

STUDENT PERCEPTIONS OF THE LECTURER'S RELIGIOUS MODERATION ATTITUDE IN LEARNING AT UIN RADEN MAS SAID SURAKARTA

Andalusia Ajeng Fitriana¹, Melati Kusuma Wardani² & Amining Rahmasiwi³

UIN Raden Mas Said Surakarta

Jl. Pandawa, Dusun IV, Pucangan, Kec. Artasura, Kab. Sukoharjo, Jawa Tengah, 57168, Indonesia

Email: ajeng.andalusia@gmail.com

Abstract

Islamic religious differences among students create a condescending attitude and self-righteousness. Islamic scholars have compiled the concept of *wasathiyah* or religious moderation as the solution. Islamic universities should instill an attitude of moderation in their students through lecturers. This research aims to describe student perceptions of the lecturer's religious moderation attitude in learning at UIN Raden Mas Said Surakarta. The method used quantitative and descriptive studies as research approaches. The data were collected through questionnaires and unstructured interviews. The result showed that student perceptions of lectures' religious moderation in learning at UIN Raden Mass Said Surakarta were low with a percentage of 48% from a combination of four indicators, namely national commitment (43,4% high criteria), tolerance (50% high criteria), non-violence (40% very high), and acceptance of tradition (60% very high criteria).

Kata kunci: Religious moderation, learning, Arabic Education student, perception, lecturer's attitude

Introduction

In addition to various religions and beliefs, there is also a diversity of interpretations of religious teachings within each religion. Islam has various interpretations in its teachings, such as the interpretation of religious practices and rituals that refer to the Qur'an dan hadith. Each interpretation of the teachings has followers who believe in the truth of the interpretations they practice. However, scholars have brought the concept of *wasathiyah*, or moderation as a solution to this diversity.

Wasathiyah comes from the word *al-wasat* which is interpreted as moderate, which means the attitude of taking a middle way between two extremes. The commentator such as Fakhrudin al-Razi in the interpretation of *Mafatih al-Gaib* and al-Qurtubi in *al-Jami li Ahkam al-Qur'an* means *wasathiyah* with *al-'adlu* or fair, namely an attitude that is proportional, balanced, impartial to one of the most extreme sides, excessive. The values of tolerance in Islam have been conveyed in the Qur'an and hadith, such as respecting various religious ways, not forcing one's will, and not insulting each other for the sake of creating a nation that is safe and avoids division.

Religious moderation is the key to maintaining tolerance and harmony. In this way, Muslims can respect each other, accept differences, and live in peace and harmony. Religious moderation education is an effort to minimize religious viewpoints that feel self-righteous and think other groups are misguided, especially among students who still have anti-democratic ideas and question the basis of the state. Ideally, universities, especially those based on Islam, apply the concept of *wasathiyah* or religious moderation to create peace between students.

Islamic Universities uphold religious moderation because Islam is mercy to the universe that teaches the meaning of peace-loving, compassion, and non-violence. In the Qur'an Surah Al Anbiya: 107, Allah says which means "And We have not sent you, [O Muhammad], except as a mercy to the worlds". So, in this concept, Islam teaches tolerance, and democracy and teaches the existence of human rights, by not forcing the will and mutual respect. Islamic universities are identical to centers of Islamic studies. Therefore, each campus

has a curriculum in religious de-radicalization (Ekawati, 2018). With the religious de-radicalization curriculum, each university has its way of dealing with radicalism, such as holding training activities for reading and writing the Qur'an to improve students' ability to understand the Qur'an. In addition, the campus also holds a national seminar to foster a sense of love for the homeland. These activities will provide good output to train students' skills and understanding. So that the realization of Islamic students who are highly dedicated and uphold social values. To become a young generation that is smart and has high morals, ethics, and democracy and grows into a young generation who respects and loves peace. Islamic universities should apply the concept of *wasathiyah* to direct their members to be fair, balanced, and proportional in all dimensions of life. The concept of *wasathiyah* is an Islamic teaching that was first taught by the Prophet Muhammad SAW which has not been exposed to the views of Islamic sects and has not been colored by foreign ideologies. This concept is also not oriented towards the culture of certain countries, certain sects, or certain schools of thought, but the original teachings of Islam that are still pure from the Prophet Muhammad SAW who taught love of peace, compassion, and mercy for the universe.

