



Religion Moderation on Academic Community Islamic Higher Education in Indonesian

Supriyanto¹, Amrin²

¹State Islamic University Raden Mas Said Surakarta, Indonesia

²State Islamic University Syarif Hidayatullah Jakarta, Indonesia

E-mail: amrin20@mhs.uinjkt.ac.id

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ABSTRACT

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This study aims to examine the mainstreaming of religious moderation which is currently interesting to be explored by the academic community. The phenomenon that occurs is that the notion of extremism and radicalism has penetrated the world of education, not least in the world of Islamic education in Indonesia. This research uses a qualitative method with a literature study. The data collection technique is library research. The results of the study indicate that religious moderation is important to be internalized, in the midst of the plurality of Indonesian society due to the dynamic development of the environment due to misunderstandings. Islamic Higher Education as a laboratory for peace that can strengthen the attitude of religious moderation in all practitioners.

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1. Introduction

In essence, humans have been awarded various potentials which are natural to be developed in carrying out their lives, this attitude toward diversity has become an asset for every ethnic group in various parts of the world, including the Indonesian nation. [1] As one of the countries with the largest Muslim population in the world, Indonesia is of concern due to the characteristics of its Muslims which are moderate, inclusive, and the constitution guarantees freedom of religious behavior for adherents of the six religions embraced by the Indonesian people, in the context of managing religious life and the function of religion in life. So far, the majority of Muslims in Indonesia have maintained the characteristics of moderate and inclusive Islam, it aims to strengthen the religious moderation movement as a principle in supporting religious life, then the concept and policy of religious moderation have been included in the Long Term Development Plan. National Medium Term (RPJMN) in 2020 to 2024.[2]

The problems that occur among millennials, especially among the academic community in Indonesia are now increasingly complex. These problems occur in almost all aspects, such as aspects of religious life, education, politics, law, society, culture, economics, health, and other aspects. Education as a fundamental element is not without problems. The phenomenon that occurs in the world of education is the degradation of the nation's moral values which is very concerning. One of these problems is related to moderation in religion which is still low among the academic community, although on the other hand there are phenomena such as violence, riots, and disputes among students which are very disturbing.[3]

Harun Nasution confirmed this view, him that in the era of globalization that supports the advancement of digital technology at this time, the problems of Indonesian society related to religion are increasingly complex. Various notions such as fanaticism, exclusivism, extremism, radicalism, liberalism, to terrorism, especially with the times, Indonesian people are now a millennial society, which is a digital society.[4]

Diversity and diversity is not only a central theme that is hotly discussed or used as an object of research in Indonesia but is a global theme that is used as the frontline to combine various perspectives and treatment of millennials, currently what is shocking to the Indonesian people is the term radicalism which is not only spread in society. minorities, however, have entered various universities, including UIN Syarif Hidayatullah Jakarta. This is based on something that triggers a person to become intolerant and radical,



including the learning process, internet access for religious knowledge, the ineffectiveness of religious organizations in embracing young people, and perceptions of government performance.[5]

Karen Armstrong describes an Islamic group that ignores the pluralism of the Qur'an and views it as a fundamentalist group that is purely human, holy and absolute. The extreme attitudes of fundamentalist groups include the habit of quoting verses from the Qur'an which are more aggressive to justify violence, and blatantly ignoring verses that call for peace, tolerance, and forgiveness.[6]

The concept of religious moderation is in contrast to radical religious attitudes. In the context of Islam, moderation behavior is associated with the difference between moderate Islam and radical Islam.[7] Those who belong to moderate Islam are those who can accept and participate in the democratic system. Meanwhile, those who embrace radical Islam are those who reject the democratic system. Religious moderation is a religious attitude that is balanced between the practice of one's own religion and respect for the practice of other religions.[8]

Extreme attitudes are not only owned by certain groups. It is possible that the group which considers itself *ahlussunnah wal jama'ah*, also has an extreme attitude, both in the way of thinking, looking at other people, the way of worshiping, behaving and having faith.[9] This is because since childhood he has been indoctrinated with a strong religion and does not open up broad thinking horizons so that he does not increase his knowledge, then he will become an extreme person in religious life. The attitude of tolerance in Indonesia seems to be far from perfect. Referring to data conducted from various studies and studies, the results still show that there are symptoms of intolerance in society, as happened among students.[10]

Based on phenomena related to religious moderation, ideally, all components of society can play an important role in solving these various problems. One of them is for students who are studying at Islamic universities in Indonesia. Students as the main component of the successor to the nation's development, therefore need to be equipped with various competencies. Not only intellectual competence which is characterized by the ability to use reason and thought but also moral competence which is indicated by behavior that is in harmony with the rules, norms, personality and characteristics of the Indonesian nation. Because smart is not enough but one must behave and have good character.

