

Supporting and Inhibiting Factors for Islamic Higher Education in Strengthening Religious Moderation

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Abstract:

Indonesia is facing a serious problem related to religious radicalism. Universities, which should be responsible for the education of the younger generation, are actually places that are influenced by radicalism. So that Islamic Universities, especially the State Islamic University of Sunan Gunung Djati Bandung and the Islamic University of Nusantara, have a responsibility to promote religious moderation. However, on the other hand, this university faces obstacles in implementing religious moderation. This research aims to explain and answer factors supporting and inhibiting the strengthening of religious moderation. Researchers used descriptive analytical-qualitative methods with observations and interviews. As a result, these two institutions received support from university leaders. The House of Moderation Various UIN Bandung faces obstacles related to policies that conflict with university regulations, such as statutes and regulations. The Nusantara Islamic University's Religious Moderation and State Defense Group faces problems with many students from non-Islamic boarding school backgrounds. So, language that is easy to understand is needed to convey the concept of moderation, and there are also limited funds for implementing the religious moderation program at Nusantara Islamic University.

Keywords: boarding school; campus environment; ideology; Islamic radicalism; religious moderation.

INTRODUCTION

Global Islamic radicalism is a complicated and varied phenomenon that has emerged during the last few decades. The idea of global Islamic radicalism is based on jihadist philosophy, which seeks to rebuild a holy caliphate and unify Muslim peoples across the Middle East, Africa, and Asia (Robinson, 2017). Radical thinkers misrepresent Islamic teachings to justify terrorism as a religious duty, frequently citing Arabic-language texts to back up their claims (Springer, 2009). Radical organizations are frequently decentralized, making them harder to trace and counter. Al-Qaeda and the Islamic State (ISIS) are two famous instances of such networks (Wildan & Muttaqin, 2022). Radical organizations employ a variety of tactics to attract and train members, including social media platforms, educational institutions, and community networks (Hafidzi,

2020). Islamic radicalism is a worldwide issue, yet local factors influence it. The Middle East and Africa are more vulnerable to radicalization, but Southeast Asia, notably Indonesia, is also a major source of concern (Saleh & Astiana, 2021).

The development of religious radicalism in Indonesia, including within universities, has become a serious problem in recent years. The image of religious universities, which are supposed to produce moderate intellectuals, is in doubt due to several cases of radicalism on campus. Studies supporting the caliphate in campus mosques, and rejection of discussions by different groups often occur in the campus environment. In 2018, the State Intelligence Agency (BIN) noted that 39% of students were exposed to radicalism in 15 provinces in Indonesia (Akbar, 2018).

This phenomenon was reinforced by the Convey survey published by PPIM UIN Jakarta in 2018 which stated that the religious attitudes of students in Indonesia tend to have a high level of intolerance and radicalism, where they support the implementation of Islamic sharia in Indonesia (Nisa et al., 2018). According to Setara Institute, 10 state universities, including the University of Indonesia, Bogor Agricultural Institute, Bandung Institute of Technology, Gadjah Mada University, Yogyakarta State University, Brawijaya University, Airlangga University, Mataram University, UIN Syarif Hidayatullah, and Sunan Gunung Djati State Islamic University Bandung, become targets of radicalization (Institute, 2019).

Many studies have been conducted on radicalism in higher education. For example, there is a study that measures students' level of understanding of intolerant opinions and radical opinions (Nisa et al., 2018). Other research regarding students' interest in learning Pancasila and citizenship is apparently minimal (Winata et al., 2020). Apart from that, some studies reveal the role of students in demonstrating radical opinions and the factors causing them (Yamin et al., 2021). The young generation in the tertiary environment is active in various campus organizational activities, but radical groups take advantage of this opportunity to spread the ideology and ideas of radicalism (Sahri, 2016).

Radical thoughts include rejection of the country's basic values and the pillars of the nation. Therefore, radical groups often have anti-system views and try to inspire struggles to change existing systems, such as democracy and electoral systems. They reject Pancasila as the basis of the state and doubt the validity of the laws made by the state. This causes radicalism movements and thoughts to become a threat to the survival of the nation and state, which has accepted Pancasila as the nation's noble agreement and as the basis of the state, as well as the democratic and electoral system as a government selection mechanism (Haryanto, 2019).

