

A Model of Strengthening Religious Moderation in Countering Radical and Intolerant Understanding of Students at Islamic University

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Abstract

The phenomenon of radicalism and intolerance among students at Islamic Universities in Indonesia has continued to strengthen. Therefore, this research describes students' views on religious moderation as indicated in four aspects, including national commitment, anti-violence, tolerance, and local culture. These aspects show the activities and understanding of student radicalism and intolerance, which sparks their tolerance. This is a quantitative and qualitative research with data collected from 340 students through interviews and surveys. Some qualitative data were also used as complementary data, and key informant interviews were used as comparisons in discussing the hypothesis test results. The general findings of religious moderation among students at Religious Universities were considered positive. This was based on testing the nationalism commitment, non-violence, and accommodativeness to local culture, as a strong foundation for their tolerance. An in-depth discussion is needed to determine the possibility of such a religious moderation course by comparing all Islamic Universities throughout Indonesia.

Keywords: Religious Moderation, Radical Understanding, Intolerance, Islamic Universities, Religious Radicalization.

INTRODUCTION

Radicalism is a significant threat in Indonesia (Jamhari & Testriono, 2021), and in the 21st century, a series of terrorist activities have threatened the younger generation (Indrawan & Efriza, 2017). These were firmly reported by the National Counterterrorism Agency (BNPT) and innumerable research institutions that reviewed cases of intolerance (Paikah, 2019) and SARA (Ethnic Race Religion and Intergroup) on several campuses.

The occurrence of radicalism and intolerance in higher institutions, both public and religious universities, is of great concern (Hanafi, 2021). This affects all circles, including academics, clergy, commoners, and government. Radicalism and intolerance are extremely rampant in Indonesian universities. This issue is reinforced by the findings that most campuses are exposed to radical and intolerant ideas (Rasyid et al., 2019).

Currently, radical movement is understood as religious radicalism. It is also common in other religious groups, meaning that it is not only associated with Islam. Another interesting fact is that universities are shocked by the findings that some campuses in the country are exposed to radicalism (Fuad, 2020). The Setara Institute (Madrin, 2019) stated that ten well-known State Universities were exposed to this heinous act, namely the University of Indonesia (UI), Bogor Agricultural University (IPB), Bandung Institute of Technology (ITB), Gadjah Mada University (UGM) Yogyakarta, Yogyakarta State University (UNY), Brawijaya University (UNIBRAW) Malang, Airlangga University (UNAIR), Mataram University (UNRAM), The State Islamic University (UIN) Syarif Hidayatullah Jakarta, and The State Islamic University (UIN) Sunan Gunung Djati Bandung. It was reported to be highly rampant in IPB and ITB. Meanwhile, with respect to Islamic institutes, these crimes are often witnessed at UIN Syarif Hidayatullah Jakarta and UIN Sunan Gunung Djati Bandung.

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Ryamizard Ryacudu, the Minister of Defense, stated that 23.4% of Indonesian students were exposed to radicalism (Murtadlo, 2019).

The government was forced to explicitly ask the entire campus community to take the issue of radicalism seriously. In this case, the Ministry of Religion echoes the need for religious moderation to protect the nation. Its mainstreaming in the digital space gained momentum during the pandemic (Hefni, 2020). Muslims were divided into two based on their response to Covid-19, namely fatalistic and liberal (Suprima et al., 2021). During the pandemic, some practised fundamentalism in the name of religion (Syarif & Hannan, 2021). It becomes difficult to deny that Covid-19 played an essential role in online learning. This global pandemic "forced" lecturers to adopt various media platforms as teaching tools, such as WhatsApp groups, Zoom, Google Meet, and Lentera (Learning Center Area), employed at UIN Alauddin. Far from virtual media, moderate Islamic groups are starting to enjoy using these platforms. This phenomenon is driven by the need to continue teaching students or spreading Islamic *da'wah* (Muhtada, 2020). However, after the pandemic, this segment of moderate Islam continued to use online media for other purposes. Religious moderation's internalization needs to be done through online lectures, tutorials, seminars, and etc. The evaluation process is performed through the screening of Islamic insights as well as the oral and written reports obtained from lecturers and tutors regularly (Purwanto et al., 2019). One form of restraint adopted in Islamic universities is curriculum moderation with multicultural learning methods (Ekawati et al., 2019).

