Policy for Religious Moderation at UIN Walisongo Indonesia

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Abstract. Religious moderation is a national concern in realizing a harmonious and peaceful life of the Indonesian people. This research was conducted to answer three questions, namely: what is the background of the need for religious moderation? what is the concept of religious moderation? and how to implement religious moderation? This research was conducted at UIN Walisongo Semarang. The data was obtained through interviews with university leaders, managers of religious moderation house, lecturers in Islamic and religious moderation courses, and students studied these subjects. The data collected were analyzed descriptively qualitatively. The results show that: (1) Religious moderation education is a preventive measure, in order to suppress the occurrence of acts of radicalism and terrorism, which often use youth. (2) Religious moderation education at UIN Walisongo is carried out holistically in order to create a harmonious and peaceful academic atmosphere under the constraints of the house of moderation. (3) The implementation of religious moderation is carried out through temporary meetings such as seminars and training, and 'Islam and religious moderation' lectures which are applied to all students.

Keywords: religious moderation; character building; harmonious living; youth religiousness; religious tolerant

1   Introduction

Movements of terrorism and radicalism are rife everywhere. These movements really disturbed the community. Ironically, some of the perpetrators of these terrorist and radical acts are school-age teenagers. Those who are predicted to be the next generation of the nation, have even emerged as destroyers of the cultural order and the establishment of society. For example, Munarman was arrested by the Special Detachment (Densus) 88 on suspicion of mobilizing terrorists (Mustofa, 2021). Although Munarman has not yet been tried in court, this initial assumption shows that there is a link between the terrorists and religion. The Indonesian government has been making efforts to combat radicalism for years.

According to Mustofa (2021), there are at least three things that can show the relationship between terrorist actors and religion, namely: population administration, the war against intolerance, and the deradicalization program. First, Law No. 24/2013 on population administration, states that there are no Indonesian residents who are not religious. Therefore, administratively, terrorists are of course religious. Second, the war against intolerance. The disbandment of Hizb ut-Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI) is a form of government firmness against the increasing prevalence of intolerance and violence based on SARA. Third, the deradicalization program. Article 49 of Government Regulation 77/2019

states that the development of religious insight as referred to in Article 47 letter a, can be in the form of: religious tolerance; social harmony in the framework of national unity and integrity; and/or religious harmony.

Lately, the term religion often gives the impression of being scary and worrying. The adherents of religion often appear with a violent face. This is because of the rampant acts of violence in the name of religion, giving rise to mutual suspicion and distrust in social life. Religious tolerance is the best way to create a harmonious community life between religious communities (Devi, 2020, p. 1). Rosyad, Mubarok, Rahaman, & Huriani (2021) say that religious tolerance is an attitude of respect and respect for other religious groups. This concept does not conflict with Islam because Islam as a religion of *rahmatallil 'alamin* upholds the concept of mutual respect and respect among others.

Previous studies have pointed to three tendencies, namely about religious moderation in learning (Manshur & Husni, 2020; Wijaya Mulya, Aditomo, & Suryani, 2021; Zainab, 2020), religious tolerance in social life (Alimova, Qalandarova, & Alimjonova, 2020; Campbell, 2007; Rosyad et al., 2021), and religious socialization through social media (Bellar, 2017; Díez Bosch, Micó Sanz, & Sabaté Gauxachs, 2017; Kołodziejska & Neumaier, 2017). These three research trends have not revealed the promotion of religious moderation through religious higher education institutions.

This study aims to complement previous studies on the need to prevent intolerant and radical actions through religious moderation education. Accordingly, this study answers three questions as follows: (1) what is the background of the need for religious moderation? (2) what is the concept of religious moderation? and (3) how is religious moderation implemented?

Islamic Educational Institutions, both formal and non-formal, especially higher education, will feel the bad impact related to the emergence of extreme and radical actions. Although the emergence of extreme and radical movements is not possible from high Islamic religious institutions, because they have sufficient depth of understanding of Islam (Abdullah, 2008; Qardlawi, 1996), at least the community has high hopes for these institutions as centers of civilization that promote moderate life, and voice anti-terrorism (Rohman, 2020). For this reason, it is important to do this research to show some of the efforts to prevent the emergence of acts of violence and foster moderate character in the students.

