


De-radicalization Efforts Through Religious Moderation for State Islamic University of Raden Fatah Palembang Students

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ARTICLE INFO	ABSTRACT
<p>Article History: Received : 14-11-2021 Revised : 19-09-2022 Accepted : 22-11-2022</p> <p>Keywords: Deradicalization; Moderation; Strengthening Islamic.</p>	<p>Prejudice and claims of university as center of radicalism seeds appeared, after The National Counterterrorism Agency (BNPT) released that it was successful to create "scared politics" because it was found that there were seven universities which have radical understanding. The purpose of this study was to know Radicalism seeds among of university student and efforts to de-radicalize religious understanding through religious moderation for UIN Raden Fatah Palembang students. This research used qualitative and quantitative methods (mixed methods) through observation, interviews, questionnaires, and documentation technique. The data analysis technique used the Miles and Huberman model for qualitative data and descriptive statistical analysis for quantitative data. The results showed that there were potential seeds for radicalism that occur among 1590 new students (MABA) batch 2021 at UIN Raden Fatah Palembang who had a very low understanding of national commitment, open-minded/ tolerance, anti-violence, and accommodated local culture. The efforts to inculcate religious moderation to de-radicalize religious understanding were: 1) State Islamic University of Raden Fatah Palembang's Policy in Curriculum Preparation, 2) Religious Student Organizations (Ormawa) lead to become moderation agents through National Wirakarya Camps, 3) PBAK, Iftitah Lectures, Public Lectures, and Seminar on Strengthening Religious Moderation in Higher Education, 4) Establishing a house of religious Moderation at State Islamic University of Raden Fatah Palembang.</p> <p style="text-align: center;">This is an open access article under the CC-BY-SA license </p>

How to Cite:

Fauzi, M., Rohmadi, R. (2022). De-radicalization efforts through religious moderation for State Islamic University of Raden Fatah Palembang Students. *Ta`dib: Journal of Islamic Education*, 27(1), 52-66.

 <https://doi.org/10.19109/tjie.v27i1.10178>

INTRODUCTION

The spirit of religious moderation has become the meeting point of the two extreme poles in religion, namely between the right wing and the left wing. The left wing strongly believes in the validity of one interpretation of religious texts which has led to the emergence of fundamentalist Islamic groups and further considers that those with different interpretations are heretical, giving rise to a shallow understanding of religion which is an

example of religious extreme adherents. There is also a right-wing group that ignores religious purity, this group leans more to the right that prioritizes equality, social justice and an egalitarian society or risking the basic beliefs of their religious teachings in the name of open religious adherents. Moderation needs to be done to these two extreme attitudes. Balance and justice are the basic principles of moderation in religion (Hiqmatunnisa and Zafi, 2020).

In Islam, it is difficult to describe religious moderation. Due to the emergence of the term moderation, namely after the popularity of radicalism and extremism (Rezi, 2020). Religious moderation in the closest Qur'anic term, namely "wasathiyah", wasath means the middle of everything. Wasath is a term for people who carry out wasathiyah principles. The word wasathiyah in Arabic means "the best choice". Every word used, all of them show the same meaning, namely fair, in this discussion it is interpreted by choosing the middle way between many extreme choices. Furthermore, it can be understood that religious moderation is a perspective and behavior that always takes a middle position, always upholds justice, and is not excessive in religion (Habibie et al., 2021).

Efforts to strengthen religious harmony in the life of religious moderation have been carried out by the government by stipulating the Minister of Religion Regulation Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religion for 2020-2024 and the Decree of the Minister of Religion. Religion of the Republic of Indonesia Number 328 of 2020 concerning Working Groups for Strengthening Religious Moderation Programs at the Ministry of Religion. Theoretical indicators initiated by the Ministry of Religion regarding religious moderation and religious harmony, namely national commitment, anti-violence, accommodating to local culture, and tolerance (Ministry of Religion of the Republic of Indonesia, 2019).

The Ministry of Religion (Kemenag) held a National Coordination Meeting (Rakornas) for the Religious Harmony Forum (FKUB) via Zoom and the Ministry of Religion's Youtube channel on Tuesday (3/11) confirmed that religious moderation could prevent conflict, radicalism, and creating peace within the country (Republika.co.id, 2020). Moderation also encourages creation, family, and society harmony, apart from it can also push harmony leveled national and global. There are four indicators in religious moderation, the first is tolerance, acceptance, and respect for the existence of others in religion. Second, anti-violence, religious moderation does not condone violence, both verbally and physically. Third, the national commitment implements Pancasila as the nation's ideology, the 1945 Constitution is as the constitution, and finally the Unity of the Republic of Indonesia. Fourth, understanding with accommodative behavior. It includes the narrative of harmony in communicating the teachings of each religion.

