The Implementation of Religious Moderation (Wasathiyah) Perspective of 'Abdur Rahman As-Sudais in Islamic Higher Education Institutions

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Abstract

The concept of religious moderation according to the views of 'Abdur Rahman As-Sudais is promoted through wasathiyah values such as tolerance, inter-religious dialogue, and respect for religious pluralism and how these values can influence Islamic identity and social dynamics in higher education. This research aims to explore how the concept of religious moderation according to the views of 'Abdur Rahman As-Sudais can be implemented concretely in the Islamic higher education environment. The method used in this research is a qualitative approach. The research results show that As-Sudais encourages a balanced approach to religious practice, emphasizing tolerance, respect for differences, and interfaith dialogue. Implementation of this concept in Islamic universities not only enriches students' religious understanding, but also strengthens moderate Islamic identity among teaching staff and management. Through support from all related parties, including university leaders, lecturers and students, the implementation of wasathiyah can produce positive effects in building campuses that promote peace and harmony in religious diversity.

Keywords: Implementation. Religious Moderation, Perspective 'Abdur Rahman As-Sudais.

The Ministry of Religion of the Republic of Indonesia (Kemenag RI) since 2019 has designated this year as the year of religious moderation or wasathiyah (national) and the UN has also made it The International Year of Moderation (international year of religious moderation); to create a proportional understanding of religion, not radical or liberal (Maya, 2023). Therefore, it is not surprising that the Indonesian Ministry of Religion as an official Indonesian institution is responsible for disseminating and disseminating the concept of religious moderation (wasathiyah) to all Indonesian society (Yusuf & Mutiara, 2022) on a massive and sustainable basis.

However, this religious moderation policy has given rise to differences in attitudes among society, including the university community. The difference lies in the response taken whether the idea of moderation (wasathiyah) is included in the curriculum into a subject (isolated subject) or part of an existing subject (integrated subject). Building an attitude of religious moderation is an effort for students to respect religious diversity and build student collective awareness in Public Universities (PTU), (Zulkifli, et.al., 2023) and Islamic Religious Universities (PTKI) (Musyafak, et.al., 2021), both public and private, including through the Islamic Religious Education (PAI) course which is a mandatory

subject for students (Anwar & Muhayati, 2021), especially aimed specifically as an effort to ward off radicalism among students (Khoirunnisa & Syahidin, 2023).

On the other hand, the concept of religious moderation (wasathiyah) can also be traced through the thoughts of certain figures based on their perspectives based on their works and various activities, especially from scholars and figures who are competent in their fields (Luthfi & Nursikin, 2023; & Rohmiyanti & Nursikin, 2023); to find important points that are able to minimize "mis-understanding" and intolerant attitudes that are prone to occur due to the people's lack of understanding of the true meaning of wasathiyah (Zahro, 2023), based on the Islamic religious perspective which has been narrated explicitly in the verses of the Al-Qur'an. an and texts of the prophet's hadith as well as various opinions of scholars.

Wasathiyah or moderation is a teaching applied in the Islamic world to regulate its followers so that they always act fairly. In the social environment, the term wasathiyah is interpreted as "moderate" (moderation), which means an attitude that always positions oneself to be in the middle. And fair actions are always identified with a middle position, neither to the right nor to the left. Wasathiyah or moderation has now become an Islamic discourse and conversation that will not stop, nor will it bring Muslims to be fairer and more relevant in interacting with modern civilization (Fajron & Tarihoran, 2020).

Based on the rationality and background that has been stated, this dissertation aims to describe the concept of religious moderation (wasathiyah) based on the thoughts of a contemporary Islamic scholar and figure and analyze its actual implementation in Islamic Universities with the title "Implementation of Religious Moderation (Wasathiyah) from 'Abdur's Perspective Rahman As-Sudais at Islamic Higher Education".

Research Methods

The method used is a combined qualitative approach, between library research and descriptive qualitative field research case studies. Literature studies are carried out to examine various scientific literature through various documents that are relevant to the research problem. The literature study in this research is to examine the topic of the concept of religious moderation from an Islamic perspective in general and the perspective of 'Abdur Rahman As-Sudais in his work entitled Bulûgh Al-Âmâl fî Tahqîq Al-Wasathiyyah wa Al-'Itidâl specifically and to find a brief profile As-Sudais and his thoughts on religious moderation are compared with the Indonesian Ministry of Religion's conception of religious moderation in two books entitled Religious Moderation and Questions and Answers on Religious Moderation which are the main references in mainstreaming religious moderation in Indonesia, including within the scope of Islamic higher education.

