

## RELIGIOUS MODERATION IN THE IMPRESSION OF THE ACADEMIC COMMUNITY OF STATE ISLAMIC RELIGIOUS COLLEGES LAMPUNG

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**Abstract:** This study aims to examine and explain the impression of religious moderation in State Islamic Universities (PTKIN) in Lampung. The research subjects were lecturers and students of Universitas Islam Negeri (UIN) Raden Intan Lampung and Institut Agama Islam Negeri (IAIN) Metro Lampung. This research uses a descriptive qualitative-quantitative research design (mix method). The research model used is concurrent embedded or balanced combination models. The information collection techniques used were questionnaires and interviews. Information reduction, information presentation, and information verification techniques were used to assess qualitative data, while statistical information analysis was used to analyse quantitative data. Based on the results of the study, the proportion of respondents who stated "agree" with each of the ideal components of religious moderation shows that the general public's perception of religious moderation at PTKIN can be categorised as quite good. The implementation of religious moderation in PTKIN is necessary because a heterogeneous society cannot be homogenised. This newly implemented policy prioritises all forms of support and efforts to increase the moderation of PTKIN.

**Keywords:** Religious Moderation; State Islamic Religious Universities.

### INTRODUCTION

Islam is an ideal religion for other religions, according to Masykur (2019). Lately, Muslims have begun to abandon the noble teachings of Islam, such as the importance of being honest with others, being trustworthy, helping each other when a disaster occurs without discriminating against skin colour, as well as the values of tolerance, humanity, cooperation, and mutual assistance regardless of race, religion, ethnicity, and class (Subandi, 2018).

Religious fanaticism becomes a significant problem when bombs disturb the peace. This rejection of injustice is voiced by radical Islamic organisations that support jihad, including the Indonesian Muslim Brotherhood, the Islamic Defenders Front, the Indonesian Mujahidin Council, Laskar Jihad Ahlussunah Wal Jamaah, Hizbullah, Jundullah, and others of a similar nature. Laskarlaskar, Bali Bombing, Christmas Bombing, September, KFC (Kentucky Fried Chicken), and various violent and destructive actions in other sinful locations are examples of this mass group (Jiyanto, 2019).

Religious extremism has affected university students and intellectual groups,

according to statistics from print and electronic news (Murhayati & Rosyida, 2021). There are ten major academies in the Department of Higher Education Studies and Technology that have long been exposed to radicalism. Although various prevention efforts have been made, none of them have been effective (Ariefana & Saleh, 2019). According to Khozin, students in Universal Colleges (PTUs) are more likely to be recruited and exposed as extremists by English Azra than those in Islamic Religious Colleges...

Seeing this concerning trend, the Ministry of Religious Affairs stated that there is a need to monitor the use of inclusive and tolerant religious online media and efforts to increase religious moderation at all levels of society, especially among academics and large universities with a majority Muslim population in Indonesia. On 29 October 2019, all rectors and leaders of State Islamic Religious Universities (PTKIN) received a circular letter from the Ministry of Religious Affairs through the Directorate General of Islamic Education regarding the establishment and operation of religious moderation houses. PTKIN will utilise this religious moderation house to cultivate, assist, teach, criticise, and strengthen the discourse and movement of religious moderation.

Therefore, religious moderation is important and must be implemented by all ministries and institutions, with the Ministry of Religious Affairs as the most important sector. Efforts to maintain the application of moderatism must be made if it is to remain a uniquely Indonesian religion. PTKI should be the main institution tasked with upholding religious moderation in Indonesia. For at least two

reasons. At the bottom of the hierarchy are PTKIs and the Ministry of Religious Affairs, a government agency tasked with mainstreaming moderate religion in Indonesia. Secondly, these Islamic centres were created specifically to study Islam, which is the religion of most Indonesians.

This article wants to dig deeper into the perceptions or impressions of the academic community towards religious moderation in PTKIN Lampung. Religious moderation that should be owned by each academic community in carrying out religious behaviour to uphold the dignity of humans who are religious and social, sometimes deviant behaviour, either indications of extremism in religion or lack of tolerance for differences are still shown by some academic community in the university environment. Knowing perceptions is very important to map out funds for further action as an effort to instil the importance of religious moderation in the life of a multi-cultural society and state.

