

Discourse on Religious Moderation in the View of Surakarta Students According to Indonesian Law

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Abstract:

Religious moderation is very important because the tendency of excessive or excessive religious experiences often leaves one-sided claims of truth and considers themselves the most right while others are wrong. Based on the above background, the researcher is interested in studying the extent of understanding of religious moderation among Surakarta students and how efforts are made to increase awareness of religious moderation among students. This type of research is field research with a qualitative approach that aims to describe the data obtained in the field regarding students' understanding related to religious moderation. The data sources used in this study are primary and secondary. The data collection techniques used were interviews and documentation. Students' understanding of religious moderation varied greatly from the results of several interviews conducted with 30 students in the Islamic Criminal Law Study Program, 20 students explained that moderation is tolerance and mutual respect between religious people. This is not wrong, because one of the indicators of

religion is tolerance. Meanwhile, the other 10 students have understood that moderation is our perspective or attitude in religion in moderation, understanding and practicing religious teachings that are not extreme. Meanwhile, 30 students of the Law Study Program at the Batik University of Surakarta most of them do not understand what religious moderation is in terms of terminology, but once they are given an understanding and indicators related to religious moderation, they understand. Most of them have been taught in Pancasila and Civic Education courses. Religious moderation can be used as a learning approach so that students can think critically and analyze the courses they are taught, which of course remains based on the principles of religious moderation.

Moderasi beragama menjadi sangat penting karena kecenderungan pengalaman beragama yang berlebihan atau melampaui batas seringkali menyisakan klaim kebenaran secara sepihak dan menganggap dirinya paling benar dan sementara yang lain salah. Berdasarkan latar belakang di atas maka peneliti tertarik untuk mengkaji terkait sejauh mana pemahaman tentang moderasi beragama di kalangan mahasiswa Surakarta serta bagaimana upaya untuk meningkatkan kesadaran moderasi beragama di kalangan mahasiswa. Jenis penelitian ini adalah penelitian lapangan dengan pendekatan kualitatif yang bertujuan untuk mendeskripsikan data yang diperoleh di lapangan mengenai pemahaman mahasiswa terkait dengan moderasi beragama. Sumber data yang digunakan dalam penelitian ini adalah sumber data primer dan sekunder. Teknik pengumpulan data yang digunakan wawancara dan dokumentasi. Pemahaman mahasiswa terkait moderasi beragama sangat bervariasi dari beberapa hasil wawancara yang dilakukan terhadap 30 mahasiswa di Program Studi Hukum Pidana Islam, 20 mahasiswa menjelaskan bahwa moderasi adalah toleransi dan saling menghargai antar umat beragama. Hal ini tidak salah, karena salah satu dari indikator beragama adalah toleransi. Sedangkan 10 mahasiswa lainnya sudah memahami bahwa moderasi adalah cara pandang atau sikap kita dalam beragama secara moderat, memahami dan mengamalkan ajaran agama yang tidak ekstrem. Sedangkan 30 mahasiswa Program studi Ilmu Hukum Universitas Islam Batik Surakarta sebagian besar mereka tidak memahami apa itu moderasi beragama secara istilah, akan tetapi begitu diberikan pemahaman dan indikator terkait moderasi beragama mereka memahami karena. Sebagian besar sudah diajarkan dalam mata kuliah Pancasila dan Pendidikan Kewarganegaraan. Moderasi beragama dapat digunakan sebagai pendekatan pembelajaran agar mahasiswa dapat berpikir kritis dan analisis terhadap mata kuliah yang diampu yang tentunya tetap berpatokan pada prinsip-prinsip moderasi beragama.

