

# INTRINSIC ANALYSIS OF THE APPLICATION OF RELIGIOUS MODERATION IN REAL WORK LECTURE ACTIVITIES AT ZAINUL HASAN ISLAMIC UNIVERSITY GENGGONG

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## Abstract:

*This research presents an in-depth literature review on the application of religious moderation in the context of the UNZAH Genggong 2024 Kuliah Kerja Nyata (KKN). Focusing on intrinsic analysis, this study aims to explore how the values of religious moderation are reflected in students' interactions with local communities during KKN, as well as their impact on social development and diversity at the local level. Through a qualitative approach, the study integrates findings from various relevant sources, collecting data through documentation and in-depth interviews with students who participated in KKN programmes in several regions to provide a more thorough understanding of the topic. The findings of this study show that the KKN 2024 programme at UNZAH Genggong is an effective platform to implement the values of religious moderation in the community. Not only are students actively involved in community development activities, they can become agents of positive change, and also become ambassadors of religious moderation who can strengthen social harmony in society.*

**Keywords:** *Religious Moderation, Community Service Program, Higher Education*

## INTRODUCTION

In the midst of the complex and dynamic dynamics of Indonesian society, which is rich in religious, cultural and ethnic diversity, the concept of religious moderation emerges as a relevant model in an effort to build social harmony, tolerance and unity in diversity. Diversity awareness is one of the manifestations of understanding diversity. This will help in giving meaning to understanding existing differences. Understanding this difference is an important part of social interaction and in the process of human life in general (Islam, 2020). Although Indonesia is known for its spirit of diversity and tolerance, there are still challenges in religious dynamics that need to be addressed such as religious radicalism, intolerance, and interfaith conflicts are some of the problems that continue to lurk in society. This is shown by the emergence of various religious organizations that use various violent means to realize their group's mission (Turmudi, 2021). In recent years, one of the important issues in higher education is the exposure of a number of students and campuses in Indonesia to radicalism based on scientific studies. A statement regarding the spread of radicalism on campus was also reported by Ryamizard Ryacudu when he served as Minister of Defense, who explained that 23.4% of students in Indonesia had been infected with radicalism (Andi Trisnowali, 2022). From the above phenomenon, it is necessary to strengthen the understanding of religious moderation to the community, including the younger generation. Education plays an important role in shaping individual understanding and attitudes towards religion. Schools and colleges have a responsibility to provide an environment that supports and encourages learning about religious moderation (Aziz, 2019). This involves not only teaching about the principles of moderation, but also creating spaces for interfaith dialog and experiencing the practice of tolerance in everyday life.

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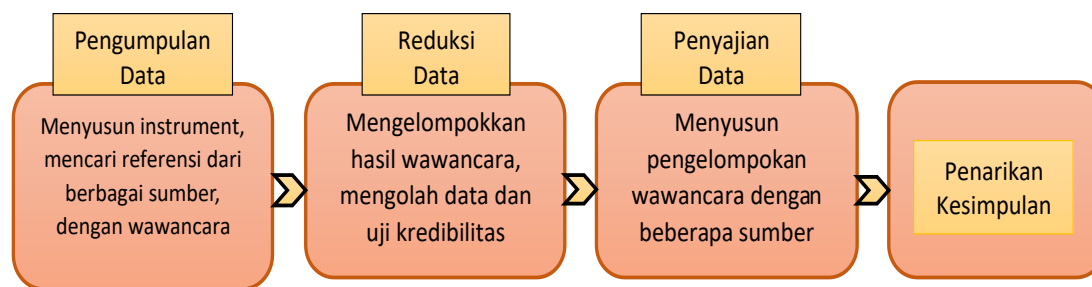
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In the context of higher education, especially at UNZAH Genggong, the importance of applying the concept of religious moderation cannot be underestimated. Higher education has a strategic role in shaping students' understanding, attitudes, and behavior towards religious values, morality, and humanity. The implementation of the concept of religious moderation in the curriculum is an important demand, given the role of higher education institutions in shaping a generation that is noble and tolerant of differences. One of the Islamic higher education institutions in East Java, precisely in Probolinggo Regency, namely UNZAH Genggong, has a big responsibility in ensuring that the curriculum and practice of community service activities reflect the values of religious moderation. However, to understand the extent to which the concept of religious moderation is integrated in the community service program (KKN) at UNZAH Genggong, requires a very comprehensive analysis and practice. The aim is to explore the various dimensions associated with the implementation of religious moderation in the context of KKN, thus providing in-depth insight into how Islamic values are reflected in students' interactions with the wider community, as well as their impact on social development and diversity at the local level.

