



Revitalizing the Role of UIN Bandung in Creating Religious Harmonization in West Java

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ABSTRACT

This research analyses graduates' concepts and understanding of the UIN Sunan Gunung Djati Bandung Revitalization Model to Create Religious Harmonization in West Java. This research uses an ethnographic method to relate to social activities and religious behaviour in society. Apart from that, it tries to describe and analyze the life views of the subjects studied, namely understanding and attitudes towards religious harmonization. The concept and implementation of UIN Sunan Gunung Djati Bandung regarding religious harmonization in West Java, namely the establishment of a study program and curriculum whose approach uses religion to contribute to the study of religious moderation and establishing a house for religious moderation. UIN Sunan Gunung Djati graduates' understanding of religious harmonization in West Java shows moderate religious tolerance. The Revitalization Model of UIN Sunan Gunung Djati Bandung to Create Religious Harmonization in West Java, namely by designing the UIN Sunan Gunung Djati Bandung curriculum, has demonstrated an Islamic moderation effort that encourages religious moderation so that it has been able to provide a dominant colour in the harmonization of religious communities, especially in West Java.

Keywords: *Harmonization; religious moderation; revitalization model; UIN Bandung.*

INTRODUCTION

Since its founding in 1968, UIN Sunan Gunung Djati Bandung is a transformation of the State Islamic Institute (IAIN), which was founded on April 8, 1968, AD to coincide with Muharram 10 1388 H based on the Decree of the Minister of Religion of the Republic of Indonesia No. 56 of 1968, is a university that is concerned within the study of Islam, and the study of other religions. This is an effort by the founders, West Javanese ulama and community leaders to ensure that the people understand that Islam is a religion of love (*rahmatan li'alamiin*).

It is hoped that this effort will further give birth to a harmonious religious life order that remains competitive in building the progress of the nation and state. UIN graduates (*alumni*) can become agents of social change in line with the dynamics in every era, starting from the old order, the new order, the reform order, and the post-reformation era.

In 2016, The Islah Center, a non-governmental organization that is concerned with the study of religious harmony, conducted research and released that West Java was in the category of the province with the highest cases of intolerance in Indonesia. In 2018, the survey results stated that 10 top cities in West Java were categorized as intolerant cities, including Bandung (Haryani, 2019; Alim, 2020). This data is interesting, considering that West Java is a religious society where many religious institutions have been built (Effendi & Oktavia, 2020; Harudin, et.al., 2020) from a trim level to a university level, such as UIN Bandung. Of course, this is a "hard slap" for UIN Bandung to evaluate the contribution of this higher education institution, which is a peacemaker agent. This is a note for UIN to study more deeply the root causes of the high rate of religious intolerance; some possibilities include understanding religious interpretation, religion and diversity.

Religion has become something that is considered crucial for Indonesian society; even the founding fathers paid full attention to religion, which is manifested in the basic ideology of the Indonesian nation, namely Pancasila: "Belief in One Almighty God" (Aris, et.al., 2021; Setiabudi et al., 2022). Theoretically, the term religiosity differs from the terms religion and religion. To understand it, you can start by understanding religious terminology. Regarding terminology, religion is one of the most critical aspects of culture studied by anthropologists and other social scientists. This is an essential aspect of cultural studies through anthropology and other social science studies. In this sense, religion is an inseparable aspect of human life and is considered urgent by humans.

Suppose religion is positioned as an object of knowledge. In that case, a religious person will have a response or response to the knowledge he receives about the religious teachings he is receiving. The response implemented in social life is then understood as a person's religiousness. However, an essential element cannot be separated from a person's religiousness, namely, belief in the belief system of a religion. Belief is the primary source of a person's religion and religiousness because belief is a source of energy radiating from within humans who choose to be religious

and obey the teachings of their religion. However, this belief also gave birth to the derivation of different beliefs after being perceived and translated into social life.

Thus, religiosity can also be understood as the process of manifesting belief in the truth of a religion. The religion of Pope Paul (Christian) is thought to be different from the religion of Kyai (Islam), and Biksu (Buddhism), the religion of city people is thought to be different from the religion of village people, the religion of agrarian society is also thought to be different from industrial society.

In its development, the diversity of society has experienced intersections and often experiences clashes in the form of religious conflicts. In the Indonesian context, religious diversity in Indonesia, especially in West Java, has recently experienced the threat of disharmony, which is marked by the emergence of religious extremism, which imposes claims on the truth of each other's religious teachings (Sulanam, 2020; Ipadang, et.al. 2021)

In response to this, UIN Sunan Gunung Djati Bandung, as an Islamic Religious University, has more responsibility to help reorganize the understanding of religious moderation from several possible problems that arise. First, UIN Sunan Gunung Djati Bandung's curriculum aspect is derived from UIN Bandung's vision, which is superior and competitive based on revelation to guide knowledge in the framework of morals in Southeast Asia in 2025. Second, the compatibility between the vision of UIN Sunan Gunung Djati Bandung and academic culture, especially in its contribution to giving birth to graduates with a moderate religious culture and creating harmony in their domicile environment. Third, the level of understanding of the religious dimensions of the alumni of UIN Sunan Gunung Djati Bandung to create religious moderation and harmony in West Java.

