

An Investigation Of Religious Higher Education Leadership In Religious Moderation Campaigns To Build Religious Harmony In Changes In Indonesian Demographics

Akdel Parhusip^{1*}, Andar Gunawan Pasaribu²,
Sampitmo Habeahan³

Sekolah Tinggi Teologi Renatus Pematang Siantar ¹

Institut Agama Kristen Negeri Tarutung ²

The State University of Medan ³

Email: drakdelparhusip43@gmail.com,

andargunawanpsaribu@gmail.com,

sampitmoh@gmail.com

*Correspondence author: drakdelparhusip43@gmail.com

ABSTRACT

The tendency of religious patterns in Indonesia is high egoism; it is considered that one's religion is the most correct, while other religions do not contain truth or are heretical. Other religions must be defeated, and religion itself must be victorious. This pattern has influenced religious teaching and guidance both formally in the world of education and informally teaching religion in the family and society. This problem occurs not only among religious communities in Indonesia but also in the internal environment of religious communities. Not infrequently, there are unhealthy efforts to win one's group and beat the others. Examining the Leadership Tasks of Religious Higher Education through a Learning Encounter in a Campaign of Religious Moderation was carried out effectively and well in building religious harmony. The Religious Moderation Campaign is conducted through encounter learning activities in tertiary institutions and seminars. Encounter Learning (encounter) is taught to Christian and non-Christian (Muslim and Buddhist) students. Speakers also brought in from sources whose religious Christianity and Islam. The campaign was carried out not only at state universities but also at Christian and Islamic universities. The method used is a qualitative analysis method. The results obtained by the Religious Moderation Campaign with learning encounters in which lectures, yells, and songs can foster religious harmony.

Keywords: Research on Religious Higher Education Leadership, Encounter Learning, Religious Moderation

1. INTRODUCTION

Religious egoism has caused many problems in the middle of our society and the environment, especially in inter-religious relations. Christian Religious Education must be directed to be able to accept differences and see adherents of other religions as fellow countrymen and countrymen. Religious Education is a conscious effort to prepare students and students to believe, understand, appreciate and practice their religion. Disintegration is not only happening in Indonesia but also in this world. One of the causes of disintegration is a need for more understanding and good practice of religious moderation. This is due to a need for more understanding of religious moderation. To change the understanding and practice of religious moderation, it is necessary to study moderation religious. Religious moderation learning apart from theory but also through learning meetings about moderation religion.

In Indonesia's changing demographics, there needs to be more student interest and inclusiveness from one side of learning. If students only study in a room with one type of ethnicity and one religion, it will reduce their interest in learning about religious moderation. However, from the other side, Indonesia's demographic changes have brought progress in learning. Learning moderation needs to be varied with the learning encounter method between students who differ from one tribe to another, one university to another and one religion to another. In religious moderation learning, students participate actively in learning encounters. In encounter learning, it is necessary to take advantage of the significant changes in information and communication technology that are happening at this time. In addition to technology, teachers must involve students in research to develop knowledge together. (Breen, 1999), Students engage in all learning methods, including presentations such as PowerPoint (Horvath & Lodge, 2015; Sorensen, 2015).

Student groups are sometimes called "Millennials" and are often accused of being selfish and lazy (Stein, 2013). Selfishness occurs not only in oneself but also in religion, which conjures student life which is increasingly busy with demands for competition and radicalism. (Abbott, 2013). Selfishness destroys harmony and religion. To eradicate selfishness, inclusiveness, and religious radicalism, it is necessary to carry out preventive measures.

Religious moderation is significant to be taught and fostered to students to prevent hostile radicalism and fanaticism. The application of religious moderation in the teaching and learning process using discussion, group work, and meeting methods. With these three methods, teachers and lecturers can quickly provide an understanding of diversity, respect for

others, respect for the opinions of others, and tolerance. In addition to educating and providing understanding to participants, the importance of life is to love one another, respect the right to life, and the right to worship according to their respective beliefs (Ar., 2020). The application of religious moderation in the teaching and learning process can be applied to the following learning methods: discussion methods, group and comparative studies, and study meeting methods. By choosing the correct method, students will know the religious moderation that is inherent in their minds and self and can apply it in their lives (Ar., 2020). By looking at the problems above, researchers need to investigate how the Tasks of the Leadership of Religious Colleges in the Campaign for Religious Moderation for the Development of Harmony in Religious Communities in Indonesia's changing demographics.