Keywords: *Religious Moderation; Indonesian Law; Students.*

Introduction

The mandate of the Constitution of the Republic of Indonesia requires the Indonesian Nation to be free from all shackles that undermine the integrity of the Republic of Indonesia from inside and outside the State of Indonesia. This can certainly be realized if the Government can carry out its duties well and adhere to the principles of a democratic rule of law so that development in various fields can be more evenly distributed.¹ Article 1 paragraph 3 of the 1945 Constitution states that the State of Indonesia is a State of Law, so all activities and actions must not violate the law. The Indonesian state has various goals to be realized, namely to promote general welfare, based on independence, lasting peace, and social justice for all Indonesian people as stated in the preamble and explanation of the 1945 Constitution.²

As a country of law, all actions, both individuals and groups, should be by applicable regulations.³ If they commit acts that are not by the regulations, they will be sanctioned according to their actions. One of the acts that is against the law is treason. Treason is an act that is contrary to the law and has been regulated in the Criminal Code, namely Articles 53, 87, 104, and 129, and several other regulations.⁴ The formulation of treason in the Criminal Code consists of treason against the head of state, treason to overthrow the government, rebellion, and consensus, and other forms of treason to change the ideology of the Pancasila⁵ state into the correct ideology according to the group.⁶

The case that is going viral is a suicide bombing carried out in Makassar by a young man born in 1995 who is affiliated with the Islamic State or ISIS. A new trend of young people becoming the target of terrorists is carried out through the internet network. In addition, the bombing case at the National Police

¹ Abdul Aziz Hakim, *Negara Hukum dan Demokrasi di Indonesia*, (Yogyakarta; Pustaka Pelajar, 2011), p. 22

² Mustafa Mustafa. "Al Mawardi's Thoughts on the Welfare State in the 1998-2019 Reform Era in Indonesia." *International Journal of Islamic Thought and Humanities* 1.1 (2022), p. 66-93.

³ Safaruddin Harefa, "Penegakan Hukum Terhadap Tindak Pidana Di Indonesia Melalui Hukum Pidana Positif Dan Hukum Pidana Islam." *University Of Bengkulu Law Journal* 4.1 (2019), p. 35-58.

⁴ Fanny Fauzie, "Kemerdekaan Menyampaikan Pendapat Dimuka Umum Sebagai Makar Menurut KUHP." *Al Hurriyah: Jurnal Hukum Islam* 4.2 (2019), p. 205-220.

⁵ Asni Zubair, Hamzah Hamzah, and Satriadi Satriadi. "Living Religious Moderation within the Sipakatau, Sipakainge', and Sipakalebbi Cultures of the Bugis Community." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 30.2 (2022), p. 203

⁶ Farah Millenia Elprianty, and Yamin Yamin. "Ujaran Kebencian Dalam Tindak Pidana Makar Berdasarkan Prespektif Psikolinguistik." *Similia Similibus: Jurnal Hukum Dan Peradilan* 1.1 (2024), p. 29-43.

Headquarters was carried out by a 25-year-old female student on one of the campuses. This shows that there are treason seeds that can nest on campus and then change the understanding of students who are pursuing education. One of the suspected Bekasi terrorists is a student who was expelled from IAIN Surakarta for not re-registering.⁷ The irony of the PTKIN campus where there is a student who is suspected of committing treason is certainly an interesting study to be researched. The campus as a forum for intellectuals who teach about tolerance, religiosity, and differences through curriculum programs and extra-campus activities can be caught off guard by the presence of students who are exposed to allegations of treason.

One of the elements that must be involved in preventing and overcoming understandings that are contrary to the state ideology is the campus because it is a place to print the next generation of the nation.⁸ Providing guidance and understanding so that the seeds of treason against the state can be minimized. Therefore, according to the Minister of Religious Affairs Yaqut Kholil, to prevent groups that do not respect national commitments and feel that they are the most meritorious or most possessive group, there should be no community that is anti-other communities. Religious freedom guaranteed in religious commitments certainly encourages tolerance and respect for others as they are.

Yaqut explained that the movement of knitting tolerance and respect for differences must be grown and developed by giving rise to interfaith dialogues and borderless solidarity and must continue to be pursued through symbols of harmony and tolerance in various regions. Religious moderation is very important because the tendency of excessive or excessive religious experience often leaves one-sided claims of truth and considers oneself the most right and others wrong.⁹ This includes the understanding of religious moderation through reading and understanding the Qur'an which is still not widely explored.¹⁰ In essence, practicing religious moderation will maintain internal harmony between religious communities so that the living conditions of the nation remain peaceful and life

⁷ Kompas.com, "Satu Terduga Teroris Bekasi Pernah Dikeluarkan dari IAIN Surakarta" <https://regional.kompas.com/read/satu-terduga-teroris-bekasi-pernah-dikeluarkan-dari-iain-surakarta>.