The 2024 Community Service Program (KKN) at UNZAH Genggong is one of the important activities that is not only part of the academic curriculum, but also a means of applying religious values in real actions in society. In this context, the application of religious moderation in Community Service activities at UNZAH Genggong is one of the important activities that is not only part of playing a very important role. The application of religious moderation in KKN not only concerns inter-religious relations in the community, but also includes how students understand, accept, and appreciate differences in beliefs in taking concrete actions for mutual welfare (Koko Adya Winata, 2023). The initial step taken, with an in-depth exploration of the concept of religious moderation integrated in the curriculum, this is done by identifying and analyzing various components of the curriculum, such as learning objectives, syllabus, learning content, as well as practice into community empowerment in the form of Real Work Lectures to understand the extent to which the concept of religious moderation is reflected in the learning structure and in community life (Yedi Purwanto, 2019). With a better understanding of the challenges and opportunities in implementing the concept of religious moderation, it is hoped that this research can make a meaningful contribution in an inclusive and progressive manner in strengthening UNZAH Genggong's role in promoting religious moderation and harmony in the community.

## **RESEARCH METHODS**

This study uses a qualitative approach to conduct an intrinsic analysis of the application of religious moderation in Real Work Lecture (KKN) activities at UNZAH Genggong. Qualitative research is research that produces descriptive data, such as interviews, pictures, field notes and so on. The purpose of this research is to examine objects in a natural setting without manipulation, and the expected results have meaning from the observed phenomena. This research conducted a case study at UNZAH Genggong, where researchers closely investigated the events, activities, and processes of a group of individuals. The methodology used in this research is to search for data through documentation and in-depth interviews with 5 student representatives from each group who are undergoing KKN in the sixth semester. KKN activities were carried out from January 20 to February 20, 2024 in several villages in Probolinggo Regency, East Java. The procedures carried out in this study can be described in the following chart.



Picture 1. Research procedure

## RESULTS AND DISCUSSION

After conducting an intrinsic analysis of the application of religious moderation in the community service program (KKN) at Zainul Hasan Islamic University, the following findings have been identified:

### Tolerance and Respect for Cultural Diversity

Religious moderation is an issue that is often discussed as a hot topic of discussion, especially in higher education in Indonesia. The implementation of religious moderation in higher education can be done in several ways. First, campuses need to strengthen tolerance to humanize people and issues of belief that are private or public by building communication with various parties. Second, religious moderation education needs to be designed in such a way, such as curriculum development, habituation programs, which are developed in an integrated manner in subjects and daily student behavior, so that the values of religious moderation teachings that are *tawasuth*, *tawazun*, *tasamuh*, *musyawah*, *shura*, anti-radicalism, and accommodating to local culture can be instilled. Third, community service activities or what is commonly called KKN (Real Work Lecture) activities are directed by building brotherhood and prioritizing human values in the local area. Fourth, the socialization of ideas, knowledge through various media such as books, social media (Aulia, 2022). The hope is that when this is implemented on campus, it will be a good lesson for the realization of interfaith harmony, and the campus will also act as a mediator to drive religious moderation.

