

PERCEPTION AND ROLE OF LECTURERS' PRACTICAL WISDOM IN THE INITIAL IMPLEMENTATION OF RELIGIOUS MODERATION FOR GENERAL COURSES

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ABSTRACT

The perception and role of practical wisdom in implementing religious moderation policies which are built from the lecturer's perspective are open and democratic because they uphold academic culture. However, the unsystematic implementation of top-down policies has the potential to ignore the creative participation of task implementers in the field. The approach to insert religious moderation is stronger when listening to the good practices of learning implementers, namely lecturers. This article aimed to find out the role of lecturers' initiatives in strengthening religious moderation as implementers of learning in non-religious courses. The research was conducted with a qualitative phenomenological type. The research participants involved twenty-seven non-religious lecturers from 9 study programs. The data were extracted using the technique of focused group discussions and document analysis. The results of the lecturers' practical wisdom are as follows, 1) religious moderation is perceived by lecturers as a wise view in responding to differences, a middle-way view that is not extreme to the left and right, and the ability to moderate multiculturally; 2) lecturers as learning actors in the field have creative, authentic and autonomous goodwill in inserting religious moderation so that responsive lecturers are found to prevent early risks of student radicalism, intolerance, and religious exclusivism; 3) lecturers can find learning methods in class by inserting religious moderation in general courses even though there are no technical-operational instructions in the learning process. It showed that lecturers in the context of implementing religious moderation responded quickly so that their practical wisdom provides solutions to accelerate the achievement of religious moderation that is actually more participatory.

Keywords: Practical Wisdom, Religious Moderation, General Courses

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INTRODUCTION

Implementing the concept of religious moderation is in Indonesia's interests amidst ongoing radical religious events, intolerance, extremism, and terrorism (Fuad Yusuf, 2016; Hakim, 2021; Munir & Saputra, 2019; Alhairi, 2017; Khoiriyah, 2019). This interest was also affirmed by the Ministry of Religion of the Republic of Indonesia and the implementer of State Islamic Higher Education (Abidin, 2021; Andrios, 2021; Decree of the Minister of Religion No. 93 of 2022 concerning Implementation of Strengthening Religious Moderation, 2022). Several recent studies have shown that several levels of educational institutions have implemented the policy of

strengthening religious moderation (Afwadzi, 2020; Ekawati et al., 2019; Husna & Thohir, 2020; Irdani et al., 2023; Kholis & Marpuah, 2020; Rumahuru, 2019; Zuhdi, 2018). However, these efforts do not yet appear explicit in the efforts of lecturers to bring out the character of religious moderation in educational institutions.

International class in a higher education institution should trigger a moderate life as a consequence of inclusive relations with an intercultural, multicultural perspective and respect for diversity. Universities such as those in the Netherlands, Britain, the UK, China, and America in the last decade have responded to intercultural and cross-cultural

policies as values that ensure all students are comfortable, represented, and meaningfully involved across regional identity boundaries, including religion. (L. Ma, 2021; Stevenson, 2014). Globally, higher education is responsive to diversity, supported by inclusive policies, multicultural learning designs so that learning life becomes fair, equal, comfortable and avoids clashes due to exclusivity of religion, culture, race, gender, and so on as an effort to respond to sustainable policies (Crespo et al., 2022; Grapin & Pereiras, 2019; Hamilton & Leon, 2015; Kravets et al., 2021; Lawyer, 2018; Mardhiah et al., 2021; Nurbatra & Mashhud, 2022; Ramamoorthi et al., 2023). This means that religious moderation in developing universities can not only focuses on formal religious learning, but also on more general contexts.

If we look at the number of existing studies, the implementation of religious moderation is dominated by religious courses, while general courses are found to be limited (Anwar & Muhayati, 2021; Nashuddin, 2020; Nasir & Rijal, 2021; Nur Adnan Saputra et al., 2021; Purwanto et al., 2019; Suprpto, 2020). Even though in the preliminary study, it was found that even though the policy of UIN Maulana Malik Ibrahim Malang does not yet have detailed technical instructions for strengthening the religious moderation curriculum, it turns out that several lecturers have created an academic culture by inserting religious moderation values in general courses. They interpret the understanding of religious moderation according to their free interpretation. It is important to reveal the good experiences of lecturers to show a picture of the implementation of autonomous religious moderation. The lecturer's response shows practical skills as an independent solution for translating religious moderation called the lecturer's practical wisdom.