There are some previous related studies: First, the research conducted by Ahmadi which stated that in the life of cultural diversity, multicultural understanding and knowledge needed that respects differences, diversity was also a desire to interact with anyone impartially. Dealing with diversity requires an attitude of moderation which can differ from one place to another. This attitude can be in the form of acknowledging the existence of others, open-minded, respecting different opinion, and not demanding the will by means of violence. The role of the government, community leaders, and religious educators are really needed to socialize, increase the insight of religious moderation in Indonesian society in order to create a peaceful and harmonious situation. (Akhmadi, 2019). Previous research

equation with this research was to explore the concept of religious moderation, then the difference in this research was de-radicalization efforts understanding religion through religious moderation, while the research above analyzed religious moderation in diversity in Indonesia.

Second, results research conducted by Mualimun Huda which states: that religion is threatening the future boarding school and generation nation, Islamic education that teaches hatred to different opinions and beliefs are not ideal for continuity diversity and diversity in Indonesia. It is also contrast with peace mission promoted by Islam as *din rahmatan lil 'alamin*. Islamic education that is inclusive, tolerant, multicultural, and humanist that teaches love, politeness, respect for other people, and harmony. So that in the future could push realization harmony in diversity in the archipelago. It is important to give understanding to participant about importance determine choice value to be made handle his life, like freedom, equality, tolerance, solidarity, justice, honesty, and patience, good in educational institution scope, society, and the state (Huda, 2018). In addition, the research that researchers the effort of de-radicalization of religion or radicalism prevention through de-radicalization of religion. The difference lies in the subject research, the researchers was focus on students at State Islamic University of Raden Fatah Palembang, while on the previous research was focus on Islamic boarding schools' students.

From the explanation that has been presented in the background, it was formulated several problems, that was how far is it the seeds of Radicalism in the Student Environment and how was de-radicalization effort in understanding religion through religious moderation to students of State Islamic University of Raden Fatah Palembang?

LITERATURE REVIEW

Deradicalization

Etymologically, the origin of the word de-radicalization is "radical" given the suffix "de" and the suffix "ion". Deradicalization takes the English word "de-radicalization" and the root word radical. In Latin, radical comes from the word "radix" which means "root". In conclusion, "deradicalization" is an action or strategy to change behavior and perspectives that are considered extreme to be moderate, such as being open and pluralist. (Marwan & Jimmy, 2009) .

De-radicalization is any effort to balance the notion of radicalism through approaches to fields of study, such as law, psychology, religion, and socio-culture for those who are affected by radicalism and pro-violence. Plans for motivational reorientation, re-education, socialization, as well as seeking social welfare and equality with the community for people who have been involved in terrorism or for sympathizers can be a way to realize the de-radicalization of terrorism, so that a sense of nationalism can emerge and as Indonesian citizens want to participate actively (Golose, 2009) .

Religious Moderation

The principle of religious moderation which always maintains equality between two things, for example equality between reason and revelation, physical and spiritual, rights and obligations, individual interests and the public good, needs and volunteerism, religious texts and ijthihad of religious leaders, ideal ideas and reality, and past and future. Thus, religious

moderation has a core, namely fair and balanced in viewing, acting, and applying all the concepts attached.

Furthermore, the principle of balance which is a term to describe views, behavior, and attachments to always side with justice, humanity, and equality. The tendency to have a balanced attitude also means having an opinion. A balanced person has firmness, but It is not rude and always stands for justice, not taking the rights of others, and avoiding harm. One way of looking at doing something right, moderate, not reducing, accepting the rules and not radical is a form of balance.

Kamali (2015) explained in the concept of moderation (wasathiyah) that the principle of balance and justice in religious life is determined by the attitude of a person who should not exaggerate his point of view, but must always choose the middle way. The most important part of Islam that his followers often forget is wasathiyah. While wasathiyah is the core of Islamic teachings.

Fair and balanced will be more easily formed if someone has three main characters namely wisdom (wisdom), sincerity (purity), and courage (courage). If someone has extensive religious knowledge so that he can be wise in his attitude, can be sincere by being able to resist temptation, not pluralistic in his own interpretation of the truth so that he is able to respect the interpretation of the truth of others, and dare to give views based on knowledge, then the attitude of religious moderation or choosing the middle way will be realized easily.