Meanwhile, case studies are field research because they are carried out in the field which is the object and location of the research; where data collection is carried out through observation, interviews, and documentation with data analysis using data reduction, data presentation, and qualitative conclusion drawing. In this research, the field in question is the Al-Wafi Bogor College of Tarbiyah Science (STIT) institution.

Results and Discussion

Definition and Concept of Wasathiyah According to 'Abdur Rahman As-Sudais in the Book Bulugh Al-Âmâl Fi Tahqîq Al-Wasathiyyah Wa Al-'Itidâl.

Wasathiyah, or moderation in religion, is an important concept discussed by 'Abdur Rahman As-Sudais in his book entitled "Bulûgh Al-Âmâl fî Tahqîq Al-Wasathiyyah wa Al-'Itidâl". According to As-Sudais, wasathiyah refers to a balanced middle path between extremism and negligence in carrying out

religious teachings. This concept emphasizes the importance of maintaining balance in all aspects of life, both in worship, social interactions, and political and economic views.

As-Sudais explained that wasathiyah is a fundamental principle in Islam that supports simplicity, tolerance and justice. This is reflected in a moderate attitude that avoids fanatical and intolerant attitudes, and encourages Muslims to live in harmony with fellow humans without ignoring the basic principles of religion. In his book, As-Sudais emphasizes that wasathiyah is the key to achieving social progress and stability and is the most effective way to spread the message of Islamic peace among a diverse global society.

Through a comprehensive explanation, As-Sudais also highlighted the importance of education and a deep understanding of religion to apply the wasathiyah concept effectively. He invited Muslims to strengthen their knowledge of the true teachings of Islam so that they are able to practice moderation in every aspect of daily life. Thus, wasathiyah according to 'Abdur Rahman As-Sudais is not just a theoretical concept, but also a practical guide for living a balanced and harmonious life within the framework of Islamic teachings.

The main principles of wasathiyah in Islam cover various aspects of life and emphasize balance, moderation and tolerance. The following is an explanation of these principles:

1. Balance (Tawazun): Wasathiyah teaches the importance of maintaining balance in all aspects of life, both in worship, work, family and social relationships. Muslims are invited not to go to extremes in carrying out religious teachings, but rather to look for a fair and balanced middle way.

2. Justice (Is): The principle of justice is at the core of wasathiyah. Islam teaches its followers to act fairly in all actions, both towards themselves and others. This justice includes legal, social, economic and political aspects, as

well as in providing rights and fulfilling obligations.

3. Tolerance (Tasâmuh): Wasathiyah encourages an attitude of tolerance towards differences of opinion, belief and culture. Islam teaches its followers to live side by side peacefully and with mutual respect, without imposing views or beliefs on other people.

4. Welfare (Maslahah): The principle of wasathiyah emphasizes the importance of pursuing collective welfare. Muslims are invited to contribute to the general benefit and welfare of society, and avoid actions that harm themselves or others.

5. Wisdom (Hikmah): Islam encourages its people to be wise in making decisions and acting. This principle of wisdom involves the use of reason and knowledge to achieve beneficial goals for oneself and society.

6. Independence (Istiqlal): Wasathiyah teaches the importance of independence and not depending on other people in living life. This independence includes economic, social and spiritual aspects, so that Muslims are able to stand firm and strong in facing various challenges.

7. Openness (Infitah): Islam encourages an attitude of openness towards the changes and developments of the times. Wasathiyah teaches his people to be adaptive and open to science and technology, without forgetting the basic values of religion.

8. Simplicity (Zuhud): The principle of simplicity in wasathiyah emphasizes the importance of living simply and not excessively. Islam teaches to be qana'ah (feeling sufficient) and not get caught up in excessive worldly luxuries.

Comparison between the Wasathiyah Concept and the Moderation Concept Initiated and Socialized by the Indonesian Ministry of Religion.

The implementation of wasathiyah according to 'Abdur Rahman As-Sudais' view reflects a holistic approach in implementing Islamic teachings. As-Sudais views wasathiyah as a

middle way that avoids extremism and prioritizes moderation in all aspects of life. He emphasized the importance of maintaining a balance between religious obligations and social responsibilities as well as developing attitudes of tolerance and justice in interactions with fellow human beings. According to As-Sudais, the implementation of wasathiyah is not only limited to aspects of worship, but also includes moral, ethical and leadership values that are based on moderate and broad-minded Islamic teachings.