## **METHODS**

The combination of research methods using a balanced mixed combination model is sometimes referred to as a concurrent embedded research model. The concurrent embedding technique, according to Sugiyono (2013), is a research strategy that shakes the balance of qualitative and quantitative research methodologies but can also be used separately to answer related problem formulations. Lecturers and students from two Lampung PTKIN institutions UIN Raden Intan Lampung and IAIN Metro Lampung as well as a number of other sources that can provide the data needed

for this research became the research subjects.

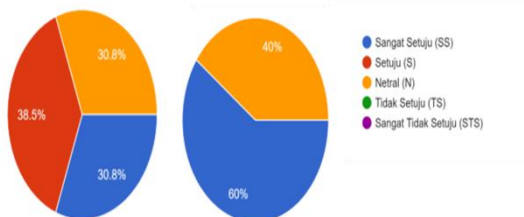
In a short period of time, the Concurrent Embedded method collects quantitative and qualitative data alternately and simultaneously. Quantitative ways of collecting data involve offering surveys or Google Form questionnaires, probability sampling methodologies, and simple random sampling techniques, which involve selecting random samples from the community. Focus group interviews (FGIs) were used to collect qualitative data. Data sources for the qualitative data collection process were selected using a purposeful sampling technique, which entailed selecting suitable individuals to act as samples. Data analysis was attempted interactively through the stages of data reduction, data display, and data verification.

**RESULTS**

Based on the results of the evaluation survey sent to the PTKIN community, the religious descriptions of two PTKIN institutions UIN Raden Intan Lampung and IAIN Metro Lampung are in the excellent or very good category. Some of the topics discussed related to the questionnaire used to assess the description of religious moderation include the following:

**1. Aspects of *Tawassuth* (Middle) Value**

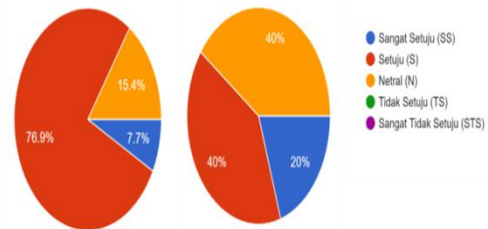
Saya mengutamakan sifat tawassuth (tengah-tengah) dalam segala hal, menjaga keseimbangan antara hak dan kewajiban; dunia dan akhirat; ibadah dan sosial; doktrin dan ilmu pengetahuan.



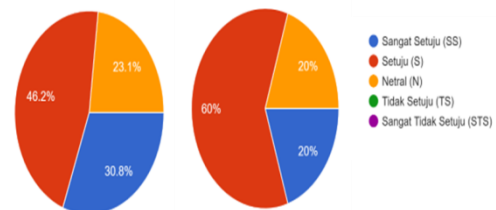
The value associated with the value of tawassuth is an important part of the nine indicators of religious moderation values that have a positive impact on applications and ideas. Based on the results of a poll conducted by the UIN Raden Intan Lampung institution, 30.8% of participants were indifferent, 38.5% agreed, and 30.8% strongly agreed. They strongly agreed (60%) and were impartial (40%) while at IAIN Metro Lampung.

**2. Aspect Value *Itidal* (Straight Up)**

Saya menempatkan segala sesuatu hal pada tempatnya secara proposional dan berlaku konsisten



Saya mempertahankan hak pribadi dan memberikan hak orang lain.

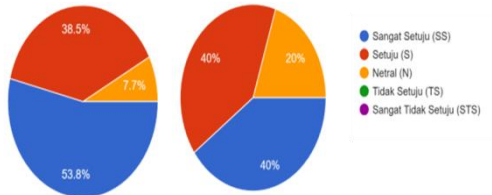


Two items about the value of itidal (perpendicular) were used to collect results from the academic community of UIN Raden Intan Lampung. The first item obtained answers of strongly agree (7.7%), agree (76.9%), and neutral (15.4%), while the second item obtained answers of strongly agree (30.8%), agree (46.2%), and neutral (23.1%). In contrast to the first question, which received responses of strongly agree (20%), agree (40%), and neutral (40%), the second item in the IAIN Metro Lampung area received responses of

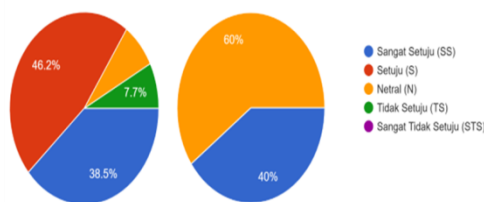
strongly agree (20%), agree (60%), and neutral (20%).