2. Method

This research uses a qualitative method with a literature study.[11] The data collection technique is library research which aims to study, research. Primary data are books, journals, and papers, which are related to religious moderation in Islamic higher education institutions. Secondary data are all sources related to the problem under study. namely, materials that provide instructions and explanations of primary and secondary data materials.[12] Data analysis used qualitative methods, analytical and interpretative descriptions.[13]

3. Result and Discussion

The development of education in Islamic universities has grown rapidly. This development is a process of hard work from various parties, not only from the government but the involvement of various components of society both internally and externally. The hard work of various parties gave birth to new nuances for Islamic Universities, namely, in the past, only the State Islamic Institute (IAIN) was the highest, but now many have changed their status from State Islamic Colleges (STAIN) to State Islamic Institutes (IAIN). from IAIN to State Islamic University (UIN). Colleges should act as "water towers". The realm of the university flows wisdom for its people, which ultimately must become the center of excellence for the development of the Indonesian nation.[3]

3.1 The Nature of Religious Moderation

The word moderation itself comes from English, namely, moderation which means moderate attitude or not excessive attitude, someone is said to be moderate means to be in the middle. Meanwhile, according to the Ministry of Religion of the Republic of Indonesia 2019 it means that moderation comes from Latin with the word moderate, which means moderate (not excessive and not lacking).[2]

As the last religion revealed by Allah Swt through the Prophet Muhammad Saw, Islam is perceived as having moderate teachings in it and is often known as Islamic Moderation. In its teaching structure, Islam always combines the two opposing extremities.[14] As well as actualizing noble religious and cultural values,



personal life, family, community, nation, and state through formal, informal, and non-formal education. This is so that at a practical level there will be no clashes, injustice, arbitrariness, discomfort, and so on.[15]

Sources of Islamic teachings are the Qur'an and the Hadith of the Prophet Muhammad SAW. The most important reference in Islamic teachings is the word of Allah SWT which was revealed to the Prophet Muhammad SAW, to be conveyed to mankind. The essence of the revelation of the Qur'an is to become a universal moral reference for mankind in solving social problems that arise in society. That is why the thematic method of interpreting the Qur'an is presented to answer various actual problems faced by society according to the context and dynamics of its history.[16]

Moderation of Islam in Arabic is called *al-Wasathiyah al-Islamiyyah*. Meanwhile, the term moderation according to Khaled Abouel Fadl in his book *The Great Theft* is an understanding that takes the middle way, meaning that it is not an extreme right and not extreme left. In the context of balance, Rasulullah SAW forbade his followers not to be too excessive even in carrying out Islamic religious law. He prefers if it is done sincerely without coercion than wanting to overdo it.[17]

In reality, human life is unavoidable from contradictory matters. Therefore, *al-Wasathiyah Islamiyyah* is oriented to the elements of *rabbaniyyah* (divinity) and *Insaniyyah* (humanity), as well as a combination of *Maddiyyah* (materialism) and *ruhiyyah* (spiritualism), by combining revelation (revelation) and reason (reason), between *maslahah ammah* (*al-jamā'iyah*) and individual *maslahah* (*al-fardiyyah*).[18]

3.2 Extremism and Radicalism

The discourse on religious moderation in Indonesia, in responding to the challenges of extremist groups, has always been a never-ending discussion. Moderation is a continuous effort to find and internalize it. The mainstreaming of religious moderation in Indonesia, even in educational institutions, by the Ministry of Religion is a response to the increasing understanding of extreme Islam, both extreme to the left and to the right.[19]

At this time, the proliferation of groups that adhere to extreme and radical ideas has had a major impact on changing Indonesian Islam, which is known to be exclusive and tolerant. It is undeniable that the two largest Islamic organizations in Indonesia, namely Nahdlatul Ulama and Muhammadiyah, have contributed greatly to bringing religious moderation to religious harmony.[20] The groups identified as extremist groups in Indonesia are as follows.

