
**THE ROLE OF HIGHER EDUCATION CULTURE IN THE PROFESSIONAL
DEVELOPMENT OF LECTURERS THROUGH RELIGIOUS MODERATION EDUCATION
(A CASE STUDY OF STUDENT ORGANIZATIONS AT
BONE STATE ISLAMIC INSTITUTE, INDONESIA)**

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Abstract:

This study aims to examine the role of higher education culture in developing the lecturers' professionalism in religious moderation education and the way religious moderation education help lecturers overcome conflicts of differences in student organizations. This research used a case study method. The subjects were 9 lecturers and 2 students at IAIN Bone. The instruments used were observation, documentation, and interview guidelines. The data were analyzed using Miles and Huberman's analysis data. The result indicated that the educational culture practices of higher education that contribute to the professional development of lecturers were implemented in the management of institutions and their environment, learning facilities, and relations between lecturers. Religious moderation education could also help lecturers minimize differences in conflicts in each student organization in higher education. Therefore, this research implied that this role is worth learning and disseminating in various universities in Indonesia.

Abstrak:

Penelitian ini bertujuan untuk mengkaji peran budaya perguruan tinggi dalam mengembangkan profesionalisme dosen dalam pendidikan moderasi beragama dan cara pendidikan moderasi beragama membantu dosen mengatasi konflik perbedaan dalam organisasi kemahasiswaan. Penelitian ini menggunakan metode studi kasus. Subyek penelitian adalah 9 orang dosen dan 2 orang mahasiswa IAIN Bone. Instrumen yang digunakan adalah observasi, dokumentasi, dan pedoman wawancara. Data dianalisis menggunakan data analisis Miles dan Huberman. Hasil penelitian menunjukkan bahwa praktik budaya pendidikan perguruan tinggi yang berkontribusi pada pengembangan profesional dosen diimplementasikan dalam pengelolaan lembaga dan lingkungannya, fasilitas pembelajaran, dan hubungan antar dosen. Pendidikan moderasi beragama juga dapat membantu dosen meminimalisir perbedaan konflik di masing-masing organisasi kemahasiswaan di perguruan tinggi. Oleh karena itu, penelitian ini menyiratkan bahwa peran tersebut layak untuk dipelajari dan disebarluaskan di berbagai perguruan tinggi di Indonesia.

Keywords:

Higher Education Culture, Teacher Professional Development,
Religious Moderation Education

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INTRODUCTION

In the past decade, religious moderation and educational issues have become fascinating topics that Indonesian people have paid serious attention to, particularly religious moderation. This topic was discussed seriously after the many violent events that occurred in the name of religion, both at the local, national, regional, and regional global levels (Ardi, Hizkia, & Nuraini, 2021). The notions of extremism and radicalism have penetrated the education field. Public Higher Education Students are more vulnerable to radical movements due to the perspective that tends to see religious issues in black and white (Pahwa, 2017; Sapir, 2021; Decker & Pyrooz, 2018). Islamic Religious Education, taught to students as a primary subject, is an opportunity to shape students' attitudes toward religious moderation as the next generation (Kirdiş, 2019; Ulfat, 2020; Tuna, 2021).

Various scholars have widely studied religious moderation education in universities, and the studies can be classified into several tendencies. The first trend is to describe Islamic Religious Universities as a peace factory that seeks to develop religious moderation material through digital media to counter the rapid expansion of information on social media. The counterweight is a narrative counterbalance producing a substantial and fundamentally tolerant religious framing (Hefni, 2020). The second tendency is to investigate online learning during the pandemic can improve the quality of worship, learning spirit, and student spirituality. In addition, *online* learning during the pandemic can also form religious and moderate religious behavior in higher education (Priyanto and Priyanto, 2021; Rizvi J., 2021; Bhatia, 2020). The third religious moderation teaching is investigated by describing and analyzing Islamic Religious Education courses designed to impart religious moderation ideals and cultivate moderation attitudes among students in public higher education settings. (Anwar & Muhayati, 2021). From some of the previous studies, research on the issue of religious moderation education in higher education from the perspective of culture's role in lecturers' professional development tends to be less explored.

