

Internalizing Religious Moderation Values Into The Islamic Education At University

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Abstract

Religious moderation is a religious perspective, attitude, and behavior by taking the middle way, acting fairly, balanced, and not extreme or not exaggerating in religion. In Islam, the concept of religious moderation is often equated with the Islamic term *wasathiyah*. Religious moderation is also understood as an attitude of prioritizing balance in terms of beliefs, morals, and character as an expression of the religious attitudes of certain individuals or groups, showing tolerance and respect for every difference and diversity and not imposing will in the name of religious understanding by means of violence. This study aimed to describe the internalization of religious moderation values, its practices, and challenges at universities. This qualitative research gathered data from observation, interviews, and documentation, where the data were analyzed using the Miles and Huberman model ranging from data collection, data reduction, data display, and conclusion drawing.

Meanwhile, the validity of the data was carried out through persistent observation, prolonged engagement, referential adequacy, and triangulation. The study found that internalization of the values included: first, the process of internalizing the values consisted of the following stages: transformation (cognitive), transactions (affective), and trans-internalization (psychomotor).

Keywords: Internalization Values, Religious Moderation, University

Introduction

Indonesia is a very heterogeneous nation with a majority Muslim population, where people have many ethnicities, religions, races, customs, and cultures including religious thoughts and practices with various dimensions of social, economic, ideological, and political interests, often becoming a significant problem. complex and problematic. The development of the phenomenon of religious understanding which is increasingly heterogeneous and pluralistic has the potential to generate conflict (Mursyid, 2018: 16). History shows that apart from being triggered by differences in beliefs, the birth of religious nuanced conflicts is also a diversity of understandings in understanding religion (normative doctrine) especially holy books (Shihab, 2017: 6). In response to this, it is important to internalize the value of religious moderation as a middle way in addressing every problem in pluralism and diversity. The importance of internalizing the value of religious moderation in tertiary institutions can produce moderate students. Because stronger religious values are applied in educational institutions, a faster understanding of religion is good and true for students, especially in accelerating the formation of religious moderation in educational institutions and the wider community (Budiman, 2020: 7).

Internalization of the value of religious moderation in educational institutions, especially in tertiary institutions, is one of the concrete and real steps in shaping moderate student character, both in cognitive, affective, and psychomotor aspects. With these three aspects, students not only understand the value of religious moderation in the text but are able to understand it contextually and

apply it in real life. The internalization of the value of religious moderation is also inseparable from the principles of moderation (tawassuth), tolerance (tasamuh), balance (tawazun), and fairness (i'tidal) (Asrori, 2020: 16). Apart from that, religious moderation also has several indicators such as national commitment, tolerance, non-violence, and accommodation towards local culture (Ministry of Religion of the Republic of Indonesia, 2019: 26).

In educational institutions, the internalization of the value of religious moderation is also carried out in three ways, first: through policy, second: educational goals, third: the learning process, and fourth: through the curriculum (Toto Suharto, 2017: 1). Internalizing the value of religion moderation is also a must to be instilled in students in tertiary institutions because universities have a strategic position in instilling a moderate character in students, including through Islamic religious education as one of the compulsory subjects that must be taken by students in-state public universities, as well as private. This is important considering the increasing network of radical and intolerant understandings that have entered the world of higher education.

The results of a survey by the Center for the Study of Islam and Society (PPIM) UIN Jakarta in December 2020, showed that 69.83 percent of students had a high attitude of religious tolerance. While the other 30.16 percent of students have a low-tolerance attitude. It was further explained that students from official universities, state universities, and private universities have a high tolerance. Meanwhile, students at religious colleges are still less tolerant. This is due to two important factors, namely: a) the experience of social interaction, and b) the social climate of the campus. The more experience of interaction with different groups, the more tolerant students are. Likewise, the campus climate, starting from student admissions and the attitude of lecturers, also contributes to the attitude and behavior of student tolerance (PPIM UIN Jakarta, 2020).

