



Religious Moderation and Deradicalization in Indonesian Higher Education: A Case Study of ITB and IPB

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ABSTRACT

This study aims to determine the internalization of religious moderation among Muslim students at ITB and IPB and its implications for the deradicalization movement in Indonesia. There are four main pillars that indicate national commitment: tolerance, non-violence, and respect for local traditions and culture. Two important factors motivated the writing of this article: first, the suspicion that radicalism occurs among students, and second, the belief that most radicalism occurs on non-religious campuses due to a lack of understanding of Islamic religious sources. Are these assumptions true? Therefore, this research was conducted on the campuses of ITB and IPB, which are well-known non-religious campuses in Indonesia. This research employed a qualitative method with a phenomenological approach, collecting data through in-depth interviews. The study concluded that the internalization of moderation at IPB and ITB is very good, drawing insights from various sources including the campus environment, social media, several studies, and the broader community. Students at both campuses generally exhibit a moderate attitude, although some students' understanding of moderation is not yet fully developed. For example, when asked to choose a president, 45% of students chose a Muslim candidate, while 40% based their choice on justice and skills rather than religion. Based on the moderate attitudes of students at both universities, the behavior of religious radicalism is unlikely to occur or even exist. Thus, students on both campuses are considered to have implemented the four main pillars of religious moderation.

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ABSTRAK

Penelitian ini bertujuan untuk mengetahui internalisasi indikasi moderasi beragama di kalangan mahasiswa Muslim ITB dan IPB serta implikasinya terhadap gerakan deradikalisasi di Indonesia. Ada empat pilar utama seseorang dapat dikatakan memiliki komitmen kebangsaan, yaitu: toleransi, anti kekerasan, dan penghormatan terhadap tradisi dan budaya lokal. Ada dua hal penting yang menjadi latar belakang penulisan artikel ini: pertama, paham radikalisme diduga banyak terjadi di kalangan mahasiswa. Kedua kebanyakan paham radikalisme ini terjadi di kampus non agama karena kurangnya pemahaman mereka terhadap sumber-sumber agama Islam. Apakah kedua anggapan ini benar? Karena itu, penelitian ini dilakukan di kampus ITB dan IPB yang merupakan kampus non agama yang terkenal di Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi melalui pengumpulan data yang bersumber dari wawancara mendalam. Kesimpulan dari penelitian ini menunjukkan bahwa internalisasi moderasi di IPB dan ITB sudah sangat baik, dengan berbagai wawasan dari berbagai sumber termasuk dari kampus, media sosial, beberapa penelitian, dan lingkungan. Mahasiswa di kedua kampus tersebut menunjukkan sikap moderat yang cukup baik, meskipun ada beberapa mahasiswa yang pemahamannya tentang moderasi belum sempurna. Misalnya, ketika mereka disuruh memilih presiden, 45 % mahasiswa memilih yang beragama Islam, sementara 40 % tidak berdasarkan agama tapi berdasarkan keadilan dan kecakapan. Berdasarkan sikap moderat yang ada pada mahasiswa di kedua universitas tersebut, maka perilaku radikalisme beragama tidak akan terjadi, atau bahkan tidak ada. Dengan demikian, mahasiswa di kedua kampus tersebut dianggap telah melaksanakan empat pilar utama moderasi beragama.

KATA KUNCI:

Deradikalisasi, Perguruan Tinggi, Moderasi Beragama, Radikalisme.

Introduction

The study of moderation and radicalization is a crucial and very serious issue in Indonesia, including in state universities. The BIN report shows that 39% of students in Indonesia are identified as being entangled in radicalism. (Mubarak et al., 2018) The Minister of Defense Ryamizard Ryacudu stated that there were around 23% of students identified with radicalism and agreed to the establishment of a Khilafah state. Students on several campuses in Indonesia have also been involved in movements that have led to radicalism. (Muhajir, 2024), This can be observed through a survey conducted by Alvara Research Centre in 2017. The research found the results of data in the field showed that intolerant attitudes among students still occur (Muhaemin, 2023). The LIPI Institute said that radicalism on campus spreads through organizations on campus in the context of recruiting cadres. (Syaiyuddin, 2024) Universities, which should be the motor and driver of the high rate of application values and implementation of religious moderation, are tarnished by the emergence of radicalization movements. (Mukhibat, 2024).

In the dictionary of psychology, internalization means the incorporation or incorporation of standards of behaviour, attitudes in the personality. In the Cambridge dictionary of psychology, internalization has two meanings; first, the process of taking patterns of behaviour, ideas, beliefs, and making other people's attitudes part of ourselves. Second; in object-relations theory, the process of incorporating object relations into the mind that reproduces external relations, as an internal process of the mind.

The word moderate comes from the Latin *moderatio* which means moderate, this gives the message that moderate can also be interpreted as an attitude that is not excessive and deficient. In the Big Indonesian Dictionary, moderate means an attitude that is far from extreme actions and tends to choose the middle way. The word moderate in English means standard, impartial, average, and core. In Arabic it has the meaning of fair, balanced, middle. Being a moderate Muslim means that one can practice Islamic values

that are tolerant, respectful of differences, non-violent, friendly, and prioritise dialogue.(Nasrulloh, 2017). A moderate Muslim means being a Muslim who is able to be in the middle between liberalism and Islamism.

