

The Implementation of the *Maslahah* Principle in Cultivating Religious Moderation in the State Islamic Universities

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Abstract: Higher education is an effective means of transforming thought and movement to counteract the negative influence of various extreme and deviant religious schools and understandings, one of which is radical ideology, which has recently begun to emerge among students at several tertiary institutions. This study aims to obtain an overview of the steps that have been taken by UIN Raden Intan Lampung, UIN Sunan Ampel Surabaya, and UIN Sunan Gunung Jati Bandung in grounding the concept of religious moderation to anticipate and counteract the radicalism ideology that has recently infiltrated among University students. This research is classified as descriptive qualitative field research, using the *maslahah* (benefit) theory. Data were obtained from reviewing several documents in the three institutions, which were then processed and analyzed using the content analysis method. This study concludes that although each University has a different approach in its efforts to prevent and overcome radical religious ideology, the concept offered is the same, namely religious moderation, which is based on the principle of welfare, namely "*li jalbi al-mashâlih wa li daf'i al-mafâsid*" (taking benefit and eliminating harm).

Keywords: Radicalism, theory of Benefit, Religious Moderation, State Islamic Universities

Abstrak: Perguruan tinggi merupakan sarana transformasi pemikiran dan gerakan yang efektif, untuk menangkal pengaruh negatif dari pelbagai aliran dan paham keagamaan yang ekstrim dan menyimpang, salah satunya adalah paham radikal yang akhir-akhir ini mulai muncul di kalangan mahasiswa di beberapa perguruan tinggi. Penelitian ini bertujuan untuk memperoleh gambaran tentang langkah-langkah apa yang telah dilakukan oleh UIN Raden Intan Lampung, UIN Sunan Ampel Surabaya dan UIN Sunan Gunung Djati Bandung dalam membumikan konsep moderasi beragama untuk mengantisipasi sekaligus menangkal paham radikalisme yang akhir-akhir ini telah menyusup ke dunia perguruan tinggi. Penelitian ini tergolong penelitian lapangan yang bersifat deskriptif kualitatif dengan menggunakan teori *maslahah* (*benefits*). Data diperoleh dari penelaahan terhadap sejumlah dokumen yang ada pada ke tiga lembaga tersebut yang kemudian diolah dan dianalisis dengan menggunakan metode *content analysis*. Penelitian ini menyimpulkan bahwa meski masing-masing universitas

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memiliki corak yang berbeda dalam upaya mencegah sekaligus mengatasi paham radikal keagamaan, namun konsep yang ditawarkan adalah sama yaitu moderasi beragama, yang berlandaskan kepada prinsip kemaslahatan yaitu "*li jalbi al-mashâlih wa li daf'i al-mâfasid*" (menggambil kemaslahatan dan meniadakan kemudharatan).

Kata kunci: radikalisme, teori *maslahat*, moderasi beragama, Universitas Islam Negeri

Introduction

Higher education is a vehicle for producing agents of change to create independent, self-taught, and progressive-thinking national cadres. In the institution, the process of transferring knowledge and ideas takes place, including instilling values to create national cadres with attitudes, thoughts, and behaviors in line with the noble values and culture of the nation. This role is very heavy and, at the same time, a big task for all managers of Higher Education because the community has full trust in the institution to prepare a superior generation both in terms of knowledge and skills and can solve various societal problems.

One of the problems that has recently emerged in Indonesian society is the development of extreme, radical, religious understandings towards all forms of differences in understanding among religious communities. This kind of understanding is driven by a group of exclusive and intolerant people who, in their preaching movements, often cause unrest in society because they offend and belittle other groups not in line with their religious understandings. The development of radical religious understanding is not only occurring among the general public. However, it is also beginning to penetrate the thoughts of several students in several universities, both public and Religious Universities. This latter phenomenon is very concerning because universities should not be polluted by tendencies contrary to their main mission as an inclusive, open, and neutral institution.

Furthermore, if observed further, the majority of students exposed to radicalism come from so-called secular campuses,¹ while among religious

¹ Tengku Saifullah, and Teuku Yudi Afrizal. "Potensi Radikalisme di Perguruan Tinggi (Studi Kasus Pada Mahasiswa Universitas Malikussaleh)." *REUSAM: Jurnal Ilmu Hukum*, 9.2 (2021): 7. See also Supardi Mursalin, Robeet Thadi, Mohamad Salik, and M. Fijar Ishlahul

universities, such as the State Islamic University (UIN), the number of students exposed to radicalism is smaller. Generally, it comes from non-Islamic Study Programs such as medicine, science, and technology.² These two facts, namely that the majority of secular and religious universities are opening secular study programs, strengthen the suspicion that radicalism is more prevalent among students in the field of non-religious science.³ This phenomenon happens because they tend to understand religion from a black-and-white perspective.

Previous researchers have widely conducted studies on the concept of religious moderation. Among the previous studies discussing the issue of religious moderation is conducted by Mekki Klena⁴ who found that applying the concept of religious moderation, although in the interests of peace, often becomes a hot topic of debate among scholars, especially when associated with international issues in Arab countries. Another study was conducted by Yevi Juniarti and Muhammad Shoaib⁵ who discussed the concept of Religious Moderation according to Sa'id Hawwa's views and its implementation of Humanist Values. Another study was conducted by Hefni Wildani⁶ who studied the application of Religious Moderation in the Digital Space. Another study, conducted by Adib Abdul Majid, uses a different perspective but is relevant to the issue of religious moderation,⁷ who studied the rise of neo-Salafism in the digital era, which is marked

Ummah. "Fiqh Tolerance in a Contemporary Context: The Response of State Islamic Religious University Students to Religious Extremism." *MILRev: Metro Islamic Law Review*, 3.2 (2024): 287-319.

² Muhamad Murtadlo, Menakar-Moderasi-Beragama-Di-Perguruan-Tinggi [https:// Balitbang diklat. Kemendagri.go.id/ Berita/Menakar-Moderasi-Beragama-Di-Perguruan-Tinggi](https://balitbang.diklat.kemendagri.go.id/Berita/Menakar-Moderasi-Beragama-Di-Perguruan-Tinggi),"2019.

³ Hefni Wildani. "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam*, 13.1 (2020): 1-22.

⁴ Mekki Klena, "Religious Discourse in the Arab Media." *Living Islam: Journal of Islamic Discourses*, 6.2 (2023): 199-218.