According to Glock and Stark, religiousness appears in five dimensions: ideological, intellectual, expressive, ritualistic, and consequential—first, the ideological dimension (Glock & Stark, 1966; Azra, 1996). A person's religiousness is closely related to beliefs that provide "existential premises" to explain God, nature, humans, and their relationship. Beliefs can take the form of meanings that explain God's goals and the role of humans in achieving those goals. (purposive belief). Second, the intellectual dimension, namely the dimension that refers to the religious knowledge that a person must know about the teachings of his religion,

including fundamental beliefs about holy books, certain rites, God, apostles and so on, strong beliefs without correctly understanding religion/beliefs based on little knowledge. The third dimension is experiential, which involves religious emotions and tends to be sentimental due to the presence of religious feelings. This third dimension can move at several levels: confirmatory (confirmatory). Feeling God's presence in response to his will), schematic (a feeling of closeness and love with God), and participative (involvement as a loyal friend/guardian of God in various movements of life). Fourth, the ritualistic dimension or formalistic religious actions through religious rites with complete devotion. Fifth is the consequential dimension, namely that all social implications of implementing religious teachings are deemed to have to be implemented in religion due to beliefs in the religion adhered to.

Harmonization is social order, which can be interpreted as a social system with relationship patterns and habits that run smoothly to achieve society's goals. Social order is a situation where social relations occur in harmony, harmony and harmony according to applicable values and norms. Harmonization can be interpreted as a dynamic condition when the aspects of social life run orderly and regularly so that the goals of social life can be achieved. As for religion in the sociological sense, it is a social phenomenon common and shared by all societies worldwide, without exception. It is an aspect of social life and part of the social system of a society. Religion can also be seen as an element of the culture of a society in addition to other elements, such as art, language, livelihood systems, equipment systems, and social organization systems. The sociological concept, which emphasizes aspects of community life, is based on the premise that students are community members. As members of society, students must be prepared to live side by side in community life, such as religious diversity ([Kusnawan & Rustandi, 2021](#)).

Religious life in Indonesia is reflected in recognising existing religions (Islam, Catholicism, Protestantism, Hinduism, Confucianism, and Buddhism). Each religion has institutions and organizations in society to increase understanding and practice of the teachings of their respective religions. Therefore, these religious organizations are seen as having great potential in developing the spiritual mentality of Indonesian society ([Departemen Agama RI, 1979/1980](#)).

So, Islam has exclusive goals and inclusive goals that respect other beliefs. This education is expected to increase the dimensions of belief in

the group's teachings and inclusively have a tolerant attitude towards teachings that are different from one's own.

Harold Coward said there are three general principles in responding to religious diversity: the first principle, standard logic, and the one that takes many forms. Philosophically and theologically, this logic is the source of reality and the most significant way to explain religious diversity (Boland, 1985; Coward, 1995; Lewis, 1994). This logic is not unfamiliar to those who study the history of religions. For example, in the Vedas, one can find the idea of One who is called by many names.

The second principle is religion as a tool. Therefore, the revelations and doctrines of religions are a path, or in the Islamic tradition called Sharia, to get to the One because, as a tool, what exists in religions is a particular collection of means that are used as tools by which the One can be achieved. Moreover, the third principle is the imposition of validating criteria. What is meant here is imposing one's criteria on other religions. The Qur'an in Islam is a validating revelation, so it becomes the basis for testing other revelations. So, with these validating criteria, each one uses it to get to this One.

Diversity is dangerous when introducing one's criteria for other religions connected with missionary activities. At the same time, it creates the possibility of converting adherents of other religions. This often finds legitimacy in the teachings of religious traditions, whether in Islam, Christianity or Buddhism. Ironically, the way to spread one's teachings to others is made militant and exclusive. It is not surprising that this situation gave birth to the religious fundamentalism movement.

