RELIGIOUS MODERATION LEVELS AMONG THE STUDENTS OF ISLAMIC EDUCATION DEPARTMENT IN THE FACULTY OF EDUCATION AND TEACHER TRAINING AT UIN MATARAM

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Abstrak

The issue of intolerance on campus is a compelling subject for study today, particularly within the Islamic Religious Education (Pendidikan Agama Islam: PAI) programmes under the Ministry of Religion, which should exemplify a positive attitude towards religious moderation. This research aims to examine the level of religious moderation among Islamic students of the Religious Education programme. In particular, the study describes the level of religious moderation of 2021 batch students of the Islamic Religious Education programme at the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri (UIN) Mataram. To assess the level of religious moderation among the students, the researchers used a descriptive qualitative research method. Data were collected through interviews, observation and documentation. The research findings indicate that religious moderation is an attitude and effort to establish religion as a principle for avoiding extreme positions and consistently seeking middle ground in uniting society. The level of religious moderation among the students of the 2021 batch (sixth semester) of the Islamic Religious Education programme can be classified as high, as evidenced by their effective implementation of the religious moderation indicators. These indicators consist of four elements: national commitment, tolerance, anti-violence stance, and accommodation of local culture.

Keywords: Religious Moderation, Students, Islamic Religious Education

A. INTRODUCTION

In the diverse landscape of Indonesia, Islam has historically and sociologically emerged as the majority religion. The facts and data related to religious diversity in Indonesia represent a mosaic that enriches the tapestry of religious life.[1] Within this diversity, the Indonesia is united by an ideology known as Pancasila.[2]

In Indonesia, the concept of moderate Islam is implemented through the concept of *ummatan wasathah* (moderate community), which is primarily represented by two major organisations: Nahdhatul Ulama (NU) and Muhammadiyah, the two prominent examples of moderate Islamic organisations in Indonesia. These groups espouse the

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[1] Agus Akhmadi, "Moderasi Beragama Dalam Keberagaman Indonesia" *Jurnal Diklat Keagamaan,* 13 (2), 48, 2019.

[2] Habibur Rohman, "Upaya Membentuk Sikap Moderasi Beragama Mahasiswa Di UPT Ma'had Al-Jami'ah Radennn Intan Lampung", *Skripsi*, UIN Raden Intan Lampung, Lampung, 2021.

tenets of *ahlussunnah wa al-jama'ah* in their propagation, demonstrating a commitment to tolerance and peace. In the context of Islamic thought in Indonesia, moderatism is characterised by five key attributes. Firstly, a non-violent ideology is upheld in the propagation of the doctrine. Secondly, there is an adoption of modern life in its entirety, encompassing science, technology, democracy, and human rights. Thirdly, a rational approach is employed in the interpretation of Islamic teachings. Fourthly, a contextual approach is employed in the interpretation of Islamic teachings. Finally, the concept of *ijtihad* (independent reasoning) is employed in establishing Islamic law.[3] These characteristics can be further expanded to include other attributes such as tolerance, harmony, and cooperation among different religious groups.

The term religious moderation emerged in the context of the pluralistic condition of Indonesian society. It was first introduced by the Indonesian Ministry of Religious Affairs (*Kementerian Agama*) in 2019. According to Lukman Hakim Saefuddin, there are at least three reasons for strengthening religious moderation in Indonesia. Firstly, the emergence of religious practices that contradict the values of humanity. Secondly, the appearance of religious interpretations that cannot be justified from a knowledge perspective. Lastly, religious practices that undermine national unity.[4]

Religious moderation, in its general conception, refers to an approach that prioritises balance across various aspects of life, including beliefs, morals, discourse, and actions as expressions of individual or group religious practices. From a historical perspective, the concept of religious moderation in classical Islamic studies is known as "*Islam Wasathiyyah.*" In the context of Islamic teachings, *wasathiyyah* emphasises the importance of justice, balance, and a middle path, which serves to avoid the entrapment of individuals or groups in extreme or radical religious practices.[5]

The term religious moderation is derived from the Latin word "*moderatio,*" which signifies moderation, or the avoidance of excess or deficiency. This implies the ability to exercise self-control in the face of both excessive and insufficient attitudes. This term was subsequently translated into Indonesian as "*moderasi.*" In the Indonesian dictionary (*Kamus Besar Bahasa Indonesia: KBBI*), the term "*moderasi*" is defined in two ways: firstly, as the reduction of violence and, secondly, as the avoidance of extremism.[6]

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[3] Mohamad Fahri Dan Ahmad Zainuri, "Moderasi Beragama Di Indonesia", *INTIZAR,* 25 (2), 98, 2019.

