

The Role of Extra-Campus Student Organizations in Improving Religious Moderation (Case Study of Cipayung Student Organization Group Plus Kendari City)

Asman

Universitas Muhammadiyah Kendari
asmanmerah@gmail.com

Mualimmah

Universitas Muhammadiyah Kendari
mualimmah@umkendari.ac.id

Abstract:

The role of students in religious moderation is significant to note. This is because student organizations have members from various religious ideologies, which have the potential to clash with each other. This is because many students need help understanding the concept of religious moderation that occurs. This research aims to analyze and discover the role of extra-campus student organizations in increasing religious moderation among university students, especially in the Cipayung Plus student group in Kendari City. The Cipayung Plus Kendari student group is a campus organization of various religions and religious ideologies. Islamic-based organizational groups are represented by the Muhammadiyah Student Association (IMM), the Islamic Student Association (HMI), the Indonesian Islamic Student Movement (PMII), and the Indonesian Muslim Student Action Union (KAMMI). Christian student organizations, namely the Republic of Indonesia Catholic Student Association (PMKRI) and the Indonesian Christian Student Movement (GMKI). ORGANIZATIONS with nationalist backgrounds, such as the Indonesian National Student Movement (GMNI) and the National Democratic Student League (LMND). The method in this study is descriptive qualitative. Observation, interviews, and documentation are used to do power collection. The data is processed using the Miles model and Huberman theory analysis: data collection, data reduction, data presentation, verification, and conclusion. The results showed that the Cipayung plus Kendari City student organization group significantly increased religious moderation among students. This is demonstrated by tolerance, egalitarian values (equality), and unity between organizations with different beliefs. The Cipayung Plus organization, Kendari City, has carried out this role.

Keywords: Moderation, Students, organization.

Abstrak:

Peran mahasiswa dalam moderasi beragama sangat penting untuk diperhatikan. Demikian karena organisasi mahasiswa yang memiliki anggota bermacam ideologi keagamaan, yang memiliki potensi untuk saling bertikai. Hal demikian disebabkan, banyaknya mahasiswa yang belum memahami konsep moderasi beragama yang terjadi. Tujuan penelitian ini ialah menganalisis dan menemukan peran organisasi kemahasiswaan ekstra kampus dalam meningkatkan moderasi beragama pada kalangan mahasiswa, terutama pada kelompok mahasiswa cipayung Plus Kota Kendari. Kelompok mahasiswa Cipayung Plus Kendari merupakan organisasi kampus yang terdiri dari bermacam agama dan ideologi keagamaan. Kelompok organisasi yang berlandaskan Islam di wakili oleh Ikatan Mahasiswa Muhammadiyah (IMM), Himpunan Mahasiswa Islam (HMI), Pergerakan Mahasiswa Islam Indonesia (PMII), dan Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI). Organisasi mahasiswa Kristen yaitu Perhimpunan Mahasiswa Katolik Republik Indonesia (PMKRI), dan Gerakan Mahasiswa Kristen Indonesia (GMKI). ORGANISASI berlatar nasionalis seperti Gerakan Mahasiswa Nasional Indonesia (GMNI), dan Liga Mahasiswa Nasional Demokrasi (LMND). Metode dalam penelitian ini menggunakan metode kualitatif deskriptif. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Data diolah dengan



The Role of Extra-Campus Student Organizations in Improving Religious Moderation

menggunakan analisis model Miles dan Huberman theory yaitu pengumpulan data, reduksi data, penyajian data, dan verifikasi serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kelompok organisasi mahasiswa cipayung plus Kota Kendari memiliki peran sangat penting dalam meningkatkan moderasi beragama dikalangan mahasiswa. Hal demikian ditunjukkan dengan adanya nilai toleransi, nilai egaliter (Kesetaraan), nilai persatuan antar organisasi yang berbeda keyakinan. Peran tersebut telah dilakukan oleh kelompok organisas cipayung Plus Kota Kendari.

Kata Kunci: Moderasi, Mahasiswa, organisasi.

