

# Internalization of Moderation Values Through Citizenship Education At University

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## Abstract

*This article aims to examine the internalization of the value of religious moderation through Citizenship Education in Higher Education. This research uses a qualitative approach with the type of library research, where the data comes from books, articles and other sources that are relevant to the problem formulation. The results of the research show that: first, the internalization of the values of religious moderation in Citizenship Education in Higher Education is carried out through: (a) the existence of Citizenship Education courses, which are substantially related directly to the formation of moderate students character, (b) the example set by lecturers Citizenship Education which always prioritizes a moderate attitude, and (c) the methods used in teaching Citizenship Education. Second, the implementation of religious moderation in Citizenship Education in Higher Education is carried out based on: (a) national commitment, (b) tolerance, (c) non-violence, and (d) accommodating to local culture.*

**Keywords :** Internalisation, Moderation, Civic Education, College .

## Abstrak

Artikel ini bertujuan mengkaji internalisasi nilai moderasi beragama melalui Pendidikan Kewarganegaraan di Perguruan Tinggi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi pustaka, dimana data bersumber dari buku, artikel dan sumber lainnya yang relevan dengan rumusan masalah. Hasil penelitian menunjukkan bahwa: pertama, internalisasi nilai-nilai moderasi beragama Pendidikan Kewarganegaraan di Perguruan Tinggi dilaksanakan melalui: (a) keberadaan mata kuliah Pendidikan Kewarganegaraan, di mana secara substansi berkaitan langsung dengan pembentukan karakter mahasiswa yang moderat, (b) keteladanan yang dilakukan Dosen Pendidikan Kewarganegaraan yang selalu mengedepankan sikap moderat, dan (c) metode yang digunakan dalam pembelajaran Pendidikan Kewarganegaraan. Kedua, implementasi moderasi beragama Pendidikan Kewarganegaraan di Perguruan Tinggi dilaksanakan berdasar pada: (a) komitmen kebangsaan, (b) toleransi, (c) anti kekerasan, dan (d) akomodatif terhadap budaya lokal.

**Kata Kunci:** Internalisasi, Moderasi Beragama, Pendidikan Kewarganegaraan, Perguruan Tinggi.

## Introduction

Discourse moderation religion in the environment College later This Still Keep going discussed. This matter caused understanding and behavior radicalism Keep going experience enhancement.<sup>1</sup> Even has enter generation young, with objective main convincing they For reject Pancasila as ideology and the 1945 Constitution as state constitution.<sup>2</sup>

The results of Amin and Kurniawan's research in 2021 are revealing that radicalism and fundamentalism religion based or ideology get response 50.7% views dominant moderately biased, 21.9% worrying, and 5.5% necessary get handling, where student interpret radicalism as understand what you don't dangerous or not own vision replace system government and state ideology.<sup>3</sup> Apart from that, *foundation* and *Avara research center* in 2017, has found 23.4% of 1800 respondents student exposed understand radicals in 25 cities and campuses famous in Indonesia.<sup>4</sup> In line with that, other data shows 45% of students own attitude No moderate as well as Not yet know draft the correct <sup>5</sup>diversity of Pancasila. Even understanding student about diversity and variety culture assessed Still low.<sup>6</sup> Beside that, 38% describe worries about intolerance and 50% speech sacrilege towards certain religions including frequent statement touch on as well as corner followers of certain religions on social media.<sup>7</sup>

Deviation attitude No moderate among student in the environment college tall is A conflicting principles with religious teachings, because in

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<sup>1</sup> Ade Arip Ardiansyah and Mohamad Erihadiana, "Strengthening Religious Moderation as A Hidden Curriculum in Islamic Religious Universities in Indonesia," *Nazhruna: Journal of Islamic Education* 5, no. 1 (2022): 109–22, <https://doi.org/10.31538/nzh.v5i1.1965>.

<sup>2</sup> Rizal Fahmi et al., "Strengthening Citizenship Education as an Effort to Radicalize the Young Generation," *Journal of Pancasila and Citizenship* 6, no. 2 (2021): 33–42, <https://doi.org/10.24269/jpk.v6.n2.2021.pp33-42>.

