

**STRENGTHENING RELIGIOUS MODERATION:
DERADICALIZATION EFFORT IN GENERAL UNIVERSITY**

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ABSTRAK

Moderasi beragama merupakan suatu diskursus yang akhir-akhir ini begitu banyak diperbincangkan. Pemerintah, tokoh-tokoh masyarakat, tidak terkecuali lembaga-lembaga pendidikan sangat aktif membangun narasi tersebut. Tulisan ini bertujuan bagaimana moderasi Agama dapat menangkal radikalisme agama khususnya di Perguruan Tinggi umum. Hasil penelitian ini menunjukkan bahwa Moderasi Beragama yang diterapkan akan mampu meredam radikalisme di Perguruan Tinggi Umum atau bagian dari upaya deradikalisasi. Bahaya radikalisasi dan intoleran yang sudah terlanjur merebak di beberapa Perguruan Tinggi ini dapat dinetralisir dengan konsep moderasi beragama yang memberikan bimbingan dan pemahaman kepada masyarakat khususnya dalam hal ini masyarakat di kampus Perguruan Tinggi umum tentang pentingnya memahami Islam dengan baik dan benar, merawat keharmonian dalam perberbedaan.

Kata kunci: Moderasi Beragama, Radikalisme, Nasionalisme, Wawasan Keislaman.

ABSTRACT

Religious moderation is a discourse that has been very much discussing recently. The government, community leaders, including educational institutions are very active in building this narrative. This paper aims at how religious moderation can counteract religious radicalism, especially in public universities. This study indicates that religious moderation applied will reduce radicalism in public universities or as part of deradicalization efforts. The dangers of radicalization and intolerance that have already spread in several universities can be neutralized with the concept of religious moderation, which provides guidance and understanding to the community, especially in this case the community on public university campuses about the importance of understanding Islam correctly and adequately, maintaining harmony in differences.

Keywords: Religious Moderation, Radicalism, Nationalism, Islamic Insight

INTRODUCTION

Misunderstanding of the meaning of these religious texts exists in almost every Religion, including Islam. In this world, no religion likes violence in any form. Religion is present as a guide and brings peace (*Rahmatan Lil 'Alamin*). However, in reality, especially in

A series of acts of violence against other groups considered different, deviant, or because of minority stigma seems to be a common sight. Society also appears to be increasingly permissive towards intolerant actions that are easy to find all the time. Even along with the advancement of information technology, bullying individuals and other groups are due to differences in beliefs and political affiliations. As well as the choice of socio-cultural interaction, it is increasingly complicated and at the same time worrying, because it is followed by the spread of false information (hoax) and hate speech, through posting status on social media in the form of speech, writing, uploading images (memes), and display the video contains slander and defamation, the point of which is

Indonesia, religious doctrine by this political extremist group has flourished. Why not, in less than a decade after the fall of the New Order regime, acts of radicalism and terrorism are now increasingly prevalent in the country limited to "attacking" other parties which are perceived differently.

The rise of various acts of radicalism and terrorism in Religion, especially in Indonesia, both with the old format and the new style, indirectly reflects the practice (learning) of Islamic education implemented, from basic education to primary higher education. Islamic education learning tends to form a religious character that is more exclusive than inclusivists so that the doctrine that only one's Religion is true (truth clime) and has the right to life. While other religions are wrong, lost, and the majority and the minority threaten their right to life.

The description above is a sign that the threat of radicalism and terrorism is getting accurate and worrying. We need the correct

strategic management by restoring the function and role of education, religious moderation as a form of deradicalization in overcoming various acts of radicalism and terrorism in Indonesia.

Therefore, if you look at the various cases of radicalism and terrorism, which are dominantly based on and in the name of Religion in the description above, a big question arises, how is religious moderation a strategy in countering radicalism in public universities? And is the affirmation of religious moderation able to build the character of the nation's children to

DISCUSSION

Religious Moderation

Efforts to mainstream religious moderation continuously through dialogue and digital space channels are significant. As a country with the largest Muslim population in the world, Indonesia can become a laboratory for peace. As is known, Indonesia is plural and multicultural country with various types of ethnicity, religion, language, race, and other differences. However,

be a blessing for all nature in sowing peace, tolerance among others, and respecting differences?