Introduction

Student organizations again became an interesting discussion. This is due to the large number of students who need help understanding the concept of religious moderation. This situation impacts the sustainability of religious moderation within student organization groups heavily influenced by ideologies that could be affiliated with prohibited groups.¹ This event is very worrying because it relates to the nation's future and the younger generation.² In line with the statement through the organization,³ Students can learn to respect each other and help each other against differences in student organizations. Another research explained that religious moderation of students is vital in understanding and practicing moral values in understanding spiritual life.^{4,5} Thus, religious moderation among student organizations is sought to encourage students to be tolerant of human beings.

Several studies have tried to map and examine religious moderation among student organizations. Fatimatuz Zahra concluded that students and religious moderation have a bond that goes hand in hand, and students become the vanguard in guarding religious moderation in Indonesia.⁶ Go for it, Mo. Ashif Fuadi, who researched the resilience of religious moderation of students in the middle of the melting pot of religious movements in Surakarta, showed that students have strength in maintaining religious moderation that has many religious ideologies so that religious nuances are still created that are moderate, exclusive, tolerant and harmonious.⁷ Likewise, the research of Pebi Erika et al., which examined social mixing through the religious moderation project at the Bem organization in Palangkaraya City, showed that students were able to see precisely and understand tolerance and understand the role as campus organizers who have a role in social mixing and religious moderation among students.⁸ Fathurrahman Arif Rumata et al. have also researched digital da'wah to increase religious moderation among youth, showing that children who have access to the media can convey and support the process of religious moderation in people's lives.⁹

¹ Muhammad Khairul Rijal, Muhammad Nasir, and Fathur Rahman, "Potret Moderasi Beragama Di Kalangan Mahasiswa," *Pusaka* 10, no. 1 (2022): 172–85, <https://doi.org/10.31969/pusaka.v10i1.672>.

² Sitti Arafah, "Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)," *Mimikri: Jurnal Agama Dan Kebudayaan* 6, no. 1 (2020): 58–73, <https://blamakassar.ejournal.id/mimikri/article/view/348>.

³ Pebi Erika, Paulina Maria E W, and Edy Jumrio, "BERAGAMA DI ORGANISASI BEM SE KOTA PALANGKA RAYA," *Sepakat: Jurnal Pastoral Kateketik* 8, no. 2 (2022).

⁴ Fathurrahman 'Arif Rumata, Muh. Iqbal, and Asman Asman, "Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda," *Jurnal Ilmu Dakwah* 41, no. 2 (2021): 172–83, <https://doi.org/10.21580/jid.v41.2.9421>.

⁵ Erika, W, and Jumrio, "BERAGAMA DI ORGANISASI BEM SE KOTA PALANGKA RAYA."

⁶ Fatimatuz Zahra, "Moderasi Beragama Dan Mahasiswa: Kajian Sistematis Review," *Prosiding Mukhtar Pemikiran Mahasiswa Nasional I 1*, no. 1 (2022): 104–15.

⁷ Moh Ashif Fuadi, "Ketahanan Moderasi Beragama Mahasiswa Di Tengah Melting Pot Gerakan Keagamaan Di Surakarta," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 16, no. 2 (2021): 125–40, <https://doi.org/10.37680/adabiya.v16i2.1072>.

⁸ Erika, W, and Jumrio, "BERAGAMA DI ORGANISASI BEM SE KOTA PALANGKA RAYA."

⁹ Rumata, Iqbal, and Asman, "Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda."

Four previous studies show that the focus of research needs to be a comprehensive picture of how religious moderation should be applied among student organizations through scientific activities, dialogue, friendship between institutions, and so on to strengthen brotherhood in differences. Cipayung Plus Group is considered necessary because many student organizations are not only Islamic-based but non-Islamic. Jafar Ahmad et al. have said that maintaining religious moderation in student organizations can be done with seminars or study centers that encourage creating harmonious dialogue between religious communities.¹⁰

The research findings on religious moderation in student organizations in the Cipayung Plus Kendari City group can be one of the alternatives or references in multiplying the concept of religious moderation. The results of this study can also be a new treasure about religious moderation among student organizations. Thus, it is fundamental that this research be done and studied holistically.

Method

This study is a qualitative field research descriptive. This study was conducted to determine and analyze the activities of the Cipayung Plus Kendari student group that developed the concept of religious moderation. This study used observation, interviews, and documentation to collect data. Observations were made to map the initial information and look closely at the activities carried out by the student organization. Interviews, as part of data collection, are essential tools to confirm and corroborate the results of observations made. The documentation is taken by using documents in the form of photographs and other written documents that reinforce the research data. Data analysis was conducted in this study using Miles model analysis and Huberman theory, namely data collection, data reduction, data presentation, verification, and conclusion.