### 3. Value Aspect *Tasamuh* (Tolerant)

saya menghormati dan menerima perbedaan suku, agama, ras, dan antar golongan (SARA)



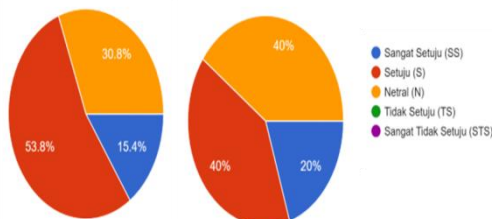
Tidak fanatik terhadap kelompok sendiri, menerima dan menghargai kebenaran dari kelompok lain



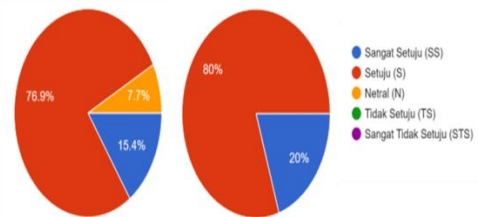
Two things are also included in the aspect of tolerance value. The results of the assessment of the academic community of UIN Raden Intan Lampung showed statements of disagree (7.7%), strongly agree (53.8%), agree (38.5%), and neutral (7.7%) on the first item, as well as strongly agree (38.5%), agree (46.2%), and neutral (7.6%) on the second item. In the first item, the atmosphere of IAIN Metro Lampung was rated as strongly agree (40%), agree (40%), and neutral (20%). In the second item, the atmosphere was ostensibly neutral (60%).

### 4. Aspects of *Al-Syura* (Deliberation)

Saya membahas dan menyelesaikan urusan secara bersama



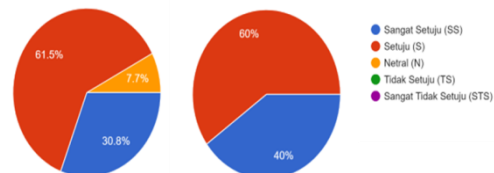
mau mengakui dan menghormati pendapat orang lain, tidak memaksakan pendapat sendiri



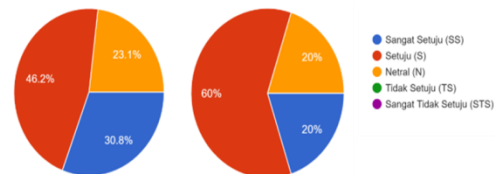
Two questions in the value area of *al-syura* (deliberation) were answered by residents of UIN Raden Intan Lampung. The first point was neutral (30.8%), agree (53.8%), and strongly agree (15.4%), while the second point was agree (76.9%), neutral (7.7%), and strongly agree (15.4%). For the IAIN Metro Lampung region, the first item strongly agreed (20%), agreed (40%), and neutral (40%), while the second item strongly agreed (20%) and agreed (80%).

### 5. Aspects of *Qudwah* (Pioneering) Value

mau intropeksi diri dan berusaha untuk tidak menyalahkan orang lain



memulai hal kecil dari diri sendiri dan menjadi contoh dalam segala hal kebaikan



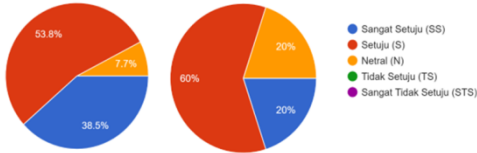
Two items related to the *Qudwah* principle were answered by UIN Raden Intan Lampung residents. Strongly agree (30.8%), agree (61.5%), and neutral (7.7%) for the first question, while strongly agree (30.8%), agree (46.2%), and neutral (23.1%) for the second question. Strongly agree (20%), agree (60%), and neutral (20%) for the second question.



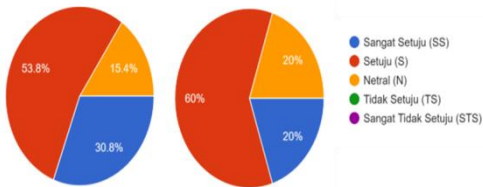
within IAIN Metro Lampung, while strongly agree (40%), and agree (60%) for the first question.

