

Perspective on Religious Moderation of Ptkin Students in the Post Truth Era (Case Study on Students of al-Quran and Tafsir Science Study Program Uin Khas Jember)

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Abstract

Information and communication technology which has developed massively has resulted in technological disruption, so that today's society can easily and quickly obtain various information until a information floods emerges. Information in online media has power, both the power to build and the power to destroy. Especially those related to religion, can certainly be disturbing, especially for the younger generation or students. A wrong understanding of religion can be dangerous because it can lead to intolerance and even radicalization. In the end, the concept of religious moderation emerged. This article wants to know the perspective of PTKIN (state Islamic religious college) students in the Al-Qur'an and Tafsir Science Study Program at UIN KHAS Jember regarding religious moderation. The research method used a qualitative research with a case study approach. The data analysis technique used the Miles and Huberman model which consists of Data Collection, Data Reduction, Data Display, and Conclusion. The technique for determining informants was purposive, namely students of the 2020-2021 Al-Qur'an and Tafsir Science Study Program, UIN KHAS Jember. The results of the research show that students of the Al-Qur'an and Tafsir Science Study Program at UIN KHAS Jember already have a good perspective regarding religious moderation up to the highest domain stage, namely evaluation. This can be a good provision for students belonging to the Z generation, to be able to filter various temptations from the flood of information on social media which has a negative impact, especially on the growth of extremism and radicalism thought patterns.

1. Introduction

The increasingly massive technological developments currently have quite a significant influence on various aspects of people's lives. Information and communication technology has changed the world and social conditions in various ways, causing social change (Mayeni, Riska, et al., 2019; Kusuma, Refles Abdi. 2019). This social change is ultimately understood as a form of technological disruption. Technological disruption results in very fundamental changes in various human lives. Especially in the midst of massive online mass media, the changes that occur are increasingly rapid, widespread, deep, systemic and differ in significant ways compared to previous years (Handayani, Sri Ana, 2020; Sobari, W, 2020).

These technological developments and disruptions ultimately enable people to obtain a variety of information from social media or the internet very easily and quickly, especially among today's students, most of whom are the digital native generation. According to Generation Theory, current students who are included in digital natives or commonly referred to as Gen z are a generation that has been familiar with technology since childhood so that most of their daily time is spent in digital spaces to communicate and also obtain information (Pujiono, Andrias., 2021).

However, current technology as a place to obtain information is not always profitable in all aspects [6]. Technology can provide a variety of information, both positive and negative information. Information in online media has power, both the power to build and the power to destroy (Kusuma, Refles Abdi., 2019). Constructive information will clearly be useful, but information that is negative or damaging, especially regarding religion, can certainly be disturbing, especially for the younger generation or students. A wrong understanding of religion can be dangerous because it can lead to intolerance and even radicalization. In the end, the concept of religious moderation emerged.

Religious moderation is considered to be a real solution for the Indonesian nation as a pluralistic and religious country (Salim, Arhanuddin, et al., 2023). The concept of religious moderation can encourage balanced religious attitudes that are exclusive (understanding of one's own religion) and inclusive (other people's religious practices), as well as solutions to two extreme poles, namely ultra-conservative and liberal poles (Islam, Khalil Nurul., 2020). Religious moderation always places religion as an essential element in maintaining harmony amidst diverse life, as well as being crucial in maintaining national stability (Saumantri, Theguh, et al., 2023).

2. Religious Moderation In The Post Truth Era

Exactly October 18 2019 was declared "Religious Moderation Day", which coincided with the launch of the book on religious moderation. The Research and Development Center for Religious Guidance and Religious Services, the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia are the leading sectors (Junaedi, Edi., 2019). The term moderation is usually interpreted as an expression of a position that is in the middle, neither on the left nor on the right (Bakir, M, et al., 2017). The word moderation comes from the Latin "moderatio" which means neither excess nor deficiency (Hasan, Mustaqim., 2021). If related to a religious context, moderation comes from the Arabic wasat or wasatiyah where the perpetrator is called a referee which means mediator (Fauzi, Ahmad., 2018). Based on several definitions of the meaning of the word moderation, in terms of terminology, moderation is interpreted as a commendable attitude that is formed from a straight path, to always be in the middle, not lacking and not excessive in acting, thinking and behaving so that someone who Moderation means not being extreme in responding to everything (Hasan, Mustaqim., 2021).

