

## The Insertion of Religious Moderation as an Effort Build Multicultural Awareness among University Students in the Digital Era

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**ABSTRACT.** The rapid development of digital technology underscores the need to strengthen religious moderation in Indonesian Islamic higher education institutions. In this context, universities have a strategic role in teaching students to be tolerant, open-minded, and aware of other cultures. This study aims to analyze the model of implementing religious moderation policies at IAIN Pontianak and to examine its contribution to enhancing students' multicultural awareness. Using a qualitative research design with a descriptive approach, this study collects data through document analysis, participant observation, and in-depth interviews with institutional leaders, lecturers, and students at IAIN Pontianak. The findings show that the religious moderation policy is implemented through several institutional strategies, including strengthening the Center for Religious Moderation, integrating moderation values into the curriculum, and developing human resources through training and academic programs. These initiatives have fostered inclusive, tolerant, and non-violent attitudes among students, particularly in responding to the challenges of the digital era. The study concludes that systematic and institutionalized policy implementation is crucial for instilling religious moderation in Islamic higher education. The implications of this research highlight the importance of policy-driven educational transformation to reinforce multicultural values and social cohesion. However, this study is limited to a single institutional case; further research can conduct comparative studies across various Islamic universities in Indonesia.

**Keywords:** *Religious Moderation, Multicultural Education, Higher Education, Digital Era*



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## INTRODUCTION

The issues of intolerance and radicalism in higher education institutions have become a significant concern in academic discourse in Indonesia (Alazeez et al., 2024; Rofiq, 2025; Rozanita et al., 2026; Sutisna & Khori, 2024). As academic arenas and centres for transmitting knowledge and critical thinking, universities face substantial challenges due to the increasing penetration of intolerant and radical ideologies among students. A study conducted by the Centre for the Study of Islam and Society (PPIM) at UIN Jakarta in 2017 revealed that approximately 58 per cent of high school and university students were exposed to intolerant views. Among them, 51.1 percent demonstrated intolerance toward fellow Muslims, while 34.3 per cent expressed intolerance toward non-Muslim groups (Kustiawan et al., 2023; Purba et al., 2024; Sirry, 2024). The Setara Institute has reported that ten public universities in Indonesia have been exposed to radicalism, with seven of them among the country's leading institutions, experiencing an increase in radicalisation activities. The high rate of radical ideological dissemination on university campuses reflects the dynamics and growing influence of radical ideologies and behaviours among students (Ali et al., 2021; Ismail et al., 2021).

Students at State Islamic Higher Education Institutions (PTKIN) in Indonesia have also been exposed to intolerant interpretations. Although PTKIN emphasises moderate Islamic practices among students, findings from Suntana and Trenawaty (2022) indicate that across thirteen PTKIN campuses in Indonesia, the majority of students hold intolerant views toward the establishment of places of worship belonging to other religions and believe that there are errors and inaccuracies in the practices and sacred scriptures of those religions. This poses a significant challenge for PTKIN, such as STAIN, IAIN, and UIN, which endeavour to strengthen religious moderation values, including commitment to national identity, tolerance, non-violence, and cultural accommodation (Afwadzi et al., 2024; Daheri, 2022; Mukhibat et al., 2024; Syarif et al., 2024). The proliferation of intolerant and radical ideologies is inseparable from the influence of social media, which serves as students' primary source of religious knowledge (Hasan, 2018; Margiansyah et al., 2025; Muthohirin, 2025; Saim & El-Muhammady, 2025; Solahudin & Fakhruroji, 2019).

Social life has become more heterogeneous and complex in this increasingly connected digital era. The rapid development of information and communication technology influences social interaction patterns, giving rise to polarisation across various aspects of life, including religious practices (Bingaman, 2023; Herlambang et al., 2025; Kurniawan, Herlambang, et al., 2024; Qureshi et al., 2022; Zhang, 2025). In the context of higher education institutions, this change enables students to access religious information easily; however, it also poses a threat when students are exposed to and unable to critically filter extremist and exclusive religious narratives disseminated through digital platforms (Amin & Ritonga, 2024; Rahman & Mala, 2024; Sirry et al., 2022). Although IAIN Pontianak has tried to integrate religious moderation into its curriculum, it still faces challenges in developing learning processes that cultivate students' character to be spiritual, inclusive, and tolerant of diversity. The state Islamic higher education institutions, should be able to integrate religious moderation into every aspect of learning to cultivate students' character that upholds diversity and fosters peaceful coexistence (Huda et al., 2023; Ilham & Ramadani, 2024; Kyambade et al., 2024; Mukhibat et al., 2024; Mustakim et al., 2021; Rosela et al., 2025). Through an inclusive approach grounded in moderate Islamic values, students are expected to develop a heightened awareness of the importance of multiculturalism, especially in addressing the ongoing challenges of globalisation (Afriyanto & Anandari, 2024; Idris et al., 2024; Nasir & Rijal, 2021; Yusuf et al., 2025).

