

Da'wah and Strengthening the Understanding of Religious Moderation at Islamic Universities

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Keywords

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Abstract

Departing from previous studies, which found that colleges were one of the locus for sowing intolerant, extreme, and radical religious views, this article examines the strengthening of moderate religious beliefs at Islamic universities in Riau Province, Indonesia. By taking case studies at three universities, namely the State Islamic University of Sultan Syarif Kasim of Riau, State Islamic College of Bengkalis, and Hubbulwathan Islamic College of Duri. This article finds that the strengthening of the notion of religious moderation at the Islamic tertiary level has been manifested in many policies such as outreach, involving lecturers in some training, including religious moderation material as one of the college entrance test criteria for new students, and making religious moderation the theme of Real Work Lectures for students. This finding shows that Islamic tertiary institutions are not passive towards exposure to intolerance and radicalism but instead take up resistance to many policies. At the same time, this becomes a new da'wah activity for tertiary institutions in Riau.

Kata kunci

Dakwah, moderasi beragama, perguruan tinggi Islam

Abstrak

Berdasarkan studi-studi sebelumnya yang menemukan bahwa perguruan tinggi menjadi salah satu lokus untuk menyemai paham keagamaan yang intoleran, ekstrem, dan radikal, artikel ini berupaya untuk mengkaji penguatan paham keagamaan moderat di perguruan tinggi Islam di Provinsi Riau, Indonesia. Studi kasus di tiga perguruan tinggi yaitu Universitas Islam Negeri Sultan Syarif Kasim Riau, Sekolah Tinggi Agama Islam Negeri Bengkalis, dan Sekolah Tinggi Agama Islam Hubbul Wathan Duri. Artikel ini menemukan bahwa penguatan paham moderasi beragama di tingkat perguruan tinggi Islam telah termanifestasikan dalam sejumlah kebijakan seperti sosialisasi, mengikutsertakan dosen dalam sejumlah pelatihan, memasukkan materi moderasi beragama sebagai salah satu kriteria tes masuk perguruan tinggi bagi mahasiswa baru, serta menjadikan moderasi beragama sebagai tema Kuliah Kerja Nyata (KKN) bagi mahasiswa. Ini menunjukkan bahwa perguruan tinggi Islam tidak pasif terhadap paparan paham intoleransi dan radikalisme, melainkan melakukan resistensi dalam sejumlah kebijakan, sehingga pada saat yang sama, ini menjadi aktivitas dakwah baru bagi perguruan tinggi di Riau.

Introduction

This paper examines preaching and strengthening the notion of religious moderation at Islamic Higher Education (PTKI) in Riau. The findings of previous studies regarding religious moderation in tertiary institutions show that tertiary institutions are a place to sow the notions of intolerance, radicalism, and extremism. Mention one example, for example, a survey conducted by the Center for the Study of Islam and Society (PPIM) Universitas Islam Negeri (UIN) Jakarta in 2018 and 2019 regarding intolerance and radicalism in the world of education. The results show that around 50 percent of students have intolerant and radical attitudes and perspectives. Then the following survey showed the same tendency that teachers and lecturers had a level of radicalism and intolerance of more than 50 percent (Convey, 2018;2019).

Several things at least influence the entry of religious understandings of intolerance and radicalism in tertiary institutions. First, higher education autonomy makes it easier for these understandings to enter higher education through reading materials or lecturers (PPIM, 2016). Second, the influence of student organizations suspected of influencing religious performance among students, such as Rohis, Campus Da'wah Institute (LDK), and others (Maarif Institute, 2018; Wahid Foundation, 2016). Third, alums affiliated with radical movements (Masooda, et al., 2016).

Apart from the three things above, general intolerance is driven by strengthening Islamic populism in Indonesia. Islamic populism in the context of religious moderation is not positioning the *ummah* vis-a-vis the elite but politics that places the *ummah* against the *ummah*. This kind of political attitude arises from not being open to cultures outside of them and considering outsiders enemies. In short, Islamic populism strengthens group identity politics (Akhmadi, 2019; Arif, 2020; Busro, 2019; Triantoro, 2019). One example of enhancing group identity politics is the da'wah carried out by Hang Radio Batam, Riau Islands (Masduki et al., 2022). This has been shown in research conducted by Akmaliah & Nadzir (2021) which shows that Islamic populism has a close relationship with the fading attitude of religious moderation in Indonesia.

