



The Dynamics of Policies for Implementing Religious Moderation and Local Wisdom in the State Islamic Institute Kudus, Indonesia


Muhammad Miftah^{a,1,*}; Abu Choir^{a,2}; Fikri Ihsan Khairuddin^{b,3}

^aInstitut Agama Islam Negeri (IAIN) Kudus, Jawa Tengah, Indonesia

^bUniversiti Melaka Malaysia

¹muhammadmiftah@iainkudus.ac.id; ²abuchoir.wise@iainkudus.ac.id; ³ahmadfikriihsan@unimel.edu.my

*Corresponding Author

Article Info	Abstract
<p>Article History</p> <p>Received: September 11, 2023</p> <p>Revised: October 30, 2023</p> <p>Accepted: November 9, 2023</p> <p>Published: Desember 7, 2023</p> <p>Keyword: Local Wisdom; Islamic Higher Education; Religious Moderation</p> <p>Copyright (c) 2023 Muhammad Miftah, Abu Choir, Fikri Ihsan Khairuddin</p> 	<p>This research analyzes the role of Islamic religious universities in maintaining local wisdom through integrating local wisdom with religious moderation. The existence of a state Islamic religious college in the community is the basis for the resilience of local wisdom in the environment where the college is located. The locus of this research is located at IAIN Kudus, Central Java. This research uses a descriptive-qualitative approach to uncovering phenomena and facts in the field. It is hoped that the results of this research will provide a comprehensive picture of the implementation of religious moderation policies and local wisdom in Islamic institutions. Data analysis in this research seeks to identify challenges, opportunities, and the impact of this policy on inter-religious harmony, religious learning, and student character development. In addition, this research also evaluates the extent to which this policy reflects the principles of tolerance, diversity, and local wisdom in the context of Islamic higher education. Through an in-depth understanding of the dynamics of policies for implementing religious moderation and local wisdom at IAIN Kudus, it is hoped that this research can contribute to improving policies and more effective implementation at the institutional level, as well as providing a broader view regarding the harmonization of diversity in the context of Islamic education in Indonesia. The results of this research can be explained by the fact that the integration of local wisdom and religious moderation in the tertiary environment has proven to be able to realize the understanding and application of the importance of religious moderation values in tertiary institutions.</p>
<p>How to Cite: Muhammad Miftah, Choir, A., & Fikri Ihsan Khairuddin. (2023). <i>The Dynamics of Policies for Implementing Religious Moderation and Local Wisdom in the State Islamic Institute Kudus, Indonesia</i>. Progresiva: Jurnal Pemikiran dan Pendidikan Islam, 12(02), 193–208. https://doi.org/10.22219/progresiva.v12i02.28318</p>	

Introduction

Multiculturalism and diversity of religious and cultural identities are world heritages that must be maintained. The agreement of religious authorities represented through major world religious organizations agrees that diversity is a necessity that must be guarded with a democratic and fair approach without decrediting certain identities (Salem, 2014). The view of multiculturalism is in line with religious moderation, in which ideas that emerge first are ideas that recognize and accommodate various cultural beliefs, practices, traditions, languages, or lifestyles as objective cultural differences (Murphy, 2012). So the meeting point of moderation and multiculturalism is in the aspect of respecting and negating the differences that are intertwined in the norms and habits of communal identity.

If you adhere to the ethnological view of every country that was once inhabited by ancient people, then the original religion of every country must be the religion of the ancient peoples. In religion, there will be characteristics derived from the previous religion. No new religion can enter a country where the country does not know who or has a "god" that has been worshiped (Menziez, 1895). This confirms that the existence of religion, both from a socio-cultural perspective and the customs of worship carried out by religious identity, are strongly influenced by the social and cultural conditions that surround the "territorial" power of the religious authority that controls it. So that culture is a total way of life, and it includes all the mental, social, and physical means that make life run by itself. It can be defined that culture here is a way that is systematized by itself and has no control over the running process (Malinowski, 2009).

The use of the term cultural diversity and multiculturalism interchangeably, even though, if understood carefully, they have significant differences, is defined as differences between people. These differences are not limited to race, gender, religion, or socioeconomic status (Suryadi Bakry, 2020). Classification and identification of a person based on one's personal experience and culture form a classification of cultural communities, so it can be concluded that this kind of classification reflects a relationship between personal traits or characteristics that give rise to social categories (McGarty & Yzerby, 2004). Social categories, more commonly referred to as social classes, create walls of separation, dividing distances from one social entity to another.

The educational environment becomes a vehicle for interaction between social entities with one another, individuals with other individuals, one community with another community, and even one ethnicity with another. Stereotypes in the school environment affect life in society and socially (Samovar et al., 2010). Kapuscinski explained that the limited knowledge of an individual or group towards other individuals or groups can lead to negative stereotypes in the community being assessed (Kapuscinski, 2008). Negative stereotypes that develop massively and collectively in the educational environment are a separate threat to the peace and harmony of the nation in the future, especially since this negative virus has slipped among academics and religious activists who, in the future, will become agents of change in their respective fields.

Negative views and a lack of respect for existing differences are the main challenges for tertiary institutions as providers of higher education. Apart from the classical issues above, globalization, which is developing so quickly, "forces" to connect and assemble the world and create a kind of unity from one religion to another. problems that must be resolved by universities, especially universities that have a strong religious basis (Suharsaputra, 2015). The situation is constantly changing, and the direction of change tends to be unpredictable. Universities must look for performance to maintain the most valuable aspects of their main values while also looking for the latest formulations for responding to fast-paced changes (Duderstadt, 2003). If this fundamental problem is not

responded to wisely by religious universities, it will become a ticking time bomb, which will one day become a threat to the cultural diversity that has been inherited.