As a student who is highly intellectual and dedicated, we should apply an attitude of nationalism, high social attitude, mutual respect for existing differences, and respect for one another. The ideal attitude of students in dealing with religious moderation is to focus on developing their potential by increasing their skills and abilities in reading the Qur'an, actively participating in national and international seminars, actively reading books to increase insight and knowledge, and being active in community activities. The correct understanding of science, followed by broad insight, can fortify students in acting out of bounds/radicals.

Although the concept of religious moderation has been widely discussed in the university world. Recently found many seminars that carry the theme of religious moderation. However, some students show a deviant attitude toward the values of religious moderation. Based on one of the stories of a student, she had received bad treatment in a forum which treatment was offensive, even accused her just because of her appearance in the minority. In fact, according to Islamic law, her appearance was normal, especially since the student was not wearing a veil.

As for the story of another student, on a different campus, there was a lecturer who demeaned a mass organization (community organization). He got to make the leaders of mass organizations a topic of lectures and tend to vilify them. However, most students, whether they belong to the mass organization or not, show disapproval of the attitude of their lecturers. The two stories surely contradict the concept of *wasathiyah* (religious moderation) which is upheld by Muslims. In addition, the stories show the weak implementation of character education in universities.

Almost every level of education has practiced character education. However, it has not shown an increase in human character for the better. Education is one way to humanize humans (Nurpratiwi, 2021). Therefore, higher education can be a medium to strengthen the character education of Indonesia's young generation. A lecturer in the world of education has an important role in cultivating a noble character among students. As a role model, you must be able to be an example both in terms of action and in terms of speech (Ginting, 2001).

Before giving direction or advice, as a good role model, you should exemplify minimal commendable behavior in learning. Behavior that reflects the values of religious moderation and is in line with the content of Pancasila (Riyanti, 2022). Thus, gradually students participate in applying it in everyday life. Based on these problems, researchers make the lecturer's religious moderation attitude from a student's point of view a research topic.

Based on research conducted by Rusdi Anshori Harahap, Zaini Dahlan, & Usiono (2022) shows that educators have a role as conservation, innovators, transformers, and

organizers in schools in terms of shaping the religious moderation of students. Furthermore, in his research, it was said that the four roles of educators are considered very important to building religious moderation attitudes in schools. There is a need to instill an attitude of religious moderation in students, so teachers are required to be able to apply for their role as the main provision for students in responding to various religious differences (Harahap et al., 2022). Therefore, it is important to know the lecturer's religious moderation attitude in learning from a student's point of view.

In his research, Hafizh Indri Purbajati (2020) teachers are in charge of educating and guiding students. Teachers are also responsible for conveying tolerance, the dangers of radicalism, extremism, non-violence, and matters contrary to religious moderation (Purbajati, 2020). Zulkifli's research (2021) uses a descriptive qualitative approach to describe mahasantri perceptions of religious moderation. The results of his research showed that the perception of mahasantri was by the parameters of religious moderation of the Ministry of Religion. However, it still needs regular education (Zulkifli, 2021).

The research of Aris Priyanto, Mita Mahda Saputri, & Rizki Fauzi (2021) uses a descriptive qualitative approach. The study describes the forms of student religious moderation behavior. In conclusion, students moderately practice religious teachings including good spiritual, and feel comfortable learning. Then, the research of Miftahul Jannah, Khamim Zarkasih, & Ahmad Tabiin (2022) with qualitative methods states that students of the PIAUD study program can understand and apply the concept of religious moderation, especially tolerance attitudes in everyday life. However, it is still necessary to cultivate religious moderation to prevent intolerant. Then, the research of Yusti Ramdhani, Zulfiani, Reskiyanti Nurdin, and Awal Muqsith (2021) with quantitative methods and using survey techniques. The study concluded that most students received information about radicalism from outside the campus, but it could be filtered out. This is evident because most of them are classified as non-violent and want peace. However, a small percentage holds the potential for radicalism. This can be seen from most wanting a leader who is just and Muslim (one of the requirements of the caliph is to be Muslim). Furthermore, a small part of the caliphate system is a system of government (Jannah et al., 2022; Priyanto et al., 2021; Ramdhani et al., 2021).

As for the differences and updates of this research from before, first, the research informant was a PBA (Arabic Language Education) student of UIN Raden Mas Said Surakarta. Second, the method used a quantitative method with a description study as a research tool. Third, this study aims to describe the data obtained from informants. Fourth, the focus of the research is the moderation attitude of lecturers in learning from a student's point of view.

