



UNDERSTANDING OF NON-MUSLIM STUDENTS OF SYIAH KUALA UNIVERSITY TOWARDS THE CONCEPT OF RELIGIOUS MODERATION

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Abstract

This study aims to explore non-Muslim students' understanding of the concept of religious moderation at USK. This study uses a descriptive qualitative approach to explain non-Muslim students' knowledge of religious moderation, using four indicators set by the Ministry of Religious Affairs. The main data source comes from interviews with non-Muslim students from various faculties at USK. The results of the study indicate that non-Muslim students' understanding of religious moderation is generally by the indicators formulated by the Ministry of Religious Affairs. However, more in-depth education is needed for non-Muslim students to ensure a uniform understanding of religious moderation.

Keywords: *Understanding, Non-Muslim Students, Religious Moderation*

INTRODUCTION

Understanding moderation religion has become a very important issue in the middle religious and cultural diversity of Indonesian society. Understanding moderation in religion can realize peace and improve mark tolerance between people's religions. Syiah Kuala University (USK), as one of the college high country in Aceh, has students with background diverse religious backgrounds, including non-Muslim students. As part of a pluralistic society, understanding and acceptance to draft moderation religion are very important, both for Muslim and non-Muslim students, in creating inclusive an environment on campus.

Moderation religious, in context refers to the way religious people who don't extremely, emphasize the importance of tolerance, peace, and each other honor between people's religions. For non-Muslim students at USK, understanding to moderation of religion is very important, especially in facing various stereotypes and possible views growing around they related to the Islamic religion and practice of Religiousness in Indonesia. Research shows that many non-muslim students experience various obstacles in the process of adaptation to life on campus (Lucky Setiawan, 2024). Generally, the challenges the covering discrimination institutional, isolation social, depression, difficulties in language, customization to a culture new, longing, and so on (Setiawan, 2020). Non-Muslim students in Aceh will meet the challenges in adapting to the norms and customs that apply in the environment on campus which is majority Muslim (Ade, 2024). In facing the challenge, understanding to principles of moderation religion will help them understand the environment new of course different from the environment they previously so that they can interact in a way good with people around them both of the same religion and also no.

Studies about understanding moderation among students naturally have already lots conducted by researchers previously, such as Zulkipli (2021) Research about the perception of students of Palangkaraya State Islamic Institute to moderation religion, Rizal et al., (2022) to study portrait moderation among students. However, from that's all the study said, no some specifically discuss understanding non-Muslim students to moderate religion. The study of understanding non-Muslim students at USK towards moderation religion becomes very important for knowing how far the concept is accepted, understood, and applied in life daily them. A better understanding good about the moderation of religion among non-Muslim students is expected can strengthen spirit tolerance and mutual respect on campus, as well as minimize potential conflict between religious groups in the neighborhood academic.

Study this aiming to dig to what extent non-Muslim students at Syiah Kuala University understand draft moderation religion and the factors that influence understanding and attitude to moderation religion in the context life a multicultural and diverse campus.

RESEARCH METHODS

The study is qualitative, and the approach chosen allows the researcher to get information related to understanding deep about perception of non-Muslim students at USK. The data in a study this collected through technique semi-structured interviews. Informant's main in study this is non-Muslim students from various faculties at USK. All data were obtained then collected, analyzed, and described a writing.

RESULTS AND DISCUSSION

Moderation Religion and its Indicators

Moderation means behaving fair and balanced in seeing and facing a thing. According to *The Big Indonesian Dictionary*, the word "fair" is defined as no take sides, siding with the truth, as well as no applicable arbitrary (Pusat Bahasa Departemen Pendidikan Nasional, 2001). The word moderation in Arabic is translated as "*al wasathiyah*" which originates from the word "*wasath*". Al-Asfahaniy explains that "*wasathan*" means position in the middle between two sides, or balanced justice (Al-Asfahani, 2009). *Moderation* describes an attitude that is in the middle and balanced between two opposing sides, where both are not each other affect, but still confess the existence of each side (Shihab, 2019). On one side No may exceed his rights or oppressive the other side.

