

Conference Paper

The Role of Universities in Guarding Moderation and Nationality: The Role of The UPN "Veteran" Jawa Timur Academic Community in Caring for Religious Moderation and Nationalism

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ABSTRACT

Islam recommends that its followers take the middle path, not extreme left or right (tawasuth or moderate). The nature of tawasuth is part of religious moderation that must be instilled in students so that in life they can have a moderate attitude toward the life of the nation and state. Religious moderation is necessary and taught to students to become conciliatory, compassionate, and tolerant human beings in the future. The involvement of the higher education academic community in providing an understanding of the nature of tawasuth for students needs to be developed and echoed. The academic community of higher education needs to guard the understanding of moderation and rationality, mutual affection, mutual love, mutual respect, and mutual assistance in goodness. Because with this understanding, students can implement it in everyday life. This research described the role of universities in guarding religious and national moderation. The Indonesian nation has cultural assets and spiritual assets which are basic social capital (especially in a multicultural society). Institutions such as universities must be able to establish cooperative relationships with the community to realize the expected social transformation. Universities have a strategic role in guarding religious moderation by developing moderate attitudes and culture in students to behave tolerantly, critically, respectfully, and inclusively. This research used the library research method with a descriptive analysis approach.

Keywords: Moderation, nationality, role of college

Introduction

Prolonged conflicts in the name of religion often occur. In various regions in Indonesia, cases of mosque burning, church attacks, acts of violence targeting religious leaders, suicide bombings in the name of religion, radicalism, vandalism, and discrimination in the name of racial issues often occur and become national news.

Incidents and cases of violence in the name of religion, ethnicity, race, and culture cannot be avoided considering that this nation consists of various ethnic groups, religions, and diverse cultures. The sparks of hatred, violence, and vandalism must occur because of friction between groups. If it is not managed wisely, it will become a time boom that at any time can explode and destroy the established structure of Indonesian society.

Violence in the name of religion is an act that is very contrary to the rules of religion and the principles of human life. These violent incidents occurred due to partial religious understanding, conflicts in the established places of worship, and unpreparedness to coexist with different ones,

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which are one of the factors causing intolerance (Biyanto, 2015). This immoderate understanding will make people act inconsistently with religious teachings.

Therefore, a comprehensive understanding is needed that can accommodate and rectify ideas that are contrary to the benefit and the common good, especially for the survival of religious life. Special and planned handling must be carried out by various parties to resolve horizontal conflicts, especially those related to violence in the name of religion. Because if it is not handled seriously, the impact will be widespread, such as extraordinary economic, social, political, and material losses will be experienced by the Indonesian people (Akhmadi, 2019).

Religious moderation is part of the ways and efforts taken by this nation in caring for diversity in Indonesia. As a very diverse nation, since the beginning, the founding fathers of the nation have succeeded in inheriting a form of agreement in the nation and state, namely the Unitary State Republic of Indonesia, which has succeeded in uniting all of Indonesia, which is agreed not to be a religious state but also not to separate religion from everyday life.

As a large and diverse nation, efforts to maintain religious values are combined with the values of local wisdom and customs. Some religious laws are also instituted by the state, and religious and cultural rituals intertwine in harmony and peace. That is the true identity of Indonesia, a very religious country, with a character that is polite, tolerant, and able to dialogue with diversity. Religious moderation must be part of a cultural strategy to maintain nationality and identity as a nation.

Educational institutions in this case universities have a strategic role and function to instill religious moderation while at the same time breaking the chain of violence in the name of religion. An educational approach for all students can be implemented in peace education which is integrated with the university curriculum, constructive conflict resolution exercises, mediation, and negotiation by peers (Akhmadi, 2019) is a joint effort so that the Indonesian nation becomes a conciliatory nation. Broad, moderate, and not partial religious knowledge must be taught in educational institutions so that students have a strong character and a foundation of religious understanding that is not narrow.