1. Salafi-Wahhabi

Salafis and Wahhabis are indeed different, when viewed from history, the Salafi movement was originally carried out by Ibn Taymiyah but the spread of his understanding was limited to Egypt and Syria, then spread widely in the Wahhabi era. Thus, groups that call themselves Salafis outside of Arabia are Wahhabis or Salafi-Wahhabi, in the 1960s these two groups were united. Some have argued that Wahhabis are a "subculture of the Salafi school", or Saudi Arabia's version of ultra-conservatism.[21]

Wahhabi groups in Indonesia actually started to spread their Islamic teachings for the first time on the island of Java during the colonial period, namely when there was an exchange of knowledge between both Javanese who studied in Mecca and Medina, and Arabs who came to the archipelago. In this phase, the embryo of the *abangan* and *santri* dichotomy began to form.

The Salafi-Wahhabi character that makes them different from the others lies in their black conspiracy reasoning, by showing more arrogance and intention, opposing all forms of renewal (*tajdid*), accompanied by the reason that every new one is a *bid'ah*, and every *bid'ah*. 'Ah it is a misguidance, and every misguidance is hell as a reward [22].

2. Conservatism and Fundamentalism

Conservatism as an understanding and practice of conservative religion is an understanding that is firmly rooted in the scriptures or in orthodox teachings, and traditions that are considered the most correct among others. This understanding rejects the new interpretations that exist in the modern, liberal and progressive era related to Islamic teachings.[23]

According to the Big Indonesian Dictionary (KBBI) fundamentalism is the root of the word fundamental which means the basic principles of the essence, foundation. While the English review says that fundamentalism means principal, and in Arabic fundamentalism means *ushuliyah* derived from the word *al-ashlu* which means something honor. Fundamentalism is a terminology that has a level of complexity in religious discourse. Starting from a positive definition (positive definition), where

fundamentalism is synonymous with efforts to realize and function of religion in society, to a negative definition (negative definition), namely fundamentalism is identical with violence, radicalism, and so on.[24]

In reality, this group is even trying to replace the *Pancasila* ideology as the foundation of the Republic of Indonesia, with a caliphate system of *Islamiyah* (Islamic State).[23] Because for their group, Islam is not a religion that is like the concept of Western people, which considers the relationship-centered between humans and God. The rise of religious conservatism is the result of socio-cultural, economic and political pluralism. And of course, if this continues, it will threaten the integrity of the Indonesian nation itself.

3. Liberalism

Liberalism is an understanding that tends to expand the area of individual freedom to encourage social progress. Liberalism is an understanding of freedom, that is, humans have the freedom to think, act, and work. Philosophically, liberalism is free thought because humans can think, assume and act as they wish. [21]

Liberal thought, mostly put forward the ideas of democratization, secularization, and liberalization, as if they were against the older people who embraced fundamentalism and conservatives and they thought they represented more progressive and developing youth.[25]

Liberal groups rely heavily on democracy, such as the idea of separating state affairs from religion, women's rights in political leadership and power, freedom of interpretation of religious texts, pluralism, freedom of thought, assumptions, tolerance, and so on. This group emphasizes the concept of teaching like Western people, namely that religion has nothing to do with the state administration.

Based on this description, the terms conservative, fundamentalist, extremist, textualist, radical, and several other terms related to the categorization of Islamic understanding often have overlapping meanings and have the same intent. Conservatives and fundamentalists mean the same thing and are on the same track. The difference is only in the level, but it's still a little confusing. According to Amin Maghfuri, these two categories are used as categorization based on an understanding of the doctrine, while extreme and radical understandings are more categorized based on actions carried out using violence. But they are usually used for the same purpose, so they overlap.

3.3 Forms of Radicalism in Indonesia

Based on the subject, radicalism is divided into two forms. First, is group radicalism, namely radicalism carried out by a group of people against other groups. Second, is individual radicalism, namely radicalism carried out by one person to another. Radicalism in Indonesia is divided into three types. First, radical in belief. All (accused of) disbelievers, all (considered) going to hell except their group.[26]

Next, the second is radicalism in action. Third, radical in the form of politics. The group in this case is a group that wants to change *Pancasila* into an Islamic caliphate ideology which they think is more correct. Indonesia is currently in an emergency against radicalism. According to Sheikh Yusuf Qardhawi, some indications of radicalism are as follows: 1) Fanatical on one opinion, and do not ignore the opinion of others; 2) Obliging what is not prescribed by Allah SWT to others so that they carry out these teachings; 3) Being hard and stiff that doesn't fit in the right place; 4) Always be suspicious (*su'udzan*) of others; 4) Being *takfir* or being free to disbelieve other people except for their group.[27]

