

Religious Moderation and Pluralism of Community Organizations: Challenges and Opportunities in Islamic Higher Education

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Abstract: Religious moderation is an important concept in maintaining harmony amidst the diversity of religious thoughts and practices, especially in Islamic higher education environments. The existence of various Islamic mass organizations (ormas) with diverse ideologies, such as Nahdlatul Ulama, Muhammadiyah, and other organizations, presents its own challenges for creating an inclusive and harmonious academic environment. This study aims to examine the challenges and opportunities faced by Islamic higher education institutions in managing differences in mass organizations, as well as how the application of religious moderation can play a role in creating harmony among students. Through a qualitative method with a case study approach, this study found that although ideological differences between mass organizations have the potential to cause polarization and conflict, this diversity can also be a source of intellectual wealth and encourage a more inclusive interfaith discourse. Other opportunities that emerge are increasing tolerance, cooperation between mass organizations, and developing students' delicate aptitudes in managing differences. Thus, Islamic higher education institutions have a strategic role in developing religious moderation through inclusive and dialogical policies, in order to strengthen harmony and build a dynamic and tolerant academic culture.

Keywords: Religious Moderation, Community Organizations, Islamic Universities.

Introduction

Religious moderation is essentially a noble value that has long been taught and inherited by the ancestors of the Indonesian nation. There are many systems of traditions and local wisdom that have been successfully constructed by this nation to create an atmosphere of harmonious and peaceful life in the midst of a pluralistic society. However, considering that religious harmony is a dynamic condition that must be continuously maintained, the Government together with all components of society, especially the younger generation, must continue to strive to maintain and preserve it.¹

The grounding of religious moderation values in Islamic universities is consistently developed

through an accommodating and moderate religious understanding approach to students in facing the dynamics of national and state life that continues to change while still realizing the internalization of Islamic and Indonesian values. In relation to the reality of the nation, religious expressions that emerge from the educational basis of Islamic universities are not at odds with the values of national diversity. This condition cannot be separated from the depth and breadth of the tradition of developing Islamic knowledge.²

Islamic moderation means peaceful, polite, and tolerant Islam, by not wanting conflict to occur and not forcing the will of others. Islamic moderation becomes a guideline in living life in society, nation,

¹ DA Rohman and F Nugraha, *RELIGIOUS MODERATION in the Frame Islam in Indonesia* (Lekkas, 2021).

² A Muhtarom and others, *Moderation Religion : Concepts , Values, and Development Strategies in Islamic Boarding Schools* (Talibuana Nusantara Foundation , 2020).

and state. Those are the characteristics of Islamic moderation that continue to be increasingly relevant for us to do together, not only in terms of faith but also in terms of worship and muamalah. From this urgency, there are several efforts to obtain a vision of Islamic moderation that we both know that this moderation must be developed together, of course for the young generation/millennial generation in Indonesia in particular.³

In religion, Indonesia has a diversity of Islamic religions that are embraced by certain groups, and with these differences it will create challenges in life, especially in an institution that houses all Islamic religions such as Islamic universities which contain adherents of Nahdlatul Ulama, Mammadiyah and so on who play a very important role in society. By instilling religious moderation, it is intended that the younger generation has an inclusive religious attitude. So that when they are in a multicultural and multireligious society, the younger generation who receive Islamic higher education can appreciate and respect the differences that exist in society and can also position themselves wisely in carrying out social interactions in the midst of society.⁴

This study aims to analyze the concept of religious moderation in the context of Islamic higher education, as well as to understand how religious moderation is applied in the academic environment and also to identify the challenges faced by religious-based community organizations (ormas) in dealing with pluralism in Islamic higher education. Then explore the opportunities that arise from the pluralism of mass organizations as an effort to strengthen the values of togetherness, tolerance, and harmony between religious communities in the Islamic higher education environment. And examine the role of Islamic higher education in promoting religious moderation amidst the diversity of existing mass organizations. It is hoped that later, readers, especially students in Islamic higher education, will be able to position themselves wisely and still prioritize respecting existing differences.

