
The Role of Higher Education Integrated with Religious Moderation

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Abstract:

Higher education is a forum for the development and integration of unlimited knowledge. Various kinds of experts and researchers as well as great leaders were born from universities. It is different from increasing religious moderation through seminars or other similar things. The role of higher education institutions in shaping religious moderation through the integration of knowledge will differ from moderation through seminars. This study aims to determine the effectiveness of the role of universities in increasing religious moderation. This study uses descriptive methods and uses a qualitative approach. After conducting research, it was found that there was an increase in religious moderation in tertiary institutions through the integration of science. This shows that higher education is the right place to guide cadres who carry a modern and open ideology. Because higher education plays a role as a medium for inclusive and moderate education, religious moderation laboratory base, creator of socio-religious environment in religion and state as well as competency builders and moderation movements.

Keywords: *Religious Moderation, University, moderation movements*

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INTRODUCTION

Students, as the primary component of higher education, represent a watershed moment in knowledge integration (Fuad & Susilo, 2019; Suratno et al., 2021). A higher education civilization will emerge from the flow of information between

students and lecturers. Higher education, according (Nawawi, 2020) is focused at developing and distributing science, technology, and the arts, as well as using them to increase people's living standards and national knowledge.

Higher education serves as a strategic venue for enhancing religious moderation by generating and distributing information. The formation of a religious moderation knowledge must be understood contextually, not textually, via the integrity of science. Otherwise, the academic community can absorb religious moderation as the primary foundation for comprehending Indonesia's diverse cultures, ethnicities, and faiths (Ibrahim et al., 2019; Madura & Madura, n.d.; Tolchah et al., 2021).

Meanwhile, according to (A. Farida & Silvita, 2021), the core of science integration is an attempt to join (not only combine) God's revelation and human mind finds (rational sciences), rather than to ignore God (secularism) or separate people (other worldly asceticism). The goal of this integration model is to create a great theory of knowledge based on the Qur'an and Sunnah. So that the *Qauliyah* and *Kauniyah* verses can be employed. The integration in question here refers to efforts to combine general science and Islam without obliterating the differences between the two fields (Futaqi, 2018; Naro et al., 2021).

It's not acceptable to leave out one of the general sciences or Islam, because they're both part of a coherent and indivisible totality. Knowledge that is generally taught by society is related to the Islamic teachings that are *Syumul*, just like the Qur'an and Sunnah in Islam (Faruq & Noviani, 2020; Malik et al., 2017). There should be no need to focus on differences in the Muslim community about the four madhhab imams because there are numerous similarities that might bring Muslims together (Hefni, 2020).

Due to these variances, there are numerous discrepancies and misconceptions at a point in the problem in the midst of a homogenous community. In reality, there are several additional commonalities that may be maintained so that distinctions can be dissolved into a single cohesive society (Chamadi et al., 2021; Nashir & Si, 2019). The socio-religious currents will be brought together through the merging of science and Islam in a diverse society (M. Farida & Sukraini, 2021). Nawawi (2020) argued, people currently claim religious writings (Al-Quran and Hadith) and works of ancient scholars as the foundation and framework of their thinking, but only by comprehending them textually and away from their historical context. As a result, many of them resemble a generation born late, because they live in the center of contemporary society with the mindset of the preceding generation (Ahdar et al., 2020; Nurpratiwi, 2019). The integration of science in all of its facets will synergize old texts introduced as truth treatises into current understandings that are in sync with the times (Darmalaksana, 2021; Hefni, 2020; Ibda & Indriyana, 2021).

Religious moderation is incredibly powerful and realistic in Islam. Even Islam is a pioneer in religious moderation; it is neither exclusive or radical, and Islam is the religion of Rahmatan Lil Alamin, which always gives peace for the larger society. This is shown explicitly by the Prophet Muhammad, as in the account of a blind Jew who resided in a corner near the city of Medina's entrance (Thahir, 2021).

Indonesia, being a plural and homogenous unitary state, frequently happens for insignificant reasons. The various tragedies of disharmony in multicultural society that occurred in Indonesia can be attributed to a lack of multicultural awareness, religious moderation experience, and a lack of wisdom in managing societal diversity, which has resulted in low horizontal divisions, all of which have become bitter experiences for the Indonesian nation (Malik et al., 2017).

A cultural approach is required to enhance local philosophy or local knowledge that includes noble messages about peace in order to predict the emergence of tensions and conflicts in the community (Saâ & Waseso, 2020). However, solutions based on this approach are not always successful unless they are backed by proper and sensible religious knowledge, as Indonesians are religious people. The function of religious messages becomes critical to the community's standing in terms of behavior (Imron & Syukur, 2021).