3.4 Factors Causing Radicalism in the Academic Community

In general, the main cause of the growth of radicalism is based on ideology. If ideological factors do not meet these very complex causal factors, then terrorism will be difficult to occur. In other words, radicalism does arise from various causative factors.[28] Religious behavior in the academic community is influenced by several factors as stated by Robert H. Thomas as follows.[29]

1. Social factors, namely the influence of education or teaching and social pressure
Students religious behavior is strongly influenced by how they were educated and raised in their previous family and school environment. The social environment of students, in the form of influence and pressure from peer groups, has a significant role in their religious behavior, such as students who join certain religious organizations, their attitude orientation, religious behavior and religious preferences are strongly influenced by these religious organizations.
2. Experience factors that help religious attitudes, especially experiences regarding various natural factors, namely beauty, harmony, and goodness, as well as experiences regarding moral conflict, and religious emotional experiences.

Example, and advice from parents regarding various religious experiences. Interactions and activities as well as facilities that occur in the campus environment contribute to the weak or strong religious attitudes of an academic community.

3. Factors that arise entirely from needs that cannot be met, especially the needs for security, love, self-esteem, and being away from threats.

The impact of not meeting human psychological needs causes anxiety and encourages behavior to seek other satisfactions. One of the ways to fulfill human dissatisfaction positively is through religion. Often religion becomes a kind of escape when humans get into trouble and can provide peace. That's why Karl Marx called religion opium. Because with religion humans find peace over the anxiety experienced by humans and can provide fulfillment of unmet needs in reality.

4. Intellectual factors which include various verbal thought processes, greatly affect thinking and logic and have an impact on one's religious behavior.

3.5 Principles of Religious Moderation from an Islamic Perspective

Islam already has moderation principles that are very relevant in supporting the lives of its people, including justice, balance, and tolerance which are representative of the Ahlussunnah waljama'ah understanding formulated by Imam Hasan Asy'ari and Abu Mansyural al-Maturidi in the field of faith, and following one of the four schools of thought (Hanafi, Maliki, Shafi'i and Hambali) in the field of shari'ah and in the field of Sufism following Imam al-Ghazali and Imam al-Junaidi al-Baghdadi.[30]

One of the characteristics of Ahlussunnah Waljama'ah can always adapt to situations and conditions, therefore Ahlussunnah waljama'ah is not rigid, not exclusive, and also not extreme. On the other hand, that Ahlussunnah waljama'ah can develop and at the same time it is possible to break the already conducive situation. According to the view of the Egyptian cleric, Yusuf Al-Qardawi, Muslims should take the middle way (moderation). Such a view makes it easy for Muslims to practice their religion. Because in essence, Islam is a religion that makes it easy for people to carry out the commands of Allah SWT and His Messenger. The principles of moderation in religion that must be owned by the current academic community, especially millennial Muslims, are as follows.[31]

1. Justice (*'Adl*)

Allah Swt explains that he has called his servants to be fair, which is to be middle and balanced in all aspects of life and to carry out the commands of the Qur'an and to do *ihsan* (virtue). Fair means realizing equality and balance between rights and obligations. Human rights should not be reduced due to obligations [9]. A just law is a basic requirement for every structure of society. A just law guarantees the rights of all layers and individuals by the general welfare, accompanied by the application of behavior from various regulations.[32]

2. Balance (*Tawazun*)

Tawazun or balance in all respects, including the use of *dalil' aqli* (the arguments that come from rational reason) and *naqli* arguments (sourced from the Qur'an and Hadith).[24] Harmonizing a reverent attitude to Allah SWT and reverence for fellow human beings, here is manifested in the form of a positive balance in all aspects, both in terms of belief and practice, both material and meaningful, world balance or hereafter, and so on. Islam balances the role of divine revelation with human reason and provides a separate space for revelation and reason. In personal life, Islam encourages the creation of a balance between the spirit and the mind, between the mind and the heart, between rights and obligations, and so on.[33]

Equilibrium or *tawazun* implies an attitude and movement of moderation. This middle attitude commits to issues of justice, humanity and equality and does not mean not having an opinion. Balance is a form of view that does something moderately, not excessive and also not lacking, not extreme and not liberal. Balance is also a balanced attitude in serving for the creation of harmonious relations between fellow human beings and between humans and Allah SWT.[30]

At a more detailed level, the forms of balance in Islam can be classified into various religious life institutions such as balance in terms of theology, balance in terms of performing religious rituals, balance in terms of morality and character, and balance in law.[34] A balance should be upheld and implemented by everyone because if someone cannot uphold a balanced attitude, it will give birth to various problems. Balance is a social imperative, thus someone who is not balanced in his individual and social life, even his social interactions will be damaged.

