Strengthening Religious Moderation through Islamic Religious Education in Indonesian Universities: A Case Study at Yogyakarta State University

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Abstract

This research investigates the reinforcement of religious moderation through Islamic Religious Education (IRE) at Yogyakarta State University. Employing a qualitative case study approach, the study engaged IRE lecturers and students through observations, interviews, and focus group discussions. Data were analyzed using the Miles and Huberman interactive model. The findings reveal that religious moderation has been successfully implemented, with tasamuh (tolerance) and tawassuth (moderation) emerging as the core values. However, despite high foundational understanding, a cognitive gap persists among a minority of students regarding non-violence. The study concludes that strengthening religious moderation requires a shift from lecturer-centric delivery to a systematic, technology-integrated academic culture. Effective pedagogical strategies identified include collaborative project-based learning and contextual discussions. These results underscore the necessity for innovative teaching materials and structured assessments to bridge conceptual gaps. Consequently, integrating moderation values into the university's broader institutional framework is essential for sustainable character development in higher education.

Keywords:
Religious Moderation, Islamic Religious Education, Academic Culture, Pedagogical Strategies, Higher Education

Abstrak

Penelitian ini bertujuan menganalisis penguatan moderasi beragama melalui Pendidikan Agama Islam (PAI) di Universitas Negeri Yogyakarta. Menggunakan pendekatan studi kasus kualitatif, subjek penelitian melibatkan dosen PAI dan mahasiswa. Data dikumpulkan melalui observasi, wawancara, dan diskusi kelompok terfokus (FGD), kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Temuan penelitian menunjukkan bahwa implementasi moderasi beragama telah berjalan efektif, dengan tasamuh (toleransi) dan tawassuth (moderat) sebagai nilai sentral. Meskipun pemahaman dasar mahasiswa tergolong kuat, masih ditemukan celah pemahaman pada sebagian kecil mahasiswa terkait prinsip non-kekerasan. Hasil studi menegaskan bahwa penguatan moderasi memerlukan transformasi dari tanggung jawab individu dosen menjadi budaya akademik kampus yang sistematis dan inovatif. Strategi pedagogis yang efektif meliputi pembelajaran berbasis proyek dan diskusi kontekstual yang terintegrasi dengan teknologi. Penelitian ini menyimpulkan perlunya pengembangan materi ajar dan instrumen asesmen yang terstruktur untuk memastikan nilai-nilai moderasi terinternalisasi secara komprehensif dalam kurikulum pendidikan tinggi.

Kata Kunci:
Moderasi Beragama, Pendidikan Agama Islam, Budaya Akademik, Strategi Pedagogis, Pendidikan Tinggi

Introduction

In the contemporary era as well as the current digital age, national challenges in Indonesia have become increasingly severe. One of these challenges is the issue of radicalism. Radicalism often emerges as a response to an individual's inability to manage themselves in interpreting sacred texts and in dealing with the realities of the surrounding environment that exert such pressures (Suaidi, 2023). The portrait of radicalism in Indonesia is extensive. Since the early days of independence, radicalism has seemingly been an inherent part of the Indonesian nation. At that time, radicalism served as a "support" for independence by providing a dialogical space among the nation's founders (Gazali, Anggraeni, & Eit Ahmed, 2023). However, today the face of radicalism in Indonesia has grown increasingly grim, as the state's efforts to combat radicalism have intensified (Ieorocha, et al., 2023). Phenomena such as *takfiri* practices (declaring others infidels), the destruction of places of worship, and/or killings of other groups that contradict the mandate of the pillars upon which the Republic of Indonesia was founded (the 1945 Constitution of the Republic of Indonesia) have become increasingly prevalent and are now regarded as common enemies of both the state and the nation.

Ironically, radicalism has spread among young people. They belong to Generation Z, who are increasingly adept at accessing the global world through social media, yet remain confined by narrow understandings. They seem to sacrifice and diminish themselves during an increasingly globalized world. The face of radicalism manifests in extreme and radical behaviors and actions, such as hatred toward other groups (the others), verbal attacks on the nation's noble values, the labeling of other groups as infidels (*takfiri*), and even physical assaults against individuals or other groups (Awalia & Zulkarnaini, 2025; Wulansari & Kiftiyah, 2024; Rahmawati, et al., 2023).

