

## The Perception of PTKI Students in the Province of Bengkulu on Religious Moderation and Tolerance Hadiths

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### Abstract

*This descriptive qualitative research describes in detail the perceptions of PTKI students in Bengkulu Province towards religious moderation, hadith tolerance, and its implementation. Pesantren students show a strong understanding, while non-Pesantren students show variations in interpretation. Despite these differences, all students overall support the religious moderation program and have a positive view of the hadith of tolerance. PTKI campuses in Bengkulu Province are actively involved in implementing religious moderation programs through moderation houses, integration of moderation values, and organizing discussion forums. In conclusion, this study highlights the diversity of perceptions among university students, while affirming the consistency of their support for religious moderation within PTKIs. The implementation of the program on campus reflects a commitment to promoting moderate understanding and acceptance among different groups or religions. Keywords: Perception, Religious Moderation, Tolerance*

## Persepsi Mahasiswa PTKI Provinsi Bengkulu dalam Moderasi Beragama dan Hadis-Hadis Toleransi

### Abstrak

*Tujuan penelitian ini adalah pertama untuk mendeskripsikan persepsi mahasiswa PTKI Provinsi Bengkulu berlatar belakang pesantren dan non pesantren pada moderasi beragama. Kedua untuk mendeskripsikan persepsi mahasiswa PTKI Provinsi Bengkulu dalam hadis-hadis toleransi. Ketiga untuk mendeskripsikan implementasi moderasi beragama pada mahasiswa berlatar belakang pesantren dan non pesantren di PTKI Provinsi Bengkulu. Metode penelitian ini menggunakan pendekatan kualitatif deskriptif. Data diperoleh dari observasi, wawancara, dan dokumentasi serta dianalisis secara induktif-kualitatif dan dipaparkan secara naratif diskriptif. Hasil penelitian menemukan bahwa; pertama dan kedua; mahasiswa PTKI di provinsi Bengkulu memiliki persepsi yang beragam tentang moderasi beragama, mahasiswa yang berlatar pesantren memiliki pemahaman dan penguasaan yang baik dan komprehensif tentang moderasi beragama serta mengetahui hadis-hadis tentang toleransi. Sedangkan mahasiswa yang non pesantren sebaliknya. Namun seluruh mahasiswa tersebut setuju dengan program moderasi beragama dan memiliki pemahaman yang baik dari hadis-hadis toleransi. Pemahaman mereka cenderung lebih moderat dan persuasif serta menerima dan mengakui kelompok atau agama lain yang berbeda. Ketiga; kampus PTKI di Provinsi Bengkulu sudah melaksanakan program moderasi beragama. Hal ini antara lain terlihat dari terbentuknya rumah moderasi, integrasi nilai-nilai moderasi dan terbentuknya forum diskusi.*

*Kata kunci: Persepsi, Moderasi Beragama, Toleransi*

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## A. Introduction

Indifference to the culture of tolerance is one of the factors influencing the decline of religious harmony civilization. Being overly fanatic about religious teachings and one's own group erodes the values of Pancasila that are instilled at every level of education. This results in an unsafe societal condition, overshadowed by negative actions or movements in the religious context. In other words, people lose their freedom to perform religious rituals, leading to feelings of apprehension and insecurity. Society, which used to prioritize common or shared interests, begins to compartmentalize based on individual groups or interests. The culture of religious harmony becomes challenging to develop due to the many differences within a society.<sup>1</sup>

Community movements based on radicalism, terrorism, and extremism in the religious context in Indonesia have already begun to target the millennial generation. Some research findings include vulnerable groups of young people in Central Java, specifically in Banyumas. Based on research results, young people in that area are susceptible to the influence of radicalism due to factors such as attitudes towards diversity, social and political conditions, and psychological conditions.<sup>2</sup> The Mata Air Foundation and Alvara Research Centre revealed that out of 2400 students from favorite high schools in Java and several major cities outside Java, 23.3% of students have been exposed to radicalism.<sup>3</sup> Additionally, 18.6% of students are more supportive of Islamic ideology as the state ideology than Pancasila, and 29.7% of students agree not to support and disagree with non-Muslim leaders. Even according to a study by the National Intelligence Agency of Indonesia, 39% of students in various campuses in Indonesia have been exposed to

