

**STRENGTHENING RELIGIOUS MODERATION AT UIN SUNAN
GUNUNG DJATI BANDUNG: STUDY AT RELIGIOUS
MODERATION HOUSE**

**PENGUATAN MODERASI BERAGAMA DI UIN SUNAN GUNUNG
DJATI BANDUNG: STUDI RUMAH MODERASI BERAGAMA**

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Abstract

The issue of religious moderation is one of the main issues in the strategic plan of the Ministry of Religious Affairs for more moderate religious communities. Therefore, in 2019, the Ministry of Religious Affairs of the Republic of Indonesia declared 2019 as the Year of Religious Moderation, in that year, the Ministry of Religion through the Director-General of Islamic Education issued a Circular of the Director-General of Islamic Education regarding the Circular of Religious Moderation Houses within State Islamic Religious Universities. UIN Sunan Gunung Djati Bandung immediately implemented the circular by establishing Rumah Moderasi Beragama. The existence of Rumah Moderasi Beragama in order to strengthen religious moderation and convey messages of peace and tolerance in carrying out daily religious teachings for lecturers and students. This paper will examine how the strengthening of religious moderation is carried out by Rumah Moderasi Beragama and evaluate the implementation of religious moderation. So that it will be known how Rumah Moderasi Beragama of UIN Sunan Gunung Djati Bandung implements strengthening the understanding of religious moderation and its relation to policies from the Ministry of Religious Affairs regarding religious moderation programs in universities. This research uses a qualitative-descriptive approach with a case study of the Moderation House by conducting a study of the products of Rumah Moderasi Beragama in the implementation of activities on campus. Based on the results in the field, Rumah Moderasi Beragama of UIN Sunan Gunung Djati Bandung in the implementation of strengthening religious moderation published five modules that were used in the implementation of activities and programmatically carried out various activities in accordance with the Ministry of Religious Affairs policy in strengthening religious moderation in university.

Keywords: Religious, Moderation, Tolerance, Books

Abstrak

Isu moderasi beragama menjadi salah satu isu utama yang menjadi rencana strategis Kementerian Agama di dalam pembangunan umat beragama yang lebih moderat. Oleh karena itu, pada tahun 2019, Kementerian Agama RI mencanangkan tahun 2019 sebagai Tahun Moderasi Beragama, pada tahun tersebut, Kementerian Agama melalui Dirjend Pendidikan Islam mengeluarkan Surat Edaran Direktur Jenderal Pendidikan Islam tentang Edaran Rumah Moderasi Beragama di lingkungan Perguruan Tinggi Keagamaan Islam Negeri. UIN Sunan Gunung Djati Bandung langsung mengimplementasikan surat edaran tersebut dengan mendirikan Rumah Moderasi Beragama. Keberadaan Rumah Moderasi Beragama UIN Sunan Gunung Djati Bandung dalam rangka penguatan moderasi beragama dan penyampaian pesan-pesan perdamaian dan toleransi dalam menjalankan ajaran agama sehari-hari bagi para dosen dan mahasiswa. Tulisan ini akan mengupas bagaimana penguatan moderasi beragama yang dilakukan oleh Rumah Moderasi Beragama tersebut dan melakukan evaluasi terkait pelaksanaan moderasi beragama. Sehingga akan diketahui bagaimana Rumah Moderasi Beragama UIN Sunan Gunung Djati Bandung melaksanakan penguatan pemahaman moderasi beragama dan kaitannya dengan kebijakan dari Kementerian Agama terkait program moderasi beragama di perguruan tinggi. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan studi kasus terhadap Rumah Moderasi dengan melakukan kajian terhadap produk dari Rumah Moderasi Beragama di dalam pelaksanaan kegiatan di lingkungan kampus. Berdasarkan hasil kajian di lapangan, bahwa Rumah Moderasi Beragama UIN Sunan Gunung Djati Bandung di dalam pelaksanaan penguatan moderasi beragama, menerbitkan lima modul yang dipergunakan dalam pelaksanaan kegiatan dan secara program telah melaksanakan berbagai kegiatan sesuai dengan kebijakan Kementerian Agama di dalam penguatan moderasi beragama di perguruan tinggi.