2 Literature Review

Indonesia has many differences such as ethnicity, nation, language, customs and religion. Today Indonesia is a country that is often hit by the issue of radicalism. Movements in the name of certain groups are increasingly appearing to openly voice their ideology. Terror acts, kidnappings, attacks, and even bombings are becoming more common. From the diversity of the Indonesian people, religious differences are the strongest in shaping radicalism. The emergence of extremist groups which are increasingly expanding their wings is supported by several factors such as the sensitivity of religious life, the influx of extreme groups from abroad, and even political and government problems. So, in the midst of the hustle and bustle of this radicalism problem, a term called "religious moderation" emerged.

Religious Moderation

Religious moderation, in language, has two meanings, namely reducing violence and avoiding extremes. A person is said to be moderate if that person is reasonable, mediocre, and not extreme (KBBI, 1995). In English, the word moderation is often equated with average, core, standard, or non-aligned. Moderation is the process of eliminating or lessening extremes. It is

used to ensure normality throughout the medium on which it is being conducted (Wikipedia, 2007). In Arabic, moderation is known as *wasath* or *wasathiyah*, which is equated with the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options (Haniff, 2004; Kamali, 2017).

In terms, moderation has at least two meanings (Haniff, 2004). First, moderation is an attitude and view that is not excessive, not extreme and not radical (*tatharruf*). The Qur'an teaches a balance between human needs for spirituality or inner demands for the presence of God, as well as balancing human demands for material needs (Q.s. al-Baqarah: 143). In a hadith, it is narrated that a group of people came to the Prophet Muhammad to show that they were strong worshipers, until they did not marry. The Prophet replied, what is right is a balance between worship and material fulfillment. In terms of morality, the Qur'an also teaches balance, moderation is also emphasized. One does not need to be so generous by giving away his wealth that he himself becomes bankrupt. However, he is also not stingy, so that he only becomes rich himself, a treasure that is concentrated among the rich. Second, moderation is a synergy between justice and goodness. The essence of this message is drawn from the explanations of the interpreters of the Qur'an on the expression of *ummatan wasathan*. According to them, the meaning of this expression is that Muslims are people who are able to act justly and are good people. Religion spreads peace, spreads love, anytime, anywhere and to anyone. Religion is not to homogenize diversity, but to address diversity with full wisdom. Religion is present in our midst so that our human dignity, status and dignity are always guaranteed and protected. (Kamali, 2017)

Religious Moderation Indicator

A person is said to have an adequate religious character, which can be seen from three aspects, namely human values, mutual agreement, and public order (Ali, 2020; Defitrika & Mahmudah, 2021). Humanity values refer to how strongly religious adherents handle the core teachings. Through the human values in each of these religious teachings, differences in society are not a problem that disturbs harmony. Collective agreement denotes cooperation among various human beings in a social community. However, humans have limitations so that diversity becomes important to cover each other's shortcomings. Public order is one of the goals of presenting religion in the midst of diverse human life. With different backgrounds, humans can live in an orderly manner in a moderate religious atmosphere.

Thomas Ardian Siregar (Kemenkopmk, 2021) explained that millennials have an important role as agents of religious moderation. They can socialize the content of religious moderation in the community in order to create a harmonious, peaceful and harmonious life. According to him, moderation in religion can be seen through 4 indicators, namely: having a strong national commitment, having a tolerant attitude towards others, having the principle of rejecting acts of violence both physically and verbally, and respecting the traditions and local culture of diverse communities (Heidbrink, Knoll, & Wysocki, 2014). Moderation of religion in the life of the nation and state in Indonesia is very important, because of the variety of religious, social and cultural backgrounds of the people. Religious moderation is a conception that can build tolerance and harmony in order to strengthen national unity and integrity. Strategic steps that need to be taken to create inclusive diversity include including religious moderation in the education curriculum, developing multicultural and multi-religious insights in the community (bottom-up approach), intensifying community-based dialogue between religious communities, and involving the entire community to organize cross-cultural and religious socio-

economic activities, especially among the younger generation (Molontay, Horvath, Bergmann, Szekrenyes, & Szabo, 2020).