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<sup>1</sup> Rosidin, R., & Aeni, N. (2017). "Pemahaman Agama dalam Bingkai Kebangsaan: Studi Kasus pada Organisasi Rohis SMA Negeri 1 Sragen". *Jurnal Pendidikan dan Kebudayaan*, 2(2), 135-149. <https://www.doi.org/10.24832/jpnk.v2.i2.620>.

<sup>2</sup> Widyaningsih, Rindha dkk. "Kerentanan Radikalisme Agama Di Kalangan Anak Muda". *Prosiding Seminar Nasional dan Call for Papers "Pengembangan Sumber Daya Perdesaan dan Kearifan Lokal Berkelanjutan VII"* 17- 18 November 2017 Purwokerto.

<sup>3</sup> Ovier, A.. (2017). "23,4% Mahasiswa dan Pelajar Terpapar Paham Radikal". Retrieved from [https://www.beritasatu.com/nasional/4\\_61170/234-mahasiswa-dan-pelajar-terpapar-paham-radikal](https://www.beritasatu.com/nasional/4_61170/234-mahasiswa-dan-pelajar-terpapar-paham-radikal).

radical ideas.<sup>4</sup> These radical ideas emerge and develop through activities of Islamic student organizations (Rohis) or religious activities on campuses by providing financial assistance, generating interest, and sympathy from these campus organizations. The research results indicate that radicalism and extremist attitudes among students and scholars spread through religious or spiritual organizations.<sup>5</sup>

Based on these research findings, it can be concluded that the seeds of extremist and radical movements in religious activities among millennial students have begun to emerge. Therefore, there is a need for efforts to prevent the growth and development of these movements among students. Efforts to address this issue can include the cultivation and strengthening of religious moderation in higher education.<sup>6</sup> Religious moderation is part of the program outlined in the National Medium-Term Development Plan (RPJMN) of the Ministry of Religious Affairs for the period 2020-2024. Quoting from the official website of the Ministry of Religious Affairs, the Minister of Religious Affairs emphatically states that religious moderation can be implemented in the curriculum and program activities of higher education institutions. This underscores the importance of implementing religious moderation in higher education, especially in Islamic higher education institutions (PTKI).<sup>7</sup>

The preliminary observation results also indicate that both public and private Islamic Higher Education Institutions (PTKI) have implemented religious moderation that is integrated into the curriculum and the overall university programs. The actualization takes various forms with several innovations already in place. The actualization of religious moderation needs to be continually developed to assess the level of its success, considering indicators such as tolerance, commitment to national values, accommodation of local culture, and anti-violence stance. Subsequently, the implementation results can be used as an

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<sup>4</sup> Hayadin, H. (2016). "Tragedi Kecelakaan Rohis Keterlibatan Alumni Rohis SMKN Anggrek pada Aksi Radikalisme". *Al-Qalam*, 19(2), 231- 240.<https://doi.org/0.31969/alq.v19i2.220>

<sup>5</sup> Zafi, A. A. (2019). "Nilai Nasionalisme Kebangsaan Aktivistis Rohis". *Belajea: Jurnal Pendidikan Islam*, 4(2).<http://dx.doi.org/10.29240/belajea.v4i2.861>.

<sup>6</sup> Zaduqisti, E., Zuhri, A., Mashuri, A., Haryati, T. A., & Ula, M. (2019). "Rekonsiliasi dan Toleransi Muslim-Non Muslim dalam Bingkai Moderasi Islam". IAIN Pekalongan Press. Retrieved from <http://repository.iainpekalongan.ac.id/id/eprint/276>.

<sup>7</sup> Tim Penyusun Kementerian Agama RI. (2019). *Tanya Jawab Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.

evaluation tool and a guide for improving or enhancing future religious moderation programs.