In addition, the results of a survey by Setara Institute in 10 public universities regarding the type of student diversity show that the type of religion has three layers, namely the individual layer, the social-community layer, and the public-citizenship layer. From this type of religiosity, the strengthening of religious moderation is in the public-state layer which is a formalist and substantial type of religion where moderate students = 33.5% and formalists = 24% and very

substantialists = 19.1%. In addition, the influence of the parent factor as a figure = 47.8%, and the aspect of religious educators = 50%. Meanwhile, the Indonesian Survey Circle (LSI) in its findings showed that as many as 31% of students were intolerant and even had a common understanding of students' understanding of diversity and cultural diversity (Rosyida Nurul Anwar, 2021: 3). In addition, the Ministry of Research, Technology, and Higher Education also stated that 10 tertiary institutions (PT) had been exposed to radicalism for a long time, although various attempts to counter this understanding were made but were not successful (Ariefana, 2019). So, the diversity above determines the attitude of moderation in one's religion, even the factor of the PAI teacher/lecturer greatly determines the formation of moderate Islamic attitudes, behavior, and thoughts.

The reality (reality) that cannot be denied is that the Indonesian nation is also a multicultural nation (H.A.R. Tilaar., 2014: 7). However, it is still infected with conflicts and even disintegration movements. In the 21st century, a number of acts of violence related to religious beliefs have appeared in various regions, such as the FPI's attack on the National Alliance for Freedom of Religion and Belief (AKKBB) at the Monas Monument in Jakarta on June 1, 2008, the case of disbanding and attacking Ahmadiyah which was considered to be contrary to Islamic teachings in Banten on 6 February 2011 and 2013 and the suicide bombing in Solo, Central Java on 5 July 2016. At the local level, such as NTB as a province, of course, it cannot be separated from various conflicts such as student demonstrations, student exchanges, youth as well as members of the public. This portrait shows that religious moderation can be a solution to unraveling the conflict. Religious moderation is essentially believing in the absolute doctrine of religion and giving space to religions that are believed by others (Ali, N, 2020: 1-24). Moderate values or wasathiyah are important to maintaining a collective consciousness of Muslims in Indonesia (Hiqmatunnisa and Zafi, 2020: 27). The Ministry of Religion also carries the model of religious moderation today to think inclusively and restore the spirit of cooperation as members of society (Asrori, 2020: 16-26).

Religious moderation in Islamic religious education that teaches tolerance and inclusiveness has finally been broken due to conflicts and acts of violence, the perpetrators are students and university students whose targets are not only aimed at different religious

groups, including different Muslim groups themselves such as the Jamaah Ahmadiyah, Shia, Salafi, and Liberal Islam Network (Irwan Masduki, 2011: 17). For the sake of defending religion, a person often forgets his humanity. Abdurrahman Wahid (Gusdur) said that many people think religion is the same as God, even though religion is not God. People think defending religion is the same as defending God. In fact, God does not need to be defended, instead, God defends human beings who are created (Abdurrahman Wahid, 2015: 20).

According to Din Wahid, there have been many intolerant and radical actions in the name of religion which are also inseparable from conservative and fundamentalist religious beliefs. Apart from that, the emergence and increase of diversity Manhaj Salafi is greatly influenced by Middle Eastern Islam, such as salafi furitan, salafi haraki, salafi jihadis (Wahid, 2016: 35). According to Duderija, due to the growing influence of neo-traditional Salafism, namely the understanding of religion which is textual and rejects reinterpretation, this has led to a fundamental and conservative understanding of Islam (Duderija, A, 2010: 75). This includes pockets of religious intolerance, vulnerability to communal conflict, and radical elements, which must continue to be corrected (Yedi Purwanto et al, 2019: 110-124). Therefore, it is important to internalize the values of religious moderation in the life of religion, nation, and state.

Value Internalization

Internalization is planting, appreciating, deepening, and mastery of religious values in depth through guidance, coaching, habituation, exemplary, and so on, especially the value of religious moderation. Whereas value comes from the Latin *valere* which means useful, capable, and valid, so that value is interpreted as something that is seen as good, useful, and correct based on individual or group beliefs (Chabib Thoha, 2016: 60). In the Indonesian Dictionary, values are prices, estimates, numbers (Hamzah Ahmad and Nanda Santoso, 2016: 264). This means that value is something valuable, a belief that is held in such a way by a person according to the demands of his conscience. Basically, every society has values that are upheld and upheld. Value is a collection of attitudes, feelings, or assumptions about something good, bad, right, wrong, appropriate, inappropriate, honorable, important, or not important. As a conception, the abstract value of something that is built and resides within *Buddhi*, cannot be

touched and seen directly with the five senses (Amri Marzali, 2017: 105). In Islam, Islamic values are essentially a collection of principles of life, and teachings about how humans should live their lives in this world, one of which principles are interrelated with each other to form a unified whole that cannot be separated.

