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DEVELOPING RELIGIOUS MODERATION IN STATE ISLAMIC RELIGIOUS COLLEGE INDONESIA: TEXT AND CONTEXT-BASED UNDERSTANDING OF ISLAM

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Abstract

The presence of religious moderation in Indonesian society with the emergence of radical groups has become hope for people who crave a comfortable life in religion. This paper aims to find out how students understand the text (verses of the Qur’an and Hadith) according to the context of religious moderation. In addition, how to prevent the emergence of Radicalism and provide solutions to academics in developing an attitude of religious moderation in Indonesia. The method used in this study is a mixed method, namely by using qualitative and quantitative research. Qualitative research is carried out by reviewing various literatures, in-depth interviews, participating in observations, and FGDs with resource persons who are experts in their fields. While quantitative research uses Linear Regression Analysis through IBM SPSS data processing which is the strengthening data from the literature study on Text-Based and Context-Based Islamic Understanding in Developing Religious Moderation in State Islamic Higher Education which was carried out in five universities in Indonesia. This study aims to get a positive response from the UIN academic community about the importance of understanding religious moderation. This is based on the results of the T-test and description of the data which shows that students have the same perception in responding to the statements presented in the results of surveys, interviews, and FGDs. The implementation strategy is to socialize the understanding of religious moderation based on the text and context in the curriculum and the importance of establishing religious moderation institutions/schools on campus.

Keywords: Religious Moderation; Text And Context; Diversity; State Islamic Religious College

الملخص

أصبح وجود الاعتدال الديني في المجتمع الإندونيسي مع ظهور الجماعات المتطرفة أملاً للأشخاص الذين يتوقفون إلى حياة مريحة وصحية في الدين. تهدف هذه الورقة إلى معرفة كيفية فهم الطلاب من آيات من القرآن والحديث وفقًا لتيار الوسطية الدينية. إلى جانب ذلك، كيفية منع ظهور الراديكالية وتقديم الحلول للأكاديميين في تطوير موقف الاعتدال الديني في إندونيسيا.
الطريقة المستخدمة في هذه الدراسة هي الطريقة المختلطة، أي باستخدام البحث النوعي والكمي. تم إجراء بحث نووي من خلال مراجعة الأدبيات المختلفة والمقابلات المتعمقة، ومشاركة في الملاحظات، وعمل مجموعات التركيز مع أشخاص ذوي خبرة في مجالاتهم. بينما استخدم البحث الكمي تحليل الانحدار الخطي من خلال معالجة بيانات IBM SPSS والتي أصبحت البيانات المعززة من الدراسات الأدبية حول التفاهم الإسلامي القائم على النص والقائم على السياق في تطوير الاعتدال الدينية في الكلية الدينية الإسلامية التابعة للدولة، والتي تم إجراؤها في خمس جامعات في إندونيسيا. يهدف هذا البحث إلى الحصول على رد إيجابي من المجتمع الأكاديمي التابع لكلية الدين الإسلامي في الدولة الإسلامية وأوصاف البيانات حول أهمية فهم الوسطية الدينية. ويستند إلى نتائج اختبار T التي تظهر أن الطلاب لديهم نفس التصور في الاستجابة للبيانات المقدمة في الاستطلاعات والمقابلات ونتائج مجموعات النقاش المركزية. تمثل استراتيجية التنفيذ في إضفاء الطابع الاجتماعي على الاعتدال الديني بناءً على النص والسياق في المناهج الدراسية وأهمية إنشاء مؤسسات / مدارس للاعتدال الديني في الحرم الجامعي.

الكلمات المفتاحية: الوسطية الدينية; النص والسياق; التنوع; الكلية الدينية الإسلامية التابعة للدولة

Abstrak

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pentingnya memahami moderasi beragama. Hal ini didasarkan pada hasil uji-T dan deskripsi data yang menunjukkan bahwa siswa memiliki persepsi yang sama dalam menanggapi pernyataan yang disajikan dalam hasil survei, wawancara, dan FGD. Strategi implementasinya adalah mensosialisasikan pemahaman moderasi beragama berdasarkan teks dan konteks dalam kurikulum serta pentingnya mendirikan lembaga/sekolah moderasi beragama di kampus.

Kata kunci: Moderasi Keagamaan; Teks dan Konteks; Keragaman; UIN

A. Introduction

Based on observations related to the level of religious understanding, radical1 groups have entered certain areas, including the realm of government institutions and State-Owned Enterprises (Badan Usaha Milik Negara/BUMN). One of the reasons for this is that the managers of religious institutions in the area come from people with limited levels of spiritual knowledge. This phenomenon also occurs in State Islamic Religious Universities (State Islamic Religious College), which includes general faculties, such as the Faculties of Medicine, Science and Technology, Economics, Social and Political Sciences, Psychology, and others. The academic community at State Islamic Religious College, which consists of lecturers, students, and education staff at the General Faculty, has limited religious knowledge and understanding. It is because the understanding of the primary sources, namely the Qur’an and Sunnah, is based on textual performance and not contextual. Whereas the truth of the Koran and the Sunnah is absolute, the reality of interpretation is relative. This condition has implications for the pattern of diversity that has a very personal "idol" or "character" background 2.

