Implementation of Religious Moderation at Wahid Hasyim University

Imam Khoirul Ulumuddin[1], Ma'as Shobirin[2], Ali Martin[3], Nur Cholid[4], & Ahmad Saefudin[5]

[1,2,3,4] Universitas Wahid Hasyim Semarang, Indonesia
[5] Universitas Nahdlatul Ulama Jepara, Indonesia
Email: [1]imamku@unwahas.ac.id. [2]maas.shobirin@unwahas.ac.id,
[3]alimartin@unwahas.ac.id, [4]nurcholid@unwahas.ac.id,
[5]ahmadsaefudin@unisnu.ac.id

Abstract

Higher Education (PT) as a provider of higher education has an important role in efforts to implement religious moderation, unfortunately, in recent years universities have become fertile fields for regeneration of groups that seek to undermine the existence of the Unitary State of the Republic of Indonesia (NKRI). In its implementation, the Ministry of Religious Affairs established a Moderation House in PTKIN, while in PTU there has been no special attention related to this. In particular, this study aims to find out the concept of implementing diverse moderation in Unwahas, which is a PTU under the auspices of the Ministry of Education and Culture of Research and Technology. This research is a qualitative research using data collection including documents, interviews, and observations. This study found that the implementation of religious moderation at Wahid Hasyim University was carried out in at least two strategic steps, namely through structured and academic programs. The structured program is a program that has been planned and implemented by the Aswaja Center Management and Young Aswaja Activists, Wahid Hasyim University, while academic means through the curriculum of the General Basic Course (MKDU), implemented in the Semester Learning Plan (RPS) of Islamic Religious Education Courses, to Aswajaan, Pancasila and Citizenship and also Compulsory Curriculum Courses (MKWK).
Keywords: *Implementation; Religious Moderation; Wahid Hasyim University*

Abstrak

Perguruan Tinggi memiliki peran penting dalam mengembangkan nilai moderasi beragama, akan tetapi beberapa tahun belakangan justru menjadi ladang subur kaderisasi kelompok-kelompok yang tidak moderat dan mengancam keutuhan Negara Kesatuan Republik Indonesia (NKRI). Secara khusus penelitian ini bertujuan untuk mengetahuhi implementasi moderasi beragama di Universitas Wahid Hasyim (Unwahas) yang merupakan Perguruan Tinggi Umum. Penelitian ini merupakan penelitian kualitatif diskriptif dengan pengumpulan data melalui dokumen, wawancara, dan observasi. Penelitian ini menemukan

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bahwa implementasi moderasi beragama di Universitas Wahid Hasyim dilaksankan setidaknya dalam dua langkah strategis, yaitu melalui program terstruktur dan akademik. Program terstrutur yakni program yang telah direncanakan dan dilaksankan oleh Pengurus Aswaja Centre dan Pegiat Aswaja Muda Universitas Wahid Hasyim. Sedangkan langkah akademik maksudnya adalah melalui kurikulum Mata Kuliah Dasar Umum (MKDU) seperti Pendidikan Agama Islam, Ke Aswaja-an, Pancasila dan Kewarganegaraan, serta beberapa Mata Kuliah Wajib Kurikulum (MKWK).
Kata Kunci: *Moderasi Beragama, Universitas Wahid Hasyim, Aswaja Center*

Introduction

Religious moderation is commonly understood as a middle attitude in understanding religious teachings. In Islam, the concept of moderation is often matched with the Islamic term *wasathiyah*. The concept of *wasathiyah* Islam in general is also used as a basis for understanding the principles of moderation in religion, especially in an Islamic perspective. Moderation indicators in terms of religious understanding have an inseparable relationship with the direction and strategy plan of the Ministry of Religious Affairs of the Republic of Indonesia which was then 'mandated' in the 2020-2024 RPJMN. The 2015-2019 strategic plan is the basis of the Directorate General of Islamic Education in developing tolerant, moderate, and loving ideas.