This research dissects the role of Islamic cultural colleges in maintaining local wisdom through the integration of local culture with religious moderation. The existence of a state Islamic religious university in the midst of society is the foundation for the resilience of local wisdom in the university environment. The function of the higher education institution is to be a beacon for the sustainability of local wisdom values amidst the onslaught of massive developments in technology and information. As a higher education institution, it also has social responsibility in the fields of culture, economy, and education. This social responsibility indirectly provides a “guarantee” for the people who live around the educational environment regarding the values and culture of local wisdom that have been maintained so far.

Much research has been done on the variables of local wisdom, religious moderation, and higher education, such as the first research conducted by Heny Perbowosari entitled *The Local Wisdom Value of Mandhasiya Tradition: Study of Hindu Education*; (Perbowosari, 2019). This research reflects the role of the Mandhasiya tradition as local wisdom that is preserved by the Hindu community in Jenawi District, Karanganyar Regency, in maintaining harmony among citizens and internalizing the values of Hindu religious education. Second, research conducted by Ulfatul Husna entitled *Religious Moderation As A New Approach To Learning Islamic Religious Education in Schools*; (Husna & Thohir, 2020) concluded that religious moderation can prevent extremism in educational institutions by instilling three main principles, namely *tawassuth*, *ta’adul*, and *tawazun*, which can create peace and harmony in educational institutions. Third, his research, Ismail Suardi Weke (Wekke, 2018) entitled *Higher Education Governance of Muslim Minority: Efforts to be Part of the Nation’s Development*, emphasizes that the role of higher education in overcoming and preventing acts of terrorism is vital, explaining that accessibility in education is the initial stage in creating educational goals.

The distinction between this research and existing research is that existing research has not integrated aspects of local wisdom into creating peace. Existing research still limits itself to the importance of religious moderation in the lives of the nation and state but has not presented local wisdom as a vital entity in creating religious moderation values. The position of this research compared to existing research is that this research was conducted at an Islamic tertiary institution, namely at IAIN Kudus, which incidentally is the only state educational institution on the north coast of Central Java where the people have a strong culture and local wisdom.

Research Method

This research departs from descriptive-qualitative research, which intends to photograph and describe the integration of local wisdom with religious moderation in Islamic religious tertiary institutions. Researchers obtained data by means of observation, in-depth interviews, and documentation by following John W. Creswell’s qualitative research procedures (Creswell, 2009). Research data mining was carried out in June–August 2023. In data collection, researchers looked for data through interviews with parties who play an active role in implementing religious moderation at IAIN Kudus. While the data analysis technique used is an inductive analysis technique, namely in analyzing the integration of local wisdom and moderation of religion at IAIN Kudus Central Java, the existing data is then categorized, analyzed, and concluded. The general conclusion can be a categorization or a proposition (Bungin, 2007).

Result and Discussion

The word moderation is taken from the Latin word “*moderatio*,” which means (not excessive and not lacking, moderate) (Musawar, 2019). Moderation in Arabic is known as *wasath* or *wasathiyah*, which has the equivalent meanings of moderation (*tawassuth*), fair (*i'dal*), and balanced (*tawazun*) (Ministry of Religious Affairs, 2009). M. Quraish Shihab explained the word *wasathiyah*, which he quoted from the book *al-Mu'jam al-Wasith*, that *wasath* is something that is between the two ends, and it is part of it; it also means the middle of everything. So it means between good and bad; this word also means what is contained on both sides, even though it is different and not the same (Shihab, 2020).

Whereas in terms of language, the word *wasathiyah* (moderation) in Yusuf al-Qardhawi's view has various meanings, including in the middle, between the two ends, fair, moderate, simple, or mediocre, (al-Qardhawi, 2009) or interpreted more broadly, such as chosen and the best, security, strength, and unity (Hilmy, 2013). If we analogize moderation, we can think of it as a fringe movement that always tends towards the center or axis (centripetal), while extremism is a movement away from the axis or center of the outermost and most extreme side (centrifugal) (The Ministry of Religious Affairs, 2019).

The basic idea of moderation is to look for similarities and not sharpen differences (Hidayat, 2019, p. 28). Moderation means choosing a middle path that is rationally acceptable (Salik, 2019). “Moderate” is defined as an attitude or action that is carried out in accordance with the proportions, neither excessive nor lacking. Humans who are capable of being moderate indirectly can put aside their personal ego, not only being concerned with one party but considering as a whole the pros and cons, the dangers and not the dangers. This position allows for fairness to all parties (Salik, 2020). This spirit of finding common ground between various differences is one of the characteristics of religious moderation.

In understanding the meaning of moderation in various fields and its aspects, it can be concluded that moderation, as seen from the meaning taken from the meaning of the language, is that there is a tug-of-war relationship between “the one in the middle” and the two ends (Shihab, 2020). *Wasathiyah*, from an Islamic perspective, in Biyanto's view, which was conveyed in his professorial inauguration, considers the term religious moderation commonly used in Muslim minority countries to refer to a middle position between the two extremities (Biyanto, 2020). Moderate Islam has the mission of maintaining a balance between two kinds of extremities, namely, the thoughts, understanding of experience, and movements of fundamental Islam and liberal Islam, as two poles of extremities that are difficult to combine (Qomar, 2021).