In his theory of social construction, Peter L. Berger says there are three processes or three main moments, namely: a) Externalization, namely the process of adapting oneself to the sociocultural world as a human product, b) Objectivation, namely the process of social interaction in the intersubjective world which is institutionalized or institutionalized and c) Internalization is a direct individual understanding or interpretation of objective events as a means of expressing meaning. Internalization is also a process by which individuals identify themselves in the midst of social institutions and become members of them (Peter L. Berger, and Thomas Luckman, 2010: 87). Peter L. Berger also said that value internalization is a process of interpreting a phenomenon, reality or concept of religious teachings which can be carried out through several stages, namely: a) the value transformation stage, b) the value transaction stage and c) the value trans internalization stage into the individual (Peter L. Berger and Thomas Luckmann, 2014: 5). In internalization, Peter L. Berger said that reality in a social system is created through a process of mutual interaction which then produces a system of values and beliefs which are then practiced and played out repeatedly by social actors so that they are embedded in a system which is then considered as reality, where reality is it enters into individuals through the process of internalization (Rachmad K. Dwi Susilo, 2018: 20). In other words, social reality is born from a process of social interaction which then produces a system of values and beliefs, which is then practiced repeatedly by individuals, controlled and owned until it enters the individual through a process called internalization.

Religious moderation

The word moderation comes from the Latin ``moderate", which means moderation (no excess and no shortage). The word also means self-mastery (from an attitude of very strengths and weaknesses) (Ministry of Religion of the Republic of Indonesia, 2019: 15). Religious moderation is built from the word moderation. The word moderation itself is adapted from the English ``moderation" which means a

moderate attitude, not exaggerating, and not taking sides (Ministry of Religion of the Republic of Indonesia, 2019: 5). Religious moderation has also officially become the mainstream in the 2020-2024 National Medium-Term Development Plan (RPJMN) which was originally initiated by the Indonesian Ministry of Religion in 2019, namely through eight main values, namely: a) tawassuth (moderate), b) tasamuh (tolerance), c) tawazun/i'tidal (balance), d) al-'adl (justice), e) Shura (Deliberation), f) islah (peace), g) qudwah (exemplary), and h) muwathanah (recognize/recognition of the State and its ideology (Ministry of Religion of the Republic of Indonesia, 2019: 6). Religious indicators according to the Ministry of Religion of the Republic of Indonesia include: a) National Commitment, b) Tolerance, c) Non-violence, and d) Accommodating local culture (Ministry of Religion of the Republic of Indonesia, 2019:16). These four indicators can be used to see and recognize how strong religious moderation is practiced by a person or student in higher education and in the wider community.

The internalization of the value of religious moderation in tertiary institutions in Indonesia still shows that there is still a distance or gap between theory and reality (between what should be/das sollen and what is actually going on/dassein). Ideally, the internalization of the value of religious moderation in tertiary institutions in Indonesia should have crystallized and strengthened with a good and correct understanding of religion by prioritizing tolerance and inclusiveness in the midst of pluralism (diversity). However, in reality, there is still a growing attitude of exclusivity and intolerance as a result of erroneous and textualist thinking and understanding of religion. Therefore, the internalization of the value of religious moderation in tertiary institutions in Indonesia is an important part and is in line with the government's vision and mission contained in the national medium-term development plan. So universities should be at the forefront of internalizing the value of moderation in order to create a moderate character. From some of the main ideas above, the researcher is interested in the research: How is the internalization of the value of religious moderation in Higher Education in Indonesia?

Research Method

This research uses qualitative research because this research seeks to describe and describe the phenomena that occur in accordance with the actual conditions in the field. According to Bogdan and Taylor in Moleong's book, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Lexy J. Moleong, 2018: 4). In qualitative research the data obtained is natural, where the researcher is the key instrument with inductive data analysis and the results of the research reinforce the meaning of the actual and definite data rather than generalizations. The location of this research was carried out at tertiary institutions in Indonesia with the presence of researchers at the research location acting as a key instrument. Sources of data in this study were primary data obtained directly from informants and secondary data obtained from relevant books or references. Data collection techniques were carried out through observation, interviews, and documentation. Data analysis steps are carried out by means of data collection, data condensation, data display, and conclusions. Data validity was carried out using four methods, namely participation extension, observation persistence, reference adequacy, and triangulation.