Internalization of indications of religious moderation from a brief explanation of the concept that has been explained, can be interpreted as a union or merger or the process of taking attitudes, perspectives, and behaviour always taking a position in the middle, not extreme, always acting fairly in religion. While the indicator of religious moderation that is used as a reference, consists of the following four points, national commitment, tolerance, non-violence, and accommodating local culture.(Haryani et al., 2020)

In Indonesia, moderate in Islam is more often interpreted as an understanding that is in the middle point between two extremes, either the right or liberal or left or radical. Moderate Muslims do not teach Islam in extreme or violent ways, can do the best when it comes to culture, religion, and state. (Hasan, 2017). The fact that there are various perceptions of religious moderation as stated earlier has implications for the differences in what, how, and who can be worthy of being called a moderate Muslim, this point is a point of debate.

A moderate Muslim is one who can realise the four pillar values of being tolerant, responsible, rational and empathetic.(Qodir, 2019). To translate the attitude of moderation in the world of education, there are several attitudes that must be owned and applied, namely; proportional, tolerance, moderate (in the middle and able to be a mediator), balanced, able to repair or reconcile, prioritise priorities, equal rights and dignity of fellow human beings, democratic, dynamic and innovative, and courtesy.(Karim, 2019). The archipelago Islam championed by the Nahdlatul Ulama group is considered as a problem solving between radical Islam and liberal Islam. A Muslim who believes in the concept of archipelago Islam is required to be able to practice the teachings of Islam in substance, so as to be able to be a protector for all groups and groups.(Mubarok & Rustam, 2019).

The results of a research show that people perceive moderate Islam as: First, the teachings are tolerant, balanced, straight and moderate. Second, Islamic values have properties that bring peace to all nature; third, Islamic teachings are peace-loving, humanist, non-anarchist, gentle, and polite. Fourth, Islamic teachings are open to the dynamics of the times and in accordance with the concept of democracy in Indonesia. Fifth, Islamic teachings uphold unity and integrity in the nation and state. (Jafar, 2018). Thoughts and understandings about moderatism show diverse meanings, although they have similarities in substance. From the explanation that has been presented, religious moderation is in accordance with the substance or essence of the values expressed and implied in the Qur'an and Sunnah. However, some groups still need additional expansion of horizons so that they arrive at moderate attitudes and understandings, so that Islam can be seen as a cooler and spreader of peace for all ummah.(Helmawati et al., 2024)

Radical is taken from the Greek, radiks, which means the basis of something that is looking for its roots and basis. In the Indonesian dictionary it is defined as fundamental, demanding a change violently. In terminology, radicalism is defined as a movement that instils ideology by violence and teaches beliefs by force. (Nasution, 1995). Radicalism in politics can be defined as an ideology that wants extreme, drastic changes by violent means. (Huda et al., 2018). This radicalism group was born as a result of the post-Soeharto regime's non-enforcement of anti-subversion laws. This gave extremist groups room to explore their ideology. In the end, radicals want to replace the democratic state ideology of Pancasila with the ideology of the caliphate. In realising their ideals, they are not

reluctant to commit acts of violence. The entire social system will be replaced with a formal Islamic system according to the teachings of Islamic law as they understand it. (Syahril et al., 2020).

The characteristics of radicalism groups can be seen from the following characteristics; (1) having a belief in absolute truth that is adhered to, so that it often misleads groups that are opposite and not in line with it. (2) They make easy religious teachings difficult, make sunnah seem obligatory, and make makruh religious values seem haram. (3) Exaggeration in practising Islamic teachings. (4) Not being gentle in social interactions. (5) Having a character of prejudice against others, especially those outside their group. (6) very easy to disbelieve others (7) often experience problems and conflicts with groups other than them. (8) do not accept ideologies other than the Middle East. (A Rubaidi, 2008). Their differences with other groups are five points. Firstly, scripturalism in understanding religious texts from the Qur'an and hadith. Second, they do not accept the use of new methods in reading and understanding religious texts. Third, it does not accept pluralism and relativism. Fourth, it does not accept the historical-sociological approach in understanding religious texts. Fifth, all schools of thought that are not in line with it are considered heretical, wrong and deviant. (Nasrulloh, 2017).

Apart from the issue of the concept of moderation, radicalisation and acts of anarchy, terrorism and other crimes in the name of Islam have become a significant problem, including in Indonesia. What needs attention is that the actions and ideological development of radicalism are not born in one form so that it is not enough to be eliminated in one way. If Islamic moderatism is considered as an alternative way to eradicate the existence of radical ideology, then it cannot appear and exist with a single face. This is well understood by scholars of radicalisation movements in Indonesia. (Alexander R Arifianto, 2020).

The concept of Islamic moderatism has an important and significant role in eroding radicalism in Indonesia. Islamic moderatism means a multiculturalism and multireligious educational framework. One of them is by providing reinforcement of Ahlussunnah wal Jama'ah, Pancasila, and state values. (Salik, 2020). Several recent studies have suggested that education-based institutions and their members are important instruments in countering and stopping radicalism in Indonesia. (Dwiningrum, 2019).

In the context of studies or studies on students in Indonesian universities, cognitive mapping has a very relevant and contextual role. Their existence as students is familiar with the discourse of radicalism and moderatism. The determination of attitudes and thoughts that lead to patterns to become a radical or moderate Muslim, certainly cannot be separated from the social constructs, knowledge and associations that surround them. As the future generation that will give colour to the nation's ideological model, students have a strategic and significant role, because they are the mainstream of the transformation of science and civilization (Suprpto, 2020).

