

Recognizing Islamic Moderation to Millennial Students in University

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Abstract

Islam is the largest religion in the highly heterogeneous country of Indonesia. The way we worship really determines on how we are a nation and an Indonesian. Building a good social relationship is one mirror, how we understand the religion that we profess. Moreover, Islam is a very illuminated religion and no doubt at all, it should be a guide to the life of a Muslim in a very complex relationship between his environments. Recently, the emergence of radicalism and intolerance issues in our country is a form of challenge to Islamic moderation. The term of Islamic moderation becomes very often echoed and even become the main topic in various discussions along with the vaunted issues of radicalism, intolerance, veiled women, long beards and suicide bombings. Radical religious understanding and intolerance are a threat to all of us in the life of the nation. The importance of religious moderation to be acknowledged to millennial students who would mostly play role in society. Through university, it is expected that Islamic moderation can bring negative issues down that have been deliberately boasted so far. The entire academic community must ensure that the university environment must be clean of radical ideas, so that the university has a good and conducive atmosphere, far from any thoughts or beliefs and movements that can emerge or even start from student organizations on university. All stakeholders and lecturers in the university environment should play the role and dare to vocalize Islamic moderation. This can be through learning, discussion, research, community service, organizations, etc. that become routine activities on university. Lecturers in particular, can remind and straighten students' religious understanding to the right direction, moderate and against all things relate to violence, fanaticism, extremism and terrorism. Islamic moderation is Islam that considered tolerant, peaceful, polite, protective, because Islam is rahmatan lil alamin.

Keywords: Islamic Moderation; Recognizing; Millennial Students

Abstrak

Islam adalah agama terbesar di negara Indonesia yang sangat heterogen. Cara kita beragama sangat menentukan bagaimana kita berbangsa dan berindonesia. Membangun hubungan sosial yang baik menjadi salah satu cermin, bagaimana kita memahami agama yang kita anut. Terlebih Islam adalah agama yang sangat jelas dan tidak ada keraguan sedikitpun, sudah semestinya menjadi pedoman hidup seorang muslim dalam hubungan antara sesamanya yang sangat komplek. Akhir akhir ini, munculnya isu radikalisme dan intoleransi di negara kita merupakan bentuk tantangan terhadap moderasi Islam. Istilah moderasi Islam menjadi sangat sering didengungkan bahkan menjadi topik utama di berbagai diskusi seiring dengan hembusan isu radikalisme, intoleransi, wanita bercadar, jenggot panjang, hingga bom bunuh diri. Pemahaman keagamaan yang radikal dan intoleransi tersebut menjadi sebuah ancaman bagi kita semua dalam kehidupan bernegara. Pentingnya moderasi beragama untuk dikenalkan kepada mahasiswa sebagai generasi milenial yang paling banyak mengambil peran di dalam kehidupan berbangsa. Melalui lembaga pendidikan tinggi diharapkan moderasi Islam dapat meredam isu-isu negatif yang sengaja dihembuskan selama ini. Segenap civitas akademika harus memastikan bahwa lingkungan kampus harus bersih dari hal yang berbau radikal, sehingga kampus memiliki atmosfer yang baik dan kondusif, jauh dari pemikiran aliran dan gerakan-gerakan yang dapat muncul dan bermula dari organisasi-organisasi mahasiswa di kampus. Segenap stakeholder dan dosen di lingkungan kampus hendaknya mengambil peran dan berani bersuara lantang untuk menyuarakan moderasi Islam. Hal tersebut bisa melalui pembelajaran, diskusi, penelitian, pengabdian masyarakat, organisasi, dan lain sebagainya yang menjadi rutinitas aktifitas di dalam kampus. Dosen khususnya, dapat mengingatkan dan meluruskan pemahaman keagamaan mahasiswa ke arah yang benar, moderat dan

menentang segala hal kekerasan, fanatisme, ekstrimisme serta terorisme. Moderasi Islam adalah Islam yang toleran, damai, santun, mengayomi, karena Islam adalah rahmatan lil alamin.