Kata Kunci: Keberagamaan, Moderasi, Toleransi, Buku-Buku

INTRODUCTION

Indonesia is a diverse country, both in religion, ethnicity, race, and language. This wealth can cause problems in the community, if not managed properly. Friction with religious labels often occurs at the grassroots, which leaves a lot of homework and piles up. The attitude of tolerance and tolerance, both between fellow believers and between religious adherents, often creates a commotion. We often encounter various incidents, even today, such as cases that are still hot, namely YouTubers MK and MYN who are suspects of alleged religious blasphemy, and other cases that lead to a lack of religious understanding that can accept differences and respect each other's beliefs. Various events and incidents in the name of religion have generated a negative response from the community and a riot of harmony, both between religious communities and between religious communities. This causes the peaceful life of religion and nation to be disturbed (Arifinsyah et.al, 2020).

The government, in this case, has certainly made various efforts to reduce these very sensitive religious conflicts, so that they do not become thorns in the husk, which can explode at any time. Mainstreaming moderate religious life is the duty of every individual to create tolerance and cooperation among religious communities. The diversity of the Indonesian nation is a gift and destiny from Allah SWT, the Almighty God, which is accepted by every individual. The diversity of religions in Indonesia, with 6 religions recognized by the state, is a prima donna in itself compared to other countries (Tim Penyusun, 2019, Ismail, 2020).

The Ministry of Religious Affairs of the Indonesia Republic, as an institution that

handles religious issues in Indonesia, has a huge responsibility in playing a role as the frontline in mainstreaming moderate religious life. In 2019, the Indonesian Minister of Religious Affairs Lukman Hakim Saifuddin launched the book "Religious Moderation" which was compiled by the Drafting Team at the Ministry of Religious Affairs. The book explains the what, why, and how of religious moderation. Furthermore, in 2020, the Ministry of Religious Affairs will also publish the book "Road Map for Strengthening Religious Moderation for 2020-2024". The book describes the strategies and steps of the Ministry of Religious Affairs in carrying out strengthening religious moderation. The two books are official documents and main documents issued by the Ministry of Religious Affairs. The presence of the two books is expected to be a guideline for every ministry, institutional, agency, and educational institution in carrying out daily religious moderation.

Strengthening Religious Moderation has turned out to be a necessity within the State Islamic Religious College (PTKIN). Religious moderation in this context is how the academic community in the State Islamic Religious College (PTKIN) has a religious understanding that is tolerant, sympathetic, not extreme in religion, and accepts differences. Religious moderation must be understood as an attitude in religion that is balanced, between the practice of one's religious teachings and respect for the religious practices of other people who have different understandings and beliefs. Moderate religious narrative requirements are absolutely amid the life of the Indonesian people who are multicultural, multi-ethnic, and multi-religious (Hefni, 2020, Sutrisno, 2019).

To realize the strengthening of religious moderation in educational institutions under the auspices of the Indonesian Ministry of Religious Affairs, especially in the State Islamic Religious College (PTKIN), the Directorate General of Islamic Education issued a Circular Number B-3663.1/DJ.I/BA.02/10/2019 October 29, 2019, concerning moderation of religious homes, where every State Islamic Religious College campus (PTKIN), STAIN/IAIN/UIN to build a religious moderation house.

Director-General of Islamic Education Muhammad Ali Ramdhani stressed that the existence of religious moderation houses is very important to convey various understandings and moderate religious understandings among the academics of PTKIN. This was confirmed by Suyitno as director of Islamic religious education which confirmed that the existence of religious moderation homes was the center of religious moderation studies, through research, seminars, and workshops. House of Religious Moderation is a Data Bank of the religious moderation review that will be used as a policy basis (Editor, 2020). Of course, the strengthening of understanding of religious moderation in college must refer to the moderate concept of thinking, moderate in acting, and moderate in religious life (Ali, 2020).

One of the religious moderation houses in the PTKIN, namely in Sunan UIN Sunan Gunung Djati Bandung, is the focus of study and research this time. Moderate religious house in Sunan Sunan Mountain UIN Bandung is a pilot project and the first, from 58 PTKIN in Indonesia, which founded a home of a religious moderation in the PTKIN, was inaugurated by the Indonesian Minister of Religion Fachrul Razi on November 26,

2019, located at the campus 3 UIN Sunan mountain Djati (editor, 2019).