In this context, indicators on religious moderation have an inseparable relationship with national commitment, tolerance, anti-radicalism and violence, as well as accommodating attitudes towards local culture and wisdom. At the same time, the position of religious moderation as a balanced religious understanding remains consistent in the middle position that does not have a side with the right religious ideology that leads to radicalism or alignment with the left ideology that leads to liberalism.[1]

Religious moderation is known in Arabic as *wasathiyyah Islam*. Linguistically it has been explained that the notion of *wasathiyyah* refers to the meaning of fair, primary, choice or best, and is balanced between two opposing positions. The word *wusuth* has the meaning of *al-mutawassith* and *al-mu'tadil*. The word *al-wasath* also has the meaning of *al-mutawassith baina al-mutakhashimain* (mediator between two people who are in dispute).[2]

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[1] Aceng Abdul Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (Jakarta Pusat: Daulat Bangsa, 2019),
https://pendis.kemenag.go.id/storage/archives/BukuPendisIMAfixebookthelast05082020.pdf.
[2] Lihat Ash-Salibi: 2001, Ibn Faris: 1979, dan Ibnu Manzur, tt.

In Islamic studies academically, *wasathiyyah Islam* is also called *justly-balanced* Islam, the middle path or *the middle way* of Islam, *and Islam as mediating* and *balancing power* to play the role of mediation and balance. This interpretation shows that *wasathiyah Islam* emphasizes the importance of justice and balance as well as the middle way so as not to be trapped in extreme religious attitudes. During this time, the Islamic concept of *wasathiyyah* was understood to reflect the principles of *tawassuth (middle),* tasāmuh (tolerant*)*, tawāzun *(balanced), i'tidāl* (fair), and *iqtishād (simple)* .[3]

Yusuf Al-Qaradawi explained, the *attitude of wasathiyyah* is the same *as al-tawāzun*, which is an effort to maintain a balance between two opposite or opposite sides/edges/edges, so as not to let one dominate and negate the other. For example, two opposite sides; spiritualism and materialism, individualism and socialism, realistic and idealistic ideas, and so on. A balanced attitude that needs to be raised is by giving a fair and proportional portion to each side / party without exaggeration, either because too much or too little.[4]

Religious moderation is also a strategic effort in order to strengthen tolerance and strengthen harmony in diversity. The diversity of religions in Indonesia requires the development of insight and attitude of religious moderation, so as to build mutual understanding, understand diversity, and strengthen unity between religious communities. This is done by taking a middle ground in the practice of religious life. Religious moderation is carried out through four indicators[5], namely: *First,* national commitment, commitment to the national ideology of pancasila as the basis of statehood. National commitment is a very important indicator to see the extent of a person's or group's religious views and expressions towards national ideology, especially its commitment in accepting Pancasila as the basis for statehood.

The issue of national commitment today is very important to note, especially when it is associated with the emergence of new religious understandings that are not accommodating to values and cultures that have long been imprinted as a noble national identity. At a certain level, the emergence of religious beliefs that are not accommodating to the values and culture of the nation will lead to a contradictory attitude between religious teachings and culture because religious teachings seem to be cultural enemies.

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[3] Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam.*

[4] Yusuf Al-Qardawi, *Al-Khasā`is Al-'Ammah Li Al- Islām* (Bairut: Mu'assasah ar Risalah, 1983).

[5] Drafting Team of the Ministry of Religious Affairs of the Republic of Indonesia, Religious Moderation *(Jakarta: Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia, 2019),* https://balitbangdiklat.kemenag.go.id/upload/files/MODERASI_BERAGAMA.pdf.

This kind of religious understanding is less adaptive and unwise because religious teachings contain spirit in fostering love for the homeland and nation.[6]

Second, tolerance, the attitude to give space and not interfere with others to believe, express beliefs, and express opinions, even though they are different from those believed. Islam is a tolerant teaching because it is a mercy for all nature. The teachings of Islam lead people to uphold human dignity and dignity. Islam respects every human right, walks together, and helps each other. The teachings of Islam are not to subdue other different groups, but to be the protector of world civilization.[7] Basically, tolerance is not only related to intra-religion and inter-religious tolerance, but also related to social and political tolerance. Thus, an indicator of religious moderation related to tolerance is the ability to show religious attitudes and expressions truly to respect differences that occur in society. Although the scope of tolerance is general, in the context of this book more emphasis is placed on tolerance in understanding and respecting differences inspired by religious understanding factors.[8]

