Diving into Faith and History: Effectiveness of Religious Moderation Houses in perguruan tinggi keagamaan islam negeri, Indonesia

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Abstract

This research explores the role of religious moderation centers in Perguruan Tinggi Keagamaan Islam Negeri (PTKIN), focusing on the integration between faith and history to be applied to PTKIN students. The context of this research reflects a deep need to understand how the Religious Moderation Center contributes crucially to achieving harmony in the Islamic academic environment. The research questions are directed at two main aspects of the discussion, namely the practice of Friendly Islam in Islamic history and the role of the Religious Moderation Center in the PTKIN student environment.

This research uses a historical approach with qualitative research methods. An in-depth analysis of the success of the religious moderation program was conducted through the exploration of historical documents, archives, and related primary sources.

The findings show that the Religious Moderation House has a positive impact in integrating religious values with historical heritage, creating an inclusive environment at PTKIN. It concludes that cooperation between academic institutions and the Religious Moderation House to support the harmonization of faith and history can enrich the educational experience of Islamic students in higher education. The implications of the findings provide a foundation for the development of more effective educational policies and programs at PTKIN.

Keywords: Religious moderation; State Islamic Religious Universities; faith-history integration; Islamic education; religious values.

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Introduction

The term "moderate Islam" is often used in political discussions to refer to a Muslim perspective that actively collaborates with the West, especially in the context of President Bush's counterterrorism efforts after 9/11. Discussions have been initiated due to the emergence of narratives that portray non-moderate Muslims as antagonistic to the United States and the Western world, aiming to determine the exact definition of moderate Islam (Moordiningsih, 2015).

The Latin term "moderatio" which denotes a state of neither excess nor deficiency, serves as the basis for the word "moderation." Moreover, it signifies the ability to exercise "self-control" in the face of excessive activity, whether in the form of excess or deficiency. According to the Kamus Besar Bahasa Indonesia, moderation is characterized by the avoidance of extremes and the reduction of violence. The term "moderate" is used to describe someone who has rational and balanced thinking, avoiding extreme positions (Zamimah, 2018).

In the normative framework of Islamic literature, the concept of "moderate Islam" is aligned with the idea of "wasathiyah Islam," which is described as "ummatâ wasathâ" (Q.S. al-Baqarah [2]: 143). According to Imam Fakhruddin al-Razi (d. 1209 CE), the term al-wasath means "avoiding both extremes (al bu'du 'an tharafayn al-ifrâth wa al-tafrîth)." Al-Qurthubi, who died in 1273 CE, shares the same view by translating the phrase al-wasath as "being away from both extremes (mujânibâ li al-ghuluww wa al-taqshîr)." This view shows a deep semantic correlation between the idea of al-wasath and the concept of moderation, which also implies the avoidance of extremism, impartiality, or essence (Riyadi, 2022).

Modern scholars have provided a more comprehensive explanation of "wasathiyah Islam", often known as moderate Islam. Yusuf al-Qardhawi is significant for his contribution in establishing the concept of wasath into modern Islamic theology. According to Al-Qardhawi, wasathiyah Islam refers to the prevailing perspective held by the majority, as opposed to the alternative position held by liberal academics or extremist Muslim organizations. According to Al-Qardhawi, the moderate school is built on logical concepts, providing a comprehensive solution that balances the practical application of sharia law with current circumstances. The political and theological environment in the Middle East, particularly in Egypt, had a significant impact on the formation of this mode of thought. In this context, moderate Islam serves as a distinction between Islamic extremist factions and Muslim Brotherhood-supporting factions in various countries. Furthermore, it distinguishes it from the Almaniyyûn or secularist factions (Al-Qardhawi, 2009).

Wasathiyah Islam, also referred to as "Friendly Islam", has gained prominence in its development, especially among Muslim intellectuals, particularly in Indonesia. Surah al-Baqarah verse 143 is often cited as a foundational text for understanding the idea of wasathiyah Islam. This verse has the distinction of being strategically located in the middle of surah al-Baqarah. With a total of 286 verses, dividing the surah into two parts results in each part containing 143 verses. Verse 143 gives advice to take a wasath, moderate, religious stance. Therefore, this verse not only encourages a religious approach that is balanced with its content, but also points out a central or fundamental aspect of Surat al-Baqarah:

> "And likewise We have made you (Muslims) "the middle people" so that all of you may bear witness to (the deeds of) mankind and so that the Messenger (Muhammad) may bear witness to (the deeds of) you."
>
> Q.S. Al-Baqarah [2]: 143

Indonesia is often considered a paradigm of achievement in fostering interfaith harmony and tolerance, effectively enforcing harmony, and effectively managing diversity without succumbing to divisions caused by religious social conflict (Menchik, 2016). As time goes by, we are faced with more and more difficulties and problems related to religious life in Indonesia. Indonesia, despite embracing the democratic system of Pancasila and having the largest Muslim population in the world, faces challenges that can lead to the rise of religious radicalism and intolerance within the framework of democracy (Hadiz, 2016).

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Therefore, it is imperative to uphold and police the autonomy of speech and viewpoints, especially within the framework of religious communal existence, to prevent future clashes. Azra argues that the rise of radical factions in Indonesia can be attributed to the exuberance of democracy, which gives extreme groups the freedom to articulate their ideologies and engage in their pursuit (Azra, 2020). Since the post-New Order regime in 1998 and the beginning of the reform era, socio-religious conflicts have emerged in various regions in Indonesia. The occurrence of this development was triggered by short-sighted religious perspectives, mindsets and actions, which resulted in acts of aggression (Zakiyah, 2016).

