

The Role of Higher Education in the Religion of the Religious Moderation Program

Muchsin al-Fikri
Universitas Sangga Buana
Bandung, Indonesia
id.tatangsudrajat@gmail.com

Tatang Sudrajat
Universitas Sangga Buana
Bandung, Indonesia
enginekeren@yahoo.co.id

Witri Cahyati
Universitas Sangga Buana
Bandung, Indonesia
witri.cahyati@gmail.com

Abstract—Today's diverse social and national life requires a harmonious social life. This is partly supported by the character of the lives of people who are moderate in religion. At present some members of the community appear to exhibit religious attitudes and behaviour that are exclusive, intolerant, hostile to fellow believers of different religions, even radical attitudes and behaviour that want to live in a state that is contrary to the basic principles of the Indonesian state. To overcome this, the Government through the Ministry of Religion launched the Religious Moderation Program, which is essentially a public policy. Higher education has a strategic role in helping the government realize this goal. The communication function inherent in each tertiary institution is very significant in realizing the effectiveness of the program. With qualitative and exploratory approaches / methods it is known that this religious moderation policy / program is a breakthrough step by the government in facing threats to national life. In the framework of an authoritative public policy, this program does not yet have a strong legality foundation. The government, in this case the Ministry of Religion, has not yet stipulated it in the form of regulating public policies. Universities in accordance with its function in Tridharma Higher Education has a great opportunity to participate in the success of this government program. Some challenges and problems faced by universities in this effort, including relating to the juridical foundation, the availability of resources, commitment from university leaders, program communication and consistency in program implementation. The government needs to clarify this program at the operational policy level so that universities have operational technical guidelines to implement it. contracts to determine the value of QVaR and EVaR.

Keywords— communication, program, religious moderation, higher education.

I. INTRODUCTION

The characteristics of heterogeneous and horizontal heterogeneous Indonesian people have their own implications for the pattern of national life. This condition can potentially pose a threat to national integration, if various social capital is not properly maintained and developed. One of them was in the form of a democratic institution that was built with difficulty after the regime of Soeharto until it became an ideal vehicle for the development of social harmony.

In fact, the life of society, nation, and state today is relatively far more democratic than in the past. However, this condition is confronted with quite an apprehensive social life in the form of the emergence of attitudes and religious labelled behaviour. These are shreds of evidence some intolerant members of the community, expressions of hatred and animosity against religious backgrounds, the politicization of religion for electoral and electoral interests, radical ideologies in the state of ideas in the form of the

ideology of Khilafah and other forms that are visible with the public sphere.

To counter this, the government through the Ministry of Religion has rolled out the Religious Moderation Program. From the perspective of public interest, the program is essentially a public policy because it is determined by state / government institutions to deal with public problems in the form of social disharmony threats. To achieve this goal, collaboration with various program stakeholders and the support and participation of various institutions in the community are needed.

In this context, Edwards III stressed the importance of disseminating information as one of the activities that must be carried out in implementing public policy [1], and that basically is a communication process. Communication according to Toda is an information transformation process which originates at a mind and ends at a mind [2].

Relation to this, based on Arifin, one of the important and strategic social institutions to instill a construction that is more sympathetic and empathetic towards the existence of other religions is education [3]. Therefore, universities have a strategic role to participate in communicating it to members of the academic community, campus residents and community members in general. With his Tridharmanya, in the form of education and teaching, research and community service, he has the freedom to convey important messages for the realization of this social harmony. In its implementation, tertiary institutions, with their various variations, naturally face several obstacles and problems in helping to contribute to the success of this program.

This research aimed to identify the Religious Moderation Program from a public policy perspective, find out and analyze the challenges and problems in communicating the program and analyze the prospects of the program.

II. METHODS

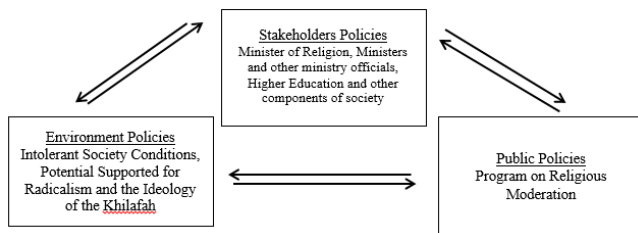
Based on the level study, this research is exploratory research and based on the type and the nature of data analysis is in the form of qualitative research. As a new program, the Religious Moderation Program is more exploratory research because not so much information will be obtained in research. The type of data collection is mostly in the form of qualitative data and the nature of the analysis used, so the qualitative research approach is more appropriate. Data collection techniques are interviews, observation and documentation techniques.

III. RESULTS AND DISCUSSION

A. Public Policy Perspective on the Religious Moderation Program

The religious moderation program launched by the Ministry of Religion is a state/government response to public problems in the form of the threat of radicalism which in fact has penetrated to various sectors of life, including the campus community. By using model of The Policy System as expressed [4], this program is a Public Policy established by the Minister of Religious Affairs as an actor of public policy as part of the Policy Stakeholder, and it is a consequence of The Policy Environment in the form of the threat of radicalism on society.

Adapting Dunn's opinion, the program can be seen schematically in the following figure:



Source: Dunn (1981: 46)

Fig. 1. Religious moderation program in the context of policy systems

Although it does not specifically use the term Religious Moderation Policy, it is basically a public policy. This refers to Jones' opinion that the term policy is in fact used interchangeably with several terms, including programs [5]. In addition, because the substance of this program is in direct relation with the public interest, in the form of the hope of social harmony in the community.