The concept of religious moderation among Muslim students is a significant issue for more serious research. After the fall of the New Order regime, radicalism and terrorism began to develop very quickly among young people. Radicalism in Indonesia has always been identified with acts of violence and terrorism that are dominated by the younger generation. (Haryani et al., 2020) Radicalism-terrorism by some parties, including the West, is identified with acts of violence and terrorism (Alvian, 2023). Many studies show that they agree about the massiveness of radicalism among students in higher education. (Ismail, 2023) . Not only students from general universities, but also from PTKIN such as UIN and IAIN. This is shown through data in the field that there are several alumni students of the College identified in the book bomb incident in 2011

(Syahbudin, 2023). Several series of incidents or bloody cases signal the significance of moderatism research in Indonesia, for example, the Surabaya Church suicide bombing that killed thirteen people in 2018 (Mukhibat, 2024). Not only that, the church bombing incident in Makassar, caused the death of a couple and caused injuries to dozens of people, as well as the woman who attacked the Police Headquarters. These incidents are clear examples of the dangers of radicalism and terrorism.

Studies on Islamic moderatism or religious moderation and socializing are very important issue in several parts of the world, including the Saudi state which is categorized as a conservative-fundamentalist country (Jati, 2022). Moderate Islam or religious moderation is an alternative solution in Indonesia to counteract notions of extremism that lead to radical actions and refer to radicalism (Rahman, 2022). Higher education is the most appropriate and significant place to become the basis for moderation in religion. Universities should construct critical thinking, instil the values of multiculturalism, spread Islamic norms that provide compassion for all nature, and prevent radicalism. This is by the purpose of the establishment of universities that are oriented towards instilling moderation values in religion. Inclusive and critical intellectualism is a major force in building religious understanding in society. (Mustakim, 2021)

This study focuses on two public universities, namely ITB (Bandung Institute of Technology) and IPB (Bogor Agricultural University). These two universities are indicated to be the most severely exposed to radicalism out of ten universities in Indonesia. (Hanafi, 2022) Academic and non-academic activities at ITB have been infiltrated by radicalism. One of the IPB lecturers was arrested for the case of radicalism-terrorism actions that will be carried out at the 212 Islamic Defense action. This shows that the campus is still not sterile from radicalism (Kurniawan, 2023).

This study aims to answer two research questions: how is the internalization of indications of religious moderation among Muslim students of ITB and IPB Universities? What are the implications of the internalization of religious moderation among ITB and IPB students on the inversion-radicalization movement in Indonesia?

This research is important to be conducted in secular campuses, especially in ITB and IPB for several reasons: *Firstly*, as secular campuses, of course religion-based courses are very few, even non-existent so that the search for religious knowledge is not taken from the lecturers; *Secondly*, religious institutions or religious organisations are not all in line with the government's desire for religious moderation; *Third*, If students get religious knowledge from radical religious institutions or organisations, they will be easily influenced because their religious education background is very lacking, many of them come from non-religious families and non pesantren secondary education.

Previous studies on religious moderation in Indonesia can be classified into three groups. First, studies related to the understanding of moderate Islam that make religious organizations, the state, institutions, public figures, and certain regions as the object of study (Setiawan, 2018). Studies on religious moderation related to religious organizations have a tendency to make Nahdhatul Ulama (NU) and Muhammadiyah as objects of study. This is because the two organizations can be used as figures of organizations that have an understanding of moderatism in Indonesia. Interestingly, the two religious organizations that are considered to carry moderate values are still infested by some members who are affiliated with fundamentalist-radicalism understandings. For example, research conducted by Ichwan explains that the Indonesian Ulama Council (MUI) over time has shifted its ideology from moderate to moderate plus puritan ideology. This is due to the inclusion of puritan groups in it, which previously only consisted of members from NU and Muhammadiyah. Likewise, the results of Hamdi's study explain that the joints of NU have been infected with radicalism, this is due to the harmonious relationship between NU and the Islamic Defenders Front (FPI) in Madura (Kurniawan, 2023).

Second, studies that construct the notion of religious moderation and related Islamic values both theoretically and practically (Alabdulhadi, 2024). The results of these studies contribute to strengthening that moderate Islam is not a teaching that comes out of Islamic rails, even though there are groups that are pro and contra the concept of moderate Islam. Moderate attitudes are the basis of Islamic values that always offer alternative paths from two opposing points, the spirit of Islamic moderatism is clearly visible in the phrase (*wasathiyah*). Islamic moderatism refers to Q.S. al-Baqarah 2: 143. Various methodological approaches to text reconstruction have also been carried out so that the spirit of religious moderation values in sacred texts can be understood and conveyed (Ma'arif, 2023). Indeed, a moderate attitude in religion, as an antithesis to radicalism, has been ingrained or integrated in the religious life of Muslims in Indonesia. Moderation in religion is a characteristic or character of the Indonesian nation, despite having many streams in religion. Radical attitudes are usually the result of a scriptural or textual way of understanding and not examining the historical values of the text that surrounds it (Helmawati et al., 2024).

