itself. "Civility" creates an atmosphere of mutual respect, and "Professionalism" encourages an objective and critical approach. Thus, the core values of UIN Raden Mas Said Surakarta form a solid framework to strengthen religious moderation, enabling the academic community to become agents of change that spread an understanding of moderate, tolerant, and peaceful religion.

Organizational culture facilitates interactions among members and acts as a foundation for strategic decision-making that impacts the organization's effectiveness.<sup>23</sup> One of the steps in strategic

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<sup>22</sup> Sudarsono Sudarsono, "Budaya Organisasi," *Widya Balina* 4, no. 2 (2019): 40–52, <https://doi.org/10.53958/wb.v4i2.39>.

<sup>23</sup> Syaifullah Syaifullah, Ozi S Ozi, and Hasdi r. Hasdi, "Analisis Pengaruh Budaya Organisasi Terhadap Efektifitas Integrated Academic Information System

decision-making in human resource development is establishing performance indicators for strengthening religious moderation. Although in terms of policy, the strengthening of religious moderation has been explicitly outlined in strategic planning and implicitly reflected in the vision and core values of the organizational culture, the three IHEIs have yet to integrate religious moderation as a performance indicator that must be achieved. A religious moderation strengthening program without clear performance indicators will make it difficult to measure the program's success and take immediate action if the established goals are not achieved. Performance indicators that reflect organizational cultural values are critical in human resource development to ensure that performance remains high; this is where organizational culture plays its role as a strategic factor in achieving goals.<sup>24</sup>

A strong organizational culture built on the values of religious moderation can influence performance. Research has found a positive relationship between organizational culture and performance. Thus, the stronger the influence of religious values within the organizational culture, the greater the organization's overall performance will be.<sup>25</sup> In an organization composed of diverse individuals with differing viewpoints, the organization must have a culture that supports moderate religious values, where the principles of tolerance and respect for differences can be accommodated. The research by Haq et al. discusses the influence of religiosity on human behaviour within organizations, finding that religiosity can serve as a tool to address issues, especially in challenging situations, as individuals with moderate religiosity

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(Iraise) Uin Suska Riau," *Jurnal Ilmiah Rekayasa Dan Manajemen Sistem Informasi* 5, no. 1 (2019): 18, <https://doi.org/10.24014/rmsi.v5i1.6221>.

<sup>24</sup> Hendra Wahyudin, "Budaya Organisasi," *Multiverse Open Multidisciplinary Journal* 1, no. 3 (2022), <https://doi.org/10.57251/multiverse.v1i3.716>.

<sup>25</sup> Adnan Al-Ali and Jarrah Al-Mansour, "Explaining the Mediating Role of Knowledge Management Between Organisation's Characteristics and Employee's Performance: A Public Sector Perspective," *International Journal of Business and Management* 15, no. 12 (2020): 132, <https://doi.org/10.5539/ijbm.v15n12p132>.

tend to respond positively to changes that benefit the organization.<sup>26</sup>

## **Internalizing Religious Moderation Values in Islamic Higher Education Institutions**

The effectiveness of cultural development by IHEIs is greatly determined by how the values that serve as indicators of religious moderation are internalized in the social lives of IHEIs's human resources, both on campus and in the broader community. From this point, the values of religious moderation must become a strong organizational culture and serve as the "social glue" that binds the organization's members together, shaping their behaviours and attitudes towards their work and the organization itself.<sup>27</sup>

The three IHEIs are implementing the process of internalizing the values of religious moderation through the role of the House of Religious Moderation, which was established based on the Decree of the Director General of Islamic Education No. 897 of 2021 regarding the Technical Guidelines for the House of Religious Moderation. UIN Raden Intan Lampung, in 2020, initiated the process of internalization by strengthening the understanding of religious moderation through a series of virtual studies on relevant topics, such as "Moderate Religious Attitudes Amidst the Pandemic" and "Strategies for Religious Moderation in IHEIs During The New Normal Era."<sup>28</sup> After the Center for Religious Moderation Studies (PKMB) at UIN Raden Intan Lampung, which serves as a home for religious moderation, was established, activities supporting the strengthening of religious moderation have become increasingly intensive, such as the "Workshop on Developing a Religious Moderation Curriculum." The workshop

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<sup>26</sup> Inam U Haq et al., "The Interactive Effect of Religiosity and Perceived Organizational Adversity on Change-Oriented Citizenship Behavior," *Journal of Business Ethics* 165, no. 1 (2018): 161–75, <https://doi.org/10.1007/s10551-018-4076-y>.