In this context, religious moderation must be implemented at all primary, secondary, and tertiary levels. In this regard, the government has made religious moderation a priority program listed in the 2020-2024. The goal is to restore the essence of religion as a universal perspective to maintain Indonesia's diversity.

Several studies have shown how schools or higher education promote and internalize attitudes of religious moderation, as reflected in the research of Mohammad (2018), Sofiuiddin (2018), Malik et al. (2021), and Piliang (2010). Continuing previous studies, this research examines the strengthening of religious moderation, translated through many policies at three Islamic religious universities in Riau, both those with state and private colleges.

The author argues that these policies can be referred to as da'wah activities for Islamic tertiary institutions in sowing the values of religious moderation. Da'wah does not only convey good messages through mosques or at major religious events. In a

broader sense, Da'wah is also represented through religious moderation policies in tertiary institutions. Through religious moderation policies, da'wah aims to maintain community unity as mandated by all religious teachings.

In addition, by examining the strengthening of religious moderation in Islamic Higher Education, this is a reflection of the policy of religious moderation that has been carried out by higher education, as well as answering the findings of previous surveys which explained that higher education is exposed to the notions of intolerance, radicalism, and extremism. Even though the survey found the growth of intolerance and radicalism in higher education, it does not mean that higher education is passive and does not resist these views. Islamic Higher Education in Riau has resisted the notion of intolerance and radicalism by strengthening the notion of religious moderation.

Method

This research is based on fieldwork for three months, from April 26, 2022, to July 15, 2021. During this time, the authors collected data at three Islamic religious colleges: Universitas Islam Negeri Sultan Syarif Kasim Riau (UIN Suska Riau), Sekolah Tinggi Agama Islam Negeri Bengkalis (STAIN Bengkalis), and Sekolah Tinggi Agama Islam Hubbulwathan Duri (STAI Hubbulwathan Duri). These three campuses were chosen as case studies for several reasons, namely these three campuses represent public and private Islamic campuses located in the center of the Riau provincial capital and district. For example, UIN Suska Riau is the largest Islamic campus in Pekanbaru. Likewise with STAIN Bengkalis and STAI Hubbulwathan Duri. Therefore, selecting these three campuses will be represented regarding the strengthening of religious moderation carried out by PTKI in Riau. The research data were obtained through interviews with 20 informants: the Chancellor, Vice Chancellor II, Quality Assurance Institute (LPM), Dean, and Head of the Administrative Sub-division. In addition, this research combines online data in the form of documentation archives from three Islamic higher education campuses.

The data that has been obtained is then analyzed with previous studies that have the same study focus. To simplify the analysis, the authors divide this research into several sections, namely: First, the authors explain the general concept of religious moderation. Second, religious traditions and religious moderation at PTKI Riau. Third, the socialization of religious moderation among the academic community. Fourth, religious moderation training for lecturers. Fifth, webinars on religious moderation, PBAK, and Moderation Houses. Sixth, religious moderation and the PTKI entrance selection test. Seventh, KKN and PKM propagate religious moderation outside the campus. Eighth, religious moderation dialogue. Ninth, conclusion.

Results and Discussion

The Concept of Religious Moderation: Normative and Constitutive Foundations

Historically, religious moderation has long been manifested in the teachings of the scriptures and the practice of the prophet's life. The term "moderation" comes from the Latin word "moderation" (no excess and no shortage). Whereas in Arabic, moderation is known as *tawassuth* (in the middle), *I'tidal* (fair), and *tawazun* (balanced). Therefore, religious moderation means perspectives, attitudes, and behavior always take a middle position, act reasonably, and are not extreme in religion (Ministry of Religion, 2019).