So far, studies on religious moderation in higher education institutions have predominantly focused on three aspects. *First*, is transmitting religious moderation values through the curriculum (Helmawati et al., 2024; Ma`arif et al., 2022; Nasir & Rijal, 2021; Syarif, 2020). *Second*, the development and evaluation of religious moderation (Kadi, 2022; Muhlisin et al., 2023; Mukhibat et al., 2024; Syahri

et al., 2024). *Third*, empowering students as agents of religious moderation (Ibrahim et al., 2023; Mustakim et al., 2021; Syahbudin et al., 2023; Wahidin et al., 2023). Unlike previous studies, this research offers a novel approach to the integration of religious moderation within higher education at State Islamic Higher Education Institutions, particularly at IAIN Pontianak, with a focus on fostering students' multicultural awareness. The novelty lies in how the educational process at PTKIN can incorporate religious moderation values in the digital era without neglecting local characteristics and moderate religious principles.

This study also examines the role of external environments, such as communities and parents, in supporting the development of students' moderate and multicultural character. This topic is both fascinating and vital as it directly addresses the need to prepare the younger generation to face the challenges of globalization with an attitude of tolerance toward diversity. In the multicultural context of Indonesia, this study is highly relevant, particularly in addressing social phenomena often influenced by tensions among religious and cultural groups. Integrating religious moderation into education at IAIN Pontianak is expected to produce graduates who not only possess a deep understanding of religious teachings but also have a strong awareness of the importance of living harmoniously in diversity, thereby contributing to the creation of a more harmonious and inclusive society.

## **METHODS**

This study used a qualitative descriptive design to explore the integration of religious moderation at IAIN Pontianak in 2024 (Saldana, 2011). IAIN Pontianak was chosen because this institution formally integrates the values of religious moderation into its curriculum and student activities. The research informants were determined using purposive sampling techniques, considering their direct involvement in the implementation of the religious moderation program. Data collection techniques were carried out through in-depth interviews, observation, and documentation of the religious moderation program at IAIN Pontianak. Interviews were conducted to collect data on the integration of religious moderation in the learning process, students' experiences in social interactions with diverse religious, ethnic, and cultural backgrounds, and the impact of religious moderation on students' multicultural awareness. Observations were carried out in classrooms and student discussion activities, as well as religious and student activities, and the implementation of the religious moderation program at IAIN Pontianak. Meanwhile, documentation involved analyzing the curriculum, rector's policies, Semester Learning Plans, and official documents of IAIN Pontianak related to the religious moderation program. The data will be analyzed using thematic analysis to identify themes relevant to religious moderation and multiculturalism. Data validity and reliability are ensured through source triangulation and member checking to confirm the accuracy of the findings. This study also adheres to research ethics by providing clear explanations to participants regarding the research objectives and maintaining the confidentiality of their identities. This approach is expected to provide insights into how integrating religious moderation at IAIN Pontianak shapes students' attitudes toward diversity.

The data analysis in this study used the analysis model developed by Miles et al. (2014), which includes data condensation, data presentation, and conclusion drawing. In the data condensation stage, the researcher carried out the process of selecting and focusing on data obtained from interviews, observations, and documentation. The collected data was then identified by the researcher for parts relevant to the research focus, namely, the insertion of religious moderation and the development of students' multicultural awareness. In the data presentation stage, the condensed data was subsequently organized in the form of categorized tables to facilitate the researcher in analyzing the data findings. In the conclusion drawing stage, the researcher formulated the main themes based on the data obtained during the data presentation. The conclusions found were then verified through rechecking of field data, triangulation, and member checking with informants. The verification process was

carried out to ensure that the interpretations were relevant to the empirical data and to enhance the credibility of the research findings.

