RELIGIOUS MODERATION BASED ON THE MINISTRY OF RELIGIOUS AFFAIRS' PERSPECTIVE: A STUDY ON ISLAMIC UNIVERSITIES IN MALANG

MODERASI BERAGAMA VERSI KEMENTERIAN AGAMA: KAJIAN PADA UNIVERSITAS ISLAM DI MALANG

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Abstract

This article examines four moderate indicators initiated by the Ministry of Religious Affairs of the Republic of Indonesia in Muslim student circles. The Ministry of Religious Affairs has claimed moderation in its institutions, but the question is; has it been implemented by Muslim students of Islamic Religious Colleges? This study used a qualitative approach through in-depth interviews with 36 students studying at three Islamic Religious Universities in Malang using the purposive sampling method. The focus of the study in this study is 1) students' religious understanding and practice related to the four moderate indicators of the Ministry of Religious Affairs; and 2) the cause of the articulation of moderation and its implications related to how to build moderate thoughts in students. The results showed; (1) there are differences in religious understanding and practice related to the four moderate indicators of the Ministry of Religious Affairs. Indicators that have problems are tolerance and non-violence in intrareligious areas, especially in minority sects. Other indicators (national commitment and accommodating to local culture) are in safe areas. (2) The causes of the emergence of moderation articulation among students from family backgrounds to organizations involved.

Keywords: anti-violence; religious moderation; tolerance; internalization and normalization

Abstrak

Artikel ini mengkaji empat indikator moderat yang dicetuskan Kementerian Agama Republik Indonesia di lingkungan mahasiswa Muslim. Kementerian Agama telah mengklaim moderasi di institusinya, akan tetapi yang menjadi pertanyaan adalah; apakah sudah diimplementasikan oleh mahasiswa Muslim Perguruan Tinggi Keagamaan Islam? Penelitian ini menggunakan pendekatan kualitatif melalui wawancara secara mendalam (depth interview) terhadap 36 mahasiswa yang kuliah di tiga Perguruan Tinggi Keagamaan Islam di Malang dengan metode purposive sampling. Fokus kajian dalam penelitian ini, yaitu 1) pemahaman dan praktik keagamaan mahasiswa terkait empat indikator moderat Kementerian Agama; dan 2) penyebab adanya artikulasi moderasi tersebut dan implikasinya terkait cara membangun pikiran moderat dalam diri mahasiswa. Hasil penelitian menunjukkan; (1) ada perbedaan pemahaman dan praktik keagamaan terkait empat indikator moderat Kementerian Agama. Indikator yang mempunyai problem adalah toleransi dan anti kekerasan dalam wilayah intraagama, khususnya pada aliran minoritas. Indikator lainnya (komitmen kebangsaan dan akomodatif terhadap budaya lokal) berada pada wilayah aman. (2) Penyebab munculnya artikulasi moderasi di kalangan mahasiswa dari latar belakang keluarga hingga organisasi yang digeluti.

Kata Kunci: anti kekerasan; moderasi beragama; toleransi; internalisasi dan normalisasi

INTRODUCTION

In the contemporary era, the study of religious moderation has developed massively. Many scholars have studied this issue from various perspectives (Haryani, 2020; Haryanto, 2018; Salamah et al., 2020; Subakir & Mustamir, 2020). They said that religious moderation is the solution to radicalism, extremism, and terrorism, which are increasingly rooted in society (Prasetiawati, 2017), in the fields of spirituality and society, politics, and theology (Mohammad, 2018). In this case, the study of religious moderation—specifically moderate Islam—is urgent in various parts of the country.

In 2019, the Ministry of Religious Affairs of the Republic of Indonesia (MoRA) published a book entitled *Moderasi Beragama* (Religious Moderation) to describe moderation within its institution. This book also proves that the ideas of religious moderation are being intensified by the MoRA. It has four moderate indicators: national commitment, tolerance, anti-violence or radicalism, and accommodation of local culture (Kementerian Agama RI, 2019). The book is a continuation—despite being from a different unit—of the book *Moderasi Islam* (Islamic Moderation), which was published previously in 2012 and describes Islam as a moderate religion with moderate teachings (Kementerian Agama RI, 2012).