Moderation in a religious context is understood by followers of Islam, namely moderate Islam or wasatiyah, namely a middle way Islam that is far away or does not recognize violence, loves peace, is tolerant, and is able to accept any changes that are good for the people. Muslims must not only understand religious texts, but must also understand the religious context (Hasan, Mustaqim., 2021). Islam Rahmatan Lil Alamiin must have a soul of religious moderation with several characteristics, including: always being in the middle way by not overdoing religious teachings and not reducing religious teachings (Wasathiyah), balance in carrying out life in this world and also in life in the future. in the afterlife (*Tawazun*), fair or not arbitrary (*I'tidal*), always respecting differences (*Tasamuh*), not distinguishing between ethnicity, religion, race and culture (Musawah), always prioritizing deliberation or sitting together in finding every solution (*Syuro*), always maintain peace (*Ishlah*), always try to prioritize public interests over personal or group interests (Awlawiyah), like to make breakthroughs or new creativity (*Tathawur Wa Ibtikar*), and always uphold adab (*Tahadhdhur*) (Hasan, Mustaqim., 2021).

Religious moderation in the midst of massive advances in technology and information has its own challenges. Moreover, information technology has become dominated by cyberspace. The virtual world (cyberspace) has now entered a new phase which can divert various human activities in all aspects of the real world into various artificial forms (Pilliang, Y., 2012). Searching for various information in cyberspace is becoming increasingly easier and more varied, giving rise to the term information flood (Suharyanto, Cosmas Eko., 2019). However, the flood of information does not always contain positive information, there is also a lot of negative information, causing social impacts. Negative news such as fake news/hoaxes, conspiracy theories that are easily refuted but still circulate widely in cyberspace give rise to a situation called post truth (Sismondo, S., 2015).

The post-truth era is an era that values nonsense/hoaxes more than constructive, productive information (Sismondo, S., 2015). Hoax is like the biological child of post truth (Haryatmoko., 2017). It is not surprising that in this post truth era, fake news has become a truth that is legitimized by many people. The spread of negative or fake news is most dominant through social media (Figueira, A, et al., 2017). Moreover, the increasing number of internet users also contributes to changes in people's communication patterns, namely people prefer reading

news and obtaining information via the internet or social media (Suharyanto, Cosmas Eko., 2019) especially the younger generation.

Based on this description, it can be said that religious moderation can be one solution to counter the spread of hoax news which has been rampant through the internet or social media. Religious moderation can be a mediator in implementing religious teachings and is closely related to attitudes of tolerance and tolerance with the aim of maintaining peace with each other (Suharyanto, Cosmas Eko., 2019). It is important for society, especially the younger generation, to understand religious moderation because the problem in our society today is not how to find news, but how to digest news (Suharyanto, Cosmas Eko., 2019; Francis, T., 2018).

3. PTKIN Students' Perspective On Religious Moderation

The dangers of the post truth era, where the information circulating on the internet or social media is mostly negative information or tends to ignore objective facts, makes religious moderation even more important to promote, especially for students. Today's students fall into the Generation Z category. Based on generation theory, Generation Z is a generation that was born at the same time as the phenomenon of rapid technological progress throughout the world, so from an early age they have been accustomed to being exposed to advanced technology (Pujiono, Andrias., 2021; Francis, T., 2018). Gen z tends to have a more individual attitude, has a more open mindset, and prefers to communicate via the internet. Gen z tends to spend days looking at social media (Pujiono, Andrias., 2021) which can lead to social media addiction (Benavides, Teresa Berenice Trevino, et al., 2023).

The current habit of students belonging to Gen Z who are always close to the internet/social media makes them very vulnerable to being exposed to negative information, especially those related to religion. This situation is quite worrying because a wrong understanding of religion can have fatal consequences, causing the emergence of attitudes of intolerance and even radicalization. Therefore, religious moderation can be a solution as a shield to ward off all deviant religious beliefs/teachings.

Religious moderation in Indonesia, which was actually born in 2019, has been further strengthened by the issuance of new regulations, namely Presidential Regulation no. 58 of 2023 concerning Strengthening Religious Moderation. With this new regulation, it is appropriate that the entire community is able to internalize the understanding of religious moderation, more specifically in the PTKIN (state Islamic religious college) campus environment. A campus environment should be at the forefront in implementing an attitude of religious moderation to maintain religious harmony (Tawakkal, Safira., 2023).

This research will later analyze PTKIN (state Islamic religious college) students' perspectives on the concept of religious moderation. The concept of perspective/point of view is related to a person's attitude or what is usually called a frame. As stated by Goffman's Framing Theory in 1974, frames are like strips of behavior in order to guide individuals to read reality, such as photography or cinematography which can display perspective in visual form (Goffman, Erving., 1974). One of the components of the concept of perspective is knowledge. Knowledge has 6 domain levels, namely Know, Comprehension, Application, Analysis, Synthesis and Evaluation (Darsini, et al., 2019). Know (Know), is the ability to recall information that has been learned; Understanding (Comprehension), the ability to understand information and be able to explain the concept of that information in one's own language; Application (Application), the ability to apply information to real situations; Analysis (Analysis), the ability to describe information into clearer components; Synthesis (Synthesis), the ability to produce hypotheses or theories based on the information obtained; Evaluation (Evaluation), the ability to provide useful value to the information he gets (Darsini, et al., 2019). The perspective of PTKIN students, especially UIN KHAS Jember students regarding religious moderation will be seen in how deep their level of knowledge is, whether they just know it, or have been able to internalize it in everyday life.