## **RESULTS AND DISCUSSION**

### **IAIN Pontianak as a Moderate Campus**

The State Islamic Institute of Pontianak (*Institut Agama Islam Negeri/ IAIN Pontianak*) is the only state Islamic higher education institution (Perguruan Tinggi Keagamaan Islam Negeri/PTKIN) and serves as a pioneer for religious moderation in West Kalimantan, with a commitment to maintaining a campus environment free from intolerance and radicalism. The strengthening of religious moderation is supported by lecturers who are licensed as official religious moderation facilitators by the Ministry of Religious Affairs of the Republic of Indonesia. In addition, the institution's leadership consistently develops international cooperation as part of a strategy to strengthen institutional capacity and academic development, including establishing partnerships with various countries. The noble aspirations and strategic direction of IAIN Pontianak can be observed from its articulated vision and mission. These serve as the foundation and guidance for all institutional activities that are planned and implemented. Embracing the vision of being "Excellent and Open in the Study and Research of Science, Islam, and Borneo Culture," the campus demonstrates a commitment to the civilization triangle, namely knowledge, religion, and culture. This vision is further elaborated into two institutional missions: first, to provide higher education that excels in studying science, Islam, and Borneo culture; and second, to develop academics who possess noble character, independence, and contribute meaningfully to the nation and humanity.

This vision and mission are subsequently visualized in the emblem of IAIN Pontianak. Each part, shape, and character within the emblem contains philosophical elements, including the choice of its color composition. The symbol was designed by Syamsul Kurniawan and resulted from a competition held by IAIN Pontianak in 2015. It was later incorporated into the IAIN Pontianak Statute. Currently, under the leadership of Prof. Dr. KH. Syarif, M.A., IAIN Pontianak adopts the work motto: "*Academic Service Based on Noble Character, United by Scientific Brotherhood Participation, Oriented Towards Achievement and Collective Progress.*" This phrase serves as a guiding principle for work and activities within a conducive campus environment. Emphasizing the virtues of ethics, scholarship, brotherhood and solidarity, work ethic, and optimism is expected to accelerate positive institutional development. In addition to this motto, the Rector of IAIN Pontianak formulated the Nine Pillars of IAIN Pontianak's Work Spirit. Both policies are well socialized among the academic community on campus. During every ceremonial activity, the motto and the nine pillars are consistently emphasized, such as in staff development sessions, to foster a shared commitment to these principles. Socialization efforts also include messages displayed on standing banners in strategic corners throughout the IAIN Pontianak campus. The wording of the Nine Pillars of IAIN Pontianak's Work Spirit is as follows:

*"Our campus is safe and peaceful: First, safe and peaceful means we greet one another and spread greetings; Second, safe and peaceful means among us there is togetherness and solidarity; Third, safe and peaceful means we work following the rules; Fourth, safe and peaceful means our campus is orderly; Fifth, safe and peaceful means our campus is clean; Sixth, safe and peaceful means there is no hoax or slander among us; Seventh, safe and peaceful means there is no hate speech in our environment; Eighth, safe and peaceful means we advise, respect, and appreciate one another; and Ninth, safe and peaceful means we protect and safeguard each other."*

IAIN Pontianak comprises four faculties offering eighteen undergraduate study programs, and one postgraduate program with two master's study programs. There is no doctoral program at this campus yet. The following is a breakdown of the study programs distributed across the faculties and the postgraduate program. Situated on a campus area of approximately 4.5 hectares, IAIN Pontianak

accommodated around 8,000 active students in 2023, originating from various regions throughout Indonesia and representing diverse social strata, ethnicities, and cultural backgrounds. These students are enrolled in four faculties and one postgraduate program. The Faculty of Education and Teacher Training (FTIK) has no fewer than 2,941 students; the Faculty of Ushuluddin, Adab, and Da'wah (FUAD) enrolls 1,546 students; 752 students are in the Faculty of Sharia; and 2,564 students in the Faculty of Islamic Economics and Business (FEBI), while the postgraduate program has at least 202 active students. According to the researcher's investigation, this number does not include 54 students currently on leave. IAIN Pontianak employs a total of 257 lecturers and 230 educational staff, amounting to 487 employees in total. The breakdown is as follows: 190 permanent civil servant lecturers (PNS), 62 non-permanent lecturers, 5 lecturers under the Government Employee with Work Agreement scheme (P3K), 66 permanent civil servant educational staff (PNS), 5 educational staff under P3K, and 159 non-civil servant educational staff. This indicates that the campus possesses a substantial human resource capacity. In achieving institutional goals, having a large quantity of human capital is a significant factor.

