



Implementation of Religious Moderation Values in East Priangan Higher Education

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Abstract: The notions of extremism and radicalism have penetrated the world of education; Public Higher Education is more vulnerable to radical movements due to the perspective that tends to see religious issues in black and white. Islamic Religious Education (*Pendidikan Agama Islam*—PAI), taught to students as a primary subject, is an opportunity to shape students' attitudes toward religious moderation as the next generation. East Priangan has a historical burden (heritage) that Indonesia has ever faced; East Priangan is the basis of the Darul Islam Movement, which has the Indonesian Islamic Army (DI/TII) led by SM. Kartosuryo. The study aimed to describe and analyze the implementation of religious moderation values for higher education students in East Priangan, including the University of Garut, the Indonesian Institute of Education, and the Garut Institute of Technology. This study uses a qualitative approach. Data collection techniques using observation, interviews, and documentation. The results showed that the efforts of PAI lecturers in building students' attitudes of religious moderation through understanding the methodology of Islamic teaching, the substance of the PAI curriculum was directed at moderate character, the role models and attitudes of PAI lecturers, there were discussion rooms, Qur'anic learning programs, mentoring and coaching of student activity units, and evaluation. Building a philosophy of religious moderation is an effort for students to respect religious diversity and build student collective awareness at universities in East Priangan.

Keywords: interreligious dialogue; inclusivism; religious diversity; plurality; religious values

1. Introduction

In addition to ethnicity, culture, language, and religion, differences in race, gender, and even skin color are often the subject of hot discussion (McConnell et al., 2021). However, as Indonesian citizens responsible for protecting Indonesian sovereignty, this should not become a gap in dispute between individuals (Ulfa et al., 2021). The diversity in Indonesia includes a precise assortment that we can avoid because believing in a belief is a human nature born by itself (Hefner, 2020). Believing in a particular faith or religion is a right for everyone, meaning that every individual has the right to have the freedom to embrace a religion according to what one believes (Meiza, 2018). Every individual also has the right to accept religion according to the inclination in his heart; the belief that is adhered to by everyone is based on a decision and the stability of his soul without coercion from other people (Mahamid & Bdier, 2021; Vuong et al., 2021). Each individual has their views in a different way, in which they are born to the face of the earth without any burden to carry, every faith comes from the parents who gave birth to us, but these things are returned to the individual when they already have an understanding of trust (Bockrath et al., 2021; Jerome & Elwick, 2020).

The Indonesian nation is a multicultural society with a pluralistic nature (M. T. Rahman, 2010). Diversity includes differences in culture, religion, race, language, ethnicity, tradition, etc. Even though it is not a religious state, the people are closely related to religious life, and the Constitution guarantees religious freedom. The first precept of Pancasila, "Belief in One Almighty God," shows that this state system is based on the principles, teachings, and values of religions in Indonesia (Hew, 2019).

Religious Moderation's success in Indonesian society's life can be seen from the high level of the following four main indicators and several other indicators that are aligned and interrelated: *First*, National commitment. Acceptance of the nation's principles contained in the constitution: Pancasila, the 1945 Constitution and its regulations. *Second*, Tolerance. Respect differences and give space for others to have beliefs, express their beliefs, and express opinions. Value equality and be willing to cooperate. *Third*, Anti violence. Rejecting the actions of a particular person or group that uses violent means, both physically and verbally, in carrying out the desired change. *Fourth*, Acceptance of tradition. Be friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the central teachings of religion (Wahid et al., 1998).

The urgency of religious moderation in religious and national life includes: strengthening the essence of religious teachings in people's lives, managing the diversity of religious interpretations by educating religious life, caring for Indonesianness within the framework of the Republic of Indonesia. The attitude of moderation is a mature attitude that is good and very necessary. Radicalization, radicalism, violence, and crime, including hate speech/swearing and hoaxes, especially in the name of religion, are childish, evil, divisive, damaging to life, pathological, not good, and unnecessary (Rosyad et al., 2022).

Noting religious attitudes in the recent dynamics of the nation and state, the President of the Republic of Indonesia, Joko Widodo, on various occasions invited religious leaders to make religion a source of values that care for diversity. The President invited religious leaders and religious people to provide deeper and broader religious insights to their respective adherents, because exclusivism, radicalism and religious sentiments tend to be based on distorted religious teachings. It cannot be denied that religion is the leading spirit of this nation, so religious leaders play an essential role in maintaining diversity as Indonesia's wealth and social capital (Wibisono et al., 2020).

