



Implementatation of Religious Moderation in the Constitution and College : The Effectiveness of Socialization of the FSEI IAIN Constitutional Law Study Program in the 4.0 Era

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Abstract. Religious moderation is actually the key to creating tolerance and harmony, both at the local and national levels. Religious moderation should be understood as a balanced, non-exclusive, and tolerant religious attitude. In the midst of the strengthening of radical understanding among the younger generation, it is necessary to convey a narrative about Islam that is cool, tolerant and non-violent among students and university students. This study aims to find out (1) the Socialization Strategy of the Constitutional Law Study. The method used in Research is qualitative research. From the studies carried out it is known; First; The socialization strategy of the FSEI IAIN Curup Constitutional Law Study Program on Religious Moderation in the 4.0 era is to socialize to the community in collaboration with the Indonesian Ulema Council (MUI) of Rejang Lebong Regency by campaigning for the importance of Washatiyyah/moderate Islamic views for the plural Republic of Indonesia, through social media, (Fb, IG, Twitter, and YouTube). Second, the Effectiveness of the Introduction of the FSEI IAIN Constitutional Law Study Program Curup based on religious moderation in the 4.0 era is quite good with the increasing interest of prospective new students studying in the Constitutional Law study program, and the campaign about the importance of Washatiyyah/moderate Islamic views for the plural Republic of Indonesia is increasingly spread among students of the Constitutional Law Study Program through Social Media portals.

Keywords: *Religious Moderation, Constitution, College, 4.0 Era*

Introduction

Religious moderation is actually the key to creating tolerance and harmony, both at the local and national levels. Religious moderation should be understood as a balanced, non-exclusive, and tolerant religious attitude. In the midst of the strengthening of radical understanding among the younger generation, it is necessary to convey a narrative about Islam that is cool, tolerant and non-violent among students and university students.

In general, moderation means promoting balance in terms of beliefs, morals, and disposition, both when treating others as individuals, and when dealing with state institutions.¹ The word moderation comes from the Latin *moderatio*, meaning moderation (neither excess nor lack). The word also means self-mastery (from an attitude of extreme advantages and disadvantages) The Big Indonesian Dictionary (KBBI)² provides two meanings of the word moderation, namely: 1. reduction of violence, and 2. avoidance of extremes. If it says, "the person is moderate," it means that the person is reasonable, mediocre, and not extreme. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned.

Borrowing this analogy, in the context of religion, moderation is the choice to have perspectives, attitudes, and behaviors in the middle among the extreme choices that exist, while religious extremism is a way of viewing, attitudes, and behaviors exceeding the limits of moderation in religious understanding and practice.³ Therefore, religious moderation can then be understood as a way of view, attitude, and behavior always taking a position in the middle, always acting fairly, and not extreme in religion.

The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of

¹ Kementerian Agama RI, *Moderasi Beragama*, Badan Litbang dan Diklat (Kementerian Agama RI, Cet. Pertama, Jakarta, 2019), 5

² Tim Penyusun Kamus Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, Ed.2-Cet. 9, 1997), 958

³ N. Maimun and K. Mohammad Kosim, *Moderasi Islam Di Indonesia*. (Jakarta : LKiS, 2019), 9

peace.⁴ In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity.

Likewise, with the existence of the Constitutional Law Study Program (HTN) at the Faculty of Sharia and Islamic Economics IAIN Curup, the vision to be achieved is to become a quality study program in the study and development of Constitutional Law based on Islamic Moderation at the Southeast Asian Level 2045. Because religious moderation is actually the key to creating tolerance and harmony, both at the local and national levels. Religious moderation must be understood as a balanced religious attitude that is not exclusive and tolerant. The characteristics of religious moderation are; national commitment, tolerance, non-violence and acceptance of tradition.⁵

While the Mission of the Constitutional Law Study Program (HTN), Faculty of Sharia and Islamic Economics IAIN Curup Developing Quality Constitutional Law Science Based on Islamic Moderation and Technology; Improving Scientific Research and Publications in the Field of Quality Constitutional Law Science based on Islamic Moderation, Carrying out empowerment of Community Service in the field of quality Constitutional Law Science based on Islamic Moderation.