The existence of the State Islamic Religious College (PTKIN) in Indonesia in strengthening a religious moderation program is very important. Therefore, the existence of a religious moderation house as an official institution has an important role in efforts to submit moderate religious messages, especially for academics. In connection with this, this paper examines how the implementation of the reinforcement of religious moderation has been carried out by a house of religious moderation at UIN Sunan Mountain Djati Bandung, has been first inaugurated since it was first inaugurated, what programs and outputs have been produced by the Religious Moderation House at UIN Sunan Gunung Djati Bandung in the implementation of strengthening religious moderation for the academic community of UIN Sunan Gunung Djati Bandung to date, which has an impact not only on the campus but also for the wider community.

In this regard, this study looks at how the implementation of religious moderation has been carried out by the Religious Moderation House at UIN Sunan Gunung Djati Bandung by looking at the literature used in the application and implementation of religious moderation in the academic environment. Furthermore, this study will evaluatively compare the concepts and implementation strategies contained in the book "Religious Moderation" and the "Road Map of Strengthening Religious Moderation in 2020-2024" published by the Ministry of Religious Affairs.

Based on the explanation above, there are several problem formulations to answer the theme of this research, namely: 1) How

is the implementation of the Religious Moderation House at UIN Sunan Gunung Djati Bandung? 2) What literature is used by the House of Religious Moderation at UIN Sunan Gunung Djati Bandung in carrying out religious moderation activities in the campus environment, both for students and lecturers? 3) Is the implementation of strengthening religious moderation by the Religious Moderation House at UIN Sunan Gunung Djati Bandung in line with the concepts and strategies contained in the book “Religious Moderation” and “Road Map for Strengthening Religious Moderation for 2020-2024” published by the Ministry of Religious Affairs?

The purpose of this paper will be to describe the implementation of strengthening religious moderation carried out by the Religious Moderation House in the academic community of UIN Sunan Gunung Djati Bandung with various activities and outputs that have been produced in seeding an understanding of religious moderation, as well as comparing them with the concepts and strategies in the two main books published by the Ministry of Religious Affairs. This paper is expected to provide benefits regarding the various programs and results that have been produced by the Moderation House of UIN Sunan Gunung Djati Bandung, which in the end can be a role model for other State Islamic Religious College (PTKIN) in implementing strengthening religious moderation in various programs and results can be used as a guideline for the entire PTKIN academic community in Indonesia.

Based on the results of the search conducted, there are several writings and research on religious moderation, including those conducted by Mahyudin et.al (2020) who wrote about “*Peran Strategies IAIN*

Ambon dan IAKN Ambon Dalam Merawat Toleransi Sosial dan Moderasi Beragama di Ambon Maluku”. According to them, past religious conflicts, in the Ambon area, in particular, were a consequence that affected social tolerance and religious moderation in society. Frictions between religious adherents are potential conflicts that could resurface at any time. IAIN Ambon and IAKN Ambon take a joint role in strengthening social tolerance and religious moderation through peacebuilding by reviving a sense of brotherhood in the “Pela Gandong” frame, namely the transformation of the culture of peace through cross-cultural and religious leaders meeting efforts in building tolerance, and moderation of religion in society.

Sutrisno (2019) wrote about “*Aktualisasi Moderasi Beragama di Lembaga Pendidikan*”. In his writing, Sutrisno said that educational institutions must be the basis of the laboratory of religious moderation. The spread of the sensitivity of students to differences must be carried out. There is a space for dialogue, understanding religious teachings that religion brings messages of love and compassion, not hatred and hostility, must be carried out by teachers at schools.

Furthermore, Purwanto et.al (2019) discussed “*Internalisasi Nilai Moderasi melalui Pendidikan Agama Islam di Perguruan Tinggi Umum*”. In this article, Purwanto said that internalizing the values of religious moderation through Islamic religious education courses at public universities is very important to do. Considering that the Indonesian society is plural, it is necessary to understand that Islamic teachings are moderate teachings, *Rahmatan Lil ‘Alamin*, not teachings that indoctrinate students to be intolerant and radical. The internalization

pattern is through the methodology of the Islamic understanding of the importance of respecting differences (*ikhtilaf*) among students and the formation of moderate character for students.

