

MODERATION OF ISLAMIC EDUCATION IN HIGHER EDUCATION

A. Jauhar Fuad & Asep Saepul Millah

Institut Agama Islam Tribakti Kediri

Email: info.ajauharfuad@gmail.com & aep1506@gmail.com

Abstract, *This paper explores the moderation of Islamic Religious Education in higher education. This paper is the result of library research by collecting several research journals related to the theme of writing. Higher education as an educational institution that creates the nation's next generation plays an important role in growing the concept of religious moderation. Higher education is a representation in instilling a tolerant attitude of students towards differences in beliefs in Indonesia. Reflecting on the issue of sara that disturbs the sensitivity of certain communities, it opens up conflicts that continue to occur now and in the future. The conflict must be closed immediately in order to prevent divisions in the life of the nation and state. Disputes, strife, and bloodshed. Moderate Islam can solve all problems related to intolerance and understanding that can disrupt the stability of the country such as radicalism, extremism, as well as other forms of discrimination. In this context, to strengthen the ideology and character of the nation's generation, universities must effectively instill and strengthen an understanding of religious moderation. For example, carrying out the function of moderating religious houses, providing moderate Islamic learning and realizing inter-religious harmony.*

Keywords: *Moderation, Islamic Religious Education, Higher Education, Religious Moderation House*

PRELIMINARY

The phenomenon of intolerance in religion today continues to stick out. Peace is often disturbed by the emergence of radicalism and extremism that seeks to eradicate religious tolerance in Indonesia. Violence and crime that arise and issues of radicalism, extremism, liberalism, terrorism and whatever other names are, are enemies like all religions. Nevertheless, all these notions are associated with the emergence of which always intersects with religious issues. Therefore, there are many interfaith national leaders who take on the role of offering solutions to overcome existing conflicts, by mediating or religious dialogue based on a shared commitment to develop the welfare of all human beings. This is not because religions in this world have a global responsibility to



foster harmony and preserve this earth.¹ There are many cases that disturb the stability of the country, as has been recorded in the Bali bombings that killed domestic and foreign tourists (occurred in 2002).

The rise of extremist Islamic movements that tend to be harsh in addressing the problems of the people are actually troubling for Muslims themselves. Anxiety does not only arise among Muslims, but intolerance also targets other religious behaviors, such as on last Christmas Eve, the police and the community closely guarded the church seeing a situation prone to attacks by extremist groups (in 2016). Ironically, the hard-line movement that displays religious narratives aggressively and emotionally has actually won sympathy in the hearts of some Muslims. The commotion of sympathy is obtained from the digital space, where the level of distribution is so massive and very easy.² The various conflicts that have sprung up show that the attitude of religious moderation in Indonesia has not been fully implemented.

Not only in the community. Extremism and radicalism movements also target universities, viewing campus as the most appropriate place to instill a radical ideology. Information from newspapers and electronics conveys news that the notion of religious radicalism has reached intellectuals and students.³

It is surprising to see the results of a study such as the one found by the Alvira Research Center (2017), revealing its findings about 23.5% of students agreeing that the country adheres to certain religious beliefs. BIN (2018) found that 39% of 15 universities in the Indonesian province had been exposed to radicalism. The Wahid Institute (2016), stated that of the religious movement in the ROHIS (Rohani Islam) high school environment and the student movement in Islamic universities, 6% declared their support and agreed to the ISIS caliphate system.

Research equivalent to the institute (2010) as many as 8.5% of adolescents over 17 years Jabodetabek agree on the notion of radicalism and follow the flow of these developments. The study of the emergence of religious moderation policies and learning is associated with the issue of radicalism that has entered the world of education. That the moderation material brought through character learning is important in countering radical ideas. Based on this trend, it is known that there are not many studies on religious moderation that pay attention to differences in the choice of educational institutions in implementing the values of religious moderation.⁴ The phenomenon of intolerance is very dangerous for the integrity of the unity of the Indonesian nation which carries the spirit of unity among ethnic groups, cultures and religions. Pancasila as the basic foundation of

¹ Khalid Al-Madani, “Integrasi Interkoneksi Pendidikan Multikultural Berbasis Moderasi Islam Melalui Kurikulum Keagamaan Pendidikan Tinggi,” *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora* 1, no. 2 (20 Desember 2020): 46–55, <https://doi.org/10.33650/trilogi.v1i2.2860>.

