Mainstreaming Of Religious Moderation Values At University

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Abstract

Higher education has three types of services known as the Tri Dharma of Higher Education: education and teaching, research, and community service. Apart from implementing the Tri Dharma, University of Muhammadiyah Sumatra Utara (UMSU), as one of the universities, also functions as a center for studies and scientific activities in various fields. One of the actual issues that is of primary concern at UMSU is religious moderation. This issue is critical, considering that North Sumatra has various ethnic, linguistic, cultural, and religious diversity. This article aims to describe the mainstreaming of religious moderation at UMSU. The data in this paper were collected in the library from the literature; both books, journals, figures' thoughts, interviews, and regulations are available. The following data is presented analytically and descriptively. The results of this study showed that mainstreaming religious moderation values works well. This can be seen from the ideological-organizational basis, academic regulations, and activities carried out at UMSU. Mainstreaming the values of religious moderation is implemented in regional, national, and international scale activities.

Keywords: *Religious Moderation, Educational Institutions, Universities, National, Diversity*

1. INTRODUCTION

Plurality is God's blueprint and must be accepted with grace and a broad outlook. Plurality includes skin color, ethnicity, language, culture, and religious differences. Plurality is a reality God has determined (Idris, 2022). For some people, diversity is a gift that can be managed positively and productively. Plurality is an essential element in social life. Plurality is not a tool for negating and

destroying each other but rather a reality that can be used to give each other, complement each other, and accept each other's strengths and weaknesses (Qorib, 2019).

For certain groups, pluralism is often denied and considered a threat. Therefore, pluralism is always avoided and rejected wherever possible. The rejection of pluralism is caused by narrow insight and minimal social interaction. This rejection can also occur due to a shallow understanding of religion or interests that cannot be accommodated. The attitude of feeling self- righteous, feeling threatened by the presence of other people, and feeling superior arises because of these reasons. The end of this attitude is the birth of an intolerant culture, which can lead to radical action. One of the most striking is the rejection of establishing places of worship (Post, 2019). Situations and conditions like this are a reality that is still a mainstream phenomenon in society (Manap, 2022). Indonesia has a large and prosperous population with a diverse variety. This objective condition attracts the interest of a plurality of researchers (Menchik, 2015). Historically, the Pancasila State was built based on the nation's children's agreement. Interestingly, without considering cultural and religious backgrounds, all elements of the nation's children work together to think about and formulate the basis of the State. This is a clear example of how diversity is managed well and productively (Hefner & Bagir, 2021). Plurality as God's destiny led to the founding of the Indonesian State (Wahyudi et al., 2022).

The culture of mutual respect and respect tolerance based on faith has resulted in all elements of the nation's children succeeding in formulating the basis of the State, which is then outlined in the principles of Pancasila. Interestingly, it is agreed that Indonesia is not a country based on a particular religion nor a secular country (Ropi, 2017). However, the precepts in Pancasila are based on monotheism as the foundation of solid religiosity. Pancasila, with its values, apart from being derived from the wisdom of the Indonesian people, was also formulated by the thoughts of the children of a diverse nation (Sutrisno, 2019).

The following precepts, such as just and civilized humanity, show that divinity must not dry up. Divine values must lead to respect for human dignity. Purifying God means glorifying humans. Divinity and humanity cannot be adequately implemented if the nation's children are not united and have the same vision. Thus, the following principle is Indonesian unity. Indonesia, with its diversity, is an excellent power if managed well (Lao et al., 2022).

The unity of the Indonesian nation requires a moderate attitude. Thus, religious moderation becomes a vital tool to strengthen this unity. Religious moderation provides an understanding that every religious community in Indonesia has the same rights and obligations. Indonesia does not belong to a particular religion but belongs together and was founded on

mutual agreement. An attitude of tolerance and respect for the rights of others is the primary basis for unity and integrity among the nation's children.

The fourth principle inspires the idea that the people are the main goal in administering this country. Wisdom and discretion are two essential things in the deliberation process. A representative system is the best choice because the Indonesian people are prominent in number. In the deliberations, it was explained that the position of every citizen was the same and was not differentiated based on any variables. The Indonesian government makes the people in any context the target of development (Yuliana et al., 2022).

The aim of the Indonesian State is apparent: to protect the entire Indonesian nation and all of Indonesia's blood, promote general welfare, educate the nation's life, and implement a world order based on eternal peace and social justice. These inclusive goals are the rights of citizens without exception. State administrators and the people they lead can implement this if they comply with existing regulations and implement the spirit of religious moderation. This is important and necessary, especially as religion is a significant variable in Indonesia's development process.

The ultimate ideal of Pancasila is social justice for all Indonesian people. This fifth precept is a keyword that must be given primary attention. A society can exist well if justice is felt collectively, no one is given more attention, and no one feels neglected. Horizontal conflicts and intolerant attitudes that lead to radical movements occur if justice is not felt evenly. Several rebellions have been recorded in history, such as those in Aceh, West Java, West Sumatra, and Ujung Pandang, because of injustice (Muliana et al., 2020).