⁵ Yevi Juniarti, Muhammad Shohib, "Moderasi Beragama dalam Perspektif Sa'id Hawwa' dan Implementasinya Terhadap Nilai Humanisme (Kajian Kitab *al-Asas fi al-Tafsir*)", *MISYKAT: Jurnal Ilmu-ilmu Al-Quran Hadist Syari'ah dan Tarbiyah*, 9.1 (2024), link: [https://ejournal.iiq.ac.id/index.php/ misykat/ article/ view/ 1876](https://ejournal.iiq.ac.id/index.php/misykat/article/view/1876)

⁶ Hefni Wildani. "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," pp. 1-22.

⁷ Adib Abdulmajid, "Salafi-Influencers on Social Media: Analytical Study of the Discourse of Neo-Salafi Preachers." *Living Islam: Journal of Islamic Discourses*, 6.2 (2023): 177-198.

by the da'wah movement by the new generation of Salafi Dai on social media. In addition, there is another study with a different perspective, as well as that conducted by Denik Putri Perdani et al.⁸ who identified 26 mediating variables and 10 moderating variables on the influence of transformational leadership on innovative work behavior.

Specifically for the study of religious moderation in Higher Education, the author found several studies that discussed the theme, including research conducted by Muhamad Murtadlo⁹ who assessed the application of religious moderation in higher education. In addition, there is also research by Tengku Saifullah and Yudi Afrizal¹⁰ who identified the potential for Radicalism in Higher Education through their research conducted at Malikussaaleh University. Furthermore, the research by Rasyida et al.¹¹ which describes campus efforts to build an attitude of religious moderation among students of general higher education through preparing a curriculum on Islamic Religious Education. Almost similar to this topic, Muhammad Ishom et al. conducted another study¹² which examines the strategic steps and implementation of the concept of religious moderation in the lecture curriculum at Islamic Religious Higher Education (PTKI).

Based on the search results for previous studies, the author has not found any studies that specifically discuss the strategic steps of Islamic religious higher education in instilling the values of religious moderation in teaching, research, and community service, especially at UIN Raden Intan Lampung, UIN Sunan Ampel Surabaya, and UIN Sunan Gunung Djati Bandung. On this basis, this study was conducted to obtain an overview of the efforts and steps taken by the three universities above

⁸ Denik Putri Perdani, Nuri Herachwati, and Fiona Niska Dinda Nadia. "Transformational Leadership dan Innovative Work Behavior: Systematic Literature Review Variabel Mediasi dan Moderasi." *Syntax Literate: Jurnal Ilmiah Indonesia*, 7.12 (2022): 16713-16733.

⁹ Muhamad Murtadlo.

¹⁰ Tengku Saifullah and Teuku Yudi Afrizal.

¹¹ Rosyida Nurul Anwar, and Siti Muhayati. "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum." *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12.1 (2021): 1-15.

¹² Muhammad Ishom, et. al, *Inseri Moderasi Beragama PTKI; Langkah, Strategi dan Implementasi pada Kurikulum*, (Jawa Barat: Haura Utama, 2024), p. 25.

in preventing and countering radicalism by applying the concept of religious moderation.

Research Methods

This study is classified as a type of field research,¹³ which is descriptive and exploratory.¹⁴ Data were obtained through interviews with informants from three universities used as research objects: UIN Raden Intan Lampung, UIN Sunan Ampel Surabaya, and UIN Sunan Gunung Djati Bandung. The data was then analyzed using social and *maslahat* theory through a case study approach.¹⁵

Results and Discussion

1. *Maslahat* (Benefits) Theory

Maslahat (benefits) is one of the principles in the study of Islamic law applied to achieve goodness and eliminate evil (*li jalbi al-mashâlih wa li daf'i al-mafâsid*). Al-Ghazâli stipulates several conditions for the application of *maslahat*. First, the benefit must be very essential and primary (*dharûriyya*). Second, the benefit must be very clear and firm (*qat'iyya*). Third, the benefit is universal (*kuliyya*). Fourth, the benefit is based on clear evidence and includes valid guidance.¹⁶

In contrast, Najamuddin al-Tûfi did not set limits on *maslahat*.¹⁷ He believed that the purpose of the Shari'a (*maqâsid al-shari'a*) is to

¹³ M.S. Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Paradigma, 2005), p. 78.

¹⁴ Suharsimi Arukunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, n.d.), p. 678.

¹⁵ Burhan Bungin, *Metodologi Penelitian Sosial Format-Format Kualitatif dan Kuantitatif* (Surabaya: Airlangga University, 2001), p. 378.

¹⁶ Al-Ghazali, *Ihyâ' Ulûm al-Dîn*, I, (Surabaya: Al-Haramain, n.d.), p. 88. About al-Ghazali see Al Jufri, Khairil Anwar, Mohd Soberi Awang, and Mualimin Mochammad Sahid. "Maqasid Syariah Menurut Imam al-Ghazali dan Aplikasinya dalam Penyusunan Undang-Undang Islam di Indonesia: Maqasid Syariah According to Imam al-Ghazali and Its Application in the Compilation of Islamic Law in Indonesia." *Malaysian Journal of Syariah and Law*, 9.2 (2021): 75-87.

¹⁷ Miftahul Amri, "Konsep Maslahat dalam Penetapan Hukum Islam (Telaah Kritis Pemikiran Hukum Islam Najamuddin At-Thufi)." *Et-Tijarie: Jurnal Hukum dan Bisnis Syariah*, 5.2 (2018). Read also Hasanah Idaul "Konsep Mashlahah Najamuddin al-Thufi dan Implementasinya." *Ulumuddin Journal of Islamic Legal Studies*, 7.1 (2011): 43.

achieve *maslahat*. Therefore, all forms of *maslahat*, whether supported or not by the holy text, must be achieved.¹⁸ The concept of *maslahat* itself, according to al-Thûfi, can be divided into three categories: first, the *maslahat al-mu'tabara*, which is always contained in commands or prohibitions. Second, the *maslahat al-mursala*, which refers to the desired *maslahat* based on the situation of society. Third, the *maslahat mulghâ*, which although aimed at benefits, actually cause greater harm. In this situation, eliminating harm is more important and primary than simply achieving benefits. To avoid harm, the theory of *maslahat* must be applied moderately, both in *ibâda* (worship) and *muâmalâ* (human relationship).¹⁹

Al-Thûfi based his opinion on the hadith of the Prophet, which states, "*lâ dharara wa lâ dhirara*" (do not harm yourself and endanger others). According to al-Thûfi, this hadith contains the fundamental principles of the Shari'a while also showing that the purpose of benefit is to avoid difficulties and provide convenience. Therefore, if there is a conflict between the *nas* (shari'a text) and the ulama's agreement, both propositions must comply with the benefits principle.

