

STRENGTHENING THE VALUES OF RELIGIOUS MODERATION IN THE FACULTY OF TARBIYAH AND TEACHER TRAINING STATE ISLAMIC UNIVERSITY KIAI HAJI ACHMAD SIDDIQ JEMBER

Mukni'ah

Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember,
Indonesia.

E-mail: mukniah@uinkhas.ac.id

Ainur Rafik

Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember,
Indonesia.

E-mail: ainurrafik@gmail.com

Mustajab

Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember,
Indonesia.

E-mail: mustajab@gmail.com

Abstract: This article explores the implementation of strengthening the values of *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh* at the Faculty of *Tarbiyah* and Teacher Training (FTIK) State Islamic University Kiai Haji Achmad Siddiq (UIN KHAS) Jember. The need for Focus Group Discussion (FGD) for strengthening the values of *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh* at the FTIK UIN KHAS Jember was also examined. The method used in this research-based community service was qualitative research with Participatory Action Research (PAR) approach. The results of the service show that the Effort to reinforce the values of religious moderation in the FTIK UIN KHAS Jember environment is implemented by organizing workshops that are open to lecturers, education staff, and students. *Tawazun* values are strengthened by practicing discipline to create balance, time management, and activities as well as developing self-potential through extra and intra-campus activities. The strengthening of *i'tidal* values is done by making regulations that must be obeyed, UKT financing in accordance with the capacity and ability of students, and continuously strengthening the Ahlus Sunnah Wal Jamah learning environment. Meanwhile, *tasamuh* values are enhanced by respecting differences of opinion and organizations. The supporting factors in efforts to Strengthen the Value of Religious Moderation at FTIK UIN KHAS Jember are

support from the dean, high enthusiasm from students, lecturers, and education staff, teamwork, and the availability of supportive funds. Meanwhile, the inhibiting factor is time constraints due to signal constraints for those who join through online or Zoom meetings.

Keywords: Religious Moderation, Values.

Introduction

Indonesia is known for its diverse range of religions, languages, tribes, traditions, cultural customs, and skin colors. Adaptive, inclusive, and tolerant diversity becomes a beautiful social force when working together and synergizing to build the homeland. Conditions and situations in which violence has recently escalated diametrically as opposed to *Nawa Cita* Indonesia. Diversity is slightly disturbed by the emergence of extremist and radicalism ideologies that try to erase diversity in Indonesia.¹

This is proved, among other things, by intolerant attitudes and behaviors in religious and social life. There are still pockets of intolerance, the precariousness of communal conflicts, and radical elements, which must continue to be corrected. Education as a fundamental aspect does not escape from these problems. This condition is aggravated by the degradation of the nation's morality which is very concerning.² In addition, there are still frequent fights, riots, and brawls between very disturbing students and the harmony of religious life. Several studies and studies show that there are still symptoms of intolerance in the community, such as what happens among students and students. For example, the results of the Indonesian Survey

¹ Rosyida Nurul Anwar and Siti Muhayati, "UPAYA MEMBANGUN SIKAP MODERASI BERAGAMA MELALUI PENDIDIKAN AGAMA ISLAM PADA MAHASISWA PERGURUAN TINGGI UMUM," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (July 11, 2021): 1–15, <https://doi.org/10.24042/atjpi.v12i1.7717>. Muhammad Adnan and Anita Amaliyah, "Radicalism VS Extremism: The Dilemma of Islam And Politics In Indonesia," *JURNAL ILMU SOSIAL* 1, no. 1 (April 7, 2021): 24–48, <https://doi.org/10.14710/jis.1.1.2021.24-48>. Masdar Hilmy, "Radical Islamism as a Mode of Production," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 9, no. 1 (June 2, 2019): 81–108, <https://doi.org/10.15642/teosofi.2019.9.1.81-108>.

² Hidayati, Siti Norma Nasution, and Masdiana Lubis, "Moral Degradation in Ahmad Tohari's Novel Ronggeng Dukuh Paruk," *KnE Social Sciences*, August 1, 2019, 282–93, <https://doi.org/10.18502/kss.v3i19.4855>. Habibi Habibi, "Hoax: Technological Mechanisms, Moral Degradation, and Critical Loss of Society's Reason," *Diadikasia Journal* 1, no. 1 (May 23, 2020): 93–102, <https://doi.org/10.21428/8c841009.9f295293>.