<sup>3</sup> Syaiful Amin and Ganda Febri Kurniawan, "Radicalism and the Challenges of Higher Education," *Social, Humanities, and Educational Studies (SHEs): Conference Series* 5, no. 3 (February 19, 2022): 90, <https://doi.org/10.20961/shes.v5i3.59323>.

<sup>4</sup> Bambang Syamsul Arifin Sitti Chadidjah, Agus Kusnayat, Uus Ruswandi, "Implementation of Religious Moderation Values in PAI Learning (Analytical Review of Primary, Secondary and Higher Education) Al-Hasanah: Journal of Islamic Religious Education Al-Hasanah: Journal of Islamic Religious Education" 6, no. 1 (2021).

<sup>5</sup> Pajar Purnomo, "Development of a Campus Bulletin Containing Pancasila Diversity Values to Counter Radicalism among STKIP Darussalam Cilacap Students," *Lingua Idea Journal* 8 (2017): 143, <https://doi.org/10.20884/1.jli.2017.8.2.248>.

<sup>6</sup> Muhammad Anas Ma'arif, "Internalization of Multicultural Values in Developing an Attitude of Tolerance (Study at the Islamic University of Malang Student Islamic Boarding School)," *Nazhruna: Journal of Islamic Education* 2, no. 1 (2019): 165–66, <https://doi.org/10.31538/nzh.v2i1.179>.

<sup>7</sup> Nur Wahyu Etikasari, "Perceptions of Civil Service Study Program Students at Surabaya State University towards Intolerant Discourse on Social Media," *Moral and Citizenship Studies* 6, no. 01 (2018): 71.

essence all religions teach about kind For each other appreciate and glorify adherent teachings his religion. Interestingly, it turns out all religions recognized in Indonesia have know teachings moderation. In Islam for example, there are draft be careful. In the Christian tradition, moderation religious become method look For mediate the extremity of the interpretation of Christian teachings that is understood part his people. In the Church Catholic the term“ moderate”does not normal, used is“ open”to“ fundamentalists ” and “ traditionalists ” (who reject update in understanding Church Catholic ). As for inside Hindu traditions , roots spirit moderation religious , or road middle , yes explored until thousand year to behind .<sup>8</sup>

In principle government and universities tall has do various effort in strengthen understanding and formation attitude moderate among student. Form effort the with there is a moderation program religion in the educational environment including in the ministry of religion and home moderation religious in the environment State Islamic Religious College .

Higher education is institution preparatory education student become member society that has ability academics and skills.<sup>9</sup> One of form role Higher education as a "water tower" for society, has mission at the end become *center of excellence* For development its citizens.<sup>10</sup> Higher education is indicator main in formation moderate student attitudes and morals.

Actually besides college high, all element public follow involved in take role cope development understanding radicalism , incl students at universities as generation millennials who have role important in build moral strength, control social and agentic change in the middle society that has diversity tribe , nation, custom customs , religion, especially in the environment college tall .

Study about moderation religious previously has Lots carried out by researchers , including : *First* , research that examines effort build attitude moderation religious through PAI to students Public universities. <sup>1112</sup> *Second*,

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<sup>8</sup> Edy Sutrisno, "Actualization of Religious Moderation in Educational Institutions," *Islamic Guidance Journal* 12, no. 2 (2019): 324–325, <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/113/74>.

<sup>9</sup> Sayan Suryana, "The Role of Higher Education in Community Empowerment," *Rabbani Islamic Education Journal* 2, no. 2 (2018): 368–78, <https://journal.unsika.ac.id/index.php/rabbani/article/view/1443>.

<sup>10</sup> Rosyida Nurul Anwar and Siti Muhayati, "Islamic Religious Education for Indonesian University Students' Diversity Includes Religion, Language, Ethnicity, Traditions, Cultural Customs, and Skin Color (Azizah and Purjatian, 2015)." *Al-Tadzkiyyah: Journal of Islamic Education* 12, no. 1 (2021): 1–15.

