

IMPLEMENTATION OF THE CONCEPT OF RELIGIOUS MODERATION BASED ON LOCAL WISDOM AT CYBER CAMPUS SHEIKH NURJATI CIREBON

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ABSTRACT

The implementation of the concept of religious moderation can be a means to strengthen an inclusive and welcoming campus identity, and help prepare students to face an increasingly globalized world. This concept can be integrated with local wisdom, which refers to local values and practices related to religion and culture. The purpose of this study is to strengthen the role of Islamic campuses in advancing peace and interfaith tolerance in Indonesia and around the world and to provide education for educational institutions in developing more effective strategies and programs to promote religious moderation and inclusiveness on Islamic campuses. This research uses descriptive qualitative research methods with data collection instruments in the form of questionnaires and data collection techniques carried out online via google form. The results showed that 96.7% of respondents believed that Pancasila is the ideology of the nation, 85.7% thought that Pancasila does not conflict with Islamic teachings, and 52.4% of respondents agreed that democracy is a political ideology in Indonesia.

Keywords: Religious moderation, cyber campus, local wisdom

ABSTRAK

Implementasi konsep moderasi beragama dapat menjadi sarana untuk memperkuat identitas kampus yang inklusif dan ramah, serta membantu mempersiapkan mahasiswa untuk menghadapi dunia yang semakin global. Konsep ini dapat diintegrasikan dengan kearifan lokal, yang merujuk pada nilai-nilai dan praktik lokal yang terkait dengan agama dan budaya. Tujuan dari penelitian ini adalah untuk memperkuat peran kampus Islam dalam memajukan perdamaian dan toleransi antarumat beragama di Indonesia dan di seluruh dunia serta memberikan edukasi bagi institusi pendidikan dalam mengembangkan strategi dan program yang lebih efektif untuk mempromosikan moderasi beragama dan inklusivitas di kampus Islam. Penelitian ini menggunakan metode penelitian kualitatif deskriptif dengan instrumen pengumpulan data berupa angket dan teknik pengumpulan data dilakukan secara online melalui google form. Hasil penelitian menunjukkan bahwa 96,7% responden meyakini bahwa pancasila ialah ideologi bangsa, 85,7% berpendapat bahwa pancasila tidak bertentangan dengan ajaran agama islam, serta 52,4% responden menyetujui bahwa demokrasi merupakan ideologi politik di Indonesia.

Kata kunci: Moderasi beragama, kampus cyber, kearifan lokal

Introduction

This research will discuss the implementation of the concept of religious moderation based on local wisdom on an Islamic campus. Religious moderation is a concept that promotes tolerance, cooperation, and better understanding between people of various religions.

In the context of an Islamic campus, the implementation of the concept of religious moderation can be a means to reinforce an inclusive and hospitable campus identity, and help prepare students to face an

increasingly globalized world. This concept can be integrated with local wisdom, which refers to local values and practices related to religion and culture.

This research will explore how the concept of local wisdom-based religious moderation is implemented on an Islamic campus, and how effective it is in creating an inclusive and harmonious campus environment. We will use various research methods, namely survey methods to obtain data on students' experiences and their perceptions of the implementation of the concept of local wisdom-based religious moderation.

The results of this study are expected to provide insights for educational institutions in developing effective strategies and programs to promote religious moderation and inclusiveness on Islamic campuses. In addition, this research can also help to reinforce the role of Islamic campuses in promoting peace and tolerance among religious communities in Indonesia and around the world.

Research Method

This research method is descriptive qualitative research. In this study, researchers used purposive sampling research subjects, namely students from various study programs spread across West Java, consisting of students in semesters 2, 4, 6 and come from various educational backgrounds both formal and non-formal, in the form of students who are active in campus organizations including the Student Senate (SEMA), Student Executive Board (DEMA), and Student Association Department (HMJ) within the scope of the Faculty of Tarbiyah and Teacher Training (FITK) IAIN Sheikh Nurjati Cirebon. The instruments in the form of questionnaires and fill-in sheets with online data collection techniques through Google form.

