



## Students' religious moderation at the Islamic Institute of As'adiyah Sengkang

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### ABSTRACT

This article explains the students' Religious Moderation at the Islamic Institute of As'adiyah Sengkang. The research objective was to analyze the religious moderation of students at the Islamic Institute of As'adiyah Sengkang, Wajo Regency. This study is qualitative research with a scientific and methodological approach. The research data were sourced from primary and secondary data. Primary data were obtained from informants through interviews, or the researchers made observations. In comparison, secondary data were through document study. The collection was through interviews, observation, and documentation study. The data were processed and analyzed by data reduction, data presentation, and conclusion by testing the validity of the data through credibility, defendability, confirmability, and transferability. The results showed that the students' religious moderation at the Islamic Institute of As'adiyah Sengkang, Wajo Regency, based on indicators of national commitment, tolerance, anti-violence, and accommodation towards local culture, was not wholly moderate in religion. Therefore, the research implies the need for the rector of the Islamic Institut of As'adiyah Sengkang to form a house of religious moderation and formulate policies to strengthen religious moderation.

**Keywords:** Religious moderation; national commitment; tolerance; anti-violence, accommodative towards local culture

## 1. INTRODUCTION

Indonesia is a pluralist-multicultural country with different historical and life backgrounds. Not only religion and race but culture also have many variations. This plurality imbues a culture with a plurality of values. Value-laden culture is the original work of the Indonesian people, which is unique in the archipelago context and closely related to values: honesty, firmness, courage, love of the motherland, and work ethic.<sup>1</sup>

Facing this diverse Indonesian society, the most effective weapon to avoid conflict and radicalism is religious moderation<sup>2</sup> or inter-religious dialogue as a meeting space as an asset in caring for diverse conflicts in the name of religion that often occur in Indonesia are generally triggered by exclusive religious attitudes and contestation between religious groups in gaining support from the people that are not based on tolerance.<sup>3</sup>

Religious moderation when referring to the Koran can be found in QS al-Baqarah/2: 143,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Translation;

*And so We have made you 'believers' an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those 'rightly' guided by Allah. And Allah would never discount your 'previous acts of' faith. Surely Allah is Ever Gracious and Most Merciful to humanity.<sup>4</sup>*

Religious moderation in the Indonesian context is needed to maintain Indonesianness. As a very heterogeneous nation, since the beginning, the nation's founders have succeeded in passing down one form of agreement between the nation

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<sup>1</sup>Khaedir Makkasau, Syahrudin Usman, H. A. Marjuni, Hj. Amrah Kasim and M. Bahaking Rama, "Inheritance of Panngadereng Cultural Values in The Buginesein Makassar City in Islamic Education Perspective." *NVEO-NATURAL VOLATILES & ESSENTIAL OILS Journal*| NVEO (2021): 15046-15057.

<sup>2</sup>Mohammad Fahri, and Ahmad Zainuri. "Moderasi Beragama di Indonesia." *Intizar* 25.2 (2019): 95-100.

<sup>3</sup>Hamdan Juhannis, "Kata Sambutan" dalam Ridwan al-Makassary & Yusuf Daud. eds., *Menyalakan Lilin Dialog Antar Agama* (Cet. I; Yogyakarta: 2020) p. viii

<sup>4</sup>Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: PT. Darma Karsa Utama, 2019) p. 408.

and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which has succeeded in uniting all religious, ethnic, linguistic and cultural groups. It is agreed that Indonesia is not a religious state but also does not separate religion from the daily life of its citizens. Religious values are maintained, combined with local wisdom and customs values, the state institutionalizes several religious laws, and religious and cultural rituals are intertwined in harmony and peace.<sup>5</sup>

A moderate religious understanding was also developed by the founders of the As'adiyah Islamic Boarding School, as conveyed by Darlis that As'adiyah is one of the Islamic boarding schools that is committed to the principle of religious moderation, namely washatiah (firmness) in preaching which departs from the principle exemplified by Rasulullah saw.,<sup>6</sup>

The As'adiyah Sengkang Islamic Boarding School adheres to the Imam Syafi'i school of thought, but that does not mean that it closes tightly and is blind to other schools of thought, namely the Imam Hanafi, Imam Maliki, and Imam Hambal schools. AG. KH. Muhammad Sade', has the principle that seeking knowledge does not always have to stick to one school or sect, but must be free from all of them. He never explicitly stated that he adhered to one of the thoughts and sects. Even though they tend to implement and practice the system of worship according to the teachings of Imam Syafi'i. Therefore, in reality that AG. KH. Muhammad As'ad has a moderate view.

