

CULTURAL IDENTITY IN BUILDING THE CHARACTER OF ISLAMIC MODERATION IN HIGHER EDUCATION INSTITUTIONS IN CENTRAL JAVA

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ABSTRACT

Radicalism that has entered universities has now camouflaged into a movement through activities that do not symbolise religion and utilise technology to enter the academic community. This is a resistance from radical groups who have now been muzzled by various campus policies that make it difficult for them to carry out direct movements. This research uses a qualitative method with a phenomenological approach that is analysed using cultural identity theory. The results of this study are that the campus in Java has various Islamic traditions, moderation parks, places of worship for all religions as a symbol of resistance to radical groups and as a place to teach interfaith tolerance to students. Extra-campus organisations are very influential on the development of tolerance and religious moderation of students, depending on the campus organisations that thrive in universities that control intra-campus student institutions, their power is getting bigger. Universities in Central Java have strict policies and prevention of radicalism cases in the academic community.

Keywords: *Cultural Identity, Islamic Moderation Character, Higher Education Institutions, Central Java.*



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INTRODUCTION

The number of radical sects that try to enter the younger generation and we need to be aware because the targets of radical groups are young people. Young people who are searching for their identity will be easily influenced and trapped in thoughts that are contrary to Pancasila if their associations and the organisations they follow are radical.(Yunanda, 2019). Radical movements today are camouflaged and began to enter the academic environment, namely universities, they formed several new extra-campus organisations to attract prospective young people who want to be indoctrinated into their cadres. In the end, not a few of the academic community, including lecturers, education staff, and students, were exposed to radicalism.(Baidhowi, 2017; Ummah, 2012)..

The increasing number of radicalism movements targeting youth is an alarm for the government, academics, community leaders, and religious leaders.(Ats-Tsauri & Arif, 2021). As academics, researchers consider it necessary to understand the Islamic traditions that exist in universities in Central Java; Islamic extra-campus student organisations that exist in universities in Central Java; and how the character of Islamic moderation is developed in universities in Central Java.

Actually, all universities in Central Java already have programmes related to religious moderation character building and are even included in the curriculum.(Truna et al., 2020). However, the implementation has not been optimal so that the campus can still be infiltrated by radical organisations and groups. Nowadays, radical groups also use technology as a medium for their additional doctrine to make it easier to recruit potential victims.(Hilmy, 2015).

By understanding the cultural identity of a university and the development of religious moderation, we can form a model of deradicalisation and the best practices of Islamic moderation in universities in Central Java.(Kasim, 2017). From this formulation, it will be continued to develop an instrument for early detection of Islamic radicalism in Central Java in particular, Indonesia in general, and also an instrument for the practice of Islamic moderation. Thus the results of this study will be able to be used as a consideration in making



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decisions for related parties in an effort to realise religious moderation programs as well as efforts to deradicalise the academic community at universities in Indonesia that are exposed to radicalism.

Some previous studies that are considered relevant to this research are Cornelia Roux, Jennifer Mata-McMahon, Marian de Souza, Mukhlis Abu Bakar, Ruth Wills, "The Bloomsbury Handbook of Culture and Identity from Early Childhood to Early Adulthood: Perceptions and Implications". This study explains How do children determine which identities become important as they grow into adolescence and early adulthood? Which identities generate patterns of behaviour as they develop? To whom or which groups do they feel they belong? How might children, adolescents and young adults negotiate the gap between their own sense of identity and the values promoted by external influences? The contributors explore the impact of globalisation and pluralism on the way most children and young people grow into early adulthood. They look at the influence of media and technology that can be felt within their home living spaces, competing with the religious and cultural influences of family and community, and consider the ways many children and young people have developed multiple and virtual identities that help them to respond to different situations and contexts. They discuss how many children find themselves in a state of constantly changing identities without ever being firmly grounded in one, which has the potential to cause tension and confusion especially when there is conflict between one identity and another. This can result in increased anxiety and decreased self-esteem. This book explores how parents, educators and social and health workers may have an increased awareness of the issues generated by plural identities and the strong human need to belong so that they can address related issues and nurture a sense of wholeness in children and adolescents as they grow into early adulthood. (Cornelia Roux, Jennifer Mata-McMahon, Marian de Souza, Mukhlis Abu Bakar, 2021)