Individuals who have practical wisdom can increase responsibility for innovation (Steen et al., 2021). Several studies show that teachers' practical wisdom contributes to creating dynamic learning situations (Brusilovsky, 2014; Fox, 2021; Hikmawati & Suastra, 2021; Li, 2021; Schorn, 2018). The role of individuals contributes directly because

they are subjects connected to students. Lecturers have a significant influence on the learning process and outcomes. They help transform change (Leal Filho et al., 2018; Mezirow, 2000; Souza et al., 2019; Sun, 2013) for the advancement of religious moderation. Practical wisdom can determine direction, innovation, and creative autonomous choices amidst policy uncertainty (Chatterjee, 2022; Eriksen et al., 2014; YS Ma, 2021; Marshall & Thorburn, 2014; Savin-Baden & Major, 2010; Schneider, 1990; Stenberg & Maaranen, 2020). Several researches and expert views also show that practical wisdom contributes to better educational implementation (Havlick & Hourdequin, 2005; Jakubik, 2020; Lunenberg & Korthagen, 2009; Marshall & Thorburn, 2014; Roca, 2008; Stenberg & Maaranen, 2020). When lecturers' practical wisdom in implementing religious moderation learning is recognized, it is important to accommodate it so that these forms of participatory response by general course lecturers can become an example and inspiration for other general course lecturers.

Referring to Rogan & Anderson (2011), such autonomous commitment strengthens concern, scientific capacity, and experience in the classroom to find a way to overcome the gap in the implementation of religious moderation. Religious moderation becomes an important issue when policies that integrate the experience of practical wisdom, creativity and professional responses of lecturers become a strategy for implementing the value of religious moderation (Huat See, 2018; Leal Filho et al., 2018; Steen et al., 2021). It is important to appreciate the practical wisdom of lecturers as a democratic process in strengthening religious moderation because the challenge of curriculum change requires the responses of many parties, individual motivation, and practical wisdom itself (Guo-Brennan, 2016; Huang, 2015; Rogan & Anderson, 2011; Sidebotham et al., 2017; Vreuls et al., 2022).

Therefore, this article attempts to reveal the role of lecturers in the absence of technical guidance on religious moderation in the context of State Islamic Universities. A number of studies highlighted the diversity of

formal implementation but have not yet recognized how the dynamics of general course lecturers contribute to the process of initiating religious moderation learning (Anwar & Muhayati, 2021; Budiyo, 2020; Ekawati et al., 2019; Nasir & Rijal, 2021; Purwanto et al., 2019). Apart from that, the dynamics of thoughts, attitudes, and choices of action have not been sufficiently reflected in the religious moderation policy process which is still being initiated, and there are no technical instructions, especially for general course lecturers. This article aimed to analyze 1) the perceptions of general course lecturers in understanding religious moderation, 2) the responses and active role of general course lecturers in implementing religious moderation values, and 3) policies related to the technical implementation of religious moderation values in general courses. It was hoped that the answers to these three questions would become potential and sustainable policies for a more participatory and democratic model of implementing and managing religious moderation resources.

The active participation of general course lecturers in implementing the value of religious moderation is supported by the freedom and dynamics of academic culture. First, a constructive approach can stimulate lecturers to continue to improve their achievements in conveying the values of religious moderation. Second, the implicit insertion or delivery model is a form of lecturers' creativity so that the value of religious moderation becomes more fluid, flexible and dynamic, non-reactionary. Third, policy makers can derive technical instructions more easily because the experience of the model appreciates lecturers as active actors, namely referring to the practical wisdom of lecturers. Thus, the religious moderation policy has democratic and participatory value amidst several policies that are always top-down when it comes to the performance of educational unit curriculum development.

RESEACRH METHODS

This article was developed from qualitative phenomenological research, revealing the awareness of the practice of

meaning and experience of implementing religious moderation by lecturers, especially those who teach general courses (Neubauer et al., 2019; Sundler et al., 2019).

Research Participants

The research subjects were twenty-one interdisciplinary lecturers who independently developed religious moderation, both those who already had an RPS (Semester Lesson Plan) with an insertion system and those who did not but had already practiced the value of religious moderation in the classroom. The twenty-one lecturers were in the Faculty of Science and Technology (2 people), Faculty of Tarbiyah and Teacher Training (2 people), Faculty of Humanities (3 people), Arabic Language Study Program (2 people), Faculty of Psychology (2 people), Faculty of Sharia (4 people), Economics Faculty (2 people), Mathematics Study Program (2 people), Arabic Language Learning and Activity Center (2 people).

