Hadith Interpretation of Religious Moderation Among Students and Its Implications for the Radicalization Inversion Movement at UIN Jakarta

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Abstract. Many studies have cited the massiveness of radical understanding among students in universities. Not only students from public universities, but also come from religious colleges such as UIN and IAIN. Therefore, this study aims; first, to analyze the hadith interpretation of Islamic moderates among students. Second, knowing the implementation of indications of religious moderates among students. Third, knowing the implications of the interpretation of Islamic moderates among students on the inversion-radicalization movement in Indonesia. All interview questions refer to the four pillars of indication of religious moderation initiated by the MORA, namely national commitment, tolerance, non-violence, and acceptance of local culture. This type of study is qualitative, and the approach chosen is hadith-phenomenological. The method used in this study consists of three main methods. First, the descriptive method; second, the critic-analysis method; third, the critic-analysis-reflective. The results of this study provide information that the interpretation of Islamic moderatism among students has a variety of languages interpreted by each student. As for interpreting the hadith, many of them still do not understand and understand the content of the hadith. Based on the questionnaire and interview data, none of the students were free from indications of radicalism. The implications of these findings provide clues to the importance of fostering and socializing ideologies and instilling attitudes of moderation among students.

Keywords: Hadith interpretation · Islamic moderatism · student

1 Introduction

Until now, the term moderate Islam still has not found a point of agreement among the Muslim community at large Each group gives a subjective interpretation of the word [1]. As a result, an attitude of rejection of religious moderatism was born. Fundamentalist-extremist Muslims are more inclined to give a rejection of the term. They believe, there is no addition of a new term in Islam, in this context the mention of the word moderate

Islam or Islamic moderates [2]. They reject the concept of moderate Islam because it is considered that it cannot describe a kāffah (comprehensive) Islam. For them, there is only one Islam, which is the one conveyed by the Prophet Muhammad PBUH through his teachings. Western hegemony, according to them, is considered the reason for the origin of the term appearing to undermine and box Islam [3].

Referring to some of the findings and events that occurred, the study of moderate Islam or Islamic moderates and its socialization of it has played out a crucial issue in several countries, including the state of Saudi Arabia which falls into the category of conservative-fundamentalist countries [4]. Muslim scholars are actively conducting serious studies on religious moderation since 2016 till the present [5]. Moderate Islam is a solution to counteract extreme understandings that tend to lead to radicalism. Leaders in Indonesia carry and ground moderate religious beliefs even though, each of them has characteristics in its application [6]. The spate of bloody incidents signifies the importance of the study of moderates in Indonesia, for example, the Surabaya Church suicide bombing that killed thirteen people in 2018 [7]. Likewise, the Church bombing in Makassar caused the death of a husband and wife perpetrator and injured dozens of people, as well as the emergence of women who were desperate to attack the Police Headquarters. These events are vivid examples of the dangers of radicalism and terrorism.

Moreover, the concept of Islamic moderates among students is a significant problem to be studied more seriously. Religious moderation can eliminate radicalism, and foster a friendly attitude, good manners, and tolerance [8]. Azca explained that after the fall of the New Order regime, radicalism and terrorism multiplied rapidly among the younger generation. Radicalism in Indonesia, which is dominated by many young people, by many parties, including the West, is identified with acts of violence and terrorism [1]. Many studies have cited the massive radical understanding among students in higher education. Not only lecturers-students from public universities but also religious universities such as UIN and IAIN. It is proven that several alumni of UIN Syarif Hidayatullah Jakarta were identified as book bomb incidents in 2011 [9].

The exposure to the data above signals how crucial the study of the interpretation of Islamic moderates is among students in universities, Their conception of Islamic moderates will be an important basis for arriving at the inversion-radicalization movement among students centered on higher education. This research takes the object of Islamic Universities in Indonesia, namely the Syarif Hidayatullah State Islamic University Jakarta. The choice of this university is because of all Islamic state universities in Indonesia, only UIN Syarif Hidayatullah Jakarta and Sunan Gunung Djati State Islamic University Bandung are exposed to radicalism [10]. The recognition of the Director of the Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah Jakarta, Idris that radicalism still thrives in his campus environment [11].