Religion serves as the primary foundation for social policy and behavior. A peaceful atmosphere will be created through the establishment of a solid, adequate, and appropriate religious basis in line with the Prophet Muhammad, as well as practicing scholars. Islam is essentially a worldwide religion that is not separated by labels; yet, how Islam is understood provides a distinct topic (Gunawan et al., n.d.). Accepted or not, that is a current truth with deep historical origins in Islamic heritage. The seeds of religiosity have existed since the time of the Prophet, and they became stronger throughout the time of the companions, particularly during the time of Umar bin Khattab. As either a reason, moderate Islam is an ideology that has to be rooted in the archipelago. It seems highly representative in terms of delivering answers and solutions to all of the difficulties that Muslims confront today. It's not too far to the right, which is over textual in this situation, but it's also not too much to the left, which is over contextual. The most essential of all is the da'wah policy, which promotes religious tolerance. Hence, the truth might be preached to and accepted by the larger community (Syam, 2020).

Universities will be the first pillar of religious moderation constructed on the foundation of universal philosophy in human social interactions. Educational institutions, notably universities, will be the most effective strategy for increasing students' sensitivity to numerous distinctions. Th Ethe lecturer explains that religion conveys a message of love, not hatred, and that the educational system is free to embrace these differences.

By emphasizing the value of moderate religious life as a spiritual and moral guide, the government should lead the drive to keep religious moderation as a dominant. Higher education is linked to a contemporary and open mindset. Additionally, higher education is always in sync with the times, so that its products become agents of change in a more moderate society. In the case of religious moderation, colleges are the most crucial arena for developing change agents capable of contextually and thoroughly integrating information. As a result, the purpose of this study is to determine the scope of the function and the critical phases in establishing religious moderation. How can knowledge integration aid in religious moderation in higher education? Is it possible for the principles used on campus to be transferred to the wider public?

METHOD

This research uses descriptive qualitative approach. The type of research implemented is library research, which is collecting data or scientific writings related to the object of research or collecting library data. The study carried out aims to solve problems which are basically focused on a critical and in-depth study of relevant library materials (M. Nazir, 2013). Meanwhile, qualitative research is research that emphasizes the analysis more on the process of deductive inference. The results of this qualitative research are descriptive data in the form of written words (Meolong, 2001). Descriptive research aims to systematically and accurately describe the facts and characteristics of a particular field. This study attempts to describe a situation or event. The description of this research is to describe the role of higher education regarding religious moderation.

RESULT AND DISCUSSION

After the family, educational institutions are the second most powerful foundation. Unless the family is the first school that gives a foundation for learning. As a matter of fact, educational institutions constitute the second foundation that will reinforce succession. Whether families and educational institutions have the same life goals and purposes, it might serve as a supplementary foundation to enhance the first.

The second foundation, on the other hand, can merge with the first foundation, or the first foundation might merge with the second foundation. Higher education, the second foundation, will deepen the religious basis that the family has instilled in them. Religious moderation will be formed by the professors via the integration of

information. Universities play a critical role in improving religious moderation by ensuring that each student/student and audience absorbs and practices religious moderation both on campus and at home.

1. Moderate and Inclusive Education Forum.

Universities that play a key role in this moderation will be a momentous occasion in the development of knowledge integration and positions students as peace treaty actors. The treatise in the style of Religious Moderation is supposed to be spelt out by students and used in the larger society.

Universities should become a venue for knowledge transmission in the form of moderation education as part of a process. Whether this is always implemented and directed at each university as the execution of knowledge integration. As a direct consequence, the difference in attitude should be viewed as a social life dynamic inside a civil society. Disparities aren't something students and the general public have to deal with, right? Because differences are *Sunnatullah*, recognizing and accepting them is a religious modernization process.

Initially, it will be difficult to implement, even in the realm of higher education, there are still few who actually apply objective moderation. Whereas the appropriate teacher is *Rasulullah Shalallahu Alaihi Wasallam* and practices how to moderate religious moderation. To support the existence of moderate Islam is enough to be the guardian and guardian of the consistency of Islam that has been brought by the Prophet Muhammad. So that it restores the true image of Islam and so that other adherents can feel the truth of the teachings of Islam which is *Rahmatan lil Alamin*.

To encourage religious moderation within the university setting, in addition to universities that execute moderation education, an inclusive knowledge integration is required. In which every instructor may juggle their knowledge and use it to establish and grow an atmosphere that is progressively open, accessible through any faith, and does not discriminate based on ethnic groupings or provenance.

In this approach, colleges that have adopted science integration may establish an atmosphere that welcomes all individuals from all identities, characteristics, abilities, status, circumstances, ethnicity, culture, and other factors into a single religious moderation. As a result, it has been effective in creating a reasonable and welcoming environment. Whereas a spirit of religious restraint arises in all aspects of life and action.