This paper aims to outline the realization of these four indicators in Islamic universities; whether the moderation claimed by the MoRA to be carried out in its institutions has also been implemented by Islamic universities, especially the students This paper also aims to find the current conditions of moderatism-radicalism among Islamic university students as well as strategies to grow students' moderate attitudes. According to many studies (Anam, 2019; Fridiyanto et al., 2021; Sodikin & Ma`arif, 2021), Islamic universities are the pilot project for spreading religious moderation. However, these facts show that radicalism was also exposed at Islamic universities. In 2011, several UIN Syarif Hidayatullah Jakarta alumni made book bombs and sent them to various background figures. According to a Setara Institute report in 2019, two Islamic universities were exposed to radicalism (Ali et al., 2021).

This study took three objects from Islamic universities in Malang, East Java, Indonesia, to get a comprehensive explanation. The location of the study was selected based on several factors. First, although dialogue and cooperation between religious communities in Malang are often implemented, cases of conflict and violations of religious freedom are pretty high in Malang. (Sumbulah, 2016) mentioned six examples of violations of religious freedom in this area. Second, Malang was declared the first tolerant city in East Java, but radicalism and terrorism still emerging It is evident that one of the terrorists who attempted to bomb Borobudur temple was a Malang citizen; they held the meeting in Malang. Furthermore, ISIS

(Islamic State of Iraq and Syria) had previously wanted to make a declaration in Malang City. Third, as a growing city with many universities, both religious and public, Malang has the potential for radicalism and terrorism, with many people moving in and out. Fourth, there have been many arrests of terrorists in the Malang area; for example, in 2016, the police arrested several terrorists in three residential areas in Karangploso, Malang Regency (Afwadzi & Miski, 2022).

Religious Moderation in the Literature

In the study of religious moderation, there are several related words that have identical meanings: Islamic moderation, moderate Islam, *wasathiyah* Islam, and religious moderation. This literature review does not differentiate the four terms because they are closely related and cannot be separated from each other. Islamic moderation, moderate Islam, and *wasathiyah* Islam are the essential basis for religious moderation in Indonesia because Muslims are the majority and have an essential contribution to the study of religious moderation. In other words, some of the previous terminologies fell under religious moderation.

Several literary works present forms of religious moderation in Indonesia based on specific subjects, including the state, and educational institutions, regions, public figures, and religious organizations (Arif, 2020; Fahmi & Aswirna, 2018; Hamdi, 2013; Hilmy, 2013; Menchik, 2019; Mutawali, 2016; Ni'am, 2015; Salamah et al., 2020; Salik, 2019; Ulinnuha & Nafisah, 2020). The last study (religious organizations) is usually directed at moderatism within the Nahdlatul Ulama (NU) and Muhammadiyah organizations. Indonesian scholars believe these two organizations are representatives of Islamic moderatism in Indonesia. Interestingly, institutions and organizations identified as moderate have a dialectic tension with radical ideas and movements because of the many "heads" in these institutions and organizations. Based on this fact, the researchers assume that the total moderate guarantee (*kaffah*) is an absurd claim. For example, (Hamdi, 2013) stated that harmonious interaction between NU as a moderate organization and the Islamic Defenders Front (FPI) as a radical organization in Madura—with the inclusion of FPI in NU—has led to the emergence of radicalism within NU.

Some studies tried to construct moderate understanding and its relation to religious teachings theoretically and practically (Ab Rashid et al., 2020; Abdurrohman, 2018; Azra, 2020; Faiqah & Pransiska, 2018; Fauzi, 2018; Lutfiyah et al., 2016; Mubarok & Rustam, 2018; Sakai & Fauzia, 2016; Shihab, 2020; van Es et al., 2021). These studies confirmed that Moderatism is not an ideology that departs from Islamic paths. Moderation is the essence of Islamic teachings, which always seek middle thinking (*wasathiyah*). Furthermore, MoRA states that all religions are moderate; it is just that the behavior of their followers is sometimes not moderate (Kementerian Agama RI, 2019).

The studies about the exploration of moderation understanding in the circles are also an integral part of religious moderation studies for residents, students, and academic and community leaders (Cherney & Murphy, 2016; Jafar, 2018; Paradikma, 2019; Pratama et al., 2017; Ritaudin, 2017). These studies found variations in moderation understanding. (Jafar, 2018) research in the city of Bengkulu about moderate Islam, for example, stated that there are two models of understanding: positive and negative perspectives with various interpretations.