⁸ Silvana Oktanisa, et al. "Pemahaman Ideologi Pancasila Pada Aspek Agama dalam Mencegah Intoleransi, Radikalisme dan Terorisme." *Jurnal Pengabdian Kepada Masyarakat* 1.1 (2021), p. 22-30.

⁹ Irfan, "Metode Membaca Kitab Kuning Pada Program Salafiyah di Pondok Pesantren Annahdlah Makassar." *Al-Thiqah: Jurnal Ilmu Keislaman* 6.2 (2023), p. 1-14.

¹⁰ Yusuf Hanafi, et al. "Students' perspectives on religious moderation: A qualitative study into religious literacy processes." *HTS Teologiese Studies/Theological Studies* 78.1 (2022).

runs harmoniously.¹¹ Based on this background, it is interesting to study the extent of students' understanding of religious moderation and treason from the perspective of Indonesian law among students in Surakarta.

Method

The researcher uses field research with a qualitative approach. The research was conducted directly related to student awareness related to religious moderation, especially for students in higher education, and described students' understanding related to religious methodology. The source of research data uses primary and secondary data, where primary data is obtained directly through interviews and secondary data is obtained through legal materials such as the 1945 Constitution and the provisions of the People's Consultative Assembly (MPR) as well as books related to religious moderation. Data collection was carried out by interviews with the Deputy Dean III of Student Affairs and Cooperation of the Faculty of Sharia UIN Raden Mas Said Surakarta and the Dean of the Faculty of Law, Batik University of Surakarta, the Head of the Islamic Criminal Law Study Program at the Faculty of Sharia UIN Raden Mas Said Surakarta and the Law Study Program at the Faculty of Law, Batik University of Surakarta, 20 students of the Islamic Criminal Law Study Program and 30 students of the Law Study Program, Faculty of Law, Batik University of Surakarta. Other data sources are documentation in the form of curriculum and SAP related to religious moderation.

Discussion

History of UIN Raden Mas Said and UNIBA

UIN Raden Mas Said started from the Surakarta State Islamic Religious College then changed its status to IAIN Surakarta based on Presidential Regulation No. 1 of 2011 then in 2021 IAIN Surakarta changed its status to UIN Raden Mas Said Surakarta with Presidential Regulation Number 42 of 2021. Currently, there are 5 Faculties, namely the Faculty of Sharia the oldest Faculty which is the Department of Sharia along with the Department of Ushuluddin Branch of IAIN Walisongo Semarang. Faculty of Economics and Business, Faculty of Ushuluddin and Da'wah, Faculty of Adab and Languages, and Faculty of Teacher Training and Technology.

¹¹ Novianus Isang, and Silpanus Dalmasius. "Mengembangkan moderasi beragama berorientasi pada kearifan lokal dayak bahau bateq." *Gaudium Vestrum: Jurnal Kateketik Pastoral* (2021), p. 98-111.

Universitas Batik Surakarta (UNIBA) began with the establishment of Kyai Mojo Islamic University Surakarta (UIM) based on the Decree of the Kyai Mojo Surakarta Islamic College Foundation (as the Higher Education Organizing Agency, Number; 1Yapertim/VII/1983 date, July 30, 1983). This decree was strengthened by Notary Deed No. 225U dated July 25, 1983. UIM obtained operational licenses for 3 Faculties, namely: the Faculty of Law, Faculty of Economics, and Faculty of Agriculture. The Faculty of Law UIM received a registered status with the Letter of the Minister of Education and Culture of the Republic of Indonesia Number; 1618/1984 dated November 29, 1984, for Faculties and Departments, namely the Department of Civil Affairs, Criminal Law, and Constitutional Law. UNIBA Faculty of Law students come from various areas around Surakarta which totals around 401 students.