In understanding the primary sources, the text should be understood contextually and even intertextually, which integrates with other texts based on social, cultural, economic, political developments, etc. In addition, in religion, there is room for mazhab, and then must develop it with ijtihad. And vice versa, ijtihad is impossible without mazhab, because mazhab without ijtihad means assuming that science is complete. The science of Fiqh is not a "finished" science, and the science of interpretation (Ilmu tafsir) is also not a "finished" science. It is the way of thinking and understanding religion should be.

Islam is not black and white teaching, but there are alternatives and solutions to problems that develop in society in accordance with the demands of the times. Therefore, it is necessary to research to find the suitable religious model in

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1 Radicalism, can be understood as referring to extreme ways of thinking and acting. Someone who is defined as a 'radical' completely rejects what already exists, and wants to replace it with something new. The changes he wants are (usually) extreme, because traditions and situations that develop, in which a person with a radical ideology lives is considered an enemy that must be exterminated. Therefore, radicalism rejects all forms of compromise. In simple terms, radicalism leads to blaming whatever is and has existed. The approach used in viewing the problem is usually black and white. (See Leon P Baradath, Political Ideologies : Their Origins and Impact (London: Macmillan, 1994), 16.

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understanding text-based and context-based Islam to achieve Islam that is *rahmatan lil'alam* (Islam is a blessing to humans and their natural surroundings).

Looking at the perspective above, this research is focused on looking at the understanding of the text in the contextual context of the academic community at State Islamic Religious College who understands Islamic teachings in a moderate manner. These include respect for *human rights*, *tolerance*, *pluralism*, and *an open attitude* so that religious teachings are a blessing to humans and their natural surroundings. Therefore, research was conducted with "Text and Context-Based Understanding of Islam in Developing Religious Moderation in State Islamic Religious College".

The purpose of this research is the continuation of the research problem formulation which is divided into two, namely the response of the State Islamic Religious College on the academic community to the concept of religious moderation and PTKI's *strategy in developing religious moderation*.

This research is related to several previous studies such as Moderate Islam in Indonesian Context in Historical Perspective written by Miftahuddin, explaining about moderate Islam, which is reflected in religious, social organizations in Indonesia and has made a valuable contribution to the survival of tolerance in the national arena in particular and the world in general.

Another work related to this research is an article entitled "Carrying Islamic Moderation in the Middle of a Multicultural Society," written by Darlis. This paper suggests that a multicultural society is very vulnerable to conflict. Likewise, the author answers these concerns by promoting Islamic moderation as a solution in a multicultural society.

*Deradicalization of Religious Understanding from an Islamic Viewpoint*, written by Rapik, explained that 'deradicalization is an effort to soften religious understanding so that it can create an ideal harmony of life.' This perspective can be found in Islam which is said to be a religion that is *rahmatan lil'alam*.

The article entitled "The Existence of Moderate Islam in an Islamic Perspective," written by Asep Abdurrohman. In Islam, there are two essential terms, namely *hablun min Allah* and *hablum min annas*, which are the basis that must be adhered to in religion, especially Islam. In addition, to establish a relationship with God, as ideally as possible, especially through *mahdah worship* (vertical worship), and also required to establish relationships with *fellow human beings*. Thus, regardless of the people in Islam, including Nahdatul Ulama (NU), Muhammadiyah, Persis, Al-Irsyad, Hizbut Tahrir Indonesia (HTI), Tablighi Jamaat, Wahhabi Movement, etc. to establish good interactions between humans.

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The article entitled “The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)” written by Sam’un Mukramin, Eliza Meiyan, Lukman Ismail, and Andi Nursida. This article provides a view that in living human life as social beings, of course, conflicts between groups often occur. The author states that the concept of religious moderation exists to answer conflicts in the midst of a multicultural society in order to strengthen social relations between people.

Another article on Islamic Radicalism versus Islamic Moderation: Efforts to Build a Peaceful Face of Indonesian Islam, written by Nurul Faiqah and Pransiska. The author, Nurul, offers an offer that to maintain the potential for conflict, dialogue and implementative formulations related to Islamic wasatiyyah theology (Islamic moderation) are needed.

The Ministry of Religion has launched a white paper on Religious Moderation soon. This book was compiled to mainstream religious moderation in Indonesia. He views that moderation in the life of the nation and state is a must. "Because Indonesia is a country, a nation, which is very diverse on the one hand, and on the other very religious,” a moderate attitude in religion shows an effort to maintain tolerance in society, for the sake of a more peaceful nation and state life. Kamaruddin considered that the Religious Moderation white paper would later be intended as a guide in implementing this, especially for the state civil apparatus.