Kata Kunci: Moderasi Islam; Mengenalkan; Pelajar Milenial

Introduction

Indonesia is a country with the largest Muslim population in the world. According to Databoks the number of Muslims is 87.2% of the total population in Indonesia.¹ This percentage shows that Islam is the majority religion. Islam is the religion that plays the most role in every aspect of national and state life. Indonesia is a multicultural country with all the diversity that exists. Nowadays, Muslims are faced with various challenges, demands, opportunities and opportunities. Islamic moderation apparently becomes hot issues in many aspects in Indonesia. The emergence of the issue of intolerance and radicalism is very tightly aimed at adherents of Islam. Yet as Muslims we know that Islam has taught its people to tolerate others. In the Quran it is clear and there is no doubt whatsoever to make it a way of life for all Muslims in navigating the life of a nation and state that is as complex as it is today. Therefore, Muslims are referred to as *ummatan washatan*, which means the ummah as a distortion, a counterweight in all aspects of life. Of course the challenges and opportunities are greater and more in the academic community in higher education. Strengthening Islamic moderation in higher education is a global concern. This is demonstrated by the skill of combining text and religious thought, which is not solely based on the truth of religious texts, focusing on religious texts and forcing the submission of reality and new contexts to the truth of texts, but is able to dialogue both dynamically. In other words, this moderation of Islamic thought is in a non-textual position, but at the same time is stuck in a way of thinking too freely and ignoring the rules. Building Islamic moderation in higher education requires a comprehensive curriculum that concerns diversity (multicultural) related to multicultural in a religious context. Students as millennial generation who are very familiar with technology and have a wide and global network with all forms of thought, are very suitable to be agents of Islamic moderation. Therefore, it is very important to provide understanding of Islamic moderation to students as an effort to prevent radicalism and intolerance.

In addition to the curriculum, strengthening the vision of religious moderation in the education pathway must also target teachers and lecturers, who in the teaching and learning process are indeed a key factor because they become people who provide information about knowledge and instill certain values in students and students. Teachers and lecturers should not be spokespersons for groups that are anti-Pancasila, instill values of intolerance and direct students to have a radical perspective, to counter violence.²

Islamic Moderation

The sources of Islamic teachings are the Qur'an and the Hadith. The essence of the descent of the Qur'an is to be a universal moral reference for humanity in solving social problems that arise in the midst of society. In the view of Muslims, only Islam will survive the challenges of the times. This view is based on an indisputable fact that only Islam as a religion has a universal nature. It is this trait which then necessitates the privileges inherent in Islam and not in other religions.³ According to Yusuf Qardhawi,

¹ <http://www.databoks.com>.

² Kementerian Agama RI, *Moderasi Beragama* (Badan Litbang dan Diklat Kementerian Agama RI, 2019).

³ Abd. Rauf Muhammad Amin, "Prinsip dan Fenomena Moderasi Islam dalam Tradisi Hukum Islam" (Universitas Islam Negeri Alauddin, t.t.), 23.

Islamic moderation is an effort to maintain a balance between the two sides / ends / edges of the opposite or opposite, so that one does not dominate the other.⁴

Islamic moderation is a way of understanding religion by emphasizing the middle way, not too extreme and beyond limits. Stick to old traditions and accept new values that are considered good. Islamic moderation is a moderate understanding of Islam, with the idea of opposing all forms of violence, extremism, fanaticism, and terrorism. Moderation of Islam is Islam that is tolerant, polite, peaceful, does not force the will and avoids conflicts.⁵

As good Muslims, we are not easily provoked by things that are happening around us. In the current development, Muslims are easily pitted by irresponsible parties. The parties who deliberately want to see fellow Muslims contradict each other. The problem of veils and beards can be a small thing that can ignite the loss of Islamic moderation. Even though the subject of beards and veils has been exist since the time of the Prophet Muhammad, and this has never been disputed. Then why lately it has become a serious conversation that leads to bigotry and extremism. Yes, the development of an increasingly rapid era, where the source of all information starting from the internet, social media, is very easy to spread a news that has not been guaranteed the truth. It is easy to provoke every user of social media to be led to negative opinions deliberately made by certain parties.

This is where the importance of understanding the concept of moderation of Islam itself. It is necessary to introduce Islamic moderation to millennial generation through dialogue spaces in schools, campuses, homes and communities at various opportunities that are deliberately set to create spaces and environments that are truly aware of and understand the moderation itself.

Islamic moderation is a paradigm and a strategic step to strengthen the Islamic character which always upholds the values of humanity and nationality in a heterogeneous Indonesia with all the differences in religion, ethnicity, race, and class. Believing that religious beliefs are true and respecting the religious beliefs of others is a commitment to Islamic moderation. It still raises our identity as Muslims, without hurting the followers of other religions. Moderation of Islam is an Islam that is tolerant, peaceful, and polite, does not want conflict, division, and does not force the will.