Data Collection Techniques

Participants were invited to discuss the themes that had been prepared. The semi-structured FGD guide contains a number of questions as follows; 1) What do you understand from the concept of religious moderation which is the policy of the Ministry of Religion of the Republic of Indonesia?, 2) How do you know about this concept?, 3) In your opinion, what kind of religious attitude or examples are there?, 4) What do you think of the religious moderation policy? Is it relevant to be implemented in educational institutions or education at the tertiary level? If yes why and if no why?, 5) In your opinion, is the internalization of religious moderation more relevant to apply to religious courses, for example, fiqh study courses? What about non-religious courses such as English, Indonesian, and research methodology?, 6) Based on your teaching experience, Have the existing courses accommodated or internalized the values of religious moderation? 7) If yes, what are some examples? Is it explicitly written in the SAP (Course Unit) or RPS (Semester Lesson Plan)?, 8) If not, what are your ways or strategies to internalize the concept of religious

moderation in the courses you teach and the teaching and learning process?

Documents were limited to policy texts, RPS, SAP, and relevant books as references for religious moderation policies.

Data Credibility

Data are considered valid (meeting analysis requirements and verified) by testing based on a triangulation approach. The technique is to cross-check a collection of similar facts. If a collection of similar facts corroborates each other, the data is considered to have internal external confirmation. Data that have been tested were used as material to derive categorizations, themes, and concepts which are confirmed by theoretical triangulation. If the data and themes are considered linear in theory, then the credibility of the data is declared valid and worthy of interpretation.

Data Analysis

Based on the informants' data in the FGD, the first data analysis stage, data reduction, was conducted. This was done to make the data easier to analyze, simplify, classify and dispose of after in vivo coding. Second, the data were displayed systematically to make it easy to understand using similar fact categorization patterns. Third, the data were concluded and verified through temporary thematic categorization. Fourth, the theme and concept of similar categorization trends were determined. Fifth, reflective, descriptive, and original (emic) interpretations were made inductively so that they were linear between credible facts, categorization, themes, and concepts. Thus, the research findings were objective towards the original interpretations based on emic narratives.

RESULT AND DISCUSSION

Good practice is practical wisdom that can be used to respond to policies and management of religious moderation in higher education so that it is more sustainable, comprehensive, and coherent (Cugueró-Escofet & Rosanas, 2020; Intezari, 2016; Roos, 2017; Schmidpeter & Lewtas, 2016). There were three important findings to expand

the practical extent of religious moderation which had the potential to support sustainability and shape academic culture in campus life. First, there was a wise construction showing inclusive views and attitudes in perceiving the meaning of religious moderation. Second, there was practical wisdom in which non-religious lecturers preferred to use for a religious moderation insertion approach in classroom learning. Third, even though we were waiting for policy and technical guidance from the leader, the lecturers' creative practical wisdom provide independent solution to develop religious moderation in general courses. The lecturer's wise response encouraged religious moderation to run with the spirit of academic culture. The following describes the results of the emic narrative description to clarify the findings, without being accompanied by a particular theory.

Perceptions on the Meaning of Religious Moderation by Lecturers

Religious moderation is interpreted by lecturers as a way of viewing and affection in seeing religious differences. The perspective of tolerance is interpreted as a view of understanding other religions or seeing differences in religious perspectives (FI1; SA4; SA1). Religious moderation is also interpreted as an understanding of tolerance (FI2), including cultural differences (H16). UIN Malang lecturers who implemented RPS moderation as well as those who were creative in implementing moderation, interpreted it as tolerance in viewing differences in beliefs. As one lecturer stated,

"Religious moderation is how we understand Islam not from my perspective, but from various perspectives and that makes us more tolerant." (FI12).

Religious moderation also means the ability to take a middle position and emphasize the part of religious observance for good. According to UIN Malang lecturers, a form of religious moderation is religious behavior that is not too extreme right or extreme left such as religious moderation in economic behavior which is in the middle (E17). This means that even though the economic concept comes from the West and is permitted by the West, in Islam

it is better to choose what it is (E20). Likewise, tolerance is perceiving an event related to differences in beliefs (SY15; F13). So religious moderation is not accepted at face value and then implemented immediately, but requires consideration in implementing it. Religious moderation still refers to religious obedience that leads a middle path to goodness.

