Higher Education as an Agent of Religious Moderation: AnAnalysis of Lecturers' and Students' Perceptions of Nationalistic Insight

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Abstract

Islamic education plays an important role in shaping moderate understanding and attitudes in diversity. Various parties must participate in efforts to create social harmony and peace, so it is important to optimize religious moderation among Muslims. Islamic education plays an important role in shaping understanding and moderate attitudes towards religion. Through quantitative methods, this paper describes the perceptions of students and lecturers towards religious moderation in national insight. Researchers have set four indicators of understanding religious moderation as a reference in obtaining and analyzing data accurately, as follows: 1) having a national commitment, 2) not disturbing others and always respecting other religious opinions, 3) not causing violence both verbal and non-verbal. 4) always appreciating the diversity of local culture. These four indicators have been used to measure or analyze the level of understanding of students and lecturers in the Islamic Education Study Program, IAIN Pontianak about the concept of religious moderation. It can be assumed that the level of understanding of students and lecturers

can affect their attitudes and behavior in practicing religious teachings. Therefore, Islamic Religious Education and Character Education can maintain the pillars of moderate character building, emphasizing aspects of tolerance, local wisdom, non-violence, and commitment to the nation, not the other way around, exclusive Islam that even tends to be extreme. This paper contributes to the model of academic-religious development based on religious moderation in higher education. This is important to prevent extremism by strengthening religious practices based on the essence of religious teachings**.**

Keywords: Perception, Religious Moderation, Islamic Religious Education

Pendidikan Islam berperan penting dalam membentuk membentuk pemahaman dan sikap moderat dalam beragam. Berbagai pihak harus berpartisipasi dalam upaya menciptakan harmoni dan perdamaian sosial, sehingga penting untuk mengoptimalkan moderasi beragama di kalangan umat Islam. Pendidikan Islam memainkan peran penting dalam membentuk pemahaman dan sikap moderat terhadap agama. Melalui metode kuantitaif, tulisan ini memaparkan terkait persepsi mahaiswa dan dosen terhadap moderasi beragama dalam wawasan kebangsaan. Peneliti telah menetapkan empat indikator tentang pemahaman moderasi beragama sebagai acuan dalam memperoleh dan menganalisis data secara akurat, sebagai berikut: 1) memiliki komitmen kebangsaan, 2) tidak mengusik orang lain dan senantiasa menghargai pendapat agama lainnya, 3) tidak menimbulkan kekerasan baik yang bersifat verbal maupun non verbal. 4) senantiasa menghargai kebinekaragaman budaya lokal. Keempat indikator tersebut telah digunakan untuk menakar atau menganalisis tingkat pemahaman mahasiswa dan dosen di Program Studi Pendidikan Agama Islam, IAIN Pontianak tentang konsep moderasi beragama. Hal ini dapat diasumsikan bahwa tingkat pemahaman mahasiswa dan dosen dapat memengaruhi sikap dan prilakunya dalam mempraktikkan ajaran agama. Oleh karena itu Pendidikan Agama Islam dan Pendidikan Karakter dapat mempertahankan pilar pembentukan karakter moderat, menekankan aspek toleransi, kearifan lokal, anti kekerasan, dan komitmen terhadap bangsa, bukan sebaliknya, Islam yang eksklusif bahkan cenderung ekstrim. Tulisan ini berkontribusi pada model pengembangan akademik- keagamaan berbasis moderasi beragama di perguruan tinggi. Hal ini penting untuk mencegah ekstremisme dengan memperkuat praktik keagamaan berdasarkan esensi ajaran agama.

Kata Kunci: *Persepsi, Moderasi Beragama, Pendidikan Agama Islam*

INTRODUCTION

The majority religion in Indonesia is Islam. Zuhri (2011) in (Zahri et al., 2019) said that there was a national challenge faced by the Indonesian people when they agreed on the Republic of Indonesia, namely the feeling of being bound together. There are Islamic groups that want to use religious teachings as the basis of the state, while other Islamic groups want to use an ideology that can be accepted by all groups and religions, namely Pancasila.