In this case, religious moderation is essential. In religious moderation, it is emphasized that every religious adherent sees other parties as dialogue partners and friends to build humanitarian cooperation for the common good. Contestation is necessary within the framework to implement various virtues for the common good. Religious moderation unites every religious community socially, and each party is made aware of the importance of its contribution to humanity. Religious moderation guides every religious follower in understanding that religion is not private-individual but also public-collective (Qorib, 2018).

Since the issue of religious moderation was launched by the Ministry of Religion of the Republic of Indonesia, the focus on deepening religious moderation has not only started from elementary to secondary schools. However, it has also been carried out in universities. More broadly, religious moderation belongs to specific religions, various religious traditions, and world civilizations. This attracts the public's focus to finding out what and how the nature, function, implementation, and variables behind the position of religious moderation are. For this reason, academics research religious moderation from various perspectives (Hasan, 2021).

If it is related to the objective conditions of the very diverse Indonesian nation, the study and implementation of religious moderation becomes significant. On the one hand, pluralism is the unique identity of the Indonesian nation. On the other hand, this diversity must be managed well and productively. Each party has a responsibility to maintain it. In the Indonesian context, religious moderation is designed to create social harmony, security, and tranquility in a society that accepts diversity and freedom in religion to realize social harmonization (Nisa et al., 2021).

Many researchers are interested in discussing the issue of religious moderation. Some of them are as follows (Pajarianto et al., 2023). He was researching moderate education and hybrid culture. In his findings, he explained that religious moderation education and cultural hybridization show topics such as national commitment, non- violence, acceptance of local culture, standard tolerance in the curriculum, and hidden curriculum in learning. The moderate character in responding to differences is born from moderation and hybridization. The values of moderation contained in the Al-Islam Kemuhammadiyahan curriculum have created cultural encounters from various ethnicities, religions, and environments.

Mawangir and Anica (2023), researched strengthening understanding of religious moderation at universities. In their findings, Mawangir and Anica explained that strengthening religious moderation among students should be carried out through a leadership approach during lectures and supported by the academic community. Therefore, an understanding of religious moderation can be more profound by using an approach that is peaceful, harmonious, not anarchic, not fanatical, not arrogant, polite, and respecting differences of opinion, but still respecting the values of unity and oneness (Akbar et al., 2022).

Islamy (2021), examines the role of schools as laboratories for disseminating religious moderation. In his findings, he explained that to understand the process of implementing religious moderation through the learning process, the school accepted students from various backgrounds, including different religious backgrounds. The research results show that the efforts of school principals and teachers to strengthen understanding of the concept of religious moderation are realized through curriculum learning and teaching models both inside and outside the classroom. This can make students behave moderately and tolerably (Rinny et al., 2022).

Syahbudin et al. (2023), researched the development of religious moderation through group counseling in higher education. In his findings, he explained that developing students' perceptions of religious moderation can be done through counseling groups. It was explained in the research that students' moderation attitudes after group learning in moderation were relatively high, with a positive score of 97.5% and a negative score of 2.4%. Group learning about religious moderation can improve students' moderate attitudes. This research concludes that group learning on religious

moderation can be used as a model to increase students' understanding of religious moderation in society.

Husni et al. (2023), examined the relationship between insight into pluralism and awareness of religious moderation. This research explains the importance of developing prospective Islamic teachers' knowledge about diversity and awareness of religious moderation. The research results show that knowledge about diversity and religious moderation is simultaneously positively related to moderate attitudes. This has been proven empirically and significantly.

Supriyanto and Amrin (2022), researched the importance of religious moderation in higher education. This research explains that extreme and radical ideas have infiltrated in universities. Thus, the academic community must be strengthened with a moderate understanding of Islam. Universities are a forum for spreading religious moderation.

Aslati et al. (2022), researched da'wah and strengthening religious moderation in higher education. In this research, it was found that universities are a source of intolerant, extremist, and radical religious attitudes. Many efforts have been made to protect the academic community from these attitudes, such as socialization, participation of lecturers in several trainings, including material on religious moderation as one of the criteria for new students in the college entrance exam, and making religious moderation an actual student work course (KKN) subject.

Parhan et al. (2022), researched religious moderation as a way to mediate liberal movements and radical movements. In this research, it was found that the emergence of erroneous, fanatical, and extreme understandings of Islam (liberal and literal) led to the blurring of the actual values of Islamic teachings and gave rise to radical religious opinions, attitudes, and behavior. This research suggests implementing religious moderation education in higher education to eradicate ideologies that contradict with Islamic religious teachings.

Sapdi et al. (2022), researched the implementation of religious moderation at Malang State University. The research explains that religious moderation has become a new trend in resolving conflict and intolerance between religious communities, especially in universities in Indonesia. The article aims to explain the process of implementing religious moderation to improve good socio-religious attitudes and religious tolerance at Merdeka University Malang. This research found that the implementation of religious moderation was carried out in 3 stages, namely. (1) expert coordination meetings in the Religious Studies Forum (RSA) to discuss lecture material, (2) preparation of RPS or semester plan or curriculum studies including religious moderation material, (3) implementation of religious moderation (a) through religious teaching lectures, citizenship education, and religious enrichment. (b) outside the classroom through (i) the Student Religious Action Unit (RAU), which includes UKK Jubilee (Christian), UKK Loyola (Catholic), UKK Alhuda

