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## THE MANIFESTATION OF RELIGIOUS MODERATION AS A MIDDLE WAY TO FACE LEFT AND RIGHT EXTREMISM WITHIN THE SCOPE OF STATE ISLAMIC RELIGIOUS UNIVERSITIES (PTKIN)

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**Abstract:** *This paper aims to discuss the manifestation of religious moderation as a middle way to deal with left-wing (liberalism) and right-wing (radicalism) extremism within the scope of the State Islamic Religious University (PTKIN). This study emphasizes a qualitative approach with analytical-descriptive studies. The results and discussion of this study show that the concept of religious moderation requires religious people to be more inclusive (open) and not exclusive (closed). Religious moderation is not only an effort to mediate groups that are radical or extreme right, but also our efforts to mediate those who are liberal or extreme left. PTKIN as a forum for Islamic education under the auspices of the Ministry of Religion has an important role in giving birth to a moderate and tolerant young generation with a complex understanding of multiculturalism. Therefore, the manifestation of moderation in religion within the scope of PTKIN in the form of Religious Moderation Houses, religious courses, and the real role (realization) of religious moderation for each individual can lead us to the middle path to face left-right extremism within the scope of PTKIN as well as strengthen the concept of religious moderation that has been built. These aspects can channel us to harmony and harmony in the midst of diversity and diversity within the scope of PTKIN, even wider than that. The existence of this research is expected to be able to make academics and research to develop more widely related to the manifestation of religious moderation in all its forms and efforts, so as to give rise to new innovations to strengthen religious moderation in Indonesia.*

**Keywords:** *religious moderation, radicalism, and liberalism.*

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## INTRODUCTION

Nowadays, Indonesia as a country with its religious diversity is under the spotlight regarding the issue of intolerance and extremism in religion. This can be seen from the increase in spiritual violence, hate speech, misdirection of

religious understanding, and humiliation of religious figures and icons.<sup>1</sup> Social problems in the name of religion tend to be more sensitive and easy to inflame the flames of hatred to grow into disputes and conflicts in the midst of social society. This fact shows the low sense of tolerance (intolerance) in the scope of inter and inter-religious communities.

The survey states that around 31% of students in Indonesia are intolerant towards each other.<sup>2</sup> Not stopping there, the Setara Institute survey results in Jakarta and Bandung stated that students can be categorized as intolerant and as many as 0.3% have the potential to become terrorists.<sup>3</sup> Therefore, Indonesian society should have a complex and broad perspective and thinking, so as not to be trapped in radicalism and liberalism. Awareness of moderation in religion is a necessity so that the current generation, especially students as agents of *change*, understand that Indonesia with all its diversity exists for all of us.<sup>4</sup>

The reality on the ground shows that the spread of radical and intolerant ideas among the younger generation has recently become more widespread.<sup>5</sup> Some people who go to extremes in the name of religion are also a challenge to counter the flow of radicalism, so it is not uncommon for them to plant seeds of radicalist thought in the younger generation who are vulnerable to radicalism. In the scope of higher education, especially State Islamic Religious Universities (PTKIN), it is possible to be infiltrated by radical, intolerant, and liberal ideas. Radical movements generally target their doctrinization towards students and activists who are eager to learn religious knowledge.<sup>6</sup>

One of the cases that occurred at IAIN Madura as quoted from the portalMadura.com news page was the dissolution of the study activities of a group of students who were members of the Islam Lovers Community (ILC) in 2019. The commander of Menwa IAIN Madura at that time felt that he had missed the spread of the study of an organization that had been designated as a radical organization, because this organization was an affiliate of the Hizbut

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<sup>1</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious* (Malang: CV. Literasi Nusantara Abadi, 2018), 1.

<sup>2</sup> Nur Salamah, Muhammad Arief Nugroho, and Puspo Nugroho, "Efforts to Sow Moderation of Religious *Quality* 8, no. 2 (2020): 271, <http://dx.doi.org/10.21043/quality.v8i2.7517>.

<sup>3</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and ModerationReligious* , 1.

<sup>4</sup> Edy Sutrisno, "Actualization of Moderation Religious *Journal of Islamic Bimas* 12, no. 2 (2019): 326, <https://doi.org/10.37302/jbi.v12i2.113>.

<sup>5</sup> Nur Salamah, Muhammad Arief Nugroho, and Puspo Nugroho, "Efforts to Sow Moderation of Religious

<sup>6</sup> Nur Salamah, Muhammad Arief Nugroho, and Puspo Nugroho, 272.