<sup>11</sup> Anwar and Muhayati. "Islamic Religious Education for Indonesian University Students Diversity Includes Religion, Language, Ethnicity, Traditions, Cultural Customs, and Skin Color: 1-15

internalization mark moderation through PAI at Public Universities. *Third*, draft internalisation values moderation religious for generation millennial based on the Koran. From third study the Still limited to discuss internalisation moderation religious through Citizenship Education . For fill in emptiness it is very necessary strengthening fundamental education towards orientation education moderation religious for circles student through Citizenship Education in Higher Education. As for the formula problem in study This is as following : (1) how pattern internalisation values moderation religious through Civics in Higher Education?; (2) how implementation mark moderation in Civics in Higher Education?. Point novelty in study This that is study information pattern internalization and implementation values moderation student through eye studying Civics in the environment College.

By theoretically, this paper beneficial For development study science in the field socio-religious, esp For formation character moderate student in the environment College. By this article is practical can used by groups academics especially in higher education, for internalize values moderation in the middle pluralism through Civics. Apart from that, this article beneficial For increase awareness in environment education importance eye studying Civics as effort print students who have awareness in guard tolerance and diversity in Indonesia through practice values religious embedded moderate with Good in soul generation young specifically students in the environment College.

## **Method**

Study This use approach qualitative, with type studies References (*library research*), ie research that uses ingredients literature as data source for answer formulation problem study. Data collection method through various literature from books, articles scientific and sources other relevant ones related with study This.<sup>13</sup> Data obtained Then read, analyzed, and recorded through method analysis descriptive . After done data analysis , used method deductive based on theory general For determine findings conclusion from results study. In terms of This is internalization mark moderation through Citizenship Education in Higher Education.

## **Results and Discussion**

### **A. Discourse Regarding the Value of Religious Moderation**

Indonesia is a pluralistic country consisting of various tribes, customs and religions. When talking about religious moderation, interestingly, every

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<sup>13</sup> Iwan Hermawan, *Quantitative, Qualitative, Mixed Method Education Research Methods*. (Hidayatul Quran Kuningan, 2019). 146-148

religion practiced in Indonesia recognizes the teachings of religious moderation. For example, in Islam, the concept of Washatiah has the same meaning as Tawassuth (middle), I'tidal (fair), and Tawazun (balanced). In the Christian tradition, religious moderation is a perspective to mediate the extremity of interpretations of Christian teachings that are understood by some of its followers. Apart from that, in the teachings of the Hindu religion morality is the most important thing in maintaining harmonious relationships between human beings, which is one of the three causes of prosperity.<sup>14</sup>

Conceptually, moderate behavior in religious matters can be understood in terms of attitudes and actions in religion, always taking the middle path, always being fair and not excessive, always acting fairly and not being excessive in religion. Moderation in religion must be understood as a balanced religious attitude between practicing one's own religion (exclusive) and respecting the religious practices of other people with different beliefs (inclusive).<sup>15</sup>

Experts also have opinions regarding the concept of religious moderation. For example, Muhammad Qasim in his book entitled "Building Moderation in the Community through Scientific Integration" explains that religious moderation is implementing religious teachings universally in accordance with the teachings and beliefs of each religion.<sup>16</sup> In line with that, he revealed that religious moderation is a way or behavior to respect religious differences, and be tolerant towards humans, where this is intended for the benefit of religious communities in a non-extreme way, meaning that we relax in religion, in the middle, so that we don't overdo it, don't fanatical and not apathetic.<sup>17, 18, 19</sup>

Moderation, especially in the Islamic religion, has two theological concepts that underlie it, namely: *First*, the concept of *Wasathiyah* refers to Surah Al-Baqarah, verse 143 "And so (also) We have made you (Muslims), a just and chosen people so that you become witness to human (deeds) and for

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<sup>14</sup> Sutrisno, "Actualization of Religious Moderation in Educational Institutions." *Islamic Guidance Journal* 12, no. 2 (2019): 324–25.

<sup>15</sup> Ministry of Religion of the Republic of Indonesia, *Religious Moderation* (Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019).

<sup>16</sup> Anwar and Muhayati, "Islamic Religious Education for Indonesian University Students' Diversity Includes Religion, Language, Ethnicity, Traditions, Cultural Customs, and Skin Color."

<sup>17</sup> Hilyah Ashoumi et al., "Internalization of Religious Moderation Values Through Learning Moral Sufism with Implications for Student Association Ethics" 2, no. 2 (2022).

