Construction Management Concept of Religious Moderation Curup State Islamic Institute

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ABSTRACT

Indonesian people believe that religion has an important role and function in life. However, often one's religious and religious understanding becomes a source of problems, and even becomes a source of conflict when dealing with other people's religious and religious understandings. Differences in religious and religious understanding tend to be responded to by acts of violence or what is called radicalism. The purpose of this study was to find concepts, empirical experiences, implementation strategies, understandings and directions for developing religious moderation that are relevant to the Curup State Islamic Institute, the perspective of the academic community, community leaders and religious leaders of Rejang Lebong. aims to analyze the construction management of the concept of religious meditation. The subjects in this study were 200 respondents consisting of 22 religious leaders from Rejang Lebong and 178 academics from the Curup State Islamic Institute. The instruments used were interviews, questionnaires and observations, in which the data were analyzed qualitatively. The results of this study indicate that the concept of religious moderation in IAIN Curup is returned to their respective lecturers through the insertion of courses, maybe not 100% but the concept of religious moderation at IAIN Curup is still being pursued.

Keywords: Religious Moderation Curup State Islamic Institute

INTRODUCTION

Higher education has a strategic role and function that is not only in developing science and technology alone, but more than that is how universities play a role in preparing, guiding, shaping the character abilities of their students who are innovative, responsive, creative, skilled, competitive, and cooperative. in developing the nation's civilization through the tri dharma activities of higher education. However, oftentimes understanding one's religion and religion becomes a source of problems, and even becomes a source of conflict when dealing with other people's religious and religious beliefs. Differences in religious and religious understanding tend to be responded to by acts of violence or what is called radicalism. There is a lot of evidence showing that the spread of radicalism thrives and develops in universities. The results of research conducted by the Research and Development Institute (R&D) of the Ministry of Religion of the Republic of Indonesia, in 1996, at four public universities, namely the University of Indonesia, Gajah Mada University, Airlangga University, and Hasanuddin University, showed that there was a penetration of exclusive religious activities, even tend to be radical.

In 2011, 5 out of 17 undergraduate graduates were arrested, 3 of whom were alumni of the State Islamic University (UIN Jakarta), even before that, there were students from the Faculty of Science and Technology at UIN Jakarta who were involved in acts of terrorism and were successfully paralyzed by Densus 88 at the Police Headquarters. In 2019, the trend of the development of radicalism in higher education tends to increase. This is evidenced by the results of research conducted by the Setara Institute, which shows that there are 10 State Universities (PTN) in Indonesia that have been exposed to radicalism, religious activities carried out by radical groups under the Salafi-Wahabi study group, Tarbiyah and Tahririyah.

With regard to the explanation above, it can be understood that the spread of radicalism, whether occurring in the community, government circles, especially in the educational environment, has become a concern for various parties, both from government circles, education observers, and religious leaders. This is where the strategic role of universities, especially religious universities, is

under the auspices of the Ministry of Religion. Religious universities, one of which is the Curup State Islamic Institute (IAIN), must be able to play a strategic role in countering the narrative of religious radicalism in the community and the wider community, through strengthening concepts, empirical experience, strengthening implementation and strategies for developing religious moderation programs in universities.

According to Haedar Nasir, one of the solution efforts to reduce and minimize radical ideas and actions is through moderation. If radicalism is a necessity that exists in the midst of social, national and state life, then reducing it is not through a deradicalization program, but provides a portion and strengthens the narrative of religious moderation. The religious moderation program is an effort to educate, guide and train the academic community and the community to understand religious teachings in a khaffah manner, perspectives, attitudes, and religious practices that are neither extreme right nor extreme left, do not think and behave in a radical way, avoid hateful statements or utterances. (hate speech). In line with the above view, Oman Faturrahman (Chairman of the Indonesian Ministry of Religion's Religious Moderation Working Group), explained that religious moderation is the perspective of a person/group of people, their attitudes, and the religious practices they carry out in their daily lives, by implementing the essence of religious teachings. , in order to protect human dignity, build the benefit of the ummah, which is based on the principles of justice, balance, by complying with the applicable laws and regulations.