² Wildani Hefni, “Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri,” *Jurnal Bimas Islam* 13, no. 1 (21 Juli 2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

³ Rosyida Nurul Anwar dan Siti Muhayati, “Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (11 Juli 2021): 1–15, <https://doi.org/10.24042/atjpi.v12i1.7717>.

⁴ Najahan Musyafak dkk., “Dissimilarity Implementasi Konsep Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam,” *Prosiding Muktamar Pemikiran Dosen Pmii* 1, no. 1 (27 Juli 2021): 453–64.

the state that unites all differences and pluralism of society must not be replaced with intolerant understanding.

Radicalism and extremism will only become diseases that hurt the nation's ideology and also eliminate tolerance in this country. It's time to see differences as a form of beauty that God has bestowed on Indonesia, no longer worry about differences and realize that Indonesia stands for the struggle of all people from different backgrounds. In this context, starting in 2016, the Ministry of Religion rolled out a discourse on religious moderation.

The world of education is the main target for planting the concept of religious moderation which later needs to be directed in developing this idea. In this context, the Ministry of Religion as a formal government-owned institution has attempted to instill moderate Islam for Indonesian Islam. The Minister of Religion who was still held by Suryadharma Ali once said that "Indonesian Islam is moderate Islam that prioritizes tolerance and diversity". Then Jusuf Kalla, who was still the Vice President at that time, said, "Indonesia must be a reference for moderate Islamic thought in the world. That's Islam with the middle way."⁵ Religious moderation education is the answer to the ideals of the nation which expects the birth of a moderate generation, united in unity, mutual harmony and mutual cooperation in realizing peace in national and religious life.

THE CONCEPT OF RELIGIOUS MODERATION IN INDONESIAN UNIVERSITIES

1. The Relationship between Religion and the Indonesian Nation

The discussion of religious moderation can be started with a discourse on the conception of the relation between religion and the state. Discussion of the relationship between religion and the state has become a long history in this country. From the pre-colonial period until Indonesia's independence, J Philip Wogaman said that there were three main theories that state the relationship between religion and the state, namely the integralistic theory, which positions religion and the state as one, the secularistic theory, namely religion and the state are two entities that must be separated, and the secularist theory. symbiotic, namely religion and the state are two different entities, but both can build a functional relationship.⁶

The relationship between religion and the state in a symbiotic (mutualistic/complementary) way is seen as the most appropriate relationship for Indonesia. In this context, religion provides deep spirituality, while the state guarantees the diversity of its citizens. Pancasila as the basis of the state philosophy and ideology of the nation animates all aspects of the life of the Indonesian nation, including the religious aspect. The first principle of Pancasila which reads God Almighty leads the Indonesian nation to become a nation of faith. In the 1945 Constitution, paragraphs 1 and 2, it is emphasized that Indonesia is a state that has a Godhead. This means that Indonesia requires its citizens to be religious by ensuring security and peace in practicing their

⁵ Ahmad Sodikin dan Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19, no. 2 (27 Agustus 2021): 188–203, <https://doi.org/10.32729/edukasi.v19i2.702>.

⁶ Muhamad Murtadlo, *Pendidikan Moderasi Beragama: Membangun Harmoni, Memajukan Negeri* (Jakarta: LIPI Perss, 2021), <https://doi.org/10.31219/osf.io/3mr5s>.



religion.⁷ Pancasila as the philosophy and basis of the state has become a prismotic concept, a concept that unites two opposing aspects in one concept, from this perspective Indonesia is not a religious state because a religious state is based on only one religion, but is not called a secular state because it does not want to be involved in religious affairs.

The Pancasila state is a religious nation state that recognizes and protects all religions and their adherents. Some academics and thinkers in Indonesia unite the functions of religion and nationality. Among them are Nur Kholis Madjid with the idea of secularization, Abdurrahman Wahid with the Indigenous Islam, and Syafli Ma'arif with the idea of Indonesian Islam and humanity. The conflict triggered social tensions between religious groups so that efforts to maintain social harmony and foster togetherness between the two groups began to intertwine. Religious groups seem to close the space for respect for plurality or diversity.⁸

Reflecting on the religious conflicts in Indonesia, discrimination between adherents of religions, strengthening of identity politics, radicalization, rampant intolerant behavior requires new breakthroughs to refresh religious and national perspectives. A new breakthrough in the form of a religious moderation program is needed so that national development runs according to the goals of religious communities in building a national order, for the realization of *Baladun Tawassuthun Warabbun Ghafur* (a good country and in the protection of God).