Materials and Methods

This study uses a qualitative approach to conduct a literature review. This study emphasizes observation of events and learning more about the substance of the meaning of the event. This study uses a qualitative method, and this approach tends to use a descriptive method, according to Sugiyono in (Prasanti, 2018). According to Sugiyono, a qualitative research method is a method used to research objects, with researchers functioning as the main instrument. Descriptive methods are used to provide systematic and factual descriptions or descriptions of the facts, characteristics, and phenomena being studied (Prasanti, 2018). Researchers collect relevant references from various sources, such as books, articles, and scientific journals, by focusing on the topics to be discussed and presenting them according to the author's perspective and developing the information that has been obtained comprehensively, according to actual and factual events. The object of study of this study is to analyze the challenges and opportunities in Islamic higher education in religious moderation and pluralism of community organizations.

Discussion

Understanding Religious Moderation

Religious Moderation based on the definition given by the Ministry of Religion through the book it compiled entitled "Religious Moderation", means self-confidence in the substance (essence) of the teachings of the religion one adheres to, while still sharing the truth as far as it relates to religious interpretation. In the sense that religious moderation shows acceptance, openness, and synergy from different religious groups. The word moderation, which is in Latin moderatio means moderation, also means self-control. In English it is called moderation which is often used in the sense of average, core, standard, or non-aligned. In general, moderate means prioritizing balance

³ DHDRMSDMMH Ririn Kamilatul Farihah, *Moderation Awareness Religion in the World of Islamic Education* (GUEPEDIA).

⁴ Ririn Kamilatul Farihah.

regarding beliefs, morals, and behavior (character). (Ministry of Religion, 2019).⁵

According to the term Religious Moderation is an attitude and effort to make religion the basis and principle to always avoid extreme behavior or radicalism and always seek a middle way to unite togetherness from all elements in the life of society, nation, and state in Indonesia. While according to another meaning of Moderation Religious is method view in religious in a way Moderate namely understand and practice religious teachings with No extreme and not radical . Religious radicalism is understand or flow hard that comes from from a religious teachings that give rise to attitude intolerance .⁶

Religious moderation is a religious endeavor that is not excessive so that it does not go beyond the limits. In its limitations in understanding the main reference source of religious teachings, namely the holy book, humans have the potential to be in a position that is too cornered, too far to the edge so that it is easy to slip. This position can be too dependent on the text alone, without paying attention to the context. It can also be too free without limits to using reason to the point of ignoring the text. This kind of thing needs to be solved with religious moderation.

Religious moderation exists in every religion. Because, basically, religion was sent down to this earth carrying moderate breaths. For example, in Islam, it is explained about a hadith of the Prophet Muhammad SAW: " *Khairul 'umuur ausaathuhaa* (The best matter is the one in the middle [moderate])." Regarding this, Amin stated that Islamic moderation is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate a person's thoughts and attitudes. Yusuf al-Qaradhawi stated that one of the characteristics of Islam that is a factor in the universality, flexibility,

and suitability of its teachings in every era and place is its *Wasathiyah concept* .⁷

The following are the principles of religious moderation:

1. *Tawazzun* (balanced)
Namely, a balanced understanding and experience of religion that encompasses all aspects of life, both worldly and hereafter, firmly stating the principles that can differentiate between *inhiraf* (deviation) and *ikhtilaf* (difference).
2. *I'tidal* (straight and firm)
Namely, putting something in its place and exercising rights and fulfilling obligations professionally (Habibie et al., 2021).
3. *Tawassuth* (taking the middle path)
Namely, understanding and practice that is not *ifrath* (excessive in religion) and *tafrith* (reducing religious teachings).
4. *Tolerance*
Namely, recognizing and respecting differences, both in religious aspects and various other aspects of life.
5. *Musawah* (egalitarian)
That is, not being discriminatory towards others due to differences in beliefs, traditions and origins.
6. *Shura* (consultation)
That is, every problem is resolved through deliberation to reach a consensus with the principle of placing public interest above all else.
7. *Ishlah* (reformation)
That is, prioritizing reformative principles to achieve a better state that accommodates changes and progress of the times based on the public interest (*mashlahah ammah*) while still adhering to the principle of *al-muhafazhah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah* (preserving old traditions that are still relevant, and implementing new things that are more relevant).⁸