In the context of this situation, the Indonesian government is developing religious harmony and tolerance through the concept of the Trilogy of Harmony, including (1) Internal harmony of religious communities, that every religion recognizes the existence of sects, schools of thought, denominations or groups that grow from differences in understanding and interpreting its religious doctrine. Internal differences should not become a source of division and conflict. All schools and schools of thought develop mutual respect, understanding and tolerance; (2) Harmony between religious communities (Kahmad, 2002). This means that religious believers respect and appreciate each other. All religious people must believe that there are theological and doctrinal aspects of religion, which include faith, belief, and commitment as fundamental and personal parts. No one has the right to interfere with or question the

substantive dimensions of another person's religion. Therefore, theological and doctrinal differences should not become a source of conflict. Religious adherents should build mutual understanding and seek common ground in social interactions based on tolerance and mutual respect; (3) Harmony between religious adherents and the government. This tolerance model is considered necessary for realizing national unity and integrity. The government is committed not to interfere in all religions' theological and doctrinal aspects. However, for national unity, the government can occasionally adopt specific policies and regulations to build a more harmonious and healthy religious life. To fulfil this goal, an atmosphere of mutual trust needs to be built by religious communities in collaboration with the government (Syaefullah, 2007).

Previous research that is relevant to this study is research from Muhamad Syaikhul Alim and Achmad Munib; according to him, Islamic moderation is understood as a balance between solid beliefs and tolerance in which there are Islamic values that are built based on a straight and middle way of thinking and not excessive (Alim & Munib, 2021). Meanwhile, Sumarto & Emmi Kholilah Harahap stated that Religious Moderation is not only for Islam, but all religions must practice religious moderation because the messages in religious moderation are general and can be implemented by all religions (Sumarto & Harahap, 2022). Suharto (2021) stated that Religious Moderation maintains and develops the potential of the Indonesian Nation through the diversity of ethnicity, race, culture, language, religion, and so on, which is the principal capital in carrying out development. Even though it is diverse, Indonesia is still one.

This research focuses on revitalizing the role, which can be interpreted as an effort or process by UIN Sunan Gunung Djati Bandung to create religious harmony in West Java. Based on the background and focus of the research, this research aims to analyze the concepts and understanding of graduates and the Revitalization Model of UIN Sunan Gunung Djati Bandung to Create Religious Harmonization in West Java.

This research approach is qualitative and uses ethnographic methods. Regarding this ethnographic method, Emzir said, "Ethnography is a social science research method. This research believes strongly in up-closeness, personal experience, and possible participation by researchers trained in ethnography, not just observation. These ethnographers often work in multidisciplinary teams. Ethnographic focus points can include intensive studies of culture and language, single fields or domains, a combination of

historical methods, observation and interviews. Ethnographic research uses three types of data collectors: interviews, observations, and documents" (Emzir, 2017).

Ethnographic research is research on the social activities and behaviour of specific people or groups of people, studying and describing cultural events, which presents the view of the life of the subject who is the object of study. Researchers obtained This description by participating directly and for a long time in the social life of a society (Hanifah, 2010). This research uses ethnographic methods because they relate to social activities and religious behaviour. Apart from that, it tries to describe and analyze the life views of the subjects studied, namely understanding and attitudes towards religious harmonization. Religious harmony is part of culture. Culture is a system of knowledge that humans acquire through the learning process, which they use to interpret the world around them and, at the same time, to develop behavioural strategies in dealing with the world around them.

RESULTS AND DISCUSSION

Concept and Implementation of Religious Harmonization

Excellence in education is realized through quality education, balanced basic and applied research based on the real needs of stakeholders, and community service based on income generation. As an LPTK, UIN Sunan Gunung Djati Bandung is responsible for producing quality intellectual scholars. Educational research policies based on actual needs in educational institutions are carried out to enrich teaching materials in the field of education as well as learning innovations based on student active learning. As the only UIN in West Java, UIN Sunan Gunung Djati Bandung is directed to become a consultation centre for solving problems in education and Islamic studies. Therefore, the competency of graduates for all levels, types, and pathways of education at UIN Sunan Gunung Djati Bandung is directed at meeting expectations in the development and development of religious life that is effective in the development of the quality of Indonesian human beings.

In the context of UIN Sunan Gunung Djati Bandung's efforts to contribute to the harmonization of religious communities in West Java, several study programs were established that are relevant to the development of social sciences that are concerned in the field of religious and peace studies, namely the Religion Studies Program at bachelor, master

and doctoral levels.

The curriculum presented includes material on the Sociological Approach to Religion, Interpretation of Religious Scriptures, Research Methodology, Methodology for the Study of Religions, Advanced Study of Living Religion, Pluralism and Conflict Resolution, State and Religion, Indigenous Religion, Religious Movement, Sociology of Anthropology of Religion, Identity Politics, Social Movements, Islam and Modernity in Indonesia.

Islam as a religion has a long history of encounters with other religions. Islam's open attitude in accepting the diversity of other cultures and communities can be a reference for the state and nation. This open, inclusive and tolerant multicultural spirit is what the Indonesian nation currently needs (Nur & Lubis, 2015; Rustandi, 2022).