Religious Moderation House has an important role in improving the principles of religious moderation, especially in PTKIN. Religious Moderation Houses in religious universities have a far-reaching impact, facilitating education and social interaction for the entire university academic community. In 2019, the Ministry of Religious Affairs introduced the "Year of Religious Moderation," indicating a focus on the importance of moderation principles in religious frameworks. The Ministry of Religious Affairs is required to incorporate religious ideals as principles and essences in all its policies and programs. This demonstrates a dedication to ensuring that religious moderation is not just talked about, but deeply incorporated into all elements of life at PTKIN, resulting in a well-rounded and inclusive educational atmosphere (Dalimunthe et al., 2023).

PTKIN have established themselves as early advocates of moderate Islam in Indonesia (Lestari, 2020). PTKIN alumni have made a huge impact in various fields, especially in the 1980s, when they played an important role in shaping the philosophy of development and modernization in Indonesia by promoting moderate thinking. However, current data suggests that this perspective may be challenged, especially based on research findings on radicalism and violent extremism within Indonesian campuses (Rambe, 2017). These findings suggest that PTKIN, despite its historical association with moderate Islam, has also evolved into a platform for advancing ideas that deviate from the principles of religious moderation. This approach is to provide a comprehensive analysis of the evolving dynamics and inherent contradictions that arise in PTKIN's function as a catalyst for transforming the views and values of its students. The aim is to gain a holistic understanding of the real impact and role of PTKIN in advancing moderate Islam in Indonesia.

The current problem is the occurrence of a gap in knowledge and understanding that occurs among students who occur at the State Islamic Religious Universities (PTKIN). The percentage of students who have an understanding of religious moderation in the State Islamic Religious Universities only reaches 57% while the other 43% of students do not have a qualified understanding of religious moderation, so they tend to be more easily influenced by Islamic extremist movements (Somer, 2014; Senata et al., 2021). The role of PTKIN is needed in helping to provide understanding to 43% of students who still lack the level of understanding of religious moderation. Therefore, what is used as a research object in this study is the role of State Islamic Religious Universities (PTKIN), and the research subjects are PTKIN students. Researchers in this case want to see how PTKIN tries to cover the gap of 43% of students who lack an understanding of religious moderation. The aims and objectives of this research are to 1) prevent conflict in the campus environment; 2) foster an attitude of tolerance; 3) create a peaceful environment; 4) echo interfaith dialog; 5) prevent extremism; 6) foster interfaith knowledge; 7) provide support for religious freedom in the State Islamic Religious Universities (PTKIN).

Theoretical Framework
Faith in the View of Islam

According to the Islamic view, faith means trust or belief, etymologically faith comes from Arabic which means tashdiq, which means justifying (Kuncoro & Nizar, 2020; Mutalib et al, 2022). Whereas based on shara' faith is believing in the heart, mentioning with the tongue and doing with all limbs, faith is the creed and the basis on which the Islamic Shari'a stands, Aqidah and Shari'a have an attachment to each other, connected to each other like trees and fruit.

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According to Imam al-Baqilani's opinion, faith is a justification that lies in the heart. Justifying that Allah SWT, Rasulullah is a truth, everything that the Prophet brought is the truth (Khairon et al., 2021). Conversely, if someone lies to his heart, but he still admits that he believes in Allah with his tongue and does righteous deeds with the obedience of his limbs, then he is not a complete believer in the sight of Allah.

Moderate Islam

Moderate Islam is a middle-of-the-road approach to practicing Islam, characterized by tolerance, peaceful coexistence, and rejection of extremist interpretations (Rashid et al., 2020; Zaduqisti et al., 2020). The term moderate Muslim has been used in counterterrorism discourse to distinguish between groups that support peaceful and tolerant forms of Islam and those that support radical and violent interpretations (Cherney & Murphy, 2016; Van et al, 2021).

While some critics argue that the term "moderate" signifies that Islam is inherently violent, this is not the case (Kundani, 2008; Kazmi, 2022). It has the opposite meaning where moderate Islam emphasizes the original teachings of Islam, which echoes peace, tolerance, and coexistence towards others with groups that have beliefs outside of Islam. Moderate Islam rejects violence as a means of achieving political goals and supports the values of democracy and pluralism. The term "Moderate Muslim" has been used in counter-terrorism discourse to distinguish between groups that support a peaceful, tolerant form of Islam and those that support a radical or violent interpretation (Shanaah, 2022; Hassan & Abdullah, 2022).

Radical Islam

Radical Islam refers to a set of Islamic extremist beliefs, behaviors, and ideologies characterized by a rejection of moderation and the promotion of violence as a means to achieve political goals (Thaib, 2020; Pektas, 2021). This interpretation of Islam has always been associated with groups such as Al-Qaeda and ISIS, both of which aim to establish a strict Islamic government and implement Sharia law (Weeks & Weeks, 2020; Burke, 2021). Radical Islam is minimally theorized and always defined as a scholarly category, and is used to label Islam and Muslim actors as "radical" without being interrogated as a specific scholarly practice (Ozturk, 2021; Thibault, 2022).

It is important to note that radical Islam is not representative of the majority of Muslims who practice moderate Islam, and apply the pure teachings of Islam, promote peace, foster tolerance, and live together with groups that have religions outside Islam (Jamilah, 2021; Mamahit, 2021). Moderate Muslims themselves reject violence as a means to achieve political goals and support democratic values and pluralism (Cesari, 2021; Al Qurtuby, 2023).