In the holy book of Islam, one can find moderation in religion in Surah Al-Baqarah, 2: 143. This verse shows that the word *washatiah* is placed in the context of social relations with other communities. In Islamic religious traditions, the prophet has implemented the concept of *washatiah* through the Medina Charter. The Medina Charter became the Medina constitution to unite Muslim and non-Muslim communities. The Medina Charter does not harm either party because it is mutually agreed upon and carried out together, based on justice. This is the first practice of religious moderation in the Islamic religious tradition.

In the Indonesian context, religious moderation has been practiced by propagators of Islam in several areas, such as in Java. The concept of Wali Songo's preaching, which balances dialogues between Islam and culture, has succeeded in attracting the enthusiasm of the Muslim community. Then in its development, religious concepts like this were continued in Islamic community organizations such as Nahdlatul Ulama (NU). NU represents Wali Songo's da'wah which still preserves local and Islamic culture, such as prayers, grave pilgrimages, haul, yasinan, shadow puppets, and festivities.

However, religious practices such as those carried out by NU are not without challenges. Recently, exclusive Islamic groups such as *Salafi* have become the front gate in combating the religious practices of the Nadliyin, which are often seen as shirk behavior. These groups interpret religion textually, rigidly, and rigidly, so that religious practices that were never carried out by the prophet but are practiced by the Muslim community are considered *bid'ah*. In addition to this exclusive group, there have recently been jihadist groups that have fought non-Muslim groups in some movements, such as bombings, intimidation, destruction of houses of worship, and others. They consider *jihad* a religious order, and anyone who dies in a state of *jihad*, like a suicide bombing, will be placed in Heaven.

Based on the above phenomena, discussions about religious moderation are often translated into three pillars: thought moderation, movement moderation, and action moderation. Differences in these three matters are often sources of internal religious conflict or between religions. The impact is to threaten the values of Indonesian unity (Afrimadona, 2021; Research and Development Agency and Education and Training Ministry of Religion of the Republic of Indonesia, 2019). Therefore, the Indonesian government has made religious moderation a priority program in the 2020-2024 National Medium-Term Development Plan (RPJMN) through the Ministry of Religion.

In line with that, the Minister of Religion, Lukman Hakim Saifuddin, 2019 published the book *Religious Moderation* to promote religious moderation in society, especially for State Civil Apparatuses at the Ministry of Religion.

As a derivative of the policy, universities under the Ministry of Religion are encouraged to include religious moderation in some policies. The indicators of religious moderation initiated by the Ministry of Religion are 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. Related to this, structurally, the Ministry of Religion has also issued Decree No. 123 Keag.8/us 2015, which explains that standards for religious moderation values can be classified into six, namely: 1) prioritizing balance, 2) togetherness, 3) tolerance, 4) unity and 5) differences and 6) brotherhood and nationalism (Research and Development Agency and Education and Training Ministry of Religion of the Republic of Indonesia, 2019).

Based on the explanation above shows that religious moderation has a solid normative and constitutive foundation. In practice, these values of moderation are translated into many policies at all levels, including at the Islamic tertiary level. The Islamic Higher Education in Riau strengthens the notion of religious moderation through several programs, which will be explained in the next section.

Religious Moderation and City Religious Traditions: Islamic Higher Education in Riau

The Islamic Higher Education (PTKI), as part of the Ministry of Religion, is responsible for implementing religious moderation in the academic community. UIN Suska Riau, STAIN Bengkalis, and STAI Hubbulwathan Duri, several PTKI in Riau, have the same responsibility. The existence of PTKI is essential to consider when explaining religious moderation. UIN Suska Riau, an Islamic religious university in Pekanbaru, has challenges in echoing the narrative of religious moderation. Pekanbaru, the capital city of Riau Province, has a diverse background in society. The same goes for the religious practices of the people. Generally, traditions in Pekanbaru follow the religious practices of Indonesia's two major Islamic organizations, NU and Muhammadiyah. However, apart from these two Islamic organizations, the Salafi groups are also growing in Pekanbaru and have many followers. Two large mosques affiliated with Salafi are active in holding religious studies, such as the Raudhatul Jannah Mosque and the Abu Darda Mosque.