<sup>27</sup> Lailatul Karimah, "The Influence of Organizational Culture Using the Ocaï Approach on the Performance of Health Personnel at Intan Medika Lamongan Hospital," *Jour. H.M. Servic.* 5, no. 2 (2023): 30–37, <https://doi.org/10.30994/jhms.v5i2.53>.

<sup>28</sup> Report Document of the Center for Religious Moderation Studies at UIN Raden Intan Lampung for the Year 2020

activity aims to create a curriculum that integrates the values of religious moderation.<sup>29</sup> In addition to the curriculum workshop, PKMB conducts a Training of Trainers (ToT) program attended by leadership elements. This program aims to train leaders to become tutors/facilitators in strengthening the understanding of religious moderation within their work environment, other institutions, and the general public.<sup>30</sup>

UIN Syarif Hidayatullah Jakarta has progressive Islamic figures such as Prof. Dr. Quraish Shihab, Prof. Dr. Azyumardi Azra, and Prof. Dr. Komaruddin Hidayat, who, through their thoughts, have become pioneers in strengthening religious moderation. The ideas of these figures serve as the foundation for mainstreaming religious moderation within Islamic Higher Education Institutions. The strengthening of religious moderation at UIN Syarif Hidayatullah Jakarta is carried out by the Center for Islamic Studies and Society (PPIM), starting with a Focus Group Discussion (FGD) themed "Constructing Religious Moderation in Islamic Higher Education: Perspectives from UIN Jakarta Professors."<sup>31</sup> This activity aims to enrich the concept and implementation of religious moderation within the environment of the Islamic higher education institution. In terms of curriculum development, UIN Syarif Hidayatullah Jakarta has incorporated religious moderation into its curriculum through the Religious Moderation Community Service (KKN) program. In this program, UIN Jakarta students are placed in various regions and communities to carry out projects that relate to developing their academic skills and focus on applying religious moderation values. The main goal is positively impacting the local community and stimulating a deeper understanding of tolerance, interfaith dialogue, and religious harmony. To conduct early detection of extremist symptoms in religious education, PPIM has collaborated with one of the UNDP bodies, Convey, to conduct various studies

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<sup>29</sup> Interview with Riski Gunawan, Chairperson of the Center for Religious Moderation Studies at UIN Raden Intan Lampung, 7 Juli 2023

<sup>30</sup> Report Document of the Center for Religious Moderation Studies at UIN Raden Intan Lampung for the Year 2022/2023

<sup>31</sup> Report Document of the Center for Islamic Studies and Society at UIN Syarif Hidayatullah Jakarta for the Year 2020

and surveys on religious moderation across different groups. The government can utilize the results to make policies in religious education.

The development of human resources in IHEIs often involves spiritual and mental guidance. In this regard, UIN Syarif Hidayatullah Jakarta conducts religious moderation studies to provide a deep understanding of religious moderation and encourage a legal and humanistic approach to implementing its values. This approach is expected to assist UIN Jakarta employees in responding to changes in the times and complex challenges in a balanced and directed manner.<sup>32</sup>

UIN Raden Mas Said Surakarta takes a slightly different approach to internalizing the values of religious moderation. They began by conducting a survey of new students in 2021 during a program of the Introduction to Academic Culture and Student Life for New Students by distributing a Google Form questionnaire. According to the informant's statement<sup>33</sup> 2,172 students have completed the survey. The survey is intended to measure the index of religious moderation. The result is 83.61% based on several indicators, such as acceptance of local culture at 75%, tolerance at 87%, anti-violence at 82%, and Indonesian identity at 89%. In this case, acceptance of culture has the lowest rating, particularly regarding the acceptance of local culture in Surakarta and its surroundings, such as *Hadroh* and *Kenduren*, with the lowest result being 75% out of a maximum score of 100. Other activities in instilling the values of religious moderation at UIN Raden Mas Said Surakarta are similar to those already conducted by the two IHEIs mentioned above, such as the national seminar on religious moderation with the theme: "IHEIs as a Forum for Tolerance in Religious Harmony: Reflection on the 76th Anniversary of the Ministry of Religious Affairs (HAB)" and a national seminar themed: "Strengthening the Implementation of Religious Moderation Guidance for Educational Staff." Then, to

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<sup>32</sup> Interview with Arif Zamhari, Chairperson of Center for Islamic Studies and Society at UIN Syarif Hidayatullah Jakarta, September 20, 2023

<sup>33</sup> Interview with Fuad Hasyim, Chairperson of The Religious Moderation House at UIN Raden Mas Said Surakarta, July 16, 2023

integrate religious moderation into the curriculum, like UIN Syarif Hidayatullah Jakarta, UIN Raden Mas Said Surakarta has a community service program with the theme *Kerso Darma* (Social Work, Online From Home). In addition, it also has an outbound program for religious moderation that involves the entire academic community to strengthen the understanding of religious moderation through informal activities.