Literature Review

According to Setara Institut (2019), radicalism and extremism have successfully infiltrated students and there has been an increase in awareness among the community and campus about the importance of change. Akhmadi (2019) & Basith & Labib (2022), reveal the existence of 10 leading universities in Indonesia that are vulnerable to the impact of extremist religious ideology, with two of them being in the PTKIN environment. Defense Minister Ryamizard Ryacudu has presented shocking data showing that 23.4% of students in various universities have been exposed to extremism and radicalism. Public response to this data has been mixed, with some academics expressing skepticism regarding the honesty in identifying student problems in higher

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education as indicated by the findings (Moore, 2013; Kitchener & King, 2014; Ghazali, 2016).

In contrast, some parties submitted responses indicating considerable concern regarding the above-mentioned findings, especially as the incidents occurred in educational settings. These parties pleaded with the government to address and take decisive action against the increasing spread of radicalism, recognizing that its consequences are not limited to specific educational institutions. However, this issue has the capacity to disrupt the balance and cohesion in the nation's existence as a whole (Moderation, 2019).

The National Counterterrorism Agency (BNPT), the National Intelligence Agency (BIN), and the Research and Development Agency of the Ministry of Religious Affairs have submitted reports addressing the issue of radicalism among university students. These reports highlight the alarming rise of extremist ideologies in campus environments. To address and reduce such extreme understandings, the concept of religious moderation emerges as an appropriate option to be studied and practiced as a preventive measure against extremist understandings that have spread among university students. Extremist ideology includes several key elements: (1) a transnational ideology that seeks to establish an Islamic state known as Dawlah Islamiyah or a caliphate called khalifah, (2) a takfiri attitude that denounces individuals of the same religion who hold different religious beliefs and practices, and (3) a refusal to engage in tolerant attitudes and mutually beneficial business interactions (mujamalah) with followers of other religions. These views can significantly disrupt societies and nations, especially as there are significant disparities in various spheres of life. It is imperative to urgently confirm these dimensions in relation to the concept of religious moderation, as they are an integral part of the resilience discourse (Olwig, 2012; PPIM UIN Jakarta, 2021).

The presence of religious moderation within religious colleges has an important role in promoting and maintaining moderate beliefs and attitudes (Indainanto et al., 2023). Religious moderation is an important concept introduced by the Ministry of Religious Affairs as a practical measure to address the nation's problems, especially the serious problem of religious extremism identified in the aforementioned research. Religious moderation can be understood as a harmonious and moderate approach to religious life, which balances personal spiritual experience and shows respect for the religious traditions of others. Religious moderation requires a balanced mindset characterized by confident acceptance of one's religious beliefs. This mindset is rooted in religious teachings, which emphasize the concepts of equality and balance, while also recognizing the subjective nature of religious interpretation (Moderation, 2019).

The Directorate of Islamic Education of the Ministry of Religious Affairs has clearly stipulated the promotion and implementation of religious moderation in higher education (Aly et al., 2023). This is confirmed in Circular Number B-3663.1/Dj.I/BA.02/10/2019, dated October 29, 2019 concerning the Circular of Religious Moderation Houses. This circular emphasizes the important role of Islamic Religious Universities (PTKI) as a central element that has a wide reach and impact, both within the campus environment and outside Indonesian society. This is built on a solid foundation. Therefore, the principles and practices of religious moderation that have been established by the Ministry of Religious Affairs, facilitated by universities, are expected to be embraced and applied in people's daily lives.

Furthermore, the Director of Prevention of the National Counterterrorism Agency (BNPT) revealed that students and the younger generation as a whole are vulnerable to radicalism and terrorism. He believes that students, especially millennials and generation Z, are vulnerable to radical terrorism due to their continuous growth and development, evolving national values, and their curiosity towards new and innovative challenges. In addition, according to research conducted in 2022, more than 30 percent of students in Indonesia showed

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characteristics of intolerance. Nurwakhid emphasized that this location is the main gateway to acts of terrorism and bloodshed (Indrawan & Aji, 2019).

In connection with the topics explored in this study, the author provides a list of previous studies that are comparable to the research themes that researchers have introduced, these studies include:

There is a study entitled "Student Resilience in Religious Moderation amidst the Meeting of Religious Movements in Surakarta" (Fuadi, 2021). The findings of this study show that the diversity of religious groups in Surakarta does not necessarily make students tend to embrace extreme ideologies. This research contradicts previous research which states that there is a relationship between student activities and puritan fundamentalist movements. Instead, it shows that students have a moderate, inclusive and tolerant religious perspective. They also show respect for tradition and loyalty to the country's ideology.

The research titled "Efforts to Encourage Religious Moderation in IAIN Kudus Students Using the Applied Islamic Science Paradigm" (Salamah et al., 2020). The findings indicate that the applied Islamic worldview serves as a fundamental foundation for implementing this strategy. Applied Islam aims to foster religious moderation and foster students to have a mindset characterized by moderate thinking and high tolerance.

There is also a study entitled "Portrait of Religious Moderation among Students" (Rijal et al., 2022). The findings show that 57% of student activists involved in organizational activities have an understanding of religious moderation, while 43% have not yet reached that understanding. In addition, there are cognitive patterns that encourage exclusive thinking and can foster extreme and radical religious attitudes, especially related to aspects of religious understanding that include cultural acceptance and the potential for deviant religious practices and deviating from their own group.

Based on these previous studies it is clear that, no research has been found that discusses how the relationship between a good historical perspective will have an impact on a good religious moderation attitude at the State Islamic Religious College (PTKIN) level. This then also becomes the novelty side of this research.