The types of data used in this article are expressions or statements, both written and oral. The primary data sources are news documents and narrative texts for strengthening religious moderation in several universities, especially State Islamic Religious Colleges, in programs, flyers, and virtual study documents. The data collection method used is *library research* with technique *note-taking*. The technical analysis of the data used is descriptive-analytic.

this diversity still brings people into a harmonious life side by side.

Religious moderation is the essence and substance of spiritual teachings that are not excessive, either in perspective or attitude. The principle of religious moderation (*wasathiyah*) is an attitude and Religious moderation can also be understood as a perspective, attitude, and behavior in the middle position without being excessive in religion, that is, not extreme. What is mean

here is no exaggeration to place an understanding at a high level of wisdom by paying attention to religious texts, state constitutions, local insight, and mutual consensus. When religious moderation is upheld and enforced in every breath of life, at least it will reduce prejudice which then gives birth to conflict and conflict.

In the book on Religious Moderation written by the Research and Development Team of the Indonesian Ministry of Religion, it is explained that Islam and other religions teach moderation. In principle, a fair and balanced attitude attached to religious moderation can shape a person to have three main characters, namely wisdom, purity, and courage. In other words, a moderate attitude in religion, always choosing the middle way. That will be easier to realize if someone has an adequate breadth of religious knowledge so that he can be wise, resist temptation so that he can be sincere without being burdened, and not selfish with his interpretation of the truth so that he dares to admit understanding of the truth of others.

Religious moderation in this context is the first step to foster tolerance and unity between one group and another, between one religion and another, and between one community and another. The meaning that rejecting extremism and liberalism is a middle way is wise enough to create harmony. Religious moderation is treating others with respect by accepting differences as a hallmark of diversity. Religious moderation is an implementation of the values of tolerance (*tasamuh*).

In addition, the concept of religious moderation firmly upholds egalitarian values (*musawah*) by not discriminating against others. Differences in beliefs, traditions, religion, language, and ethnicity and between groups do not become the cause of the axis of arbitrariness that can suppress brotherhood. In this context, religious moderation can be understood as a middle way to create a peaceful and harmonious life, especially in this multicultural country.

Religious Radicalism

At least, radicalism can be divided into two levels: the level of thought and action or action. At the level of study, radicalism is still in the form of discourses, concepts, and ideas that are still being discussed, which essentially supports violent means to achieve goals. As for the level of action or action, radicalism can be in the socio-political and religious realms. In the political sphere, this understanding is reflected in imposing his opinion in unconstitutional ways, even in the form of mass mobilization for specific political interests and leading to social conflict.

In the religious field, religious radicalism is reflected in destructive-anarchic actions in the name of religion from a group of people against groups of followers of other faiths (external) or religious groups (internal) who are different are considered sinful. Included in acts of religious radicalism are activities to impose religious opinions, desires, and ideas using violence. Religious radicalism can infect all adherents of religion, not least among followers of Islam.

In more detail, Rubaidi describes five characteristics of the radicalism movement. First, to make Islam the final ideology in regulating individual life as well as state administration politics. Second, Islamic values are adopted by adopting their source—in the Middle East—without considering social and political developments when the Al-Quran and hadith were present on this earth, with contemporary local realities. Third, because attention is more focused on the text of the Qur'an and hadith, this purification is very careful to accept all cultures of non-Islamic origin (Middle Eastern culture), including being careful to get local traditions for fear of interfering with Islam with heresy. Fourth, reject non-Middle Eastern ideologies, including Western ideologies, such as democracy, secularism, and liberalism. Once again, all the rules set must refer to the Qur'an and hadith. Fifth, the movement of this group is often at odds with the broader community, including the government. Therefore, sometimes there is ideological and even physical friction with other groups, including the government.