RESEARCH METHODS

This study uses a qualitative-descriptive approach with a case study of the Moderation House of UIN Sunan Gunung Djati Bandung, focusing the study on the literature used by the Religious Moderation House in carrying out religious moderation activities in the UIN Sunan Gunung Djati Bandung environment. The time of data collection is carried out on August, 20 – 29, 2021. The data collection methods used are interviews and documentation. Interviews were conducted with the administrators of the Religious Moderation House. Interviews were conducted to obtain information and data regarding the activities of the Religious Moderation House after it was inaugurated by the Indonesian Minister of Religion. Due to the COVID-19 pandemic, the direct interview could not be carried out properly, so the interview was continued via WhatsApp (WA). Documentation studies were carried out on various works of literature, in this case, books or modules, which have been compiled and used at the Religious Moderation House, as well as several other documentation that supports the information and data of this research.

The stages of data processing were carried out by heuristics and interpretation methods (Gottschalk, 1975). Heuristics is by taking an inventory and collecting various sources related to research, especially the products of the religious moderation house at UIN Sunan Gunung Djati, Bandung in the form of

printed books. on the results of the reading that has been done.

RESULTS OF RESEARCH AND DISCUSSIONS

Profile of The House of Religious Moderation at Sunan Gunung Djati State Islamic University, Bandung

Rumah Moderasi Beragama at UIN Sunan Gunung Djati Bandung was inaugurated by the Minister of Religious Affairs of the Republic of Indonesia, Fakhurroji, on November 26, 2019. Rumah Moderasi Beragama at UIN Sunan Gunung Djati Bandung was the first institution to exist within the State Islamic Religious University, and even the establishment of this RMB as a pilot project can become a pilot program for other PTKIN in Indonesia.

In his remarks, the Minister of Religious Affairs said “that what should be moderated is not the religion, but the way the adherents practice religion. “So, I want to remind you once again that what we are doing is moderating the way we are religious, not moderating religion. Because religion is moderate, Islam is very moderate, *Rahmatan Lil ‘Alamin* (Editor, 2019).

The establishment of Rumah Moderasi Beragama itself is a follow-up to the Director General’s Circular. Islamic Education Number B-3663.1/Dj.I/BA.02/10/2019 dated October 29, 2019. The administrators of Rumah Moderasi Beragama were ratified by the Decree of the Chancellor of UIN Sunan Gunung Djati Bandung Number: 276/Un.05/II.2/ KP.07.6/06/2020 with the following composition:

Expert Council: Prof. Dr. H. Afif Muhammad, M.A

Executive Director: Prof. Dr. Uus Ruswandi, M.Pd

Executive Secretary: Dr. H. Wawan Hernawan, M. Ag

The establishment of Rumah Moderasi Beragama, as a work unit, is expected to strengthen the achievement of the vision and mission of UIN Sunan Gunung Djati Bandung Wahyu Guiding Science in the Frame of Morals of Karimah. This Religious Moderation House was established to be a center for religious studies that always facilitates, advocates, and mediates various religious conflict phenomena that occur between people of the same religion, between religious communities, and between religious communities and the government (trilogy of inter-religious harmony).

In fact, the existence of this Rumah Moderasi Beragama functions “as a laboratory of religious moderation that is open to the general public in the form of various religious symbols, images of rites, places of worship and holy books of religions in Indonesia, so that people from various walks of life can visit to find out, understand, appreciate, and be able to respect religious diversity”. “Rumah Moderasi Beragama works at the university level. As a coordinating institution that synergizes its activities with other work units, such as with the Study Program or related Study Centers. Activities that involve other work units are coordinated through the Task Force or Committee mechanism per activity” (Tim Penyusun, 2020)

Regarding the status of Rumah Moderasi Beragama, based on an explanation from Hernawan, the status of Rumah Moderasi Beragama at UIN Sunan Gunung Djati Bandung is equated with “Chairman of an LPM and LP2M-level Institution. This is

reflected in the Chancellor’s Decree naming the Executive Director. However, because it is not listed in the statutes and Ortaker of UIN Bandung, not all of them are equivalent to LPM and LP2M. In terms of the budget, there are still many that are entrusted to other units, such as ULP, WMI, or to the faculty for the socialization of RMB. The funds themselves already exist, although in the realization it is still assisted by ULP, because there is no BPP/PUMK in RMB yet” (Interview with Mr. Wawan Hernawan on September 23rd, 2021).