Analysis of the suitability and effectiveness of wasathiyah implementation based on As-Sudais' views shows that this approach is relevant in the complex context of modern times. By integrating wasathiyah values in education, community development and social empowerment. This implementation is able to strengthen a moderate religious identity and prevent Muslims from going down extreme paths. As-Sudais also highlighted the importance of education and counseling as the main means of spreading understanding about wasathiyah to Muslims so that they can implement these values in everyday life in a way that is effective and beneficial for themselves and society. Thus, As-Sudais' views provide comprehensive and relevant guidance in implementing wasathiyah as a foundation for developing a harmonious and civilized society in an ever-changing global context.

The concept of wasathiyah in Islam and the concept of moderation initiated by the Ministry of Religion of the Republic of Indonesia (Kemenag RI) have similarities in objectives and basic principles, but also have several differences in emphasis and application. Wasathiyah as explained in Islamic teachings is the principle of balance, justice, tolerance and wisdom in living religious and social life. This concept teaches Muslims to avoid extremism and promote moderation in all aspects of life.

On the other hand, the concept of moderation socialized by the Indonesian Ministry of Religion emphasizes the importance of harmonious coexistence in a pluralistic society with a focus on strengthening religious tolerance, harmony between believers, and avoiding radical ideas. The Indonesian Ministry of Religion through its programs encourages the public to apply religious moderation in a national context, integrate Pancasila values and strengthen Indonesia's national identity. Although these two concepts are consistent in encouraging a moderate and tolerant attitude, wasathiyah is more rooted in Islamic theological principles while the Indonesian Ministry of Religion's moderation is oriented towards the national context and diversity of Indonesia. Both aim to create a peaceful, just and harmonious society and prevent conflict and division that can arise from extreme and intolerant attitudes.

The comparison and relevance of the concept of religious moderation held by 'Abdur Rahman As-Sudais can be understood in a balanced approach to religious and social practices. As-Sudais advocates values such as tolerance, interfaith dialogue, and respect for differences that contribute to promoting harmony and peace among people of different faiths. This thinking is in line with the Indonesian Ministry of Religion's efforts to build a religious but moderate Indonesian society by encouraging the development of inclusive attitudes and respect for diversity.

The Indonesian Ministry of Religion, through its initiative, is prioritizing an approach similar to that adopted by As-Sudais in promoting religious moderation. Both emphasized the importance of understanding and respecting differences in religious practices and building open and constructive dialogue between religious communities. Thus, both the contribution of As-Sudais and the Indonesian Ministry of Religion in spreading the values of religious moderation play an important role in forming a more inclusive, peaceful and united society in Indonesia.

Implementation of the Concept of Religious Moderation According to 'Abdur Rahman As-Sudais in Islamic Colleges in Al Wafi Bogor Higher Education School (STIT).

The implementation of the concept of religious moderation according to 'Abdur Rahman As-Sudais at the Al Wafi Tarbiah College of Science (STIT) Bogor which is under the Al-Sudais Indonesia Foundation is carried out through various educational approaches and activities that prioritize the values of balance, tolerance and justice. STIT Al Wafi implements a curriculum that integrates wasathiyah teachings in every course so that students not only gain academic knowledge, but also a deep understanding of the importance of moderation in religion. Extra activities such as interfaith discussions, seminars on religious harmony, and community service programs are also held to strengthen the values of moderation. In addition, STIT Al Wafi invited religious figures and community leaders to give lectures and workshops emphasizing the importance of living in harmony in diversity. With this holistic approach, STIT Al Wafi seeks to produce graduates who are not only intellectually intelligent, but also have a moderate, tolerant attitude and are ready to become agents of positive change in society. The implementation of the concept of religious moderation reflects As-Sudais' vision in building a generation that adheres to the Islamic teachings and is able to contribute to creating a peaceful and harmonious society.

STIT Al Wafi Bogor also emphasizes the importance of developing student character through guidance and counseling programs based on wasathiyah values. In this guidance, students are invited to understand and apply the principles of moderation in everyday life both on campus and in society. This program aims to form individuals who have integrity, a high sense of responsibility and empathy towards others. Apart from that, this campus also encourages students to be active in social activities that prioritize human values and mutual cooperation so that they can become role models for the community in practicing moderation and tolerance.

Furthermore, STIT Al Wafi also collaborates with various institutions and organizations both at the local and international level to broaden students' insight regarding religious moderation. This collaboration includes student exchange programs, international seminars, and joint research that focuses on studies on religious moderation and diversity. Through these programs, students are given the opportunity to interact and learn from various cultures and perspectives, enriching students' understanding of the importance of living in harmony amidst differences. Thus, the implementation of the concept of religious moderation at STIT Al Wafi is not only limited to the campus environment, but also has a broad impact in building an inclusive and peaceful society.

