

Construction Of The Concept Of Religious Moderation Institut Agama Islam Negeri Curup

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Abstract. This study aims to analyze the construction of the concept of religious moderation at IAIN Curup based on the perspectives of the academic community, religious leaders and community leaders of Rejang Lebong. This type of research is descriptive qualitative research. This research was conducted in October 2021 with research instruments in the form of questionnaire sheets, observation sheets, and interview sheets. The population taken in this study is the entire academic community of IAIN Curup and all religious and community leaders of Rejang Lebong. From the entire population, a sample of 200 people who are the academic community and 22 people who are religious leaders and community leaders of Rejang Lebong are taken. Sampling using purposive sampling technique. The results of this study indicate that the concept of religious moderation in IAIN Curup is returned to their respective lecturers through course licensing, maybe not 100% but the concept of religious moderation at IAIN Curup is still being pursued. Empirical experience of religious moderation at IAIN Curup has been felt starting from internal activities on campus as well as external activities in collaboration with parties outside the campus. The first strategy for implementing religious moderation in IAIN Curup is licensing in certain subjects and lecturer workshops, research on religious moderation, and thematic Community Service and Community Service. The understanding of religious moderation from the academic community, community leaders and religious leaders of Rejang Lebong is good. The direction of developing religious moderation within IAIN Curup by making activities from Real Work Lectures (KKN), lectures, research and others has the aim of leading to religious moderation. For further research on the construction of religious moderation in the IAIN Curup environment, it can be taken from even more perspectives.

Keywords: Religious Moderation, IAIN Curup

Introduction

The existence of Higher Education (PT) in the midst of society is actually a matter of pride. At least, PT will have a positive impact on the progress of society. These positive impacts can be in the form of advances in people's mindsets and patterns of movement (action)¹. As mandated in Law no. 12 of 2012 concerning Higher Education, as part of the national education system, higher education has a strategic role in educating the nation's life and advancing science and technology by paying attention to and applying humanities values as well as sustainable civilizing and empowerment of the Indonesian nation². Universities must prepare their human resources so that they are ready to face the era of disruption in which more and more 'disruptions' occur due to change³. Universities are agents of social change, namely seeking social change for the better. The role as a social agent in the context of moral decline can be seen as an agent who carries out moral awareness in order to rebuild the nation's morals and the character of each individual⁴.

The role and function of religion and religious identity in today's world can no longer be ignored by researchers and practitioners (especially policy makers). The wave of conflict and violence that is already rampant reflects the need to further understand the role of religion. The need here is not only to understand the role of religion in the escalation and trigger of political violence, but also its potential role in the de-escalation of conflict. It is clear that religious identity is an influential factor in the political, social and economic realities and values

¹ Sayan Suryana, "Peran Perguruan Tinggi Dalam Pemberdayaan Masyarakat", *Jurnal Pendidikan Islam Rabbani*, 2(2) (2018), 368-379. <https://journal.unsika.ac.id/index.php/rabbani/article/view/1443>

² Rofiq Faudy Akbar, "Analisis Persepsi Pelajar Tingkat Menengah Pada Sekolah Tinggi Agama Islam Negeri Kudus", *Edukasia: Jurnal Penelitian Pendidikan Islam*, 10(1), (2015), 189-210. <https://doi.org/10.21043/edukasia.v10i1.791>

³ Baby Poernomo, "Peran Perguruan Tinggi Dalam Menyiapkan Pemimpin Masa Depan menghadapi Era VUCA", *Prosiding Seminar Stiarni*, 7(2), (2020), 70-80. <http://repositorio.unan.edu.ni/2986/1/5624.pdf>

⁴ Y.F Angkawijaya, "Peran Perguruan Tinggi sebagai Agen Perubahan Moral Bangsa (Studi Kasus Peran Konsep Diri terhadap Karakter Mulia pada Mahasiswa di Universitas X Surabaya)", *Widyakala Journal*, 4(1), (2017), 36. <https://doi.org/10.36262/widyakala.v4i1.29>

and cultural fabric of many communities in the world today⁵. In Indonesia, religious contacts in plurality contain two sides, namely the positive side as a unifier of wealth, and the negative side makes fanaticism in exclusive and primordial radicalism which in the end creates social conflict between religious communities in the harmony of the nation's pluralism⁶. Throughout the country, religion plays an important role in the daily lives of its citizens; the way we interact with each other, our choices of dress, food and politics is largely influenced by religion⁷. This is in accordance with the purpose of religion being revealed to this world to be a guide for life, religion was revealed to earth to answer various world problems, both on a micro and macro scale, family (private) and state (public)⁸. In other words, religion, spirituality and/or belief are still central to many people, providing structure, meaning and understanding to everyday life, as well as support through life's challenges⁹. In Indonesia itself, religion can be seen as a marker of ethnic identity boundaries in many local contexts in Indonesia¹⁰.