The paper would like to discuss conceptual, theoretical texts and context in understanding moderation, in essence, Islamic teachings for instance, concept of religious moderation; its characteristics; the response of State Islamic Religious College academic community to religious moderation (tasamuh/tolerance, tawazun/balanced in attitude, and tawassuth/moderation); patterns of implementation of religious moderation in Higher Education and conclusion.

B. Methodology

In studying 'religious moderation' the author uses the theory of Arabic literary studies initiated by in his book “Ushul an Naqd al Adaby” published in Egypt. Syayib said that in the study of Arabic literature, two things need to be considered in analyzing a text: syakl (text/form) and madhmun (meaning behind the text). The interpretation of this theory in understanding religious moderation must be studied through a study of the text and the contextual situation. While the research method used is a combination (mixed method), which combines qualitative and quantitative approaches. The two approaches are used because the author wants to obtain complete, valid, accurate, and objective data and information. The qualitative approach is mainly done by reviewing information from a number of library research books and journals, in-depth interviews with a number of religious leaders interested in religious moderation issues,
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communication experts, academics (both lecturers and students), and activists from non-governmental organizations. And the causal *quantitative approach* is carried out using a simple regression analysis method. This method shows that the relationship between religious moderation as an independent variable and the understanding of Islam based on text and context as the dependent variable is causal. If there is a difference in the explanation of the data between quantitative and qualitative research, the researcher will explain by looking at other aspects including the social setting of an event, causal factors, and also the psychological condition of the respondent. This research was conducted in September-October 2020 at State Islamic Religious Universities (State Islamic Religious College), including State Islamic University Jakarta, State Islamic University Bandung, State Islamic University Serang, State Islamic University Makassar, and State Islamic University Mataram.

C. Literature Review

1. Text and context theory

   Moderation is a core tenet of Islam. Moderate Islam is a religious understanding that is very relevant in diversity in all aspects, including religion, customs, ethnicity, and the nation itself.10

   Islam and Muslims today face at least two challenges; First, the tendency of some Muslims to be extreme and strict in understanding religious texts and try to impose this method in the Muslim community, even using violence in some cases; Second, another tendency that is also extreme is to be loose in religion and subject to negative behaviors and thoughts that come from other cultures and civilizations. In this effort, they cite religious texts (*Al-Qur’an and Hadith*) and works of classical scholars (turats) as the basis and framework of thought, but by understanding them textually and regardless of historical context. In fact, to understand religious texts an approach to meaning interpretation is needed or what is commonly referred to as hermeneutics. The hermeneutic approach is used as a tool to read or interpret the controversy between the Qur’an and Hadith.11

   Jonathan Roberge states that the success of hermeneutics depends on the ability to articulate a theory of meaning with one’s actions and experiences and its capacity to renew understanding. First, critical hermeneutics must explain how cultural messages are presented and expressed, namely how ambiguity of meaning always supports a group to represent itself while opening the door for distortion and domination; Second, critical hermeneutics must show how action can be seen properly as a performance that is contrary to the ideological-moral view. through analysis of social movements, for example, shows that any attempt to do justice can also and easily be made; Third, critical hermeneutics must clarify how ascertainment and dualism in meaning and action cannot be separated from concrete self-interpretation.12

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10 Dawing, ‘Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural’.


2. Text and context

In the study of Arabic literature, two things need to be considered to analyze a text: syakil (text/form) and madhmun (meaning behind the text). The Arabic text has the same meaning as Nash.\(^{13}\) The Hanafi School says that Nash is a sentence that expressly points to the meaning in accordance with what is written. However, it is possible to take other meanings, for example, special meanings for those containing general meanings. While the Shafi’i School defines it as a text of the Qur’an that includes a clear and definite meaning.\(^{14}\) Thus, the text can be viewed in two areas, namely qath’il al-Tsubut, which is a text that must come from Allah SWT, and there is no other meaning. Meanwhile, Qath’id Dalalah is a text that comes from Allah and shows a specific meaning but does not rule out the possibility of interpretation.\(^{15}\) This second understanding is called the context, which is needed in understanding and interpreting the verses of the Koran so as not to be trapped in a wrong understanding so that it will lead to the occurrence of Radicalism.