Table 1. Perceptions on the Meaning of Religious Moderation by Lecturers

Key Facts	Interpretation
A view with a different perspective	Perspective
More tolerant understanding	
How to see the differences	
Obedient, not extreme left or right	Middle way
In the middle	
Be considerate	
Behave and perceive differences	
It doesn't have to be the same culture of origin	Multicultural Moderation
Can be in various cultures	
Take a good concept	

Information: Taken from the coding results of key FGD facts

Tolerance is also considered as an effect of multicultural contact which gives birth to new meanings from the original because the reproduction of the original culture is not intact or originally practiced in other cultures. This meaning arises from the awareness of lecturers who teach English. They said that the English accent does not have to be the same as British speakers (H5). In language, there is also the term tolerance awareness. According to an English lecturer, moderation can be interpreted as the speakers of English accept or tolerate the diversity of speakers and accents from each culture (H5-6). For economics lecturers, moderation means critical acceptance of the Western economic theories which according to Islam are also accepted or considered to be good concepts from the perspective of Islamic studies (E20). Religious moderation is an intersection that gives rise to new meanings, ways of learning that can be applied based on local culture, and

critical dialogue for the synthesis of thinking that is in line with the Islamic point of view.

Alternatives to Implementing Religious Moderation Amidst the Absence of Technical Guidelines

Religious moderation was given by UIN Malang lecturers to students by inserting material into the courses being taught (SA2; FI15). This was because there is no systematic reference for implementing religious moderation at UIN Malang. However, they did not remain silent. They had alternative creations so that religious moderation could immediately become the spirit of the teaching and learning process (F16). Facing this reality, several lecturers presented religious moderation material developed on the basis of their own initiative (BA6). Some things were conveyed implicitly (BA2b) when giving lectures, such as giving examples of attitudes, behavior, or values that reflect religious moderation (BA4; P1). Some included issues that were currently being discussed in class (H1). So, religious moderation was given by UIN Malang lecturers implicitly by inserting and giving direct examples about religious moderation. An alternative creation process that they just have to undergo.

The theme of religious moderation conveyed to students was taken from events or issues that were being widely reported and widely discussed (SA5; SA9). In order to attract students to discuss religious moderation (FI9a), a lecturer talked more about the experiences they had had (FI9b). Apart from that, the lecturer developed this issue from a contemporary historical theme to provide a stimulus for students to discuss religious moderation (FI5). Some included previous courses that are related to religious moderation and are discussed to enrich the scope of religious moderation (FI7). There was even a hidden approach to find out whether students have the potential for moderate attitudes or are exposed to radicalism by provoking students' stories (BA5). If there were differences in understanding and indications of radicalism, the lecturer will try to straighten out the students' views (BA3). Lecturers have a variety of ways of developing an understanding of religious moderation so it

appears they use a more inclusive approach (See Table 2).

Table 2. Classroom Dynamics of Moderation Materials

Key Facts	Interpretation
Developed by myself	Alternative creation
Slipping issues	
Looking for gaps in courses	
Implicitly insert moderation	Contents of religious moderation lectures
Insert values	
Hot news events	
Telling about experiences	
Detection of hidden radicals	
Straightening the view of radical exposure	Student response
Accommodating religious complaints	
It was the student who started raising the issue	
Do not refuse & argue	Student response
Discussion responses indicate whether or not they have been exposed to radicalism	

Information: Compilation of keywords from FGD with lecturers.

From the response of UIN Malang students, it was found that they did not reject or deny religious moderation during discussions in class (SA3). Even though they did not criticize the concept of religious moderation (E3), they also did not ask what religious moderation was (E14). They continued to discuss (BA2) the concepts of religious moderation and how to implement them. Usually, the discussion themes they discussed come from student speech as a discussion theme (BA3). When the discussion went off track, the lecturer returned the flow of discussion to the subject they were studying. It was also found that students' responses tend to refuse to respect the flag and reject Pancasila. Through this discussion, a lecturer had the opportunity to detect the level of student exposure to radicalism. In classes attended by a number of general lecturers, there was no significant conflict regarding the issue of religious moderation. There were also no serious cases found that showed students' responses that indicated radicalism or

intolerance, such as refusing to respect the flag, Pancasila, and various Indonesian national anthem (Indonesia Raya). For students with a religious background (Islamic boarding school), they discussed religious moderation with religious themes, or Islam, the relationship between Western economic concepts and Islam (SY11, 12; E10, E12). Meanwhile, non-religious students responded that interfaith marriages were treated as a personal right (SY14). Students responded to the issue of religious moderation without being contradictory, but instead, they had a critical response to cases that were common or sensitive debates on the practice of religious moderation.