[4] Hasan Sazali, Ali Mustafa, New Media Dan Penguatan Moderasi Berama Di Indonesia, *Jurnal Komunikasi,* 17 (2), 269, 2023.

[5] Yusuf Hanafi, Andy Hadiyanto, Dkk, *Internalisasi Nilai-Nilai Moderasi Beragama Dalam Perkuliahan Pendidikan Agam Islam Pada Perguruan Tinggi Umum,* (Cetakan Pertama, 2022), Sidoarjo: Delta Pijar Khatulistiwa, 2022, hlm. 6

[6] Kementrian Agam RI, *Moderasi Beragama,* (Cetakan Pertama, 2019), Jakarta: Badan Litbag Dan Diklat Kementrian Agama RI, 2019, hlm.15

Higher education institutions, both public and private, have become a significant avenue for cultivating a generation of individuals with a moderate outlook. However, it is also possible that these institutions may become targets for the spread of radical ideologies. The primary targets on campuses are students who wish to pursue Islamic studies in greater depth. This is evidenced by research findings from National Intelligence Agency (*Badan Intelijen Nasional:BIN*), which indicate that approximately seven nationally favoured universities have been exposed to radical ideologies. Moreover, the finding of study by BIN indicates that approximately 39% of students from 15 provinces are drawn to radical ideologies. This attraction is categorised into three levels: low, medium, and high.[7] The National Counter-Terrorism Agency (*Badan Nasional Penanggulangan Terorisme: BNPT*) has also indicated that higher education institutions have been exposed to radical ideologies. This has resulted in a range of responses, including the implementation of policies prohibiting female students from wearing the *niqaab* (long garment worn by some Muslim women). Such policies are derived from a stigmatised view that women wearing the *niqaab* are associated with exclusive, radical, and intolerant religious beliefs and attitudes.[8]

In response to the emergence of radical ideologies within Indonesian higher education institutions, the Director General of Islamic Education at the Ministry of Religious Affairs issued a circular on 29 October 2019, outlining a policy for the establishment of Religious Mediation Institutions in religious higher education institutions. A subsequent survey conducted on 11 December 2020 revealed that 38 religious mediation centres (*Pusat Kerohanian dan Moderasi Beragama: PKMB*) had been established across 58 Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam: PTKI*).[9] These findings highlight the prevalence of diverse ideological approaches within the higher education sector .

The principal aim of the religious mediation centres is to function as a means of reinforcing tolerance and mitigating radical attitudes and behaviours. It is, however, important to note that prior to the implementation of this policy, numerous institutions had already been actively engaged in the promotion and implementation of tolerance values.[10]

This analysis indicates that while some Indonesian higher education institutions have been affected by the propagation of radical ideologies, with a subset of students

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[7] Sutarto, Pola Internalisasi Nilai-Nilai Moderasi Beragama Untuk Menangkal Faham Radikal Di Kalangan Mahasiswa, *Jurnal Pendidikan Islam, 11 (01), 97, 2022.*

[8] Mustain Dan Baehaqi, "Potert Mahasiswa Berniqob Di UIN Mataram", *Jurnal Penelitian Keislaman,* 18 (1), 16, 2022.

[9] Abdul Rasyid, "Moderasi Beragama Di Lingkungan Perguruan Tinggi: Suatu Kajian Atas Alterasi Kebijakan Pendirian Rumah Moderasi Beragama", *Tarbawi,* 5 (2), 107, 2022.

[10] Ibid., 108

expressing interest in these concepts, the majority of institutions continue to adhere to the principles of religious moderation. These institutions achieve this by instilling and implementing values associated with religious moderation, with a particular emphasis on tolerance. The establishment of 38 Religious Moderation Houses (*Rumah Moderasi Beragama: RMB*) across 58 PTKIs provides empirical evidence of this commitment. The implementation of the Religious Moderation House policy, which designates these entities as research institutions, is anticipated to significantly facilitate the inculcation of religious moderation values within the higher education landscape.