Islam *Rahmatan lil Alamin*

Islam literally means peace, security, comfort, and protection. Meanwhile, religiously, Islam is a manifestation of peace. Islam is a religion of mercy for the universe. Islam has gone through various stages of testing in the world, starting from the test of the age of ignorance, to the age of technology. Islam has a position as a religion that has mercy on the whole world as well as perfecting the previous religions. (Rasyid, 2016).

Islam *rahmatan lil alamin* consists of two words, namely *rahmat* which means love, and *lil alamin* which means all nature. Islam *rahmatan lil alamin* is an abstract concept that develops patterns of human relations that are pluralist, humanist, dialogical, and tolerant. In addition, this concept develops the use and management of nature with compassion. In other words, Islam *rahmatan lil alamin* is Islam as a mercy for the entire universe. *Rahmatan lil'alamin* is a term popularized by the Koran to refer to the main purpose of *da'wah* carried out by the Prophet Muhammad pbuh (peace be upon him). This term is often used to explain that Islam is a religion of peace, compassion, tolerance, and love of kindness. Thus, any action that aims to enforce Islamic law that seems 'contrary' to the meaning above is called an act that is not *'rahmatan lil'alamin.'* (Hefni, 2017). Islam *Rahmatan Lil Alamin* is the general purpose of Islam (*Maqashid Am Li Sharia*). All Islamic teachings lead to benefit, love and peace in the world, creatures and all humans (Arif, 2021).

According to Arif (2021), the implementation of the values of *rahmatan lil alamin* in social life can be seen in the educational life of schools, communities, places of worship and workplaces as well as the mass media. As for its implementation in cultural life, it can be seen from the development of science, language, ideology and customs. There are three methods that can be used in campaigning for this concept in the life of the nation and state, namely: the *da'wah* approach, the legal approach and the political approach. All three, can bring Islam with grace, peace and gentleness, in a multi-religious, ethnic, ethnic and cultural nation-state (Rasyid, 2016). However, it is recognized that education is a central theme in Islam. The teaching profession at this time is increasingly complex, scientific qualifications and academic degrees are not enough to shape the character and personality of students. The responsibility of educators in the millennial era requires not only having professional abilities but also having values that are able to shape the character and personality of their students in facing social life. Among the values that need to be possessed by educators are the values of *rahmatan lil alamin*, which include humanism, cooperation, socio-prophetic, tolerance, exemplary, dialogical, and improving the quality of human resources (Mucharomah, 2017). The Islamic religious education curriculum *rahmatan lil alamin* is a humanist curriculum to strengthen the spirit of tolerance (*tasamuh*) and moderation (*tawasuth*). The Islamic religious education curriculum model *rahmatan lil alamin* includes all components of the curriculum, namely objectives, content, strategies or methods and evaluation (Zainab, 2020). Furthermore, the presence of the media is very influential on social reality which not only functions as a spectacle but also becomes a guide that leads public opinion in changing attitudes, views, and behavior. The internalization of the Islamic values of *rahmatan lil alamin* through the media is a solution in rectifying erroneous understandings of Islam, which functions as educators (*muaddib*), agents of correct information (*musaddid*), reformers (*mujaddid*), unifiers (*muwahhid*), and fighters (*mujahid*) on the basis of *amar ma'ruf nahi munkar* (command the good and forbid the bad). *(Parhan, Islamy, Budiyanti, Nugraha, & Hyangsewu, 2020).*

Character Building

Character education is a conscious and planned effort to educate and empower every potential student. Character education aims to build the character of each individual so that it is beneficial for himself and the surrounding environment. The character education system is carried out by instilling certain character values in each student in which there are several components such as knowledge, willingness or awareness, and actions to carry out positive values. Character education is closely related to the moral education system which aims to train and shape the ability of each individual continuously in order to lead a better life. (Arif, 2021)

In general, character education functions to shape the individual character of students so that they become moral, tolerant, tough, have noble character and behave well towards others. Character education can be a place for character socialization that should be owned by everyone so that they become someone who is beneficial to the surrounding environment. Specifically, the function of character education is to: (1) be able to explain and interpret various individual characters, (2) know the various good characters in each individual, (3) show examples of good character behavior in everyday life, and (4) understand the good side of carrying out individual character behavior (Pradana, Mahfud, Hermawan, & Susanti, 2021). This character education should have been carried out since childhood in the family, school, and community. This implementation can be a provision in using various learning media.