4. Research Methods

The research method used in this research uses a qualitative method with a case study type approach. The qualitative research method is an exploratory process to understand the meaning of individual and group behavior, in order to describe social problems or humanitarian problems, while the case study approach is a type of qualitative research to explore in depth about programs, events, processes, activities regarding one or more people [25]. Data collection techniques used in-depth interviews and observation. The data analysis technique used uses the Miles and Huberman model which consists of Data Collection, Data Reduction, Data Display, and Conclusion. The technique for determining informants was purposive, namely students of the 2020-2021 Al-Qur'an and Tafsir Science Study Program, UIN KHAS Jember. The number of informants is determined based on the saturation of the data obtained.

5. Research Results And Discussion

The informants in this research were students of the 2020-2021 Al-Qur'an and Tafsir Science Study Program. Determining informants uses the Purposive Sampling method, meaning that the determination of informants is carried out purposively according to predetermined characteristics (Nur Fadilah Amin, 2023). Students from the 2020-2021 Al-Quran and Tafsir Science Study Program were chosen because they are currently in their middle semester, namely between semesters 4-6. Based on the level of data saturation, data was successfully obtained from a total of 20 informants with the following data:

Table 1. Research Informant Data

No.	Informant (Initials)	Gender	Age	Origin	Work
1.	SR	L	21 years	Jember	Student
2.	SA	L	22 years	Bondowoso	Student
3.	SK	P	21 years	Jember	Student
4.	PI	P	20 years	Probolinggo	Student
5.	DA	P	20 years	Situbondo	Student
6.	MM	P	21 years	Lumajang	Student
7.	AQ	L	20 years	Bondowoso	Student
8.	NF	P	22 years	Gresik	Student
9.	NK	P	21 years	Lumajang	Student
10.	SN	P	22 years	Situbondo	Student
11.	RS	L	22 years	Probolinggo	Student
12.	NA	P	21 years	Pasuruan	Student
13.	MD	L	21 years	Jember	Student
14.	AA	P	20 years	Situbondo	Student
15.	AR	P	21 years	Lamongan	Student
16.	HM	L	22 years	Bondowoso	Student
17.	AM	L	22 years	Sidoarjo	Student
18.	FF	L	21 years	Lumajang	Student
19.	DM	L	22 years	Jember	Student
20.	FR	P	21 years	Jember	Student

Source: Research Informant Data

Researchers conducted in-depth interviews with each informant to find out the informant's perspective regarding religious moderation. The in-depth interviews carried out were adjusted to the interview guidelines that had been prepared, as shown in the table below:

Table 2 Interview Guide Grid

No.	Perspective Domain	Component
1.	Know	Knowledge of the terms religious moderation The origins of knowledge of religious moderation The main focus is religious moderation
2.	Comprehension	Understanding religious moderation The core goal of religious moderation
3.	Application	Example of the informant's personal application Example of applying a case study
4.	Analysis	Indicator of moderate attitudes between fellow Muslims Moderate indicator of attitudes between other religions
5.	Synthesis	Parable of indifference to religious moderation Impact
6.	Evaluation	Effectiveness of implementing religious moderation in the campus environment Effectiveness of socialization of religious moderation by the Government How to socialize religious moderation for the younger generation

Source: Research Interview Grid Data

Based on the results of in-depth interviews, observations and documentation carried out, the researcher succeeded in collecting research data which was divided according to the perspective domain, as explained below: Know, At this stage, all informants on average already know or have heard the term religious moderation. They gained knowledge about the term religious moderation from various activity sources, starting from the Introduction to New Students activities, through courses in class during discussions or direct information from lecturers, through the books they read, and also through activities at their Islamic boarding school. Understanding (Comprehension), all informants have a good understanding of the meaning of religious moderation, they said that religious moderation is how to practice in religion not to put each other down, foster religious tolerance that tends not to lean to the right or left, is not too extreme, is able to behave moderation between religions so that they can respect and appreciate each other for the purposes of peace or Ummatan Washatan.