Map of Perceptions on Religious Moderation Policies in the Eyes of General Lecturers

UIN Maulana Malik Ibrahim Malang stakeholders have good intentions in the development of religious moderation but was faced with perceptions that were not yet systemic in the implementation of learning in the classroom. The good will of the campus had given rise to initiatives such as a religious moderation workshop among a limited number of lecturers (P5), a religious integration and moderation unit (P6), and some had included religious moderation in the Course Unit (BA1). In discussions, general lecturers felt it was important to get technical guidance in learning and understanding religious moderation which was translated as a special curriculum in general courses (CL8; SY5). Their wishes had also been conveyed to the leaders (BE3, BE4, E8), but the technical instructions had not been received by the lecturers. In fact, the lecturers realized the importance of religious moderation being included in learning after following the Pekerti program (FI10; FI20; BA2; SY4; P11), inspired by research experience (H7), awareness of religious moderation in everyday life (FI19) and obtained from discussions between colleagues teaching related subjects (P10). This condition made lecturers reluctant to implement religious moderation. They were confused, worried and had difficulty applying it in general courses (MT1, 2; SY2; P14; F14; P16; E13; SA6). The reason was that they do not understand the

content, and religious moderation cannot be forced and is difficult to integrate with general course CPL (Graduate Learning Outcomes). Some suggested that it would be better to create your own course ((P7, CL1; CL4, CL5; E4; F113; SY1). Although religious moderation has become a good will for learning, general course lecturers still need to wait for systemic policies to teach.

The effect was that it is confusing for lecturers who teach general courses to integrate religious moderation into RPS and SAP technically. This condition happened because all general lecturers have not received a comprehensive workshop on religious moderation (E2) and there is no technical guidance from the Ministry of Religion (H15). They stated that religious moderation has not been included in RPS and SAP and it has not been implemented as a topic of discussion in management, accounting, and MBKM courses (SA8; E5; E5; FI4; H9; F112; P9). Religious moderation was therefore considered by lecturers to be incomplete and is still lacking because the technical guidance does not contain references, explanations, benchmarks, and standardization to be applied in non-religious courses (H2; BE1; P15; SY6; SY7). In this confusion, lecturers hope for a technical formulation because religious moderation is considered very important, such as in legal cases (SY8; SY9; CL3; SY19). Even though there was confusion because of no technical instructions, the lecturers still hope to get a standardized formula that can be used as a reference to develop religious moderation in general courses. This need is very important for general courses especially if the case of religious moderation enriches certain subject areas, for example, positive law courses.

Table 3. Perceptions and Efforts to Implement Religious Moderation by Lecturers

Key Facts	Interpretation
There is a religious moderation workshop	Good will & waiting for policy certainty
A house of religious moderation was formed	
Someone has already included SAP	
Important after joining the Pekerti Program	

Confused, worried, and in trouble	
It cannot be enforced in the general Constitutional Court	
It's better to be your own course	
Not yet implemented in RPS/SAP	Lecturers need applied references
Not yet finalized as a reference (size, standard)	
Requires task reference formulation	
Even if you have not asked, practice first	Finding application gaps
Using explicit, implicit loopholes	
Moderation gaps are tried in the Civil Law Constitutional Court, Arabic and English, Listening courses, Islamic Economics, Management, Fine Arts	

Information: Processed from FGD keyword coding with lecturers

The lecturer found a gap in the course. Even though there is no definite formula, lecturers are looking for ways to implement religious moderation in general courses. Indeed, there had been no formal written request to integrate religious moderation into learning because the reference for the SAP has not yet become a comprehensive circulation (H11, 14). Several lecturers did not remain idle in facing this situation. They immediately practiced the integration of religious moderation into general courses (SAP) which could indeed be implemented (H11; SY3). Some of the methods applied include explicitly and implicitly looking for gaps by inserting religious moderation material (CL10; FI15; FI21; BA1; CL6; E7; P2; P12), inserting it into student attitudes, providing moderated skills, incorporating it in the final assignment, replacing subjects with Islamic names without having to make verses, and applying intercultural techniques in learning (intercultural-learning) English (CL2; CL7; H3; H4, 8; P13; H12;). Some lecturers were lucky enough to be able to insert religious moderation based on the references related to Islamic economics written by other lecturers related to Islamic economics. They had taught Pancasila and Citizenship courses, and thematically some had materials on the history of international and Indonesian terrorism (E18; F18). These various methods have been applied in several courses such as Civil Law, Arabic and English, Listening (BA1; CL6; H4; H12), Islamic Economics, Management (E7),