**6. Aspects of *Ishlah* (Rectification) Value**

Berusaha memperbaiki keadaan dan melakukan perubahan yang lebih baik



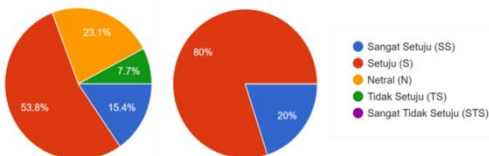
mengutamakan kepentingan bersama dan meminimalisir perselisihan demi kebaikan bersama



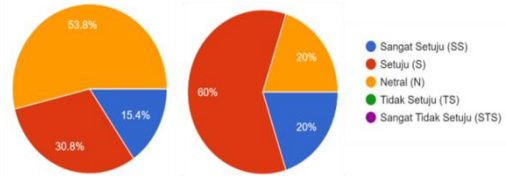
Two items related to the value of *Ishlah* (Revision) were collected from a survey of UIN Raden Intan Lampung academic community. Strongly agree (38.5%), agree (53.8%), and neutral (7.7%) were reported for the first item, while strongly agree (30.8%), agree (53.8%), and neutral (15.4%) were recorded for the second item. For the IAIN Metro Lampung region, the figures for the second item were strongly agree (20%), agree (60%), and neutral (20%), while the values for the first item were strongly agree (20%), agree (60%), and neutral (20%).

**7. Aspect of *Muwathanah* (Love of Country) Value**

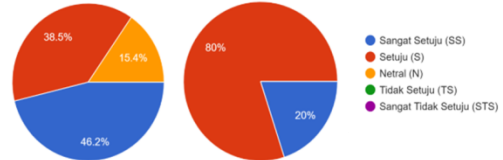
saya menghormati apa saja yang menjadi simbol-simbol negara sebagai rasa cinta tanah air



saya siap sedia membela negara dari segala serangan baik secara fisik maupun nonfisik



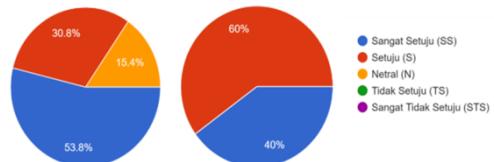
menanamkan rasa persaudaraan dengan sesama warga negara dari berbagai daerah, agama tanpa membeda-bedakan



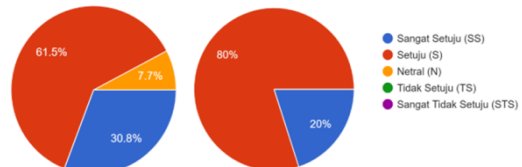
Data on three things related to the value of *muwathanah* (love for the country) was obtained from the academic community of UIN Raden Intan Lampung. Respondents were given the options of disagree (7.7%), strongly agree (15.4%), agree (53.8%), and neutral (23.1%) for the first question. Respondents were asked to answer strongly agree (15.4%), agree (30.8%), and neutral (53.8%) for the second question, and strongly agree (46.2%), agree (38.5%), and neutral (15.4%) for the third question. For the first question, strongly agree (20%) and agree (80%) scores were obtained within IAIN Metro Lampung, followed by strongly agree (20%), agree (60%), and neutral (20%) scores for the second question, and strongly agree (20%) and agree (80%) scores for the third question.

**8. Aspects of *La'unf* (Anti-Violence)**

mengutamakan cara damai dalam menyelesaikan/mengatasi suatu permasalahan



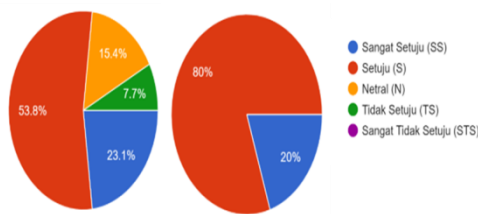
tidak main hakim sendiri dan bertindak kekerasan terhadap suatu pelanggaran



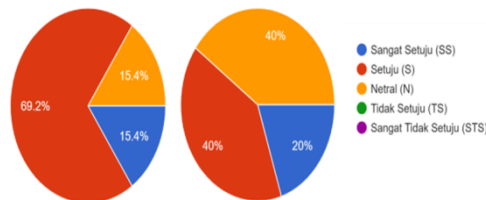
The La'unf (Anti-Violence) value section has two topics. On the first, residents of UIN Raden Intan Lampung strongly agreed (53.8%), agreed (30.8%), and were neutral (15.4%); on the second, they strongly agreed (30.8%), agreed (61.5%), and were neutral (7.7%). A total of 60% of respondents strongly agreed and 40% agreed on the first topic, which was related to IAIN Metro Lampung's environment. Twenty per cent and 80 per cent of the respondents strongly agreed on the second topic.

