



# كِنْنَل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/>

## Revitalizing the roles of higher education in the preservation of harmony among religious society

Muhaemin✉

Institut Agama Islam Negeri Palopo, Indonesia

### Article Info

*Article History:*

Received: Juli 2022

Approved: Februari 2023

Published: April 2023

*Keywords:*

East Indonesia; role of higher education; preservation of harmony; religious society in Indonesia; State Islamic Higher Education

### Abstract

Inter-Religious harmony is a strong foundation in the context of a pluralistic society. To treat harmony, the role of various elements of society, including universities, is needed. This paper focuses on the role of universities in the development of religious harmony through the mission of teaching education, research and community service. This study uses a qualitative approach with the subject of research is the leader and lecturer of the State Islamic Higher Education in Eastern Indonesia. The results of the study indicate that the State Islamic College of Sorong West Papua has conducted many dialogues with interfaith leaders. The Dato Karama Palu State Islamic Religion Institute provided extensive opportunities for lecturers in the activities of harmony formation including the formation of former terrorist prisoners. Makassar Alauddin State Islamic University facilitates interfaith studies with various Theological Colleges in Makassar. The inter-religious harmony is very influential in the life of the state to realize the Indonesian nation that is highly competitive in the international arena. The presence of Islamic Higher Education can provide a solution to anticipate the emergence of new social conflicts in various regions in Indonesia. This study recommends the need for synergies between universities in optimizing the role of universities in harmonizing harmony among religious groups.

2023 Postgraduate IAIN Palopo

✉Correspondence address: [muhaemin@iainpalopo.ac.id](mailto:muhaemin@iainpalopo.ac.id)

## Introduction

Harmonization of religious life is very important in national development because a situation that is not peaceful can cause a slow development process. In harmony between religions, all elements of the nation are expected to make real contributions including elements of Higher Education (HE).

The harmony of religious communities in Indonesia has generally been relatively good, marked by the preservation of a peace culture among various religious communities in several regions. Although in recent years there have been horizontal social conflicts such as in Poso and Ambon, these conflicts are not religiously motivated purely or motivated by religious factors. These social conflicts are more caused by nontheological factors such as social, economic, political and cultural. Religion is a justification factor so that the conflict appears religious<sup>1</sup>. We cannot turn a blind eye, although social, political and economic factors also contribute, religion also cannot be denied its role in social conflict. This is mainly related to the attitude of being less tolerant towards adherents of other religions, although in religious teachings it is recommended to be tolerant. In broadcasting its teachings, followers of religion often try to convince people that their religion is the most right and the other religions are wrong, even to be removed. This is a closed attitude that tends to be extreme<sup>2</sup>.

The portrait of harmony can be seen from the implementation of religious rituals and the construction of places of worship. Tarmizi's view was justified by Prof. Mahmoud Ayoub from Temple University who mentioned that Indonesia deserves consideration in the context of the study of religious life. Ayoub's views represent the general trend of Islamic scholars today who have begun to pay much attention to developments in Southeast Asia, especially Indonesia which has the largest Islamic community, as a substitute for the Middle East which has been the main focus of Islamic studies<sup>3</sup>.

The achievement of the harmony of religious life that has been achieved at this time certainly cannot be considered something final. This is because in such harmony there remains the potential for disharmony and disruption of global developments with implications for the religious life in Indonesia.

Eastern Indonesia is an area that is vulnerable to potential social conflicts. Some areas that are often hit by conflicts are Ambon, Poso, Papua, and several other regions. Some other regions in Eastern Indonesia also have multicultural communities such as Manado, Makassar, Palu, and Kendari.

There are several Universities in the area including the Islamic Higher Education, hereinafter referred to as PTKIN. The existence of PTKIN is under the guidance of the Ministry of Religion. In Central Sulawesi, there is State Islamic Institute of Palu, hereinafter

---

<sup>1</sup> Din Syamsuddin, *Strategi Kerukunan Umat Beragama di Indonesia Pada Masa Depan*, Pikiran-Pikiran Pokok dalam Seminar Nasional "Relio-Sentrisme: Antara Inklusivisme dan Eksklusivisme di Berbagai Agama", UIN Jakarta-Balitbang Depag RI, Jakarta, 2003, p. 1.