The application of wasathiyah within the Islamic Tarbiah Science College (STIT) Al Wafi Bogor which is under the Al-Sudais Indonesia Foundation is very important for several reasons. First, the wasathiyah concept teaches balance and moderation in religion which can prevent the development of extremism and radicalism among students. In a global context that is increasingly complex and often faces challenges of intolerance, education that emphasizes moderation is important for creating a generation that is able to think critically, be open and tolerant of differences.

Second, the implementation of wasathiyah at STIT Al Wafi also supports the creation of a harmonious and inclusive academic environment. Wasathiyah principles such as fairness, tolerance and balance help build a campus culture that values diversity of opinions and backgrounds. This is important to create a conducive learning atmosphere where every student feels valued and supported so that they can develop their potential optimally. Apart from that, the application of this concept is also in line with the mission of Islamic education which does not only focus on intellectual aspects, but also on forming good character and morals and making STIT Al Wafi graduates individuals who are ready to contribute positively to wider society.

The application of wasathiyah in the academic environment, especially at STIT Al Wafi Bogor, has a significant positive impact on students and the academic environment as a whole. For students, the application of wasathiyah principles helps form a moderate, tolerant and fair character. Students who are educated with wasathiyah values tend to have an open attitude and respect differences, both in terms of religion, culture and outlook on life. This attitude is very important in facing an increasingly plural and complex world. Apart from that, students who understand and practice wasathiyah principles also tend to have the ability to think critically and wisely in making decisions, both in the academic field and in everyday life. Students learn not to be easily influenced by extreme views and prioritize dialogue and understanding in resolving conflicts.

In the academic environment, the application of wasathiyah creates a harmonious and inclusive atmosphere. The values of moderation and tolerance taught and practiced on campus help foster a culture of constructive dialogue and respect for differences of opinion. This not only improves the quality of academic discussions, but also strengthens the sense of togetherness and solidarity among students and teaching staff. Apart from that, an academic environment based on wasathiyah principles is better able to ward off negative influences such as radicalism and intolerance which can damage social cohesion and campus stability. Thus, the implementation of wasathiyah at STIT Al Wafi not only has an impact on improving the quality of individual students, but also on creating a more peaceful, inclusive and broad-minded academic community.

Implementing wasathiyah in Islamic universities faces various challenges and opportunities. One of the main challenges is resistance from extreme or conservative groups who may see the implementation of wasathiyah as a form of compromise with the religious teachings they believe in. In addition, a lack of

understanding and awareness of the concept of wasathiyah among students and teaching staff can hinder its effective implementation. Limited resources, both in terms of finances, competent teaching staff, and relevant educational materials are also obstacles in integrating the principles of moderation in the curriculum and campus activities. Influences from the external environment such as the media and certain social groups can also influence students' and staff's views on the wasathiyah concept, thereby adding complexity to its application.

However, there are also great opportunities in implementing wasathiyah in Islamic universities. One of them is the ability to form a young generation who is moderate, tolerant and wise in facing global differences and challenges. Wasathiyah education can create an inclusive and harmonious academic environment, encourage constructive dialogue and respect differences of opinion. With increasing awareness of the importance of moderation in religion, Islamic universities have the opportunity to become pioneers in spreading the values of tolerance and balance not only among academics but also in wider society. In addition, collaboration with various institutions and organizations at both local and international levels can strengthen the implementation of wasathiyah and broaden students' insight into religious moderation in a global context.

To promote wasathiyah on campus, various programs can be carried out. One of them is holding regular seminars and discussions that invite religious thinkers and practitioners to discuss wasathiyah concepts in the context of modern life. This program can broaden students' understanding of the importance of moderation in religion and social life. Apart from that, developing a curriculum that integrates wasathiyah values in various subjects is also important to ensure that students not only receive academic education but also the formation of a balanced and tolerant character. This program not only contributes to the formation of moderate

individuals, but also to the development of an inclusive and harmonious campus environment.

In supporting religious moderation in the campus environment, the role of lecturers, students and campus management is very important. Lecturers have a responsibility to be examples and mentors in applying the values of moderation in teaching and daily interactions with students. Lecturers can integrate moderation concepts in the curriculum and academic activities and facilitate open discussions about religious and social issues that prioritize dialogue and mutual understanding. Meanwhile, students have an active role in practicing the values of moderation in campus life, including in relations between students, campus organizations and extracurricular activities. Students can also participate in initiatives that promote tolerance, harmony and respect for differences. Campus management has an important role in creating policies and environments that support the implementation of religious moderation, such as providing resources and facilities for educational and religious activities that respect diversity. By working together synergistically, lecturers, students and campus management can build an academic community that is inclusive and based on the values of religious moderation to create a campus environment that is harmonious and beneficial for all its members.