Students and Religious Moderation

Religious moderation is a middle ground or diverse attitude that until now has become an alternative terminology in religious discourse, both at the global and local levels.¹² One of the basic principles in moderation is to always maintain a balance between two things, such as the balance between reason and revelation, between physical and spiritual, between rights and obligations, and between individual interests and communal benefits. Indicators of religious moderation are¹³ 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating to local culture.¹⁴ These four indicators can be used to recognize how strong religious moderation is practiced by individuals in Indonesia and how much vulnerability they have. Specifically, at the Faculty of Sharia, UIN Raden Mas Said Surakarta, there is no course on religious moderation. However, the discussion of religious moderation must be in the Pancasila and Citizenship Education course which discusses religious tolerance related to religious moderation indicators such as nationality, the course discussion materials discuss Pancasila as a state ideology, types of ideologies, and attitudes towards different ideologies, nationalism and state defense. In addition, the discussion in the Pancasila and Citizenship Education courses, namely the acceptance of the principles of the nation as in the 1945

¹² M. Sofyan Alnashr, and Muh Luthfi Hakim, "Aktualisasi Nilai-Nilai Moderasi Beragama dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah." *Islamic Review: Jurnal Riset dan Kajian Keislaman* 13.1 (2024), p. 73-90.

¹³ Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Balitbang Kementerian Agama, 2019), p. 43

¹⁴Hamzah, Asni Zubair, and Satriadi Satriadi. "The Relevance of The Buginese Local Wisdom Values To Religious Moderation." *Al-Qalam* 29.1 (2023), p. 187.

Constitution and the regulations under it.¹⁵ 4 items are discussed related to the third Precept, namely first, being able to place unity, unity, and the interests of the nation and state as a common interest above personal or group interests; second, being willing to sacrifice for the benefit of the country and nation if necessary; third, developing a sense of love for the homeland and nation; fourth, developing a sense of pride in Indonesian nationality and homeland. We must implement the representation of the three precepts of Pancasila in life in the State of Indonesia.

Not only nationalism must be upheld in Pancasila and Citizenship courses, but tolerance must also be implemented in life as in the first precept of Pancasila, namely the One God.¹⁶ Students' understanding of religious moderation is quite diverse from the results of interviews obtained from data from 30 students in the Islamic criminal law study program, 20 students explained that moderation is tolerance and mutual respect between religious people. This is in line with one of the indicators of religion, which is tolerance. 10 students understand moderation as a moderate religious perspective and the practice of religion that is not anarchist and extreme.¹⁷

According to 30 students of the Batik University law study program, some do not understand what religious moderation means. There are only about 10 students who understand various moderations. However, from one of the explanations, the students explained that they understood diverse moderation through courses taught such as Pancasila and Civic Education, this was conveyed after the speaker conveyed about diverse moderation and its indicators. In addition to Pancasila and citizenship, some courses discuss religious moderation, namely philosophy of science, because students in the course also discuss tolerance and acceptance of differences.¹⁸

According to students, other courses that discuss the big picture of religious moderation are MSI and Ushul Fiqh courses. In addition, knowledge about moderation was also obtained in the activities of several student UKMs. Religious moderation materials need to be held because; 1) It can expand students' thinking, 2) It can be the foundation and pillar in social life, and 3) As the successor of the nation, students should master religious moderation. 4) can be a guideline in

¹⁵ Aris Widodo, WD III Fakultas Syariah UIN Raden Mas Said Surakarta. (Wawancara 2022).

¹⁶ Yudi Latif, "The Religiosity, nationality, and sociality of Pancasila: Toward Pancasila through soekarno's way." *Studia Islamika* 25.2 (2018), p. 207-245. <https://doi.org/10.15408/sdi.v25i2.7502>

¹⁷ Mahendra Prasetyo, Mahasiswa Program Studi Ilmu Hukum Universitas Batik Surakarta, (Wawancara 2022).

¹⁸ Winda Hapsari, Mahasiswi Semester Tiga Hukum Pidana Islam, (Wawancara 2022).

religious life for students. 5) there is no rashness in making decisions 6) avoiding radical and extreme thoughts and actions.¹⁹

Although religious moderation is not taught specifically in the form of subjects, some courses discuss religious moderation, besides that the understanding of religious moderation is also obtained through socialization, seminars, workshops, discussions, and through SME activities, training, and workshops.²⁰ The flexibility of the university curriculum in courses makes it possible to include religious moderation material in a course.²¹ The challenge of religious moderation in universities is quite complex because of the limitations of students to obtain information about religious moderation. So that efforts can be made to increase Islamic literacy which contains messages of religious moderation and often access creative content on websites or internet social media.

