Portraying the Implementation of Religious Moderation in Non-Religious Universities in West Java

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Abstract: Since its independence, Indonesia has had to overcome numerous difficulties. Terrorism, radicalism, intolerance, and separatism (TRIS), which endangers Indonesia's unity, are one of the problems. According to numerous studies, many colleges are affected by the threats of terrorism, radicalism, intolerance, and separatism. This study aims to portray how religious moderation is implemented in non-religious universities in West Java. The implementation of religious moderation is seen from six indicators: understanding the concept, university policies about religious moderation, national commitment, tolerance, anti-violence attitudes, the accommodation of local wisdom, and compliance with laws and regulations. A mixed-method approach was used in this study, which was conducted at ten universities in West Java. Observation, interviews, documentation, and questionnaires were used to obtain the data. University leaders, lecturers, and students served as the data sources. The study concludes that non-religious universities in West Java have a good and enough carrying capacity and anticipatory readiness to stop the expansion of TRIS by enforcing religious moderation. However, to have a powerful deterrent against the rise of terrorism, radicalism, intolerance, and separatism, it is vital to deepen and affirm the commitment to religious moderation.

Keywords: intolerance, radicalism, terrorism, religious moderation

INTRODUCTION

Numerous data demonstrate that Indonesia has not fully achieved the national goals that have been set forth since its independence. In an era when states compete with one another in various spheres of life, independence must also be taken into account on how strong this nation is compared to others (national competitiveness). Indonesia still faces numerous difficulties and barriers in its current endeavors to accomplish its goals, such as the high poverty rate, the enormous disparity in social benefits, ignorance and backwardness, drug use, and the growth of terrorism, radicalization, intolerance, and separatism (TRIS) (Hamid, 2022). Therefore, Indonesia needs top-notch, productive, innovative, and competitive human resources to overcome the difficulties and barriers to achieving its goals. In various dimensions, the quality of Indonesian human resources is still unable to compete with other nations. For instance, the average education level in the country is still at the basic level (62%), and the percentage of university graduates is only around 16.7%. The gross enrolment rate for tertiary education only reached 31.18% in 2021. The data demonstrate that Indonesia still lags behind developed countries in education.

Numerous research findings indicate that universities have come under threat from terrorism, radicalism, intolerance, and separatism in addition to the low average education of the Indonesian population, the low number of highly educated people, and the low gross enrollment rate for tertiary education. Several data show that universities have become targets for spreading radicalism. Research by LIPI (2016), Ali (2017), BNPT (2018), Wahid Institute (2017), and LPPM UNUSIA (2019) reveals that many students from various universities have been exposed to radicalism. Lestari (2016) revealed that in 2011 there was an increase in radicalism at five major universities in Indonesia: Universitas Gajahmada, Universitas Indonesia, Institut Pertanian Bogor, Universitas Diponegoro, and Universitas Airlangga. Further evidence of the spread of radicalism in universities is the discovery of a handmade bomb at Universitas Riau by the Special Detachment (Rahma, 2018). Three determined suspects were alums from Universitas Riau. Apart from the pros and cons regarding the exposure of campuses to radicalism, this symptom is a reality that requires serious handling from various parties involved to maintain the integrity and strength of the Republic of Indonesia.

According to previous research and investigations, numerous types of radicalism exist in Indonesia (Ali, 2017; BNPT, 2018; LPPM UNUSIA, 2019; LIPI, 2016; Wahid Institute, 2017). The most popular one is the attempt to replace the Pancasila with another ideology that is not necessarily compatible with Indonesia. Furthermore, there were also efforts to change the form of the Indonesian government. It disrupted the ongoing Indonesian order of life, which has been tested throughout its long history of Indonesia. Amanuloh in Isnanto

(2019) reveals that radicalism in Indonesia was developed based on three main discourses, which are occasionally interpreted subjectively for the benefit of radical groups. These discourses are Islam Kaaffah, Muslims under oppression, and Huntington's civil war. From these three discourses, the issues of "Khilafah" was developed. It is the desire to change the form of government from a unitary state to one that adopted the Islamic caliphate. Islamist radicalization is primarily brought on by a confluence of the political persecution of the ruling regime, severe socioeconomic distress, globalization, and backing from Arabia (Anshori, 2019; Muzakki, 2014; Bela et al., 2021).