Radical thought is characterized, for example, by ideas advocating the establishment of an Islamic state or an Islamic caliphate, the notion that any system or ideology not based on Islam is *kufr* (disbelief), the idea of making the Qur'an the constitution or statutory law, and similar views. Although religious thought may be radical, religious actions are not necessarily so; in such cases, proselytization is carried out in a persuasive manner. *Hizbut Tahrir Indonesia* (HTI), one of the Islamic mass organizations in Indonesia, falls into this category and was eventually banned in Indonesia. Meanwhile, radicalism as an action refers to behavior or acts motivated by religion that tend to be violent or unlawful, even when the underlying religious ideology is conservative. The Islamic Defenders Front (*Front Pembela Islam*/FPI) belongs to this category. Organizations such as *Jama"ah Islamiyah* (JI), *Jamaah Ansharut Tauhid* (JAT), or *al-Qaeda* are categorized as radical in both thought and action (Hasan, 2008).

Radical ideology and the practice of intolerance in educational institutions, including public universities (Perguruan Tinggi Umum/PTU), have become a new discourse as well as a source of deep concern for almost all sectors, ranging from academics and religious leaders to civil society and both central and local governments. Issues of radicalism and intolerance have continued to intensify in line with numerous findings indicating that many campuses in Indonesia have been exposed to radicalism (Hanafi, et al., 2022).

Radicalism has consistently been a topic of discussion, often perceived as an enemy that must be addressed, especially when it infiltrates higher education. A survey by the Setara Institute (2019) reported that several Islamic higher education institutions and public universities have been exposed to radicalism. Khoirunnisa and Syahidin, in one of their studies, found that religious radicalism has emerged as a new phenomenon that continues to increase in the digital era. Proper Islamic Religious Education in higher education serves as an alternative solution that can guide students toward sound understanding and practice of religion, thereby preventing them from adopting radical ideologies. In this context, lecturers of Islamic Religious Education (PAI) play a crucial role in guiding students to engage in appropriate PAI learning (Khoirunnisa & Syahidin, 2023). Radicalism among youth is attributed to the transitional phase of development experienced by young people, which makes them more vulnerable to what psychologist Erikson (1968), termed an "identity crisis." This identity crisis may be caused by unsupportive social environments, such

as families that pay insufficient attention to children's growth and development and communities that are indifferent to children's lives. Therefore, radicalism must indeed be approached with vigilance, as in many discussions it is considered a step toward terrorism.

Radicalism represents a dark face of humanity and educational institutions (Anwar, 2022). Radicalism that culminates in hatred and the exclusion or elimination of certain groups through various means becomes an enemy of civility. Hatred in the name of anything is not a wise choice; it only blinds the conscience. When the conscience is blinded, truth disappears. At that point, the world becomes chaotic. This is because the world loses its guiding compass and becomes unsteady, as humans no longer function as leaders (*khalifah*). Furthermore, radicalism often emerges as a response to an individual's inability to access economic and political rights. As acknowledged by Hadiz (2008), radicalism is one response to the failure to secure basic rights necessary for a decent life.

Within the context of Yogyakarta State University (*Universitas Negeri Yogyakarta*/UNY), religious activities constitute an important part of fostering a vibrant religious life on campus. These activities are organized into various programs, such as the Islamic Spiritual Activity Unit (UKKI), the TUTORIAL program, activities at the Mujahidin UNY Mosque, *UNY Mengaji* for the academic community, *Nusantara Mengaji*, coordination among Islamic Religious Education (PAI) lecturers and tutors, as well as annual seminars on Islamic thought and civilization in collaboration with the Ulama Cadre Program (PKU) of *Universitas Darussalam Gontor* (Abror, 2020; Nurapipah, et al., 2025). The aim of these programs is to promote Islamic moderation (*Islam wasathiyyah*) within the campus environment by fostering an open and moderate understanding of Islam among all members of the academic community. Nevertheless, several studies have recently identified UNY as one of the universities exposed to radical ideologies, including research conducted by LP2M UNUSIA Jakarta (UNUSIA, 2019) and the Setara Institute (2019).