Moderation is likened to the weight of a clock that moves from the edge and leans towards the center (centripetal) and never stands still. The basis of the attitude of religious moderation is a condition that is always moving, because the process of struggle that is always carried out by humans in life is the basis of moderation. In religion, moderation is always at odds with the values on the right and left. So, in assessing religious moderation, one must be able to describe how it happened.

This analogy can be explained as follows: reason and revelation can have a big influence on a person's religious attitude. Exaggeration of partisanship by reason is extreme left, which as a result can often led to disparaging behavior in the text. Meanwhile, the literal interpretation of religious texts can also give birth to an orthodox attitude, if at the extreme is only the absolute truth of a religious interpretation is accepted.

A person who is always trying to compromise on both sides, able to move to the left and use his wits, but not stand still or extreme in his place. Then, being able to swing to the right leaning on the text and still mastering the context, that person can be said to be a moderate person. Indicators of religious moderation are: national commitment, open-minded, non-violence, and accommodative to local culture. This indicator can be used to find out how strong a person's religious moderation is in Indonesia, and how much sensitivity he has. This sensitivity must be known so that we can know and be right in making decisions to strengthen religious moderation (Ministry of Religion of the Republic of Indonesia, 2019).

METHOD

Research Approach and Type

This study used mixed method which deepen qualitative and quantitative data up. The researchers applied descriptive data qualitative (speech or writing and behavior of the people observed) and quantitative used (numerical data) percentage got from questionnaire, So that,

It was expected with study this could produce in- depth description about speech, writing, and behavior that can observed from individual, group, community or organization certain studies, comprehensive, and holistic (Tersiana 2018). As well as, this study was generalized or concluded with quantitative data support. The approach used in study was case study, it was conducted due to the existence interest and concern to special case (Poerwandari 2013). The study conducted for understanding by intact case that is about radicalization potency and countermeasures efforts at the State Islamic University of Raden Fatah Palembang.

Research Setting and Participant

Based on the findings from what the researchers took, it turned out that there were several students at State Islamic University of Raden Fatah Palembang who indicated radicalism based on indicators of religious moderation sourced from the Indonesian Ministry of Religion, namely: national commitment, open-minded/ tolerance, non- violence, and accommodating local culture (Ministry of Religion RI, 2019). Findings made was by using retrieval technique sample namely accidental sampling where researchers spread questionnaire / questionnaire to 1590 new students at State Islamic University of Raden Fatah Palembang. The sampling technique used accidental sampling which is a way of taking samples by accident (accidental) by taking cases or respondents who happen to exist or are available in a place according to the research context. For getting accurate results about effort de-radicalization understanding religious through moderation religious for students of State Islamic University of Raden Fatah Palembang, it conducted interview to get explanation or opinion where the questionnaire based on religious moderation indicator to amount respondents (students) to support research results.

Data collection technique

In this study, researchers used data collection methods to explore and obtain information needed in research, the methods used include the following:

Observation

Observation is recording phenomenon activity. The researcher could work based on data, namely fact about obtained reality through observation. The data collected then filtered with help various advanced tools so the data is small or even far could observed with clear (Sugiyono, 2018). Observation distinguished becoming three types, those are participatory observation, observation keep going bright orb disguised observation, and no structured observation (Faisal, 2020). This study used participatory observation. The observation used for obtaining data about de-radicalization effort in religious understanding for students and potential radicalism among students of State Islamic University of Raden Fatah Palembang. The purpose of observation was for getting clear picture about physical, geographical, social, and means infrastructure. The observation conducted with plunge method immediately to field and got involved for observation to become potential student category have radical ideas. Besides that, researchers also designed by systematic about what observed, when and where to do observation for getting information as well as data thorough about state situation, as well as all related activities.

Interview

Interviews are a very popular way of collecting data because they are widely used in various studies (Murdiyanto, 2020). In the qualitative study, deep interview could conduct with two ways. *First*, interview as the main strategy in collecting data. In this context, field data records obtained in the form of interview transcription. *Second*, interview as a supporting strategy of other techniques in collect data, such as observation participant, documents analysis, and photography. There is a number of technique *interview* or interview : interview structured, semi-structured and unstructured structure (Danim, 2002) .