Religious moderation is a concept that can build an attitude of tolerance and harmony in order to strengthen national unity and integrity. Religious moderation is the activity of religious humans who act peacefully in contact with others (Sumarto, 2021; Sumarto & Harahap, 2022). It has been realized that religion is increasingly influencing all social activities. Therefore, religious people are called to carry out exemplary practices for the good of the world based on religion. Religious moderation's primary commitment to tolerance makes it the best way to deal with religious radicalism, which threatens religious life and, in turn, impacts the life of unity in society, nation and state.

Paying attention to religious attitudes in the recent dynamics of the nation and state, the President of the Republic of Indonesia, Joko Widodo, in each of his speeches, invites religious figures to make religion a source of values that care for diversity. The President invited religious figures and religious communities to provide more comprehensive religious insight to their respective communities because exclusivism, radicalism and religious sentiments tend to rely 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.

For the Indonesian people, diversity is believed to be God's will. Diversity is not asked for but rather a gift from God, Who Created it, not to be bargained for but to be accepted. Indonesia has ethnic, tribal, cultural, linguistic and religious diversity that is almost unmatched worldwide. Apart from the six religions most widely adhered to by society, there are hundreds

or even thousands of tribes, regional languages and scripts, and local beliefs in Indonesia.

The ideology of the Indonesian state, namely Pancasila, prioritizes living in harmony between religious communities. Indonesia is an example of other nations successfully managing their cultural and religious diversity and is considered successful in positioning how religion and the state are in harmony. Conflicts or social problems sometimes still occur, but we can always solve these problems and return to awareness of the importance of unity and unity as a great nation (Kementerian Agama RI, 2019).

Religious moderation is the key to maintaining tolerance and harmony at local, national and global levels. Rejecting extremism and liberalism in religion is the key to balance for the maintenance of civilization and the creation of peace. In this way, each religious community can respect each other, accept differences, and live together in peace and harmony. This study was carried out because the spread of extreme, liberal and intolerant ideas does not only target the general public but students and students can also be targets for their spread.

Due to the relatively young age of students still searching for their identity and students' low level of religious knowledge, they are easily influenced by these beliefs. Students under the auspices of the Sunan Gunung Djati State Islamic University, Bandung, which is a forum for strengthening faith, developing knowledge and Islamic traditions, pious deeds, and noble morals for students. This is where the role of students is vital in instilling and forming students' attitudes toward religious moderation. This study aims to determine the efforts of UIN Sunan Gunung Djati Bandung in forming students' religious moderation attitudes. Forming a student's attitude toward religious moderation is by providing in-depth knowledge of religion, being selective in teaching staff, and accommodating local culture.

So, with such a perspective, considering the importance of religious moderation for students so that students are not easily provoked into understanding radicalism, extremism and intolerance in religious life, it emphasizes that students become agents of change for religious tolerance in society with various disciplinary approaches.

Sunan Gunung Djati State Islamic University, Bandung, which prioritizes the aspect of moderation in religion. So UIN Sunan Gunung Djati Bandung inaugurated the construction of a moderation house on November 26 2019, at Campus III UIN Sunan Gunung Djati Bandung,

which is expected to become a benchmark for the academic community, both lecturers and students to develop practical knowledge in society.

Apart from establishing a house for religious moderation, UIN Sunan Gunung Djati Bandung has also initiated a declaration of religious moderation, which PTKIN leaders throughout Indonesia are following and making religious moderation the central theme of research by lecturers and students, as the spirit of the curriculum, organizing KKN and community service based on religious moderation through the theme of religious moderation in society, fostering society to continue to develop tolerance as a field laboratory for implementing religious moderation in society. This shows that UIN Sunan Gunung Djati Bandung has become a PTKIN pioneer throughout Indonesia as a university that prioritizes aspects of moderation in religion.

Of the nine undergraduate program faculties at UIN Sunan Gunung Djati Bandung, all faculties are involved in encouraging aspects of moderation in religion both on and off campus. All faculties at UIN Sunan Gunung Djati Bandung, including Islamic faculties such as Faculty of Adab and Humanities, Faculty of Da'wah and Communication, Faculty of Sharia and Law, Faculty of Tarbiyah and Teacher Training, and Faculty of Ushuluddin, as well as Faculty of Economics and Islamic Business, as well as faculties – general faculties, such as Faculty of Science and Technology, Faculty of Social and Political Sciences, and Faculty of Psychology by providing an Islamic-based lecture curriculum, this can support moderation in religion among students and lecturers.

One of the Islamic Faculties in the undergraduate program that instills the values of moderation in religion is the Ushuluddin Faculty. The Ushuluddin Faculty includes a Department of Religious Studies with a curriculum that supports students in studying in-depth Islamic knowledge.