UIN Alauddin Makassar is the largest and most popular higher institution in eastern Indonesia. Many undergraduates are perceived as potential assets by transnational ideologue brokers with radical and intolerant views on certain elements. This forced the leadership to adopt more concrete steps in terms of protecting students from falling for the campaign and propaganda of extreme radical groups through mainstream *wasathiyah* ideology.

Based on these explanations, this research aims to explore the information from UIN Alauddin Makassar regarding radicalism and intolerance based on students' perspective. This institution should be the 'commander' in providing information related to strengthening religious moderation. Miscommunication and misunderstandings can be prevented and eliminated through generations of the academic community.

The prevention and control of radicalism and intolerance in higher education is not an easy task (Hanafi, 2021). Besides, these are not only the responsibility of the leadership rather, the entire academic community is also accountable. In higher institutions, these heinous acts are not perceived as social movements but rather as discourse and actions rooted in a shallow understanding of the nature of Islamic teachings.

UIN Alauddin Makassar has a strategy of strengthening religious moderation. Incidentally, there has been significant progress in its actualization and habituation. This is proven by the outcome of the program organized by the Pancacita Chancellor, involving the use of 100 reference books and maximized webinars with religious moderation as the main theme and a leader's Main Performance Indicator (IKU).

The initial monitoring was responded to by 42 respondents from UIN Alauddin Makassar. It was reported that 54.8% of students properly understood the concept of moderation, 28.6% were ignorant of it, and 14.3% might know or tended to have doubts. These figures prove that many students do not properly understand the essence of religious moderation.

The government and the community need to be concerned about how to employ preventive measures from an academic perspective. Educational institutions need to be empowered to stem the occurrence of radicalism and intolerance (Arifin, 2016). Unfortunately, these ideas continue to haunt these undergraduates. Based on these initial observations, it is evident that some of them do not understand the meaning of moderation, and this causes radicalization to increase massively. Early preventive measure is needed to produce students with comprehensive understanding and knowledge. From an educational approach, it is expected to be able to ignite a sense of vigilance and awareness against the dangers and impacts of radical and intolerant ideas.

HYPOTHESIS

Hypothesis 1: National commitment is a strong foundation for non-violence,

Hypothesis 2: National commitment is the main foundation for tolerance,

Hypothesis 3: Accommodative to local culture influences non-violence,

Hypothesis 4: Accommodative to local culture increases tolerance,

Hypothesis 5: Non-violence has a positive influence on tolerance,

Hypothesis 6: National Commitment has a significant and indirect positive influence on tolerance,

Hypothesis 7: Accommodative to local culture has a significant and indirect positive influence on tolerance

LITERATURE REVIEW

The term moderation is derived from the Latin word *moderatio*, which means justice and is related to self-control (Ropi, 2019). Muslim scholars explored the meaning of moderation language with *wasatīyah* taken from the Qur'an and Sunnah, which depicts the most suitable, balanced, or middle position between the two extreme left and right poles (Islam & Khatun, 2015). Religious moderation is also interpreted as a fair attitude and behavior. It greatly contributes to the prevention of radicalism and has become a viral term in recent years (Kementerian Agama RI, 2019). Moderate religious understanding prefers (Arifinsyah et al., 2020) the middle way and not to the left or the right (M. Hasan, 2021). This is a well-known fact moreover, the Qur'an uses the term '*wasathan*,' meaning moderate, to prove that Muslims are fair and wise.

The development of technology 4.0 makes tolerance gradually degraded in its purification because the giver of the tolerance has a higher level (the majority) than the recipient (the minority). In this case, the tolerance model requires contextual modification, namely religious moderation, as the basis for more acceptable social interactions between citizens and netizens (Kawangung, 2019). Its understanding is relevant, thereby enabling the problems faced by the nation to be resolved through the cooperation of religious adherents (Yanti & Witro, 2020). People need to understand that exclusive views and attitudes of violent extremism triggered by religious motives only tend to damage national diversity.

Religious moderation must be built based on a universal philosophy of social relations (Sutrisno, 2019). Ultimately, the ultimate goal is the key to creating tolerance and harmony on a local, national, and international scale. The essence is to reject extremism and liberalism in religion, thereby striking a balance to maintain civilization and peace.