Interview technique used by researchers for knowing dept about de-radicalization religious understanding through moderation religious for students of State Islamic University of Raden Fatah Palembang. Researchers chose Interview structured technique, that prepares more formerly guidelines interview in the form of written questions. For this reason, the researchers asked questions related to efforts to deradicalize religious understanding through religious moderation to students at State Islamic University of Raden Fatah Palembang.

Documentation

The instrument documentation consisted on two types that were guidelines documentation containing outlines or category to be searching for data, and a check-list containing a list of variables to be collected the data. The difference among second form instrument lies in the intensity the symptoms studied. On the guide documentation, researchers just write sign tick in symptoms column, while the check-list, researchers give tally to each appearance symptoms (Cooper et al, 2002). Documentation data on this research was from books, magazines, documents, regulations, minutes meeting, notes daily/ writing, picture (s), or monumental work of the object under study (Ulfatin, 2014; Clemmens, 2003). Document data in study this got from interview and observations that had been conducted for supporting research data and as data amplifier obtained, such as related documentation with de-radicalization religious understanding and the potential for radicalism religion among students of State Islamic University of Raden Fatah Palembang.

Questionnaire

To strengthen the research data, the researchers also used a questionnaire technique in data collection. Questionnaire given to 1590 new students (MABA) batch 2021. The questionnaire used that is questionnaire closed with a list of questions or statements that have been completed with the answer choices at once. The questionnaire consisted of 10 items which contained religious moderation indicator those are national commitment, open-minded/ tolerance, non-violence, and accommodating local culture. The result of questionnaire made into mapping and categorization as the data presented in the discussion in accordance with indicator the seeds of general religious radicalism.

Data Analysis Technique

The process of data analysis was carried out by researchers starting before entering research in the field. The analysis was carried out on data from observations or data from quantitative data analysis under which was then used to create a research focus. This study used data analysis techniques proposed by Miles and Huberman. They argued that in

analyzing qualitative research, it is carried out interactively and continuously until it is complete. The series of activities to analyze the research data include: data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1992) . The results of qualitative data analysis were further strengthened by the results of quantitative data analysis, namely using descriptive statistical analysis.

Data Validity Check Technique

The data validity technique used in study this that used triangulation technique to obtain the qualitative data. Triangulation is a method to get real valid data with use check and recheck method. Triangulation is validity data inspection technique with utilize method, for checking again or I compare right? to the data that has been obtained (Bachri, 2010) . There were several types of triangulations. In this study, it used sum and technique k triangulation. Triangulation source is technique for testing the credibility of the data obtained with method check several data sources including State Islamic University of Raden Fatah Palembang students and also secondary data in the form of relevant articles then described, categorized, and analyzed so that drew conclusion. Whereas triangulation technique is technique for test data credibility with check data from same source

Whereas for getting quantitative data, the researchers conducted validity and reliability test to questionnaire with *Statistical Package for the Social Sciences (SPSS)* program assistance with analysis the data in the form of descriptive statistical analysis. The way to test the validity of the questionnaire was to calculate the average value of all questionnaire items (statements). So that, we could test the correlation of the total scores of all items with each score (item-total correlation). While in the reliability test was for testing consistency results measurement questionnaire. And the method used in the reliability test is Cronbach's Alpha for determine level its reliability.

FINDINGS

The Seeds of Radicalism in the Student Environment of State Islamic University of Raden Fatah Palembang

Based on the results of observations and interviews as well as the distribution of questionnaires that had been carried out, it was found that radical understanding could not be separated from the role of these students since they were in the previous education level, both at the first level (junior high school) and at the upper level (high school). This was based on data from interviews and questionnaires that had been carried out to students who were generally active in organizing before entering college. There were many kinds of organizations that were followed according to their interests and talents.

Based on the data above, from 1590 students who became informants and respondents, it turned out that there were some students who indicated radical understanding based on indicators of religious moderation sourced from the Ministry of Religion of the Republic of Indonesia, namely: national commitment, openness/ tolerance, non-violence, and accommodating local culture (Ministry of Indonesian Religion, 2019).