As a plural and multicultural country, conflicts with religious backgrounds have the potential to occur in Indonesia. We need religious moderation as a solution to become an essential key to creating a religious life that is in harmony, harmony, peace, and emphasizes balance in personal life, family, society, and life as a whole. This misunderstanding regarding the meaning of moderate in religion has implications for the emergence of antipathy among the people who tend to be reluctant to be called a moderate, or even further blame moderate attitudes (M Taufiq Rahman & Setia, 2021).

However, besides that, there are also challenges in the implementation of religious moderation, including: the development of excessive (extreme) religious perspectives, attitudes and practices, which ignore human dignity; the development of subjective truth claims and coercion of religious interpretations as well as the influence of economic and political interests has the potential to trigger conflict; the result of a religious spirit that is not in harmony with the love of the nation within the framework of the Unitary State of the Republic of Indonesia (Kawangung, 2019).

The challenge in implementing religious moderation intersects with Freedom of Religion and Belief in Indonesia. Freedom of Religion and Belief as part of Human Rights is a fundamental right inherent in every human being. Every individual has the freedom to choose and practice his religion or belief according to his conscience without having to be haunted by the fear of getting threats, pressure, or coercion from outside himself, and also free from any discriminatory treatment—whether religious majority groups carry it out. in society or even by the state (Digdoyo, 2018).

In Indonesia, freedom of religion and belief is fully guaranteed by the constitution and many conventions ratified and legalized by the Indonesian government to become laws. The 1945 Constitution after the amendment of Article 28E paragraph (1) emphasized that "Everyone is free to embrace religion and worship according to his religion". Article 28E paragraph (2) also emphasizes "Every person has the right to freedom of belief, express thoughts and attitudes according to his conscience". Meanwhile, article 28I paragraph (1) of the constitution reads "The right to life, the right not to be tortured, the right to freedom of thought and conscience, the right to religion, the right not to be enslaved, the right to be recognized as an individual before the law and the right not to be prosecuted for the legal basis that applies retroactively is a human right that cannot be reduced under any circumstances." In the same article in paragraph (2) it still emphasizes the similar spirit "Every person has the right to be free from discriminatory treatment on any basis and is entitled to protection against such discriminatory treatment."

Freedom of Religion and Belief has a solid juridical basis in Indonesian law. The importance of protecting and fulfilling the right to Freedom of Religion and Belief is entirely understandable, considering that Indonesia is a pluralistic country consisting of many religions and beliefs that live among the people. Apart from that, Freedom of Religion and Belief is also seen as being able to promote a harmonious life because it plays an essential role in upholding and respecting human dignity. With mutual respect for one another in the name of humanity, harmony in the context of life among people of religions and beliefs will be the primary foundation for realizing harmony in a pluralistic society like Indonesia (Truna & Zakaria, 2021).

The harmony in question fulfills the right to Freedom of Religion and Belief. Bearing in mind the Freedom of Religion and Belief, it is seen as being able to encourage the creation of social harmony because it elevates and respects human dignity. In addition, he also remembers that harmony and harmony among people of religions and beliefs is not a stagnant condition but is dynamic, highly influenced, and dependent on various factors. In addition to internal and relational factors from adherents of religions to always maintain harmony in their relations with followers of other religions, they are also heavily influenced by external factors such as social, political, and economic changes (Syahputra, 2019).

Indonesia's diversity includes religion, language, ethnicity, tradition, cultural customs, and skin color (Azizah & Purjatian, 2015). Being adaptive, inclusive, and tolerant of diversity becomes an attractive social force when we work together and synergize to build our homeland (Kamal & Junaidi, 2018). The conditions and situations where violence has occurred recently have escalated diametrically as if they were contradictory when looking at recent events in Indonesia (Anwar & Muhayati, 2021). Diversity is slightly disturbed by the emergence of extremism and radicalism that seek to eradicate diversity in Indonesia (Achmad et al., 2023).