### **Religious Moderation Policy at IAIN Pontianak**

Minister of Religious Affairs Regulation (PMA) of the Republic of Indonesia Number 18 of 2020 establishes a focus on enhancing religious moderation and interfaith harmony within the Ministry of Religious Affairs' Strategic Plan for 2020–2024. In accordance with the Directorate General of Islamic Education Decree No. 4475 of 2020, the Strategic Plan (Renstra) of the Directorate General of Islamic Education (Ditjen Pendis) follows up on this mandate. This plan prioritizes improving the quality of religious moderation as a key strategic and policy direction set by the government for 2020–2024. This policy was subsequently implemented in state Islamic higher education institutions under the Ministry of Religious Affairs, including IAIN Pontianak. In the Strategic Plan (Renstra) and Operational Plan (Renop) of IAIN Pontianak explicitly demonstrate a commitment to strengthening religious moderation. This aligns with the Ministry of Religious Affairs' policy direction in the 2020–2024 Strategic Plan, which places religious moderation as a primary priority. IAIN Pontianak's mission reflects this spirit by positioning the campus as a second home that is moderate, global in thinking, and local in action. The educational objectives are designed to produce holistic graduates, spiritually, emotionally, and intellectually. Within IAIN Pontianak's Strategic Plan, religious moderation is implemented through four primary indicators: increasing training for lecturers and students, integrating moderation values into the curriculum across all study programs, and preventing the involvement of the academic community in extremist movements. The achievement strategies include strengthening moderate values in lectures, practicums, and scientific works. Furthermore, technical regulations such as guidelines for lectures and practicums based on moderation have been developed as part of the educational system.

The 2023 operational plan reinforces this commitment with measurable targets: 80 percent of educational staff and 100 percent of students participate in religious moderation training, and all curricula across 19 study programs incorporate moderate values. Student organization development is also directed to internalize the principles of moderation. Regarding human resources, performance indicators include increasing the number of lecturers and educational staff knowledgeable about moderation and actively involved in the IAIN Pontianak Moderation House.

**Table 1.**  
**IAIN Pontianak Strategic Plan 2020–2024**  
**on the Strengthening of Religious Moderation**

No	Section	Editorial	Description
1	Institutional Program Target	Strengthening a Moderately Oriented Education System	Indicators: Percentage of teaching and educational staff who have participated in religious moderation training year by year (Rector’s Performance Indicator); Percentage of students who have participated in religious moderation training year by year (Rector’s Performance Indicator); Inclusion of religious moderation in the curriculum documents of each study program; No involvement of teaching staff, educational staff, or students in far-left or far-right extremist activities.
2	Policy Direction	Strengthening a Moderately Oriented Education System	Strategies: Reinforcing religious moderation in the implementation of lectures; Reinforcing religious moderation in the implementation of practicums; Increasing the number of academic works in lectures that focus on the theme of religious moderation.
3	Regulatory Framework for Education and Teaching	Strengthening a Moderately Oriented Education System	Drafts: Guidelines for lectures (including academic writing and related surveys) based on religious moderation; Guidelines for practicums (including related surveys) based on religious moderation
4	Regulatory Framework for Student Affairs and Alumni	Enhancing the Development of Student Organizations Based on Religious Moderation	Urgency: Providing guidance for the implementation of moderate Islamic education in higher education institutions.
5	Formulation of Human Resource Performance Indicators	Improving Access to Quality Education and Learning Services Based on and Integrated with Dirasah Islamiyah, Religious Moderation, and Noble Character (Akhlaqul Karimah)	Performance Indicators: Percentage score of religious moderation in lectures (variables: lecturers and students); Percentage score of religious moderation in practicums (variables: lab assistants and students); Percentage score of religious moderation in academic works during lectures (variables: academic papers and students).
6	Human Resource Performance Indicators	Program Target: Enhancement of Religious Moderation and Interfaith Harmony	Indicators: Increased level of religious moderation and interfaith harmony; Percentage of lecturers and educational staff with moderate insight and behavior; Improved guidance for staff incorporating religious moderation; Percentage of staff development activities that include religious moderation content; Percentage of staff activities conducted at the House of Moderation at IAIN Pontianak.