In light of the above, processes of deradicalization and counter-narratives to radicalism are not only necessary but imperative (Safira, 2022; Swandana, 2025). One program that can be implemented is religious moderation through character education and religious education (Marzuki, 2012; Marzuki, et al., 2020). Religious moderation, which has become a flagship program of Indonesia's Ministry of Religious Affairs, is being actively promoted in educational institutions, both in schools and in higher education. Through this program, students are expected to develop a moderate understanding of religion—namely, an understanding that is sound, just, upright, and tolerant toward other religions and their adherents (Mukodi, 2015; Swandana, 2025). This study seeks to examine and analyze the strengthening of religious moderation in Indonesian higher education through the teaching of Islamic Religious Education. Specifically, this research is conducted at Yogyakarta State University (UNY), an institution that has demonstrated a commitment to implementing programs of religious moderation among its students. The efforts undertaken by UNY in strengthening religious moderation are expected to serve as both a case study and a model for promoting religious moderation among university students in Indonesia.

Method

The method employed in this study is a case study with a qualitative approach to obtain in-depth and meaningful data that provide a systematic, careful, detailed, and comprehensive description. The researchers aim to identify, analyze, and describe the practices of strengthening religious moderation at Yogyakarta State University (UNY), particularly through Islamic Religious Education (PAI) courses, as an effort to prevent the growth and development of religious radicalism among university students in Indonesia. This research was conducted within the campus environment of Yogyakarta State University over a period of approximately six months, from early March to August 2025. The research subjects were selected purposively based on specific criteria, namely PAI lecturers at UNY and students enrolled in PAI courses at Yogyakarta State University.

Data collection in this study was carried out using observation, interviews, and focus group discussions (FGDs), supported by documentation. The interviews employed in-depth and

unstructured interview techniques, along with moderate participant observation to maintain a balance between the researcher's role as an insider and an outsider. Interviews were conducted with PAI lecturers at UNY and several students taking PAI courses, who were randomly selected to represent different classes and study programs (faculties) at UNY. These interviews were conducted concurrently with FGDs involving the researchers, PAI lecturers, and students. The primary research instrument in this study was the researcher themselves (human instrument). Data validity was ensured through triangulation techniques to test data credibility by cross-checking data from the same sources using different methods. Through methodological triangulation, the data obtained became more valid, enabling analysis and the drawing of conclusions.

The data analysis technique used in this study was the interactive model of data analysis as proposed by Miles and Huberman (1992), which consists of data collection, data reduction, data display, and conclusion drawing. Conclusions were derived through systematic interpretation using inductive reasoning. This process provides a comprehensive depiction of the strengthening of religious moderation through Islamic Religious Education learning at UNY.

Results
Strengthening Religious Moderation through Islamic Religious Education (PAI)
Religious moderation within the environment of Yogyakarta State University (UNY) can be portrayed through two main subjects as key actors, namely lecturers and students. Lecturers, as educators, play a significant role in efforts to strengthen religious moderation. Likewise, students, as learners who formally participate in PAI courses, become the primary subjects in assessing and evaluating how the process of strengthening religious moderation takes place in the classroom. Through an interview instrument consisting of twenty-five questions, the researchers were able to comprehensively examine the implementation of religious moderation strengthening at UNY.

Table 1 below presents an overview of the research instrument, which is elaborated into several aspects.

Table 1. Research Instrument Blueprint

No.	Aspect	Question Item Numbers
1.	Prior Knowledge	1 – 3
2.	Information Delivery by Lecturers	4 – 5
3.	Participation and Confirmation	6 – 8
4.	Learning Methods	9 – 11
5.	Teaching Materials	12 – 15
6.	Learning Media	16 – 17
7.	Assessment	18 – 19
8.	Constraints	20 – 22
9.	Supporting Factors	23 – 24
10.	Suggestions	25

The instrument was classified into ten main topics to obtain information related to religious moderation, educators' capacity, student participation, learning methods, teaching materials, learning media, assessment processes, constraints, supporting factors, and suggestions. Most respondents, particularly students, demonstrated an understanding of religious moderation as a concept initiated by the Indonesian Ministry of Religious Affairs to promote moderate and tolerant attitudes (Government Regulation Number 55 of 2007 on Religious Education and Religious Instruction). This understanding is important given Indonesia's ethnic and religious diversity, which often gives rise to conflict due to narrow and limited perspectives. This knowledge converges on two core values of religious moderation, namely tolerance (*tasamuh*) and the middle path (*tawassuth*). Nevertheless, this does not mean that other values, such as *tawazun, i'tidal, syura, al-la 'unf, muwathanah, qudwah, ishlah,* and *i'tiraf al-'urf,* are neglected in PAI learning at UNY. The

PAI course serves as a strategic medium to strengthen this understanding through open learning methods and materials.