Treason and Religious Moderation in the View of Students

The results of the study on students showed that their understanding of treason was quite diverse, namely: 1) treason as a criminal act 2) treason in contravention of the law 3) treason caused losses to the state 4) treason is a misleading act 5) treason is a crime that must be avoided 6) understanding of treason can provide understanding so as not to violate the state and state security 7) provide vigilance and caution for students in acting. From the results of interviews with students, information was obtained that there was a link between moderation and treason. 14 out of 60 students explained that there was no relationship between treason and religious moderation. How many students said there was no relationship between treason and moderation because of their lack of understanding of religious moderation as conveyed by Amanda Ramadhani?²²

According to Quraish Shihab, moderation has pillars, namely: one of them is justice as the most important pillar, the word justice is interpreted as equality of rights, not taking sides with disputes, this leads to equality even though in terms of size it may not be the same. The second is balance, acceptance of various diversity that has a specific goal. Third, the pillar of tolerance is a justifiable deviation.

¹⁹ Winda Hapsari, Mahasiswi Semester Tiga Hukum Pidana Islam, (Wawancara 2022).

²⁰ Wildani Hefni, and Qurrotul Uyun, "Pendampingan Kader Pesantren Sebagai Aset Modal Sosial dalam Penguatan Moderasi Beragama." *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 20.2 (2020), p. 175.

²¹ Acep Rahmat, "Internalisasi Moderasi Beragama dalam Pendidikan Agama Islam." *Jurnal Pendidikan Agama Islam* 1.2 (2023), p. 55-66.

²² Amanda Ramadhani, Mahasiswa Semester 3 HPI, (Wawancara, 2022)

Acceptance of the addition or subtraction of something.²³ As a consequence of the Indonesian state as a democratic country, the guarantee of individual and group rights, and protection for all citizens with the principles of justice and balance must be guaranteed and maintained.²⁴

Prevention of radicalism is a tangible manifestation of the mandate of the constitution and is an order in implementing religious moderation as the goal in preventing radicalism, radicalism as an extreme understanding, view, and movement.²⁵ Therefore, the urgency of preventing radicalism through instilling the understanding of religious moderation with the practice of religious teachings in a fair and balanced manner to avoid extremists when applying it.

Radicalism in a Positive Legal View

Treason in Article 87 of the Criminal Code is interpreted as an act considered to exist if the intention of the perpetrator of the crime is evident with the commencement of the act as referred to in Article 53 related to probation. In this case, treason is intended as an act of assault with the intention of killing, depriving independence, and making the president or vice president incapable of ruling over himself, threatened with the death penalty, life imprisonment, or temporary imprisonment for a maximum of twenty years. Article 104 of the Criminal Code, treason can be committed with the intention of: 1) eliminating the lives of the president and vice president. 2) the independence of the president and vice president 3) making them incapable of governing. Law number 5 of 2018 concerning terrorism is a legal basis for ensnaring radicalism because these laws are a legal basis related to efforts to change state ideology.

Increasing Awareness of Religious Moderation in Students

Based on the results of the research on students, several recommendations can be made to improve students' understanding of religious moderation, namely: 1) including religious moderation in courses, 2) looking for information related to moderation in various ways on social media 3) tolerance and mutual respect 4)

²³ Rosyada Roihatul Jannah, and Moh Slamet, "Pesan Moderasi Beragama M. Quraish Shihab dalam Channel Youtube Najwa Shihab Edisi Islam Wasathiyah, Islam yang di Tengah." *Menara Tebuireng: Jurnal Ilmu-Ilmu Keislaman* 19.1 (2023), p. 70-86.

²⁴ Osihanna Meita Kasih, and Irwan Triadi. "Penegakan Hak Asasi Manusia dalam Partisipasi Politik Warga Negara pada Pemilihan Umum di Indonesia:(Enforcement of Human Rights in Public Political Participation in General Elections in Indonesia)." *Indonesian Journal of Law and Justice* 1.4 (2024), p. 14-14.