There are several reasons why the concept of religious moderation is one of the options in reducing the spread of radicalism and ideas, especially in the IAIN Curup community and society. First, the religious moderation program is one of the Strategic Plans of the Indonesian Ministry of Religion for 2020 - 2024. Indonesia has a diversity of ethnic, cultural, religious, social, political and economic aspirations. Differences/diversity of society, has the potential to cause friction and conflict between them, so that the arrangement and management in a multicultural society becomes increasingly important.

Second, the vision of the Curup State Islamic Institute, namely "To become a quality university in the development of knowledge, based on Moderate Islam at the Southeast Asian level in 2045". Vision is a shared goal and organizational mandate that forms the basis for the academic community to carry out and achieve it within a period of time.

Third, the condition of the Rejang Lebong community is very heterogeneous in terms of culture, social economy, political aspirations, religion and religion. There are + 20 ethnic groups living in Rejang Lebong district such as the Rejang tribe as much as 43% (Rejang Lebong Tribe), Java as much as 35.2%, the rest comes from the Lembak tribe (Rejang Lebong indigenous tribe), Sundanese, Minang, Chinese, etc. In the Rejang Lebong community, there are 6 religions, namely Islam as the majority religion as much as 97%, the rest adheres to Christianity, Catholicism, Protestantism, Confucianism, Hinduism and Buddhism.

Fourth, IAIN Curup lecturers and students come from different districts/cities or provinces such as Bengkulu Province, South Sumatra, West Sumatra, North Sumatra, Lampung, West Java, Central Java and East Java Province. There are also differences in student organizations such as HMI, PMII, IMM, NU, Muhammadiyah, and Tarbiyah-Perti.

Fifth, although a religious moderation management unit (moderation house) has been established at the level of the Head of the Center within the Institute for Research and Community Service (LPPM) IAIN Curup in 2020, the center for religious moderation does not yet have the concept, empirical experience, implementation strategy and direction for the development of religious moderation. Curup State Islamic Institute. Based on the considerations above, the author intends to raise the theme of the research, with the title "Construction Management of Religious Moderation Concepts at the Curup State Islamic Institute".

METHOD

This study uses a qualitative descriptive analysis approach that aims to describe a certain situation or situation in a systematic, actual, accurate manner, and determine the relationship between the variables to be studied. The research begins by compiling basic assumptions, rules of thinking that are applied systematically in data collection and processing to provide explanations and arguments. In this study, using instruments in the form of interviews and observations. In this regard, this study will analyze the construction of the concept of religious meditation. The subjects in this study were 200 respondents consisting of the academic community and 22 respondents from Rejang Lebong community leaders, as shown in table 1.

Tabel 1.
Research Subject

No	Origin	amount
1	Academic Community	178
2	Public figure	22

RESULTS AND DISCUSSIONS

In the Big Indonesian Dictionary, moderation is defined as the reduction of violence and the avoidance of extremes. The word moderation in English is often used in the sense of average, core, standard, or non-aligned. In simple terms, moderate means that there is a balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions. The meanings described above are in line with the concept of moderation although they are not as broad as the meaning of moderation used by Arabic language experts, especially those who use the Qur'an as a reference (Nisa, 2021). Moderation in Arabic is known as wasath or wasathiyah, which means tawwassuth (middle), I'tidal (fair) and attawazun (balanced). The word wasathiyah is also interpreted as "the best choice". All these words imply the same meaning, namely justice, which in this context means choosing a middle way position between various extreme options. Even the word referee in Indonesian is absorption from Arabic which has several meanings, namely mediator, mediator (between those in dispute) and leader in the match.

In simple terms, religious moderation can be understood as a perspective, attitude, and behavior of taking a middle position, acting fairly and not being extreme in religion. Meanwhile, the word religion according to the KBBI is "to adhere to (embracing) religion, to worship; obedient to religion; good life (according to religion).

