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Model of Religious Moderation in Universities: Alternative Solution to Liberal, Literal and Radical Islam

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Abstrak

Hadirnya dua kutub ekstrem dalam beragama yang saling berseberangan tidak bisa dipungkiri telah memasuki dunia akademisi, mahasiswa yang *notabene* menggunakan nalar kritis yang logis secara ekstrem, dominan dengan menggunakan akal dalam menafsirkan teks agama tanpa *naql* yang cenderung liberal, sementara disisi lain mahasiswa yang secara religius tetapi dogmatis dan rigid dalam memahami teks agama tanpa mempertimbangkan konteks akan melahirkan pemahaman yang cenderung literal. Lahirnya pemahaman Islam yang keliru, fanatik, dan cenderung ekstrem (liberal dan literal) akan mengaburkan nilai ajaran Islam yang sesungguhnya dan akan melahirkan cara pandang, sikap dan perilaku beragama yang radikal. Penelitian ini menggunakan pendekatan mix method, kolaborasi antara kuantitatif dan kualitatif dengan metode penelitian *research and development* (R&D). Data penelitian diambil melalui wawancara, observasi, penyebaran angket, serta dokumentasi. Pemilihan responden maupun informan melalui teknik *random sampling*, sedangkan analisis data menggunakan pendekatan Miles and Huberman. Hasil penelitian ini menawarkan implementasi pembelajaran moderasi beragama di Perguruan Tinggi untuk membendung ideologi kontradiktif dengan ajaran agama islam.

Kata kunci: Liberal, Literal, Moderasi Beragama, Pengembangan Model

Abstract

The existence has recently significantly disrupted the stability of religious harmony in Indonesia. The current reality of extreme and exclusive religion is spreading in the academic world. Students who only use rational logic without religious texts will be trapped in radical logical reasoning, so they tend to be liberal. On the other hand, students who only adhere to religious texts without being accompanied by critical logic will be dogmatic in understanding religious texts literally. The existence of an understanding of Islam with two camps of liberal and literal interpretation is not in line with a moderation in religion which will obscure the actual value of Islamic teachings. This ideology will produce radical religious perspectives, attitudes, and behaviors.

The research approach is research and development, which collaborates quantitative and qualitative. Methods of collecting data through interviews, observation, questionnaires, and documentation. The selection of respondents and informants through random sampling technique, while data analysis using the Miles and Huberman approach. This study aims to offer a model for implementing religious moderation learning in higher education to stem contradictory ideologies with Islamic teachings.

Keywords: *Liberal, Literal, Religious Moderation, Model Development*

INTRODUCTION

Islam as a religion includes worship, sharia, and muamalah (Nasuha, 2009), which is oriented towards the benefit and happiness of worldly and hereafter life, rituals, and social, as well as individual and congregational life (Turmudi, 2017). This is based on that Islam was revealed to strengthen that its teachings are universal by carrying out the vision of *rahmatan lil alamin* (Parhan, Islamy, et al., 2020), or goodness for all mankind, nature and the environment (Zuhdi, 2017) which has a positive, inclusive impact, comprehensive and holistic, for human life (Mucharomah, 2017), which is always relevant throughout anytime and anywhere (*salih li kulli Zaman wa Makan*) (Masduqi, 2013). The presence of Islam is conceptually able to transform the order of human character into social beings who are tolerant, humanist, peaceful and prosperous (Zainudin, 2009), (Rasyid, 2016a) based on divine values (divinity) and human values (humanity) (Fauzi, 2018), by embracing instead of hitting, approaching not avoiding, inviting not mocking, making it easier but not making it difficult, and using one's conscience instead of cursing. It is clear that the birth of Islam is the foundation and rules in social life, in order to create harmonization of religious harmony.

The birth of an erroneous understanding of Islam that tends to be extreme, obscures the true basic values of Islamic teachings, both the extreme left (liberal) and the extreme right (literal) like a centrifugal movement from the middle axis to one of the most extreme sides.

Those who stop at a liberal perspective, attitude, and religious behavior will tend to deify their minds in an extreme way in interpreting religious teachings, so that they are uprooted from the text, while those who stop at the other extreme will rigidly understand religious texts without considering the context (Saifuddin, 2019). Religious moderation aims to be a common thread in mediating these two extreme poles, which emphasizes the importance of substantively internalizing religious teachings on the one hand, and contextualizing religious texts on the other (Purwanto & Fauzi, 2019). The attitude of extremism in religion has become a very bitter experience for the Indonesian people. Many acts of terrorism that claimed hundreds of innocent lives. Religious extremism accompanied by violence gives a bad image for a peaceful religious message for the whole world (Zuhdi, 2017). This is also very concerning when viewed in the frame of nationality which is naturally plural. Whether we realize it or not, there are many cases of violence and blasphemy because they are too extreme in understanding religion and seem excessive, of course this becomes a conflict in religious life, both in relation to fellow religious people, between religious communities and religious people in state life.

In Indonesia, religious intolerance, acts of radicalism, acts of terrorism, and acts of extremism are not new phenomena (Mietzner & Muhtadi, 2018). As a Muslim-majority country, Indonesia is allegedly a target for the development of radical communities through the internalization of contradictory ideologies with religious teachings, where the main target of spreading this understanding is the younger generation. Several research data show that in the dimension of modernity, the issue of radicalism is getting stronger. Several well-known survey institutions such as the Wahid Institute, the Setara Institute, the Counter-Terrorism Agency (BNPT) have photographed that the younger generation is a community that is vulnerable to attacks by inculcating ideologies that contradict religious teachings as shown by radical groups. According to Budi Gunawan, the former Director of the State Intelligence Agency, it is projected that around 39 percent of students have been infiltrated by radical and extreme ways of thinking (Suyanto et al., 2019). This means that efforts to internalize a radical framework of thinking have become one of the global agendas by international extremist groups in attracting public interest to join them.