<sup>18</sup> Suheri Suheri and Yeni Tri Nurrahmawati, *Religious Moderation in the Era of Digital Disruption , Proceedings of Annual Conference for Muslim Scholars ,* vol. 6, 2022, <https://doi.org/10.36835/ancoms.v6i1.453>.

<sup>19</sup> H Pelu, *Moderate Education Post Covid , Researchgate.Net ,* 2022, [https://www.researchgate.net/profile/HanafiPelu/publication/362113561\\_Pendidikan\\_Moderat\\_Pasca\\_Covid\\_Implementasi\\_Pendidikan\\_di\\_Madrasah/links/62d7439f593dae2f6a28ddb1/Pendidikan-Moderat-Pasca-Covid-Implementation-Education-in-Madrasah.pdf](https://www.researchgate.net/profile/HanafiPelu/publication/362113561_Pendidikan_Moderat_Pasca_Covid_Implementasi_Pendidikan_di_Madrasah/links/62d7439f593dae2f6a28ddb1/Pendidikan-Moderat-Pasca-Covid-Implementation-Education-in-Madrasah.pdf).

the Messenger (Muhammad) to be a witness to your (deeds)," the word *al-Wasath* means the best and most perfect. *Second*, the theological concept in the prophet's hadith which says "the best thing is the middle (medium).<sup>20</sup> *Al-wasatiyyah* in Arabic means "middle". This concept gives birth to a moderate, fair and best approach.<sup>21</sup>

Wasathiyah contains the meaning of rights between two vanities, a balance between two extreme poles, between justice and injustice.<sup>22</sup> Wasathiyah is actually the essence and substance of religious teachings which are in no way excessive, either in perspective or attitude.<sup>23</sup> Thus it can be understood that in everyday life a person should not be excessive in carrying out his religious principles and is expected to always have moderate principles. In the book on religious moderation written by the Balitbang and Training Team of the Indonesian Ministry of Religion, moderation or wasathiyah has the equivalent words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). Apart from that, the term *al-wasatiyah* is also mentioned in several verses such as *al-wusta* (*al-Baqarah*, 2:238).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Translation:

"Maintain prayers, (especially) the middle prayer (Asr), and (stand) before Allah with humility."

Islam that is merciful and wasathiyah is manifested in Islamic attitudes and behavior that are inclusive, humanist and tolerant.<sup>24</sup> Understanding and practicing moderate Islam has the following principles: 1) *tawassuth* (taking the middle path), namely understanding and practicing other than *ifrâth* (exaggerating religion) and *tafrith* (reducing religious teachings); 2) *tawazu* (balanced), namely understanding and practicing religion in a balanced manner which covers all aspects of life, both in this world and the hereafter; 3) *i'tidal* (straight and firm), putting things in their place, exercising rights and fulfilling obligations proportionally; 4) *tasamuh* (tolerance), namely recognition

<sup>20</sup> Sitti Chadidjah, Agus Kusnayat, Uus Ruswandi, "Implementation of Religious Moderation Values in PAI Learning (Analytical Review of Primary, Secondary and Higher Education) Al-Hasanah: Journal of Islamic Religious Education Al-Hasanah: Journal of Islamic Religious Education."

<sup>21</sup> Benyemin Melmambessy, *Dialectics of Education & Religion in the Contemporary Era*, 2021.

<sup>22</sup> Quraish Shihab M, *Wasathiyyah Islamic Insights Regarding Religious Moderation*. (South Tangerang: Lentera Hati Group., 2019).

<sup>23</sup> Wildani Hefni, "Religious Moderation in the Digital Space: Study of Mainstreaming Religious Moderation in State Islamic Religious Universities," *Journal of Islamic Guidance* 13, no. 1 (2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

<sup>24</sup> Zainun Wafiqatun Lil, RahmatanNiam, "The Concept of Wasathiyah Islam as a Form of Islam Rahmatan Lil'Alamin: The Role of Nu and Muhammadiyah in Realizing Peaceful Islam in Indonesia," *PALITA: Journal of Social-Religion Research* 4, no. 2 (2019).