Method

This research is field research with quantitative methods and description studies as research. Descriptive quantitative research is research that aims to describe systematically, accurately, and factually related to a fact and the nature of a particular population (Yusuf, 2014). This study aims to describe the data obtained from informants about student perceptions of lecturers' moderation attitudes.

The informant or subject of this study was UIN student Raden Mas Said Surakarta, namely 30 Arabic Language Education (PBA) students class of 2020. Each class has ten informants. Each informant has criteria, firstly an active student of UIN Raden Mas Said Surakarta. Second, take a PBA study program. Third, it is sitting in the fourth semester were to take a course in research methodology. It started from an incident where the lecturer in learning showed his dislike for an organization. Lecturers as role models should be able to be role models and instill noble character in students (Ginting et al., 2001). Therefore, researchers limit the study of research, namely only to the attitude of lecturers in learning research methodology because it is the only learning that is far from the word Islamic.

The data collection in this research is through questionnaires and semi-structured interviews with questionnaire instruments. This research was conducted in several stages, firstly the distribution of questionnaires to PBA students in the fourth semester. Second, conduct the first interview to identify the student's suitability to the criteria. In addition to the fourth-semester PBA students, the speakers also chose answers that strongly agreed or strongly disagreed with the statements submitted by the researchers. If it meets the criteria, the researcher proceeds to the second interview, which is to find out more about his perception of the lecturer's attitude toward learning.

After the data is collected, it is processed and analyzed using a normality test. A normality test is a test carried out to assess the distribution of data in a group of data or variables, whether the distribution of data is normally distributed or not (classic, n.d). The data from the interview results are analyzed with content analysis techniques, namely analyzing data according to the content of the content. The data is selected, described, presented in the form of a description, and then conclusions are drawn.

Result and Discussion

Moderation is a central teaching of Islam. So actually before the clerics were initiated, moderation was already in Islam. The Ministry of Religious Affairs (2019) stated that moderation is a paradigm or perspective, attitude, and behavior always taking a position in the middle, acting fairly, and not being extreme or excessive in religion. Muslim moderation in the aspect of Indonesian statehood and nationality is an foundation in making policies of the general public that have a high ethical responsibility. This, is an attempt to interpret the essence of religion in the public sphere (Darlis, 2017)

Higher education can be one of the means to strengthen the education of the nation's character, especially those that reflect attitudes of religious moderation. A lecturer has an important role in strengthening students' religious moderation attitudes (Ginting et al., 2001; Nurpratiwi, 2021; Riyanti, 2022). Preferably, lecturers should not only strengthen the attitude of moderation through words but also through concrete actions. Lecturers must as role models must be able to be an example for students, especially during learning.

Thus, lecturers need to exemplify behaviors that reflect an attitude of moderation to their students in classroom learning. To find out whether the lecturer has given an example, it is necessary to have an opinion from the student who is supported by the lecturer.

This perception was carried out on students in the 4th semester of the Arabic Language Education study program towards the attitude of religious moderation of lecturers who teach research methodology courses at UIN Raden Mas Said Surakarta. Analysis of such perceptions has shown results. From the statistical results, it is known that the attitude toward religious moderation of lecturers at UIN Raden Mas Said Surakarta is low with a final percentage of 48% of the combined four indicators, namely national commitment (43.3% high criteria), tolerance (50% high criteria), anti-violence (40% very high criteria), and acceptance of tradition (60% very high criteria).

Religious moderation has four indicators, namely national commitment, tolerance, anti-violence, and acceptance of traditions (Kemenag RI 2019).

National Commitment

National commitment in an attitude of religious moderation means acceptance of the ideology of Pancasila which is believed to be in line with religious teachings, which is a moderate middle ground between the two camps (radical and secular). The understanding of national commitment is one of the indicators of religious moderation that becomes urgent because it is faced with two paradoxical phenomena with regard to the relationship between religion and the state.

The results showed a percentage of 43.3% with high criteria from several results of the formulation of statements in the accumulated questionnaire. Indicators of national commitment show satisfactory results. The following is a table of calculating the normality test of national commitment indicators.

Table 1. Normality Test Table for National Commitment Indicators

Interval	Frequency of submission	Percentage of Frequency	Category
5-6	6	20%	Very Low
7-8	5	16,67%	Low
9-10	13	43,3%	High
11-13	6	20%	Very High
Total	30	100	

The data was corroborated by interviews with A about various things that could show the attitude of the national committee.

"Lecturers use domestic products, for example, lecturers who are UNS want to move to UIN. Inevitably, he has to wear his products UIN, pants should not be jeans, he had to wear skirts, etc. The product here means broad, not just an item."