Extremism is the opposite of a moderate religious attitude (Webber et al., 2018). The term extremism is a social movement that seeks to gain power through political activities and programs that differ from government programs' activities and authority. Acting to limit one's freedom in the name of achieving common goals allows unruly behavior toward people outside their group who have the potential to disagree with their program (Huriani et al., 2022).

Radicalism is an understanding that wants to make changes or reforms through violent and revolutionary means (Mitchell, 2022). Radical belief does not provide tolerance for groups that are against them through extreme attitudes (Zmigrod et al., 2019).

Again, in Garut Regency, groups want Indonesia to turn into an Islamic State Indonesia, which is very much in conflict with the four pillars of nationality: Pancasila, Unity in Diversity, NKRI, and the 1945 Constitution. This triggers citizen unrest with acts of radicalism and intolerance, such as making someone infidel who is not from his group (M Taufiq Rahman, 2016).

Some misunderstandings often occur in response to tolerance. Few people conclude that someone with a tolerant attitude, especially in religion, means that he is not firm in his stance, is not severe, or is not serious in practicing his religious teachings. Tolerance is misunderstood as a compromise of religious, and theological beliefs by embracing other religions. Higher education

has a significant role in practicing the value of religious moderation. Higher education as the top educational laboratory, is expected to be a place to train the ability to manage and overcome differences in religious understanding or other differences. As an educational institution with a mandate to create an environment where there is no religion-based violence, the existence of higher education is the cornerstone of a model for how moderation is applied in society (Lestari & Parihala, 2020).

Based on the background above, this research aims to describe and analyze the implementation of religious moderation values and build an attitude of moderation for students at tertiary institutions in East Priangan. Religious moderation has been extensively researched, including in efforts to create a moderation mindset for students and the general public. First, study written by Hefni examines the mainstreaming of religious moderation in the digital space at Islamic religious colleges (Hefni, 2020). Second, the research examines religious moderation in the moderate ideology of Muhammadiyah and NU, known as champions of moderate Islam in Indonesia (Hilmy, 2013). Third, a study of the integration of Wasathiyah educational values through a culture of religious moderation (Sya'bani et al., 2020), but the implementation of religious moderation and attitudes of religious moderation for students at tertiary institutions in East Priangan, in this case the University of Garut, the Indonesian Institute of Education and the Garut Institute of Technology have not been widely studied so that it becomes novelty in this research.

The reason for using this qualitative approach is based on the consideration that the data to be sought is the root of the depiction of the implementation of the value of religious moderation in higher education in East Priangan, namely at the University of Garut, the Indonesian Institute of Education and the Garut Institute of Technology, which requires researchers to observe the implementation of the value of religious moderation. In higher education in East Priangan, researchers such as detectives, spies, explorers, or journalists must go directly to the field (Schulz et al., 2020).

Using a qualitative research approach is also considered very appropriate because of its natural characteristics, making it suitable for determining research boundaries based on the focus that emerges from initial observations. An in-depth description of the qualitative research process can be explained through interview techniques by researchers who explain general topics and then carry out general questions and obtain information following the initial objectives (Silverman, 2015).

The final product of this research is to describe and analyze the implementation of religious moderation values in higher education in East Priangan. Researchers try to observe, analyze, and deeply understand the supporting data analysis. Data was collected from a natural setting as the direct data source. Data can only be interpreted if the depth or facts studied are obtained. This research is expected to find and describe data about implementing religious moderation values in higher education in East Priangan.

The technique of determining respondents in this study were all students of public universities in East Priangan. At the same time, the sample is Muslim students studying at several public universities in East Priangan with a total of 578 students (N = 578). The sampling technique used in this research is a systematic tiered technique. The sampling process begins with a purposive selection of three public universities in East Priangan. The analysis of qualitative data that researchers carried out while in the field using the Miles and Huberman (Miles & Huberman, 2013), which consists of three activities, namely data reduction, data presentation (data view), and conclusion (verification).

Data and information processed and presented descriptively are further analyzed using triangulation techniques. Practical, theoretical studies, qualitative analysis, and expert judgment are widely used in the discussion phase in implementing the value of religious moderation in higher education in East Priangan, namely at Garut University, the Indonesian Institute of Education, and the Garut Institute of Technology.