and acceptance of various aspects of life, including religious differences; 5) Musâwah (equal), meaning not discriminating against other people based on differences in one's beliefs, traditions and background; 6) Shura (deliberation), namely every problem is resolved through deliberation to achieve common goals; 7) islah (reform), namely prioritizing the principles of reform to achieve a better situation, adapting to changes and progress of the times, based on the common good (mashlahah 'ammah), taking the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al -akhdzu bi al-jadidi al-ashlah (preserving ancient traditions that are still relevant and implementing new things that are more significant); 8) aulawiyah (priority), namely the ability to differentiate between things that are important for implementation and things that are less important; 9) tathawwur wa Ibtikar (dynamic and innovative), namely always trying to adapt to changing times for the welfare and development of the people; 10) tahadhdhur (civilized), namely upholding noble morals, identity and integrity as khairu ummah in the life of humanity and civilization.<sup>25</sup>

Religious moderation is implemented in managing the life of a multicultural society.<sup>26</sup> Religious moderation teaches how to respond to differences by following the principle of unity in diversity. Moreover, justice can be realized not only when we act, but also when we cannot live where there is no envy between each other.<sup>27</sup> There are various indicators of moderation, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture.<sup>28</sup> In line with that, preventing radicalism is carried out through 4 aspects: *First*, national commitment through an attitude of love for the country and recognition of the services of heroes. *Second*, tolerance by providing understanding in respecting and appreciating differences. *Third*, non-violence with an example of being gentle and forgiving each other. *Fourth*, acceptance of Indonesia's cultural diversity through the introduction of local traditions and culture. <sup>29</sup>

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<sup>25</sup> Dr. Afrizal Nur and Lubis Mukhlis, "The Wasathiyah Concept in the Al-Quran (Comparative Study Between Tafsir Al-Tahrîr Wa at-Tanwîr and Aisar at-Tafâsîr) (The Wasathiyah Concept in the Al-Quran (Comparative Study between Tafsir Al-Tahrir and Aisar at-Tafasir)," *An-Nur* 4, no. 2 (2015): 205–250, <http://ejournal.uin-suska.ac.id/index.php/Annur/article/view/2062>.

<sup>26</sup> Abdul Asis, A. Riawarda, and Rukman Abdul Rahman Said, "Implementation of Religious Moderation Through Religious Education Learning at SMP Negeri 3 Mengkendek Tana Toraja Regency," *Palita: Journal of Social Religion Research* 8, no. 1 (2023), <https://doi.org/10.24256/pal.v8i1.3229>.

<sup>27</sup> Chris Apandie et al., "Interrelated Values between Bhinneka Tunggal Ika and Religious Moderation to Strengthen Pluralism in Indonesia" 19, no. 1 (2022): 154–64.

<sup>28</sup> RI, *Religious Moderation*.

<sup>29</sup> Yuliana et al., "Religious Moderation to Prevent Radicalism in Early Childhood," *National Paedagoria Seminar* 1, no. September (2021): 9–15, <http://journal.ummat.ac.id/index.php/fkip/article/viewFile/5601/3296>.

## B. Internalization of students' religious moderation values through Citizenship Education in higher education

Constitution number 20 of 2003, Article 37 paragraph (2) concerning National Education System states that curriculum education must include Religious, Citizenship and Language Education. In line with that's the law Number 12 Years 2012 concerning Higher Education article 35 paragraph 3 (c) explains that curriculum education must cover eye studying Citizenship. Citizenship education in question is education that includes Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika for form as well as develop a sense of nationality and love homeland to participant educate.<sup>30</sup>

Civic education meaning with Study about effort become good citizen, learn about Indonesian, learning to become humans who have Indonesian personality, learning about Pancasila, building a sense of nationality, as well love land the water.<sup>31</sup> Meaning education citizenship many experts have put forward this. Civic education is learning about Indonesian-ness, for form personality, build character nation, be brave defend the country, love homeland and insightful nationality For become good and intelligent citizens in life democratic society, nation and state.<sup>32</sup>

Civic education works in strengthen vision and passion nationality, love homeland, democracy, consciousness law, respect diversity and participation in build a nation based on Pancasila.<sup>33</sup> Apart from that, goals Civics is for students understand and implement rights and obligations in a way polite, honest, democratic, and responsible answer, behave in accordance with values love struggle homeland, ready sacrifice for nation and state.<sup>34</sup>