Previous studies related to the level of religious moderation include; first, Widodo on Moderation of Islamic Education as an Effort to Prevent Radicalism (Case Study of FKUB Singkawang City, Kalimantan, Indonesia). The study highlights the role of FKUB (Interfaith Harmony Forum) in Singkawang City in promoting Islamic religious moderation to counter radical efforts. Singkawang City is expected to be the most tolerant city, making the implementation of religious moderation crucial. The research, conducted as a field study, concludes that FKUB in Singkawang City has successfully realized and developed Islamic educational moderation outside educational institutions through strategic dialogue and advocacy.<sup>8</sup>

Second research by Pratama Dinar, in his research titled Development of Thurstone Scale Using the Equal Appearing Interval Method. Dinar's study aims to measure the attitude of religious moderation among high school students. The research emphasizes the need for continuous preventive efforts to counter radicalism among students. These efforts involve the development of measurement tools or instruments for assessing religious moderation. The developed instrument aims to fill the gap of the absence of a standard scale for measuring the attitude of religious moderation among students. The Thurstone Equal Appearing Interval (EAI) method is used, proving to be effective in meeting psychometric criteria as a measurement scale for assessing religious moderation attitudes among students.<sup>9</sup>

Third research by Prihatin Basuki on "The Role of Madrasah in Building Religious Moderation in Indonesia in the Millennial Era." The research explains the origin of radical ideas entering schools, which can occur through various activities such as 1) teaching and learning activities by educators and students; 2) books as reading materials and references; and 3) school head or foundation policies in

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<sup>8</sup> Widodo, A. (2019). "Moderation of Islamic Education as an Effort to Prevent Radicalism (Case Study of FKUB Singkawang City, Kalimantan, Indonesia)". *Nadwa*, 13(2), 271 - 294. doi:http://dx.doi.org/10.21580/nw.2019.13.2.5086

<sup>9</sup> D. Pratama. (2020). "Pengembangan Skala Thurstone Metode Equal Appearing Interval u Mengukur Sikap Moderasi Beragama Siswa Sekolah Menengah Atas". *Jurnal Psikologi Teori dan Terapan* 2020, Vol. 11, No. 1, 71-82. doi: 10.26740/jptt.v11n1.p71-82

preventing the entry of radicalism. Preventive strategies include 1) strengthening the character of teachers as role models for their students in implementing the values of religious moderation; 2) improving student-centered learning systems to produce critical problem-solving students; and 3) guidance from schools and the Ministry of Religious Affairs for teachers.<sup>10</sup>

Fourth research by Yulianto Ridwan on the Implementation of Madrasah Culture in Building Religious Moderation Attitudes. The research indicates that strengthening the values of religious moderation in madrasah cannot be achieved quickly but requires a long and continuous process to serve as a foundation and guidance for religious behavior.<sup>11</sup> Fifth research by Mujizatullah on "Religious Moderation Education for Students at Muhammadiyah Islamic Senior High School in Isimu, Gorontalo District." The study affirms that madrasahs have diverse schools of thought and ethnicities in implementing the values of religious moderation through intracurricular activities. Teaching techniques involve integrating religious subjects and extracurricular activities related to religion. Additionally, local wisdom values are well implemented, and no intolerant or non-accommodating students towards local wisdom were found.<sup>12</sup>

Based on the author's reading and review of the literature mentioned above, no writings have been found that specifically examine the perceptions of PTKI students in the province of Bengkulu regarding religious moderation, including tolerance hadiths. Therefore, this research is significant and needs to be pursued further. The purpose of this research are firstly to describe the perceptions of PTKI students in the province of Bengkulu with backgrounds from pesantren and non-pesantren environments on religious moderation. Secondly, to describe the perceptions of PTKI students in the province of Bengkulu regarding tolerance hadiths. Thirdly, to describe the implementation of religious moderation