Religious moderation is an alternative solution to the presence of two opposing extreme poles in religion (Hadikusuma, 2010). Religious moderation is the means of a balance of religious attitude between the practice of one's own religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive) (Fahri & Zainuri, 2019). By seeing the importance of the role of religious moderation that must be preserved and

internalized in the life of religion, nation, and state, it is important to formulate a model of religious moderation as an alternative religious solution between the liberal and the literal in all practices of students' religious life in higher education, as well as formulate steps that must be taken in strengthening and moderation in religion, so that religious moderation can be structured into a measurable program, which is inherent as a perspective and guides for students in carrying out life between fellow religions, between religious communities and religious communities with the state, whose goal is to The end is the achievement of inter-religious harmony within the framework of the Unitary State of the Republic of Indonesia.

THEORETICAL FRAMEWORK

Model

The model is a narrative description to describe procedures or steps in achieving a specific goal, the actions of which are used to measure success or failure in achieving goals (Yang Ying Ming et al, 2005: 167-168). Meanwhile, Law and Kelton (1991:5) and Sudarman (1998:22) suggest that the model is an alternative used to achieve learning objectives. It is also interpreted that the model represents a system that is seen to represent the actual system. An example also defines the model that experts use in compiling the steps in carrying out learning (Yamin, 2013). According to Kaplan in Hakam (K A Hakam, 2005) model is "something eminently worthy of imitation, an exemplar or ideas," which means something ideal and very reasonable to imitate. The term model refers to a particular approach, including its objectives, syntax, environment, and management system, so that the model has a broader meaning than approaches, strategies, methods, or procedures (Hamruni, 2012). The model is a narrative description to describe procedures or steps in achieving a specific goal to measure success or failure in achieving goals (Haryati, 2012). Syarbini said that the model is a conceptual framework that becomes a reference and guideline in carrying out an activity (Syarbini, 2014).

In addition to paying attention to theoretical rationale, goals, and the results to be achieved, a model must have at least five essential elements (Joyce & Weil (1980), namely (1) syntax, namely the operational steps of learning, (2) social system, which is an atmosphere of learning, (3) principles of reaction, describing how teachers should view, treat, and respond to students, (4) support system, all facilities, materials, tools, or learning environment that supports learning, and (5) instructional and nurturant effects, learning outcomes obtained directly based on the targeted goals (instructional effects) and learning outcomes outside the targeted (nurturant effects). From this understanding, the model can be interpreted as a design

that describes the operation of a system in the form of a chart that connects charts or stages through specific steps and can be used to measure success to develop accurate decisions. The validity of a model can be accounted for because the model is compiled through theoretical studies and scientific procedures. In other words, the model used is a conceptual framework that forms the basis for determining systematic strategies and methods in organizing the goals to be achieved based on the goals that have been set.

Religious Moderation

Religious moderation is a fundamental value that forms the foundation and philosophy of society in the archipelago and is a strategy that is carried out rationally and systematically to make moderate religious perspectives, attitudes, and behaviors a shared perspective and basis for thinking in developing human resources. (Saifuddin, 2019). Intellectuals see religious moderation as one of the antitheses of the existence of two extreme opposite poles between radicals and liberals (Taitlin, 2013); (Asher, 2020); (Sheikhzadegan, 2020). This religious moderation is at least built on several principles, including the principle of at-tawazun (balance) and the principle of syumuliyah (universal) (Al-Qardhawi, 2009). Religious moderation is an alternative solution to the presence of two opposing extreme poles in religion (Hadikusuma, 2010). or the extreme left on the other (Abdillah, 2019), (Arif, 2020). One of the basic principles in religious moderation is always a balance between two things, for example, the balance between reason and revelation, physical and spiritual, rights and obligations, individual interests and communal benefit, necessity and volunteerism, and between the religious texts and ijihad. Religious leaders, between perfect ideas and reality and a balance between the past and the future (Saifuddin, 2019).

Liberal Islam

Liberal Islam is a liberal perspective, attitude and behavior of religion or what is often referred to as the extreme left which tends to extreme deification of its mind in interpreting religious teachings, so that it is uprooted from the text (Saifuddin, 2019), or an excessive attitude and crosses the line of reasonableness by using reason in interpreting religion (Yunus, 2017). The same thing is said (Abdillah, 2019) that liberal thoughts and attitudes are perspectives that tend to be excessive in interpreting religion with the search for religious truth that is pursued through the dominant power of reason. Meanwhile (Almu'tasim, 2019) explains that liberal Islam is freedom of thought about over-rational Islamic teachings in understanding texts which will give birth to "rational delinquency" to harmonize Islam with the dynamism of

an era that is far from the text or partiality that goes too far with reason. Which not infrequently results in the birth of an attitude of ignoring the text.

Literal Islam

Literal Islam is conservatism in religion or an extreme and rigid understanding of religious texts without considering the context. It can also be said with an attitude that describes an incomplete knowledge of religious teachings, they have an ultra-conservative religious understanding, which is stuck to the text without looking at it. Context (Saifuddin, 2019). Literal Islam is also interpreted as a textual approach that dwarfs the space of *ijtihad* and *ratio*, resulting in dullness and castration of reason (Almu'tasim, 2019), which complicates the interactive dynamism of Islam with a developing and modern world because it tends to be normative (Yunus, 2017). Literal Islam is also interpreted with an exclusive perspective by understanding the text without paying attention to the situations and conditions that underlie the emergence of the text (Fanani, 2016).