Furthermore, according to al-Thûfi, in the field of *mu'âmalâ*, the concept of benefits includes four basic principles. First, *Istiqâl al-uqûl bi idrâk al-mashâlih wa al-mafâsid* (reason can recognize benefit and evil). Second, that *maslahat* is *al-maslahah dalîlun shar'iyyun mustaqillun an al-nusûs* (an independent shari'a argument that does not depend on shari'a texts). Third, the scope of application of *maslahat* is *Majâl al-'amal bi al-maslahat humâ al-muâmalât wa al-âdat dûna al-ibâdah wa al-muqaddarah* (in the field of *muâmalâ* and customs, not in worship or shari'a provisions). Fourth, *maslahat* is one of the important and strong bases of shari'a law.²⁰

¹⁸ Saifuddin Zuhri, *Usul Fiqh: Akal Sebagai Sumber Hukum Islam*, (Yogyakarta: Pustaka Pelajar, 2011), p. 345

¹⁹ Najmuddin al-Baghdâdi at-Thûfi, *al-Mashlahat fi al-Tasyri' al-Islâmî wa Najm al-Dîn al-Thufî* (Bairût: Dâr al-Fikr al-Arabi, 1964), p. 67

²⁰ Muh. Mukri, *Paradigma Maslahat dalam Perspektif Pemikiran al-Ghazali Sebuah Studi Aplikasi dan Implikasi Terhadap Hukum Islam Kontemporer* (Yogyakarta: Pesantren Nawesesa Press, 2011), p. 890.

2. The Concept of Religious Moderation

The term moderation in Arabic is contained in several words. The first is the word "*wasath*". This word is mentioned five times in the Qur'an, indicating a position between two extremes, as reflected in Surah al-Baqarah (2:238). The word "*wasath*" also refers to a clean and just attitude, as explained in Surah al-Qalam (68:28). This word is also attached to Muslims, describing Muslims as people who bear witness to the truth as stated in Surah al-Baqarah (2:143).²¹ The second is the word "*mîzân*," which contains the meaning of "balance and justice," as explained in Surah al-Araf (7:85) and Surah al-Rahmân (55:7). The word *mîzân* is also used to measure human deeds as stated in Surah al-Hadîd (57:25). Third is the word "*al-'adl*," which contains the meaning of justice, *istiqâma* (consistency) and *musâwa* (equality) as explained in Surah al-An'am (6:150) and Surah al-Infithâr (82:7). The terms "moderation" and *al-'adl* reflect balance and harmony in life.²²

In *Mu'jam al-Wasît*, the word *wasath* means fair and a simple choice.²³ Ibn 'Asyur²⁴ interprets the word "*wasath*" etymologically as something in the middle or balanced and terminologically refers to moderate Islamic values. According to Tholhatul Choir, moderation means avoiding extreme behavior.²⁵ Wahbah al-Zuhaili in *Tafsîr al-Munîr* also refers to the middle position. Al-Tahabari interprets this term with a history-based approach. Ibn 'Asyur explains that "*wasath*" refers to a balanced middle position. At the same time, al-Afghani interprets it as

²¹ Yevi Juniarti, Muhammad Shohib, p. 17.

²² Muhammad Ishom et. al., p. 25

²³ Syaupi Dhoif, *al-Mu'jam al-Wasîth* (Mishr: ZIB, 1972), p. 87

²⁴ About Ibn 'Asyur see Ni'ami, Mohammad Fauzan, and Bustamin Bustamin. "*Maqâshid al-Syari'ah* dalam Tinjauan Pemikiran Ibnu 'Asyûr dan Jasser Auda." *JURIS (Jurnal Ilmiah Syariah)*, 20.1 (2021): 91-102.

²⁵ Ministry of Religious Affairs Drafting Team. "Religious Moderation." (Jakarta: Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia, 2019), p. 677. See also about moderation Ainol Yaqin. "Yûsuf al-Qardhâwî's Istînbâth Method and Its Implementation in the Moderation of Islamic Law." *Al-abkam*, 31.1 (2021): 109-140; A. B. D. Faiz. "Fiqh Moderation on Qibla Direction Determination: Flexible Accuracy." *J. Islamic L.* 1 (2020): 83; Sakban Lubis, Rustam Ependi, Tumiran Tumiran, Muhammad Yunan Harahap, and Abdul Hakim. "The Relevance of Jamal Al-Banna's Islamic Legal Thoughts with Religious Moderation in Indonesia." *Al-Istinbath: Jurnal Hukum Islam*, 8.1 (2023): 237-252.

a position between two limits (*sawâ'un*) which aims to keep from being excessive or extreme.²⁶ Al-Asfahaniy defines *wasath* as a situation in the middle between two extremes, namely fair and balanced. The term *wasath* also reflects an effort to keep from going beyond the limits of religious truth without compromise.

The Qur'an describes this concept in Surah al-Isrâ' (17:110) and Surah al-Furqân (25:67), emphasizing the importance of balance in giving alms. *al-Wasathiya* is also explained in Surah al-Baqarah verse 143 and Surah an-Nisa verse 171. In Surah al-Baqarah verse 143, *wasathiya* reflects an attitude that is not extreme, liberal, or radical, a balance between physical and spiritual aspects.²⁷ Such meaning is in line with the words of the Prophet Muhammad SAW: "The best thing is that which is in the middle."²⁸ The word *wasathiya* itself can be interpreted as a tendency to prevent both extremes: excess (*ifrâth*) and excessive restraint (*muqashshir*). Muhammad bin Mukrim bin Mandhur al-Afriqy al-Misry interpreted the term *wasathiya* as "something between two sides." Scholars such as Ibn 'Asyur, al-Afghany, Wahbah al-Zuhaily, al-Thabary, and Ibn Kathir also hold this view.

The concepts of *wasat*, *wasathiya*, and *wasith* contain the meaning of a mediator or mediator or an attitude that is not excessive, reasonable, or extreme. In a narrow sense, the implementation of *al-wasathiya* in Islamic teachings is generally divided into three meanings: *aqîda*, morals, and shari'a. In Islamic learning, divinity and faith are related to *aqidah*, morals that relate to the human heart to become nobler and cleanse the heart, and shari'a, which relates to practical rules in relationships between human beings in a narrow way.²⁹ Din Syamsuddin defines

²⁶ Team of the Commission for Da'wah and Community Development of the Central Indonesian Ulema Council. *Islam Wasathiyah*, (Jakarta, 1999), p. 1.

²⁷ Affuddin Muhadjir, Paper in a Limited Discussion of Members of the Presidential Advisory Council (Wantimpres) of the Republic of Indonesia with the Theme "Moderation to Prevent Early Radicalism-Terrorism Towards the ASEAN Economic Community (AEC), Tuesday, March 1, 2016.

²⁸ Fawa'idul Makiyah, *Penafsiran Wahbah al-Zuhaili Yentang Infaq dalam Tafsir al-Munir*. (BS thesis. Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta, 2018), p. 399.