This research aims to investigate the influence of higher education culture on the professional development of educators through religious moderation instruction in several student organizations at one of the Islamic universities in Eastern Indonesia. The role of lecturers in religious moderation education is crucial (Pandey & Singh, 2019; Khalil & Sidani, 2020). However, research on lecturers in religious moderation education is still rare. Because they are at the frontline of educating students to be people who preserve religious moderation principles, lecturers deserve more attention (Shah, Amjed, & Jaboob, 2020). The situation will become more complex and difficult when dealing with lecturers who actively monitor multiple student organizations. Conflict-affected educators can influence the dynamics of current conflicts (Education, 2018). Accordingly, lecturers need assistance to play a significant role in fostering religious moderation. The literature demonstrates that certain efforts can promote lecturers' learning by fostering a professional higher education environment (Dodillet, Lundin, & Krüger, 2018). Nevertheless, the literature on the emergence of the educator profession for religious

moderation education examines the relationship between higher education culture and lecturers' professionalism toward religious moderation education very infrequently. Some studies on higher education culture in religious moderation education only focus on how it affects students (Sudrajat et al., 2021).

The researchers posed two questions in this study. Firstly, how does the higher education culture develop the lecturers' professionalism in religious moderation education? Secondly, how does religious moderation education help lecturers overcome conflicts of differences in the higher education environment? The researchers aimed to examine the relationship between higher education cultural norms and the competency of lecturers for religious moderation instruction by answering these research questions. To achieve this goal, the researchers conducted research by selecting cases of higher education cultural practices at the IAIN Bone, Indonesia, a diverse region in Indonesia with various tribes, religions, and races, including religious groups/streams. The researchers focused on the role of higher education culture practices in developing the lecturers' professionalism in religious moderation education and the way religious moderation education help lecturers overcome conflicts of differences in student organizations at the IAIN Bone higher education. This article contributes to the discourse about instructors within religious moderation education by incorporating their voices. It is believed that this will raise their awareness and focus, as they are the primary agents in disseminating religious moderation instruction in higher education.

RESEARCH METHOD

This research employed a case study methodology. It attempts to provide knowledge of the cultural practices of higher education that have fostered the professionalism of lecturers in religious moderation education by a detailed description of the culture of higher education and the lecturers' interactions with it. Observation, documentation, and semi-structured interviews were used for data collection.

The participants had experiences with a minimum teaching period of two years at IAIN Bone. They were chosen as they knew the culture of the institution. Information sheets about this research were shared with all lecturers at IAIN Bone. Even though lecturers who participated in this study did so voluntarily, at least 50% or 25 lecturers who engaged in one-on-one interviews were targeted. Gender diversity is also considered, with an equal ratio of female and male lectures targeted.

This investigation lasted around three weeks, beginning with the distribution of information sheets to all lecturers. The document specifies participation in this study, and the report used pseudonyms. Participants might also withdraw at any time without repercussions. The data indicated that 16 lecturers, or 33% of the all lecturers at IAIN Bone had regular participation as supervisors or speakers in Islamic student organizations. The table below shows the data of student organization under the religious moderation theme:

Table 1. Schedule of the Organization

Organization	Lecture schedule	Time (Central Indonesia Time)	Speaker
Indonesian Islamic Student Movement (PMII)	Saturday	09.00-11.00	3 people (2 males and 1 female)
Islamic Student Association (HMI) Muhammadiyah Student Association (IMM)	Saturday	10.00-12.00	2 people (1 male and 1 female)
<i>Pancasila</i> Youth Student Association (SAPMA)	Friday	15.00-17.00	3 people (2 Males and 1 female)
Islamic Student Communication Forum (FKMI)	Saturday	15.00-17.00	2 people (All males)
Higher education Dakwah Institute (LDK)	Thursday	20.00 – 22.00	3 people (All males)
	Saturday	10.00-12.00	3 People (1 Male and 2 females)