The principle of fair and balanced religious moderation will be easy to obtain if a person, community, or institution has three main characters within them: wisdom, sincerity, and courage. These three characters will give rise to several other characteristics, such as harmony, group cooperation, tolerance, and mutual respect for the differences that arise (Hilmy, 2013). Moderation is an alternative to deradicalization to deal with all forms of radicalism in a moderate manner. According to Haidar Nashir, the process of Indonesian moderation must position Pancasila as a solid fulcrum so that it remains in the midst of all extreme tugs of war, both to the right and to the left, so that there is no radicalization or extremization of the country's foundations and ideology (Nashir, 2019).

In internalizing the values of religious moderation, there is a religious mission that is always inherent in the manifestation of religious moderation in various programs. The contents of religious messages carried in religious moderation include at least seven messages: advancing the lives of religious people, upholding noble civilization, respecting human dignity, strengthening moderate values, creating peace, respecting

pluralism, and obeying national commitments. The content of this religious message is the spirit of internalizing religious moderation as well as the goal of religious moderation programs in the Ministry of Religion.

It is felt that the deradicalization policy that has been intensified so far has not made an effective contribution to suppressing the development of radicalism and intolerance in Indonesia; even Haedar Nashir thinks that the deradicalization project that has been intensified so far is a project of deradicalism" (Nashir, 2020). As an alternative to anxiety in minimizing intolerance and radicalism, the Ministry of Religion has spawned a Religious Moderation Policy, a religious moderation policy that has recently been echoed by the Ministry of Religion in its various work units as the animating spirit in making agency programs and policies.

The characteristics of religious moderation are friendly, tolerant, open, flexible and can be the answer to fears of conflict that are rife in a multicultural society. Moderation in Islam does not mean that we mix up the truth and eliminate each other's identity (Qostulani, 2019). Religious moderation is a middle ground in the midst of religious diversity. The face of Islamic moderation appears in the harmonious relationship between Islam and local wisdom. These local values, as the cultural heritage of the archipelago, are able to be juxtaposed in parallel so that the Islamic spirit and cultural wisdom go hand in hand, not negating each other.

Islamic Religious Higher Education (Perguruan Tinggi Keagamaan Islam/PTKI) being an integral part of the Ministry of Religious Affairs has a major obligation in promoting, translating, implementing and disseminating religious moderation in the life of society, nation and state (Mohammad Kosim, 2019). Islamic religious tertiary institutions have more capital in developing the concept of religious moderation than other institutions, bearing in mind that Islamic religious tertiary institutions have long existed in Indonesia, although this is not a guarantee and there are no obstacles (Mohammad Kosim, 2019).

As an effort to strengthen Islamic religious tertiary institutions in internalizing religious moderation, the Ministry of Religion, through Decree of the Director General of Higher Education No. 102 of 2019, which contains religious standards for Islamic higher education, sets religious standards in their respective tertiary institutions. One of the important points of this policy is regarding standards of learning content that must be based on Islamic values, *rahmatallialamin*, and the value of moderation (Khosim, 2019).

In sowing religious moderation in Indonesia through the strategic role of PTKI, various policies have been initiated to support the inculcation of moderation values, but the existing policies and programs certainly contain many obstacles at the implementation level (Miftah, 2019). First, the issue of human resources—the dark facts about radicalism and intolerance among Islamic religious students and educators in schools—specifically illustrates that there are fundamental problems in the process of producing and developing Islamic religious educators in Islamic tertiary institutions. Reflecting on research conducted by CISForm at 19 (State) Islamic Religious Universities (*Perguruan Tinggi Keagamaan Islam (Negeri)/PTKI(N)*) in eight regions in Indonesia, from the results of existing research, there is a fundamental problem in the "production" of educators in our higher education environment. This condition is alleged to be the cause of the emergence of views of religious teacher intolerance that come from where they learn related to their profession (CISForm, 2019). The teacher's "production" space here can be seen from various dimensions, including knowledge management, management of the teaching and learning process, and the curriculum, which is still weak in implementing moderate Islamic nuances in the field.

Second, in its development, the acceptance of students at PTKIN has indeed

experienced a significant increase; even this curve has experienced a quite encouraging increase in the last five years. However, there is another problem behind the increasing public interest in continuing on to religious tertiary institutions. The issue of the religious quality of these students is a concern, considering that more than 30% of students come from secondary school or vocational school, whose basic religion is still weak. Especially for those who choose to continue their studies in the Islamic Education Study Program, this is a big problem because, in the end, they are the ones who directly deal with students at various levels of education.

In addition to student recruitment, the lecturer recruitment process is also noteworthy considering that the role of lecturers in tertiary institutions is still very vital in human resource development. In the process of recruiting lecturers at PTKIN, what is of concern is the process of recruiting lecturers from the Civil Service Officer (ASN, called in Indonesia) pathway. Based on the latest regulation, Regulation of the Minister of Administrative Reform and Bureaucratic Reform of the Republic of Indonesia Number 23 of 2019, this regulation does provide a great opportunity for the available formations to be filled. However, there is a downside to this recruitment system: if in a formation the Basic Capability Selection (SKD) selection process only passes a number of existing formations, then the Field Capability Selection only acts as a “formality” selection. Because in the SKB there is no threshold value other than that for examinees who pass the SKD selection, and it turns out that there are no competitors in the SKB process, the person concerned automatically passes the ASN selection. This is a weakness of the ASN lecturer selection system because it is possible that the quality of participants who pass the SKD with optimal grades may not necessarily master the areas of competence expected by universities.