Charles Westin, Janine Dahinden, José Bastos, Pedro Góis, "Identity Processes and Dynamics in Multi-ethnic Europe". This review finds that the study of identity processes and identity dynamics in a multiethnic postcolonial European context is constantly changing



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under the pressure of globalisation, migration movements and integration. The authors represented come from several disciplines: American studies, anthropology, cultural studies, ethnology, history, social psychology and sociology. Eleven of the thirteen chapters present empirical case studies from the Netherlands, Portugal, the Basque country in Spain, Switzerland and the United Kingdom. Methods and materials vary from ethnographic observation, conversation analysis to quantitative surveys on attitudes and identity. The introductory chapter presents an overview of current trends in research on collective identity, and the concluding chapter attempts to collate anthropological, psychological and sociological identity studies. (Charles Westin, Janine Dahinden, José Bastos, 2010).

William Egginton, "In Defence of Religious Moderation". This study finds that William Egginton deplores the current debate on religion in America, where religious fundamentalists have set the tone of political discourse - no one can get elected without advertising a personal relationship with God, for example - and prominent atheists treat religious belief as the root of all evil. Neither of these positions, Egginton argues, adequately represents the attitudes of the majority of Americans who, while identifying as Christian, Jewish, and Muslim, find no fault with those who espouse different beliefs and philosophies. In fact, Egginton goes so far as to question whether fundamentalists and atheists are really opposed to each other, uniting because they are committed to a "code of codes". In his view, being a religious fundamentalist does not necessarily entail adhering to a particular religious creed. Fundamentalists? and strict atheists? subconsciously believe that the methods we use to understand the world are versions of an underlying master code. This code represents the ultimate truth, explaining everything. Surprisingly, perhaps the most effective weapon against such thinking is religious moderation, a way of believing that questions the possibility of the code as the source of all human knowledge. Moderately religious people, with their inherent scepticism about master codes, are best suited to protect science, politics, and other kinds of knowledge from fundamentalist attacks, and to promote a worldview based on the compatibility between religious beliefs and the scientific method. (Egginton, 2011).



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The novelty of this research is that it focuses on the Islamic Tradition; Islamic Extra Campus Student Organisations; and How the Character of Islamic Moderation is Developed in Higher Education Institutions in Central Java.

RESEARCH METHOD

This research is a quantitative study using the phenomenological method. (Husserl, 2019; Nindito, 2013; Nuryana et al., 2019).. The focus of this research is the Islamic Tradition; Islamic Extra Campus Student Organisations; and Islamic Moderation Characters Developed at Higher Education Institutions in Central Java. The informants in this study were university leaders in the field of student affairs, Islamic Religion Lecturers, intra-campus activists, extra-campus activists, and active students at higher education institutions in Central Java. Research informants were determined by taking representation from 1 higher education institution under the Ministry of Education and Culture and 2 higher education institutions under the Ministry of Religion in Central Java. Data collection techniques in this study in collecting primary data using online Focus Group Discussion (FGD), field observations, interviews, in-depth interviews directly by fulfilling health protocols and using Zoom media. While the secondary data collected are Documents related to Islamic Traditions; Islamic Extra Campus Student Organisations; and How the Character of Islamic Moderation Developed at Higher Education Institutions in Central Java. The data analysis technique used to see Cultural Identity in Building Islamic Moderation Character in Higher Education Institutions in Central Java uses phenomenological analysis techniques, namely by coding the informant's experience with the phenomenon of Cultural Identity in Building Islamic Moderation Character in Higher Education Institutions in Central Java; Making a list of important statements related to Cultural Identity in Building Islamic Moderation Character in Higher Education Institutions in Central Java; Taking these important statements and grouping them into meaning units or themes related to Cultural Identity in Building the Character of Islamic Moderation in Higher Education Institutions in Central Java; Writing textural descriptions (what is experienced) of participants' experiences related to Islamic Traditions; Islamic Extra Campus Student Organisations; and How the Character



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of Islamic Moderation is Developed in Higher Education Institutions in Central Java. (de Oliveira e Silva et al., 2008).

