

Research article

The Significance and Integration of Religious Moderation in Student Organizations on Religious Campuses

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Abstract.

Data from the Ministry of Religion show that many well-known universities and religious colleges are exposed to radicalism. This is closely related to student organizations as a forum for students to gather and gain understanding outside of the lecture room. This paper aimed to examine the basic concepts and views of student organizations in filtering radicalism and liberalism with a religious moderation approach. This study used qualitative research methods with a phenomenological approach to consider the scope of student organizations, both internal and external, at UIN Alauddin Makassar. The level of students' understanding of radicalism was explored along with the integration of the basic views of religious moderation in a campus organization. Moderation has become a filter tool for radicalism in the campus environment.

Keywords: significance, organization, religious moderation

1. Introduction

Amid scientific developments in the campus world today, on the other hand, it turns out that there are seeds of understanding of radicalism that are emerging. Radicalism can develop in all places, from well-known campuses to campuses that fall within the scope of the State Islamic Religious College (PTKIN). This radicalism understanding can spread from various media, even in discussion forums of student organizations.

Student organizations in the campus environment can be a place or forum that can influence student thinking. Student organizations can form cadres with the understanding and characteristics of the student. There is a significant role for organizations in the campus environment that can be used by those who will understand radicalism. Good

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Published 08 April 2022

Publishing services provided by
Knowledge E

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Selection and Peer-review under the responsibility of the ICONIK Conference Committee.

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understanding of tolerance and moderation by student organizations can at least be a filter for radicalism. Currently, there are many cases where students are indicated as being exposed to radicalism.

In 2018 the Director of the National Counterterrorism Agency (BNPT) stated that almost all state universities of PTN had been exposed to radicalism; there are at least seven large campuses in Indonesia. The pattern of disseminating radicalism that has developed in educational institutions has changed. Initially, the dissemination of this understanding was carried out in the pesantren environment, but currently, it targets various campuses in Indonesia. [1] The National Intelligence Agency (BIN) confirmed data published by the National Counterterrorism Agency (BNPT). The data shows that at least 39 percent of students from seven state universities in Indonesia are sympathetic to the radicalism movement. [2]The Ministry of Research, Technology, and Higher Education even asked all campuses to collect data on social media accounts from new students, lecturers to their employees. Radicalism must be kept away from the campus environment. [3]

The case above gives us an idea that radicalism can grow and develop in a campus environment. Students, as learners, need a moral touch that is obtained from religious values. It's just that sometimes religion is overly understood by students, causing extreme attitudes, including students at the

State Islamic Religious College (PTKIN) who in fact, has been provided with Islamic religious lessons. However, religious studies are not enough to counteract this extreme attitude because extreme understanding is still rampant, especially radicalism. Therefore, through the ministry that deals with religious issues, the Indonesian government has issued the concept of religious moderation to provide a complete understanding of Islam.

In the campus's scope, UIN Alauddin Makassar is also a campus with a strong Islamic character and is not even free from the spread of radicalism. In 2019, a student organization is suspected to be a wing organization of an organization that has been banned by the government from continuing to exist for several years on campus. Even though in the end, the organization was prohibited from carrying out any more activities both in the form of studies and other forms while it was on campus. The campus took this step as an effort to reduce the development of radicalism in the UIN Alauddin Makassar campus.

On the other hand, it also gives us an idea that campuses with religious labels with strong Islamic characteristics still have gaps for teachings or radicalism to enter. State Islamic Religious Higher Education (PTKIN) is a type of tertiary institution included in the

superior category that should have a strong security system (maintenance system) to ward off students' extreme attitudes. There are several State Islamic Religious Colleges (PTKIN) in Indonesia, including UIN Alauddin Makassar (UINAM), which are inseparable from the extremist disease. The idea of radicalism can be spread through the media of information and technology to spread very quickly to all lines of the campus. Like other UIN campuses in Indonesia, UINAM also continues to develop science and technology coupled with religious education termed scientific integration.

Several intra, extra, and community student organizations at UIN Alauddin Makassar. In religious-based tertiary institutions, the student organizations are also colored more by Islamic religious elements so that it becomes an opportunity and a challenge because religion also needs a balance like science and technology. Religious understanding needs to be balanced so that radicalism of liberalism does not occur. The concept of religious moderation by the Ministry of Religion is a middle way concept (*wasathiyah*) that balances the two poles. This understanding of radicalism is dangerous because it becomes the forerunner of radical actions.