Research Methodology

This research uses a qualitative approach by using the research methods of interviews and literature studies. The use of qualitative methods in this research is as a historical framework used in investigating the intersection that occurs between faith and history and evaluating the effectiveness of religious moderation centers in PTKIN. Data collection was carried out with in-depth interview procedures and literature studies. The use of the interview method is intended to extract information related to thoughts, ideas, perspectives, and assessments of the existence of religious modernization institutions. While the use of literature studies is intended to collect documentary data and written materials related to the research subject. Furthermore, the data analysis process uses the Miles and Huberman framework, which includes the stages of data collection, data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1992).

The following is the process of research methods carried out in this study, presented following the Miles & Huberman research flow and presented in figure 1
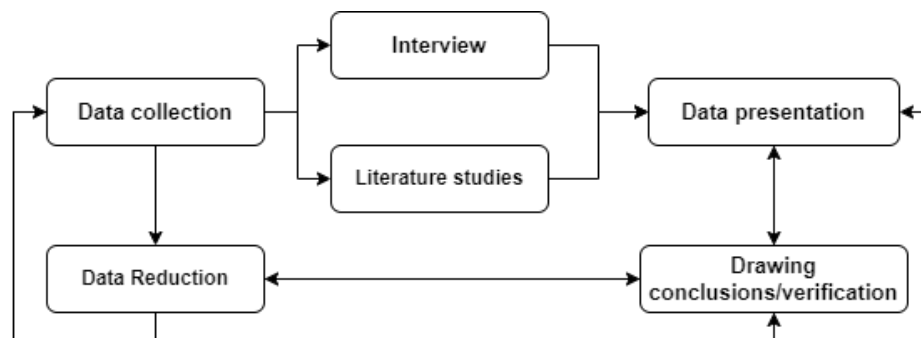

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Fig. 1: Miles & Huberman research data processing model
Source: Author

Findings and Analysis

This study employed a literature survey, including reference sources used by researchers in presenting data in the research findings and discussion sections. Following list the literature referred to by the authors.

Table 1: List of reference sources

No	Reference Source	Findings
1	Ritonga (2018): Al Hurriyah: Jurnal Hukum Islam	The phrase "imitating the Prophet Muhammad SAW" which essentially refers to exemplary efforts in the attitude of the Prophet Muhammad SAW.
2	Abdurahman (2016): Thaqafiyyat: Jurnal Bahasa, Peradaban Dan Informasi Islam,	The concept of "ummatân wasathâ" as explained in the Quran, requires the embodiment of "Muhammad" and the internalization of his attributes.
3	Suharto et al (2019): LKiS	Hadith Salman al-Farisi r.a. commented when he noticed Abu Darda's lack of attention towards his wife.
4	Riyadi (2022): Tim Penyusun Ditjen Bimas Islam Kementerian Agama.	Hadis Sahih Bukhari, no. 90
5	Supriyadi (2016): Sejarah Peradaban Islam (Cet. ke-8). Pustaka Setia	The story of the Prophet Muhammad, in the context of choosing Yathrib as the place of migration and the establishment of Muslims, provides inspiration for individuals who want to build a civilized society.
6	Maryam (2012): Sejarah Peradaban Islam dari Masa Klasik hingga Modern (Cetakan Ke). LESFI.	The basis of diversity that strengthens communities.
7	Ali (2017): Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam, 15(2), 191	This characteristic also motivated him to mobilize people to conduct reconnaissance and espionage across the borders of Madinah, empowered him to survive and prevail in the battle of Badr, and influenced his choice to pardon and allow the release of the captives of Badr by their families, among others.
8	Nafis (2015): Piagam Madinah dan Deklarasi HAM Studi Historis dan Konseptual Atas Nilai Pluralisme Beragama (A. Zubaidi, Ed.; Cetakan II). Mitra Abadi Press.	Facing these differences, the Prophet designed a plan with the aim of involving all levels of society in Medina, by prioritizing humanitarian and national values.
9	Lapidus (2000): Sejarah Sosial Ummat Islam: Vol. Jilid I&II. PT RajaGrafindo Persada	Protection of Jews, Christians and other minority groups by prohibiting any form of derogatory statements or persecution.
10	Ghofir (2012): Piagam Madinah (Studi Terhadap Nilai Toleransi dalam Dakwah Nabi Muhammad SAW). Universitas Gadjah Mada	The Prophet had the political control to draw up treaties or city regulations that emphasized the interests of Muslims, he chose to accommodate all parties.
11	Karim (2019) Sejarah Pemikiran dan Peradaban Islam (cetakan VI). Bagaskara	Setelah perundingan tersebut, kedua belah pihak berhasil mencapai kesepakatan yang dikenal sebagai Perjanjian Hudaibiyah.
12	Haif (2014) Islamic Populism in Indonesia and the Middle East. Cambridge University Press.	It is very important for us to emulate the attitude and behavior of the Prophet Muhammad who remained calm and unaffected by emotions, even in the face of challenging situations.

The table 2 shows the results of interviews and several sources that are considered relevant to provide data related to religious moderation houses in State Islamic Religious Universities (PTKIN).