Students also associate these principles with Islamic teachings on peaceful coexistence and respect for differences. However, some responses were still inaccurate or unclear, such as references to the "use of technology," indicating that understanding of the principles of moderation has not yet been evenly distributed. These findings illustrate that a small proportion of students have not yet comprehensively understood the meaning and essence of religious moderation, instead associating it with modernity characterized by technological advancement. The values of religious moderation are presented in Table 2 below.

Table 2. Values of Religious Moderation

No.	Aspect	Meaning
1.	*At-Tawassuth*	The middle path; moderation
2.	*Al-I'tidal*	Uprightness and proportionality
3.	*At-Tasamuh*	Tolerance
4.	*Asy-Syura*	Deliberation/consultation
5.	*Al-Ishlah*	Reform or improvement
6.	*Al-Qudwah*	Leadership; role modeling
7.	*Al-Muwathanah*	Love of the homeland; citizenship
8.	*Al-La 'Unf*	Non-violence
9.	*I'tiraf al-'Urf*	Cultural friendliness; respect for local culture

Information related to the strengthening of religious moderation at UNY has been conveyed by PAI lecturers in the classroom. According to students, this strengthening has been implemented consistently during the delivery of course materials, classroom discussions, and efforts to integrate the values of religious moderation into the learning process. Likewise, the relatively active participation of students has been a key factor enabling this strengthening to be effective. Students receive reinforcement across almost all themes, even when the topics are not explicitly labeled as religious moderation. These efforts help ensure that the internalization of religious moderation values occurs in a sustainable manner.

PAI Learning Methods

The next aspect relates to the learning methods, the majority of which are conducted through interactive lectures. This method is considered suitable for PAI learning to strengthen religious moderation. In addition, lecturers also implement open discussions, problem-based learning, and project-based learning, which can be carried out flexibly and encourage active student participation. Most respondents assessed that the combination of lecture and discussion methods is the most effective approach, as it provides space for dialogue, direct guidance, and the exploration of students' thinking.

The teaching materials delivered by lecturers to students refer to the 2019 edition of the Islamic Religious Education module. Nevertheless, lecturers allow students the freedom to add other references that are relevant to the learning topics. Additionally, learning materials such as scientific journals, online articles, instructional videos, e-books, and modules on religious moderation from the Indonesian Ministry of Religious Affairs (*Kemenag RI*) are provided to enrich students' understanding. These materials are also organized on the Besmart UNY Learning Management System (LMS) so that students can access them easily. As the main medium, Besmart is quite significant in providing insights and broadening students' perspectives, as it contains both learning materials and assessments, such as quizzes and discussion forums.

Student competence is assessed based on three aspects: cognitive, affective, and psychomotor. In addition, lecturers also conduct classroom observations and in-depth analysis of students through discussions and question-and-answer sessions. Assessments are carried out

comprehensively through midterm exams, final exams, quizzes, project assignments, and students' competence in reading the Qur'an. These assessments are implemented integratively to measure students' abilities related to insights on religious moderation.

Although the strengthening of religious moderation at UNY has been effectively carried out by lecturers in the classroom, there are several main challenges faced. These include limited time, as PAI courses are only offered for 2 credit hours in the early semester. Additionally, low religious literacy among students and differences in students' perceptions regarding Islamic teachings also pose obstacles. Nevertheless, some lecturers do not view these factors as barriers but rather as challenges, given that UNY is a state university. In this regard, lecturers employ strategies such as initiating discussions on relevant current topics, enhancing coverage of religious moderation materials, and respecting differing viewpoints to embrace diversity of opinions among students.

Supporting Factors in Strengthening Religious Moderation

Supporting factors for strengthening religious moderation are closely related to both structural and cultural aspects within the campus environment. Institutional support plays a crucial role, particularly through policies, programs, and academic regulations that explicitly encourage the internalization of moderation values in learning activities (Muslimah et al., 2023). This support is reinforced by the presence of competent lecturers who not only master the substance of Islamic Religious Education (PAI) but also possess an inclusive and moderate religious outlook, enabling them to serve as role models for students. In addition, a conducive academic–religious climate—characterized by openness, mutual respect, and dialogue—creates a supportive ecosystem for nurturing attitudes of tolerance and balance. The diversity of students' religious and socio-cultural backgrounds further strengthens this process, as daily interactions among students naturally become a practical space for learning and applying the principles of religious moderation within the UNY environment.