<sup>2</sup> TB. Simatupang, *Peranan Agama-Agama Dalam Negara Pancasila*, (Jakarta: BPK Gunung Mulia, t.th), p. 131

<sup>3</sup> Dewan Redaksi, *Ditbinperta Depag RI and PPIM UIN Jakarta*, 2004, p. 67- 68.

called IAIN Palu. In West Papua Province there is State Islamic College of Sorong, hereinafter called STAIN Sorong. While in South Sulawesi as the province with the largest population in the region, there is the State Islamic University of Alauddin Makassar, hereinafter referred to as UIN Alauddin Makassar.

Today, there has been a paradigm shift in seeing the strength of a nation that originally relies on the power of natural resources (SDA) to the strength that relies on human resources (HR). A strong nation today is no longer a nation that only relies on its natural wealth, but a nation capable of mastering information and technology (IT) through advancements in education.

This paradigm shift has been responded by the Indonesian government efforts to improve the quality of education. Attention to this sector is carried out with the assumption that education is the most important effort to educate the nation's life. According to Azyumardi Azra that with quality education, Indonesia can be more assured in the transmission process to democracy and to build a competitive advantage in an increasingly intense global competition.

Islamic Higher Education as an institution of higher education which is recognized as being existent in the National Education System has a responsibility to support the creation of harmonious religious life in Indonesia. Based on the objectives of higher education as stipulated in Law Number 12 of 2012 concerning Higher Education and the mission of the Ministry of Religion, the constitutional objectives of Islamic Higher Education are, among others; 1.) Prepare the students to become members of the community who have academic and/or professional abilities that can apply, develop, and/or enrich the treasures of science, technology, art and/or culture based on Islam.

2.) Develop and disseminate science, technology, and art based on Islam and/or Islamic culture to improve people's lives and enrich the national culture. 3.) Formulate, disseminate and educate Islamic philosophy and values so that it can be used by the public as behavioral parameters of life, the inspiration, and catalyst for development, as well as the creation motivator religious tolerance and harmonious life among people of different religions<sup>4</sup>.

PTAI role is in line with the "World Declaration on Higher Education for the Twenty-First Century: Vision and Action" issued by UNESCO. The contents of the declaration are relevant to the new paradigm of Universities in Indonesia. One of the contents of the declaration states that the mission and function of Higher Education are helping to understand, interpret, preserve, strengthen, develop, and disseminate historical cultures of national, regional, and international levels in pluralism and cultural diversity<sup>5</sup>.

The existence of the Islamic Higher Education (PTKI) in the region is expected to contribute maximally in the effort of harmonizing religious people. PTKI has human and network resources that can be used to carry out this role, but this effort needs to be developed both in terms of quality and quantity. Islamic higher education in its

---

<sup>4</sup> UU No. 12 of 2012 concerning Higher Education

<sup>5</sup> Komaruddin Hidayat dan Hendro Prasetyo (ed.), *Problem dan Prospek IAIN Ontologi Pendidikan Tinggi Islam*, (Jakarta: Ditbinperta Depag RI, 2000), p. 421-422 , h. 7

development brings more missions. They serve as an agent of education to prepare a noble character graduate who will participate in religion and national development<sup>6</sup>..

## Method

The type of research used is descriptive qualitative research. This research was conducted at several State Islamic Higher Education in East Indonesia, like IAIN Palu (Central Sulawesi), UIN Alauddin Makassar (South Sulawesi), and STAIN Sorong (Sorong, Papua). The subjects of this study are PTKIN leaders, lecturers, students, and alumni. Data is collected through observation, interviews, and documentation. Data analysis through elaboration process from various sources, classified, selected, and arranged according to the required data categories.

## Results and Discussion

### *The Nature of Formal, Non-formal and Informal Educational Institutions*

Dynamic religious life is a decisive basic factor for the realization of national stability, unity and harmony, and also peace of life. Dynamic religious life with the creation of harmony among religious people certainly brings enormous benefits. For religious people, the realization of religious harmony has the benefits, the minimum guaranteed and respect for their faith and identity by other parties, and the maximum is the opportunity to prove the greatness of their respective religions in living in a society and nation. The higher educations are not just purely academic problems. But, they are also required to contribute to a response to the problems in society<sup>7</sup>. Hereby, PTKI through the various religious activities practiced is able to internalize the religious teachings, which are not conducted only through formal academic activities but also practiced through the lived experience within society<sup>8</sup>. Education produces karimah morality with indicators: honesty, tolerance, and love among each other. It is not education that only promotes the intellect, but then gives birth to corrupt humans. The reorientation of religious education above is time to start from kindergarten to college by changing our curriculum so far. so that it needs to