This paper is a complement to the previous studies. The focus of this paper has little resemblance to the model of the previous study (understanding) because our research explains the views and realization of religious moderation according to the MoRA. However, specific work that examines the moderation indicators of the MoRA at the level of Muslim students has yet to be conducted (Junaedi, 2019). The importance of this study is to describe the tendency of Muslim students in Islamic universities to practice the four moderate indicators. This study is also a reference for paving the way for the counter-radicalism movement that many scholars have widely voiced.

From Moderate Terminology to Religious Moderation based on the Ministry of Religious Affairs' Perspective

According to the Indonesian language, "moderate" has two fundamental meanings, namely "always avoiding extreme behavior or expressions" and "tending towards a middle dimension or way." It means that the essence of moderation is the middle and not the extreme, either right or left (Afwadzi & Miski, 2021). Indonesian scholars use the ideology in tof middle path as an attribution to moderatism. Thus, religious moderation in the Indonesian context is in the middle of religious thoughts and practices and does not adopt one side of the extreme group, both Western liberal (left) and radical thinking (right) (Hilmy, 2013).

The MoRA emphasized that religious teachings are moderate, and the problems come from the behavior of the followers of religion. Hence, MoRA uses the word "religious moderation" (*moderasi beragama*) and not "religion moderation" (*moderasi agama*). Then, the elaboration of moderation in the Indonesian context falls on three pillars, namely moderation of thought (integrating text and context), moderation of movement (spreading Islam based on goodness), and moderation of action (relations between religion and the culture and traditions of local communities) (Kementerian Agama RI, 2019).

Furthermore, the MoRA stated four moderate indicators in the book entitled *Moderasi Beragama*. Hence, this study used these indicators (Kementerian Agama RI, 2019). First, someone who has a national commitment. This first indicator has significance in moderate Islam discourse in Indonesia. Moderate refers to those loyal to the fundamental national consensus, such as

Pancasila as the state ideology, the challenges toward ideologies opposite to Pancasila, and nationalism becomes a measurement of perspective, attitude, and religious behavior. The acceptance of the rules in the 1945 Constitution and the regulations is part of the national commitment. In short, there is a belief of "Undisputed NKRI" (*NKRI Harga Mati*) in a national commitment.

Second, tolerance, is defined as giving space and respecting the rights of others to have beliefs and expressions and to convey their opinions, even though they have different beliefs. Tolerance is related to inter-religion (between different religious adherents) and intra-religion (within religious sects or organizations). For instance, a person is called moderate when they are tolerant of other religious sects or organizations within Islam and other religious adherents. Intra-religious tolerance also applies to religious sects that are different from mainstream sects or organizations.

Third, anti-violence or radicalism. According to MoRA, violence, or radicalism, is an ideology and understanding that wants to alter the social and political system by using violence in the name of religion, including thought, verbal, or physical violence. In conclusion, radicalism is an act that uses violence to bring about change. Thus, a moderate person can eliminate elements of violence in the change he wants and use conciliatory methods, such as wisdom, good advice, and reassuring dialogue.

Fourth, someone who accommodates local culture. A moderate person is willing to accept religious practices based on local culture and traditions. As long as it does not contradict the principal teachings of religion, moderate people tend to be friendly towards local traditions and culture in their religious behavior.

RESEARCH METHOD

This qualitative research was conducted from July to October 2021. The data were collected from in-depth interviews with students from Islamic universities in Malang. Three Islamic universities with different characteristics as research objects are Universitas Islam Negeri Maulana Malik Ibrahim Malang, Universitas Islam Malang (Nahdlatul Ulama background), and Universitas Muhammadiyah Malang. Thirty-six students from different backgrounds were selected to be the research participants. The researchers took twelve students from each university as samples based on a purposive sampling method: four from the natural sciences program, four from the social humanities program, and four from the religious studies program. Half of the informants were men, and the others were women. The informants came from various regions in Indonesia and understood the discourse of religious moderation, or moderate Islam. To maintain the privacy of all informants in this research, their names and universities remained anonymous.

The primary data came from unstructured interviews with 36 students as samples.

These data lead to student understanding and practice regarding the four moderate indicators of the MoRA. Meanwhile, secondary data was taken from books, journal articles, and research on religious moderation. To maintain honesty in academics and avoid research bias, the researchers used triangulation of data sources and focus group discussions (FGD).