(Islam), and UKK Dharma WTC (Hindu). Non-Muslim religious activities can be carried out at the mosque because the mosque is the center of campus worship. Another thing that was done was to activate the OSIS Instagram account to post information about religious moderation and the presence of local culture to represent national commitment and an adaptive attitude towards local culture. (Hanani & Nelmaya, 2020)

UMSU, as one of the leading accredited tertiary institutions, is a center for mainstreaming religious moderation values. UMSU is not only a study center but also a role model and means of implementing the spirit of religious moderation in Sumatra Utara. UMSU's advantage is that it is inclusive, not only for Muslims but also for humanity. Like Muhammadiyah, UMSU's role revolves around three scopes: the role of community, the role of nationality, and the role of humanity. This role is inclusive and open. These three roles are based on the philosophical and ideological values of Muhammadiyah's formal decisions (Afwadzi & Miski, 2021).

This research reveals how Religious Moderation is implemented as a concept of life in the Higher Education Institution environment. Specifically, this research was conducted at UMSU. As one of the universities under the Muhammadiyah Association, UMSU has a philosophical and ideological foundation regarding religious moderation. The philosophical and ideological foundation is a solid foundation for studying and implementing the values of religious moderation. Many studies on religious moderation in higher education have been carried out as described but are not equipped with ideological and philosophical values as a basis. This is what is unique and novel in this research.

2. RESEARCH METHOD

This research uses descriptive qualitative methods with the type of library research, namely a series of activities relating to methods of collecting library data, reading and taking notes, and processing research materials . The data collection technique is documentation, which is a qualitative data collection technique that is carried out by viewing or analyzing various documents that have been created by the subject or by other parties regarding the subject under study. The data analysis technique uses content analysis, as stated by quoted by Almira Keumala which is one of the qualitative data analysis techniques used in research that discusses the content of information in depth, both written information and printed information in mass media. This technique was pioneered by Harold S. Lasswell, who introduced the symbol coding technique, namely recording symbols or messages in a structured and systematic manner and then presenting an in-depth interpretation. In its development, content analysis is not only used to analyze mass media. However, it is also often used for research whose primary object is related to texts or series of texts.

3. RESULT AND DISCUSSION

3.1. The Meaning of Religious Moderation

The meaning of the word moderation can be found in various scientic works. The term moderation in Arabic is known as wasathiyah, derived from the root word *"wash." "wasath"* refers to the middle, standard, or placing something in the middle position (Habibi, 2021). In English, the term used is "moderation." In contrast, in the Big Indonesian Dictionary (KBBI), moderation means avoiding extreme behavior or attitudes. Following the middle path, Ibn (Asyur, 1984). defines moderation as an approach that balances Islamic values and does not overdo something.

The word moderation linguistically comes from Latin, which means justice (not excessive; not lacking). In English, moderation is usually used in core, average, standard, and non-aligned terms. This means that moderation requires balance in the context of beliefs, and morals, viewing other people as individuals, and dealing with government institutions. Moderate can also mean guarding within moderate limits.

Moderation generally refers to a positive approach or attitude in a middle or balanced position between extreme and excessive views or attitudes. In this way, moderation allows dealing with problems objectively and rationally. In Abu Yasid's view, there are several forms of balance, namely 1) balance in religious aspects, 2) balance in theological aspects, 3) balance in moral and ethical aspects, and 4) balance in determining law or taser.

From the definition above, religious moderation can include Islamic moderation, Christian moderation, Buddhist moderation, Hindu moderation, Confucian moderation, and other religious moderation. Many studies that use the term religious moderation explicitly and implicitly have explained the normative concept of religion regarding the doctrinal and normative aspects of religion, which are referred to as moderation. However, the praxis of religious moderation is challenging to identify and categorize. If this question is asked of certain religious groups, then all of them are as moderate as they claim. Instead of considering religion, whether religion is moderate, religious moderation can be seen as moderation in religious practices and religious ideas held by groups with one goal and origin rooted in an awareness of human needs.

3.2. Religious Moderation in Islam

Moderation is often also referred to as *wasathiyyah* and is confronted with the terms liberalism, radicalism, extremism, and puritanism (Hamidah & Achmad, 2022). Shihab interprets moderation as being in line with *wasathiyyah* even though it is not the same. The terminology of *wasathiyyah* is

derived purely from Islam itself, which is *wasath,* that is, all its teachings are moderate, therefore its followers must be moderate .Al-Qaradawi mentioned several vocabulary words that are equivalent to the word *wasathiyyah,* namely *tawazun, i'tidal, ta'adul* and *istiqamah.*

Al-Sallabi as quoted by Islam and Khatun stated that the word *wasathiyyah* refers to patterns of understanding; balance or justice *(al-'adl),* excellence or reward *(al fadl),* better *(al khairiyyah),* median *(al bainiyyah).* Meanwhile, Khaled Abou el-Fadl said that *wasathiyyah* is an understanding that takes the middle path, namely an understanding that is neither extreme to the right nor extreme to the left. also formulated that moderation encourages efforts to realize social justice, which in religion is known *as al maslahah al 'amah.* Thus, a *tawassuth* religious attitude is a middle religious attitude.