This situation shows that the Indonesian nation is facing serious problems related to religious radicalism. Ironically, universities, which should be responsible for the education of the younger generation, are actually places that are influenced by radical ideas (Mufti & Rahman, 2019; Rahman & Mufti, 2021). Higher education has a crucial role as a source of knowledge and also as a place that supplies human resources for the nation. This is where prospective intellectuals are prepared and nurtured to become the next generation who can lead the nation and state toward a better future. With such a strategic role, universities should be free from all ideologies that conflict with the Unitary State of the Republic of Indonesia (NKRI) and Pancasila as the nation's ideology and should not allow activities that conflict with the noble role and function of this institution (Asrani, 2019).

In dealing with the problem of religious radicalism, the government, through the Ministry of Religion, has made efforts to spread campaigns on religious moderation in various activities. In 2019, the Minister of Religion Lukman Hakim Saifuddin designated that year as the "Year of Religious Moderation" and became a figure who actively promoted the values of religious moderation as the main characteristic of the diversity of Indonesian society (Qolbi, 2019). That year was also the moment when the Ministry of Religion published a book entitled "Religious Moderation" as a preventive measure against radicalism.

Strengthening religious moderation is also an important need in State Islamic Religious Universities. In this context, religious moderation is defined as how the academic community at Islamic Religious Universities has an attitude of tolerance and sympathy, is not extreme in religion, and accepts differences. Religious moderation is expected to be a balance between the practice of individual religious teachings and respect for the religious teachings of other people with different understandings and beliefs. To realize the strengthening of religious moderation in educational institutions under the Indonesian Ministry of Religion, especially in Islamic Religious Universities, the Directorate General of Islamic Education issued Circular Letter Number B-3663.1/DJ.I/BA.02/10/2019 dated 29 October 2019 which contains about the establishment of a moderation

house. Every State Islamic Religious College (PTKIN), STAIN/IAIN/UIN campus is asked to set up a moderation house.

Director General of Islamic Education, Prof. Dr. Muhammad Ali Ramdhani, emphasized that the existence of a religious moderation house is very important to convey various moderate religious views and understandings among the PTKIN and PTKIS academic community. Prof. Dr. Suyitno, director of Islamic religious education, added that the house of religious moderation is a center for studying religious moderation through research, seminars and workshops. This religious moderation house will become a data bank for religious moderation studies which will be the basis for the policies taken (D. P. RI, 2020).

The focus of this research is the House of Moderation at UIN Sunan Gunung Djati Bandung and the House for Religious Moderation and National Defense at the Islamic University of the Archipelago. The Moderation House of UIN Sunan Gunung Djati Bandung was inaugurated by Fachrul Razi as Minister of Religion of the Republic of Indonesia on November 26 2019 (Agama, 2019a). Apart from the Religious Moderation House initiative at PTKIN, the Ministry of Religion through the Sub-Directorate of Islamic Religious Education at Public Universities also formed the Religious Moderation and National Defense Group (GMBBN). The aim is to strengthen understanding of religious moderation and the spirit of defending the country (Taufiq, 2022). Nusantara Islamic University (Uninus) Bandung is included in the nine universities in Indonesia which are members of the Religious Moderation and National Defense Group which was initiated by the Ministry of Religion (Syakir, 2022).

This article will look at how the House for Religious Moderation at UIN Sunan Gunung Djati Bandung and the House for Religious Moderation and National Defense at Nusantara Islamic University implement strengthening religious moderation and what programs have been held to achieve the goals. However, on the other hand, the House for Religious Moderation at UIN Sunan Gunung Djati Bandung and the House for Religious Moderation and National Defense at the Islamic University of Nusantara in implementing the strengthening of religious moderation have had several obstacles. Therefore, this article will explore the factors that support and hinder the application of the concept of religious moderation at the House of Religious Moderation at Sunan Gunung Djati State Islamic University, Bandung and the House for Religious Moderation and State Defense, Islamic University of the Archipelago.

There are various findings from previous research related to the research topic and variables discussed. However, based on the author's knowledge, there has been no previous research that directly discusses the supporting and inhibiting factors of Islamic universities in demonstrating religious moderation.