The diversity of traditions and religious practices makes Pekanbaru's position necessary. In addition, da'wah organizations are also developing in Pekanbaru, such as the Islamic Da'wah Council (MDI), the Indonesian Mosque Family Association (IKMI), the Indonesian Dai Association (IKADI), and others. These da'wah organizations actively send their preachers to lecture at mosques during Friday prayers and Ramadan cults. Therefore, UIN Suska Riau has challenges in promoting religious moderation different from other regional PTKIs.

STAIN Bengkalis, for example, PTKI, which is in Bengkalis Regency, about 5-6 hours from Pekanbaru. Bengkalis are not as complicated as Pekanbaru in the religious traditions of its people. The people of Bengkalis are generally of Malay ethnicity and uphold the philosophy of life "*adat basandi syara', syara' basandi Kitabullah.*" Generally, they adhere to the religious traditions of the expert sunnah wal congregation. This differs from Pekanbaru, which has open access for anyone to come to Pekanbaru. To get to Bengkalis (island), you must cross the river by boat, so this geographical location makes religious traditions in Bengkalis easier than in Pekanbaru.

Unlike the STAI Hubbulwathan Duri, a PTKI located in Duri City, about 3 hours from Pekanbaru. Religious traditions in Duri are like Pekanbaru. However, in Duri, there are still inland tribes who live on the banks of rivers and other inland places, such as the Sakai Tribe. Although some no longer adhere to animism, their religious practices are not as established as a society in general. Nonetheless, the diversity of communities and religious traditions in Duri and Pekanbaru is not much different.

The socio-religious condition of the people in the three regions is not the target of strengthening religious moderation carried out by PTKI in Riau, but rather the author's attempt to provide an overview of the challenges faced by tertiary institutions towards strengthening religious moderation among lecturers, education staff, and students who come into contact with the religious traditions of the society in general. The strengthening of religious moderation carried out by PTKI in Riau is still internal to the campus.

Regarding implementing religious moderation in the three campuses, the authors found that UIN Suska Riau massively initiated programs with the theme of religious moderation. The aim is to fortify students' understanding of radicalism. The Chancellor of UIN Suska Riau, Khairunnas, said in an interview session namely:

"The purpose of implementing the values of religious moderation is to have moderate, tolerant, open, and peaceful insights. They are cooling for the community, not the other way around (Khairunnas, June 25, 2021)."

Furthermore, Khairunnas said that these moderation values must be instilled in students because, based on his initial observations, some students think radically. According to him, radical grouping attitudes into two parts: Extreme left thinking and extreme right thinking.

"Both of these (extreme right-left) views have the same risk of an extreme understanding of religion. If you do not take the middle way, there will be religious fanaticism. For this reason, the group needs a space for dialogue (Khairunnas, June 25, 2021)."

UIN Suska Riau sees moderation in religion as a new model of da'wah or the re-actualization of da'wah. Da'wah in religious moderation is not only understood textually but also realized in a contextual form. Religious moderation is essential to be carried out by UIN Suska Riau, the most prominent Islamic university in Riau, because of the high ethnic diversity. UIN Suska Riau students come from the Riau region and other regions in Indonesia and abroad, such as Malaysia and Thailand. On this basis, religious

moderation is a reference for living a life that respects, compliments, cares for, and unites existing differences (Suharto, 2019; Arif, 2020).

Socialization of Religious Moderation: Offline and Online

In internalizing and implementing the notion of religious moderation, the first step taken by PTKI in Riau was to socialize both conventionally and use modern media. UIN Suska Riau, for example, in socializing religious moderation, the first thing they do is determine the target of socialization. The religious moderation program targets the entire academic community, including lecturers, education staff, and students. After setting goals, the next step is to collect information and identify problems related to religious practices or understandings held by the entire academic community. At this stage, material adjustments are made to touch on the core aspects of the problem. Finally, during the implementation process, socialization was carried out directly (offline) and utilizing community radio and TV owned by UIN Suska Riau, such as Suska FM and Suska TV (Azni, 2021).