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<sup>10</sup> Prihatin, B. (2020). "Peran Madrasah Dalam Membangun Moderasi Agama Di Indonesia Di Era Milineal". *Edukasia: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 136-150. Retrieved from <http://jurnaledukasia.org/index.php/edukasia/article/view/13>

<sup>11</sup> Yulianto, R. (2020). "Implementasi Budaya Madrasah Dalam Membangun Sikap Moderasi Beragama". *Edukasia: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 111-123. Retrieved from <http://jurnaledukasia.org/index.php/edukasia/article/view/12>

<sup>12</sup> Mujizatullah. (2020). "Pendidikan Moderasi Beragama Peserta Didik Madrasah Aliyah Muhammadiyah Isimu Kabupaten Gorontalo". *Educandum: Volume 6 Nomor 1 Juni 2020*. <https://blamakassar.e-journal.id/educandum/article/view/325/234>

among students from pesantren and non-pesantren backgrounds in PTKI in the province of Bengkulu.

## **B. Research Methods**

In general, research methodology is defined as a scientific approach to obtaining data that serves specific purposes, as each study has its own objectives and purposes.<sup>13</sup> This research employs a field research method using a qualitative approach. The qualitative approach is more focused on the descriptive aspect. Descriptive qualitative research involves portraying information collected in the form of words, images, and not numerical data. The information and data are obtained from texts, interviews, field data, and other sources. Subsequently, these are depicted in real situations to create clarity about a field reality (Sudarto, 2007).

As stated by Nana Syaodih, qualitative research is the search for data and information aimed at describing and analyzing events, social movements, attitudes, beliefs, opinions, and thoughts of individuals or groups in society, either personally or collectively.<sup>14</sup> Therefore, it can be further explained that the approach used in conducting research at Islamic Higher Education Institutions (PTKI) in the province of Bengkulu produces descriptive data to illustrate the events or phenomena observed during the study.

The research method employed in this study is a descriptive qualitative approach. Data were collected through observation, interviews, and documentation. Data analysis in this research utilized the interactive analysis theory proposed by Miles and Huberman.<sup>15</sup> The analysis process involved collecting data, presenting the data, reducing it, and finally drawing conclusions.

## **C. Results and Discussion**

The study on the perceptions of Islamic Higher Education (PTKI) students in the province of Bengkulu regarding the implementation of religious moderation and tolerance hadiths can be classified into three key findings as follows: First, the

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<sup>13</sup> Sugiyono. (2019). *Metodologi Penelitian Kuantitatif dan Kualitatif dan R&D*. Bandung: Alfabeta.

<sup>14</sup> Sukmadinata, Nana Syaodih. 2013. *Metode Penelitian Pendidikan*. Bandung: PT Remaja Rosdakarya

<sup>15</sup> Miles, M., & Huberman, A. (2014). Miles and Huberman. In *Qualitative Data Analysis: An expanded sourcebook*.

perceptions of PTKI students in the province of Bengkulu, specifically those with a background in pesantren (Islamic boarding schools) and those without. Second, the understanding of PTKI students in the province of Bengkulu regarding tolerance hadiths. Third, the manifestation of the implementation of religious moderation in PTKI in the province of Bengkulu.

### **Perceptions of PTKI students in the province of Bengkulu**

Students' perceptions of religious moderation at Islamic Higher Education Institutions (PTKI) in the province Bengkulu are divided into two categories: those with a background in pesantren (Islamic boarding schools) and those without. Students with a pesantren background generally have a broad insight and comprehensive understanding of religious moderation. However, this is not the case for students without a pesantren background, as they, in general, are not aware of and do not understand religious moderation. This applies to students at IAIN Curup, STIT Makrifatul Ilmi, and STIT Al Qur'aniyah.

This is based on the results of interviews with students with backgrounds in pesantren and those without at Islamic Higher Education Institutions (PTKI) in the province of Bengkulu, including the following aspects: First, understanding the concept of religious moderation. Second, responses to religious moderation programs. Third, understanding the indicators of religious moderation.