If combined with the word "religious", moderation religion means an attitude that always chooses the position middle (fair) and avoids attitude extreme in practicing religion (Syahbudin et al., 2023). Moderation religion is a commitment to practicing religion balanced, without excessive or lack (Kumalasari, 2022). The commitment also includes adjustment between rights vertical (relationship with God) and horizontal rights (relationships with fellow human beings). According to the Indonesian Ministry of Religion, the attitude moderate in practicing religion is

an invitation to choose a balanced perspective, attitude, and action, in the middle choice of the existing extremes. Extremism refers to excessive views and behavior in understanding and practicing religious (Penyusun Kementerian Agama Republik Indonesia, 2019) teachings.

Next, moderation religion consists of four indicators important:

First, Commitment nationality: Commitment nationality is an indicator important for evaluating the extent to of a person's religious views, attitudes and practices influence his loyalty towards the country, in particular in accepting Pancasila as a state (Huriani et al., 2022) ideology. Commitment to nationality can also seen from the attitude of somebody in rejecting conflicting ideologies with Pancasila and the sense of nationalism that it has. Another aspect of commitment is nationality this is a reception to the 1945 Constitution and the regulations thereunder as a base rule in the state. In the understanding of moderated religion, one of the obligations in practicing religion is to operate tasks as citizens. It is an obligation as citizens to run obligation as people diverse (Arifinsyah et al., 2020). In the context study this, indicator commitment nationality will used in see corner view student non muslim related reception of the values of Pancasila and the 1945 Constitution in life state.

Second, Tolerance: Tolerance in context moderation religious covers the ability to honor differences in religion and beliefs of others, as well as give freedom for they to express belief without fear or coercion (Suharto, 2019). This matter will create a supportive environment for every individual to undergo belief in his religion, and build harmony in life through public interfaith. In research, this, indicator tolerance used is aspect tolerance interfaith, namely perception they to practice tolerance between people religious.

Third, Anti-violence: Indicators This in moderation religious means avoid actions, thoughts, or words that can harm harmony, peace, and freedom of others in operating activity (Kementerian Agama Republik Indonesia, 2019). Indicator This reflects an understanding that religion should not become a reason for action violence or intolerance toward other people who have different beliefs. On the contrary, moderation religious push acceptance, respect for differences, and effort to build peace and harmony in the plural (Huriani et al., 2022) society. Thus, anti-violence is one of the elements important in ensuring that religion is practiced in a balanced way. In research, this sees opinion non-muslim students to action violence in finish A problem.

Fourth, Accommodative to culture local: Indicator accommodating to culture local used to see how much Far willingness can accept practice religious accommodating culture local and tradition certain (Penyusun Kementerian Agama Republik Indonesia, 2019). A moderate person will own trend more open in reception tradition in practice his religion during No opposite with the main (ushul) teachings his religion. In the research, this, indicator accommodating to culture local used in see evaluation students non-muslim to reception local culture in practice the surrounding environment.

Profile USK Non-Muslim Students

Syiah Kuala University (USK) is the largest university in Aceh Province, located in Banda Aceh City, precisely in the area of the City of Students and College Students (Kopelma) Darussalam. Known with nicknamed "Jantong Hate Rakyat Aceh", USK is the oldest university in Aceh, established on September 2, 1961. USK has 12 faculties and one postgraduate program, offering 135 study programs covering Diploma 3 (D3), Bachelor, profession, specialist, master, and doctoral programs. With various available facilities, USK recorded an amount student as many as 30,872 in the year academic year 2022/2023. In 2023 there were 162 non-Muslim students at USK with details Christian as many as 135 people, 37 Catholics, and 10 Buddhists. Non-Muslim students at USK come from districts on the border in Aceh which has amount percentage of the non-Muslim population the most in Aceh, such as Southeast Aceh and Aceh Singkil Districts. The rest originate from North Sumatra Province and several provinces part eastern Indonesia, such as Maluku, Papua, and others.

Understanding Non-Muslim Students Against Moderation Religious

Understanding moderated religion is a method perspective that puts forward understanding and practice of religious teachings in general balanced, no extreme, and avoids attitude excessive fanaticism. Moderation of religion in context this refers to the effort to harmoniously implement religious teachings, opening dialogue space, and mutual honor difference (Anzaikhan et al., 2023). Non-Muslim students as students who become a group minority in the environment campuses in Aceh are encouraged For own attitude moderate in religious in face atmosphere different environments. Moderate here method religious people who don't excessive, balanced between guard own religious beliefs and respect group religious values majority in the environment campus.