The word moderation comes from the Latin "moderatio" which means moderate (not excessive and not lacking). In the Big Indonesian Dictionary (KBBI), moderation means reducing violence and avoiding extremes. From this understanding, moderation means promoting balance in moral beliefs, character, both when treating other people individually and dealing with certain groups. While in Arabic moderation is known as *tawasuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). The antonyms of moderation or *tawasuth* in English are called extreme and radical, both of which have strong meanings. Wasathiah or religious moderation is actually the essence and substance of balanced religious teachings, not excessive in perspective and attitude.

Moderation as a balance in beliefs, attitudes, behavior, order, muamalah and morality.⁹ The principle of religious moderation is an attitude and perspective that is loaded with the values of balance and justice. So it can be understood that a person in religion should not be extreme in his views and must be balanced in every interaction. The discourse of religious moderation in Indonesia actually originates from local culture since the days of the Archipelago, in social life, it is always open and never makes an issue

⁷ Nur Salamah, Muhammad Arief Nugroho, dan Puspo Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan," *QUALITY* 8, no. 2 (2 November 2020): 269–90, <https://doi.org/10.21043/quality.v8i2.7517>.

⁸ Mahyuddin, "Peran Strategis IAIN Ambon dan IAKN Ambon Dalam Merawat Toleransi Sosial dan Moderasi Beragama di Ambon Maluku," *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 13, no. 1 (27 Agustus 2020): 103–24, <https://doi.org/10.35905/kur.v13i1.1410>.

⁹ Abdul Aziz dan Najmudin Najmudin, "Moderasi Beragama Dalam Bahan Ajar Mata Kuliah Pendidikan Agama Islam (Pai) Di Perguruan Tinggi Umum Swasta (Studi Di STIE Putra Perdana Indonesia Tangerang)," *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)* 6, no. 2 (1 Desember 2020), <https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/9778>.



of differences in race, ethnicity, religion, all living in harmony as sons and daughters of the motherland.

Multiculturalism was understood by the Indonesian people long before independence. The substance of religious moderation which has become Indonesia's has value needs to be preserved and needs to be developed, it is undeniable that many other countries have adapted the Indonesian government's policies in responding to diversity, for example Saudi Arabia and the Middle East who studied the concept of religious moderation in Indonesia. The view of moderation is very much needed by nations around the world, in the context of the state overseeing a variety of beliefs, religions, and cultures (multiculturalism).

Religious moderation is an important pillar in religious social life. On the other hand, religious fanaticism as a subjective element of each religious community should also be appreciated considering that without fanaticism, religious life will be destroyed. The point of the problem is what moderation needs to be built so that the togetherness of religious adherents can run smoothly, and the religious beliefs of each ummah are maintained. Religious moderation is not enough to stop at the birth of a tolerant attitude but must be formulated in a concept of tolerance that is more active, religious people, and builds moderate diversity in culture.

There are at least two key words in understanding religious moderation. *First*, religious moderation requires that religion be practiced in daily life because religion must function properly. The function of religion is to guarantee the nobility of human dignity. Human identity must be protected, respected, and prioritized in religious attitudes. Verily, religion itself was revealed by God to humans (*hudan linnas*). Because humans need religion, not God.

Second, in understanding religious moderation, is to place a productive relationship between religion and nationality. Religion is a source of teachings and values that inspire practices in the life of the nation and state. Likewise, the nation-state ensures that the interests of all religions can be respected, safeguarded, and properly managed. The relationship between religion and the state becomes mutually necessary and complementary, not mutually exclusive.

In understanding religious moderation we must have these two keywords and be able to understand them. Because these two keywords make a very important guide for those of us who learn the basics of learning religious moderation. If the basic two keys have been mastered by us, then we will become human beings who can appreciate and have a very high tolerance.

2. The Concept of Religious Moderation in Higher Education

As an institution, the House of Religious Moderation (RMB) has collaborated with institutions or institutions engaged in tolerance in moderation. The collaborations include the Regional Government, Regency and Provincial Ministry of Religion, Educational Institutions, Wahid Institute, FKUB (Forum of Religious Harmony), Provincial PERGUNU



(NU Teachers Association), Provincial Kesbangpol, Education Office, Indonesian Ulema Council (MUI), and others.¹⁰

As an institution, the Religious Moderation House (RMB) must make socialization efforts. This socialization was carried out through the efforts made by RMB in disseminating information to the public, both through online media and offline activities. Among the existing RMB, almost all of them have online communication media in the form of Youtube, Instagram, Facebook, Website, Blog, Twitter, and Email websites. Almost all RMBs have also conducted education about the value of moderation to the academic community. Education is carried out through seminars, writing books, singing subbanul wathon songs at every official event, education and training on religious moderation techniques, regular discussions with lecturers and empowerment of Islamic boarding schools, leaflets, lectures, and moderation schools.