Educating character is a shared responsibility at the three educational centers which include the family, school, and community environment. Especially for the school environment, an important role in shaping character lies with school principals, teachers, supervisors and other school communities. Because they all position themselves as second parents (besides the family at home), facilitator (providing convenience for students), motivator (providing encouragement for students), inspiration and role models for every student to follow (Defitrika & Mahmudah, 2021; Nissen, Viftrup, & Hvidt, 2021). Character values implemented in schools include:

1) Discipline, namely having attendance records and getting used to being present on time. In addition, it can also enforce the rules and use the appropriate uniform.
2) Creative, namely creating situations that can foster a mindset and act creatively, such as giving assignments that can create new works.
3) Independent, which can create situations that move students to learn and act independently without relying on the help of others.
4) Religious, namely providing opportunities for students to worship, instilling the habit of praying before studying and always maintaining cleanliness.
5) Honest, namely transparency in financial reports and assessments in schools on a regular basis. In this case, it can be implemented by providing an honesty canteen, prohibiting the use of communication tools during tests or exams, and providing a special place for finding lost items and also prohibiting cheating while doing assignments.
6) Tolerance, namely respecting and giving equal treatment to all school communities in respecting and appreciating every difference.
7) Curiosity, namely providing a communication medium for expression for all school communities, facilitating school communities to explore in the field of education, and creating a teaching and learning atmosphere that contains the curiosity of students.
8) Friendly and communicative, namely creating a school atmosphere that facilitates the interaction of fellow school community with polite language and mutual respect.
9) Care for the Environment, which is to provide habits to maintain cleanliness and the preservation of the school environment and its surroundings, by providing garbage disposal sites and places to wash hands, providing clean bathrooms, practicing energy-saving habits and others.

10) Responsibility, namely making reports for every activity carried out both in written and oral form and avoiding any cheating in carrying out tasks at school.

3 Method

This research includes policy research because the research process is carried out to support policy (Sykes, Schneider, Plank, & Ford, 2009). The analysis is fundamental and organized to help policy makers solve problems by providing pragmatic action-oriented recommendations. The data is in the form of policies, both conceptual and operational. In detail, the data of this research are (1) the background of the need for religious moderation, (2) the concept of religious moderation, and (3) the implementation of religious moderation. This research was conducted at UIN Walisongo Semarang. Therefore, the sources of information for this research were obtained from university leaders, moderator house managers, lecturers in charge of Islamic courses and religious moderation, and students who have studied these subjects. The research data was obtained in two ways, namely documentary and in-depth interviews (Purwanto, Qowaid, Ma'rifataini, & Fauzi, 2019). Documentation techniques are carried out to collect information in the form of policy files both manually and electronically on the website of the moderation house. Meanwhile, in-depth interviews were conducted with these sources of information. In-depth interview is a process of digging in-depth, open, and free information with problems and research focus and is directed at the research center. The data collected were analyzed descriptively qualitatively. Qualitative descriptive analysis technique is a technique used to analyze, describe, and summarize various conditions, situations from various data collected in the form of interviews or observations about the problems studied that occur in the field (Miftahus Surur, 2020).

4 Results

Background of the need for Religious Moderation Development at UIN Walisongo

The rise of acts of violence and theorizing greatly affects public unrest. Its relationship with religion is blown up as *jihad fi sabilillah* in the context of Islam. Islam seems to give a frightening and frightening impression in their hands, even though they are a small part of the number of adherents of Islam in Indonesia. They deliberately state that they commit acts of violence and terrorism in the name of Islam, at least according to their ID cards (ID cards), and they have the belief that they will go to heaven. In carrying out their actions, they invite and seek followers, especially young people, whose religious mental development is not stable.