DISCUSSION

Islamic traditions in higher education institutions in Central Java

Various Islamic traditions that exist in higher education institutions in Central Java such as; Halal bi halal, sungkeman, ketupat tradition, Tahlilan, kenduri, megengan, syawalan, friendship, commemoration of Islamic holidays, how to dress, Zakat, prayers covering aurat (especially women's aurat) and da'wah using wayang.

Various campus activities that support the character of religious moderation are also carried out, such as Halal bi halal, reading the quran per week, UNS bersolawat, Zakat, and opening together in the month of Ramadan. Students' understanding of Islamic traditions is very diverse, and is understood as a form of activity including Hadrah, grave pilgrimage, Al barzanji; Islamic traditions are things in the form of customs that are in accordance with Islam and have been done since ancient times; such as Maulid and halal bi halal during Eid.

Islamic traditions that are carried out or become campus activities include Hadrah which is often performed during campus activities; Al Barzanji reading is done several times on campus accompanied by joint prayers; Studies; Halal bi halal gathering; Islamic Academic Culture (BudAI) which in essence contains strengthening ruhiyah and strengthening science and technology. Hadrah, Al Barzanji recitation; Maulid and Halal bi halal; Weekly studies, breaking the fast together, praying in congregation, shaking hands when meeting; For UIN campuses, usually by holding seminars that raise themes about religion (Tholabul Ilmi) routine studies (Kantin) conducted by ukmi nurul ilmi UIN Raden Mas Said Surakarta.

According to the students on campus, there are various Islamic tradition activities, such as BIMA (Bilik Moderasi Islam dan Adab); Halal bi halal between organisations or between lecturers on campus; seminars, discussions, different books and dialogues between campus organisations. According to campus activists, Islamic traditions are activities that have been passed down from generation to generation with Islamic nuances; Islamic traditions are habits carried out in Islam, for example, such as the month of Ramadan,

slaughtering sacrificial animals, recitation; Islamic traditions are rules or patterns of behaviour or habits related to religious law in Islam that are applied in everyday life and have been going on for generations.

The socialisation of Islamic tradition activities has not been massive, marked by the fact that there are still students who do not know that there are Islamic tradition activities. Islamic traditions that exist on campus are recitation, zakat, halal bihalal activities, and commemoration of the Prophet's birthday. The campus that became the object of research said that there were work programmes or activities related to Islamic traditions, the forms of activities were Muqoddaman and BIMA. Campus leaders said that the organisations that developed on campus were PMII, HMI, IMM, BIMA and LSO Harokatuna. Moderate attitudes are included in the learning outcomes/curriculum on campus which is the object of research.

The factors that encourage the application of Islamic moderation on campus which is the object of research are tolerance among students who are active in ormawa and moderation activities must be followed by students and included in the curriculum of compulsory faculty courses. While they consider there are no inhibiting factors. They also said that there were no lecturers or students who were exposed to radicalism. The way of prevention that the campus does is by giving advice if there are academicians who are indicated.

The character of Islamic moderation developed in higher education institutions in Central Java

Cultural Identity of Islamic Moderation Character in the Perspective of Islamic Religious Lecturers. Islamic religion lecturers who are informants in this study, all of them teach the character of Islamic moderation to their students. In teaching religious moderation to students, lecturers teach various Islamic traditions such as; Halal bi halal, sungkeman, ketupat tradition, Tahlilan, kenduri, megengan, syawalan, friendship, commemoration of Islamic holidays, how to dress, Zakat, prayers covering aurat (especially women's aurat) and da'wah using puppets.



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Various campus activities that support the character of religious moderation are also carried out, such as Halal bi halal, reading the quran per week, UNS bersolawat, Zakat, and opening together in the month of Ramadan. The development of Islamic extra-campus student organisations in Central Java has also undergone many changes which have usually been dominated by extra-campus organisations that we are familiar with such as HMI, PMII, and KAMMI. Now the Qis'ar and JN UKMI organisations are quite developed.

There are actually many extra-campus organisations, besides HMI, PMII, and KAMMI. Now there are Qis'ar and JN UKMI organisations. There is also the Islamic Student Health Institute (LKMI), the Indonesian Red Crescent (BSMI) and MERC. These organisations are less developed than HMI, PMII, and KAMMI. Now there are Qis'ar and JN UKMI organisations. There is an interesting finding because the character of Islamic moderation in Islamic religion courses is not included in the learning outcomes and RPS. However, there are also lecturers who include the character of Islamic moderation in their learning outcomes and lesson plans.