Third, Anti-radicalism and Violence. Radicalism and violence in the context of religious moderation arise as a result of narrow religious understandings. Attitudes and expressions that arise from this ideology and understanding tend to want to make changes in the order of social and political life by using violent means. Violence that arises from radical religious attitudes and expressions is not only physical violence, but also non-physical violence, such as accusing individuals and groups of people who disagree with their beliefs without correct theological arguments. Religious teachings, especially Islam as mentioned above in essence highly uphold human values. Islam is present on earth as a mercy for the entire universe *(rahmatan lil'alamin)*. However, it is undeniable that at this time there are still other phenomena that move away from the apostolic mission because of the conservative religious understanding. It is undeniable that there are still religious expressions emerging from some Muslims today who seem unwise because they are rigid and exclusive in religion. As a result, the face of Islam that appears on the public surface is seen by parties outside Islam as haunted. The face of Islam in the public sphere has become unfriendly, extreme, and discriminatory. Of course, this statement is not correct because the true face of Islam is as

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[6] Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*.

[7] Tim Penyusun, *Moderasi Beragama*, *Kementerian Agama* (Jakarta: Kementerian Agama RI, 2019).

[8] Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*.

compassionate as the mission of Islam itself as mentioned, which is to spread mercy to the entire universe.[9]

Fourth, Accommodating to local culture. In Islam, the tension between religious teachings and local traditions is bridged by fiqh. Fiqh which is the fruit of ijtihad of scholars opens up space to become a "tool" in breaking tensions. A number of rules of fiqh and ushul fiqh such as *al'adah muhakkamah* (good tradition can be used as a source of law) proved effective in reconciling conflicts between Islamic teachings and local traditions. The above rules of fiqh are the basis for recognition in completing various things that are traditional on the one hand and Islamic teachings on the other, which are not textually given a legal basis. This escalation of tensions proves that Islamic law is flexible and dynamic. It can adjust to the space and the times. Therefore, Islam will continue to be relevant in any context and anywhere.

In the context of Islam in Indonesia, the adjustment of religious teachings to Indonesian society and local traditions and wisdom that do not conflict with sharia is a characteristic of Islamic society in Indonesia, which in other languages is referred to as Pribumisasi Islam. Pribumisasi Islam is part of Islamic history, both in its home country and in other countries, including Indonesia. These two histories form a large river that continues to flow and added to the input of branch tributaries so that the river gets bigger. What this means is that indigenization is part of a process of struggle with historical realities that in no way changes the substance of Islam itself.[10]

Higher Education (PT) as a provider of higher education has a strategic role in an effort to produce intellectuals, scientists, and professionals who are cultured, creative, tolerant, democratic, have a tough character, and dare to defend the truth for the benefit of the nation. Unfortunately, in recent years universities have become fertile fields for regeneration of groups that seek to undermine the existence of the Unitary State of the Republic of Indonesia (NKRI). Setara Institute noted that in 2019 there were 10 (ten) State Universities in Indonesia that had been exposed to radicalism, all of which were universities with big names [11]. This condition also does not rule out the possibility of occurring in other universities which are quite a lot. Based on the higher education database (PPDIKTI) in 2019, the number of universities in

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[9] TIM Pokja MB Kemenag RI, *Peta Jalan (Roadmap) Penguatan Moderasi Beragama Tahun 2020-2024* (Jakarta, 2020).

[10] Siti Mustaghfiroh, "Pengarusutamaan Nilai Moderasi Beragama Di Era Society 5.0," *Moderatio: Jurnal Moderasi Beragama* 2, no. 2 (2022).

[11] Halili, "Religious Discourse and Movement Among Students," last modified 2019, https://setara-institute.org/wacana-dan-gerakan-keagamaan-di-kalangan-mahasiswa-2/.

Indonesia was 4,621 with the division of 3,129 Private Universities (PTS), 122 State Universities (PTN), 1,192 Islamic Religious Universities (PTKI), and 178 Ministry Universities (PTK). This is where the real challenge for the state is to encourage all Indonesian universities to be at the forefront of strengthening religious moderation.[12]

Internalization of religious moderation in universities has so far been implemented through the implementation of a curriculum that must contain religious courses, citizenship courses and pancasila courses as mentioned in Article 35 Paragraph (5) of Law Number 12 of 2012 concerning Higher Education. However, in fact this is not enough to strengthen religious moderation and defend the state in universities. Especially if the curriculum in religion, citizenship and pancasila courses is not directed seriously to shape students to have knowledge, attitudes and behaviors that reflect religious moderation and defending the country.[13]