Moderation in a religious context, known as *wasathiyah,* cannot be separated from the source of textual Islamic teaching values, namely the Al-Qur'an, Hadith, and ijtihad values, contextual values of Islamic teachings. Attitude transmission operation in matters of religion, nation, and State as stated in the Qur'an Surah Al-Baqarah verse 143, meaning: And likewise, We (Allah) have made you (Muslims) a just and chosen people so that you can be witnesses to (all the actions of) humans and so that the Messenger (Muhammad) is a witness to (all the actions of) you all (QS. Al-Baqarah (2): 143).

The concept of wasathiyah or moderation is stated in verse al-Baqarah verse 143 and has various meanings, which can be explained as follows:

1. *Tawazun* refers to a middle, positive, and balanced attitude. This balance refers to the middle attitude in a situation that requires a choice, where his attitude can provide appropriate and fair portions, as well as maintaining a balance between excessive aspects without being excessive or excessive.

2. The concept of *al-khairiyyah* contains the meaning of the best orientation, which shows impartiality or justice. According to Yusuf Al-Qaradawi, this balance is like two opposing blades: spiritualism and materialism, individualism and socialism, realism and idealism, and the like (Jamaluddin et al., 2022).

3. Like Yusuf al-Qaradawi's view, other commentators such as Al-Qurtubi, At-Tabari, As-Shalabiy, and Ibn Katsir also stated that *the* wasathiyah attitude means that Muslims must maintain a moderate attitude, being in the middle in all aspects of religion, humanity, and country. *The Wasathiyah* concept is not to support extreme groups that tend to be excessive. As a follower of religion with the principles of wasathiyah or religious moderation, the main goal is to apply commendable understanding and practices that can at least distance a person from the two types of characters that should be avoided .

4. Meanwhile, moderation in the educational context is defined as ideology as a form of knowledge

horizon in implementing religious values. According to Ahmadi, understanding ideology refers to a system of values or beliefs accepted as fact or truth by a particular group, including attitudes toward social institutions and processes. In order to strengthen the concept of moderation, it is necessary to take strengthening steps in educational institutions, including formal, non-formal, and informal educational institutions.

Islam is a religion that always upholds moderate values. This indicates that extreme attitudes and actions are unjustified in various aspects of religious life. This understanding is based on the statement of the Qur'an that the people whom the Qur'an will build are people who are *wasath* (moderate) (QS. al- Baqarah: 143). *Ummatan wasatan* is a society in the middle in the sense of moderate . The middle position makes members of society impartial to the left and right; this leads people to act reasonably.

Religious moderation is nothing new. Every society has deep-rooted social and cultural capital. We are used to being considerate, tolerant, and respecting brotherhood and diversity. These values exist in all religions because religion teaches the same human values. Moderation needs to be understood as a mutual agreement to maintain perfect balance, where every member of society, regardless of tribe, culture, ethnicity, religion, and political choices, must be able to listen to each other and learn from each other to train coping skills— and to manage the differences between each individual (R&D and Education and Training Agency, Ministry of Religion of the Republic of Indonesia, 2019).

3.3. The Basic Principle of Religious Moderation

In the teachings of the Islamic religion, the principles or values of moderation in religion are highly valued, both in terms of the implementation of worship *(hablum minallaah)* such as prayer, fasting, belief, and so on, as well as aspects of *mu'amalah (hablum minannas)* helping each other, tolerance, working together and so on. Islam provides ten classifications of Moderation practices in religious life , namely; *Tawassuth, Tawazun, I'tidal, Tasamuh, Musawah, Shura, Al-Islah, Aulawiyyah, Tathawwur Wa Ibtikar, Tahaddur.*

a. *Tawasuth,* reflects on the attitude objective or choose the road middle inside evaluation towards something. Its implementation involves equal treatment of groups in interaction and communication.

b. *Tawazun* represents a balanced and moderate mindset, such as accommodating the needs of this world and the afterlife.

c. *I'tidal* represents firmness and sincerity in action, without deviating from religious norms.

d. *Tasamuh* Refers to an attitude of tolerance, namely not forcing one's views into one religious, social context, etc.

e. *Musawah* contains the meaning of equality or equivalence, namely a commendable perspective

that every individual has equal dignity.

f. *Shura* or deliberation always prioritizes joint decisions in dealing with problems.

g. *Al Ishlah*(peaceful and soothing). According to Quraish Shihab, *Islah* was interpreted as peace between fellow Muslims with an open attitude. Maintaining harmony, unity, and integrity is the foundation for forming an ideal, safe, and harmonious society.

h. *Aulawiyyah* forwarding priorities, namely the individual's ability to identify more important things, should take priority over less significant things. For example, we are prioritizing religious learning over other things.

i. *Tathawwur wa Ibtikar* (innovative and dynamic) involves creating new things for the sake of the people's progress and being willing to change according to the times.

j. *Tahaddhur* (civilized) includes integrity, good character, and morality as the foundation for being a good person in human life.