2. LITERATURE REVIEW

2.1 The Role of Higher Education Leadership in Indonesia's Demographic Changes

One of the tasks of the Higher Education Leader is to implement the National Commitment. Because national commitment is a significant indicator to see the extent to which a person's perspective, attitude, and religious practice have an impact on loyalty to a fundamental national consensus, primarily related to the acceptance of Pancasila as the state ideology, his attitude towards ideological challenges that are opposite to Pancasila, and nationalism. Part of the commitment to nationalism is acceptance of the principles of nationhood contained in the 1945 Constitution and its regulations. This national commitment is essential to serve as an indicator of religious moderation because, as often stated by the Minister of Religion, Lukman Hakim Saifuddin, from the perspective of religious moderation, practicing religious teachings is the same as carrying out obligations as citizens, just as fulfilling obligations as citizens is a form of practicing religious teachings.

Religious institutions such as religious higher education are challenged to format models or educational curricula that can be expected later. The output can carry out the mandate to continue the spirit of religious moderation in society. So far, the output of Religious higher education is quite good at developing the spirit and character of religious moderation. However, of course, this needs to be improved so that its impact on society is more comprehensive and can suppress, minimize and even eliminate extreme religious attitudes. Of course, this is also the responsibility of Higher Religious Education institutions so that, as an institution, they can continue to make a valuable contribution to society in formatting a spirit of moderation in religion and realizing college superior religious high.

2.1.1 Basic Principles of Moderation: Fair and Balanced

One of the basic principles in religious moderation is to always maintain a balance between two things, for example, the balance between reason and revelation, between the body and the spirit, between rights and obligations, between interest individual and communal benefits, between necessity and voluntariness, between religious texts and the ijthihad of religious figures, between excellent ideas and reality, as well as the balance between the past and the future.

Thus, the essence of religious moderation is fairness and balance in viewing, responding to, and practicing all the paired concepts above. In KBBI, the word "fair" is defined: as 1) impartial/unbiased, 2) siding with the truth, and 3) should/not arbitrary. The word "referee" refers to someone who leads a match and can be interpreted as someone who is not one-sided but instead on the side of the truth. The second principle, balance, is a term to describe perspectives, attitudes, and commitments to always side with justice, humanity, and equality. The tendency to be balanced does not mean not having an opinion. Those who have a balanced attitude mean being firm but not harsh because they are always on the side of justice; it is just that their alignment does not take away other people's rights to the detriment. Balance can be considered a form of perspective to do something in moderation, neither excessive nor lacking, neither conservative nor liberal. Mohammad Hashim Kamali (2015) explains that the principle of balance and justice in the concept of moderation (wasathiyah) means that in religion, one must not be extreme in one's views but must always seek common ground. For Kamali, wasathiyah is an essential aspect of Islam that is often forgotten by its people, even though wasathiyah is the essence of Islamic teachings. [1]

Moderation is not only taught by Islam but also by other religions. Furthermore, moderation is a virtue that encourages the creation of social harmony and balance in personal, family, and community life to more comprehensive human relations. These two values, fair and balanced, will be more easily formed if someone has three main characteristics in himself: wisdom, purity, and courage. In other words, a moderate attitude toward religion, always choosing the middle way, will be more easily realized if a person has a sufficient breadth of religious knowledge to act wisely and resist the temptation to be sincere. Without a burden and not being selfish with his interpretation of truth, he dares to acknowledge other people's interpretations of truth and express his views based on knowledge. In another formulation, there are three conditions for fulfilling a moderate attitude in religion: having extensive knowledge, being able to control emotions not exceeding the limit, and always being careful. Simplified, the formulation of the three conditions for religious moderation can be expressed in three words: knowledgeable, virtuous, and careful. If further elaborated, then we can

identify several other characteristics that must be possessed as a prerequisite for religious moderation, such as the necessity to have comprehensive knowledge regarding worship rituals. Comprehensive knowledge of the law of carrying out worship in religion will undoubtedly make it easier for followers to choose alternatives if they need them, although, of course, with the principle of not taking things lightly or 'make it easy' a religious ritual practice.