In line with matter the, Regulations President Republic of Indonesia Number 8 of 2012 concerning Framework Indonesian National Qualification, confirmed that achievements learning in a way common to all level education among other things as proud and loving citizens homeland as well support world peace, appreciate diversity culture, obey law as well as own priority spirit interest nation and society wide.<sup>35</sup> Apart from that, learning Civics own objective as following; *First*, students capable own knowledge citizenship (

<sup>30</sup> A Basri, "Law Courses Between Citizenship Education Study Programs and Law Study Programs," ... *Patria: Journal of Education, Citizenship* ... 4, no. 1 (2021), <http://ejournal.lppmunbaja.ac.id/index.php/propatria/article/view/1131%0Ahttps://ejournal.lppmunbaja.ac.id/index.php/propatria/article/download/1131/704>.

<sup>31</sup> Abdul Haris Maimun, Abdul Haris, Maimun, "Civic Education of Salaf Islamic Boarding Schools in Madura: Synergy of Character Education and Deradicalization Efforts," *Tadris: Journal of Islamic Education*, 2021, 411–24, <https://doi.org/10.19105/tjpi.v16i2.5137>.

<sup>32</sup> Aliaras Ridhuan, Syamsu & Waid, "Citizenship Education in Higher Education," *Journal of Chemical Information and Modeling* 53, no. 9 (2019): 1689–99.

<sup>33</sup> Directorate of Learning and Student Affairs, Ministry of Education and Culture of the Republic of Indonesia, Directorate General of Higher Education, "Citizenship Lecture Module Book" (Jakarta, 2012).

<sup>34</sup> Rusnila, *Citizenship Education (Civic Educatin)*, Pontianak, 2017. IAIN Pontianak Press:3

<sup>35</sup> Tubagus Ali et al., "Development of Citizenship Teaching Materials in Islamic Religious Universities" 17, no. 1 (2020): 104–16.



*civic knowledge*) ; *second own Skills citizenship (civic skills)*; and *third* , have attitude citizenship (*civic disposition*) like gender equality, tolerance, pluralism and rights basic man. <sup>36, 37, 38</sup>

As for the payload material Civics based on Curriculum and Plans Civics Semester Learning (RPS) in Higher Education compiled by , <sup>39</sup>includes Civics as MPK, National Identity, State and Constitution, Rights and Obligations of Citizens, Indonesian Democracy, Rule of Law and Human Rights, Geopolitics / Archipelago Insight , Indonesian Geostrategy / Resilience national , National Integration. Azyumardi Azra explain that in implementation of PKN education in universities tall consists from 3 materials principal, that is democracy, rights basic humans, and society madani (*Civil Society*). <sup>40</sup><sup>41</sup> Implementation studying Civics in Higher Education is held in the first and /or second semester, in 2 units semester credit.<sup>42</sup>

By general, pattern internalisation mark moderation Civics done as following : *first*, existence eye studying Civics, in eye studying This directed formation character moderate student through development culture democracy, such as Peace education, respect to right basic human, confession religious, cultural and political pluralism, as well commitment to confession rights minority within the country.<sup>43</sup> That matter taught in chapter like material identity national, democracy and rights basic man. So, generation young understand How method prevent its development understand radicalism.<sup>44</sup>

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<sup>36</sup> ani Sulianti, "48 Ji 3 (2) (2018) Jpk Journal of Pancasila and Citizenship Citizenship Education in Multicultural Culture to Instill Patriotism in Citizens" 3, no. 2 (2018): 48–55, <http://journal.umpo.ac.id/index.php/JPK/index>.

<sup>37</sup> Jurisman Kadji, "Educational Problems: Questioning the Relevance of Citizenship Education in Shaping the Character of the Young Generation," *Journal of Islamic Education* 18 (2022): 86–102.

<sup>38</sup> Febrian Alwan Bahrudin, "Implementation of Competencies in Citizenship Education Courses in Higher Education in Facing the Challenges of Globalization," *Pro Patria: Journal of Education, Citizenship, Law, Social and Politics* 2, no. 2 (2019): 184–200, <https://doi.org/10.47080/propatria.v2i2.593>.