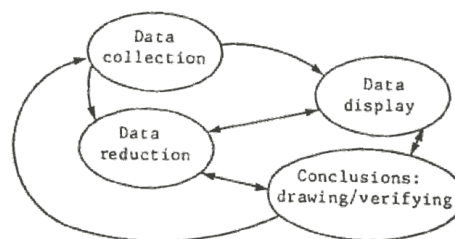


Figure 1 Data analysis technique

Results and Discussion

Religion is often interpreted as a set of morality used as a backup for religious believers and believes in the existence of a source of primary power outside of man. According to the Great Indonesian Dictionary (KBBI), religion is a system that regulates a person's faith in God and the rules that regulate the interaction between humans and other humans. Emile Durkheim said that religion is a unit of a continuous system between belief and sacred practice of worship. The word religion comes from Sanskrit, namely "a," which means no, and "gama," which means to go, so religion is defined as something that does not go to stay in place and inherits its teachings from generation to generation.¹¹ In many cases, this hereditary teaching is used as a reference to maintain the sanctity of religion, which is used as a view of life for each follower.

¹⁰ Jafar Ahmad et al., "Trend and Contestation of Religious Discourse Post 'Perppu Ormas' at Islamic College Jambi," *Karsa: Journal of Social and Islamic Culture* 30, no. 1 (2022): 77–102, <https://doi.org/10.19105/karsa.v30i1.6130>.

¹¹ Miskahuddin Miskahuddin, "Konsep Agama Menurut Al-Qur'an," *Jurnal Ilmiah Al-Mu'asbirah* 14, no. 1 (2017): 64, <https://doi.org/10.22373/jim.v14i1.2240>.

The Role of Extra-Campus Student Organizations in Improving Religious Moderation

The development of the belief in the sanctity of religion that can not change has brought many harmful effects for every believer. For example, in medieval times, religious doctrine was so strong that even the development of science was considered a blasphemer of spiritual truth. However, in the Middle Ages, people believed that the Earth did not surround or preserve the sun; quite the opposite. Catholic Christians believe that the sun revolves around the Earth. As a result, the philosopher and mathematician Galileo and Galilei were sentenced to death by the church because they were considered to spread ideas that were contrary to religion. Likewise, what happened in the reign of Ali ibn Abi Talib was the beginning of the split in Muslims and the division of Muslims into several theological schools (*kalam*).¹² These events, until finally, still have strong roots in modern society that occasionally appear at ground level and impact social harmony. Jose Casanova said that modern religion today is no longer confined to the beautiful history of each religion, but now religion must be able to have implications for social life.¹³

1. Religious Moderation

Religious moderation in the Indonesian dictionary (KBBI) is defined as reducing violence or avoiding extremes. Referring to the explanation above, it is known that religious moderation becomes a fortress in a situation that is considered excessive. Moderation comes from the word moderate, an adjective and derivative of moderation, which means not extreme or being in a state. The word moderation is often paired with religion, which becomes religious moderation, which is undoubtedly interpreted as reducing violence or avoiding extremes in various ways of view, attitude, and practice in religion. The word religious moderation becomes a reference in religion so as not to get out of the corridor and not make violence a tool to achieve spiritual goals. In Arabic, religious moderation is referred to as *wasath* or *wasathiyah*, interpreted as the middle. The meaning of the middle word is not to follow the left and right tendencies or can be construed to follow a specific flow in religion.

Muhammad Abror in Sheikh Yusuf Al-Qardhawi explained that the word *wasathiyah* is also often referred to as *at-tawazun*, an attempt to keep the opposing or conflicting sides from dominating and asserting something else.¹⁴ Religious moderation refers to the creation of a harmonious life and does not seek life by looking at other people's eyes. See that there are classes that separate relative truths. The presence of religious moderation is strongly related to Islam itself. The momentum of the rise of Islamic extremism began with the collapse of the new order in 1998, which became the point of development of democracy. Meanwhile, the religious moderation in Islam known as *wasathiyah* Islam, according to Din Syamsudin, is an Islam that tends to be in the middle of the road; Islam focused on monotheism, which means that Islam in the oneness of God is not only ritualistic vertically but a movement of social life in creating an egalitarian social order.¹⁵