Religious moderation is a term that represents moderate religious views and knowledge, attitudes, behavior, ethics, and friendship. The word moderate refers to the expression *wasatiyyah* (in Arabic) which in the terminology of the Qur'an uses the words *wasat*, *al-wusta*, *awsat*, *awsatuhum*, and *fawasatna*. The word moderation or *wasatiyyah*,

⁵ M.A Nimer, "Religion and Peacebuilding: Reflections on Current Challenges and Future Prospects", *Interreligious Studies*, 16,(2015), 14–29. <http://irdialogue.org/wp-content/uploads/2015/03/abu-nimer-IIRS-Issue-16-03-31-15-FINAL-svh.pdf>

⁶ Yudhi Kawangung, "Religious moderation discourse in plurality of social harmony in Indonesia", *International Journal of Social Sciences and Humanities*, 3(1), (2019), 160–170. <https://doi.org/10.29332/ijssh.v3n1.277>

⁷ O. O Afolabi, "The role of religion in Nigerian politics and its sustainability for political development", *Net Journal of Social Sciences*, 3(2), (2015), 42–49.

⁸ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia 'S Diversity.", *Jurnal Diklat Keagamaan*, 13(2), (2019), 45–55.

⁹ J Malone & A Dadswell, "The role of religion, spirituality and/or belief in positive ageing for older adults. *Geriatrics (Switzerland)*, 3(2), (2018), 1–16. <https://doi.org/10.3390/geriatrics3020028>

¹⁰ K. Miichi, "The Role of Religion and Ethnicity in Jakarta's 2012 Gubernatorial Election", *Journal of Current Southeast Asian Affairs*, 33(1), (2014), 55–83. <https://doi.org/10.1177/186810341403300104>

tawassut in Arabic is also equivalent to i'tidâl, tawâzun, and iqtisâd¹¹. The word moderation itself in the KBBI Kemdikbud has the meaning of reducing violence¹². The concept of wasatiyyah (Islamic moderation) is one of the concepts contained in Islamic epistemology¹³. Indonesia is a pluralistic country consisting of different ethnicities, races and religions, so tolerance is needed in understanding all existing differences, as well as in educational institutions whose citizens' culture is also diverse. Therefore, religious moderation is very appropriate to be applied in the life of the nation and state, especially in a multicultural society¹⁴. The understanding of religious moderation must be understood contextually not textually, meaning that moderation in religion in Indonesia is not a moderated Indonesia, but a mode of understanding in religion that must be moderate because Indonesia has many cultures, cultures and customs¹⁵. The Indonesian people are used to tolerance, tolerance, respect for brotherhood, and respect for diversity. These values are the foundation of society in undergoing religious moderation. Now these values are starting to fade, strengthened through the mainstreaming of moderation programs in all institutions and aspects of people's lives¹⁶. Students are important organizers in an effort to sow the values of religious moderation in the community. This shows that students are part of the main guard in protecting national unity¹⁷. So that religious

¹¹ Fadlil Munawwar Manshur & Husni, "Promoting Religious Moderation through Literary-based Learning: A Quasi-Experimental Study", *International Journal of Advanced Science and Technology*, 29(06), (2020), 5849–5855. <http://sersc.org/journals/index.php/IJAST/article/view/19864>

¹²Ridwan Yulianto, "Implementasi Budaya Madrasah dalam Membangun Sikap Moderasi Beragama. *Jurnal Pendidikan Dan Pembelajaran*, 1(1), (2020), 111–123

¹³ Mohd Shukri Hanafi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of its Implementation in Malaysia", *International Journal of Humanities and Social Science*, 4(9(1)), (2014), 51–62.

¹⁴ Edy Sutrisno, "Actualization of Religion Moderation in Education Institutions", *Jurnal Bimas Islam*, 12(1), (2019), 323–348.

¹⁵ M. Fahri, & A. Zainuri, "Moderasi Beragama di Indonesia. *Jurnal Intizar*, 25(2),(2019), 95–100.