2. Results and Discussion

The researchers conducted a questionnaire given to the lecturers. The question contains the variables discussed, namely how to implement the services of higher education, and the following results are obtained:

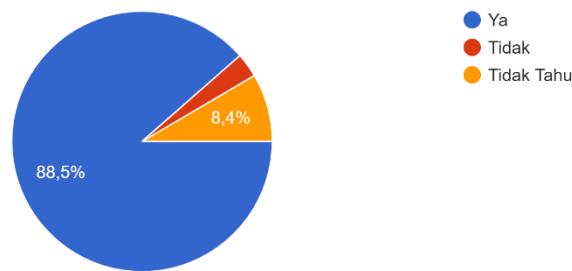
Table 1. Implementation of higher education service in religious moderation

Description	Yes	No
Some courses have moderate values for students	100%	0%
Religion courses have a special discussion on the theme of religious moderation	89%	11%
Never conveyed the theme of religious moderation in seminar activities	56%	44%
Has guided/guided students in religious moderation activities	89%	11%
Never guided a student thesis with the theme of religious moderation	56%	44%
Have teaching materials that contain moderation values	100%	0%
Have carried out sharing/FGD on the theme of religious moderation	78%	22%
Have participated in seminar activities as a participant with the theme of religious moderation	78%	22%
Have conducted research with the theme of religious moderation	33%	67%
Have published scientific papers with the theme of moderation	56%	44%
Become a member of an organization that has a vision and mission of religious moderation	100%	11%
Have carried out activities with the theme of religious moderation	100%	0%
Have carried out moderation-based service activities	56%	44%

To see the attitude of student moderation in religion, the researchers conducted a questionnaire and obtained the following results:

Diagram 1. The existence of courses that lead to the value of moderation

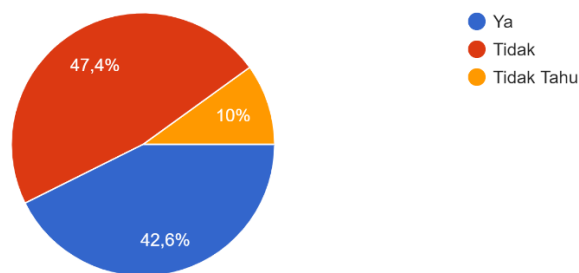
Di Kampus terdapat mata kuliah yang mengarahkan pada nilai moderasi
462 jawaban



The data above shows that the East Priangan Campus has directed the value of moderation in learning subjects. This indicates that higher education activities in the teaching field have included moderation values .

Diagram 2. Have participated in religious moderation coaching

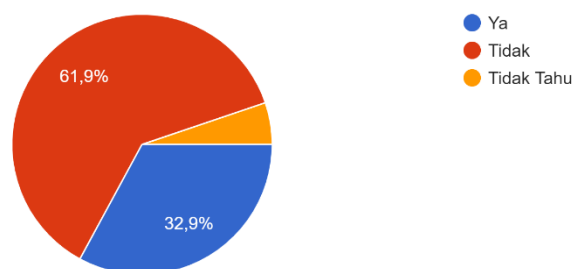
Pernah mengikuti pembinaan moderasi beragama
462 jawaban



From the Diagram 2, it can be seen that some students have participated in religious moderation training, and some others never have. The data above shows that some students still have not received religious moderation training.

Diagram 3. Have participated in seminars with the theme of religious moderation

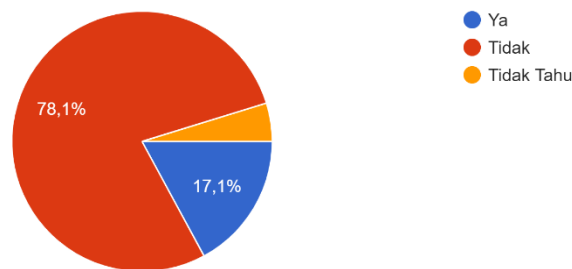
Pernah menjadi peserta kegiatan seminar dengan tema moderasi beragama
462 jawaban



From Diagram 3, it can be seen that as many as 61.9% of students have never participated in seminars on religious moderation. From the diagram above, it can also be concluded that there are still very few students involved in discussions that lead to the theme of religious moderation.