Indonesia is a nation with a very diverse ethnic composition. The same applies to race, religion, faith, language, customs, regional cultural orientation, and worldview. In other words, the Indonesian people have different potentials, dispositions, characters, hobbies, levels of education, skin color, economic status, social class, rank and position, religious variants, ideals, perspectives, life orientations, organizational loyalties, ideological tendencies and affiliations. (Syahid & Daulay, 2002). Indonesia, with all its plural conditions and many differences, faces the threat of dis-integration. Much of the

disintegration of the Indonesian nation comes from liberal and extremist ideologies that enter the teachings of Islam.

The liberal ideology of the West, which calls for freedom, threatens Eastern morals and culture. Finally, a liberal, free and uncontrolled Islam is envisioned. On the other hand, extremism is spreading in Indonesian society due to the teachings of transnational Islam (cross-national or cross-nationality). The ideology of this movement is no longer based on the concept of nation-state, but the concept of ummah.(Munir, 2020). In addition to the rise of the two extreme religious understandings above, recently there have been several religious conflicts and tensions in Indonesian society triggered by differences in understanding or religious views between groups in Islam, such as the destruction of the Ahmadiyyah base and others. The conflict does not stand on differences in religious views alone, but the accumulation of several issues and interests, whether political, economic, social, and others. (Rezi, 2020).

Difference, diversity or plurality is a gift that has an aesthetic, humanist and harmonious essence when elaborated properly. In a country, it is absolutely necessary to be accompanied by differences, diversity or plurality that have implications in various aspects of life such as social, economic, religious, educational, governmental, social and cultural aspects. It cannot be denied that this diversity has the potential and can trigger the emergence of intolerance, extremism, radicalism, and Islamophobia. (Amir & Lewa, 2021).

The results of research by PPIM UIN Syarif Hidayatullah Jakarta in collaboration with Convey-UNDP in 2017 stated that there will be a great risk of radicalism in the next 5-10 years, and some of them will become ASN (state civil apparatus).(Arief, 2021). In addition, the challenges of religious extremism and intolerance in Indonesia are also increasingly complex. (Supriadi et al., 2020). Previous studies have attempted to examine and provide solutions to deal with this problem. This is done from increasing people's national insight, adapting the Cairo declaration, establishing NGOs (non-governmental organizations) with deradicalization programs, utilizing social media to convey messages of tolerance, and encouraging awareness of religious moderation through Islamic education. (Hasanah & Abbas, 2023)

However, there is no research that specifically examines the forms of Islamic education that can be used as a means of religious moderation in Indonesia. Therefore, strengthening Islamic education in a new direction must be a major concern from now on. In fact, the reality of religious diversity in Indonesia is very complex, so the role of Islamic education in religious moderation religious moderation is believed to be very important. (Handoko & Fadilah, 2022). Islamic education also plays an important role in shaping moderate understanding and attitudes in religion. (Subchi et al., 2022).. Various parties must participate in efforts to create social harmony and peace, so it is important to optimize religious moderation among Muslims. Islamic education plays an important role in shaping moderate understanding and attitudes towards religion.

RESEARCH METHOD

In this study using a quantitative approach with a descriptive analysis method which includes the stages of research, namely, describing the research problem explicitly because clear objectives in research can direct researchers in collecting data and analyzing it. determine research procedures, including research targets (population and samples), techniques for determining data sources, and techniques used to collect data, process data and analyze it. And collect and analyze data. At this stage a researcher will

be involved with the target researchers in the process of data collection, processing, and analysis to achieve research objectives. (Mahmud, 2011).

This research was conducted at IAIN Pontianak which is located at Jl. Lieutenant General Soeprapto No. 19 Benua Melayu Darat, South Pontianak District, Pontianak City. The data source used is population data for the number of active students in the Islamic Education study program in even semester for semester II, IV, VI and VIII with a total of 1001 students and for permanent lecturers of Islamic Education Study Program as many as 47 lecturers. Then from this population the researchers drew a sample using the Krejcie and Morgan table with a significance level of 5% for students obtained a sample of 291 student samples. And for lecturers, researchers chose all permanent lecturers of PAI Study Program to be the sample in the study. The collection tool in this study is a structured questionnaire. As well as data analysis techniques in this study are instrument analysis which is validity analysis and reliability analysis as well as descriptive analysis in which all of these analyses use the help of SPSS and VPLS software programs.