2.1.2 The Basis of Moderation in the Traditions of Various Religions

Every religion teaches complete surrender to God Almighty, the Creator. This servitude to God manifests in readiness to follow His instructions. Humans become servants only to God, not slaves to others, nor do others enslave them. This is where the essence of the value of justice between humans and God's fellow creatures. Humans also become God's servants who are mandated to lead and manage the earth as creatures created with superior thinking. The earth needs to be managed in order to create mutual benefit. This is one of the most important and most potent visions of life that religion teaches.

Because of human limitations, the nation and state become the context of the scope of this task: how humans manage the earth where they live to achieve the common good, namely a nation and state that is just, prosperous, and peaceful. This frame of mind can be found in every religion in the belief that loving one's country is part of faith. The balance between religion and nationality is significant for the nation's benefit. Religious moderation is the content of values and practices most suitable for realizing the benefit of Indonesia's earth. A moderate, fair, balanced mental attitude is the key to managing our diversity. In serving to build the nation and state, every Indonesian citizen has equal rights and obligations to develop a peaceful and reassuring life together. If we can make this happen, then every citizen can become a complete Indonesian human being and a human being who practices religion as a whole. As has been stated, the teaching to be moderate does not only belong to one particular religion but exists in the traditions of various religions and even in world civilization. Fair and balanced, as explained previously, is also highly respected by all religious teachings. There is not a single religious teaching that advocates torturing/tyranny or teaches excessive behavior. Teaching *swasathiyah*, as has been explained, is one of the characteristics and essence of religious teachings. That word has had at least three meanings, namely: the first is meaningful middle; both mean fair; and the third means the best. These three meanings do not stand alone or are unrelated because the attitude is in the middle. It often reflects a fair attitude and the best choice. An example that is easy to digest in everyday life is the word "referee." It is the profession of someone who mediates a game, which is always required to act reasonably and decide what is best for the parties. Another example is

that generosity is good because it is in the middle between cons and stinginess.

Courage is also good because it is in the middle between fear and stubbornness. And so on. From several interpretations, the term "wasta" means chosen, the best, being fair, humble, moderate, steadfast, following the teachings, not extreme, either in matters related to the worldly or the hereafter, or extreme in spiritual or physical matters, but instead remaining balanced between the two. In more detail, wasatiyyah means something good and is in a position between the two extreme poles. Therefore, people will not have extreme attitudes when the concept of Sathya is practiced in everyday life. In various studies, 'wasatiyyah Islam' is often translated as 'justly - balanced Islam,' 'the middle path,' or 'the middle way' Islam, which Islam mediates and balances. Term Terms This shows the importance of justice and balance and a middle way not to get stuck in extremities in religion. So far, the concept of athiyah is also understood to reflect the principle of moderation (tawassuth), tolerant (tasamuh), balanced (tawazun), and fair (tidal). Thus, the term "athan community is often referred to as a just people or 'a just community', i.e., a just society or community. Say wasath is also commonly used by people in Arabic to mean cucumber (optional or chosen). If it is said, "it is the person who wasath," it means he is the chosen one among his people. So, the designation of Muslims as a wasathan community is a hope that they can appear to be the chosen people who are constantly meditating or fair. Islam teaches us to be moderate in worship as individuals and in social interactions as members of society. This teaching is central to the two primary sources of Islamic teachings, the Koran and the hadith of the Prophet. One verse, for example, says: "And likewise, We have made you a "middle people" so that you may be a witness to (deeds of) people and so that the Messenger (Muhammad) may be a witness to (deeds) of you." (al-Baqarah, 2: 143).

The paragraph indicates that the attribute wasatiyyah attached to the Muslim community must be placed in the context of social relations with other communities. A person, or a Muslim community, can only be called a witness (martyrdom) while it commits to moderation and values humanity.

Hence, if the world Wasatch understood in the context of moderation, it demands that Muslims be witnesses and witnessed simultaneously to set an example for other people. At the same time, they make the Prophet Muhammad seen. as a role model who is emulated as a witness to justifying all his activities.