¹⁶ Luh Riniti Rahayu, & Putu Surya Lesmana, "Potensi Peran Perempuan dalam Mewujudkan Moderasi Beragama di Indonesia", *Pustaka : Jurnal Ilmu Budaya*, 20(1),(2020), 31. <https://doi.org/10.24843/pjiib.2020.v20.i01.p05>

¹⁷ Nur Salamah, M Arief Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus melalui Paradigma Ilmu Islam Terapan", *Jurnal Quality*, 8(2),(2020), 269–290. <https://doi.org/10.21043/quality.v8i2.7517>

moderation should not just be a particular value but can become an identity, vision, style, and main characteristics of education, especially in higher education¹⁸ so that universities need to habituate the idea of religious moderation into the field of the tridharma of higher education¹⁹. It can be said that universities have become laboratories of social tolerance and religious moderation, that is, they have the same point of attention on the importance of peace without neglecting religion²⁰.

Based on the description above, it is necessary to conduct research on the construction of the concept of religious moderation in universities, in this case the university that will be the subject of research is the Curup State Islamic Institute. The objectives of this research are: 1) Finding the concept of religious moderation that is relevant to IAIN Curup, the perspective of the academic community, community leaders and religious leaders of Rejang Lebong. 2) Finding empirical experience about religious moderation that is relevant to IAIN Curup, the perspective of the academic community, community leaders and religious leaders of Rejang Lebong. 3) Find the implementation strategy of religious moderation that is relevant to IAIN Curup, the perspective of the academic community, community leaders and religious leaders of Rejang Lebong. 4) Find an understanding of religious moderation in the academic community, community leaders and religious leaders of Rejang Lebong. 5) Finding directions for developing religious moderation that are relevant to IAIN Curup from the perspective of the academic community.

¹⁸M. Mujizatullah, "Perspektif Tokoh Masyarakat Tentang Pendidikan Moderasi Beragama Di Kabupaten Takalar Provinsi Sulawesi Selatan", *Educandum*, 6(2), (2020), 270–293. <https://doi.org/10.31969/educandum.v6i2.409>

¹⁹ Najahan Musyafak, Imam Munawar, Noor Lalilatul Khasanah, & Fitri Ariana Putri, "DISSIMILARITY IMPLEMENTASI KONSEP MODERASI BERAGAMA DI PERGURUAN TINGGI KEAGAMAAN ISLAM", *PROSIDING MUKTAMAR PEMIKIRAN DOSEN PMII*, 1(1), (2021), 453–464.

²⁰ Mahyuddin, Pikhulan, Rustam Magun Pikhulan, M. Fajar, "Peran Strategis IAIN Ambon dan IAKN Ambon Dalam Merawat Toleransi Sosial dan Moderasi Beragama di Ambon Maluku", *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 13(1), (2020), 103–124. <https://doi.org/10.35905/kur.v13i1.1410>

Methodology

This type of research is descriptive qualitative research. This means that this research intends to conduct an investigation by describing or describing the current state of the object/subject of research based on the facts that appear or as they are²¹. In other words, the results obtained describe the picture²² construction of religious moderation at IAIN Curup. This research was conducted in October 2021 with research instruments in the form of questionnaire sheets, observation sheets, and interview sheets. The population taken in this study is the entire academic community of IAIN Curup and all religious and community leaders of Rejang Lebong. From the entire population, a sample of 200 people who are the academic community and 22 people who are religious leaders and community leaders of Rejang Lebong are taken. Sampling using purposive sampling technique. In this study, there are several data analysis techniques used. The interview data were analyzed by means of a transcript so that it could be seen that the conclusions from the answers submitted by the resource persons were based on the questions posed by the researchers in written form. The results of the observation data were analyzed based on the scores obtained, when the scores obtained were 5 it means very good, 4 means good, 3 means enough, 2 means less good, and for a score 1 means not good. Then the results of the questionnaire data (questionnaire) were processed using the SPSS application to test the validity and reliability and using excel to obtain the percentage and category of each statement item listed in the questionnaire.