<sup>39</sup> Ministry of Education and Culture of the Republic of Indonesia, Directorate General of Higher Education (2012)

<sup>40</sup> A. Ubaedillah, *Pancasila Citizenship Education, Democracy and Corruption Prevention*. . (Prenada Media, 2016).15.

<sup>41</sup> Nuswantari, *Citizenship Education: Textbook for Higher Education* (East Java: UNIPMA Press, 2020) 120-129 .

<sup>42</sup> Bahrudin, "Implementation of Competency in Citizenship Education Courses in Higher Education in Facing the Challenges of Globalization. " *Pro Patria: Journal of Education, Citizenship, Law, Social and Politics* 2, no. 2 (2019): 184–200. <https://doi.org/10.47080/propatria.v2i2.593> . "

<sup>43</sup> Mirwan Fikri Muhkam, "The Role Of Civic Education Learning in University As Moderate Education For College Students," in *Proceedings of ICONIE FTIK IAIN Pekalongan* , 2022, 1–10.

<sup>44</sup> Fahmi et al., "Strengthening Citizenship Education as an Effort to Radicalize the Young Generation. " *Journal of Pancasila and Citizenship* 6, no. 2 (2021): 33–42. <https://doi.org/10.24269/jpk.v6.n2.2021.pp33-42> . "

*Second*, through exemplary which is conducted all over holder interests and policies including a Civics Lecturer who is always there put forward attitude moderate. Civics Lecturer role as giver example student matter the reflected in behave, think and act as form from knowledge, attitudes and skills possessed.<sup>45</sup> Exemplary that is very important Because lecturer is example for student in implement attitude moderation religious in environment campus. The role of lecturers in learning Civics occupy very important position For form character Students must have a spirit of nationalism, diversity and enthusiasm citizenship.<sup>46</sup> Apart from that, Civics Lecturer own role in grow and build character personality students Pancasila in all aspect Good views, thoughts, attitudes and behavior his life as well as synergize with Religion lecturer for form attitude moderation religious to student.<sup>47</sup>

*Third*, through method used in learning Civics. By general method learning determined by the Lecturer as means learning Civics is discussion group, solving problems, lectures, studies field, and ask answer.<sup>48</sup> That matter give benefit For formation character more students friendly and communicative.<sup>49</sup> In one side, build attitude moderation religious student done through discussion with studies field about fact social happening in one society among them existing diversity in the middle community and report it For as task final and presented in front of lecturers and students, and if There is thing that has conflicting understanding with attitude intolerance to pluralism Good ethnicity, culture nor religion, then lecturer give real explanation.

### **C. Implementation of Religious Moderation Values through Citizenship Education in Higher Education**

#### **1. National commitment**

In the dimension of national commitment, we can see that Civics has a fundamental role in fostering the national commitment of students in higher education. This can be seen in the aim of Civics learning to make Indonesian citizens responsible, intelligent, creative and democratic and still able to have a commitment to maintaining the integrity of the

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<sup>45</sup> Dada Suhaida and Idham Azwar, "The Role of Lecturers in Developing Independent Character in Students," *Social Horizon: Journal of Social Education* 5, no. 1 (2018): 1, <https://doi.org/10.31571/social.v5i1.866>.

<sup>46</sup> Koko Adya Winata et al., "The Role of Lecturers in Learning Pancasila and Citizenship Education to Support Religious Moderation Programs," *Journal of Education* 8, no. 2 (2020): 98–110, <https://doi.org/10.36232/pendidikan.v8i2.449>.

<sup>47</sup> Winata et al.

<sup>48</sup> Sulkipani Sulkipani, "Citizenship Education (PKn) Learning Planning to Develop Students' National Defense Awareness," *Journal of Civics: Media for Citizenship Studies* 14, no. 1 (2017): 51–62, <https://doi.org/10.21831/civics.v14i1.14561>.

<sup>49</sup> Rinita Rosalinda Dewi, Edi Suresman, Lidya Mustikasari, "Policy Implementation of Citizenship Education Courses as Character Education in Higher Education Rinita Rosalinda *Social Horizon* IX, no. 1 (2017): 1–15.