The linguists who distinguish context into four types, namely; language context, emotional context, situational context, and cultural context.\(^{16}\) In the study of the Koran, a textual approach emerged, namely the practice of interpretation that was more text-oriented. Usually, the use of this approach tends to be as it is because the meanings in question should not be far from the meaning of the text, for example the interpretation model of "Ma’aani al Qur’an" by al Farra' (Died 822 H), in his interpretation talks about grammatical difficulties and texts, the text of the verses of the Koran. However, in understanding the verses of the Qur’an some require contextual interpretation. The

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\(^{13}\) The word text in Arabic is called “Nash”, the plural form is “Nushush”, which is used in several scientific fields, including Arabic literature, calling it and Nushush al Adabiyyah (literary text), and in the legal field it is called a Nushush al ahkamiyyah (Legal text). The word Nash means to lift or limit something Abi Al Husayn Ahmad Ibn Faris Ibn-Zakariyya, ‘Mu’jam al Maqayis Fi al Lughah’ (Jakarta: Dar al Fikr, 1994).

\(^{14}\) Nash in the sense of the text of the Koran is divided into 2 parts: Nash Qath’iy (clear and definite text) and Nash Dzanny (relative or relative text) so that it is possible to have takwil that produces other meanings. It was from Nash Dzanny that differences of opinion emerged among thinkers, resulting in different understandings. (See Abd al-Wahab Khallaf, Ilm Ushul Al Fiqh (Kairo: Maktabah ad Da’wah al Islamiyah al Azhar, 1956), 35.


\(^{16}\) Context in the large Indonesian dictionary is defined as part of a description or sentence that can support and add clarity to meaning Mulyana and Zainuddin Adnan, Kajian Wacana : Teori, Metode Dan Aplikasi Prinsip-Prinsip Analisis Wacana, 2nd ed. (Yogyakarta: Tiara Wacana, 2005). In another sense context is the meaning behind the text. M.A.K Halliday and Ruqaiya Hasan, Bahasa, Konteks, Dan Teks : Aspek-Aspek Bahasa Dalam Pandangan Semiotik Sosial, ed. M. Ramlan, trans. Asruddin Barori Tou (Yogyakarta: UGM Press, 1992). said that literally context means "something accompanying text", which is something that is inherent and present with the text, so that context can be interpreted as a situation or setting in which a communication occurs Halliday and Hasan. Kleden (in Sudaryat, 2009:141) says context is a specific space and time, faced by a person or group. Halliday and Hasan, 6. suggests that context is the text that accompanies the text. This means that the context is present with the text.

\(^{17}\) Mohammad Matsna, Kajian Semantik Arab : Klasik Dan Kontemporer, 1st ed. (Jakarta: Kencana, 2016).

\(^{18}\) Abu Zakariya Yahya bin Ziad Al Farra, Ma’anil Qur’an (Beyrut: Dar al Kutub al ‘Ilmiyah, 1989).
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following are examples of several verses that must be interpreted contextually to give rise to misunderstandings and trigger Radicalism.

a. Al-Maidah verse 44 "Wa man lam yahkum bimaa anzalallah faulaaika humul kaafiruun" Meaning: whomever judges is not based on what Allah has revealed, they are disbelievers.

This verse is used by people who think it is obligatory to establish an Islamic state. If you look at the arguments of the Quran, you will not find a clear order regarding the establishment of a state. Even keywords like daula or khilafah (in the sense of state) do not appear in the Quran.

So, where did the idea come from? First, from observing the practice of the life of the Prophet. In his life, the Prophet was not just a religious leader, when for example compared to other prophets like Jesus. The Prophet Muhammad, besides teaching religion, also led wars, diplomacy with the tribes or kingdoms around where he lived, also became a judge over matters among his people. One concludes that the Prophet was a head of state from that practice. Therefore, that role must be continued after he died.

Another reason is the qiyas-based argument. The tool can actually be anything, it doesn't have to be a state. However, it turns out that enforcing Islamic law is seen as impossible without a state. So establishing a state is mandatory. This verse becomes a kind of burden for most Muslims. However friendly the Indonesian state is to Islam, they are not satisfied because there is still the burden of the verse above. Their status is still tyrannical, fasiq, or unjust because this country does not make Islamic law the formal law of the state. That's why many of them yearn for a country like Saudi Arabia.

2 other verses contain the same content, only the ending is different, namely fasiq and zalim. The above verse is a legal verse with interpretations in understanding the true meaning based on the reasons the verse was revealed so that it can be understood correctly based on the context.

b. The second verse is Surah At-Taubah verse 29. “Qātilullażīna lā yu`minụna billāhi wa lā bil-yaumil-ākhiri wa lā yuḥarrimụna mā harramallāhu wa rasuluhlū wa lā yadīnụna dīnal-ḥaqqi minallā dziina utul kitaaba hattaa yu` tul jizyata `ay yadiw wa hum sāgirūn”.

Meaning: Fight those who do not believe in Allah and do not (also) in the hereafter, and they do not forbid what Allah and His Messenger have forbidden and do not believe in the true religion (the religion of Allah), (i.e. those who) which was given to them by the Bible, until they paid the jizyah obediently while they were in a state of submission.