²¹ Dian Novita Sari, Sutikno, & Masturi, "Pengaruh Pembelajaran Berbasis Proyek terhadap Kreativitas Siswa melalui Elektroskop Sederhana", *Prosiding Seminar Nasional Fisika (E-Journal) SNF2015, IV*,(2015), 19–24. <https://doi.org/p-ISSN: 2339-0654 e-ISSN: 2476-9398>

²² Nurhayani Siregar, Rafidatun Sahirah, Arsikal Amsal Harahap,"Konsep Kampus Merdeka Belajar di Era Revolusi Industri 4.0", *Fitrah: Journal of Islamic Education*, 1(1), (2020), 141–157

Results And Discussion

Results

The data in this study were obtained from the results of interviews, questionnaires, and observations. The questionnaire was filled out by 200 respondents who are the academic community of IAIN Curup and 22 respondents who are religious leaders and community leaders of Rejang Lebong. Before the results of the questionnaire data were processed further, the validity and reliability were first tested. The following are the results of the validity and reliability test of the questionnaire on understanding religious moderation the perspective of the IAIN Curup academic community.

Table 1. Case Processing Summary

		N	%
Cases	Valid	200	100.0
	Excluded	0	0.0
	Total	200	100.0

Table 2. Reliability Statistics

Cronbach's Alpha	N of Items
0.893	16

In table 1, it is known that there are 200 respondents who answered the statement (N) is valid. There is no data excluded (Exclude). A total of 200 data (N) were processed or 100% of the data were processed. In table 2 Reliability Statistics shows the results of the calculation of data reliability with 16 statement items using the Cronbach alpha method, a score of 0.893 is obtained. The value obtained

is greater than 0.60, then according to the rules of determining reliability, the questionnaire used in this study is said to be reliable.

The following are the results of the validity and reliability test of the questionnaire on understanding religious moderation the perspective of religious leaders and community leaders of Rejang Lebong

Table 3. Case Processing Summary

		N	%
Cases	Valid	22	100.0
	Excluded	0	0.0
	Total	22	100.0

Table 4. Reliability Statistics

Cronbach's Alpha	N of Items
0.879	14

In table 3, it is known that there are 22 respondents who answered the statement (N) was valid. There is no data excluded (Exclude). A total of 22 data (N) were processed or 100% of the data were processed.

In table 4 Reliability Statistics shows the results of the calculation of data reliability with 14 statement items using the Cronbach alpha method, a score of 0.879 is obtained. The value obtained is greater than 0.60, then according to the rules of determining reliability, the questionnaire used in this study is said to be reliable.

The following table shows the results of the questionnaire on understanding religious moderation conducted by the IAIN Curup academic community.

Table 5. Results of Filling Out Questionnaires by the Academic Community

of IAIN Curup

No Item	Percentage (%)	Criteria
1	78	Strongly agree
2	65	Agree
3	92.375	Strongly agree
4	90,875	Strongly agree
5	94	Strongly agree
6	92.25	Strongly agree
7	93.75	Strongly agree
8	90.5	Strongly agree
9	89.25	Strongly agree
10	89.25	Strongly agree
11	89.125	Strongly agree
12	85.125	Strongly agree
13	83.625	Strongly agree
14	90.125	Strongly agree
15	94,875	Strongly agree
16	89.25	Strongly agree

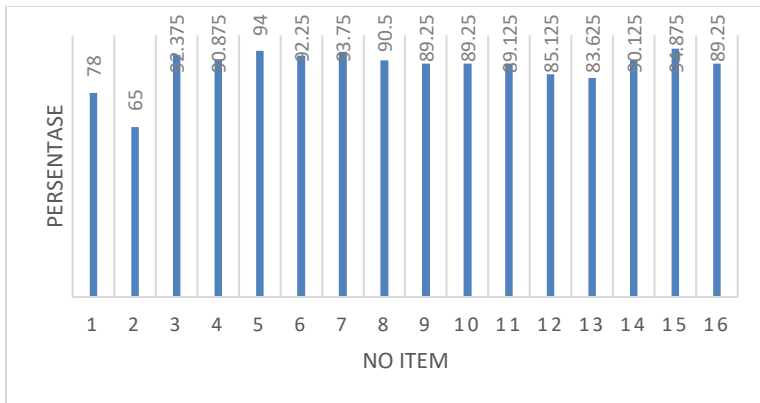


Figure 1. Graph of the Results of Filling Out Questionnaires by the Curup IAIN Academic Community

The following table also presents the results of filling out a questionnaire on understanding religious moderation conducted by religious leaders and community leaders of Rejang Lebong.