Hadith related to the relationship between religious ummah is understood by religious students as a necessity to be tolerant and meek to others, especially in the field of proselytizing [12]. This study limits the study of the interpretation of the hadith of Islamic moderates with one hadith listed in the following sahih al-Bukhary;

يَجِيءُ نُوحٌ وَأُمَّتُهُ، فَيقولُ اللَّهُ تَعَالَى: هلْ بَلَّغْتَ؟ فَيقولُ: نَعَمْ أَيْ رَبِّ، فَيَقولُ لِأُمَّتِهِ: هلْ

بَلَّغَكُمْ؟ فَيقولونَ: لا ما جاءَنا مِن نَبِيٍّ، فَيَقولُ لِنُوحٍ: مَن يَشْهَدُ لَكَ؟ فَيَقولُ: مُحَمَّدٌ صلَّى اللهُ

عليه وسلَّمَ وأُمَّتُهُ، فَنَشْهَدُ أنَّه قدْ بَلَّغَ، وهو قَوْلُهُ جَلَّ ذِكْرُهُ: {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ} [البقرة: 143]. والوَسَطُ: العَدْلُ. صحيح البخاري

"(On the day of qiyamat) the Prophet Noah and his ummah came and Allah Ta'ala said: "Have you delivered (the teachings)?" Noah replied: "Already, O my Rabb". Then Allah asked his ummah: "Is it true that he has delivered to you?" They replied: "No. Not a single Prophet came to us". Then God said to Noah, "Who is a witness of you?" Prophet Noah said: "Muhammad sallallahu 'alaihi wa sallam and his ummah." So we also testify that the Prophet Noah had delivered the treatise he had carried out to his ummah. That is how Allah Almighty said (And thus we have made you the middle ummah to be witnesses of man) (QS. Al-Baqarah: 143). Al-Washathu means al-'Adl (just).

This study aims to; first, analyze the hadith interpretation of Islamic moderates among students. Second, knowing the implementation of indications of religious moderates among students. Third, knowing the implications of the interpretation of Islamic moderates among students on the inversion-radicalization movement in Indonesia. All questions refer to the four pillars of indication of religious moderation initiated by the MORA, namely national commitment, tolerance, anti-violence, and acceptance of local culture.

Based on the results of the author's tracking, studies related to moderate Islam or Islamic moderates in Indonesia can be categorized or mapped into three models. First, the study of the understanding of moderate Islam or Islamicmoderates makes institutions, religious organizations, states, public figures, and certain regions the object of study [13]. Studies of religious moderates in contact with religious organizations tend to lead to Nahdlatul Ulama (NU) and Muhammadiyah. This is because both organizations are considered representatives of Islamic moderatism in Indonesia. Interestingly, it turns out that organizations that are considered representations of moderate Islam are still supported by some members who have puritanical ideas that tend to be fundamentalist-radicalized. For example, the results of Ichwan's research stated that the Indonesian Ulema Council (MUI), which was previously considered a moderate organization, over time has turned into a moderate and puritanical organization. This is because, of the involvement of figures from puritans and radicals, which used to be filled only by circles from the NU and Muhammadiyah organizations [14]. Similar to the research conducted by Hamdi which stated that the NU body had been infected with radical understanding, this was due to the harmonious relationship between NU and the Islamic Defenders Front (FPI) in Madura [15].

Second, studies that seek to construct an understanding of Islamic moderates and their relationship with Islamic teachings either in the theoretical or practical realm [16]. The results of this research provide an affirmation that moderate Islam is not an understanding that comes out of the direction of Islam, although some groups agree and oppose the concept. It is the root of Islamic teachings that always give the middle of two opposing

points, the spirit of Islamic moderates is reflected in the sentence (wasathiyah). Islamic moderateism is based on Q.S. al-Baqarah 2: 143.

Various approaches to the reconstruction of the text have also been carried out so that the spirit of religious moderation in the sacred text can be conveyed [17]. According to most Muslim intellectuals, the moderate attitude or moderates of Islam, as an antithesis to the understanding of radicalism is ingrained in the religious life of Muslims in Indonesia. Religious moderation is a characteristic or characteristic of the Indonesian nation, even though it has many traditions or madhabs in religion. Radical attitudes are usually the result of an understanding that is textual and scriptural and does not take into account the historicity of the text that surrounds it [18].