RESEARCH RESULTS AND DISCUSSION

National Commitment

Muslim students from various backgrounds, including the natural sciences, social humanities, and religious studies, have different thoughts regarding national commitment. However, they support the concept of statehood in Indonesia. This is a radical group. Furthermore, Indonesia would never turn into an Islamic state because the founders of Indonesia were not only Muslims.

When there was a view to disrespecting the red and white flag as a practice of national commitment in the organization they joined, students strongly rejected it. He believes respecting the flag does not abort faith in Allah and could not be considered a shirk. A (Islamic Family Law, female, 22 years old, August 16, 2021) said:

> "In Hizbul Wathon [a Muhammadiyah youth organization], there was once a narrative that one was not allowed to salute the flag, but it was ignored. I respect the flag and do not feel like worshiping it. Pancasila is a product of moderation and does not conflict with

Islam."

From the description above, it can be understood that Muslim students from any program (natural sciences, social humanities, and religious studies) support the concept of a state in the Republic of Indonesia. They support Pancasila and its derivatives and consider them needed by every Indonesian citizen. This fact means that Muslim students in Malang have the first moderate indicator, according to the MoRA: national commitment with different arguments.

Tolerance

Inter-religious tolerance is a topic welcomed positively by many informants. In this context, Muslim students pay good attention to the continuation of tolerance in Indonesia. They argue that most Indonesians are tolerant, although some are still intolerant in their daily lives. In interacting with other people, they claim to build good relations with adherents of different religions. Their reality shows this attitude. F (Architecture, female, 21 years old, August 9, 2021) said:

> "I live with Christians. If they celebrate Christmas or their religious event, our tolerance as Muslims is to care for each other because we live in the same housing area. We secure the roads used by them to hold activities. Then, we also sent food to each other. Our neighbors have different religions, and we know each other's religious rules to adjust the food. For example, they emphasize that the food provided is chicken and halal meat."

The experience of inter-religious harmonization, as described above, is also reinforced by the experience of H (a

pharmacist, male, 21 years old, August 9, 2021). He was from Manado, a predominantly Christian area. In this place, tolerance is actualized by visiting each other on the holidays of each religion. For him, this tolerance activity does not shift the implementation of religious teachings, either in Christianity or Islam. Meanwhile, I (Mathematics Education, male, 21 years old, August 9, 2021) also said that non-Muslims at his residence are used to distributing food to Muslims during the holidays. He also admitted that he was happy with this tolerance activity.

However, let us go into a deeper study. We sometimes find differences in perceptions regarding several aspects, even though it is still in terms of tolerance, for example, giving Christmas greetings to Christians. Students have two understandings: permissible, and even practicing, and prohibiting based on specific arguments, as polarized among Islamic scholars. H (Medical Education, male, 22 years old, August 16, 2021), the informant who prohibited giving Christmas greetings, explained:

> "In my view, we should be tolerant of other religions. For example, Muslims allow Christians to celebrate Christmas without joining in. Tolerance is allowing others to celebrate what they believe in. Allowing Christmas celebrations to take place is a form of tolerance; even guarding churches for Christmas celebrations is not a problem for me. However, for someone who violates Islamic rules, for example, joining in celebrating or wishing Merry Christmas is a problem. In my opinion, wishing a Merry Christmas invalidates the Muslim creed. Guarding the church is not

included in this category [destroying the creed]. We just have to guard the church without going in. Those who guard the church only maintain security, and Christian worship runs smoothly. Thus, tolerance is the best choice, as long as you know the Islamic rules."

On the other hand, the informant who allowed giving Christmas greetings, Z (Islamic Family Law, male, 23 years old, August 11, 2021), admitted to having many colleagues who were non-Muslims, but still within the confines of *lakum diinukum wa liyadiin*. He gave an example of when non-Muslims celebrate Christmas, and he will wish them a Merry Christmas. Even so, he does not believe what non-Muslims believe. His behavior is a form of religious moderation realization; in other words, only *tahni'ah* (congratulations). His belief contradicts the previous statement by informant H, who believed that a Merry Christmas greeting could abolish the Muslim creed.