Result and Discussion

1. Ideology

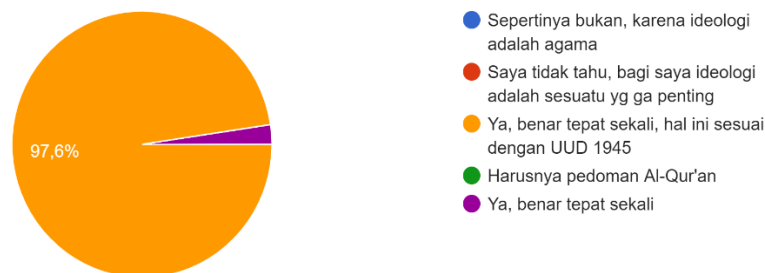


Figure 1. Respondents' results Pancasila as an ideology

Based on the results of research on Pancasila as the basis of the nation's ideology, 97.6% answered that Pancasila is the basis of the nation's ideology because it is in accordance with the 1945 Constitution. As stated in the Preamble of the 1945 Constitution, Pancasila qualifies to be called an ideology. This is because in Pancasila contained teachings, ideas and doctrines of the Indonesian nation that are believed to be true, arranged systematically and provide guidelines for implementation. In addition, Pancasila has a role as an open ideology. In this definition, the ideology of Pancasila is flexible in the face of the times. It can interact with various conditions without having to change the essential meaning or value it contains. This openness is quite unique in dealing with any dynamic changes in society and also changes in modernity that cannot be denied (Huda, 2018).



Figure 2. Pancasila is against the teachings of Islam

Based on the results of the above research on whether Pancasila is contrary to the teachings of Islam, 85.7% answered that Pancasila does not contradict the teachings of Islam. Another 9.5% answered undecided because in interpreting it must have a different opinion. According to (Marhaeni, 2017) in the relationship between Islam and Pancasila, both can run mutually supportive and mutually reinforcing. Both are not contradictory and should not be contradicted. Neither should one be chosen while simultaneously discarding and abandoning the other. Furthermore, Kiai Achmad Siddiq stated that one of the main obstacles to this proportionalization is in the form of psychological obstacles, namely suspicion and concern coming from both directions (Zada and Sjadzili (ed), 2010 : 79). Islam as the majority religion in Indonesia also has no material conflict with Pancasila. All the precepts of Pancasila contain values that are very much in line with Islamic teachings. Which adheres to the principle that God is One. Life must be fair and civilized regardless of who it is and whether they are Muslim or not. Islam also teaches the importance of unity. Islam also has the principle of prioritizing the importance of deliberation. Islam also teaches very high social principles that we can see in activities to enhance the welfare of citizens.

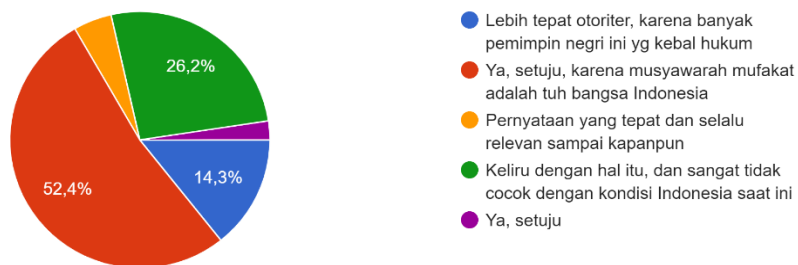


Figure 3. Democracy political ideology in Indonesia

Based on the results of the research above, it shows that 52.4% agree that democracy is used as Indonesia's political ideology. However, 26.2% answered that the statement was wrong, because it was not suitable for Indonesia's current conditions. According to (Areza, 2023) in a country, a democratic system has been used as an alternative in various orders of social and state activities in several countries that adhere to the democratic system. As Moh. Mahfud MD once said, there are two reasons for choosing democracy as a system of society and state. First, almost all countries in the world have taken democracy as a fundamental principle; Second, democracy as a principle of statehood has essentially provided

direction for the role of society to organize the state as its highest organization in accordance with the principles of democracy, namely government from the people, by the people and for the people, so that ideal democracy must be placed in the corridors of law, democracy without law can actually develop in the wrong direction because the law can be interpreted unilaterally by the authorities in the name of democracy.

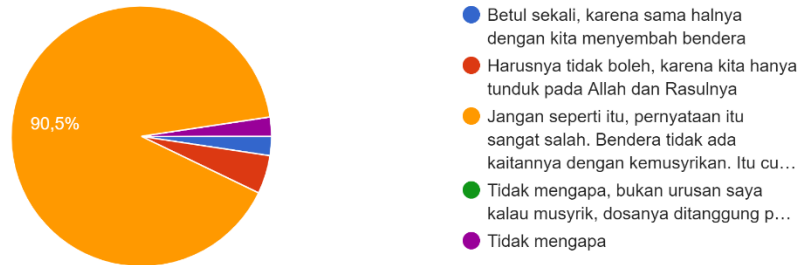


Figure 4. Respect for Indonesian's flag is excessive and even leads to polytheism.

The survey results regarding respect for the red and white flag are excessive and even lead to polytheism, 90.5% of respondents answered that there is no connection between respect for the flag and polytheism.