Komaruddin Hidayat explained that religious moderation is closely related to understanding texts from the poles, namely the extreme right and extreme Left. The extreme right itself is said to tend to ignore context, while the radical Left tends to ignore text. So, Prof. Komaruddin explained that religious moderation is between both spiritual understandings. Meanwhile, Lukman Hakim Syaifudin explained that the existence of religion, which humans essentially understand, creates many interpretations of religion, so religious moderation is necessary to avoid excessive

¹² Junaidin, "Pemerintahan Ali Bin Abi Thalib Dan Permulaan Konflik Umat Islam: Peristiwa Tahkim," *FiTUA: Jurnal Studi Islam* 1, no. 1 (2020): 33–48, <https://doi.org/10.47625/fitua.v1i1.227>.

¹³ A. Gusti B. Menoh, *Agama Dalam Ruang Publik "Hubungan Antara Agama Dan Negara Dalam Masyarakat Postsekuler Menurut Jurgan Habermas,"* Cetakan ke (yogyakarta: Kanisius, 2015).

¹⁴ (Abror, 2020)

¹⁵ Muhammad Ainun Najib and Ahmad Khoiril Fata, "Islam Wasathiyah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia," *Jurnal THEOLOGIA* 31, no. 1 (2020): 115, <https://doi.org/10.21580/teo.2020.31.1.5764>.

performance. Absurd interpretation, followed by conservative thinking, becomes the trigger for friction, especially about the truth of theological teachings that are considered sacred, so they cannot be played. Therefore, Amin Abdullah believes that religious people need a unique method in its application because Amin Abdullah said that every science is integrated.¹⁶

Thus, religious moderation leads religious people internally and externally to reach a common point: no one religion teaches ugliness and hatred of each other. According to Amin Abdullah, religious people need to be aware that conflicts and hostilities are created not from organizations within the state but from actors other than the state.¹⁷ Usually, the cause of conflict is transnational organizations that want to develop their organizational movements but are hampered by customs and habits in Indonesian society, thus dividing the nation. Therefore, collective awareness and mutual trust in religious harmony are surefire solutions to maintain a way of religious moderation that is well-established and sustainable.

2. The Cipayung Plus Organization

The history of the formation of the Cipayung student organization group was based on polemics and national dynamics at that time. In addition, the formation of the Cipayung student group was a communication forum for student organizations at that time whose members consisted of the Islamic Student Association (HMI), the Indonesian National Student Movement (GMNI), the Indonesian Islamic Student Movement (PMII), the Indonesian Christian Student Movement (GMKI) and the Association of Christian students of the Republic of Indonesia (PMKRI). The five student organizations were the first declarators of the Cipayung organization formed on January 22, 1972, in Cipayung, West Java. Uniquely, this Cipayung group can unite students' minds institutionally and even differ in thought and ideology.

In forming this Cipayung group, they are impressed only by ordinary discussions that often occur in student groups. However, because of students' pointed and critical thinking, discussions about resistance, oppression, social life, and so on became a trigger to strengthen the unity between student institutions further. The presence of the Cipayung group was also related to the political dynamics of the youth at that time. However, many student organizations whose leaders entered the parliament to weaken the student movement or youth at that time, even to criticize government policies that are known to be authoritarian, cannot do so. After the formation of this Cipayung group, at the first meeting of the Cipayung group, the leaders of four student organizations managed to draft a "Cipayung agreement" which not only describes the coveted Indonesian profile together but also how to realize the aspired Indonesia, and what is the role of the younger generation in Indonesia's development.

Student organizations are a container to form an ideal generation in the future. According to Sri Wibawani et al., extra-campus organizations must be able to create cadres to achieve the organization's goals. Usually, in student organizations, although they have different plans, there is a meeting point that makes them United: a sense of alignment with the weak. This partiality makes the unity between the groups one without any claims to the truth of each group. The growing number of Cipayung groups and the number of student organizations that have not joined, then join other student organizations such as Muhammadiyah Student Association (IMM), Indonesian

¹⁶ Dendi Sutarto, "Epistemologi Keilmuan Integratif-Interkonektif," *Trias Politika* 1, no. 2 (2017): 75–88, [http://download.garuda.ristekdikti.go.id/article.php?article=1069222&val=9447&title=Epistemologi Keilmuan Integratif-Interkonektif M Amin Abdullah dan Resolusi Konflik](http://download.garuda.ristekdikti.go.id/article.php?article=1069222&val=9447&title=Epistemologi%20Keilmuan%20Integratif-Interkonektif%20M%20Amin%20Abdullah%20dan%20Resolusi%20Konflik).