There are several duties and functions of the existence of Rumah Moderasi Beragama at UIN Sunan Gunung Djati, namely:

1. Coordinate religious moderation activities with related stakeholders by compiling and disseminating terms of reference as well as guidelines for implementing activities;
2. Support the implementation of the religious moderation program in the faculties/units/study programs at UIN Sunan Gunung Djati Bandung, and,
3. Organizing religious programs from a moderate perspective.

Implementation of Religious Moderation in the UIN Sunan Gunung Djati, Bandung

Since its inauguration, the administrators of Rumah Moderasi Beragama have carried out several activities, as a first step and strengthening the institution, some of these activities, including: 1) Preparation of pocketbooks and smartbooks for all new students; 2) Finalization of Religious Moderation, National Insights, Pedagogics, self-integrity, and Revelation Guiding Science modules; 3) Strengthening religious moderation and national insight for the head

of the dean and education staff; 4) Training for new lecturers includes materials: Religious Moderation, National Insight, Pedagogy, Self-integrity, and Revelation Guiding Science; 5) Strengthening religious moderation in student institutions; and 6) Socialization of strengthening religious moderation through billboards, banners in the campus environment. This activity has been carried out from November – to December 2020 and the socialization of religious moderation in the academic community of UIN Sunan Gunung Djati in 2020 is only for ASN lecturers and new education staff with makeshift modules (Interview with Mr. Wawan Hernawan on September 23rd, 2021).

Throughout 2021, a number of religious moderation activities were carried out by the faculties of the UIN Sunan Gunung Djati Bandung with RMB as the facilitator. These activities, among others, are:

1. Public Lecture and FISIP Lecturer Forum with the theme “Religious Moderation: Responding to Recent Terrorism in Indonesia” by presenting resource persons; Prof. Dr. Afif Muhammad, M.A (Expert Council for Religious Moderation House of UIN Sunan Sunan Gunung Djati Bandung. The activity was held online through the zoom meeting application on April 28, 2021, by FISIP UIN Sunan Gunung Djati Bandung.
2. National Webinar with the theme “Covid-19 Phenomenon and Religious Moderation in Philosophical and Theological Analysis” with resource person Dr. A. Setyo Wibowo, MA (Philosophy Lecturer at Dyakara Philosophy College) and Dr. Bambang Qomaruzzaman, M.Ag (Lecturer at UIN Sunan Gunung Djati Bandung). The

activity was held online through the zoom meeting application on August 10, 2021, by HMJ of Aqidah and Islamic Philosophy.

3. Webinar with the theme “Religious Moderation in the Middle of a Pandemic” with Prof. Dr. Afif Muhammad, MA. The activity was held online through the zoom meeting application on August 24, 2021, by the Ushuluddin Faculty of UIN Sunan Gunung Djati Bandung
4. Public Lecture with the theme “Building Religious Moderation Through the Interpretation Method with Dr. TGB. H. M. Zainul Majdi, Lc., MA and Dr. Abas Mansur Tamam, Lc., MA. The activity was held online through the zoom meeting application on September 20, 2021, by the Al-Qur’an and *Tafsir* Study Program, Ushuluddin Faculty, UIN Sunan Gunung Djati Bandung
5. Wasathiyah webinar with the theme “Contestation and Implementation of *Hadith*-Based Moderation: Strengthening Moderation in Indonesia Based on *Hadith* Studies” with speakers Fahmi Salim, MA (Central MUI Member), Ai Fatimah Nur Fuad, Ph.D (UHAMKA Lecturer), and Dr. Ali Masrur, MA (Lecturer at UIN Sunan Gunung Djati). The activity was held online through the zoom meeting application on September 23rd, 2021 by the *Hadith* Science Study Program, Ushuluddin Faculty, UIN Sunan Gunung Djati Bandung

Literature Books of Religious Moderation House

Since the inauguration of the Religious Moderation House of UIN Sunan Gunung Djati Bandung, the Religious Moderation House has published 7 (seven) books