### **Understanding the concept of religious moderation**

In general, the students interviewed by the author, especially those with a pesantren background, have a broad insight and comprehensive understanding of religious moderation. However, this is not the case for students without a pesantren background; generally, they are not aware of and do not understand religious moderation. As exemplified in the following interview:

The first result of an interview with one of the 4th-semester Islamic Education students at STIT Al-Quraniyah Manna, named Geby, who comes from a non-pesantren background. She mentioned that this is the first time she has heard the term religious moderation. As stated in the interview below:

“Saya tidak mengetahui secara persis apa yang dimaksud dengan Moderasi Beragama, dan saya baru mendengar istilah tersebut. Namun kayaknya arahnya beragama secara bertoleransi”.

The second interview was with one of the 4th-semester Islamic Education students at STIT Al-Quraniyah Manna, named Pirdaus, who also comes from a non-pesantren background. He mentioned that religious moderation involves thinking creatively about religious education. Similarly, the third interview was with Ahmad Arissatiya, a 7th-semester Islamic Education student at STIT Ma'rifatul Ilmi, who also comes from a non-pesantren background. He stated that religious moderation is having a tolerant attitude towards other religions and not disturbing other religions.

Next, Darmadi a 6th-semester Islamic Education student at STIT Al-Quraniyah Manna, who comes from a pesantren background in Darussaa'adah Boyolali Solo. In his interview, he mentioned:

“Moderasi agama itu cara pandang yang tidak berlebihan (tidak radikal), dalam beragama (agama manapun) termasuk agama Islam, supaya tercipta masyarakat yang rukun antar agama.”

Vicky Abdan, a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna, who also comes from a pesantren background at 'Isy Karima Solo, mentioned:

“Moderasi beragama adalah cara pandang dalam beragama secara moderat, memahami ajaran agama dengan menyelaraskannya dengan dengan kondisi zaman sekarang, tapi tidak mengurangi atau menghilangkan prinsip pokok ajaran Agama.”

In the next interview, Dhine Emilya, a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a pesantren background from the University Alquran Bekasi, mentioned that religious moderation is a perspective or attitude in practicing religion with mutual respect for differences, whether internal differences like sects and religious doctrines, or external differences like different religions and so on.

Similarly, Pita Loka, a student in the Islamic Education program at STIT Ma'rifatul Ilmi with a pesantren background from MA Ma'rifatul Ilmi, stated that religious moderation is a moderate perspective in practicing religion. It involves understanding and practicing religious teachings without extremism, whether on the extreme right (rigid religious understanding) or the extreme left (liberal

religious understanding). Extremism, radicalism, hate speech, and the breakdown of relationships among religious communities are avoided.

### **Responses to religious moderation programs**

Related to the responses of PTKI students in Bengkulu Province to the religious moderation program, the following points were gathered from interviews:

First, the interview with Geby a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a non-pesantren background. She expressed her agreement with religious moderation to promote fairness. Similarly Pirdaus also a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a non-pesantren background, agreed with religious moderation as it enriches understanding in learning and is highly relevant in understanding interpretations. However, he emphasized that the program is more suitable for those with a foundation in Islamic knowledge rather than for the general public.

Furthermore, Ahmad Arissatiya a 7th-semester Islamic Education student at STIT Ma'rifatul Ilmi with a non-pesantren background, expressed agreement with the religious moderation program, but he believed it is more suitable for those with a foundation in Islamic knowledge rather than for the general public. In another interview, Darmadi a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a pesantren background from Darusaa'adah Boyolali in Solo, stated strong agreement with the religious moderation program initiated by the Ministry of Religious Affairs. According to him, the program is crucial for spreading a non-radical understanding of religion.

Similarly, Vickiy Abdan a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a pesantren background from 'Isy Karima in Solo, agreed with the religious moderation program as long as it does not eliminate or alter the original texts of religious teachings. He found the program beneficial for promoting tolerance and understanding religious differences. Furthermore, Dhine Emilyya, a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a pesantren background from the University Alquran in Bekasi, also expressed agreement with the religious moderation program. She believed the program is excellent for promoting tolerance among different religious sects.