The development of human resources through the internalization of the values of religious moderation by each IHEI uses various approaches. UIN Raden Intan places greater emphasis on training programs, including ToT (Training of Trainers), aimed at preparing individuals to become trainers in religious moderation, with this strategy focusing more on internal capacity building to strengthen the understanding of religious moderation. UIN Raden Mas Said Surakarta has a creative approach to strengthening religious moderation that stands out, namely "Outbound Religious Moderation" as one of its activities. The activity aims to make participants more interactive in a more enjoyable atmosphere, free from formal constraints. Meanwhile, UIN Syarif Hidayatullah Jakarta focuses more on academic programs. Still, it employs a traditional approach, such as religious moderation studies, to foster its staff's spiritual and mental development.

Based on the programs that have been implemented by the three IHEIs that are the objects of this research, in general, the process of internalizing the values of religious moderation has been fulfilled in the cognitive aspects through activities such as focus group discussions, Training of Trainers (TOT), webinars, podcasts, and religious moderation study sessions aimed at providing a deep understanding of the concept of religious moderation, its principles, and how to apply them in daily life. This is an important initial stage in the process of internalization. Then, on the affective aspect, only UIN Raden Mas Said Surakarta has activities such as religious moderation outbound that can help participants understand intellectually and feel and internalize the values of religious moderation. Positive attitudes towards religious moderation can result from direct experience and social interaction during outbound activities. Religious moderation

outbound activities can help participants increase their social categorization as part of a group that follows the values of religious moderation. Through interactions with other participants from various backgrounds in the activity, participants can develop stronger social identification with moderate groups. This is in line with Tajfel & Turner's (1979)<sup>34</sup> Social identity theory states that a person's social identity depends on membership in a particular social group.

To ensure that the values of religious moderation are not only understood but also internalized in actual behaviour (behavioural aspect), Albert Bandura (1977)<sup>35</sup> His social learning theory emphasizes the importance of observation, imitation, and modelling. This theory can be used to understand how individuals internalize religious moderation values through observing behaviour and speech and interacting with others with different beliefs. In this context, modelling becomes very important, primarily through the figure of leaders in the university environment who demonstrate moderate attitudes. When individuals observe leaders who can be role models, the tendency to imitate these attitudes and behaviours will be stronger. However, the effectiveness of this modelling is highly dependent on the existence of an organizational culture that supports the values of religious moderation. So far, the three IHEIs that are the object of research have not fully adopted an organizational culture based on religious moderation, so internalizing these values still faces challenges.

The effectiveness of human resource development through the internalization of religious moderation values will increase if each individual has a high commitment to the program, as explained in Blau's Social Exchange Theory (1964)<sup>36</sup>. This theory focuses on how social interactions involve exchanging material and non-material resources between individuals or groups. This exchange is based

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<sup>34</sup> Joan E Grusec, "Social Learning Theory and Developmental Psychology: The Legacies of Robert Sears and Albert Bandura," *Developmental Psychology* 28, no. 5 (1992): 776–86, <https://doi.org/10.1037/0012-1649.28.5.776>.

<sup>35</sup> Grusec.

<sup>36</sup> Peter M Blau, "Exchange and Power in Social Life" (Routledge, 2017), <https://doi.org/10.4324/9780203792643>.

on the principles of reciprocity and fairness. In religious moderation activities, resources are exchanged between participants and organizers. Participants give their time, attention, and participation in the activity. The organizers provide participants with knowledge, experience, skills, and recognition. Participants feel obligated to provide a "response" to the benefits they receive, for example, by applying the values of religious moderation in their daily lives, spreading understanding of religious moderation to others, or supporting religious moderation programs organized by IHEIs.