Third, studies explore the understanding of moderate Islam according to certain groups, such as academic and community leaders, regional tribes, students, lecturers, etc. [19]. Research conducted by Saifuddin stated that radical understanding has spread on campuses, not only on public campuses but campuses that have a religious base such as UIN and IAIN have also been infiltrated by radicalism [20].

Radical ideas have targeted the younger generation, as research conducted by zam-zam [6], The understanding is spread from two sources, namely conventional in the form of relationships and relationships of individual socialization, and the second is sourced from non-conventional sources, one of which is digital media. The efforts of universities to eliminate radical understanding have been taken seriously, one of which is by involving all elements of the academic community at the university, including by maximizing student organizations. These radicalism ideas can be eroded by involving the role of the government and educational institutions from all elements. In addition, universities that have an important role in suppressing and stopping radicalism need to make concrete efforts. Among them by instilling the values of Pancasila, maximizing the role and function of student organizations, and providing enlightenment about the concept of jihad, Islamic moderatism, and Islamic teachings that are rahmatan Lil 'Alamin [21].

The position of this research is the same as point three earlier, but from the results of previous studies that have been presented, there has not been research that is concentrated on exploring Islamic moderatism thinking with student objects in two Islamic universities. Meanwhile, if you take it seriously, this research is very urgent, because it will provide a portrait of how the tendency of students on college campuses in Indonesia to respond to the concepts of Islamic moderates or moderate Islam, do differences in universities make them have different understandings as well? If it's different, after that what? Or is their understanding similar? Thus this will eventually lead to the direction of Islamic moderatism among students in general in Indonesia. In addition, the results of this research can be used as reference material in creating an inversion-radicalization movement that has been widely echoed by academic circles, at home and abroad. This is what is at the core of this research and has also not been found in previous research.

The word moderate is taken from the Latin moderation which means moderate, this indicates that moderate can be interpreted as an attitude that is not excessive and less. The Great Dictionary Indonesian defines moderates as an attitude that avoids extreme deeds and chooses a middle ground. The word moderate in English has average, core, standard, and impartial meanings. In Arabic, it means middle, just, and balanced [22].

Being a moderate Muslim means that he can implement the teachings of Islam that are friendly, tolerant, respect differences, anti-violence, and prioritize dialogue [18]. Moderate Muslims are also Muslims who are in the middle between liberalism and Islamism. [23].

Giving the concept of Islamic moderates is not as easy as it is described, and rather leads to a subjective understanding as alluded to. Rashid et al. found that Islamic moderates are more politically nuanced in the Western world. It is described as a dogma that reeks of secularism-liberalism, pluralism in the political sphere, and democratic systems. On the other hand, in addition, it is also explored as an anti-violence understanding, obedient and bound to the legitimacy of the State, and also the ability to compromise and adapt to affirm the practice of social life in the West. Meanwhile, in the Eastern world, Islamic moderatism tends to be doctrinal, which is related to the understanding of moderation in the fields of akidah, ethics doing-socio-politics, and the study of jurisprudence. Islamic moderatism is understood as teaching that values differences in religion, is more inclined to seek common ground than differences that lead to disharmony, can adapt to the life of the modern order, and achings that are logical, al and have a backing on sacred texts [24].

In Indonesia, Islamic moderates are more dominantly defined as an understanding that is at the midpoint between two extreme camps, both right (liberal) and left (radical). Moderate Muslims do not indict Islam with violent means and can blend well between religion, culture, and statehood [25]. The phenomenon of the variegated perception of Islamic moderates as previously described has implications for the differences in how, what, and who can be said to be moderate Muslims, this point is the point of debate.

Din Syamsuddin emphasized that being a moderate Muslim means being able to implement the four main values so fractional, tolerant, compassionate, and appetizing. To realize the attitude of moderation in Education several points need to be implemented, namely; *tawassuth* (being in the middle or able to mediate), *tawazun* (balanced), *'Itidal* (proportional), *tasamuh* (tolerance), *musawah* (equal rights and dignity of fellow human beings), *shura* (democratic), *islah* (fixing or reconciling), *awlawiyah* (putting the priority first), *tathawwur Waal-ibtitikar* (innovative dynamic), *tahahdur* (civilized). Islamic is carried out by the nahdhatul ulama (NU) circles, which is considered the solution to the problem of a tug-of-war between right Islam and leftist Islam. In terms of Islam, which is synonymous with Islamic moderatism, a Muslim is required to be able to implement the spirit of Islam substantially which can become an advocate for all circles [2].