One of the Islamic Faculties in the Undergraduate program, the courses that support the realization of a harmonious and tolerant attitude towards students include the courses Kalam Science, Modern Currents in Islam, Anthropology of Religion, Sociology of Religion, Philosophy of Religion, Studies Local Religion, Comparative Religion Science, History of Religions, Psychology of Religion, Anthropology, Judhaism, Christology, Hinduism, Phenomenology of Religion, Religion and Radicalism, Religion and Globalization, Buddhism, Confucianism, Orientalism/Occidentalism, Inter-Religious Relations, Management of Religious Institutions, Development of Modern Christian Theology, New Religious Movements,

Religion and Conflict Resolution, Communication across Religions and Cultures, Education for Religious Harmony, Capita Selecta Study of Religions. Hopefully, this course will make the Department of Religious Studies in the Undergraduate Program a role model for other departments at UIN Sunan Gunung Djati Bandung so that its students have a complete attitude of harmony and tolerance—the values of moderation in religion, namely the Ushuluddin Faculty. The Ushuluddin Faculty includes a Department of Religious Studies with a curriculum that supports students in studying in-depth Islamic knowledge (Rustandi & Sahidin, 2019; Rustandi & Muchtar, 2020).

This case shows that the faculties in the Undergraduate Program at UIN Sunan Gunung Djati fully support the implementation of moderation in religion at UIN Sunan Gunung Djati Bandung, not only from the curriculum but also with activities that support aspects of religious moderation. Apart from that, it is not only students who are required to implement the values of moderation in religion; lecturers are also involved in trying to instill the values of moderation in religion.

It is not only the undergraduate program that fully supports the implementation of moderation in religion at UIN Sunan Gunung Djati Bandung; the master's program is also involved in efforts to realize moderation in religion on campus.

Understanding of Religious Harmonization by Graduates

Data regarding the understanding of UIN Sunan Gunung Djati Bandung graduates regarding religious harmonization in West Java was obtained based on 3 (three) indicators, namely (1) insight into multiculturalism, pluralism and religious tolerance, (2) insight into religious inclusivism and (3) insight into concepts social ethics.

Data regarding the multicultural insight of West Javanese residents is comprehensive and robust. This can be seen from the survey results, which show high percentages in various significant aspects of living in diversity in the following table:

Table 1. Insight into Multiculturalism

No	Sub Indicator	Respondent Results
1	Learn to live with differences	The respondents' answers to this question, namely 96.5% answered "Yes", and 3.5% answered no. This means that 96.5% of West

		Java residents are used to living with differences, which indicates the breadth of multicultural insight.
2	Building Mutual Trust	A picture of the respondents' answers to this question was obtained. Namely, 97.3% answered "Agree", and 2.7% answered "Disagree". This means that 97.3% of West Java residents admit that living in diversity requires efforts to build mutual trust, which indicates the breadth of their multicultural insight.
3	Maintaining mutual understanding	A picture of the respondents' answers to this question was obtained. Namely, 98.2% answered "Agree", and 1.8% answered "Disagree". This means that 98.2% of West Java residents admit that living in diversity requires efforts to build a sense of mutual understanding, which indicates the breadth of their multicultural insight.
4	Upholding an attitude of mutual respect	From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 100% answered "Agree", and 0% answered "Disagree". This means that 100% of West Java residents admit that living in diversity requires efforts to build mutual respect, which indicates the breadth of their multicultural insight.
5	Open Minded	A picture of the respondents' answers to this question was obtained. Namely, 98.2% answered "Agree", and 1.8% answered "Disagree". This means that 98.2% of West Java residents admit that living in diversity requires an open attitude in thinking, which indicates the

6	Appreciation and Interdependence	breadth of their multicultural insight. A picture of the respondents' answers to this question was obtained. Namely, 97.2% answered "Agree", and 2.8% answered "Disagree". This means that 97.2% of West Java residents admit that living in diversity requires mutual appreciation and interdependence, indicating the breadth of their multicultural insight.
7	Nonviolent Conflict Resolution and Reconciliation	A picture of the respondents' answers to this question was obtained. Namely, 98.1% answered "Agree", and 1.9% answered "Disagree". This means that 98.1% of West Java residents admit that living in diversity requires efforts for peaceful (non-violent) conflict resolution and reconciliation, which is essential, indicating the breadth of their multicultural insight.

Source: Research Results of Researchers, 2023

Overall, the survey shows that most West Javanese people are aware of and apply essential principles to support life in diversity, reflecting the breadth of their multicultural outlook.