Universitas Islam Negeri (UIN) Mataram, a preeminent higher education institution in West Nusa Tenggara (*Nusa Tenggara Barat: NTB*) and the sole state Islamic university in the Bali-Nusra region, exerts a significant positive influence across NTB. The student body of the university is notable for its diversity, yet this heterogeneity does not impede the implementation of religious moderation values. This phenomenon was observed by the researchers during fieldwork conducted within the PAI programme. Despite the diversity of ethnicity, culture, and organisational affiliations among the students of the Deparment of Islamic Religious Education (*Pendidikan Agama Islam:PAI*), they maintain cohesive social interactions. This observation indicates that students at UIN Mataram continue to uphold their respective cultural values while respecting those of others.[11] As a programme under the auspices of the Ministry of Religious Affairs, the Department of Islamic Religious Education is tasked with fostering the development of a generation of young Muslim individuals with well-defined moderate attitudes. The objective of this study is to examine the level of religious moderation among students in the 2021 cohort of the Department of Islamic Religious Education within the Faculty of Education and Teacher Training (*Fakultas Tarbiyah dan Keguruan: FTK*) at UIN Mataram. The investigation focuses on how these students implement indicators of religious moderation in their daily lives, providing insights into the effectiveness of the programme's approach to fostering religious tolerance and moderation.

B. METHODOLOGY

This study employs a qualitative descriptive research design to analyze phenomena, events, and social conditions related to the level of religious moderation among sixth-semester students (2021 cohort) in the Deparment of Islamic Religious Education. The research is conducted within the Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, at UIN Mataram. This methodological approach allows for a comprehensive examination of religious

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[11]Observation, Department of Islamic Religious Education, Faculty of Education and Teacher Training, November 3, 2023

moderation levels among the target student population, providing insights into the implementation of moderation principles within the academic environment.

The data collection process incorporates three main techniques: semi-structured interviews, direct observations, and document analysis. Interviews are conducted with selected students from the Deparment of Islamic Religious Education to assess their understanding of religious moderation concepts. Observations are carried out to identify indicators of religious moderation within the environment of the department. Additionally, relevant documents and archives pertaining to the research topic are examined to provide contextual information and support the primary data.

Following Strauss and Corbin's approach, the data analysis process entails organizing and categorizing data into patterns and thematic units to formulate research findings. The analysis procedure involves data condensation, data display, and conclusion drawing/verification. Data condensation focuses on selecting, simplifying, and transforming the data from field notes, transcripts, and other empirical materials. Data display involves the organized assembly of information that permits conclusion drawing and action. Finally, conclusion drawing and verification encompass the process of developing initial conclusions about the data and verifying these conclusions through further analysis and reflection.[12]

C.   RESULTS AND DISCUSSION

1.   Religious Moderation Levels Among The Students of Department of Islamic Religious Education at UIN Mataram

This section presents the findings of a field research study conducted to assess the knowledge of the students of the Department of Islamic Religious Education at UIN Mataram regarding religious moderation. The results of interviews with sixth-semester students (2021 cohort) indicate that the majority of the students demonstrated awareness of religious moderation issues. The majority of the students reported becoming familiar with the concept of religious moderation during their higher education, citing it as a relatively new term. This suggests that the Department of Islamic Religious Education has been effective in introducing and instilling the concept of religious moderation among students, which has contributed to the development of moderate learners.

Moreover, students demonstrated the capacity to articulate precise definitions of religious moderation. For example, Ahmad Hilman Halim elucidated:

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[12] Indag Ria Sulistyarini Dan Pratiwi Novianti, *Wawancara Sebagai Metode Efektif Untuk Memahami Prilaku Manusia,* (Yogyakarta: Karya Pustaka Darwati, 2012), hlm. 261

"Religious moderation is derived from two words: *moderasi* (moderation) and *agama* (religion). The concept of moderation can be defined as a stance that occupies a middle ground between two opposing extremes, neither leaning too far to the left nor to the right. It is a stance that avoids both extremism and insufficiency. Religion is defined as the adherence to, belief in, and practice of a particular religious doctrine that fosters a sense of closeness to the divine. Although the term religious moderation is relatively new, it is highly applicable to national and societal life, promoting unity and cohesion. Given Indonesia's rich cultural and religious diversity, the concept of religious moderation is particularly well-suited for implementation in the country".[13]

Sibari Zahra Hanifa presented a comparable perspective on religious moderation.