3. Tolerance (*Tasamuh*)

Today, the term *tasamuh* means tolerance. Tolerance must be described properly because religious tolerance that is practiced improperly will actually damage religion itself. Islam as total teaching, of course, has perfectly set the boundaries between Muslims and non-Muslims, just as Islam regulates the boundaries between men and women, and so on. A Muslim must be strong in his faith and noble in his *Shari'a*. In Islam, tolerance is not justified if it is applied to the theological realm. Worship must be carried out according to rituals and places of worship respectively. Religion is a belief, so worshiping in another way will destroy the essence of that belief. In *Surah Al-Kafirun*, he has rejected the teachings of syncretism. Instead, syncretism is part of the intolerance of religious adherents to their own religion. Because the perpetrators of syncretism, as if they no longer believe in the truth of their religion. Whereas religion is belief.[30]

As a holy religion, *aqidah* and sharia. Islam will not pollute it by mixing it with other beliefs and sharia, this is not a form of intolerance, because the realm of tolerance is respecting, not justifying and following. Tolerance can only be applied to the socialist realm, efforts to build tolerance through theological aspects, such as prayer and worship together, are ideas that have emerged since the era of ignorance and have since been rejected by the Qur'an through *Surah Al-Kafirun*.

3.6 Moderation in Islamic Education

In the application of moderation construction in the curriculum, what is needed is the formulation of the principles that will be the reference. This principle guides the implementation of each activity, and therefore the principle has an important role in developing various intellectual performances, including in making curriculum. Referring to the principles that are extracted from Islamic moderation, the Islamic education curriculum can be developed and oriented to several principles which will be explained as follows.[35]

1. Universal Principle

Psychologically or physically, no human is the same. In addition to differences in race, ethnicity, nation, and language, which are human innate differences, there are many differences in human acquisition. As in ideas, knowledge, approaches, priorities, and judgments. Religion is a variant of human differences. Religious moderation is a basic principle of social life to recognize differences. Recognition of differences leads to the realization of universal human values that will be achieved in moderation. Such as freedom, peaceful coexistence, egalitarianism, compassion, *amar ma'ruf nahi munkar*, *fastabiqul khairat*, and justice. All of these values lead to the value of the holiness and perfection of God as the Absolute Being and the mode of existence of all realities on earth.[36]

Therefore, the curriculum content must cover all aspects and be applied comprehensively without being limited by regional and regional barriers. The principle of universality of the curriculum also requires totality in the development of the potential of students, which is included in the objectives and contents of the curriculum.[37]

2. Balance Principle

This balance can be viewed from the aspect of balance between behavior, attitudes, knowledge values, and skills. Islam teaches the principle of balance which reflects on the attitude and orientation of life amid a pluralistic nation's diversity. The attitude of tolerance and moderation is representative of the way of thinking, understanding and assumptions based on two basic essences, namely balance and justice. Thus, in judging everything we must be balanced. Because in that way justice will be realized, thus making the people tolerant and moderate," As a result, students are not trapped in extremism, not merely pursuing the hereafter by ignoring worldly life. A moderate curriculum needs to be constructed through a balance between rationality, morality, and spirituality.[35]

3. Integration Principle

In curriculum development, this integration is widely discussed by Muslim scientists such as Fazlur Rahman, Seyyed Hossein Nasr, Ismail Raji al-Faruqi, and Sheikh Muhammad Naquib al-Attas. In Indonesia, efforts to integrate knowledge have also been developed by Muslim scientists such as Kuntowijoyo with the concept of "Islamic Science," by making the Qur'an a scientific paradigm, which in this case can be done in two ways. First, integration is the integration of human scientific wealth with revelation. Second, objectification is to make Islamic knowledge a blessing for everyone.[38] This integration in Amin Abdullah's view needs to be combined with interconnection. An integrative-interconnective approach is an approach that seeks mutual respect; general science and religion are aware of their respective limitations in solving human problems, this will give birth to collaboration at

least to understand the approach (approach) and method of thinking (process and procedure) between the two sciences.[7]

4. Principle of Diversity

Indonesian society in the Unitary State of the Republic of Indonesia has diversity, including various ethnicities, languages, religions, cultures and social statuses. Diversity can be an "integrating force" that binds society but can be the cause of clashes between cultures, races, ethnicities, religions and between life values. Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, the interaction of various individuals and groups carrying cultural behavior, and having different and specific ways of life. Diversities such as cultural diversity, family background, religion, and ethnicity interact with each other in the Indonesian community.[39]