Third, studies that explore the understanding of Islamic moderatism from the perspective of certain groups, such as community leaders, academics and regional tribes, lecturers - students, etc. (Zulkifli, 2023) An in-depth study conducted by Saifuddin states that radicalism has spread on campus, even religious-based campuses, such as UIN and IAIN (Nasir, 2021). Radicalism has infiltrated the younger generation, as explained by the results of zam-zamy's research (Zamzami, 2023), radicalism spreads from two sources, namely conventional and non-conventional, conventional sources come from individual or group social relationships, while non-conventional sources come from digital media. Universities make maximum efforts so that radical ideas disappear, by making several efforts including instilling moderate values and including the citizenship curriculum, as well as forming organizations under universities to socialize them (Suprpto, 2020). In addition, there is a need to strengthen religious moderation materials in public universities. This effort has apparently been carried out by institutions under universities, such as pesantren, which include a curriculum based on religious moderation.

This present study can be classified into the third group, although the focus is different. This data is expected to provide lead to the direction of Islamic moderatism in universities, especially among students in general in Indonesia (As'ad, 2021). Besides, the results of this study can be used as a reference to create a deradicalization program that can be recreated nationwide. This is the urgency and significance of this research and has not been found in previous studies.

The article begins with an introduction that contains an explanation of preliminary data containing the background of the research, problem formulation, research objectives, and previous studies that are considered relevant, followed by a discussion of the methods used in writing this article. Next, the research method will be explained, which includes the type of research, approach, research location, data and data sources, and data analysis methods. The results of this study are presented after the discussion of methods.

Method

This research is qualitative, utilizing a phenomenological approach through data collection sourced from in-depth interviews with students currently enrolled in public universities in Indonesia. In this study, samples were taken from two public universities that have distinct differences (Vaiana, 2023). The research focuses on two Islamic universities in Indonesia, namely IPB and ITB. Both campuses were chosen for very scientific reasons and by their relevance and characteristics, as outlined in the research background. The selection of informants as the primary data source for the research is aligned with qualitative principles, involving 10 students with diverse academic backgrounds and education. Each higher education institution will have a minimum sample of 5 students taken. As a form of privatization for research informants and higher education, the identity of names is anonymized. This research employed a phenomenological approach (He, 2022). Data for this study were collected through interviews with students sampled from the populations of the two universities mentioned. The interview method was adapted to the situation: in-person interviews were conducted when possible, and online interviews were conducted using digital media when face-to-face meetings were not feasible. Supporting data were sourced from books, journal articles, and relevant scientific studies. To avoid bias, the research team conducted triangulation and a Focus Group Discussion, ensuring the validity and integrity of the research.

The interview data were analyzed descriptively, involving verification, explanation, and conclusion steps. To explore the implications of the internalization of religious moderation on the deradicalization movement among students, a correlational-comparative method was used. This method linked each piece of data with the concepts of religious moderation indicators, which included national commitment, tolerance, anti-violence, and accommodation towards local culture (Hati, 2023). By using this method, the typology of internalization of religious moderation from the perspective of Muslim students at the two universities was identified, following a comparative analysis with the main discourse of religious moderation in this study. The findings from this typologization process were crucial in determining the stance of deradicalization movements.

The objects and informants in this study differed, making it essential to compare one type of informant with another before reaching the final phase, which was the conclusion. In this research context, conclusions were drawn based on inductive logic.

Results and Discussion

History of the establishment of Bogor Agricultural University (IPB)

IPB was established starting in 1963 and strengthened by the Decree of the Minister of Higher Education and Science 1965. The birth of IPB is very strong and closely related to the spirit of the Indonesian nation to strengthen the community in the field of agriculture as well as to improve the welfare of all levels of society through the agricultural sector, all in order to meet the needs of the community in terms of food in order to be independent without having to depend on other countries. An important figure who fought for the establishment of IPB is Prof Dr Housein Jayadiningrat, who is considered to have initiated the establishment of IPB.

According to Bung Karno in his speech on the land that will be used as a campus named IPB, he mentioned that food problems are serious problems and concern the life and death of the nation's children. Problems regarding food should be able to be solved by the nation, not to depend on other countries. Therefore, Bung Karno also gave

encouragement and support regarding the existence of IPB. In his speech, it is necessary to plan carefully related to the development and welfare of the community about food problems, which of course in this case is agriculture. So, it is very natural that IPB is a campus in Indonesia that focuses its studies on agriculture. Because it needs good planning continuously and on a long scale.

For half a century, IPB has been a thriving university with a good reputation in making a positive contribution to the country in the fields of agriculture and education in this country. In the decades of IPB's growth and development from the colonial, independence and post-independence proclamation periods, IPB has remained committed to upholding the values that have been inherited by its predecessors while maintaining the values of nationalism, patriotism and upholding the struggle of the nation's heroes. This firmness has always been maintained by the policy makers at IPB so that it can become a university with a proud reputation in the national and international arena (Jannah et al., 2022).

History of the Bandung Institute of Technology (ITB)

ITB was first established in the twentieth century on an area of about three recovered hectares, when the Dutch colonial established de Techniche Hoogeschool te Bandung (TH) on 3 July 1920. At first there was only one faculty, de Faculteit van Technische Wetenschap, and only one department, de afdeeling der We gen Waterbouw. The purpose of establishing this college was in response to the lack of engineering personnel after the first world war.

From the first time the lecture was opened, there were only twenty-eight students who registered, and interestingly only two Indonesians were registered, the number of professors when the lecture was first opened was twelve. Until 1924, the university's status was changed from private to government-owned.

In 1944-1945, TH changed its name to Bandung Kogyo Daigaku (BKD), after Indonesia officially declared its independence, it turned into the Bandung Technical College (STT). In 1946, it moved to the city of Yogyakarta with the name STT Bandung in Jogja, then changed again to Gadjah Mada University (UGM). It was once part of the University of Indonesia for the faculties of engineering and science and natural sciences from 1950-1959.