(modules). However, only 5 (five) books are the most appropriate to be used in carrying out religious moderation activities in the UIN Sunan Gunung Djati Bandung, they are:

1. The Pocket Book of Religious Moderation House.



Figure 1: Buku Saku Rumah Moderasi Beragama, Ayi Yunus Rusyana et. Al (editor), (Bandung, LP2M UIN Sunan Gunung Djati: 2020)

The contents of this pocketbook include legal basis, introduction, basic formation, objectives, philosophical, juridical, and sociological foundations, scope, main tasks, and functions, as well as activities in the House of Religious Moderation.

This POCKET book “Religious Moderation” is very good for the academicians of UIN Sunan Gunung Djati Bandung, not only for students and lecturers. The content and discussion in this pocketbook provide an explanation of the essence of wasathiyah teachings and an explanation of philosophical moderation, with an explanation of religious tolerance.

2. The SmartBook of Religious Moderation.



Figure 2: Buku Pintar Membangun Moderasi Beragama, Afif Muhammad et.al (editor), (Bandung, UIN Sunan Gunung Djati, 2020)

This SmartBook is very rich in content on Religious Moderation. It discusses: What is Religious Moderation; Five Principles of Religious Moderation; Exclusivity, Intolerance, and Radicalism; Establish and Develop Religious Moderation. This book is very good as a guide for students and lecturers at UIN Sunan Gunung Djati, Bandung. This Smart Book on Building Religious Moderation at UIN Sunan Gunung Djati Bandung is a very good guide for all academics in UIN Sunan Gunung Djati Bandung. An explanation of what Religious Moderation is explained in detail, accompanied by arguments sourced from the Qur’an, an elaboration of the five principles in religious moderation, including *wasathiyah*, *tasamuh* (tolerant), *musawah* (equality), ‘adlat (fair), an open and dynamic.

The explanation of the five principles of religious moderation is accompanied by various arguments from the Qur’an and *hadith* so that it can provide a deep understanding for anyone who reads this smart book. Explanations of exclusivity, intolerance and radicalism

are presented in this clever book. The provision of this material, according to the researcher, is very good because it can provide understanding and understanding to the reader about the dangers of misinterpreting exclusivism, intolerance, and radicalism. This is of course contrary to the understanding of Religious Moderation which leads to the understanding and implementation of religious teachings that are inclusive, open, respecting differences, and tolerant.

This smart book also describes how to build and develop religious moderation, which is not only in educational institutions but can also be applied anywhere. The material on “Interaction and Communication of Religious Moderation” is very good how we develop Religious Moderation in daily interactions that are friendly, polite, respecting differences, upholding morals, and avoiding hate speech and attitudes that are can lead to disputes, conflicts, and hostility. Integrity and honesty, dialogue and deliberation, togetherness and cooperation are the main capital in moderate daily life

3. The Five Principles in Religious Moderation



Figure 3. Buku Lima Prinsip Dalam Moderasi Beragama, Dadang Darmawan,

(Bandung, Rumah Moderasi Beragama UIN Sunan Gunung Djati, 2020)

This book is structured so that every individual can understand the definition of religious moderation well, historical aspects of religious moderation, and the 5 (five) principles of religious moderation developed by UIN Sunan Gunung Djati Bandung. These 5 (five) principles are Wasathiyah (middle attitude); *Tasamuh* (toleration); *Musawah* (equality or alignment); ‘Adalat (‘Fair); and *Tathawwur wal Ibtikar* (open and dynamic).

This book describes in detail and in detail the definition of religious moderation sourced from the Qur’an, *hadith*, and the developed moderate definition. The historical aspect of religious moderation itself is revealed in this book, which can provide an overview for historical genealogical readers of religious moderation in the trajectory of Islamic civilization and how the history of religious moderation has traveled in the long journey of the Indonesian nation.

This book also describes 2 (two) main principles in religious moderation; wasathiyah (middle attitude) and *tasamuh* (tolerant). What is the value of wasathiyah in the Qur’an and *hadith*, why do we have to have the value of wasathiyah, what are the impacts if the value of wasathiyah is ignored or abandoned, what factors can hinder and support the implementation of wasathiyah. In addition, there are 2 (two) principles of excellence in carrying out religious moderation; *musawah* and ‘*adalat*’.