Universities have a very important role. The application of the Pancasila ideology and religious approach is a very important part to prevent the entry of radicalism on campus. Moderation understanding of religion and nationalism needs to be applied as a strategic, innovative, integrated, systematic, serious, and comprehensive step in preventing students' narrow thinking related to diversity and horizontal conflicts because they do not understand the concept of religious moderation and nationalism. In addition, universities need to provide a place of consultation for students where every lecturer, including religious advisors who have qualifications, can carry out the consulting role. Do not let universities in particular and the world of education be considered to have failed in instilling religious moderation, national values, diversity, and Pancasila ideology in students.

Noticing the important role of universities in guarding and developing an understanding of religious moderation and nationalism to prevent the development of ideas that are not following the personality of the Indonesian nation students. Universities should play an active role in carrying out their strategic functions to guard religious moderation and nationalism through the involvement of the academic community, especially lecturers with religious-based educational qualifications who are indeed the main force in carrying out these roles and functions.

The formulation of the problem in this research is: "What is the role of universities (the academic community of UPN Veteran East Java) in guarding religious moderation and nationalism". The formulation of the problem is further elaborated through several specific questions that form the basis for developing the discussion themes. The specific questions referred to are as follows: a) what are the views of universities in this case the academic community of UPN Veterans East Java on the issue of religious moderation and nationalism?; b) Has the academic community of UPN Veteran East Java ever raised religious moderation and nationalism in lectures or learning systems?; c) what steps can be taken by universities in this case

the academic community of UPN Veterans East Java regarding the issue of religious moderation and nationalism?

This research aims to understand the efforts of universities in this case the academic community of UPN Veterans East Java related to the issue of religious moderation and nationalism. Whether there is a policy that is outlined in the learning system. In particular, this research aims: first, to find out the efforts of universities in this case the academic community of UPN Veteran East Java in overseeing the issue of religious moderation and nationalism. Second, this research aims to determine whether universities, in this case, the UPN Veterans East Java academic community, address issues related to religious moderation and nationalism in the learning system.

Therefore, it is very important for the role of universities, in this case, the UPN Veterans East Java academic community, in instilling religious and national moderation. Religious moderation as described by Fahrudin in Akhmadi, has the meaning of being balanced, in the middle, not excessive, not truth clime, not using extreme theological legitimacy, claiming that his group is the most correct, neutral, and not affiliated with any particular political party (Akhmadi, 2019).

Material and Methods

Considering that this book is the result of research, it is necessary to mention several things related to the research method used. Things that need to be said; according to the classification of the field, this type of research is called educational research which is the development of Islamic educational thought. That is, research that studies and examines the development discourse of thought on educational issues. However, because the focus of the research is Islamic educational institutions (schools or universities) that can be traced at the field level, this type of research is field research (Singarimbun, 1995) This research is qualitative descriptive field research.

In addition to the above approach, the researcher also uses a reflective logic approach, which is a way of thinking through a fast-paced process between induction and deduction. Inductive logic generally requires the presence of sufficient empirical data to make abstractions, while deductive logic requires a comprehensive specific systematic description. This approach is used to examine the pattern of the spread of radicalism and terrorism in Indonesia.

The data used in this research consisted of two types: primary and secondary. Of the two, each consists of two types, namely field and written. The primary data is the main data obtained and derived and directly related to the discussion related to the role of universities in maintaining moderation and nationality. While secondary data is supporting and complementary data for this research.

Primary field data sources include; the academic community of the UPN Veteran East Java campus, institutional leaders, lecturers, education staff, and students. Then other field data such as offices, places for program implementation, and so on. For this type of data, the data collection method uses observation, interviews, focus group discussions (FGD), and documentation techniques.