Findings

Internalization of religious moderation values in tertiary institutions is a process of instilling religious values in students in education which ultimately results in the ownership of values that are integrated into the student's personality so that these values become a way of life and become part of the student's character in every action and deed that done. Based on the results of the interviews conducted, the internalization of the value of religious moderation is not instantaneous but requires a process of stages, namely: first, the introduction stage, secondly, the acceptance stage, and third, the integration stage within students which in its application is displayed in the form of attitudes and behavior in the form of noble character (Azra'i Gazali, PAI Lecturer, Interview January 1, 2022).

The results of interviews conducted with Nurul Iman, PAI Lecturer also said that the internalization of the value of moderation in religion according to Nurul Iman was carried out by introducing the values of moderate Islamic teachings, namely tolerance which is shown in the

form of attitudes and behaviors such as mutual respect and appreciation, not criticizing each other and vilifying others. , does not discriminate, does not easily make other people unbelievers, gives freedom and space to adherents of other religions to carry out their respective religious beliefs and teachings, respects the rights and obligations of members of other religions, makes friends without discriminating between religions and beliefs, does not prevent people of other religions from while worshiping and not imposing their religious teachings and beliefs on adherents of other religions and being inclusive such as being open in every difference or not closing oneself down, not considering oneself to be the most righteous, with the hope that it can be owned and crystallized in students and can be implemented in the religious life and social life wider. Apart from that, it also instills moral values (noble character) in students with the hope that they can apply them in the form of attitudes and behavior or real actions in everyday life (Nurul Iman, Lecturer of PAI, Interview, January 4, 2022). In line with Leni Herlina, said the internalization of the value of religious moderation in Islamic religious education is carried out by instilling the values of faith, piety, worship, muamalah, and noble character to students through the process of teaching, educating, guiding, directing, advising, exemplary, habituating and telling stories. - exemplary stories of prophets, friends, and stories of pious people who can touch the hearts and feelings of students so that they have a moderate attitude and character (Nurul Iman, PAI Lecturer, Interview, January 6, 2022).

The internalization of the value of religious moderation in tertiary institutions is in accordance with the findings and results of interviews conducted covering three stages, namely the value transformation stage, the value transaction stage, and the value trans-internalization stage. Value transformation as a process of introducing the value of religious moderation in Islamic religious education is not only in the classroom but also carried out through Islamic studies at campus da'wah institutions and campus al-Qur'an study centers as well as other intra-campus activities. This is done in an effort to introduce and provide Islamic knowledge to students so that they have broad and deep insights about Islam as a religion of peace, tolerance and that is rahmatallil'alamin (Farida Ariany, PAI Lecturer, Interview, 14 February 2022).

Value transformation as a process of recognizing the value of religious moderation is carried out by giving examples of moderate attitudes and contextualizing them with the realities of everyday life such as being fair and having mutual respect for differences in religion, ethnicity and language, or culture, avoiding intolerance, hate speech, hoaxes, and other attitudes. takfiri or claim the truth and easily disbelieve others. The value transaction is the stage of planting and forming values and making them a source of values or a way of life. In this stage, students believe in the truth of a value and make it a guide in life both in doing, acting, and behaving in everyday life. A value is acceptable because the value is in accordance with the interests and needs of someone who believes in it both in relation to oneself and to the surrounding environment. While the stage of trans internalization of this value is the stage of practice, implementation, and actualization of religious moderation values which are displayed in the form of attitudes, behavior, and noble character in everyday life, so that the moderate Islamic values that he believes are made as a way of life and have become part of behavior and personality (Mujiburrahman, PAI Lecturer, Interview on 17 February 2022).

Thus, the internalization of religious moderation values in tertiary institutions does not only emphasize value knowledge but also the formation of values, morals, and attitudes as well as actions, practices, implementation, and actualization of religious moderation values in the life of society, nation, and state.