²⁹ Muhadjir. Members of the Presidential Advisory Council (Wantimpres) of the Republic of Indonesia in a Limited Discussion with the Theme "Moderation to Prevent Early Radicalism-

wasathiya as *al-sirât al-mustaqîm*, which is centered on monotheism and upholding balance in creation and unity between the Creator and creation (*al-'alaqah baina khâliq wa makhlûq*).³⁰ Hasyim Muzadi stated that *wasathiya* balances belief and tolerance with a moderate mindset based on Islamic values.³¹

The concept of balance combines spiritual and material dimensions, individuality, and collectivity and maintains consistency while adapting to change. Afiduddin Muhadjir emphasized that *wasathiya* is not just moderation but includes a deeper meaning related to reality and identity. Islam aims to provide welfare for people in this world and the hereafter, with the ability to adapt to existing realities.

Furthermore, *wasathiya* in the context of *manhaj* (method) means using the texts of the Qur'an and Hadith related to the objectives of sharia (*maqâshid al-shari'a*). These texts and their objectives have a symbiotic mutualism relationship, where the texts explain the objectives of Shari'a, while the objectives of Sharia come from Islamic texts. The objectives of shari'a, which are the results of research by previous scholars, are the rules contained in the texts of the Qur'an and Hadith, as well as the wisdom and objectives to be achieved. The main objective of Shari'a is the welfare of the world and the hereafter, with the principle of "attracting benefits and rejecting harm." Chalil Nafis stated that in creating a moderate community, it is important to understand and practice the teachings of Islamic *wasathiya* as a must.

The principles of moderation, as explained in the word of Allah SWT, *wa kadzâlika ja'alnâkum ummatan wasathan* (QS. al-Baqorah verse 143), contain several concepts. First, *Tawâsut* (choosing the middle path). Second, *Tawâzun* (balance). Third, *I'tidâl* (straight and firm). Fourth, *Tasâmuh* (tolerance). Fifth, *Musâwah* (egalitarian). Sixth, *Shurâ* (deliberation). Seventh, *Islâh* (reform). Eighth, *Aulâwiya* (prioritizing the

Terrorism Towards the ASEAN Economic Community (AEC), Tuesday, March 1, 2016.

³⁰ Nuzulul Chikmi, Irma safitri, Tiara Tito Palupi, Ana Diniyati, Regi Aulia Aqilah, dkk., *Bimbingan dan Penyuluhan (Dinamika Dewasa dan Lansia)*, (Jawa Barat: CV. Jejak, 2023), p. 230

³¹ *Ibid*, p. 230-231.

priority). Ninth, *Tathawwur wa Ibtikâr* (dynamic and innovative), and Tenth, *Tahâdhur* (civilized).³²

On the other hand, Indonesia is a very pluralistic country. It has more than 700 tribes, more than 1000 languages, 6 religions, and various beliefs. Moderation is the only way to maintain a harmonious life among the Indonesian people.³³ Religious moderation is not only for Muslims but also applies to every religion because the potential for division exists in every religion, and not only in Muslims. Religious moderation is a way of being religious, not religion itself. This statement is very important because every religious adherent must believe that their religion is correct and must be respected, meaning that respecting other religions will save our religion. Likewise, in society and social life, how do we get along and maintain the Unitary State of the Republic of Indonesia, Pancasila, Bhinneka Tunggal Ika, and the 1945 Constitution?

Islam is a moderate religion, not a religion that needs to be moderated. In line with this concept, the perspective on religion must be aligned with the noble and true teachings of religion, not based on individual understanding or radical/extreme interpretations of religious texts. Every religion teaches truth and goodness, so the values of harm must be avoided because they contradict religious teachings. On the other hand, every religion also believes in the truth of its religion, so it must not teach hatred towards other religions. Such means that the truth and moderate values contained in each religion must be maintained, not used to foster hatred contrary to religion's noble values.³⁴

In the same context, Islam *wasathiyya*, according to Makruf Amin, is a form of Islam that follows the middle path (*tawâshut*), upholds balance (*tawâzun*), is firm in principle (*i'tidâl*), is tolerant (*tasâmu*), is egalitarian (*musâwa*), and prioritizes deliberation (*shurâ*). The nature of *wasathiya*

³² Taujihat Surabaya, the 9th National Conference (Munas) of the Indonesian Ulema Council (MUI), held on 08-11 Dzulq'adah 1436 H/ August 24-27, 2015.

³³ Suyitno, "PTKI Director Emphasizes Religious Moderation to Strengthen Brotherhood," <https://www.radenintan.ac.id/direktur-ptki-tekanan-moderasi-beragama-untuk-perkuat-persaudaraan/> Accessed on June, 22, 2022.

³⁴ Al-Syatibi Hamka Haq, *Aspek Teologis Konsep Masalah dalam Kitab al-Muwâfaqât* (Jakarta: Penerbit Erlangga, 2007), p. 65

in Muslims is considered a special gift from Allah SWT, which makes Muslims moderate in all aspects of life.³⁵ Islam *wasathiyah* emphasizes balance in theocentric and anthropocentric worship to create harmony between the Creator and creation.

The Role of Islamic Universities in Suppressing and Preventing Radical and Extreme Ideologies

The program related to the grounding of the concept of Religious Moderation has been started since 2019, which was marked by the issuance of a Circular Letter of the Directorate General of Islamic Education of the Ministry of Religious Affairs Number B-3663.1/Dj.I/BA.02/10/2019 on October 29, 2019, which requires every PTKIN to establish a Religious Moderation House. The launch of the Religious Moderation program as a priority program of the Ministry of Religious Affairs, however, was only realized the following year, which was marked by the issuance of Regulation of the Minister of Religious Affairs Number 18 of 2020 concerning the Strategic Plan (Renstra) of the Ministry of Religious Affairs for 2020-2024 which was then included in the National Medium-Term Development Plan (RPJMN) for 2020-2024. The policy was followed by the Decree of the Director General of Islamic Education Number 4475 of 2020. The Ministry of Religion encourages educational institutions to play an active role in making the program successful.