"Religious moderation is an approach to religious practice that avoids the extremes of both extremism and insufficiency. This entails the practice of religious teachings in a manner that does not compromise the values and norms inherent in the religion. This is particularly pertinent in Indonesia, where the majority of the population adheres to Islam, a religion that is renowned for its pacifist teachings. The other five religions present in the archipelago also espouse the values of peace. Consequently, the concept of religious moderation is highly applicable to the diverse religious communities in the archipelago".[14]

Husnul Hidayatullah Fadhil provided the following definition of religious moderation:

"Religious moderation is defined as a balanced approach to religious practice and perspective towards adherents of other faiths. It entails maintaining religious values while exercising self-control in religious expression, avoiding both excess and deficiency".[15]

The results of the earlier interview demonstrate that the students of the Department of Islamic Religious Education possess a sophisticated understanding of

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[13] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

[14] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

[15] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 3, 2024

religious moderation. This observation is consistent with the theoretical foundation that moderation originates from the Latin term *moderatio*, denoting temperance (the ability to strike a balance between excess and deficiency) and self-control. The term also implies a reduction in violence and the avoidance of extremism, as per the Oxford English Dictionary.[16]

In order to ascertain the extent of religious moderation among the 2021 cohort of students, the researcher sought to identify indicators of religious moderation that could serve as tools for assessing the degree of religious moderation among the sixth-semester students.

a. National Commitment

Among the indicators of religious moderation, national commitment emerges as a significant factor influencing an individual's or group's religious attitudes, perspectives, and practices. This commitment reflects a sense of loyalty to the core national consensus, particularly Pancasila, the state ideology. In interviews conducted with sixth-semester students of the Department of Islamic Religious Education concerning Pancasila as the state ideology, many expressed the view that Pancasila is highly suitable due to its ability to accommodate Indonesia's diverse society. One particular perspective was provided by Nida Urrahmah.

"The values enshrined in Pancasila serve as a distinct reflection of Indonesia's multicultural nature. These values have the capacity to unite diverse religions, ethnicities, languages, and cultures, as encapsulated in the motto "Unity in Diversity" (*Bhineka Tunggal Ika*)".[17]

A different line of questioning regarding national commitment was employed, specifically concerning the democratic system where electoral malpractices such as vote-buying and allegations of fraud persist. The results of the interviews indicate that students oppose replacing the democratic system. As Yazid Haikal Fikri stated,

"The concept of democracy is based on the principle that ultimate authority resides with the people, with decisions made in accordance with the principle of majority rule. The replacement of the democratic system

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[16] Kementrian Agama, *Moderasi Beragama,* (Badan Litbag Dan Diklat Kementrian Agama RI: Jakarta, 2019), hlm. 15

[17] *Interview,* Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

would necessitate a challenging adaptation to a new system, which could potentially lead to significant unrest during leadership transitions. As long as the decisions in question are made by the people, they are likely to be accepted".[18]

The Indonesian democratic system, with its inherent dynamism, represents the embodiment of the fourth principle of Pancasila, which upholds wisdom. Therefore, democracy, with all its dynamics, must be accepted as it represents one form of wisdom concerning the sovereignty of the people. [19] From the interview with Khairunninsa, she stated:

"National commitment may be defined as a form of practice that incorporates the values espoused in Pancasila and the 1945 Constitution. This commitment serves to cultivate a sense of unity among citizens, thereby facilitating the construction of a unified nation and state".[20]

In its essence, national commitment may be understood as a responsible attachment to being loyal and fostering self-awareness as part of the nation. According to the Indonesian Dictionary, commitment is defined as an agreement or attachment to do something and to be responsible for it. In contrast, nationality refers to the characteristics that distinguish a group in terms of nation, relating to the nation, and self-awareness as a citizen of a nation.[21]

Consequently, national commitment is one of the most crucial aspects that every citizen should possess. National commitment can be defined as an effort to mandate all citizens to prioritize the unity and interests of the nation above their personal interests. Furthermore, the construction of national commitment among citizens is of paramount importance. This is a matter that the Indonesia cannot afford to ignore, as it can become an essential aspect of the identity of every citizen.