With the current technological sophistication which is often referred to as the era of the industrial revolution 4.0 which focuses on the Internet of Things (IoT), it also focuses on researching a tool or device that works automatically, has high integrity, is flexible, and is easy to operate. In line with the implementation of the industrial revolution 4.0 in Indonesia, the Government is implementing steps called the Making Indonesia 4.0 road map. And improving the quality of Human Resources (HR) is one of the priorities. Human resources are very important in the implementation of the industrial revolution 4.0 era.

⁴ Op. Cit, Kementerian Agama, 2019

⁵ Kementerian Agama RI, *Peta jalan (Roadmap) Penguatan Moderasi Beragama tahun 2020-2024*, (Jakarta : Kementerian Agama RI, 2020), 12

With the implementation of the industrial revolution 4.0 in Indonesia, it has a broad impact and challenge for Indonesia in improving the quality of existing human resources. Especially human resources who master technology, love the country, are moderate, tolerant and non-violent.

Research methods

Based on the type, this research includes qualitative research. According to Moleong⁶ qualitative research is research intended to understand the phenomenon of what is experienced by the object of research in a descriptive way in the form of language words, in a special natural context and by utilizing scientific methods. Qualitative research is research that produces descriptive data in the form of written or spoken words from people or observed behavior.⁷

The approach in descriptive research includes three approaches, namely case research or case studies, comparative causal research and correlation research.⁸ In this study, researchers used a case study approach, an approach that describes a background of a particular object or event in detail and in depth.

Case study is an integrative and comprehensive data collection method integrative means using various approach techniques and comprehensive means that the data collected covers all aspects of the individual's personality in full. A case study is research conducted in detail about a person or unit over a period of time.

Discussion

1. Socialization Strategy of the FSEI IAIN Curup Constitutional Law

⁶ Moleoang, Lexi J, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2002), 21.

⁷Ibrahim, Nana Sudjana, *Penelitian dan Penilaian Pendidikan*, (Jakarta: Rajawali Press, 1995), 24

⁸Arikunto, Suharsini, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006), 17

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Study Program based on Religious Moderation in the 4.0 era

One of the efforts in conveying Islam which is a mercy for the universe is the Socialization of the Vision and Mission of the FSEI IAIN Curup Constitutional Law Study Program based on Religious Moderation, this is in line with the Vision and Mission of the Constitutional Law Study Program, which is to become a quality Study Program in the study and development of Constitutional Law based on Islamic Moderation at the Southeast Asia Level 2045. The Socialization Strategy of the FSEI IAIN Curup Constitutional Law Study Program based on Religious Moderation in the 4.0 era is carried out in stages as follows:

- a) Preparing the Concept of Socialization of the FSEI IAIN Curup Constitutional Law Study Program based on Religious Moderation through Social media the importance of Washatiyyah/moderate Islamic views for a pluralistic NKRI, through social media, (FB, IG, Twitter, and YouTube).
- b) Conducting socialization to the community in collaboration with the Indonesian Ulema Council (MUI) of Rejang Lebong Regency by campaigning for the importance of Washatiyyah / moderate Islamic views for a pluralistic NKRI, through social media, (FB, IG, Twitter, and YouTube).
- c) Conducting Socialization in 15 Socialization of the FSEI IAIN Curup Constitutional Law Study Program based on Religious Moderation in 15 Districts of Rejang Lebong Regency, namely; Curup, South Curup, East Curup, North Curup, Central Curup, Selupu Rejang, Bermani Ulu, Bermani Ulu Raya, Sindang Dataran, Sindang Kelingi, Binduriang, Sindang Beliti Ulu, Sindang Beliti Ilir, Kota Padang and Padang Ulak Tanding, in collaboration with the Rejang Lebong Ulema Council (MUI) and the Head of the Religious Affairs Office (KUA) throughout Rejang Lebong Regency.

- d) Printing brochures / banners of the Vision and Mission of the State Administration Law Study Program based on religious moderation and disseminated through socialization both online and offline;

One of the basic principles in religious moderation is to always maintain a balance between two things, such as the balance between reason and revelation, between body and mind, between rights and obligations, between individual interests and communal benefits, between necessity and voluntarism, between religious texts and ijihad of religious leaders, between ideal ideas and reality, and the balance between the past and the future. These concepts were then socialized by the Constitutional Law Study Program of FSEI IAIN Curup through social media in collaboration with MUI Rejang Lebong Regency.