---

<sup>6</sup> Said, M. M., Muhammad, N., & Elangkovan, K, "The continuity and change of Indonesia's Islamic higher educational institutions in the amid of educational policy Change", *Asian Social Science*, 10(6), 71–80, 2014. <https://doi.org/10.5539/ass.v10n6p71>

<sup>7</sup> Mukhibat, "Memutus mata rantai radikalisme dan terorisme berbasis Studi Etnopedagogi di PTUN dalam membentuk keberagaman inklusif dan pluralis", *ISLAMICA: Jurnal Studi Keislaman*, 10(1), 222–247, 2015, Retrieved from <https://goo.gl/X2QDuS>

<sup>8</sup> Wekke, I. S., Hermawanto, A., & Ashrori, M, "Keberagaman mahasiswa di perguruan tinggi wilayah minoritas muslim", *Ulul Albab*, 17(2), 135–146, 2016, Retrieved from [https://www.researchgate.net/publication/316341054\\_Keberagaman\\_Mahasiswa\\_di\\_Perguruan\\_Tinggi\\_Wilayah\\_Minoritas\\_Muslim/fulltext/58fa78d5a6fdccde9892a776/316341054\\_Keberagaman\\_Mahasiswa\\_di\\_Perguruan\\_Tinggi\\_Wilayah\\_Minoritas\\_Muslim.pdf?origin=publication\\_d](https://www.researchgate.net/publication/316341054_Keberagaman_Mahasiswa_di_Perguruan_Tinggi_Wilayah_Minoritas_Muslim/fulltext/58fa78d5a6fdccde9892a776/316341054_Keberagaman_Mahasiswa_di_Perguruan_Tinggi_Wilayah_Minoritas_Muslim.pdf?origin=publication_d)

be developed appreciative attitude among religious people so that it is far from an attitude of arrogance and mutual hatred between them.<sup>9</sup>

### ***State Islamic Religious College in East Indonesia***

The State Islamic University / PTIN is under the responsibility of the Ministry of Religion. There are three types of universities that are included in this category, namely the State Islamic University (UIN), the State Islamic Institute (IAIN), and the State Islamic College (STAIN). At present PTAIN already has 58 PTKIN which are divided into six zones consisting of 17 UIN, 34 IAIN, and 7 STAIN. The distribution of each zone is Zone 1, Zone 2, Zone 3, Zone 4, Zone 5, and Zone 6.

PTKIN is spread from the eastern part of Indonesia to the western part of Indonesia. However, this study will focus on PTKIN located in eastern Indonesia. Based on the zone, PTKIN located in East Indonesia is zone 6, namely UIN Alauddin Makassar, IAIN Sultan Amai Gorontalo, IAIN Ambon, IAIN Manado, IAIN Dato Karama of Palu, IAIN Parepare, IAIN Bone, IAIN Palopo, IAIN Kendari, IAIN Ternate, IAIN Fattahul Muluk Papua, STAIN Sorong, and STAIN Majene. Of the 13 PTKIN in zone 6, only 3 campuses were used as sample studies, namely IAIN Palu, State Islamic University (UIN) Alauddin Makassar, and STAIN Sorong.

UIN Alauddin is a state Islamic university located in Makassar. Naming UIN in Makassar with Alauddin taken from the first king of Sultanate Gowa who first embraced Islam and accepted the religion of Islam as a royal religion. Established in 1962 with the motto "Intelligence, Enlightenment, and Achievement". The State Islamic Institute (IAIN) Palu is one of the Universities in Palu City besides Tadulako University. The IAIN campus in Dato Karama Palu is quite strategic. Palu City itself is the capital of Central Sulawesi Province. The campus consists of two locations. The first location is in the center of Palu, while the second campus is in Sigi Regency. The IAIN Palu campus is adjacent to the al-Khaerat Palu campus. Because it is in the City Center, the lecturers and students easily access the IAIN Palu campus. IAIN Palu was established based on Presidential Regulation Number 51 dated August 6, 2013, to coincide with the 28th of Ramadhan 1434 H.