Circle (LSI) survey suggested that as many as 31% of students were intolerant.³

Meanwhile, based on research conducted by PPIM UIN Jakarta Research, 30.16 percent of Indonesian students have lower religious tolerance or intolerance (Deti Mega Rastika, 2021; Muhammad Ikhza Helmy Nugroho and Sugeng Bayu Wahyono, 2023). Quoting from a survey by the Institute of Islamic Studies and Peace (Lakip), 52 percent of students agreed with religious-based radicalism.⁴

Discourse on religious moderation has been an interesting discussion in some circles.⁵ This is a response to the many movements of intolerance that emerged in the name of religion. This form of intolerance has various forms, ranging from movements that are spreading issues to movements that lead to physical violence. Some say that the factors that gave rise to these movements were errors in religious interpretation.⁶ This error was then expanded in various forms and ways, giving rise to fragments in society.⁷

Education Statistics data information that the total number of students nationwide reaches 45.5 million. If 80% of them are Muslim students, it means that the absolute number reaches 36.4 million, which means that 13% of the total population of their point is the generation of the nation that will lead and continue to maintain the integrity of the Republic of Indonesia in the future.⁸

³ Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (August 31, 2019), <https://doi.org/10.32729/edukasi.v17i2.605>.

⁴ Feri Agus Setyawan, "Menag: Hasil Survei, 52 Persen Pelajar Setuju Radikalisme," nasional, accessed June 29, 2022, <https://www.cnnindonesia.com/nasional/20191106203229-20-446183/menag-hasil-survei-52-persen-pelajar-setuju-radikalisme>.

⁵ Evi Afipah and Zulfi Zumala Dwi Andriani, "Critical Discourse Analysis of Lonely Song Lyrics by Justin Bieber," *Darussalam English Journal (DEJ)* 2, no. 1 (June 15, 2022): 99–127, <https://doi.org/10.30739/dej.v2i1.1536>. Muhammad Hifdil Islam, "TOLERANCE LIMITATION IN FACING RELIGIOUS DIVERSITY BASED ON THE TEACHING OF ISLAM," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (February 7, 2020): 1–13, <https://doi.org/10.31538/nzh.v3i1.483>. Muhammad Lukman Hakim, Indah Dwi Qurbani, and Abdul Wahid, "SOCIAL RELIGIOUS CHANGES OF EAST JAVA PEOPLE IN THE INDEX OF TOLERANCE ANALYSIS," *Jurnal Sosiologi Agama* 15, no. 2 (December 31, 2021): 243–60, <https://doi.org/10.14421/jsa.2021.152-06>.

⁶ M. Atho Mudzhar, *Islam in a Globalized World: The Challenges of Human Rights, Law, and Interfaith Harmony* (Jakarta: Badan Litbang dan Diklat Kemenag RI, 2011).

⁷ Ashif Az Zafi, "PENERAPAN NILAI-NILAI MODERASI AL-QUR'AN DALAM PENDIDIKAN ISLAM," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 1 (January 30, 2020): 23–46, <https://doi.org/10.14421/qh.2020.2101-02>.

⁸ Abdul Aziz and A. Khoirul Anam, *Moderasi Beragama Berlandaskan Nilai-nilai Islam*, ed. Anis Masykur (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021).

Religious moderation was established by the Ministry of Religious Affairs in 2019 to minimize the existence of radicalism and extremism.⁹ Religious moderation is used as jargon and breath in every program and policy made by the Ministry of Religious Affairs.¹⁰ Religious moderation in the university environment is expected to be able to educate as well as become a filter against radicalism and extremism that will threaten the integrity of the nation and religion.¹¹ The discussion about moderation is interesting to discuss further, especially in universities. Because higher education is believed to be a container to prepare the generation that will plunge into the community.

Research methods using qualitative research. According to Lexy J. Moleong,¹² qualitative research intends to understand the phenomenon of what is experienced by the subject of research, for example, behavior, perception, motivation, action, etc. Holistically and using description in the form of words and language in a particular natural context and by utilizing a variety of Natural Methods.¹³

The approach used in this study is Participatory Action Research (PAR). Participatory Action Research (PAR) is an approach whose process aims at learning in overcoming problems and meeting the practical needs of society, as well as the production of science, and the process of socio-religious change. Therefore, this approach is a means to generate collective critical awareness of the existence of ideological shackles and normative religious paradigm shackles that hinder the process of socio-religious transformation.¹⁴

⁹ Giacomo Buoncompagni, "RADICALISATION AND VIOLENT EXTREMISM IN EUROPE. SECURITY COMMUNICATION, CULTURAL TOOLS, LIMITS AND FUTURE PROSPECTS," *Security Science Journal* 3, no. 2 (2022): 72–88.