Without ignoring the context, interview questions were intended to identify the lecturers' experiences in learning religious moderation. Accordingly, the questions covered issues such as their experience as lecturers, teaching style, comprehension of religious moderation, the way of learning it, understanding of the cultural practices of the IAIN Bone, and their perspective of how college cultural practices influence their professional competence to train religious moderation to their students. After interviewing participants, the recordings were transcribed. The transcriptions were returned to the participants so they could reexamine the information and either modify it or withdraw from the study. They accepted the transcription; hence, this study could use their data.

The data collection technique in qualitative research consists of in-depth interviews and observations. Meanwhile, according to Mason in Gunawan (2013), there are four ways of data collection in qualitative research, namely (1) Interview; (2) Observation; (3) documentation, and (4) the use of the audiovisual technique.

The collected documents included higher education designs, legislation, and regulations, which served as the primary source for this investigation. In addition, books published by IAIN Bone and journal articles and newspapers written by the research subjects were also used for this research. It was intended to comprehend the situation's dynamics and complexity (Hakim, 2016). For triangulation data, the researchers performed firsthand participant observation with the chancellor and the higher education strategic communications staff. The inadequacy of the data collection

techniques employed in this study may diminish the depth of comprehension of the findings, given that the study focuses on higher education culture. Therefore, future research on this topic may necessitate a shift in methodology to comprehend how higher education culture influences the professional development of lecturers for religious moderation instruction.

The participants of this research were lecturers and students as illustrates in the following table:

Table 2. The Demographic Data of the Participants

No	Pseudo names	Gender	Age	Role
1	Mus	Male	47	Lecturer
2	Hir	Male	54	Lecturer
3	Jahid	Male	51	Lecturer
4	Syar	Female	47	Lecturer
5	Nita	Female	34	Lecturer
6	Zul	Male	60	Lecturer
7	Yahya	Male	52	Lecturer
8	Iman	Male	21	Student
9	Uni	Female	22	Student
10	Fathur	Male	55	Lecturer
11	Syam	Male	34	Lecturer

The data of the research was obtained through in-depth interviews. An in-depth interview was conducted with 9 lecturers and 2 students. The lecturers consisted of 7 males and 2 females, while the students consisted of a male and a female. All students came from the second grade of IAIN Bone. In the context of this study, the researchers first asked for the participants' consent forms and informed them that the interview was done voluntarily before the interview. Afterwards, Interviews were conducted face-to-face with them.

Furthermore, the results of in-depth interview transcription were treated through a construction process presenting new insights into the perception study process. The data were analyzed using the concept of Mile and Huberman, which explained that data was analyzed through the data processing process to find helpful information that could be used as a basis in decision-making for the solution of a problem. This analysis process includes grouping data based on its characteristics, cleaning data, transforming data, and creating data models to find important information (Gilbert, Fiske, & Lindzey, 1998).

RESULTS AND DISCUSSION

This section examines the findings from higher education institution papers and lecturer narratives regarding higher education culture, practices, and their relationship to professional instructors for religious moderation learning.

Lecturers' View on Higher education Cultural Practices Related to their Professionalism for Religious Moderation Education

It was also mentioned that this higher education aims to empower and enlighten higher education institutions, especially Islamic Higher Education, as an anti-dissipation of demands and changes in the global environment, including responsiveness in distributing religious moderation education. The vision of this institution is to become an Islamic Religious College that produces excellent and humanist human resources in the Malay Nusantara Region in 2032 (RI, 2021).