The campus of STAIN Sorong is located on the border of Sorong City and Sorong Regency in West Papua. Access to this campus is quite good. Even close enough from Sorong City Airport. The establishment of STAIN Sorong cannot be separated from the existence of the Al-Hikmah Sorong Da'wah High School or the Private Islamic College (STAIS) Al-Hikmah, because STAIN Sorong is the change of status from a Private Islamic Higher Education (PTAI) to a state Islamic Higher Education (PTAIN). Al-Hikmah College of Da'wah (STID) Sorong began as a branch of the Institute of Islamic Religion (IAIN) Alauddin Ambon with the Al-Hikmah Foundation Decree No: 04 / SK / YAH / VI / 1990 dated May 18, 1990. At that time, STID Al-Hikmah has two departments, namely the Department of Islamic Guidance (BPI) and the Department of Islamic Broadcasting and Communication (KPI).

---

<sup>9</sup> Zainuddin, "Membangun Kerukunan Antarumat Beragama Melalui Pemahaman Doktrin Sejati", UIN Malang, 2013 <https://www.uin-malang.ac.id/blog/post/read/131101/membangun-kerukunan-antarumat-beragama-melalui-pemahaman-doktrin-sejati.html>

PTKIN development today is certainly inseparable from the attention of the government, the community and the needs of the community for Islamic higher education. The existence of PTKIN in an area also influences and plays an important role in the culture, social, and diversity of an individual or community group.

### ***The Role of PTKI in Harmonizing Religious Life through Education and Teaching***

The roles and important vision of PTKI in the nation-state context, it should also be seen how exactly the relationship and contribution of PTKI to the religious life of the surrounding community. The emergence of religious radicalism phenomenon that "dragging" the name of campus<sup>10</sup>. Palu City holds a number of potential conflicts. Some cases that have occurred include cases of the establishment of houses of worship and the shooting of religious leaders. This suggests that the universities in the city of Palu in Central Sulawesi in particular and in general is required to participate reduce the potential conflict.

According to Syamsuri Akil, the involvement of the lecturers IAIN Palu in efforts to harmonize religious harmony was seen in several aspects, including;

- a. Several Palu IAIN lecturers were actively involved in dialogue or discussion with Christian, Catholic, Hindu, Buddhist, and Kong Hu Chu figures.
- b. There are lecturers from IAIN Palu who became the FKUB of Central Sulawesi Province and FKUB in Palu.
- c. Receive visits to comparative studies of Christian universities in Tentena Poso.
- d. IAIN Palu students respect followers of other religions, both on campus and outside of campus<sup>11</sup>.

Some STAIN Sorong lecturers and students met in Sorong in August 2018 said that Sorong City is a city that tends to be peaceful. However, Sorong City and the surrounding area also have potential conflicts. The results of the study by Eri R Hidayat from UNHAN in 2017 concluded that there were a number of trigger factors for conflict in Sorong City<sup>12</sup>. These factors include: the influence of the culture of collectivism, violations of social norms, economic, and politic<sup>13</sup>.

Educators and education staff (Tendik) STAIN Sorong have a diverse background. They come from PTKIN and PTU graduates, as well as from various tribes such as the Bugis-Makassar tribe, Java, Papua, and Sunda.

The progress of STAIN Sorong lecturers is still at the local level. This is due to the distance from the city of Sorong to the City of Manokwari as the capital of West Papua

---

<sup>10</sup> Suhadi, "Laporan kehidupan beragama: Kebebasan akademik dan ancaman yang meningkat", Yogyakarta: CRCS-UGM, 2017.

<sup>11</sup> Akil, Syamsuri, interview, "The Involvement of IAIN Palu Lecturers in an Effort to Harmonize Religious Harmony", IAIN Palu, July, 2018

<sup>12</sup> (Hidayat et al., 1979) Jurnal Damai dan Resolusi Konflik Unhas Jakarta. Vol.3 No. 1 2017  
<http://jurnalprodi.idu.ac.id/index.php/DRK/article/download/67/pdf>

<sup>13</sup> Eri R Hidayat et al., STAIN Sorong.

Province far enough. Several of STAIN Sorong lecturers presented their papers in international forums. One of the active STAIN Sorong lecturers is Ismail Suardi Wekke.

Higher education has a very big role in nation-building. Through the function of transforming human resources, science, technology, and social studies, higher education occupies a strategic position in changing society<sup>14</sup>.