A Muslim will have a moderate attitude in faith when able to actualize the following five points; first, contextual, that is, Islam can be adapted by circumstances, meaning that it is adapted to the conditions and situations faced. Second, tolerance, understanding, and understanding of the differences that exist. Third, being able to appreciate tradition. Fourth, progressive, can accommodate and respond well to any developments that have positive progress. Fifth, liberation means that the teachings of Islam can liberate people from all problems that touch the religious and social realms. A person is said to have a moderate attitude when he has five characteristics, namely; open, firm stance, *muhasabah, Tawadu*, and think *Maslahat* [26].

A study explains that people view moderate Islam as First, Islamic teachings that have a tolerant nature/*tasamuh*, balanced*/tawazun*, straight/*I'tidal,* and moderate*/tawasuth*. Secondly, Islamic guidance has a *Rohmatan Lil-'Alamin* nature; third, Islamic guidance is peace-loving, gentle, humanist, not anarchist, and polite. Fourth, Islamic values are very open to the development and dynamics of the times and are by the concept of statehood in Indonesia. Fifth, Islamic values prioritize unity and unity in nation and state [27]. Thoughts and opinions about moderatism in Islam show varying meanings and meanings, although they have a substantial affinity. From some of these explanations, Islamic moderates are very much by the essence of the teachings of the holy text contained in the Qur'an and Sunnah. It's just that some people still need additional education so that they can get an attitude that is moderate so that Islam can be seen as a mercy and conditioner for all people.

Radical is taken from the Greek, radix, which has the basic meaning of something that is sought for roots and roots. In the dictionary Indonesian it is interpreted as fundamental, demanding a change loudly. In terminology, radicalism is defined as a movement that instills ideology with violence and teaches beliefs by force [28]. Radicalism in the political sphere can be interpreted as an ideology that wants extreme, drastic change by violent means [29]. This radicalism group was born as a result of the non-enactment of anti-subversion laws by the post-Suharto regime. This allows extremist groups to explore their ideology. In the end, radicals wanted to replace the ideology of the democratic Pancasila state with the ideology of the caliphate. In realizing their ideals, they are not reluctant to commit acts of violence. The entire social system will be replaced with a formal Islamic system according to the teachings of Islamic sharia that they understand [30].

Radicalism can spread in the political sphere, it seeks power to replace and change the concept of state order that it considers to be inconsistent with its ideology, in unconstitutional ways, without considering the rules and laws that apply, their actions are very extreme and fundamentalist. Radicalism also enters into the social, economic, and cultural order.

The understanding of radicalism entered Indonesia through issues surrounding, Sunni-Shia, money, the emergence of Imam Mahdi, and improving offspring. In carrying out their actions they require three stages, namely's socialization of understanding, social interaction with society, and revolution. Islamic radicalism grew and emerged due to three factors, namely religious, social, and psychological factors. The radicalism movement thrives in Indonesia due to three factors; first, the failure to overcome the currents of modernity, so that religious postulates are escaped to find empty spaces that modernity still has not touched. Secondly; a sense of empathy for a conflicting Islamic state. Third; the state is considered to have failed to realize a prosperous and just social order equally [31].

The characteristics of radicalism groups can be seen from the following characteristics; (1) to believe the singular truth it adheres to, thus misleading the opposing group and not in line with it. (2) complicates the easy religious teachings, in which the sunnah

seems to be mandatory, making the impression that the religious teachings of a makruh nature become haram. (3) excessive in carrying out the teachings of Islam. (4) abusive in social interactions. (5) often have suspicions of others, especially to other than their group. (6) it is easy to fictionalize others (7) often they experience friction and conflict with parties other than them. (8) reject non-Middle Eastern ideologies [32]. Marty mentioned that what distinguishes him from other groups is five points. First, is scriptualism in understanding religious texts. Second, it rejects the use of new methods of understanding religious texts. Third, reject pluralism and relativism. Fourth, it rejects the historical-sociological approach to understanding the text. Fifth, looking at all schools, thoughts that are not in line with them are considered wrong and distorted [33].