Diagram 4. Have conducted research with the theme of religious moderation

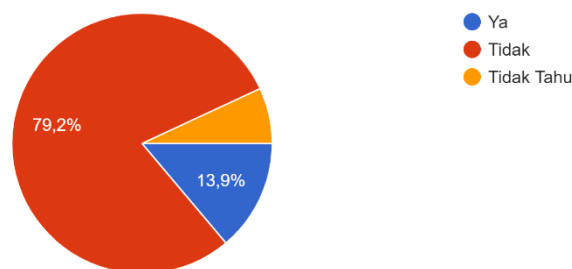
Pernah melaksanakan penelitian dengan tema moderasi beragama
462 jawaban



From the data above, it is shown that the majority of students have never researched the theme of religious moderation. However, as many as 17.1% had taken the research theme.

Diagram 5. Have ever published a scientific paper with the theme of moderation

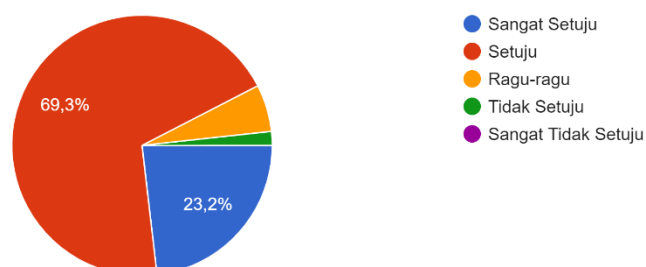
Pernah melakukan publikasi karya ilmiah dengan tema moderasi
462 jawaban



The data above shows that most students have never carried out a scientific publication with the theme of religious moderation. However, 13.9% of students still have had publications using the theme of religious moderation.

Diagram 6. Democracy is the political ideology of the Indonesian nation

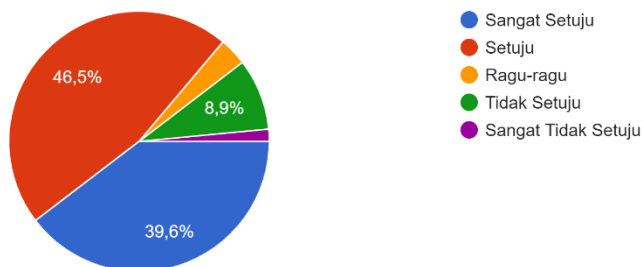
Demokrasi sebagai ideologi politik bangsa Indonesia
462 jawaban



The diagram above shows that most respondents agree that democracy is a state ideology. This statement indicates that students have an excellent national commitment. 69.3% agreed, and 23.2% strongly agreed.

Diagram 7. Pancasila is not against religion

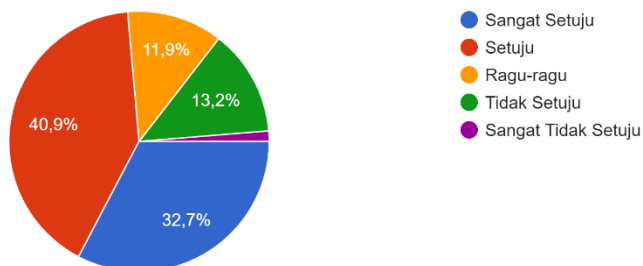
Pancasila tidak bertentangan dengan agama
462 jawaban



The diagram above shows a statement about Pancasila. As many as 39.6% of respondents stated that they strongly agreed, and as many as 46.5% agreed. It can be concluded that respondents' commitment to Pancasila ideology is very high. This can also show that the respondent's national insight is excellent.

Diagram 8. Leaders in Indonesia must be Muslim

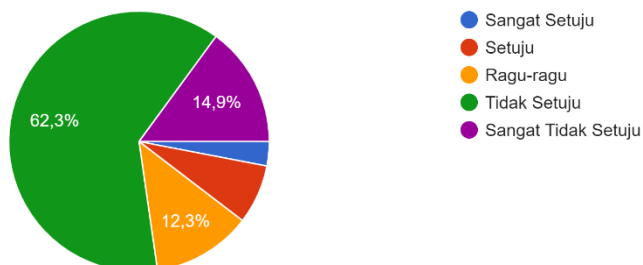
Pemimpin di Indonesia harus muslim
462 jawaban



The diagram above is a question about whether leaders in Indonesia must be Muslim or not. Most respondents agreed 40.9%, strongly agreed 32.7%, expressed doubts 11.9%, and disagreed 13.2%.