The intolerance issue still exists to date and is inseparable from social life. The UN Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief outlined that from a religious perspective (Luqyana & Sukmono, 2020), these problems are defined as distinctions, neglect, prohibitions, or prioritization to reduce the benefits or activities of human rights and fundamental freedom on a balanced scale (Qodir, 2018). Acts of terrorism and radicalism engaged in by the youths are caused by several factors, such as economic, political, mental, religious and cultural issues, therefore, some measures need to be seriously adopted (Muhtada, 2020).

The issue of promoting moderation in cyberspace is important to strike a balance between the dominant radical and intolerant Islamic voices or circles. Incidentally, these groups have been using cyberspace for their interests. In addition, students are expected to be able to understand and properly explain the meaning of tolerance.

Higher education is one of the fundamental instruments that serve as a medium for nation and character building amid the heterogeneity and plurality regarded as the main characteristics of the country (Mukhibat, 2015). Although there is expectation for tolerance, some students exhibit the potential of religious intolerance. This is indicated by the fact that these groups usually support those who exhibit discriminatory and ingratitude behaviors and do not want the existence of other parties with different religious beliefs or sects (Tholkhah, 2013). Therefore, such attitudes need to be prevented by developing multicultural insight and a culture of tolerance in universities.

Religious moderation serves as an intermediary in dealing with various possible differences in higher education, including extreme and fundamental issues. Its application in a multicultural society such as Islamic universities is relevant (Sutrisno, 2019). The potential for undergraduates to develop intolerant behavior during the Covid-19 pandemic is possible because those of them who are highly religious tend to produce narrow and extreme views.

Research Design and Method

This quantitative research adopted a structural equation model. Some qualitative data generated through a literature review process produced constructs from the latent variables used, as shown in Table 1, which served as complementary information. These were also acquired through interviews held with key informants. It was used to compare the test results of the proposed hypotheses. On the contrary, quantitative data were obtained by carrying out surveys.

A total of 340 respondents, mostly students, participated in this research. The number of samples in the structural model need not be more than 200 (Bentler, 1986; Hoyle, 2012) Hoe, 2008); (Nathawat, 2017). The research instrument is a questionnaire produced based on the outcome of a literature review on national commitment, anti-violence, accommodative to local culture, and tolerance. After its compilation, the content validity was assessed through expert judgment using a Likert scale with 4 choices, namely 1 = Strongly disagree, 2 = Disagree, 3 = Agree, and 4 = Strongly agree. The outcome of the literature research instrument and validity test results are shown in Table 1 concerning religious radicalism in Islamic University.

The developed structural model is centered on radicalism and intolerance in religious universities. Its exogenous variables are national commitment and accommodative to local culture. The endogenous variables are non-violence and tolerance. Incidentally, non-violence also acts as s moderator.

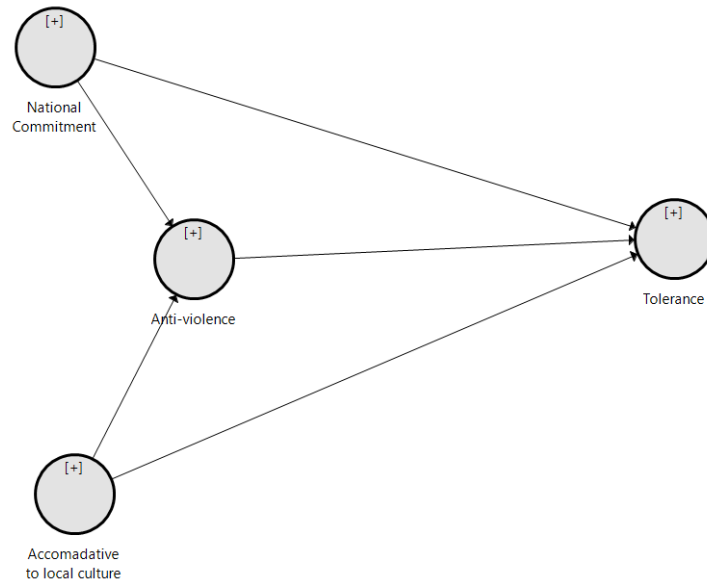


Figure 1: Conceptual Model of Radicalism and Intolerance at UIN

RESULT

The radicalism model of Islamic University undergraduates was developed using reflective indicators. These are a reflection of latent variables, which are measured directly. The reflective indicators obtained from the literature review were used to generate constructs linked through a path in the structural equation model. Its quality was evaluated through validity and reliability tests.