In fact now, religious moderation which has been developed by the founders and leaders of As'adiyah Islamic boarding schools for generations, is now facing new challenges with the emergence of a number of religious understandings that are different from those of As'adiyah, namely the fundamentalist salafi understanding or movement and the Shia-Islamic movement. liberalist. This religious understanding has developed rapidly in Wajo Regency, where the As'adiyah Islamic Institute (IAI) is located.

## 2. METHODS

This is qualitative research. Qualitative research is research that relies on human mentality as a key research instrument.<sup>7</sup> Qualitative research methods are more often called naturalistic research methods, because the research is carried out in natural

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<sup>5</sup>Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p.4

<sup>6</sup>Darlis. "Peran Pesantren As'adiyah Sengkang dalam Membangun Moderasi Islam di Tanah Bugis." *Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi* 12.1 (2016): 111-140

<sup>7</sup>Lexy J. Moleong, *Metodologi Penulisan Kualitatif, edisi revisi* (Cet. XXXI; Bandung: PT Remaja Rosdakarya, 2013), p. 4.

settings.<sup>8</sup> Therefore, the results of the study will describe situations and events that are in accordance with the circumstances under study. The location of this research is the As'adiyah Sengkang Islamic Religious Institute. Further called IAI As'adiyah Sengkang. It means the Islamic Institute As'adiyah Sengkang.

The approach used in this study is the first scientific approach which includes a pedagogical approach, a sociological approach, and a formal juridical approach and the second is methodological approach. The methodological approach used in this study is the phenomenological approach, namely a research approach that seeks to understand a fact of symptoms or events or conditions that can be observed and assessed scientifically. The type of research data is primary and secondary data. Primary data were obtained from informants through interviews or researchers themselves who make observations. While secondary data are data that are not directly taken from informants through document studies.

Interviews, observation, and documentation studies are the methods of data collection. The interviews were directed at respondents (informants) who had a direct relationship with students' religious moderation at the As'adiyah Sengkang Islamic Institute (IAI), Wajo Regency, with the criteria of having knowledge or good mastery of the object under study, having a role or involvement with the research object and can be met at any time by the authors.

The first instrument for this research is human instrument. That is, in essence the researcher is a key instrument in qualitative research, because the researcher has a role in determining the focus of the research to be studied, determining the criteria for sources to be interviewed, collecting, selecting, analyzing, interpreting, presenting and concluding data.<sup>9</sup> Second, Interview Guidelines. Interview guidelines are a number of tools that aim to facilitate the conduct of interviews with informants. Third, is a voice recorder application via smartphone. Fourth, the observation guide is a tool that makes it easy to collect data. Fifth, Documentation record format.

Data analysis is an attempt to break down data into parts that can be presented, so that a description is composed that can explore research results that are in accordance with the facts in the field.<sup>10</sup> There are three stages in data analysis in this study, namely data reduction, data presentation, and drawing conclusions. In addition, finally testing the validity of the data in this study through testing the credibility, dependability,

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<sup>8</sup>Sugiyono, *Metode Penulisan Kuantitatif, Kualitatif dan R&D* (Cet. XX; Bandung: Alfabeta, 2014) p. 14.

<sup>9</sup>Sugiyono, *Memahami Penelitian Kualitatif*, (Cet. II; Bandung: Alfabeta, 2005), p.12

<sup>10</sup>Geoffrey Walford, *Doing Qualitative Educational Research A Personal Guide to the Research Process* (London, British Library, 2001) p. 157.

confirmability and transferability.<sup>11</sup> As an effort to oversee the implementation of research based on appropriate criteria and procedures, so that the resulting data can be accounted for objectively.