¹⁰ Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (July 21, 2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

¹¹ Adon Nasrullah Jamaludin, "Religious Moderation: The Concept and Practice in Higher Education Institutions," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (April 16, 2022): 539–48, <https://doi.org/10.35445/alishlah.v14i1.1893>. Benny Afwadzi and Miski Miski, "RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review," *ULUL ALBAB Jurnal Studi Islam* 22, no. 2 (December 31, 2021): 203–31, <https://doi.org/10.18860/ua.v22i2.13446>.

¹² Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2015).

¹³ Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (New Jersey: Wiley-Blackwell, 2019).

¹⁴ Tewolde Berhan Gebre Egziabher and Sue Edwards, "Africa's Potential for the Ecological Intensification of Agriculture" 53, no. 9 (2011): 6.

Implementation Activities for Strengthening the Values of *Tawasuth*, *Tawazun*, *I'tidal*, and *Tasamuh* at the FTIK UIN KHAS Jember

The activity of strengthening the values of religious moderation at the Faculty of *Tarbiyah* and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember in the form of workshops. Workshop on strengthening the values of religious moderation in the Faculty of *Tarbiyah* and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember enthusiastically welcomed by various circles. The reason is the workshop participants are not only students of the Faculty of *Tarbiyah* and teacher training, but several audiences joined through Zoom meetings from various educational institutions. This workshop was welcomed by various groups because the term religious moderation is a national medium-term development plan (RPJMN) of the Ministry of religious affairs in 2020 - 2024.

The purpose of this workshop is to provide provisions to lecturers of Education Personnel and especially to students about religious moderation and how to design learning planning based on religious moderation for students of the Faculty of *Tarbiyah* and Teacher Training. The steps that can be implemented to achieve these goals or the implementation of workshop activities are as follows:

1. The dean of the Faculty of *Tarbiyah* and teacher training along with Vice Dean 2 and 3 of the Faculty of *Tarbiyah* and Teacher Training formed a small team to conduct a workshop on strengthening the values of religious moderation at the Faculty of *Tarbiyah* and Teacher Training, State Islamic University Kiai Haji Achmad Siddiq Jember.
2. Forming a meeting for a small team to discuss the job description activities strengthening the values of religious moderation in the Faculty of *Tarbiyah* and miscarriage Kiai Haji Achmad Siddiq Jember State Islamic University.
3. The workshop was held by inviting two speakers from outside. Workshop on strengthening the values of religious moderation in the Faculty of *Tarbiyah* and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember divided into two sessions. The first session was conducted by Dr. H. Hasan Baharun, M.Pd. The speaker raised the theme of religious moderation-based learning. While the second session was filled by Mrs. Hj. Najmah Fairuz, S.Psi., M., M.Pd with the theme of strengthening religious moderation through the values of *ablussunnah wal jamaah*.
4. The form workshop on strengthening religious moderation values at the Faculty of *Tarbiyah* and Teacher Training, State Islamic University Kiai Haji Achmad Siddiq Jember was blended. For lecturers and education

personnel to follow online or Zoom meetings while for students to attend face-to-face workshop activities.



Figure 1: Workshop Activities Are Blended

Strategic targets in this activity are lecturers, education personnel, and students of the Faculty of *Tarbiyah* and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember.



Figure 2: strategic objectives of the Workshop on strengthening the values of religious moderation in the Faculty of *Tarbiyah* and Teacher Training

Focus Group Discussion to Strengthen the Values of Religious Moderation at the FTIK UIN KHAS Jember

Religious moderation is a term put forward by the Ministry of Religious Affairs. Religious moderation is a way of view, attitude, and behavior that always take a position in the Middle, always acts fairly, and is not extreme in religion. According to Lukman Hakim Saifuddin, religious moderation is the process of understanding and practicing religious teachings in a fair and balanced way, to avoid extreme or excessive behavior when implementing them. A moderate perspective and attitude toward religion are very important for a plural and multicultural society like Indonesia, because

only that way can diversity be addressed wisely, and tolerance and justice can be realized. Religious moderation does not mean moderating religion, because religion in itself already contains the principle of moderation, namely balance justice.¹⁵

According to M. Quraish Shihab, moderation (*wasathiyah*) is not a vague or indecisive attitude towards something like a passive neutral attitude, nor either mathematics. Religious moderation is not just a matter of individual people but of every group, society, and state. Religious moderation according to Nasaruddin Umar is a form of attitude that leads to a pattern of coexistence in religious and State diversity.¹⁶ Religious moderation according to Ali Muhammad Ash-Shallabi, *wasathiyah* (moderation) is an inherent relationship between the meaning of *khairiyah* and *baniyah* both sensory and meaningful.¹⁷