Understanding non-Muslim students about moderation elaborated religion through four indicators of moderation religious use see how far the understanding of moderation religion of non-Muslim students. Indicators commitment nationality outlined with question about five-pointed star as state ideology. The majority non-Muslim students agreed with the opinion The selection of Pancasila as a state ideology according to majority non-Muslim students as the right choice to protect the Indonesian people who are full of diversit, starting with race, tribe, culture, customs customs and religion. Aligned with that, they agreed with opinion about establishing a religion based on a particular religion. The reason that the Indonesian population does not only consist of a particular religion, even though there is a certain religion become the dominant religion in Indonesia, no one can be made into base establish a state based on religion.

Indicator the second is about celebrated tolerance with question view bad someone against other people's religion. The majority non-Muslim students do not agree with things said. According to them in religion, we should respect other people's religion with give space for them to run their religion. They also believe that shape tolerance is also with not disturb other groups when carrying out their own religious worship. In citizenship, one should respect other people's religions, the key

main in a country that the country can walk with good is the attitude of tolerance and respect against fellow humans (Kumalasari, 2020). Debate problem religious should be looking for the best solution not blame other (Sopiyan et al., 2022)opinions.

Indicator third namely non-violence, explained with submission questions attitudes and actions of somebody or group certain methods that use violence to carry desired changes. The majority of non-Muslim students do not agree to change through violence. Change That is legitimate only, but if accompanied by action violence, that no can justified. All religions recognized by the state teach to provide a sense of security, not precisely create anxiety (Usman et al., 2014). Violence is not an effective way to push change; on the contrary, violence only will hinder change and can bring more impact bad (Rijal et al., 2022). If we want to make changes, it is better to avoid violence, because no matter the dangers and actually harm self Alone or other people (Zulkifli, 2021).

Furthermore, indicator final is accommodating to culture local. This parameter, it is explained through questions about situations where non-Muslim students are faced with cultural rituals that contain conflicting elements with principles religious. Some non-Muslim students, they argue that although still respect the ritual, they choose not to follow conflicting elements with religious principles in general slowly. In a way overall, understanding non-Muslim students about attitudes accommodating to the culture local is already Enough well, where are they? still appreciate and respect the values of culture local although, in a number of things, principles religious are considered contradictory.

Based on the explanation above, the majority non- non-Muslim students have a good understanding of draft religious moderation. This is seen from understander to moderation religion in line with indicator moderation religion that has been determined by the Ministry of Religion. Those who understand moderation religion tend to excessive in practicing religion excessively, but also not ignore religious values. In facing the practice of the majority religion that accompanies life on campus, non-Muslim students evaluate matters made as diversity. A moderate person No will feel disturbed by certain religious practices, and will always give room for other religions to practice his religion (Priyanto et al., 2021). A person who has moderate understanding will try for life harmonious with the environment different majority confidence. Attitude and understanding of moderation religious part big USK non-Muslim students have also in accordance with the fourth indicator moderation religion. Thus, moderation of religion for non-Muslim students is not only just a view theory, but an embodied practice in life daily with a balanced, fair, and open way to differences. This is also what helps them understand life in Acehnese society is full of conditions that will value Islam.

CONCLUSION

Study This is to describe understanding USK non-Muslim students against moderation religion through four indicators of moderation religion that have been formulated by the Indonesian Ministry of Religion, namely commitment to nationality, tolerance, anti-violence, and accommodating to culture local.

Moderation of religions in understanding non-Muslim students' views about methods of understanding and practicing religious teachings in a balanced way, without behaving extreme, and not free either.

Studying this gives an outlook on understanding USK non-Muslim students against moderate religions. Findings This expectation can become a material study to create a more environment inclusive and harmonious between people and religions in the environment campus. Regardless of the contribution, several things become limitations in study namely in the aspect of object research. Research This No to study understanding student USK Muslims, even though this is also important in supporting a harmonious campus. This can become a recommendation for researchers next.

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