In an interview with the rector of IAIN Bone, Mr. Zul explained that the term superior and humanist in the vision encompasses a broader spectrum, including having a moderate soul. It is significant because religious moderation must bolster Indonesians with diverse religious streams and understandings to achieve a dignified and humanist society. Meanwhile, the college has several missions. Firstly, to carry out education and teaching to create quality and professional human resources and have personal integrity as a Muslim scholar. Secondly, creating a scientific culture through constructive and innovative implementation, research, and scientific publications. Thirdly, carrying out community service and quality cooperation based on Islam, Indonesia, and Bugis local wisdom. Fourthly, carrying out excellent and professional institutional governance in managing university resources to produce excellent services to the Academic Community and Society.

From the first mission mentioned above, creating resources that possess personal integrity reflects a cadre of scholars with personalities that can interact well with the people around them. Furthermore, on the third mission regarding community service and quality cooperation based on Islam, Indonesia. Although Indonesia has various cultures, races, tribes, and religious diversities, one goal is to advance the Indonesian nation with one state foundation: Pancasila and the 1945 Constitution. Based on the vision and mission, the researchers believe that the lecturers' professionalism on higher education is needed to provide students with knowledge about religious moderation to realize the beauty in the diversity of the Indonesian nation.

In PMII, Mus revealed that the concept taught by their supervisors/lecturers were two things that became the principles and characteristics of religious moderation, which are the teachings of religion itself. The first is fair, and the second is balance. Fair means looking fairly at the two stances, and balance means looking at the existing problems. Furthermore, Hir, from IMM, understood the concept of moderate, covering three dimensions, including: *first, wasatha* (moderate) means something outstanding, which is therefore often equated with *khair*; second, *wasatha* related to attitude, not extreme and not excessive either in worship or in terms of muamalah; Third, behave by science and law so that often *the wasatha* is a fair attitude that puts something in its place.

Similarly, from FKMI, Jahid revealed that the concept of Islam Wasathiyah, which contains the meaning of *wasatha* related to attitudes, is not extreme and not excessive either in worship or in terms of muamalah. Furthermore, Yahya, from HMI, commented that the urgency of religious moderation on higher education is based on the importance

of unity of the nation that can be started early in our lives. Differences should be interpreted as a strength and gratitude as a favor from Almighty God to strengthen the country. Likewise, Nita, from LDK, explained that students, as the young generation need to conduct national dialogues to be the reference for the community. The students can prove that youth can unite above the differences that exist by understanding religious moderation.

From the various concepts of religious moderation education that lecturers have expressed in each student organization, there is a similar meaning in religion, especially in the stance or understanding of students equipped with knowledge about attitudes of not being extreme or excessive in worship. Also, the students were taught not to mean that understanding other groups are wrong easily. The most important thing to instill religious moderation in students is teaching them the beauty of difference. Although they differ in a sense, they can still embrace each other to create togetherness and unity in the nation, especially as Islamic students should be excellent examples of different religions so that the seeds of radicalism will be countered by themselves.

The Role of Religious Moderation Education in Helping Lecturers to Overcome Differences in Conflict in The University Environment

Religious moderation finds its relevance to be strengthened based on universal philosophy in constructing scientific development at state Islamic Religious Universities. It is essential to spread the sensitivity of the academic community regarding the aspect of difference and as a strategy to strengthen moderate intellectualism so as not to blame others' different perspectives easily. Director-General of Islamic Education of the Ministry of Religious Affairs, Kamaruddin Amin always conveys that religious moderation is a counter-narrative of exclusive understandings developed by certain groups. It can all be manifested if all components of society, including the academic community, are moderate in public space and cyberspace. Islamic Religious Universities have become the best place to voice religious moderation with studies, research, publications, and community assistance.