Conceptually, religious moderation education is the right step in dealing with the phenomenon of religious intolerance.¹¹ Starting in 2016, the Ministry of Religion promoted the concept of religious moderation in Indonesia. The Ministry of Religion sees the need for inclusive and tolerant religious ways to strengthen religious moderation in society, including in the academic community of universities throughout Indonesia.

In this context, the Ministry of Religion through the Directorate General of Islamic Education issued a circular letter dated October 9, 2019, which was addressed to all rectors and leaders of State Islamic Higher Education (PTKIN) to establish a Religious Moderation House. make religious moderation the basis, attitude, and formulation of policies and programs for all stakeholders of the Ministry of Religion in universities, including PTKIN. The important role of RMB focuses on the environment of educational institutions in higher education. Religious moderation education is one of the courses in educational institutions in higher education, which is closely related to moral and behavioral development.¹²

The house of religious moderation was asked to become a center for education, guidance, complaints, and media for strengthening the religious moderation movement in universities. In practice, universities then build houses of religious moderation in accordance with the decree and realize the conception of religious moderation from the Ministry of Religion. The moderation house that was established has a different work program, but the vision and mission remains the same, namely promoting civility.

The existence of the Religious Moderation House (RMB) has largely reached the institutional process, but has not yet reached the ideal institution because it has to go through a long process to become a humane and civilized institution. The RMB formed at PTKIN needs to work consistently in guarding the issue of moderation by continuing

¹⁰ Usfiyatul Marfu'ah dkk., “Institusionalisasi Nilai Toleransi Di Perguruan Tinggi; Refleksi Atas Rumah Moderasi,” *PROSIDING MUKTAMAR PEMIKIRAN DOSEN PMII* 1, no. 1 (27 Juli 2021): 249–58.

¹¹ A. Jauhar Fuad dan Zaenal Arifin, “The Religious Moderation of Nahdlatul Ulama’s Higher Education,” dalam *1st Virtual Workshop on Writing Scientific Article for International Publication Indexed SCOPUS*, ed. oleh Avid Leonardo Sari, Irwandi, dan Robbi Rahim (Sciendo, 2022), 357–62, <https://doi.org/10.2478/9788366675827-064>.

¹² Dedi Romli Triputra dan Budi Adjar Pranoto, “Persepsi Mahasiswa Terhadap Implementasi Pembelajaran Pai Berbasis Moderasi Islam Dalam Menangkal Sikap Intoleran Dan Faham Radikal,” *Anizom* 5, no. 3 (28 Desember 2020), <https://doi.org/10.29300/nz.v5i3.3868>.

to improve with supporting activities. RMB further reinforces the values of moderation on campus and prevents the development of extremism which is now targeting also poisoning the moderate ideology of students in higher education through inculcating the principles of *tawasuth*, *ta'addul*, and *tawazun* which will foster a moderate view of students in responding to the religious diversity of the religious community.

RMB on campus cannot be separated from the duties and functions of universities as research institutions.¹³ Especially for the PTKIN campus which is considered well-established in terms of religious studies, religious moderation on campus can be the key to solving problems that occur in society with the values of tolerance and prevention of religious radicalization. Religious moderation finds its relevance to be strengthened on the basis of universal philosophy in the form of scientific development at the State Islamic Religious University (PTKIN).

RMB must build humanitarian cooperation, have openness to other religions, and have an attitude of tolerance when socializing with other groups. Islamic religious colleges are a place for seeding human values, the values of religious harmony and religious moderation. This issue is very urgent when Islamic education again faces serious challenges in the construction of transnational Islamic sectarian understanding.