Tahrir Indonesia (HTI) organization.<sup>7</sup> Fortunately, these activities can be handled early before they spread and form a larger community. This certainly makes a lesson for every individual within IAIN Madura to always be alert and fight radicalism, so that nothing similar happens in the future.

In this context, Islamic universities can take a stance of religious moderation as a middle way to deal with left and right extremism and overcome conservatism, radicalism, liberalism, and terrorism in the name of religion, especially Islam.<sup>8</sup> As a moderate attitude in religion that continues to be hailed by many religious figures, academics, and politicians in various channels and media.<sup>9</sup> State Islamic Religious Universities certainly have a big role as Islamic educational institutions with plural perspectives and across religious understandings and Islamic social organizations. The existence of PTKIN is not only for a community, mazhab (sect), or sect of Islam alone, but PTKIN exists for the people and belongs to Muslims. Therefore, STAIN, IAIN, and UIN which are derivatives of PTKIN and are under the auspices of the Ministry of Religion are a big house for Muslims who meet and try to solve religious problems that occur in society.<sup>10</sup> Thus, PTKIN has an important role in preparing professional human resources with multicultural views, tolerance, and strong moderation. For this reason, the topic of the manifestation of religious moderation to deal with left and right extremism within PTKIN needs to be studied in a serious study as an effort to know, understand, so that later it can be implemented in life.

The main problem of this research is the manifestation of religious moderation as a middle way to face left and right extremism within the scope of State Islamic Religious Universities (PTKIN). The formulation of this research problem is how the manifestation of religious moderation as a middle way to face left and right extremism within the scope of State Islamic Religious Universities (PTKIN). The results of the research conducted by this author are expected to provide benefits for readers, both theoretically and practically. Theoretically, this paper is expected to be able to contribute to the scientific treasury, especially related to the topic of religious moderation. As for practical, this research is expected to be a reference and reference in future research

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<sup>7</sup> PortalMadura.com, "HTI Activist Study at IAIN Madura Disbanded," 2022, <https://portalmadura.com/kajian-aktivis-hti-di-iain-madura-dibubarkan-187684/>.

<sup>8</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and ModerationReligious* , 1.

<sup>9</sup> Edy Sutrisno, "Actualization of Moderation Religious

<sup>10</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and ModerationReligious* , 1-2.

related to similar themes, and can have a good impact in manifesting, realizing, and actualizing the concept of religious moderation in the State Islamic Religious Universities (PTKIN).

To focus the attention of the writing and research conducted, the problems studied need to be limited, so as to get a correct, appropriate, and in-depth conclusion on the aspects studied. The author limits the scope of this paper to information about the manifestation of religious moderation as a middle way to face left and right extremism within the scope of State Islamic Religious Universities (PTKIN).

## RESEARCH METHODS

Broadly speaking, research according to its approach includes two types, namely research with a qualitative approach and a quantitative approach.<sup>11</sup> Based on this theory, this research emphasizes a qualitative approach. In terms of places and data sources, there are generally three types of research, namely field research, *library* research, and laboratory experimental research.<sup>12</sup> In terms of places and data sources, this research can be said to be a literature study using an analytical-descriptive explanation system. While the data sources that become benchmarks in this research are obtained from journals, books, news portals and research documents. This research was conducted in Pamekasan Regency, in July 2022.

## RESULTS AND DISCUSSION

### 1. Principles and Concepts of Religious Moderation

There are at least two principles that need to be consistently maintained in religious moderation, namely fairness and balance. Fair in the online Big Indonesian Dictionary (KBBI) is defined as: 1) equal weight / not one-sided / impartial; 2) in favor of the right / adhering to the truth; 3) appropriate / not arbitrary. The second principle, namely balance, can be interpreted as a person's perspective to do something in moderation, neither excessive nor deficient, neither radical nor liberal.<sup>13</sup>

According to Hashim Kamali, these two principles that envelop religious moderation can be interpreted that a person in believing, they

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<sup>11</sup> Raihan, *Research Methodology* (Jakarta: Jakarta Islamic University, 2017), 32-35.

<sup>12</sup> Raihan, 50.