The leaders of Islamic Religious Universities have launched a book entitled *Religious Moderation: From Indonesia to the world* (2019). The book covers several strategic steps to strengthen religious moderation in Islamic Religious Universities. First, the mainstreaming of religious moderation is implemented in all Islamic religious higher education policies and is realized by developing critical studies and academic traditions that respect other groups or opinions. In this context, embedding a curriculum in which ideological subjects should always be encouraged is a basis for reinforcement. Ideological subjects can be taught, for example, Pancasila education and Citizenship. Specifically, Islamic Religious Universities can implement policies and institutionalize citizenship values in the educational culture. Second, making Islamic Religious Universities as places for infusing human values, religious harmony values, and religious moderation. It is an urgent issue, especially when Islamic education faces severe challenges in constructing sectarian understanding and transnational Islam. This phenomenon arose in Islamic Religious Universities with Islamization from a group of students through *tarbiyah*

forums. Third, the development of religious literacy and interreligious education improve religious literacy. Islamic Religious Universities are crucial in articulating religious moderation through digital venues. People's comprehension of dispersed religious tales is likely prejudiced and unproductive in today's fast and pragmatic age. Some are overly literal in their interpretation of the Bible with solid fanaticism, which contributes to exclusivism, extremism, and even terrorism; furthermore, some go too far in their understanding of the Bible. Some transform God's messages into their messages. The logical result is the susceptibility to potential conflicts that can undermine the harmony of religious life. In this setting, religious moderation must be virtualized, communicated, socialized, and articulated in a digital arena to be applied to daily life.

Higher Education Environment

Some lecturers explained higher education cultural practices and how they relate to the higher education environment. According to several lecturers, the higher education provided both intended and unintended messages urging professors to understand and promote religious moderation. On the one hand, some lecturers view the placement of billboards and murals with religious moderation messaging as a higher education cultural practice related to the culture of greetings or religious moderation of the higher education, which influences the students' religious moderation education. Iman, for example, uttered posters about religious moderation stuck around the higher education area and reminded him to practice the principle. Although signs may be used to educate about religious moderation, they were inefficient at persuading individuals to practice the messages. These inconsistent statements demonstrated that each professor has a unique perception of the impact of higher education cultural activities on religious moderation education.

During the higher education observation, there were several posters of religious moderation. The signs were placed to convey a religious moderation message and encourage higher education members to explore the concept of religious moderation further. However, those with limited understanding may not get the news. The letter dated October 29, 2019, by the Ministry of Religious Affairs through the Directorate General of Islamic Education addressed to all Rectors and Chairmen of State Islamic Religious Universities to establish and organize a Religious Moderation House has provided a direct assessment of learning religious moderation, according to several lecturers. In addition, it is presented during the morning circle assembly, where professors gather for 20 to 30 minutes in the university hall before the classes begin to discuss the topic of religious moderation. Fathur denoted that higher education management usually reminds lecturers and all higher education staff, especially those involved as supervisors in student organizations, to be more active in providing studies with religious moderation themes. Fathur's statement was supported by researchers' observations on higher education management conveying messages and reminders about religious moderation.

Learning Facilities

Higher education cultural traditions at IAIN Bone that aid instructors/lecturers in teaching religious moderation are indeed reflected in the lecturers' access to learning activities and materials and the opportunity to create original works. Most lecturers interviewed were supervisors and speakers at student organizations at the IAIN Bone higher education. In addition to providing students with critical skills and knowledge on religious moderation and anti-radicalism, the results allowed instructors to reflect on their own lives, particularly those in diverse communities. Syam, recalling his experiences throughout the dispute, stated that he once believed that all he had to do now to end the contest was hold hands with his opponent. After thoroughly examining the notion of religious moderation, he gained knowledge of mediation and negotiation to ensure that disagreements are settled with religious moderation and that opposition sides accept the conclusion. Meanwhile, Junaid supports the letter of the Ministry of Religious Affairs of the Republic of Indonesia with the concept of a religious moderation house to get used to the culture of moderation among its higher education members.