Religious moderation as a program, according to the Ministry of Religion, must be understood as a balanced religious attitude between the practice of one's owned religion (exclusive) and respect for the religious practices of others of different faiths (inclusive). Religious moderation is actually the key to realizing tolerance and harmony, both at the local, national and global levels [6]. This means that there are public interests that want to be realized as the essence of public policy.

As a manifestation of public policy, this does not yet have an authoritative juridical basis, because it is still not in the form of regeling, for example government regulations, presidential regulations or ministerial regulations. Referring to Anderson, that in its positive form, public policy is based on law and is authoritative [7]. This means that with only the Book of Ministry of Religion published in 2019, this program has the potential to not have a strong binding power towards policy targets.

B. Challenges and Problems in Communication on Religious Moderation Programs

Higher Education through its Tridharma is faced with various challenges to contribute to the success of this program. Internally, the diversity of human resources who are with permanent employee's status, both lecturers and administrative staff, is a sociological and cultural reality. This, of course, has implicated in the diversity of their perceptions of this program. Organizational communication that takes place, both vertically and horizontally, carried out

by university leaders at various levels of the organization, is very likely constrained by various factors, including resistance on the basis of religious beliefs that are indeed heterogeneous.

Through education and teaching activities, as the first Tridharma, the leaders of higher education through at least three general subjects (MKWU), which are Religion Education, Pancasila Education, and Citizenship Education have the authority to realize this. Of course, this is a separate agenda and challenge for leaders to be able to convince lecturers in the three subjects. This is because so far even lecturers have been preoccupied not only by academic technical matters but also by technical administrative matters.

As communicators, there are lecturers of the three subjects whose substance is the subject of their lectures related to the religious moderation program, certainly facing the reality of the potential for radicalism in the field. The challenge is as educators to be wise and wise when facing students who have a radical outlook. A personal persuasive approach is needed to deal with cases like this so that interactive dialogical communication that emphasizes egalitarianism, humanism and the principle of participation between lecturers and students becomes an integral part of the solution to this problem.

Externally, the communication process carried out will compete with the extraordinary massive information exploitation as the implications of the industrial revolution era 4.0. With these abundant sources of information, lecturers, administrative staff, and students as campus residents have very easily obtained the latest information regarding the substance of the program which is not necessarily compatible even contrary to the content for religious moderation programs.

Likewise, in research activities, lecturers in various study programs according to their scientific interests are challenged to conduct academic studies on this program. At least lecturers in the study programs of public administration, government, communication, law, religious studies, and sociology are challenged to analyze this program in scientific terms. The challenge of researching in this field is even more relevant because of the socio-political conditions after the Jakarta Regional Election (Pilkada) in 2017 there is a new phenomenon regarding the relationship between politics and religious life. The politicization of religion is so strongly carried into the public sphere, the campaign is not dominated by competition of ideas but by expressions of hatred and animosity based on religion, as well as other forms that have the potential to weaken social cohesion in a life full of diversity. Through this research activity lecturers in various study programs can act as policy actors who disseminate this program. He played a role as a communicator in disseminating the results of his research, especially in the form of applied research.

In community service activities, the challenge to participate in communicating this program is very large. When the lecturers, especially those who come from study programs that are directly related to the substance of the program, come in direct contact with the community, they will feel that it is not so easy to communicate the message of this religious moderation program. This is because some of them have been influenced by certain beliefs related to issues related to politics and religion. The challenge as a

communicator in this type of activity is felt because it relates directly to citizens as communicants or policy targets / programs.

The problems faced by universities in contributing to the success of this program through the use of various forms of communication owned by the authority of each campus members, are quite complex. Some media or forums that are routinely available in campus activities, for example work meetings, coordination meetings, technical meetings and other forms of meetings attended by fellow employees, both lecturers and administrative staff, can be used to transmit the idea of religious moderation.

University leaders, in reality, do not have the same perceptions about various things from this religious moderation program. Besides, a strong commitment to preparing various organizational resources, especially human resources, facilities, and finance, does not appear to be an integral part of higher education policies and programs.

C. Prospects of the Religious Moderation Program

This program has strategic and futuristic value for the sustainability of social harmony and the integrity of the state. The socio-cultural reality of national life which is very diverse and the challenges of the current global era requires the presence of government programs that can ensure the maintenance of social harmony and the integrity of the state. The existence and condition of the nation today is a high-value historical investment for social harmony and national civilization in the future.

The government, in this case, the Ministry of Religion, certainly believes that the effectiveness of the program can only be realized with the support of all components of society as non-state actors and institutions. This is very important to continue to be encouraged considering the role of government as a policymaker who must ensure that the programs or policies that have been determined must be implemented and have a positive impact on the public interest.

From the government perspective itself, the same perspectives of all actors in the Ministry of Religion with

other government agencies is needed. During this time in implementing various public policies or programs, it is very apparent that how much communication and coordination between government agencies is lacking. As a program whose substance is sensitive, because it relates to the habits, values, and beliefs of the community members, certainly the results cannot yet be seen immediately. However, this program if implemented with seriousness that involves all groups, including universities, has a reliable prospect in continuing to build social harmony and the integrity of the state.

IV. CONCLUSION

The publication of the Religious Moderation Program which is basically a very strategic public policy in a pluralistic Indonesian society. As a type of public policy, this program lacks legal legitimacy. Through Tridharma Perguruan Tinggi activities, each institution of higher education has an opportunity to participate in communicating this program among the campus circles, to the lecturers, administrative staff and students, and to the wider community. There are several challenges and problems faced when universities communicate this program. As a new program, it has reliable prospects in continuing the social harmony for the integrity of the Republic of Indonesia.

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