¹⁷ M Amin Abdullah, "Menengok Kembali Peran Agama Di Ruang Publik," *Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 11, no. 2 (2017): 157–84.

The Role of Extra-Campus Student Organizations in Improving Religious Moderation

Hindu Dharma Student Union (KMHDI), Indonesian Muslim Student Action Union (KAMMI) and so on into the Cipayung group and changed its name to Cipayung Plus.

3. Religious Moderation In Cipayung Plus Kendari Student Organization

As explained above, religious moderation is one solution to strengthen religious relations in the community, likewise, for multi-ethnic, religious, linguistic students, and so on. On the other hand, students who are members of student organizations also have many characteristics; even in student organizations with Islamic ideology, many have different views on fiqh issues and other Islamic studies. Likewise, student organizations have different beliefs about Islam. But one thing that becomes important is that this student organization group then practices the verse in the Quran in surah Al-Hujurat verse 13:

Meaning: *“O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware”.*

God created human beings to know one another. No human being is superior in faith to another except those who fear or obey him. According to Fauziah Nurdin, in a study, the above verse is related to religious moderation regarding nation and state.¹⁸ If we look closely, what is done by the Cipayung Plus Kendari City student organization group to discuss national issues in line with what is conveyed in the al-Qur'an surat Al-Hujurat above. The formation of the Cipayung group originated from the unrest of the leaders of each organization. The dynamics of the nation at that time needed a way out of various problems as Buya Ahmad Safii Ma'arif said that every human being should be able to be a wise figure for other humans, serve as a complaint, and formulate solutions to social life problems.

Moderation carried out by the Cipayung student organization Group Plus Kendari City is no longer confined to the ideology of their respective organizations. It has been understood that the Cipayung Plus group gathered to create a new social order, which does not favor anyone except the interests and survival of the people both in the nation and in religious life. In spiritual life, it is proven that student organizations outside of Islam often host meetings in temples and churches to discuss and discuss national issues and break the fast together. Therefore, according to Anandari and Apriyanto, the conditions for developing a moderate attitude require a great perspective of brotherhood and tolerance, and peace, justice, and civilization are used as principles in living a multicultural life.¹⁹ So, the attitude of brotherhood and tolerance is what, from the past until now, the Cipayun Plus student organization is still used as a moderation tool. That is what was then said by Harun Nasution to be able to distinguish which religious teachings and which diversity.²⁰ The instructions of religion are specific, while the variety can change according to circumstances and times.

Brotherhood and tolerance are the basic foundations of student organizations that are still in line with guarding diversity dynamics. Without a sense of Brotherhood, tolerance, confidence, and egocentric belief, each student organization will peak and attack each other. This requires maturity of thinking from various parties. Therefore, religious moderation should provide collective awareness to all components, especially the younger generation, in this case, students who must be the driving force through coaching activities, both social and theological. This is done to create

¹⁸ Fauziah Nurdin, “Moderasi Beragama Menurut Al-Qur'an Dan Hadist,” *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59, <https://doi.org/10.22373/jim.v18i1.10525>.

¹⁹ (Anandari & Afriyanto, 2022)

²⁰ Rijal, Nasir, and Rahman, “Potret Moderasi Beragama Di Kalangan Mahasiswa.”

religious harmony that originated from this very complex student organization group. As said by Miftahul Jannah et al., religious moderation, if done, will produce tolerance that is open to differences so that when tolerance has been implemented, it will make Brotherhood.²¹

The Role of Cipayung Plus Student Organization Group in Religious Modersi

The Cipayung Plus Kendari student organization has performed at least several vital roles:

a. The Value Of Tolerance

The value of Tolerance is essential in understanding diversity in a very plural society. In the Cipayung Plus Kendari student group, an equation is needed for the problems of the social order of society in upholding the value of Tolerance. In addition, the student group realizes the importance of patience because they no longer see differences in religion, ethnicity, etc. Without realizing it, student organizations that are members of Cipayung Plus Kendari City instilled and formed an attitude of tolerance. As said by Hasan, the indicator of success in cultivating Tolerance is when others can respect other people's beliefs, recognize every human right, understand each other, be honest, and uphold the concept of unity and harmony.²² Maintaining harmony and living tolerance is very important to be maintained and cared for at any time, especially in Cipayung Plus student groups of various students affiliated with certain religions.