Diagram 9. Respecting the red and white flag is part of excessive activities that lead to *shirk*

Menghormati bendera merah putih bagian dari kegiatan berlebihan yang menjurus pada syirik
462 jawaban

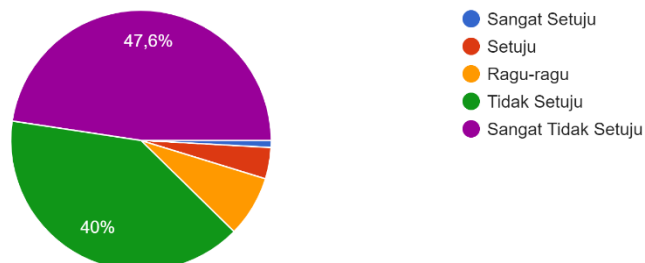


This question is an insight into the commitment to love the homeland, shown through activities to respect the red and white flag. As much as 62.3%, the highest percentage of respondents, shows that

respecting the flag is not an activity that leads to shirk. The diagram above also shows that 14.9% of respondents strongly disagree if respecting the flag is considered *shirk*.

Diagram 10. The suicide bomber is martyred

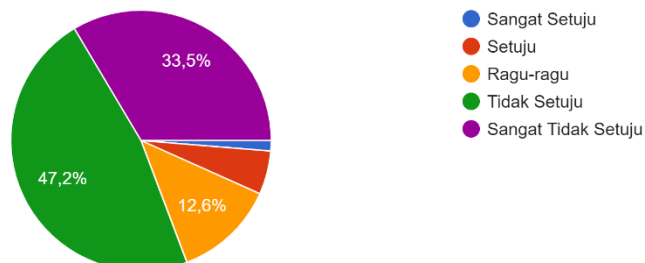
Pelaku bom bunuh diri mati syahid
462 jawaban



The above question is a statement of opinion. As many as 47.6% of respondents stated that the suicide bombers were not part of the martyrdom. Then as much as 40% said they disagreed. It can also be concluded that students disagree with acts of terror or violence.

Diagram 11. Destroying illegal places of worship of other religions is a customary attitude within the framework of our democracy

Merusak rumah ibadah agama lain yang ilegal adalah sikap wajar dalam bingkai demokrasi kita
462 jawaban



The diagram above shows that the actions of the majority of respondents do not agree that destroying other houses of worship is not permissible, namely as many as 47.2% disagree, and 33.5% strongly disagree.

It can be seen that most students agree with the permissibility of a Muslim regional leader congratulating other religious holidays. However, as many as 26% said they were unsure.

Universities have a significant mandate in realizing a moderate social life. The value of moderation, especially in religious life, should be shown by the academic community in higher education.

The process of education or teaching is the first part of higher education services. The method of education or teaching is an important part, namely providing knowledge or insight to the community, which in this case is called students. This is student time.

The value of religious moderation in tertiary institutions can be demonstrated through educational activities. The educational activity in question is a teaching activity. The results of the data analysis found by researchers, in universities in Pringan Timur, activities generally include moderate values in them. In Islamic Religious Education courses taught in three campuses, the value of moderation has

been integrated into learning. It can be seen that the majority of respondents answered that Islamic education courses contain moderate values in them. This can be found in the RPS (Semester Learning Plan) document, where lecturers have included moderate values in their learning outcomes.

The value of moderation in teaching activities can also be shown in the teaching materials used. The sources used by lecturers in teaching include relevant references according to the writings of moderate scholars. The use of these references will have an impact on the content that lecturers bring in teaching. When a lecturer uses good scientific knowledge, the values he develops will also be good.

Islamic Education courses in public tertiary institutions present themes that lead to a moderate attitude of students. This can be seen from the synchronization of lecturer and student answers in this study. Students state that Islamic Education lecturers teach a discussion or value in learning.

However, even though the implementation of the value of moderation is shown in learning, it turns out that lecturers and students are still minimal in terms of research with the theme of moderation. Likewise with scientific publications conducted by both lecturers and students, each of them stated that they still lacked publications on the theme of religious moderation. There are still a few student thesis that use the theme of moderation. The link between research and publication is two things that are related, when the research produced is little or no. So there are no published results. Here it can be seen that religious moderation is still not the theme of choice for Islamic Education lecturers.