Third, the massive development of information technology recently provides great opportunities for developing PTKI in all sectors. However, on the other hand, the current development of information technology has created a gap in the spread and development of radical ideas and intolerance in this country. The fact that there is internet media plays a very important role and makes a significant contribution to the development of knowledge for the younger generation. This dependence on cyberspace is used neatly by interest groups to spread their ideology.

From this, it can be concluded that PTKI/PTKIN are currently faced with a reality that is so dilemmatic. In the fast-paced millennial era, knowledge about religion is not only obtained in lectures but can also be accessed through various online media sources whose authority and truth are not guaranteed. A position like this PTKI/PTKIN should be able to fill digital spaces as educational spaces, but this role has not been implemented optimally. Digital space, which so far has received little special attention from academics, has been used neatly by radical groups to spread their missions and exclusive religious ways.

Local Wisdom within the Frame of Religious Moderation

Culture is a translation of the word culture in English. Whereas in Arabic, the word *al-tsaqafah* is used, which means culture, refinement, education, and civilization (Wehr, 1974). In another sense, literally, the word culture comes from the words mind and power, which are synonymous with the word “budi” in Indonesia, which means politeness or friendliness of a person to others. The behavior of individuals toward each other is referred to as culture in a broad sense (Nata, 2014). Everything that is completely a product of culture is highly contextual. Therefore, cultural products cannot be separated from the space and time that always surround them. In the end, cultural products can give birth to the formation of an identity related to socio-cultural culture, which can

change according to the development of the environment and the times (Barker, 2005).

Local wisdom is an important source of value in social life. Almost all ethnic customs and cultures in the country are inspired by values and ideas that are rooted in the beliefs that live in society, religious values, and spiritual ethics that influence the behavior of socio-cultural life and the religious values of various ethnic groups in the country (Nata, 2014). The same problem can give rise to unequal responses. This is because the cultural values they adhere to are different, so in cases like this, it is necessary to have an equal perspective when viewing a culture, also known as an inter-cultural meeting exchanging cultural information (Nata, 2014).

Religious teachings, in this case, Islam, determine and reinforce cultural practices carried out by the community. Universal religious teachings will achieve local socio-cultural realities (Arrafah, 2020). The arrival of Islam in Indonesia, in its expansion, always pays attention to local culture. The strategy used to integrate local culture and religious values has succeeded in attracting sympathizers among the Indonesian people. The strategy of spreading it was carried out without any intimidation, coercion, or pressure; on the contrary, Islam was spread peacefully, positioning local culture as a heritage that must be maintained by strengthening religious values. Spreaders of Islam, such as *Wali Sanga* (Nine Guardians, in Indonesian Muslim), have proven that traditions that are deeply rooted in society are difficult to change, so these traditions are used as a medium for broadcasting Islam.

A cultural approach can be the key to building a paradigm and attitude of religious moderation, and besides that, it can minimize the penetration of religious radicalism. An accommodative attitude towards local culture can deliver an inclusive and tolerant religious attitude. Cultural values that develop in a society will always be rooted in traditional wisdom (local wisdom) that emerges and develops in line with the development of the community itself (Wibowo, 2016). In its development, this local wisdom will become a patron in life that controls social norms and ethics in society. Ethics and morals are formed from the values of local wisdom that develop in the community.

Shelina Janmohamed provides an overview of local culture associated with aspects of faith. Generation M (Islamic identity) influences everything, and they want the world and the general public to know about their identity. This is a mediator for them to negotiate with authority as a form of social identity that they have (Janmohamed, 2016). In another perspective, measures, limits, and indicators determine whether a particular religious perspective, attitude, or behavior is classified as moderate or, on the contrary, extreme. The indicators of religious moderation that will be used are four things, namely: 1) national commitment; 2) tolerance; 3) nonviolence; and 4) accommodating to local culture. These four indicators can be used to identify how strongly religious moderation is practiced by someone in Indonesia and how much vulnerability one has. These vulnerabilities need to be identified so that we can identify and take appropriate steps to strengthen religious moderation (Ministry of Religious Affairs, 2019).

The challenge for a large nation whose multicultural society cannot always coexist as it should be. The threat that always surrounds national harmony is the emergence of small frictions that occur in the field due to variants of society that have a diversity of cultures, races, and even religions that cannot protect each other's sacred values. This will one day become a problem for the nation (Syafar, 2019). Cultural practices, religious traditions, and local wisdom certainly contribute to understanding socio-religious change. Along with shifts in meaning and form, cultural practices from time to time will enrich cultural treasures and local wisdom in the practice and behavior of religious moderation in the midst of heterogeneity in society (Aksa & Nurhayati, 2020). Differences in character and cultural values of each of these religious entities will become

capital in strengthening religious moderation if the government and society can manage and design differences as capital to strengthen the growing diversity in Indonesia.

Implementation Model of Local Wisdom-Based Religious Moderation

Islam, as a religion adhered to by the majority of Indonesian people, has a close relationship with local culture or traditions in the archipelago. In other words, it can be said that Islam did not come to a place and at a time that was devoid of culture. In this realm, the relationship between Islam and local diversity follows a continuity model (*al-namudzat al-tawashuli*), like humans that are passed down from generation to generation, as well as the description of the links that occur between Islam and local content in the archipelago (Buchori, 2017). Janmohamed provides an overview of local culture associated with aspects of faith. Generation M (Islamic identity) influences everything, and they want the world and the general public to know about their identity. This is a mediator for them to negotiate with authority as a form of social identity that they have (Janmohamed, 2016).