The attitude of Tolerance in the Cipayug plus Kendari City student group is to have open discussions in places where brothers and sisters are not of the same faith, such as churches, temples, and mosques. This is done, in addition to discussing issues regarding national or regional dynamics, also increasing the Brotherhood more closely, which will undoubtedly affect the social life of these students. Therefore, to cultivate the value of Tolerance, we not only get along with fellow believers but must be able to establish good relations with other religions. No human being can live alone without expecting help from others. According to Rizkiyah and Istiani, Tolerance in the frame of religious moderation will result in a high intensity of tolerance among religious people, like in intra and religion and related to social life.²³ The Cipayung Plus Kendari City student group can grow and strategically foster religious Tolerance and moderation in students.

b. Value Equality (Egalitarian)

In addition to the value of tolerance, the Cipayung Plus Kendari City student group also highly upholds the importance of equality. No one then felt most meritorious in forming students and raising organizations. Everything is the same regarding fostering and teaching students about aspects of equality. In the aspect of equality in rights and treatment, student organizations realize their role as human beings and the best people in the view of Islam. So what happens is not because of the basis of right or wrong, but to uphold and understand the human aspect as part of religious teachings to always strive for. For Islamic student organizations, of course, the understanding of the teachings that have been under by the Prophet Muhammad is to build a just and equitable society for every action. At the Cipayung Plus Kendari City student organization, in conducting religious moderation, they make the value of equality or equality higher than other aspects. Religious moderation carried out by student organizations is evidenced by the construction of knowledge about good tolerance and its application to community life.²⁴ Even on the value of tolerance, it is a derivative of the understanding of equality.

²¹ (Jannah et al, 2022)

²² M S Hasan, "Internalisasi Nilai Toleransi Beragama," *DAR EL-ILMI: Jurnal Studi Keagamaan* ..., 2019, 79–111.

²³ Tahtimatur Rizkiyah and Nurul Istiani, "Nilai Pendidikan Sosial Keberagamaan Islam Dalam Moderasi Beragama Di Indonesia," *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 2 (2021): 86–96, <https://doi.org/10.53491/porosnim.v2i2.127>.

²⁴ Siti Maizul Habibah et al., "Moderasi Beragama Dalam Upaya Internalisasi Nilai Toleransi Pada Generasi Z," *Pancasila: Jurnal Keindonesiaan* 02, no. 01 (2022).

The Role of Extra-Campus Student Organizations in Improving Religious Moderation

Getting to know each other by increasing the friendship of fellow organization administrators will increase the value of equality for each student organization. This can be proven in every week student groups meet to discuss crucial issues. In this way, harmony among student groups is established and maintained until the next generation. At least some things are done to increase the value of equality, namely the attitude not to overdo something, help each other, and love your fellow human beings in brotherhood. Quraish Shihab said that equality is also equal to the balance found in a group that is undoubtedly diverse towards a specific goal with the fulfillment of existing parts.²⁵ So, in the Cipayung Plus Kendari student group, improving the balance between fellow organizations is one thing that must be addressed early so that there is no conflict. This balance allows the Cipayung plus Kendari student organization Group to live the concept of religious moderation in their own way.

c. Association Values

Unity must be a universal value that every human being in the nation and state must own. Unity, for the Indonesian government, is an identity for a country that has become a universal symbol of teaching since the ancestors of this nation. As said by Mustaqim Hasan, the loss of national identity due to cultural acculturation causes the loss of local cultural values embedded in themselves and even impacts the existence of extremism.²⁶ In the student organization Group Cipayung Plus Kendari City, the importance of unity is embedded with one meeting point: the presence of social sensitivity to the realities of the social life of people who are often victims of interests both in terms of theology or religion and politics. Social sensitivity is also due to the moral burden of a student with a duty as an agent of control. The value of this unity is also related to the matter contained in the third precept of Pancasila, "Indonesian unity," which is the ideology of the nation adopted by the people of Indonesia. The Cipayung Plus Kendari City student organization group makes the value of unity as a collective consciousness to be carried out as part of moral responsibility.