In the interaction between students and the local community during KKN, there is a high attitude of tolerance towards the cultural diversity that exists in the local area. Students not only respected the cultural activities of local customs, but also actively engaged in dialogue and participated in local activities to strengthen their understanding and appreciation of cultural diversity. Fadiyah and the KKN group who are still undergoing KKN activities in Tarokan village were interviewed, in the interviews that were collected told:

*“Although with a fairly complicated start, Alhamdulillah, we can go through it well. Starting from the inculturation stage which is quite testing the mentality of KKN participants can also take place as expected because the community here really supports this activity. The activities we participated in in the village varied from sarwah activities, rajaban, commemoration of the Prophet Muhammad's isra'mi'raj and many more. We felt that the experience was very valuable because we could learn about the accuration between customs and religions in Indonesia directly from the community itself”.*

The understanding of religious moderation itself consists of various perspectives, namely: First, theological religious moderation refers to a religious

approach that prioritizes moderation, self-control, and avoidance of extremism in religious practice (Rohman, 2021). Theologically, religious moderation involves a moderate, contextual, and comprehensive understanding of religion, and gives place to strengthening the theological basis of interfaith relations to support an attitude of openness and tolerance. In the Islamic context, religious moderation is supported by the teachings of Tawasuth (taking the middle path), Tawazun (balance), I'tidal (straight and firm), Tasamuh (tolerance), Musawah (equality), Shura (deliberation), Ishlah (reform), Aulawiyah (priority), Tathawwur wa Ibtikar (dynamic and innovative), and Tahadhdhur (civilized). One of the verses of the Qur'an that explains religious moderation is in QS. An-Nisa': 171.

اللَّهُ رَسُولُ مَرْيَمَ ابْنُ عِيسَى الْمَسِيحُ إِنَّمَا الْحَقُّ إِلَّا اللَّهُ عَلَى تَقْوُلُوا وَلَا دِينِكُمْ فِي تَعْلُوا لَا الْكُتُبِ يَاهْلَ  
 اللَّهُ إِنَّمَا لَكُمْ خَيْرًا أَنْتَهُوا ثَلَاثَةً تَقْوُلُوا وَلَا وَرُسُلِهِ ۖ بِاللَّهِ فَاْمِنُوا مِنْهُ وَرُوحُ مَرْيَمَ إِلَى الْفِطْرَةِ ۖ وَكَلِمَتُهُ ۖ  
 وَكَيْلًا بِاللَّهِ وَكَفَى الْأَرْضِ فِي وَمَا السَّمَوَاتِ فِي مَا لَهُ ۖ ۖ وَوَلَدٌ لَهُ ۖ يَكُونُ أَنْ سُبْحَانَهُ ۖ ۖ وَوَاحِدٌ إِلَهُ

Meaning: "O People of the Book, do not exaggerate in your religion and do not speak against Allah except what is true. Verily, the Messiah, Isa son of Maryam, is but a messenger of Allah and a creature created by His word which He conveyed to Maryam and a spirit from Him. So, believe in Allah and His messengers and do not say, "There are three gods." Stop (from saying that). (That is better for you. Verily, Allah alone is the One True God. Sanctified is He from having children. To Him belongs what is in the heavens and what is in the earth. Allah is sufficient as a protector" (QS: An-Nisa': 171).

According to Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, the verse contains the content of Allah forbidding the Jews and Christians to use gentle but insulting calls, forbidding from exaggeration in religion, and saying something unkind against Allah. This is a subtle insinuation and encouragement for them to refer back to the books they believe in, as well as a proof for what is in their books in the form of news, signs, and covenants that they took to believe in the Seal of Prophets and to be his followers and helpers. But how far they have abandoned and neglected it! In fact, they even expressed hostility towards the Prophet even though they believed in the books that were with them (TafsirWeb, 2024). Second, religious moderation in a philosophical perspective can be understood as a concept that seeks a middle ground between existing differences, with the aim of encouraging a balanced religious attitude between the practice of one's own religion and respect for the religious practices of others.