9. Aspects of 'Urf (Respect for Culture)

memahami dan melestarikan ada dan budaya yang berkembang di masyarakat



mampu bersosialisasi, menghormati dan tidak mudah menyalahkan terhadap tradisi di tengah masyarakat yang berlawanan dengan kaidah dalam agama sendiri



Two question items have itidal values, meaning they are perpendicular to each other. On the first item, residents of UIN Raden Intan Lampung reported strongly agreeing (23.1%), agreeing (53.8%), neutral (15.4%), and disagreeing (7.7%); on the second item, they strongly agreed (15.4%), agreed (69.2%), and neutral (15.4%). In the first question, residents of IAIN Metro Lampung's neighbourhood scored agree (80%) and strongly agree (20%), while in the second question, the scores were agree (40%), neutral (40%), and strongly agree (20%).

**DISCUSSION**

In looking at the impression of the academic community towards religious moderation in PTKIN Lampung by looking in terms of the principle of wasathiyah al-Islam, namely the nine values become the foundation in strengthening religious moderation. Based on the survey, which shows that two Lampung PTKIN universities, UIN Raden Intan Lampung and IAIN Metro Lampung, have a good understanding and impression of religious moderation, many academics agree with the principle of religious moderation.

This tawassuth component seems to be very popular with the academic community at large. In addition to being able to improve humans and attitudes that are in the middle of everything, not on the far left or far right, the tawassuth mentality will maintain a balance between rights and obligations and avoid exaggeration in religion, either too rigid or too free or underestimating religion. This is in line with the philosophy of Nusantara Islamic education in avoiding radical and excessive religious understanding and behaviour (Suwardi, 2021 and Novianto, 2021). Both exaggerated religious understanding and behaviour are prone to religious conflict so as to threaten the division and disintegration of a multi-cultural nation. (Samsul AR, 2020).

Likewise with the value of tasamuh, the majority of the academic community seems to consider tolerance important. The view of life known as tasamuh recognises and appreciates the diversity of races, religions, ethnicities, social environments, and other aspects of life. In Islam itself, tolerance has been taught since the presence of Islam itself.

As evidence of the meaning of the fragment of the verse: that Allah created humans with nations and tribes to get to know each other. (Zulham & Lubis, 2022).

Regarding the principle of the value of al-syura or deliberation, it shows that many academicians uphold the principle of al-Syura. Deliberation has a number of benefits, apart from allowing its members to take part in conversations or solve various problems that are constantly occurring. Furthermore, truth values based on consensus are also part of the debate. Furthermore, the principle of al-qudwah value or pioneer and role model, this shows how much the academic community, especially lecturers, understand the importance of qudwah. The ability to be a qudwah (pioneer or role model) in realising a life that is tolerant, peaceful, and based on the principles of justice and respect for others is a strong indication of one's commitment to moderation. (Suryadi, 2022).

Regarding the principle of islah, it shows that most of the local academic community appreciates the importance of islah. By prioritising the interests of all people and being prepared to resolve disagreements over comments for the sake of all people, al-ishlah is intended as a set of actions that develop and implement renewal in a more positive direction. Likewise, the value of patriotism shows that most of the local academic community adheres to the principle of muwathanah. In conclusion, by recognising and accepting the existence of nation-states (or nation-states), al-muwathanah fosters nationalism, or love for one's country wherever it is. They have the awareness to always maintain the integrity and interests of the

nation and state above personal and group interests. (M.A. Hasan and Huda, 2022).

This shows that most residents follow the interpretation of La'unf. La'unf or non-violence is a rejection of extremism that encourages the development of violence and destruction, both against oneself and against the social order. Non-violence does not mean showing oneself weak, but rather being firm and placing all issues in their respective portions and containers in accordance with the existing regulations. (M. Ikhwan et al., 2023).

The last is the value of al-'urf or local culture. This shows that the majority of the academic community supports the ideals of urf. Urf shows cultural sensitivity. The ability and freedom to work, think, and create culture is given to the academic community freely without leaving the values of religious teachings. This is in line with what the Prophet SAW has exemplified in his da'wah activities by intersecting with local local culture, both in Makkah with the Quaisy and in other da'wah areas. And he accommodated local culture and filled it with Islamic values. (Syamsulrijal, et. Al., 2022).

According to Din Syamsudin, moderate Muslims are people who have the following characteristics: tolerance or respect for others; tolerant behaviour, which recognises and maintains the greater good; and rational thinking, which is the human process of calculating and making the best decisions among various ideas and life problems based on Islamic law, namely the Al-Quran and Hadith (Syamsuddin, 2019). From the above statement, it is clear that moderate Islam upholds the human capacity for co-operation, mutual respect, and noble character. Despite similarities, Muslims

must avoid dependency and barriers to social interaction. In this sense, we are God's advocates.