⁵ Khalil Nurul Islam, ' Moderation Religion Amidst Plurality Nation : Overview Mental Revolution Perspective of the Qur'an', *CURIOSITY: Communication Media Social and Religious* , 13.1 (2020).

⁶ Rahmat Hidayat, ' Tolerance and Moderation' Religion ', *GUAU: Journal of Islamic Religious Teacher Professional Education* , 2.2 (2022), pp. 49–60.

⁷ Action Wijaya Etc. , *RELIGIOUS MODERATION and the Struggle Discourse in Public Space* , ed. by Aksin Wijaya, 1st edn (IRCiSoD , 2024).

⁸ Laila Wardati , Darwis Margolang , and Syahrul Sitorus , ' Islamic Religious Learning Based on Moderation Religion : Analysis Policy , Implementation and Barriers ', *Fitrah: Journal of Islamic Education* , 4.1 (2023), pp. 175–87.

In every practice that has been mentioned, Muslims must have a moderate nature, so that all differences in the Islamic religion, are able to appreciate and respect these differences, do not badmouth the schools of thought that are followed by others and do not consider our school of thought to be the best and most correct of all existing schools of thought, if all fulfill this attitude, then a harmonious and balanced life will be created, without any disputes, especially in an Islamic institution that accommodates all schools of thought within it.

Pluralism in Community Organizations (ORMAS)

Pluralism originate from the word *pluralism* in Language English which shows plural meaning , consists of from two words, namely plural (diverse) and ism (understanding). With Thus, pluralism is a understand on diversity. For Muslims, pluralism This is a challenge and also opportunity to Islamic brotherhood. Part of they to give meaning to that pluralism that exists in Indonesia can trigger birth streams new and misguided even call Islam the emergence of a new religion that is not in accordance with draft the basis of previous religions. Islam highly values difference between people religious especially difference flow in the Islamic religion. famous Islam as a religion that loves very much peace, part from its adherents there are pros and cons related pluralism in Indonesia. Those who are pro think that pluralism is more from just tolerance, where if attitude tolerance That is habit value difference, will but pluralism also involves business active For understanding others, passion For each other protect One each other, and validate equality, as well as develop a sense of brotherhood fellow human, good in a way personal and also group.⁹

Religious plurality in Indonesia, including in it diversity of interpretations and understandings religious, is fact history that is not Can it is denied, it also started from fact that Indonesia is one of the largest countries that has a variety of religious

adherents. In addition, Islam also has diversity flow as they say believe, like Nahdlatul Ulama (NU), Muhammadiyah, Indonesian Islamic Propagation Institute (LDII), Al-Qur'an Interpretation Council (MTA) and others, to That needed awareness and desire in a way aware as well as method view moderate (way) an integrative view with connect *bayani-irfani-burhani*) which is applied in form work or development social other .¹⁰ in a way principle pluralism is derivation epistemology of " mercy " for show that the Qur'an is the source Islamic teachings teach action appreciation to A diversity. In fact, pluralism become leap practice of fourth character aswaja who maintains difference as source from diversity.¹¹

The involvement of religion in pluralism originate from assumption approach knowledge social that religious pluralism as framework interaction between mutually supportive group honor in a way coexistence, namely life together without conflict. As understanding and ideas pluralism according to Farid Esack is recognition and acceptance about differences and diversity more from just tolerance. There are elements reception method in respond the urge to something transcendent. While John Hick phenomenology see religious pluralism refers to to fact the history of religions shows plurality traditions and variations in each its part. Religious pluralism is development more Far from inclusivism that recognizes existence truth in every religious traditions and beliefs.¹²

The emergence of new awareness among the community layers in Community Organizations (Ormas) regarding the existence of the inevitability of plurality of people, and at the same time the plurality of religious beliefs they adhere to. They

⁹ Mochammad Rizal Ramadhan, ' Existence Pluralism in Indonesia: Addressing the Pros and Cons of Religious Pluralism from an Islamic Perspective ', *SCHOLASTICA: Journal of Education and Culture* , 5.1 (2023), pp. 43–55.