Fine Arts (FI21), and Developmental Psychology (P2). Lecturers moved to seek autonomy in taking on the role of implementing religious moderation in accordance with their understanding and teaching skills (see Table 3).

Learning Religious Moderation; Alternative Creations for Non-Religious Lecturers

Based on a constructive approach, the lack of uniform understanding of religious moderation showed the existence of awareness of thought and independence of initiative in developing religious moderation in general courses. The constructive meaning brings the meaning of religious moderation into the lecturer's authentic understanding. Religious moderation is seen as a form of tolerance of viewpoints, affection, and a middle ground for differences. Tolerance is also a multicultural practice that can be applied in learning practices with critical dialogue between local and foreign cultures. Religious moderation is accepted as part of adherence to the good values of religion. Awareness of this understanding is necessary for lecturers. Even though they have not fully accepted the curriculum implementation policy in courses, they have translated religious moderation with a free interpretation. Authentic initiation becomes an alternative creation without waiting for top-down policies in the Semester Lesson Plan. Even alternative creations provide authentic de-radicalization by non-religious lecturers. They have attempted to improvise the learning process by developing the implementation of moderation according to their own methods, inserting and maximizing class discussions. Lecturers, as a matter of fact, become de-radicalization actors in the classroom with storytelling techniques, early detection of exposed students, straightening students' views, and accepting students' stories about radicalism. Based on this experience, there were no students who strongly rejected religious moderation in courses. It seems that, despite the uncertainty of waiting for the redesign policy to color the UIN Malik Malang curriculum regarding religious moderation in RPS/SAP, the involvement of some lecturers in workshops, and Pekerti training, has become

an active awareness of lecturers' religious moderation actors. In the midst of uncertainty, understanding, awareness and the role of being involved in religious moderation activities actually increase the role of lecturers as authentic creative actors for religious deradicalization in learning. This potential characterizes the emergence of wisdom (Baltes & Staudinger, 2000; Schneider, 1990; Sternberg & Lebuda, 2019).

The effect of constructive awareness makes the implementation of religious moderation set in an inclusive, critical, and preventive manner. The inclusive method is more flexible because religious moderation develops implicitly by including and providing examples to students of various contexts of religious moderation. In terms of content, learning about religious moderation was explored from events or issues that are popularly developing. This method encouraged lecturers to have the ability to develop religious moderation in a more dynamic, responsive, and independent manner. Even the lecturers were also accommodating to issues raised by students in responding to various developments in student understanding. An open perspective provides flexibility for students' viewpoints so that they do not reject or dispute religious moderation. The inclusive approach has opened up lecturers' responses to deradicalization, early detection, and preventing the emergence of intolerant behavior in a consultative manner. This sensitivity showed lecturers' good intentions by not just waiting for policy, but is driven by sensitivity and willingness to transform awareness of religious moderation in their learning without any antagonistic reactions from students. The model of implementing inclusive learning and the critical response is the good intentions of the considerate lecturers as a characteristic of active practical wisdom in supporting sustainable policies (Lunenbergh & Korthagen, 2009; Y.S. Ma, 2021; Schmidpeter & Lewtas, 2016).

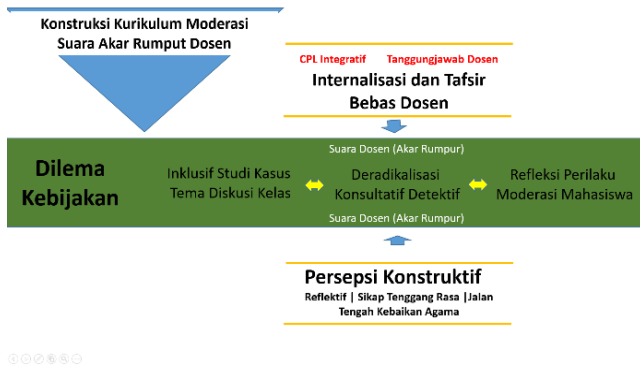


Figure 1. Map of the surplus model of practical wisdom for inserting religious moderation in the midst of waiting for policy.