The long history of the Indonesian life journey demonstrates Pancasila as the nation's ideology and unitary state as its consensus since its independence. Indonesian integrity and stability depend on Pancasila, which also serves as a unifying force for the country. Indonesian strong foundation for achieving the goals of national and state life is Pancasila. The diversity that permeates Indonesian society on many different levels is a divisive force that jeopardizes the country's integrity and unity, making it challenging for the country to realize the goals it has set for itself ever since its independence. The diversity of religions is one aspect of Indonesian nationalism. Various types of religious fanaticism, such as the extreme, violent, and obsessive beliefs of some religious groups' followers, can potentially cause chaos. A middle route or the path to peace can be promoted and mainstreamed by associations between adherents of the same faith or other religions. Extreme bigotry in religion must be eliminated by attempts to establish mutual understanding and understanding. This rationale of mainstreaming the middle way came to be regarded as religious moderation. It is anticipated that this idea of religious moderation might be propagated and fostered in society at large in order to lessen and possibly even eradicate extremism (Bachrong & Ansar, 2021).

Balitbang Kemenag RI (2019) describes that religious moderation is a perspective, attitude, and behavior that always takes a middle position, is fair, and is not extreme in understanding and practicing religions. Saifudin (2019) interpreted religious moderation as a middle-way religious practice that is not excessive and does not lead to extreme poles and propounds that religious intolerance increases because its teachings are limited to emphasizing formality and not touching essential values. The essential value is that the understanding of religion is to serve God and interact with other human beings. It was further revealed that if Indonesian citizens practice the religious teachings we profess as well as possible, we protect Indonesia by maintaining good relations between religious communities. Likewise, if Indonesian citizens practice their obligations as citizens and obey these provisions, they practice their religious teachings well. According to Islam, religious moderation, as defined in the Qur'an, is an attitude that takes a neutral stance while assessing and resolving a problem. Theologically, God's instructions in Islam, found in the surah, represent the attitude of *tawasuth* or moderation. Al-Baqarah verse 143 states: *and thus, we have made you a just community that you will be witnesses over the people, and the Messenger will be a witness over you.* According to Pajarianto et al. (2022), religious moderation fosters tolerance, peace, and harmony within religion and society and promotes multiculturalism. Regarding religious moderation, Lubis (2019) revealed three important points that need to be implemented, especially in the educational environment, to realize religious moderation and counteract radicalism's growth. These three points include the introduction and practice of Islamic teachings properly, correctly, and thoroughly (*kaffah*), tolerance and good social relations between people (*ta'awun, tasamuh*) and prioritizing justice (*al' adalah*), and deliberation in determining policies and problem-solving.

The indicators of religious moderation disclosed by numerous parties (Abdullah & Nento, 2021; Andika & Yunus, 2022; Balitbang Kemenag RI, 2019; Sulaiman, et al., 2022) include national commitment, tolerance, anti-violence and accommodation for local culture. All areas of higher education, including its components, should carry out, practice, or apply religious moderation. The idea of religious moderation needs to be implemented because students interact with other students from a wide range of religious origins, cultures, and lifestyles, particularly in non-religious universities. It is coherent with Sabri et al. (2022), who revealed that the learning implications of religious moderation and *tasamuh* attitudes affect the student's attitude as an object of learning. Students have excellent religious and social attitudes, such as being obedient to worship God, respecting others, establishing intimacy, having social care, having a nationalist spirit, being tolerant, and obeying the rules.