In the educational environment, including higher education, students demonstrate a form of national commitment, namely love for the homeland, in

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[18] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

[19] Ode Mohamad Man Arfa Ladamay, Muhammad Yusuf Assanusi, "Implementasi Nilai Demokraasi Dalam Pembinaan Komitmen Kebangsaan Pada Mahasiswa Fakultas Agama Islam Universitas Muhammadiyah Gresik", *Jurnal TAMADDUN-FAI UMG,* 20 (1), 85, 2019.

[20] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 3, 2021

[21] *Ibid,.* hlm. 76-77

an unconscious manner. In particular, the university environment provides a forum for the expression of love for the homeland by students. The Department of Islamic Religious Education has become the most popular department at UIN Mataram. The Sixth-semester students of the Department of Islamic Religious Education demonstrate their national commitment through their dedication to rigorous study. This can be observed from the results of observations, where in the sixth semester, students are already occupied with thesis topic selection, community services (*Kuliah Kerja Partisipatif: KKP*), and Field Experience Practices (*Praktek Pengalaman Lapangan: PPL*). It is clear that students must engage in extensive study in order to fulfil the aforementioned activities, which are designed to foster a sense of dedication to the nation and state.[22] This is in line with Mochamad Aris Yusuf's assertion that the manifestation of love for the homeland in terms of behaviour, spirit and national commitment can be observed in:

1) The maintenance of the state's territorial integrity.
2) The preservation of the environment.
3) The management of natural resources in a manner that preserves the ecosystem.
4) Studying assiduously in order to attain a comprehensive understanding of the subject matter.[23]

The Ministry of Religious Affairs places great emphasis on the importance of national commitment in the context of religious moderation. It is asserted that the practice of religious teachings is tantamount to fulfilling one's obligations as a citizen. This represents the implementation of Pancasila, the state ideology of Indonesia, with the objective of creating an environment conducive to the development and peaceful coexistence of various religions and beliefs. Consequently, no group feels marginalised. This is consistent with the first principle of Pancasila, which reflects a national commitment to embracing religious and belief diversity.[24]

b. Tolerance

Tolerance is a fundamental value in fostering harmony among religious communities. It strongly upholds the concept of difference and is the most

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[22] *Observation,* Department of Islamic Religious Education, Faculty of Education and Teacher Training, March 14, 2024

[23] Mochamad Aris Yusuf, "Memahami Komitmen Kebangsaan Dan Semangat Kebangsaan", diakses tanggal 4 Februari 2023 dari https://www.gramedia.com/literasi/komitmen-kebangsaan-semangat-kebangsaan/.

[24] Kementrian Agama RI, *Moderasi Beragama",* (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), hlm. 43

frequently implemented value of religious moderation by university students in their daily lives. This extends not only to inter-religious relationships but also to intra-religious contexts where differing interpretations or opinions exist within Islam. Aisyah, one of the participating students, articulates:

> "Tolerance is defined as the mutual respect for differences, regardless of their magnitude, both among different religious communities and within the same religious group. It is important to note that tolerance does not entail negatively judging existing differences. Instances requiring tolerance may be as minor as classroom discussions. In the absence of a tolerant attitude, every difference of opinion may give rise to mutual blame and an unwillingness to accept others' viewpoints".[25]

Similarly, Muhammad Alvian Shobari, a student of the Department of Islamic Religious Education, offers the following insight:

> "Tolerance is an attitude of mutual respect, acceptance of differences, and the freedom of expression for every individual, both among different religious communities and within the same religious group".[26]

Based on the initial observations presented in Chapter I, it can be concluded that tolerance is one of the most frequently implemented values of religious moderation among sixth-semester students of the Department of Islamic Religious Education, cohort 2021. In the implementation of tolerance values, the students frequently demonstrate the capacity to accept differing opinions, engage in mutual respect, and appreciate their peers, despite their diverse ethnic and cultural backgrounds. This is evident in both class discussions and daily social interactions. In their daily interactions, there appear to be no barriers based on ethnicity or culture, while adhering to humanitarian values in social conduct, thus creating a positive atmosphere within the department.[27]

