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Cultivating the Values of Religious Moderation Among IAIN Palopo Students

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Abstract

The purpose of the study was to determine the values of religious moderation among IAIN Palopo students. Religious moderation can be understood as a perspective, attitude, and behavior in the middle position without being excessive in religion, that is, not being extreme. What is meant here is no exaggeration to place an understanding at a high level of wisdom by paying attention to religious texts, state constitutions, local wisdom, and mutual consensus. This research method is descriptive qualitative research. Research that seeks to describe problem-solving based on data. This study explains that cultivating religious moderation through religious subjects aims to provide education to students about strengthening religious understanding. Some of the contributions of the house of moderation in fostering religious moderation are; first, facilitating the strengthening and socialization of moderate Islamic ideas; second, providing understanding to students as agents of change in society regarding the need for tolerance; third, managing diversity in diversity and promoting itself as a campus of "harmony in diversity"; fourth, laying the foundation of the diversity management model by prioritizing tolerant and accommodating attitudes in campaigning for the ideals of managing religious pluralism. Managing diversity in diversity and promoting itself as a campus of "harmony in diversity"; fourth, laying the foundation of the diversity management model by prioritizing tolerant and accommodating attitudes in campaigning for the ideals of managing religious pluralism. Managing diversity in diversity and promoting itself as a campus of "harmony in diversity"; fourth, laying the foundation of the diversity management model by prioritizing tolerant and accommodating attitudes in campaigning for the ideals of managing religious pluralism.

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Introduction

Indonesia is a country full of diversity, from ethnicity, language, culture, and belief. *Bhineka Tunggal Ika*, as the motto of the Indonesian nation, shows that this country is a plural country. Uniting the above differences is a wealth that needs to be protected and cared for. The religious moderation movement promoted by the ministry of religion is finding its momentum. Framing religious moderation is important in managing religious life in a plural and multicultural Indonesian society. The plurality of the Indonesian nation is a very valuable wealth. However, if it is not carried out properly, it will become a serious threat to the Indonesian people. (Nugroho, 2012: 300).

Heterogeneity or plurality/diversity is a necessity in this life. It is a *sunnatullah* that can be seen in this world. Allah created this world on the *sunnah* of heterogeneity in a unified framework. Within human unity, we see how God created various ethnic groups (Zainuri, 2019). The need for moderate religious narratives is personal or institutional, but in general for citizens of the world, especially amid the development of information technology in the face of global capitalism and accelerated politics called the digital era. (Sutrisno, 2019). The understanding of religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not a moderated Indonesia.

The word moderate in Arabic is known as *al-wasathiyah*. In the Qur'an is a recorded word from the Qur'an surah *al-Baqarah* verse: 143. The word *al-Wasath* in that verse means the most perfect. In a very popular hadith, it is also stated that the best problems are those in the middle. So in terms of seeing and solving one problem, moderate Islam tries to approach compromise and be in the middle and respond to a difference, be it differences in religion or sect. Moderate Islam always prioritizes tolerance, mutual respect while still believing in the truth of the beliefs of each religion and sect. So that all can accept decisions with a cool head without being involved in violent actions (Darlis, 2017).

The concept of *wasathiyah* in some Islamic literature is interpreted in various ways by experts. According to al-Salabi (in Saudi Futaqi), the word *wasathiyah* has many meanings. First, from the root *was*, in *Sharaf*, which means being (between). Second, from the root, *Vasantha*, which contains many meanings, including: (1) in the form of *isim* (noun) which contains meaning between two ends; (2) in the form of a meaningful trait (*khimar*) chosen, especially, the best; (3) with which means *al-all* or fair; (4) *wasath* can also mean something that is between the good (*jayyid*) and the bad (*radi'*). (Futaqi, 2018).

Hashim Kamali emphasized that moderate cannot be separated from two other keywords, namely balance, and justice. Moderate does not mean that we compromise with the main principles (*ushuliyah*) of religious teachings that are believed to be in order to be tolerant of people of other religions; moderate means "... confidence, right balancing, and justice..." (Kamali, 2015). Without balance and justice, calls for religious moderation will be ineffective. Thus, moderate means that each should not be extreme in each side of his point of view. Instead, the two must approach and find common ground.

Thus, religious moderation can be understood as a perspective, attitude, and behavior in the middle position without being excessive in religion, that is, not being extreme. What is meant here is no exaggeration to place an understanding at a high level of wisdom by paying attention to religious texts, state constitutions, local wisdom, and mutual consensus. When religious moderation is upheld and enforced in every breath of life, it will at least reduce prejudice which then breeds conflict and contradiction.