Data regarding UIN Sunan Gunung Djati graduates' understanding of religious harmonization in West Java provides comprehensive and robust insight into pluralism. The pluralism indicator is derived from 2 (two) sub-indicators in the table below:

Table 2. Insights into Pluralism

No	Sub Indicator	Respondent Results
1	The Value of Freedom and Recognition of the Existence of other religions	A picture of the respondents' answers to this question was obtained. Namely, 97.2% answered "Agree", and 2.8% answered "Disagree". This means that 97.2% of West Java residents admit that living in diversity requires efforts to

2	The value of justice	<p>build mutual respect, which indicates the breadth of their pluralistic outlook.</p> <p>From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 100% answered "Agree", and 0% answered "Disagree". This means that 100% of West Java residents recognize that living in diversity requires efforts to value justice, which indicates the breadth of their pluralistic outlook.</p>
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Source: Research Results of Researchers, 2023

The survey results show that the understanding of UIN Sunan Gunung Djati Bandung graduates supports important principles of pluralism, such as religious freedom and justice, which reflects the breadth of their pluralistic insight.

Data regarding the understanding of UIN Sunan Gunung Djati graduates regarding religious harmonization in West Java in the tolerance indicator is derived from 6 (six) sub-indicators of having a good knowledge of religious harmonization in West Java by showing a high level of tolerance in various essential aspects. The following is a tolerance insight survey table:

Table 3. Tolerance Insights

No	Sub Indicator	Respondent Results
1	Be open to learning about other people's beliefs and views	<p>From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 89.8% answered "Agree", and 10.2% answered "Disagree". This means that 89.8% of West Java residents admit that living in diversity requires an open attitude in learning about other people's beliefs and views, which is essential and an indication of the breadth of their tolerance.</p>
2	Show a positive attitude to accept something new	<p>A picture of the respondents' answers to this question was obtained. Namely, 95.4% answered "Agree", and 4.6% answered</p>

		"Disagree". This means that 95.4% of West Java residents admit that living in diversity requires a positive attitude to accept something new, which indicates the breadth of their tolerance.
3	Accommodating Existence	From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 96.3% answered "Agree", and 3.7% answered, "Disagree". This means that 96.3% of West Java residents admit that living in diversity requires efforts to show an attitude of accommodating ethnic, racial, religious and cultural diversity, which indicates the breadth of their tolerance.
4	Participate in various activities	A picture of the respondents' answers to this question was obtained. Namely, 85.3% answered "Agree", and 14.7 0% answered "Disagree". This means that 85.3% of West Java residents admit that living in diversity requires efforts to show an attitude of participating in various activities, which indicates the breadth of their tolerance.
5	Listen to other people's views respectfully	A picture of the respondents' answers to this question was obtained. Namely, 99.1% answered "Agree", and 0.9% answered "Disagree". This means that 99.1% of West Java residents admit that living in diversity requires an attitude of being willing to listen to other people's views with complete respect, which indicates the breadth of their tolerance.
6	Shows a strong desire to learn something from others	A picture of the respondents' answers to this question was obtained. Namely, 77.9% answered "Agree", and 22.1% answered "Disagree". This means that 77.9% of West Java residents admit that living in diversity requires effort,

showing a strong desire to learn something from other people, which indicates the breadth of their tolerance.

Source: Research Results of Researchers, 2023

Overall, the survey shows that most UIN Sunan Gunung Djati graduates understand and accept the values that support religious harmonization, reflecting the breadth of their insight into tolerance.

Data regarding insight into religious inclusivism as a potential for maintaining harmony among religious communities is derived from 5 (five) indicators of having a pretty good insight into religious inclusivism. However, several areas require improvement to maintain harmonization among religious communities.

Table 4. Insights into Religious Inclusivism

No	Sub Indicator	Respondent Results
1	Readiness to accept guests from other religions as well as attending public events/non-religious activities	From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 96.3% answered "Agree", and 3.7% answered, "Disagree". This means that 96.3% of West Java residents admit that living in diversity requires readiness to accept guests from other religions and attend public events/non-religious activities, which indicates the breadth of their inclusivist insight.
2	Object if neighbours who do not share your faith hold religious rituals in their own homes by inviting outside congregations	A picture of the respondents' answers to this question was obtained. Namely, 56.3% answered "Agree", and 43.7% answered "Disagree". This means that 56.3% of West Java residents admit that living in diversity requires an attitude of objection if neighbours who do not share their faith hold religious rituals in their own homes by inviting outside congregations, which indicates their sufficient insight into inclusivism.