This phenomenon appears in Islamic religious universities with symptoms of Islamization brought by a group of students through study forums and regeneration. To address this, Islamic religious universities play a significant role in voicing the moderation of Islamic Religious Education (PAI).¹⁴

PRACTICE OF RELIGIOUS MODERATION IN UNIVERSITIES

1. *Application of Moderate Islamic Concepts in Islamic Religious Education Learning (PAI)*

Moderate Islamic values are contained in the mukodimah of the NU Articles of Association and Bylaws Results of the 33rd NU Congress 2015 which states that to realize just, peaceful, and human relations between nations, mutual understanding and mutual need are required. So NU is determined to develop a sense of *ukhwah islamiyah*, *ukhwah wathaniyah*, and *ukhwah insaniyah* that carry national and international interests by adhering to the principles of *al-ikhlas* (sincerity), *al-'is* (justice), *al-tawsuth* (moderation), and on *Tawazun* (balance) and *at-tasamuh* (tolerance).¹⁵

This is also in line with what was conveyed by K.H. Ahamad Siddiq that the principle of *tawasuth* is the character of *ahlussunah waljama'ah*, in addition to the principle of *rahmatan lil'alamin*. The principles and character of *tawasuth* that have been inherent in Islam must be applied in all fields, so that the religion of Islam and the attitudes and

¹³ Sumarto Sumarto, "Rumah Moderasi Beragama IAIN Curup dalam Program Wawasan Kebangsaan, Toleransi dan Anti Kekerasan," *Jurnal Literasiologi* 5, no. 2 (23 April 2021), <https://doi.org/10.47783/literasiologi.v5i2.221>.

¹⁴ Sitti Chadidjah dkk., "Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI: Tinjauan Analisis Pada Pendidikan Dasar Menengah dan Tinggi," *Al-Hasanah : Islamic Religious Education Journal* 6, no. 1 (26 Juni 2021): 114–24, <https://doi.org/10.51729/6120>.

¹⁵ A. Jauhar Fuad, "Akar Sejarah Moderasi Islam Pada Nahdlatul Ulama," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (13 Januari 2020): 153–68, <https://doi.org/10.33367/tribakti.v31i1.991>.



behavior of Muslims will always be witnesses and regulators of the truth of all attitudes and behavior of humans in general.¹⁶ The value of moderate Islam is not only limited to the thoughts voiced by religious organizations NU and Muhammadiyah, but the two mass organizations also oversee moderate Islam both inside and outside the classroom.

NU and Muhammadiyah in instilling moderate Islam in the classroom can be seen in learning at Islamic boarding schools or other educational institutions. Each educational institution under these two organizations has a unique strategy in implementing Islam rahmatan lil'alam. One of them is by issuing moderate values in learning at Islamic universities.¹⁷

The closest example is the application of moderate Islam through Islamic Religious Education (PAI) learning at the Islamic religious institute in Tribakti. This university under the auspices of the Lirboyo Islamic boarding school has a major role in providing students with an understanding of moderate Islam. inserting moderate values in every learning on campus is indeed considered effective, especially the Tribakti Islamic Institute (IAIT) is a university that leans towards the understanding of *ahlussunah waljama'ah* under the auspices of the Lirboyo Islamic boarding school.

This makes it easier to convey moderate values considering the background of students who are actually students of Islamic boarding schools. It is not too difficult to instill the Islamic values of *rahmatan lil'alam* in students who are mostly *pesantren*. The Tribakti Islamic Institute (IAIT) which is affiliated with NU and understands *ahlussunah waljama'ah* needs maximum preparation in the delivery of moderate Islam through learning Islamic Religious Education (PAI).

Another term is the need for learning planning that is in accordance with the goals of higher education and moderate Islam, this has certainly been predicted by the Tribakti Islamic Institute (IAIT) and other universities. In preparing moderate Islamic Religious Education (PAI) learning, universities make selections according to campus standards and visions, especially in the aspect of affiliation.¹⁸ Before carrying out PAI learning, lecturers are required to prepare a learning plan for Islamic Religious Education (PAI) in accordance with the syllabus that has been prepared by the campus.

While the delivery of moderate Islam through PAI learning can be done by lecturers in various ways including discussion methods, lecture methods, and contextualistics.¹⁹ From this method, the concept of moderate Islam can be conveyed and understood by students in higher education. If this is the case, students' religious understanding will be directed, moderated, to the cycle of development of people's lives.

¹⁶ Sodikin dan Ma'arif, “Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi.”

¹⁷ A. Jauhar Fuad dan Suko Susilo, “Mainstreaming Of Islamic Moderation In Higher Education: The Radical Experience Center,” dalam *Proceedings of Annual Conference for Muslim Scholars*, vol. 3 (Surabaya: Kopertais IV, 2019), 467–83, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/261>.