According to Hanafi, unity can be interpreted as a tool to overcome the understanding of all groups and individuals so that the Indonesian nation is not based on a particular experience but adheres to the knowledge of unity, mutual assistance, and awareness of social justice.²⁷ In the Cipayung Plus Kendari City student group, they were able to merge the goals of individual organizations, merging into unity against all understandings. So, there is no egocentrism of each organization used as a reference. Still, the value of unity can unify various accounts for the sake of social justice. So Fatimatuz Zahra's research reinforces this finding, which says that students and religious moderation are closely related to advancing social justice in Indonesia.²⁸

Conclusion

Religious moderation during this time has given an understanding that social life is not just a matter of how both parties can live a peaceful life. But religious moderation also speaks of how to live this life without having to impose the will on another group, even though it is the majority. So far, religious moderation has only focused on how theological teachings can become a unity in life. In contrast, in student groups, there is a concept of religious moderation that makes them merge with a frame of tolerance, equality, and unity.

²⁵ (Fahri & Zainuri, 2019)

²⁶ (Hasan, 2021)

²⁷ (Hanafi, 2018)

²⁸ Zahra, "Moderasi Beragama Dan Mahasiswa: Kajian Sistematis Review."

Thus, the concept of religious moderation towards student organization groups has shown a whole idea and can be a dissector in the community. That role is evident in student organization groups with differences in religion and theology, respectively.

References

- Abdullah, M Amin. "Menengok Kembali Peran Agama Di Ruang Publik." *Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 11, no. 2 (2017).
- Abror Mhd. "Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam Dan Keberagaman)." *Rusydia* 1, no. 1 (2020).
- Ahmad, Jafar, Mahmud Wafi, Ade Putra Hayat, Heri Herdiawanto, and Taufiq Hidayat. "Trend and Contestation of Religious Discourse Post 'Perppu Ormas' at Islamic College Jambi." *Karsa: Journal of Social and Islamic Culture* 30, no. 1 (2022). <https://doi.org/10.19105/karsa.v30i1.6130>.
- Anandari, Anatansyah Ayomi, Afriyanto, Dwi. "Konsep Persaudaraan Dan Toleransi Dalam Membangun Moderasi Beragama Pada Masyarakat Multikultural Di Indonesia Perspektif Kh. Hasyim Asy'Ari." Hubungan Antar Manusia Membutuhkan Ikatan Sosial Untuk Menjaga Kehidupan Yang Damai Dan Toleran. Pemahaman Dan Sikap Kebhinekaan Yang Bernuansa Damai, Adil, Dan Beradab Harus Dijadikan Pedoman Dan Tuntutan Hidup. KH. Hasyim Asy'ari Dengan Pemikiran Modera 18, no. 2 (2022). <https://doi.org/10.14421/rejusta.2022.1802-05>.
- Arafah, Sitti. "Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)." *Mimikri: Jurnal Agama Dan Kebudayaan* 6, no. 1 (2020). <https://blamakassar.e-journal.id/mimikri/article/view/348>.
- Erika, Pebi, Paulina Maria E W, and Edy Jumrio. "BERAGAMA DI ORGANISASI BEM SE KOTA PALANGKA RAYA." *Sepakat: Jurnal Pastoral Kateketik* 8, no. 2 (2022).
- Fahri, Muhammad & Zainuri, Ahmad. "Moderasi Beragama Di Indonesia." *Intizar* 25, no. 2 (2019). <https://doi.org/10.3390/rel13050451>.
- Fuadi, Moh Ashif. "Ketahanan Moderasi Beragama Mahasiswa Di Tengah Melting Pot Gerakan Keagamaan Di Surakarta." *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 16, no. 2 (2021). <https://doi.org/10.37680/adabiya.v16i2.1072>.
- Habibah, Siti Maizul, R R Nanik Setyowati, Universitas Negeri Surabaya, and Lidah Kulon. "Moderasi Beragama Dalam Upaya Internalisasi Nilai Toleransi Pada Generasi Z." *Pancasila: Jurnal Keindonesiaan* 02, no. 01 (2022).
- HANAFI, HANAFI. "HAKEKAT NILAI PERSATUAN DALAM KONTEKS INDONESIA (Sebuah Tinjauan Kontekstual Positif Sila Ketiga Pancasila)." *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 1 (2018). <https://doi.org/10.17977/um019v3i12018p056>.
- Hasan, M S. "Internalisasi Nilai Toleransi Beragama." *DAR EL-ILMI: Jurnal Studi Keagamaan ...*, 2019.
- Hasan, Mustaqim. "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa." *Jurnal Mubtadiin* 7, no. 2 (2021). <https://journal.an-nur.ac.id/index.php/mubtadii>.
- Jannah, Miftahul, et al. "POTRET SIKAP TOLERANSI MAHASISWA PROGRAM STUDI PIAUD DALAM PENERAPAN MODERASI BERAGAMA DI IAIN PEKALONGAN." *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 12 (2022).