Free from the problems of the concepts of moderatism and radicalism and anarchist actions, terrorists and other crimes in the name of Islam, have become a significant problem, including in Indonesia. It should also be noted that Action and the development of the ideology of radicalism are not born in one face and model, so it is not enough to be completed in one kind way. If Islamic moderates are regarded as an alternative to eroding and eradicating the existence of the ideology of radicalism, then it cannot be born and exist with one form of the model. Thus this is well understood by observers and reviewers of radicalism movements in Indonesia [34].

Islamic moderatism has a significant role in eliminating radicalism in Indonesia. The intended Islamic moderates is an educational sketch that is multiculturalism and multireligious. One of them is by strengthening aswaja material, Pancasila, state values, and so on [35]. Several recent studies have stated that education-based institutions and all their communities are important instruments in the problem of overcoming and stopping radicalism in Indonesia [21].

The reality of education and all the attributes that come with it, which is considered to be an effective solution to eliminate radicalism, shows that the problem of inversion-radicalism cannot be separated from problems that touch the cognitive realm. A person who is tainted with radicalism certainly cannot be separated from his search and his search first for this understanding. A person is trapped in the school of radicalism because of the cognitive elements that surround it, after he follows the radical current of thought, of course, he will adopt and teach and spread it. Thus this is a problem that must be resolved also through a cognitive approach in ways that are by the pattern of spread.

In the context of studies of university students in Indonesia, cognitive mapping plays a very relevant and contextual role. Their existence as students is very familiar with sketches of radicalism and moderates. The determination of attitudes and thoughts that lead to the pattern of becoming a radical or moderate Muslim cannot be separated from the socio-conscious constructs, knowledge, and associations that surround it. As future generations who will color the nation's model of understanding, students have a significant role, because they are the mainstream transformation of knowledge and civilization.

This type of study is qualitative, the approach chosen is hadith-phenomenological by collecting data from in-depth interviews of students studying at Islamic State Universities

in Indonesia. In this research, a sample of universities that have different distinctions was taken. This research takes the object of Islamic Universities in Indonesia, namely the Syarif Hidayatullah State Islamic University Jakarta. This campus was chosen on very presentative grounds and by its relevance. As has been explained in the background of the study. The selection of research informants is adjusted to qualitative principles, namely 5 students with different educational and scientific backgrounds. As a form of privatization of informants, the identity of the name is disguised.

The approach in this study is the hadith–phenomenological approach. The primary data of this study is sourced from hadith and the results of interviews with 5 students who are sampled from the population of various universities that have been mentioned. The interview method adjusts the situation that occurs. If there is a possibility to be encountered, then the interview will be conducted offline. If circumstances do not allow for-person meetings, then the interview will be conducted online with digital media. All questions asked referred to four indications of religious moderation established by the ministry of the religion of the republic of Indonesia, namely national commitment, tolerance, anti-violence, and acceptance of local culture. Secondary data for this research, taken is from, journal articles, books, and the results of relevant scientific studies. To avoid research activities and results, triangulation and Focus Group Discussion (FGD) are carried out, as well as to maintain the honesty and validity of the research.

Regarding data on sketches of Islamic moderates, the perspective of students in Islamic universities in Indonesia, will be analyzed descriptively, namely through a verification process, after which it is explained and then concluded. The operational model of this descriptive method fully adopts the content analysis method which is based on real data that is presented objectively.

As for the relationship with how to find sketches of hadith interpretations of Islamic moderates among students which will later be used as antecedents or references to counter-radicalism movements in Indonesia, the method used is the correlation-comparison method. This method is operated by linking each of the data with the moderate Islamic conception on which it is based. With the use of this method, the typology of the concept of Islamic moderatism according to students in universities can be known, of course, after a comparative analysis with the concept of Islamic moderatism which is currently becoming the main current discourse of this study. The findings of this typological process will be useful in the choice of attitudes of the inversion-radicalism movement.

Another thing that needs to be explained thoroughly about the methods used in this study consists of three main methods that are considered to be relevant in this study. First, the descriptive method; second, the critic-analysis method; third, the critic-analysis-reflective. Two main keywords always converge on the methodical process of this study: comparative and inductive. However, the objects and informants in this study are not the same, so comparing one type of informant with another informant becomes a necessity before then arriving at the final phase, namely the conclusion. In this context, the conclusions applied are based on inductive logic.