This concept is also closely related to maintaining togetherness, having a tolerant attitude, and understanding between one another. Etymologically, religious moderation is contained in perennial philosophy, which refers to a balanced, rational, and wise approach in practicing religious beliefs (Saifuddin, 2019). Religious moderation in terms is a perspective, attitude and practice of religion in life together by carrying out the essence of religious teachings that protect human dignity and build public benefits on a fair, balanced basis, and obey the law as a national agreement.



Picture 2. Documentation of Tolerance and Respect for Cultural Diversity Aspects of KKN Activities

In another interview that was collected in Racek Village, the interview was conducted with Ahmad Faiz and the KKN group who told the story:

*“KKN in Racek Village went smoothly, and we saw that the majority of the residents there were Muslims and had aqidah in accordance with Ahlul sunnah wal Jama'ah. However, there is one tradition that we think is unique and still preserved there, namely when someone who has just died still has to be guarded for a week. At first, moderation, which was only limited to the theory taught to us as students, now plays an important role in undergoing community service on how to respect traditions and blend in with the cultural customs in the area”.*

In community empowerment, it can be defined as a social action social action in which a group of people from a community organize in making plans and collective actions, to solve social problems or meet social needs according to their abilities and resources. Community empowerment has a concept that comes from the Qur'an, the community itself comes from the Arabic word "syaraka" which means to associate with each other. The word community itself in the Qur'an consists of several interpretations, including: ummat (a group of people who embrace Islam), An-Nas (human beings) Allah's call to His servants, and the people who are sometimes referred to by Allah as the community found in surah Al-A'raf: 59 (Lestari, 2021). Human nature according to Islam is for good Human nature according to Islam is for good, including in the grouping of civil society. The concept of civil society is guided by the lifestyle of a just and civilized society as in the Qur'an and sunnah which includes brotherhood, equality, tolerance, deliberation and balance, which are included in the concept of religious moderation, which is hinted at in the Qur'an, one of which is in QS. Al Baqarah: 143 which means: *“And likewise We have made you (Muslims) ummatan wasathan (a just and chosen people) that you may bear witness to (the deeds of) mankind and that the Messenger (Muhammad) may bear witness to (the deeds of) you ...”.*

This verse emphasizes the position of Muslims as ummatan wasathan (the middle people). In the verse there is the term ummatan wasathan, where the word wasath is interpreted by many mufassirs as a middle attitude, moderate, middle way, balanced between two extreme poles (Al-Barbasy, 2024). Looking at the above context, the perspective of civil society is the empowerment of a society that has high morals, is democratic, fair, safe, orderly, prosperous and has a new paradigm (power that prioritizes morals and justice based on religious values). The Religious Moderation Approach in the Context of Community Empowerment involves empowerment through mu'amalah activities, taxes, and the results of fair distribution of property and others. In the context of the Qur'an, community empowerment



involves improving the ability and quality of life of people holistically, involving religious, social, and economic aspects.

Community empowerment is a concept that involves the process of development, independence, self-sufficiency, and strengthening the bargaining position of the lower-class community against the forces of pressure in all fields and spheres of life (Farmayanti, 2014). Communities that need to be empowered are physically, economically, intellectually and socially weak and need help, so that the weak do not become weaker or more marginalized in front of the strong. The purpose of community empowerment is to increase the ability and potential of the community, so that people can maximize their identity, dignity, and independence in the economic, social, religious and cultural fields. According to Mardikanto and Puerwoko, empowerment goals include improvement efforts, including: 1. Education improvement. 2. Improved accessibility, especially accessibility to information sources, financing and product providers. 3. Improvement of resource actions. 4. Institutional improvement, meaning improvements to community institutions, especially the development of business partnership networks so as to create a bargaining position in the community. 5. Income improvement. 6. Improvement of the environment. 7. Life improvement. Important aspects in building community empowerment are: 1. Building the capacity of individuals and the community as a whole. 2. Strengthening civic responsibility. 3. Facilitating community participation in decision-making that affects them. 4. Expanding access to resources and technology. 5. Building effective networks and communication. 6. Strengthening social justice and balance (Poerwoko, 2012).