In Indonesia, identity politics is more related to issues of ethnicity, religion, ideology, and local interests, which are generally represented by elites with their own articulations (Maarif et al., 2010). As an alternative to minimizing the “threat of religious identity,” which often rubs off, science as an integral part of human life is the main joint in building an attitude of religious moderation. This is because science has come into contact constitutionally with the integration of knowledge in tertiary institutions (Qasim, 2020). Scientific integration in higher education is a strategic medium for synergizing science and religion again. Universities play an important role because they are places to produce high-level human resources. The entire identity of the highest academic field is in this place. Student, scholar, and master teacher are titles that are very thick with degrees of knowledge (Qasim, 2020).

However, behind the success of the development of higher education institutions under the Ministry of Religion, there is a fact that is quite sad regarding student admissions in the same 2021-2022 period: the number of tertiary students has dropped drastically to minus 2.3 percent, while the number of students in tertiary institutions is below The Ministry of Education and Culture experienced a significant increase, growing to reach 7.1 percent (Gardiner, 2017). This is a separate threat because, according to the results of research on the index of radicalism among educated people, the dominance is in public tertiary institutions, where, in fact, they only do not understand religion in depth. A separate approach is needed because one day this will become a threat to the sustainability of the policy of moderation in religion contained in the National Medium-Term Development Plan (RPJMN).

Ideality of Religious Moderation Policy in Islamic Religious Colleges The first question that arises in this discussion is: What is an ideal public policy like? Of course, the right answer to answering this question is that it must be contextual and refer to the current situation, conditions, and possible situations in the future. Boardman calls this model pragmatism in public policy, as introduced by the theory of cost-benefit analysis (Boardman et al., 1996). In practice, it is like that: every policy product must have clear indicators regarding the principle of benefit, of course based on ethical values regarding the usefulness and harm of the policy product.

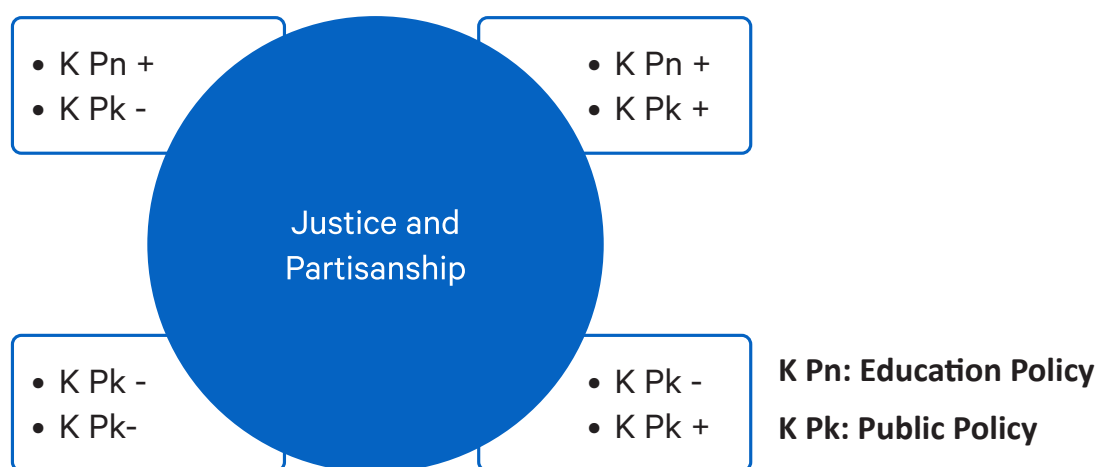
Benchmarks of profit and loss in policy, often referred to as pragmatism, are not synonymous with opportunism; pragmatism is also not just practicalism. Pragmatism refers more to the necessity of every idea than to the consequences of its implementation. Pragmatic implementation in policy is more inclined to the goal-setting theory that every action and policy stage must have a barometer that leads to policy goals (Molan, 2001).

The barometer of policy pragmatism must have ethical and strategic characteristics. This ethical nature means that policies must rely on the public interest, not only on the interests of the elite or interest groups (Nugroho, 2009).

Meanwhile, strategic pragmatism refers to three indicators. The first indicator is related to policy objectives. The policy objective is to empower the community, both individuals and groups, so that they can be independent and do not always depend on the role of the government in every problem that exists. The second refers to the context of challenges that are being faced and possibilities that will come, namely efforts to prepare future generations to be able to compete side by side with the times. Third, according to the resources owned, this principle is in accordance with management principles, namely optimizing resources or resources owned by the nation, community, or community groups (Nugroho, 2009).

Education policy is not different from the aspirations of the authorities, the aspirations of power, or the political aspirations of the authorities. So education policy is one of the efforts to change nation-building (Tilaar & Nugroho, 2012). If education policy only relies on individual aspects or certain groups, then this policy product is based on the ideology of liberalism. Meanwhile, if education policy is based on social interests, then education policy is subordinate to public policy in totalitarian countries (Tilaar & Nugroho, 2012). Education policy becomes part of public policy or education policy that is not included in public policy in a simple way, as shown by the Education Policy Relations Model with Public Policy in the figure below (Tilaar & Nugroho, 2012).

Figure A. 1:
Models of Relations between Education Policy and Public Policy



- a. Public policy is one with education policy
- b. Public policy is not related to education policy
- c. Public policy is not supported by education policy
- d. Education policy is not supported by public policy

From the model of the relationship between education policy and public policy, if it is used as an analytical knife in religious moderation policies within the Ministry of Religion, then the religious moderation policy becomes a public policy that is supported by education policies through institutional policies in the Ministry of Religion through its various work units. Religious moderation has become a public policy, as can be seen from the government's policy of including religious moderation in the technocratic draft

of the National Medium-Term Development Plan (RPJMN) for 2020–2024.