<sup>13</sup> Ministry of *Moderation Religious* (Jakarta: Research and Development and Training Agency of the Ministry of Relig

should not be extreme in the perspectives they believe in, but rather try to find common ground. Kamali also emphasized that religious moderation is an important aspect of Islam, because it is the essence of the teachings of Islam itself.<sup>14</sup>

The concept of religious moderation requires religious people to be more inclusive (open) and not exclusive (closed). More than that, moderate Muslims will adapt, merge, and mingle and always learn in addition to teaching. Thus, this attitude of religious moderation can motivate every religious person not to be extreme and excessive in responding to diversity.<sup>15</sup> The attitude of religious moderation is also an effort to combat widespread extremism and also reduce the emergence of extreme community groups that can be classified into two classifications, namely ultra-conservative or extreme right groups, and liberal or extreme left groups.<sup>16</sup>

The moderate attitude taken is certainly not to take lightly or 'make it easy' the practice of religious rituals that apply. However, the method taken is merely to prioritize the principle of *tasamuh* (ease/tolerance) in inter or inter-religious communities. Thus, absolute religious texts are not only understood partially but more comprehensively, thoroughly and contextually.<sup>17</sup>

## 2. The foundation of religious moderation in Islam

As Muslims, the Qur'an and hadith are certainly the main basis for finding a proof of all the problems discussed. In the Qur'an itself, one of the verses that explains the importance of the nature and attitude of moderation in society in the midst of diversity is as follows:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ﴾

*Likewise, We have made you (Muslims) a middle nation so that you may bear witness to the people and so that the Messenger (Prophet Muhammad) may bear witness to you.*<sup>18</sup>

<sup>14</sup> Ministry of Religious Affairs of the Republic of Indonesia, 20.

<sup>15</sup> Ministry of Religious Affairs of the Republic of Indonesia, 22.

<sup>16</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious*, 19.

<sup>17</sup> Ministry of Moderation Religious, 21.

<sup>18</sup> Ministry of Religious Affairs, *Al-Al-Qur'an and its Translation 2019 Improvement Edition* (Jakarta: LPMQ, 2019), 28-29.

According to Abu Ja'far, the word "wasathan" above is interpreted as being in the middle, namely an understanding of religion that is in the middle between being too excessive (ghuluw) in religion like the Christians and too easy (taqsir) in religion like the Jews.<sup>19</sup> Furthermore, the Qur'an and its translation issued by the Lajnah Pentashihan Al-Qur'an states that the middle people means the chosen people, the best, fair, and balanced, both in beliefs, thoughts, attitudes, and behavior.<sup>20</sup>

In addition to the evidence reviewed from the Qur'an as the first normative source of revelation, the prophet's hadith which has a position after the Qur'an also needs to be studied further. The author mentions at least two sahih (valid) traditions related to religious moderation, including the following:

a. *Ṣaḥīḥ al-Bukhārī*

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَنْ يُنَجِّي أَحَدًا مِنْكُمْ عَمَلُهُ" قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: "وَلَا أَنَا، إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِرَحْمَةٍ، سَدَّدُوا وَقَارِبُوا، وَأَعْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدُّجَةِ، وَالْقَصْدَ تَبَلُّعُوا"<sup>21</sup>

*Adam narrated to us, Ibn Abu Dzi'b narrated to us from Sa'id al-Maqburi narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "None of you will be saved by his deeds," so the Companions asked: "Not you, O Messenger of Allah?" He replied: "Not me, but Allah has bestowed His mercy upon me. So do your deeds according to the Sunnah and act with a balance, leave in the morning and leave in the evening, and (do) a little time (for prayer) at night, intention and intention and you will arrive."*

The above hadith is cited in the hadith book *Ṣaḥīḥ al-Bukhārī* number 6463 in the book *الْقَصْدُ وَالْمُدَاوَمَةُ عَلَى الْعَمَلِ* in the chapter *الرِّقَاقُ*.

b. *Ṣaḥīḥ Muslim*

<sup>19</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious*, 20.

<sup>20</sup> Ministry of Religious Affairs, *Al-Al-Qur'an and its Translation 2019 Improvement Edition*, 29.

<sup>21</sup> Abū 'Abdillāh Muḥammad bin Ismā'īl bin ibn bin al-Mughīrah ibn Bardizbah Al-Al-Bukhārī, *Ṣaḥīḥ Al-Al-Bukhārī* (Beirut: Dār al-Ṭauq al-Najāh, 2001), 98.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَيَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هَلَكَ الْمُتَنَطِّعُونَ" قَالَهَا ثَلَاثًا<sup>22</sup>

*Abū Bakr ibn Abī Shibah informed us, Hafṣ ibn Ghiyāṣ and Yaḥya ibn Sa'īd informed us, from Ibn Juraij, from Sulaimān ibn 'Atīq, from Ṭalq ibn Ḥabīb, from Aḥnaf ibn Qais, from 'Abdullāh, who said: "The Messenger of Allah said: Perish the people of excess." He said it three times.*

The hadith has been *transcribed* in *Ṣaḥīḥ Muslim* number 2670 in the book of Knowledge in the chapter *الْمُتَنَطِّعُونَ هَلَكَ*.