This incident needs to get a positive response immediately from various circles of society, especially religious institutions including Islamic higher education institutions. UIN Walisongo as one of the higher Islamic religious institutions feels compelled to take preventive measures. UIN Walisongo is at the forefront of fortifying the spread of the virus of radical acts and terror. The latent danger that can become a time bomb is likened to a position in front of a gate. If UIN Walisongo does not take immediate action and strengthens itself, it is possible that the virus will gradually enter and expose its citizens. The entrance of the latent virus can be many, but the most prominent is through the student route. Students as the main stakeholders in higher education institutions must receive special attention for several reasons. First, students come from various family, community, and educational backgrounds. Second, student recruitment is carried out every year. Third, psychologically, students are in unstable mental development, looking for identity, easily tempted by seduction and propaganda of belief. These three things are behind the need to strengthen the values of religious moderation at UIN

Walisongo. Students are not only an entry point but also can become targets for the spread of radicalism. Therefore, every student must get a touch of adequate religious moderation coaching. They need solid provisions to return to their society to live in harmony and tolerance.

The Concept of Religious Moderation at UIN Walisongo

The vision, mission and goals of UIN Walisongo which are based on UOS (unity of science) show that this campus is not only a center for Islamic education, but is also oriented as a center for Islamic civilization. UIN Walisongo's vision is to be a Leading Research Islamic University Based on the Unity of Science for Humanity and Civilization in 2038. Its mission includes 6 aspects, namely: (1) Organizing science and technology education and teaching based on the unity of science to produce professional graduates with noble character; (2) Improving the quality of research for the benefit of Islam, science and society; (3) Organizing useful services for community development; (4) explore, develop and apply the values of local wisdom; (5) Develop cooperation with various institutions on a regional, national and international scale; and (6) Realizing an international standard professional institutional management system. The objectives are: (1) To produce graduates who have academic and professional capacities with nobility of mind who are able to apply and develop the unity of science; and (2) Developing research and community service that contribute to improving the quality of community life in religion, nation and state.

This campus must be a miniature of peaceful and harmonious life among its citizens, as the three campus ethics are religiosity, scientific, and brotherhood. With the three campus ethics, UIN Walisongo wants to develop itself according to the demands of the times and at the same time not be uprooted from its Islamic roots which are its main basis. The three campus ethics are not separated from one another, but are a unified whole, and animate each other. The harmonious miniature of campus life is deliberately designed as a life laboratory to provide practical experience to students, synchronizing with the theoretical material they understand through the content of the lecture curriculum. In this case, the development of religious moderation is designed theoretically and practically.

The target of Islamic moderation in this institution is not only students, but the entire academic community including lecturers and education staff. There are two main models for fostering religious moderation at UIN Walisongo, namely the moderation house and the lecture curriculum. The two models are interrelated. The emergence of a moderation house at UIN Walisongo is based on two operational rules, namely the Circular of the Director General of Higher Education at the Ministry of Religion and the Rector's Decree. The moderation house is a center for the formulation of religious moderation values from the conceptual to the operational ones. The concept of the value of moderation is discussed through seminars, the curriculum and its instruments are formulated through workshops, while its implementation begins with TOT, followed up with temporary training, and scheduled lectures to students.

Implementation of Religious Moderation at UIN Walisongo
1) House of Moderation

The Religious Moderation House (RMB) of UIN Walisongo is a form of concern from the academic community for the importance of maintaining Indonesia's diversity and pluralism. This house is a joint place for UIN Walisongo academics to spread and voice out loud the values of peaceful and polite religious teachings in the style of Walisongo. This house of moderation moves together with all parties to fight and condemn all forms of radicalism and religious extremism for the sake of our beloved Indonesia which is peaceful, safe and prosperous. (RMB UINWS, 2020).

The Religious Moderation House (RMB) of UIN Walisongo was inaugurated on Thursday 19 December 2019, by the Minister of Religion of the Republic of Indonesia, Fachrul Razi, who at the same time launched a smart and green campus at Auditorium II, UIN Walisongo Campus, Semarang. The objectives of the establishment of RMB are: (1) So that the academic community of UIN Walisongo can follow the spirit of the Nine Guardians in preaching peace by collaborating between Islamic teachings and local wisdom. (2) To produce alumni who can contribute to humanity and civilization. (3) realizing peace tolerance and mutual love in social life. RMB comes with various programs, from conceptual to operational, from temporary to routine. All of these programs are implementable and can be applied.