2 Discussion

In a hadith sahih narrated by Imam al-Bukhary in his book of sahih, the message of a moderate attitude that a Muslim should have is explained as follows

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عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ

اللَّهُ تَعَالَى هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ أَيْ رَبِّ فَيَقُولُ لِأُمَّتِهِ هَلْ بَلَّغَكُمْ فَيَقُولُونَ لَا مَا

جَاءَنَا مِنْ نَبِيٍّ فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمَّتُهُ

فَنَشْهَدُ أَنَّهُ قَدْ بَلَّغَ وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ

عَلَى النَّاسِ) وَالْوَسَطُ الْعَدْلُ.

Told us Musa bin Isma'il has told us 'Abdul Wahid bin Ziyad has told us Al A'masy of Abu Shalih of Abu Sa'id said; The Prophet Sallallahu 'alaihi wasallam said: "(On the day of qiyamat) the Prophet Noah 'alaihissalam and his ummah came and Allah Ta'ala said: "Have you delivered (the teachings)?. Noah 'Alaihissalam replied: "I have, O my Rabb". Then Allah asked his ummah: "Is it true that he has conveyed to you?". They replied; "No. Not a single Prophet came to us". Then Allah said to Noah 'alaihissalam: "Who is a witness of you?". Prophet Noah Alaihissalam said; "Muhammad sallallahu 'alaihi wasallam and his ummah". So we also testify that the Prophet Noah 'alaihissalam had delivered the treatise he had carried out to his ummah. That is as Allah the Highest says (QS al-Baqarah verse 143 means), ("And thus we have made you the middle ummah to be witnesses of man"). al-washathu means al-all (just). Hr. Bukhari, Hadith No. 3091.

The hadith is very clear that the Prophet Muhammad SAW interpreted the word "wasatan" as "justice". Justice in question is Muslims as human beings who respond to something according to their position and circumstances and put something in its place. Allah perfected the explanation in verse 143 of Sura al-Baqarah so that Muslims have a sincere and explicit commitment. In Islam, witnesses must be fair and honest. The meaning of "fair, honest, and consistent" is very appropriate for the meaning of this verse, by the interpretation of the Prophet Muhammad of this verse. (36)»

2.1 Implementation of Moderatism at UIN Syarif Hidayatullah Jakarta

One of the students of UIN Syarif Hidayatullah Jakarta, whose name is (HTL) [Interview], speaks in his language;

Islamic moderatism is a view that takes a position in the middle, always acting fairly, balancedly, and not extreme in religion.

He got this information because he studied Islamic education materials during the 1st semester in the department of Language Education Arab, Faculty of Tarbiyah Sciences, and Teacher Training.

Regarding the hadith interpretation of Islamic moderatism he gives the following explanation;

We as ummat of the end times and our prophet Muhammad saw. is the prophet of the last days that is safe The Qur'an is a holy book in which stories, law, society, and even health exist. We read it every day or study it every day, of course, we know the meaning and definition of the Qur'an and everything in the Qur'an is real the stories and the pattern of the language no one can change not with other books such as the Gospels have been changed by the Jews (walloohua'lam). And therefore we deserve to be witnesses of the prophet in the past because we have read from the Qur'an.

Some questions about indications of religious moderation addressed to him, were able to indicate that HTL could be categorized as a moderate student, but with one question about the ability of non-muslims to be leaders, he disagreed. This answer suggests that there is one indication of religious moderation that cannot be fully implemented in its ideological stance, namely tolerance. It should be, with the tolerance inherent in religious attitudes, certainly not to mind the religious status of others in public leadership, as long as the person concerned has the capability and loyalty of a good fiber of national integrity. In providing hadith interpretation, there is no clear correlation between the hadith and the interpretation given. The hadith's message about the existence of a moderate attitude in religion does not appear in the arguments given.

Named student (BS) [Interview], from the same major as HTL explained that the religious moderation he gained knowledge from his teachers was;

Mutual tolerance among religious people.