Asbab al-Nuzul verse concerning permission to attack Muslims is the first attack carried out by the Christians in Rome. Thus, the context of the perpetrators of the attack was Christians and Jews who had no true religion, whose attitudes and behavior would disrupt Islamic teachings and disrupt the survival of the Islamic community.

Rasulullah SAW never started fighting the infidels, especially against the Muslims. As explained in Surah Al-Hajj verse 39, which means "Permitted (war) to those who are being fought, because they are being wronged. And indeed, Allah Almighty helps them.”

Obviously from the example above, the text is essentially the essence of the form of a language. A text is not just a visible grammatical unit, but a semantic unit with a
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unified meaning. While the context is the situation or background of the occurrence of a communication. Context can be considered as the cause or reason for the occurrence of a conversation. The relationship between text and context can also be seen for example in the interpretation of the Qur'an on the verses of jihad, Qital, Apostasy, Ahlul Kitab, Kafir Dzimmi, Kafir Harbi, Darusallam and Darulharby. The same applies to the relationship between text and context in the Prophet's hadiths. Contextual understanding of hadith not only moves from the sound of the hadith text but also tries to capture the substance or moral idea of the text.

Whereas in fiqh, the relationship between text and context can be seen from scholars' opinions, which is generally called ijtihad, namely primordial freedom to understand the text and context.

D. Result and Discussion

1. Religious moderation: conception and urgency

Religious moderation\textsuperscript{19} is interpreted as a perspective, attitude, and behavior that is properly oriented, in the middle, trying to act fairly, and not extreme because it is not extreme or excessive, religious moderation is a proportional choice, not only for individuals but also for community. Why is that? Because at the core of moderation there are values that regulate the actions of human relations with their God (Habluminallah), humans with humans (Habluminallah), and humans with nature (Habluminalalam) so that even though there are many differences in a community, there can still be a high sense of solidarity, mutual respect, appreciate, and maintain harmonization in the dynamics of life.\textsuperscript{20}

The concept of moderation has received special attention from Muslim philosophers Ibn Miskawaih and al-Ghazali who wrote about the concept of the human soul in relation to human character. They state that a moderate state of the soul will produce justice so as to produce the perfection of human character. Thus, ideally human social welfare is intertwined with the welfare of every soul. In essence, the more people who are moderate at heart, the more likely society is to develop its moderate attributes so that justice applies to individuals as well as in society.\textsuperscript{21}

\textsuperscript{19} The word moderation comes from the Latin, moderâtio, meaning "medium", "medium". Moderate meaning means nothing more and nothing less. In the Big Indonesian Dictionary (KBBI) the word moderation has a number of meanings, namely: 1. reduction of violence, and 2. avoidance of extremes ‘Arti Kata Moderasi’ (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2016), https://kbbi.kemdikbud.go.id/entri/moderasi.. If it is said "that person is moderate, it means that the person is being reasonable, ordinary, and not extreme. In English dictionaries, the word "moderation" is often used to mean average, standard, or non-aligned. Moderation, in Arabic is expressed by the word wasatiah or wasathiyah, tawassuth means middle, and implies the best choice. A person is declared moderate, if he is in the middle and neutral. People who are able to be in the middle and are neutral and do not take sides with one group are called wasiath

\textsuperscript{20} Mukramin et al., ‘The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)’, 440.

Moderation (wasatiyyah) contains three key words, namely: tawasut, tawazun, and tasamuh. First, tawasut which is interpreted as a willingness to take the middle, moderate path and not exaggerating or not reducing or reducing religious teachings. Second, tawazun. Tawazun means balanced. Balance is the principle of the people in religion. Balance should be applied in all aspects of life. In the field of government politics, for example, the principles of balance are juxtaposed with the concept of checks and balances. In government administration, political power is needed that is willing to control (check) power. Tasamuh (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life. Discussion about tolerance is important. As one of the elements of religious moderation, religious tolerance has been going well. In the past, inter-and intra-religious tolerance has helped maintain the harmony and integration of the Indonesian nation. However, in recent years the quality of religious tolerance in this country has decreased.

2. Characteristics of Religious Moderation

As a country with the largest Muslim population in the world, Indonesia is an essential spotlight in terms of implementing religious moderation (moderation in carrying out Islamic teachings).