The activities held include: (1) Intensive Communication, such as creating friendly messages (short videos) through social media, and communicating the values of moderation through seminars and workshops. (2) Reconstruction of religious understanding, such as conducting classical book studies, encouraging classical Islamic studies, and conducting moderate religious studies. (3) Deradicalization of Nationality, such as the design of a moderate education curriculum and character, and creating a "School of Moderation". Massive activities, including Halaqah (meeting) Ulama RBM Walisongo (April 2021), attended by scholars and Professors of PTKIN (State Islamic Religious Higher Education) outside UIN Walisongo and moderated by the Director of RMB. Previously, UIN Walisongo had obtained a certificate from the Indonesian World Record Museum (MURI) (Tuesday, 26/10/2020) for the Most Religious Moderation Video Uploads by Students, namely a number of 5,712 religious moderation videos uploaded for four days in commemoration of Santri Day 2020. Another activity is the Indegenous Religiosity Moderation Webinar which was held on Wednesday (15/7/2020). In the webinar, it was stated that the Religious Moderation House (RMB) of UIN Walisongo will develop a platform taught by nine guardians in spreading their da'wah in the community into ways of thinking and acting in the future. Activities that are prepared to fortify students from the influence of radicalism are lectures. The lecture activity plan begins with the formulation of the RPS (Semester Learning Plan) through a workshop held on December 24, 2020. The workshop was conducted to re-examine the RPS for Islamic and Religious Moderation courses that had been designed and discussed some time before.

The subject of Islam and Religious Moderation is a new course that will be taught to new students (semester 1). This course is one of the efforts to spread a moderate attitude that imitates the polite *da'wah* of the Walisongo as the name of our beloved campus. This course is taught to produce students of UIN Walisongo who are moderate, tolerant and spread Islam *rahmatan lil 'alamin*. The hope is that this course can fortify students from an early age to avoid radicalism and dangerous ideas. This is interpreted as the function of the security guard in front of the gate which can prevent the entry of thieves. The existence of Islamic and Religious Moderation courses gives optimism that UIN Walisongo can produce moderate and tolerant graduates. Even RMB can be a reference for learning moderation of religion by other institutions.

2) Curriculum and Learning

The subject of Islam and Religious Moderation is a university characterizing course that must be taken by students. This course aims to make students as academics have an understanding of religious moderation, be able to implement an understanding of religious moderation in a plural and multicultural Indonesian society, as well as display an understanding of Islam based on local wisdom and the values of Walisongo's teachings that are adaptive to the times.

The objectives that are expected to be achieved by students after studying Islam and Religious Moderation include three aspects, namely knowledge, attitudes and skills. In the

aspect of knowledge, students understand the concept and implementation of religious moderation as a form of Islam *rahmatan lil 'alamin* which adapts the values of the nine saints' teachings and is able to understand the dynamics of religion and religious issues of Islamic society globally and in Indonesia. In the aspect of attitude, students can uphold human values based on religion, tradition, and ethics, as a tangible manifestation of the implementation of Islam *rahmatan lil 'alamin*; respecting the diversity of religions, beliefs, culture and local wisdom; and have an inclusive and moderate religious attitude and character in the life of religion, nation and state. In terms of skills, students have digital skills and media literacy to build religious moderation among the millennial generation in the era of digital and post-truth disruption; and have the skills to shape and convey the Islamic values of *rahmatan lil 'alamin* through social media in the era of digital and post-truth disruption.

The materials covered in this Islamic and Religious Moderation course are:

a) Understanding and Characteristics of religious moderation, including: *Tawassuth* (moderate), *Tawazun* (balanced), *I'tidâl* (straight and firm), *Tasamu*h (tolerant), *Musawah* (egalitarian and non-discriminatory), *Aulawiyah* (puts priority on priority), *Tahaddhur* (civilized), and *Tathawwur wa Ibtikar* (dynamic, creative, and innovative).