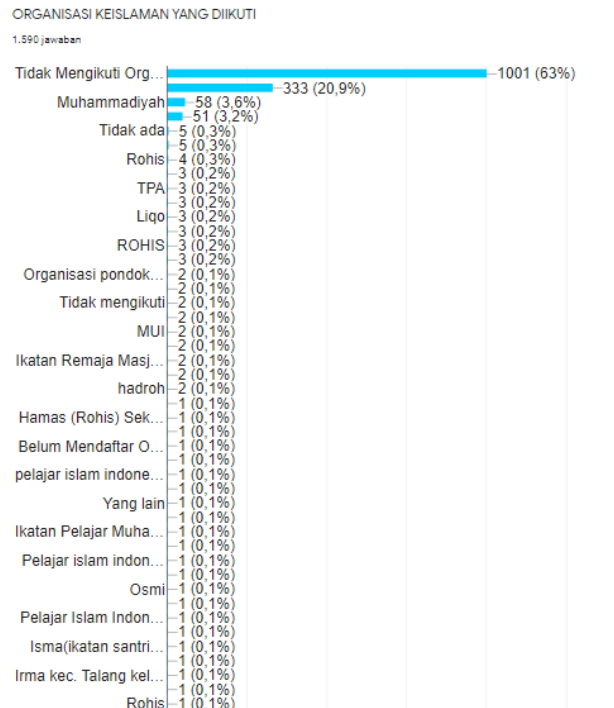


Figure 1. Organizations that State Islamic University of Raden Fatah Palembang Students Have Participated in

From the results of the questionnaire data analysis, the following data were obtained: There were 42 students from 1590 (2.6%) who disagreed with Democracy as Indonesia's political ideology.

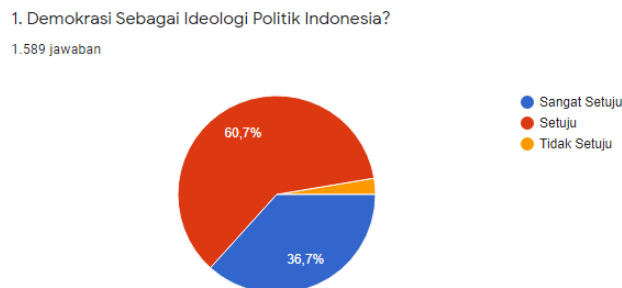


Figure 2. Statement on Democracy as Indonesia's Political Ideology

There were 118 students out of 1590 (7.4%) who thought that Pancasila was against the teachings of Islam.



Figure 3. Statement on Pancasila was Against the Teachings of Islam

There were 348 students strongly agree (21.9%) and 574 agree (36.1%) of 1590 students argued that it was natural for Indonesia to become an Islamic country, because the majority of Indonesian citizens are Muslim.

3. Penduduk muslim di Indonesia sebesar 87,2% maka sewajarnya mendirikan negara Khilafah, yang menerapkan Islam sebagai Ideologi, dan syari'at sebagai dasar hukumnya.

1.589 jawaban

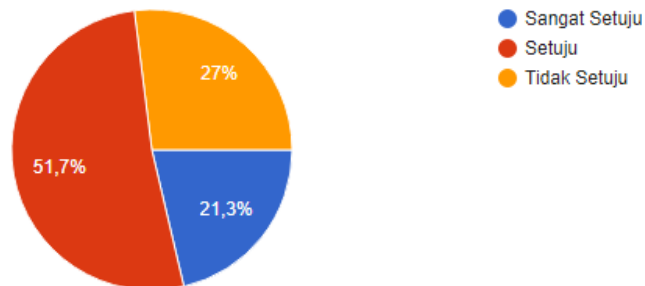


Figure 4. Statement on Natural for Indonesia to Become an Islamic Country

There were 632 students strongly agree (39.8%) and 589 students agree (37.1%) out of 1590 students who assumed that Indonesian leaders should not be non-Muslims.

4. Pemimpin di Indonesia tidak boleh Non-Muslim.

1.589 jawaban

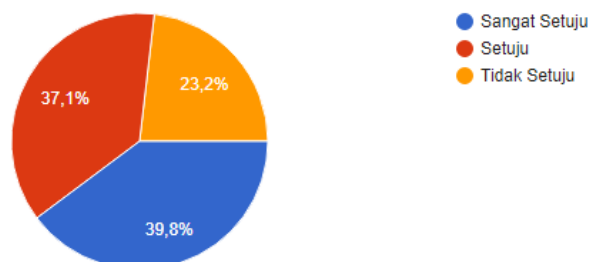


Figure 5. Statement on Natural for Indonesia to Become an Islamic Country

There were 104 students out of 1590 (6.5%) students who agreed that standing while paying homage to the Red and White flag was excessive and could even lead to shirk.