Implementing religious moderation includes three strategies, as stated in the Decree of the Director General of Islamic Religious Education of the Ministry of Religious Affairs above. First, it includes moderation content in the learning curriculum at all levels and types of Islamic education within the Ministry of Religious Affairs, emphasizing the application of moderation values in everyday life. Second, optimizing learning approaches that train critical thinking, respect for differences, tolerance, and democracy, and developing the courage to convey ideas with a sporty and responsible attitude. Third, organizing education,

³⁵ Ahwan Fanani, Tholhatul Choir e al., *Islam dalam Berbagai Pembacaan Kontemporer* (Yogyakarta: Pustaka Pelajar, 2009), p. 899.

training, and provision programs with a special theme on religious moderation.³⁶

Meanwhile, the involvement of universities, especially Islamic religious universities (PTKIN), in supporting the Religious Moderation program should be done. As an institution with a strategic role in fostering and developing religious knowledge, Islamic religious universities (PTKIN) are important in maintaining unity and harmony among religious communities while promoting a moderate, tolerant, and peaceful religious life.³⁷

Moreover, the instillation of religious moderation values must be structured and consistent, starting from the recruitment process to the Tri Dharma of Higher Education implementation stage, which includes teaching, research, and community service. The message of religious moderation must be embedded in the hearts of the younger generation from an early age so that they can be immune to all forms of intolerance, radicalism, and terrorism that can damage the values of harmony, Pancasila, and national unity.³⁸

Religious moderation does not only apply to Muslims but also every religion because the potential for division can occur in every religion, not just Islam. Such is very important considering that every religious adherent believes that their religion is the most correct and must be respected. Respecting other religions also means protecting our religion. In community and social life, it is very important to maintain harmony and maintain the Unitary State of the Republic of Indonesia, Pancasila, Bhineka Tunggal Ika, and the 1945 Constitution. Therefore, religious moderation applies to all religions, considering that the potential for division exists in every religion. Every religious adherent believes their religion is correct and must be respected, so respecting others will save

³⁶ "UIN RIL Susun Kurikulum Moderasi Beragama," <https://www.radenintan.ac.id/uin-ril-susun-kurikulum-moderasi-beragama>, Accessed on June 22, 2022.

³⁷ Amir Syarifuddin, *Usul Fikih*, II, (Jakarta: Logos Wacana Ilmu 1999). See also Wahbah Zuhaili, *Usûl al-Fiqh al-Islâmî*, II, (Jakarta: Logos Wacana Ilmu, 1999), p. 788.

³⁸ Lukman Hakim Saifuddin, Minister of Religion, remarks at the Opening of the 8th Scientific Week of Sports, Arts, and Research (PIONIR) 2017 at UIN Ar-Raniri Banda Aceh, Wednesday, April 26, 2004." [Kemenag.go.id](http://kemenag.go.id), 2017 Accessed on June 22, 2022.

our religion. In the context of Islamic higher education, the State Civil Apparatus (ASN) plays an important role as the vanguard in developing a moderate attitude and discipline in carrying out duties, strengthening national insight, and preventing the spread of radicalism.

The seriousness of PTKIN in realizing this Religious Moderation was then demonstrated by the issuance of a Joint Declaration which includes five main points, namely: First, commitment to the Four Pillars of the Nation (Pancasila, the 1945 Constitution, Bhineka Tunggal Ika, and the Republic of Indonesia); Second, instilling the spirit of heroism and defending the country; Third, developing inclusive and moderate Islamic values; Fourth, prohibiting activities that conflict with Pancasila; Fifth, implementing the values of Pancasila and the 1945 Constitution in the Tri Dharma of Higher Education.³⁹ The declaration established Religious Moderation Houses in almost all PTKIN, with various activity programs following each institution's vision and mission.

Viewed from a Fiqh perspective, efforts to instill religious moderation values in campus residents can be linked to the principle of benefit, namely, to prevent and ward off the dangers of radicalism and extremism that are starting to develop in the higher education environment.

Implementation of Religious Moderation in State Islamic Universities

a. UIN Raden Intan Lampung

Implementing the Religious Moderation program at UIN Raden Intan Lampung began with establishing the Center for Religious Moderation Studies (PKMB), which was inaugurated on May 12, 2020. This forum began with an awareness of the importance of diversity, especially in Lampung, which has a pluralistic society. It was also one of the implementations of recommendations in the 2020 UIN Work Meeting.⁴⁰

The main purpose of the establishment of the Religious Moderation House is to become a center for education, coaching, mentoring,

³⁹ Muhammad Zainal Abidin et al. "Policies and Strategies for Improving the Research and Scientific Publications Quality at State Islamic Religious Colleges in Kalimantan." *Millah: Journal of Religious Studies* (2023): 61–94.

⁴⁰ Ali Abdul Wahid, Secretary of LP2M, Interview on June 22, 2022.

complaints, and strengthening the discourse of the religious moderation movement, including the instillation of Pancasila and national values in the UIN Raden Intan Lampung environment and the surrounding community. In addition, this institution is expected to function in certain fields, including strengthening institutional networks. The Chancellor of UIN Raden Intan Lampung emphasizes such in his welcoming speech, which emphasized the importance of UIN Raden Intan Lampung becoming a center of moderation so that it can realize moderate Islam and *rahmatan lil 'âlamîn* (blessing for all nature) and prevent hardline ideologies from ever dominating the stage of history.⁴¹

UIN Raden Intan Lampung, through the Center for Religious Moderation Studies (PKMB) under LP2M, then compiled a religious moderation curriculum expected to be implemented internally at UIN Raden Intan Lampung through the PKMB program and courses and externally (the wider community). This curriculum was prepared on May 27-28, 2021, in the LP2M Meeting Room. Based on the existing curriculum content, the basis of religious moderation built by UIN Raden Intan Lampung covers all aspects of life.

Furthermore, efforts to ground the concept of religious moderation at UIN Raden Intan Lampung were carried out simultaneously in three fields, the main missions of the University: education/teaching, research, and community service.

In education/teaching, grounding moderation in the UIN Raden Intan Lampung environment is carried out by encouraging lecturers to convey moderation values such as *tawâsuth*, *tawâzun*, *tasâmuh*, and *ta'âdul* to students. However, these values, in particular, have not yet been fully incorporated into the curriculum. In addition, the lecturers also participate in socializing the values of moderation through the pulpit every Friday and during major holiday celebrations. The values of religious moderation are also applied in various campus activities, such as discussions, seminars, and training, including Curriculum Provision

⁴¹ Moh Mukri, "Jadikan UIN Sebagai Pusat Moderasi, Rektor Bentuk Pusat Kajian," <https://www.radenintan.ac.id/jadikan-uin-sebagai-pusat-moderasi-rektor-bentuk-pusat-kajian/> Accessed on June, 22, 2022.

Training, Modules, and other activities based on religious moderation, both at the faculty level and in existing work units.