As an effort to realize the provisions in Article 19 paragraph (1) of Law Number 25 of 2004, a policy was issued regarding the 2020–2024 National Medium-Term Development Plan as a national plan that was stipulated through Presidential Regulation Number 18 of 2020 (Perpres, 2020). RPJMN is a national medium-term plan that is formulated by the authorities for building the nation in various institutions and ministries for a period of five years, starting from the time the ruler is inaugurated until he retires. The existence of the National RPJM serves as a barometer in the implementation of work programs within ministries, as stated in Presidential Regulation No. 18 of 2020 Article 2 Paragraph 3, which states that the National RPJM functions as a guideline for ministries and agencies in preparing ministerial strategic plans, as well as being the basis for monitoring and evaluation of the implementation of the National RPJM. In addition, the National RPJM can be a reference for the general public (society) to participate in the implementation of national development.

The Ministry of Religious Affairs, as the leading sector in national religious moderation policies, has an obligation to translate religious moderation policies within the Ministry of Religion. At least in general, the efforts made by the Ministry of Religion in the success of the policy of religious moderation follow three patterns: first, socializing ideas, knowledge, and understanding of religious moderation to the community; second, institutionalizing religious moderation into binding programs and policies; and third, integrating the formulation of religious moderation into the National Medium Term Development Plan (RPJMN) 2020–2024.

In the translation and dissemination of religious moderation policies in the field of religious education, which is a sector of public policy regulated by the government through state ministries-level institutions as well as other sectors such as economics, politics, law, and other sectors (Rohmat Rosyadi, 2020), the Ministry of Religious Affairs at least socialized the policy of religious moderation in the religious education environment, especially in the sphere of higher education, by issuing Director General Circular Number B-3663.1/dj.I/BA.02/10/2019 dated October 29, 2019 concerning the establishment of houses of religious moderation. The presence of Director General Circular Letter Number B 3663.1/dj.I/BA.02/10/2019 is the first round of the role of State Islamic Religious Higher Education in its participation in the religious moderation project in Indonesia. The existence of religious moderation houses that exist in various PTKINs currently has not been very visible in terms of their role in mainstreaming religious moderation in the tertiary environment.

The ideality of religious moderation policies in Islamic Religious Higher Education, in terms of policy administration in the establishment of religious moderation houses, is strengthened by governance policies for the management of religious moderation houses through Decree of the Director General of Islamic Education No. 897 of 2021 on March 21, 2021. This decision at least provides signs for the implementation of the House of Moderation of Religion within the Islamic religious higher education environment, both those with state status and Islamic higher education institutions owned by foundations. Meanwhile, in the realm of ideality of policy content in religious moderation policies, the indicator refers to elements that are inherent in humans, namely individual and social elements. In studying and analyzing the ideality of religious moderation policies here, it can be assessed from the relationship between individuality and social elements that exist in humans. Integration of relationships or harmonious relations between individual elements and social elements in human interactions is the main target of the religious moderation policy echoed by the Ministry of Religious Affairs.

Before the policy of religious moderation was echoed by the Ministry of Religious

Affairs, which began with instructions to establish a house of moderation of religion in the State Islamic Religious Higher Education environment, long before that, IAIN Kudus developed a superior scientific term in its possession, namely applied Islamic science, which became the scientific foundation of IAIN Kudus. Institutional development of applied Islamic sciences is under the Institute for Research and Community Service (LPPM) at IAIN Kudus, led by a head and one staff member in managing activities and programs for the development of applied Islamic sciences.

The establishment of the Center for Applied Islamic Sciences and Religious Moderation was established on November 23, 2019 and was inaugurated by the Director General, Prof. Dr. H. Kamaruddin Amin. Institutionally, the Center for Applied Islamic Studies and Religious Moderation, which is under the coordination of the Institute for Research and Community Service (LPPM), has the task of developing applied Islamic sciences and building religious moderation within the Kudus State Islamic Institute. In his remarks, Kamarudin Amin explained the essence of the presence of the House of Religious Moderation as a form of commitment to make religious moderation a basis for thinking, behaving, and formulating policies and programs in the Ministry of Religion, including in the State Islamic Religious Higher Education.

Applied Islamic Science is a science that initiates the paradigm of practice in Islam. The major project of Applied Islamic Sciences is to open up new jobs that are urgently needed by the general public in the form of a set of skills possessed by alumni students at IAIN Kudus. Meanwhile, incorporating moderate character into all programs at the Center for Applied Islamic Studies and Religious Moderation is one of the fundamental principles in the development of applied Islamic science based on religious moderation.

Institutionally, the center of the house of moderation of religion at IAIN Kudus is very different from those in other state universities because, in the majority of higher education institutions, the house of moderation of religion is under direct coordination with the Chancellor, in this case the Deputy Chancellor for Academic Affairs, who has the task of coordinating, facilitating, and evaluating the process of organizing education. In addition, the Vice Rector's duties are to coordinate the implementation and improvement of academic quality and to organize the implementation of new study programs at various paths and levels. While the house of religious moderation at IAIN Kudus is institutionally under the coordination of the Institute for Research and Community Service (LPPM), of course, no one violates the rules because technically there are no provisions for the institutionalization of moderation houses. While the house of religious moderation has another task, which is the vision and mission of the institution, namely the development of applied Islamic knowledge.