Table 2: Interview Results

NO	Source	Interview results

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1	Rector of UIN North Sumatera, Medan City	The House of Religious Moderation at UIN Sumut is not affiliated with any particular work unit, institution, or department within UIN Sumut. The Religious Moderation House was established as a study center under the direct administration of the Vice Rector I. The activities and coordination of the Religious Moderation House are directly supervised by the Vice Rector I, as stated in an interview in June 2023.
2	Head of Religious Moderation House of UIN Syahada Padangsidimpuan	The establishment of the religious moderation house at UIN Syahada Padangsidimpuan took place on June 30, 2022. At that time, UIN Syahada Padangsidimpuan was still called IAIN Padangsidimpuan. The religious moderation house of UIN Syahada Padangsidimpuan has been established for quite a long time. Mhd. Latif Kahfi has served as the Head of Religious Moderation at UIN Syahada Padangsidimpuan and has received religious moderation training from the Ministry of Religious Affairs.
3	Head of the STAIN Mandailing Natal Institute	The position of the Religious Moderation House at STAIN Mandailing Natal, as revealed by the head of the institution, is located under the auspices of the Center for Research and Community Service (P3M). This placement is arranged with consideration of two areas of work programs that are interrelated with this institution, namely study, research and publication programs. In addition, the field of advocacy and community assistance also has a relationship with P3M.

The Practice of Friendly Islam in Islamic History

The phrase "imitating the Prophet Muhammad SAW" essentially refers to efforts to emulate the example of the Prophet Muhammad SAW, who is considered an extraordinary figure in contrast to ordinary humans (basyar lâ ka al-basyar). Our duty is to show compassion to the younger generation and respect for the elderly. However, the Prophet did not give explicit guidelines or prescribe a particular way to show respect for elders. This is due to differences in behavior and demonstration of respect that may differ in various situations of time and space. For example, among certain communities in Indonesia, the act of bowing (rukuk) is considered a form of respect, while in other communities, the gesture of bowing is considered an expression of servitude. While we are instructed to collaborate in building a strong, independent, and prosperous society, there is no directive to obstruct or rob merchants returning from the market, although similar activities were carried out by the Prophet Muhammad (Ritonga, 2018).

The concept of "ummatân wasathâ" as described in the Quran, entails the embodiment of "Muhammad" and the internalization of his attributes, where we follow and articulate the universal principles that were also held and articulated by the Prophet Muhammad. The aim was to build an effective civil society in Medina (Rahmatullah, 2011). The Prophet's intelligence and ingenuity led him to choose Yathrib as his new destination, with the aim of establishing a community that would be a source of grace for all mankind. His unwavering wisdom and determination during the Hudaibiyah incident confirmed his conviction that his community's goals would be achieved, despite the doubts of his closest companions. The restoration of these traits and values is essential for creating an ummatâ wasathâ that functions as rahmatâ li al-'âlamîn (Abdurahman, 2016).

The Prophet Muhammad, along with his companions and followers, embraced and implemented the concept of moderate Islam (wasathiyah) in both contexts, namely religion and nationality. The concept of moderation in the religious aspect is clearly illustrated in several traditions of the Prophet Muhammad SAW. One of them was delivered by Salman al-Farisi to Abu Dzarr al-Ghiffari, and then confirmed directly by the Prophet Muhammad SAW. This hadith highlights the idea that religious practice involves more than just the performance of ritual worship to Allah SWT. It also includes social worship, which involves fulfilling responsibilities towards one's spouse, family, and meeting the physical and material needs of

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the body. A specific statement by Salman r.a., a prominent figure among hadith scholars, demonstrates the significance of including social and humanitarian aspects in religious practice. The statement, which gained popularity among hadith scholars, can be summarized as follows:

"Verily there is a right of your Lord to you, a right of your soul and body to you, and a right of your family to you, give to each his due."

Sahih Bukhari, no. 2005.

According to various hadith sources, Salman al-Farisi r.a. made a comment when he noticed Abu Darda's lack of attention towards his wife. Abu Darda consistently fasted throughout the day and spent most of his nights in prayer. The Prophet Muhammad also gave similar advice to Uthman bin Mazh'un r.a., who paid little attention to the right of intimacy with his wife. In another tradition, the Prophet also gave instructions to the wife of Shafwan bin al-Mu'aththal r.a., who fasted too often and prayed for a long time, causing her to neglect the right of intimacy with her husband (Suharto et al., 2019).

Similar gist can be found in various other traditions that emphasize the Prophet's emphasis on humanity and compassion. This attitude reflects a sense of wasath (moderation) and can be seen in his rigor in performing certain rituals as well as his dedication to various tasks in social relations. Here are some examples of traditions that illustrate this:

Abu Mas'ud al-Anshari r.a. related that a man complained to the Prophet: "I am unable to follow someone's prayer because his recitation is long and drawn out." Then Abu Mas'ud saw the Prophet. Then Abu Mas'ud saw the Prophet (peace and blessings of Allah be upon him) getting very angry and saying, "You have made people run away. If someone prays as an imam for others, then do it lightly (not long), because some of the people praying are sick, weak, or have needs (that must be fulfilled immediately)."

Sahih Bukhari, no. 90:Riyadi, 2022

As Muslims, it is an obligation for us to obey and emulate the Prophet Muhammad, because he is a model of extraordinary character (wa innaka la 'alâ khuluq 'azhîm). This concept is a fundamental foundation in the effort to realize a cultured and democratic society, also known as civil society. The story of the Prophet Muhammad, especially in the context of the selection of Yathrib as the place of migration and the establishment of Muslims, provides inspiration for individuals who want to build a civilized society (Supriyadi, 2016). Indonesia, as a diverse nation, has a society consisting of various tribes, ethnicities, languages, skin colors, and beliefs. The level of variability at this level is much more complex compared to the Yathrib community in 622 AD. In those days, the population of Medina consisted of Arabs, Jews, and a small number of Christians, who had few language differences. A few centuries ago, the Jews who arrived earlier also used Arabic as a common language, forming the basis of diversity that strengthened the community (Maryam, 2012).