The quality of the instrument items was determined by factor loadings, while the validity and reliability were measured based on the consistency of internal and composite reliabilities and Cronbach's alpha. In addition, AVE measures the instrument validity. Convergent validity is also used to measure instrument quality and

evaluated based on Fornell-Larcker criteria and cross-loadings (Henseler et al., 2015). The value of internal consistency ranges from 0 to 1. The closer the value is to 1, the more reliable the instrument.

A reliable construct has a minimum reliability value of 0.70 (Hair Jr. et al., 2017; Henseler et al., 2015), while convergent validity measures the correlation between indicators in the same construct. One popular measure is the average variance extracted (AVE) of which the minimum value is 0.5 (Hair et al., 2019).

Furthermore, discriminant validity is also used to measure the differences between constructs. This variable was tested both at the indicator and construct levels. At the indicator level, it was tested with cross-loadings, and a valid one has the highest outer loading on its construct compared to the others. Construct validity was realized by comparing the square root of the AVE and its correlation with the others.

Table 2: The analysis of the reflective measurement model

Construct/Factors	Item	Outer Loadings	RhoA	Composite Reliability (CR)	Average Variance Extracted (AVE)
National Commitment	NC1	1.00	1	1	1
	NC2	Out			
	NC3	Out			
	NC4	Out			
	NC5	Out			
	NC6	Out			
	NC7	Out			
	NC8	Out			
	NC9	Out			
	NC10	Out			
Accommodative to local culture	ALC1	Out	0.742	0.885	0.794
	ALC2	Out			
	ALC3	Out			
	ALC4	0.895			
	ALC5	Out			
	ALC6	Out			
	ALC7	0.887			
	ALC8	Out			
	ALC9	Out			
Anti-violence	AV1	0.861	0.876	0.782	0.552
	AV2	0.644			
	AV3	0.859			
	AV4	Out			
	AV5	Out			
	AV6	0.639			
	AV7	Out			
	AV8	0.555			
	AV9	Out			
	AV10	0.837			
Tolerance	TOL1	0.817	0.927	0.927	0.566
	TOL2	Out			
	TOL3	0.725			
	TOL4	0.878			
	TOL5	0.824			
	TOL6	0.886			
	TOL7	0.84			
	TOL8	0.571			
	TOL9	0.515			
	TOL10	0.593			
	TOL11	Out			
	TOL12	Out			
	TOL13	Out			
	TOL14	0.761			

Description: The value of loading items marked "out" are excluded because they do not meet the criteria >0.5.

Based on Table 2, most items met the minimum requirement of 0.7 on their outer loading. Some of them have values within the range of 0.5 to 0.6. Based on the table, the outer loading value for each item or construct indicator is greater than the minimum value of 0.50. As a new instrument that has not been tested, its internal consistency of 0.50 is acceptable (Nunally & Bernstein, 1994). Therefore, the remaining indicators are proven to be reliable.

It is important to note that some items or indicators were excluded and marked “out” as shown in the column of lecturers and students' outer loadings in Table 2. This is because they do not meet the standard loading value of 0.5.

The composite reliability and rho A of all constructs in the model are greater than 0.7, which is the lower limit of the reliable constructs. Convergent validity using AVE also shows good results, which are greater than 0.5 (Bagozzi & Yi, 1988; Coltman et al., 2008; Hair et al., 2019). Therefore, values greater than 0.50 simply mean the item can explain more than half of the indicator variance.

Table 3: Cross loading indicator of Latent variable

	NC	ALC	AV	TOL
NC1	1	0.408	0.463	0.461
ALC4	0.391	0.895	0.646	0.689
ALC7	0.336	0.887	0.611	0.676
AV1	0.365	0.692	0.861	0.785
AV10	0.474	0.661	0.837	0.735
AV2	0.223	0.404	0.644	0.51
AV3	0.415	0.554	0.859	0.691
AV6	0.258	0.328	0.639	0.456
AV8	0.262	0.374	0.555	0.38
TOL1	0.427	0.632	0.666	0.817
TOL10	0.151	0.457	0.461	0.593
TOL14	0.398	0.614	0.636	0.761
TOL3	0.347	0.535	0.624	0.725
TOL4	0.372	0.677	0.742	0.878
TOL5	0.381	0.604	0.695	0.824
TOL6	0.378	0.677	0.725	0.886
TOL7	0.362	0.683	0.692	0.84
TOL8	0.341	0.439	0.48	0.571
TOL9	0.26	0.32	0.398	0.515

Description: National Commitment (KK), Accommodative to Local Culture (AKOM), Anti-Violence (AK), Tolerance (TOL)

Discriminant validity at the indicator and construct levels of Tables 3 and 4 have good results. All indicators show that the largest outer loading of the constructs was formed in the model. It is greater than all possible pairs of these indicators with other constructs. The validity at the construct level determined using the square root of AVE indicates that each of them is valid. All square roots of AVE (in bold) have higher values than their correlation with other constructs.