Like UIN Suska Riau, the socialization about religious moderation carried out by STAIN Bengkalis begins with determining the target audience. Targets and targets cover all components of tertiary institutions, starting from lecturers, and educational staff, to students. Then identify problems related to the religious understanding of lecturers, education staff, and students. Finally, planning a religious moderation program in the form of moderate preaching activities at STAIN Bengkalis.

STAI Hubbulwathan is another example of how preaching religious moderation is carried out in Islamic tertiary institutions. Not much different from what the two previous campuses had done, based on interviews in the Focus Group Discussion (FGD) with Deputy Chair 1, Section Heads, and Head of the STAI Hubbulwathan Department, they explained that STAI Hubbulwathan did the same thing as UIN Suska Riau and STAIN Bengkalis. However, the difference is in the applicative aspect. STAI Hubbulwathan implements a religious moderation program in the form of literacy propaganda which encourages lecturers, students, and students to be polite, commendable and have noble character. Apart from that, it is also to avoid religious fanaticism, radical attitudes, extremism, radicalism, and mutual disbelief towards one another.

The achievement desired by STAI Hubbulwathan Duri in the religious moderation program is in line with the results of Zamimah's research (2018), which said that the purpose of implementing religious moderation values for students (lecturers or teachers) is to avoid oppositional attitudes such as conservatism, disbelief, be radical and extremism. STAI Hubbulwathan Duri carries out the religious moderation literacy program through online media to strengthen students' understanding of nationalism, pluralism, and tolerance.

Religious Moderation: Offline and Online National Training

The re-actualization of religious moderation preaching by UIN Suska Riau is by sending lecturers' envoys to participate in the program to strengthen religious moderation at the national level. The program was organized by the Indonesian Ministry of Religion in Jakarta. The form of the program in Education and Training of Trainers (ToT). In this training, a lecturer at UIN Suska Riau, Azni, was sent from 27 to December 31, 2019. Approximately 100 PTKIN participants from various regions throughout Indonesia attended this training. The results to be achieved from this activity program are to gain an understanding of religious moderation. In addition, the participants also received certification as national resource persons.

Several lecturers experienced the same thing at STAIN Bengkalis. They participated in the Indonesian Ministry of Religion's ToT program, which was held in Jakarta. The leadership of STAIN Bengkalis appointed lecturers' representatives to participate in the program to strengthen religious moderation at the national level. The expected results of this activity are not only to gain knowledge about religious moderation but also to obtain a certificate as a national resource person. Likewise, what was done by the academic community at STAI Hubbulwathan Duri.

Webinars, PBAK, and Religious Moderation Houses

Globalization has entered all aspects of people's lives and simultaneously changed people's traditional life practices. As a product of globalization, technology allows people to be involved in online spaces that were never imagined. The formation of this online interaction is supported by some applications that allow people to meet in one virtual space. One example is meeting virtually to listen to material or a webinar.

In preaching religious moderation, three PTKI in Riau used globalization products. These campuses initiated webinars on religious moderation with speakers from internal campuses and nationally. The purpose of this webinar is for lecturers to have a moderate religious understanding so that, in the end, they can transform moderate religious understanding into their students.

In addition to instilling the notion of religious moderation in lecturers, UIN Suska Riau mainly included religious moderation material for new students in the Introduction to Campus Academic Culture (PBAK) event. Every year, this activity is routinely carried out to introduce campus academic culture to new students. Instilling an understanding of religious moderation is very important for students so that while studying on campus, they have the resilience and social capital to ward off intolerant, radical, and extreme ideologies. This is in line with Ali's opinion (2021), which says that aspects of student knowledge are not only built through their field of study but also their knowledge of religious tolerance and respecting differences.

The introduction of religious moderation among new students through the PBAK program is in line with the findings of previous studies, which explain that young people are easily trapped in radicalism, terrorism, and conservatism. This is in line with

Saputra (2019) opinion in his research, which said that campuses, schools, and even online media are now massive mouthpieces for the spread of conservatives, radicalism, and terrorism. Research data from Ahmaliyah (2013) and Saputra (2019) stated that 3 out of one class at a high school (SMA) in West Java had indications of being exposed to an understanding of radicalism. Even more surprising, the three students justified the terrorist acts carried out by radical groups.