As conveyed by the Director of Islamic Religious Colleges (PTKI) of the Directorate General (Ditjen) of Islamic Education (Pendis) of the Indonesian Ministry of Religious Affairs, in the Public Lecture on Introduction to Academic and Student Culture (PBAK) of UIN Raden Intan Lampung, religious moderation is very important to strengthen brotherhood and brotherhood between humans cannot be denied. Therefore, every individual must be able to respect and humanize each other. Through Moderation, *Ukhuwwa* (the spirit of brotherhood) can be built. Brotherhood can be maintained, and this will not diminish a person's level of faith in the teachings of the religion they adhere to.⁴²

On the other hand, the movement to ground religious moderation is also carried out in the field of research. In this field, lecturers who conduct research are directed to choose the theme of Religious Moderation to find methods for developing tolerance in rural areas and integrating it with religious moderation programs implemented in universities, Islamic boarding schools, and schools.⁴³

In addition to activities in education/teaching and research, various other activities have been carried out by the UIN Raden Intan Academic Community in community service as a form of campus participation in supporting the Religious Moderation program. In the field of community service, many campus activities have been carried out, one of which is coaching activities for FKTPQ teachers throughout Bandar Lampung City and cooperation with the Ministry of Religion's Directorate of Education and Training Institute in fostering moderation understanding for teachers at elementary, junior high, and high school levels. This activity involves teachers from various schools and diverse religious backgrounds, including ustadz, pastors, priests, and Hindu and Buddhist religious figures. On this occasion, Vice Chancellor I, Alamsyah, emphasized that the application of moderation in a multicultural society is very important, exemplified

⁴² Suyitno.

⁴³ <https://www.radenintan.ac.id/>, downloaded on June 22, 2022

by the Prophet Muhammad SAW, who taught a moderate attitude and behavior. A moderate attitude means neither radical nor liberal but rather in the middle position. By getting used to behaving moderately, tolerance will be maintained, and humanitarian values will always be respected.⁴⁴

Still, in the context of community service, UIN Raden Intan Lampung has also encouraged lecturers to play an active role in the wider community. The large number of UIN Raden Intan Lampung lecturers who have plunged into the community and contributed through leadership in several institutions indicates this.⁴⁵ Such is proof that UIN Raden Intan Lampung, through its human resources, has helped promote religious harmony in the community.

Apart from that, UIN Raden Intan Lampung also promotes religious moderation through various other activities, for example, participating in the 15th National Entrepreneurship Camp (PWN) for Religious Higher Education (PTK) in 2021, which was held at UIN Raden Fatah Palembang.⁴⁶ In addition, the students actively socialize the values of religious moderation to the community through the KKN program, which is carried out independently every year in the homes of residents living in remote villages in Lampung Province.⁴⁷ On the other hand, students also actively socialize the values of religious moderation to the community through the KKN program, which is carried out independently every year in the homes of residents living in remote villages in Lampung Province.

⁴⁴ Alamsyah, "UIN RIL—Kemenag Lampung Gelar Kegiatan Moderasi Beragama dan Pelatihan Peningkatan Kualitas Guru Mengaji," <https://www.radenintan.ac.id/uin-ril-kemenag-lampung-gelar-kegiatan-moderasi-beragama-dan-pelatihan-peningkatan-kualitas-guru-mengaji/2022>.

⁴⁵ Among the leaders in Community Institutions are Dr. KH. Khairuddin Tahmid, M.H., and Prof. Dr. KH. Moch. Mukri, M.Ag., once served as chairman of the Islamic Ulema Council (MUI) for the Lampung Region. In addition to these two figures, there are other figures, namely Dr. KH. Amiruddin, M.Ag, who served as Chairman of the MUI for the Bandar Lampung City level, and Prof. Dr. KH. Moh. Bahrudin, M.Ag, was the Lampung Province Interfaith Harmony Forum (FKUB) chairman.

⁴⁶ Wan Jamaluddin, "Kontingen UIN RIL Siap Gelorakan Moderasi Beragama Pada PWN PTK Ke-XV," <https://www.radenintan.ac.id/kontingen-uin-ril-siap-gelorakan-moderasi-beragama-pada-pwn-ptk-ke-xv/> Accessed on June, 22, 2022.

⁴⁷ Burhanuddin Susanto. "Legal Renewing of Consumer Protection (*Himayah al-Mustahlaki*) Through Islamic Law Perspective." *Jurnal Al-Adalah*, 16.2 (2019): 287-319.

Moreover, the values of religious moderation are also applied in training and provision for Qur'an, elementary, junior high, and high school teachers in Bandar Lampung to equalize the perspectives in realizing religious moderation.⁴⁸ These activities, in teaching, research, and community service based on religious moderation, are the best way to achieve and realize the common good. In addition, they reflect the campus' consistency in focusing on the surrounding institutions.⁴⁹ This involvement is a bridge to equalize perceptions and achieve the common good jointly.⁵⁰

b. UIN Sunan Ampel Surabaya

The instillation of religious moderation values at UIN Sunan Ampel Surabaya is carried out through various activities and the establishment of new institutions in each faculty. One of them is establishing the Religious Moderation House as a form of commitment to the appeal of the Ministry of Religion, and each PTKIN should have a moderation house to realize harmony between religious communities. In line with that, the Faculty of Da'wah and Communication (FDK) is preparing a center for religious moderation studies and publications to respond to the Government's attention to religious moderation, which is now an important issue in Indonesia.

The establishment of this Study Center is also intended to answer various questions from the younger generation that often arise on social media or certain platforms through a friendly approach and using easy-to-understand language.⁵¹ In addition, this Study Center is designed to convey texts written by classical scholars to the public in easy-to-understand language.⁵² The application of modern Islamic insight with classical substance will be packaged so it is easy for all groups to accept and understand.⁵³

⁴⁸ *Ibid.*

⁴⁹ Alamsyah, Vice Rector I of UIN Raden Intan Lampung, Interview on June 25, 2022.

⁵⁰ <https://muilampung.or.id/>, Accessed on June 22, 2022.

⁵¹ This Plan Was Discussed In The Forum Group Discussion (FGD) attended by the Dean FDK UINSA, Mentors of the Center for Studies and Publications, and some new Lecturers on February 4, 2021.

⁵² <https://www.uinsby.ac.id/Informasi/Pengumuman-Detail/56>, Accessed on June 22, 2022.

⁵³ Abdul Halim, Head of Education, Daarul Muttaqien Integrated Islamic School Foundation, Interview on June 22, 2022.

The Faculty of Da'wah and Communication Sciences (FDK) is responsible for conveying moderate da'wah messages, as practiced by the Prophets, Companions, and Guardians. However, other parties have taken over this task, so PTKIN must take over this function.⁵⁴ Such means that FDK has a very important role in communicating the values of religious moderation that align with Islam's peaceful and balanced teachings.

Furthermore, like UIN Raden Intan Lampung, UIN Sunan Ampel Surabaya instills the values of religious moderation in learning, research, and community service.