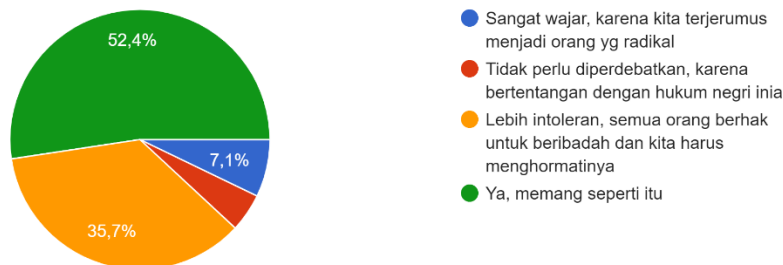


Figure 5. Rejecting organizations and preventing people from following teachings oriented towards radicalism, terrorism, and contrary to Pancasila.

The research shows that 52.4% of respondents agreed with the statement regarding the rejection of radicalism, terrorism, and organizations contrary to Pancasila. However, as many as 35.7% of respondents thought it should be intolerant, because everyone has the freedom to worship and we must respect. There were 7.1% of respondents who gave very reasonable answers, because it could make us become radicalized.

2. Khilafah

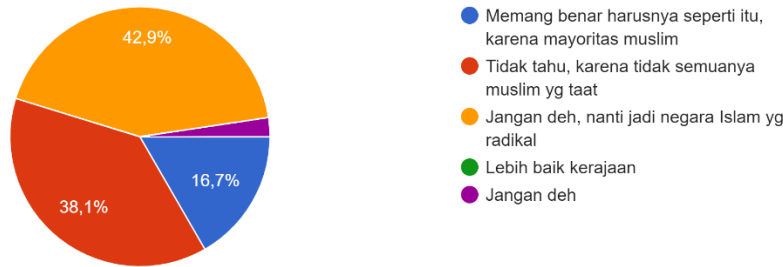


Figure 6. The Muslim population in Indonesia is 87.2%, so it is natural to establish state of Khilafah that applies Islam as an ideology and sharia as the basis of law

In the statement that the Muslim population in Indonesia is 87.2%, so it is logical to establish a caliphate state that applies Islam as an ideology and sharia as the basis of law, 42.9% of respondents gave a rejection, but 38.1% of the respondents gave answers lacking understanding of this, because what is in their understanding is that everything is still in the unity of devout Islam. There were 16.7% of respondents who supported the establishment of a khilafah system of government on the grounds that the majority of the population is Muslim.

3. Leadership

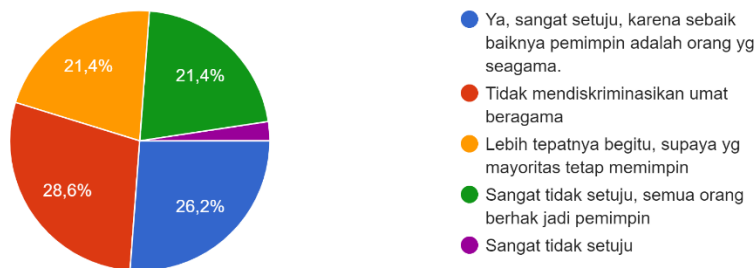


Figure 7. Leaders in Indonesia should not be non-Muslim

For the statement that Indonesian leaders should not be non-Muslim, 28.6% of respondents gave answers that did not discriminate against religious people, 26.2% agreed with this on the basis that the best leader was a person of the same religion, 21.4% thought it was more appropriate for the leader to come from the majority, and 21.4% of respondents rejected the statement.

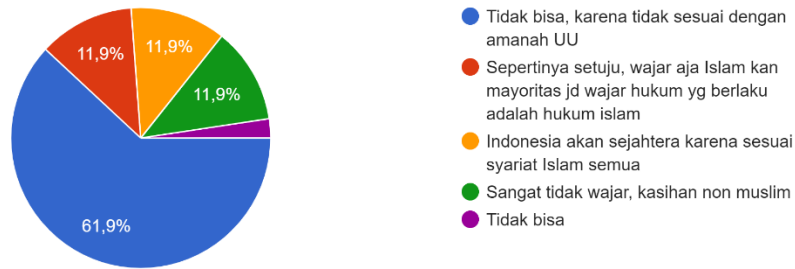


Figure 8. Indonesia is the majority of Islam, so it is reasonable for Indonesia to form an Islamic state.