Figure 3: FGD strengthening the values of religious moderation in the Faculty of Tarbiyah and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember

Strengthening the values of religious moderation in the Faculty of Tarbiyah and Teacher Training (FTIK), State Islamic University Kiai Haji Achmad Siddiq Jember focuses on 4 indicators of religious moderation, namely the value of *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh*. The value of *tawasuth* is a neutral attitude that is rooted in the principle of upholding the value of justice amid life together, not extreme left or extreme right. This attitude is also known as moderation (*al-wasatiyyah*). Strengthening the value

¹⁵ Lukman Hakim Saifuddin, *Moderasi Beragama*, Cetakan pertama (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019).

¹⁶ Nasaruddin Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama di Indonesia* (Jakarta: Elex Media Komputindo, 2021).

¹⁷ Ali Muhammad Ash-Shallabi, *Wasathiyah Dalam Al-Qur'an: Nilai-nilai Moderasi Islam dalam Akidah, Syariat, dan Akhlak* (Jakarta: Pustaka Al-Kautsar, 2020).

of *tawasuth* in the Faculty of Tarbiyah and Teacher Training (FTIK) State Islamic University Kiai Haji Achmad Siddiq Jember among his respect for differences of race, ethnicity, and opinion. This was stated by Vice Dean 1 Faculty of *Tarbiyah* and Teacher Training (FTIK) State Islamic University Kiai Haji Achmad Siddiq Jember:

Tawasuth is a neutral attitude that is rooted in the principle of upholding the value of justice amid life together, not extreme left or extreme right. Strengthening the values of *tawasuth* in the Faculty of *Tarbiyah* and Teacher Training (FTIK) includes: not discriminating against groups in interacting and communicating. Be merciful to one another so that there will be no conflict. Accept the opinions of others who disagree. Receive suggestions, feedback, and constructive criticism from others. Use polite and soothing language when communicating. Be tolerant of all differences.

Tawasuth is suitable to be applied in social life among human beings. Especially in this time full of problems of intolerance and discrimination between religious believers. The campus became a very urgent place for the birth of moderate attitude or *tawasuth*. Vice-dean 2 Faculty of *Tarbiyah* and Teacher Training (FTIK) explained that:

The webinars, seminars, and religious moderation workshops within the Faculty of *Tarbiyah* and Teacher Training (FTIK) as a form of strengthening students, lecturers, and education personnel regarding the values of religious moderation, one of which is the value of *tawasuth*.

This is in line with what was said by the vice dean 3 of the Faculty of *Tarbiyah* and teacher training, namely:

The form of strengthening the values of *tawasuth* in the Faculty of *Tarbiyah* and Teacher Training (FTIK) has been carried out in various ways such as webinars, seminars, workshops, strengthening carried out in the classroom, research-based religious moderation, and others.

From some arguments above it can be inferred that *Tawasuth* is the attitude of someone moderate or in the Middle, not too free nor hard in principle, so this attitude is easily accepted by all layers of society. This *tawasuth* attitude is very easily accepted by the community because it is in the middle or moderate, wise in being, and polite in speaking. And the form of strengthening the values of *tawasuth* in the Faculty of *Tarbiyah* and teacher training in addition to respecting differences both from race, tribe, and

opinion there are also webinar activities, seminars, workshops, and research-based religious moderation.

By this, it is hoped that students, lecturers, and education personnel will not be trapped by behaviors that deviate from Islamic law that lead them astray. People will live in peace and have a definite purpose in life.

Tawasuth attitude is rooted in the principle of life that upholds the necessity of fairness and square amid life together acting straight and always constructive and avoiding all forms of approach extreme. The application of *tawasuth's* attitude with its various dimensions does not mean that it is versatile (compromise) by mixing all elements (syncretism). Nor is it isolating oneself and rejecting encounters with other elements. The character of *tawasuth* in Islam is the middle point between the two ends and it is a goodness that has been put from the beginning by Allah SWT. This principle and character that has become the character of Islam must be applied in all fields so that the religion of Islam and the attitudes and behavior of Muslims are always witnesses and gauges of truth for all human attitudes and behavior in General.¹⁸

Things that need to be considered in the application of character *tawasuth* are:

1. Do not be extreme in spreading the teachings of *Ablussunah Wal Jama'ah*.
2. It is not easy to disbelieve fellow Muslims because of differences in religious understanding.
3. Position yourself in social life by always holding fast to the principles of brotherhood and tolerance, coexistence with fellow NU citizens, fellow Muslims, and citizens who embrace other religions.