In order to strengthen religious moderation, in 2020 through Presidential Regulation (Perpres) Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024 the government has set religious moderation as a national priority program as mentioned above. Furthermore, the Ministry of Religious Affairs as the leading sector of religious moderation followed up by issuing implementing regulations, starting from the Decree of the Director General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic education, to the Decree of the Director General of Islamic Education Number 897 of 2021 concerning Technical Guidelines for Religious Moderation Houses. These two policy packages are the basis for strengthening religious moderation in Islamic Religious Universities (PTKI) through the establishment of religious moderation houses in a number of PTKIS.[14]

Strengthening religious moderation is not only the responsibility of one element, if it is to succeed, then all elements of society must take a role to be able to jointly implement such diverse moderation. One of them is students who are studying at Higher Education (PT) in various types, levels, and locations. Students as the main component of the successor to development

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[12] TIM Pokja MB Kemenag RI, *Peta Jalan (Roadmap) Penguatan Moderasi Beragama Tahun 2020-2024*.

[13] Fitri Najahan Musyafak, Imam Munawar, Noor Lailatul Khasanah and Ariana Putri, "Dissimilarity Implementasi Konsep Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam," in *Prosiding Muktamar Dosen PMII*, 2021.

[14] TIM GMBN Kemenag RI, *Panduan Implementasi Griya Moderasi Beragama Dan Bela Negara Pada Perguruan Tinggi Umum (PTU)* (Jakarta, 2022).

therefore need to be equipped with various competencies. Not only intellectual competence is characterized by the ability to utilize reason and thinking, but also moral competence is shown by behavior that is in harmony with the rules, norms, personality and identity of the nation. Because being smart is not enough, but you must also behave and have good character.[15]

Meanwhile, at General Universities (PTU) there has been no special attention related to Religious Moderation and State Defense. Among the Public Universities that play an active role in spreading the values of religious moderation and defending the country is the Wahid Hasyim University Campus through the jargon of the Aswaja Campus, because among the values of Aswaja there are values of moderation, namely tawasuthiyah, and defending the country with the jargon *hubbul wathon minal iman*, loving the country is part of faith.

Departing from the above background, researchers are encouraged to study further related to the Implementation of Religious Moderation at Wahid Hasyim University Semarang, which is one of the General Universities. The formulation of the problem in this study is: 1. How is the implementation of Religious Moderation at Wahid Hasyim University Semarang? 2. Are there any supporting and inhibiting factors for the implementation of Religious Moderation at Wahid Hasyim University Semarang?

Method

This research is a field research, because the data collected is data from the field that is relevant to the formulation of the research problem. Therefore, this research is categorized as qualitative research. The reason is, the data is presented in verbal form instead of data arranged in numbers. Qualitative research, called Strauss and Corbin, is a type of research whose findings are not with statistics or the elaboration of calculated numbers[16]. In this study, researchers immediately went into the field to collect data, namely at Wahid Hasyim University, through student organizations that gathered in the Young Activist of Aswaja.

This research approach is to use a qualitative approach, because the data is presented in verbal form instead of data arranged in numbers. Qualitative research, called Strauss and Corbin, is a type of research whose findings are not

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[15] Ridwan Fauzi Yedi Purwanto, Qowaid, Lisa'diyah Ma'rifataini, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2 (2019).

[16] Muhammad Shodiq and Imam Muttaqien*, Fundamentals of Qualitative Research: Steps and Techniques for Theorizing Data, tr. Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Yogyakarta: Pusataka Siswa, 2003).

statistical or elaboration of calculated numbers[17]. Researchers try to collect data from various sources in the form of verbal, not in the form of numbers, so that this research approach is included in the category of qualitative approach, while the data collection uses observation, interviews and documentation.