Some of the questionnaire questions presented, it seems that BS still has indications of a radical attitude and still cannot be said to be fully a student who has a moderate attitude. Thus this can be seen from his perspective on the caliphate system, he agreed with the State of Indonesia to implement the caliphate ideological system. Nevertheless, he agreed with the democratic system in Indonesia. He also disagreed with the standing attitude at the time of the raising of the Red and White flag. This answer is an indication of a moderate attitude in the form of a very low national commitment and it is very easy to be influenced by radical sects and has an anti-Pancasila tendency, although he agrees that Pancasila in his opinion does not conflict with Islamic teachings. He also disagrees with non-muslim leaders. Two indications of a moderate attitude, namely national commitment and tolerance, are still not possessed by BS, this opens up a great opportunity for him to be dragged into the anarchist current of thoughts and actions. Regarding the hadith of Islamic modernism, he claimed to have honestly never known its meaning.

RA, [Interview] from the department of IAT (Qur'an Science and Tafsir) the Ushuluddin faculty gave views on Islamic moderatism and hadith interpretation as follows;

Religious moderation is Understanding religion in a moderate or middle way, not leaning to the right (radical) or the left (liberal)

The word ummatan wasatho is the middle people are the chosen people or the elect and the just ones. likewise, when we are made witnesses, it must be fair, not onerous.

RA still cannot be said to have a moderate religious attitude as a whole, all the questionnaires given to him, the answer indicates that he is a student figure who is not fully moderate. He still disagrees with leaders who are not of the Islamic faith. Thus, this indicates that there is still an attitude of tolerance that is not good. Regarding the interpretation of the hadith he states;

Students from the Education Management of the Faculty of Tarbiyah Sciences, with the initials FR [Interview]who get information about religious moderation from the internet, provide the following interpretation of Islamic moderates;

Perspective, behaving in common life by carrying out the essence of religious life to protect the dignity of humanity.

His radical attitude and ideological content still sniffed through the answers from the questionnaires presented to him. He agreed with the establishment of the caliphate on the archipelago, he agreed that the ideology of Pancasila was replaced with a caliphate system. Although he agreed with Pancasila as the ideological system of the state. This shows that the existing attitude of moderates has not yet been fully established. He will likely be dragged down by the current of radicalism. Damaging other people's houses of worship that are illegal is a thing in the frame of democracy in Indonesia, the argument is agreed by FR. He also disagreed that a leader would wish followers of other religions a happy holiday. Thus this is a sign that he has not had a good tolerant attitude n si, as well as a low national commitment, to the approval of the caliphate system in Indonesia. Regarding the hadith interpretation of religious moderates, he still does not understand it, so he is not able to give an interpretation.

FA [Interview], from the department of the Faculty of Tarbiyah Sciences, and Teacher Training. Said that religious moderates and interpretation of the hadith are;

Religious moderation is to do the same things, to do everything fairly, and to be able to put things in their place

We are the people of the prophet Muhammad who we as middle people will later be questioned as our witnesses before Allah for the teachings brought by the Prophet Noah.

Looking at several questionnaires about religious indications of the ministry of the religion of the republic of Indonesia's perspective, the FA is included in the category of students who cannot be said to be fully moderate, although also not completely radical. He agreed that Indonesia had a caliphate ideology in its system of government. This thinking shows an attitude of low national commitment. He also disagreed that the leader of the non-muslim circle, which indicates a low tolerance attitude. The low attitude of tolerance can also be seen from his view of the congratulations conveyed to people of other religions.

The data gives a message that the background of students who come from Islamic boarding school education does not escape the radical attitude that still exists in them. Not

only that, the involvement of students in organizations in universities does not guarantee students to be detached from radicalism. The studies that were attended by some students were still unable to instill a moderate attitude in students.