Table 5: Descriptive, Correlation between Factor and Root AVE

	Mean	SD	KK	AKOM	AK	TOL
NC	4.13	0.97	0.891			
ALC	4.81	0.83	0.705	0.743		
AV	4.00	0.85	0.408	0.463	1	
TOL	4.14	0.77	0.766	0.828	0.461	0.752

Description: National Commitment (KK), Accommodative to Local Culture (AKOM), Anti-Violence (AK), Tolerance (TOL)

Structural Model Analysis

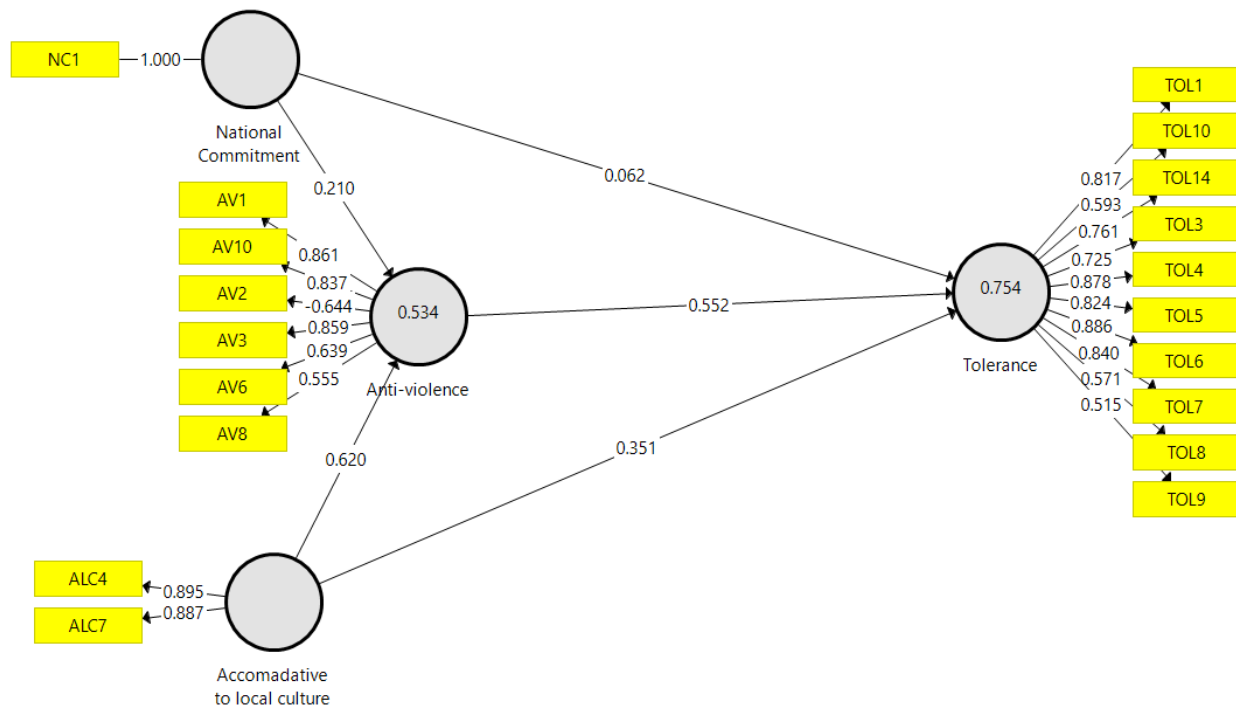


Figure 2: SEM Analysis of Research Model

Hypothesis 1: *National Commitment (NC) has a significant and positive influence on Anti-Violence*

The radicalism model shows that National Commitment (NC) has a significant and direct influence on Anti-Violence (AK) ($\beta = 0.21, p < .001$). Therefore, the proposed hypothesis is accepted.