Relationship Between Lecturers

Some lecturers explained that higher education cultural practices regarding relationships between lecturers had influenced their learning for religious moderation, especially their influence on the lecture materials given in each student organization. This practice is in line with the motto of Bugis local wisdom *Sipakatau, Sipakalebbi, and Sipakainge*. Relationships between lecturers result in peer support and the exchange of experiences in learning for religious moderation. Some educators claim they require assistance from their colleagues to resolve higher education issues. For instance, Syar noted that a student complained that he found adapting to organizations outside his own challenging. He then asked his colleague to instruct him in positive communication skills. He stated that he occasionally observed his colleagues' interactions with students. Consequently, he believed that his relationship with the students had improved.

The assistance also manifests as a sharing of experiences. Nita stated that the lecturer provided a WhatsApp class discussion where students could share their problem-solving experiences. She explained that she found it challenging to handle some challenging students in her class and shared her issues on forums. She got assistance in solving her problem by listening to his colleagues' experiences. Diversity among lecturers also seemed to contribute to their learning of religious moderation. Lecturers at IAIN Bone focus on their careers in higher education and as activists in various forums and social and religious institutions outside higher education. For example, Syar, aside from being a lecturer, is also a famous *Da'iah* in Bone region and, as an activist in several educational and religious institutions, claimed to be happy and eager to provide material studies on religious moderation not only in front of students but also sharing with community leaders in the Bone region and surrounding areas. It encourages him to understand people's perspectives and learn about other cultures.

According to the lecturers who took part in this study, the professional development of religious moderation shows that the higher education culture that has grown up around religious moderation gave lecturers chances to keep learning and improve their skills in religious moderation education. IAIN Bone began with an apparent attitude about religious moderation embodied in its vision and mission. The decision of higher education leaders to incorporate religious moderation into the vision and mission of the higher education is in line with Salomon & Nevo's (2001) discussion of various religious moderation education programs based on their context. Since the letter dated October 29, 2019, addressed to all Rectors and Chairmen of State Islamic Religious Universities to establish and organize a Religious Moderation House, IAIN Bone immediately realized the concept by following the values that support the achievement of the vision and mission of the higher education.

Education is crucial in a society with many different tribes, religions, races, and cultures. However, education can keep things stable, bring people together, and make things better. When the education system is not run well, it can slow down building a nation and even make it harder for the country to be one. The professionalism of lecturers with a concise understanding of religious moderation helps to ensure that they will positively contribute to the development of religious moderation in higher education.

Higher education must have a clear objective to build strong higher education culture (Jerald & Craig, 2006). IAIN Bone's view on religious moderation turned into superior and humanist, two ideas that became central to higher education culture. In the section on findings, the superior and humanist Explanations show how the values of religious moderation affect the culture of IAIN Bone higher education. The lecturers who participated in this research can better understand what higher education expects from its members if its cultural concepts are clear.

At IAIN Bone, higher education cultural practice focuses on four main areas: organizational management, higher education environment, learning facilitation, and the relationships between lecturers. These areas are essential for the professional growth of lecturers who teach about religious moderation. Institutional management includes putting in place higher education policies that let lecturers do functional studies with themes of religious moderation for each student group. These results are part of higher education programs encouraging people to create a healthy atmosphere. Higher education culture must help lecturers be professional (Jurasaitė-Harbison & Rex, 2010). In the case of IAIN Bone, the results may imply that consistent higher education policies and focuses on evaluating lecturers' performance, particularly their performance concerning religious moderation, have been viewed by lecturers as impacting their learning. Consistency between religious moderation regulations on higher education, their execution, and their outcomes demonstrate to professors that the rules are effective and provide instances of religious moderation practices. Initially believing that higher education policy was a norm to be followed, lecturers were persuaded by the higher education administration's spiritual moderation practices and opted to adopt them as a

religious moderation education. The efforts of the university administration to continue exposing speakers to the religious moderation issue in higher education are consistent with Halverson's statement (2003). According to him, artefacts around higher education with a particular message can aid in developing ideas and create an opportunity to discuss the statement. IAIN Bone's promotion of religious moderation messages helps to remind the institution's purpose and goal. It also can encourage lecturers to discuss, learn, and share ideas about religious moderation. Therefore, the college administration can evaluate the efficacy of employing banners and murals to educate students regarding religious moderation and identify ways to enhance it.