### **Strengthening Moderately-Oriented Human Resources**

The policy of strengthening religious moderation within the student affairs sector at IAIN Pontianak is institutionally reflected in the Performance Agreement of the Vice Rector for Student Affairs and Cooperation. This policy emphasizes the development of a moderate-oriented education system, with a key performance indicator targeting that at least 75% of students participate in religious moderation training annually. The findings indicate that this policy is implemented through structured and multi-layered programs encompassing student orientation, leadership development, and institutional capacity building. At the initial stage, religious moderation is systematically introduced through the Academic and Student Culture Introduction Program (PBAK), which serves as an entry point for new students. This program integrates religious moderation and national insight materials delivered by both internal academics and external stakeholders, including representatives from military and law enforcement institutions. The adoption of an experiential “camping system” since 2019 reflects an effort to enhance students’ mental, spiritual, and social readiness. The involvement of national figures and recognition from the Directorate General of Islamic Education further indicate the institutional commitment to strengthening moderation values from the early stages of student engagement.

In addition, the strengthening of religious moderation is reinforced through leadership development initiatives, particularly the National Insight Certification program for prospective student organization leaders. This program functions as a formal prerequisite for leadership appointment across various student bodies, thereby ensuring that student leaders possess adequate understanding of religious moderation and national values. The collaboration with multiple stakeholders, including government institutions and security agencies, as well as the inclusion of former terrorism convicts as resource persons, highlights a comprehensive and preventive approach in addressing religious extremism within campus life. Furthermore, religious moderation is continuously internalized through coaching programs targeting both students and institutional staff. For students, particularly recipients of the Indonesia Smart Card (KIP)-College scholarship, regular coaching activities are conducted to strengthen their awareness of moderation values. For institutional staff, religious moderation is embedded within employee development programs, as reflected in the performance indicators requiring participation of educators and administrative staff. These initiatives are implemented through various activities, including seminars, workshops, institutional meetings, and ceremonial events, which consistently emphasize the importance of moderation in higher education contexts.

At the institutional level, the establishment of supporting structures such as the House of Religious Moderation (RMB) and the Career Development Center (CDC) further demonstrates the formalization of moderation values within organizational systems. These units facilitate continuous dissemination, training, and development of moderation-oriented competencies among both students and staff. In addition, capacity-building efforts are strengthened through participation in Training of Trainers (ToT) programs, enabling lecturers and staff to actively contribute to the institutionalization of religious moderation. Beyond formal programs, the integration of religious moderation is also evident in co-curricular and extracurricular activities, including public lectures, seminars, and student-led initiatives across faculties and study programs. Collaborative activities involving internal and external academic communities further enrich the discourse on religious moderation, particularly in relation to social, cultural, and educational contexts. These initiatives indicate that religious moderation is not only implemented as a formal policy but also embedded within the broader academic culture of the institution. Overall, the findings demonstrate that the strengthening of religious moderation at IAIN Pontianak is carried out through a comprehensive and systematic approach, encompassing orientation programs, leadership formation, institutional policy integration, and continuous capacity development. This multi-dimensional strategy reflects a sustained institutional effort to cultivate

moderately-oriented human resources capable of responding to the challenges of diversity in a pluralistic society.

### **The Role of Religious Moderation in Students' Multicultural Awareness in the Digital Era**

Multiculturalism is a paradigm that emphasizes the importance of respect, equality, and the recognition of diversity as well as the rights of every culture within a society. This perspective underscores the urgency of accepting and appreciating cultural diversity, both in local and global contexts as the foundation for creating an inclusive and harmonious social life (Anas et al., 2025; Jayadi et al., 2022; Oliveira & Souza, 2015). In the context of globalization, the massive cross-cultural interactions across various layers of society demand an attitude of tolerance toward cultural, religious, ethnic, and linguistic differences as an integral part of social life. Multiculturalism is not only relevant in the local context but also globally significant, with its primary orientation being the realization of an inclusive, tolerant, and harmonious social order (Baidhaw, 2013; Bukhori Muslim et al., 2024; Mashuri et al., 2024). This is particularly relevant in the field of education, where multicultural education is expected to produce a generation that not only possesses sound religious knowledge but also demonstrates inclusive and tolerant attitudes toward differences.

Along with the advancement of technology, particularly artificial intelligence (AI), multiculturalism plays an increasingly significant role in the field of education. Within the concept of Society 5.0, where the physical and digital worlds are integrated to create a better quality of life, AI is expected to accelerate equitable access to education and healthcare, as well as facilitate cross-cultural communication (Evans & Sinha, 2024; Kurniawan, Herlambang, et al., 2024). However, the implementation of AI must prioritize ethical principles that respect social and cultural diversity for this technology to serve the common good (Esther & Tella, 2023; Lodge et al., 2024; Sutrisno et al., 2025; Wale, 2024). This is particularly relevant in the educational context of IAIN Pontianak, where integrating religious moderation into the curriculum can facilitate a deeper understanding of social and cultural diversity, which has become increasingly complex in the digital era.