Recognizing Islamic Moderation to Millennial Students

Recognizing of Islamic moderation is very important for the younger generation to succeed the nation's ideals. So that when they are in the midst of a multicultural, multireligious and heterogeneous society, they can position themselves, respect all the differences wisely. This recognition can be started from the campus environment as a place for academics where this is where the highest idealism is still enthroned. Higher education is an instrument of higher education that has an obligation to maintain the comfort of the entire college family, the surrounding community and the integrity of the nation. In this context, all stakeholders must have the courage to introduce and voice Islamic moderation.

The campus environment of the educational institution must reflect the insight of moderation, for example in managing the interaction of the people within it and in the management of places of worship. School and campus activities must be mobilized to oversee religious moderation. While the environment in a broad sense, means creating an atmosphere of life - including information through various channels - as far as possible does not undermine the character of moderation that has grown and developed in a society that certainly has an influence on students in educational institutions.

⁴ Amin, 25.

⁵ "Kompasiana," Agustus 2018.

The campus needs to ensure good atmospheric conditions in its environment. The atmosphere is conducive and far from the air of radicalism and intolerance. Leaders and lecturers of universities are expected to create policies and knowledge that truly reflect the high integrity of religious moderation. Likewise, many student organizations that are developing in tertiary institutions should really be a place for creativity, thinking and skills that always maintain the ideology of the state and national unity.

Lecturers who are known to be very close and have high interactions with students are expected to dare to convey and call on the importance of moderation in Islam. The development of the modern era now increasingly gives a harder challenge to a lecturer. The figure of the lecturer is not just a transfer of knowledge, but more than that it calls for norms and religious and social order that applies in society. Through face-to-face meetings in the classroom, through joint discussions or through casual talks outside class hours, lecturers are expected to provide information and moral guidance on moderation for students. How to introduce Islamic moderation to millennial generation, especially to students in the campus environment;

1. Conduct formal dialogue and meetings with the theme of Islamic moderation

Most of the campuses are already doing this activity. Through seminars, workshops, lectures and dialogues that raise the theme of Islamic moderation, students are expected to get a picture of the meaning of Islamic democracy in its entirety. An understanding of this concept is very important so that there is no misunderstanding in interpreting the meaning of Islamic moderation because students are known as critical and sensitive people by inviting speakers from outside or within the campus, who can explore thoroughly about moderation itself. Of course it is also associated with academic association in the campus environment and the life of the nation and state at large.

2. Utilization of the internet through social media

Students as agents of change with all their academic abilities and idealistic thinking are intellectuals who have mastered technological development well. Because it is undeniable that Islamic moderation can quickly resonate through internet facilities with all kinds of existing social media. Through messages, narrations, short videos, animations and so on, which can be created by students, it is hoped that this can facilitate the spread of the importance of Islamic moderation to the wider community. Because today, the rapid technological development can also affect the pattern of life and social order in society. Besides that, with the development of commonly known as hoaxes, it is difficult for the public to distinguish between true and false news. Therefore, students are also expected to be a filter for all lies that are easily spread in the community. Students are expected to be wiser to choose news that is appropriate and not to be disseminated to the wider community. Because in general the character of Indonesian people is easy to receive a news, regardless of whether it is right or wrong, because it is very rare to do the *tabayyun* process.

A concrete example is that students as millennial generation can disseminate Islamic moderation themselves through various social media that are deliberately disseminated. For example by making a short video about an invitation to get to know and spread Islamic moderation which they then upload to various social media or through you tube, so that it can be watched by many people from various parts of Indonesia, even over the world.

3. Involvement of the family role

The family is the smallest social environment. The family is very influential on the growth of Islamic moderation in the campus environment. The role of parents is very important to give birth to the best generation of the nation. Although basically every parent would want a generation of intelligent and noble. But this will not be

achieved if parents are not right in educating their children. Therefore, it is necessary for parents to increase their knowledge in educating children through parenting classes or from reading, copying and mentoring women in the time of the *Rasulullah* to educate their sons and daughters to produce generations who are religious and firm in their striving in the cause of Allah. In this digital age, parents must be role models for children at home in interacting with digital media. Guide and direct digital media into productive activities. Always supervise children about their interactions with their main technology with gadgets or gadgets. Get used to the children to think first before posting something.