Result and Discussion

Implementation of Religious Moderation at Wahid Hasyim University

Religious moderation is defined by basic values that are the foundation and philosophy of Indonesian society and become a way of doing systematic and rational thinking to make attitudes, behaviors, and perspectives in moderate religion as a perspective and basis for thinking that is mutually accepted in developing Indonesian human resources (HR). Religious moderation is defined variously by intellectuals, in general religious moderation is interpreted as one of the antithesis of the existence of two poles that are opposite extremes between radicals and liberals.[18]

This religious moderation is at least built on several principles including the principle of at-tawazun (balance) and the principle of sumauliyyah (universal). Religious moderation is an alternative solution to the presence of two extreme poles that cross each other in religion, moderation must be interpreted as a middle way between extreme right and extreme left, ultra-conservative or extreme right poles on the one hand, and liberal or extreme left on the other. It should be understood that religious moderation should reflect a balance between self-practice and respect for the beliefs of others[19]. The basic and fundamental basis of religious moderation is to maintain a balance between two things, such as the balance between the physical and spiritual, between reason and revelation, between rights and duties, between necessity and voluntariness, between individual interests and communal benefit, between ideals and reality, between religious texts and ijtihad of religious figures, and the balance between past and future.[20]

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[17] Lexy J. Moleong, *Qualitative Research Methodology*, Revised. (Bandung: PT Remaja Rosdakarya, 2019).

[18] Iin Nashohah, "Internalizing the Value of Religious Moderation through Character Strengthening Education in a Heterogeneous Society," in *National Proceedings of IAIN Kediri Postgraduate* (Kediri, 2021).

[19] Ahmad Zainuri Mohamad Fahri, "Religious Moderation in Indonesia," *Intizar* 25, no. 2 (2019).

[20] Siti Muhayati Rosyida Nurul Anwar, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (2021): 1–15.

Strengthening religious moderation is a joint effort in order to maintain, care for and build religious harmony. Strengthening moderation is one of the efforts to maintain the harmony of a plural and heterogeneous social system in this modern era. Of course, it needs to be done systematically, planned and through good synergistic steps so that strengthening each other is like a broom stick. This can be done through institutional units, one of which is the implementation of higher education at Wahid Hasyim University Semarang as the Aswaja Campus.

Strengthening Religious Moderation is an agenda that continues to be carried out by the Ministry of Religious Affairs. Not only in religious institutions, strengthening religious moderation is also carried out in educational institutions such as pesantren[21], madrasas[22], schools, especially in higher education[23]. Especially in General Higher Education, in this case Wahid Hasyim University Semarang as the Aswaga Campus, implements strengthening religious moderation through the General Basic Courses (MKDU) of Islamic Religious Education, Aswajaan, Pancasila and Citizenship, in the study of the course material has included material or subjects that strengthen the importance of religious moderation and also in the Compulsory Curriculum Course (MKWK). Religious moderation is taught through semester lesson plans to all students in order to introduce and instill religious values and defend the country. So that students who take the course have integrity, solidarity, love for the motherland, are willing to sacrifice, have the initial ability to defend the country, and are aware of Pancasila as the basis of the state.

In addition, the Implementation of Religious Moderation at Wahid Hasyim University Semarang through the Aswaja Study Center Institute, which houses the Aswaja Center and Unwahas Young Aswaja Activists. The management of Aswaja Center Unwahas consists of lecturers and education staff who are competent in the field of understanding Ahlussunnah wal Jama'ah spread across various faculties at Wahid Hasyim University. Through the Aswaja Center Unwahas, all new students are required to take part in ideological screening by participating in the Aswajaan Orientation Activities for

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[21] Ahmad Dimyati, "Islam Wasatiyah: Identitas Islam Moderat Asia Tenggara Dan Tantangan Ideologi," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 6, no. 2 (2017): 139–68.

[22] M. Imam Aziz and Dkk., *Madrasah Para Kiai Refleksi Alumni Untuk Satu Abad PIM* (Yogyakarta: KMF Yogyakarta, 2012).

[23] Mohamad Agus Jauhari, Latifah Nuraini, and M Sofyan Alnashr, "Hubungan Kematangan Beragama Dengan Karakter Al-ḤIRṢ Mahasiswa PGMI Fakultas Tarbiyah IPMAFA Pati," *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar Dan Keislaman*, 2019, https://doi.org/10.31942/mgs.v10i2.3105.