So, a servant must be obedient to Allah SWT, must pray five times, and perform other sunnah prayers, but a servant must know, it is not right to decide on other activities such as socializing, working, and seeking knowledge. Both of them must be balanced between the affairs of this world and the affairs of the hereafter and not be excessive from both. Like only the principles of *Ablussunah Wal-Jama'ah*, which considers it necessary to practice the principles of faith, *Shari'ah*, *tashawwuf*, intercommunication, State Life, Culture, and *Da'wah*. This is done to achieve the ultimate perfection in carrying out God's commands and to achieve a balance between the elements of social life.

Tawasuth can be grouped into 3 categories, they are *tawasuth* field of *aqidah*, the *tawasuth* field of worship, and the *tawasuth* field of morality.

¹⁸ Ari Kartiko et al., "ASWAJA Ke-NUan-BASED ISLAMIC MODERATE EDUCATION AS A RADICALISM STRATEGY," *Al-Afkar, Journal For Islamic Studies*, October 8, 2020, 88–101, https://doi.org/10.31943/afkar_journal.v3i2.98.

1. *Tawasuth* field of *aqeedah*

The manifestation of the principles and character of *Tawasuth* is shown in all areas of Islamic religious teachings and must be maintained, maintained, and developed as well as possible (As'ad Thoha, 2013). In the case of *aqeedah*, *Ablussunnah Wal Jama'ah* considers and establishes some of the things below:

- a. Balance in the study and use of the arguments or reason (*'aqli*) and the arguments of *syara'* (*naqli*), so as not to defeat one of them.
- b. Purifying the faith by cleaning and straightening from the influence of false beliefs from within and outside Islam.
- c. Keeping one's mind in balance, so that it is not easy to judge others incorrectly, condemn idolaters, *bid'ah* on others, or even deny it.

According to *Ablussunnah Wal Jama'ah*, there are four basic sources of Islamic law (Islamic Sharia), namely: *Al-Qur'an*, *Sunnah* of the Prophet Muhammad SAW, *Ijma'* and *Qiyas* (PW LP *Ma'arif* NU East Java, 2006). In terms of sharia, *Ablussunnah Wal Jama'ah* considers and determines the following points:

- a. Hold on to the Qur'an and Al-Hadith in the right ways according to experts, namely the *salaf* scholars who can be accounted for the truth.
- b. The reason can be used when there is a problem and not found the arguments *nash* (Al-Qur'an and Al-Hadith) are clear and binding (*sharih* and *qath'iyyud dilalah*).
- c. Accept every different opinion in judging a problem, when the arguments of *nash* may still be interpreted by others (*dzanniyyud dilalah*).
- d. Always consider the benefits of practicing *Shari'ah* amid layers of society *majmu'* (mix)

2. *Tawasuth* in the field of morality

In the field of Sufism (*Akhlak*), *Ablussunnah Wal Jama'ah* always holds firm and careful in several important matters, namely:

- a. Encourage and teach understanding *Ablussunnah Wal Jama'ah* in the field of *Tashawwuf* (morals) by using ways that are not contrary to Islamic law and legislation (positive law)
- b. Not feeling better than others and more perfect than others
- c. Be polite, and humble (*Tawadlu'*), and keep the heart focus (*Khusyu'*) on whoever and wherever are
- d. Always try to create a sense of security, peace in yourself in particular, and layers of society in general.
- e. It is not easy to be shaken and consumed by misleading and irresponsible issues.

- f. Not too excessive in assessing something, calm and wise in taking a stand, and considering the benefits.

Tawazun is an attitude that can make one balance one's self when choosing something according to needs, without leaning or being one-sided towards a matter. Strengthening the values of *tawazun* at the Faculty of *Tarbiyah* and Teacher Training at Kiai haji Achmad Siddiq Jember State Islamic University is to train the discipline of students, lecturers, and education staff, this was revealed by the Deputy Dean 1 of the Faculty of *Tarbiyah* and Teacher Training at Kiai haji Achmad Siddiq Jember State Islamic University:

In Islam, the concept of *tawazun* means balance. Strengthening the values of *tawazun* at the Faculty of *Tarbiyah* and Keguruan Sciences UIN Jember such as: 1. Making a schedule. By not having a regular schedule, our day will end quickly without productive activities. With a good schedule, balance is easier to do. We know when to study, play, exercise, worship, etc. 2. Cut down on lecture-come-back. If you finish college early, try to do academic work on campus, and invite friends to study together. Find other positive activities. The dorm is a comfort zone that we should avoid. Studying together can fulfill your need to socialize without sacrificing your academics. 3. Join extracurricular activities. It can be through a unit, association, or cabinet. This is crucial for our lives. Through this medium, we can expand our network, make friends, hone our soft skills, take responsibility, and mature. Student life is incomplete without student life.