1. Hasyim Muhammad and Naili Ni'matul Illiyyun titled *Mainstreaming Religious Moderation in PTKIN* (Muhammad & Illiyyun, 2022). This article discusses the implementation of religious moderation at Walisongo State Islamic University Semarang and Raden Mas Said State Islamic University Surakarta. The results of the analysis conclude that these two universities have basic theological and cultural arguments in implementing religious moderation. Both universities have demonstrated a commitment to implementing religious moderation based on strong theological and cultural arguments, as well as through various initiatives and interactions that support a more open and inclusive understanding of religion.
2. Muhammad Khairul Rijal, et al entitled *Portrait of Religious Moderation among Students* in Religious Treasures Journal Heritage, Vol. 10, no. 1, 2022 (Rijal et al., 2022). The results of this research show that 57% of student activists who are part of the group stated that they understand the concept of religious moderation, while 43% stated the opposite. Apart from that, there is still a mindset that tends to prioritize exclusive views and may support radical and extreme religious views, especially in the context of religious studies related to local culture. These findings emphasize the importance of helping students increase their understanding of religious moderation as part of efforts to stop the spread of views, attitudes and behavior that support religious radicalism.
3. Rosyida Nurul Anwar and Siti Muhayati titled *Efforts to Build an Attitude of Religious Moderation Through Islamic Religious Education in Public University Students*, Al-Tadzkiyyah: Journal of Islamic Education Volume 12. No. 1, 2021 (Anwar & Muhayati, 2021). Based on the researchers' findings, PAI courses help students understand Islamic teaching methodology, emphasize the importance of moderate character in the curriculum, and encourage exemplary attitudes from teachers to promote religious moderation among students. Apart from that, there are discussion rooms, mentoring programs, and development of student

activity units, as well as evaluation processes in order to respect diversity and increase student awareness about the importance of practicing religion calmly and moderately.

RESEARCH METHOD

The qualitative approach focuses analysis on the process of deductive or inductive conclusions and the dynamics of relationships between observed phenomena, using natural logic (Azwar, 2007). In this research, a qualitative approach is used to integrate empirical reality using descriptive methods. This method allows researchers to provide an in-depth description of the phenomenon under study.

The primary data sources used are the House of Religious Moderation, Sunan Gunung Djati State Islamic University, Bandung and the House of Religious Moderation and National Defense, Nusantara Islamic University. This data includes information about supporting and inhibiting factors in strengthening religious moderation, which was obtained through direct interviews with relevant parties.

The supporting data used in this research is additional data that helps researchers obtain a comprehensive picture and understanding of the phenomenon being studied. The supporting data includes data on activities that took place at the House for Religious Moderation at the Sunan Gunung Djati State Islamic University, Bandung and the House for Religious Moderation and National Defense at the Islamic University of the Archipelago. Apart from that, supporting data can also be in the form of recordings, journal articles, information found on websites, videos on the YouTube platform, and other sources that can enrich the primary data that has been collected. By utilizing this supporting data, it is hoped that researchers can deepen the analysis and produce more comprehensive conclusions regarding the implementation of religious moderation in the environment of the two moderation houses (Arikunto, 2013).

The informants in this research consisted of two people, namely the Secretary of the Home for Religious Moderation at the State Islamic University of Sunan Gunung Djati Bandung, the Secretary of the Home for Religious Moderation and National Defense at the Islamic University of the Archipelago. Through the participation of these informants, researchers hope to gain an in-depth understanding of the factors inhibiting and supporting the strengthening of religious moderation in Islamic universities.