approximately three days, from these activities, if students are found who have extreme ideas or understandings, both right and left, further guidance will be carried out, so that understandings that were once extreme, little by little become flexible, after that friendly and moderate Islamic doctrines are always conveyed to all students. Please note that the understanding of Ahlusssunnah Wal Jamaah (Aswaja) as an understanding in Islam is the main foundation at Wahid Hasyim University (Unwahas) Semarang. Ahlusssunnah Wal Jamaah (Aswaja) as an understanding in Islam is the main foundation at Wahid Hasyim University (Unwahas) Semarang. And Unwahas students are very plural, from various school backgrounds, religions and some come from abroad such as Thailand, China, Afghanistan, Vietnam and so on.[24]

Not only stopping at students, the Aswaja Center of Wahid Hasyim University also implements religious moderation through strengthening Aswaja values for lecturers and education staff in the Unwahas campus environment, although gradually, this activity is very important, considering the different backgrounds of the academic community. Among the activities were virtual recitation of the book by Hadratusy Shaykh Hasyim Asy'ari, wokshop, capacity building, opening consulting and coaching services and also involved in ideological screening for prospective new employees at Wahid Hasyim University.[25]

While the Young Aswaja Activist is a long arm from the Aswaja Study Center to touch students, because the understanding of Religious Moderation and State Defense will be more easily accepted, if the conveyor is his fellow friend, namely fellow students. Many activities carried out by Unwahas Young Aswaja Activists (PAM) have been carried out, including making writings about activities and friendly Islam, the article was published on the website of the Aswaja Center Unwahas (https://aswajacentre.unwahas.ac.id/), making video content related to religious moderation uploaded on the YouTube channel of Young Aswaja Activists (https://www.youtube.com/@AswajaMudaUnwahas). Thus, Wahid Hasyim University Semarang as an Aswaja Campus can be a role model in implementing religious moderation.

Supporting Factors

Supporting factors are factors that facilitate individual or group behavior to encourage good program implementation, among the supporting factors for the implementation of Religious Moderation at Wahid Hasyim University Semarang are as follows:

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[24] Penyampaian Rektor Unwahas dalam pembukaan orientasi Keaswajaan tahun 2022.
[25] Interview with Head of Aswaja Centre Unwahas

1. Support from Campus stakeholders

   Support from various stakeholders, be it the government, non-governmental organizations, the community, and the private sector, is very important to strengthen and maintain the sustainability of the ASWAJA (Ahlussunnah wal Jamaah) program at Wahid Hasyim University (Unwahas). Some forms of support are provided by the government by providing support through budget allocations for the development of ASWAJA programs at Unwahas. In addition, they can also assist in the formulation of policies that support the development of religious studies, including ASWAJA, and provide recognition and legitimacy to the program.

   Non-governmental organizations working in the field of education and religion can also provide financial, technical and networking support for the ASWAJA program. They may organize training programs, seminars or workshops that contribute to the development of ASWAJA studies. In addition, civil society can also provide moral support and active participation in ASWAJA program activities.[26]

   With solid support from these various stakeholders, the ASWAJA program at Unwahas can continue to grow and make a significant contribution in strengthening religious understanding and practices that are moderate, inclusive, and have a positive impact on society.

2. Fund Suporting

   Financial support from the foundation is essential to ensure the sustainability of the ASWAJA program at Unwahas. The funds provided can be used to finance a range of activities, from seminars to skills development programs, that support a deeper understanding of ASWAJA among students and the community. It also enables the organization of major events such as conferences or symposiums that bring together experts and thinkers in the field to share knowledge and experience.

   Scholarships provided by the foundation can be an additional motivation for students to pursue studies in ASWAJA. It not only helps students who excel academically, but also those who may face financial limitations. Thus, this scholarship is not only a financial support, but also an investment in the development of cadres who are competent and dedicated in understanding and spreading ASWAJA values.

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[26] Amir Amir, Hasan Baharun, and Lina Nur Aini, "Penguatan Pendidikan Aswaja An-Nahdliyah Untuk Memperkokoh Sikap Toleransi," *Jurnal Islam Nusantara* 4, no. 2 (2020), https://doi.org/https://doi.org/10.33852/jurnalin.v4i2.224.

3. System and Infrastructure facilities that comply; Provision of a special room for development of moderate Islamic understanding

    Facilities and infrastructure (sarpras) support from the foundation for the ASWAJA (Ahlussunnah wal Jamaah) program at Wahid Hasyim University (Unwahas) is very important to ensure the smoothness and effectiveness of academic activities, research, and program development. Some forms of sarpras support provided by the foundation are the provision and maintenance of academic facilities that support the ASWAJA program, such as a special room for the development of Astaja-an. This facility is equipped with adequate audio-visual equipment to support an interactive and effective learning process.