The Ministry of Religion, as the leading sector in national religious moderation policies, has an obligation to translate religious moderation policies within the Ministry of Religion. At least in general, the efforts made by the Ministry of Religion in the success of the policy of religious moderation follow three patterns: first, socializing ideas, knowledge, and understanding of religious moderation to the community; second, institutionalizing religious moderation into binding programs and policies; and third, integrating the formulation of religious moderation into the National Medium Term Development Plan (RPJMN) 2020–2024.

In implementing religious moderation, there are two dominant types of strategies for disseminating moderate values in Islamic tertiary institutions, namely the structural strategy of institutionalizing and making legal rules for implementing religious moderation in PTKIN. The second is the cultural strategy of initiation, socialization, internalization, habituation, and stabilization. At the level of implementing religious moderation in the state Islamic higher education environment by optimizing

the implementation of the Tri Darma of Higher Education (Three Obligations in Higher Education in Indonesia), namely teaching, research, and community service. In the realm of teaching, there are three models that are used: first, to make religious moderation a worldview, and second, to make religious moderation a content of knowledge, attitudes, and knowledge that is integrated and internalized in various existing courses. Both religious moderation and multiculturalism are used as courses that focus on teaching religious values and multiculturalism and religious moderation. The third is to maximize the role of the religious moderation house as a unit or institution that is concerned with issues of religious moderation.

In the field of research, the internalization of religious moderation is implemented as a technique and perspective in the research approach conducted at PTKIN. Besides being used as a technique and strategy for religious moderation, it is also the object of study, with the issuance of policies on major themes in research that make religious moderation a theme, which can be examined from various scientific perspectives at PTKIN. Likewise, in the field of community service (PKM), community service carried out by both lecturers and students is directed and focused on the internalization and socialization of religious moderation values in the community.

The impact of the implementation of the data moderation policy on religion is seen in the realm of the ideality of policy content. In the policy of religious moderation, the indicator refers to the elements that are inherent in humans, namely individual and social elements. In studying and analyzing the ideality of religious moderation policies here, it can be assessed from the relationship between individuality and social elements that exist in humans. Integration of relationships or harmonious relations between individual elements and social elements in human interactions is the main target of the religious moderation policy echoed by the Ministry of Religion. Social and academic impact of the implementation of religious moderation, socially Social disharmony based on religious sentiments threatens diversity and human values. Blind fanaticism in belief and understanding causes disharmony in social interaction in the social arena of society. Religious moderation is a bridge between extremism that arises from ideology and beliefs, both the extreme right and the extreme left, and places existing problems in a balanced and fair position from various perspectives. The ultimate goal of religious moderation is to create peace and tranquility in social interaction. in society can be realized.

Meanwhile, academically, religious moderation provides opportunities for academics to study religious moderation with various perspectives and knowledge. There have been changes in the pattern of approach that has been used so far, from monodisciplinary to multidisciplinary, interdisciplinary, and transdisciplinary. Changes in the patterns targeted are not limited to learning alone but also target the approaches in research used in the field of community service so that the spirit of moderation in religion can truly be realized in the Tri Dharma of Higher Education.

Conclusion

At this micro level, the policy of religious moderation in tertiary institutions has the meaning of "freedom of choice". the value of religious moderation in disseminating religious moderation in Islamic religious colleges. In relation to the policy of religious moderation, this model is referred to as libertarian paternalism, which provides opportunities for objects to bypass the law or some other form of regulation to act according to the conditions and circumstances they have, or to try to influence the affected party so that he chooses a better choice.

From the model of the relationship between education policy and public policy, if it is used as an analytical knife in religious moderation policies within the Ministry of

Religion, then the religious moderation policy becomes a public policy that is supported by education policies through institutional policies in the Ministry of Religion through its various work units. Religious moderation is one of the products of public policy, which is also an educational policy that has a target within a specified time period. The targets and objectives of public policy or educational policy in the world of politics have two dimensions to strive for: the first is to maintain, and the second is to build. Defending does not mean maintaining the status quo, but rather an effort to build legal order in a broad sense for the public and as a necessary basis for achieving the goals and expectations desired by the state. Meanwhile, fighting is the main goal of religious moderation, namely realizing social harmony within the framework of religious moderation.