"I have never heard of lecturers hoping or praying for the progress of the Indonesian nation and state."

Based on the results of the questionnaire data and wawancara, it can be concluded that the lecturer has a high national committee attitude. This is proven when lecturers are willing to adjust to using domestic products (UIN).

Tolerance

Tolerance in the attitude of religious moderation means the attitude of not interfering with the will of every religious person in the way of embracing his religion and the way of worship according to the interpretation he understands. Tolerance in The Muslim religion means the attitude of not interfering with the will of every Muslim in the way of embracing his religion and the way of worship which is believed that they also hold the postulate of all forms of worship that he carries out.

Table 2. Normality Test Table for Tolerance Indicators

Interval	Frequency of submission	Percentage of Frequency	Category
9-11	4	13,33%	Sangat Rendah
12-14	3	10%	Rendah
15-17	15	50%	Tinggi
18-21	8	26,67%	Sangat tinggi
Total	30	100	

The results showed a percentage of 50% with high criteria from several results of the formulation of statements in the questionnaire that had been accumulated. Tolerance indicators show satisfactory results. This data was corroborated by the results of interviews with DF and KFM.

"... providing facilities for students to ask questions about the Peenelitian Methodology material, asking about broader research. In fact, when the course was over he facilitated the students he had for consultation. So that the student was facilitated with him"

The shorthand lecturer received an invitation for discussion from his students, especially regarding lecture materials. The lecturer also showed his openness as, first, when he was in college he activated the classroom atmosphere more. Activating the classroom atmosphere by giving students the flexibility to ask questions regarding the material presented. Second, the lecturer provides more facilities to students who are present with the material. Furthermore,

MFA emphasized that the research methodology lecturer (Metopen) always gives the opportunity to ask questions.

"Always give the opportunity to ask questions... alhamdulillah, during the study, the lecturer never mentioned the community organization, he focused on the material."

The lecturer never blamed the views of the students. Furthermore, lecturers do not provide support to be active in an organization because discussions with lecturers have not yet reached the group / stream / mahzab. In addition, the lecturer also never mentioned about clothes let alone forbidding wearing them. So, there are freedoms regarding students, but still in accordance with the rules of the faculty such as clean and decent clothes.

"Research methodology lecturers show openness in discussions related to the courses being discussed and develop them ..."

The informant also revealed that the lecturer's attitude showed an attitude of justice which is one of the items of Pancasila. The point of Pancasila is social justice for all Indonesians. In conclusion, the lecturer is open in every discussion and accepts the opinions of students regardless of background.

Based on the results of the interview, lecturers meet the indicators of tolerance, namely freedom and/or openness by providing equal opportunities to students. Then, the lecturer also did not mention religious clothing or attributes and did not prohibit students from wearing them.

Anti-Violence

Nonviolence means a concept that expects peace. Anti-violence as stated by Acting Kaban, "Violence is not the main choice that if used then the world is finished. A culture of non-violence should be the doctrine of our faith in religion,". Anti-violence in Islamic moderation means being meek to fellow Muslims in order to hope for peace in religion without disturbing one another.

Table 3. Normality Test Table for Anti-Violence Indicators

Interval	Frequency of submission	Percentage of Frequency	Category
14-15,5	9	30%	Sangat Rendah
15,6-16,9	3	10%	Rendah
17,1-18,5	6	20%	Tinggi
18,6-20	12	40%	Sangat tinggi
Total	30	100	

The results showed a percentage of 40% with very high criteria from several results of the formulation of statements in the questionnaire that had been accumulated. Non-violent indicators show satisfactory results. This data was corroborated by the results of an interview with RS.

ST as one of the speakers related to anti-violence indicators said that during learning the lecturer never showed the background of the mass organization or mahzab that the lecturer followed. ST also added that when it was questioned whether or not the lecturer had ever forced ST to agree with the explanation.

"No, the point is that if you want to participate, please, if not, please."

The results of the interview above show that the metopen lecturer meets the anti-violence indicators by giving students the freedom to follow or choose how to practice the teachings of the Islamic religion as believed.

Acceptance of Tradition

Acceptance of tradition is an attitude of accepting a tradition that is sometimes associated with religious rituals. Furthermore, Alissa Wahid said, "Acceptance of tradition, that is,

friendly in the acceptance of local traditions and culture in their religious behavior, as long as it does not conflict with the main teachings of the religion" (Kemenag).