While the primary written data are sourced from direct works in written form such as university guidelines, reports, books, articles, bulletins, program reports, process records, and so on related to efforts to maintain moderation and nationality in higher education. secondary field data, which include: opinions of sources, experts, and so on. So, the data collection technique uses interviews and dialogue or discussion forums. As for secondary written data sources such as books, magazines, bulletins, and so on that are related to this research, the data collection technique uses a literature survey or literature review.

For analysis, this research uses two analytical methods. The first is the critical analytical method, critical analysis is a method that describes, discusses, and criticizes primary ideas which are then confronted with other primary ideas to study comparisons, relationships, and model development.

Results and Discussion

Moderation of Religion and Understanding of Nationality

In the 2020-2024 National Medium-Term Development Plan (RPJMN), the government has explicitly stated the idea of religious moderation as an effort to strengthen Indonesia as a pluralistic nation. The RPJMN also emphasizes that this awareness of multiple meanings needs to be strengthened in the education system and continues to be nurtured and cared for in the social-community system.

Referring to the RPJMN, the two keywords that are the driving force for strengthening religious moderation during a pluralistic nation are education and the social system. It is important to underline that education is a fundamental investment to build civilization. In line with what was expressed by Fajar and Mulyadi, that education is the most powerful means of transforming cultural values that are characterized by progress, and a person's attitude intolerant of differences is influenced by one's education level (Elga, 2002). Therefore, efforts to mainstream moderation values need to be carried out from PAUD to Higher Education through a two-way and multicultural learning pattern so that students can explore differences as a necessity (gift of God and sunnatullah) which manifests in the daily behavior of students both at school and in the community. Various research results show that multicultural education gives birth to humans who are ready to get along, interact, cooperate, respect each other, and respect each other (Abdurrahman, 2015).

The Indonesian nation is a pluralistic, multicultural, multi-ethnic, and multi-religious nation. If it is not cared for and managed properly, divisions will grow and hit this country. Then it should be for all Indonesian people and the components in it are obliged to care for and maintain pluralism with all the potential for physical and mental strength, which must continue to be maintained and cared for throughout life. There should not be the slightest friction whether from religious friction, differences, disputes or debates because this will destroy the unity and integrity of the nation and become a big loss for the Indonesian nation. As stated by KH. Hasyim Asy'ari in 1937, the 12th NU Congress in Malang, East Java that debates, disputes, insulting each other, dropping, being hostile are disasters and become a very big loss for the Indonesian nation (Muhammad, 2017).

Moderation in Arabic is known as wasath or wasathiyah, commensurate with the word tawassuth which has a meaning in the middle, I'tidal (fair), tawazun (balanced). In Latin, moderation is moderation which means moderate, which is not excessive, not lacking, or also means self-control (Ministry of Religion of the Republic of Indonesia, 2019: 15). Religious moderation as formulated by the TEAM of the Ministry of Religion of the Republic of Indonesia has the meaning of plurality and is necessary for various conditions of the pluralistic Indonesian nation by providing comprehensive religious teachings that can represent everyone in existence through flexible teachings without leaving the text (Al-Qur'an and Hadith), as well as the importance of using reason as a solution to every existing problem (Fauzi, 2018).

Furthermore, Tarmizi Tohor revealed by quoting Lukman Hakim Syaifuddin's opinion that being moderate does not mean leaving one's religion, being moderate does not mean being weak in religion, and being moderate does not mean being open and leading to freedom, but being moderate means a middle way in life. religious diversity in Indonesia. Moderation is a cultural heritage of the archipelago that goes hand in hand and does not mutually negate religion and local wisdom (Tohor, 2021).

Religious moderation for the Indonesian people is necessary because, whether we realize it or not, the Indonesian people are a diverse nation. The diversity of the Indonesian nation is not the result of human work but is a destiny handed down by God to the Indonesian nation. This can be seen from the number of large tribes as many as 633 and the number of regional languages as many as 652 and around 18,306 thousand islands. The diversity of the Indonesian nation is not to be bargained with but to be accepted and maintained to create a peaceful unity and integrity of the Indonesian nation (Ministry of Religion of the Republic of Indonesia, 2019).