No religion teaches acts of terrorism, radicalism, or intolerance. Every religion directs humans with superior minds to become leaders and managers of the earth by seeking the common good (Balitbang Kemenag RI, 2019). However, it cannot be denied that there are members of every religion who hold extreme beliefs and believe that those with ideas that differ from their own are their adversaries. Furthermore, religion can support both peace and conflict. Hager and Sharma (2022) stated that elites' use of religious materials to encourage violence is a well-known characteristic of religious disputes. Hager and Sharma (2022) added that although religious teaching is frequently examined as a source of conflict, it is also used as a route toward peace. Academics have shown growing evidence that religious leaders employ theology and mythology to argue for tolerance. Gandhi, for example, derived his religious tolerance from Hinduism rather than secular politics; religious Qur'anic verses are a powerful tool for promoting attitudes toward gender equality, and Americans are

more likely to support public assistance for African Americans when Catholic clergy supports such policies. As a result, initiatives are required to promote moderate religious understanding that can accept and be tolerant of existing differences and sustain mutual peace, harmonious relationships, and mutual love among followers of different religions in Indonesia.

Higher education made a variety of measures to counteract extremism through co-curricular and extracurricular activities (student activities) and curricular learning activities (classroom learning). Several factors might lead to the introduction of radicalism into tertiary institutions, including political party members, university administrators, instructors, students, and student organizations (Wahidin, 2019). In order to address this, it is crucial to integrate the efforts of all stakeholders in higher education, particularly administrators, professors, and students. According to Abdallah (2020), universities have a strategic role in upholding principles grounded in humanity. According to Law Number 20 of 2003 regulating the National Education System, which promotes openness, freedom, and critical thinking without indoctrination, universities should rely on democratic, just, non-discriminatory, and humane ideals. This study intends to describe the readiness of non-religious universities in West Java to resist the rise of terrorism, radicalism, intolerance, and separatism (TRIS) by implementing religious moderation based on the context and issues outlined. The implementation of religious moderation in universities will be described and analyzed in detail in this study. It will be done based on the following criteria: knowledge of religious moderation, university policy, national commitment, tolerance and anti-violence, accommodation of local wisdom, and adherence to rules/applicable laws and regulations.

METHODS

This study used a mixed-methods strategy that combines descriptive analytical techniques with qualitative and quantitative research paradigms (Creswell, 2012; Fraenkel et al., 2012; Richards, 2003). The research was conducted on ten secular universities in West Java selected based on regional representation, religious affiliation, accreditation rating, and public and private status. In terms of regional representation, West Java is divided into Greater Bandung, West Priangan, East Priangan (Tasikmalaya, Garut, Sumedang, and Ciamis), Cirebon (Cirebon, Indramayu, Majalengka, and Kuningan), and Purwakarta (Purwakarta, Subang, Bekasi, and Karawang). Research data sources are university leaders, religious and non-religious lecturers, and students of different religions in each university. The data were collected using observation, in-depth interviews, documentation studies, and questionnaires. The data was analyzed and processed qualitatively and quantitatively following mixed-method data analysis (Creswell, 2012; Fraenkel et al., 2012). Qualitative research ends when the data are saturated—when they are steady or exhibit little change. The stages of data reduction, data display, and conclusion-making were all used in the data analysis (Creswell, 2012; Huberman & Miles, 1994).

RESULT AND DISCUSSION

The following conclusions summarize the implementation of religious moderation from ten non-religious universities in West Java based on information from observation, in-depth interviews, documentation studies, and questionnaires. According to the indicators of religious moderation, which include knowledge of religious moderation, university policies regarding religious moderation, national commitment, tolerance, anti-violence, respect for local wisdom, and adherence to applicable laws and regulations, the group of data was categorized and revealed. Understanding the concept of religion is the first indicator of religious moderation. No religion teaches bigotry, radicalism, or terrorism, according to the university academic community (heads of departments, lecturers, and students) who served as research subjects. Leaders, professors, and students in university support religious moderation or the non-extreme application of religious teachings that promote respect for human dignity and ensure peace, prosperity, and prosperity for people. According to the findings of interviews and questionnaires, university leaders, lecturers, and students concur that, among other things, religious moderation in Indonesia can be seen in the various university policies that support religious moderation through indicators of national commitment, tolerance, respect for local and cultural wisdom, anti-violence, and adherence to laws and regulations. Given that one's attitude toward something has a solid association with one's grasp of a concept, knowing the concept of religious moderation is essential (Permatasari & Timoera, 2021; Rahma, 2018). In addition, one's limited understanding of religion might catalyze their extreme or intolerable viewpoint of its core principles. According to Abdallah (2020), religious tolerance increases with an individual's level of education—that is, with the grasp of their religious doctrines. Religious prohibitions against violence are a powerful tool for reducing aggressive attitudes (Hager & Sharma, 2022).