Similarly, Pita Loka, a student in the Islamic Education program at STIT Ma'rifatul Ilmi with a pesantren background from MA Ma'rifatul Ilmi, strongly agreed with the religious moderation program. According to him, Indonesia, despite not being a religious state, has a highly religious and diverse society. Therefore, the duty of every citizen is to maintain a balance between religious freedom and national commitment to foster patriotism.

### **Understanding the indicators of religious moderation**

In general, the informants are aware of and understand the indicators or criteria for religious moderation. As expressed by Darmadi, a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a pesantren background from Darussaa'adah Boyolali Solo, he stated:

“Indikator Moderasi beragama adalah: saling toleransi, tidak mencintai kekerasan, menerima tradisi (tradisi yang tidak melanggar akan aturan), berpegang teguh dengan komitmen kebangsaan ( bangsa Indonesia)”.

Vicky Abdan, a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a pesantren background from 'Isy Karima in Solo, also mentioned that the indicators of religious moderation include tolerance, understanding of traditions, commitment to the nation (*hubbul wathon*). Similarly, Dhine Emiliya, a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a pesantren background from the University Alquran in Bekasi, expressed that the indicators are knowledge (understanding), tolerance, attitude towards culture, and national commitment. According to her, these are the benchmarks for assessing someone's religious moderation.

Pita Loka a student in the Islamic Education program at STIT Ma'rifatul Ilmi with a pesantren background from MA Ma'rifatul Ilmi, stated that the indicators of religious moderation are national commitment, tolerance, anti-violence, and accommodation towards local culture. Furthermore, Geby a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a non-pesantren background, mentioned that the indicators of religious moderation include openness, critical thinking, and humility.

Similarly Pirdaus a 4th-semester Islamic Education student at STIT Al-Quraniyah Manna with a non-pesantren background, said that religious moderation designs all learning and teaching methods. Ahmad Arissatiya a 7th-semester student in the Islamic Education program at STIT Ma'rifatul Ilmi with a non-pesantren background, mentioned that the indicators are non-radicalism and moderation.

### **The understanding of PTKI students in the province of Bengkulu regarding tolerance hadiths**

In general, students with a pesantren background interviewed by the author indicated that they not only knew but also memorized several hadith texts related to tolerance. Moreover, these pesantren-background students demonstrated a good understanding of tolerance-related hadiths. Their comprehension tended to be more moderate, persuasive, and willing to accept and acknowledge groups or religions that are different.

On the other hand, students with a non-pesantren background generally did not know or memorize hadiths about tolerance. However, these non-pesantren-background students still exhibited a good understanding of tolerance-related hadiths. Their understanding tended to be moderate, persuasive, and willing to accept and acknowledge different groups or religions, aligning with the meaning found in those hadiths. Their thinking or understanding did not lean towards radicalism or textualism.

This insight is derived from the following interviews: First, Lola Pita Loka a student in the PAI program at STIT Ma'rifatul Ilmi with a pesantren background from MA Ma'rifatul Ilmi, stated that hadiths discussing the Prophet's relations and interactions with non-Muslims provide an understanding that Muslims should have a tolerant attitude and respect for other religions. However, this tolerance is limited to worldly affairs. As for worship and creed aspects, there is no tolerance. In this regard, she believes that each follower of a religion is encouraged to practice their own religious duties.

The same opinion was expressed by students at STIT Al-Quraniyah Manna, such as Darmadi, a sixth-semester PAI student at STIT Al-Quraniyah Manna with a pesantren background from Pesantren Darussaa'adah Boyolali in Solo, who said:

“Hadis-hadis tersebut mengajarkan bahwa umat Islam harus bertoleransi dengan agama lain, namun ada batasnya yakni selama mereka tidak mengganggu umat Islam. Hadis-hadis toleransi tersebut menggambarkan bahwa Rasulullah tidak membenci agama lain”.