3	Object to renting personal assets (house/shop) to people of other religions	From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 61.3% answered "Disagree", and 38.7% answered "Agree". This means that 61.3% of West Java residents admit that living in diversity means objecting to renting out personal assets (houses/shops) to people of other religions, which indicates the breadth of their religious views.
4	Object if other people enter the respondent's religious place of worship even in a polite manner	From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 51.4% answered "Agree", and 48.6% answered "Disagree". This means that 51.4% of West Java residents admit that living in diversity requires objections if other people enter the respondent's religious place of worship even in a polite manner, which indicates the breadth of their inclusiveness.
5	Readiness to lend household furniture (such as chairs, mats, carpets, bicycles, apart from cutlery) to other people	From the respondents' answers to this question, a picture of the respondents' answers was obtained; namely, 85.6% answered "Agree", and 14.4% answered "Disagree". This means that 85.6% of West Java residents admit that living in diversity is built by being prepared to lend household furniture (such as chairs, mats, carpets, and bicycles, in addition to cutlery) to other people, and this is an indication of the breadth of their inclusive outlook.

Source: Research Results of Researchers, 2023

The survey shows that most West Java residents have an excellent inclusive attitude in several essential aspects. However, several areas, such as receiving neighbours' religious rituals and access to places of worship, require further understanding to strengthen religious harmonization in the region.

Data regarding social and ethical insight, which is the potential for harmonization of religious communities, is derived from 3 (three) indicators of having good social and ethical insight, which is essential for maintaining religious harmony.

Table 5. Social Ethics Insights

No	Sub Indicator	Respondent Results
1	Ethically excellent and bad perspectives on individual and individual relationships	A picture of the respondents' answers to this question was obtained. Namely, 93.3% answered "Agree", and 6.7% answered "Disagree". This means that 93.3% of West Java residents admit that diversity requires an ethically excellent and bad perspective on individual relations and individuals, which indicates the breadth of their social-ethical insight.
2	Ethically excellent and bad perspectives on individual and group relations	A picture of the respondents' answers to this question was obtained. Namely, 91.4% answered "Agree", and 8.6% answered "Disagree". This means that 91.4% of West Java residents admit that diversity requires efforts to build mutual respect, which indicates the breadth of their social-ethical insight.
3	Ethically excellent and bad perspectives on individual and group relations	A picture of the respondents' answers to this question was obtained. Namely, 89.4% answered "Agree", and 10.6% answered "Disagree". This means that 89.4% of West Java residents admit that diversity requires ethically excellent and bad perspectives on group and group relations within a society, which indicates the breadth of their social-ethical insight.

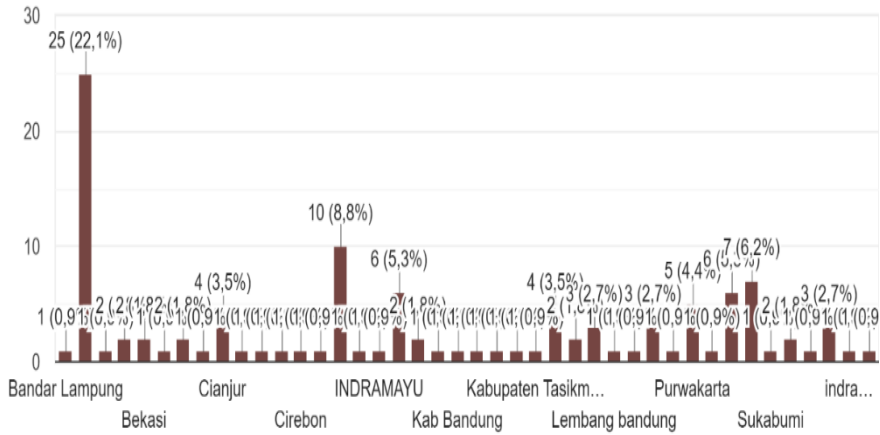
Source: Research Results of Researchers, 2023

Overall, the survey shows that most West Java residents strongly understand and accept social and ethical values that support religious harmonization. The high percentage of agreement on these three indicators

reflects that West Javanese people have broad insight into social ethics and are ready to maintain harmonious relations in a diverse society.

Respondents in this research are located in various cities and regions; the following is statistical data on where respondents live in this research:

Figure 1. Respondent's residence



Source: Researcher survey data

This distribution shows that the research covers various areas, providing broad and representative coverage regarding the insights of religious inclusivism and social ethics. This diverse distribution of respondents helps ensure that the research results reflect the diverse views of different regions.

Revitalization Model of Religious Harmonization in West Java

Religious moderation is the most appropriate value and practice for realizing the benefit of Indonesia's planet. A moderate, fair, balanced mental attitude is critical to managing our diversity. In serving to build the nation and state, every Indonesian citizen has equal rights and obligations to develop a peaceful and reassuring life together. If we can make this happen, then every citizen can become a complete Indonesian human being and a human being who fully practices his religion. The teaching of being moderate does not solely belong to one particular religion but exists in the traditions of various religions and even in world civilization. All

religious teachings highly uphold Fair and balanced values (Pujiati et al., 2023).