1.589 jawaban

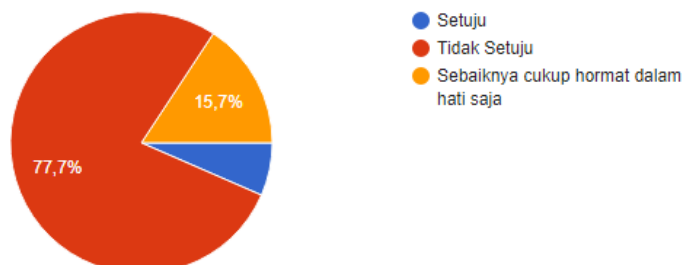


Figure 6. Statement on Standing While Paying Homage to the Red and White Flag Was Excessive and Could Even Lead to Shirk

There were 214 students who disagree from 1590 (13.5%) who claimed that it was not permissible for a regional leader who is Muslim to wish a happy holiday of another religion.

9. Bolehkah seorang pemimpin daerah yang beragamakan Islam mengucapkan selamat hari raya agama lain?

1.589 jawaban

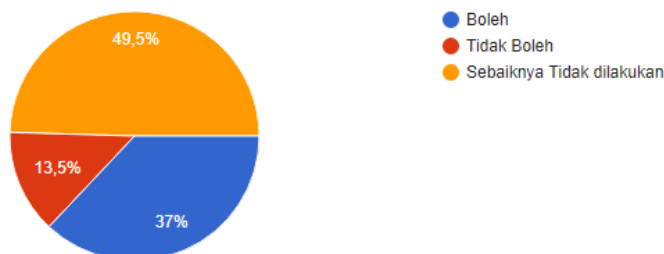


Figure 7. Statement on Claimed that it Was not Permissible for a Regional Leader Who is Muslim to Wish a Happy Holiday of Another Religion.

From Figure 1, it was related to the organizations that State Islamic University of Raden Fatah Palembang students had participated in and the diagram above showed that the seeds of potential radicalism exist among the students of State Islamic University of Raden Fatah Palembang, even though the organizations they followed were not related to organizations with radical views. From the data above, it was found that students who were only active in campus internal organizations tended not to have radical understandings, for example highly respecting other religions and agreeing with leaders despite different beliefs or different religions, avoiding arrogance and violent behavior in their various actions, and recognizing that the state foundation of the Republic of Indonesia is Pancasila. This was in line with what was explained by Hamli as Brigadier General Pol Director of Prevention of the National Counter Terrorism Agency (BNPT) that there were two factors that lead to the entry of radicalism in campus circles, one of which was due to a lack of religious understanding. Furthermore, due to the lack of national insight among students (Huda, Haryanto, and Haryanto, 2018).

Efforts to De-radicalize Religious Understanding through Religious Moderation for Students at State Islamic University of Raden Fatah Palembang

Efforts to deradicalize religious understanding include: 1) State Islamic University of Raden Fatah Palembang's Policy in Combining Curriculum, 2) Religious Student Organizations (Ormawa) Ready to Become Moderation Agents, 3) PBAK, Iftitah Lectures, Public Lectures, and Seminars on Strengthening Religious Moderation in Higher Education, and 4) Establish a Religious Moderation House at UIN Raden Fatah Palembang.

State Islamic University of Raden Fatah Palembang Policy in Curriculum Preparation

Efforts to build an attitude of religious moderation through PAI courses at State Islamic University of Raden Fatah were carried out by providing lessons to State Islamic University of Raden Fatah students about the methodology of understanding Islamic teachings comprehensively. This was done by PAI lecturers by providing education about the meaning of respecting differences of opinion between Muslims, including differences of

opinion between students themselves. Learning the methodology of understanding Islamic teachings had the following objectives; *first*, students were able to understand the importance of a Muslim knowing and needing to study the methodology of understanding Islam; *second*, understand the rules, provisions and signs in understanding Islam; *third*, be careful in applying Islamic teachings that are not supported by the correct understanding methodology; *fourth*, develop an understanding of Islam in accordance with the correct methodological guidance; and *fifth*, being open to thoughts, and renewal but still able to filter and be positive (Interview with Dr. Baldi Anggara , M.Pd.I. , GPMP Islamic Education Study Program , August 24, 2021. This finding was in accordance with what was conveyed by Supiana that in studying Islam it was required to have a comprehensive and inclusive understanding of Islam in various aspects, know various methods and approaches in study Islam (Ningsih, Anwar, and Zakiah, 2022). This was also in line with what Akhmadi said, who said that in understanding religious texts, there was a tendency for religious adherents to be polarized into two extreme poles, namely overly deifying texts that were independent of the capacity of reason. The biblical text was understood and then practiced without understanding the context (Akhmadi, 2019) .