Controlling Religious Radicalism in Public Universities

Regarding efforts to deradicalize and strengthen religious moderation, which will be eroded by radical and liberal thinking if there is no effort to manage these thoughts properly," the ulama and the Indonesian government must be vigilant and anticipate the displacement of moderate studies in the country. Reasonable means the integrity of one's own beliefs and giving space to the interests of others. "Therefore, there needs to be vigilance and prudence from the government and scholars to anticipate the displacement of moderate thinking in the country," post-reform Indonesia enjoys press freedom and a dynamic democratic atmosphere. Still, along with that, all religious schools and thoughts entered in torrents without any filtering process.

The discourse on religious moderation is understood as a method used by the West to stem the upholding of Islam, divide the Islamic world, and perpetuate Western colonization. Anyone willing to accept and accommodate

the interests of Western colonialism will be called a moderate Muslim. They will be given a 'carrot,' praised and promoted. Meanwhile, anyone who opposes this will be called a radical Muslim and a terrorist. They get a 'stick,' meaning that it is legally fought in any way.

The phenomenon of the entry of Islamic radicalism into public universities certainly needs to be taken immediately to overcome and prevent it. Some of the efforts that can be taken include:

Providing an adequate explanation of Islam. The mission of Islamic teachings, which are very noble and noble, is often distorted due to a misunderstanding of several aspects of Islamic teachings that can lead to radicalism. Among them are explanations related to Jihad and war in Islam,

2) Explanations about tolerance, Islamic teachings are full of tolerance values. But unfortunately, tolerance is often understood narrowly so that it cannot be the glue that binds intra and inter-religious people. The Koran, which affirms Islam as a mercy to the universe,

clearly recognizes the plurality of beliefs and religions. Hundreds of verses explicitly call for a tolerant attitude towards people of other faiths. However, acts of violence and acts of intolerance still occur frequently.

3) An introduction to the relationship between Islamic teachings and local wisdom. Islam that came to Arabia was not an Islam that was free from the local historical relations surrounding it. That is, understanding Islam cannot be uprooted from the socio-historical roots in which Islam is located. The existence of Islam in Indonesia cannot be separated from the socio-historical conditions of the Islam. According to Nurcholish Madjid, Islam must be involved in modernistic struggles, which must be based on the wealth of traditional Islamic thought that has been established. He tends to lay the foundations of Islam in the context of nationalism, in this case, Indonesianness. Islam is increasingly expected to come up with productive and constructive cultural offerings and declare itself as a carrier of goodness for all, without communal

Indonesian people who also have local wisdom. With this understanding, Islam can be accepted and live side by side with local traditions that have undergone a process of Islamization. Learning and practicing the teachings of Islam, which are formal, puritanical, and dry, are unable to touch the most profound aspects of the spirituality of Muslim humans themselves. That is why there is no correlation found between obedience in carrying out formal worship with an attitude of compassion towards all creatures of God.

Religious Moderation Counter Radical and Intolerant

exclusivity. Muslims must authentically develop an understanding of community pluralism (social pluralism), and the ability to develop attitudes of mutual respect is also required. Among members of society, it is respecting what is considered most important to each person and group.

Universal values always exist at the core of religious teachings that unite all human beings. These universal values must be tied to the

actual conditions of space and time to have adequate power in society as the basis of social ethics.

There is an adage that if there is an action, there is a reaction. The continued promotion of radical and intolerant Islam raises the anxiety of scholars and scholars who study Islam who claim that Islam is not

Of the West. Hizb ut-Tahrir. Indonesia submitted this accusation.

According to the opponents of Islamic Moderation, it is evident that Islamic Moderation is a term that is full of Western interests. A model of Islamic understanding that can accept Western values by abandoning the main principles of Islamic teachings itself, because Robert Spencer - a leading Islamic analyst in the US - mentions the criteria for someone who is considered a moderate Muslim, among others: rejecting the application of Islamic law to non-Muslims Muslim; abandon the desire to replace the constitution with Islamic law; leave the supremacy of Islam over other religions; rejecting the rule that a Muslim who converts to another religion (apostate) must be

known to be biased and extreme. Islam itself is a way of peace, a middle way, and very tolerant in thought and action. There are allegations that the promotion of religious moderation is in the interest sectarian sources of law, and opposing terrorism. Of course, in the Indonesian context, it is in line with the teachings of Islam itself.

killed; encourage Muslims to eliminate the prohibition of interfaith marriages and others. This may not be the case, perhaps, because moderate Islam views support democracy, recognition of human rights (including gender equality and religious freedom), respecting non-

Religious moderation is a counter-narrative of Islamic radicalism, namely the intolerant Islamic movement. NU circles call moderate Islam as Islam Nusantara or local Islam of wisdom. In contrast, Muhammadiyah calls it progressive Islam, and MUI says Islam *washathiyyah*. Moderate Islam, said Khairuddin, is "*layyinan laa fazhghan wala ghaliizhan*" so, moderate Islam is Islam that is

gentle, not harsh and not harsh, not exclusive, and willing to dialogue.