The principles of *tathawwur* and *ibtikar* (open and dynamic) are discussed in this book as the last principle in implementing religious moderation. The principles of openness and dynamics in the Qur'an are described in this book. The spirit of openness and the dynamics of religion puts forward cooperation to build universal human values. The presentation of the material coupled with the arguments of the Qur'an provides an affirmation that the discussion presented is based on arguments, not on logic alone.

4. Integrity of Self.



Figure 4. Buku Integritas Diri, Nunung Sorbaningsih et.al, (Bandung, Rumah Moderasi Beragama UIN Sunan Gunung Djato, 2021)

This book conveys several things that are important in developing the integrity of each individual in the academic community of UIN Sunan Gunung Djati Bandung in the form of honest attitude and love of truth; a moral commitment; anti-corruption and accountability; justice and role model; and respect the dignity of the individual.

This Self Integrity book is very interesting to read because it is rich in the discussion of the integrity of a human being. In the KBBI, integrity has

the meaning of “a trait, or condition that shows a complete unity so that it has the potential and ability that radiates authority and honesty”.

Someone who has integrity must have an honest and strong character. Integrity is fundamental in building effective relationships, trust, and interpersonal relationships. In this book, one must have; honesty and love for the truth; having a moral commitment; an anti-corruption and accountability; justice and role model; and respect for the dignity of the individual.

5. Insight of Nationality



Figure 5. Buku Wawasan Kebangsaan, Moh. Dulkihah et.al, (Bandung, Rumah Moderasi Beragama UIN Sunan Gunung Djato, 2021)

One of the interesting topics in this book is the Awareness of the Nation and State and the Diversity of the Indonesian Society which is closely related to the context of mainstreaming Religious Moderation in society.

This National Insights book is very interesting to read because, according to the researcher, it relates to the context of strengthening the understanding of religious moderation in the life of the nation and state. The relationship between religious moderation and awareness

of the nation and state, and the diversity of Indonesian society, can be demonstrated by the plurality of Indonesian society, which consists of religion, ethnicity, race, culture, and customs.

The relationship between religion and the state is in a dialogue-interactive form, where religion through its teachings and the state through its rules is a “rope of love” which ideally can oversee the harmonization of religious life and the state. The inclusiveness and egalitarian attitude among religious adherents will be able to bridge existing differences. The diversity of the Indonesian people can be a nation’s wealth that must be maintained by strengthening religious understanding in society through an attitude of tolerance, harmony, respect, and respect for one another

Evaluation of Religious Moderation Strengthening Concepts and Strategies

As previously mentioned, in books published by Rumah Moderasi Beragama of UIN Sunan Gunung Djati, there is a concept of religious moderation, which is reflected in the five principles of religious moderation, namely: *Wasathiyah* (middle attitude); *Tasamuh* (tolerance); *Musawah* (equality or alignment); ‘Adalat (‘Fair); and *Tathawur wal Ibtikar* (open and dynamic). The concept of religious moderation at UIN Sunan Gunung Djati’s Religious Moderation House, although the text is different, has substantial similarities to the concept of religious moderation in the two main books published by the Ministry of Religious Affairs.

In the book “Religious Moderation” by the Ministry of Religious Affairs (2019), it is stated that there are two basic principles of moderation, namely fairness and balance. The meaning of justice is always to maintain

a balance between two things, for example, the balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal benefit, between necessity and voluntarism, between religious texts and the *ijtihad* of religious figures, between the ideal and the reality, and the balance of the past and the future.

The balance is a term to describe perspectives, attitudes, and commitments to always side with justice, humanity, and equality (Tim Penyusun, 2019). Religious moderation requires religious people not to confine themselves, not to be exclusive (closed), but inclusive (open), to merge, to adapt, to socialize with various communities, and to always learn besides giving lessons (Tim Penyusun, 2019).

In addition to the 5 principles of value mentioned above, in the book published by Rumah Moderasi Beragama of UIN Sunan Gunung Djati, some characteristics need to be possessed by a person who is moderate at heart, which is called self-integrity and has national insight. As for self-integrity in the form of honest attitude and love for the truth; moral commitment; anti-corruption and accountability; justice and role model; and respect for the dignity of the individual.