The second indicator of religious moderation is university policy. Ismunandar (2019) states that university policies that are indecisive, unsafe, and weak about radicalism are an entry point for radicalism development in tertiary institutions. Therefore, the statements of all university leaders regarding university policy to mainstream religious moderation reflect genuine efforts to stem radicalism. The interviews show that the

mainstream of religious moderation is reflected in the university's vision, mission, goals, objectives, and policies. Based on the questionnaires, students agree that universities have policies that support religious moderation. The policy includes the provision of facilities and infrastructure for the implementation of religious teachings (59%), no discrimination in getting scholarships (93%), an emphasis on loyalty to Indonesia with the requirement to make statements not to be involved in organizations that oppose the nation (84%), and students' readiness to accept penalty if they violate rules and public order (75%). Students stated that the conductivity of tertiary institutions was also indicated by the absence of a university student activity unit (UKM) that was radical and opposed to the Republic of Indonesia (95%), the absence of students in organizations opposing Indonesia and issues of tolerance, radicalism, intolerance, and separatism (99%). To prevent the development of tolerance, radicalism, intolerance, and separatism, universities also generally have a policy regarding the use of social media, but the policy has not been socialized and depends on general laws and regulations (45%). Some make particular policies that are unstandardized (55%). Besides that, universities still rely on general penalties as citizens when using social media, which is used to spread hoaxes and hate speech. Some universities have put it in policy (62%), while the rest (38%) stated that written policy had no penalty.

The next indicator of religious moderation is national commitments. Indonesian Vice President Ma'ruf Amin (Kompas, 2022) stated that national commitments could be realized by maintaining and preserving the basic consensus for the life of the nation and state: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhineka Tunggal Ika. The results of observations, interviews, and documentation studies reveal serious efforts to show national commitment in universities in various forms. National commitment is shown in the university name, logo, motto, slogan, hymn, and march selection. It is also shown in the national anthem and the symbols that show national commitment in the form of the Garuda Pancasila, the Indonesian flag, and photos of the President and Vice President of Indonesia in various university rooms. In many universities, carvings, pictures, or decorations reflected their concern for local arts and culture to inculcate an appreciation for diversity.vFrom interviews with university leaders and lecturers, the national anthem or songs and regional art were used in formal university events. In certain tertiary institutions, national songs express high national commitment, such as the songs of Subbanul Wathon (NU), Karatagan Pahlawan (Sunda), which contain expressions of love for the country and give a fighting spirit for Indonesia. Many building names are associated with the names of heroes, warriors, or historical events in the respective area. Furthermore, the questionnaire results revealed that the university requires students to take the following courses: civic education, Pancasila, and Indonesian. State defense material is included in the welcoming ceremony for new students, in addition to lecturers' efforts to insert the value of national commitment into other subjects.

National commitment is also shown by university activities commemorating national holidays. Universities still show national commitment by singing the national anthem and providing various dialogue forums, workshops, gatherings, and public lectures on defending and loving the country. As for students' activities other than intra-campus organizations with the nuances of instilling the value of loving the motherland, for example, scouting, student regiments, Student Association for Environmental and Adventure Activity, and Indonesian Red Cross Society. Students also stated that many were active in extra-campus student organizations with an understanding of nationalism, for example, the Indonesian Islamic Student Movement, Muslim Students' Association, Union of Catholic University Students of the Republic of Indonesia, Indonesian National Student Movement, Indonesian Buddhist Student Association, and its kinds. In addition, students are also involved in national student activities aimed at fostering nationalism, for example, Oustanding Student Selection, National KKN, PKM, NUDC/KDMI, and others.