The results of respondents from the statements of Indonesia is the majority of Islam, so it is appropriate for Indonesia to form an Islamic state, 61.9% of respondents gave a rejection because it was not in accordance with the mandate of the law, 11.9% thought it was not reasonable, the rest agreed with the statement on the grounds that Islam is the majority religion, and even thought that Indonesia would prosper if it was in accordance with all Islamic sharia.

4. Intolerant Trait

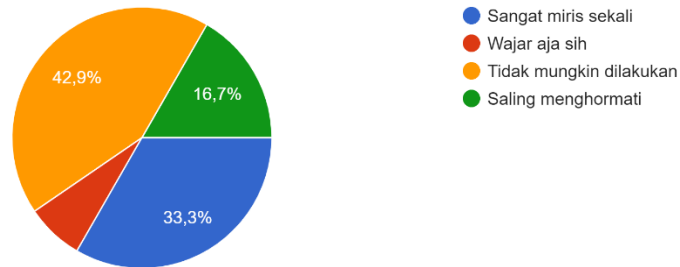


Figure 9. demokrasi Illegal houses of worship of other religions are normal in a democracy

The results of respondents from the statement of illegal houses of worship of other religions is a reasonable attitude in the framework of democracy, as many as 42.9% of respondents responded that it is impossible to do.

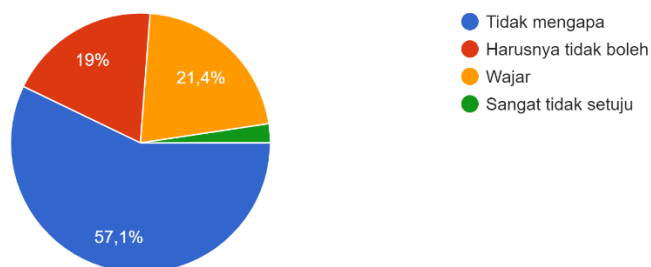


Figure 10. Muslim-diverse local leaders wish other religions happy holidays

The results of respondents who are Muslim-diverse local leaders congratulate the holidays of other religions, 57.1% think it is okay, the rest are against the statement.

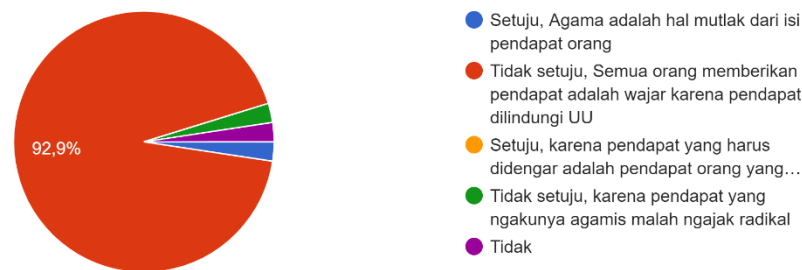


Figure 11. I do not accept any opinions from friends of different religions either during discussions or casual chats.

Respondents from I do not accept any views from friends of different religions either when discussing or chatting normally, 92.9% gave a disagreeing response, arguing that everyone has freedom of opinion.

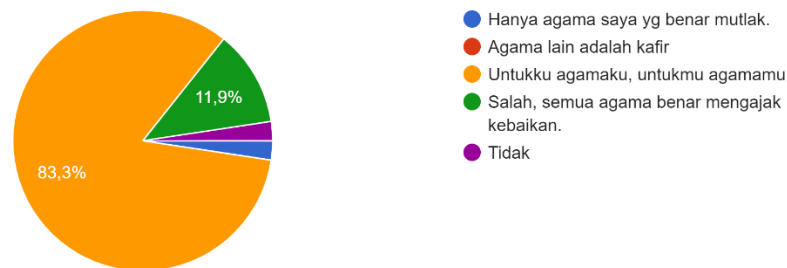


Figure 12. I believe that only the teachings of my religion have to be known and respected.

The results of respondents from I believe that only the teachings of my religion need to be known and respected, as many as 83.3% responded for me is my religion, and for you is your religion, the rest are against the statement.

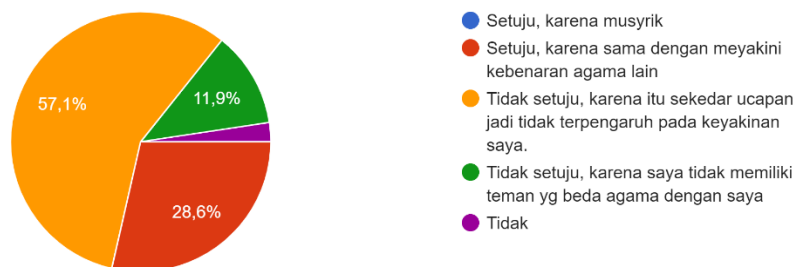


Figure 13. I do not congratulate my friends of different religions when they celebrate their religious holidays.

results of respondents from the statement I do not want to congratulate friends of different religions with me when celebrating their religious holidays, 57.1% of respondents disagreed, and 28.6% agreed on the grounds of believing in the truth of other religions.