Meanwhile, tolerance within religion occurs more dialectically. Most informants supported harmonious relations between sects in Islam, and others admitted that it was difficult to establish good relations. According to the second group, the existence of adherents of other religions is more acceptable than other sects in Islam. L (Biology, male, 20 years old, August 11, 2021) said explicitly: "It does not matter that people from different sects invite us to drink coffee. If they talk more about their teachings, it is better to avoid them. Furthermore, if they insist on us, we do not need to accompany them." R (Arabic Language and Literature,

male, 25 years old, August 9, 2021) argues that tolerance with adherents of other religions is easier than between sects within Islam. Each Islamic sect still puts forward a selfish attitude in their religious interpretation. This informant admitted that he had many inter-sectarian friends in Islam. One day he had a discussion with his friends about the issue of faith, and there was a debate between them. In the end, he concluded with a statement of tolerance: "NU, Muhammadiyah, Wahhabi, Shi'a, all have the concept of truth according to their beliefs."

Thus, the point of view is the second indicator of the MoRA version: tolerance does not have too many problems. However, tolerance within the religion or between groups or sects in Islam has a few problems: It is difficult to accept the presence of other groups in Islam. In a sense, inter-religious tolerance is easier to uphold than intra-religious tolerance. This finding will later have a close relationship with the findings in the anti-violence indicator.

Anti-violence or Radicalism

Generally, the result of this study shows that students disagree with violence in religious behavior, both in inter-religious and intra-religious areas. Islamic teachings prohibit violence and teach Muslims to live in harmony with others. In fact, according to U (Mathematics Education, female, 23 years old, August 11, 2021), frequent violence is very detrimental to society and the state. Such behavior, for her, is not a form of *jihad*.

She emphasized that Indonesia is not an Islamic state, which implies that Islamic law cannot be applied in Indonesia. In ancient times, the figures fighting for Indonesian independence were Muslims and adherents of other religions.

The students understood that inter-religious violence is a negative behavior. However, this claim does not apply to intra-religious areas, especially to minority sects. In this case, the discussion that developed among students was quite dialectical, as in the tolerance indicator. Some students are against violence against the minority sect, but others support violence against them. Informant A (Management, male, 21 years old, August 9, 2021), for example, gave an example regarding the expulsion of the Shia community from Madura. This informant said there was a reason for the expulsion; perhaps Shia were interfering with the Madurese community, which is predominantly Sunni. He stated that the solution is to gather people who have the authority to solve the problem and avoid exclusion among them. N (Islamic Family Law, female, 22 years old, August 16, 2021) stated that violence is unnatural and even includes stupidity. Islam does not teach violence, including between sects of Islam. In her view, when violence occurs in society, deliberations and a peaceful approach are the solutions to the violence.

This paper finds the seeds of student radicalism within internal Muslims (intra-religion). In this case, an informant agrees

with the expulsion of Shia from Sampang, Madura, because they are considered damaging to other groups in their environment. Shi'a spread its teachings to the community, causing restlessness in the community. This informant is N (Law Science, male, 22 years old, August 11, 2021). Even though he stated that violence was motivated by shallow understanding, he made an exception for the Shia expulsion in Sampang and provided his assent.

Informant H (Islamic Education, male, 21 years old, August 11, 2021) shared his opinion regarding minority sects. In this context, he said that the expulsion of Shia and Ahmadiyah was indeed part of violence when viewed from a humanitarian perspective because the government protects Indonesian citizens. Human rights regulate freedom of life. However, he continued, cases of expulsion of minority sects often occur because people see the substance of Islamic teachings and *da'wah* methodology. Their teachings are seen as deviant and not following Islam. Then, our society responds by eradicating and expelling them.

Z (Islamic Family Law, male, 23 years old, August 11, 2021) has a more extreme mindset. He said:

> "I want to share my personal experience in my hometown, Lombok. At that time, some Muslims destroyed the Ahmadiyya sect's place of worship. They saw this sect [Ahmadiyya] as troubling. Local leaders also agreed. According to them, Ahmadiyya is not a religious sect but a religion within a religion. It may be allowed if Ahmadiyya claims to be another religion, not Islam.

> Unfortunately, they claim to be Muslims, and their behavior can be considered religious harassment. Other Muslim communities also dare to defend Islam to death, and the community's attitude towards the Ahmadiyya group is justified. I justify what the community is doing."