The level of one's commitment to moderation also marks the extent of one's commitment to moderate values of justice. The more a person is moderate and balanced, the more opportunities he has to act justly. On

the other hand, the more immoderate and highly one-sided, the more likely it is that it will be unjust. This is what shows that in the Islamic tradition, the Prophet Muhammad. Encourages his people always to take the middle way, which is believed to be the best. In the hadith, the Prophet said: "As Good as possible, business is the middle way. In Indonesia, discourse wasatiyyah moderation is often described through three pillars: thought moderation, movement moderation, and action moderation.

Regarding the first pillar, moderate religious thought, among other things, is marked by the ability to combine text and context, namely religious thought that does not just eyes relying on religious texts and force submission to reality and new contexts on texts but can dynamically dialogue between the two so that a moderate's religious thought is not merely textual. However, at the same time, it is also not too accessible and ignores texts. The second pillar is moderation in the form of movement. In this case, the movement for the spread of religion, which aims to invite goodness and distance itself from evil, must be based on an underlying solicitation with the principle of making improvements, and in a good way, too, not the other way around, preventing evil by doing evil just violence.

The third pillar is moderation in religious traditions and practices, strengthening the relationship between religion and local community traditions and culture. Presence Religion is not confronted diametrically with culture; both are mutually open to building dialogues to produce new cultures. Moderation discourse belongs not only to the Islamic tradition but also to other religions, such as Christianity. Especially In the Indonesian context, the Christian religious character has also experienced an 'adjustment' to the Indonesian national atmosphere. With its various challenges and dynamics, the ideological interpretation of Christianity later found its context in Indonesia and took root as part of Indonesia's multicultural society. People Kristen believes that Pancasila is the best, which can place Christians equal before the law with the same rights and obligations as citizens, avoiding discrimination, regardless of ethnicity, religion, race, and between groups (SARA). Christians believe that Pancasila and the 1945 Constitution are the guiding principles for the nation and state, which have guaranteed that each religious adherents are free to believe and practice their beliefs. Indeed, religious moderation is significant not only for creating relations constructive between religions externally but it is also essential internally to create harmony among various sects within one religion. Religious internal conflicts are not lighter than external conflicts. Therefore, internal religious moderation must be developed step by step strategically by involving and maximizing the role of all parties.

In the Christian tradition, religious moderation is a perspective to mediate the extremities of the interpretation of Christian teachings that

some of its adherents understand. One tip to strengthen religious moderation is to interact as much as possible between one religion and another, between one sect and another within the internal religious community. In the Bible, as it is a belief for Christians, it has been told a lot about how Jesus is the peacemaker. Even in the Bible, it can be seen that not a single verse indicates that Jesus ever invited people to cause damage or violence, let alone war. In the Bible, there are not a few verses that teach ambition to bring about peace on earth. Keywords used in the Bible when discussing the context of peace include freedom, right, law, peace, forgive/forgive, honesty, justice, and truth.

Religious moderation can also be seen from the perspective of the Catholic Church. The Church calls itself "a community of faith, hope, and love." These three priorities, which are essentially one, are the essential attitude of believers. Faith that moves life provides a basis for hope and is expressed in love. All three are united but not entirely the same.

The universal Church has designed a new perspective on building relationships with others through the momentum of the Second Vatican Council. The Second Vatican Council became one of the essential moments of awakening the spirit of inclusive religion in building universal brotherhood in the modern century. An essential decree in the Second Vatican Council marked the Church's attitude towards religion elsewhere in the world, *Our Aetate*. This decree speaks explicitly about the relationship between the Church and non-Christian religions. The Church, in the decree *Nostra Aetate*, emphasized that "the Catholic Church does not reject anything that is in religion, religion is all true and holy." truth, which illuminates all people. Through the decree, *Nostra Aetate* (NA), the Church has initiated a new chapter in recognizing the reality of religious pluralism and wants to open itself to the truth contained in non-christian religion nonchristian. In the context of the Indonesian Church, the most urgent thing is how we build a solid bridge to connect "differences" between religions towards a robust national brotherhood. One of the most relevant ideas is through interreligious dialogue. Through this dialogue, it is hoped that it will be beneficial for restoring and realizing interreligious relations, which are often plagued by various conflicts.