    The development of knowledge and understanding in the field of ASWAJA also requires adequate research laboratory facilities. The Foundation assisted in the establishment and equipment of a research laboratory equipped with modern technology and software that supports data analysis and quality research. The laboratory is an important resource center for students, lecturers, and researchers interested in deepening their understanding of ASWAJA. With comprehensive infrastructure support from the foundation, the ASWAJA program at Unwahas can operate efficiently and effectively, providing an optimal learning experience for students and a supportive academic environment for lecturers and researchers.

Inhibiting Factors

Inhibiting factors are things that have little or even stopped something from being more than before, or it can be said to affect the implementation of the program.[27] The inhibiting factors for the implementation of Religious Moderation at Wahid Hasyim University Semarang are as follows:

1. Social media information that cannot be controlled.

    Social media can be one of the inhibiting factors in the development of religious moderation at Wahid Hasyim University (Unwahas). Some of the reasons why social media has the potential to inhibit is that on social media there are many contents of hate speech and intolerance, both in the form of text, images, and videos. These contents can affect the mindset and perspective of Unwahas students towards the moderation values taught.[28]

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[27] Futuhal Nuhdi and Fuad Jauhar, "Dampak Post Truth Di Media Sosial," *Jurnal Pendidikan Dan Studi Keislaman* 10 (2020).

[28] Ahmad Dalhar Muarif and Jamal Ma'mur Asmani, "Moderate Islamic Da'wah in the New Normal Era (KH. Afifuddin Muhajir And KH. Abdul Moqsith Ghazali Online Reading Study)," *Santri: Journal of Pesantren and Fiqh Sosial* 2, no. 2 (2021): 111–32, https://doi.org/10.35878/santri.v2i2.333.

In addition, the phenomenon of echo chamber and confirmation bias on social media can strengthen certain ideas that are contrary to religious moderation. Users tend to be confined in a circle of information that is in line with their own views. Social media often becomes an arena for debate and extreme group divisions in addressing religious issues. This can trigger polarization and move away from the spirit of moderation and tolerance.

The spread of false information (hoaxes) and disinformation on social media can interfere with Unwahas' efforts to spread the correct and proportional narrative of religious moderation. Therefore, Unwahas needs to have a special strategy in utilizing social media positively, such as producing educational content, conducting digital literacy, and monitoring the circulation of information that is contrary to the spirit of religious moderation among its academic community.

2. Some are still connected to radical organizations when they were in school. Some of the reasons why affiliation to radical sects has the potential to hamper religious moderation efforts are due to differences in principles and views. Radical sects often have principles and views that are contrary to the values of religious moderation adopted by Unwahas. They tend to be extreme and intolerant of other views and often try to spread their ideas and teachings in the campus environment, both openly and covertly. This can threaten the spread of Unwahas moderation values.

Radicals tend to reject the authority of mainstream thought and science sources adopted by Unwahas. They prefer to believe in their own sources and ideologies. In addition, radicalism is generally exclusive, anti-pluralism, and rejects different views. This is contrary to the spirit of moderation that values diversity. In some cases, radicalism has the potential to trigger intolerant actions, even violence in the name of religion, which is contrary to the principle of moderation in Unwahas.

Conclusion

The implementation of religious moderation at Wahid Hasyim University is carried out in at least two strategic steps, namely through structured and academic programs. The structured program is a program that has been planned and implemented by the Aswaja Center Management and Young Aswaja Activists, Wahid Hasyim University, while academic means through the curriculum of the General Basic Course (MKDU), implemented in the Semester Learning Plan (RPS) of Islamic Religious Education Courses, to Aswajaan, Pancasila and Citizenship and also Compulsory Curriculum Courses

(MKWK). In the lesson plan for the semester, it was proven to teach and instill religious moderation to students. The implementation of religious moderation in question is planting through aspects of integrity, solidarity, love for the motherland, willing to sacrifice, have the initial ability to defend the country, be aware of the nation and state, and believe in Pancasila as the basis of the state.

<p style="text-align:center">*********</p>

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