### 3. RESULTS AND DISCUSSION

#### National Commitment of As'adiyah Sengkang Islamic Institute Students

National commitment is a promise made to oneself, or to the nation and state which is embodied in one's every action. National commitment needs to be strengthened in order to avoid exposure to understandings that are not in accordance with the principles of the Indonesian state, such as radicalism and terrorism.

Furthermore, to analyze the national commitment of As'adiyah Islamic Institute (IAI) students, the questions are asked (i) Pancasila is contrary to Islamic teachings. (ii) Leaders in Indonesia cannot be non-Muslims. (iii) rejecting and preventing the public from following teachings that are oriented towards radicalism, terrorism and contrary to Pancasila. (iv) Indonesia is a country with a majority of followers of the Islamic religion, so it is only natural for Indonesia to form an Islamic state. (v) A muslim religious leader may wish other religions a happy holiday and comply with constitutional and legal provisions given by the government is the obligation of all religious people.<sup>12</sup>

According to H. Muhammad Yunus Pasanreseng Andi Padi, one of the indicators of religious moderation for students of the As'adiyah Sengkang Islamic Institute (IAI) is the participation of students in various student activity units (UKM) or Special Activity Units (UKK) which foster their members to love the country and the nation of Indonesia, such as Students Regiment, Racana, Indonesian Red Cross, Syncretic and so on. The Student Activity Unit (UKM) and Special Activity Unit (UKK) are places for implementing national commitments for As'adiyah Islamic Institute (IAI) students by cultivating student love and patriotism for the nation and state.<sup>13</sup>

For H.M Jafar Aras, the students' national commitment of the As'adiyah Sengkang Islamic Institute (IAI) is a student of the As'adiyah Sengkang Islamic Institute (IAI) is the commitment of the As'adiyah Islamic Institute (IAI) students to maintain the survival of the Indonesian nation. It is in the form of loving the Indonesian nation and state,

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<sup>11</sup>Irving Seidman, *Interviewing as Qualitative Research A Guide for Researchers in Education and the Social Sciences* (Cet. III; United States of America: Teachers College, Columbia University, 2005) p. 23.

<sup>12</sup>Pujiati, Tri, and Fina Tri Wahyuni. "Penguatan moderasi beragama bagi generasi muda dalam kegiatan IPNU dan IPPNU." *Abdimas Siliwangi* 6.1 (2023).

<sup>13</sup>H.M Yunus Pasanreseng Andi Padi, the Rector of the Islamic Religious Institute (IAI) As'adiyah Sengkang, interview in Sengkang on 10 March 2023

protecting the Unitary State of the Republic of Indonesia and prioritizing the interests of the nation and state above personal and group interests.<sup>14</sup>

Meanwhile, according to Hj. Fatmawati Latif, the students' national commitment of the As'adiyah Sengkang Islamic Institute (IAI) was very high, the recognition of Pancasila as the nation's ideology was accepted as the final state ideology. The students love the homeland, the Unitary Republic of Indonesia is priceless and place unity and oneness above personal and group interests.<sup>15</sup>

For Sulastri, the student of the Islamic Education Study Program at the As'adiyah Sengkang Islamic Institute (IAI) that the national commitment of IAI As'adiyah students is an acknowledgment of the existence of the Republic of Indonesia, Pancasila, the Constitution of the Republic of Indonesia, that the Unitary State of the Republic of Indonesia is priceless. Prioritizing unity and oneness and placing the interests of the nation above personal interests should also be done.<sup>16</sup>

Finally, Darmawangsa, a student of the Aqidah (Attitude) and Philosophy Study Program of the As'adiyah Sengkang Islamic Institute (IAI) that the student's national commitment is a commitment to maintaining the unity and integrity of the Nation, a commitment to establishing friendship between ethnic groups. Learn your own culture and understand the culture of other regions. Expanding association for the sake of unity and integrity of the nation. Understand and feel the sadness and suffering of others. There are many things that can be done to set an example as the implementation of national commitments. For example, feeling proud to be a citizen of Indonesia. Love the motherland with all my heart without vilifying other countries, and use local products.<sup>17</sup>