The process of multicultural education in universities did not have to be a separate subject (Furqon, 2020). The principles of multicultural education were also put forward by Gay as quoted by Nashihin who said that it was wrong to organize multicultural education in the form of separate or monolithic subjects. Instead, he proposes that multicultural education be treated as an approach to advancing education as a whole and comprehensively. Multicultural education could also be used as a tool to be tolerant, inclusive, and have a humanistic spirit which was manifested in social life, so that a peaceful and tolerant life could be realized. (Nashihin, 2022) .

Based on observations in the development of higher education strategies, several teaching and learning activities based on multiculturalism could be applied in several ways, including: (1) Cooperative learning strategies, meaning teaching and learning activities that pay attention to differences in student abilities in learning, jointly socialize values and the concept of regional culture in joint study groups by considering the differences in existing backgrounds. With this strategy, students were expected to be able to participate in seeing local values and developing national attitudes. The experience gained in this condition, students could gain experience and experience of respecting and respecting other cultures, developing tolerance for diverse cultural differences that are accommodating, open and honest in interacting with other people (groups) of different ethnicity, religion, race, ethnicity, and religion. culture, have sympathy and empathy for other cultures and can manage conflict well without violence. This activity could increase the effectiveness and quality of joint activities, create a conducive atmosphere for activities, build active and positive interactions between students and teachers, fellow students, in joint activities at school/campus.

Religious Student Organizations (Ormawa) as Moderation Agents

Through coaching and mentoring Student Activity Units (UKM). There were student activities that were directed at the concept of tolerance, respect for diversity, were multicultural and do not contain elements of violence, especially for the Islamic-based student activity unit at State Islamic University of Raden Fatah to maintain an attitude of

national commitment. The importance of building student national commitment as an effort to see the extent to which students as a group of student organizations perceive and express their national ideology, especially the commitment to accept Pancasila as the basis of the state. The issue of national commitment at this time needs to receive deep attention from various parties, moreover the statement is made with the emergence of new ideas that are not in accordance with cultural values that have long been imprinted as a noble national identity. Director General of Islamic Education Number 7272 of 2019. This finding is based on research results, that to improve the quality of institutions and students who are members of student activity units (UKM) it is necessary to plan, develop, organize, coordinate as part of managing organizational development in this unit. student activities (Kawasan and Tamansari, 2008) .

One form of religious moderation activity carried out by the Scout organization of State Islamic University of Raden Fatah Palembang is to make a muri record for making rhymes about religious moderation for the entire academic community, said Ariyanto as the committee in the activity. Then integrity, humanism, spirituality, adaptation, and nationalism are the philosophy of the National Wirakarya Camp of Religious Colleges (PWN PTK) XV which can make scout members able to become moderate humans.

PBAK, Iftitah Lectures, Public Lectures, and Seminars on Strengthening Religious Moderation in Higher Education

Other parties who support in realizing the character of students who were moderate and moral in their activities. The method of forming religious students/students is through supporting activities carried out through seminars on the theme of religious harmony and tolerance, understanding Islam kaffah, and forming religious moral attitudes. the existence of religion was the foundation, the first step, and the beginning of the creation of a moral society. This morality was then able to stimulate the instincts and conscience of humans to become civilized beings so that in the end, fair and prosperous national and state activities could be carried out (Sumarto, 2019) .

This was in line with the activities of State Islamic University of Raden Fatah Palembang in holding seminar activities, for example: (1) PBAK Merdeka State Islamic University of Raden Fatah Palembang with the theme "Realize Moderation, Protect NKRI, For Superior Generation". (2) FITK Iftitah's General Lecture with the theme "Caring for Diversity Through Strengthening Religious Moderation in Higher Education". (3) Guest Lecture on Religious Moderation with the theme "Policy of the Ministry of Religion of the Republic of Indonesia on Religious Moderation in State Religious Universities" and "Strategic Steps for Religious Moderation in State Universities.

Establishing a Religious Moderation House at State Islamic University of Raden Fatah Palembang

The house of religious moderation was not only physically strengthened, but the behavioral foundation was also a goal that must be strengthened in the life of this pluralistic Indonesian society. This was stated by the Minister of Religion (Menag) of the Republic of Indonesia, Qoumas when he inaugurated the Religious Moderation House at State Islamic University of Raden Fatah Palembang (Monday, 24/5/2021).