The learning design skills required by general lecturers to ensure the implementation of religious moderation specifically for general courses are still neglected. Even though they have autonomous creation with a responsive-inclusive approach, alignment regarding religious moderation responsibilities for general courses is an authoritative key so that lecturers are not in a policy dilemma. On one hand, there is moral responsibility, but on the other hand, there is no uniformity in the implementation of religious moderation in semester lesson plans and lecture course units. The moral strength policy model by increasing the capacity of lecturers through various workshops and training creates autonomous good will but is unable to provide quality control in the process of planning, implementing, monitoring, and evaluating the impact on measurable religious moderation for students. In this context, personal awareness at both management and lecturer levels has spread personal commitment to religious moderation, but the policy dilemma makes the affirmation of religious moderation intrinsic and not an awareness of learning management. The policy dilemma still provided an opportunity for lecturers' professional awareness and commitment to freely insert religious moderation but has not yet demonstrated standardized implementation of the RPS and SAP policies in all study programs.

Conceptually, there is a surplus of practical wisdom in developing religious

moderation for general course lecturers as concluded in Figure 1.

Challenges of General/Non-Religious Lecturers, Dilemmas of Religious Moderation Implementation Policies

Lecturers who have personal knowledge awareness, knowledge obtained from workshops, and Pekerti training encourage the autonomy in implementing religious moderation in general course learning. This study showed the role of lecturers as authentic creative actors directly contributes to the potential for religious de-radicalization which directly intersects with students' understanding of religion. According to Miles Tribble (2020), this actor becomes an important agent in learning to guide the continued strengthening of theological ethics as a public consciousness. This potential becomes a genius surplus in the context of general course learning which shows the growth of inclusive learning and critical response as good will and the professional responsibility of lecturers in developing moderate religious learning. This genius surplus proves that lecturers' literacy about religious moderation has been transformed into inclusive professional awareness (Ali et al., 2021; Atmaja, 2020; Rahmat, 2018; Winditya et al., 2021). This means, although there was no reference in developing religious moderation at the derivative policy level to redesign the RPS and SAP, it provides space for professional ethics growth and culture and implements religious moderation in general courses.

This genius surplus was also replicated in the implementation of religious moderation using a substantial material approach, namely learning practices that emphasize inclusive responses, the presence of religious moderation materials, and the opening of discursive space in religious moderation learning practices (Anwar & Muhayati, 2021; Nasir & Rijal, 2021; Purwanto et al., 2019; Rahmat & Yahya, 2022). In this way, even though there were no implementation standards, the lecturers became intelligent actors who reject academic culture in the process of inserting religious moderation. They were the lead actors in

religious moderation even though it has not been confirmed systemically in the technical policies for the development of the RPS and SAP. Analysis of the role of actors in several studies showed their importance as agents of de-radicalization, promotion of moderation, and the power of creating religious peace in religious dialogue and tolerance. The voices of lecturers who were creatively responsive with the autonomy to develop an inclusive discourse on religious moderation requires the birth of religious moderation agents at the campus level, characteristics of practical wisdom that works to support policy (Huang, 2015; Kinowska & Sienkiewicz, 2020; Lisman & Sternberg, 2013; Roca, 2008; Sternberg & Lebuda, 2019). The power of this agency strengthens the birth of creative actors needed by educational institutions. A number of studies have shown that the institutional level, curriculum materials, and moderate internalization of religious values are focused on religious subjects (Anwar & Muhayati, 2021; Islam, 2020; Nasir & Rijal, 2021; Parker, 2014; Purwanto et al., 2019; Rahmat, 2018) and the emergence of local wisdom values as a reinforcement of tolerance learning (Arifin et al., 2019). However, in this research, the role of responsive-creative actors showed the institution's responsibility towards non-religious subject stakeholders to care about the transformation of religious moderation in the classroom. The presence of actors who have attitudes, and role models of moderation and tolerance, is also an important key for learning about understanding inter-religious peaceful life (Anwar & Muhayati, 2021; Miles-Tribble, 2020; Purwanto et al., 2019). This article also showed the independent process of lecturer actors who become responsive creators that are needed as a form of responsibility for religious teaching (Syafi'ie et al., 2021) for the continuous transformation of religious moderation in general courses. In fact, most religious moderation and other models of tolerance education have been developed in religious education (Araniri, 2020; Chadidjah et al., 2021; Rahmat & Yahya, 2022). This study provided reinforcement that the academic culture that is built and the practical wisdom that works can create creative

responsive actors in inserting religious moderation autonomously through voice (free interpretation of lecturers) even though there is no technical guidance policy in learning practices (Conroy et al., 2021; Rocha, 2021; Schwartz, 2011; Schwartz & Sharpe, 2006).