Great history then inscribed the name ITB on the second of March 1959, based on the spirit of nationalism and struggle and independence. At the beginning of its establishment as the name ITB in 1960, ITB began to clean up and complete all the facility needs that were considered urgent to be held. Organising management and organisational bodies in the field of education and teaching, as well as equipping educators with good abilities and competencies by sending and assigning educators to study.

As time went by, around 1970, ITB experienced difficult and tough times after surpassing the first ten years. Academic demands were increasing and competition was getting tougher, the need to utilise facilities and infrastructure was increasing. At the same time, the number of lecturers sent abroad was decreasing. Around the 1980s, ITB had begun to improve its facilities and infrastructure, some campus needs had begun to be fulfilled, as well as teaching and education staff, all of whom had begun to improve their conditions. This was strongly supported by the political-social situation and the overall economic improvement of the community.

In the 1990s ITB, which originally had one department of education, there were twenty-six departments of undergraduate undergraduate programmes, thirty-four master's programmes and three doctoral programmes covering many scientific elements

including arts, science, business and humanities. In this decade, ITB was able to see and welcome a new civilization with many innovations and ideas that were able to deliver ITB to become one of the best campuses in the national arena and be taken into account at the international level. In the next decade, ITN succeeded in becoming a State-Owned Legal Entity (BHMN) campus that was officially authorised by the state. Until this year 2024 ITB was able to score its campus with an A or superior grade. This shows that ITB is able to compete in terms of science and quality to produce a golden generation that is ready to be proud of and make a positive contribution to the nation.(Pamungkas & Gumilar, 2022)

Overview of Internalization of Religious Moderation at IPB and ITB

The following is a summary of respondents to the google form about the internalization of religious moderation on two large campuses, namely IPB and ITB. When viewed from the overall respondents of IP and IT students, it can be categorized as universities that have fairly good moderation values, This can be seen from the answers of all respondents who stated that they did not agree with extreme and radical actions, such as suicide bombings to convey the thoughts of suicide bombers.

Asal Universitas
21 responses

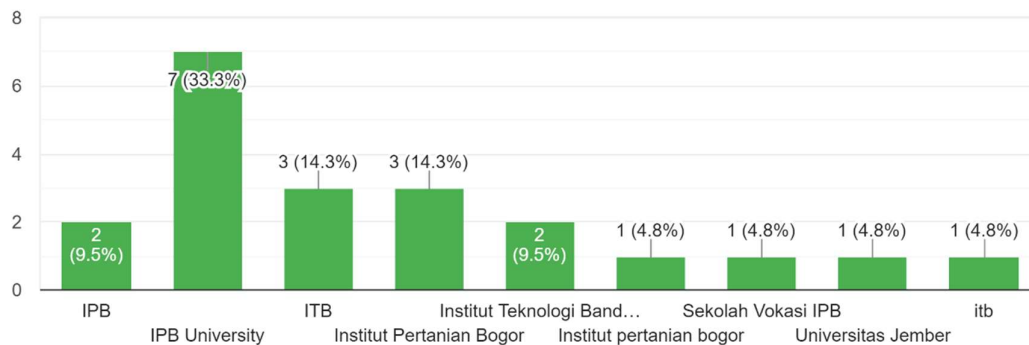


Chart 1 above shows that IPB and ITB correspondents disagree with radical methods, such as suicide bombing.

Demokrasi Sebagai Ideologi Politik Indonesia
22 responses

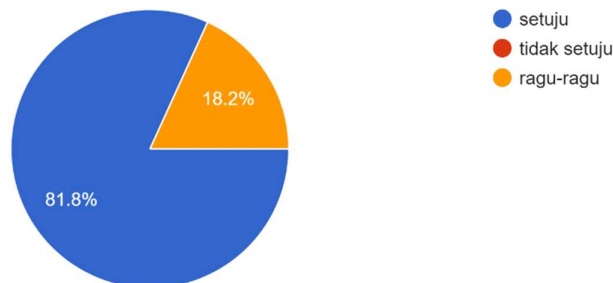


Chart 2 above provides information on how they feel about Indonesia's political system based on democracy (blue color indicates agree, orange indicates undecided and brown indicates disagree).

Apakah Pancasila Bertentangan Dengan Ajaran Agama Islam?

22 responses

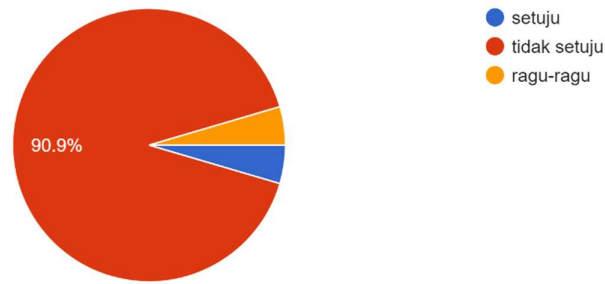


Chart 3 above provides information about their opinion on whether Pancasila contradicts Islamic teachings. Most of them answered that Pancasila does not conflict with Islam.

Students' attitudes about democracy and Pancasila become an important measuring tool to find out their attitudes in religious moderation because students are the main agents in spreading religious moderation in the future. the results they strongly agree with democracy and Pancasila as the basis of the state do not conflict with Islam.