¹⁰ Fahmi Khumaini , Hamam Burhanuddin, and Rz Ricky Satria Wiranata, ' Moderation Education' Religion : Epistemological Integration Islam in Responding Religious Plurality in Indonesia', *SALIHA: Journal of Islamic Education & Religion* , 6.2 (2023), pp. 318–35.

¹¹ Fathorrahman Fathorrahman , ' Fiqh Pluralism in the Perspective of NU' Ulama, *Asy-Syir'ah : Journal Knowledge Sharia and Law* , 49.1 (2015), pp. 101–19.

¹² Aris Kristianto and Dedy Pradesa , ' The Foundation Da'wah Multicultural : Case Study of MUI Fatwa on Prohibition 'Religious Pluralism ' , *INTELEKSIA- Journal Development Knowledge Da'wah* , 2 (2020), pp. 153–78.

do not deny the existence of pluralism in understanding religion, and this attitude leads to the recognition of the importance of "agreeing in disagreement" in various khilafiyah furu'iyah issues. As a young generation or group between community organizations (Ormas) who were born with different educational backgrounds from the older generation, they have a new vision, insight, orientation, and awareness. They also view differences in religious beliefs with a broad, tolerant, inclusive, and non-exclusive perspective. Awareness of the existence of "unity in diversity" or "diversity in unity" in the spectrum of community and religion has grown in the souls of each party's personalities.¹³

The Challenge of Religious Moderation in Islamic Higher Education

In a college environment is a place where there are plural students. Namely students who consist of different tribes, races, religions. Especially the Islamic college environment is a place for development in terms of thinking, actions, and everything that is beneficial to society, besides that Islam here has various schools of thought that are embraced by students. This makes it have an important role in maintaining national unity. In a college environment, it is hoped that it can create national harmony by instilling an attitude of tolerance in life (Djubaedi et al., 2022).¹⁴

In the environment of Islamic college campuses, there are quite a few who have their own communities according to their streams or organizations with different beliefs that they adhere to, especially the younger generation, especially students who have strong positions on the beliefs they adhere to, with their own rationalizations. Examples of organizations that are commonly found, for example, the Indonesian Islamic Student Movement (PMII), the Islamic Student Association (HMI), the Nahdlatul Ulama Student Association-Nahdatul Ulama Female Student Association (IPNU-IPPNU),

Muhammadiyah Youth and so on, there may even be those who adhere to extreme and radical Islam. In this situation, it is undeniable that there will be clashes or disputes that occur. Moreover, in the era of developing globalization, the millennial generation, especially students, are getting an abundance of information that sometimes if they do not have a good filter will have a bad impact. One of factor negative that befalls generation millennials is easy they infiltrated doctrines transnational understand radical.¹⁵

Moderation religious as value that must be upheld in plural societies like Indonesia are increasingly eroded invaded by a transnational Islamic ideology that is united side display strengthening symbols and identities and the other side does criticism towards the nation state and traditions Islam in the Archipelago. Incompleteness problem moderation religious is also exacerbated by reading to an unavoidable situation comprehensive and deep-rooted. Millennials want to moderated But they positioned in a way passive. Even though in life millennials there is high dynamics and complexity. Millennials living in a far away world more wide from the world that once was entered by generation old.. They experience abundance information that if No has a strong filter will bring to serious impact. In case This, Issue moderation Religious get challenges and threats from emergence various ideology and understanding new religion. View new the in the form of tendency towards attitude intolerant , extreme and radical things mentioned Can just easy spread out because the digital era is very supportive and easy accessed . Some Islamic groups that have tendency towards attitude radical and militant start do resistance with shout out enforcement Islamic law and the establishment of an Islamic state. A number of group the like Hizbut Tahrir Indonesia (HTI), Laskar Jihad (LJ), Assembly Indonesian Muhajidin (MMI) and Jama'ah Islamiyah (Ali Muhtarom et.al, 2020:4).¹⁶