Based on the roles carried out by STAIN Sorong in an institutional and individual lecture, there are direct roles and indirect roles. Its indirect role is in the form of organizing organizations, such as the FKUB. In the field of education and teaching, STAIN Sorong has conducted a number of programs including:

- a. There are Papuan cultural anthropology courses in Papuan culture and interfaith communication;
- b. Dialogue with interfaith leaders (seminars);
- c. General lecture by regent Raja Ampat on Papuan Human Resources and globalization;
- d. Receive oxford lecturer visits, short courses in Islam and Nationalism, Kevin W Fogg;
- e. The mental revolution KKN in 2017. In this program, it carries five cultures that are planted, including a culture of harmony. The five points are a culture of mutual cooperation, a clean culture, an orderly culture, a culture of harmony, and a culture of service. The three basic indicators of the graduation of mental revolution KKN are, what is the challenge for each post related to socio-religious, what is the strength of each post is related to socio-religious and what is the solution for each post related to socio-religious<sup>15</sup>.

Related fields of scientific publications, research results can be accessed online through <https://e-jurnal.stain-sorong.ac.id/>. There are two journals managed at STAIN Sorong, namely Tasamuh Journal (Islamic study journal) and al-Riwayah Journal (Islamic Education Journal). The interesting thing is that the tasamuh journal published a lot of the results of lecturer and student research related to social conflict and its solution.

The gait of UIN Makassar lecturers in the harmonization of religious harmony is quite diverse and is at the local, national and international levels. At the local level, dozens of Makassar IAIN lecturers are members of the IMMIM, a missionary organization in the city of Makassar. At the national level, a number of lecturers at UIN Makassar take part as central officials. Like Kamaruddin Amin as Director General of Islamic Education Ministry of Religion. Irfan Idris as Director of Deradicalization of BNPT. At the international level, some UIN Makassar lecturers are active at international level activities such as Barsihannoor.

---

<sup>14</sup> Hamzah, "Speech of the Chief of STAIN Sorong", <http://stain-sorong.ac.id/sambutan-ketua-stain-sorong/>

<sup>15</sup> Hamzah, Interview, "The Role of STAIN Sorong", august 2018, STAIN Sorong.

In addition, there are also several lecturers at UIN Makassar who are administrators of the FKUB of South Sulawesi Province and FKUB of Makassar City. The Chairperson of MUI Makassar is a lecturer at UIN (Dr. KH. Baharuddin AS MA), the Chairperson of the Makassar City FKUB is a lecturer at UIN Makassar (Prof. Dr. H Harifuddin Ahmad, MA), Chairperson of the South Sulawesi FKUB is a lecturer at UIN Makassar (Prof. Dr. H. Abdul Rahim Yunus, MA), chairman of the South Sulawesi PWM (Prof. Dr Ambo Asse, MA), Chair of the South Sulawesi PWNU also a lecturer at UIN Alauddin (Dr. KH. Hamzah Harun, Lc, M. Ag).

UIN Alauddin Makassar has collaborated with various parties to further encourage the development of programs in the fields of education, research, and community service. In an effort to build harmony, a number of steps carried out by UIN Alauddin<sup>16</sup> include:

1. Open a study program for religious studies at the Faculty of Ushuluddin (Islamic Education);
2. Studying together with students across religions, especially study programs of religions;
3. There are 842 scientific works by lecturers and students related to harmony;
4. Conducting social harmonization public lectures by the Minister of Social Affairs of the Republic of Indonesia;
5. Lecturer at UIN Alauddin was involved as the writing team for the book *Fikih Kebhinekaan*, Mizan, 2015. UIN Alauddin also conducted public lectures related to the theme of social harmony. For example, the Da'wah and Communication Faculty activities that present Salim Segaf Al Jufri (Minister of Social Affairs of the Republic of Indonesia) in a public lecture on Strengthening Social Harmonization in order to build national character for academic people in October 2014;
6. Giving the title of honoris causa to Jusuf Kalla in the field of peace.

There was 842 research related to harmony at UIN Alauddin. Over the past few years, there has been a thousand book movement program at UIN Makassar. Among the books published, there are books with the theme of harmony. Samiang Katu wrote the management of religious harmony in 2018 and Iftitah Jafar with the title of Da'wah book in the context of religious relations: Perspective of the Qur'an in the frame of Indonesia, Musafir Pababbari with the title *Social Safety Valve in Society*<sup>17</sup>.

According to Yaumi, a number of Tri Dharma activities carried out by UIN Alauddin in an effort to establish harmonization of religious harmony<sup>18</sup> include:

1. Through academic roles: disseminating the principle of harmony, through learning and research, tri dharma and producing output;

---

<sup>16</sup> Pababbari, Musafir, Interview, "Development Programs in the Fields of Education, Research, and Community Service", UIN Alauddin Makassar, August, 2018.