2. Constructing Socio-Religious Environments in the Society

The collegiate atmosphere would be a reflection of one's intellectual personality. In religious moderation, the university level distinct from the secondary education or broader public environments. The environment in colleges, on the other hand, has the potential to influence the communal environment. It will be an ideal location for character development in the formation of a socio-religious society.

The socio-religious environment itself is an atmosphere in which people grow and develop not only about values in religion teachings and knowledge, but also about social sensitivity in government.

The connection between religion and the state is best positioned side by side. In creating a socio-religious environment, the central role of the academic community is needed. Where the teacher/lecturer becomes the baton in transferring religious teachings and knowledge. Which is practiced in a social environment that is harmonious, peaceful and thick with religious values. Religious values here are not like elevating religious aspects and dropping national values. However, making religious behavior into daily morals in society that goes hand in hand with national and state values.

Second, forming a special association as a form of existence in fostering moderate socio-religious relations in the midst of higher education. After having the same mission, forming a special association that becomes a milestone in the spread of religious moderation is an important thing. create moderation in the midst of higher education.

Third, design a well-targeted strategic plan for developing religious moderation. This strategic plan driving force for plans that are produced in the form of activities, events, or lectures, will be the primary media in spreading and growing moderation among students. There will be barren moderation at the tertiary level if no mature, clear, and focused plan is in place. Religious moderation, on the other hand, will be extremely obvious in the academic community as proof of the success of the strategic plan undertaken to construct socio-religious religion and state in the center of higher education.

3. Competence Shaping and Religious Moderation Movement in Higher Education

As a higher education institution that has competence in shaping religious character and personality without hurting one group. Universities are able to forge students into moderate and active cadres of change. According to Ahmad. Awareness and understanding of cultural diversity (multi-cultural), especially religious diversity is increasingly needed by the community. Religious

instructors and universities as public servants should have competence and carry out a moderation movement to improve the peace of the people.

In higher education, students are forged and trained to become individuals who are flexible in dealing with a pluralistic society, respect for new problems and are applicable in realizing the implementation of religious moderation.

The phenomenon of cultural diversity requires students as agents of change and religious educators to understand multicultural knowledge and awareness, so that they have competence in dealing with differences, no matter how small the differences. They need to improve their perceptions, be content with knowledge about cultural diversity, so that they are expected to become facilitators of change and experts in minimizing as well as overcoming conflicts and improving the harmony of the wider community.

Likewise with religious moderation, the process of forming patterns in individuals cannot be done in just one or two days. It took months and even years for the pattern of thinking to be straightened according to the teachings of the prophet Muhammad. To achieve this goal, it is necessary to establish competence and a movement for religious moderation. Among the stages of competence and movement that need to be carried out to achieve religious moderation in higher education.

First, setting the right competency standards. In supporting and increasing religious moderation in higher education, it is necessary to establish competency standards and achievement standards. The standard of competence here is in the form of the skills of lecturers or teaching staff in explaining and disseminating religious moderation in universities. The skills that must be possessed are not only teaching and inviting students to be moderate human beings, but lecturers and teaching staff are required to have competent skills so that they are reflected as pioneers of religious moderation.

Second, the process of character building. After religious moderation goes through the learning process, the next most important thing is the process of building a strong character. This will take the form of open self-acceptance and flexibility. Where if he is a lecturer or lecturer then he will be an example as a moderate intellectual. Carry out activities that are open to all groups and always embody religious moderation in every activity.

In realizing religious moderation, it will be necessary to have soft skills such as effective communication with language that is easy to understand, able to adapt in various conditions and have an objective personality that is not discriminatory towards something. These soft skills are the needs of lecturers and teaching staff to influence and guide students to become moderate individuals.

Third, assess the efficiency of the competency determination and character-building procedures. Understanding competence and the moderating trend in higher education need an appraisal. The level of achievement gained as a result of integrated growth and learning is to be seen. Universities will not know the effectiveness of their programs unless they conduct an evaluation.

CONCLUSION

University is a location where the best generation is produced. Therefore, it is not inconceivable that religious moderation emerged from colleges and spread across the population. Currently, higher education does not consist on earning a baccalaureate and then ceasing all activity. Today's universities, on the other hand, are expected to generate graduates who are capable, creative, inventive, and moderate in the face of changing circumstances. And, through university, religious moderation may be embraced by all segments of Indonesian society.

It is critical to understand the amount of achievement that has resulted from the integration of science in the formation of a moderate intellectual generation with a spirit of variety. Because the high value of achievement would transform Indonesia into a reasonable and decent country. Furthermore, the high priority placed on religious moderation in higher education will serve as a stepping stone toward greater religious moderation in society, because academics will eventually become agents of solution-focused, inventive, and moderate change.

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