Student organizations exposed to radicalism are often suspicious of government policies and even the concept of religious moderation. In fact, Islam is actually moderate without the idea of moderation because this is only a form of concretization. However, in Indonesia, the middle way concept is the current conversation topic amid a moral crisis and exaggeration. On the one hand, in Indonesia's positive law, people cannot be punished for what they think but what they do. Therefore, radical understanding needs to be straightened out as soon as possible because, in addition to information media and technology, the organization's role also dramatically influences the transmission of this understanding. In this case, the organization's management is because the government is a structure that moves in an organization while the organs are not moving. Still, the radical seeds come from the organ's ideology.

The UIN Alauddin Makassar campus, which has always been used as a role model for other Islamic campuses in Indonesia, has no power to stem the entry of organizations and communities from outside the campus, either openly or in the form of an understanding attached to the minds of students. Scientific integration is always used as a shield, as stated in the Guidelines for Scientific Integration, which is the specific goal of increasing student activities according to interests, talents, and morals so that students have a scientific, critical, and dialogical culture. Even with the shield of religious moderation as a tolerant attitude that is upheld by the academic community. However, are the two guards able to stem the radical understanding that is developing rapidly

and massively? It cannot be denied that the current state of skepticism can overwhelm students from critical and scientific discussion spaces.

Therefore, this study focuses on understanding student organizations towards religious moderation and the role of the campus in filtering radicalism.

2. Methodology

This study used a qualitative research method with a phenomenological approach within student organizations' scope, both internal and external, at UIN Alauddin Makassar.

3. Results and Discussion

3.1. Basic understanding of religious moderation in student organizations

In this case, moderation means promoting balance in terms of moral beliefs, character, both when treating others individually or dealing with state institutions. Moderation in Arabic is known as *wasath* or *wasathiyah*, which has the equivalent words *tawassuth* (middle), *l'tidal* (fair) and *tawazun* (balanced). The antonym of the word *wasath* is *tatharruf* (excessive), which is extreme, radical, and excessive in English[4]

The level of students' understanding of religious moderation on an Islamic religion-based campus can be measured from their thoughts and attitudes. This understanding can be obtained through the lecture process or organization. There is no standard course in the curriculum with a jargon of religious moderation, but moderation is used as the spirit for every learning process by the academic community. This understanding of moderation can actually be obtained through organizations. Typically, there are several types of organizations in campus, including intra-campus, extra-campus organizations, Student Activity Units (UKM), UKK, and communities. These organizations and the academic community sometimes carry out discussions, seminars, or workshops related to religious moderation. However, both or one of them may actually carry out activities that move away from the moderation axis.

To see an organization exposed to radicalism, it can be identified from its characteristics. Rubaidi describes at least five parts of this form of radicalism, namely:[5]

1. (a) i. Making Islam the final ideology in regulating individual life and also constitutional politics;

- ii. Second, Islamic values adopted by adopting their sources in the Middle East as they are without considering social and political developments when the Al-Quran and hadits are present in this earth, with contemporary local realities;
- iii. Because attention is more focused on the text of the Koran and Hadith, this purification is very careful to accept all non-Islamic cultures, including being careful to take local traditions for fear of interfering with Islam with bid'ah;
- iv. Reject non-middle eastern ideologies, including western ideologies such as democracy, secularism, and liberalism. And all stipulated regulations must refer to Al-Quran and Hadiths;
- v. The movement of this group is often in conflict with the broader community, including the government.

Another indicator that can be seen in local culture can be used to know the extent of the willingness to accept traditional religious practices. In their religious behavior, moderate people have a more friendly tendency in taking local traditions and culture, as long as they do not conflict with the central teachings of their religion. Religious moderation ensures that a religious believer does not get trapped extremely in just one religious perspective in practicing religious education.(Luh Riniti Rahayu dan Putu Surya Wedra Lesmana, n.d.)

TABLE 1

No.	Type of Organization	Scope	Radical Potential
1.	Intra	People come from various elements but are still in one area based on the scale such as majors, faculties, universities usually	The organ is less likely to be radical. Relatively safe in terms of radicalism thought and activity
2.	Extra	Connect with more expansive areas and interests outside the campus such as PMII, HMI, GMKI, IMM, KAMMI, LMND	still vulnerable
3.	UKM/UKK	It can be intra or extra. The structure of UKM is on campus while UKK is outside the campus to hone skills of talents and interests such as dancing, futsal, scouts	The organ is less likely to be radical. Relatively safe in terms of radical thought and activity
4.	Community	Usually, it is of the same interest, for example, in the discussion community, writing (some are legalized, there are also clubs	still vulnerable

Based on the classification of student organizations above, we can detect organizations that can move away from moderation so that they become radical or liberal organizations. Early detection can be seen from the characteristics of the organization:

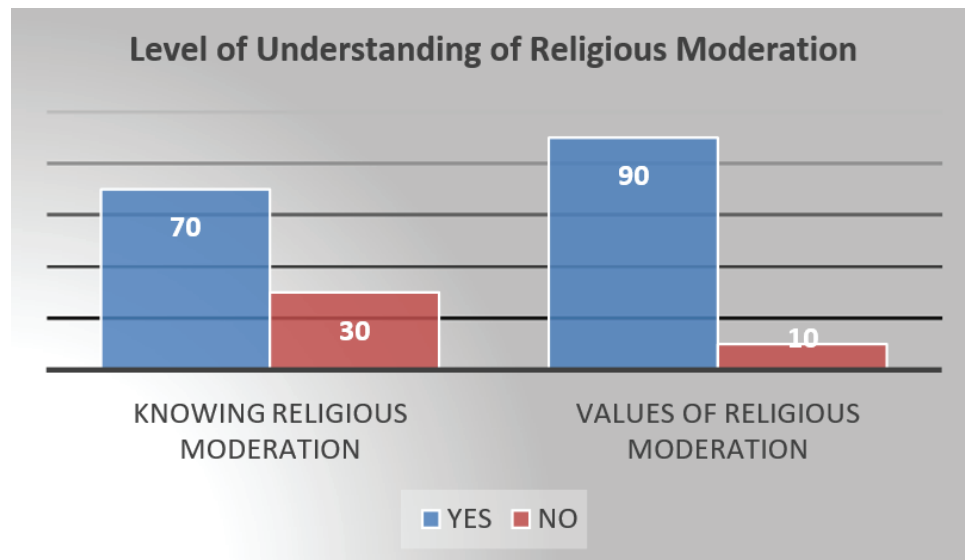
Radical or not is influenced by the region, campus structure influence, and organization type. There is a misunderstanding by some radical student organizations due to suspicion of the concept of moderation and its affiliation with religious organizations in Indonesia such as NU, Muhammadiyah, or MUI. On the other hand, it is also mistaken for socialist or liberal student organizations to regard moderation as the opposite of radicalism and extremism, even though moderation is the middle way (wasathiyah) between radicalism and liberalism. Washat is the central position between two brothers. Virtually the concept of balance (tawazun, equilibrium).

Extra organizations and communities are usually affiliated with harakah or Jemaah da'wah extremes. The various harakah and congregation of contemporary Islamic preaching may be divided into three main categories:[6]

1. First, the harakah or dakwah congregation strives to bring about a comprehensive change in the midst of society by gaining power and applying Islamic laws as a substitute for the systems that currently exist. Ex; Muslim ikhwanul, da'wah salafiyah (salafi movement), Hisbut Tahrir, congregation ad-da'wah wa at tabligh (congregation of da'wah and tabligh)
2. Second, the harakah or dakwah congregation that strives to improve individuals spread worship and individual attachments to Islamic laws without aiming to change society as a whole.
3. Third, the harakah or da'wah congregation, which has a limited, instantaneous purpose, sometimes only in a particular region or several areas.

Harakah or Jemaah da'wah which is the first to usually carry out movements against the government. Harakah of this first genius is also spread on the UINAM campus (data). For example, Hisbut- tahrir who aspires to establish a caliphate. Efforts to resonate with the Khilafah's thought have gradually yielded results proven by the success of influencing some Muslims and community leaders[7] Including students and their organizations could be led to become cadres of Hisbut-Tahrir.

The research results show that understanding the organization at UIN Alauddin Makassar is relatively high. This data can be seen in this diagram.



Data on student organizations within the Alauddin State Islamic University in Makassar show that most student organizations have heard religious moderation. Still, they do not know which ones and what values fall into the category of religious moderation.

On the other hand, they have carried out their attitudes and values of moderation well. This can be seen from their responses about the existing tolerance. Some of the researcher's questions, such as how is the response to Islamic groups who like to disbelieve other Islamic groups? And the answers of all students are of the view that they reject such ideas. Besides that, different moderation values regarding the acceptance of non-Muslims all provide convincing solutions that the peacocks are quite tolerant of seeing other religions.

A big role from the campus is needed to strengthen and make student organizations a forum for filtering radicalism. Student organizations must be well maintained because that is where students' character and mindset can be formed.

3.2. Role of Campus: Integration of Religious Moderation and Student Organizations

In 2019, the Ministry of Religion of the Republic of Indonesia made religious moderation its central jargon. Then this was also followed by the institutions under it, including UIN Alauddin Makassar. The Chancellor of UIN Alauddin Makassar himself echoed his Panca Cita work program, one of which is rooted religious meditation, including the construction of religious moderation houses.