<sup>17</sup> Pababbari, Musafir, Interview, UIN Alauddin Makassar, August, 2018.

<sup>18</sup> Yaumi, Interview, "Tri Dharma Activities", UIN Alauddin Makassar, August, 2018.



2. Through social roles, finding social problems, discussing, researching, and offering solutions to these social problems. Campus identifies potential, gathers community leaders, drives the idea of harmony about the importance of living together;
3. Sharing ideas of harmony through interfaith discussions, dialogues, forums, and extracurricular activities where students as participants and create harmony activities in religious life;
4. In education and teaching through scientific integration in the form of Islamic sciences, statehood, the ideology of Pancasila which is characterized by Islam.

UIN Alauddin has made various significant efforts in building harmonization of religious harmony, but the socialization and publication of these activities need to be improved.

In addition, courses in Islamic Higher Education will provide enlightenment and will shape the attitude of the students. The existence of PAI courses as personality development (MPK) in Islamic Higher Education has an important role in understanding harmony. The lecture activities are not only oriented to the intellectual development and skills of students, but also oriented to increase of faith, piety, and morality. With the increase in faith, piety, and morality, the students will be able to implement it in the form of maintaining harmony between religious people<sup>19</sup>. In PAI courses, the students will be taught about Islam. According to Nor et.all in their research that Islam advocates a harmonious relationship among the people of different religions, cultures and civilizations for the peaceful coexistence and harmonious development of all human beings<sup>20</sup>.

### ***The role of PTKI in harmonizing religious life through research***

In the field of research, PTKI role by developing university research conducted with students, as well as the de-radicalization of the curriculum such as UIN Makassar. In addition, lecturers at UIN Makassar were also actively involved in harmony research and presented the results of the research in international forums. Darwis Muhdina, M.Ag., a lecturer at the Ushuluddin Faculty and Philosophy of UIN Alauddin Makassar in an international seminar organized by Universiti Utara Malaysia, at the UUM Campus, Kedah, 20/11/2015 revealed that the Makassar City government had a great deal of concern for the harmony. This is evidenced by the support and facilities provided to the Religious Harmony Forum (FKUB) in anticipating social turmoil with various formal and non-formal activities<sup>21</sup>.

Not only at UIN Makassar, but the aspect of the research was also a concern at STAIN Sorong. Some of the efforts that have been made include:

---

<sup>19</sup> Muhaemin, Posisi Strategis Mata Kuliah Agama Islam pada Perguruan Tinggi Umum di Kota Palopo, *Edukasia Islamika Jurnal Pendidikan Islam* Vol. 2 No. 2, Desember 2017, p. 310-318. <https://doi.org/10.28918/jei.v2i2.1674>

<sup>20</sup> Nor, Mohd Roslan Mohd, et all, "Analysing the conceptual framework of religious freedom and interreligious relationship in Islam" *Indonesian Journal of Islam and Muslim Societies*, Vol. 8, no.2 (2018), pp. 309-334, doi : 10.18326/ijims.v8i2. 309-334

<sup>21</sup>UIN Online, <http://uin-alauddin.ac.id/uin-4715-dosen-uin-presentasi-makalah-di-malaysia.html>

1. Lecturers research harmony in the Papua region and publish it;
2. Lecturers publish their research results in online journals;
3. Students write research related to harmony.

### ***The Role of PTKI in Harmonizing Religious Life through Community Service***

In the aspect of Community Service, the Central Sulawesi Interfaith Harmony Forum (FKUB) involved students from the Job Training Professionals (KKP) of the State Islamic Institute (IAIN) of Palu in an effort to care for harmony in the area. This research included placing FKUB as a research target, which included the role of FKUB in coaching and maintaining harmony.

According to the Rector of Palu as well as the Deputy General Chair of the MUI, Central Sulawesi said that each student organization was accompanied by several lecturers who fostered the respective student activity units, so prevention and early detection could be carried out.

Radicalism is an understanding and actions that tend to extremes in looking at and understanding and addressing the problems both with regards ideology, nor understand certain teachings. Sagaf also said that the potential for radicalism is very vulnerable and allows growth and development if one's religious understanding is still low. This can happen because of the narrow and subjective interpretation and interpretation of the verses of jihad<sup>22</sup>.