From the above interview results and observations, it can be concluded that the concept of tolerance as articulated by the students of the Department of Islamic Religious Education aligns with the theoretical definition based on the

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[25] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

[26] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, , April 1, 2024

[27] *Observation,* Department of Islamic Religious Education, Faculty of Education and Teacher Training, March 14, 2024

KBBI. Etymologilly, tolerance is defined as an attitude of accommodating (respecting, allowing, permitting) positions (opinions, views, beliefs, habits, behaviours, etc.) that differ from or contradict one's own stance. Terminologically, Abu A'la Maududi defines tolerance as an attitude of respecting others' beliefs and actions, even if they are perceived as erroneous from one's perspective, without resorting to violence or coercion to change or hinder their actions.[28]

The Quran frequently mentions limitations on tolerance, including:

1) This is not to be confused with matters of aqidah and fundamental worship practices between different religious communities and within the same religious community, as mentioned in *Surah Al-Hujurat*, verses 10 & 13. *The believers are but brothers; therefore, it is incumbent upon them to settle their differences amicably." And beware of Allah, that you may receive His mercy.*[29] *O mankind, we have created you from male and female, and we have divided you into peoples and tribes so that you may know one another.*[30]

2) The avoidance of any violation of the principle of mutual consent with regard to the formation of a nation and the establishment of a state.

3) it is imperative that the aforementioned values be upheld, as outlined in the Quranic verses 32 and 29 of *Surah Al-Ma'idah* and *Surah An-Nisa*, respectively. *One who kills a human being, unless in self-defense or in the course of a public calamity, is as if they had killed all of humanity.*[31] *Those who have embraced the Islamic faith are admonished to refrain from the unjust consumption of one another's wealth, except in the context of lawful business transactions conducted with mutual consent. Furthermore, it is forbidden to kill oneself or another individual. Indeed, Allah is ever merciful to you.* [32]

4) In accordance with the teachings of *Surah Al-Anbiya*, verse 107, which states that one should not disturb public order. *And it is not within the purview of your mission, O Muhammad, to inflict suffering upon the world.*[33]

This attitude of tolerance is reflected in individual actions demonstrating mutual respect, appreciation, assistance, compassion, and other behaviours indicative of unity. The term tolerance is derived from the Latin "*tolerantia*,"

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[28] Mohammad Fuad Al Amin Dan Mohammad Rosyidi, "Konsep Toleransi Dalam Islam Dan Implementasinya Di Masyarakat Indonesia", *Jurnal Madaniyah,* 9 (2), 280-281, 2019.

[29] Quran 49:10

[30] Quran 49:13

[31] Quran 5:32

[32] Quran 4:29

[33] Quran 21:107

which means peaceful, harmonious, tranquil, and loving. Furthermore, tolerance can be defined as an association based on mutual assistance. [34]

According to Abdul Mukti Ali, promoting a tolerant attitude at higher education institutions can influence at least two aspects: the scholarly dimension and the aspect of social relations known as "*hablum minannasi.*" Consequently, universities are expected to play a pivotal role in shaping students' attitudes and character, aiming to create a generation with robust tolerance capable of maintaining social relationships within the community.[35]

Meanwhile, the Ministry of Religious Affairs defines tolerance as an attitude resulting from religious moderation. In Indonesia, tolerance among religious communities, framed within religious moderation, serves as the bedrock for dialogue and cooperation between religions. Moreover, it plays a crucial role in democracy, as democratic processes thrive when individuals can express their opinions while accepting those of others. Thus, a nation's democratic maturity can be gauged by the extent of its tolerance. [36]

c. Non-Violence

The concept of non-violence entails refraining from causing harm through actions, words, or thoughts. Essentially, it involves avoiding behaviors that lead to pain and ultimately foster hatred. Within the context of the Islamic education department at UIN Mataram, there have been no observed instances of violence. Students maintain positive relationships akin to siblings. This is evident during the annual election of the chairperson for the Student Association (*Himpunan Mahasiswa Jurusan:HMJ*), where results are consistently accepted without rejection.[37] Even when disagreements arise, they are resolved through consultation rather than extreme or anarchic actions aimed at effecting change. This demonstrates that students in the Department of Islamic Education do not resort to violence as a means of instigating change. Their non-violence stance aligns with the statement in the book "*Moderasi Beragama*" published by the Ministry of Religious Affairs, which defines radicalism or violence as an ideology seeking change through violent or radical means.[38] Ahmad Hilman Halim, the