Discussion

The internalization of religious moderation values in universities in Indonesia is as follows:

Value Transformation Stage (Cognitive Domain)

Value transformation is the stage of value recognition and is the initial stage where students as students are taught and introduced to the importance of the values of religious moderation through the process of teaching or lecturing in the classroom using various interactions and methods such as lectures and other methods. The introduction of the value of religious moderation is the first step in internalizing the values of religious moderation. This introduction process aims to provide knowledge or insight into the values of religious moderation to

students so that they have a moderate character. The process of introducing the value of religious moderation in tertiary institutions is carried out through a learning process (lectures) in the classroom where lecturers teach about religious moderation and contextualize it with the realities of everyday life or provide examples of how moderate Islam is in everyday life. The values of religious moderation taught are tawassuth, tasamuh, tawazun, i'tidal, al-'adil, shura, islah, qudwah, and acknowledging/acknowledging Pancasila as a state ideology (muwathanah). Apart from that, they are also taught how indicators of religious moderation are such as national commitment, tolerance, anti-radicalism, and violence as well as being accommodating to local wisdom.

Value transformation as a process of introducing the value of religious moderation in Islamic religious education is not only taught in lectures but also carried out through Islamic studies at campus da'wah institutions and campus al-Qur'an study centers as well as other intra-campus activities. This is done in an effort to introduce and provide Islamic knowledge to students so that they have broad and deep insights about Islam as a religion of peace, and tolerance and that is rahmatallil'alam. In addition, value transformation as a process of introducing Islamic moderation values is also carried out in several steps: First, introducing students to the principles or values of religious moderation. Second, provide examples of religious moderation in everyday life such as being fair and respecting each other in terms of differences in religion, ethnicity, and language or culture. Third, contextualizing the value of Islamic moderation with the reality of life in society, such as the dangers of radicalism, intolerance, hate speech, hoaxes, and takfiri attitudes or claims of truth and easy disbelief of others.

Value transformation is a process of informing good and bad values to students through verbal communication (Peter L. Berger and Thomas Luckmann, 2014: 5). At this stage an educator is in the form of introducing good and bad religious values to students as students and is solely a verbal communication both verbally and in writing which in the end can be practiced and adhered to in his life so that the goals of Islamic religious education can be achieved (Muhaimin, 2008: 301). Thus, the value transformation stage is the initial stage, namely the

provision of knowledge about the values of religious moderation. This value transformation stage is carried out by building understanding and awareness about the importance of living in peace, harmony, and harmony in the family environment and the wider community environment both through the lecture process and through religious activities, Islamic studies, or observance of Islamic holidays on campus. Introducing religious moderation is an important part to do, where moderate Islam always puts forward the middle way, is balanced in life, tolerant, lives in peace and compassion, promotes consensus deliberation, upholds the values of justice, humanity, and democracy, and maintains and preserves tradition or culture. as a characteristic of the Indonesian nation.

Value Transaction Stage (Affective Domain)

Value transaction is a stage of value education (the process of forming and instilling moderate Islamic values) by conducting direct reciprocal relationships and two-way and multi-way communication between lecturers and students. In this stage the lecturer does not only provide and present information or knowledge about the values of religious moderation, but more than that, the lecturer is directly involved in carrying out and setting an example such as greeting when meeting, wearing polite and neat clothes, time discipline, being honest, open, not closing oneself, appreciating and respecting differences and speaking polite and courteous words, not belittling other people, not criticizing other people's beliefs, not forcing their beliefs on others, cooperating and helping each other in goodness, prioritizing togetherness and a sense of acceptance of differences and do not consider themselves the most righteous. These values students are asked to respond to, accept and practice these moderate religious values within themselves both within the campus environment and in wider community life.

Lecturers as educators provide examples and exemplary and good habits to students. This is shown in the attitude and behavior of lecturers who are friendly and polite, respect students' opinions in-class learning, provide opportunities for students to express ideas and opinions, set examples of good speech to students, greet when meeting, and mutual respect and respect differences, tolerant, inclusive (open to differences), time discipline and mutual cooperation and prioritizing democratic attitudes and a sense of togetherness,

cooperation and a sense of acceptance of any differences that exist between students. Thus, the value transaction stage is a value inculcation process in which lecturers as educators are not only able to set an example but can also be a real example for their students. In this way, students can respond and accept, imitate, and practice it as done by lecturers as educators, so that in the end these values can be interpreted and owned and attached to students to serve as guidelines and guidelines for life.