There are at least three fundamental problems related to religious narratives created by certain

¹³ H Faisal Ismail, *NU, Moderatism , and Pluralism : Constellation Dynamic Religion , Society , and Nationality* (IRCiSoD , 2020).

¹⁴ M Anzaikhan , Fitri Idani, and Muliani Muliani , ' Moderation Religious As Unifier 'Nation and Its Role in Higher Education ' , *Abrahamic Religions: Journal of the Study of Religions* , 3.1 (2023), pp. 17–34.

¹⁵ Insha Allah Inayatillah , ' Moderation Religion Among Millennials Opportunities , Challenges , Complexity and Solution Offerings ' , *Tazkir : Journal Study Sciences Social and Islamic Studies* , 7.1 (2021), pp. 123–42.

¹⁶ Insha Allah .

groups to provoke inter-group sentiment, which could be a challenge in Islamic universities, because they assume students have critical and rational thinking, which may be easy to accept information. *First*, the problem of understanding religion. Electronic media is very open and can be accessible to the public general without limitations. Digital space provides various content including content lectures and narration religious without control. Not infrequently, the narrative religion in digital media later gives birth to biased and biased understanding justifying one group and blaming others. *Second*, shift authority religious. Authority religious is the problem that always arises debated. However, in context developments in the world of technology can be dammed, often authority religious shift from personal to impersonal. As a result, life religious harden based on beliefs that each person has without signs. In seeing side differences, which exist just fanaticism which then gives birth to intolerance. *Third*, the pattern thoughts and behavior excessive society. Infatuation to technology has brought public in ecstasy consumerism religious. In fact, the media new with its practical and multitasking characteristics are many reduce moderate, tolerant and full understanding of religion love Darling.¹⁷

In general understanding fundamental know challenge moderation in college high Islam can be seen from life everyday life. For example, the difference in carrying out pray whether the procedure, the reading and the like. It can be seen, Muhammadiyah followers after pray No use dhikr after pray and go straight leave congregation, compared backwards with adherent Nahdlatul Ulama. Every aspect in an Institution or group that has diversity in belief, way view, and way alive, sure own challenge separate in it, moreover This is college high Islam in it all is adherents of Islam, and also have base Alone in perform worship or transact. However, it is not make We each other to drop or against them. Because basically Islam has principle *Tasamuh*, namely attitude tolerance, respect and acceptance difference opinion between Muslims and with people religious other, in

context this, *Tasamuh* teach people For still guard *brotherhood* (brotherhood) even though there is difference in understanding of Islam.

Opportunity Moderation Religious through Pluralism Community Organizations (Ormas) in Islamic Higher Education Institutions

Education in particular Islamic Colleges have role crucial For push strengthening moderation religious especially about Pluralism people Islam. As a basis for Islamic education for apply values moderation religious, which can form balanced understanding, avoiding attitude extreme, and push tolerance between people religious. Education in Indonesia has role strategic in to form character generation learners and generations young as successor nation. With an approach that teaches values moderation religious, expected generation successor This will become agents changes that care about life people peaceful religion in context Indonesianness (Ikhwan, Azhar, Wahyudi, & Alfianto, 2023).¹⁸

As a Muslim, one of the opportunities to understand religious moderation is to balance personal experience and the religious practices of others, which is an important step to avoid fanaticism and extremism in religion. Religious moderation opens up an understanding of tolerance and harmony as a whole, which is the key to creating peace in religion. Rejection of liberalism and extremism is an important step in achieving harmony in a multicultural society with various religions living in it, especially in Indonesia. Understanding and implementing the values of religious moderation in Islamic higher education is a must that must be upheld to create harmony and harmony among religious adherents (Zahdi & Iqrima, 2021).¹⁹