¹⁸ Anwar dan Muhayati, “Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum.”

¹⁹ Aziz dan Najmudin, “Moderasi Beragama Dalam Bahan Ajar Mata Kuliah Pendidikan Agama Islam (Pai) Di Perguruan Tinggi Umum Swasta (Studi Di STIE Putra Perdana Indonesia Tangerang).”

All conflicts that occur in the midst of the upheaval of the issue of radicalism can be addressed in an insightful and tolerant manner towards groups with different views. Extreme sects that try to undermine student ideology can be filtered out, and it's not easy because the concept of *tawasuth* or moderate has been embedded in them. Through PAI learning that is inserted moderate Islam, it can bring up a tolerant Muslim generation, respecting all religions in Indonesia.

The Islamic character of *rahmatan lil'alam* which is applied through religious moderation learning will create students who are tolerant of social sensitivities and humanitarian issues. It is undeniable that religious harmony will be better maintained when community elements understand the concept of moderation, especially students. So the role of universities is very much needed in maintaining religious harmony in Indonesia. The house of religious moderation and PAI learning is a surefire way to ground Islam *rahmatan lil'alam*.²⁰ Therefore, religious moderation should not be limited to discourse, but must be represented through Islamic Religious Education (PAI) learning.

2. Learning Moderate and Islamic Religious Education in Higher Education

Learning as expressed by Imam Al-Ghajali is science, in line with the opinion of Reber and Wilke, cognitive psychology figures who say "the process of changing one's expertise with environmental interactions". This understanding can be taken as an idea that learning is an activity that is deliberately planned in order to be able to conduct knowledge transfer interactions.

As for PAI learning, when interpreted narrowly, it is a learning that contains religious material and must be accepted by Muslim students according to their level.²¹ PAI is a form of religious development to be transferred to someone or students, so that they are able to comply with the Shari'a guidance set by Allah SWT. Meanwhile, PAI in higher education is a form of religious development that contains religious material to be conveyed to students studying in higher education.

If traced from the previous explanation the understanding of religious moderation can be transferred to a learning method. In this case, these efforts can be realized through PAI learning. The terms *i'tidal* (fair), *tasamuh* (tolerance), *tawazun* (balanced) and *tawasuth* (middle), can be conveyed through PAI learning. The implementation of moderate Islamic education can also be realized with PAI courses in universities.

There are differences in moderate Islamic values between NU and Muhammadiyah Islamic colleges. This difference can be seen from the concept of *tajdid* Muhammadiyah thinking which means renewal. Actually *tajdid* (understanding) is in line with *Al-muhafadzotu 'ala qodim al sholeh wa al akhdzu bil Jadidi al Aslah* NU.

The two largest Islamic organizations that have been the loudest voices for moderate Islam (NU and Muhammadiyah), adhere to different principles but have the same goal

²⁰ Marfu'ah dkk., "Institusionalisasi Nilai Toleransi Di Perguruan Tinggi; Refleksi Atas Rumah Moderasi."

²¹ Al-Madani, "Integrasi Interkoneksi Pendidikan Multikultural Berbasis Moderasi Islam Melalui Kurikulum Keagamaan Pendidikan Tinggi."



(voice for moderate Islam).²² The difference is in the characteristics of the moderate values of the two religious organizations. Muhammadiyah is characterized by modernity and *tajdid*, while NU maintains the tradition of classical (traditional) Islamic values.

In addition, to apply moderate Islamic values, NU conducts learning activities to ASWAJA's in every study program at universities and in Islamic boarding schools, while Muhammadiyah applies moderate Islamic values through learning *Al Islam Ke-Muhammadiyah*. NU colleges carry out activities to form moderate students through ASWAJA learning for students, *halaqoh diniyah* recitations for Islamic boarding school students, and *Al Qur'an* madrasas in villages.

Meanwhile, Muhammadiyah universities provide learning *Al Islam Ke-Muhammadiyah*, cadre and leadership of Muhammadiyah. The implication of moderate learning in higher education is that moderate values are embedded including *tawasuth*, *Islam rahmatan lil'alamin*, *tasamuh*, *al sincerity*, *al 'is*, *at tawazun*, *tajdid*, *tajrid*, and *musyarakah*.