3.4.   The Indicators for the Implementation of Moderation in Religion

In general, according to Junaidi, there are four leading important indicators of moderation in religion, namely, an attitude of commitment to nationalism, an attitude of tolerance, an attitude of non-violence or radicalism, and accommodating towards local culture. Indonesia, as a multicultural country, must uphold an attitude of nationalism as citizens of the Unitary State of the Republic of Indonesia (NKRI), respecting differences and appreciating differences within the framework of a plural society.

Moderation indicates an attitude in the middle, where individuals who take a moderate approach will try to find a middle ground between opposing points of view. The principle of moderation is not fixed and continuously adapts to dynamic conditions because adjustments are constantly taking place in the context of social life and continue to develop. The existence of moderation in religious practices will continue to interact with surrounding values.

Moderation in a religious context is expected to be able to respond to the challenges of how these interactions and dynamics occur through a comprehensive description of the application of the principles of moderation in religion. Ultimately, it is hoped that individuals and groups with diverse views, opinions, discourse, and perspectives will accept this.

According to Iis Sugiarti, the parameters for implementing religious moderation it can be measured through four things, namely;

a. Tolerance attitude. Tolerance is cultivating and instilling an attitude-mutual respect and respect for differences and upholding human values.

b. Commitment to national values with a high spirit of nationalism, namely, commitment to the

pledge as a citizen as a form of loyalty and compliance with applicable norms. Pancasila, as the state ideology and philosophy of life, is an obligation that must be lived up to because actually carrying out your obligations as a citizen is part of the realization of the Practice of these religious teachings.

c. Anti-extremism attitude, opposition to extremism, and acts of violence is considered a new ideology and aims to change social, cultural, and political structures by using religion as an excuse through violent or extreme actions. Several examples of bombing cases in Bali in 2002 include the bombing case on Jalan MH Tamrin, Plaza Sarinah. The concept of extremism is in stark contrast to the moderate concept, which avoids the emergence of hostility, conflict, and war.

d. They are upholding the values of cultural diversity and local wisdom. Religious Practice towards local culture is a parameter of religious moderation, as religious Practice is an attitude of openness and acceptance of local culture and traditions as long as they do not conflict with the values of religious teachings. However, suppose someone has the opposite attitude, the tendency to reject the local culture that is inherent and has become a tradition for a specific group. In that case, they will lose their moderate attitude and appear fanatical (Sugiarti & Roqib, 2021).

3.5. The Implementation of Religious Moderation at University of Muhammadiyah Sumatra Utara

Higher education, as the highest level of educational institution, which is a forum for forging the young generation of this country, is very vulnerable to the emergence of radicalism, extremism, and liberalism. Therefore, educational institutions must increase their foresight in responding to these extreme attitudes. One way is to instill the values of moderation in students. Islamic educational institutions, such as Islamic boarding schools, must prepare the nation's young generation by providing education in "moderate" schools.

There are three reasons why religious moderation is needed in educational institutions. First, one of the essences of the presence of religion is to maintain human dignity as God's creatures; that is why all religions bring and teach safety and peace. Second, the development of religion gave birth to a variety of religious texts, which then varied in how they were interpreted; sometimes, the interpretation was carried out fanatically and according to what was liked and with an incomplete perspective. Third, religious moderation is a cultural strategy for caring for and preserving Indonesian ness, which avoids conflict and chaos.

This primary reason is relevant to start with on a very large scale because, basically, religious moderation can be a middle way and a solution in religious attitudes and behavior. Educational institutions, specifically religious institutions, are essential in realizing religious moderation. As

stated by Sofifuddin, religious moderation can be realized in many aspects, one of which is through educational institutions.

Educational institutions have a significant role to play in breaking the chain of violence in the name of religion. An effective and educational approach from leaders, employees, and students is needed to implement an attitude of mutual respect and respect in religion. Broad and not partial religious knowledge must be applied and taught in educational institutions so that educators, especially students as the nation's next generation, have an open foundation of religious understanding.

As a university, University of Muhammadiyah Sumatera Utara (UMSU) is a center for studies and scientist activities in various fields. One of the actual issues currently receiving significant attention at UMSU is religious moderation. This issue is critical, considering that the Indonesian nation has various ethnicities, languages, and cultures, including religious pluralism. Religious moderation guides every religious adherent to accept differences, develop dialogue and cooperation, avoid intolerant attitudes, and prevent radical actions. UMSU has a significant role in designing and implementing moderate values for the academic community and society.

Based on the data obtained, UMSU implemented religious moderation on campus by accepting non- Muslim lecturers and students to teach and study at the UMSU campus. Data related to lecturers and students at the Muhammadiyah University of North Sumatra (UMSU) is as follows:

Table 1: The Implementation of Religious Moderation at University of Muhammadiyah Sumatra Utara

No	Study Program	Level	Number Of Students	Number Of Lectures
1	Islamic Education	S1	787	42
2	Early Childhood Islamic Education	S1	72	22
3	Sharia Banking	S1	235	29
4	Sharia Business Management	S1	354	37
5	Mathematic Education	S1	187	23
6	Indonesian Language Education	S1	226	24