Islamic religious tertiary institutions play a significant role in promoting religious moderation. In today's instantaneous and pragmatic era, people's understanding of

scattered religious narratives tends to be biased and counterproductive. Those who are too textual in understanding the holy verses accompanied by excessive fanaticism lead to exclusivism, schemism, and even terrorism. Some transcend boundaries (beyond boundaries) to excess in interpreting the scriptures. Some play God's messages into personal messages full of interests. The logical consequence is the vulnerability of conflicts of interest that can tear the harmony of religious life. In this context, religious moderation is a must to make it viral, disseminated, socialized, and pronounced. [8]

Moderation is essential to continue and be sustainable for students considering that PTKIN as a child of the ministry of religion and moderation, is a product of the term tolerance launched by the ministry of religion. In PTKIN it also does not cover the possibility that there are many groups that practice Islamic values that are different from the majority of society. With that, we can see the real treasures of Islam that can bring out the values of Islamic *ukhuwah* in particular and *ukhuwah wathoniyah* in general. [9] It is hoped that the cultivation of moderation values in PTKIN will achieve the final goal, namely to form the character of moderate Muslims. Moderate Muslims practice the importance of Islamic moderation, namely tolerance, harmony, and cooperation with differences in *amaliyah*.

At the Alauddin State Islamic University, Makassar, he has intensified his knowledge in the subject program, but the language is very standard. So that it does not anticipate the latent dangers of radicalism and liberalism because the specific objectives of the field of student affairs are only increasing student activities based on student interests, talents, and abilities in the context of building morals, personality, leadership, independence, and professionalism, so that it is expected to grow and develop a scientific, critical academic culture, and dialogic. (Special Purpose, Guidelines for UINAM Scientific Integration). So, to arrive at religious moderation requires the ability to think objectively and comprehensively about various existing problems, especially in looking at religious plurality issues. So a determination in reasoning religious texts in the form of a strict interpretation is needed. To give birth to the concept of being moderate, not extreme and radical[10]

If public universities need religious education to reduce moral degradation, then PTKIN needs the development of science and technology to answer society's problems. UIN Alauddin Makassar is one of the largest religion-based tertiary institutions in Indonesia, which balances science and technology and religion with scientific integration.

Currently, PTKIN students are more polarized because of the central policy that opens more access for people who wish to study at PTKIN. Previously only alumni of Islamic schools could register at PTKIN. UINAM also feels this as one of the favorite campuses

in Eastern Indonesia. The task of forming student character according to the Sharia is clearly increasingly tricky. Unlike the case with Islamic school alumni who have received understanding early before entering the tertiary level. In general, Indonesian students

like to organize and even go to the international level to find their identity. If one chooses and sorts the organization, it will impact the attitude and character of students.

The role of the campus in providing an understanding of religious moderation is vital. UIN Alauddin Makassar as a religious campus, must have a strategy in echoing religious moderation at the student organization level and the students themselves. The steps that can be taken are:

1. (a)
 - i. Integration of fundamental organizational values with religious moderation;
 - ii. Provide work programs related to religious tolerance;
 - iii. Inviting organizations to be directly involved in socialization and community service regarding religious moderation;
 - iv. Organizational assistance in study and discussion forums;
 - v. Recruitment of organizational members must provide material about understanding and the value of religious moderation;
 - vi. It is strengthening the role of the religious moderation house in synergy with all student organizations.

The development of the world in the era of globalization and increasing technology so that the terrorism movement and radical thought can easily and quickly develop in various areas, including in student organizations. Therefore it is necessary to get special attention for the campus in monitoring social media as a medium for obtaining access and spreading radicalism. (Vintage, n.d.) In addition to monitoring radicalism, social media can also be a means for the campus to provide education and understanding of religious moderation's fundamental values .

The formation of student character through various campus programs for both new students and student organizations introduces philosophical values in Islam itself. The values that are implied are the values:[11]

1. Justice (moderation, mediocrity, egalitarianism, and equality);
2. Rahmatan lil'alamin (guarantees religious freedom (hifdz al-din), maintains life (hifdz al-nafs), looks after descent and profession (hifdz al-aql), and maintains property (hidz al-mal);

3. Honesty and responsibility (ash-shidu wal amanah);
4. Deliberation (ash-shura);
5. Egalitarian (al-musawah);
6. Ikhtitam

4. Conclusion

This paper is based on a qualitative study by looking at the increased understanding of student organizations. The results show that most of the student organizations only know moderation in terms of terms. Still, the basic concept has not been integrated into the fundamental values of the organization. However, the majority of student organizations have embodied the values of religious moderation and tolerance. The campus's role is significant in integrating and making student organizations as the front guard in filtering radicalism that develops in the campus world. Various ways can be taken, such as building student character and student organizations with the fundamental religious moderation value.

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