Indonesian nation and state.<sup>50</sup> On the other hand, Civics has an important role in fostering a spirit of nationalism and preventing radicalism because it is able to train students to think objectively, creatively and intellectually and take the initiative in dealing with social symptoms and difficulties that occur in society independently.<sup>51</sup> This shows that Citizenship Education has an important role in building moderate attitudes and behavior of students, especially in higher education environments, through national commitment.

## 2. Tolerance

With regard to tolerance, this is the second dimension of indicators of religious moderation.<sup>52</sup> Tolerance is an attitude and action that prohibits discrimination between groups or groups in a society, where the religious group that is the majority in society, provides a place for other religious groups to live in their environment.<sup>53</sup> This can be seen in the role of Civics learning in developing ways of thinking, attitudes and behavior, harmony of life, tolerance and patriotic values without abandoning the diversity that has become the hallmark of the Indonesian nation and state<sup>54</sup>.

## 3. Anti violence

Another dimension of religious moderation is non-violence. Violence is abuse, torture, or mistreatment of individuals or groups.<sup>55</sup> Apandi further said that in Civics there are interrelated values between *Bhinneka Tunggal Ika* and religious moderation which have the principles of togetherness, justice, respect and harmony.<sup>56</sup> On the other hand, in Civics learning it has a role in making Indonesian citizens intelligent, dignified and active in national and state life.<sup>57</sup>

## 4. Accommodating to local culture

The final indicator of religious moderation is accommodating to local culture. Local culture is a culture owned by people who live in a certain

<sup>50</sup> Sri Hudiari, "Sri Hudiari, Internalization of Wasathiyah Islamic Values, Pancasila...", *Qolamuna*, 2021, 183-96.

<sup>51</sup> Rizal Fahmi and Asep Ikb, "Learning Based on National Values: A Strategy for Counteracting Radicalism in Schools. The Purpose of This Research Is to Investigate the Implementation and Teachers and Lecturers in West Java Province. Some Previous Researches" 4, no. 3 (2020): 135-44.

<sup>52</sup> RI, *Religious Moderation*.

<sup>53</sup> Abu Bakar, "The Concept of Tolerance and Freedom of Diversity, Journal of Religious Communication Media," *UIN Syarif Kasim Riau* 7, no. 2 (2015): 123-31.

<sup>54</sup> Sulianti, "48 Ji 3 (2) (2018) Jpk Journal of Pancasila and Citizenship Citizenship Education in Multicultural Culture to Instill Patriotism in Citizens."

<sup>55</sup> Abu Huraerah, *Violence Against Children*, Nuansa Cendikia (Bandung, 2012).

<sup>56</sup> Apandie et al., "Interrelated Values between *Bhinneka Tunggal Ika* and Religious Moderation to Strengthen Pluralism in Indonesia." 154-64.

<sup>57</sup> Ubaedillah, *Pancasila Citizenship Education, Democracy and Corruption Prevention*. . Prenada Media, 2016:18

place or area, which is different from the culture owned by people in other places.<sup>58</sup> As stated by Sanjaya, Civics education is a means of character education based on local culture which has a mission to develop values and attitudes in national life.<sup>59</sup>

## Conclusion

Study this conclude that : *First*, internalization mark moderation religious Civics in Higher Education is implemented via : a). existence eye studying Civics, in essence relate straight away with formation character moderate student. The materials presented in internationalization moderation religious in accordance with eye RPS studying Civics in Higher Education include : 1) National Identit, 2) Rights and Obligations of Citizens, 3) Indonesian Democracy, 4) Rule of Law and Human Rights. b) Through exemplary practice lecturer Always civics put forward attitude moderate, c) through method used in learning Civics. *Second*, implementation mark moderation religious Civics in Higher Education is implemented based on : a). commitment nationality; b) tolerance; c) non-violence and; d) accommodating to culture local. Study This need prosecuted move on with explore values moderation various religions discipline science, so student own level insight and attitude more moderate strong in the middle pluralism in life nation and state.

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<sup>59</sup> Dewa Bagus Sanjaya, "An Expert System-Based Evaluation of Civics Education as a Means of Character Education Based on Local Culture in the Universities in Buleleng" 4, no. 12 (2015): 17–21.

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