In the field of learning, UIN Sunan Ampel Surabaya consistently carries out selective recruitment and moderate character in every acceptance of lecturers and students. After that, this institution provides active and intensive coaching to lecturers and students, aiming to improve the quality of human resources for lecturers and students. Two institutions are specifically designed to provide coaching for lecturers and students. For the lecturers, the coaching institution is called PPSI (Islamic Study Influence Program), while for the students, the institution is called PPI (Islamic Study Center). Both institutions actively coach lecturers and students in their routine activities.⁵⁵

At UIN Sunan Ampel Surabaya, the value of religious moderation has been instilled through various faculties, although it has not yet become part of the curriculum. Each lecturer is expected to be in tune with building a circle of religious moderation. The role of lecturers is very important because they greatly influence students' thinking. Lecturers with a moderate understanding of religion will direct students to adopt a similar attitude. In addition, UIN Sunan Ampel Surabaya also organizes the Islamic Development Program (PPI) for students so they can understand religion correctly and moderately.

Furthermore, as a form of commitment to implementing the values of moderation, UIN Sunan Ampel Surabaya does not hesitate to fire

⁵⁴ Abdul Halim.

⁵⁵ Ahmad Muzakki, Rector of UIN Sunan Ampel Surabaya, Interview on June 22, 2022.

lecturers or students who are directly involved in radicalism. Five lecturers were fired because they were exposed to radicalism not only at the level of thought but had entered the level of forming a movement. They have been proven to have deliberately spread extremist doctrines both in the context of the state and in the context of religion.⁵⁶

In addition, UIN Sunan Ampel Surabaya also often invites non-Muslim external lecturers to fill classes, especially in the postgraduate program of the Faculty of Ushuluddin.⁵⁷ In this institution, there are also Coptic Christian students in the Faculty of Adab, who actively participate in lectures like other Muslim students.⁵⁸ In addition, UIN Sunan Ampel Surabaya also has another institution that specifically fosters religious moderation called the Religious Moderation House (RMB). This institution organizes activities to strengthen religious moderation in the Islamic Religious College (PTKI) environment. It handles various Strategic Issues such as Conflict and violence based on religion, Intolerance and exclusivism, Low digital literacy, media literacy and instant culture, and Identity politics.⁵⁹

Furthermore, in the context of research activities, UIN Sunan Ampel also has a collection of studies on religious moderation conducted by lecturers and students. Research by lecturers on the theme of religious moderation is generally carried out under the Community Service Institution (LP2M), both domestically and abroad. Meanwhile, for students, research is generally carried out through Community Service Lecture (KKN) activities, which are then collected and compiled in the form of a book entitled *Anthology of Science and Technology I, Anthology of Social Sciences and Humanities I, and Anthology of Social Sciences and Humanities II*.⁶⁰ UIN Surabaya also develops moderation-based research internally and externally by collaborating with other universities.

⁵⁶ *Ibid*,

⁵⁷ Rubaidi, Chief of LP2M UIN Sunan Ampel Surabaya, Interview on June 22, 2022.

⁵⁸ Rohimah, Head of the Center for Gender Studies and Lecturer at the Faculty of Adab, Interview on June 22, 2022.

⁵⁹ Muh. Khoirul Rifa'i, UINSA Tuan Rumah Penguatan Moderasi Beragama, <https://Uinsa.ac.id/Blog/Uinsa-Tuan-Rumah-Penguatan-Moderasi-Beragama-Tahun-2022>, Accessed on June 20, 2022.

⁶⁰ KKN Reports, 2021.

In the context of community service, UIN Sunan Ampel Surabaya involves non-Muslim religious figures in instilling values of tolerance. Community service is also conducted in areas with minority populations, such as Palangkaraya, Papua, and Sulawesi. Through this activity, national brotherhood and humanity can be realized, and differences in religion, ethnicity, and culture can be united in the spirit of *Bhineka Tunggal Ika*.

Considering the values and issues of moderation as an urgent matter to be done, UIN Sunan Ampel Surabaya then formed a team tasked with compiling a KKN Nusantara guidebook containing practical experiences during the implementation of KKN in various regions. The guideline is in the book *"Religious Moderation Based on Potential, Assets and Local Community Culture (Best Practice KKN Nusantara with the ABCD Approach in Sulamu District, Kupang, NTT)*. In addition, there is also another book entitled *"Best Practice KKN Nisantara with the Theme of Peace Building Through the CBPR Approach in Kediri Regency, Southeast Sulawesi*.

Field Work Lecture (KKN) activities occur in Muslim and non-Muslim majority communities. This activity is held in East Java Province. It extends to other cities outside East Java Province, such as Manado, Minahasa, and Palangkaraya (North Sulawesi Province), with predominantly non-Muslim populations. Through this activity, students are expected to understand the values of togetherness between cultures and religions and produce scientific work.⁶¹

UIN Sunan Ampel Surabaya also collaborates with the Hindu State University (UHN) I Gusti Bagus Sugriwa to strengthen Religious Moderation. This collaboration was discussed during the UIN Sunan Ampel Surabaya academic community's visit to the campus.⁶² The Deputy Dean for Student Affairs and Cooperation of the Faculty of Islamic Economics and Business, UIN Sunan Ampel Surabaya, Noor Cholis, explained that this visit aims to establish economic cooperation with the Tourism Study Program. Although both universities are based

⁶¹ Rubaidi.

⁶² Made Surada, Vice-Rector for Academic Affairs and Institutional Development, Universitas Hindu Negeri (UHN) I Gusti Bagus Sugriwa, Interview on June 22, 2022.

on religion, religious moderation can be integrated with various other activities, including developing creativity with market values.⁶³

UIN Sunan Ampel Surabaya also met with the Research and Community Service Institute (LP2M) of the State Christian Institute (IAKN) Manado, IAIN Manado, at Lake Linow, Tomohon, to sign a cooperation agreement. In this meeting, cooperation was discussed for implementing KKN Nusantara based on research with a Peace-Building approach and the exchange of information on research management and community service. The main theme raised was "*Multicultural Religious Moderation*."