- Junaidin. "Pemerintahan Ali Bin Abi Thalib Dan Permulaan Konflik Umat Islam: Peristiwa Tahkim." *FITUA: Jurnal Studi Islam* 1, no. 1 (2020). <https://doi.org/10.47625/fitua.v1i1.227>.
- Menoh, A. Gusti B. *Agama Dalam Ruang Publik "Hubungan Antara Agama Dan Negara Dalam Masyarakat Postsekuler Menurut Jurgen Habermas."* Cetakan ke. Yogyakarta: Kanisius, 2015.
- Miskahuddin, Miskahuddin. "Konsep Agama Menurut Al-Qur'an." *Jurnal Ilmiah Al-Mu'ashirah* 14, no. 1 (2017). <https://doi.org/10.22373/jim.v14i1.2240>.
- Najib, Muhammad Ainun, and Ahmad Khoirul Fata. "Islam Wasatiah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia." *Jurnal THEOLOGIA* 31, no. 1 (2020). <https://doi.org/10.21580/teo.2020.31.1.5764>.
- Nurdin, Fauziah. "Moderasi Beragama Menurut Al-Qur'an Dan Hadist." *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021). <https://doi.org/10.22373/jim.v18i1.10525>.
- Rijal, Muhammad Khairul, Muhammad Nasir, and Fathur Rahman. "Potret Moderasi Beragama Di Kalangan Mahasiswa." *Pusaka* 10, no. 1 (2022). <https://doi.org/10.31969/pusaka.v10i1.672>.
- Rizkiyah, Tahtimatur, and Nurul Istiani. "Nilai Pendidikan Sosial Keberagamaan Islam Dalam Moderasi Beragama Di Indonesia." *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 2 (2021):. <https://doi.org/10.53491/porosonim.v2i2.127>.
- Rumata, Fathurrrahman 'Arif, Muh. Iqbal, and Asman Asman. "Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda." *Jurnal Ilmu Dakwah* 41, no. 2 (2021). <https://doi.org/10.21580/jid.v41.2.9421>.
- Sutarto, Dendi. "Epistemologi Keilmuan Integratif-Interkonektif." *Trias Politika* 1, no. 2 (2017): 75–88. [http://download.garuda.ristekdikti.go.id/article.php?article=1069222&val=9447&title=Epistemologi Keilmuan Integratif-Interkonektif M Amin Abdullah dan Resolusi Konflik](http://download.garuda.ristekdikti.go.id/article.php?article=1069222&val=9447&title=Epistemologi%20Keilmuan%20Integratif-Interkonektif%20M%20Amin%20Abdullah%20dan%20Resolusi%20Konflik).
- Wibawani, Sri, Anis Rosella Pitaloka, Luluk UI Magnun, Roiyanatun Mahbubah, and Jojok Dwiridotjahyono. "The Role of Extra-Campus Organization in Building 'Bela Negara' Character: Case of Cipayung Group of East Java." *Journal of Economics, Business, and Government Challenges* 3, no. 1 (2020). <https://doi.org/10.33005/ebgc.v3i1.87>.
- Zahra, Fatimatuz. "Moderasi Beragama Dan Mahasiswa: Kajian Sistematis Review." *Prosiding Mukthamar Pemikiran Mahasiswa Nasional I* 1, no. 1 (2022).