Hypothesis 2: *National Commitment (KK) has a significant and positive influence on tolerance*

The radicalism model shows that National Commitment (NC) has an insignificant and direct influence on tolerance (AK) ($\beta = 0.062, p = 0.108$). Therefore, the proposed hypothesis is rejected.

Hypothesis 3: *Accommodative to local culture (ALC) has a significant and positive influence on anti-violence*

The radicalism model shows that accommodative to local culture (ALC) has a significant and direct influence on Anti-Violence (AV) ($\beta = 0.62, p < .001$). Therefore, the proposed hypothesis is accepted.

Hypothesis 4: *Accommodative to local culture (ALC) has a significant and positive influence on tolerance.*

The radicalism model shows that National Commitment (NC) has a significant and direct influence on tolerance (TOL) ($\beta = 0.351, p < .001$). Therefore, the proposed hypothesis is accepted.

Hypothesis 5: *Anti-Violence (AV) has a significant and positive influence on tolerance*

The radicalism model shows that Anti-Violence (AV) has a significant and direct influence on Tolerance (TOL) ($\beta = 0.552, p < .001$). Therefore, the proposed hypothesis is accepted.

Hypothesis 6: *National Commitment (NC) has a significant and positive indirect influence on tolerance*

The radicalism model shows that although national commitment (NC) has an insignificant influence on tolerance, different results prove that it has an indirect effect. National commitment (NC) through the attitude of Anti-Violence (AK) has a significant and indirect influence on Tolerance (TOL) ($\beta = 0.116, p < .001$). Therefore, the proposed hypothesis is accepted.

Hypothesis 7: *Accommodative to local culture has a significant and positive indirect influence on tolerance.*

The radicalism model shows that the accommodative to local culture (ALC) through the Anti-Violence (AV) has a significant and indirect influence on Tolerance (TOL) ($\beta = 0.342, p < .001$). Therefore, the proposed hypothesis is accepted.

Table 7: The direct and indirect influences between constructs in the model

Hypothesis	Path	Path Coefficient	T Values	P Values	Conclusion
H1	NC -> AV	0.21	4.559	0.000	Accepted
H2	NC -> TOL	0.062	1.612	0.108	Refused
H3	ALC -> AV	0.62	13.534	0.000	Accepted
H4	ALC -> TOL	0.351	7.261	0.000	Accepted
H5	AV -> TOL	0.552	11.543	0.000	Accepted
H6	NC -> AV -> TOL	0.116	4.265	0.000	Accepted
H7	ALC -> AV -> TOL	0.342	9.726	0.000	Accepted

DISCUSSION

This research reported that the exhibition of radicalism and intolerance by some undergraduates of State Islamic Religious Colleges, specifically UIN Alauddin Makassar, does not have negative influences. There are four indicators of strong religious moderation, namely national commitment, tolerance, anti-violence, and accommodative to local culture.

Referring to the first hypothesis, the spirit of nationalism is reflected in students' understanding of the Pancasila and their rejection of intolerance such as changing this ideology into a caliphate. It is the basis of an inclusive state that tends to bind the diverse customs (Jamhari & Testriono, 2021). Students believe that the habit of loving homeland, respecting the flag, adhering to government regulations, and approving the holiday greetings of other religion followers because the Qur'an is tolerant of other religions (Quadir, 2020), is influenced by national commitment. Islam reveres diversity (Abu Nawas et al., 2022), therefore, religious moderation strengthens the awareness concerning anti-violence, respects differences (Ismail et al., 2021), prioritizes religious dialogues (Farid, 2016), and prohibits narrow-mindedness. Lecturers and students need to embrace a religious-nationalist spirit (Yani et al., 2020). Religious universities, as educational institutions, need to be empowered to stem the flow of radicalism (Arifin, 2016). The use of online platforms to deliver lectures does not change the ideology of these undergraduates. This attitude is reflected in the following statement:

“We, as students, are still enthusiastic during offline and online lectures. Lecturers always remind us to be moderate in our dealings, including the information shared on social media and not argue in the comment section about religious issues. For example, when the government urges us not to carry out religious activities in mosques because of the impact of Covid-19, we are advised not to get caught up in provocations by certain individuals.” (Sofyan, 2022)