In addition, moderate PAI has realized several things, including the student's Islamic creed in accordance with the *Qur'an* and *As Sunnah* (ASWAJA's), the existence of religious tolerance in the student environment.²³ The existence of *ukhuwah Islamiyah* (brotherhood of fellow Muslims), *ukhuwah wathaniyah* (brotherhood of fellow citizens), and *ukhwah insaniyah* (brotherhood of fellow human beings).

OPTIMIZATION OF RELIGIOUS MODERATE EDUCATION

1. *The Challenge of Religious Moderation in Student Environment*

Educational institutions are said to be a place for the emergence of ideologies that are not in line with tolerant ideology, as well as one of the reasons for the development of intolerance in addition to the problem of economic inequality and weak law enforcement.²⁴ In educational institutions, an intolerant view emerges both in secondary education and in higher education. In higher education, intolerant nurseries are born from student study groups with certain religious beliefs.

Meanwhile, in secondary education, intolerance is born from activities that involve people outside the institution. Likewise, religious education such as Islamic boarding schools are said to be involved in radicalism movements that are contrary to *Ahlussunah waljama'ah*. In addition, advances in information technology, social media, and printing make it easier for intolerant transnational understandings to be easily accessed by the younger generation.²⁵ Recent mass media shows have shown many spectacles that are not in line with the idea of religious moderation.

²² Triputra dan Pranoto, “Persepsi Mahasiswa Terhadap Implementasi Pembelajaran Pai Berbasis Moderasi Islam Dalam Menangkal Sikap Intoleran Dan Faham Radikal.”

²³ Chadidjah dkk., “Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI: Tinjauan Analisis Pada Pendidikan Dasar Menengah dan Tinggi.”

²⁴ Umar Al Faruq dan Dwi Noviani, “Pendidikan moderasi beragama sebagai perisai radikalisme di lembaga pendidikan,” *Jurnal TAUJIH: Jurnal Pendidikan Islam* 14, no. 1 (Januari 2021): 59–77.

²⁵ Sigit Purwanto, “Pendidikan Nilai Dalam Pagelaran Wayang Kulit,” *Ta'allum: Jurnal Pendidikan Islam* 6, no. 1 (6 Maret 2018): 1–30, <https://doi.org/10.21274/taalum.2018.6.1.1-30>.

Many uploads or posts on social media are provoking, pitting and igniting the fire of hostility and insults aimed at a group. Not a few mass media news that twist the facts and lead public opinion to believe the false news. Swearing at hatespeech religion, and bullying, fills the social media space that is directly consumed by children of learning age.

Technological progress has become the latest tool for a group of people with extremist views to spread hate viruses, making it easier for them to instill doctrine in people who still have a weak understanding of religious tolerance and moderation. The digital era makes the younger generation an easy target who has been influenced by transnational ideas and accepts the new doctrine without filtering it first.²⁶ The ideological problem of today's young generation is quite crucial, seeing that some of them are provoked by issues in the name of race and religion.

The digitalization space is more frightening because of its impact on the mindset of someone who tends to believe news without clear sources. The rate of advancement of information technology, if not managed, can damage the ideology of the nation's young generation, so it can be said that the biggest disaster and a more terrible war is against the flow of technological developments that are not in line with tolerance. The mass media should provide education on religious moderation to the younger generation instead of polluting the sanctity of their ideology.

If children of learning age are not supervised, they will receive raw hoax information, then adults need to supervise them in social media. All information related to racial issues must be balanced with religious moderation education, this is where educational institutions carry out their functions. The phenomenon of intolerant Islamic studies that occur in the campus environment needs to be observed by universities. The movement of student organizations needs to be monitored because it does not rule out the possibility that this is precisely where the emergence of radical movements that are troubling the community.

A young man who has a curiosity about something knowledge is usually very high, it's only natural that they want to accept knowledge that they think is good.²⁷ The effect of this passionate spirit makes a person very easy to enter into ideologies that are contrary to moderate Islamic values.

Self-filtering is needed to counteract the radicalization that has begun to enter the university environment. Once again, the role of educational institutions is expected to be able to provide a tolerant understanding to each student.²⁸ In this context, moderate Islamic values must be instilled in students by all educational institutions, especially universities. Students as agents of change who are sensitive to societal issues should be enthusiastic in campaigning for moderation for the sake of creating peace in this country. The challenge of religious moderation among students can be addressed by their involvement in interfaith activities, engaging in discussions on the theme of religious

²⁶ Hefni, "Moderasi Beragama Dalam Ruang Digital."