Radical Islam

Radical Islam is an idea or idea that becomes an ideology that is intolerant of making changes to the social and political system by using violent/extreme means in the name of religion, both verbal, physical and mental violence (Saifuddin, 2019). In line with that (Thoyyib, 2018) says that radical Islam is a religious behavior that is affiliated to the Islamic religion in which individuals and groups want drastic changes by taking a hard character that aims to realize certain goals. Radical Islamic movements arise due to various factors, such as social, economic, cultural and political factors, this phenomenon can be described as a resistance movement that occurs because of social, economic and political inequality, which wants to make extreme changes whose actions take refuge on the grounds of breathing Islam. upholding virtue and preventing evil (Ahyar, 2015). The essence of radical action is the attitudes and actions of a particular person or group that uses violent means to bring about the desired change.

METHOD

The research approach considered appropriate in this research is to combine quantitative and qualitative research or a mixed-methods approach using Research and Development (R&D) research methods. Researchers used Research and Development (R&D) to develop a model of religious moderation in UPI. This development aims to produce a new

product in the form of a model of religious moderation in universities as an alternative solution for a liberal, literal and radical understanding of Islam, using three main stages: preliminary study stage, development study stage, and evaluation stage. This research is carried out for three effective months, starting from October to December 2021. The research location that will be the research location is Indonesian Education University College which is located on Jl. Dr. Setiabudi No.229, Isola, Kec. Sukasari, Bandung City, West Java 40154. The reason for choosing this location was the discovery of problems that were relevant to the problem that the researcher was going to study. At UPI Higher Education, researchers found several cases that had occurred and that led to radical actions, allegedly due to a misunderstanding. And extreme about Islamic teachings. In addition, UPI supports a scientific, educational, and religious vision. These religious values are the pressure points for researchers and are more instilled in students in the UPI environment by developing a model of religious moderation to create a peaceful religious atmosphere full of tolerance and create inter-religious harmony within the UPI university environment.

The research subjects selected were all students who contracted PAI (Islamic Religious Education) –SPAI (Islamic Religious Education Seminar) in the UPI environment in the even semester of 2021. This will be the initial sample in developing a model of religious moderation, which will then be carried out for all UPI students. Then the researchers made PAI-SPAI lecturers partners in collaborating to create a model of religious moderation with treatments that the researchers had prepared. For the quantitative approach, this study uses several instruments to arrive at the problem to be explored further. The researcher uses tools with participatory observation, in-depth interviews, documentation studies, and questionnaires. When developing the model in a limited trial, observation, interview, and a more comprehensive trial will use a test between students who use the development of a model of religious moderation and students who do not. The participative observation was used to find data on the general picture of students' understanding of liberal Islam, literal Islam, radical Islam, and religious moderation and conduct in-depth interviews with students. Documentation is used to collect data in notes, learning syllabus, teaching materials, textbooks, lecture materials, assessment formats, tests, reflections, journals, attitude scales and portfolios, reports and pictures of lecture activities, data students, and others related documents to religious moderation. The researcher used questionnaires for students to determine the extent of their understanding of liberal Islam, literal Islam, radical Islam, and religious moderation. The researchers did this as the first step for a need assessment for researchers regarding students'

understanding of religious moderation then after knowing the results of the questionnaire given to students, the researchers designed a model of religious moderation for students in the UPI environment.

FINDINGS AND DISCUSSION

Model of Religious Moderation in Universities As An Alternative Solution to Liberal, Literal and Radical Religion

The model of religious moderation presented in this research report results from factual conditions experienced by students regarding their understanding, attitudes, behavior, and actions regarding religious moderation, liberal Islam, literal Islam, and radical Islam. Respondents are Indonesian Education University students who take PAI courses students of the Indonesian Education University who contracted PAI (Islamic Religious Education) and SPAI (Islamic Religious Education Seminars) courses. The data obtained was generated from the results of the questionnaires distribution through google forms distributed online to students. This questionnaire became one of the most crucial instruments in exploring and collecting the data needed by researchers in order to map factual conditions regarding religious moderation, liberal Islam, literal Islam and radical Islam, which will later be outlined in a model of findings or a concrete model.

Data entered were 195 people, consisting of 37.4% men or 73 people and 62.6% women or 122 people, consisting of 7 faculties at the University of Indonesia Education. The research results are divided into four indicators, namely: 1). Religious moderation, 2). Liberal Islam, 3). Literal Islam, and 4). Radical Islam, then from each indicator it, is translated into five sub-indicators each, which are deemed necessary to map students understanding, attitudes, behavior, and actions regarding the problem to be solved. The results of the research obtained can be seen in the table below:

Tabel 1. The results of the distribution of Google Forms regarding religious moderation, liberal Islam, literal Islam and radical Islam

Indicator	Sub Indicator	Answer	
		Yes	No
Religious Moderation	Implement religious teachings in a balanced way between the practice of one's own religion (exclusive) and respect for the religious practices of other people with different beliefs (inclusive)	95,8%	4,2%
	Have comprehensive knowledge related to the rituals of worship performed	88,1%	11,9%
	Being extreme and excessive in responding to the diversity of understanding that occurs	4,1%	95,9%