Qoumas added that there were those who understand that religious moderation means a modernized religion. That was a wrong assumption, the modernization in question is the behavior of religious people that must be modernized in accordance with the plurality of Indonesia. "Indonesian society is plural, and radicalism can divide unity. Moderation of religious behavior is one way to maintain the integrity of the pluralistic Indonesian society," said Qoumas.

Meanwhile, Khodijah explained, the Religious Moderation House at State Islamic University of Raden Fatah is a study center and a center for preaching moderate Islam or Islam Rahmatan Lil'alamin. Islam that practices the principles of tawasuth (moderate), tawazun (balanced), and tasamuh (tolerance) without uprooting Indonesia's pluralistic culture and social facts. "The presence of the Religious Moderation House is an academic forum to strengthen moderate thoughts and attitudes," Khodijah said.

More Khodijah added that efforts through an academic approach have become a serious role for State Islamic University of Raden Fatah Palembang in supporting the Indonesian Government's program through the Ministry of Religion to combat and minimize the spread of exclusive religious ideas or radical movements in this country.

DISCUSSION

Universities have an important and strategic role in countering the dangers of radicalism that are developing in society. Students are expected to be the spearhead to prevent the growth and development of radicalism. One of them with efforts to deradicalize religious understanding through religious moderation for students of UIN Raden Fatah Palembang , namely 1) State Islamic University of Raden Fatah Palembang's policies in Curriculum Preparation which contained religious moderation as a university effort to deradicalize religious understanding among students of State Islamic University of Raden Fatah Palembang through Islamic education as a compulsory subject to realize the achievement of educational goals outlined by the National Education System, namely humans who believe and fear God Almighty, are virtuous and have implications for the realization of a quality society (both the quality of thinking and dhikr), creative, productive, and based on faith and piety to Allah swt. Besides that Multicultural education was also needed because there was methods and strategies which were one of the component most important in learning with incorporating the values of multiculturalism in the learning process such as inserting contemporary issues that are currently being discussed, doing a study together so that students' insight becomes more open. 2) Religious Student Organizations (Ormawa) as Moderation Agents like the activity carried out by the Scout organization of State Islamic University of Raden Fatah Palembang is to make a muri record of making rhymes about religious moderation to the entire community . Academics and National Entrepreneurship Camp for Religious Colleges (PWN PTK) XV with philosophy of integrity, humanism, spirituality, adaptation, so that can make scout members capable of being moderate human beings. 3) PBAK, Iftitah Lectures , Public Lectures , and Seminars in Strengthening Religious Moderation in Higher Education with every activity carry theme moderation religious 4) Establishing a House of Religious Moderation at State Islamic University of Raden Fatah Palembang, this was based on letter a circular by the Ministry of Religion in the form of the establishment of a Moderation House in the hope of being able to become a driving force for the religious moderation movement that provides a peaceful

and open religious message . At Islamic Higher Education, the house of religious moderation can be a forum for expressing opinions (speak up) with a commitment to religious moderation such as analysis, research, publication, and community assistance (Hefni, 2020).

CONCLUSION

Prejudice and claims of universities as centers and seeds of radicalism emerged after the National Counterterrorism Agency (BNPT) released the results of its research. Although it needed to be tested methodologically, the research presented by BNPT created a "politics of fear" after explicitly mentioning that seven well-known state universities were exposed to radical ideology. After doing research on radicalism, it turned out that there were seeds of potential for radicalism that occurred among students at State Islamic University of Raden Fatah Palembang, even though they were not members of organizations with radical views. Based on the data obtained regarding indicators of religious moderation, it was found that some students had very low understanding of national commitment, open-minded/tolerance, anti-violence, and accommodated local culture.

Universities have an important and strategic role in countering the dangers of radicalism that are developing in society. Students were expected to be the spearhead to prevent the growth and development of radicalism. One of them was the effort to de-radicalize religious understanding through religious moderation for students of State Islamic University of Raden Fatah Palembang. The types of efforts to inculcate religious moderation to de-radicalize religious understanding were as follows. 1) Raden Fatah Palembang Policies in Curriculum Preparation, 2) State Islamic University of Religious Student Organizations (Ormawa) was ready to become Moderation Agents through National Wirakarya Camps, 3) PBAK, Iftitah Lectures, Public Lectures, and Seminars on Strengthening Religious Moderation in Higher Education, 4) Establishing Religious Moderation House at State Islamic University of Raden Fatah Palembang.

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