²⁷ Salamah, Nugroho, dan Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan."

²⁸ Ekawati Ekawati, Mundzier Suparta, dan Khaeron Sirin, "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia," *Istiqro* 16, no. 01 (2018): 139–78.



harmony, or using social media as a means and propaganda for the spread of Islamic values rahmatan lil'alam..

2. Instruments of Religious Moderation Education in Higher Education

Facing the development of intolerant understanding in the university environment, it is necessary to rearrange the main agency of religious moderation education. Higher education functions as a filter for intolerant understanding, as well as being a place for seeding ideas of religious moderation both through curriculum teaching materials and the creation of a supportive environment so that religious moderation education runs effectively. , religious leaders, society, even religion.²⁹

The Chancellor as the head of the university must provide education that is directed at the formation of moderate student character through higher education policies. Lecturers have interactions with students and become influential subjects in instilling moderate values. Students in this case as the main determining factor, the success of education depends on the response of the recipient, besides that students are agents of change, agents of change, who are expected to be able to realize religious moderation today and so on.

Religious leaders are examples of religious moderation who are role models in society. Meanwhile, the community and families are the shapers, supervisors, and companions in the daily life of students at home and in their community. The competence of educational agencies is very vital, where various moderation ideas can be realized if the agencies carry out their respective functions.

The implementation of religious moderation requires certain instruments that must be met. These instruments are expected to be able to provide general direction regarding religious moderation, easy-to-implement guidelines, and techniques for confirming the success of religious moderation education.³⁰ Universities in seeding the idea of religious moderation can be easily conveyed if they use concrete examples of religious moderation practices.

Several instruments are needed for the implementation of religious moderation education in universities. among others:

- a. Guidelines for implementing religious moderation education translated into curriculum guidelines and learning implementation plans (RPP).³¹ This section becomes the benchmark for the assessment of religious moderation education in higher education.
- b. Curriculum development that is integrative (whole) practices that have been carried out so far still seems partial to rely on certain courses such as religious subjects.
- c. Verified concrete examples of religious moderation activities, this section can be realized through collaborative activities of interfaith student discussions, creation of

²⁹ Murtadlo, *Pendidikan Moderasi Beragama*.

³⁰ Hendri Purbo Waseso dan Anggitiyas Sekarinasih, "Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi," *EDUCANDUM* 7, no. 1 (20 Agustus 2021): 91–103.

³¹ Muhamad Murtadlo, "Reproduksi Paham Keagamaan Dan Respon Terhadap Tuduhan Radikal (Studi Kasus Pesantren Ngruki Pasca Bom Bali 2002)," *Harmoni* 16, no. 1 (30 Juni 2017): 75–93, <https://doi.org/10.32488/harmoni.v16i1.62>.

social media accounts or Vlogs containing messages of religious tolerance content, and other interaction activities.³²

- d. Exemplary moderate behavior from religious moderation education agencies which include educators in this case lecturers, supervisors (chancellors), community leaders, and student organization administrators.
- e. The measurement system for the success of religious moderation education, this section is carried out by clarifying the availability of educational services, especially the religious moderation house (RMB).

CONCLUSION

1. Religious moderation as discoursed by the Ministry of Religion cannot run by itself, but must go hand in hand with the role of agency or involvement of all parties in the university environment. The birth of the concept of religious moderation in Indonesian universities is the key to solving the recent intolerant conflicts. The concept of religious moderation should be the main media for value transformation in the implementation of education, both in the general and religious education environment as well as in higher education institutions.
2. The practice of religious moderation in higher education is realized by the existence of a house of religious moderation, which was initiated by the Ministry of Religion of the Republic of Indonesia. The government through the Ministry of Religion launched the establishment of Religious Moderation Houses in universities as a response to the radicalization phenomenon that occurred in universities. The House of Religious Moderation by building humanitarian cooperation has openness between other religions, has an attitude of tolerance and has broad insight in socializing with other groups.
3. For optimal success of religion, studies are needed, verification of models of religious moderation education that are more varied (religious), concrete (real) and clear measures of success, in this case, religious moderation education, are really expected to be able to instill the principle of tawasuth, ta'adul, and tawazun, for the sake of creating a tolerant student character. It can be said that it is optimal if religious moderation opens students' thinking valves to have a moderate view of differences, and respect religious behavior between religious communities.

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³² Murtadlo, *Pendidikan Moderasi Beragama*.



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