	Maintaining a balance in worship is a balance between reason and revelation	97,9%	2,1%
	Enforcing religion by means of violence, and tends to be excessive, because other people have different opinions and beliefs	2,6%	97,4%
Liberal Islam	Prioritizing reason and mind in interpreting religious teachings, rather than the text of the Qur'an	31,3%	68,8%
	The search for religious truth is pursued through the dominant power of reason	45,8%	54,2%
	Carrying out worship according to reason and mind alone	20,9%	79,1%
	Sacrificing the basic beliefs of religious teachings for the sake of creating tolerance	18,1%	81,9%
Literal Islam	Reason is the only source of truth in religion	23,3%	76,7%
	Accepting the absolute truth of a religious interpretation and putting aside other truths	16%	84%
	Understanding religious texts without considering context	4,7%	95,3%
	Understanding the text as it is without paying attention to the situations and conditions behind the emergence of the text	7,3%	92,7%
	Putting aside the results of the ijihad of the scholars in carrying out religious teachings	1,6%	98,4%
	Carry out religious teachings in accordance with the demands of the text and do not accept differences of opinion in carrying out religious teachings	8,9%	91,1%
Radical Islam	Using violent means to bring about the desired change	2,1%	97,9%
	Attacking and intimidating others who disagree with our teachings	1,5%	98,5%
	Carry out extreme changes and resistance in the event of social, economic and political disparities	4,6%	95,4%
	Claiming a single truth, and not accepting the truth outside the group	2,6%	97,4%
	It's easy to convert and disbelieve people who have different beliefs with us	1,5%	98,5%

source: results of research data processing

The data obtained from the questionnaire results show that students on campus, especially UPI, have the potential to be liberal, literal, and even radical in terms of perspectives, attitudes, and religious actions. Dominant, it turns out to be more inclined towards liberal, it can be seen from the high percentage of results obtained from the results of the questionnaires that have been distributed. Religious students tend to be extreme in deifying their minds in interpreting religious teachings. They are uprooted from the text (Saifuddin, 2019), or extreme attitudes and crossing the line of reasonableness by using reason in solving religion (Yunus, 2017). According to Abdillah (Abdillah, 2019) liberal thoughts and attitudes are perspectives that tend to be excessive in interpreting religion with the search for religious truth that is pursued through the dominant power of reason. The result is a severe problem for the educational environment and even for the continuity of religious life in Indonesia, so religious moderation is an essential thing to be applied in the lectures taught by lecturers. Religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels, so that it is following its essence and so that religion can genuinely function to maintain human dignity.

The data from the research results serve as a guide for researchers in formulating the factual model found. The study results found that students' perspectives, attitudes, and religious behavior were grouped into liberal and radical ones, which, if left unchecked, this attitude would become a perspective, attitude, and behavior. Which has the potential to be radical. The findings show that religious moderation is an alternative solution by always maintaining a balance between two things (Saifuddin, 2019). So, religious moderation can be understood as a balanced religious attitude between the practice of one's own religion (exclusive) and respect for other people's religious traditions with different beliefs (inclusive). As previously hinted, religious moderation is a solution to the presence of two extreme poles in religion, the ultra-conservative pole or the extreme right on the one hand, and the liberal or the extreme left on the other (Taitlin, 2013); (Asher, 2020); (Sheikhzadegan, 2020).

The religious moderation offered in this study is intended to be an alternative solution in terms of perspectives, attitudes, and behavior of students in higher education to create harmony in life between fellow religions, religious communities, and religious communities with the Unitary State of the Republic of Indonesia. Meanwhile, the dominant level of achievement shows that religious moderation has only reached the level of moral information level, this can be seen from the results of the questionnaire that 64.9% of students are still at that level, have not yet become a moral belief (Moral belief level), moral attitude (Moral belief level). Attitude level, Moral values (Moral value level), Moral character/personality (Moral character/personality level), and Moral identity (Moral dignity level). This can be seen as in the diagram below:

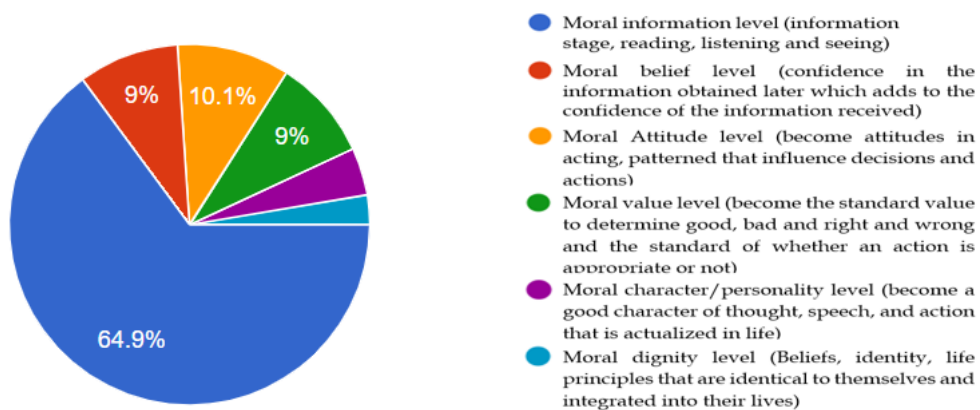


Figure 1. Student achievement regarding religious moderation

Then in terms of delivering information about religious moderation, which is more dominant is social media with 55.9%, lecturers, teachers, and ustadz with 25.3%. This is an

opportunity in the world of education to embrace students so that they can instill values of religious moderation in universities. The role of lecturers becomes very crucial in instilling perspectives, attitudes, and behaviors that reflect religious moderation, this is as stated (Anwar & Muhayati, 2021) which says that building a student's attitude of religious moderation can be done by lecturers through understanding the methodology of Islamic teachings, the substance of the curriculum that directed at moderate character, exemplary and attitude of lecturers, the existence of discussion rooms, lecturers providing assistance and guidance to student activity units, and evaluation. The same thing was stated (Purwanto et al., 2019), which stated that lecturers adjusted the internalization of the values of religious moderation in higher education with student input, the competence of the lecturers in charge of courses, and support from the campus environment, the curriculum was designed according to the provisions of the Higher Education. Lecturers internalize religious moderation through face-to-face in lectures, tutorials, seminars, and the like. The evaluation is carried out by screening Islamic insights orally and in writing on regular reports from lecturers and tutors. The results of research on information obtained by students can be seen as in the diagram below:

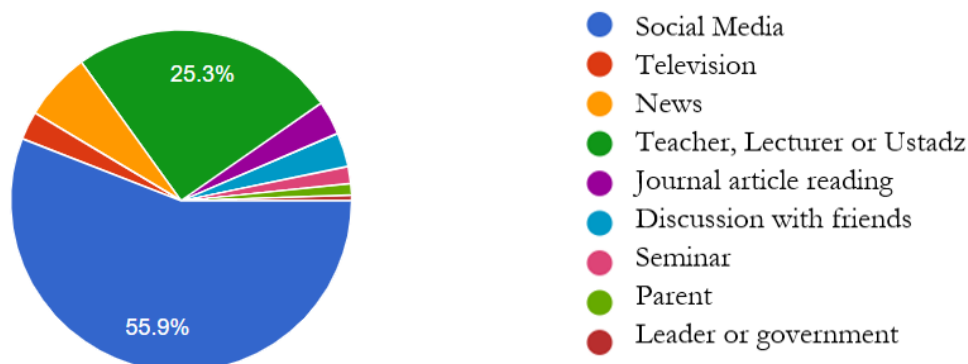


Figure 2. Source of information for students related to religious moderation

The indicators obtained from the results of the study show that there are sub-indicators of each of these indicators. Indicators of liberal Islam are divided into five sub-indicators, including: 1). Prioritizing reason and mind in interpreting religious teachings, 2). The search for religious truth is pursued through the dominant power of reason, 3). Carrying out worship according to reason and mind alone, 4). Sacrificing the basic beliefs of religious teachings for the sake of creating tolerance, and 5). Reason is the only source of truth in religion. For literal Islamic indicators, the research results show that there are five sub-indicators obtained, including: 1). Accepting the absolute truth of a religious interpretation and putting aside other truths, 2). Understanding religious texts without considering the context, 3). Understanding the

text as it is without paying attention to the situations and conditions behind the emergence of the text, 4). Putting aside the results of the *ijtihad* of the scholars in carrying out religious teachings, and 5). Carry out religious teachings in accordance with the demands of the text and do not accept differences of opinion in carrying out religious teachings. If liberal and radical perspectives, attitudes and actions and actions are allowed, it will have great potential to become a radical Islam, the indicators of which are: 1). Using violent means in carrying out the desired change, 2). Attacking and intimidating others who disagree with our teachings, 3). Carry out extreme changes and resistance in the event of social, economic and political disparities, 4). Claiming a single truth, and not accepting the truth outside the group, and 5). It's easy to convert and disbelieve people who have different beliefs with us.

If literal and liberal understanding continues to develop in higher education, it will become a threat to the unity and integrity of the Unitary State of the Republic of Indonesia. In this context, the researcher provides an alternative solution by prioritizing the concept of religious moderation as an alternative solution to liberal, literal and radical Islam. The indicators obtained from the results of this research on religious moderation include: 1). Built on the principle of *at-tawazun* (balance) and the principle of *syumuliyah* (universal), 2). Implementing religious teachings in a balanced way between the practice of one's own religion (exclusive) and respect for the religious practice of others with different beliefs (inclusive), 3). Have comprehensive knowledge related to the rituals of worship performed, 4). Maintaining a balance in worship, namely the balance between reason and revelation, and 5). respect the diversity of interpretations, and do not fall into extremism, intolerance, and acts of violence. In simple terms, the model of religious moderation that the researchers found or the factual model of religious moderation found can be visualized as follows:

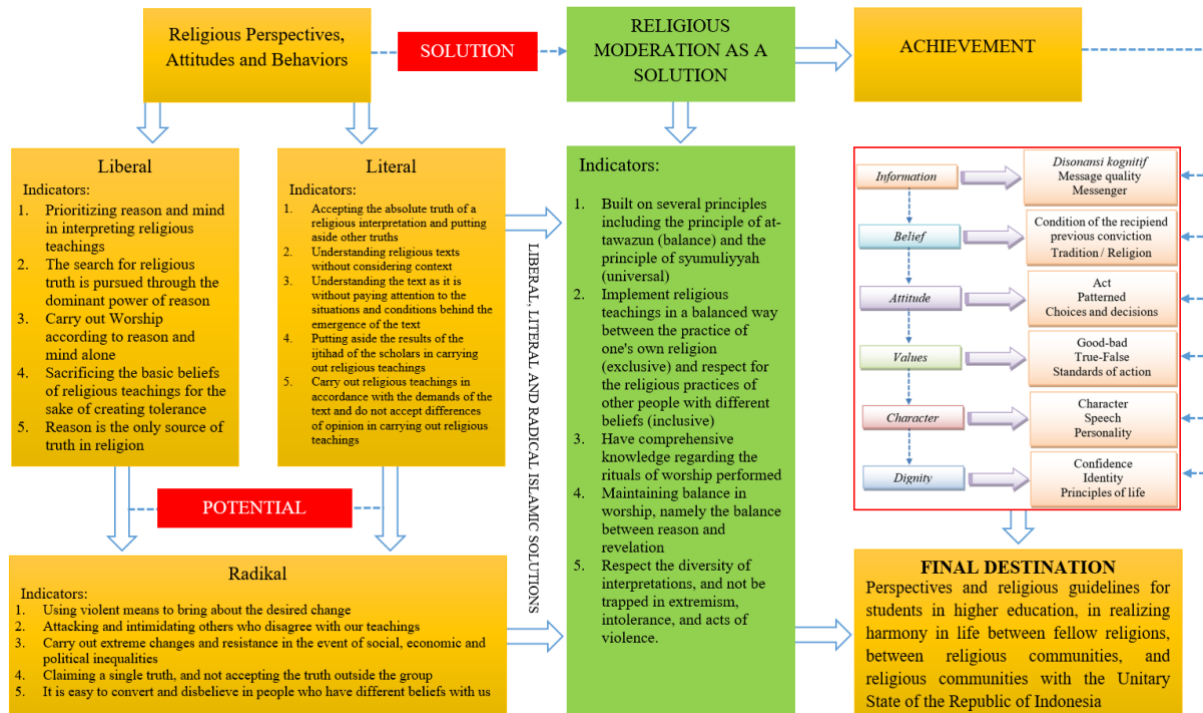


Figure 3. The Factual Model of Religious Moderation as an alternative solution to understanding liberal, literal and radical Islam at the Indonesian University of Education

Structured and Measurable Steps in Religious Moderation

To become a religious perspective, attitude, and behavior, religious moderation must be poured into structured steps so that the level of success can be measured. There are at least four structured steps of religious moderation offered (Saifuddin, 2019) and (Ministry of Religion, 2020), namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodative to local culture or acceptance of tradition. In order for these indicators to be measurable, several indicators for each of these indicators are included. For national commitment, it can be measured from the perspective, attitude and behavior of a person in accepting and practicing the principles of the nation and state as outlined in the 1945 Constitution and the regulations under it, or it can also be interpreted as love for the homeland. In addition, a measurable attitude of national commitment means that a person is able to live side by side with differences, and accept state ideology, respect legitimate government, carry out the mandate of the 1945 Constitution. National commitment is a very important indicator to see the extent to which religious perspectives, attitudes and practices someone has an impact on loyalty to the basic consensus of nationality, especially related to the acceptance of Pancasila as the state ideology, and nationalism.

For indicators that a person has a perspective, attitude, and behavior that reflects the practice of tolerance, it can be measured from an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by respect, carrying different people as part of us, and positive thinking. Other indicators that can be used to measure tolerance are respecting differences, providing freedom and space for others to embrace different religions and beliefs, and having equality and freedom in expressing opinions so that they can live side by side to work together and synergize. Tolerance is the most critical foundation in democracy because democracy can only work when a person is able to hold his opinion and then accept the opinions of others. Therefore, the maturity of a nation's democracy, among other things, can be measured by the extent of the nation's tolerance. The higher the tolerance for differences, the more democratic the nation tends to be, and vice versa. The aspect of tolerance is actually not only related to religious beliefs, but can be related to differences in race, gender, differences in sexual orientation, ethnicity, culture, and so on.

The next indicator of religious moderation is anti-violence, this attitude can be measured when a person avoids and refuses to use violence in expressing opinions and promoting the desired changes, attacking and intimidating others who have different understandings with their teachings, making changes and extreme resistance when there are gaps. social, economic and political, which is actualized in thought, speech and deed. The essence of measurable acts of violence are the attitudes and actions of a particular person or group that uses violent means to bring about the desired change. Radical groups generally want these changes in a short time and drastically and are contrary to the prevailing social system.

Efforts that can be used to create religious moderation in universities are to instill a mental revolution and foster the Pancasila ideology to strengthen the cultural resilience and mentality of an advanced, modern, and characterized nation. Fostering and preserving culture to strengthen identity that can improve people's welfare, and influence the direction of development of world civilization. Strengthening religious moderation can be used as a basis for religious perspectives, attitudes, and practices to strengthen tolerance, harmony, and social harmony; and Improving the culture of literacy, innovation and creativity to create a society of knowledge, innovation, creativity, and character.

To achieve this, religious moderation can be used as a structured program that can be used to strengthen religious perspectives, attitudes, and practices as a middle ground; Strengthening religious harmony and harmony; Strengthening religious and cultural relations; Improving the quality of religious life services; Economic development and religious

resources; Development of religious broadcasting for peace and the benefit of the people; Strengthening the education system with a moderate perspective, such as curriculum development, teaching materials and processes, teacher education and education personnel, and teacher recruitment; Management of places of worship as centers of tolerant religious symbols; and Utilization of public space for the exchange of ideas and ideas between students, students, and youth across cultures, religions, and ethnicities.