The map of religions in Indonesia shows encounters between various forms of religion. All live together in harmony of tolerance and dialogue, and all experience the influence of one another. Religion in Indonesia lives and develops in relationships (sometimes in confrontation) with one another. The influence is usually not direct but runs through the same language and culture. Thus, many terms and formulas from one religion are also used in other religions, but often with different meanings. Therefore, we need to get to know and learn about other religions, not only for the sake of dialogue and good relations between religions but also so that we can more accurately know and realize the

uniqueness and identity of our religion. By the Second Vatican Council, dialogue between the Catholic Church and other religions was driven and advanced. Catholics are advised "so that with wisdom and love, through dialogue and cooperation with adherents of other religions, acknowledge, preserve and develop the spiritual and moral wealth and socio-cultural values, which are found in them" (NA.2). The Council hopes that "an open dialogue invites all to faithfully welcome the promptings of the Spirit and obey them with joy" (GS.92). Therefore, after the Second Vatican Council, the interfaith dialogue was held everywhere.

2.2 Religious Moderation for Strengthening Active Tolerance

Religious moderation cannot be separated from the theme of tolerance or tolerance. From various previous discussions, religious moderation is a process, and tolerance is the result or fruit (outcome) if moderation is applied. Tolerance can be interpreted as broad-mindedness in the sense of liking anyone, letting people have other opinions or opinions, and not wanting to interfere with freedom. Thinking, and other beliefs. Tolerance in this context can be formulated as an attitude of openness to hear different views; tolerance functions in two directions, namely expressing views and accepting views within certain limits but not undermining each other's religious beliefs. The essence of tolerance towards other religions is a major prerequisite for the realization of national harmony.

Meanwhile, national harmony is a pillar for the realization of national development. Through substantive tolerance and mutual respect between adherents of religions, good interaction and understanding will be realized among religious communities so that a safe, peaceful, and harmonious life can be realized. In the Religious Harmony Index (KUB) published by the Research and Development Center for Guidance on Religion and Religious Services (2019), tolerance is one of the best indicators significant to create religious harmony, namely, living conditions of religious communities that interact in harmony, tolerance, peace, mutual respect, and respect for religious differences and the freedom to carry out worship each one.

Indonesia has experienced violent social-religious conflicts, resulting in valuable property and life losses. Many houses of worship, houses, and even social facilities were damaged, burned, or destroyed, resulting in few casualties. These incidents of violence often occur and are widely reported by the media, both print and electronic media. The actors involved in the incident, it seems, have not realized that diversity or that diversity is a gift from God that must be grateful for, so it needs to be appropriately managed.

2.3 Learning Meeting

The learning encounter aims to deliver cognitive material and encounters between students of different religions and resource persons of different religions. In a design meeting, the learning needs planning, decision making, strategy, and creativity to facilitate student learning” (Laurillard et al., 2013). Dalziel (2009) refers to two determining factors for designing learning: (1) building learning paths to sequence learning activities and (2) description and dissemination of practice. Instructional design is also a process of building learning paths by reframing content and learning activities for students, learning outcomes and resources, and interaction with oneself (through reflection), peers, and teachers. Student participation in learning encounters, engagement in learning, and qualitative feedback on their work (Hannon et al., 2002). Feedback is essential in the teaching and learning cycle if students want to improve and consolidate their learning. Learning design provides freedom for students to ask questions and teachers and lecturers.

2.4 Levels of Learning Encounters

The learning encounter stage is divided into three parts, namely, before implementing the learning encounter in it first, Establishing relevant learning goals, and Introducing new knowledge. The second stage of implementing the learning encounter is providing opportunities to practice, Allowing learners to apply their knowledge/skills, and the third stage after the learning encounter is. Encourage reflection.

The first step in establishing relevant learning goals is based on background, experience, life, motivation, and purpose following the learning encounter. (Stickrath, C., Aagaard, E., and Anderson 2012). Then, introduce new knowledge and experiences about learning. (Usatine, R. P., Nguyen, K., Randall, J., and Irby, 1997). The second step in getting opportunities to practice is can ensure the student is ready to have greater responsibility by 1) Asking questions to check for understanding (Lake, F. R., and Ryan 2004) and 2) Modeling skills and having the student explain the process and what they observed to you afterward. (Irby 2008). The third step is implementation on him. In this third step, we can discuss the adverse and positive effects and develop students' abilities to improve their expertise in fun learning. Students can learn to be proactive in their environment and actively reshape their pace to support continuous learning (Goodyear, 2015).