RESULT AND DISCUSSION

Before conducting descriptive analysis, researchers first conducted instrument tests in the study, namely validity tests and reliability tests. The image of the *Partial Least Square* (PLS) *Software* analysis of each item can be seen in the following description:

Figure 1 Student and Lecturer Perceptions Outer Model

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Variable Weight Loading Location ResidVar Redundant

X_1 outward

Variable	Weight	Loading	Location	ResidVar	Redundant
X_1 .1	0.121	0.660	.00000	.276	.0000
X_1 .2	0.117	0.743	.00000	.411	.0000
X_1 .3	0.121	0.721	.00000	.451	.0000
X_1 .4	0.149	0.677	.00000	.339	.0000
X_1 .5	0.175	0.665	.00000	.364	.0000
X_1 .6	0.127	0.711	.00000	.472	.0000
X_1 .7	0.242	0.721	.00000	.457	.0000
X_1 .8	0.180	0.777	.00000	.428	.0000
X_1 .9	0.157	0.620	.00000	.402	.0000
X_1 .10	0.128	0.687	.00000	.390	.0000
X_1 .11	0.200	0.820	.00000	.351	.0000
X_1 .12	0.182	0.852	.00000	.445	.0000
X_1 .13	0.116	0.689	.00000	.374	.0000
X_1 .14	0.127	0.652	.00000	.444	.0000
X_1 .15	0.277	0.855	.00000	.440	.0000
X_1 .16	0.131	0.671	.00000	.433	.0000
X_1 .17	0.104	0.665	.00000	.454	.0000
X_1 .18	0.216	0.734	.00000	.344	.0000
X_1 .19	0.133	0.649	.00000	.479	.0000
X_1 .20	0.116	0.685	.00000	.384	.0000
X_1 .21	0.220	0.748	.00000	.280	.0000
X_1 .22	0.107	0.691	.00000	.374	.0000

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X_1 .23 0.204 0.765 .00000 .454 .0000
X_1 .24 0.116 0.634 .00000 .344 .0000
X_1 .25 0.293 0.849 .00000 .449 .0000
X_1 .26 0.216 0.885 .00000 .384 .0000
X_1 .27 0.220 0.888 .00000 .280 .0000
X_1 .28 0.293 0.849 .00000 .439 .0000
X_1 .29 0.216 0.881 .00000 .384 .0000
X_1 .30 0.120 0.748 .00000 .280 .0000

Based on the analysis above, it can be seen more clearly regarding the criteria that are said to be valid from processing data on student and lecturer perceptions that the loading value > = 0.5, so it can be said that the item is valid. From the picture above, it can be seen that the loading value for all items of student and lecturer perceptions is > = 0.5, so it can be said that the item is valid. So the conclusion is that each item in the student and lecturer perception data is said to be valid.

The next instrument test is the data reliability test using the *Cronbach's Alpha* formula and can be seen by processing the *SPSS version 22.0 for Windows* program. To find out the results of the research reliability test, it can be seen in the following table:

Table 1 Perception of Islamic Education Students

Cronbach's Alpha	N of Items
.807	30

In the *SPPS* calculation results, the *Cronbach's Alpha* value of PAI Students' Perceptions of the Concept of Religious Moderation and National Insight is> 0.7 so it can be concluded that the items of the Concept of Religious Moderation and National Insight have a reliable predicate and can be used for the trust stage of instrument development.

Table 2 Perception of PAI Lecturers

Cronbach's Alpha	N of Items
.819	30

In the results of the *SPPS* calculation, the *Cronbach's Alpha* value of the Perception of PAI Lecturers towards the Concept of Religious Moderation and National Insight is> 0.7 so it can be concluded that the items of the Concept of Religious Moderation and National Insight have a reliable predicate and can be used for the trust stage of instrument development.

1. Islamic Education Students' Perception of the Concept of Religious Moderation and Nationalistic Insight
   a. Frequency Descriptive Analysis
   The data was processed using the *SPSS version 22.0 for Windows* program. After processing, the following *output is* generated

Table 3 Descriptive Frequency Student Perception

N	Valid	291
	Missing	0
Mean		84.99
Std. Error of Mean		.277
Median		84.50
Mode		84
Std. Deviation		5.710
Variance		32.600
Skewness		.109
Std. Error of Skewness		.118
Kurtosis		.032
Std. Error of Kurtosis		.236
Range		31
Minimum		71
Maximum		102
Sum		36207