Institutionally, some policies have been carried out IAIN Palu, namely:

1. In 2018, IAIN Palu received 10 Foreign Students from Thailand;
2. IAIN Palu plans to accept non-Muslim students starting in 2018;
3. In 2017, new students are required to declare anti-radicalism;
4. Carry out international seminars on the theme of the multicultural approach in 2016;
5. Conducted a terrorism prevention dialogue with the BNPT in 2014.

Efforts to build harmonization are carried out with various activities<sup>23</sup>, including;

1. KKN students are involved as committee members for church leaders;
2. Students mingle between indigenous people and migrants;
3. Campus Ever accept non-Muslim students but now it is not done anymore;
4. The chair of STAIN Becomes representative of MUI;

---

<sup>22</sup> Pettalongi, Saggaf, Interview, "Harmonizing Religious Life through Community Service", IAIN Palu, July, 2018.

<sup>23</sup> Pettalongi, Saggaf, Interview, IAIN Palu, July, 2018.

5. The Director of the Postgraduate Program becomes the chairman of the Fatwa MUI in the City of Sorong;
6. Program for fostering a muallaf village;
7. Collaboration with FTI UMI;
8. UINSA Collaboration 2018 for Human Resource Development in Papua;
9. STAIN Sorong hosted a Workshop on peace and development.

The Islamic Higher Education Institution (PTAI), which currently has more than 500 institutions and spread throughout the country, has a very significant role in the harmonization of religious life in Indonesia. This role can be seen in; First: Vision of PTAI and the Ministry of Religion which encourages the creation of tolerance of religious life, as well as a harmonious life between people of different religions. Second, PTAI Alumni are the catalyst in understanding Islam that is inclusive among the community. An inclusive, friendly, tolerant and peaceful love of Islam is needed in building the order of religious life in Indonesia. Third, the institutional contribution of PTAI especially in research and community service has been proven to have actively offered concepts and actions in anticipation and handling of social conflicts that have occurred in Indonesia.

Realizing friendly and peaceful Indonesian Islam, PTAI alumni not only have to have basic competency in the field of religion to meet social expectations. Moreover, it must also have qualifications as an academic person. Here PTAI graduates are required to have theoretical insights and skills needed in the era of globalization<sup>24</sup>.

## Conclusion

Generally, three PTKIN studied had been doing a role in the harmonization of religious life through the academic role and social roles. The implementation of this role is directly on campus or indirectly through the task of managing the MUI, FKUB, mass organizations and other institutions.

The results of the study indicate that the State Islamic College of Sorong West Papua has conducted many dialogues with interfaith leaders. The Dato Karama Palu State Islamic Religion Institute provided extensive opportunities for lecturers in the activities of harmony formation including the formation of former terrorist prisoners. The State Islamic University Alauddin Makassar facilitates interfaith studies with various Theological Colleges in Makassar.

Islamic Higher Education needs to collaborate with FKUB in the context of caring for harmony through student internships in FKUB, research on FKUB, publishing and community service. Need to mutually cooperate in order to provide more leverage role outside the academic role.

---

<sup>24</sup> Husni Rahim, "*IAIN dan Masa Depan Islam di Indonesia*", dalam Komaruddin Hidayat dan Hendro Prasetyo (ed.), *Problem dan Prospek IAIN Ontologi Pendidikan Tinggi Islam*, (Jakarta: Ditbinperta Depag RI, 2000), p. 421-422.

The inter-religious harmony is very influential in the life of the state to realize the Indonesian nation that is highly competitive in the international arena. The presence of Islamic Higher Education can provide a solution to anticipate the emergence of new social conflicts in various regions in Indonesia.