RESEARCH RESULTS AND DISCUSSION

Religious Moderation

The origin of the word moderation comes from Latin moderation, which means medium or be in the middle, neither too much nor too little. This term also reflects self-control over excessive or insufficient attitudes or behavior (Agama, 2019b). According to the Big Indonesian Dictionary (KBBI), the word moderation has two meanings, namely: 1) reduction of violence. 2) avoidance of extremes (Kemdikbud, 2023). The basic principle of moderation in religion is maintaining balance and acting fairly. As a religious person, one must avoid extreme views that only view things from one point of view, and instead look for a middle point from two different points of view. Even though this is the essence of Islamic teachings, it is often forgotten by many people (Hiqmatunnisa & Zafi, 2020). Thus, in expressing a religious attitude, moderation must give priority to balance in beliefs, values and behavior. In Arabic, there is a word *Wasath* or *wasathiyah* which has a similar meaning to the word *tawassuth*, which shows the meaning of middle or balance (Al-Munawwir, 2020). Say *Wasath* also includes the meaning of "everything that is good according to its object". For example, the word "generous" reflects an attitude that is between stingy and wasteful, while the word "brave" describes an attitude that is between cowardly (*al-jubn*) and determined (overrated) (Agama, 2019b).

One of the basic principles of religious moderation is maintaining balance between various things. This includes a balance between reason and revelation, between physical and spiritual dimensions, and between rights and obligations. Apart from that, it is also important to maintain a balance between individual interests and communal benefit, between necessity and voluntariness, as well as between referring to religious texts and carrying out *ijtihad* (interpretation) carried out by religious figures. It is also necessary to find a balance between ideal ideas and existing reality, as well as a balance between understanding the past and looking to the future. The essence of religious moderation is to reflect a fair and balanced attitude in understanding, dealing with, and implementing the paired concepts as mentioned above. The principle of balance describes the views, attitudes and commitment to always prioritize justice, humanity and equality. This balanced attitude does not mean not having a stance but rather being firm but still prioritizing justice and not taking away other

people's rights so as not to cause harm. Balance here includes a perspective that is proportional, neither excessive nor insufficient, and neither conservative nor liberal.

In order to apply fair and balanced values in religion, a person needs to have three main characters, namely wisdom, sincerity (purity), and courage. This means that a moderate attitude in religion, which always looks for a middle way, can be more easily realized if someone has a broad understanding of religion so that they can be wise, resist temptation so that they can be sincere without being burdened, and are not selfish with their own interpretation of the truth so that they dare to acknowledge the view of the truth. Other people and dare to express opinions based on science.

In a religious context, moderation is interpreted by adherents and believers of Islam as Islam Wasatiah or "Moderate Islam" which refers to Islamic teachings as a middle way that distances itself from violence, excessive fanaticism and intolerance. Moderate Islam adheres to noble values, accepts change and reform for the sake of the benefit, and recognizes that each fatwa can be adapted to different geographical, social and cultural conditions. Islam is a religion that takes a middle path in all aspects of life, both in concept, creed, worship, behavior and law. Allah describes Islam as a straight path that differentiates between those who are extreme in attitude and those who go beyond limits or ignore important things. The middle way attitude is a characteristic of Islam and is one of its main pillars. Allah distinguishes His people from other people as a just and upright people, who will be witnesses in this world and the hereafter against every human tendency, whether it is going in the right direction, in the wrong direction, or maintaining a straight middle line (Qardhawi, 1991).

House of Moderation of UIN Bandung

The UIN Bandung House of Religious Moderation was established as part of efforts to support and realize the Vision and Mission of UIN Bandung. The vision and mission of UIN Bandung in question are as follows. The vision, "To become a superior and competitive state Islamic university based on revelation guiding knowledge within the framework of morals in Southeast Asia by 2025." The mission says:

1. Organizing and managing professional, accountable and competitive higher education at the national and Southeast Asian levels in order to strengthen national development.
2. Carrying out learning, research and scientific assessment processes within the framework of revelation-based morals to guide science to develop knowledge and technology.
3. Carrying out community service to develop and empower society towards a democratic and just civil society order.
4. Organizing the tri dharma of higher education, which is oriented towards the formation of an entrepreneurial spirit among the academic community.

The Vision and Mission of the Chancellor of UIN Bandung have the main foundation, namely strengthening the concept of "Revelation Guiding Knowledge in the Frame of Good Morals." One part of this concept is Religious Moderation, which is a very important subsystem. To implement this vision, UIN Bandung formed the Religious Moderation House as a special infrastructure that aims to handle various matters. The aim of the UIN Bandung House of Religious Moderation is to become a center for religious studies that provides facilities, advocacy and mediation in dealing with various phenomena of religious conflict, whether between members of the same religion, between religious communities, or between religious communities and the government (within the framework of the inter-religious harmony trilogy religious).