The results showed a percentage of 60% with very high criteria from several results of the formulation of statements in the questionnaire that had been accumulated. Indicators of acceptance of traditions show satisfactory results.

Table 4. Normality Test Table for Indicators of Acceptance of Tradition

Interval	Frequency of submission	Percentage of Frequency	Category
3-3,25	0	0%	Very Low
3,26-3,50	0	0%	Low
3,51-3,75	12	40%	High
3,76-4,0	18	60%	Very High
Total	30	100	

This data was corroborated by interviews with S1 about lecturers' participation in an organization and acceptance of the broccohan tradition.

"I can't tell whether the lecturers participated in certain mass organizations or not."

"He once told of a tradition such as broccohan when a baby is born. He agreed that his family also did something like that."

"The lecturer discussed the religious conditions in his area. However, it never talks about the habits of an organization".

"Lecturers never invite to follow certain traditions. He gave freedom to his students. Lecturers are aware of the diversity of students."

Based on the results of questionnaire and interview data, it shows that lecturers meet the indicators of acceptance of tradition. This, can be known from the reception and does not prohibit attending or organizing a tradition. In fact, her family did the tradition of broccohan when a child was born.

Conclusion

Students' perceptions of the lecturer's religious moderation attitude in learning research methodology (metopen) are quite diverse. Based on the results of data analysis, most students stated that lecturers at UIN Raden Mas Said Surakarta showed an attitude of religious moderation in learning. However, overall, the results of the analysis concluded that the religious moderation attitude of lecturers at UIN Raden Mas Said Surakarta was low with a final percentage of 48%. The percentage is the average of all student statements.

The writing of this article still has many shortcomings, so for further research, in-depth studies and writings can be carried out related to students' perceptions of the lecturer's religious moderation attitude. Researchers should choose informants who really understand the lecturer and his attitude in learning. Furthermore, the selection of lecturers should be determined using more detailed indicators and adjusted to the needs to be studied. This is very necessary to get in-depth and accurate information. Finally, it would be nice if the points of statement in each indicator are the same number.

References

- Dawing, D. (2018). Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 13(2), 225-255. <https://doi.org/10.24239/rsy.v13i2.266>
- Ginting, F., Muhammadiyah, U., & Utara, S. (2001). *PERAN PENDIDIK SEBAGAI ROLE MODEL DALAM PENGEMBANGAN*.
- Harahap, R. A., Dahlan, Z., & Usiono. (2022). THE ROLE OF THE IRE TEACHER IN SHAPING THE ATTITUDE OF STUDENT ' S RELIGIOUS MODERATION. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), 618-633.

- Jannah, M., Putro, K. Z., & Tabiin, A. (2022). Potret Sikap Toleransi Mahasiswa Program Studi PIAUD Dalam Penerapan Moderasi Beragama di IAIN Pekalongan. *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman*, 12(1), 107-118.
- Priyanto, A., Saputri, M. M., & Fauzi, R. (2021). Moderasi Beragama dan Merdeka Belajar: Studi Perilaku Moderat Mahasiswa IAIN Pekalongan. *Jurnal Filsafat Dan Pemikiran Islam*, 21(1), 2-11. <https://doi.org/https://doi.org/10.14421/ref.2021.2101-03>
- Purbajati, H. I. P. (2020). Peran Guru dalam Membangun Moderasi Beragama di Sekolah. *Falasifa*, 11(September), 182-194.
- Ramdhani, Y., Zulfiani, Nurdin, R., & Muqsith, A. (2021). Persepsi Mahasiswa FKIK UIN Alauddin Makassar Tentang Moderasi Beragama dan Potensi Raddikalisme. *Vox Populi*, 4(2), 119-130.
- Riyanti, R. (2022). Moderasi sebagai Implementasi Pendidikan Karakter Berbasis Pancasila di Perguruan Tinggi Negeri Umum. *Adiba: Journal of Education*, 2(1), 109-121.
- Yusuf, A. M. (2014). *Metode Penelitian Kuantitatif, Kualitatif, & Penelitian Gabungan* (Pertama). KENCANA.
- Zulkifli. (2021). Proceeding International Conferencce on Islamic Studies Fakultas Ushuluddin Adab dan Dakwah Institut Agama Islam Negeri Pangka Raya. In C. Z. El Bilad & M. Husni (Eds.), *Sikap Mahasantri Ma'hadd Al Jami'ah IAIN Palangka Raya Terhadap Moderasi Beragama* (pp. 65-88).