From the two traditions above, it can be seen that the Prophet Muhammad as a figure who has morals like the Qur'an so encourages his people to be moderate. Although the narrative presented explicitly explains about exaggeration in terms of religion in the first hadith. However, it does not rule out the possibility that being moderate in all matters including morals, dealing with others, nation and state is also recommended in Islam.

Based on the absolute foundation of the Qur'an and hadith above, the essence of Islam as a religion of mercy for all nature stands on the principle of moderation in all its buildings and joints. The principle of religious moderation initiated by the Ministry of Religious Affairs is merely to represent and emphasize the textuality and contextuality of the Qur'an and hadith in relation to the implementation that is present in the midst of society so that this principle can treat every individual both in the aspects of faith, worship, muamalah, economics, politics, socio-culture, as well as science and technology.<sup>23</sup>

### 3. Religious Moderation as the Middle Way to Confront Left and Right Extremism

Religious moderation is often only focused on as a solution to overcome the problems of ultra-conservative groups in religion or the extreme right (radicalism). This shows an incomplete understanding of the concept of religious moderation itself, because the essence of the concept of religious moderation is not only to overcome the problems of some radical groups or echo anti-radicalism alone. But this concept is also a solution to

<sup>22</sup> Abī al-Ḥusaini Muslim ibn Hajjāj ibn Muslim al-Qusyairiy Al-Al-Naisābūriy, *Ṣaḥīḥ Muslim* (Saudi Arabia: Dār al-Salām, 2000), 2055.

<sup>23</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious*, 20.

mediate those who tend to have liberal or extreme leftist religious views, attitudes and behaviors that are too easy.<sup>24</sup>

Both liberalism and radicalism are like ideologies that move from the center (moderate) to the most extreme left or right. Like a line, those who are far from the far right side will act liberally, overly deifying their ratios in interpreting religious teachings, so it is not uncommon for their interpretations and mindsets to be uprooted from the roots of existing textuality. Conversely, those who choose to move away from the left side will rigidly understand the textuality of religious teachings without regard to their contextuality. Therefore, religious moderation with all its manifestations exists to mediate those who have far exceeded the limits of the middle axis. Religious moderation emphasizes the urgency of internalizing religious teachings substantively and on the other hand paying attention to the contextualization of religious teachings into complex lives.<sup>25</sup>

One of the liberal attitudes that can be an example of a case is when a female feminist Amina Wadud who became a preacher and imam of Friday prayers at a St. John the Divine Anglican church, at Sundram Tagore Gallery 137 Grene Street, Manhattan, New York and followed by about 100 male and female worshipers who mixed together.<sup>26</sup> This certainly cannot be justified simply because it emphasizes the concept of gender equality in Islam. This means that there are many aspects that still have to be thought through, many things that must be considered, before taking a liberal-controversial stance.

The struggle between liberalism and radicalism is what brings us to prioritize the attitude and concept of religious moderation which is in the middle between the two. Taking a moderate attitude is currently considered to be a more ideal attitude to realize harmonization and tolerance in the community environment, especially within the scope of PTKIN.

#### **4. Manifestation of Religious Moderation in PTKIN Scope**

State Islamic Religious Universities (PTKIN) under the auspices of the Ministry of Religious Affairs have an important role, in addition to building capable human resources with expertise in their respective fields. PTKIN is also required to produce professional Muslim scholars with mature thoughts and provisions about the concept of diversity in social, cultural

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<sup>24</sup> Ministry of *ModerationReligious* , 47.

<sup>25</sup> Ministry of Religious Affairs of the Republic of Indonesia, 47.

<sup>26</sup> Abubakar, Syukri, and Muhammad Mutawali, "Amina Wadud's View on Women Becoming Prayer Male ," *Schemata*: 9, no. 1 (n.d.): 16, <https://doi.org/10.20414/schemata.v9i1.1021>.



and religious life. Thus, if the basic vision of this education can be realized properly, then later this Islamic education forum can produce human resources who are moderate, tolerant, and harmonious in the wider community.<sup>27</sup> Therefore, the manifestation of religious moderation within PTKIN is important to be upheld and promoted consistently (*istikamah*). Some forms of religious manifestation below can provide an overview, an effort to strengthen the concept of religious moderation in the PTKIN environment.