Formulation in Achieving Religious Harmony in Universities Within The Framework of The Unitary State of The Republic of Indonesia

All the structured and measurable steps that have been expressed above, in order to become a formulation in achieving religious harmony in universities, of course, must be integrated within students, thus requiring a process of internalizing the values of religious moderation to students, in this case Krathwohl (1980, p. 35) mentions the stages of internalizing the value of religious moderation from where and how values become part of one's personal self, the stages are as follows:

- 1) *Receiving. Awareness: Willingness to accept; control, or selected attention (interest dan appreciation)*
- 2) *Responding. Acquiescence in responding: willingness to respond; satisfaction in response (interest, appreciation, attitudes, values, dan adjustment)*
- 3) *Valuing. Acceptance of a value: preference for a value; commitment(conviction), (interest, appreciation, attitudes, value, dan adjustment)*
- 4) *Organization: conceptualization of a value; organization of a value system (attitudes, values, dan adjustment)*
- 5) *Characterization by a value or value complex. Generalized set, depiction (adjustment)*

The stages of internalization of values, according to Krathwol are: 1) The stage of listening (receiving), which is the stage of being open to receiving stimuli, including awareness, desire to receive influence, and being selective about that influence. At this stage, the value has not been formed but is still in the process of receiving and seeking value; 2) Responding stage, which is the stage of starting to respond to affective stimuli, including: compliance (obedient), actively paying attention, and statistification is response (satisfied in responding). At this stage, a person has begun to be active in responding to the values that develop outside of responding to them; 3) The stage of giving value (valuing), namely the stage of starting to provide an assessment based on the values contained in it, including the level of trust in the values

received, feeling bound by the values that are believed and having an inner connection (commitment) to fight for values -the values that are accepted and believed; 4) The stage of organizing values (organization), which is organizing various values that have been received, including: determining the position or relationship of a value with other values. For example, social justice with the people led by wisdom in representative deliberation. And organize the value system in him; and 5) The unification of values in a consistent value system includes: the generalization of values as a basis of reference in seeing and viewing the problems faced and the characteristic stage, namely personalizing these values.

Furthermore (Hakam, 2016) put forward his concept of value. According to him the value sought by humans is not static, does not end in discovery, the closer you are to the value, the more widespread the value is, the more you master, the more value grows and develops, enriching itself without limits. The value is rich. Beyond the human ability to understand and master it, the more value is known, the more realized how many values have not been mastered. Therefore, Values Education lasts a lifetime.

Values are integrated with human life but their presence precedes human presence, values exist before individuals exist, a person's value is not true value, but presents values that already exist in him, the presence of value in a person does not automatically perfect people, but increases the degree of value. A person, value is never achieved by someone in its entirety, humans are only able to have quality values to the extent of their abilities, values are large and broad beyond the limits of human space and time. Therefore, every human being must continue to increase the degree of his worth.

Although values precede human presence, humans are able to present value in themselves. Therefore, a person's words, attitudes, actions and beliefs reflect his self-worth. Humans are containers that can contain values, and how these containers (humans) are valued depends on the quality of their thoughts, feelings and actions to present value. What someone says and what someone does reflects a person's degree of worth. When values are in a person's mind, then the value becomes an important concept in his life, so that the concept or idea is used as a standard of behavior, namely a standard for displaying beauty, efficiency, meaning or goodness which he supports and defends. After someone touches and knows something of value, that value will gradually affect his belief, namely the belief that underlies the choice so that something is done or rejected. Thus, the value that exists in a person will determine whether it is legal or not, good or bad, even right or wrong something for him. In order for values to become part of a person's personality that appears in behavior, it requires processes and stages

that must be passed. In addition to internalizing the values of religious moderation, another formulation that can be taken in building an attitude of religious moderation is through the PAI course at UPI which is carried out by providing learning to UPI students about the methodology of understanding comprehensive and moderate Islamic teachings. This is done by PAI lecturers by providing education about the meaning of respecting differences of opinion among Muslims, including differences of opinion among students themselves. Learning the methodology of understanding Islamic teachings has the following objectives; first, students are able to understand the importance of a Muslim knowing and needing to study the methodology of understanding Islam; second, understand the rules, provisions and signs in understanding Islam; third, being careful in applying Islamic teachings that are not supported by the correct understanding methodology; fourth, developing an understanding of Islam in accordance with the correct methodological guidance; and fifth, being open to thoughts, and renewal but still able to filter and be positive (Nugraha, 2020).

In general, the formulation in achieving religious harmony in higher education can be done by: first, the existence of PAI courses which are substantially directed at the formation of moderate Islamic character for students, this is evidenced by the materials and sub-materials in the PAI courses themselves; second, through the example of PAI lecturers who put forward a moderate attitude, this is important for PAI lecturers at UPI who are role models for students because the formation of students' character begins with the educators themselves, this is reflected in PAI learning in class when dealing directly with students as well as various other activities on campus (Anwar & Muhayati, 2021). This finding is supported by Iskandar Karim's finding that education is held by setting an example for students so that they can become a moral generation and build willpower, and develop students' creativity in the learning process (Iskarim, 2016).

From the results of the study, it was found that religious moderation as an alternative solution to liberal Islam, literal and radical Islam is still dominated by students at the moral information level stage, which is 64.9%, this shows that student religious moderation is only limited to knowledge or moral information, has not become a belief. Moral belief (Moral belief level), Moral Attitude (Moral Attitude level), Moral values (Moral value level), Moral character/personality (Moral character/personality level), and Moral identity (Moral dignity level). In order for moral information or (Moral Information Level) to become character and identity, it must be done gradually, further said Hakam (2016) that the process of internalizing values usually begins with the delivery of information, namely introducing someone to the idea

of values to be internalized. The value idea can be in the form of standards, rules, laws, formulas or propositions that are normative in nature, or formulated in the form of problematic stories (moral dilemmas) as a stimulus that requires a response or solution that contains values, or a factual situation or condition even an opinion. assessed from the point of view of value. When value information is conveyed to a person or group, the information will be responded to cognitively and affectively by the person concerned. Value information conveyed to someone, in time will affect the belief of the recipient. The belief in question is a person's belief in value information. Value information will be quickly believed by the recipient if it is in line with existing beliefs, or can be accepted by rational logic, so that the information can expand or strengthen his beliefs.