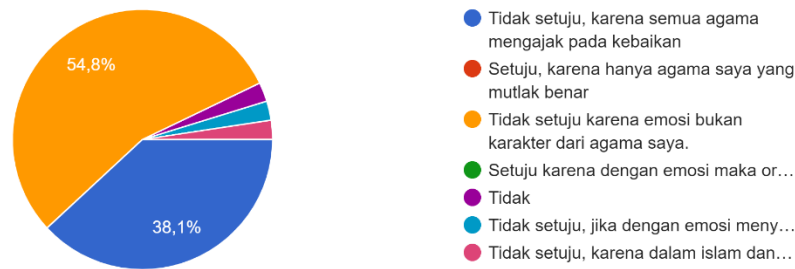


Figure 14. When there is an argument related to religious beliefs, I always resolve it with emotion.

The results of respondents from when there are debates related to religious beliefs, I always resolve with emotions, 54.8% of respondents refused on the grounds that emotions are not the character of their religion, 38.1% refused on the grounds that all religions invite goodness, and a small percentage thought they agreed because only my religion was right.

5. Local Wisdom

The results of data collection through questionnaires on students of IAIN Sheikh Nurjati Cirebon showed that the majority of them lacked sufficient awareness in maintaining and preserving local customs and culture in Cirebon. Factors such as value shifts, globalization, and modernization affect the lifestyle and mindset of the community. Nonetheless, there are respondents who said that maintaining and preserving local culture can be an important cultural heritage for the local community and can enrich Indonesia's cultural identity. Therefore, it is important to keep an open mind and respect different views in society. The right steps to preserve local customs and culture include paying attention to local customs and cultural values, an integrated approach between formal and non-formal education, and support from the community, government and related institutions. Thus, the younger generation will have a higher awareness in maintaining and preserving local customs and culture in the future.

The results of research conducted using descriptive qualitative methods show that Pancasila is the ideology of the Indonesian state which has five basic principles, namely Belief in One God, Fair and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Consultation / Representation, and Social Justice for All Indonesian People. This concept does not conflict with the concept of Islam because in Pancasila there is the principle of God Almighty which recognizes the existence of God as the creator of the universe, so it is in accordance with the teachings of Islam which recognizes the existence of God as the only one worthy of worship.

Written in one of the contents of Pancasila, the fourth principle of Pancasila on populism led by wisdom in deliberation / representation is in line with the concept of deliberation and shura in Islam. Al-Quran Surah Al-Imran verse 159 states, "Therefore, it is by the mercy of Allah that you are gentle with them. If you had been harsh, they would have distanced themselves from you. So forgive them, ask forgiveness for them, and consult with them in their affairs". In Islam, deliberation and shura are considered desirable decision-making methods.

The trait of intolerance is also not in accordance with Pancasila because in the principle of Fair and Civilized Humanity, Pancasila emphasizes the importance of respecting human rights and upholding

human values. Intolerance can cause injustice and damage the values of humanity that are upheld in Pancasila.

The concept of a khilafah, on the other hand, is incompatible with the state system promoted by Pancasila. Khilafah is an Islamic system of government led by a caliph who is considered a successor to the Prophet. Meanwhile, Pancasila adheres to a democratic state system that upholds the rights of the people and social justice. In addition, Indonesia is a country with great cultural and religious diversity, so the concept of a caliphate state cannot be universally applied in Indonesia.

Prinsip ini sejalan dengan prinsip pertama Pancasila tentang ketuhanan yang maha esa. Leaders in Indonesia also do not have to be Muslim. As a country that adheres to the principle of Democracy Led by Wisdom in Consultation/Representation, leaders are elected through a democratic election mechanism. The religion of the leader is not the determining factor in the election, the most important thing is the quality of leadership and the ability to lead well. In Islam, there is the concept of tawhid which teaches about the oneness (keesaan) of Allah and the recognition of His sovereignty as the source of justice and wisdom. This principle is in line with the first principle of Pancasila on the one true God.

Conclusion

In conclusion, the ideology of Pancasila does not conflict with the concept of Islam, intolerance is not in accordance with the values of Pancasila, the concept of the khilafah state cannot be applied universally in Indonesia, and leaders in Indonesia do not have to be Muslim. All of these reflect diversity and unity within the framework of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

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