In this case, the characteristics of moderate understanding include:

a. Tawassuth (taking the middle path), that is, understanding and practice that is not ifrâth (excessive in religion) and tafrîth (reducing religious teachings);
b. Tawâzun (balanced), which is a balanced understanding and practice of religion that covers all aspects of life, both worldly and ukhrawi, is firm in stating the principles that can distinguish between inhiraf, (deviation,) and ikhtilaf (difference);
c. I'tidâl (straight and firm), namely placing something in its place and exercising rights and fulfilling obligations proportionally;
d. Tasâmuh (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life;
e. Musâwah (egalitarian), namely not discriminating against others due to differences in one's beliefs, traditions and origins (Fahri & Zainuri, 2019);
f. Syûra (deliberation), namely every problem is resolved by way of deliberation to reach consensus with the principle of placing benefit above all else;
g. Ishlâh (reformation), namely prioritizing reformative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (mashlahah 'ammah) by sticking to the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah (preserving old traditions that are still relevant, and implementing new things that are more relevant);
   1) Aulawiyah (putting priority on priority), namely the ability to identify matters of greater importance that must be prioritized for implementation compared to those of lower importance;
   2) Tathawwur wa Ibtikâr (dynamic and innovative), which is always open to making changes according to the times and creating new things for the benefit and progress of mankind;
   3) Tahaddhur (civilized), namely upholding noble character, character, identity, and integrity as khairu ummah in human life and civilization (Nur & Mukhlis, 2015)

Based on the results of observations through the spread of lift, it is known that :

Tabel 2.

No	The Concept of Religious Moderation	Score
1	Tawassuth (take the middle way)	4
2	Tawazun (balanced)	4
3	I'tidâl (straight and firm)	4
4	Tasamuh (tolerance)	3,5

5	Musawah (egaliter)	4,5
6	Syura (discussion)	4
7	Ishlah (reform)	4
8	Aulawiyah (put priority)	4
9	Tathawwur wa Ibtikar (dynamic and innovative)	5

The meaning of table 2. Basis The indicators regarding moderation in religion have been implemented properly. Judging from the scores obtained for each item on the observation sheet, it also indicates that the concept of religious moderation in IAIN Curup is good, as evidenced by obtaining a score of 4 or 5 on all items contained in the observation sheet regarding the concept of religious moderation at IAIN Curup. A score of 4 indicates that it is good, while a score of 5 indicates that it is very good. Implementing religious moderation is an important task for academics including students (Salamah, Nugroho, & Nugroho, 2020).

In connection with this, it was revealed that the results of interviews conducted directly were obtained from 2 informants/resources who are the academic community of IAIN Curup after the researcher asked "How is the implementation of religious moderation in the IAIN Curup environment?" the answer from the first resource person "There is no final agreement but there is an insertion in the course" then the second resource person

"We have addressed religious moderation and this is part of the Vision and Mission of our institution and one of our concerns for religious moderation is that we have formed a center for religious moderation under LPPM and has carried out many activities both externally and internally. For internal in the form of seminars, external workshops designate a moderation village in Sindang Jati as a miniature in Rejang Lebong Regency and have been approved by the Secretary General directly to unite and create harmony between several religions because there are Christianity, Catholicism, Buddhism and Islam. That difference is a gift with differences, so there will be faster progress and development because they can complement each other in the language of psychology called assimilation.

Furthermore, "What are the activities within IAIN Curup that are based on religious moderation?" The answer of the first respondent was "Implementing an independent campus in learning to insert courses in courses" while the second speaker "The principle of religious moderation, namely the Constitution and the Qur'an and Hadith" to the next question, "How do people in IAIN Curup respond to differences in beliefs, traditions and origins?" someone suggested?" The first resource person answered, "The understanding of the community within the campus is still under in-depth exploration." While the second resource person "The IAIN Curup environment has carried out this religious moderation."