As a highly respected individual in Yathrib, Muhammad had the freedom to choose his residence. Although he could have chosen a luxurious house as a temporary residence before building a permanent home, the Prophet chose an alternative course of action. Although the people of Yathrib were willing to accept his choice without objection, Muhammad, known for his gentleness and compassion, chose not to hurt or anger anyone. The Prophet, wisely, showed hesitation in making decisions that could potentially cause disappointment or harm to his new companions. Instead, Muhammad delegated this decision to his camels, authorizing the intelligent creatures to determine their place of residence. This technique reflects leadership characterized by thoughtfulness and a focus on the feelings and emotions of others.

The natural gentleness and grace in his personality consistently directed his actions while leading Yathrib, which later became known as Madînah al-Nabîy-the City of the Prophet. These attitudes and traits became the basis of intelligent leadership, as evidenced by its embodiment in the formulation of the Medina Charter (convention of the people of Medina). The decision to form a family bond between Muhajirin and Ansar was driven by a deep sense of love. This characteristic also motivated him to mobilize people to conduct reconnaissance and espionage across the borders of Medina, empowering him to survive and prevail in the battle

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of Badr, as well as influencing his choice to pardon and allow the release of the captives of Badr by their families, among others (Ali, 2017). This approach reflects leadership that places wisdom and empathy as top priorities in dealing with various situations and problems.

The Treaty of Medina, also known as the Medina Charter, is a testament to the peaceful and friendly principles of Islam established by the Prophet Muhammad. When he arrived in Medina, the city was inhabited by the indigenous Aus and Khazraj tribes, as well as a community of Jewish immigrants living in three large villages: Nadhir, Qaynuqa, and Quraizhah. In addition, many individuals identified as Christians within the community. Faced with these differences, the Prophet designed a plan with the aim of involving all levels of society in Medina, emphasizing humanitarian and national values (Nafis, 2015). This approach reflected the Prophet's dedication to fostering harmony and cohesion in a diverse society.

Formulating a convention that can accommodate various groups with different aims and objectives requires knowledge, imagination and a clear vision. These three traits manifested in the Prophet Muhammad, resulting in the Medina Charter, also known as the Yathrib agreement in the historical record. Rasulullah SAW not only emphasized Islamic identity, but also highlighted the importance of humanitarian and national values as the basis of the convention. The Medina Charter sets out important provisions, most notably affirming the unity of all humanity, regardless of religion, as one nation in Medina. It also guarantees protection for Jews, Christians and other minority groups by prohibiting any form of derogatory statements or persecution (Lapidus, 2000). There are 47 articles that regulate various issues, including politics, security, religious freedom, equality before the law, peace, and defense. Prophet Muhammad initiated the drafting of the Medina Charter with the aim of achieving peace in Medina.

In 622 AD, the Prophet Muhammad initiated and agreed to a treaty with various groups of people in Medina. At that time, the Prophet had been recognized as a leader by most of the local population. Shortly before, representatives of two major clans in Medina, the Aus and Khazraj, had sworn allegiance to follow, protect and fight alongside the Prophet. When the Prophet migrated to Medina, the majority of the tribes in the city warmly welcomed him and made him their leader. Although in principle, the Prophet had the political control to draw up agreements or city regulations that emphasized the interests of Muslims, he chose to accommodate all parties (Ghofir, 2012).

This attitude continued to be upheld by the Prophet Muhammad as the influence of Muslims in Arab society increased. By the sixth year after the hijrah, the Islamic community in Medina had developed into a sovereign entity that was highly respected in the Arabian Peninsula. In quick succession, the Arab chieftains around Medina declared their allegiance to the Prophet. Moreover, Medina grew as a formidable force, on par with Mecca, the city that had previously expelled and humiliated Prophet Muhammad.

The Quraysh leaders in Mecca began to worry about the potential future invasion and colonization of their city by Muhammad and his followers. These concerns arose when the Prophet, along with about 1400 Muslims, began their journey towards Mecca to perform the Umrah pilgrimage at the House of Allah, trying to assuage their longings. The leaders of Quraysh blocked the Muslims at the Hudaibiyah border for fear that Muhammad would seek revenge. Although the Muslims insisted that the purpose of their arrival was only to make a pilgrimage, a time-honored practice in Arab society, the Quraysh leaders remained firm in their decision to bar the Muslims from entering the city. As no agreement was reached, the Prophet entered into negotiations with Suhail bin Amr, a Quraysh diplomat. After these negotiations, both sides managed to reach an agreement known as the Treaty of Hudaibiyah (Karim, 2019).

The application of moderate views by the Prophet Muhammad has proven to provide great benefits for Muslims. The success of Prophet Muhammad's diplomacy at Hudaibiyah is a solid proof of his wisdom, as he was able to put aside momentary gains in favor of greater long-term gains (Rubino et al., 2023). To explain further, it is very important for us to emulate the attitude and behavior of the Prophet Muhammad who remained calm and unaffected by emotions, even in the face of challenging situations (Haif, 2014). The tolerance and moderation shown by the Prophet was rooted in the principles of justice and benevolence. He showed a

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tolerant attitude when interacting with non-Muslims who showed peaceful behavior and did not show hostility towards Islam.

Urgency of Religious Moderation House in State Islamic Religious Universities

The establishment of Religious Moderation Houses (RMB) in PTKIN ultimately depends on the development of government regulations. The religious moderation program established by the Ministry of Religious Affairs is fully covered by a series of clear regulations. This policy is a component of the formal written framework that regulates and oversees the implementation of the important programs that have been determined. The presence of religious moderation centers in PTKIN is certainly inseparable from the various policies and regulations that have been established in universities.