Efforts to encourage the strengthening of religious moderation specifically within higher education institutions can be carried out at two levels, namely at the agent (actor) level and the level of strengthening the curriculum within a higher education organization. This article provided reinforcement that theoretically, 1) based on a constructive approach, lecturers have freedom of thought and are still given space to implement religious moderation according to free interpretation. This independence is a potential asset amidst the absence of standardization policies for the development of learning practices and shows autonomous creative responses in the insertion of religious moderation in classrooms. 2) This is formed by autonomous awareness and the stimulation of academic culture through experience, workshops, training, and character development. Such autonomous creators become agents who strengthen the delivery of religious moderation and prevent radicalization, or intolerance, including creating engagement to foster learning character (Araniri, 2020; Huat See, 2018; Junaidi, 2018; Mustakim et al., 2021) with the value of religious moderation. Based on practical interests, this paper showed that 3) in terms of organizational culture, the commitment to developing academic organizations through strengthening access to religious moderation for lecturers has implications for the insertion of religious moderation from religious subjects to non-religious subjects. Meanwhile, 4) the leaders immediately responded to the policy dilemma by developing standards in the curriculum for both religious and non-religious courses so that lecturers as autonomous actors can plan, monitor, and evaluate learning. This policy has become widely implemented in a number of educational institutions, both public and religious, and at all levels of education (Anwar & Muhayati, 2021; Araniri, 2020; Arifin et al.,

2019; Chadidjah et al., 2021; Islam, 2020; Junaidi, 2018; Miles-Tribble, 2020; Nasir & Rijal, 2021; Parker, 2014; Purwanto et al., 2019; Rahmat & Yahya, 2022; Syafi'ie et al., 2021). This article can be useful for other higher education institutions, especially those that have not implemented the policy of strengthening religious moderation, but doing such things as free constructive interpretation from lecturers who already understand, have received training, workshops, character training, and other experiences that can be activated as actors, which creates a responsive, inclusive, and critical class situation for the insertion of religious moderation. This reinforces that religious moderation can be developed as a strong basis for academic culture. Meanwhile, affirmative policies in the form of curriculum development variances, RPS, and SAP can become a systemic commitment to updating opportunities for implementing religious moderation.

CONCLUSION

This article showed the understanding of non-religious lecturers, 1) in a constructive way, lecturers understand religious moderation as a way of seeing differences, a middle way (not right-left, tolerance), and multicultural moderation. This perspective still shows the corridor of religious moderation as formulated by the Ministry of Religion between national commitment, tolerance, non-violence, and accommodating local culture, 2) stimulation of academic culture fosters practical wisdom characterized by the goodwill of creative, authentic-autonomous actors so they are skilled at inserting religious moderation through an inclusive approach, critical and preventive response to avoid exposure to student radicalism, intolerance and exclusivism; 3) one of the personal characteristics of wise people is that they continue to find opportunities to insert religious moderation in learning to demonstrate professional ability even though non-religious lecturers are waiting for confirmation of practical policy references in learning. They still have professional responsibilities supported by the learning academy culture. They become creative and

authentic actors in transforming religious moderation in non-religious courses.

This article was presented and limited to a model of nonreligious lecturers' initial professional commitment in realizing religious moderation even though there had been no certainty about the standards for implementing it in learning. Furthermore, there had been no technical description for the insertion of religious moderation in the context of measurable planning, implementation, and evaluation of learning. This research is limited to the phenomenological context of lecturers' efforts to transform their understanding of religious moderation which has been built by the university through various reinforcements such as workshops, training, and involvement in Pekerti activities. This limitation can be followed up in further research to obtain policy responses in the management of standardizing the implementation of religious moderation. Apart from that, other researchers can also develop an academic culture in starting to strengthen religious moderation, such as using a development research approach. Although there is no definite policy to regulate the technical aspects of strengthening religious moderation in learning, moderation houses, faculties, or study programs can be utilized to increase insight into religious moderation for general course lecturers.

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