7	English Language Education	S1	297	39
8	Pancasila and Civic Education	S1	73	9
9	Accounting Education	S1	79	15
10	Guidance and Counseling	S1	216	19
11	Primary Teacher Education	S1	1014	52
12	Teacher Professional Education Profession	Profession	0	0
13	Social Welfare	S1	198	21
14	Public Administration Science	S1	267	22
15	Communication Studies	S1	1143	36
16	Agrotechnology	S1	566	39
17	Agribusiness	S1	493	46
18	Agricultural Product Technology	S1	102	15
19	Management	S1	2245	94
20	Accounting	S1	1090	57
21	Economic Development	S1	179	19
22	Tax Management	D3	76	18
23	Law	S1	1949	60
24	Civil Engineering	S1	719	26
25	Electrical Engineering	S1	362	5
26	Mechanical Engineering	S1	653	36
27	Information Systems	S1	542	22
28	Information Technology	S1	544	20
29	Medical	S1	883	97
30	Doctor's Profession	Profession	228	24
31	Biomedicine	S2	7	5
32	Legal Studies	S2	213	26
33	Notary	S2	52	22

34	Management	S2	173	23
35	Communication Studies	S2	66	14
36	Accountancy	S2	70	15
37	Master of Higher Education	S2	266	8
38	Mathematics Education	S2	31	9
39	Electrical Engineering	S2	20	5
40	Agricultural Science	S2	9	0
41	Islamic Education	S2	48	0
42	Legal Studies	S3	70	9
	Amount Per Faculty	499	1018	131

Source: Prepared by the author (2024)

Table 2: Data on Non-Muslim Lectures

No	Nidn	Full Name	Religion
1	0031105201	Dra. Marlinang Sibuea, M.Pd	Christian
2	0002016720	Dr. Ellis Mar. Panggabean, M.Pd	Christian
3	8854010016	Ir. Dewa Putu Siantara, M.MA	Hindu
4	0012055203	Dra. Nurhaida Pardede, M.Pd	Christian
5	0022116605	Dr. Charles Butar-Butar, M.Pd	Catholic

Source: Prepared by the author (2024)

Table3: Non-Muslim Student Data

No	Study Program	Level	Christian	Catholic	Buddha	Hindu
1	Islamic Education	S1	0	0	0	0
2	Early Childhood Islamic Education	S1	0	0	0	0
3	Sharia Banking	S1	0	0	0	0
4	Sharia Business Management	S1	1	0	0	0
5	Mathematic Education	S1	1	0	0	2
6	Indonesian Language Education	S1	3	0	0	0

7	English Language Education	S1	3	0	0	0
8	Pancasila and Civic Education	S1	0	0	0	0
9	Accounting Education	S1	1	0	0	0
10	Guidance and Counseling	S1	5	0	0	0
11	Primary Teacher Education	S1	20	0	0	0
12	Teacher Professional Education	Profession	0	0	0	0
13	Social Welfare	S1	7	0	0	0
14	Public Administration Science	S1	1	0	0	0
15	Communication Studies	S1	11	0	0	1
16	Agrotechnology	S1	6	0	0	0
17	Agribusiness	S1	3	0	0	0
18	Agricultural Product Technology	S1	1	0	0	0
19	Management	S1	9	0	0	4
20	Accounting	S1	12	0	0	0
21	Economic Development	S1	2	0	0	0
22	Tax Management	D3	2	0	0	0
23	Law	S1	27	0	0	1
24	Civil Engineering	S1	11	0	0	0
25	Electrical Engineering	S1	4	0	0	0
26	Mechanical Engineering	S1	15	0	0	0
27	Information Systems	S1	4	0	0	0
28	Information Technology	S1	5	0	0	0
29	Medical	S1	0	0	0	0
30	Doctor's Profession	Profession	0	0	0	0
31	Biomedicine	S2	0	0	0	0
32	Legal Studies	S2	131	0	4	3

33	Notary	S2	21	0	2	0
34	Management	S2	16	0	3	0
35	Communication Studies	S2	7	0	0	0
36	Accountancy	S2	16	0	6	0
37	Master of Higher Education	S2	71	0	3	0
38	Mathematics Education	S2	4	0	0	0
39	Electrical Engineering	S2	7	0	0	0
40	Agricultural Science	S2	0	0	0	0
41	Islamic Education	S2	0	0	0	0
42	Legal Studies	S3	0	0	0	0
Amount Per Faculty			273	0	18	3
Total			427	0	18	11

Source: Prepared by the author (2024)

3.6. The Means of Dissemination of Religious Moderation

University of Muhammadiyah Sumatra Utara (UMSU) is one of 172 Muhammadiyah Universities (Muhammadiyah Higher Education) under the auspices of the Muhammadiyah Association. In the management of Higher Education, the references used by UMSU are grouped into two things, namely ideological references and references to Muhammadiyah Central Leadership Regulations, Regulations on the Higher Education Research and Development Council of Muhammadiyah Central Leadership. Ideological references are a philosophical basis and become an inspiration in generating values. Meanwhile, references in the form of rules and regulations are more operationally implementable.