As PTKI's seriousness in internalizing the notion of religious moderation, a forum was established to spread the idea of religious moderation known as the 'House of Moderation.' A moderation house is a place, container, or gathering of several people that focuses on spreading the ideas of peace, unity, and others. The House of Moderation of Religion cadres are provided with assistance, training, and learning about the values of religious moderation (Wildani, 2020).

The above follows the statement submitted by the Directorate General of Islamic Education (Pendis) based on a Circular Letter dated October 29, 2019. The circular explains that the Ministry of Religion makes religious moderation part of the basis for thinking, behaving, making decisions, and formulating policies. The Religious Moderation House is a center for education, assistance, complaints, strengthening discourse, and the religious moderation movement within the PTKIN environment (Wildani, 2020).

UIN Suska Riau also adopted this concept to establish the Moderation House. Based on the author's interview with Azni, the administrator of the Suska Riau UIN Moderation House, he said that establishing the Moderation House was a forum to unite differences of opinion in religious understanding, especially among the Academic Community. However, the implementation could be more optimal (Azni, Interview, UIN Suska, June 27, 2021).

As described above, the House of Religious Moderation has in common with da'wah organizations that develop in society, leading to what the author calls the institutionalization of da'wah or institutionalized da'wah. The aim is to strengthen their da'wah mission. It is just that House of Religious Moderation is more specific than da'wah organizations in Pekanbaru, such as MDI, IKMI, and others. Phenomena like this seem to have become a trend in Indonesia with the emergence of preachers who claim to be in more specific aspects, such as interior preachers, preachers for a million viewers, youth preachers, *pantun* preachers (*Ustaz Pantun*), *Ustaz Oren*, and others. In the future, religious moderation may be born from the PTKI Moderation House.

Religious Moderation and New Student Entrance Test

As a preventive measure to prevent intolerance, radicalism, and extremism from entering campuses, three PTKIs in Riau included religious moderation as one of the test materials for prospective new students. UIN Suska Riau and STAIN Bengkalis, for example, these two campuses incorporate religious moderation material into exam

questions. The aim is to measure the understanding of prospective new students about religious moderation.

STAI Hubbulwathan Duri is another example of a campus that includes religious moderation as one of the test materials for prospective new students. However, the implementation is different from UIN Suska Riau and STAIN Bengkalis. STAI Hubbulwathan Duri does not include religious moderation material in the exam questions but tests prospective new students' knowledge of religious moderation directly through interviews or investigations. Interview material includes radicalism, intolerance, extremism, and others. These are all forms of their commitment to spreading the notion of religious moderation in the academic community. This is in line with what was conveyed by Wildani (2020) that the entire environment of Islamic tertiary institutions is required to implement religious moderation insights into all academics. Wildani added that the values in the philosophy of moderation in religion are the foundation of thinking, freedom, attitude, opinion, education, assistance, complaints, strengthening discourse, and freedom of choice. Thus, implementing a policy of religious moderation in all Islamic universities in Indonesia is to reconcile people in conflict.

KKN and PKM: Da'wah of Religious Moderation Outside Campus

Higher education has the main task of conducting education, research, and community service (PKM). Community Service Program (KKN) is a means for students to carry out education outside the campus on the one hand, but on the other hand, to do community service. The campus's KKN theme is usually based on the community's needs. At UIN Suska Riau, for example, the concept of mosque-based KKN has been adopted in recent years. However, recently religious moderation is one of the KKN topics that count for campuses. As an 'extension' of the campus and higher education service, especially PTKI, to the community, students are equipped with knowledge about religious moderation. This is also propaganda for religious moderation outside the campus.

The concept of religious moderation in the student KKN program, in addition to equipping students to do community service, allows students to meet other religious understandings that are different from those held by students. It also aims to educate the public about moderation in religion, which may not have been touched by preachers who preach in public mosques. KKN is a massive way to echo narratives outside the campus. Almost all campuses in Indonesia routinely hold KKN programs for students every year. Interestingly, sociologically, PTKI students are almost behind in making programs in society related to religious aspects. This is a striking difference from KKN in PTKI and other public universities. The author argues that this is influenced by its identity as an Islamic campus and on-campus learning that is familiar with Islamic materials so that students have a moral burden as Islamic tertiary students in society. Vice versa, for the community, PTKI students who carry out KKN must master

religious knowledge, even though their major is not in an Islamic studies program. Therefore, they often lead the prayers in the community, give speeches, and lead prayers and other religious activities. This became social capital for PTKI to spread the notion of religious moderation outside the campus.