²⁵ Purnomo Purnomo, and Putri Irma Solikhah, "Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif." *JPAI: Jurnal Pendidikan Agama Islam* 7.2 (2021).

having to learn a lot, 5) understanding the meaning and presentation related to religious moderation, 6) practicing religious moderation with its indicators. 7) not sloppy in getting along. 8) participating in several study activities, discussions, and seminars on religious moderation. 9) Inviting community involvement 10) Being selfless and respectful.

The understanding of religious moderation at the student level, both under the auspices of PTKIN and especially on public campuses, is maximized because students are very vulnerable to being infiltrated by radical ideas.²⁶ Intolerant and radical groups are still very reluctant to carry out campaign efforts and socialize radical doctrines through various media, for example, digital and overtly.²⁷ If students can understand and interpret religious moderation well, they can be at the forefront of fighting and educating the community because students are neutral and educated subjects. Students can bridge fanatical ideas, appreciate opinions, spread kindness, and help in society as the practice of every precept of Pancasila. Until now, Pancasila is still able to neutralize various disintegration ideas of the nation so Pancasila must still be maintained as one of the subjects at every level of education.²⁸

Institutionally, the Faculty of Sharia has made various efforts to socialize religious moderation among students, including a workshop on strengthening religious moderation for Fasya students attended by 100 students who are representatives of 4 study programs (HPI, HES, HKI, and Mazawa). The speakers of the activity were Haryani Saptaningtyas, Ph.d (UNS Lecturer-Director of Percik Salatiga); Dr. Anas Aidjudin, M.Ag (Center for Religious and Peace Studies Surakarta-Baznas Karanganyar); M. Farid Sunarto, M.Si (Solo Bersimphonon); Ninin Karlina, S.Ud (Ma'rif Isntitut, Peace Generation). The purpose of this activity is to provide a deeper understanding to students related to the mainstreaming policy of religious moderation so that they can practice it in their daily lives.

At the teaching level, the Faculty of Sharia appeals to lecturers who teach courses that have a connection with moderation to include material about moderation in the RPS so that it can be conveyed to students so that students can absorb the effective aspects of understanding religious moderation to be applied in

²⁶ Mas Agung Pribadi, et al. "Manajemen Strategi Pencegahan Radikalisme di Perguruan Tinggi Keagamaan Islam Kota Metro." *Edukasi Islami: Jurnal Pendidikan Islam* 12.02 (2023).

²⁷ Inayatillah Inayatillah. "Moderasi Beragama di Kalangan Milenial Peluang, Tantangan, Kompleksitas dan Tawaran Solusi." *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 7.1 (2021), p. 123-142.

²⁸ Diding Rahmat, and Nurlely Darwis, "Pelaksanaan Deradikalisasi Pada Sistem Pembinaan Narapidana Teroris DiLembaga Pemasarakatan Gunung Sindur Berdasarkan UU No. 22 Tahun2022 Tentang Pemasarakatan." *Jurnal Bakti Dirgantara* 1.1 (2024), p. 54-67.

daily life. In addition, lecturers can create a critical learning atmosphere and trigger students to analyze the situation of radicalism in the environment to train students to practice problem-solving. Other efforts that can be made to improve students' understanding of religious moderation are; 1) involve students in religious moderation activities inside and outside the campus, 2) not join extremist/radical organizations, 3) get used to being tolerant, 4) participate in seminars on religious moderation, 5) be wise and wise in moderation, 6) promote socialization of religious moderation, 7) routinely carrying out religious moderation discussions, 8) the need for religious moderation courses.

Conclusion

Students' understanding of moderation is quite diverse, from the results of research conducted on 30 students interviewed, 20 students explained that religious moderation is an attitude of tolerance and mutual respect between religious people by religious indicators in the form of tolerance. 10 other students understand moderation as a way of looking at religion in moderation and practicing a religion that is not extreme. 30 students from the Law Study Program, Batik University, most of them do not understand but most understand about religious moderation through courses that have been obtained in Pancasila and PKN. The Indonesian Constitution emphasizes that religious moderation is something that must be part of the life of the Indonesian people, efforts to harass moderation are regulated in the Criminal Code Article 87 concerning treason, so that there is no gap for the growth and development of intolerant ideas in the Indonesian State, besides that because the ideology of Pancasila is a reflection of religious moderation. For students' understanding of moderation to be deeper, the academic community should have a very vital role in providing courses so that material on religious moderation is inserted.

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