The above expression is in line with what was stated by the Vice Dean 2 of the Faculty of *Tarbiyah* and Teacher Training, who stated: "There is a balanced attitude in social relations regarding time management and activities among students and lecturers. It has been applied here, in a clear division of the job desk so that there is no overlap and the work results are not neglected because there is already a person in charge of every job and activity. Likewise, among students, there is already a schedule that is intended so that students can balance their activities."

This opinion is reinforced by the statement of Vice Dean 3 Faculty of *Tarbiyah* and Teacher Training which states that "*Tawazun* is an attitude of balancing all aspects of life, not leaning towards one thing only. Strengthening the values of *tawazun* in the Faculty of *Tarbiyah* and teacher training is to train discipline for all people. All are encouraged to be disciplined persons in both work discipline, duties, and responsibilities."

Some of the above statements can be taken in the outline that the strengthening of *tawazun* values in the Faculty of Tarbiyah and teacher training is done by training discipline to create balance, time management, and activities and develop self-potential with extra and intra-campus activities.

The attitude of *tawazun* is essential for us as Muslim people; the goal is that we do not do something excessive and put aside other things or even forget about it, even though the item in question has a right that must be fulfilled in ourselves.

Tawazun is also required rights and responsibilities. Do not focus on one of the other two. There is also *tawazun* in life between (*Waqi'e*) reality and ideal (*Mithali*) according to an example or an example of high goodness and superior value and position.¹⁹

In addition to *tawazun*, *Itidal* also needs to be strengthened. *Itidal* is a proper and just attitude, an action resulting from a consideration. Maintaining *Itidal* values in the Faculty of *Tarbiyah* and Teacher Training, making rules that must be obeyed by all elements of the campus as stated by Vice Dean 1 of the Faculty of *Tarbiyah* and Teacher Training:

Itidal or upright. Strengthening *Itidal* values carried out at the Faculty of *Tarbiyah*. Teacher Training UIN Jember such as someone who always obeyed campus rules, a lecturer who gave fair assignments and grades to all students, UKT fees charged to all students must be fair, always uphold the truth among campus, never shake or lose the spirit in upholding truth and justice on campus.

The statement is in line with what was expressed by the Deputy Dean 2 of the Faculty of *Tarbiyah* and Teacher Training: "The attitude of *Itidal* in the Faculty of *Tarbiyah* and teacher training is to be fair to students, for example, the value of following the tasks done and activeness in class. As well as learning about the strengthening of *Ahlussunnah wal Jama'ah*."

In line with this, vice dean 3 of the Faculty of *Tarbiyah* and Teacher Training also revealed that "*Itidal* attitude is one of the attitudes of someone who is always fair and balanced in doing something. One of the essential *Tawazun* attitudes is the attitude of a person who is balanced in doing the activities of this world and the activities of the hereafter. Because life in this world is not only concerned with the needs of the world but also must prepare for the provision of the hereafter."

¹⁹ Dedy Prasetyo, "IMPLEMENTASI PRINSIP AT-TAWAZUN PERSPEKTIF AHLUS SUNNAH WAL JAMA'AH AN NAHDIYAH DALAM PENGEMBANGAN NILAI PENDIDIKAN KARAKTER SISWA DI MADRASAH ALIYAH AL AZHAR BANJARWATI PACIRAN LAMONGAN," *Akademika* 10, no. 2 (2016): 187–203.

Based on some of the statements above, we can know that the strengthening of *I'tidal* values in the Faculty of *Tarbiyah* and teacher training through the creation of rules that must be obeyed, UKT financing according to the capacity and ability of students, and continuously strengthening the *Ablus sunnah Wal Jamah* of learning.

Moderation of Islamic teachings following the mission of *Rahmatan lil 'Alamin*, it is necessary to take an attitude of non-violence in behaving among the community, understand the differences that may occur, prioritize contextualization in interpreting divine verses, use *istinbath* to apply the latest laws and use science and technology approaches to justify and overcome the dynamics of problems in Indonesian society. The difference in attitude should be a dynamization of social life that becomes part of civil society. The existence of moderate Islam is enough to be the Guardian Guardian of the consistency of Islam brought by the Prophet Muhammad. To restore the actual image of Islam, moderation is needed so that other adherents can feel the truth of the teachings of Islam that *Rahmatan lil 'Alamin*.