Parents are the early school for their children. Therefore, it is important to instill religious values as early as possible. Parental involvement and support have a major influence on children's success. Developing a sense of community is an important goal in children's education.⁶ One important value that must be instilled in parents is to avoid debate. Islam does not like people who like to debate. Arguing in this case is a debate that makes someone disputing and does not respect each other. This is a very influential factor for the formation of intolerant souls.⁷ By avoiding this trait, mutual respect or tolerance will be born. Until later when children become adults, they can sort out and easily tolerate the surrounding environment.

The Role of Lecturers in Introducing Islamic Moderation on Campus

Introducing Islamic moderation on campus is not only the responsibility of lecturers in Islamic religious education courses. Although some time ago the Director General of Islamic Education Ministry of Religion Kamarudin Amin instructed Religious Education lecturers on campus to become agents of Islamic moderation.⁸ According to him, giving a deep religious insight to students is very important because lately, it is suspected that many students are involved in acts of violence and intolerance, one of the reasons is the lack of understanding of the importance of moderation in religion. Therefore, introducing religious moderation in the campus environment is our shared responsibility, all academicians, especially university lecturers. By tucking in the understanding of the importance of tolerance, not extremism in one's own religion between learning periods, it is important to do by a lecturer. It can be through small discussions or with casual chat between lecturers and students inside or outside the classroom with the theme of Islamic moderation.

Lecturers can also involve students by inviting students to go into the community to practice Islamic moderation directly, so that students get a real example of moderation itself. For example, by helping each other in making a welcome gate in a particular village, without seeing differences in social status, education level and others. Students become facilitators in these activities. Another example is holding social activities that also involve people of different religions (non-Muslim). Hand in hand to help those in need without seeing differences in religion, ethnicity, ethnicity and even citizenship differences. The diversity of this nation should not be used as an excuse to divide each other. Every citizen has the same rights in this matter. Loving fellow believers of Islam and respecting adherents of other religions, will be a reinforcement of the unity and integrity of the Indonesian nation.

Especially in the Qur'an and hadith has long and clearly called for mutual respect and tolerance long before Islamic moderation itself was echoed. As followers of the prophet Muhammad, we should adhere to everything that is exemplified in all

⁶ Jaipaul L Roonarine and James E Johnson, *Pendidikan Anak Usia Dini Dalam Berbagai Pendekatan* (Jakarta: Prenadamedia Group, 2015), 370.

⁷ Try Astuti, "Tantangan Parenting Dalam Mewujudkan Moderasi Islam Anak." 11, no. 2 (July 2018): 12.

⁸ June 9, 2018, <https://www.suaramerdeka.com>.

aspects of our lives. Lecturers must also be able to reduce the turmoil of radicalism and intolerance.

As a lecturer, we must position ourselves and be able to become agents of Islamic moderation. With all the challenges of the times, lecturer should have a background knowledge and exposure about Islamic moderation. Furthermore, the lecturers should give a good example among their students. Giving an example is a simple way to do and significant enough to present Islamic moderation. Instilling Islamic moderation can be done through many activities in the classroom or teaching and learning process. The lecturers can put any example of the implementation of Islamic moderation relates to our environment. Just like using CTL (Contextual Teaching and Learning) method in classes would give great significant change. CTL is called a contextual approach because the concept of learning helps lecturers link material taught with real-world situations and encourages students to make connections between the knowledge they have and their application in their lives as members of society.⁹ The lecturers can apply and instill the Islamic moderation value in their lessons or subjects.

Conclusion

Islam is the most perfect religion. Recognition and implementation of Islamic moderation should take into account. Strengthening religious moderation is basically to create order in religious societies, protect the rights of religious adherents in carrying out diverse freedom, realize peace and peace in religious life, and to realize the welfare of religious communities. As lectures or educators that have more power to provide any information and instill certain values to the students should have basic knowledge about the religion and take them to have Islamic moderation through many strategies and activities that make students more opened respect any heterogeneous aspects at their surroundings. introducing religious moderation in the campus environment is our shared responsibility, all academicians, especially university lecturers. By tucking in the understanding of the importance of tolerance, not extremism in one's own religion between learning periods, it is important to do by a lecturer. Introducing religious moderation in the campus environment is our shared responsibility, all academicians, especially university lecturers. By tucking in the understanding of the importance of tolerance, not extremism in one's own religion between learning periods, it is important to do by a lecturer.

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⁹ Elaine B. Johnson, *Contextual Teaching and Learning: What It Is and Why It's Here to Stay* (California: Corwin Press, Inc, 2002).

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