Penduduk muslim di Indonesia sebesar 87,2% maka sewajarnya mendirikan negara Khilafah, yang menerapkan Islam sebagai Ideologi, dan syari'at sebagai dasar hukumnya.

22 responses

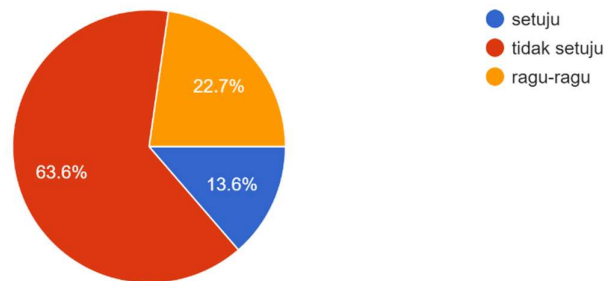


Chart 4 above shows their opinion about the khilafah system being applied in Indonesian politics. The majority of their answers disagree with the caliphate being implemented in Indonesia.

Pemimpin di Indonesia tidak boleh Non-Muslim

22 responses

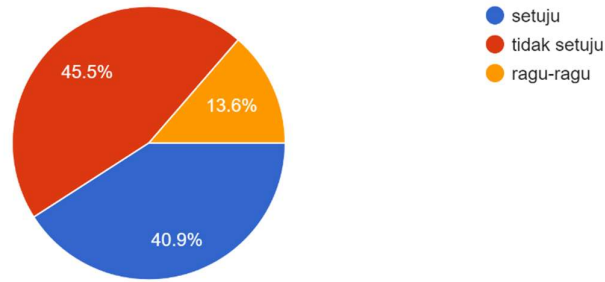


Chart 5 above shows that those who agree that Indonesia's leaders should be Muslims are fewer than those who disagree, meaning that there are more people who accept non-Muslim leaders than those who do not.

Berdiri sembari memberi penghormatan pada bendera Merah Putih merupakan hal yang berlebihan bahkan bisa terjerumus pada kesyirikan, bagaimana menurutmu

22 responses

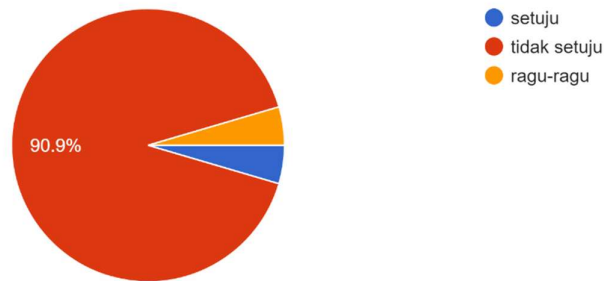


Chart 6 above shows that the majority of respondents disagree that honoring the national flag is something that makes people polytheists.

Menolak Organisasi dan mencegah masyarakat mengikuti ajaran yang berorientasi dengan gerakan Radikalisme, Terorisme, dan bertentangan dengan Pancasila.

22 responses

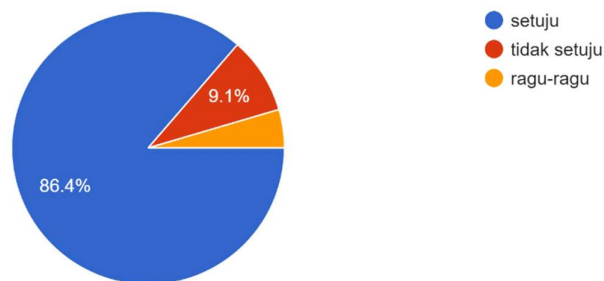


Chart 7 above shows that the majority of respondents agreed to reject community organizations that are oriented towards radicalism, terrorism, and are against Pancasila.

Indonesia adalah negara mayoritas beragama Islam, maka sewajarnya Indonesia membentuk NEGARA ISLAM.

22 responses

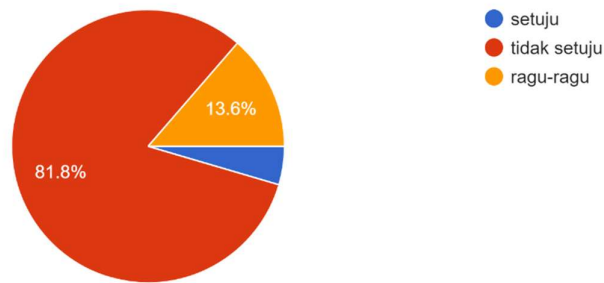


Chart 8 above shows that the majority of respondents disagree with Indonesia, which has a majority Muslim population, forming an Islamic state.

Students' participation in organisations that contain elements of radicalism is the main factor that affects their personality. If they do not agree with these organisations and are not part of them, then moderation in religion becomes a principle for them and they will reject the Islamic state.

Merusak rumah ibadah agama lain yang ilegal adalah sikap wajar dalam bingkai demokrasi kita.