Students' Views on University's National Commitment
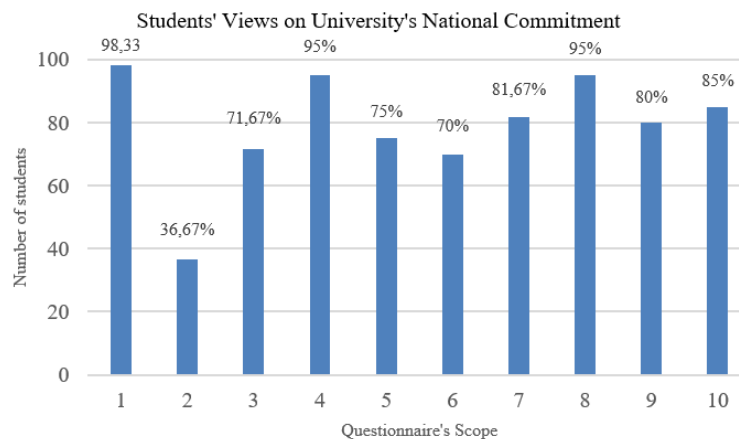
1. Courses indicate a dedication to the country
2. The inclusion of content on religious moderation in other courses.
3. The remembering of national holidays that were usually observed together.
4. The existence of a pledge of allegiance to the fundamental principles of national and state existence.
5. The claim that information on social media is adequate to understand the fundamental tenets of national and state life (Pancasila, Unity in Diversity, NKRI, and the 1945 Constitution).
6. Participation in campus introductions, which include activities or reading material regarding national perspectives and defending the country, is required for incoming students.
7. Dialogue forums, seminars, and discussion forums for meetings, open homes, and other nationalist-related events.
8. UKM Student Activity Units with national characteristics
9. Participation of students in extracurricular nationalist organizations,
10. Participation of students in national student activities

Figure 1. Students' view on University National Commitment

Figure 1 demonstrates a high level of national commitment in university if national commitment is seen as an attachment with full responsibility to be loyal and cultivate self-awareness as an Indonesian country (Kompas, 2021). It is also consistent with Suhaida (2015), who contends that at least five actions may be taken to demonstrate a national commitment. Those actions are making Pancasila as the cornerstone of the country's ideology and personality, the Unitary State of the Republic of Indonesia as the sovereignty of the Indonesian, the National flag as national pride, and the 1945 Constitution as the foundation for the national law and morals.

The indicator of interreligious tolerance also reveals one's knowledge of religious moderation. According to Utami (2021), religious tolerance is not interfering with one's right to embrace a religion, engage in worship, and foster goodwill between all religious groups. Many people still act intolerantly and discriminatorily toward particular groups because they lack understanding. According to research conducted by Sunarti and Sari (2021), primary school students in Simpang Petai had poor attitudes toward tolerance. However, according to information from interviews with university leaders and lecturers, there are no policies or regulations in their university that discriminate against students or lecturers based on ethnicity, religion, race, or intergroup (SARA). In addition, all university policies are always based on applicable laws and regulations in the Republic of Indonesia. Some Muslim places of worship, even in some postsecondary institutions, are classified as religious. More surprisingly, it was discovered that university professors and administrators who identified as religious associated with religious leaders, for example, Religious Harmony Forum or Jaka Tarub, illustrate religious tolerance in tertiary institutions. University administrators also permit students to participate in nationalist off-campus groups, even if they include people of various religions. According to questionnaire results, all Indonesian universities allow students from all religions, and there are occasions where students from many religions participate together. No students actively participated in exclusive or radical organizations. There was never an anarchist demonstration based on race, religion, or ethnicity, and no activities suggested terrorism, radicalism, intolerance, or separatism.
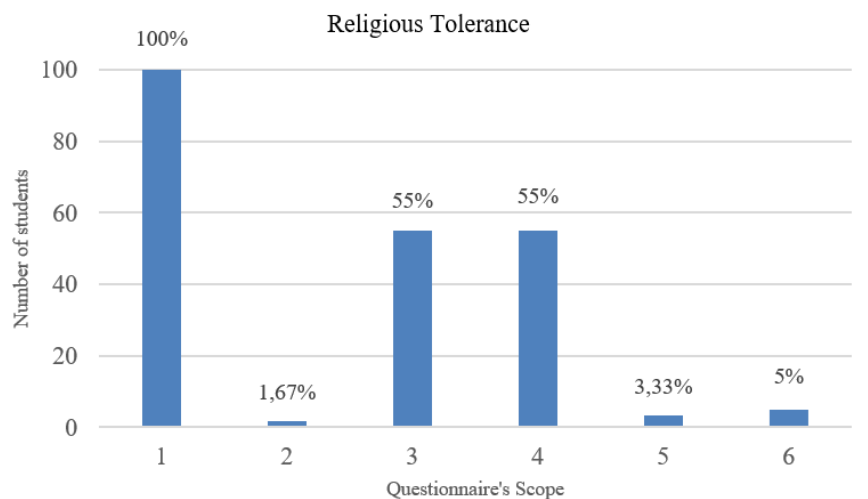
1. The university welcomes students of different religions.
2. Existence of a program for religious instruction that is exclusive or appears to be linked to extremist and intolerant activities.
3. Students identified as nationwide or moderately interested in groups
4. Religious events that bring together followers of various religions
5. On-campus SARA discriminatory demonstration.
6. Participation by students, lecturers, teaching staff, or leaders in activities that have elements of terrorism, radicalism, intolerance, or separatism.