Based on the results of the data analysis contained in the table above, the following explanation is obtained:

1) There were no *missing* data and valid data for 291 students (100%).
2) The calculated average (mean) obtained a score of 84.99
3) The median or middle value obtained a score of 84.50
4) The mode or value that appears frequently is 84
5) Standard deviation obtained a score of 5.710
6) Based on the *skewness* value (0.109) and the *standard error of skewness* (0.118), it can be seen that the slope of the PAI student perception data is normal, because the *skewness is* divided by the standard *error of skewness* (0.109/0.118=0.92) which is in the normal category standard range, namely between -2 to +2.
7) In terms of *kurtosis*, this data is also normal, because the *kurtosis is* divided by the *standard error of kurtosis* (0.032/0.236 = 0.14) which is in the normal category *standard,* which is between -2 to +2.
8) Range or range for the perception of PAI students here is 31. obtained from the difference between the maximum value and the minimum value (102 - 71 = 31).

b. Percentage Analysis

Interpret the percentage value according to the assessment score. The data was processed as follows:

$$\frac{\bar{x}}{Skor\ Max} \; x \; 100\% = \frac{84.99}{102} \; x \; 100\% = 83.32\ \%$$

Table 4 Assessment Criteria

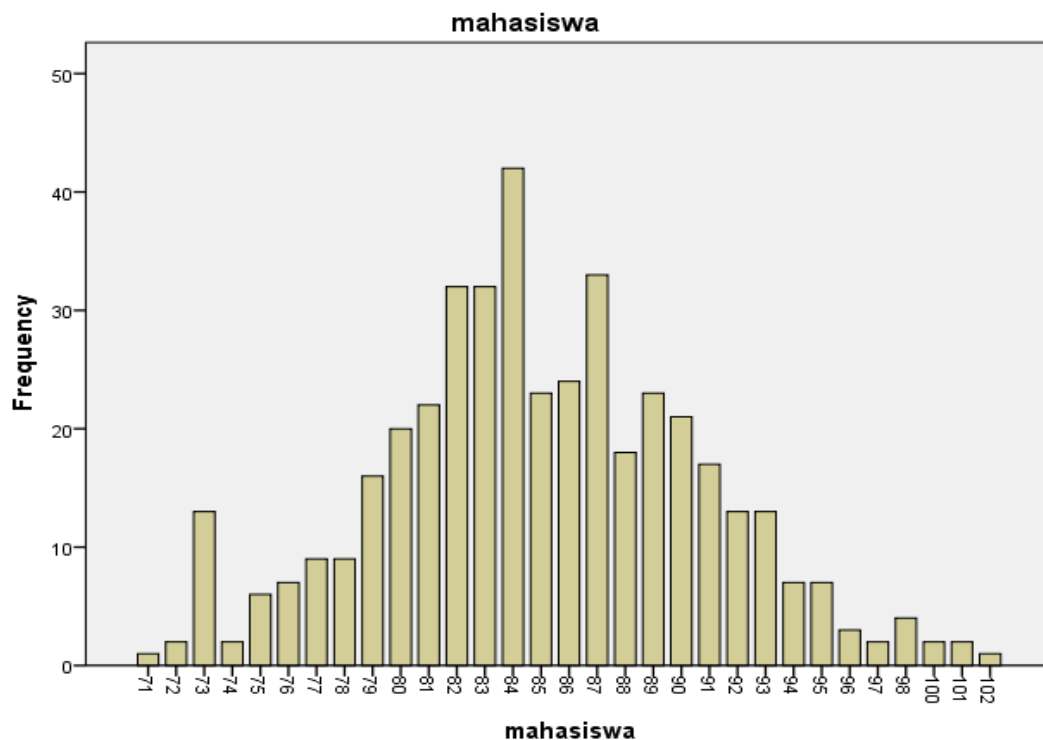| Percentage (%)	Category
81 - 100	Very good
61 - 80	Good
41 - 60	Simply

21 - 40	Less
0 - 21	Very Less

(Arikunto, 2010)

Based on the results of the percentage analysis above, the Perception of Islamic Education Students towards the Concept of Religious Moderation and National Insight obtained a value of 83.32%. With a very good assessment category.