Reported from the official website of the Ministry of Religion, "There is no religious pluralism without religious treasures and there is no religious literacy without education. This is where Islamic Education, especially Islamic Universities, plays a very important role," said

¹⁷ Wildani Hefni, ' Moderation Religion in Digital Space: A Mainstreaming Study Moderation Religion in State Islamic Religious Colleges ', Journal *Bimas Islam*, 13.1 (2020), pp. 1–22.

¹⁸ Khofifah Indar Rahman, ' Moderation Religious As the Basis for the Education of the Nation's Children For Create Harmony ', *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 1.1 (2024), pp. 258–74.

¹⁹ Rahman.

Kamaruddin Amin, Semarang, Monday (11/21). In addition to Islamic religious universities, according to Kamaruddin Amin, Indonesia's contribution to world peace and religious pluralism cannot be separated from the existence of Islamic mass organizations, such as NU and Muhammadiyah. According to him, the two largest mass organizations in Indonesia have shown their commitment to peace and pluralism by teaching moderate Islam. UIN Walisongo Rector Muhibbin said that Indonesian Islam is characterized as democratic, tolerant, moderate, and appreciative of local culture. As a country with the largest Muslim population, Indonesia has great potential to become a model of Islam for other parts of the world. For that, continued Muhibbin, the role and participation of Indonesian Muslim scholars and academics are needed in coloring the global discourse on Islam. "Islamic Universities must systematically voice polite, moderate Islam and actively promote *peace and harmony*," he said.²⁰

In addition to the quote, there is a survey that proves that religious moderation has an opportunity in the pluralism of Islamic Community Organizations (Ormas). Here is the data,



Figure 1. Source: Report on the Results of Research on Islamic Mass Organizations and Religious Moderation in Indonesia (2019)²¹

Based on a survey of journal studies, there are several opportunities for religious moderation that can be utilized in managing the pluralism of Islamic religious organizations in the university environment, including:

1. **Moderate Understanding of Islamic Teachings**
Islamic religious organizations on campus can emphasize a moderate, balanced understanding of Islam that respects differences. Through this understanding, organizations can be at the forefront of building harmony and avoiding radicalism. An example of its application is by holding seminars or studies on religious moderation for all students on campus, so that the younger generation is aware of the importance of a moderate attitude in differences in religious views in life that intersect with each other.
2. **Inter-organizational Dialogue and Collaboration**
Universities can facilitate dialogue and collaboration between Islamic religious organizations on campus. Interaction and cooperation between organizations can increase mutual understanding, reduce the potential for conflict, and strengthen the discourse of religious moderation. Such as holding campus activities that involve all components of religious organizations on campus to work together as committees. In order to grow a sense of togetherness, mutual respect, respect, and foster an attitude of tolerance.
3. **Development of Interfaith Activities**
Islamic religious organizations on campus can develop activities that involve students from various religious backgrounds. These interfaith activities can be a vehicle for mutual understanding, respect for differences, and strengthening the spirit of pluralism.
4. **Moderate Character Development for Students**
Universities can strengthen the character building of students who are moderate, tolerant, and respectful of differences. This can be done through the curriculum, student activities, and role models from Islamic religious organizations on campus. Classroom used For convey idea statehood, implementing values multiculturalism, convey religious teachings in general peace, and spread love dearto fellow human. This is all based on a curriculum based on moderation religious.²²

²⁰ 'Director-General-of-Islamic-University-Discipline-Plays-an-Important-Role-in-Building-Religious-Pluralism-E495mw'.

²¹ Khaeron Sirin and Badrus Sholeh, 'Islamic Mass Organizations and the Moderation Movement' Religious In Indonesia' (Rajawali Pers, 2021).