In the context of IAIN Pontianak, the insertion of religious moderation is a strategic step in fostering multicultural awareness among students. Education at IAIN Pontianak must integrate an understanding of the importance of respecting religious and cultural differences, which aligns with the fundamental principles of Islam that promote tolerance and appreciation of diversity. A learning process that emphasizes democracy, equality, and justice, while upholding values of pluralism, can produce a generation equipped with technical skills and inclusive attitudes in interacting with global society (Aulia et al., 2026; Cahyani et al., 2026). The core values of religious moderation, such as national commitment, tolerance, non-violence, and accommodation of local culture, serve as the foundation for achieving this goal (Bahri et al., 2025; Pajarianto et al., 2022, 2023).

Education is not just about transferring knowledge or skills, but also about shaping the character and attitudes of learners (Kurniawan, 2024; Kurniawan, Muhammad, et al., 2024; Latipah et al., 2023; Mahrus et al., 2025; Masturin, 2024). In the context of education at IAIN Pontianak, this implies that the learning process must involve changes in students' attitudes and personalities, enabling them to adapt to an increasingly pluralistic society. Islamic religious education that integrates the values of religious moderation plays a crucial role in shaping individuals who not only comprehend religious teachings but also possess a heightened social awareness of diversity, thereby contributing to the creation of a harmonious and inclusive society (Abdullah, 2022; Fasyiransyah et al., 2025; Mulyana, 2023).

Multicultural education in Islam not only teaches tolerance toward differences but also emphasizes the principles of justice, equality, and solidarity (Afriyanto & Anandari, 2024; Baidhaw, 2013; Fahmi et al., 2025). In the Qur'an (QS. Al-Hujurat: 13), Allah created humanity with diverse



social and cultural backgrounds, which should serve as the foundation for fostering attitudes of tolerance and mutual respect. The concept of multiculturalism in Islam, which teaches the importance of appreciating and accepting diversity, is highly relevant to the principles of multicultural education currently implemented in various countries, including Indonesia (Gunawan & Jaya, 2023; Kurniawan & Miftah, 2021; Latif & Hafid, 2021; Raihani, 2018). The insertion of religious moderation in education at IAIN Pontianak aligns with these principles. It is expected to strengthen multicultural awareness among students, enabling them to coexist peacefully amid cultural, spiritual, and ethnic diversity.

Multiculturalism, derived from the words “multi” and “culture,” refers to the recognition and appreciation of cultural diversity within society (Suzanne & Nathalie, 2016). Multicultural education aims to create a safe, peaceful, and prosperous life through the appreciation of diversity. In Islam, the principles of multiculturalism have long been recognized, as reflected in Islamic teachings that emphasize values such as equality and justice (Kurniawan et al., 2025; Kurniawan & Fitriyani, 2023; Muhajir et al., 2025). The insertion of religious moderation into learning at IAIN Pontianak not only introduces these concepts but also provides a deeper understanding of how to appreciate differences within a broader social context, both locally and globally.

## CONCLUSION

The key findings of this study indicate that the religious moderation policy at IAIN Pontianak has been implemented through various institutional aspects, ranging from strategic planning and the strengthening of the House of Religious Moderation (RMB) and integration into the curriculum to human resource development. The role of religious moderation has aimed to build students' multicultural awareness, particularly in fostering tolerance, inclusivity, and non-violence in the digital era. Strengthening the values of religious moderation serves as an important instrument supporting the transformation of Islamic education in line with the spirit of multiculturalism and the demands of technology-based globalization. The academic contribution of this research lies in presenting a comprehensive model of religious moderation policy implementation and practical approaches to building multicultural awareness within Islamic Higher Education institutions. In addition, this study introduces an institutional-based approach that combines policy, curriculum, and student development as a unified framework for strengthening moderate Islamic values. However, this research has limitations related to the data, which is based solely on policies at IAIN Pontianak and thus does not represent the national situation as a whole. Future research is recommended to conduct comparative studies involving multiple Islamic Higher Education institutions (PTKIN) to provide a broader understanding of implementing religious moderation policies across PTKIN in Indonesia.

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