The Ministry of Religious Affairs has made the promotion of religious moderation an important topic of discussion by advocating for the establishment of Religious Moderation Councils (RMB) in all Islamic universities. The goal of the nation and state is to foster moderate religious attitudes and behaviors through the application of rational and systematic measures, which ultimately shape the character and soul of society. In addition, the concept of moderate discourse has a long history and has been commonly practiced, albeit on an individual level. However, it serves as a basic framework to encourage religious moderation on a broader scale. The Ministry of Religious Affairs enacted a policy that aims to instill the principles of virtue through several initiatives implemented in Islamic universities (Rosyid, 2022).

Regarding policy formulation, there are various interrelated factors to consider, such as the legislative framework and financial allocation. The legislative framework governing religious moderation plays an important role in formulating policies and has a significant influence. Regarding the budget, funds are allocated specifically to facilitate the implementation of activity programs in PTKIN that promote Religious Moderation Houses (RMB). The implementation of various activity programs will certainly strengthen the presence of religious moderation houses. The construction of a residence for religious moderation requires a strong legal framework.

Legal umbrella refers to a legal mechanism that provides protection and becomes the basis for a policy. Government programs and policies require the use of enforceable legal instruments, particularly laws that provide specific obligations to be implemented by policymakers. Juridical conceptions, also called legal concepts, encompass a wide range of meanings and ideas in the field of law. These concepts are conveyed through the use of language, specifically through the pronunciation of one or more words. The concepts in question serve to enhance understanding and establish a link between theoretical and practical knowledge.

The issuance of the Decree provides a basis for the preparation of activity programs and their implementation in accordance with their respective roles. In addition, the establishment of the Religious Moderation House guarantees legal transparency, including the identification of funding sources for all activity programs that will be implemented by the board of religious moderation houses in each State Islamic Religious University. The description above illustrates the hierarchy of a separate legal framework that regulates the implementation of religious moderation in State Islamic Religious Universities. This hierarchy starts from the highest level of authority, namely the presidential decree, to the decision issued by the college rector related to the establishment of the House of Religious Moderation. The presence of established laws and regulations can effectively incentivize and empower leaders of religious universities to not only establish Houses of Religious Moderation, but also to increase the influence of these institutions within their respective university communities.

Discussion

This research involved interviews with PTKIN. The universities included in the study are UIN North Sumatra Medan, UIN Syahada Padangsidimpuan, and STAIN Mandailing Natal. Different information was obtained for each State Islamic Religious University. Usually each

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PTKIN has established a Religious Moderation House, but there are variations in the period of its establishment.

The Religious Moderation House at UIN Sumut is not affiliated with any particular work unit, institution, or department within UIN Sumut. The Religious Moderation House was established as a study center under the direct administration of the Vice Rector I. The activities and coordination of the Religious Moderation House are directly supervised by the Vice Rector I, as stated in the June 2023 interview. The establishment of the religious moderation house at UIN Syahada Padangsidimpuan took place on June 30, 2022. At that time, UIN Syahada Padangsidimpuan was still called IAIN Padangsidimpuan. The decree contained the administrative structure and positions required for the house of religious moderation. The religious moderation house of UIN Syahada Padangsidimpuan has been established for quite some time. Mhd. Latif Kahfi has served as the Head of Religious Moderation at UIN Syahada Padangsidimpuan and has received religious moderation training from the Ministry of Religious Affairs (interview with the Head of the Religious Moderation House of UIN Syahada Padangsidimpuan, June 2023).

The Rector underlined three important aspects in the Decree on the establishment of the House of Religious Moderation. First of all, I would like to reaffirm the duties, functions, obligations, and institutional structure stipulated in the decree that has been given. The specifics of the position, roles, responsibilities, and organizational framework are described in Appendix I of this Decree. Furthermore, the purpose of establishing the House of Religious Moderation is to actively encourage and improve religious moderation among the IAIN Padangsidimpuan community. Furthermore, it establishes the organizational structure of the Religious Moderation House by creating a flowchart that outlines the various positions and reporting lines within the organization. This affirmation will add clarity regarding the roles, objectives, functions, and coordination between units within the House of Religious Moderation so that it can carry out its main tasks and functions effectively (interview conducted in June 2023).

The position of the Religious Moderation House at STAIN Mandailing Natal, as revealed by the head of the institution, is located under the auspices of the Center for Research and Community Service (P3M). This placement is arranged with consideration of two areas of work programs that are interrelated with this institution, namely study, research and publication programs. In addition, the field of advocacy and community assistance also has a connection with P3M (interview, August 2023).

Overall, the form and work program of the Religious Moderation House in PTKIN have been recognized and well planned in accordance with the circular letter issued by the Directorate General of Education. The heads and members of Religious Moderation Houses regularly interact and design activity programs. Based on information from the Religious Moderation Houses at UIN North Sumatra, UIN Sheikh Ali Hasan Ahmad Addary Padangsidimpuan, and STAIN Mandailing Natal, several activity programs have been implemented.

First, seminar activities are an initiative that is often carried out at PTKIN. This activity has a significant impact because it can gather a large number of participants, both offline and online. In addition, seminar activities directly contribute to spreading the narrative of religious moderation to the entire university academic community. For example, the Religious Moderation House at UIN North Sumatra Medan regularly organizes seminars on the theme of religious moderation. The event involves experts in tolerance and diversity studies and is attended by lecturers from various faculties and students. In an interview, it was revealed that during the inauguration of the Religious Moderation House at UIN North Sumatera Medan, Minister of Religious Affairs Fachrul Razi appreciated the formation of the board of the Religious Moderation House at UIN North Sumatera Medan (interview, June 2023).