Based on the results of researchers' observations about national commitment for students of the As'adiyah Sengkang Islamic Institute (IA), it was not maximized, especially the question about Indonesian leaders not being non-Muslims, and congratulating other religious holidays, the average student answered no. In that case, as a country that is diverse in culture and religion, the president of a non-Islamist could be. And the holiday

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<sup>14</sup>H.M. Jafar Aras, Vice Rector II of the Islamic Institute (IAI) As'adiyah Sengkang, interview in Sengkang on 10 March 2023

<sup>15</sup>H.M. Jafar Aras, Vice Rector II of the Islamic Institute (IAI) As'adiyah Sengkang, interview in Sengkang on 10 March 2023

<sup>16</sup>Sulastri, Student of As'adiyah Sengkang Islamic Religious Education Study Program, interview in Sengkang, 12 March 2023

<sup>17</sup>Darmawangsa, Student of Aqidah and Philosophy Study Program. Faculty of Ushuluddin, Communication and Da'wah of the As'adiyah Sengkang Islamic Institute (IAI), interview in Sengkang, March 14, 2023

greetings to other religions should not be on things, there is no problem because it is not included in the area of *aqidah*.

The indicators of commitment to the nation and state must be in every child of the nation, including students of the As'adiyah Sengkang Islamic Institute (IAI), is to accept and maintain Pancasila as the state ideology. National commitment is an attitude of loving the motherland, fostering unity, being willing to sacrifice, enriching cultural knowledge in defending the Unitary State of the Republic of Indonesia and always applying attitudes and behavior to safeguard the unity of the Unitary State of the Republic of Indonesia.

Pancasila is a consensus or agreement with the founding fathers of the nation that is final, which can no longer be changed, becomes the National Ideology and the way of life for the nation and state. The national commitment mandates all nations to place unity, integrity, and the interests and safety of the nation and state above personal or group interests.

National commitment to developing Indonesian unity in such a way that the principle of unity in diversity is maintained. National commitment gives no place to sneaky patriotism. With a national commitment based on the Pancasila view of life, the Indonesian people have successfully paved the way for carrying out their mission in the midst of the world's life order. The Unitary Republic of Indonesia which is independent, united, sovereign, just and prosperous is determined to create a nation that is advanced, independent and spiritually and spiritually, on a par with other nations that have developed.

### **Tolerance of As'adiyah Sengkang Islamic Institute (IAI) Students**

The second indicator of religious moderation is tolerance, namely mutual acceptance and mutual respect between one religious group and another or a considerate attitude; the attitude of respecting the differences between fellow human beings. Moreover, to analyze tolerance for students of the As'adiyah Islamic Institute (IAI), the questions are asked, (i) it is not permissible to lend money to friends of different religions. (ii) Giving donations in the form of funds and personnel to victims of natural disasters is something that is recommended to all religious people. (iii) If you want to help friends of the same religion. (iv) Having neighbors of different religions makes people's lives uncomfortable. (v) And helping to maintain the security situation when other religions are commemorating holidays is something wrong.<sup>18</sup>

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<sup>18</sup>Pujiati, Tri, and Fina Tri Wahyuni. "Penguatan moderasi beragama bagi generasi muda dalam kegiatan IPNU dan IPPNU." *Abdimas Siliwangi* 6.1 (2023)

According to H.M Yunus Pasanreseng Andi Padi, the tolerance of As'adiyah Islamic Institute (IAI) students is quite good, mutual respect between friends, respecting differences, respecting different opinions, helping each other, caring for humanity, studying hard, being disciplined, working with other groups, tolerant, sympathetic, regardless of religion, ethnicity and race.<sup>19</sup>

Tolerance as the second indicator of the implementation of religious moderation by students of the As'adiyah Sengkang Islamic Institute (IAI) for Hj. Fatmawati Latif is overall, very tolerant, respects differences both in terms of thoughts or opinions, also respects differences in class, respects differences in ethnicity, and also respects differences in race. Not being rude to friends such as bullying and caring for humanity.<sup>20</sup>