This stage of the meeting can be illustrated with the picture of the process below:



2.5 Purpose of the Learning Meeting

One of the objectives of the learning encounter is to contextualize learning and conduct learning encounters about religious moderation with different religious backgrounds. With learning encounters, students can get to know each other, dialogue, and learn from each other. Student learning encounters can interact well. (Laurillard, 2012). The purpose of the learning encounter is to bring about a new understanding of education or learning so that students can accept changes and new understandings. (Fullan MG, 1991).

2.6 Learning Encounter Methods

Learning Encounter Methods: Learning encounters of different religions, ethnicities, universities, and places. For example, there is an encounter between Christian students studying Christian religious education and Muslim students studying Islamic religious education. In the encounter method, students are directly challenged to make decisions (Boehlke, 2006: 69). The term 'encounter' describes the diverse and fragmented ways social relations are created and remade as subjects meet each other. (MacDonald, 2019). His conceptualization of the encounter, similar to Pratt's conceptualization of the 'contact zone,' suggests that while power dynamics remain at work, it is impossible to predict what is encountered and their outcome (B, (2002)). The term 'encounter,' according to Britzman here, is significant because it signifies the theorization of encounters with others as pedagogical (D, 2012).

In the encounter method, develop mutual respect. In the encounter method, three activities are carried out: interaction between students and students, testing student interactions, and interactive practice. (JUDITH GARRARD, 2015)

The meeting method is carried out with lectures, yells, and games. Lectures (something to read and hear) aims to provide and add knowledge and understanding about moderation. Yelling (something to say and think about) is an opportunity to say, reflect on, expand, and apply learning. Meanwhile, games (something to do) are activities related to religious moderation. For this encounter method to be effective, all teachers are encouraged to participate in learning activities in private discussion forums and bring these discussions into group discussions.

2.7 Religious Moderation Campaign

Religious moderation campaigns through learning encounters include lectures on moderation, yells, and activities to play together between the youth of different religions. Religious moderation campaigns are carried out in two ways: First, FKUB gathers students of different religions to participate in a religious moderation campaign. The two FKUB North Tapanuli conducted visits to Higher Education Universities. The campaign activities carried out are:

2.7.2 Talk

The activities in the lectures were carried out with lectures carrying banners about religious moderation. This lecture discussed the understanding, purpose, meaning, and strategy of religious moderation. The lecturers consist of two speakers with different religious backgrounds (Islam and Christianity). The lecture provided a banner about religious moderation. Representation through lectures must follow the needs of students. (Al-Samarraie H, Teo T, 2013)

In presenting lectures, the leaders of higher education institutions convey religious moderation by using the texts of the Scriptures of different religions. College leaders are not allergic to the Scriptures of other religions. For example, conveying some examples, among others, in Islam in the book of the Qur'an, Surah Al-Baqarah 143 explains the importance of being an example for Muslims who believe, do good, be fair, and be moderate in acting and thinking. In Hinduism, the Vedas Atharva Veda XII. 1.4. In Christianity, the Gospel of Matthew chapter 22, verses 37-40, states that you love God with all your heart, soul, and mind and love your neighbor as yourself. In Buddhism, the Tripitaka Dhammapada Yamaka Vagga Verse VI states that some ignorant people, in quarrels, will perish, but those who can realize this truth will end all quarrels.

2.7.2 Yel Yel

Yells conveyed in the learning encounter method: We North Tapanuli Students respect, appreciate, and love each other despite our different religions. Yel this memorized and pronounced loudly with clenched fists. Before and after Yel Yel pronounced, The coach explained and explained Yel Yel. So that the learning encounter of the religious moderation campaign is carried out with an exciting method, namely Yel Yel. Because interesting methods will affect student learning motivation. (R 1999)

2.7.3 Discussion

In the encounter method, a discussion is held about religious moderation. The discussion was conducted in the interaction between two groups of students of different religions to exchange ideas, clarify

what was not understood, and provide correct and good understanding. The main point of discussion in the discussion is religious moderation. By utilizing technology, lecturers can increase inspiration, innovation, change, and socialization in student life (Macfarlan & Everett, 2010). They are coupled with top-down incentives, including training, mentoring, exhibitions, and research. Instructional design with the use of instructional technology by lecturers will improve if they believe the pedagogy is good and are inspired and enthusiastic enough to implement these changes into their teaching practice (Macfarlan & Everett, 2010).