The frequency table of student perceptions can be seen in the figure below, the data is processed using the *SPSS version 20.0 for Windows* program. After processing the *output is* as follows:

Figure 2 Student Perception

Based on the frequency table of student perceptions above, it can be seen that the total number of student scores who answered the most were 84 Perceptions of Islamic Education Students Toward the Concept of Religious Moderation and National Insight.

2. Perception of Islamic Education Lecturers on the Concept of Religious Moderation and Nationalistic Insight
   a. Frequency Descriptive Analysis

Data is processed using the *SPSS version 20.0 for Windows* program. After processing, the *output is* as follows:

Table 5 Descriptive Frequency Lecturer Perception

N	Valid	47
	Missing	406
Mean		90.70

Std. Error of Mean	2.018
Median	90.50
Mode	83[a]
Std. Deviation	9.027
Variance	81.484
Skewness	-.026
Std. Error of Skewness	.512
Kurtosis	-.889
Std. Error of Kurtosis	.992
Range	30
Minimum	75
Maximum	105
Sum	1814
a. Multiple modes exist. The smallest value is shown	

Based on the results of the data analysis contained in the table above, the following explanation is obtained:

1) There is no *missing* data and valid data as many as 47 lecturers (100%).
2) The calculated average (mean) obtained a score of 90.70
3) The median or middle value obtained a score of 90.50
4) The mode or value that appears frequently is 83
5) Standard deviation obtained a score of 9.027
6) Based on the *skewness* value (-0.026) and the *standard error of skewness* (0.512), it can be seen that the slope of the Pedagogical Competence data is normal, because the *skewness is* divided by the standard *error of skewness* (-0.026/0.512=-0.05) which is in the normal category standard range, namely between -2 to +2.
7) In terms of *kurtosis*, this data is also normal, because the *kurtosis is* divided by the *standard error of kurtosis* (-0.889/0.992 = -0.89) which is in the normal category *standard,* which is between -2 to +2.
8) Range or range for pedagogical competence here is 30. obtained from the difference between the maximum value and the minimum value (105 -75 = 30).
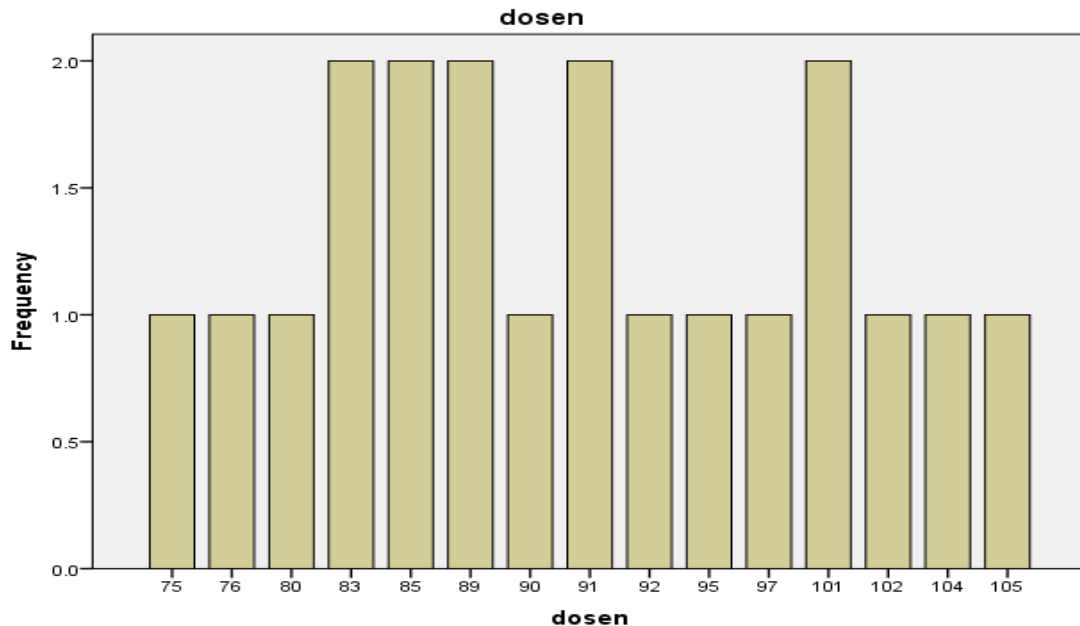
b. Percentage Analysis

Interpret the percentage value according to the assessment score. The data was processed as follows:

$$\frac{\bar{x}}{Skor\ Max} \ x\ 100\% = \frac{90.70}{105}\ x\ 100\% = 86.38\ \%$$

Based on the results of the percentage analysis above, the Perception of Islamic Education Lecturers towards the Concept of Religious Moderation and National Insight obtained a value of 88.09%. With a very good assessment category.