References

- Aksa, A., & Nurhayati, N. (2020). Moderasi Beragama Berbasis Budaya dan Kearifan Lokal pada Masyarakat Donggo di Bima (Tinjauan Sosio-Historis). *Harmoni*, 19 (2), Article 2. <https://doi.org/10.32488/harmoni.v19i2.449>
- al-Qardhawi, Y. (2009). *Fiqh al-Wasthiyyah al-Islamiyah wa Al-Tajdid*. Markaz al-Tiba'ah li al-Qardhawi.
- Barker, C. (2005). *Cultural Studies: Theory and Practice*. Sage Publication.
- Boardman, A. E., Greenberg, D., Vining, A. R., & Weimer, D. L. (1996). *Cost-Benefit Analysis: Concept and Practice*. Prentice-Hall.
- Budiwibowo, S. (2016). Membangun Pendidikan Karakter Generasi Muda melalui Budaya Kearifan Lokal di Era Global. *Premiere Educandum: Jurnal Pendidikan Dasar dan Pembelajaran*, 3(01). <https://doi.org/10.25273/pe.v3i01.57>
- Bungin, B. (Ed.). (2007). *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer*. Raja Grafindo Persada.
- Creswell, J. W. (2009). *Research Design; Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, Inc.
- Duderstadt, J. (2003). *A University for the 21st Century*. The University Michigan.
- Gardiner, M. O. (2017). *Era Disrupsi: Peluang dan Tantangan Pendidikan Tinggi Indonesia*. Akademi Ilmu Pengetahuan Indonesia.
- Hidayat, R. (2019). Sindang Jati: Multikultural dalam Bingkai Moderasi. *Literasiologi*.
- Hilmy, M. (2013). Whiter Indonesia's Islamic Moderatism? A Rexamination on the Moderate Vision of Muhammadiyah and NU. *Journal Os Indonesian Islam*, 07(01).
- Husna, U., & Thohir, M. (2020). Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools. *Nadwa*, 14(1), 199–222. <https://doi.org/10.21580/nw.2020.14.1.5766>
- Janmohamed, S. (2016). *Generation M: Young Muslims Changing The World*. I.B. Touris.
- Kapuscinski, R. (2008). *The Other*. Verso.
- Kementerian Agama. (2014). *Radikalisme Agama dan Tantangan Kebangsaan*. Dirjen Bimbingan Masyarakat Islam.
- Kementerian Agama. (2019a). *Tanya Jawab Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
- Maarif, A. S., Maarif, A. S., Ali-Fauzi, I., & Panggabean, S. R. (2010). *Politik Identitas dan Masa Depan Pluralisme Kita*. Pusat Studi Agama dan Demokrasi (PUSAD), Yayasan Wakaf Paramadina.
- Malinowski, B. (2009). *A Scientific of Culture and Other Essays*. Routledge.
- McGarty, C., & Yzerby, V. (2004). *Stereotypes as Explanations: The Formation of Meaningful Beliefs Aabout Social Groups*. Cambridge University Press.
- Menzies, A. (1895). *History of Religion*. New York Charles Scribner's Son.
- Miftah, M. (2019). Islamic Education Politics Ambiguity of Policy Intepretation in Islamic Religious College: Between Negotiation and Institutional Authority. *ADDIN*, 13(2), 369–400. <https://doi.org/10.21043/addin.v13i2.7003>
- Mohammad Kosim, M. (2019). *Moderasi Islam di Indonesia*. LKiS.
- Molan, B. (2001). *Glosarium* Prentice Hall. Prenhalindo.
- Murphy, M. (2012). *Multiculturalism: A Critical Introduction*. Routledge.
- Musawar, Sahid, M. M., Jihadi, A. N., & Gunardi, S. (2019). Moderate Islam as a Solution to Pluralism in the Islamic World: The Experience of Indonesia. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 1–24.

- Nashir, H. (2019). Moderasi Indonesia dan Keindonesiaan; Perspektif Sosiologi. Pidato Pengukuhan Gurubesar di Universitas Muhammadiyah Yogyakarta (12 Desember 2019),.
- Nata, A. (2014). Sosiologi Pendidikan Islam. Raja Grafindo.
- Nugroho, R. (2009). Public Policy. Elex Media.
- Perbowosari, H. (2019). The Local Wisdom Value of Mandhasiya Tradition (Study of Hindu Education). *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 3(1), Article 1. <https://doi.org/10.25078/ijhsrs.v3i1.790>
- Qasim, M. (2020). Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan. Alauddin University Press.
- Qomar, M. (2021). Moderasi Islam Indonesia. IRCiSoD.
- Qostulani, M. (2019). Moderasi Beragama: Jihad Ulama Menyelamatkan Umat dan Negeri dari Bahaya Hoax. PSP Nusantara.
- Rohmat Rosyadi, A. (2020). Penguatan Regulasi Pendidikan Agama dan Pendidikan Keagamaan: Jihad Regulasi dalam Membangun Moderasi Islam. Pustaka Senja.
- Salem, Y. (2015). Transnational Islamism and Political Moderation: A Comparative Analysis of Egypt and Morocco [Disertation]. Florida Atlantic University.
- Salik, M. (2019). Conserving Moderate Islam in Indonesia an Analysis of Muwafiq's speech on online Media. *Journal of Indonesian Islam*, 13(02).
- Salik, M. (2020). Nahdlatul Ulama dan Gagasan Moderasi Islam. Literindo Berkah Jaya.
- Samovar, A. L., Porter, E. R., & Mc Daniel, R. E. (2010). *Communication Between Culture*. Wadsworth Cengage Learning.
- Shihab, M. Q. (2020). Wasathiyah, Wawasan Islam tentang Moderasi Beragama. Lentera Hati.
- Suharsaputra, U. (2015). Manajemen Pendidikan Perguruan Tinggi. Reflika Aditama.
- Suryadi Bakry, U. (2020). Multikulturalisme & Politik Identitas dalam Teori dan Praktik. Rajawali Pres.
- Syafar, D., Sidik, F., Panigoro, M. R., Perdana, D. A., Nusi, A., Talango, S. R., Yusuf, H., Saputra, A. R. A., Nabu, A. R., & Kadir, R. D. (2019). *Rumah Moderasi Beragama: Perspektif Lintas Keilmuan*. CV. Bening Pustaka.
- Tilaar, H. A. R., & Nugroho, R. (2012). *Kebijakan Pendidikan*. Pustaka Pelajar.
- Tim Penyusun Kementerian Agama RI,. (2019b). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI.
- Tim Penyusun Kementerian Agama RI,. (2020). *Peta Jalan (Roadmap) Penguatan Moderasi Beragama*. Kementerian Agama.
- Wehr, H. (1974). *A Dictionary of Modern Written Arabic* (Edited) by J Milton Cowan. libraria Du Liban.
- Wekke, I. S. (2018). Higher Education Governance of Muslim Minority: Efforts to be Part of Nation's Development. *AKADEMIKA: Jurnal Pemikiran Islam*, 23(1), 1–26. <https://doi.org/10.32332/akademika.v23i1.1101>