Figure 2. Student views on Religious Tolerance

According to Figure 2, the sample universities had excellent levels of religious tolerance. Balitbang Kemenag RI (2019) shows how tolerance is an attitude of allowing space and not interfering with other people's

rights to hold ideas, communicate those beliefs, and express opinions—even when those rights differ from his own. According to the findings of the PPIM UIN Jakarta (2021) survey tolerance among students is rather high, at about 69.83%, and 20% of students are categorized as having an extremely high tolerance for followers of different religions. Abdallah (2020) also underlined that two crucial elements are related to Indonesian student tolerance. First, students who have interacted socially with other groups display high religious tolerance. Second, students' religious tolerance is influenced by the social milieu on campus. The religious tolerance of students who practice religions other than Islam is influenced by the university's stance of acceptance and respect for minority groups. Abdallah (2020) claims that when looking at the association between tolerance and education, the more educated the individual, the more their religious tolerance increases.

Every university in this study generally exhibits a non-violent mentality that manifests in various ways, such as through the institution's rules, vision, mission, goals, objectives, and other restrictions. Some sample universities have detailed written policies and procedures outlining penalties for acts of violence. In addition to the documentation study, the surveys revealed that there were rules for imposing penalties on people and their organizations when students engaged in violence, disorder, sexual violence, brawls, fights, and the like in their universities. Additionally, students claimed that there had never been any disputes involving intergroup animosities or other issues. Students also claimed that bullying connected to racial, religious, ethnic, or other forms of discrimination had never happened. Students had never participated in anarchist demonstrations, either on or off campus. The law forbade them from using social media for hate speech or hoaxes.
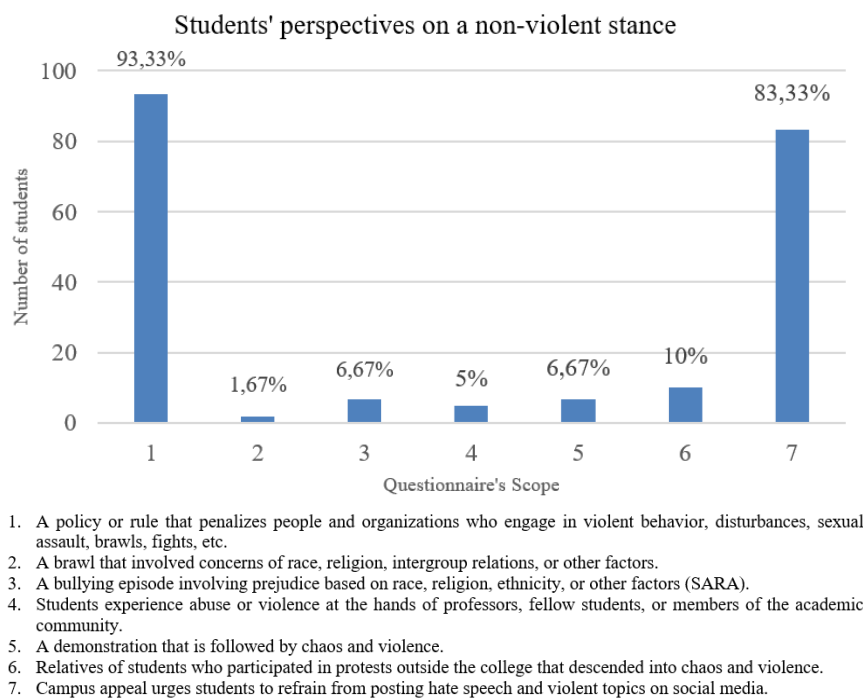