Religious moderation is a solution step in strengthening national and religious commitments for all Indonesian citizens. This is because the political arena in the world of this country has recently been very thickly mixed with spiritual issues.

The Indonesian nation currently needs medicine to glue it together and revive it to strengthen its identity. Lately, many groups have taken advantage of the nobility of religion to achieve pragmatic-political interests. This problem can be overcome with religious moderation. There are at least 2 (two) keywords in understanding religious moderation. First, religious moderation requires that religion be practiced in daily life as religion should function. One of the functions of religion is to guarantee the nobility of human dignity. Human identity must be protected, appreciated, and made a priority in religious attitudes. Indeed, God revealed religion to humans (*hudan linnas*) because it is humans who need a faith, not God.

Second in understanding religious moderation is to place a productive relationship between religion and nationality. Religion is a source of teachings and values that inspire practices in the life of the nation and state. Likewise, the nation-state ensures that the interests of all these religions can be respected, cared for, and well organized. The relationship between religion and the state becomes mutually in need and complements each other, not mutually negating one another. The moderation of Islam in Indonesia is thought to be the glue of a peaceful Islamic model in various parts. Islam can accept side by side with culture and tradition without being marginalized. The direct action of this Islamic model cannot be separated from the results of education in Indonesia. Indirectly the model of Islamic education in Indonesia is moderation education, by avoiding instruction on ideas that lead to radicalism, extremism, liberalism, and secularism.

In addition to the two steps above, it is also necessary to mainstream religious moderation in

the digital space / this is because information technology has a vital role in accelerating the folding of space and time. The rise of the virtual world that is easily accessible has led people to a paradoxical problem. On the one hand, people are in high spirits to renew and express their Islamic identity. Still, on the one hand, various digital spaces are colored by religious

CONCLUSION

Based on the above, it can be concluded that:

Paradigm Moderation of Religion in Public Higher Education is a necessity which must be constantly pursued and promoted to increase to the whole nation in general and the academic community at General Universities, to strengthen the Unitary State of the Republic of Indonesia and counteract radical thoughts that threaten the integrity of the nation and the disintegration of the country. There must be the development of religious moderation through scientific studies through seminar forums, discussions, dialogues, symposia, continuous training carried out, both by lecturers and students or collaborating with

narratives that are not objective and even tend to contain values of fanaticism that hate other groups. This is categorized as an Islamization cycle driven by the need for information on religious knowledge. The more religious a person is, the more likely they are to read sacred texts that tend to be Islamist, practical, and pragmatic.

resource persons who are competent in their fields and increasing understanding and moderate thinking.

The relevance of understanding Islamic Moderation with the concept of nationality is thought and attitude, tolerance, and diversity. Studies on qath'iy arguments must also continue to be carried out, both through research and studies on campus, and scientific halaqoh and forums of scholars, scholars, and Kiai because by de facto. Dejure, Indonesia is the Unitary State of the Republic of Indonesia; in this context, moderate Islamic thought contributes to upholding the universality of the nation and against radicalism and violence.

For students and the academic community of General Higher Education to not be easily influenced by the romanticism of radical Islam. Students must also be taught critical thinking to think and filter various patterns of religious learning that are misleading and like to claim the truth for their group. In addition, the government, in this case, the Ministry of Religion and the Ministry of Education and Culture and other stakeholders to synergize in carrying out deradicalization by integrating all patterns of educational institutions from elementary schools to universities with Islamic and national insights so that from an early age they understand that Indonesian Islam is a friendly Islam, tolerant and humanist.

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