Islamic moderation is present as a new discourse or paradigm towards Islamic understanding that upholds the values of *tasamuh*, pluralism, and *ukhuwah*, as a middle way of understanding fundamentalism and liberalism, Islam that prioritizes the unity and integrity of the people, and Islam that builds civilization and humanity. Religious moderation in tolerance between religious believers has a limit that should not be crossed, namely regarding *aqidah*. *Aqidah* is a

patent and non-negotiable matter. The tolerance referred to in Islam is in the field of interaction and good muamalah with non-Muslims. Tolerance without interference with their holidays and worship. Islam is very strict in terms of tolerance between religious communities. As stated in (QSal-Kafirun verse 6), it means: "For you your religion and to me mine." (Salam, 2020).

Moderation must be understood as a shared commitment to maintain a complete balance, where every citizen, regardless of ethnicity, ethnicity, culture, religion, and political choice, must be willing to listen to one another and learn from each other to practice the ability to manage and overcome differences between people. They. So it is clear that religious moderation is closely related to maintaining togetherness by having an attitude of tolerance. An ancestral heritage that teaches us to understand each other and feel each other differently from us.

The Ministry of Religion has continued to strive for mainstreaming religious moderation in recent years. One of the efforts is to prepare national instructors for religious moderation. The Directorate General of Islamic Education does this through the National Instructor Education of Religious Moderation (PIN-MB). This activity was attended by 60 lecturers and 100 students of the Islamic Religious College (PTKI). The PIN-MB was opened by the Secretary of the Directorate General of Islamic Education, Imam Safe. According to him, this activity aims to disseminate the spirit of religious moderation through higher education institutions. "Higher education products will fill various lines of the profession; starting from offices, education, even the realm of religion." (Munir, 2020).

The Director-General of Islamic Education at the Ministry of Religion, Kamaruddin Amin, on every occasion always said that religious moderation was a counter-narrative of exclusive understandings developed by certain groups. Therefore, the circular issued by the Ministry of Religion in the Moderation House, which is expected to be the locomotive of the religious moderation movement that conveys a peaceful and tolerant religious message, is very relevant to become a counter-narrative forum for rigid religious understanding.

Today, various kinds of events that conflict between religion and state affairs often occur in Indonesia. Issues involving religion tend to be more sensitive and easy to provoke disputes in the community. This shows the common sense of tolerance (intolerance) between and between religious communities. Some studies still show a high number of intolerance amid society; among the layers of society that are prone to intolerance are students. As noted in the survey, around 31% of Indonesian students are intolerant. (Etikasari, 2018). The impact of the spread of radicalism should not be underestimated. Preventive efforts against the spread of non-Pancasila ideas must be carried out to avoid the worst possibility, such as disintegrating in the nation.

The young generation of the nation's successors is easy targets for agents of radical propaganda and religious intolerance (Widyaningsih, 2017). In the psychological view of adolescent development at the age of 12-22 as a period of self-discovery. (Fhadila, 2017). Seeing the rise of radical ideas or non-Pancasila ideology aggressively attacking Indonesia, teenagers do not escape one of their targets. Unstable emotional upheaval in adolescents causes adolescents to be very vulnerable to being influenced and entered with new ideas.

Empirically, the spread of radical and intolerant ideas among the younger generation has recently become more widespread. Higher Education is a place where the young generation called "students" seek their future orientation so that they tend to actively develop their talents and expertise by participating in various activity units and organizations on campus. Radical groups take advantage of this opportunity to spread ideology and ideas of radicalism. In higher education, the Islamic Religious College (PTKI) does not rule out the possibility of being entered into intolerant ideas and becoming the target of doctrinal radicalism. (Salam, 2020).

The form of preventive efforts that IAIN Palopo tertiary institutions can carry out is to socialize religious moderation to students through religious learning activities and moderation house institutions. Students are important organizers to sow the values of religious moderation in the community. This shows that students are part of the main guard in protecting national unity.

For society, students are agents of change. Higher education is a glimmer of hope for society to bring about better changes in the future. The responsibility of every university in dealing with this kind of situation is a must.

Method

This research is descriptive qualitative research. Descriptive research is research that seeks to describe problem-solving based on data. This research was conducted at IAIN Palopo for students of the Faculty of Tarbiyah and Teacher Training in the even semesters of the 2020/2021 academic year. This study focuses on knowing the activities of cultivating religious moderation through religious courses and institutions of religious moderation houses. The data collection techniques of this research are observation, interview, and documentation. The data analysis used is using the triangulation technique.

Results and Discussion

Efforts to build an attitude of religious moderation among students of the State Islamic Institute of Palopo were carried out with several activities, namely through religious courses and religious moderation institutions.

1. Through religious courses

Cultivating religious moderation through religious courses. This course aims to provide education to students about strengthening religious understanding. Lecturers do this by providing education about the meaning of respecting other people's differences of opinion, including differences of opinion among students themselves. Religious courses have the following objectives; first, students can understand the importance of knowing religious concepts and their application in daily life; second, understanding the rules, provisions, and signs in understanding Islamic teachings; third, being *wasathiyah* in applying Islamic teachings; fourth, being more open and accepting positive reforms as long as they do not conflict with Islamic teachings.