Vicky Abdan a fourth-semester student in the PAI program at STIT Al-Quraniyah Manna with a pesantren background from ‘Isy Karima in Solo, also expressed his views:

“Dari hadis-hadis (toleransi) tersebut dapat dipahami bahwa Islam tidak melarang Kaum muslimin berinteraksi atau bergaul dengan non muslim. Islam merupakan agama yang rahmatan lil alamin, yakni agama yang mengasihi semua makhluk Allah. Hadis-hadis tersebut juga mengajarkan agar menghargai keyakinan orang lain yang berbeda, tidak memaksakan keyakinan terhadap agama lain. Namun toleransi dan interaksi dengan non muslim hanyalah dalam aspek muamalah, tidak dalam ruang lingkup akidah dan ibadah”.

Yesa Dwi Putri, a student at STIT Al-Quraniyah Manna with a non-pesantren background, stated:

“Hadis-hadis tersebut mengajarkan bahwa seorang muslim tidak boleh semena-mena terhadap orang non muslim karena bagaimanapun mereka manusia ciptaan Allah. Karena itu seorang muslim selamanya harus melakukan relasi dan interaksi yang kuat walaupun terhadap non muslim sekalipun”.

Lovia Amami, one of the students at STIT Al-Quraniyah Manna with a non-pesantren background, mentioned:

“Hadis-hadis tersebut mengajarkan bahwa manusia harus bersikap toleran terhadap manusia lain walaupun terhadap orang berbeda agama sekalipun. Namun toleransi antar agama tersebut harus dalam hal yang wajar, seperti saling menyayangi, tolong-menolong dan hormat-menghormati, namun toleransi tersebut tidak boleh dalam bab akidah dan ibadah, misalnya orang Islam mengikuti ibadah orang non muslim, menurut saya hal tersebut merupakan toleran yang menyimpang.

### **The implementation of religious moderation in PTKI at Province of Bengkulu**

Here is a summary of the data obtained during the research conducted at several PTKI campuses in the Bengkulu Province:

#### **Implementation of Religious Moderation at IAIN Curup**

One of the Islamic higher education institutions in the province of Bengkulu is the State Islamic Institute of Curup (IAIN Curup). This institution has responded positively to the call from the Minister of Religious Affairs for all educational institutions under the Ministry to actively participate in implementing religious moderation. Among the positive responses from IAIN Curup is the establishment of a religious moderation house in 2020, named the House of Religious and National Moderation.

The House of Religious and National Moderation serves as a platform for collective learning, discussion, and collaboration in fostering moderate behavior and patriotism. This initiative is part of the university's commitment to implementing the values of religious moderation.

The vision of the House of Religious and National Moderation at IAIN Curup is to become a center for producing individuals who are moderate and patriotic. Its missions include implementing education that embodies the values of religious moderation and patriotism, conducting research activities oriented towards diversity, unity, and national integrity, and engaging in community service activities based on the principles of mutual cooperation and the national motto, 'Bhinneka Tunggal Ika' (Unity in Diversity).

### **Implementation of Religious Moderation at STIT Ma'rifatul Ilmi Manna**

The second Islamic higher education institution in the province of Bengkulu that is the focus of the research on religious moderation is the Ma'rifatul Ilmi School of Education (STIT) in Manna, South Bengkulu Regency. This institution has a mission to produce a generation that is "khairo ummat," meaning the best among the community. Building upon this mission, the concept of religious moderation is highly emphasized in the learning process at this higher education institution. Coupled with students coming from both pesantren (traditional Islamic boarding school) and non-pesantren backgrounds, there is a unique motivation to consistently mold students into individuals with a moderate understanding of religious matters.

According to KH Abdullah Munir, M.Pd., the chairman of STIT Ma'rifatul Ilmi Manna in South Bengkulu Regency, there is a significant agenda planned for the institution, namely the establishment of a house of religious moderation. He stated

that the existence of institutions like the house of religious moderation or a center for religious moderation is one of the manifestations of implementing religious moderation within the university environment. Although the house of religious moderation has not been formed yet, many programs have already been implemented in this institution.