The next question is whether the understanding and practice of religion in IAIN Curup is balanced between worldly and hereafter aspects?" the answer of the first respondent "Religious moderation values demand for worldly and ukhrowi, my views are balanced even though there are some parts that are not optimal" then the second source "According to what I see the practice of religion is balanced between worldly and ukhrowi aspects". The question is "Are the values of anti-violence and radicalism in IAIN Curup already instilled in the environment?" the answer of the first interviewee "The lecturer has. Through the cultivation of character education," continued the second resource person, "Lecturers have done it. Through inculcating character education and inserting it in certain subjects." The next question is "What is the strategy for implementing religious moderation used in IAIN Curup?" the answer of the first resource person "First is the insertion in certain subjects and the lecturer's workshop" and the answer of the second resource person

"Through the moderation center, we research Suro, Kampung Melayu, Bermani Ulu and interfaith KKN programs from the center whose participants come from various religious universities. The activities are thematic. And the BKUB and BPIP programs that will be held on our campus"

regarding the question "What is the direction of developing religious moderation in the IAIN Curup environment?" The answer of the first respondent was "Waiting for policy from the campus" while the second resource person "Because this mission is a big cast to be carried out by our campus, both from KKN, Lectures, research, etc., the purpose of the campus must be towards religious moderation". The next question is about "What is the concept of religious moderation in IAIN Curup?" the answer from the first resource person "The concept is returned to their respective lecturers through the insertion of courses" then the second resource person "Perhaps 100% not yet but still trying".

The next question "Have the people in IAIN Curup already exercised their rights and fulfilled their obligations proportionally?" the answer from the first respondent "It has been implemented but not maximized, there needs to be improvement and enlightenment" the second source "Already implemented but indeed there are certain parts that have not been maximized, there needs to be an improvement". IAIN Curup environment is carried out by way of deliberation to reach consensus?" the answer from the first informant "Yes, it is done by deliberation on the results of monitoring and evaluation" the second informant answered, "Of course, it is done by deliberation from the lower level first if you can't afford it then move up to the Chancellor".

The next question "Have the people in IAIN Curup already exercised their rights and fulfilled their obligations proportionally?" the answer from the first respondent "It has been The next question "Is the community in IAIN Curup always open to make changes for the better?" the answer of the first respondent "Already open" the second resource person

"Yes, it will be open, always changing for the better, don't be stagnant. An example of the appointment of a person who occupies a position through a selection process, except for interim replacement, the prerogative is directly appointed by the rector following the statutes, not impartial as long as he fulfills the requirements.

The question is "Is the IAIN Curup environment already prioritizing reformative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (mashlahah 'ammah) by sticking to the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi alashlah (preserving old traditions that are still relevant, and implementing new things that are more relevant)?" the answer from the first resource person "Yes" the second source "It's like we raised the Rejang korner to accommodate the local wisdom in our library" the next question "Is IAIN Curup already upholding justice (not biased/impartial)?" the answers from the first and second sources both answered "Yes" Next to the question "Are the people in IAIN Curup accommodating to local culture?" The answer of the first respondent was "Accommodative enough" and the second respondent "Accommodative enough, such as opening the Rejang Korner to accommodate local wisdom. Library writing in the Kaganga language." The next question is "How is the national commitment upheld in IAIN Curup?" answer from the first interviewee

"The commitment is quite good" the second resource person "It is very good that our commitment has been working with BPIP, there are many positive things that contribute to our campus. such as the signing of PKS with Warek 1 training or training on our campus whose material is national insight and we want there to be a Pancasila school under our guidance with funds from the center."

CONCLUSION

Religious moderation can be understood as a perspective, attitude, and behavior of taking a middle position, acting fairly and not being extreme in religion. The results of this research show that the concept of religious moderation in IAIN Curup is returned to their respective lecturers through the insertion of courses and the concept of religious moderation at IAIN Curup is still being pursued. The empirical experience of religious moderation at IAIN Curup, while the strategy for implementing religious moderation in IAIN Curup is the first, namely the insertion of certain courses and lecturer workshops, research on religious moderation, and thematic Community Service and Community Service (KKN) then a good understanding of religious moderation and the direction of developing religious moderation in the environment. IAIN Curup by making activities from Real Work Lectures (KKN), lectures, research and others have the aim of leading to religious moderation.

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