The characteristics presented by Afrizal Nur and Mukhlis are as follows:

1. take the middle way (*Tawassuth*), which is understanding and practice that is not excessive in religion (if rath), and reduce religious teachings (*tafritih*).
2. balance (*Tawazun*), that is, the understanding and practice of religion in a balanced way that covers all aspects of life, both worldly and *ukhrawi*, is firm in stating principles that can distinguish between deviations (*inhiraf*) and differences (*ikhtilaf*).
3. straight and firm (*I'tidahl*), that is, to put something in its place, carry out the right, and fulfill the obligation proportionally.
4. tolerance (*Tasamuh*), which recognizes and respects differences in religious aspects and various other aspects of life.
5. egalitarian (*Musawah*), that is, not discriminating against others due to differences in beliefs, traditions, and one's origin.
6. Each has its way of dealing with things, and each has its way of dealing with things.
7. reform (*Isblah*), which prioritizes reformative principles to achieve better conditions that accommodate changes and progress of the times by standing on the public benefit (*maslahah 'ammah*) by sticking to the direction of preserving old traditions that are still relevant and applying new things that are more relevant (*al-muhafazhah 'ala al qadimi Al-Salih wa al-akhdzu bi al-jadidi al aslah*).
8. prioritizing priorities (*Aulawiyah*), the ability to identify more critical matters should be prioritized to be applied compared to those of lower importance.

9. dynamic and innovative (*Tathawwur wa Ibtikar*), which is always open to making changes for the better.²⁰

Supporting and Inhibiting Factors for Strengthening the Values of *Tawasuth, Tawazun, I'tidal* and *Tasamuh* at FTIK UIN KHAS Jember

State Islamic Religious Universities (PTKIN) have an important role in managing a diverse nation like Indonesia. This is because universities are the highest source of knowledge that can protect lower levels of education. Therefore, universities have a role in curbing the development of wild thoughts that can lead to radicalism that continues to spread massively among students. This discourse is important to prioritize because one of the sources of the development of radicalism is in the realm of education.²¹ Educational institutions can directly or indirectly influence the level of intelligence and train of thought of their students.²²

As the highest educational institution that can enlighten the mindset of public understanding, State Islamic Religious Universities certainly already have a place in the hearts of the community, so many students as students who come to explore Islamic knowledge, both those who come from remote villages and cities. Based on this thought, it can be said that Religious Universities are very strategic in improving Islamic morals for community life.²³

The strategic position of Islamic Religious Universities is expected to bring the impact of true Islamic values that not only understand religion that brings grace, but also how the implementation of religious theory can be carried out in daily practice, to give birth to the noble character (*akhlakul karimah*) in every Muslim. Therefore, “the government through the minister of religion asks educational institutions, especially Islamic Religious Universities (PTKIN) to become Religious Moderation Development Centers”.²⁴ Minister of Religious Affairs Yaqut Cholil Qoumas said; “efforts to institutionalize religious moderation need concrete contributions from

²⁰ Mohamad Fahri and Ahmad Zainuri, “Moderasi Beragama Di Indonesia,” *Intizar* 25, no. 2 (2019): 95–100, <https://doi.org/10.19109/intizar.v25i2.5640>.

²¹ Febriyanto, “Optimalisasi Seni dan Budaya dalam Mitigasi Teror dan Radikalisme,” *Al-Ulum* 21, no. 2 (December 12, 2021): 445–63, <https://doi.org/10.30603/au.v21i2.2393>.

²² Sulaiman W, “Konsep Moderasi Beragama Dalam Pandangan Pendidikan Hamka,” *EDUKATIF : JURNAL ILMU PENDIDIKAN* 4, no. 2 (March 15, 2022): 2704–14, <https://doi.org/10.31004/edukatif.v4i2.2593>.

²³ Sahipul Anwar, Sahidup Kudadiri, and Candra Wijaya, “Peran Mahasiswa Perguruan Tinggi Islam Aceh Tenggara sebagai Agents of Social Change,” *Anthropos: Jurnal Antropologi Sosial dan Budaya (Journal of Social and Cultural Anthropology)* 4, no. 2 (January 18, 2019): 179–87, <https://doi.org/10.24114/antro.v4i2.11950>.