Internalization comprises multiple phases. The first raises consciousness of corporate cultural values. At this point, schooling is crucial in developing attitudes and ideas consistent with the intended values.<sup>37</sup> For instance, employees are exposed to the company's fundamental principles via seminars, training courses, organizational communication, acceptance, and knowledge. Once people acknowledge these principles, they understand and embrace them. This stage consists of people who appreciate these principles and see their applicability in their positions within the company. Third, behavioural modelling is where people see and copy the actions of colleagues and executives who live by the company's principles. Studies by Maierhofer et al.<sup>38</sup> emphasize the need for value-behaviour consistency since they indicate that employees who observe their leaders acting in line with declared ideals are more inclined to follow similar behaviour. Mentoring programs, role-playing exercises, and appreciation of outstanding behaviour consistent with the company's principles help support this modelling. Fourth, the absorption and blending of actual values into a personal belief system. Values now move from outside ideas to inherent components of personal identity. As

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<sup>37</sup> Marjoni I A Umar and Jeinica F Tumiwa, "Internalization of Multicultural Values Through the Education Process in Manado State University," *International Journal for Educational and Vocational Studies* 2, no. 8 (2020), <https://doi.org/10.29103/ijevs.v2i8.2688>.

<sup>38</sup> Naomi Maierhofer, Mark Griffin, and Mary C Sheehan, "Linking Manager Values and Behavior With Employee Values and Behavior: A Study of Values and Safety in the Hairdressing Industry," *Journal of Occupational Health Psychology* 5, no. 4 (2000): 417-27, <https://doi.org/10.1037/1076-8998.5.4.417>.

Umar and Somad pointed out, internalizing values sometimes requires constant reinforcement through different organizational activities and practices.<sup>39</sup> Regular conversations on the ideals of religious moderation, acceptance of behaviours that reflect these values, and including these values in performance assessments allow employees to keep the relevance of these values in their minds. Fifth, constant reflection and adaptation entail building a culture of open communication whereby staff members feel free to discuss ideals and their implementation in evolving surroundings. Studies reveal that companies supporting such introspection are more likely to maintain a strong congruence between ideals and actions over time.<sup>40</sup>

A complex process, the internalization of moderate religious principles entails the absorption of ideas and behaviours, fostering tolerance, respect, and harmony among many religious groups. Strong organizational culture, according to research by Zheng<sup>41</sup>, can help internalize values by establishing an environment in which staff members feel linked to the goals and values of the company. Therefore, this study recommends that IHEIs in Indonesia form an organizational culture foundation based on the pillars of religious moderation, as shown in the following figure:

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<sup>39</sup> Marjoni I A Umar and Momod A Somad, "Peace Values in Learning Process (A Descriptive Study Based on Student Experiences)," 2019, <https://doi.org/10.2991/aes-18.2019.6>.

<sup>40</sup> Chalee Vorakulpipat and Yacine Rezgui, "Value Creation: The Future of Knowledge Management," *The Knowledge Engineering Review* 23, no. 3 (2008): 283–94, <https://doi.org/10.1017/s0269888908001380>.

<sup>41</sup> Wei Zheng, Baiyin Yang, and Gary N McLean, "Linking Organizational Culture, Structure, Strategy, and Organizational Effectiveness: Mediating Role of Knowledge Management," *Journal of Business Research* 63, no. 7 (2010): 763–71, <https://doi.org/10.1016/j.jbusres.2009.06.005>.

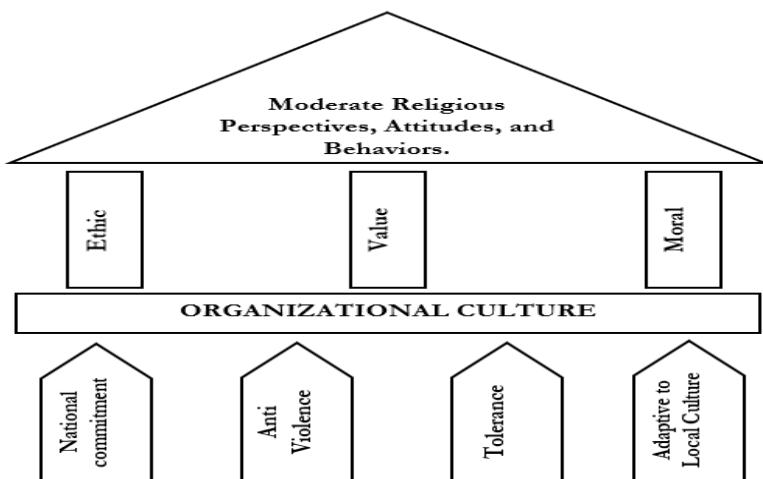


Figure 1: Framework for Internalizing Moderation Values

A strong organizational culture with ideals of national dedication, tolerance, anti-violence, and adaptation to local cultures helps to foster moderate religious ideas, attitudes, and practices in the surroundings. People inside the company usually absorb these sound principles, which help define how they view and follow their religious beliefs. Simultaneously, moderate religious beliefs—which show in people's ethics, values, and moral behaviour—help to establish a good organizational culture. Those who accept values of moderation usually conduct morally, defend organizational values, and behave in line with ethical standards, strengthening the general organizational culture.