Table 6. Results of Filling Out Questionnaires by Rejang Lebong religious and community leaders

No Item	Percentage	Category
1	75	Agree
2	82.95455	Strongly agree
3	94.31818	Strongly agree
4	95.45455	Strongly agree
5	96.59091	Strongly agree
6	95.45455	Strongly agree
7	94.31818	Strongly agree
8	92.04545	Strongly agree
9	93.18182	Strongly agree
10	93.18182	Strongly agree

No Item	Percentage	Category
11	95.45455	Strongly agree
12	88.63636	Strongly agree
13	90.90909	Strongly agree
14	94.31818	Strongly agree
15	94.31818	Strongly agree
16	93.18182	Strongly agree

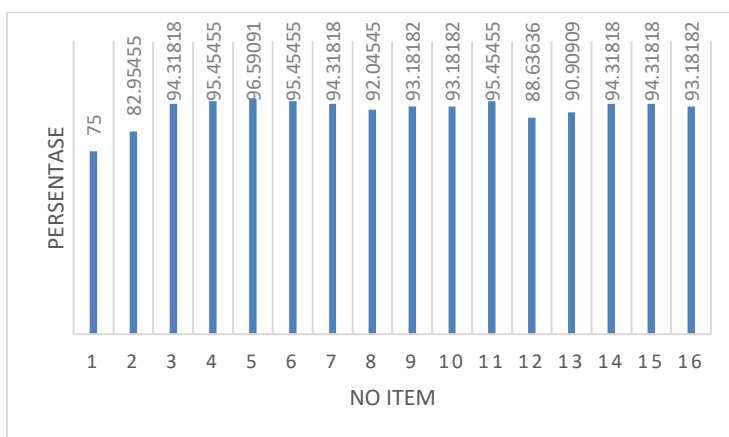


Figure 2. Graph of the Results of Filling Out Questionnaires by Religious Leaders and Community Leaders of Rejang Lebong

After the questionnaire data, the following is also presented the data from the observations

Table 7. Observation Results

No	Religious Moderation Concept	Implication	Score
1	Tawassuth (take the middle way)	Understanding and practice that is not ifrath (excessive in religion)	4
		Untafrith understanding and practice (reducing religious teachings)	4

No	Religious Moderation Concept	Implication	Score
2	Tawazun (balanced)	Understanding and practicing religion in a balanced way that covers all aspects of life, both worldly and hereafter	4
		Firm in stating the principle that can distinguish between inhira, (deviation) and ikhtilaf (difference).	3
3	I'tidâl (straight and firm)	Putting things in their place	5
		Implement rights and fulfill obligations proportionally	4
4	Tasamuh (tolerance)	Recognizing and respecting differences, both in religious aspects and in various other aspects of life.	5
5	Musawah (egalitarian)	Do not discriminate against others due to differences in beliefs	5
		Do not discriminate against others due to differences in traditions	5
		Do not discriminate against others due to differences in one's origins	5
6	Shura (consultation)	Every problem is resolved by way of deliberation to reach consensus on the principle of placing benefit above all else.	4
7	Ishlah (reform)	Prioritizing reformative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (mashlahah 'ammah) while adhering to the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-	4

No	Religious Moderation Concept	Implication	Score
		jadidi alashlah (preserving tradition old things that are still relevant, and apply new things that are more relevant).	
8	Alawiyah (put priority)	The ability to identify things that are more important should be prioritized for applied compared to those of lower importance.	4
9	Tathawwur wa Ibtikar (dynamic and innovative)	Always open to doing changes for the better	5

And the last is the data from interviews conducted by researchers to 2 IAIN Curup academics

Table 8. Interview Results

No	Question	Answer
1	How is the implementation of religious moderation in IAIN Curup?	Resource 1: There is no final agreement yet but there is a license for the course Speaker 2: We have addressed religious moderation and this is part of the Vision and Mission of our institution and one of our concerns for religious moderation is that we have formed a center for religious moderation under LPPM and has carried out many activities both

		<p>externally and internally. For internal in the form of seminars, external workshops appointed a moderation village in Sindang Jati as a miniature in Rejang Lebong Regency and has been approved by the Secretary General directly to unite and create harmony between several religions because there are Christianity, Catholicism, Buddhism and Islam. That difference is a gift with differences, so there will be faster progress and development because they can complement each other in the language of psychology called assimilation.</p>
2	<p>What are the activities within IAIN Curup that are based on religious moderation?</p>	<p>Resource 1: Implementing an independent campus in learning to do licensing in courses</p> <p>Speaker 2: The principle of religious moderation, namely the Constitution and the Qur'an and Hadith</p>
3	<p>How do people in IAIN Curup respond to differences in beliefs, traditions and origins of a person?</p>	<p>Resource 1: The understanding of the community within the campus is still under in-depth exploration</p> <p>Speaker 2: The environment of IAIN Curup, the community has implemented this religious moderation.</p>