Teaching methods and curricula that reflect wasathiyah principles aim to integrate the values of moderation, tolerance and justice in the learning process in the academic environment. One method that can be applied is to develop an inclusive curriculum that not only emphasizes academic aspects but also the formation of a balanced and tolerant character. In this case, lecturers can adopt an interactive approach that encourages students to have open discussions about complex issues in religion and society by prioritizing a critical attitude and respecting other people's opinions. The use of case studies, simulations, and collaborative projects can also be a means of applying wasathiyah values in

practical contexts that are relevant to students' lives outside the classroom. Thus, teaching methods and curricula that reflect wasathiyah principles not only prepare students academically, but also form individuals who have a deep understanding of the importance of moderation in religion and social life.

Empirical studies regarding the positive impact of implementing wasathiyah in campus life show various significant results. This research notes that academic environments that apply wasathiyah principles tend to create a more harmonious and inclusive atmosphere. Students who are involved in this environment tend to show a higher level of tolerance towards differences, whether in the context of religion, culture or political views. Apart from that, they are also better able to build respectful relationships between members of the campus community and are more open to dialogue and mutual understanding. This study also highlights that the implementation of wasathiyah can strengthen moderate religious identity among students, reduce the potential for extremism and internal conflict and increase participation in social and academic activities. Overall, this empirical study provides evidence that the implementation of wasathiyah is not only beneficial for individuals personally but is also able to create a more peaceful, stable and cultured campus environment.

Analysis of potential challenges or resistance that may arise in the implementation of wasathiyah includes several crucial aspects. One of them is resistance from groups who may have a different or more extreme understanding of religious teachings, who may view the application of wasathiyah as a form of compromise with the religious principles they adhere to. Apart from that, other challenges may stem from a lack of understanding or awareness of the concept of wasathiyah among students, teaching staff, or even campus management. Limited resources, both in terms of finances and competent teaching staff, can also be an obstacle

in integrating wasathiyah values into the curriculum and campus activities effectively.

To overcome these challenges, a comprehensive and coordinated approach is needed. First, it is necessary to provide intensive education and counseling to the entire campus community about the importance of religious moderation and wasathiyah values. This can be done through seminars, workshops and training involving religious experts, academics and community leaders. Furthermore, it is important to build open and inclusive dialogue between all relevant parties to create a common understanding of how the implementation of wasathiyah can provide broad benefits to the campus community. Strengthening collaboration between various institutions and organizations can also help in overcoming resource challenges, as well as expanding networks of support and understanding that support the effective implementation of the values of religious moderation in higher education.

Conclusions and Recommendations

Conclusion

Based on the results of the discussion, it can be concluded that the wasathiyah concept has great potential to become the basis for establishing an inclusive and harmonious academic environment. As-Sudais encourages a balanced approach to religious practice, emphasizing tolerance, respect for differences, and interfaith dialogue. Implementation of this concept in Islamic universities not only enriches students' religious understanding, but also strengthens moderate Islamic identity among teaching staff and management. Through support from all related parties, including university leaders, lecturers and students, the implementation of wasathiyah can produce positive effects in building campuses that promote peace and harmony in religious diversity.

Suggestion

Policy recommendations for other Islamic universities to further integrate the wasathiyah concept in academic and non-academic activities could start with the formation of a special committee or working group responsible for designing and monitoring the implementation of wasathiyah values in all faculties and departments. Curriculum development that includes religious and general subjects that emphasize religious moderation needs to be prioritized, by involving lecturers and teaching staff in professional training on the importance of religious moderation in Islamic higher education. Active support from university leaders to encourage extracurricular activities such as seminars, panel discussions, and collaborative projects that promote interfaith dialogue, tolerance, and a deeper understanding of wasathiyah values is also important to create an inclusive and broad-minded campus environment. Meanwhile, for the government and educational institutions, strategic steps include strengthening inclusive religious education policies, providing adequate resources for the moderation curriculum and training for teachers to prioritize inter-religious dialogue, tolerance and a deep understanding of religious moderation. Extracurricular activities, seminars and workshops that support religious moderation also need to be actively supported and strengthen collaboration between institutions to increase effectiveness in promoting harmony and peace in society.

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