22 responses

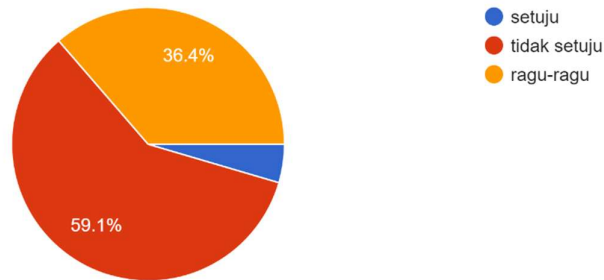


Chart 9 above shows that the majority of respondents do not agree if illegal houses of worship are demolished because they do not fulfill the requirements set by the government. This means that they still tolerate people of other religions.

bagaimana tanggapan anda tentang bom bunuh diri atas nama agama

22 responses

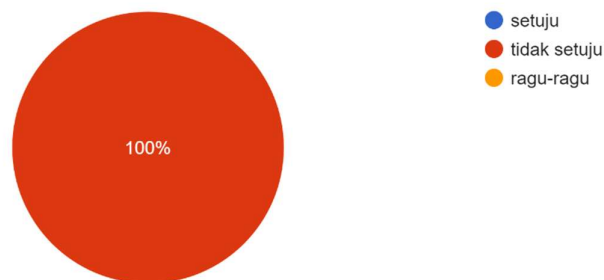


Chart 10 above shows that all respondents disagree with suicide bombings in the name of religion that cause harm to others and the surrounding environment.

seorang pemimpin daerah yang beragama Islam mengucapkan selamat hari raya agama lain
22 responses

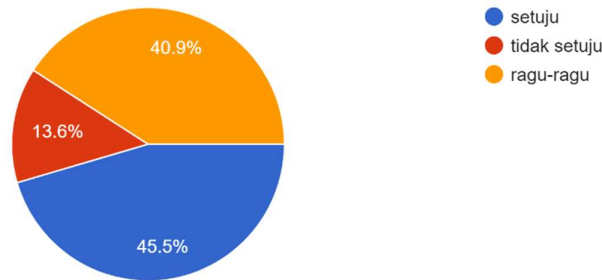


Chart 11 above shows that most respondents agreed that regional heads who are Muslims should give holiday greetings to people of other religions.

Tradisi Rumpak-Rumpak adalah tradisi yang dilakukan masyarakat Palembang untuk memeriahkan momen keagamaan. Salah satu Idul Fitri dan Idul Ad...dengan syariat Islam dan perlu untuk dilestarikan
22 responses

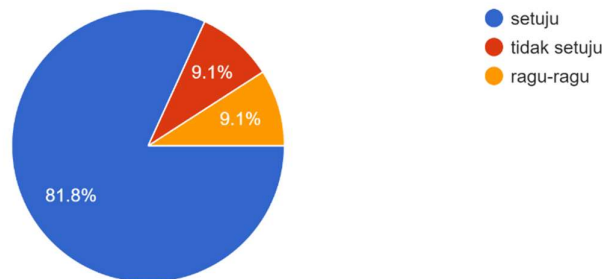


Chart 12 above shows that the majority of respondents stated that regional religious traditions, such as the Palembang rumpak-rumpak, need to be preserved to show the existence of the Indonesian religious culture.

Students' views on regional leaders who congratulate non-Muslims on holidays each got 40% of respondents between those who agreed and those who disagreed. This gives the impression that they are still hesitant and confused in determining whether it is permissible or not. However, when they were asked about the rumpak-rumpak art, 81% of them agreed with it. This shows that if the question does not directly violate religion, both creed and sharia, then they agree with it. This shows that their thinking is not radicalised.

Religious Moderation at IPB

1. Internalization of National Commitment

The first indication of religious moderation, according to the Ministry of Religious Affairs, states that individuals who embody values of moderation in religion reflect a commitment to the nation.

In the questionnaire on democracy as the political ideology of the nation, 15 out of 17 respondents agreed, while only two were uncertain. This reflects that the

internalization of moderation among IPB students is already very good. The commitment to the nation is undoubtedly in line with the indicators of a moderate attitude demonstrated by IPB students.

As for the question of whether Pancasila contradicts religious values, 14 out of 15 students agreed that they do not disagree. This means that the values of Pancasila are by religious teachings. Thus, the values contained in Pancasila are also included and reflected in religious values. Only one student agreed. The answer of that one student certainly does not affect the majority of students, 99% of whom disagree that Pancasila contradicts the values of religious teachings.

Regarding the establishment of a caliphate, the majority did not agree; 12 out of the total expressed a firm disagreement, only 2 students agreed, and 3 others were uncertain. Certainly, minority opinions cannot be used as a reference in concluding. Regarding the indication of religious moderation in this first point, IPB students can still be categorized as moderate students, and the internalization of religious moderation has integrated well.

Regarding the requirement for leaders to be Muslim, the majority of respondents disagreed; only two student respondents agreed and wanted leaders to be Muslim, while the other two respondents remained uncertain. This means that the internalization of religious moderation is progressing and being realized effectively. The voice of a very small minority always emerges and cannot be used as a basis for assessing the internalization within an institution. (Lewis, 2023)

The respect for the flag of red and white is a tribute to the nation's fighters and a manifestation of national commitment as citizens. This attitude is commendable, not an act of idolatry, and it is an opinion agreed upon by all student respondents, except for one respondent who disagreed with the respect shown to the red and white flag. One respondent certainly cannot be considered a student who represents the majority voice of the IPB campus population. Therefore, it can be assured that the internalization in the category of national commitment within the IPB campus environment is already very good.

2. Internalization of Anti-Violence Attitudes

The second indication of religious moderation concerns the anti-violence attitude in resolving any religious problems, whether with fellow adherents of the same faith or with those of different beliefs. In this context, the majority of IPB students have already internalized the values of religious moderation. Out of all 15 respondents, none agreed with the act of damaging places of worship of other religions, even if their establishment is illegal. Only one student agreed with the action, while four others were hesitant. His doubts are related to the illegality of the construction rather than its destruction. (Burga, 2022) It can be said that the internalization of religious moderation among IPB students is very good.