b) Context of religious moderation, including: (a) Global context, namely the development of religious radicalism that leads to terrorism, liberalism, secularism, Islamophobia; (b) Local context, namely the development of a movement that carries a transnational ideology, and the development of radicalism/terrorism in the name of religion that threatens the state and disharmony between religious communities; (c) The urgency of religious moderation, namely the importance of bringing harmony in religion by applying a moderate/ *wasathiyyah* religious method that does not favor the understanding of the text but combines contextual understanding.

c) Islam as the Religion of *Rahmatan Lil 'Alamin*, includes: The understanding and nature of Islam *rahmatan lil 'alamin*; Moderation teaching (*Wasathiyah*) in the Qur'an and Hadith, and Flexibility in the application of Islamic teachings.

d) Concepts of Religious Moderation in Islamic Tradition, including: Arab traditions before the birth of the Prophet Muhammad SAW which were continued as Islamic traditions, Javanese traditions before Walisongo which were continued as Islamic traditions, and the concept of religious moderation in Islamic traditions, in the fields of *aqidah, shari'ah*, and *Sufism*.

e) The history of the nine saints and models of religious moderation, including: History of the nine saints in the Archipelago, Approaches and strategies of the nine saints' da'wah in the Archipelago, and Models of religious moderation of the nine saints in the Archipelago.

f) Moderation of Religion Based on Local Wisdom (Local Wisdom), including: Religion and local wisdom in the Archipelago, and the Nine Saints and Local Wisdom: The Roots of Religious Moderation in the Archipelago, and Revitalizing the interaction of Religion and Local Wisdom

g) The role of Islamic Organizations in Religious Moderation in Indonesia, including: Islamic Organizations as Successors of the Nine Saints' Religious Moderation in Indonesia, Islamic Organizations in building the Tradition of Religious Moderation in Indonesia, and the Role of Islamic Organizations in realizing religious moderation in Indonesia.

h) Religious Moderation in the Life of a Plural and Multicultural Indonesian Society, including: A plural and multicultural Indonesian nation: historical reality and cultural social capital of religious moderation in Indonesia, Strengthening active tolerance: Understanding, limits and strategies for religious moderation in Indonesia, and inclusive Islam: Model of religious moderation for Indonesian society.

i) Religious Moderation in National and State Life, including: The four pillars of nationality to build religious moderation in Indonesia. They are Pancasila (the five pillar), the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika (the unity of diversity); and Islamic and Indonesian Harmony: Religious moderation that is peaceful and without terror in the life of the nation and state.

j) The phenomenon of the Digital and Post-Truth Disruption Era, including: Discourse on the digital and post-truth disruption era, the phenomenon of Indonesian society's diversity in the digital and post-truth disruption era, and the opportunities and challenges of religious moderation in the digital and post-truth disruption era.

k) Genealogy and Dynamics of Development of Radical Islamic Concepts and Movements in Indonesia, including: (a) Genealogical roots of radical Islam in historical trajectories. (b) Genealogy of radical Islamic understanding and movement in Indonesia. (c) The development of radical ideas and movements in Indonesia. (d) Recognize the characteristics and characteristics of radical ideas and movements in Indonesia. (e) Radical ideology and movement: The threat of religious moderation in Indonesia in the era of digital and post-truth disruption.

l) Counter radicalization of Religion and Religion in the Era of Digital Disruption and Post-Truth, including: (a) The dynamics of da'wah in the era of digital and post-truth disruption. (b) Da'wah deradicalization of religion and religiosity: a strategy of religious moderation in the era of digital and post-truth disruption. (c) The movement for deradicalization of religion and diversity among the millennial generation in the era of digital and post-truth disruption.

m) Millennial Generation Media Literacy in the Era of Digital Disruption and Post-Truth, including: (a) The urgency of media literacy in the Era of digital and post-truth disruption. (b) Hoax and Religion: Threats to religious moderation in the era of digital and post-truth disruption. (c) Media literacy in the era of digital and post-truth disruption: Religious moderation strategy among millennials.

