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RESEARCH ARTICLE

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## Religious moderation in extra campus organizational perspective: IAIN PEKALONGAN

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### Abstract

The diversity of religions recognized by the Indonesian people requires an understanding of religious moderation. Islam is the religion that is mostly followed by the Indonesian people. Which is where community organizations have an important role in mobilizing and spreading the religion of Islam. Nahdlatul Ulama and Muhammadiyah are currently developing very rapidly in Indonesia. In higher education, the two organizations are already attached to the IAIN Pekalongan extra-campus organization. So that in order to minimize conflict, the application of religious moderation is very important so that students and the community can live in harmony against violence.

*Keywords: Religious diversity, Islam, mass organizations, moderation*

### Introduction

The phenomenon of plural population is an essence that is very relevant in the context of diversity, both religion, tribal customs and the region itself (Lipski, 2021). This makes Bhinneka Tunggal Ika the motto of the Indonesian nation. From the island of Sabang to Merauke, almost all communities have different characteristics and identities. Likewise, aspects of life that cannot be challenged and violated are beliefs and religion. Moreover, there are 6 religions recognized by this country including Islam, Christianity, Hinduism, Buddhism, Hinduism and Confucianism. This religious diversity can lead to higher problems. So there is a need for moderation in religion.

Reinforced by recent news, the minister of religion, Yaqut Cholil Qoumas, emphasized that the Ministry of Religion belongs to all religions. The Ministry of Religion was established as a form of presence to facilitate the interests of religious communities (M. Fahri Andrianto et al., 2021). Islam is the majority religion in Indonesia. However, in spreading religion there are various organizations engaged in it. It is undeniable that these organizations are now attached to students. In fact, most of the students who live in an Islamic-based university already have their own identity.

### Research Metode

This research is a library research. With the characteristics of research dealing directly with texts (manuscripts) and data from several journal sources, not direct knowledge from the field. The library data used are ready to use and not limited by space and time because the data is already stored in the form of written records. The goal is to be able to open up new thoughts from various opinions. While the analysis of this study used descriptive analysis by analyzing the results of interviews with several students who joined extra-campus organizations. This study seeks to explain the importance of religious moderation.

## Results and discussion

### 1. The Nature of Religious Moderation

The diversity of ethnic groups, religions, languages and cultures makes Indonesia called a country with a multicultural society. In terms of religion, especially in the community, an understanding of mutual tolerance is needed in order to achieve harmony (Arenggoasih & Wijayanti, 2020). So the understanding of moderation is an obligation for all religious people. This results in a discussion of the meaning of moderation from various sources. In the 2008 edition of the Big Indonesian Dictionary, moderation is defined as the reduction of violence and the avoidance of extremism. Inclining towards the middle ground dimension does not strongly favor a flow.

The word *wasath* also means just and good. (Fattah, 2020) In the Qur'an, "and thus We have made you an *ummatan wasathan*," in the sense of justice or good people. Strengthened by the word moderation derived from the Arabic language called *al-wasathiyah*. In language, *al-wasathiyah* comes from the word *wasath*. *Wasath* has the meaning of guarding oneself from an attitude of self-winning and even leaving the line of religious truth. The meaning does not assume that a certain sect or group feels the most correct. Imam Shamsi Ali concluded that moderation is a commitment to religion as it is, without being reduced or exaggerated. The basic principles in a religious moderation are fairness and balance. Based on the sources above, it can be understood that the essence of religious moderation is how we live in a pluralistic, heterogeneous society, but are able to live in an orderly, peaceful, and mutually beneficial way. So that it brings people to justice and balance in religion with each other. The hope of religious moderation is the achievement of a harmonious society and able to make a nation free from radicalism. In the context of pluralistic Indonesia, "religious moderation" does not only target Islam, but all existing religions (Das, 2022).

### 2. The Role of Community Organizations in Moderation Perspective

In Indonesia, Islam occupies the largest number of adherents (Kato, 2018). Based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, the total population of Indonesia is 272.23 million in June 2021. Of this number, 236.53 million people (86.88%) are Muslims. This means that the majority of Indonesia's population is Muslim. The largest Muslim population does not mean that the ideological basis of the Indonesian nation is Islam. The ideological foundation of the Unitary State of the Republic of Indonesia is Pancasila. However, every resident of the Muslim community will not be separated from a place that accommodates his activities to contribute to the nation. This gave birth to a community organization commonly known as Ormas.