Tolerance of the As'adiyah Sengkang Islamic Institute (IAI) students according to Herianti in the context of religious moderation is that students of the As'adiyah Sengkang Islamic Institute (IAI) are very tolerant, respecting friends of different groups. Students of the As'adiyah Islamic Institute (IAI) come from various regions, from Bantaeng, Bulukumba, Sidrap, Soppeng, Bone, Mamuju, Southeast, Bangka Belitung in which all of them respect each other and join hands, help and provide support to one another.<sup>21</sup>

For Samsuddin, the tolerance of students of the As'adiyah Sengkang Islamic Institute (IAI) as an indicator of religious moderation is that students of the As'adiyah Sengkang Islamic Institute (IAI) are generally tolerant. Students really care about each other regardless of origin and class. Both students from the Indonesian Islamic Student Movement (PMII), Islamic Student Association (HMI), Wahda, Khalawatiah and from other groups respect each other's differences.<sup>22</sup>

That the tolerance of As'adiyah Islamic Institute (IAI) students is an attitude of mutual acceptance and mutual respect. The campus is a place for the future leaders of a country. As is the case in society, in campus life, one of which is the As'adiyah Sengkang Islamic Institute (IAI), many students come from various regional origins, races, and cultures. With an attitude of tolerance, we can go hand-in-hand, helping hands and giving support to one another in order to achieve the future. Because the reflection of society in the future

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<sup>19</sup>H.M Yunus Pasanreseng Andi Padi, The Rector of the Islamic Religious Institute (IAI) As'adiyah Sengkang, interview in Sengkang, 13 March 2023.

<sup>20</sup>Hj. Fatmawati Latif, Deputy Rector III of the Islamic Institute (IAI) As'adiyah Sengkang, interview in Sengkang, 13 March 2023.

<sup>21</sup>Herianti, Head of Aqidah and Islamic Philosophy Study Program, Faculty of Ushuluddin, Communication and Da'wah of the As'adiyah Sengkang Islamic Institute (IAI), interview in Sengkang, March 13, 2023.

<sup>22</sup> Syamsuddin, Head of Akhwalusyahsiyah Study Program, Faculty of Sharia and Law Islamic Institute (IAI) As'adiyah Sengkang, interview in Sengkang, 13 March 2023.



can be seen from the condition of the campus. Because today's students will live a social life in the future.

Based on the results of interviews on indicators of tolerance and questions asked to students, it was confirmed that there were still some students who had an intolerant attitude by ignoring the public interest in the name of humanity (humanism) emphasizing the personal ego in attitude and behavior. Failure to interpret and actualize tolerance is very worrying for students. Remembering that students are an attractive generation because of the demands of their role for the nation and state.

Therefore, students of the As'adiyah Sengkang Islamic Institute (IAI) as the younger generation must be equipped with strengthening tolerance in the life of the nation and state. Findings based on the results of questions posed by researchers to students related to tolerance as an indicator of religious moderation found that some intolerant students have not been able to understand the meaning of tolerance in the life of the nation and state. For example, helping to maintain the security situation when other religions are commemorating holidays is something wrong, according to some students this is true, even though actually helping each other is encouraged by all religions.

### **Anti-Violence of the As'adiyah Sengkang Islamic Institute (IAI) Students**

Non-violence is not thinking, saying, and acting about something that can disturb harmony, peace, and everyone's freedom in carrying out their religious activities. Non-violence is not a passive attitude, but a way of behaving and acting that aims to overcome conflict, fight against injustice, and build lasting peace. Factors causing violent behavior are personal factors and social factors. Violent behavior is domineering, chatty, rude, arguing, belittling, sarcasm, feeling self-powerful, self-righteous, criticizing other people's opinions, offending others, not caring and rude.

Moreover, to analyze the anti-violence of the As'adiyah Islamic Institute (IAI) students, questions are asked to students, namely (i) defending religion by means of violence is wrong. (ii) Destroying a place of worship of another religion is a normal attitude. (iii) Attacking people who have different understanding of religious teachings. (iv) Islam as a religion of rahmatan lil alamin teaches its adherents to always create peace and avoid violence in all aspects of life.