An interesting finding that led to the second hypothesis is that students with strong national commitment do not necessarily exhibit the act of tolerance. Incidentally, this information is influenced by different scientific backgrounds. There are two kinds of scholarly knowledge in UIN Alauddin Makassar, namely religious and

general. Students in religious disciplines with a good national commitment tend to tolerate the entire academic community due to their slightly better understanding than general sciences. Circulars of religious views concerning *kebilafiyah* issued by the government are debated and usually opposed by the undergraduates. The polemic of the caliphate tends to blame each other (Edyar, 2017). The strengthening of religious moderation is used to minimize the occurrence of radicalism (Arifinsyah et al., 2020) and Islamophobia in America (Sriram, 2016) as well as conflicting debates among students, thereby ensuring that they are not fanatical about a particular view (Prasetya, 2022). Such a phenomenon becomes a strategic reason for institutions to imbibe these variables among undergraduates. Appropriate steps were adopted by UIN Alauddin by establishing a "House of Religious Moderation" as a continuation of one of the rector's aspirations, namely "Rooted Moderation". The main strategy employed is the development of a "Religious Moderation Center". It aims to essentially instill religious moderation in the students. This was confirmed by the leadership:

"It should be admitted that our campus is filled with undergraduates from various regional and even foreign backgrounds. As leaders, we certainly assume the problems that tend to emerge. Therefore, a curriculum that supports religious moderation was implemented to produce properly groomed graduates. At a minimum, alumni do not always argue about issues concerning kebilafiyah. The strengthening of religious moderation is always used as a central theme in several webinars." (Mardan, 2022)

In the third hypothesis, accommodative to local culture is important in counteracting anti-violence. Students believe that religion is not only centered on faith and worship but morality. Moreover, radical thinking is still a social problem among them, and their acceptance of local traditions that do not conflict with Islamic teachings (Nasution, 2021) such as *barazanji*, *tablilan*, *uang panai*, *mappanre temme*, etc, because these are inseparable and teaches them to be non-violent. Efforts to revive local culture and traditions are packaged in the concept of religious moderation, which for years has become the hallmark of Islam in Indonesia. This is usually in the form of religious traditions developed to minimize the existence of radical Islamic movements (Basyir, 2020). A student of the Islamic Cultural History Study Program, Faculty of Moral and Humanities, stated that:

"The evolution of the Islamic religion in Indonesia has succeeded in instilling faith and sharia, giving rise to creative intents by its adherents. Before its emergence, people had embraced a religion that developed evolutionarily as well, including the native population who adhered to animism, dynamism, vetheism, etc, as well as external influences (Hindu-Buddhist). Interestingly, cultural elements that contradict the values of propriety were eliminated by themselves, while the good ones were practiced simultaneously." (Arif, 2022)

The test carried out on the fourth hypothesis discovered that when students are accommodative to local culture, they also become highly tolerant. The diverse regional cultures are an important part of moderation. Allegations of the state's inability to handle the complaints of Muslims usually emanate when they clash with local culture. These different policy patterns are important in understanding the relationship between the state and the Islamic religion (Kohno, 2021). Moreover, intolerance is dynamic and diverse (Azca et al., 2019), for example, Muslims tend to be extreme in some ritual activities but moderate in political dimensions (Wibisono et al., 2019). One of the relevant factors of Islamism in Indonesia is literacy itself, not only ideology (Tambunan, 2019). Historically, Indonesian society practices moderation. Adlin Sila stated that religious moderation anchors and strengthens national character through education. This was emphasized by the Deputy Chancellor for AUPK (General Administration of Planning and Finance), Wahyuddin Naro:

"The character of students in the world of education is the main goal of the teaching and learning process. Therefore, we as the academic community should play an active role in shaping these characters. Leadership intervention is needed to support the required facilities and infrastructure." (Naro, 2022)

Strengthening religious moderation is also carried out by integrating its values into learning (Herlinawati, 2020). Multicultural education can also be offered as stated by Abdul Rahim Yunus, Professor of UIN Alauddin:

"Talking about the concept of Islam vis a vis, the tradition in the discipline of anthropology is divided into two. These are often referred to as the "grand" and the small traditions (little tradition). This concept states that there is bound to be a dialogue between the order of religious values or ideals and local cultural values. The creative dialectical linkage between the universal values of religion and the local culture has presented the style of Islamic teachings in spiritual unity with diverse cultural patterns (unity and diversity)." (Yunus, 2022)