The character of Islamic moderation developed on campus in Central Java is a character that accommodates all thoughts across streams / masses and across religions; Tawassuth, tawazun, tasamuh; Tolerance with different beliefs; and tolerance by building 6 places of worship for state-recognised religions in one area.

The driving factors for the application of Islamic moderation on campus are the open-mindedness of each community, policies and support from the leadership and transparency; Unity as an Indonesian, Islam rahmatal lil alamin, open to differences; Islamic teachings and a supportive environment; UNS slogan Campus Fortress and Pancasila Pioneer; Non-discriminatory campus policies as evidenced by the construction of places of worship for 6 religions in one area; Reviving the philosophy of the nation, namely Pancasila; and The need to need each other, maintain harmony and unity of the nation and state.

The inhibiting factors in the implementation of Islamic moderation on campus in Central Java are the incomplete equation of vision and understanding of some of the civitas about the concept of moderation; Lack of understanding of Islam, the diversity of groups /



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madhhabs followed, and "politics" that enter the campus; There is no coordination and integrated strategic steps between interested institutions; lack of individual awareness; varying levels of Islamic understanding in the campus community; Less open thinking; and Different levels of understanding, experience and spirituality of each individual.

Cultural Identity of Islamic Moderation Character in Student Perspective

Students' understanding of Islamic traditions is very diverse, and is understood as a form of activity including Hadrah, grave pilgrimage, Al barzanji; Islamic traditions are things in the form of customs that are in accordance with Islam and have been done since ancient times; such as Maulid and halal bi halal during Eid.

Islamic traditions that are carried out or become campus activities include Hadrah which is often performed during campus activities; reading Al Barzanji several times on campus accompanied by joint prayers; Studies; Halal bi halal gathering; Islamic Academic Culture (BudAI) which in essence contains strengthening ruhiyah and strengthening science and technology.

Islamic tradition activities that exist on campus are Hadrah, recitation of Al Barzanji; Maulid and Halal bi halal; Weekly studies, breaking the fast together, praying in congregation, shaking hands when meeting; For UIN campuses, usually by holding seminars that raise themes about religion (Tholabul Ilmi) routine studies (Kantin) conducted by ukmi nurul ilmi UIN Raden Mas Said Surakarta. The reasons for students not participating in intra- and extra-campus organisations are quite diverse, including because of the thick political games between one organisation to another; actually I have a great interest in contributing to inta and extra-campus organisations but when the organisation recruitment has not met the category; prefer to take part in activities outside the campus so I prefer to meet with the community where in fact the community needs a young person to always contribute and innovations that have been waited for by the community itself; and some are because of studying while working.



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Islamic extra-campus student organisations on campus in Central Java that students understand are IPM, IQ UNS, PMII, HMI, FMBA (Arabic Language Student Forum), FORDISTA (Tarbiyah and Keguruan Science Student Discussion Forum), MSC (Muslim Smart Club), UKMI Nurul Ilmi, JQH Al Wustho, IMM, KAMMI, and Teen Mosque. Students' understanding of extra-campus organisations is that there are many movement activities as well as campus politics; Muhammadiyah Islamic organisations; Islamic spiritual organisations that focus on learning the Qur'an; The organisation is a forum for students who are active in criticising the government; The organisation is an organisation engaged in the development of scientific studies in English and is engaged in the development of Arabic language skills; A forum for Islamic students throughout Indonesia whose ideology is ahlusunnah wal jamaah; Organisations whose orientation of activities is Islamic, Islamic vocals, tambourine, calligraphy; PMII and IMM. Both are under the auspices of the two largest Islamic organisations in Indonesia. NU and Muhammadiyah.

The disadvantages of Islamic-based extra-campus organisations so that they are not followed by students are Some Islamic-based organisations do not reflect Islam in them; Existing facilities; fear that there are teachings that are indirectly incompatible with existing Islamic teachings; Don't have information; Because of different ideologies; altogether it is because some of the organisational communities that are in it spread understanding as well as hate speech against many things including certain groups which in fact I know both. There is also a lot of politics played in it, who should be credible to lead or serve in a field instead of being removed because it is not from their part. I saw this myself in my neighbourhood on campus. There is still a lack of dialogue between extra-campus organisations, they still tend to raise or focus on the organisation. In fact, they sometimes often experience differences but when there is a demonstration they consolidate with each other, so I think students need to be more explicit about religious moderation.