Furthermore, moderation is a virtue that encourages the creation of social harmony and balance in personal, family and community life to broader human relations. These two values, fairness and balance, will be more easily established if a person has three main characters in him: wisdom, purity, and courage. In other words, a moderate attitude in religion, always choosing the middle way, will be easier to realize if a person has sufficient breadth of religious knowledge so that he can be wise, resistant to temptation so that he can be sincere without burden, and not selfish with his own interpretation of truth so that he dares to acknowledge other people's interpretations of truth, and dares to convey his views based on knowledge.

In another formulation, it can be said that there are three conditions for the fulfillment of a moderate attitude in religion, namely: having broad knowledge, being able to control emotions not to exceed limits, and always being careful. If simplified, the formulation of these three conditions of religious moderation can be expressed in three words, which must be: knowledgeable, virtuous, and careful.

2. Effectiveness of Socialization of the Vision and Mission of the Constitutional Law Study Program of FSEI IAIN Curup based on Religious Moderation in the 4.0 era

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One of the focuses of the Indonesian government in maintaining the integrity of relations between religious communities as stated in the joint regulation of the Minister of Religion and the Minister of Home Affairs Number 8/9 of 2016 in the general provisions of chapter one which says: Religious harmony is the state of relations among religious believers based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and cooperation in social and state life in the Unitary State of Republik Indonesia based on Pancasila and the 1945 Constitution of Republik Indonesia.

The diversity of cultures, religions, tribes, languages owned by the Indonesian people confirms Indonesia as one of the nations that has a multicultural society. If it can be managed properly, this diversity becomes a blessing in itself and even becomes its own uniqueness and strength.⁹ At the same time, it can be a threat of division and feud that can tear social security even the reality of plurality becomes a big challenge if it is not addressed wisely and wisely.

Differences in religious understanding and paradigm of thinking often cause friction between groups and other groups, as in the context of diversity in the archipelago.¹⁰ The main indicators of the success of religious moderation are having an open attitude, having a national commitment, anti-violence and acceptance of tradition.

As a work unit under the auspices of the Ministry of Religion, it is appropriate for the HTN Study Program of IAIN Curup to support the Government Program in socializing religious moderation. So as to create a conducive and respectful situation among others. The implementation of this support can be seen from the Vision and Mission of the Constitutional Law Study Program, which is to become a quality study program in the study

⁹ Indrajit, (2008), *Visi Perusabaan dan Strategi Sistem Informasi*, www.Sukses Masa Depan.com. Diakses 28 Oktober 2020

¹⁰ Damsar, *Pengantar Sosiologi Pendidikan*, (Jakarta: Kencana Prenada Media Group, 2011), 65

and development of Islamic Moderation-based Constitutional Law at the Southeast Asian Level 2045.

From the socialization that has been carried out by the Socialization of the Constitutional Law Study Program of FSEI IAIN Curup based on Religious Moderation through social media, the importance of Washatiyyah / moderate Islamic views for a plural NKRI, through social media, (FB, IG, Twitter, and YouTube). in collaboration with the Indonesian Ulema Council (MUI) Rejang Lebong Regency by campaigning for the importance of Washatiyyah / moderate Islamic views for a plural NKRI, through social media, (FB, IG, Twitter, and YouTube). The reality in the field shows that the socialization that has been carried out by the Constitutional Law Study Program of IAIN Curup based on Religious Moderation is quite effective, and has been running well. This can be seen from the increasing interest of prospective new students, and prospective students of the Constitutional Law Study Program get adequate information about Washatiyyah Islam and the importance of Washatiyyah / moderate Islamic views for the pluralistic NKRI.

Conclusion

Based on the description of the research results and discussion above, the conclusion :

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1. The Socialization Strategy of the Constitutional Law Study Program of FSEI IAIN Curup on Religious Moderation in the 4.0 era is by conducting socialization to the community in collaboration with the Indonesian Ulema Council (MUI) of Rejang Lebong Regency by campaigning for the importance of a Washatiyyah/moderate view of Islam for a pluralistic NKRI, through social media, (FB, IG, Twitter, and YouTube).
2. The effectiveness of the introduction of the Constitutional Law Study Program of FSEI IAIN Curup based on religious moderation in the 4.0 era has been quite good with the increasing interest of prospective new students studying in the Constitutional Law study program, getting adequate information about Washatiyyah Islam and and campaigning about the importance of Washatiyyah/moderate Islamic views for a pluralistic NKRI increasingly spread among students of the Constitutional Law Study Program through Social Media portals.

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