According to H.M Yunus Pasanreseng Andi Padi, the implementation of non-violence for students of the As'adiyah Sengkang Islamic Institute (IAI) is holding the principle of brotherhood, living side by side with fellow Muslims and non-Muslims.<sup>23</sup>

According to the head of the Sharia Economic Law study program, the implementation of non-violence for students of the As'adiyah Sengkang Islamic Institute (IAI) is by indicting Islam with rahmatan lilalamin. For example, in campus programs such as Community Service Program (KKN), students are able to implement and spread Islamic teachings that are friendly, tolerant, and respectful of others.<sup>24</sup>

Another opinion was conveyed by Erfidin that the implementation of non-violence for students of the As'adiyah Sengkang Islamic Institute (IAI) is that students practice the method of indicting *wali songo*, when indicting Islam in this archipelago. Thus, it has an impact on anti-violence attitudes towards students. Because of this, non-violence is implemented in conveying da'wah, both during Friday sermons, marriage advice and during recitations and lectures during the month of Ramadan conducted by students.<sup>25</sup>

The next opinion was conveyed by Nurul Anisa that the implementation of non-violence for students of the As'adiyah Sengkang Islamic Institute (IAI) is conveying amar ma'rif nahi mungkar to be friendly and gentle so as not to cause tension and unrest in society. The implementation of non-violence is implemented from the attitude of students in delivering lectures that do not like to disbelieve other groups, do not claim bid'ah, and are willing to accept differences.<sup>26</sup>

Another opinion was conveyed by Andi Sermayana that the implementation of non-violence as an indicator of religious moderation for As'adiyah Sengkang Islamic Religion Institute (IAI) students is manifested in classroom learning. Students when studying in class seem to respect each other's differences of opinion, mutual respect between one student and another student from a different class.<sup>27</sup>

The implementation of non-violence for As'adiyah Sengkang IAI students as an indicator of religious moderation is reflected in expressing a religious attitude that loves

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<sup>23</sup>H.M Yunus Pasanreseng Andi Padi, The Rector of the Islamic Religious Institute (IAI) As'adiyah Sengkang, interview in Sengkang, 13 March 2023.

<sup>24</sup>Hasriadi, Head of the Sharia Economic Law Study Program (HES), Faculty of Sharia and Law Islamic Institute (IAI) As'adiyah Sengkang, interview in Sengkang, March 14, 2023.

<sup>25</sup>Erfidin, Student of the Aqidah and Philosophy Study Program, Faculty of Ushuluddin. Da'wah and Communication of IAI As'adiyah Sengkang, interview in Sengkang, March 15, 2023

<sup>26</sup>Nurul Anisa, Student of the Aqidah and Philosophy Study Program, Faculty of Ushuluddin. Da'wah and Communication of IAI As'adiyah Sengkang, interview in Sengkang, March 15, 2023

<sup>27</sup>Andi Sermayana, Postgraduate Student of Islamic Education Study Program at IAI As'adiyah Sengkang, interview in Sengkang, March 15, 2023

peace, mutual respect, mutual respect, mutual love for one another, being open, not criticizing, not blaspheming let alone disbelieving. As'adiyah Sengkang Islamic Institute (IAI) students always implement the tawasuth attitude in various activities, both on campus and off campus. It is the attitude of not being extreme in preaching, adhere to the principle of brotherhood, and be tolerant with fellow Muslims and as citizens who embrace other religions.

Islam is a religion that teaches peace, harmony, communion, tolerance and openness. Islam is a religion that carries teachings of compassion and a religion that spreads mercy to the whole world (rahmatan lil alamin). Islam means peace and compassion implies that Islam is a religion that teaches peace and compassion for mankind regardless of ethnicity, race, skin color and social status. In that sense, Islam as a religion does not justify violence. Peace contained in the word Islam also implies that Islam wants harmony to live side by side with adherents of other religions.

Non-violence is felt necessary to be grown on campus so that future students can better respect the opinions, beliefs and principles of other people without having to commit acts of violence as a form of disagreement. It is felt that mutual respect and acceptance of differences that characterize the Indonesian nation have decreased during the reform era. Compulsory education is to teach and educate students to get to know and apply mutual respect between fellow human beings and religion.