Wasathiyah teachings are one of the characteristics and essence of religious teachings. This word has at least three meanings: first, meaning middle; second, means fair; and third, represents the best. These three meanings do not mean they stand alone or are unrelated because an attitude in the middle often reflects a fair attitude and the best choice (Husna, 2021; Lestari, et.al, 2022; Solahudin, 2023).

From several interpretations, the term "*wasatha*" means the chosen one, the best, being fair, humble, moderate, iqamah, following the teachings, not extreme, whether in matters related to the worldly or the hereafter, nor extreme in spiritual issues or physical, but remains in the balance between the two. In more detail, *wasathiyah* means something good and is in a position between two extreme poles. Therefore, when the *wasathiyah* concept is practised in everyday life, people will not have extreme attitudes (Sugianto & Hidayat, 2021; Dafid, et.al, 2023).

The word *waste* is also commonly used by Arabs to denote *khayar* (choice or chosen). If it is said, "he is a *wasatha* person," he is the chosen one among his people. So, the term Muslims as the *ummatan wasathan* is a hope that they can emerge as chosen people who always act mediating or fairly. Islam teaches us to always be moderate in worship as individuals and in social interaction as members of society. This teaching is so central to the two primary sources of Islamic teachings, the Al-Qur'an and the hadith of the Prophet (Asmara, 2021; Alwi, 2022; Lestari, 2022).

It can be said that the level of a person's commitment to moderation also indicates the extent of his commitment to the values of justice. The more moderate and balanced a person is, the more opportunities he has to do justice. On the contrary, the more immoderate and extremely one-sided he is, the more likely he is to act unfairly (Fadhilah et al., 2024). This shows that in Islamic tradition, the Prophet Muhammad saw. He strongly encourages his people always to take the middle path, which is believed to be the best. In a hadith, the Prophet said: "*The best business is the middle way.*"

In Indonesia, the *wasathiyah* or moderation discourse is often described through three pillars: moderation of thought, movement, and actions. Regarding the first pillar, moderate religious thought, among other things, is characterized by the ability to combine text and context, namely religious thought that does not solely rely on religious texts and forces the subjection of new realities and contexts to texts but can dialogue both

dynamically, so that a moderate person's religious thinking is not solely textual, but at the same time will not be too free and ignore the text. (Dijk, 1987; Fatimah, et.al, 2023)

The second pillar is moderation in the form of movement. In this case, the movement to spread religion, which aims to invite goodness and distance oneself from evil, must be based on an invitation based on the principle of making improvements, and in a good way, not vice versa, preventing evil by committing new evils in the form of violence.

The third pillar is moderation in religious traditions and practices, namely strengthening relations between religion and the traditions and culture of local communities. The presence of religion is not confronted diametrically with culture; both are open to each other to build dialogue and produce a new culture (Aulia, 2024; Miharja, 2023). The design of the UIN Sunan Gunung Djati Bandung curriculum has demonstrated an Islamic moderation effort that encourages religious moderation so that it can provide a dominant colour in the harmonization of religious communities, especially in West Java.

CONCLUSION

UIN Sunan Gunung Djati Bandung's concept of religious harmonization in West Java is demonstrated by the institutional integration of religious moderation in the curriculum and specific study programs, namely by the presence of a complete Religious Studies Study Program in strata 1, 2 and 3 as a representative and ambassador—peacemaker in religious harmonization. The vision shown by the SAA Study Program in the master's program is to become a superior and competitive study program in the study of revelation-based religions, guiding knowledge with a framework of morals for tolerance and peace in ASEAN in 2025. Of course, this goes beyond West Java Province's regional scope and Indonesia's national scope.

The implementation of the tri dharma of UIN Sunan Gunung Djati Bandung, which contains religious harmonization in West Java, is demonstrated through the process of education and teaching, research and community service with significant involvement of lecturers and students through various organizations with a mission of moderation and religious harmonization.

This research shows that UIN Sunan Gunung Djati graduates' understanding of religious harmonization in West Java is relatively diverse

but generally shows an open attitude towards differences, especially in religion, and can contribute to efforts to resolve various socio-religious conflicts. IAIN and UIN Sunan Gunung Djati Bandung alum work is spread across various professions, such as religious instructors, youth activists, and at the Inter-Religious Harmony Forum.

In terms of the attitude of UIN Sunan Gunung Djati graduates in creating religious harmonization in West Java, a small number are very ready to be open to differences, and the majority try to be ready to face differences and become ambassadors in harmonization efforts in West Java. Other figures show that only some need to prepare to face differences. This shows that, in general, UIN Sunan Gunung Djati Bandung has successfully carried out the mission of religious harmonization in West Java. However, intervention efforts are still required in certain aspects.

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