Application, the informants were able to show how religious moderation was implemented in their respective environments, for example, when one of the informants with the initials SR was conducting research at the Church, at that time the Church Pastor only served water, the reason was because according to him water white is a symbol of neutrality, if food is served, he is worried that it will conflict with the Islamic religion, so only water is served, then the PI informant said that he is used to making friends with other religions, even on religious holidays, he and his colleagues visit each other as a form of tolerance, further informant SN also said that the application of religious moderation is not only for other religions, but also moderation for other religions, as is known, in Islam there are different ways of religion from the two large organizations, NU and Muhammadiyah, but in reality we Muslims must respect each other according to their respective teaching beliefs because the two religious practices brought by the two large Islamic organizations both have correct arguments, so there is no need to debate, just live according to your respective beliefs.

Analysis, at this stage most of the informants were able to carry out a case study analysis made by the researcher about how they would respond if on a religious holiday, another religious colleague delivered a hampers to them, most of them thought it was no problem and willing to accept, as stated by the SR informant, in Islam it is known as La ikraha fiddin, which means there is no compulsion in religion, so we are obliged to respect and respect other people's religious choices. Apart from that, the RS informant also said that in Islam it is known as Bab Muamalah which allows for associate with other religions. Synthesis (Synthesis), on average the informants were able to make hypotheses related to religious moderation, they said that religious moderation is very important to be promoted, because without religious moderation there will be a lot of conflict and even civil war, not only for different religions, but also for inter-religious prone to disputes, in fact people of the same religion are brothers of the same faith, and people of other religions are brothers of the same nation.

Evaluation (evaluation), at this stage the average informant can carry out an evaluation regarding the implementation of religious moderation at UIN KHAS Jember and Indonesia at large. According to them, the socialization of religious moderation carried out by the government has not been very evenly distributed, the non-academic community or in grassroot areas and the younger generation have not received an intense understanding regarding religious moderation. The informants provided several ideas for effective socialization of religious moderation, especially for the younger generation. young people, among other things, don't socialize in the form of seminars/webinars because according to them these activities are quite boring for the younger generation, socialization of religious moderation can be encouraged through social media by creating short videos/videos that are easily accessible, because it cannot be denied that the young generation is currently Most of this time is accessing social media, apart from that it can also be through integration with courses or courses at school or on campus, so that the young generation can have a complete understanding of religious moderation. Socialization for the non-academic community can be carried out by going directly to community associations such as Islamic study groups or PKK groups so that the non-academic community also understands the meaning and application of religious moderation.

Based on the results of various data collection techniques that have been carried out, the researcher succeeded in categorizing according to the perspective domain, as shown in the following table:

Table 3. Data Collection Results based on Domain Perspective

No.	Perspective Domain	Research Data Results
1.	Know	Through discussion in class
		Introduction to the Course
		Through Islamic Boarding Schools
		During New Student Introduction Activities (PBAK)
2.	Comprehension	In religious practice, we do not put each other down
		Religious tolerance
		Doesn't lean to the right or left
		Not too extreme
		Mutual respect and appreciation between religions
		Be moderate (middle) in religion
3.	Application	Balance between custom and religion
		Continue to accept gifts of goods/food from followers of other religions
		Make friends regardless of SARA
		Stay in touch with each other during the big day celebrations
		Appreciate the existence of different sects in the Islamic religion
		Turn down the volume when other religions are worshipping
		Don't impose your will on other people
		Respect other people's opinions
		La ikraha fiddin (no compulsion in religion)
		Always prioritize muamalah when interacting with other religions
5.	Syntesis	Whether there are different religions or co-religionists, there are definitely differences
		If there is no moderation the world will be chaotic, with lots of conflict
		It is not easy to call other religions infidels
		Fellow Muslims are fellow religious brothers, and fellow human beings between religions are fellow countrymen
		Without moderation there can be civil war
6.	Evaluation	Internal
		External
		How to socialize
		Already good
		Doesn't touch the grassroots or non-academic community
		Integration through courses
		Social media
		Short/interesting video content on social media
		Go directly to community association groups such as the PKK or Karang Taruna

Source: Research data processed

6. Conclusion

From various levels in the perspective domain, it can be concluded that students of the Al-Qur'an and Tafsir Science Study Program at UIN KHAS Jember already have a good perspective regarding religious moderation up to the highest domain stage, namely evaluation. They are able to explain and practice as well as make hypotheses and evaluations regarding various policies and regulations regarding religious moderation. The informants already have the right framing regarding understanding religious moderation. As stated by Goffman's Framing Theory in 1974, frames are like strips of behavior in order to guide individuals to read reality, such as photography or cinematography which can display perspective in visual form. The informants in

this research have received information, both audio and visual, about religious moderation from various things and places, starting from when they first entered campus life to when they were in class, so that they have often received various information about religious moderation. From a good moderation perspective, up to the highest domain level. This can be a good provision for students belonging to the Z generation, to be able to filter various temptations from the flood of information on social media which has a negative impact, especially on the growth of extremism and radicalism thought patterns.

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