### Religious Moderation Values: A Path to a Civil Society

Civil society, or a “*Madani*” society, is an environment where society can organize and mobilize itself independently.<sup>42</sup> Din Syamsuddin defines Civil Society as a society or social institution with characteristics such as independence, tolerance, cooperation, and the ability to uphold norms and ethics that have been

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<sup>42</sup> Heri Herdiawanto, Fokky Fuad Wasitaatmadja, and Jumanta Hamdayama, *Kewarganegaraan & Masyarakat Madani*, Cetakan ke (Jakarta: Prenadamedia Group, 2019).

collectively agreed upon.<sup>43</sup> This quality is closely associated with diversified societies usually found in metropolitan surroundings. This is known as "civil society," which underlines that civilized society and urban society are two phases of civil society. The phrase "*Madani*" society comes from a language with an Islamic subtlety, relating to the term *al-din*, usually understood as religion. Both of these are entwined in the idea of *al-Madinah*. This term also relates to *al-mujtama*, which signifies civilization.<sup>44</sup> Three essential components define a civil society: religion as the source, civilization as the process, and urbanization as the outcome. One reflects in a self-reliant, vibrant, tolerant, and prosperous civil society. Within the city, it is commonly known as *khairu ummah*, etymologically meaning the best group or most superior community.

The values of religious moderation play a crucial role in building civil society, which is a democratic, inclusive society that upholds ethical values. Religious moderation emphasizes balance in practicing religion, rejects extremism, and promotes tolerance and interfaith dialogue, which serve as the fundamental pillars of civil society. In this context, IHEIs hold a strategic role in instilling the values of religious moderation so they can be realized in broader social life. With an inclusive academic environment that respects diversity, IHEIs can be a tangible example of fostering social and religious harmony. Purwanto et al.<sup>45</sup> underline that tackling the possible ideas that could split and endanger national unity depends on the absorption of Islamic moderation ideals. Hasanah's philosophical study shows that IHEIs must react aggressively to megatrends, including globalization and technological development.<sup>46</sup> This capacity for adaptation

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<sup>43</sup> M Din Syamsuddin, *Etika Agama Dalam Membangun Masyarakat Madani*, 2000.

<sup>44</sup> Adi Suryadi Culla, *Masyarakat Madani: Pemikiran, Teori, Dan Relevansinya Dengan Cita-Cita Reformasi*, Edisi 1, C (Jakarta: Rajagrafindo Persada, 1999).

<sup>45</sup> Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum." *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019)

<sup>46</sup> Uswatun Hasanah and Zaki F SZ, "The Philosophical Analysis of the Future of Islamic Higher Education in Indonesia-Malaysia Facing Megatrend

guarantees that graduates have the skills to adapt to a rapidly changing society. These institutions' focus on modest Islamic principles guides policies and educational activities, fostering an environment that encourages ethical decision-making and critical thinking.

Strengthening religious moderation has become a National Priority Program in the National Medium-Term Development Plan (RPJMN) 2020–2024. This decision fits the government's initiatives to help to create a harmonic, inclusive, and prosperous society. The effectiveness of this approach depends on introducing religious moderation principles into many spheres of life. Furthermore, the development model followed by the three State Islamic Religious Universities has excellent potential to help fulfil the objectives of religious moderation in the National Medium-Term Development Plan (RPJMN). Therefore, the evolution of moral values in the education framework, as followed by IHEIs, becomes progressively important to guarantee the fulfilment of a society based on religious moderation and to accomplish national development goals.

On the other hand, cultural development offers a specific stage to implement the intended value improvements by enhancing the cultural features that foster the society's identity. Strengthening the arts, literature, and local customs helps to lay a strong basis for achieving the principles that show up via the mental revolution. These two ideas balance each other to produce a harmonic and lively social scene. While cultural progress offers the instruments and venues to achieve that transformation in practical and aesthetic forms, the mental revolution raises awareness of the need for change. Using the synergy between mental revolution and cultural growth, a society can proceed toward positive transformation, strengthening communal values and safeguarding its cultural legacy for the next generations.