For lecturers, propaganda of religious moderation outside the campus can be carried out through Community Service (PKM) activities. Lecturers who will do the service are given the theme of religious moderation. STAI Hubbulwathan Duri carried this out by determining the theme of religious moderation for lecturers who would do community service by filling in religious forums, Friday sermons, taklim assemblies, and others. The concept of community service like this is easy to implement for every campus because the campus has complete autonomy to determine the community service roadmap for lecturers.

Religious Moderation Dialogue

One that encourages the emergence of intolerance is the lack of space for dialogue between groups. Failure to understand the religious interpretations carried out by certain groups makes it easy for other groups to claim heretical or even disbelief. Religious moderation must be echoed through dialogue spaces to find group meeting points. The results of the author's fieldwork show that UIN Suska Riau has held a dialogue room in the seminar on religious moderation with ISAIS. Some lecturers attended this event. The activity held at Hotel Ayola Pekanbaru attracted the enthusiasm of the audience. Apart from the Chancellor as the resource person, the dialogue on religious moderation also collaborated with the Anshor Youth Movement, a youth movement of Nahdlatul Ulama. According to Musni, this religious moderation dialogue aims to provide lecturers with education and insight into religious moderation (Musni, June 28, 2022).

However, the authors see that the dialogue on religious moderation conducted by UIN Suska Riau is still biased because not all religious groups are presented as resource persons. Ideally, the religious groups developing in Pekanbaru are found in a dialogue space to find common ground, so there will be no more friction in the name of religion. Activities like this were carried out in 2021 at the study program level. The author's observations on April 21, 2021, at the Student Activity Center Building show that the Dakwah Management Study Program at UIN Suska Riau initiated an FGD with da'wah and waqf institutions throughout Riau. At the event, several da'wah and waqf organizations were present, such as NU, the Indonesian Islamic Da'wah Institute (LDII), representatives of the Regional Religious Office of Pekanbaru City, Pos Dai Riau, and others. Several organizations present had different religious affiliations. In the event, each organization discussed the concept of da'wah and waqf they had done. They dialogue with each other and find common ground.

So far, the religious moderation dialogue conducted by PTKI in Riau is still in the internal context of religion. This is different from campuses in other big cities, which have already initiated inter-religious dialogue spaces so that the concept of religious

moderation they explain is no longer between internal religions, but between religions. Dialogues like this can reduce conflicts between religions so that religious moderation can be manifested contextually.

Conclusion

Although several surveys show that tertiary institutions are fertile fields for sowing the notions of intolerance, radicalism, and extremism, the results of this study show that Islamic tertiary institutions in Riau are resisting these notions. By taking case studies of three PTKIs in Riau, namely UIN Suska Riau, STAIN Bengkalis, and STAI Hubbulwathan Duri, this research concludes the resistance carried out by the three PTKIs is through many programs, including First, conducting outreach about religious moderation offline and online. Second, involve lecturers in religious moderation training at the national level, offline and online. Third, holding webinars, including religious moderation material in introducing academic culture for new students, and establishing a 'House of Moderation.' Fourth, include religious moderation as one of the exam materials for prospective new students. Fifth, preaching religious moderation outside the campus through KKN and PKM activities. Sixth, initiating religious moderation dialogue activities.

The results of the research above reflect that the PTKI, under the Ministry of Religion, has a strong foundation against attacks by intolerant, radical, and extreme religious views. Strict supervision is needed for implementing the religious moderation program in each PTKI so that religious moderation as a priority program can run according to what has been stated in the 2020-2024. In addition, the author recommends that the future strengthening of religious moderation be arranged in creative and popular ways. The goal is for the younger generation of students to quickly internalize and implement religious moderation according to their culture.

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