### **House of Religious Moderation**

Currently, religious moderation is the mission of the Ministry of Religious Affairs with the aim of strengthening the quality of moderate people and religious harmony. So that the Religious Moderation House as a manifestation of moderation in the academic environment can be a place to sow, strengthen, and educate human resources in the PTKIN area, especially students with an understanding and dialogue about religious moderation in the academic environment.<sup>28</sup> Reporting from [iainmadura.ac.id](http://iainmadura.ac.id), the Rector of IAIN Madura 2019 took steps to combat intolerance and extremism by inaugurating the Religious Moderation House on December 23, 2019. This is a joint encouragement to build a spirit of modernization to all levels under the auspices of the Ministry of Religion including PTKIN. Ah. Fawaid as the Chairperson of the Religious Moderation House at that time also added that the existence of the Religious Moderation House was a response to conflicts and social phenomena that spread, such as intolerance, hatred, violence in the name of religion by emphasizing and preventing early potential intolerance.<sup>29</sup>

In general, higher education is a place to study scientific research. Therefore, in the context of PTKIN, the development of human resource thinking through scientific research based on revelation and reason can be oriented in the long term. With one of these premises, PTKIN can conduct scientific research that can produce theoretical concepts and practices of multiculturalism and religious moderation.<sup>30</sup> In addition, Syakur also mentioned that the integration process between religious

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<sup>27</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious*, 33.

<sup>28</sup> Nur Salamah, Muhammad Arief Nugroho, and Puspo Nugroho, "Efforts to Sow Moderation of Religious

<sup>29</sup> IAIN Madura, "Establishing a House of Moderation Religious

<sup>30</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious*, 33.

ethics, scientific ethics, and social ethics can develop the potential of multicultural education in Islamic educational institutions such as PTKIN. In this case, IAIN Madura's House of Religious Moderation, including scientific research activities, seeks to examine the map and tendencies of students at IAIN Madura by estimating their potential to be immoderate.<sup>31</sup>

In addition, one of the challenges to continue promoting religious moderation is the current era of globalization and digital disruption. Various valid information and hoaxes cannot be filtered properly by everyone, so the information obtained from the internet tends to be negative, especially coupled with social media which is often accessed by the younger generation. On the other hand, the ease of technology today makes young people prefer instant methods such as searching for answers related to anything on the Google search page, rather than dialoguing with fellow academics, religious leaders, or local peers.<sup>32</sup> This choice of attitude is a challenge in itself to be more enthusiastic about fostering a sense of tolerance and moderation together. Therefore, Muhammad Taufiq as the secretary of the IAIN Madura Religious Moderation House explained about one of the steps taken by the Religious Moderation House, namely the promotion of the internet for students, that information and knowledge can now be accessed from anywhere, but still must be selective in choosing and sorting out the information obtained. One of the spirits that academics need to have is the existence of *checks* and *rechecks* in digging up information on the internet. IAIN Madura's Religious Moderation House also plans to establish cooperation from various elements that have a similar vision and mission to create religious moderation that is more concerned with similarities and not differences.<sup>33</sup>

### Religious Course

Religious courses can be one of the ways to become a strategic platform in instilling a peace-loving character for every individual in the institution. Peace-loving and inclusive character is another aspect that builds a person to be moderate and tolerant. Even in America,

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<sup>31</sup> IAIN Madura, "Establishing a House of Moderation Religious

<sup>32</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious*, 33.

<sup>33</sup> IAIN Madura, "Establishing a House of Moderation Religious

multicultural education is so important to reduce existing social conflicts. Therefore, religious courses as a manifestation of religious moderation are needed to maximize the character of peace-loving by every element including PTKIN.<sup>34</sup>

The International Conference on Islamic Studies (ICONIS), which is an annual agenda of IAIN Madura, has an important role in realizing religious courses related to strengthening the character of peace love for everyone. This activity is a form of cooperation between insiders and not infrequently outsiders are also given a place to voice their thoughts and dialogue with insiders. This is in accordance with the concept of religious moderation which prioritizes an inclusive attitude (openness) rather than an exclusive attitude (closed). This harmonious collaboration is also one of the important aspects that can improve religious moderation not only within the scope of IAIN Madura, but in an international environment because the basis of this activity is an international conference.