Various kinds of problems still often occur, such as clashes between tribes that still take place in various regions, ranging from stereotypes and prejudices between tribes, and discrimination, to open conflicts and massacres between tribes that take lives. Competition between tribes is not only in the community but also among political elites and even academics to occupy positions in various agencies. In a multicultural society, the interaction between human beings is quite high in intensity, so the social abilities of citizens in interacting with humans need to be possessed by every member of the community. According to Curtis, this ability includes three things, namely affiliation (cooperation), cooperation and conflict resolution (cooperation and conflict resolution), kindness, care and affection / empathic skills (friendliness, attention).[40]

3.7 Strengthening Religious Moderation in the Academic Community

Religious moderation finds its relevance to be strengthened based on universal philosophy in the construction of scientific development in Islamic Religious Universities in Indonesia, both private and public. This is very important apart from being an appropriate means to spread the sensitivity of the academic community to the reasoning of differences, but also as a strategy for strengthening moderate intellectualism so that it is not easy to blame different opinions.[41]

In the history of its development, Islamic Higher Education was established as a desire to create an inclusive, academic, sociological, historical and philosophical model of Islamic study and understanding based on text studies and social analysis that see religion as a social reality. As a result of this, the discourse of Islamic studies in universities has been colored by academic nuances. The implication is that many discourses on religious narratives in Indonesia are born from the academic world of Islamic Religious Colleges. This inclusive and critical intellectualism reason is a great force to strengthen a tolerant academic tradition.[41]

This can be realized if the academic community is moderate in both real and virtual spaces. The house of religious moderation at the Islamic Religious College becomes a forum for speaking up with a commitment to religious moderation with studies, research, publications, and community assistance.[42] The leaders of Islamic Religious Universities have launched a book entitled Religious Moderation: From Indonesia for the World in 2019. The book describes several strategic steps to strengthen religious moderation in Islamic Religious Universities.

First, mainstreaming religious moderation is implemented in all policy derivatives of Islamic Religious Colleges and is realized by developing critical academic studies and traditions and respecting other groups or opinions. In this context, the embedding of a curriculum in which there are ideological subjects must always be triggered as a basis for strengthening.

Second, making Islamic Religious Colleges a place and place for seeding human values, values of religious harmony, and religious moderation. This issue is very urgent when Islamic education is again facing serious challenges that are mushrooming in the construction of sectarian understanding as well as transnational Islam. This phenomenon appears in Islamic Religious Colleges with symptoms of Islamization brought by a group of students through tarbiyah and cadre forums. Third, develop religious literacy and interfaith education.[41]

In the current pragmatic era, public understanding of scattered religious narratives tends to be biased. Some are too textual in understanding sacred verses accompanied by excessive fanaticism that leads to exclusivism, extremism, and even terrorism and beyond boundaries to go too far. The logical consequence that occurs is the vulnerability of conflicts of interest that can tear the harmony of religious life. In this context, religious moderation is a must to be viral, disseminated, socialized and recited in digital spaces to be implemented in the practical level of daily life.

4. Conclusion

Moderation of religion from an Islamic perspective in Arabic is called *al-Wasathiyah al-Islamiyyah*. Islamic moderation is a method of religious understanding that emphasizes the attitude of *wasataniyah* (the middle way), not too extreme (going beyond the limit). By trying to place Islam as a solution to human social problems based on space and time. Islam must be able to answer the challenges of such complex modernity, stick to the traditions of the past and be able to accept new values that are considered better. Based on this urgency, several efforts to strengthen the vision of moderation that must be developed by the Indonesian millennial generation include the principles of justice, balance, and tolerance.

The mainstreaming of religious moderation cannot move alone but must go hand in hand to achieve the desired target. Making religious moderation a framing is a common keyword as the basis for managing moderate and tolerant religious life in a multicultural society. Then, coupled with current technological developments, it demands carefully to voice content that is suitable for the millennial generation.

This is a form of awareness in finding its relevance in line with religious issues on social media that are widely circulated sporadically. The belief in the value of moderation and togetherness is then eroded by a tendentious religious narrative that shows the fanaticism of the truth. Instilling Islamic Moderation is intended so that the younger generation has an inclusive religious attitude. So that if you are in a multicultural and multireligious society, you can appreciate and respect the differences that exist and can place yourself wisely in social interactions amid society.

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