2.7.4 Joint Game Activities

Joint game activities are carried out by forming play groups. One student play group consists of a mixture of students of different religions. Group play is part of helping each other while playing while studying. In joint games, students cooperate in activities related to religious moderation. Games Together also realize mutual assistance in solving problems and problems if they occur in other religious moderation. In playing together, activities are carried out following students' wishes, needs, and interests. (Abbott L 2013).

METHODS

The method used in this research is qualitative. The materials were developed and analyzed; then, interviews were conducted with several students who received a religious moderation campaign through learning encounters. Religious moderation campaigns have been conducted in universities and senior high schools (SMA) in North Tapanuli Regency. The interview method was conducted only through closed interviews with yes or no answers.

RESULTS AND DISCUSSION

The learning encounters are from different religions, ethnicities, universities, and places. For example, there are encounters between Christian students studying Christian and Muslim students studying Islamic religious education. In the learning meeting method, students are directly challenged to make decisions (Boehlke, 2006, p. 69). The term 'encounter' describes the diverse and fragmented ways social relations are created and remade when subjects encounter each other (MacDonald, 2019). The encounter conceptualization is similar to Pratt's conceptualization of the 'contact zone,' suggesting that while power dynamics remain at work, it is impossible to predict what an encounter and its outcome might look like (B, 2002) (Massumi, 2002; Prat, 1992).). The term 'encounter,' according to Britzman here, is significant because it signifies the theorizing of encounters with others as pedagogical (D, 2012). The learning encounter method develops mutual respect. In the meeting method, three activities are carried out: student-student

interaction, student-student interaction tests, and interactive practice. (Judith Garrard, 2015).

CONCLUSION

The study results in learning encounters through religious moderation campaigns are beneficial for students. Students in religious moderation campaign activities with the learning encounter method through lectures, yells, study meetings, and joint learning. Game activities build religious harmony for students. Higher education leadership in Indonesia's demographic changes must follow this demographic change in building religious harmony. Higher education leadership is not leadership that belongs to one religion because that demands a demographic change in building religious harmony. The religious moderation campaign teaches students to understand what religious moderation is, why it should be a moderate religion, the purpose of religious moderation, and how to implement it. Students understand that each religious scripture teaches about religious moderation.

REFERENCES

- Abbott L. 2013. "8 Millennials' Traits You Should Know About Before You Hire Them." Linked In Talent Blog.
- Al-Samarraie H, Teo T, Abbas M: 2013. "Can Structured Representation Enhance Students' Thinking Skills for Better Understanding of E-Learning Content?" *Comput Educ* 69:463–73.
- Brown S: "You can't always get what you want": change management in higher education. *Campus-Wide Information Systems*. 2014; **31**(4): 208–216
- Fullan MG, Stiegelbauer S. 1991. "The New Meaning of Educational Change." New York: Teachers College Press, 336–46.
- Irby, D. M. and Wilkerson L. 2008. "Teaching When Time Is Limited." *BMJ* 384–87.
- Lake, F. R. and Ryan, G. 2004. "Teaching on the Run Tips 2: Educational Guides for Teaching in a Clinical Setting." *The Medical Journal of Australia* 180(10):527–28.
- R, Breen. 1999. "Student Motivation and Conceptions of Disciplinary Knowledge. . Melbourne 12–15 Jul 1999." P. 5 in In HERDSA Annual International Conference.
- Stickrath, C., Aagaard, E., and Anderson, M. 2012. "A Learner-Centered Model for Bedside Teaching in Today's Academic Medical Centers. *Academic Medicine*." *Academic Medicine* 88(3):322–27.
- Usatine, R. P., Nguyen, K., Randall, J., and Irby, D. 1997. "Four Exemplary Preceptors' Strategies for Efficient Teaching in Managed Care Settings." *Academic Medicine* 72(9):766–69.