#### Annual Agenda of the International Conference on Islamic Studies (ICONIS) IAIN Madura



Source: [https://publiksatu.co/2019/11/04/iain-madura-sukses-gelar-konferensi-internasional-iii-159922?hl=in\\_ID](https://publiksatu.co/2019/11/04/iain-madura-sukses-gelar-konferensi-internasional-iii-159922?hl=in_ID)

In addition, national seminars and webinars also need to be promoted consistently. In this case, IAIN Madura has just held a national seminar with the theme of Religious Moderation which was attended by IAIN Madura academicians and students at the auditorium of IAIN Madura campus. In that activity Habib Husein Ja'fa al-Hadar as the core speaker who discussed and discussed religious moderation on June 9,

<sup>34</sup> Fridiyanto As'ad and M. Husnul Abid, *Building Moderate Human Resources: The Role of Islamic Universities in Mainstreaming Multiculturalism and Moderation Religious*, 32.

2022. This activity certainly has a goal, one of which seeks to strengthen religious moderation within the scope of PTKIN.

National Seminar on Religious Moderation at IAIN Madura



Source: <https://pamekasanchannel.com/news/pendidikan/hadirkan-habib-husein-iaimadura-gelar-seminar-nasional-moderasi-beragama/>

### **1. The Real Role (Realization) of Religious Moderation of each Individual**

After previously explaining the manifestation of religious moderation which tends to lead to the spirit and spirit of an institution. Then the last point that is no less important is the realization of religious moderation carried out by each individual. The concept that has been presented previously becomes our foundation to bring up attitudes, act, think, and interpret everything fairly and balanced. A passionate spirit of moderation is not enough only in an academic environment such as on campus. But more than that, the realization of the concept of religious moderation in a wider environment can strengthen and justify that the characteristics of students as agents of change can be carried out properly in order to create a sense of tolerance and harmonization of nations and religions.

The real role (realization) of religious moderation when viewed in the classroom environment, then how a lecturer provides a multicultural and more real understanding of the current conditions related to any teaching given, students who are in the classroom also try to digest, understand, so that subsequently can be realized in the social life of students. How then human resources in the scope of PTKIN not only know the concepts and principles of religious moderation, but also practice in themselves, so that patterns of attitudes and actions are formed based on moderate principles. This strengthening is the basis for

each individual to understand the importance of religious moderation in the midst of diversity.

The words "The best advice is action," can motivate us to consistently realize the concept of religious moderation. Because the essence of religious moderation is not only for inter-religious people, but moderation between (within) the same religion also needs to be preserved and re-established. Being tolerant when there are disagreements in class, and striving to be fair and balanced in all matters are a small part of the moderation that can be realized. In other words, religious moderation is a shared responsibility, and the responsibility of every individual in a multicultural country that aspires to harmony in diversity.

If every individual within PTKIN has the same vision, mission, spirit, and goal to create harmony and harmony, then we should make religious moderation as a means to realize these ideals. More globally than that, in the nation and state we must also have the same 'glue' to unite our vision and mission, in order to create a harmonious, peaceful, tolerant state life, and make Indonesia more advanced.

## CONCLUSIONS

Based on the explanation above, it can be concluded that the basic principle of religious moderation is fair and balanced. In a sense, someone in believing, they should not be extreme in the perspective they believe in, but rather try to find common ground. The concept of religious moderation requires religious people to be more inclusive (open) and not exclusive (closed). More than that, moderate Muslims will adapt, merge, and mingle and always learn in addition to teaching. Some of the things mentioned above are essentially already found in the textual formulation of Islamic teachings, in the form of Al-Qur'an verses and hadith texts because Islam as a religion full of mercy for all nature stands on the principle of moderation in all its buildings and joints.

Moderation is not only an effort to mediate radical or extreme right groups but also our efforts to combat those with liberal or extreme left views. PTKIN as a forum for Islamic education under the auspices of the Ministry of Religion has an important role to give birth to a young generation that is moderate and tolerant. For this reason, the manifestation of religious moderation in the scope of PTKIN in the form of Religious Moderation Houses, religious courses, and the real role (realization) of religious moderation of each

individual can lead us to the middle way to deal with left and right extremism in the scope of PTKIN. This is the 'fertilizer' for a strong understanding of moderation, so that in the future it can be reaped and instilled in the wider community to create harmony and harmony in the midst of diversity and diversity.

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