UMSU legally belongs to the Muhammadiyah Central Leadership, which the Higher Education Research and Development Council of the Muhammadiyah Central Leadership organizes. In carrying out Catur Dharma Higher Education activities, which include Teaching, Research, Service, and Al-Islam and Muhammadiyah, UMSU has a Statute sourced from the Muhammadiyah Articles of Association and Bylaws, Muhammadiyah Central Leadership Regulations, Central Leadership Qo'idah Muhammadiyah, and Provisions for the Higher Education Research and Development Council of Muhammadiyah Central Leadership (Pimpinan Pusat Muhammadiyah, 2023). The substance in the UMSU Statute includes technical, operational, organizational, and ideological matters with a progressive Islamic pattern and a moderate outlook *(wasathiyah)* (Universitas

Muhammadiyah Sumatera Utara, 2013).

The fourth element of catur dharma, namely Al-Islam and Kemuhammadiyahan, contains the teachings of tolerance, deliberation, justice, togetherness, and love of the homeland (mutational). The spirit of moderation can also be seen in courses such as Pancasila. This course instills a sense of love for the country and fosters awareness that Indonesia belongs together, was founded together, and is a place to implement service. In the Muhammadiyah formulation, this is termed *darul 'ahdi wa shahadah* (place of agreement and place for action).

The UMSU curriculum is designed to be open and accommodate various cultural and religious backgrounds. Lecturers and students are not only Muslim but there are also non-Muslims. Achievement is not based on the Islamic religion. UMSU uses the principle of meritocracy, which states that whoever excels deserves to be given appreciation. UMSU Band is a student activity unit comprising Muslim and non-Muslim students. Even members of the UMSU Band who are non-Muslims are very familiar with the song Sang Surya and are always involved in Islamic and Muhammadiyah activities. This song can be called a religious song belonging to Muhammadiyah, which contains the spirit of monotheism and the preaching of progressive Islam.

Roadmap UMSU in 2023 shows that UMSU will become a world-class university (WCU) in that year. This shows that UMSU, by its identity, must be open and tolerant because being a WCU requires the role of lecturers and students from various countries and potentially from different cultures and religions. UMSU's internationalization program has begun and is being carried out on a massive scale. The program can be student mobility inbound and outbound, international actual work lectures, becoming a lecturer (Abror, 2020), or bringing in lecturers from abroad. UMSU accepts lecturers from the United States specially for English language courses. Interestingly, the academic grants in the form of visiting professors from RELO in the United States are devout Christians. However, the religious variable is not a dividing wall for them and UMSU to understand each other and work together.

UMSU also accepts international students from Thailand and the Philippines in the Sea Teacher program. This program is an international student exchange between countries in Southeast Asia. Most of the students from the Philippines and Thailand are Catholic and Buddhist. This is clear evidence that UMSU appreciates religious pluralism and that the spirit of religious moderation is well-implemented. UMSU's role in maintaining and implementing religious moderation has become very clear. Apart from being based on an open, progressive Islamic ideology, UMSU is also located in the city of Medan, which is known to be diverse in terms of culture and religion.

In 2014, UMSU and the Muhammadiyah Central Board were invited to participate in a Summit Meeting (High-Level Meeting), which brought together 1000 religious figures, religious beliefs, and

non-religious groups in SEOUL, South Korea. The event's organizer is Heavenly Culture World Peace Restoration of Light (HWPL), a non- profit organization from South Korea. The meeting gave birth to an agreement that war must be stopped, the world must be put in order, and demanded that religious leaders live in peace and respect each other. This meeting inspired UMSU to do the same nationally and locally.

Implementatively, UMSU collaborates in the field of religious moderation. In 2016, UMSU carried out an Interfaith Dialogue with HWPL. This activity presented interfaith leaders in North Sumatra. This activity aims to build an understanding that God created various pluralities, including religions. Therefore, religious adherents must be tolerant of their beliefs while respecting other people's beliefs. The dialogue also agreed to continue in the form of social cooperation.

UMSU carries out various significant activities, such as dialogue between religious leaders in collaboration with the President's Special Affairs Office for Dialogue and Cooperation between Civilizations. UMSU is also synergizing with the North Sumatra Religious Harmony Forum and Medan City to carry out cross-religious vaccinations during COVID-19. UMSU is a dialogue destination for religious figures such as FKUB East Java, who consider UMSU an inclusive and diversity-friendly campus.

The Rector of UMSU, Agussani, received an award as a figure who cares about harmony in the city of Medan in particular. This award was given by the Medan City Religious Harmony Forum (FKUB). Agussani was given the award because the UMSU he leads is an ideologically open campus and a means of maintaining and developing religious harmony in the city of Medan. Agussani also always encourages various interfaith activities institutionally, morally, and financially. The efforts made by other campuses in North Sumatra are few. This is proof that UMSU is implementing religious moderation well. The values of beliefs adhered to by UMSU and the entire academic community are moved from normative texts to implementable things.

One of the UMSU lecturers, also received an award in the field of moderation from the Medan City FKUB. Qorib is an active figure and moderation activist in North Sumatra and Medan City. FKUB's assessment continues beyond there. In various academic writings continuously published by Qorib, the spirit of religious moderation is a central theme that always appears. Qorib also designed dialogue programs so UMSU lecturers and students were actively involved in interfaith activities. This can be proven by the involvement of the Muhammadiyah Student Association (IMM) student organization in these dialogue activities.