Based on the non-violence question, only defending religion by means of violence is wrong. According to some students, defending religion by means of violence is the right thing to do. The perfection of one's faith and deeds is not enough just to believe in religion and do good deeds. But they also have to participate in spreading and defending the religion of Allah. Helping Allah's religion or defending Islam is one of the obligations.

This Islam has been able to survive from the time of the Prophet until now because of its continuous defense and struggle. This Islamic religion still exists because there are Muslims who think smart, are critical and feel it is important to protect it. Furthermore, Islam is the Religion of Allah. If the religious experts did not want to defend and help the religion of Allah, then Islam would perish so that the religions of infidels, idol worshipers and others would rule.

### **Accommodating the Local Culture of As'adiyah Sengkang IAI Students**

The fourth indicator of religious moderation is accommodative to local culture, namely religious understanding and behavior that adapts to local culture. Religion respects and absorbs local culture in accordance with religious values and norms. In addition, religion also helps develop culture so that it is in accordance with and in line

with religious values and norms. Therefore, the relationship between religion and culture is always harmonious.

Accommodating to local culture. This is used to see how far the acceptance of religious amaliah practices accommodates local culture. The tendency of moderate people to be more friendly towards local traditions is to accept and preserve them. This indicator aims to see the extent to which students are willing to accept and appreciate the local culture that exists in the community.

In addition, to analyze the accomodative local culture of As'adiyah Islamic Institute (IAI) students, questions were asked to students, namely (i) Religion teaches every adherent to respect local culture. (ii) The tradition of *Barasanji*, pilgrimage to graves, *Mappacci* is a Bugis cultural heritage. This tradition is not against Islam and needs to be preserved. (iii) and local wisdom has noble values which are a unifying tool and glue for diversity in Indonesia.<sup>28</sup>

According to H.M Muhammad Yunus Pasanreseng Andi Padi, local culture is accommodative for As'adiyah Sengkang Islamic Institute (IAI) students, which is reflected in the introduction of academic culture (PBAK) since becoming a new student. The purpose of this activity is to introduce the academic culture of the As'adiyah Sengkang IAI campus. Academic culture is defined as a description of the "form - structure - process of higher education" that can be experienced, felt, and carried out by all levels of the academic community in preparing young people who are able to protect, foster and bring the beloved Indonesian people into a better life.<sup>29</sup>

According to H.M Harta, local culture accommodation for students of the As'adiyah Sengkang Islamic Institute (IAI) is seen in the thesis titles of students of all study programs. For example, *Mappacci's Culture from the Perspective of Islamic Law. Maccera Tappareng from the perspective of Aqidah. Educational values in the Barasanji tradition*. This is proof that the attitude of students is accommodative to the local culture. Students respect local culture and are willing to seek cultural values that are in accordance with Islamic values and norms.<sup>30</sup>

Another opinion was conveyed by Hj. Sitti Aminah Adnan that accommodating local culture for students of the As'adiyah Sengkang Islamic Institute (IAI) is in the context of

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<sup>28</sup>Pujiati, Tri, and Fina Tri Wahyuni. "Penguatan moderasi beragama bagi generasi muda dalam kegiatan IPNU dan IPPNU." *Abdimas Siliwangi* 6.1

<sup>29</sup>H.M Yunus Pasanreseng Andi Padi, The Rector of the Islamic Religious Institute (IAI) As'adiyah Sengkang, interview in Sengkang, 13 March 2023.

<sup>30</sup>H.M. Harta, Director of Ma'had Al-Jami'ah Islamic Institute (IAI) As'adiyah Sengkang, interview in Sengkang, 15 March 2023.

local culture, very accommodating, accepting local culture. Students do not hate local culture. For example, the *Maccera Tappareng* Tradition. The *mabbarasanji* tradition, the tradition of visiting the graves. The *Mappacci* tradition in marriage and *Mappanini bosi* tradition. The tradition is analyzed by students based on the competence of the study program to examine values that are in accordance with Islam.<sup>31</sup>