Many moderate Islamic ideals must emerge in PTKIN organisations as a result of many assessments. A harmonious life will be facilitated by a picture of national and state life and the unique human goals of realising peace. To emphasise this goal, tolerance must be instilled from a young age and education in formal institutions must be strengthened. We also need to possess certain unique qualities, such as love and a very broad devotion. We forget that differences make love fade, but as Muslims, we must resist the urge to love each other (Sodik, 2020).

Learning for students majoring in religion is an ideal environment to evaluate religious moderation. A number of measurable activities can be tried out at PTKIN. To mainstream religious moderation in all PTKIN policy changes, first of all, a tradition of critical research and scholarship that values multiple groups or viewpoints should be established. It is always important to start building curricula that incorporate ideological topics as a basis for reinforcement in this environment.

Secondly, making PTKIN as a forum to promote human values, religious harmony, and moderation. This topic becomes very urgent when Islamic science is again faced with a number of important problems that arise in the context of sectarian ideology and global Islam. This situation also occurs when a group of students bring Islamisation signals to PTKIN through tarbiyah and regeneration forums.

According to research by Riza Ulhaq (2017), there are two main

approaches that can be used to answer the question of why signs of growing sectarian violence are associated with the phenomenon of Islamisation. First, the struggle for understanding religious views is becoming more open and fierce among nascent groups or organisations. The ability to deceive others is the antithesis of the supremacy of interpretation. Second, the spread of Middle Eastern information on Wahhabism and Salafism, which is reproduced in regional institutions, especially PTKIN.

The third position is the development of religious literacy and interfaith education. The pattern that has existed since PTKIN was established needs to be revived. This approach will be the starting point for interfaith studies which will ultimately encourage the development of tolerance and understanding between religious groups (Suharto, 2019).

The Indonesian Ministry of Religious Affairs supports the utilisation of Islamic education because it plays an important role in fostering more moderate religious attitudes, especially in the face of the virus of liberalism and radicalism that has infected the education system. The implementation of programmes through Islamic learning must be carefully planned and implemented because religious moderation is a reaction to liberalism and extremism.

The Religious Moderation Working Group of the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia is currently working to strengthen religious moderation within PTKIN given the importance of raising awareness of religious moderation content



on social media among PTKIN students. Among these initiatives are the following: First, increasing religious moderation initiatives and training PTKIN students to become Moderation Ambassadors. Second, with the support of student organisations that have declared a commitment to religious moderation and other student anti-radicalisation declarations, the Introduction to Academic and Student Culture (PBAK) activities that include leadership development and training, religious moderation, and support for moderation initiatives will be revived.

The third stage is drafting regulations, such as the Minister of Religious Affairs Regulation (PMA) on Mainstreaming Religious Moderation in Islamic Learning. The fourth stage is moderation research in the PTKIN group. The fifth stage is to help incorporate religious moderation into curriculum studies in schools managed by the Indonesian Ministry of Religious Affairs. The sixth stage is to plan various campaigns to promote religious moderation on social media and other platforms. The millennial generation plays an active role in this strengthening as the largest group sponsored by the Directorate General of Islamic Learning (Mujahidin, 2019).

## CONCLUSIONS

Both PTKIN Lampung institutions, IAIN Metro and UIN Raden Intan Lampung, can be said to have provided a fairly good explanation of the basics of religious moderation. This can be seen from the high percentage of "agree" answers for each criterion of religious moderation values. The existence of religious moderation in PTKIN institutions

can instil the following behaviours: tolerance or mutual respect; the human process of evaluating and optimising between ideas and cases of life that are still based on Islamic law, namely the Al-Quran and hadith; as well as respectful and respectful behaviour both verbally and in action. Support for religious moderation is needed. For example, making PTKIN a forum and place for fostering religious literacy, mainstreaming religious moderation as stated in all PTKIN rules, and promoting the principles of religious moderation. Religious moderation within PTKIN must be built and maintained because it is very important in encouraging moderate religious practices, especially in the face of radicalism and liberalism. PTKIN has attempted to encourage religious moderation through the following steps: expanding student religious moderation programmes and activities; reviving the Introduction of Academic and Student Culture (PBAK) activities related to religious moderation; and developing guidelines to encourage religious moderation.

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