Thus, violence against minority sects in Islam (intra-religion) becomes an essential issue in the third indicator. Some students seemed to agree with the violence against Shia and Ahmadiyya. A mindset blames these minority streams for why they do not create their religion and do not claim to be Muslims. The arguments from informant Z present this mindset. Another quite surprising finding was that some of the informants' social humanities and religious studies perspective that shared pro-violence views toward this minority sect. This fact contradicts the belief that social humanities and religious studies programs are far from radicalism and extremism. They are considered to see the world in "full color" and not just from a "black and white" perspective.

What could be the cause? At least, if the researchers examine the personalities of students who approve of violence against minority sects, it is understood that they still receive negative information regarding these minority sects. In addition, the most important thing, the teaching of religious moderation does not examine tolerance and anti-violence against minority sects because it focuses more on nationalism. Hence, they believe that the true sect is only the majority, or mainstream sect, and the minority is only a deviant sect.

Accommodative of Local Culture

The students have an accommodating attitude toward their local culture. They accept and participate in cultural activities. They see that the culture around them does not conflict with the teachings of Islamic law. If they find a local culture that is contrary to Islamic teachings, they are only respectful. Furthermore, N (Arabic Language and Literature, female, 24 years old, August 9, 2021) argues:

> "In my place, the local culture does not contradict Islamic teachings. During my in my life, there has never been a problem related to the relationship between culture and religion. If there is a problem, for example, I am still respectful. The people in my environment can still adapt to their culture and understanding."

Other informants gave examples of how Islam accommodates local culture in their area. For example, W (Islamic Education, male, 21 years old, August 9, 2021) talked about a tradition called "Tegal Desa" in his village. For him, even though the tradition does not originate from Islam, its essence does not violate the Sharia. This activity is one way for residents to love nature (*hubb al-alam*), namely, to respect the place where they live. The residents carry out this tradition by bringing a *tumpeng*/ceremonial dish and then praying together. This informant happily followed *Tegal Desa* because, according to him, the tradition does not violate Islamic values. The people in this informant's village are multi-religious; interestingly, non-Muslims also participate in and pray in this tradition.

Thus, this fourth indicator is OK with students. Students with various backgrounds can accept the presence of cultures and traditions spread throughout Indonesia as long as they do not contradict religious teachings. They also do not regard it as *bid'a* but use it as religious infrastructure to make it more acceptable to society.

Table 1
Views and religious practices of Muslim students at the four moderate indicators of the MoRA

No.	Indicators	Finding
1.	National Commitment	Students did not have problems with national commitment; indicator
2.	Tolerance	Students have intra-religion problems in tolerance indicator
3.	Anti-violence or Radicalism	Students have intra-religion problem in anti-violence or radicalism indicator
4.	Accommodative of Local Culture	Students did not have problem with accommodating local culture indicator

How does Socio-Religious Reality Shape an Understanding of Religious Moderation?

Overall, students' views in the tertiary environment do not appear directly. Their views cannot be separated from the situations and conditions surrounding their daily lives. These can form a moderate mindset within their religion. In this case, the socio-religious reality, which plays a vital role in shaping their thinking about religious moderation, can be mapped into several points. First, different family backgrounds; second, educational background before entering university; third, the insights and sources of knowledge, especially the social media; fourth, environment and community; fifth, education in university, both formal

and informal, as well as the type of a university; and sixth, the organization that they follow

Family background is one of the factors shaping a person's character and way of thinking because people's growth and development cannot be separated from the environment in which they live. The environment can influence one another. For example, students born into NU families' ways of thinking tend to be nuances of NU, as well as those with Muhammadiyah backgrounds. One informant stated (M, Sharia Economics, female, 21 years old, August 16, 2021): "In my neighborhood, Central Sulawesi, the religions are kind of mixed. Generally, they learned religion from their grandparents and parents. So, my understanding of religious moderation is from my family."

Mostly, students' educational backgrounds before entering universities were from Islamic boarding schools. The genre of the Islamic boarding school institution, between *salaf* and modern, distinguished them. The differences in Islamic boarding schools also gave the informants diverse understandings regarding moderation through the example of the *kiai (*boarding school leader*)*, character building, and the education of each *pesantren*. Informant B (Legal Science, male, 22 years old, August 16, 2021) said: "The *Kiai* (leader) and *Ustadz* (teacher) become our role models for our thinking. So, I do not just take this kind of understanding from one party or source."