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[34] Nur Khalifatul Khasanah, "Toleransi Beragama Antar Mahasiswa Di Lingkungan Kampus STIKOM Yos Sudarso Purwokerto", *Skripsi,* Universitas Islam Negeri Prof. K. H. Saifuddin Zuhri Purwokerto 2023, Hlm. 34

[35] *Ibid,.* 36

[36] Kementrian Agama RI, *Moderasi Beragama",* (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), Hlm. 44

[37] *Observation*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, March 14, 2024

[38] Kementerian Agama RI, "*Moderasi Beragama"*, (Badan Litbang Dan Diklat Kementrian Agama RI, Jakarta: 2019), Hlm. 45

chairman of the student association for the 2024 period, also echoes this sentiment.

> "There is no form of violence whatsoever, be it in thought, word or deed, during the election of the student association chairperson. This election is a collective decision of the students".[39]

From the interview results, the concept of non-violence was articulated by Husnia Rahmatullah:

> "Non-violence is an attitude that refrains from harming others in any form, whether physical or mental".[40]

> "The concept of non-violence was also expressed by Muhammad Akbar: Non-violence is an attitude that exemplifies every religion, particularly Islam, which has an integrity of peace-loving. Fundamentally, every religion strictly prohibits its adherents from adopting violent attitudes".[41]

The aforementioned interview results and observations demonstrate that the students of the Department of Islamic Religious Education are opposed to violence in any form. They consistently respect collective decisions and maintain mutual respect. Although arguments, teasing and similar behaviours still frequently occur in any educational environment, including higher education institutions, these are typically couched in jest and not excessive to the point of being demeaning. In my opinion, this is quite normal. This is attributed to the strong social bonds among students, causing such interactions to be perceived merely as banter.

From various definitions of violent acts, violence can be categorised as a form of aggression. The term abuse is most frequently translated to define 'violence,' 'maltreatment,' 'torture' or 'mistreatment.' Based on these definitions, violence is inappropriate behaviour resulting in physical, psychological or financial harm or damage, experienced by either individuals or groups.[42] Violence

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[39] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

[40] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 4, 2024

[41] *Interview,* Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 4, 2024

[42] Riris Eka Setiani, "Pendidikan Anti Kekerasan Untuk Anak Usia Dini", *Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini,* 1, (2), 41 2016.

is also an action that is highly disapproved of in any religion. Such violent acts symbolise arrogance in individuals or groups. Besides not being taught or justified in religion, violent actions can also disrupt harmonious and peaceful social structures.[43]

Therefore, as students who are considered to have developed their own awareness, adopting a non-violent attitude is crucial in preparing oneself to face social life within the community. This is because, inevitably, students will become promoters of established social structures, not only in community life but also in national and state affairs.

The importance of an non-violence stance was conveyed by the Acting Head of the Research and Training Agency, Abu Rakhmad, during a session on guidance and reinforcement of religious moderation. He stated that addressing regrettable issues through dialogue is indicative of a civilised nation. Rakhmad emphasised that violence is not the primary solution for resolving global problems and that cultivating an anti-violence ethos should be a fundamental tenet of our religious practices. [44]

d. Accommodation of local culture

Cultural diversity is a distinctive feature of the Indonesia. Many Indonesian cultural practices have gained international recognition. Within the context of the Department of Islamic Education, there are three ethnic groups: Sasak, Samawa, and Mbojo. One of the customs in the Samawa tribe involves pointing with the left hand. An interview with Baiq Alaq Zulkarnain revealed that this cultural practice serves as a unique regional symbol. As long as it does not have adverse effects on those in Lombok, it is deemed acceptable.[45]

Similarly, another participant, Riab Fauzi, emphasises the importance of preserving local wisdom as a form of cultural accommodation.