The theme of learning facilitation comprises lecturers' descriptions of higher education cultural practices on educational activities, resources, and creative freedom. This theme supports two requirements (Jurasaitė-Harbison & Rex, 2010). Possibilities for lecturers to engage with non-higher education figures and lecturers' comprehension that they can learn informally on higher education can increase the professionalism of the lecturers. Participants in the study believed that higher education administration aided their learning for religious moderation education by providing training and reading materials and the ability to expand their ideas for integrating religious moderation into their teaching activities. The administration of IAIN Bone is aware that to prepare their instructors as advocates of religious moderation, they must first acquire a foundational understanding of religious moderation education. Therefore, religious moderation education educators must have training. This activity educates instructors with diverse information and abilities about religious moderation education, especially classroom design.

This research investigates the role of higher education culture in the professional growth of religious moderation education instructors. Higher education members are significantly influenced by higher education culture, particularly lecturers' professional development. In addition, higher education culture influences educators' attitudes, motives, self-efficacy, and confidence since it provides social and contextual variables that enable them to engage in sustained and dialogical learning opportunities (Bickmore, 2005).

The findings demonstrated that the higher education culture of lecturers who participated in the study influenced their understanding of religious moderation and professionalism in religious moderation instruction. IAIN Bone's higher education culture is founded on a solid stance on religious moderation and represented in its vision and goal, which are vital for guiding the culture that an institution wishes to establish (University of Minnesota, 2015). (Seashore & Lee, 2016) remarked that it is essential to comprehend the higher education context to understand why higher education has such a positive attitude toward something. IAIN Bone has a definite position on religious moderation. Throughout studies on religious moderation topics in each student group in higher education, the college's clear perspective on religious moderation demonstrates how it interacts with its members, specifically its students. In addition, the vision and mission of higher education are manifested in various forms and activities. The findings

suggest four themes based on on-higher education cultural practices perceived by lecturers participating in the study that support lecturers in learning for religious moderation: institutional management, higher education environment, learning facilitation, and relationships between lecturers.

Institutional management establishes the basis of IAIN Bone's cultural rules, which include higher education policy and the lecturer evaluation process. IAIN Bone environment offers opportunities for lecturers to constantly intensify the concept of religious moderation through direct and indirect messages. Also, the learning facilitation given by IAIN Bone provides opportunities for lecturers to develop their skills and knowledge through learning and study activities, learning resources, and freedom of creativity, especially in each student organizations in higher education. At the same time, the relationship between lecturers at IAIN Bone ensures that they are not alone in their learning process as their peers support them through peer support and experience sharing. Besides, some believe the lecturers should work collectively to build IAIN Bone as a religious moderation higher education.

Lecturers need continuous support to provide effective religious moderation education. Creating a higher education culture that supports lecturers in developing their professionalism for religious moderation education is one of the initiatives that higher education can carry out. Higher education management also needs to consider the higher education context when creating a higher education culture that supports lecturers to develop their professionalism to promote religious moderation education (Jurasaite-Harbison & Rex, 2010).

CONCLUSION

The results indicated that the lecturers developed their professionalism in religious moderation education through the educational culture of IAIN Bone. The educational culture practices of higher education that contribute to the professional development of lecturers were implemented in the management of institutions and their environment, learning facilities, and relations between lecturers. Religious moderation education can also help lecturers minimize differences in conflicts in each student organization in higher education. This research implies that studying the role of higher education culture is worth studying and disseminating in various universities in Indonesia. Therefore, the results of this study have implications for higher education stakeholders who need to pay attention and facilitate human resources, for example, conducting counselling on religious moderation and encouraging teaching staff to use strategies in improving religious moderation education in universities. Furthermore, the lecturers' response to the role of Strengthening Religious Moderation in Islamic Higher Education to further complements the existing deficiencies.

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