The role of higher education in overseeing religious moderation and national understanding

Moderation of understanding of religion and nationalism must be integrated with inclusive-multicultural-based education. These must be mutually reinforcing. The synergy between institutions, and the formulation of religious moderation policies are "grounded" in the sense of having a clear influence and impact on students. The important components of education at public universities in this case the UPN "Veteran" Jawa Timur must be harmonized with religious moderation and nationalism, mainly the curriculum components, educators (lecturers), and learning strategies.

First, the formulation of an educational curriculum that contains the values of tolerance (tasamuh) in the increasing escalation of religious social violence conflicts is a very urgent thing to do. This curriculum will later become a guide (guidance) for educators in delivering religious teaching materials that respect diversity and difference. The subject matter (including lectures) which are more normative-doctrinal-deductive must also be integrated with historical-empirical-inductive materials. In this case, a "balance" is needed between material with a "text" dimension and empirical-factual reality with a "context" dimension. Various concrete and contemporary cases can be exposed to socialize the understanding of religious moderation, inclusiveness, and tolerance at every level of education (Azra, 2017), to then be included in the content of educational curriculum materials or included in religious education materials in public universities.

Second, the presence of educators (lecturers) with an inclusive-multicultural paradigm needs to be emphasized in the process of religious learning on campus. A lecturer who has an inclusive and moderate religious paradigm will be able to teach and actualize values to students. Important breakthroughs to disseminate this understanding to lecturers need to be prioritized, either through a series of training activities, workshops, seminars, and other relevant activities.

Third, the creativity of the lecturers to design and use appropriate learning strategies, so that it motivates students to actualize the values of tolerance in everyday life. In this case, what is needed is a learning strategy that is more varied, not partial, and prioritizes a qualitative approach. For example, in the learning process in a classroom, an educator can explain religious values while playing some video, film, or other displays, with special content containing messages to respect diversity. Innovations in acculturative Islamic education learning.

Thus, religious moderation is a middle way amid religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not negate each other between religion and local wisdom. Do not contradict each other but seek a tolerant solution. Moderation must be understood and developed especially in higher education as a shared commitment to maintain a complete balance, where every member of the community, regardless of ethnicity, ethnicity, culture, religion, and political choice is willing to listen to each other and learn to practice the ability to manage and overcome differences in society among them.

To achieve moderation, of course, an inclusive attitude must be avoided. According to Shihab, the concept of inclusive Islam is not only an acknowledgment of the plurality of society but must also be actualized in the form of active involvement in this reality. The attitude of inclusivism that is understood in Islamic thought is to provide space for the diversity of Islamic thoughts, understandings, and perceptions.

In this understanding, truth does not only exist in one group but also other groups, including even religious groups. This understanding departs from a belief that basically all religions carry the teachings of salvation. The difference between one religion under a prophet from generation to generation is only the Shari'a.

So, it is clear that there must be a commitment from universities in this case UPN Veterans East Java to guard and develop religious moderation and nationalism because this is very closely related to maintaining togetherness by having an attitude of 'tolerance', an ancestral heritage that teaches us to understand each other that different from us.

Conclusion

The conclusion of this research is as follows. First, the role of universities in this case UPN Veteran East Java is very important in guarding religious moderation and nationalism. Second, universities in this case UPN Veterans East Java must make every effort to guard and spread understanding related to religious moderation and nationalism to make students understand diversity and love differences.

Third, lecturers and the academic community in higher education must be aware of the challenges in guarding and spreading the understanding of religious moderation and nationalism among students. Fourth, universities must play an active role in spreading the understanding of religious moderation and nationalism to students as well as anticipating the development of radical movements through the inculcation of comprehensive religious values, including teaching pluralistic values, practicing logical and scientific thinking patterns to neutralize forms of negative radical ideas that are developing.

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