Accommodation to local culture for students of the As'adiyah Sengkang Islamic Institute (IAI) according to Sofyan Ibrahim is that as a student of the As'adiyah Islamic Institute (IAI) in the context of local culture as long as it does not conflict with Islamic sharia, there is no problem. For example, *maccera tappareng* in Wajo Regency, if one observes its implementation, it is against Islamic sharia. Because at the peak event there is an offering of a buffalo head to the ruler of the sea. However, if the local culture does not conflict with Islam, for example the *mabbarasanji* or grave pilgrimage traditions, then I accept it well.<sup>32</sup>

Another opinion was conveyed by St. Annisari Fadhal, student of the As'adiyah Sengkang Islamic Institute (IAI) related to local cultural accommodation as an indicator of religious moderation is that Islam and local culture, for example the *barasanji* tradition, the *mappacci* tradition, the pilgrimage to the graves tradition, the tradition of kissing hands for students, the *maccera tapareng* tradition is not becomes a problem, which becomes a problem when these local traditions are not in accordance with Islamic law and lead to polytheism, this cannot be accommodated.<sup>33</sup>

The final opinion regarding accommodation of local culture as an indicator of the implementation of religious moderation for students of the As'adiyah Sengkang Islamic Institute (IAI) as conveyed by Andini Muhtar that students of the As'adiyah Islamic Institute (IAI) are very accommodating of local culture. Students appreciate the local culture in accordance with religious values. That at IAI As'adiyah there is a cultural institution that is syncretic, namely a student body that concentrates on the study of state and religious relations, as well as religion and culture.<sup>34</sup>

Local cultural accommodation is the adaptation of local culture to Islamic teachings. Based on customary rules, it is sharia that is punished. Likewise, customs or morals and habits in a society are a source of law in Islam except in terms of faith. Thus, the arrival of

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<sup>31</sup>Hj.Siti Aminah Adnan, Dean of the Ushuluddin Faculty, Da'wah and Communication of IAI As'adiyah Sengkang, interview in Sengkang, March 19, 2023.

<sup>32</sup>Sofyan Ibrahim, Student of Ahkwalusyahsiyah Study Program Faculty of Sharia and Law IAI As'adiyah Sengkang, interview in Sengkang, March 15, 2023

<sup>33</sup>St. Annisari Fadhal Student of Ahkwalusyahsiyah Study Program, Faculty of Sharia and Law, IAI As'adiyah Sengkang, IAI As'adiyah Sengkang, interview in the Dean's Room, March 15, 2023.

<sup>34</sup>Andini Muhktar Student of the Islamic Economics Law Study Program Faculty of Sharia and Law IAI As'adiyah Sengkang IAI As'adiyah Sengkang, interview, in Sengkang, March 17, 2023.

Islam always results in renewal of society towards a better direction. However, Islam is destructive, that is, it is cutting off society from its past. But it also helps preserve whatever was good and true from the past and can be maintained in the universal teachings of Islam.

Islam is not an anti-cultural religion. Islam instead contributes to a new acculturative local culture. Namely the distinctive and unique Islamic culture of the archipelago and the treasures of world Islamic culture and civilization. The tradition of commemorating the Prophet's birthday, commemorating the *isra' mi'raj*, *salawatan*, congratulations, thanksgiving in Indonesia is a mosaic of Indonesian Islamic culture which is difficult to find its equivalent in any country in the world.

Based on questions to students about indicators of religious moderation, namely accommodative towards local culture, several students needed help understanding the relationship between religion and local culture. There is an opinion from some students that local traditions such as *Mappacci*, *Maccera Tappareng*, pilgrimage to graves, and *barasanji* do not need to be carried out because there is a tendency to be heathen.

## CONCLUSION

The religious moderation of *As'adiyah Sengkang Islamic Institute (IAI)* students has yet to be fully implemented, especially on indicators of national commitment and accommodative to local culture and anti-violence. In terms of national commitment, for example, some students still think that it is normal for Muslims to establish an Islamic state and do not agree with congratulating other religions on holidays. Moreover, defending Islam is an obligation in various ways. Likewise, despite the accommodation of local culture, some students still think that religion needs to respect local culture and that culture does not unite the nation.

Therefore, the implication of this research is the need for the leadership of *IAI As'adiyah* to form a House of Religious Moderation and develop policies to strengthen religious moderation.

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