The frequency table of lecturer perceptions can be seen in the figure below, the data is processed using the *SPSS version 20.0 for Windows* program. After processing, the *output is* as follows:

Figure 3 Lecturer Perception

Based on the frequency table of student perceptions above, it can be seen that the total number of students who answered the most were 83, 85, 89, 91, and 101 Perceptions of PAI Lecturers on the Concept of Religious Moderation and National Insight.

Based on the arguments or opinions above, the researchers have presented the data obtained in the field, then the researchers analyzed the data. However, previously the researcher has set four indicators of understanding religious moderation as a reference in obtaining and analyzing data accurately, as follows: 1) having a national commitment, 2) not disturbing others and always respecting other religious opinions, 3) not causing violence both verbal and non-verbal. 4) always respecting local cultural diversity. These four indicators have been used to measure or analyze the level of understanding of students and lecturers in the Islamic Education Study Program, IAIN Pontianak about the concept of religious moderation. It can be assumed that the level of understanding of students and lecturers can affect their attitudes and behavior in practicing religious teachings. In relation to this, that the results of previous research conducted at public universities in Bontang City, that the interest and learning outcomes of Islamic religion for students are considered quite significant (Zulkifli, 2020).

The data shows that the level of understanding of students and lecturers has a relevance between understanding and attitudes possessed by students. From the results of the study, in general, students and lecturers understand that religious moderation is a means as well as an adhesive in combining culture with religion persuasively and normatively. Furthermore, according to the understanding of students and lecturers, when the nuances of diversity are packaged or wrapped and filtered with nuances of religious values, it will be able to add value to human spirituality as well as strengthen national unity. To be understood clearly and accurately, the researcher presents an analysis in the form of a table below:

No.	Indicator	Student Perception
1	Nationality commitment	Must be able to contribute positively to the nation and state Must have loyalty to

		maintain the integrity of the Republic of Indonesia
2	Respect for other religions	Not obstructing people of other religions who are worshiping. Do not impose their religious teachings and beliefs on people of different religions.
3	Radical attitude	Figures should be careful in issuing statements or discourses that can cause uproar or unrest in religion, nation and state. The ability to refrain from doing something that can divide unity and not harm the nation and state.
4	Appreciate local culture	Appreciate and preserve local cultural diversity. Not discriminating against friends based on ethnicity, religion, race, and intergroup (SARA).

Based on the data above, it can be analyzed based on four indicators through a number of statements that researchers have obtained through the questionnaire process to a number of students and lecturers in the Islamic religious education study program. The data shows that the level of understanding of students and lecturers about the actualization of religious moderation is considered quite good in interpreting various cases or religious problems faced by this nation. Thus, the concept of understanding religious moderation among students and lecturers, should actually be able to lead students and lecturers to become people who understand religion well and deeply, and are able to express it in a good and correct way. In addition, it is very important for the Islamic Education study program to integrate religious moderation through Islamic religious education courses or character education courses.

CONCLUSION

Students' understanding of religious moderation in the Islamic Religious Education study program, researchers can conclude that they still uphold the value of national insight and religious tolerance, and do not think radically. However, students' understanding and practice of religion cannot be measured through general trends or views.

The views and arguments presented by a number of respondents or students and lecturers have illustrated a moderate attitude in religion, but it still has to be proven and researched in depth. This research is still very theoretical. This research has not yet entered the aspect of actualization of the phenomenon and pattern of student religiosity, such as the phenomenon of inter-religious conflict or internal disputes in a religion.

This is important to be collaborated in the next study, so that it will be one of the studies in responding to a number of religious issues that occur today. The level of understanding and moderate attitude possessed by a number of students and lecturers in the Islamic Education study program is very important to maintain, and must even continue to grow. The hope in the future is that it will become a foothold of tolerance in the face of religious and cultural diversity in Indonesia. For this reason, it is necessary to strengthen the insight of religious moderation widely and openly so that students and lecturers are able to position themselves in responding to differences in society.

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