Picture 3. Documentation of Tolerance and Respect for Cultural Diversity Aspects of KKN Activities

### **Participation in Community Development**

Students of Zainul Hasan Genggong Islamic University are proactively involved in community development activities during KKN, regardless of religious differences. Working together with all elements of society to improve common welfare, creating strong social ties in the community and regardless of religious differences. As interviews conducted with KKN participants in Banyuanyar village, namely Durrotun Nafilah and the KKN group, told:

*“During KKN, we were actively involved in various community development activities, such as community economic empowerment programs and health management or commonly called posyandu. We mingle and participate in local community activities to help and promote health messages evenly among local residents, whether they have similar beliefs or different, our main focus in the village is to help and improve the welfare of the village, creating a good and healthy*

*environment for the local community. This is in line with what our mentor teacher taught us about the principles of religious moderation, namely how to be open and tolerant to the local community.”*

Religious moderation in higher education is an increasingly important topic, especially in a diverse and multicultural society like Indonesia. The concept of religious moderation involves understanding and practicing religious teachings in a fair and balanced manner, avoiding extreme behavior and promoting values such as compassion, tolerance and non-violence. In the context of higher education, the implementation of religious moderation is seen as a strategy to maintain national unity and harmony, especially in the face of potential radicalization among young people and students (Riyanti, 2022). There is recognition of the need to instill moderate religious attitudes and understanding from an early age, as well as to overcome the potential influence of radical ideologies, especially in the digital era.

The role of universities, both in terms of curriculum and the broader academic and social environment, is considered important in promoting and strengthening religious moderation among students (Rahman, 2023). This includes the integration of moderation-related content into the curriculum, the role of faculty in building and strengthening religious moderation, and the importance of student organizations and digital literacy in supporting and disseminating tolerant and moderate religious values. The discussion around religious moderation in higher education also extends to broader social implications, emphasizing the role of students as leading advocates of religious moderation.



Picture 4. Documentation of Participation Aspects of Community Building in KKN Activities

### **Character Building for Students**

Character building is the process by which a person builds the traits, values, attitudes, and behaviors that make up his or her personality. It results from an individual's interaction with his or her environment, including life experiences, cultural influences, values instilled by family and society, and internal reflection on these experiences. Character building for students enables them to become agents of change who contribute to the development of a more just, open and sustainable society. This not only benefits society, but also helps students develop responsible personal characters and become successful individuals who contribute positively to society. The results of an interview conducted with Ahmad Andri Prayoga, one of the KKN participants in Krucil Village, are telling:

*“In this KKN activity, we get a lot of lessons and experiences gained including in building our personal character, because we feel responsible for what is mandated from community leaders in the village, we are invited to carry out teaching activities at TPQ, Diniyah Madrasah and also SD. From these activities we tried to be a role model for others by showing responsibility, patience and teaching good things to the children in the village”.*

The Religious Moderation Community Service Program (KKN) is a program implemented by the Ministry of Religious Affairs of the Republic of Indonesia to promote religious moderation. The technical guidelines for the Religious Moderation Community Service Program (KKN) have been issued by the Ministry of Religious Affairs Number 553 of 2023 which serves as a reference for the implementation of Community Service with a focus on religious moderation (Kemenag, 2023). Efforts to implement religious moderation have been made by the Ministry of Religious Affairs of the Republic of Indonesia, including through Religious Moderation-based Community Service activities as a form of community service dharma that strengthens awareness, and real implementation to the community that leads to religious moderation values such as non-violence, tolerance and respect for traditions that develop in society. Some indicators of religious moderation set by the government are described as follows (Rahayu, 2022).