4	Is the understanding and practice of religion in IAIN Curup balanced between worldly and hereafter aspects?	<p>Resource 1:</p> <p>The values of religious moderation according to the worldly and ukhrawi, in my view, are balanced, although there are some parts that are not optimal</p> <p>Speaker 2:</p> <p>According to what I see, the practice of religion is balanced between worldly and ukhrowi aspects.</p>
5	Have the values of anti-violence and radicalism been instilled in IAIN Curup?	<p>Resource 1:</p> <p>Lecturer already. Through the cultivation of character education.</p> <p>Speaker 2:</p> <p>Lecturers have done. Through the cultivation of character education for certain subjects.</p>
6	What is the implementation strategy of religious moderation used in IAIN Curup?	<p>Resource 1:</p> <p>First, license in certain courses and lecturer workshops</p> <p>Speaker 2:</p> <p>Through the moderation center conducting research in Suro, Kampung Melayu, Bermani Ulu and interfaith KKN programs from the center with participants from various religions at PT. thematic nature. And the BKUB and BPIP programs that will be held on our campus</p>
7	What is the direction of developing religious	Resource 1:

	moderation in IAIN Curup?	<p>Waiting for policy from campus</p> <p>Speaker 2:</p> <p>Because this mission is a big chorus to be carried out by our campus, both from KKN, lectures, research, etc., the campus goal must be towards religious moderation.</p>
8	What is the concept of religious moderation in IAIN Curup?	<p>Resource 1:</p> <p>The concept is returned to their respective lecturers through course licensing</p> <p>Speaker 2:</p> <p>Maybe not 100% but still trying</p>
9	Have the people in IAIN Curup already exercise rights and fulfill obligations proportionally?	<p>Resource 1:</p> <p>It has been implemented but not maximally, there needs to be improvement and enlightenment.</p> <p>Speaker 2:</p> <p>It has been implemented but there are certain parts that are not optimal, there needs to be improvement.</p>
10	Is the resolution of every problem that occurs within IAIN Curup done by way of deliberation to reach consensus?	<p>Resource 1:</p> <p>Yes, it is done by deliberation as a result of monef</p> <p>Speaker 2:</p> <p>Of course, this is done by deliberation from the lower level first, if you can't afford it, then move up to the Chancellor.</p>

11	Is the community in the IAIN Curup always open to make changes for the better?	<p>Resource 1: Already opened.</p> <p>Speaker 2: Yes, it will be open, always changing for the better, don't be stagnant. An example of the appointment of a person who occupies a position through a selection process, except for interim replacement, the prerogative is directly appointed by the rector in accordance with impartial statutes provided that he fulfills the requirements .</p>
12	Is the IAIN Curup environment already prioritizing reformative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (mashlahah 'ammah) while adhering to the principle of al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi alashlah (preserving tradition old ones that are still relevant, and apply new things that are more relevant)?	<p>Resource 1: Already</p> <p>Speaker 2: It's like we raised the Rejang Corner to accommodate the local archives in our library</p>
13	Does IAIN Curup uphold justice (not impartial/impartial)?	<p>Resource 1: Already.</p> <p>Speaker 2:</p>

		Already
14	Are the people in IAIN Curup accommodating to local culture?	Resource 1: Quite Accommodating. Speaker 2: Quite accommodating like opening Rejang Korner to accommodate local wisdom. Library writing using Kaganga language.
15	How is the national commitment upheld in IAIN Curup?	Resource 1: Pretty good commitment. Speaker 2: It is very good that our commitment to working with BPIP has many positive things that contribute to our campus. such as the signing of PKS with Warek 1 training or training on our campus whose material is national insight and we want there to be a Pancasila school under our guidance with funds from the center.