A value transaction is a process of forming values where more is determined by the direction from which one receives values and how one receives these values (Peter L. Berger and Thomas Luckmann, 2014: 6). The process of internalizing values in a person can be done by: a) Responding, namely a person's willingness to respond to moderate Islamic values that he accepts and up to the stage of having satisfaction to respond to these values, b) Giving value (valuing), namely being able to give meaning, meaning, interpretation with the criteria of values that are believed to be true (Chabib Thoha, 2016: 87). So, value transactions as a process of instilling and forming moderate Islamic values are carried out by providing exemplary examples (modeling) and habituation in the midst of religious, ethnic and cultural diversity, group work in class, conducting reciprocal relations or social interaction between students and lecturers, students with students and also with the campus environment and outside the campus environment, including in the family environment and the wider community environment, visiting and appreciating each other in every religious celebration with fellow Muslims and non-Muslims.

Value Trans Internalization Stage (Psychomotor Domain)

Trans Internalization of values is the stage of implementation and self-actualization or practice, where the values that have been held, owned, and adhered to have been integrated within themselves (students) so that they have a complete personality. At this stage, the value of religious moderation is implemented and displayed in the form of attitudes, behavior, and noble character in everyday life, so that the moderate Islamic values that he believes are used as a way of life and have become part of his behavior and personality such as being tolerant and inclusive not only shown by lecturers as educators but also by students as students, mutual respect with fellow students despite different religions, even when carrying out worship both

prayer and fasting they respect each other and do not disturb or criticize each other. So that a harmonious and religious atmosphere is reflected in campus life.

At the trans-internalization stage of values, students as students have awareness and maturity in religion. This can be seen from the attitude and behavior of students who always maintain good relations with fellow Muslims and non-Muslims. even in learning Islamic religious education, there are non-Muslim students joining the class to learn to understand Islamic teachings. Likewise, in intra- and extra-village activities they always work together, share with each other, and give greetings according to their respective beliefs there are also greetings using greetings from other religions with the intention of respecting such as non-Muslims say "assalamualaikum" and Muslim students say good morning, cultural greetings "omswastiyastu" and side by side, harmonious and mutual respect for the differences that exist between them. Thus, at the trans-internalization stage, this value places more emphasis on the mentality and personality of the lecturer in front of his students and not his physical appearance, and vice versa students show good attitudes and behavior towards their lecturers so in this stage communication occurs between two personalities who are actively involved both students as participants students and lecturers as educators.

Trans Internalization of values is a stage that is not just a transformation of values and value transactions, but more than that between lecturers and students both showing two personalities who are directly actively involved, through a process or steps, namely: a) Organizing values (organization of value), namely organizing and making the values of moderate Islamic teachings as the truth in his personality behavior so that he has a value system that is different from other people, b) Value characteristics (characterization value), namely by getting used to moderate Islamic values, so that these values have become a character (personality), which cannot be separated from his life (Peter L. Berger and Thomas Luckmann, 2014: 6).

So, the trans-internalization stage is the stage of self-actualization and value practice or also known as the stage of unification and integration between value knowledge and the inculcation or formation of the value itself which is reflected in exemplary and habituation of good

behavior (noble character). The three values are integrated and interrelated with one another. This means that the three internalization processes above constitute one system, namely a unit that is interrelated with one another which includes cognitive values, affective values, and psychomotor values of religious moderation in the life of society, religion, nation, and state.

Recommendation

The recommendation from the results of this study is that given the importance of religious moderation in higher education institutions in Indonesia, internalization should be carried out in a planned and systematic manner and can be used as a reference in building a moderate Islamic character. Higher education as a center of excellence and at the forefront can create a campus atmosphere that is religious and educative and can give birth to a moderate, tolerant, and inclusive generation in building progress and civilization of the people. Likewise, the government as a policy maker, both the Ministry of Education and the Ministry of Religion, should continue to cooperate and collaborate in initiating and strengthening religious moderation programs that are already running on the right path. This great endeavor refreshes the colors and religious character of tolerance, friendliness, harmony, peace, openness, and collaboration in differences as the hallmark of Indonesian Islam. Religious moderation is the endeavor and interest of all Indonesian people to build and promote a life that is religious, cultured, friendly, and open, with mutual respect and respect for differences so as to give birth to a wise and wise attitude, awareness, and maturity in the midst of the diversity and pluralism of the Indonesian nation.

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