²⁴ W, “Konsep Moderasi Beragama Dalam Pandangan Pendidikan Hamka.”

PTKIN as a center for moderation in an Islamic perspective. PTKIN must be able to become the Center for Religious Moderation Development. Therefore, PTKIN is required to make religious moderation one of the main issues in teaching and learning activities, research, and community service, with a focus on Islamic, Indonesian, and humanitarian studies”.²⁵

Islamic Religious Universities have long been recognized as producing agents of change, especially in Islamic transformation in Indonesia. Therefore, religious moderation is very important in the implementation of Islamic higher education. All academic and non-academic activities should be constructed with moderate Islamic values.²⁶ This is intended so that all students can internalize *wasatiyah* Islamic values proportionally amid community plurality.²⁷

Some factors that support efforts to strengthen the value of religious moderation at FTIK UIN KHAS Jember are the support of the dean of the Faculty of *Tarbiyah* and teacher training, who welcomed the implementation of service activities in the form of workshops on strengthening the values of religious moderation at the Faculty of *Tarbiyah* and teacher training. The high enthusiasm of students, lecturers, and education personnel in the workshop on strengthening the values of religious moderation at the Faculty of *Tarbiyah* and teacher training also become an inseparable supporting element.

The good cooperation that has been established among teams in the implementation of workshop activities also cannot be ruled out. Good cooperation between all parties contributed to the success of the agenda of strengthening the value of religious moderation at FTIK UIN KHAS Jember. Finally and crucially, the availability of supporting funds from Litapdimas 2022 in helping the implementation of this dedication. Efforts to strengthen the value of religious moderation require a significant amount of money. Therefore, the role of Litapdimas funding is crucial in this activity.

However, several factors hinder the strengthening of the value of religious moderation in FTIK UIN KHAS Jember. The first is the limited

²⁵ Benny Andrios, “Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama,” <https://www.kemenag.go.id>, accessed June 30, 2022, <https://kemenag.go.id/moderasi-beragama/menag-minta-ptkin-nbspjadi-pusat-pengembangan-moderasi-beragama-3r85pw>.

²⁶ Iskandar Tsani and Sufirmansyah Sufirmansyah, “Construction of PAI Learning Model Based on Knowledge Society at UIN Satu Tulungagung and IAIN Kediri, Indonesia,” *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (May 9, 2023): 305–26, <https://doi.org/10.37680/qalamuna.v15i1.2155>.

²⁷ Limas Dodi, M. Huda, and Sufirmansyah Sufirmansyah, “Grounding the Vision of Religious Moderation as a Strategic Step in Preparing the Next Generation of the Nation towards Global Era,” in *Proceedings of the 2nd International Conference on Islamic Studies (ICIS)*, vol. 2 (2nd International Conference on Islamic Studies (ICIS), Ponorogo: EAI, 2021), 1–11, <https://doi.org/10.4108/eai.27-10-2020.2304176>.

time for the implementation of devotion so the workshop activities in the question-and-Answer Session can only accommodate some of the questions. And secondly, the signal is constrained for those who join through online or Zoom meetings. And several times, there was noise from the audio of the audience who forgot to turn off the microphone.

Conclusion

The importance of *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh* is implemented in FTIK UIN KHAS Jember through workshops with blended methods. In this workshop, two presenters were presented with two different themes, namely learning planning based on religious moderation and strengthening religious moderation through the values of *ablussunnah wal jamaah*. Focus Group Discussion on strengthening the values of *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh* at FTIK UIN KHAS Jember was carried out by paying attention to the indicators of strengthening religious moderation values. More specifically, the importance of *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh* became the main focus. In addition, webinars, seminars, workshops, and research based on religious moderation are also carried out to support *tawasuth* values by respecting differences in race, ethnicity, and opinions.

Strengthening *tawazun* values is done by practicing discipline to create balance, time management, and activities as well as developing self-potential with extra and intra-campus activities. Strengthening the values of *I'tidal* is carried out by making regulations that must be obeyed, the provisions of UKT financing under the capacity and ability of students, and continuously strengthening the learning of *ablus sunnah wal jama'ah*. Meanwhile, *tasamuh* values are carried out through mutual respect for differences of opinion and organization. Supporting factors for strengthening the values of *tawasuth*, *tawazun*, *i'tidal*, and *tasamuh* at FTIK UIN KHAS Jember is the support of the dean, high enthusiasm from students, lecturers, education personnel, teamwork, and the availability of supporting funds. While the inhibiting factor is the time-constrained signal limitations for those who join through online or Zoom meetings.

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