Under the framework of religious diversity, human resources development at IHEIs consists of a sequence of actions connected to the balanced development of character, talents, and attitudes.

Therefore, IHEIs emphasize enhancing academic features and acknowledge the need for character development and reasonable attitudes to help the goals of the RPJMN concerning religious moderation. Using this strategy, IHEIs may actively contribute to generating graduates who possess academic qualifications and can close gaps and enhance harmony among people living in a heterogeneous society. These actions fit that framework:

First of all, the development of human resources depends critically on a strong knowledge of the values of religious moderation. This knowledge covers fundamental elements of religious moderation: tolerance, interfaith communication, an open attitude toward variations, and appreciation of pluralism. The development of human resources that are not only academically competent but also morally pure and with a balanced attitude depends on this basis. Deep awareness of the virtues of religious moderation entails investigating the basic ideas influencing moderation itself. This entails knowing the framework of ideas that supports respect for various beliefs, fairness, and inclusiveness. This knowledge also includes researching relevant cases and the historical settings where religious moderation first arose as a guiding concept. Moreover, in the framework of HRD, it is crucial to match this knowledge with the moral and ethical principles employed inside a religious environment. Viewing religious moderation as an ethical basis that directs conduct and decision-making, HR must act accordingly. This deep understanding must also include a personal reflection that allows human resources to comprehend the impact of the values of religious moderation in shaping their character and attitudes. In addition, building a deep understanding of the values of religious moderation involves ongoing and interactive learning. This may involve using learning methods such as group discussions, workshops, and case studies to encourage critical thinking and applying moderation values in real-life situations. Thus, a deep understanding of the values of religious moderation serves as a foundation and becomes a strong pillar in the effort to develop human resources. Utilizing this strategy, human resource development can become more comprehensive, transforming people who are not only intellectually clever but also possess

moral awareness and a balanced attitude, thus producing constructive contributors in a diverse society.

Second, how organizational culture integrates religious moderation values is crucial in creating an inclusive and harmonious work environment. Apart from being a fundamental component of the vision and goal of the company, the incorporation of religious moderation principles should shape the foundation of the developing organizational culture. The values of religious moderation form a solid basis for developing a highly respected organizational culture to construct an inclusive and harmonic work environment. Furthermore, by actively participating in humanitarian projects aimed at religious moderation, the organizational culture is reflected internally and benefits the larger society.

Third, determining HR ethics depends on organizational culture. Organizational ethics grounded on religious moderation is a method that combines moderation values into workplace norms and practices. This strategy builds a structure that highlights moderate attitudes, tolerance, and respect for religious variety in all spheres of organizational operations.

## Conclusion

Using the three State Islamic Higher Education Institutions, the objects of this study create human resources by internalizing values of religious moderation following a similar methodology. This approach comprises Focused Group Discussions (FGD), training, and several webinars, among other procedures. First, FGDs provide a forum for targeted group conversations whereby individuals from many backgrounds exchange ideas, opinions, and knowledge about religious moderation. FGDs provide a forum for communication and teamwork that enhances personal viewpoints, promotes common knowledge, and strengthens dedication to moderation values. Second, in this paradigm, training turns into a crucial phase. Training can help one improve interpersonal skills, grasp religious moderation, and tolerant attitudes using development. This lays a valuable basis for internalizing moderation values in daily actions. Finally, webinars

can transmit knowledge, go over concerns about religious moderation, and deepen the grasp of the idea. Webinars guarantee involvement from many people and give flexibility in addressing a larger audience.

As such, it has not yet made a quantifiable contribution to assist Mental Revolution and Cultural Development's primary program of the National Medium-Term Development Plan (RPJMN) 2020-2024 to be achieved. The Strategic Plan (Renstra) of IHE has to incorporate the strengthening of religious moderation to be more successful and with verifiable achievement indicators. This fits with the more general Strategic Plan of the Ministry of Religious Affairs and gives a solid basis to assist successes in the National Medium-Term Development Plan (RPJMN). This alignment thus generates synergy between the objectives and strategies of IHEIs and national policies, including religious elements, providing a strong basis to empower IHEIs to obtain sustainable outcomes in line with the vision and mission of the government at the national level.

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