The series of value information that has become an individual's belief will affect a person's attitude in acting. This attitude will be reflected in his choices. Therefore, a person's choices as well as his decisions, reflect his beliefs. Every day, each individual is always faced with these choices and decisions. Over time, the beliefs that drive his attitudes and decisions are increasingly patterned, formed and institutionalized, so that these beliefs become important principles in his life, and even become the standard for determining good and bad and right and wrong and the standard of whether an act is appropriate or not, so that belief has become his value.

Values that continuously become self-principles and are institutionalized within themselves through the process of interaction with the environment (family, community, organization) are actualized in life both in the form of words and deeds. The institutionalized nature of the self becomes the character or character of a person. Everyone has a character (nature or character) of each. A person's character based on values that distinguish him from others is called personality. Personality is a distinctive character possessed by a person that distinguishes himself from others. When the value has become a person's personality, then the value becomes an identity, becomes a personal characteristic concerned, not only known to himself but also known to others, so we often find the term "he is disciplined, he is clean, he is religious he is moderate" and other names that signify a person's character. Values that have become beliefs, and encourage attitudes and actions that are considered important so that they become self-principles and continue to become character so that the personality that distinguishes itself from others can be maintained without seeing the risk for the sake of upholding these values. He no longer sees profit and loss and even exceeds the legal standards

and norms of society that apply to uphold the values that are his principles. Values like that have become his identity (dignity).

From the results of the study, it was also found that there was a gap between the knowledge obtained by students regarding views, attitudes, actions in religious moderation. Students know and understand the concept of religious moderation, but it is still not a character, attitude to life and identity. In fact, the final result is expected to be able to realize the harmony of life between fellow religions, between religious communities, and religious communities with the Unitary State of the Republic of Indonesia in order to become good citizens. Students as the young generation must know and recognize the current participation space as public and private so that good citizens can be realized (Horst et al., 2019), which is described by Branson (1998) with five indicators: First, become independent citizens who are democratic and aware of fully on the rights and responsibilities. Second, fulfill the personal responsibility of citizenship in the economic and political fields. Third, respect the human dignity and worth of each individual. Fourth, developing the functioning of constitutional democracy in public affairs, Fifth, reviewing and criticizing the constitutional values and principles implemented by the government. This becomes urgent for young people, because they are the nation's next generation with a set of beliefs, attitudes, and behaviors that will be involved in the future (Činjarević et al., 2020).

In realizing harmony between religious communities, between religious communities, and religious communities with the state, another step that must be considered is conditioning the university environment to be able to break the chain of violence in the name of religion, and misunderstandings about religion. Approaches in education for all students can be implemented through peaceful education which is integrated with the university curriculum, constructive conflict resolution exercises, mediation and negotiation by peers, which is a joint effort so that the Indonesian nation becomes a conciliatory nation. Extensive and not partial religious knowledge must be taught in higher education institutions so that students have a comprehensive and correct foundation of religious understanding (Samsul, 2020).

The results of the study also show that the high percentage obtained in the indicators of liberal Islam further strengthens us all that students do tend to use dominant reason in carrying out religious rituals and understanding religion. The spirit of religious moderation must be applied in all forms of student activities on campus, the aim of which is to find a meeting point between the two extreme poles of religion. On the one hand, there are adherents of extreme religions who believe in the absolute truth of one interpretation of religious texts, while

assuming that other interpreters are misguided. This group is commonly called the ultra-conservatives. On the other hand, there are also extreme religious people who deify reason to the point of ignoring the sanctity of religion, or sacrificing the basic beliefs of their religious teachings for the sake of inappropriate tolerance for followers of other religions, they are usually called extreme liberals (Saifuddin, 2019). Both need to be moderated because liberal perspectives, attitudes and actions will give birth to freedom of thought about over-rational Islamic teachings in understanding the text which will give birth to "rational delinquency" in an effort to harmonize Islam with the dynamism of the times that are far from the text, or take sides that go too far. common sense that often results in the birth of an attitude of ignoring the text (Almu'tasim, 2019).

CONCLUSION

Moderation of religion in higher education is very important to implement, this is shown from the data from the questionnaire distributed to students, that the perspectives, attitudes, and actions of students' religious beliefs are indicated to be liberal, literal and radical. High results are shown from the results regarding the indicators of liberal Islam, this gives meaning to us that students who use logical critical reasoning and rely on ratios in thinking, will be carried away in carrying out religious teachings and performing worship rituals. This, when left unchecked, will certainly lead them to a radical direction in understanding religion and practicing religion in daily life, and will be far from the desired basic goal, namely the perspective and religious guidelines of students in higher education, in realizing harmony in life between fellow religions, between religious communities, and religious communities with the Unitary State of the Republic of Indonesia. The model of religious moderation offered is present as a solution to answer the anxiety caused. By carrying out religious moderation with all its indicators, moderate understanding, attitudes and actions or *wasatiyah* will be created, namely a fair and balanced action that chooses the middle way in all aspects of life, not being too extreme in taking all actions. So that the model of religious moderation exists to maintain a balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal benefit, between necessity and volunteerism, between religious texts and the *ijtihad* of religious figures, between ideal ideas and reality, and balance between past and future. That is, the essence of religious moderation is fair and balanced in viewing, responding, and practicing all concepts in life.

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