At that moment, the Minister of Religious Affairs, Fachrul Razi, gave an award and appreciation to the Religious Moderation Study Center (PSMB) that had been established at UIN North Sumatra Medan. As the name implies, the Minister of Religious Affairs hopes that this study center can be developed optimally and become a learning center for lecturers and students on campus (Irwan et al., 2023). The event was attended by the Minister of Religious Affairs, Governor of North Sumatra Edy Rahmayadi, and leaders of universities in North

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Sumatra. In the context of the importance of religious moderation, the Minister of Religious Affairs conveyed the message that the concept of moderate religion is not only relevant for Muslims, but must include all religious adherents. The focus is on improving the way of religion in a diverse society, and this is a shared responsibility, including the State Civil Apparatus (ASN) in the university environment, to maintain a harmonious social life and maintain the integrity of the Unitary State of the Republic of Indonesia.

On the same occasion, UIN Syahada Padangsidimpuan also actively organizes seminars with the theme of religious moderation. One example is the seminar held by the Faculty of Sharia and Legal Sciences of UIN Syahada Padangsidimpuan with the title "Religious Moderation in the Frame of the State Based on Pancasila." This seminar presented a professor from the University of North Sumatra (interview, June 2023).

The chairman of the House of Religious Moderation, M. Latif Kahfi, explained that the activity had a significant impact in socializing the narrative of religious moderation on campus. In the Rector's speech, it was expressed how important it is to apply the values of religious moderation in social life, including avoiding the influence of ideologies that can divide the Indonesian nation. This activity was held on June 6, 2022 at the campus Auditorium. As the main message, the resource person highlighted the importance of a balanced understanding or religious moderation, especially in understanding the country of Indonesia which has great diversity, and that Pancasila is a common ideology that has been established (interview, July 2023).

In the context of Religious Moderation House (RMB) activities PTKIN, the second activity model is the training of religious moderation agents, which in this case refers to campus lecturers and students. For example, RMB UIN North Sumatra Medan initiated Training of Trainer (ToT) activities with the aim of strengthening the internalization and enrichment of the values and indicators of religious moderation. This activity was held on November 24-26, 2021 at Condotel Hotel Medan with the theme "Pioneers of Religious Moderation in the Frame of Wahdatul 'Ulum". The participants, who had previously gone through a selection process, consisted of 40 students who were eligible to attend the event. The training aimed to enable each participant to have an open dialogue on religious issues, to have a commitment as a promoter of religious moderation in their environment, university, and community, and to have the skills to facilitate training or other activities around religious moderation. Rolan Muary, an administrator of RMB UIN North Sumatera Medan, explained that the training is conducted transparently, starting from an official transparent recruitment process, with requests for participants submitted to the Dean and the information is also socialized through social media (interview, July 2023).

In the context of cooperation between Rumah Moderasi Beragama (RMB) and the Religious Harmony Forum (FKUB), which is a strategic partner, there is a third model of activity, namely the SARA conflict mediator workshop. This collaboration is essential because FKUB, as a religious institution, has a central role in responding to and providing understanding of issues of tolerance and pluralism to the wider community. The workshop was held on May 20, 2023 at Madani Hotel in Medan, with participants representing all religious assemblies in Medan City, including FKUB Medan, MUI Medan City, Medan Archdiocese, Fellowship of Indonesian Churches, Confucianism, Buddhism, and Hinduism (interview, July 2023).

In the context of the workshop, the Chairman of FKUB Medan, Muhammad Yasir, conveyed his message and hope that this activity would provide great benefits for all participants and be able to be implemented properly in the community. The main objective of this event is for the Medan FKUB board and religious leaders in Medan City to collaborate well and become mediators in the event of conflicts among religious communities. This is expected to support the Medan City government's program in creating blessed, advanced, and conducive conditions. The Chairman of FKUB Medan also gave appreciation to the RMB of UIN North Sumatra Medan, Dr. Phil Zainul Fuad, MA, as the facilitator, and hoped that this kind of activity can continue to be improved in the future (Interview, July 2023).

The fourth activity model includes the establishment of a fostered village by the Religious Moderation House of UIN Syahada Padangsidimpuan in Sinyior Village, South Angkola District, South Tapanuli Regency, North Sumatra. The inauguration of this religious

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moderation village was attended by the district and sub-district governments, local religious instructors, and village officials. Through this assisted village, it is hoped that pioneers of interfaith harmony can be formed who are able to carry out activity programs in harmony in every layer of society (Focus Group Discussion, July 2023).

The establishment of this fostered village has the main objective of becoming an example for other regions, especially in South Tapanuli District, in an effort to establish inter-religious harmonization and harmony. Ansori Harahap, Head of the KUA office, on the occasion conveyed a message related to religious moderation as an important thing that allows us to carry out worship as well as possible without disturbing the public interest. With the establishment of a religious moderation village, it is hoped that harmonious cooperation can be realized and provide a positive example for other areas (interview, July 2023).

Conclusion

This research concludes that the center of religious moderation, which was formed by the State Islamic Religious Universities (PTKIN) in the form of the Religious Modernization House, has a major role in uniting faith and Islamic history. Integration done directly through friendly Islamic practices with the context of Islamic history at the Religious Modernization House, presents an inclusive environment that supports the creation of a harmonious environment in the academic environment. Cooperation between PTKIN in forming a religious modernization center is the main foundation in developing effective policies and programs at PTKIN, enriching students' understanding and religious values.

The implications of this research are that it provides a valuable contribution in the creation of harmonization of faith and history in the context of Islamic education in State Islamic Religious Universities (PTKIN).

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Journal of the International Society for the Study of Vernacular Settlements [eISSN:2738-2222]
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