The religious moderation programs that have been carried out at STIT Ma'rifatul Ilmi include, firstly, incorporating the values of religious moderation into every religion-based course. Secondly, the development of a research culture based on religious moderation. Thirdly, forms of community service. These programs are in line with the three pillars of higher education, namely education/teaching, research, and community service, in every campus.

### **Implementation of Religious Moderation at STIT Quraniyah Manna**

STIT Quraniyah Manna is one of the Islamic higher education institutions under study regarding the implementation of religious moderation in the province of Bengkulu. There are several interesting aspects at this university concerning programs to establish a university that consistently instills the practice of religious moderation within the scope of the three pillars of higher education.

Among the ongoing programs at STIT Quraniyah Manna aimed at realizing religious moderation is instilling in all students the role of being actively involved as moderate students in discussing Islamic discourses. One of the forums formed by the leadership of STIT Quraniyah Manna is the Religious Moderation Discussion Forum. This forum is intended to lay the groundwork for the establishment of a center for religious moderation as a manifestation of the formation of a house of religious moderation at STIT Quraniyah Manna. The forum actively involves not only lecturers but also several students.

The activities of the religious moderation discussion forum at STIT Quraniyah Manna also focus on scholarly publications collaborating between lecturers and students. This activity has been underway since April 2022. The results of collaborative publications between lecturers and students have not been realized yet, but efforts to establish collaboration between lecturers and students in scholarly journals on the idea of religious moderation are already in progress.

In addition to scholarly publication activities, there is a program that strongly encourages the implementation of religious moderation, namely community service activities based on religious moderation. One such activity implemented by STIT Quraniyah Manna is national and patriotic community service, which is part of community service based on religious moderation. Among the activities is training on effective natural resource management. Proper natural resource management will undoubtedly help improve the community's economy. One of the programs is to conduct agroforestry training, which involves the development of different resources in one area.

The findings above suggest that the implementation of religious moderation in higher education institutions should be optimized. The perceptions of students in higher education, classified as having backgrounds in pesantren (Islamic boarding schools) and non-pesantren, pose unique challenges. Higher education institutions, particularly those in the Bengkulu province, including STIT Ma'rifatul Ilmi Manna, STIT Quraniyyah Manna, and IAIN Curup, exhibit significant differences. Generally, in these three institutions, students with pesantren backgrounds tend to have higher perceptions of knowledge compared to students without pesantren backgrounds. This is also reflected in their perceptions of tolerance-related hadiths.

As for the implementation of religious moderation in Islamic higher education institutions in the Bengkulu province, including STIT Ma'rifatul Ilmi Manna, STIT Quraniyyah Manna, and IAIN Curup, it has been reasonably successful. This includes the integration of the values of religious moderation into several courses taught at these institutions. In IAIN Curup, there is already the establishment of a house of religious moderation, along with its leadership, comprising lecturers directly assigned by the rector to make the house a platform for implementing religious moderation in the institution for students, whether with pesantren backgrounds or not.

Islamic higher education institutions, especially those tasked with educating future educators, face their own challenges in implementing the values of religious moderation. This is because future educators must set a good example and adopt a

moderate approach in teaching valuable lessons to their students. Therefore, the learning experiences gained in higher education institutions must be visionary.

#### **D. Conclusion**

The perceptions and implementation of religious moderation among students in Islamic Higher Education Institutions (PTKI) in the Bengkulu province, along with their understanding of tolerance-related hadiths, appear to contribute holistically and comprehensively to the implementation of religious moderation. This also provides a reconstruction or new framework for the implementation of religious moderation in all PTKI in Indonesia, which, until now, seems not to have been fully realized. The researcher acknowledges the limitations of this study, covering only three findings and three research subjects. Therefore, the researcher encourages other scholars to enhance the perfection of research in the field of religious moderation, encompassing a broader scope of research objects and approaches.

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