Discussion

The concept of religious moderation in IAIN Curup from the perspective of the academic community

The concept of religious moderation in the IAIN Curup environment, it is known from the results of observations and the results of interview data that have been conducted with 2 academicians of IAIN Curup, the result is that the various moderation concepts in the IAIN Curup environment are returned to their respective lecturers through course licensing, maybe not 100% but The concept of religious moderation at IAIN Curup is still being pursued. Indicators regarding

moderation in religion have been implemented properly. Judging from the score obtained for each item on the observation sheet, it also indicates that the concept of religious moderation in IAIN Curup is good as evidenced by the obtaining of a score of 4 or 5 on all items contained in the observation sheet regarding the concept of religious moderation at IAIN Curup. A score of 4 indicates that it is good while a score of 5 indicates that it is very good.

Empirical page of religious moderation in IAIN Curup from the perspective of the academic community

Pengthe empirical page of religious moderation in the IAIN Curup environment, the perspective of the academic community can be seen from the data from observations and interviews conducted with 2 IAIN Curup academics. One concern for this religious moderation is the establishment of a center for religious moderation under the LPPM and has carried out many activities both externally and internally. Internally in the form of seminars, workshops, then externally appointing a moderation village in Sindang Jati as a miniature in Rejang Lebong Regency and has been approved by the Secretary General directly to unite and create harmony between several religions because there are Christianity, Catholicism, Buddhism and Islam.

That difference is a gift with differences, so there will be faster progress and development because they can complement each other in the language of psychology called assimilation. In addition, IAIN Curup implements an independent campus in learning to do licensing in courses. The values of religious moderation between worldly and ukhrawi have been balanced, although there are some parts that are not optimal. In IAIN Curup, anti-violence and radicalism values have been instilled through character education for the license of certain subjects. In solving problems in IAIN Curup done by deliberation from the lower level first, if you can't afford it, then move up to the Rector. The community in IAIN Curup also upholds justice and is also accommodating to local culture. In addition, the national commitment upheld within IAIN Curup is very good, IAIN Curup has collaborated with BPIP and many positive things have contributed to the IAIN Curup

campus, such as the signing of PKS with Warek 1 training or training at the IAIN Curup campus whose material is national insight and from IAIN Curup also want a Pancasila school under the guidance of IAIN Curup with funds from the center.

Strategy for implementing religious moderation in IAIN Curup from the perspective of the academic community

The first implementation strategy of religious moderation in IAIN Curup is licensing in certain subjects and lecturer workshops. The holding of character education which is also licensed with certain subjects. Then also through the moderation center, conducting research in Suro Bali, Kampung Melayu, Bermani Ulu and interfaith KKN programs from the center whose participants are from various religions in universities that are thematic in nature and the BKUP and BPIP programs which will be held on the IAIN Curup campus.

Understanding of religious moderation of the academic community, community leaders and religious leaders of Rejang Lebong

Understanding of religious moderation in IAIN Curup is seen from the results of filling out questionnaires both from the perspective of the academic community and also the perspective of religious leaders and community leaders of Rejang Lebong. The questionnaire has been structured in such a way with positive statements where when the respondent gives a positive answer in the form of strongly agree or agree, it indicates that there is an understanding of religious moderation. Judging from the results of filling out questionnaires by the academic community, there are 15 statements with a large percentage that fall into the category of strongly agree and 1 item fall into the category of agree. Likewise with the perspective questionnaire of religious leaders and community leaders of Rejang Lebong. There are 15 statements with a large percentage that fall into the strongly agree category and 1 item into the agree category.

Adirection of the development of religious moderation in the IAIN Curup perspective of the academic community

Based on the results of interviews with 2 resource persons who are the academic community of IAIN Curup, the results obtained are because the development of religious moderation in the IAIN Curup environment is a mission and mission is a big chorus to be carried out by the campus both from Real Work Lectures (KKN), lectures, research and others. others must have a goal of moving towards religious moderation.

Conclusion

The concept of religious moderation in IAIN Curup is returned to their respective lecturers through course licensing, maybe not 100% but the concept of religious moderation at IAIN Curup is still being pursued. Empirical experience of religious moderation at IAIN Curup has been felt starting from internal activities on campus as well as external activities in collaboration with parties outside the campus. The first strategy for implementing religious moderation in IAIN Curup is licensing in certain subjects and lecturer workshops, research on religious moderation, and thematic Community Service and Community Service. The understanding of religious moderation from the academic community, community leaders and religious leaders of Rejang Lebong is good. The direction of developing religious moderation within IAIN Curup is to make activities from Real Work Lectures (KKN), lectures, research and others have the aim of leading to religious moderation. For further research on the construction of religious moderation in the IAIN Curup environment, it can be taken from even more perspectives.

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