Students' answers can determine the breadth of their knowledge. The difference in capacity possessed by each student can be seen in the student's language in conveying philosophical arguments, religious lectures, quotes from books they read, words of a religious figure, news on social media, and explanations from the internet. Thus, it causes a different moderation of articulation for each student. Meanwhile, H (Medical Education, male, 23 years old, August 16, 2021) explained:

> "I got the view of moderation through several posts on Instagram. Nevertheless, to take these sources seriously, I keep sorting out whether the ones I get are reliable. Besides that, I also got views about Islam from the studies of *Ustadz* on Youtube."

Environmental and social factors also influence their understanding and practice of moderation in their daily lives. In the university's environment, each informant has a different community. For example, students at the Universitas Islam Malang are in the scope of the NU group. The NU campus itself has instilled the concept of moderate NU through the *Aswaja* course. Likewise, the Universitas Muhammadiyah Malang students are within the scope of the university's Muhammadiyah nuance. The campus instills the moderate concept through AIK *(Al-Islam and Kemuhammadiyahan)* courses.

Internalization and Normalization: Patterns in Growing, Nurturing, and Maintaining a Moderate Attitude among University Students

From the explanation mentioned and the in-depth findings from this study, two models can be used to grow, nurture, and maintain a moderate attitude among students: internalization and normalization. These two essential concepts can be mapped into several main points. First, the students need ideology as followers of moderate organizations and to instill a moderate frame of mind from an early age. Second, universities need to position themselves as institutions for normalizing and seeding the religious moderation movement with all its components. Third, the religious moderation movement cannot be separated from figures with relevant social, cultural, and symbolic meaning. These figures, in turn, become icons and symbols of the religious moderation movement. Thus, staying in places with moderate tendencies and figures who teach moderation is crucial. Fourth, conditioning students' social media is effective and efficient in voicing religious moderation. Fifth, there is a tendency for seeds of intolerance in religious studies and social humanities programs. Ideally, these study programs are more neutral and sterile, but the natural science programs are more sterile. Thus, religious moderation must be generalized to all majors. Sixth, religious moderation is a unique subject that all students must study and also includes the importance of tolerance and anti-violence against minority groups in Islam.

Internalization and normalization become options and contextual with the current situation and conditions, especially with the increasing radical movements that are allegedly emerging and existing in daily life, including in the university environment. These ideas are different from those of some researchers. For example, (Iqbal, 2018) claims that Nusantara Islam is a means of counter-radicalism. In his opinion, Nusantara Islam is important for two reasons. Firstly, globally, Islam has been polluted by groups that easily disbelieve other people, have extremist views, and display a frightening and violent face of Islam. Second, global views have spread in the national context, and the desire to establish an Islamic state has emerged.

In contrast, another researcher found that interreligious literacy learning can be suitable for dispelling radicalism among students. The evidence is that the actualization of interreligious literacy learning at Islamic universities through learning at church, living with communities of different religions, and inviting interfaith figures can minimize radicalism and instill religious moderation in Muslim students. In fact, learning with this model is claimed to be the best practice to be applied in universities worldwide (Ali et al., 2021).

CONCLUSION

The previous explanation shows that students have varied mindsets/thoughts

regarding the four moderate indicators of the MoRA version. From the indicators of national commitment and accommodativeness to local culture, there are no significant problems. The students support Pancasila and all its derivatives in Indonesia. They are also not against the local culture widely spread in Indonesia. As long as it does not conflict with Islamic teachings, they accept the existence of the local culture and even follow it. Problems can be seen in the remaining two moderate indicators: tolerance and anti-violence. Students are more readily accepting of the presence of adherents of other religions compared to other sects in Islam, especially minority sects in Islam. The authors find that the students who had "problems" came from the social humanities and religious studies programs, which have been considered far from radicalism. Thus, Islamic universities still have the potential for radicalism, including the social humanities and religious studies programs, and cannot yet become completely moderate institutions.

This study found several causes for the emergence of the articulation of moderation among students: family background, educational background before entering university, insights and sources of knowledge, environment and community, major they chose in university and the type of university, and organizations they followed. These results lead to the conclusion that internalization and normalization can be used to build moderate thoughts and attitudes in students.

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