## References

- Akil, Syamsuri, interview, "The Involvement of IAIN Palu Lecturers in an Effort to Harmonize Religious Harmony", IAIN Palu, July, 2018
- Dewan Redaksi, Ditbinperta Depag RI dan PPIM UIN Jakarta, 2004, p. 67- 68
- Din Syamsuddin, "Strategi Kerukunan Umat Beragama di Indonesia Pada Masa Depan, Pikiran-Pikiran Pokok dalam Seminar Nasional "Relio-Sentrisme: Antara Inklusivisme dan Eksklusivisme di Berbagai Agama", UIN Jakarta-Balitbang Depag RI, Jakarta, 2003, p. 1.
- Eri R Hidayat et al., "Analisis Kebijakan Penanganan Konflik Etnis Di Kota Sorong Papua Barat Analysis of Ethnic Conflict Handling Policy in Sorong city, West Papua Province," 1979, 1–29. *Jurnal Damai dan Resolusi Konflik Unhas Jakarta*. Vol.3 No. 1 2017 <http://jurnalprodi.idu.ac.id/index.php/DRK/article/download/67/pdf>
- Hamzah, "Speech of the Chief of STAIN Sorong", <http://stain-sorong.ac.id/sambutan-ketua-stain-sorong/>
- Hamzah, Interview, "The Role of STAIN Sorong", august 2018, STAIN Sorong.
- Husni Rahim, "IAIN dan Masa Depan Islam di Indonesia", dalam Komaruddin Hidayat dan Hendro Prasetyo (ed.), *Problem dan Prospek IAIN Ontologi Pendidikan Tinggi Islam*, (Jakarta: Ditbinperta Depag RI, 2000), p. 421-422.
- Hidayat, Komaruddin and Hendro Prasetyo (ed.), "Problem dan Prospek IAIN Ontologi Pendidikan Tinggi Islam", Jakarta: Ditbinperta Depag RI, 2000, p. 421-422 , h. 7
- Muhaemin, "Posisi Strategis Mata Kuliah Agama Islam pada Perguruan Tinggi Umum di Kota Palopo", *Edukasia Islamika Jurnal Pendidikan Islam* Vol. 2 No. 2, Desember 2017, hlm. 310-318. <https://doi.org/10.28918/jei.v2i2.1674>
- Mukhibat, "Memutus mata rantai radikalisme dan terorisme berbasis Studi Etnopedagogi di PTUN dalam membentuk keberagaman inklusif dan pluralis", *ISLAMICA: Jurnal Studi Keislaman*, 10(1), 222–247, 2015, Retrieved from <https://goo.gl/X2QDuS>.
- Nor, Mohd Roslan Mohd, et al, "Analysing the conceptual framework of religious freedom and interreligious relationship in Islam" *Indonesian Journal of Islam and Muslim Societies*, Vol. 8, no.2 (2018), pp. 309-334, DOI : 10.18326/ijims.v8i2. 309-334.
- Pababbari, Musafir, Interview, "Development Programs in the Fields of Education, Research, and Community Service", UIN Alauddin Makassar, August, 2018.
- Pettalongi, Saggaf, Interview, "Harmonizing Religious Life through Community Service", IAIN Palu, July, 2018.
- Said, M. M., Muhammad, N., & Elangkovan, K, "The continuity and change of Indonesia's Islamic higher educational institutions in the amid of educational policy Change", *Asian Social Science*, 10(6), 71–80, 2014. <https://doi.org/10.5539/ass.v10n6p71>.
- Suhadi, "Laporan kehidupan beragama: Kebebasan akademik dan ancaman yang meningkat", Yogyakarta: CRCS-UGM, 2017.

- TB. Simatupang, "Peranan Agama-Agama Dalam Negara Pancasila", Jakarta: BPK Gunung Mulia, t.th, p. 131
- UIN Online, <http://uin-alauddin.ac.id/uin-4715-dosen-uin-presentasi-makalah-di-malaysia.html>
- UU No. 12 of 2012 concerning Higher Education
- Wekke, I. S., Hermawanto, A., & Ashrori, M, "Keberagaman mahasiswa di perguruan tinggi wilayah minoritas muslim", *Ulul Albab*, 17(2), 135–146, 2016, Retrieved from [https://www.researchgate.net/publication/316341054\\_Keberagaman\\_Mahasiswa\\_di\\_Perguruan\\_Tinggi\\_Wilayah\\_Minoritas\\_Muslim.pdf?origin=publication\\_d](https://www.researchgate.net/publication/316341054_Keberagaman_Mahasiswa_di_Perguruan_Tinggi_Wilayah_Minoritas_Muslim/fulltext/58fa78d5a6fdccde9892a776/316341054_Keberagaman_Mahasiswa_di_Perguruan_Tinggi_Wilayah_Minoritas_Muslim.pdf?origin=publication_d).
- Yaumi, Interview, "Tri Dharma Activities", UIN Alauddin Makassar, August, 2018.
- Zainuddin, "Membangun Kerukunan Antarumat Beragama Melalui Pemahaman Doktrin Sejati", UIN Malang, 2013, <https://www.uin-malang.ac.id/blog/post/read/131101/membangun-kerukunan-antarumat-beragama-melalui-pemahaman-doktrin-sejati.html>