Meanwhile, recommendations for improving the implementation of religious moderation emphasize the need to enrich the learning approach in PAI. Teaching should not rely solely on a single source or rigid interpretation of religious teachings, but instead open space for interreligious and interdisciplinary dialogue. Such an approach allows students to gain broader perspectives, develop critical thinking, and understand religious differences in a more mature and proportional manner. Exposure to diverse references and viewpoints is also considered effective in preventing the development of narrow, exclusive, and potentially radical ideologies. Furthermore, periodic training and structured coordination among lecturers are essential to ensure continuous capacity building, share best practices, and identify obstacles and challenges encountered in the field. Through ongoing evaluation and collaborative efforts, the implementation of religious moderation can be strengthened and sustained more effectively.

Discussion
Strengthening Religious Moderation through PAI
The strengthening of religious moderation at UNY has generally been carried out effectively. The study results indicate that students have a good understanding of the religious moderation program initiated by the Indonesian Ministry of Religious Affairs (*Kemenag RI*). The majority of students interpret religious moderation in terms of tolerance and appreciation for differences, or being open to diversity. These findings align with national policies regarding the mainstreaming of religious moderation across the Republic of Indonesia. However, the level of implementation at public universities naturally differs from that at religious higher education institutions (Patih, et al., 2023; Suwindia & Wati, 2024; Tuala & Wachidah, 2024; Rahman, et al., 2023). At public universities, understanding of religious moderation has not yet been fully internalized through PAI learning in the classroom (Basid & Halimi, 2023). There is a need for more extensive socialization and explicit integration into lectures, using structured learning strategies.

Religious moderation encompasses nine core values as formulated by the Indonesian Ministry of Religious Affairs (*Kemenag RI*). Among these nine values, *tasamuh* (tolerance) and *tawassuth* (the middle path/moderation) are the primary ones understood by students. These values are essential components of the *Islam wasathiyah* concept, which forms the foundation of religious moderation thinking. Interestingly, some students also associate moderation with an open-minded attitude toward differences, indicating an adaptation process of the moderate Islamic concept to the pluralistic and multicultural context of student life. In this regard, it is the lecturer's responsibility to provide guidance to ensure that an open-minded approach—which aims to foster intellectual openness—does not inadvertently become a boomerang that leads to the emergence of new forms of liberalism among students (Dewi, et al., 2025).

There remains an imbalance in understanding among students, with a small proportion responding with less relevant concepts, such as "the use of technology" as a value of moderation. This indicates the need to strengthen moderate religious literacy from an early stage in a more thorough manner, particularly during the implementation of PAI courses (Arifand, et al., 2023; Nurdin & Muqowin, 2023; Albana, 2023; Habibie, et al., 2021).

PAI Learning Methods
The most frequently used methods in PAI learning are lectures, discussions, and focus group discussions (FGDs) to address current issues related to Islam. Interestingly, students consider the lecture method to be effective. This is because lectures provide space for dialogue, allowing students to reflect on the values of religious moderation rather than studying religion in a rigid and stagnant manner. Furthermore, the lecture method creates opportunities to stimulate critical thinking about religious issues and foster tolerance among students, even when differences exist among them. This approach aligns with the principles of student-centered learning, where students not only receive knowledge passively but also actively construct their understanding of moderation values (Rahmatina & Ali, 2024). Meanwhile, Project-Based Learning and practice-based learning methods have not been used consistently in PAI courses. If implemented in a structured and consistent manner, these approaches could further strengthen religious moderation through practical actions in students' daily lives.

The learning media in PAI courses are dominated by projectors displaying PowerPoint slides. However, through the Besmart UNY platform, students can also access other materials such as videos, current news, learning forums, and simple quizzes. Although efforts have been made to update and expand teaching materials on Besmart UNY, its use remains somewhat less interactive. Adjustments are needed, considering that this generation of students is highly digitally literate and has the potential to internalize moderation values through creative and participatory media (Fatihatusshofwa, et al., 2023; Nurdin & Muqowin, 2023).