1. A policy or rule that penalizes people and organizations who engage in violent behavior, disturbances, sexual assault, brawls, fights, etc.
2. A brawl that involved concerns of race, religion, intergroup relations, or other factors.
3. A bullying episode involving prejudice based on race, religion, ethnicity, or other factors (SARA).
4. Students experience abuse or violence at the hands of professors, fellow students, or members of the academic community.
5. A demonstration that is followed by chaos and violence.
6. Relatives of students who participated in protests outside the college that descended into chaos and violence.
7. Campus appeal urges students to refrain from posting hate speech and violent topics on social media.

Figure 3. Students' perspective on a non-violent stance

Figure 3 elaborates that the anti-violence attitude has become the color of everyday university life. The anti-violence attitude in religious moderation is more concerned with violence in the context of compelling people to make drastic changes, frightening people, and other behaviors done in the name of religion (Balitbang Kemenag RI, 2019). It is not acceptable for students to become involved in verbal, physical, or psychological violence. Therefore, universities should value early prevention as a proactive measure. According to Hager and Sharma (2022), religious anti-violence attitudes help reduce violent attitudes. Violence is terrible because all religions preach love and peace for all people. Islam, for example, instructs us to seek peace by maximizing our shared characteristics and reducing our differences (Pajarianto et al., 2022).

Based on interviews with the university leaders and lecturers supported by students' questionnaires, all universities have great concern and appreciation for local wisdom in various forms. The concern and appreciation towards local wisdom show in traditional ceremony performances at graduation ceremonies or welcoming new students. The observation showed that in some universities, pictures or regional handicrafts are displayed in certain rooms, for example, pictures of cleavers, *gunungan wayang*, slogans or quotes of Sundanese *petatah-petitih,* and other forms. In one university, one must wear regional uniforms or clothing and use the local language on certain days or moments.

Moreover, questionnaire results show that all students stated that their campus appreciates activities based on regional culture, for example, student activity unit of traditional arts (traditional dance), traditional

sports (*pencak silat*), and religious ones (95%). In addition, students also stated that there were campus activities with an appreciation of local culture and wisdom, such as traditional art performances at graduation ceremonies (76.67%). The questionnaire also revealed that students attended community service on the topic of cultural arts, customs, and regionalism (35%). Even in some universities, there are courses in Cultural Studies and Regional Languages (27%) or regional language courses (16.67%). The accommodation of local wisdom in religious moderation is interpreted as local culture appreciation practice as long as it does not contradict the religious practice (Balitbang Kemenag RI, 2019). Religious practices are not only based on normative truths but also reflect more substantive nobility and primacy of humanity.

Andika and Yunus (2022) said that Indonesia has a wealth of indigenous knowledge. Indigenous knowledge in each area can be crucial in promoting religious moderation. Therefore, fostering the attitude of religious moderation while also cultivating the spirit and ideals of moderation found in local knowledge is a potent mix. One of the issues raised by Law No. 20/2003 of Indonesia regarding the National Education System is multicultural education. According to this law, education must be carried out democratically, based on non-discriminatory principles, and by upholding human rights, religious values, cultural values, and national diversity. In other words, the major goal of multicultural education is to cultivate a sympathetic, respectful, appreciative, and empathic mindset toward adherents of many religions, religious beliefs, cultural practices, and cultures (Nada & Zubaedi, 2019).