The Religious Moderation House also functions as a religious moderation laboratory that is open to the general public. In it, there are various religious symbols, descriptions of rites, places of worship, and holy books of religions in Indonesia. This aims to enable people from various levels to visit, understand, appreciate and respect religious diversity. In order for the activities of the House of Religious Moderation at UIN Bandung to be sustainable, institutional commitment and budget provision need to be encouraged. Besides that, benchmarking or international visits can be carried out to explore the potential for international-level collaboration. Sustainability is also supported by the availability of procedures or Standard Operating Procedures (SOP) which serve as a reference for implementing activities by the relevant units.

The objectives of establishing the UIN Bandung Religious Moderation House are as follows:

1. Strengthening middle path religious perspectives, attitudes and practices;
2. National commitment: Pancasila, Bhinneka Tunggal Ika, The Unitary State of the Republic of Indonesia, and obeying the applicable Law;

3. Strengthening religious harmony and harmony (tolerance)
4. Improving the quality of religious life services
5. Non-Violence
6. Strengthening religious and cultural relations (acceptance of traditions)
7. Development of economic and religious resources.

The House of Religious Moderation operates within the University as a coordinating institution that collaborates with other work units, such as Study Programs and related Study Centers. In addition, for activities involving external agencies, such as the Bandung Religious Education and Training Center, Regional Government (Provincial and City/ Regency), West Java Regional Police, and other agencies, coordination is carried out through a mechanism of Task Force or Committees per activity by following directions and joint coordination from the Religious Moderation Working Group of the Indonesian Ministry of Religion.

The Principal Duties and Functions are:

1. Coordinate religious moderation activities with relevant stakeholders by compiling and socializing the term of reference as well as activity implementation guidelines.
2. Support the implementation of religious moderation programs in faculties/units/study programs at UIN Bandung.
3. Organizing religious programs with a moderate perspective.

Basically, the House of Religious Moderation has the following main activities:

1. Develop and organize the development of curriculum, materials and educational processes with a moderate perspective.
2. Create miniature designs of various religious symbols, depictions of rites, places of worship and holy books of religions in Indonesia
3. Carry out coordination, training and assistance in managing places of worship as centers for the broadcast of tolerant religion.
4. Organizing activities with a moderate perspective among students and youth across cultures, across religions, across ethnic groups simultaneously.
5. Carrying out efforts to protect religious communities to guarantee civil and religious rights.
6. Consolidate and strengthen the role of religious institutions, religious social organizations, religious leaders and community leaders as glue for national unity and unity.
7. Strengthening the Religious Harmony Forum (FKUB) to build social solidarity, tolerance and mutual cooperation.
8. Organizing activities to appreciate local culture
9. Providing halal product guarantees.
10. Organizing education, training and guidance on marriage and family.
11. Developing economic institutions of the people.

The Organizational Structure of the House of Religious Moderation at UIN Sunan Gunung Djati Bandung 2019-2023:

Hall of Experts : Prof. Dr. H. Afif Muhammad, MA.
executive director : Prof. Dr. H. Uus Ruswandi, M.Pd.
Executive Secretary : Prof. Dr. H. Wawan Hernawan, M.Ag (Bandung, 2020)

House for Religious Moderation and State Defense Islamic University of Nisantara

It is important for community life to base itself on a sense of tolerance as a form of respect for human diversity. To overcome these differences, education and the existence of Religious Moderation and National Defense Groups in public universities are important steps to create a religious environment that fosters mutual respect and respect between religious communities. In designing the office for religious moderation and state defense offices in public universities, it is important to consider adjustments to the users of the facilities.

Therefore, a relevant design strategy was created with the aim of creating a new built environment that has a positive impact on three spheres, namely the community, surrounding society and the regional sphere.

This environmental development aims to include positive aspects, such as spiritual, economic, social, educational and cultural. In this way, this new built environment can contribute positively to various aspects of life, having a positive impact on the community, surrounding communities and the region as a whole.

The aim of establishing the religious moderation and state defense center is to implement the strengthening of religious moderation and state defense within universities in Indonesia.