Moderation of religion must be understood contextually, not textually, meaning that moderation in religion in Indonesia, not Indonesia being moderated, but the way of understanding in religion that must be moderate because Indonesia has many cultures and customs. This Islamic moderation can answer various problems in religion and global civilization. Therefore, so that people have a "tawassuth" (middle way) religious attitude and behavior that is not fanatical and not extreme, it is important to carry out massive socialization regarding religious moderation itself.22 This initial step can be taken to stem the spread of extremism, radicalism, intolerance, and exclusivism. Socialization of religious moderation can be done by means of social campaigns, seminars, workshops, symposia, FGD (Focus Group Discussion), LGD (Leaderless Group Discussion), training, personal intervention, and others.23 In its implementation, of course, the involvement of all elements of society is needed to maintain and establish unity, respect differences and create peace. No less critical that moderate Muslims can answer aloud accompanied by peaceful actions with radical, extremist, and puritan-based groups who do everything with violence.24

According to M.Quraish Shihab25 sees that in moderation (wasathiyah) there are important pillars,26: First, the pillar of justice, this pillar is fundamental. The meanings


of justice presented are: first, *fair* in the sense of "equal," namely equality in rights. Second, the pillar of *balance*. According to Quraish Shihab, balance is found in a group in which various parts lead to a certain goal, as long as each part meets certain conditions and levels. Third, the pillar of *tolerance*. Quraish Shihab explained that tolerance is a measurement limit for addition or subtraction that is still acceptable. Tolerance is a deviation that was supposed to be done, not to be done, in short, is a deviation that can be justified.

3. **Response of the state islamic religious college academic community to religious moderation**

   As mentioned earlier, this study aims to look at the understanding of the text in the contextual context of the academic community at State Islamic Religious College who moderately understands Islamic teachings, including respecting human rights, tolerance, respect for pluralism, openness, so that religious teachings become *rahmatan lil al amin* for the community, human beings, and the natural surroundings. This research was conducted at 5 universities in Indonesia, namely State Islamic University Syarif Hidayatullah Jakarta, State Islamic University Sunan Gunung Jati Bandung, State Islamic University Mataram, State Islamic University Sultan Maulana Hasanuddin Serang and State Islamic University Alauddin Makassar.

   In this case, perceptions are explained using four measurement scales: *Respondents' perceptions of (Tasamuh/tolerance) in religion*, respondents' perceptions of attitudes (*Tawazun/balanced in perspective*) in religion, respondents' perceptions of attitudes (*Tawassuth/moderation*) in religion, and respondents' perceptions to the solutions offered in religious moderation. The four measurements mentioned above will be viewed from the campus environment and the teaching process of Islamic sciences, as described above, so that a more complete explanation is obtained.

   In this study, several statements were prepared to determine student responses to statements that were often interpreted differently between the text and the context. In this study, the Anova test was conducted to simultaneously determine the independent variable's effect on the dependent variable. The results showed that the statements given to the respondents simultaneously had no significant effect (*F* count = 1.257 < *F* table). Furthermore, parametric tests were carried out to assess the difference in the mean or mean between groups.

   The following researchers explain the research findings related to the four measurement scales of religious moderation:

   a. **Respondents' perceptions of tolerance (tasamuh) in religion**

   In this study, six statements on the measurement scale describe the extent to which respondents stated an attitude of "agree" in addressing tolerance (Tasamuh) in religion. There are 4 measurement scales used in this statement using a Likert Scale for 1 = very unimportant, 2 = not important, 3 = important, 4 = very important. The questions asked by the author in his research are: (1) Build places of worship for other religions in one village; (2) Organizing a joint event and inviting all groups of followers of different religions; (3) Wishing each other Happy Holidays to followers of other

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religions, (4) Visiting each other's funeral homes even though they are of different religions, (5) Participating in Islamic seminars on campus/community, (6) Participating in inappropriate humanitarian actions with government policies not suitable such as demonstrations, street rallies, etc.

Based on the results of research on 5 State Islamic Religious College in Indonesia, the author describes that students who have the highest tolerance level are students of State Islamic University Alauddin Makassar (76.8%), then State Islamic University Syarif Hidayatullah Jakarta and State Islamic University Sunan Gunung Jati Bandung with the same percentage of 74.8 %, then State Islamic University Mataram with a percentage of 74.4% and the last is State Islamic University Sultan Maulana Hasanuddin Serang, which is 61.6%.

b. Respondents' perceptions of attitudes (tawazun) in religion

In this section, five statements on the measurement scale describe the extent to which respondents expressed an "agree" attitude towards tawazun attitudes in religion. The questions are as follows: (1) Women work/career; (2) The syar'i hijab is in accordance with belief (no need to be long, etc.); (3) In one institution/organization/government, there must be an equal portion of men and women; (4) In one institution there must be administrators from various adherents of different religions; (5) Parents/Family influence my religious mindset.

The measurement scale used in this statement uses a Likert Scale for 1 = strongly disagree, 2 = disagree, 3 = agree, 4 = strongly agree.

Respondents generally answered agree and strongly agreed, namely the second and first measurement scales for the five statements except for the 4th statement, which is "in one institution there must be administrators from various adherents of different religions" where the survey number of respondents who choose less agree is higher than very agree but in total, and respondents who agree are more than those who disagree.