It is important to encourage cross-cultural interaction since doing so can help people appreciate cultural differences more. Burga and Damapolii (2022) and Pajarianto et al. (2022) spoke of intercultural education in *Pesantren* (Islamic boarding school). Burga and Damapolii (2022) discovered that pesantren diversity provides a setting for multicultural teaching. The diversity of society, starting organizations, institutional typologies, and networks may be reflected in pesantren. The multicultural education paradigm, created by incorporating multiple local cultural values, is intended to be promoted through the local culture-based pesantren. Through the philosophy of Islam, *Ahl al-Sunnah wa al-Jam'aah*, the multicultural education approach reinforces the notion of *wasaiyah* (moderate) or religious moderation. Based on this, we may say that promoting local wisdom values can encourage religious moderation. Khuriyah and Hakiman (2022) show that local wisdom-based anti-radicalism education comprises three components: adherence to the national consensus, a rejection of violence, and cultural sensitivity.

Regarding compliance with laws and regulations, the results of observations, interviews, and questionnaires show that universities have adherence to applicable laws. Compliance with applicable laws and regulations is reflected in the data that all university regulations refer to applicable laws and regulations and are listed in the preamble to rules (e.g., the constitution, laws, or government regulations) (95.00%). The questionnaire reveals some facts regarding compliance with applicable law: there is no case of violation of human rights by students (96.67%), there is no case of violation of human rights against students (95.00%), no students have ever received sanctions from the authorities, for example, government, police or other parties related to violations of laws and regulations (90.00%), and no violations of general rules on campus (e.g., consumption of liquor, drug use, commotion during campus events) (68.33%). Furthermore, obedience to the rules is shown by university policies or regulations regarding the freedom to carry out religious teachings socialized to all academics (78.33%), and the university applies plagiarism rules (43.33%).

The information demonstrates that higher education has changed significantly due to adherence to the relevant laws and regulations. It is consistent with Ruswanti (2022) in Pajarianto et al. (2022), which claims that adherence to the relevant laws and regulations includes not acting in a racist or discriminatory manner toward people of other regions, ethnicities, races, or religions, taking part in establishing environmental security and order, and watching over public buildings or state-owned property. A moderate attitude might be implied by equality and the refusal to discriminate against other individuals, which can preserve security and order and even defend everyone's human rights. Moderate citizens do not just follow the rules (textual) and religious principles but are more profound because they honor the good in people (Abdillah, 2015; Balitbang Kemenag RI, 2019). For Indonesia, which is plural, has a population of more than 270 million, is made up of more than 17,000 islands, and is extremely diverse in terms of ethnicity, language, and religion, citizens' adherence to the relevant laws and regulations is a sine qua non for the establishment of order, peace, integrity, and unity of the country and the accomplishment of the objectives of national and state life.

CONCLUSION

Based on the findings and the discussion, non-religious universities in West Java have a good and enough carrying capacity and anticipatory readiness to stop the expansion of TRIS by enforcing religious moderation. Universities are responsible for all indicators of mainstreaming religious moderation, including understanding the concept, university policies about religious moderation, national commitment, tolerance, anti-violence attitudes, the accommodation of local wisdom, and compliance with laws and regulations. However, to

have a powerful deterrent against the rise of terrorism, radicalism, intolerance, and separatism, it is vital to deepen and affirm the commitment to religious moderation. The researchers suggest increasing the capacity of the university academic community so that the mainstreaming of religious moderation has a strong deterrent against terrorism, radicalism, and intolerance (leaders, lecturers, and students). Universities also need to take seriously the high-intensity spread of terrorism, radicalism, and intolerance spread by radicals through various media, including the internet, by disseminating information about and providing instruction on how to use online media responsibly and safely (increasing digital literacy) so that students can avoid the harmful effects of the inaccurate information from the internet.

ACKNOWLEDGMENTS

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