In addition, the meeting also discussed various tasks of KKN Nusantara students, such as identifying local potential, promoting interfaith tolerance, and exploring local traditions and wisdom. This KKN will last 45 days with monitoring every two weeks, and it will produce output in the form of a moderation house, exhibition, declaration, appointment of moderation ambassadors, and books or articles.⁶⁴ In another context, UIN Sunan Ampel Surabaya lecturers are also active in several activities outside the campus, such as the Indonesia Celebrates Differences (IMP) activity, which is a momentum to be able to collectively accept differences as a whole within the circle of Bhineka Tunggal Ika.

c. UIN Sunan Gunung Djati Bandung

UIN Sunan Gunung Djati Bandung is one of the first pioneers in grounding Religious Moderation. Such is because UIN Sunan Gunung Djati Bandung is the first PTKIN to establish a Moderation House out of 58 PTKIN throughout Indonesia and initiated a declaration of religious moderation, which PTKIN leaders throughout Indonesia followed. The formal basis for establishing a religious moderation house is the policy direction of the Indonesian Minister of Religion for the 2019-2024 period and the Circular of the DIRJEN PENDIS Number

⁶³ Noor Cholis, Vice Dean for Student Affairs and Cooperation, Faculty of Islamic Economics and Business UIN Surabaya, Interview on June 22, 2022.

⁶⁴ [http://iaknmanado.ac.id/Lp2m-Iakn-Manado-Iain-Manado-Uinsa-Surabaya-Segera Wujudkan-Moderasi-Beragama-Multikultural/](http://iaknmanado.ac.id/Lp2m-Iakn-Manado-Iain-Manado-Uinsa-Surabaya-Segera-Wujudkan-Moderasi-Beragama-Multikultural/), Accessed on June 22, 2022.

B-3663.1/Dj.I/BA.02/10/2019 dated October 29, 2019 concerning the Circular of the Religious Moderation House.

In addition to establishing the first moderation institution in Indonesia, UIN Sunan Gunung Djati Bandung also succeeded in creating modules, pocketbooks, and several religious moderation guides before the Ministry of Religion launched the Training of Trainers (TOT) program for national resource persons intended for religious instructors and HR within the Ministry of Religion and KUA.⁶⁵

For UIN Sunan Gunung Djati Bandung, religious moderation is an output and outcome of UIN Sunan Gunung Djati Bandung's vision and mission as well as a form of re-presentation of the West Javanese and Sundanese community value system with the tradition of *silih asah* (improve each other's abilities and potential), *silih asih* (care and empathy for each other), *silih asuh* (support and help each other). Besides that, religious moderation at UIN Bandung is also a form of the state's presence in society through Islamic educational institutions.

The establishment of the Moderation House by UIN Sunan Gunung Djati Bandung is intended as a training center for religious moderation for religious lecturers at public universities, Islamic Religious Education (PAI) teachers at public schools, and counselors and da'i. In addition, the Moderation House is also intended as a center for strategic analysis of the application of religious moderation in society and for research and information on religious moderation. In this House, students will be educated so that they will emerge as Modern Era Scholars who are *hâfidz* (memorize and understand the Qur'an), master technology, and have moderate insight and love for the Republic of Indonesia in order to support the realization of the Indonesian state that is *baldatun thoyyibatun wa robbun ghafûr* (a prosperous country and obtains Allah's forgiveness).⁶⁶

The institution of religious moderation built through the assistance of the Bandung City Government is enjoyed by the campus community

⁶⁵ Uus Ruswandi, Chairperson of Religious Moderation, Interview on June 29, 2022.

⁶⁶ Rosihon Anwar, Retor of UIN Sunan Gunung Djati, Bandung, Interview on June 29, 2022.

and the entire West Java community, both Muslims and non-Muslims. This output can be an example for other campuses to realize a moderation institution to ward off radicalism and extremism. It is hoped that this moderation institution will become a place to develop moderate preachers, religious instructors, and teachers, especially in teaching Islam as *rahmatan lil 'âlamîn* (blessing for the universe).⁶⁷

Religious moderation has become the main theme in all Campus activities covering the fields of Education and Teaching, Research, and Community Service. In the context of teaching, UIN Sunan Gunung Djati Bandung has implemented a curriculum based on religious moderation, especially in the Faculty of Usuluddin, Faculty of Da'wah, and Faculty of Tarbiyah. In addition to formal learning, where the concept of religious moderation is socialized by each lecturer in the courses they teach, the values of religious moderation are also applied in various briefing events, seminars, and scientific discussions outside the classroom, both by lecturers in charge of courses, campus organizations, and students.⁶⁸

Furthermore, in the field of research, UIN Sunan Gunung Djati Bandung promotes the values of moderation through various research titles, both philosophical and social, such as research on the values of tolerance in interfaith and intercultural relations, in order to achieve true and moderate welfare.

In community service, UIN Sunan Gunung Djati Bandung encourages its lecturers to be active in organizations outside the campus and to socialize the values of moderation to students who carry out KKN. The aim is to realize that the values of religious moderation can be realized appropriately and benefit society.⁶⁹ Historically, UIN Sunan Gunung Djati Bandung has not faced many clashes with radical societal patterns, both in terms of thinking and open movements. Although

⁶⁷ Fahrul Razi.

⁶⁸ Wawan, Secretary of Religious Moderation UIN Sunan Gunung Djati, Bandung, Interview on June 29, 2022.

⁶⁹ <https://Lp2m.uinsgd.ac.id/News/Gandeng-Puskesmas-Para-Mahasiswa-Kkn-Sosialisasikan-Phbs>, Accessed on June 29, 2022.

there are differences of thought among lecturers, these differences do not lead to radical and extreme lines of thought. With the theme "religious moderation in society," UIN Sunan Gunung Djati Bandung fosters society's development of tolerance as a laboratory for the application of religious moderation.⁷⁰

Conclusion

Religious moderation that has been promoted in PTKIN, especially in UIN Raden Intan Lampung, UIN Sunan Ampel Surabaya, and UIN Sunan Gunung Djati Bandung, is a manifestation of PTKIN's concern for the nation's problems. The efforts made by each of the PTKIN above, although different in implementation, have the same spirit and goal, namely to instill the values of moderation throughout the country to prevent conflict and division that originates from extreme and fanatical understanding of religious doctrine. The activities and movements of religious moderation are part of the commitment of Higher Education to prevent and overcome radical and extreme ideologies that can threaten peace and harmony in internal and inter-religious relations. When viewed from the perspective of *Maslahat*, all of the above thoughts and movements clearly make a very large contribution to the peace of all religious components in Indonesia.

Authors Contribution

This study resulted from the collaborative efforts of the authors. Moch. Mukri acted as the lead author, responsible for developing the theoretical framework and composing the main body of the research. Agus Hermanto conducted the fieldwork, interviewing street vendor families who were the focus of the study. Hanif was instrumental in sourcing relevant references and literature to support the analysis. Susanto served as the editor, ensuring clarity and consistency in each

⁷⁰ Fachrul Razi, "Menag Resmikan Rumah Moderasi Beragama Pertama di UIN Bandung," <https://uinsgd.ac.id/resmikan-rumah-moderasi-beragama-pertama-menag-apresiasi-uin-bandung/>, 2022.

manuscript section and refining the final presentation. Rochmad was a corresponding author.

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