Research at State Islamic University Sunan Gunung Jati Bandung showed the highest attitude of Tawazun among the five State Islamic Religious College with a percentage of 78%, then followed by State Islamic University Sultan Maulana Hasanuddin Serang with a percentage of 76.4%, State Islamic University Jakarta at 74.4% with a difference of 0.4% followed by State Islamic University Mataram and finally State Islamic University Alauddin Makassar at 43.2%.

c. Respondents' perceptions of attitudes (tawassuth/moderation) in religion

In this section, there are five statements on the measurement scale that describe the extent to which respondents stated that they "agree" to Tawassuth's attitude in religion, namely: (1) Muslim women are required to wear a headscarf in accordance with their beliefs; (2) Suicide bombing is not part of jihad; (3) Establishing an Islamic State; (4) Carry out raids such as raids on immoral places, etc.; (5) Follow the teachings of Abu Bakar Ba'asyir or Habib Riziq. There are two measurement scales used in this statement using a Likert Scale for 1 = agree, 2 = disagree.

The majority of respondents in 5 cities answered agree to the statements presented in this section. However, in the fifth statement, namely following the teachings of Abu Bakar Ba'asyir or Habib Riziq, the numbers of agreeing and disagree are almost comparable. It shows that students' understanding of a group still lies in the context of the figures in the group.
This paper refers to the author's data based on research conducted by the author. State Islamic University Jakarta students' responses to questions related to respondents' perceptions of tawassuth (moderation) attitudes provided the highest data with a percentage of 75.6%, then the next highest order of responses was from State Islamic University Alauddin Makassar students, which was 72.4%, State Islamic University Sultan Maulana Hasanuddin Serang at 67.2%, State Islamic University Mataram at 60.8% and finally State Islamic University Sunan Gunung Jati Bandung.

Based on the data obtained through the quantitative method described above, the academic community's response at five State Islamic Religious College to the concept of "religious moderation" is quite good. It is obtained based on the T-test results and data descriptions that show that students and lecturers have the same perception of religious moderation statements. It is due to many factors, including the elements of a conducive campus environment and the basic knowledge of Islamic teachings possessed by five State Islamic Religious College. One of the respondents is a Lecturer in State Islamic University Syarif Hidayatullah Jakarta who is the Head of the Institute for Pentashihan Mushaf Al-Qur'an (LPMQ), Jakarta there are several characteristics of moderate Islam, including First, understanding social reality in society; second, understanding Mu'amalah fiqh (social interaction); third, giving tolerance to followers of other religions; and fourth, understanding religious texts contextually.

Meanwhile, student respondents from Madrasah Aliyah and Islamic boarding schools (Pesantren) have a more "conservative" opinion compared to students from high school (SMA). For example, saying Merry Christmas to followers of other religions (Christianity), most respondents did not agree with the statement, which respondents dominated from Madrasah Aliyah/Pesantren schools. Meanwhile, the respondents who agreed were represented by most students whose opinions were more "moderate" and mostly came from public schools (SMU). However, there is still room for discussion about the attitude of 'religious moderation' in the context of tasamuh/tolerance, tawazun/balance in attitude, and tawassuth/moderation for students and lecturers, because there are related regulations from the Ministry of Religion, which must be obeyed and implemented, among others: building a Center for the Study of Religious Moderation in each State Islamic Religious College; Consistent with the Tri Dharma of Higher Education; and strengthening the curriculum and learning materials with a perspective on religious moderation.

d. Respondents' perception of the solutions offered in religious moderation

In this section, several solutions are given to increase the attitude of religious moderation. There are four statements with a scale of agree and disagree as follows: (1) Create a comprehensive curriculum on understanding Islam; (2) Hold discussions on the understanding of religious moderation; (3) Incorporating the concept of religious moderation in the study of thematic interpretation; (4) Equipping parents with comprehensive religious knowledge through recitations. The respondent's answer scale range is in the interval of 85% - 95%. Based on the author's data for the first statement, "make a comprehensive curriculum on Islamic understanding," as many as 95.33% of respondents agree, 4.67% disagree. In the second statement "holding discussions on the understanding of religious moderation" as many as 96, 33% agree with this solution while 3, 67% disagree. For the third statement, namely "incorporating the concept of moderation in the study of thematic interpretation," there are 88, 33% of respondents
who agree with the solution while 11.67% of respondents disagree. As for the last statement, namely "providing parents with comprehensive religious knowledge through recitations", the response was 95.33% of all respondents and 4.67% of respondents disagreed.

Based on data per State Islamic Religious College, student responses to the curriculum related to religious moderation were above 90% in the following order: State Islamic University Alauddin Makassar (93.5%), State Islamic University Sultan Maulana Hasanuddin Serang (92.5%), State Islamic University Sultan Gunung Jati Bandung (92%), State Islamic University Syarif Hidayatullah Jakarta (91%) and State Islamic University Mataram (90.5). Although the percentage of student responses is different, the volume of answers above 90% indicates that respondents from the five campuses chose to agree to each solution offered by the researcher.