Regarding the suicide bombings in the name of jihad and upholding the religion, all correspondents unanimously agree in their disapproval. This shows that IPB students are truly internalizing the values of moderation very well. With their statements opposing this suicide bombing, an anti-violence stance is demonstrated.

3. Attitude of Tolerance

Regarding the indications of a tolerant attitude, the majority of IPB students agree that leaders should extend holiday greetings to followers of other religions. Only two students disagreed with a local leader wishing happy holidays to followers of other religions, while four others were uncertain. From their answers, we can understand that IPB students are still in a good category when it comes to internalizing attitudes of tolerance in religion.

4. Attitude of Acceptance towards Local Traditions

The Rumpak-Rumpak tradition is a tradition practiced by the people of Palembang to celebrate religious moments. One of the Eid al-Fitr and Eid al-Adha. This tradition uses a tool called terbangun, which is struck in various ways while reciting verses or praises to the Prophet. It is done after completing the Eid prayer. Walking to visit the houses of neighbors and family to strengthen ties. (Salsabilah et al., 2023) The tradition does not contradict Islamic law and needs to be preserved. Regarding the attitude towards this local tradition, all the students agree that the actions and traditions do not conflict with Islamic law; only one student disagrees, and two students are uncertain about the permissibility of the custom. The uncertainty is greatly determined and influenced by the breadth of knowledge. Not an indication of anti-moderation. From this presentation, it can be concluded that the internalization of acceptance towards local traditions is already very good.

Religious Moderation at ITB

1. Internalization of national commitment

The majority of ITB students agree with making democracy the political ideology of Pancasila in Indonesia; out of five respondents, only two expressed doubts. The commitment of ITB students to nationalism in this regard is relatively good, with not a single student opposing the political ideology of Pancasila, which is democracy.

Regarding whether the values of Pancasila conflict with religion, all students stated no, with only one student expressing doubt. This shows that the national commitment demonstrated by the majority of students is already very good.

Regarding the concept of establishing a caliphate state, almost everyone opposes the establishment of a state with a caliphate ideology, with only one student agreeing to the establishment of a caliphate in Indonesia, replacing the Pancasila ideology. If compared between those who agree and those who do not, the majority of ITB students regarding the concept of caliphate are moderate.

The question about whether Indonesian leaders must be Muslim and should not come from non-Muslims has met with skepticism and disagreement from the majority of ITB students, with only one student in agreement. This means that the majority of ITB students have a moderate attitude.

The majority of ITB students do not agree that saluting the red flag is considered idolatrous or polytheistic; only one student expressed some doubt. In this regard, ITB students are quite moderate in internalizing indications of moderation in religion. Rejecting organizations and preventing society from following teachings oriented towards radicalism, terrorism, and those that contradict Pancasila, this question was not approved by the majority of ITB students; only one student agreed with that argument.

The formation of an Islamic state for the majority of Indonesia's Muslim population was rejected by ITB students, except for one hesitant student. In the context of internalizing moderation, the majority of students, including moderates, are aligned in terms of rational thinking.

2. Internalization of Anti-Violence Attitudes

Destroying places of worship of other religions is an unjustifiable act; this statement is not agreed upon by all ITB student respondents, as two of them still have doubts. This anti-violence stance indicates that ITB students fall into the category of students with a moderate attitude.

Regarding suicide bombings, none of the students agree with it; this point demonstrates the moderate stance of ITB students who are against violence.

3. Attitude of Tolerance

A Muslim leader who wishes a happy holiday to followers of other religions is not only disapproved by one student; the others remain uncertain. This means that there are no students who reject holiday greetings to non-Muslim communities from a Muslim leader.

4. Attitude of Acceptance towards Local Traditions

The Rumpak-Rumpak tradition is a tradition practiced by the people of Palembang to celebrate religious moments. (Afidhayanti et al., 2022) One of the Eid al-Fitr and Eid al-Adha. This tradition uses a tool called *terbangan*, which is struck in various ways while reciting verses or praises to the Prophet. It is done after completing the Eid prayer. Walking to visit the houses of neighbours and family to strengthen ties. The tradition does not contradict Islamic law and needs to be preserved. All the students agree that the tradition is not in conflict with religion, except for one student who disagrees.

From all the indications of religious moderation referring to the standards set by the Ministry of Religious Affairs, it can be concluded that the majority of ITB students possess and have internalized a moderate attitude just as well as IPB students.

Conclusion

This study found that the internalization of moderation at IPB and ITB is commendable, drawing insights from various sources including the campus environment, social media, several studies, and the broader community. Students at both campuses generally exhibit a moderate attitude, although some students' understanding of moderation is not yet fully developed. The awareness of moderate attitudes among students at these universities is likely to reduce, or even eliminate, extreme religious behaviors. According to the respondents' statements, the internalization of moderation in these higher education institutions is quite effective and has received positive feedback.

This research highlights the importance of fostering tolerance in Indonesia, a pluralistic and diverse country. It provides valuable insights into respondents' views on religious issues and tolerance. As a democratic nation, Indonesia upholds Pancasila as the foundational state philosophy, which must be respected by all citizens regardless of their religious background. The respondents' reactions to the attitudes and internalization of moderation at both campuses suggest significant implications for the deradicalization movement within higher education.

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