5   Discussion

A harmonious, peaceful, secure, and prosperous life will not be realized without serious efforts and synergy between the government and all segments of society. The Indonesian government is serious in tackling the existence of radicalism and acts of terrorism. The government's efforts are carried out curatively (through the performance of Densus 88) and preventively (through various government and community institutions, especially educational institutions). In addition, the government is also undertaking de-radicalization efforts through the performance of the BNPT (National Counter Terrorism Agency). All of this is directed at realizing national unity and integrity within the framework of Bhinneka Tunggal Ika (the unity of diversity) (Rahman, 2021; Rostovskaya, Egorychev, & Gulyaev, 2021; Sadiq Sohail, Rajadurai, & Azlin Abdul Rahman, 2003).

The religious moderation programmed by UIN Walisongo is actually not a new thing. The unit of knowledge that animates the vision and mission of UIN Walisongo and the three campus ethics (religious, brotherhood, and scientific) has become the basis for UIN Walisongo's performance in cultivating a moderate character (Defitrika & Mahmudah, 2021) for all its citizens. The presence of government policies to carry out religious moderation efforts both internally and externally by equipping students as agents of change who will return to community life, was responded positively as a synergy that strengthens the vision and mission of UIN Walisongo. The cultivation of religious moderation values that had been carried out in

the form of a hidden curriculum was redesigned in the form of a written curriculum (Molontay et al., 2020; Pradana et al., 2021). Like the da'wah of the Prophet Muhammad which was previously carried out in secret, then Allah's orders were sent down, then da'wah was carried out openly. The inculcation of religious moderation values which was previously designed with an integrated curriculum was then carried out in the form of a separated curriculum with the emergence of Islamic and Religious Moderation courses. The emergence of these new courses does not eliminate the integrated curriculum design which has been incorporating moderate values in learning other subjects. In addition, various massive and temporary activities related to religious moderation are also carried out which are also part of the promotion and outreach to the public that UIN Walisongo is a green campus which means religion which inspires a moderate, peaceful and harmonious life (al-Fikri, Sudrajat, & Cahyati, 2020).

The existence of a house of religious moderation (RMB) complements the role of UIN Walisongo in nurturing the nation's children, preparing a young generation that is professional and has al-karimah character (Nissen et al., 2021). In addition, UIN Walisongo as one of the institutions of Islamic Religious Higher Education in Indonesia is increasingly positioning itself as the vanguard in anticipating the emergence of radicalism and acts of terrorism.

6 Conclusion

The results of the data analysis and discussion can be concluded that the background of the need for religious moderation is the rise of radicalism which involves and exposes the adolescent age group. In this case, religious moderation education at UIN Walisongo is a preventive effort to overcome the spread of understanding that is troubling people's lives. The concept of religious moderation at UIN Walisongo is a combination of internal and external policies. Its internal policies are in the form of a vision and mission and tri-ethics of the UIN Walisongo campus which are the basis for the performance of the academic community, while external policies are in the form of a circular letter from the director general of education (director general of Islamic higher education) of the ministry of religion on behalf of the government which implies an order to establish a house of religious moderation. The integration of the two policies is in the form of the rector's decision regarding the work team for the house of religious moderation at UIN Walisongo. Based on these rules, religious moderation education at UIN Walisongo is carried out holistically in order to create a harmonious and peaceful academic atmosphere under the constraints of the house of moderation. The implementation of religious moderation at UIN Walisongo is carried out through two models, namely temporary and routine activities. Temporary meetings in the form of halaqah, seminars, TOT (training of trainers) and training targeting the entire academic community and even people outside the campus. Meanwhile, routine activities are in the form of lectures on 'Islam and religious moderation' which are designed to instill the values of moderation in all students.

The results of this study are a contribution to the realization of character education as mandated by the USPN (National Education System Law). In addition, the existence of moderation education in this study is also an effort to purify religious teachings about the dignity of human dignity. The model and design of moderation education at UIN Walisongo is very possible to be replicated in other equivalent institutions. However, this research still has limitations. First, this research on religious moderation is a case study at UIN Walisongo as a state Islamic higher education institution. This condition opens up opportunities for conducting research on moderation education in private higher education institutions, or religious institutions in the community. Second, the topic of this research is limited to policy, therefore there are still opportunities for research on the implementation of religious moderation to present

the results of the evaluation. Third, the target of this research is moderation education in a large frame such as seminars, training and learning. This condition opens up opportunities for conducting research on moderation education in a small frame in the form of training and mentoring moderation cadres.

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