Supporting Factors and Obstacles in Strengthening Religious Moderation
The supporting factors and obstacles in implementing the strengthening of religious moderation are quite varied. Among the supporting factors is the example set by lecturers and students. Students who demonstrate good religious practices in daily life serve as role models for their peers. Additionally, the religious diversity on campus, encompassing various ethnicities and faiths, naturally supports the strengthening of religious moderation. The Islamic Religious Education (PAI) Tutorial program is also considered significant in promoting religious moderation through Qur'an learning and simple student discussions guided by their respective tutors.

The obstacles that need to be anticipated include students' lack of interest in actively participating in religious activities. Furthermore, lecturers do not consistently apply moderation-based learning strategies, resulting in the strengthening of moderation values being limited to certain themes and not integrated across all PAI topics. This indicates that although efforts to strengthen religious moderation at UNY have been implemented, they largely depend on the personal initiative of lecturers and are not systematically embedded in PAI learning.

The findings and discussion above align with the concept of religious moderation formulated by the Indonesian Ministry of Religious Affairs, which positions religious education as a key instrument in shaping the moderate character of young generations (Nasrudin, et al., 2024). PAI at UNY plays a strategic role in internalizing inclusive religious values and developing resilience against radicalism and extremism. From a learning theory perspective, this condition supports the application of constructivist and andragogical approaches, guiding students to build awareness of moderate religious practices through reflective, collaborative, and participatory learning experiences.

The researcher outlines the implications based on the study results, emphasizing the need for religious moderation to be explicitly strengthened within the PAI curriculum at UNY. Moderation values should not merely be supplementary material but should be integrated into graduate learning outcomes (CPL) supported by structured learning strategies and evaluation systems (Syahri et al., 2024). PAI lecturers can optimize learning strategies through project-based learning methods to encourage students to practice moderation in real-life contexts (Yulianti et al., 2025). The use of interactive digital media also presents an innovative approach to further strengthen religious moderation.

The role of lecturers as educators should also be concentrated on being role models (*qudwah*) for students in exhibiting moderate behavior, institutionally supported by UNY leadership. Lecturers are not merely conveyors of knowledge but figures capable of serving as exemplars for the entire academic community at UNY (Selvia, et al., 2022; Ainah, et al., 2025). Institutional synergies could include programs for lecturer training on religious moderation, the development of religious learning communities, and the cultivation of critical thinking through case studies on diversity issues in Indonesia. On a national level, these implications reinforce the idea that public universities have a central role in developing campus-based religious moderation learning models. In this regard, the government needs to strengthen the curriculum on religious moderation, including curricular, co-curricular, and extracurricular activities.

Conclusion

This study found that the strengthening of religious moderation through PAI learning at Universitas Negeri Yogyakarta has been running effectively. Among the nine targeted values of religious moderation, two stand out as the primary values: *tasamuh* (tolerance) and *tawassuth* (the middle path/moderation). Efforts need to be made to systematically and innovatively strengthen these values so that religious moderation can be integrated comprehensively into the learning process. It should not be solely the responsibility of lecturers but must become part of the campus academic culture. In this way, universities can play a significant role in shaping young generations who are religious, inclusive, and patriotic.

The most suitable methods for PAI learning at universities are lectures and interactive discussions reinforced with collaborative and contextual values to ensure that the principles of religious moderation are effectively conveyed. Project-based learning serves as a supportive method to strengthen moderation values among students. This approach ensures that learning does not remain theoretical but can also be measured in practical classroom applications. While students generally understand basic moderation principles such as tolerance and non-violence, there are still gaps in understanding among a small number of students. Therefore, strengthening programs and innovating learning methods are essential, including the use of technology, relevant teaching materials, and more structured assessments. With consistent program reinforcement and support from all stakeholders, PAI learning at UNY can serve as a strategic tool for fostering religious moderation on campus.

This study has limitations, primarily because it was conducted at only one public university, Universitas Negeri Yogyakarta. Therefore, the results and findings cannot represent the overall practice of strengthening religious moderation through PAI learning across all universities in Indonesia. Future research is encouraged to continue exploring the strengthening of religious

moderation in higher education, both through PAI and other general courses, to ensure that Indonesia's young generations are truly free from radicalism that could threaten the nation's unity.

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