"Whilst respecting local traditions, we must also consider the cultural context of our surroundings. If a practice does not have significantly negative consequences, it can be accepted".[46]

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[43] Silvester Nusa, Dkk, "Membangun Sikap Moderasi Beragama Yang Berorientasi Pada Anti Kekerasan Melalui Dialog", *Jurnal Ilmu Pendidikan,* 4, (3) 4215, 2022.

[44] Kementrian Agama RI, *Moderasi Beragama",* (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), hlm. 45

[45] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

[46] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

The concept of accommodation involves adapting to local customs and practices without resorting to violence. It aims to understand and accept religious practices and local traditions.[47][48]In the context of the Islamic education department, observance of this approach is evident in student interactions, where ethnicity, culture, and language are not barriers. Events such as the annual *Milad PAI* (The anniversary celebration of the Department of Islamic Religious Education) further demonstrate students' ability to accommodate diverse cultural expressions, for example, through fashion shows and *hadroh* performances.[49]

The significance of an accommodative attitude towards local culture serves as a benchmark for gauging the willingness to embrace religious practices that incorporate local customs and traditions[50]. Individuals or groups capable of accommodating local culture tend to be more receptive to local traditions and behaviours within their religious practices, provided these do not conflict with the core tenets of their faith.[51]

Therea are two principles which serve as indicators of an individual or group's moderation in religious matters: fairness and balance. In this context, fairness implies placing everything in its proper context and executing it effectively and promptly. Balance, meanwhile, means consistently maintaining a middle ground between two opposing viewpoints.[52]

A hadith narrated by Ibn Abbas states:

"O people, avoid excessiveness, for previous communities were destroyed due to their excessive behaviour."

Based on this hadith, the degree of loyalty exhibited by an individual or group in practising moderation reflects their commitment to the value of justice. If individuals or groups become more moderate and balanced, they are more

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[47] Masnun dan Apipuddin. Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak. *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[48] Nurul Pratiwi, "Padangan Mahasiswa Program Studi Pendidikan Agama Islam Fakultas Tarbiyah Dan Ilmu Keguruan IAIN Palopo Terhadap Toleransi Dan Sikap Akomodif Budaya Lokal Di Kota Palopo Sulawesi Selatan", *Skripsi,* IAIN Palopo 2022, Hlm. 30

[49] *Observation*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 3, 2024

[50] Masnun dan Apipuddin. Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak. *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[51] Kementrian Agama RI, *Moderasi Beragama"*, (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), hlm. 43

[52] Kementrian Agama RI, *Tanya Jawab Moderasi Beragama,* (Jakarta: Badan Litbang Dan Diklat Kementrian Agama RI, 2019), hlm. 7

likely to act justly. Conversely, if they lack moderation and exhibit bias, they are at greater risk of acting unjustly.[53]

Based on interviews and observations, it can be concluded that the level of religious moderation among students in the Department of Islamic Religious Education (Class of 2021, sixth semester) is categorised as high. This assessment is informed by their knowledge of religious moderation and the implementation of moderation indicators within the Islamic Education context, aligning with the aforementioned principles.[54]

D. CONCLUSION AND RECOMMENDATION

Based on the results of interviews, observations, and documentation presented in the discussion above, it can be concluded that the level of religious moderation among students of the Department of Islamic Religous Education, UIN Mataram (Class of 2021, sixth semester) can be categorised as very good. This assessment is evident from their understanding of the concept of religious moderation and the effective implementation of moderation indicators within the campus environment. The religious moderation indicators include national commitment, tolerance, anti-violence stance, and accommodation towards local culture.

However, it is important to note that this study still has some limitations, both in terms of substance and methodology. Therefore, the researchers hope that future studies will address these limitations more comprehensively, both substantively and methodologically. This research can serve as a foundation for further investigations.
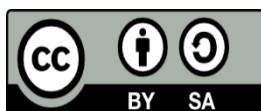
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[53] Anica Dkk, "Moderasi Beraga Dalam Islam Dan Barat", *JSA,* NO. 2 Desember 2021, hlm. 91

[54] *Observasi*, Program Studi Pendidikan Agaama Islaam, Fakultas Tarbiyah Dan Keguruan, 7 Mei 2024

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