Anti-violence is one of the benchmarks to measure students' tolerance. In the fifth hypothesis, it was discovered that these undergraduates rejected all forms of violence, whether it is common or in the name of religion. The religious motive referred to in Islamic radicalism is often known as jihad (Aryani, 2020). Hypothesis 5 was tested using acts of violence on social media, for example, posts and comments related to terrorism and negative religious issues (H. Hasan, 2021). Students rejected all forms of violence and believed it did not deserve to be conveyed in a public space. According to Hamzah Hasan, an Islamic Criminal Lecturer:

"Violence in the name of religion can grow anywhere, including on-campus, based on several factors, thereby inciting students to join or participate in acts of violence. One factor that triggers such an act is the limited understanding of the issue of jihad. This is influenced by the self-taught nature of understanding religion, either from watching YouTube or other online platforms. Therefore, a deeper religious understanding of jihad is needed. This can be conveyed by the lecturer or the campus leader." (H. Hasan, 2023)

The campus is one of the front lines that reject all forms of violence, specifically in the name of religion, including acts of terrorism. Therefore, its leadership always needs to promote students to avoid all forms of movement that indicate acts of terrorism. This is in line with excerpts from an interview with one of students.

"On various occasions, both in class and discussion forums, seminars, etc., the faculty or study program leadership always urges us not to engage in acts of violence as well as strictly forbids us from engaging activities that portray radicalism". (Syam, 2022)

Information obtained from the sixth hypothesis is related to the second one, which states that students with strong national commitment tend to exhibit a good tolerance attitude when they are anti-violent. It is an undeniable fact that in searching for academic tests, students surf the internet more and follow *da'wah* on social media (Sugihartati et al., 2020). Students opposed the readings on the internet that featured anti-violent posts, jihad, and radicals. They believed that such postings on social media can disturb them academically. Occasionally, the media report radical and intolerant issues as provocative and sadistic news (Zamroni et al., 2021). There is the prohibition of issuing fatwas for jihad and terror to achieve religious goals (Syahnan et al., 2021). Religious moderation is an academic-based early preventive measure needed to provide students with comprehensive understanding and knowledge. According to the Dean of the Faculty of Sharia and Law:

"Therefore, a solid attitude towards religion usually clashes with the state priorities. For example, jihad is monumental Islamic teaching, while the state does not allow misinterpreted jihad. Well, Islamic students as academics should be able to be moderate when dealing with such issues. Our students need to be properly equipped with a comprehensive understanding of diversity, religiosity, and religious moderation from an early age." (Bakry, 2022)

Students who are accommodative to local culture and anti-violence are tolerant. The findings of the seventh hypothesis mandate that all students, specifically new ones, do not need to be involved in activities affiliated with terrorism. The campus is a rational environment for those not affiliated with terrorist networks. The government is separately handling the continuous development of radicalism in the country because it is considered to pose a potential threat to the state's integrity and damage the foundations of democracy (Budijanto & Rahmanto, 2021). Community organizations should prioritize moderation in religious and national life and firmly reject radicalism and terrorism (Syahnan et al., 2021). According to Lukman Arake, several factors were related to the proliferation of radicalism even during the Covid-19 pandemic, which later transformed into a movement group. The reason for the enthusiasm is too huge to fight that sometimes it exceeds the propriety that should be a reference. Consequently, good intentions in creating awareness on *da'wah*, society, and politics change without even realizing its sudden turn into an activity that is disturbing not only to the community but also to the government officials.

Religious moderation is essential in the world of Religious Universities, which plays a relevant role in creating a religiously tolerant society (Susanto et al., 2022). Indonesia has the social capital to strengthen this attribute, such as local cultural values, the rich diversity of customs, traditions of deliberation, and a culture of cooperation that can inspire the world.

CONCLUSION

This research analyzes students' views of religious moderation as indicated through four aspects, namely national commitment, anti-violence, tolerance, and accommodative to local culture. The indication is centered on reviewing the activities and understanding student radicalism and intolerance, which eventually sparks

tolerance. An interesting finding is that, generally, religious moderation among undergraduates is considered to be positive. This is based on testing the national commitment among students, which is perceived as a strong basis for their non-violent attitude. Those with strong national commitments are not necessarily tolerant. They tend to exhibit a good tolerance attitude when they are anti-violent. Accommodative to local culture is also important in counteracting anti-violence. Therefore, students who are accommodative of local culture and anti-violence are tolerant. Religious Universities should strengthen religious moderation by implementing anti-radicalism and tolerance education in the curriculum and establishing related courses. An in-depth discussion is needed regarding the possibility of delivering such courses in all Religious Universities in the country.

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