The Programs are:

1. Supporting the implementation of the ministry's duties in realizing religious moderation and defending the state;
2. Compile and/or assess communication, information and educational materials on religious moderation and national defense;
3. Carrying out communication, literacy and education on religious moderation and defending the country to government agencies, lecturers, students, education staff and the community;
4. Building cooperation with local government agencies, universities and regional community organizations;
5. Strengthening religious moderation and defending the country through the tridharma of higher education;
6. Conducting training on religious moderation and national defense for the university academic community and the community;
7. Conduct research on religious moderation and national defense;
8. Carry out advocacy or assistance for religious moderation and national defense;
9. Carry out efforts to prevent and handle actions that conflict with religious moderation;
10. Monitoring and evaluating the implementation of strengthening religious moderation and national defense in higher education.

The Organizational Structure is as follows:

Director	: Chancellor of the Nusantara Islamic University
Hall of Experts	: Dr. H. Sayid Muhammad Rifqi Noval. S.H., M.H. Dr. H. Yusuf, S.Sos., M.M Dr. H. Hendi S Muchtar, M.Pd Achmad Muhammad Saeful Hikmat, S.Sos., S.H., M.H. H. Edyana Samsudin
Chief	: Dr. Helmawati, M.Pd.I
Secretary	: Agus Ruswandi, M.Ag
Treasurer	: Amir Supriatna, M.Pd.I.

Inhibiting and Supporting Factors for Strengthening Religious Moderation

Government programs related to religious issues usually include religious freedom, protection of human rights, increasing interfaith understanding, and religious tolerance. The main aim of the government's efforts in this case is to create a climate conducive to religion without causing conflict or discrimination based on religious beliefs. Religious moderation itself includes efforts to emphasize the values of tolerance, dialogue, respect for differences, and mutual understanding between followers of different religions.

Mainstreaming religious moderation is a social phenomenon that continues to be demonstrated in religious communities and its implementation always involves a variety of values. Individuals or groups who adhere to moderate beliefs will try to reach agreement on an understanding of religion that includes textual and contextual aspects, in line with the principles of religious moderation which emphasize justice and balance. Justice means putting things in their place and implementing them well and as quickly as possible. Meanwhile, balance means being in the middle between two poles.

Strengthening religious moderation for Indonesian society requires cooperation and an active role from religious leaders, educational institutions and all elements of society. Cultivating and forming a moderate religious character is a complex task and requires joint efforts through various strategies to achieve mainstreaming of religious moderation.

Islamic educational institutions play a strategic role in promoting understanding of religious moderation. The Minister of Religion, Yaqut Cholil Qoumas, also emphasized the importance of religious education institutions in advancing religious moderation (K. A. RI, 2021). Therefore, measurable programs and actions must be a manifestation of institutions that specifically consider the implementation of this strategy. Religious

moderation can be realized through various means, such as internalizing the core values of religious teachings, strengthening commitment to the state, increasing tolerance, and rejecting all forms of violence in the name of religion (Agama, 2019b). Religious moderation is the key to fostering tolerance and harmony both on a national and international scale.

There are three challenges faced in implementing religious moderation. First, there is the spread of excessive, borderline and extreme religious understanding and practices, which deviate from the essence of religious teachings. The essence of religious teachings should emphasize humanity, but this excessive understanding actually negates human values by using religion as an excuse. Second, the claim of absolute truth in religious interpretation. Some people feel that only their understanding is the most correct, and they even force others to follow their views through force and violence. Third, religious understanding that undermines or threatens, even destroys national ties. For example, there is a religious understanding that blames Pancasila, forbids respecting the flag, infidels people who sing the song Indonesia Raya, and rejects the importance of nationalism on the pretext that this is not taught by religion (Khoeron, 2021).

Demonstrating religious moderation is also influenced by supporting and inhibiting factors. The House of Religious Moderation, Sunan Gunung Djati State Islamic University, Bandung, in demonstrating religious moderation, has received quite strong support from internal and external factors. Supporting factors are stimulants or motivation that are able to influence something to develop and progress. So that in its implementation the House of Religious Moderation, Sunan Gunung Djati State Islamic University, Bandung, can move more rapidly. As stated by Wawan Hernawan as secretary of the House of Religious Moderation, Sunan Gunung Djati State Islamic University, Bandung in an interview: "The supporting factor, namely the Religious Moderation House, has received support from various parties such as university leaders, faculty leaders, lecturers and of course from external parties, namely the Ministry of Religion of West Java Province" (Hernawan, interview 2023).