Besides that, the sustainability of Ormas has been regulated in the constitution and the statutory system (Sudama et al., 2021). In Article 28 of the 1945 Constitution, there is a guarantee for all Indonesian citizens to form associations and gather, express their thoughts orally and in writing and so on. Everyone has the right to advance himself in fighting for his rights collectively to build society, nation and state. Everyone has the right to freedom of association, assembly and expression. The purpose of freedom of association and assembly based on the 1945 Constitution includes, among others, forming cooperatives as a means of improving economic welfare, establishing business entities, charitable institutions or foundations, political parties, and community organizations. However, freedom of association, assembly, and opinion must still refer to the principles of Indonesia as a state of law. This means that existing forms of institutions and organizations must comply with the constitution, legal system, and legislation in force in Indonesia (Rahman et al., 2021).

### 3. The Urgency of Religious Moderation on Extra-Campus Organizations

The application of religious moderation cannot be separated from the organization, let alone being present among students (Silviana, 2021). An understanding of the organization is a place where students can develop themselves, be active and channel their interests and talents. There are various kinds of organizations ranging from talent, intellectual, social interests, to political missions that have sprung up with various thoughts of each. The author's discussion of religious moderation is focused on extra-campus organizations. Extra-campus organizations are organizations that are outside the

campus bureaucracy. This organization usually acts as a cadre organization with areas of movement throughout Indonesia. This is certainly different from intra-campus organizations which are limited by the campus where they are located.

This extra-campus organization has a wider reach in terms of insight and the empowerment process (Siregar, 2021). The growth and development of this organization is influenced by human resource factors. The opinion of Muhliz is of the view that Indonesia should be able to become a just, prosperous, and independent nation because it has extraordinary natural and human resources. Several extra-campus organizations that have developed to date include the Indonesian Islamic Student Movement (PMII), the Indonesian Muslim Student Action Union (KAMMI), and the Muhammadiyah Student Association (IMM), the Islamic Student Association (HMI).

The view on the relationship between extra-campus organizations and the campus political system (democracy) is interesting to discuss. The impact is influential in social life in other words association. If it is observed that every extra-campus organization has a variety of backgrounds, it adapts to community organizations. Like PMII, which was culturally born from the womb of Nahdlatul Ulama (NU), it is always imagined to be able to become a flexible and accommodating force to change. Unlike the case with IMM, which until now still enjoys its position as an Autonomous Organization of Muhammadiyah, it is also imagined to have a moderate attitude and choose the middle way, as is often played by Muhammadiyah today (Wasi' & Erawati, 2019). HMI is committed to continuing to encourage the realization of the ideals of reform in the era of democracy, the importance of supervision, attitude, and resistance to government policies, especially policies that deviate from the spirit of reform (Himpunan & Islam, 2016).

To strengthen the argument above by using interview data from several students with different extra-campus organizational backgrounds. The following data is obtained, there is a campus activist student who plays a role in PMII who has an understanding that the PMII organization is an organization based on self-help. In addition, in campus politics he always contributes. According to him friendship is not only the NU group but everyone. In this case, life on campus is good in clothes, his speech is moderate. Wisely acknowledge the provisions that apply on campus. Have a sense of tolerance and a high spirit of nationalism in association with his friends. So now he is a member of the intra-campus organization, namely DEMA (Theosofi & Islam, n.d.).

There is a slight difference with students who join the KAMMI organization, in terms of their clothes with Islamic nuances with the characteristics of long robes and hijabs (Muhajir & Jainudin, 2020). When viewed from the association of his friends, these students tend to be very careful in speaking. He did not give a definite response regarding campus politics. Likewise, the same circle of friends, in the sense of not contributing to intra-campus organizations. Therefore, students from the campus world will encounter religious students with different mindsets. Not to mention in the campus political system, if there are more followers from extra-campus organizations, the government order will automatically follow. It can be seen that currently PMII is superior to other organizations, so there is no doubt that the lowest intra-campus organizations such as the association of majors will embrace students who are active in PMII (Mufti, 2018).

So that in this religious moderation in general the existence of spirituality and the soul of students requires high morals and ethics in their lives. Happiness cannot be obtained without noble character and without drawing closer to Allah (Akhmadi, 2019). So that the spiritual dimension of students will always appear in their character, always exuding a calm and commendable atmosphere. Good and peaceful religious behavior brings them a special closeness to God. Because their closeness to Allah will increase their spiritual existence.

## Conclusion

Understanding of moderation is an obligation for all religious people. Students who are usually called 'agents of change' or intellectual groups as well as community mouthpieces are those who are mostly involved in student organizations. In addition, community organizations have indirectly been running and implemented in the university environment in the form of extra-campus organizations.

Several extra-campus organizations that have developed to date include the Indonesian Islamic Student Movement (PMII), the Indonesian Muslim Student Action Union (KAMMI), and the Muhammadiyah Student Association (IMM), the Islamic Student Association (HMI). smooth, open and complementary is the attitude of the leadership of a democratic organization.

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