The following is the questionnaire results on the moRA's version of the indications of religious moderation which underwent several editorial changes that were adjusted by the ministry of religion version (Figs. 1, 2, 3 and 4).
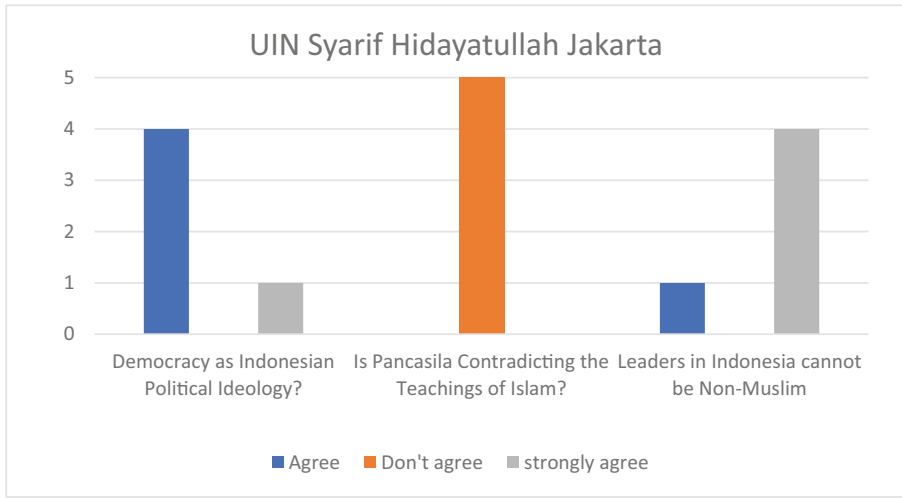

Fig. 1. The questionnaire results on the moRA's version
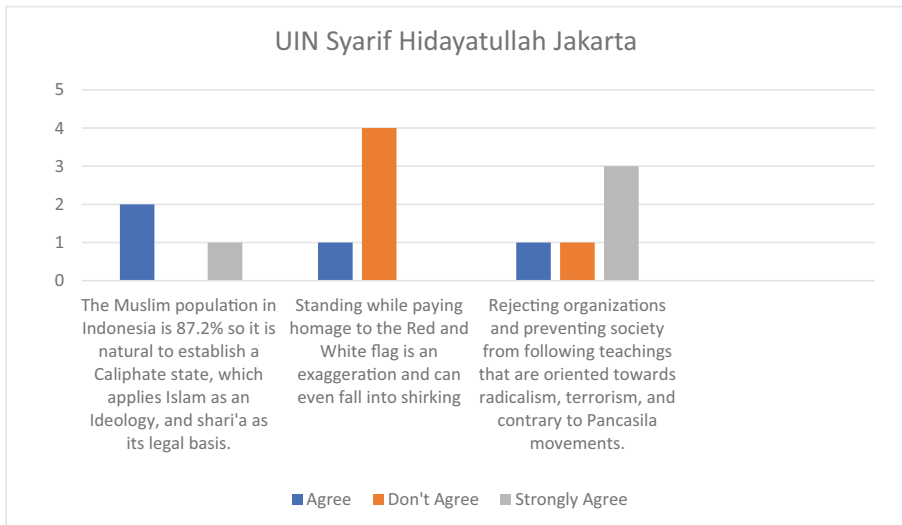
Fig. 2. The questionnaire results on the moRA's version

Fig. 3. The questionnaire results on the moRA's version

Fig. 4. The questionnaire results on the moRA's version

The table gives the message that all the students who sampled this study have not been among those who have a moderate attitude toward religion as a whole or in full. Thus, this provides clues to the importance of carrying out socialization movements of religious moderation as an effort to inversion-radicalization movements in the higher education area, especially at UIN Syarif Hidayatullah Jakarta.

3   Conclusion

The interpretation of Islamic moderates among students have a variety of languages that are interpreted by each student. Among their interpretations of religious moderates are; a perspective that takes a position in the middle, always acts fairly, is balanced, and I not extreme in religion. Mutual tolerance among religious people. Religious perspectives, attitudes, and practices in common life. Religious moderation is a moderate way of looking at religion, namely understanding and practicing religious teachings in a non-extreme way, both a very rigid religious understanding and a very liberal religious understanding. Broadly speaking, they understand at a glance, the interpretation of Islamic moderates. As for interpreting the hadith, many of them still do not understand and understand the content of the hadith. Some are not quite right in providing interpretations, while others understand them briefly and globally.

Based on the questionnaire data given to each student who was sampled in this study, none of the students were free from indications of radicalism. Of the four indications of religious moderation determined by the ministry of religions, none of the students had an attitude of moderation in totality and met the four criteria that had been set.

The findings of this study give a message that universities at UIN Syarif Hidayatullah are still not free from the radicalism of their students. The implications of these findings provide clues to the importance of fostering and socializing ideology and instilling an attitude of moderation among students, both through courses and activities that reflect the values of moderation in organizations under the guidance of universities, and studies that involve students as listeners.

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