Ritonga said that the understanding of Islamic teachings was carried out in an integrative way through scientific integration based on the Qur'an and sunnah, namely: a). Making Islam the basis for the use of science (axiology) without questioning the ontological and epistemological aspects, b) incorporating Islamic values (*tawhid*) in a broad sense into the general sciences and technology, c) Integrating the curriculum package of general sciences with religious sciences in the educational process to produce experts in general sciences, d) approach in understanding religious sciences with science and technology. (Ritonga, 2016).

This finding is by what was conveyed by Rohtika that in studying Islam, it is required to have a comprehensive understanding of Islam in various aspects, to know various methods and approaches. (Rohmatika, 2019). This is also by what was conveyed by Anwar, who said that in understanding religious texts, there is a tendency for religious adherents to be polarized into two extreme poles. One pole too deified the text regardless of the capacity of reason. As a result, the text of Scripture is understood and then practiced without understanding the context. (Anwar, 2021).

2. house of moderation

Religious moderation is a nomenclature of ideas put forward by the Minister of Religion for the 1st Period of President Jokowi's leadership, namely Mr. Lukman Hakim Saifuddin. He has started promoting religious moderation since the beginning of his leadership in the Ministry of Religion. Religious moderation is interpreted as a perspective, attitude, and behavior that always takes a middle position acts fairly, and is not extreme in religion. Therefore, people who practice religious moderation are usually referred to as moderates (Saputra, 2019).

Mr. Lukman Hakim Saifuddin put forward the idea of religious moderation in relation to the fact that in the life of religious people in Indonesia, diversity is a necessary thing, both religious diversity and cultural, linguistic ethnic, and other diversity. However, this diversity often results in exaggerated attitudes. or extreme from each party to maintain the truth of their religious interpretation, thus causing conflict.

Religious moderation finds its relevance to be strengthened based on universal philosophy in constructing scientific development at the State Islamic Religious University (PTKIN). This is very important apart from being an appropriate means to spread the sensitivity of the academic community to the reasoning of differences, but also as a strategy for strengthening moderate intellectualism so that it is not easy to blame different opinions. (Hefni, 2020).

In this context, through the Directorate General of Islamic Education, the Ministry of Religion issued a Circular Letter dated October 29, 2019, which was addressed to all Chancellors and Heads of State Islamic Religious Universities (PTKIN) to establish and organize Religious Moderation Houses. The circular explains that the Ministry of Religion is committed to making Religious Moderation part of the basis for thinking, acting, and formulating policies and programs for all stakeholders of the Ministry of Religion, including PTKIN. The religious moderation house is asked to become a center for education, assistance, complaints, and strengthening the discourse and religious moderation movement within PTKIN. (Ministry of Religion of the Republic of Indonesia, 2019). In response to the circular, the Palopo State Islamic Institute issued a Rector's Decree No. 763 of 2020 on the appointment of the board of religious moderation at IAIN Palopo. The issuance of this decision shows evidence of support regarding the presence of a moderation house institution on campus.

Some of the contributions of the house of moderation in cultivating religious moderation are; first, facilitating the strengthening and socialization of moderate Islamic ideas; second, providing understanding to students as agents of change in society regarding the need for tolerance; third, managing diversity in diversity and promoting itself as a campus of "harmony in diversity"; fourth, laying the foundation for the diversity management model by prioritizing tolerant and accommodative attitudes in campaigning for the ideals of managing religious pluralism. (Hefni, 2020).

Conclusion

Islamic moderation is present as a new discourse or paradigm towards Islamic understanding that upholds the values of *tasamuh*, pluralism, and *ukhuwah*, as a middle way of understanding fundamentalism and liberalism, Islam that prioritizes the unity and integrity of the people, and Islam that builds civilization and humanity. However, religious moderation in tolerance between religious believers has a limit that should not be crossed, namely regarding *aqidah*. *Aqidah* is a patent and non-negotiable matter. The tolerance referred to in Islam is in the field of interaction and good *muamalah* with non-Muslims.

Cultivating religious moderation through religious courses. This course aims to provide education to students about strengthening religious understanding. Religious courses have the following objectives; first, students can understand the importance of knowing religious concepts and their application in daily life; second, understanding the rules, provisions, and signs in understanding Islamic teachings; third, being *wasathiyah* in applying Islamic teachings; fourth, being more open and accepting positive reforms as long as they do not conflict with Islamic teachings.

Establish and organize a Religious Moderation House and commit to making Religious Moderation part of the basis for thinking, acting, and formulating policies and programs for all stakeholders of the Ministry of Religion, including PTKIN. Some of the contributions of the house

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