Meanwhile, national insight is reflected in an inclusive and egalitarian attitude between fellow religious adherents, which will be able to bridge existing differences. Integrity issues in the book “Religious Moderation” of the Ministry of Religion (2019), it is stated implicitly that the word moderation in Islam has the equivalent of the word “wasath” which means *khiyar* (choice or elected). Thus, the term Muslims as *Ummatan Wasatha* means the chosen and best people (Tim Penyusun,

2019). This is possible if the Muslims have self-integrity. The concept of national insight is explicitly contained in one indicator of religious moderation, namely national commitment, namely loyalty to national consensus. Part of the national commitment is acceptance of the principles of the nation contained in the 1945 constitution and the regulations under it (Tim Penyusun, 2019).

As for the implementation level of strengthening religious moderation, Rumah Moderasi Beragama of UIN Sunan Gunung Djati held several public lectures, webinars with the theme of religious moderation, preparation of pocketbooks and smartbooks and Religious Moderation modules, strengthening religious moderation and national insight for dean leaders and education staff, moderation training for new lecturers, strengthening religious moderation in student institutions, socializing the strengthening of religious moderation through billboards, banners, and others on campus. The implementation of the strengthening of Moderation, by the strategy contained in the book "Road Map of Strengthening Religious Moderation in 2020-2024", in the book states that one of the ecosystems of religious moderation is education. The strengthening of religious moderation will be determined by how the inculcation of the values of religious moderation is carried out, and how teaching materials are delivered, by educators, education staff, and education managers, both those given through formal and non-formal education, as well as education in the community (informal).

In the book, Education is part of a strategic group, where education is considered the most strategic medium for transferring values and knowledge (Ministry of

Religious Affairs, 2020: 37 and 41). The implementation of religious moderation by Rumah Moderasi Beragama of UIN Sunan Gunung Djati implicitly fulfills the elements where Rumah Moderasi Beragama of UIN Sunan Gunung Djati has prepared materials in the form of books and modules and carried out several activities to instill moderation values for educators, education staff, and college student.

CLOSING

Based on the results of the discussion above, several conclusions can be drawn; First, Rumah Moderasi Beragama at UIN Sunan Gunung Djati Bandung was inaugurated by the Minister of Religious Affairs on November 26, 2019. The establishment of Rumah Moderasi Beragama was a manifestation of the Circular of the Director-General. Islamic education related to the establishment of Rumah Moderasi Beragama at PTKIN.

The management of Rumah Moderasi Beragama was ratified by a decision letter from the management by the Chancellor of UIN Sunan Gunung Djati Bandung. Various activities related to the socialization and fostering of religious moderation have been carried out, starting with the creation of a book or module on religious moderation for the academic community of UIN Sunan Gunung Djati Bandung. Webinar activities on religious moderation in 2021 have been carried out by several faculties with Rumah Moderasi Beragama as the activity facilitator, with funding sourced from the budget of each faculty.

Second, there are 5 (five) books or modules that have been compiled by Rumah Moderasi Beragama which discuss issues of religious moderation from various perspectives. The

five titles of the books or modules are; 1) The Pocket Book of Religious Moderation House; 2) The SmartBook of Religious Moderation; 3) The Five Principles in Religious Moderation; 4) Integrity of Self, and 5) Insight of Nationality. These five books are very good for anyone, not only for the academic community of UIN Sunan Gunung Djati Bandung but can be a guide and guide for any institution in implementing religious moderation.

Third, the concept of religious moderation contained in books and modules compiled by Rumah Moderasi Beragama of UIN Sunan Gunung Djati as well as the implementation of the religious moderation program that has been implemented, are generally by the concept of Religious Moderation proclaimed by the Ministry of Religious Affairs, especially as stated in the book "Religious Moderation". Likewise, its implementation is in line with the strategy in the book "Road

Map of Strengthening Religious Moderation for 2020-2024", so that the strengthening of religious moderation by Rumah Moderasi Beragama of UIN Sunan Gunung Djati can be considered to have a common understanding with the policy from the center on religious moderation and have the same steps in implementing them.

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