E. Patterns of Implementation of Religious Moderation in Higher Education

Religious moderation can be shown through the attitude of tawazun (balance), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), ishlah (reform), aulawiyyah (puts priority on priority), tathawwur wa ibitikar (dynamic and innovative). Understanding Islam in moderation is very important because a moderate attitude of diversity will make a person a complete personality. The steps that can be taken are: (1) Tackling extremism movements through cellphones and softphones, which are currently the main media for planting extremism. "Currently, there are quite a lot of hard-line Islamic groups who understand religion in an extreme and textual way, so it is easy to disbelieve other people who have different opinions," he said; (2) Strengthening religion-based education. This education aims to form a good behavior in the younger generation of Muslims, based on the values and norms of monotheism and Islamic aqidah and provide an understanding of religious tolerance; (3) Strengthening media literacy in tackling hoaxes, which is a priority at this time given the number of hoaxes that have emerged with SARA issues and are very easily spread in the community. If not addressed quickly, it will impact the reduction of inter-religious ties in Indonesia. (4) In addition to media literacy, strengthening Cyber Teams in ministries/institutions and socio-religious organizations must also be maximized; (5) Maximizing the network between ministries/institutions and socio-religious organizations equally; (6) Strengthening early detection of the emergence of ideas that are not in line with the values of moderation in social life.

Meanwhile, on the same occasion, Deputy Secretary-General of the MUI for Religious Harmony, Nadjamuddin Ramly conveyed 'moderation' or 'wasathiyatul Islam also about how Islam is spread as a religion that is rahmatan lil alamin. In implementing Islamic teachings, the Prophet Muhammad gave an example for us to behave with compassion towards others but still have to act decisively. The

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27 This was conveyed by Abdul Hamid Hakim, Chairman of the Commission for Religious Harmony - Indonesian Ulema Council (MUI) Southeast Sulawesi, which explained the six important points for Muslims to strengthen their religious "moderation" attitude on Monday, July 6, 2020 via the Zoom app Abdul Hamid Hakim, The Six Important Points for Muslims to Strengthen their Religious Moderation Attitude, 6 July 2020; ‘Ini Enam Poin Penting Perkuat Moderasi Beragama’, Majelis Ulama Indonesia (blog), 6 July 2020. https://mui.or.id/berita/28532/ini-enam-poin-penting-perkuat-moderasi-beragama/.
meaning is, rejecting the infiltration of all teachings that are not Islamic, and we still love our fellow Muslims. We can not pawn aqidah with a permissive attitude. When we are in a universal position, then we can be gentle and polite, as is the meaning of tolerance in religious communities.

Please provide here your remarks as closing statement. It could be a final conclusion from your discussion and analysis and your recommendations for further research project. In this section as well you may give your acknowledgment for people and parties whose supports make your research possible.

F. Conclusion

Based on the research objectives that have been synchronized with the formulation of the research problem, the authors can present the following conclusions: The response of the academic community from 5 State Islamic Religious College (State Islamic University Syarif Hidayatullah, State Islamic University Sunan Gunung Jati Bandung, State Islamic University Mataram, State Islamic University Sultan Maulana Hasanuddin Serang and State Islamic University Alauddin Makassar) to the concept of religious moderation was very good, based on the results of the ANOVA test and the description of the data described in the previous section. This shows that students simultaneously have different perceptions in responding to statements related to religious moderation. It proves that students' understanding of the verses of the Koran has not applied contextual understanding and still tends to think textually. Therefore, the author provides several solutions related to religious moderation among students, and these solutions received an excellent response (> 90% chose to agree) from all respondents in the 5 State Islamic Religious College mentioned earlier. The State Islamic Religious College strategy in developing religious moderation is in accordance with the vision and mission of the Ministry of Religion in enforcing religious moderation in Indonesia, namely as follows: Building a Center for the Study of Religious Moderation as an effort to prevent the spread of religious Radicalism; Consistent with the Tri Dharma of Higher Education starting from the academic aspect, research and community service, opening space for every student in building their specialty or distinction so that they can compete in a healthy manner with other campuses, strengthening the curriculum and learning materials that have a perspective on religious moderation, enhance the perspective of religious moderation in students or lecturers research by integrating it with religious sciences and general sciences or by elaborating primary sources of artifacts and Islamic treasures through Islamic civilization in Indonesia, and create an environment that reflects the insight of religious moderation.

The implications of the research findings include two things, namely theoretical and managerial implications, namely; First; Theoretical implications: To measure the text-based and context-based understanding of Islam in developing religious moderation in the future to be more comprehensive in every aspect and level of society that is useful as a preventive effort against the emergence of Radicalism, Second; Policy implications (practical/managerial): a comprehensive study of religious moderation as a reference for

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the preparation of regulations that specifically regulate the impacts of neglecting religious moderation.

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4. *Translation Books*  

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