The majority of students agree about Islamic moderation, there are only 2 informants who give notes, namely AM As long as it does not violate the Qur'an and sunnah, and violate the sharia, I agree and WIS It depends on the definition of moderation itself. If moderation

becomes an excuse for not practising Islamic law (the five pillars of Islam) perfectly, I strongly disagree. According to students, the character of Islamic moderation developed on campus is to increase tolerance and eradicate intolerance; Moderate Islam that does not distinguish differences in madzhab, and Islam that is friendly to culture; Being a superior programme in developing the character of religious moderation, Islamic manners and morals for students; Flexible and realising order in religion, protecting the rights of religious believers in exercising religious freedom, realising peace and tranquility in religious life and to realise the welfare of religious people.

Islamic moderation is developed by not imposing and directing an organisation to a particular religious sect; Tolerance to all groups, Islam can go hand in hand with modern times today; Having true faith and being able to carry out the pillars of Islam. According to the students on campus, there are various Islamic tradition activities, such as BIMA (Bilik Moderasi Islam Dan Adab); Halal bi halal between organisations or between lecturers on campus; seminars, discussions, different books and dialogues between campus organisations.

Cultural Identity of Islamic Moderation Character in the Perspective of Intra and Extra Campus Activists

According to campus activists, Islamic tradition is an activity that has been passed down from generation to generation with Islamic nuances; Islamic tradition is a habit carried out in Islam, for example, such as the month of Ramadan, slaughtering sacrificial animals, recitation; Islamic tradition is a rule or pattern of behaviour or habits related to religious law in Islam that is applied in everyday life and has been going on for generations.

The socialisation of Islamic tradition activities has not been massive, marked by the fact that there are still students who do not know that there are Islamic tradition activities. Islamic traditions that exist on campus are recitation, zakat, halal bihalal activities, and commemoration of the Prophet's birthday. The activists join the organisation for different reasons such as to know more about Islam because we are trained to be independent and do



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not question generations, women and men are the same; to train the spirit of corsa because they are interested in issues that involve da'wah in the wider community and want to build relationships, both from inside and outside the campus.

Their understanding of the organisation they are involved in is that it is a movement organisation; it is religiously taught; and it is an organisation that is outside the scope of the campus and its activities are not focused on just one campus, but can consist of various campuses because its members are also diverse. Their perspective on the advantages of one extra-campus organisation over another extra-campus organisation is that there are no advantages, but each extra-campus organisation has a culture that is different from the number of members and the work programs carried out; Each organisation has its own advantages and weaknesses; and makes comfortable and does not feel there is a considerable distance when interacting with old and new members, as if presenting a family atmosphere and trying to invite and guide when there are members who make mistakes or mistakes, and focus on the purpose of this organisation when it was originally founded, namely to preach.

What extra-campus Islamic organisations are the most influential or followed by students today are JQH, KAMMI, and PMII. The heads of intra-campus organisations come from extra-campus organisations IMM and KAMMI. The majority of activists agree with Islamic moderation, except for AM's opinion depending on the context. All organisations followed by activists argue that implementing Islamic moderation is both extra and intra-campus organisations.

Cultural Identity of Islamic Moderation Character in the Perspective of Campus Leaders

The campus that became the object of research said that there was a work programme or activity related to Islamic tradition, the form of activity was Muqoddaman and BIMA. Campus leaders said that the organisations that developed on campus were PMII, HMI, IMM, BIMA and LSO Harokatuna.



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CONCLUSION

Higher Education Institutions in Central Java have various Islamic traditions, gardens of moderation, places of worship for all religions as a symbol of resistance to radical groups and as a place to teach interfaith tolerance to students. Extra-campus organisations are very influential on the development of tolerance and religious moderation of students, depending on the campus organisations that thrive in universities that control their intra-campus student institutions, their power is getting bigger. Universities in Central Java have strict policies and prevention of radicalism cases in the academic community.

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