Regarding service activities at three tertiary institutions, it turns out that the number of lecturers and students who take the theme of religious moderation is still minimal. The number of lecturers who carry out service activities based on religious moderation is still small. Based on interviews conducted with Islamic Education lecturers, many lecturers still carry out the service taking other themes such as economic or community empowerment. However, based on the researcher's study of the service roadmap in the three tertiary institutions, religious moderation is one of the existing themes. But in its application it turns out that the number is still tiny. The lack of dedication based on religious moderation for lecturers and students in social work activities still brings the theme of religious moderation in society (Malik & Busrah, 2021).

Suppose conclusions are drawn, based on the questionnaires and interviews given. In that case, it can be seen that the implementation of religious moderation is more shown in education or teaching. While research or service is still very lacking. This also impacts the publication of the theme of moderation, which is still lacking. The moderate attitude of students based on questionnaires and interviews conducted, the researchers found that most students had moderate attitudes. This is demonstrated by various moderate attitudes and national commitments, which can be measured by the questionnaires conducted. Students have a moderate attitude because the lecturer has integrated the value of moderation in teaching into their learning. The availability of moderate teaching materials produces students who can think moderately and have a national commitment (Samho et al., 2012). One of the moderate attitudes is through a willing attitude toward differences. Meanwhile, national commitment is shown by obedience to the national ideology, namely Pancasila (Ichwan, 2011).

Suggestions and improvements for the continuation of this research are to research the evaluation of Islamic Education learning on indicators of religious moderation, namely national commitment, harmony, anti-violence, and wisdom towards local culture as a measuring tool in seeing and being able to prevent radicalism from entering college students in East Priangan. At least this research has provided an overview of how higher education services can be based on religious moderation. Higher education has a big mandate from society to give a moderate miniature of life. Universities are expected to set a good example for society. This can be realized through the attitudes of students, lecturers, and all academics. The role of tertiary institutions is significant to realize the value of moderation in social life. The concept of religious moderation needs to be formulated precisely, with many indicators that are agreed upon and well understood from the perspective of religions, so that religious practitioners of each religion have the same perspective and perception of religious moderation, both conceptually and practically, so that they can conveyed appropriately to students in college (Mohammad T Rahman & Mufti, 2021; Verkuyten, 2018).

Religious Moderation needs to be internalized in a structured manner to students in every tertiary education institution. The curriculum and teaching materials used in every tertiary institution need to adopt the content of religious moderation education, so that students have the same understanding of the meaning of religious moderation.

3. Conclusion

The limitations of narratives of religious teachings to interpret and define the concept of moderation as a whole, and can be agreed upon due to differences in terminology, are other factors still an obstacle to sowing a spirit of moderation among religious people. Each religion has a different interpretation of religious moderation. The academic community, especially at the University of Garut, the Indonesian Institute of Education, and the Garut Institute of Technology, need to have the same point of view and perception of religious moderation, both conceptually and practically, so that they can adequately preach it to the broader community. At a practical level, religious moderation needs to be instilled in a structured manner to students in higher education. The curriculum and teaching materials used in every tertiary institution need to properly adopt the content of religious moderation, so that students have the same understanding of the meaning of religious moderation.

Efforts to form an attitude of religious moderation through PAI for students at Garut University, the Indonesian Institute of Education and the Garut Institute of Technology involve all campus residents, especially PAI lecturers through; *First*, students are given an understanding of the methodology of Islamic teachings to know the actual boundaries and rules; *second*, through PAI courses which are substantially directed at the formation of students who are characterized and moderate; *third*, through the exemplary and moderate attitude of PAI lecturers; *fourth*, opening up space for discussion of hot issues related to religious moderation, radicalism, anarchism by providing proper understanding when mistakes and deviant student attitudes are found; *fifth*, adjustment of the Islamic Education RPS curriculum, *sixth* through the BTQ program; *seventh*, mentoring and coaching of student activity units and other supporting activities; *eighth*, there is an evaluation. This research continues to follow up the process of evaluating religious moderation at Garut University, the Indonesian Institute of Education, and the Garut Institute of Technology.

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