Apart from the supporting factors in demonstrating religious moderation, the Religious Moderation House, Sunan Gunung Djati State Islamic University, Bandung, also has several obstacles, at the policy level, several provisions of the Religious Moderation House conflict with university regulations, namely statutes and ordinances. So in several aspects the House of Religious Moderation at UIN Sunan Gunung Djati Bandung cannot take action in accordance with the technical instructions issued by the Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia:

The obstacles to this day are the same as other universities, the existence of Religious Moderation has not been included in the statutes at UIN and also the regulations at UIN. So the UIN leadership had difficulty giving large amounts of funds to the House of Religious Moderation. "Therefore, we as people who manage the House of Religious Moderation do not expect much from that aspect, because if we violate the rules, the main obstacle is the legal umbrella in the ortaker and also the statutes, which applies to all PTKIN throughout Indonesia (Hernawan, interview 2023).

The most important inhibiting factor in mainstreaming religious moderation at the House of Religious Moderation at Sunan Gunung Djati State Islamic University, Bandung, is at the policy level. So, with this inhibiting factor, the House for Religious Moderation, Sunan Gunung Djati State Islamic University, Bandung, is not very free to carry out activities to mainstream religious moderation.

Nusantara Islamic University is a university affiliated with Nahdlatul Ulama. However, it is important to note that the "Islamic" label of Nusantara Islamic University does not require that all students studying there must be Muslim. In fact, non-Muslim students are studying at this campus. They have adapted to various religious groups and also various community organizations (mass organizations). This factor supports the implementation of mainstreaming religious moderation and is also strengthened by the leadership of Nusantara Islamic University, as explained by Agus Ruswandi: "We are used to it from various circles, even though our campus is affiliated with NU, but lecturers and students welcome with differences, ready to accept differences of opinion, even though when teaching they tend to be NU. Arguing doesn't mean fighting, it doesn't mean we are ugly. Campus regulations do not indoctrinate a particular ideology. We also get support from the leadership to implement it" (Ruswandi, interview 2023).

The enthusiasm of the Islamic Nusantara University Religious Moderation and National Defense Group to continue to spread the concept of religious moderation is theoretically driven by the habit of living side by side with differences, because in practice, students have already implemented some of the principles of religious moderation.

However, several factors become obstacles in efforts to strengthen religious moderation at the Islamic Nusantara University Religious Moderation and State Defense Center. One of them is that many students have educational backgrounds from non-Islamic boarding schools, so their religious understanding is inadequate. This causes the emergence of exclusive thoughts and attitudes in religion. It is not uncommon for students to be unfamiliar with the concept of moderate Islam and several terms related to it. This is a challenge for lecturers, who must try to convey material in easy-to-understand language so that students can better understand it. Agus Ruswandi emphasized this as part of efforts to overcome obstacles in strengthening religious moderation on campus: "The lecturer's understanding when delivering material about religious moderation must be really detailed because there are many students here who did not previously study at Islamic boarding schools, this is a challenge for teaching staff" (Ruswandi, interview 2023).

One of the other inhibiting factors in strengthening religious moderation at the Islamic Nusantara University Religious Moderation and State Defense Center is the existence of this institution which has just been formed. Therefore, the obstacles faced are budget limitations and the need to adapt to this situation. Even though the Islamic Nusantara University Religious Moderation and State Defense Group has prepared many activities, in reality it does not have an adequate budget. Agus Ruswandi highlighted this in his efforts to find solutions and support financing so that these activities can be carried out well:

From Griya Moderasi, because we have just been formed, the activities are not yet well structured, because we are only 5 (five) people, and the piloting of the textbook has not been completed, if only the textbook is finished then the results will be implemented and visible. The program already exists, the first is piloting, why not improvise? Because we were given a decree from the Director General of Education, our program cannot be separated from the Director General of Education. "For this program there must be funds and then it needs to be integrated at other levels, whether with extracurriculars, whether with government programs, whether with HIMA, or with the senate?" (Ruswandi, interview 2023).