UMSU lecturers also always have the opportunity to be resource persons for various inter-religious dialogues on a regional, national, and international scale in North Sumatra, such as those held in Cambodia, South Korea, Rome, and the Netherlands. Muhammad Qorib, Dalail Ahmad, and Zailani

often represent UMSU in various religious moderation activities at every level. UMSU, as a means of disseminating the implementation of religious moderation, is not only at the normative level in the form of studies but moves to the practical area so that moderation can be seen in various activities.

UMSU contributes ideas in various religious moderation activities organized by the Ministry of Religion of the Republic of Indonesia, North Sumatra Province, the Ministry of Religion of the Republic of Indonesia, Medan City, the Indonesian Ulema Council (MUI) North Sumatra, the Indonesian Ulema Council (MUI) Medan City, the Religious Harmony Forum (FKUB) North Sumatra, Forum for Religious Harmony (FKUB) Medan City, Various Non-Governmental Organizations such as; United et al. (ASB), Islamic and Catholic Dialogue by the Capuchin Order of Medan City and North Sumatra. The meeting positioned UMSU as the primary resource in religious moderation thoughts and movements.

UMSU was a resource for the national meeting of Catholic figures in Pematang Siantar. At the meeting, UMSU was asked to convey how religion must enlighten and be able to answer the various challenges that life presents. The spirit of religion must be implemented well. Religious differences must be accepted as a reality. In other words, religious pluralism is a destiny from God that must be managed productively and positively for the survival of life.

UMSU has facilities such as UMSU M. FM Radio. This Commercial Radio is used to spread progressive Islamic understanding as an open ideology of UMSU. Muslim figures from various religious organization backgrounds gathered to generate ideas and enlighten the public about the meaning of living together, caring for togetherness, and accepting Indonesia as a typical home. UMSU also collaborates with the Archdiocese of Medan in dialogue and cooperation in the social sector, sending resource persons and providing joint social services to each other. UMSU M. Radio is designed to be a means of disseminating religious moderation to the broader community.

3.7. Future Agenda

In the future, in the context of religious moderation, UMSU must have an institution that handles problems related to religious moderation issues. This institution is a particular need. This is not only to answer the moral message of Muhammadiyah as a moderate organization with the principles of Progressive Islam with a *wasathiyah* view but also to become a reference tool for study and moderation in North Sumatra. Indeed, there is the Al-Islam and Muhammadiyah Agency. However, this institution is more focused on learning and teaching activities and has yet to move to the level of building dialogical relations between religions and cultures.

As a university that in the 2033 road map is planned to become a World Class University, UMSU can prepare a curriculum that explicitly addresses religious moderation. So far, The

curriculum has included and discussed this material for undergraduate and postgraduate levels, but not specially. A response to this is an urgent need and an obligation for UMSU to expand the great ideas that Muhammadiyah has formulated. In Muhammadiyah's formal and of official thoughts, the issue of religious moderation always appears. Therefore, UMSU needs to develop it into a curriculum.

Students who are non-Muslim in the future must receive religious courses from lecturers who are experts in their fields and have the same religion as the students. UMSU can also facilitate students who want to worship according to their religion. Al-Islam and Muhammadiyah courses have so far been given and must be taken by all students without exception. For non-Muslim students, Al-Islam and Muhammadiyah courses are only limited to science. For UMSU, it is essential to carry out best practices at several Muhammadiyah Universities in Eastern Indonesia. On these campuses, not only are Muhammadiyah members, but Muslims are a minority population, and relations between Muslims and Christians are going well. Best Practice can be an inspiration for developing religious moderation activities at UMSU.

4. CONCLUSION

Universities can be initiators of the dissemination and implementation of religious moderation values. Philosophically, religious moderation forms a religious perspective that upholds a "middle way" attitude that seeks to position Islam as a solution to the social problems faced by humans. In practical terms, religious moderation is the key to creating tolerance and harmony locally, nationally, and globally. Therefore, universities as educational institutions, besides being learning facilities and study centers, also function as institutions for thinking and implementing the values of religious moderation.

In line with this, UMSU, as one of the universities in Indonesia, apart from being a means of learning and teaching activities, can also serve as a means of increasing awareness and a place for disseminating moderate values. UMSU's role in mainstreaming religious moderation can be grouped regionally, nationally, and internationally. The involvement of UMSU lecturers as resource persons and active participants in activities on a regional, national, and international scale, such as dialogue held by FKUB, cross-religious vaccinations, resource persons in Cambodia, South Korea, Rome, and the Netherlands, are concrete evidence of the mainstreaming of religious moderation. In academic activities, the implementation of religious moderation can be seen through the activities of mingling Muslim and non-Muslim students and collaboration between Muslim and non-Muslim lecturers regardless of religious differences.

Even though it needs improvement, the curriculum used at UMSU is inclusive and encourages a

spirit of moderation. It can be seen through the explanation of the university authorities that the curriculum is designed to take into account the values of Al-Islam and Muhammadiyah, which promote the ideology of Progressive Islam and a *wasathiyah* (middle path) view. Learning facilities at UMSU, such as UMSU M. Radio, are an effective medium often used for meeting and dialogue between cultures and religious communities. In the future, UMSU must continue to improve and equip various moderation facilities, such as the moderation house. This is intended to ensure that the spirit of moderation remains alive and well maintained.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

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