Picture 5. Indicators of Religious Moderation

The purpose of the Religious Moderation Community Service Program (KKN) is to promote and develop programs that focus on religious moderation, improve the quality of programs, outputs, and outcomes, help students directly know and experience life with people who have different beliefs, train their attitudes and acceptance of tolerance in religion, devote knowledge and actualize the values of religious moderation, build cooperation between students and the community and many more. The program is based on a learning process that aims to develop competencies and values of religious moderation in society.





Picture 6. Documentation of Character Building Aspects for Students in KKN Activities

The above findings illustrate the importance of the Community Service Program (KKN) as an effective platform for implementing the values of religious moderation in the community. Based on the findings above, the before and after effects of the application of religious moderation in the community service program are listed in the following table:

Table 1. The impact of student character building before and after Religious Moderation KKN activities

| <b>Impact</b>              | <b>Before the Implementation of Religious Moderation in KKN</b>   | <b>After the Implementation of Religious Moderation in KKN</b>   |
|----------------------------|---|--|
| Religious Understanding    | lack of understanding of religious moderation in Islamic values.  | Students have a better understanding of the principles of religious moderation because of their application in society so that they have moderation values that are in accordance with Islamic religious values, such as <i>tawassuth</i> (middle) and <i>tasamuh</i> (tolerance). |
| Tolerance and Harmony      | There is tension or disrespect in communities with different religious/cultural backgrounds.                    | There is an increase in tolerance and harmony towards community members, because they learn to appreciate the differences in religion and culture that exist and help each other in activities in the village during the KKN.  |
| Social Skills Development  | Lack of skills in communicating and cooperating with individuals from different religious/cultural backgrounds. | Students gain better social skills in interacting with people from different religious/cultural backgrounds, which is a valuable asset in their professional and social lives.   |
| Increased Social Awareness | Lack of awareness about the role of students in promoting religious moderation and harmony in society.          | Students become more aware of their role in promoting religious moderation and harmony in society, and they are more motivated to contribute to inclusive and harmonious social development.   |

Through active involvement in community development activities and educational approaches, students of Zainul Hasan Islamic University Genggong not only become agents of positive change, but also become ambassadors of religious moderation that can strengthen social harmony in the community. These results show that Islamic universities, especially Zainul Hasan Islamic University Genggong, have a significant role in promoting religious moderation and harmony through the KKN program. It emphasizes the importance of integrating moderation values in the curriculum and student activities outside the classroom to create an inclusive and empowerment-oriented educational environment. Below is documentation of Zainul Hasan Genggong Islamic University's Community Service Program activities in each village in Probolinggo Regency.

## CONCLUSION

Based on some of the explanations above, it can be concluded that the implementation of the cultivation of religious moderation values through Religious Moderation KKN activities in several areas in Probolinggo Regency carried out by Zainul Hasan Islamic University students is a means of realizing government programs in maintaining and preserving a moderate climate environment. It is also an important finding of the study that KKN participants benefit from the internalization of religious moderation values through a series of activities with the community. The students not only respected the beliefs of others, but also actively participated in community activities to strengthen their understanding and appreciation of cultural diversity in the village. In addition, character building for Zainul Hasan Genggong Islamic University students is also formed, because students have a responsibility to the mandate given from the local population. Of course, KKN is a new space in realizing the value system for students who have the potential to create a moderate character as a nation's generation. By continuing to strengthen and support community service programs such as Community Service, Zainul Hasan Islamic University Genggong can continue to be an agent of positive change in building a harmonious and inclusive society.

In this case, it is done to find facts and draw correlations from several literature studies so as to gain insight and also experience from students on how to respect differences, encourage open conversations, and look for commonalities among different beliefs about understanding religious moderation in the application in the field. By using these methods, it is hoped that this research can provide a comprehensive picture of how the concept of religious moderation is applied in learning at Zainul Hasan Genggong Islamic University as well as provide insight and provide a better understanding of how Islamic values are implemented in student practice and their impact on social development at the local level.

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