The importance of promoting religious moderation for religious adherents is a necessity, including the efforts made by the Religious Moderation Group and National Defense Islamic University of the Archipelago. In this context, religious moderation is one of the programs that must be actualized in order to shape the attitudes and character of a harmonious and peaceful society between religious communities. However, the Islamic Nusantara University Religious Moderation and State Defense Group faces challenges in establishing religious moderation, as stated by Agus Ruswandi in an interview:

"It is difficult to promote religious moderation to the community, because there must be a planned and very mature program. If it's just YouTube content, it's very ineffective. The challenge is that we have to provide guidance, one on one with the community, and the community is one that is vulnerable to radicalism and intolerance. We need quite a lot of time, quite a lot of money, then we have to collaborate with institutions and others and need sufficient resources, adequate sources. In the future, when we have finished defending our country, we might expand into religious moderation. Many people are apathetic about the concept of moderation, assuming that the concept of moderation is secularization. It must be confirmed that religious moderation and religious moderation are different" (Ruswandi, interview 2023).

The Griya for Religious Moderation and State Defense at Nusantara Islamic University faces challenges in establishing religious moderation, namely expanding the understanding and practice of moderation in line with the values of balance, simplicity, politeness, brotherhood, and strengthening diversity. Even though these challenges exist, they remain committed to facing them with various efforts.

One of the challenges faced is society's wrong perception of religious moderation. Some people may think that religious moderation is a form of religious liberalization. The Religious Moderation and National Defense Group needs to overcome this view by educating the public about the true essence of religious moderation. They need to explain that religious moderation does not mean sacrificing beliefs but is an effort to understand differences and promote harmony between religious communities (Rosyad et al., 2021).

The rise of Islamic radicalism can be linked in part to globalization, which popularized Western ideas that some Muslims see as threatening their teachings (Basyir, 2020). Economic exclusion, limited prospects for upward mobility, political marginalization, and dwindling civic space are all major motivators of radical behavior (Rothermel, 2020; Stephens et al., 2021). Collaboration between government and community

organizations is critical for providing legal protection and instilling preventive attitudes about radicalism (Masyhar et al., 2022; Sas et al., 2020). Understanding these processes reveals that combating global Islamic radicalism necessitates a diverse strategy that includes educational reforms, community participation, and deliberate counter-narratives to promote moderate Islamic ideals. This is where the need for houses of moderation lies, which carry out activities that support religious moderation, as demonstrated by Sunan Gunung Djati State Islamic University (UIN) and Islamic Nusantara University (UNINUS) in Bandung.

CONCLUSION

The House of Religious Moderation, Sunan Gunung Djati State Islamic University, Bandung, has received strong support from internal and external factors in demonstrating religious moderation, which allows them to move more rapidly. This support includes university leaders, faculty leaders, lecturers and external parties such as the West Java Office of the Ministry of Religious Affairs. However, in the process of demonstrating religious moderation, the House of Religious Moderation also faces several obstacles. One of them is policy provisions which sometimes conflict with university regulations, such as statutes and regulations. This resulted in the institution being unable to carry out several actions in accordance with the technical instructions issued by the Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia. On the other hand, Nusantara Islamic University has experience in dealing with diversity between religious groups and organizations, so this is an important factor that supports the emphasis on religious moderation on the campus. This life, which is always accompanied by differences, is the driving force for the Group for Religious Moderation and National Defense at Nusantara Islamic University to continue to convey the concept of religious moderation. In fact, university leaders also support this program

However, there are several factors that hinder the strengthening of religious moderation at the Islamic University of Nusantara Religious Moderation and State Defense Center. One of them is that many students come from non-Islamic boarding school educational backgrounds, so they lack deep religious understanding. This causes exclusive thoughts and attitudes in religion and becomes a challenge for lecturers to convey material in language that is easy to understand. Apart from that, limited funds are an obstacle for the Islamic Nusantara University Religious Moderation and State Defense Group in adapting their programs, especially because this institution has just been established.

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