²² Muhammad Nur Rofik and M Misbah, 'Implementation of the Moderation Program Religion Launched by the Ministry of

5. Active Role in Social Issues

Islamic religious organizations on campus can play an active role in responding to social issues related to pluralism. The involvement of organizations in social issues can strengthen their role as agents of religious moderation in the campus environment. Supported by critical thinking of students in providing opinions and discussing them until a common goal is achieved in obtaining solutions to the issues that occur.

By taking advantage of these opportunities, Islamic universities and religious organizations within them can play an active role in realizing religious moderation and managing pluralism effectively.

Considering the current social, political, and religious situation which is much more complex, Higher Education is also required to not only answer the problem of internalizing Islamic values in the context of the nation-state, but also to prepare the young generation of Muslims to be able to adapt and have a role in the midst of the development of information and communication technology. Because they are the ones who, today and in the future, are part of the most active and creative group of people in building identity. They are able to build and reconstruct the meaning of symbols from various elements of different traditions including Islamic symbols and traditions and use global influences. They become a more interactive and less hierarchical group of people in social relations. They have more opportunities to interact and communicate with new people and ideas. They are able to construct their identities based on whatever cultural material is available. They become more mobile, educated and more open to new ideas, although tradition remains the main factor influencing their decisions. At this point, their existence is expected to be able to become a driving force for social change, the creation of a harmonious life, tolerance and mutual acceptance of differences in all aspects of life.²³

Conclusion

Religious moderation in Islamic universities is an important step in facing pluralism in the academic environment, especially with the existence of various Islamic community organizations (ormas) that have different ideological views, such as Nahdlatul Ulama (NU), Muhammadiyah, and others in Islamic Universities. This pluralism brings two sides: challenges and opportunities.

The challenge is the potential for conflict and polarization due to ideological differences that can damage campus harmony. Students involved in these organizations often have strong views on their beliefs, so there is a risk of division if there is no good dialogue.

However, this pluralism also presents a great opportunity to enrich intellectual discourse, increase tolerance, and build cooperation between groups. Islamic universities can play a strategic role in promoting religious moderation by developing inclusive and dialogical policies, fostering moderate student character, and strengthening a balanced and tolerant understanding of Islam. This opportunity can be realized through inter-organizational dialogue, interfaith activities, and character development that emphasizes the importance of the values of tolerance and moderation. Thus, Islamic universities can play an active role in creating a harmonious, dynamic, and peaceful academic environment, while educating a young generation that is able to appreciate differences and contribute to the development of a more inclusive society.

Basically, religious moderation in pluralism is very possible to be realized in today's life. However, everyone has their own views that cannot be forced. The challenges or obstacles that exist are due to the lack of awareness of the younger generation in understanding the differences that exist and the lack of education related to the importance of religious moderation, especially campuses in big cities, which tend to be individualistic, and only focus on their beliefs without paying attention to the social conditions around them, and resulting in little awareness in socializing, respecting differences and not having social sensitivity.

Religion of the Regency Banyumas In The Environment School', *Lectura: Journal of Education*, 12.2 (2021), pp. 230–45.

²³ Nur Kafid, *Moderation Religious Reproduction of Moderate Religious Culture Among Young Muslim Generation* (Elex Media Komputindo, 2023).

It should be noted that all the differences that exist are not wrong, the existence of differences in worship, prayer, and the like is 'urf that is very possible to occur, the most important thing is that we both know that from these different schools of thought have a legal basis and teachers (Ulama) to be used as a reference in their implementation. Differences in beliefs may not be forced or changed, we as caliphs on earth, we are required to create harmony and harmony in life and must not create damage on earth.

So, the key to realizing a moderate, tolerant and harmonious life for the benefit of all parties is that all parties understand the principles of religious moderation and are able to implement them in everyday life. Such as maintaining balance, justice with fellow human beings. Although there are many challenges faced, if we understand correctly what moderation is, without any deviation in it, then all will easily be able to accept all the differences in the flow of Islam.

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