RELIGIOUS MODERATION IN THE ACADEMIC ENVIRONMENT: A STUDY OF INTERNALIZATION OF RELIGIOUS VALUES AND PATRIOTISM AT UNIVERSITY OF LAMBUNG MANGKURAT

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ABSTRACT
We are now facing a tsunami of social media development. Anyone and anywhere can access religious information. The impact of this correlates with the vital flow of globalization to all levels of society. The negative influence from the media development gives a strong impetus for social insecurity. Our integrity as citizens will be at stake because of the appeal of social media. To maintain our integrity, it is essential to strengthen and foster our religious values to not stray from the path of the nation's ideals. This research discussed how students establish relationships with God and each other in the frame of love for the homeland, surrounded by a plurality of religions, tribes, ethnicities, and cultures, to create an attitude of religious moderation. This type of research is included in field research with quantitative and qualitative approaches. Internalization of spiritual values and love for the homeland in students showed positive results. The results of respondent data showed that the strong tendency of religious influence has a positive impact and correlates with love for the homeland. Based on the data, 60% strongly agree, and 28% agree with maintaining relationships with others regardless of anything. This reflected students' religious understanding in an inclusive category, which means they can openly accept differences irrespective of religion, ethnicity, and culture, which is necessary in the Republic of Indonesia.

Keywords: Internalization, Patriotism, Religious Moderation

INTRODUCTION

Indonesia currently has a big test in maintaining the nation's integrity. This is due to the radicalism that has overshadowed the young generation of Indonesia. Social media strongly instills radicalism and shapes young people's attitudes today. The flow of information is getting faster, so the community accesses this understanding very quickly. The religious values that are embedded in every citizen, as well as the Pancasila ideology that is firmly held by every society, are the footing foundation towards a more advanced Indonesia, not easily divided with a civilized socio-culture. Therefore, to anticipate this radicalism virus to mushroom, it is necessary to internalize religious values, and the spirit of

loving the country. This should be increasingly developed amidst the onslaught of globalization that is gradually uncontrollable. Love for the country is not only limited to reflecting a sense of belonging to a nation; more than that, love for the country is how to raise the nation's dignity in the global arena (Artikasari, 2020; Indramawan, 2020; Muttaqin et al., 2021).

In instilling religious values and the character of love for the country, universities try one effective method through religious lectures. However, this activity faces challenges because students prefer general activities that do not include elements of spiritual values. In addition, most students come from public school with religious matters

not firmly embedded in. There is another problem that is considered small in the field, but the impact is quite significant namely, students prefer songs from various genres (pop /dangdut/rock) to religious songs and national songs played for competition needs. With their frequent practice and songs (pop/dangdut) from various social media, students memorize more songs (pop/dangdut) and singers than memorizing the Qur'an, religious songs and national songs or folk songs that are less played. From such habits, the sense of love for spiritual teachings and students' homeland towards the Qur'an, religious themes, national songs, and folk songs characterizing this nation is reduced. From the description above, the author feels interested in studying the internalization of spiritual values and love for the country. Therefore, the author takes the title *"Internalization of Religious Values and Patriotism to Develop Religious Moderation Attitudes at Lambung Mangkurat University."*

RESEARCH METHODS

The research entitled "Internalization of Religious Values and Patriotism to Develop Religious Moderation Attitudes at Lambung Mangkurat University" included mixed research, namely a combination of quantitative analysis and qualitative research in the form of field research. Researchers can get more in-depth and detailed information with quantitative and qualitative research. In addition, the selection of this type was based on the researcher wanting to interpret something and reveal the stages, levels, and patterns of internalization of religious values and patriotism among ULM students accurately based on the data obtained.

RESULTS AND DISCUSSION

Religious values have a significant influence on a person's behavior. The introduction of religious doctrine must be done from an early age. In addition, introducing

diversity and religion must also be developed to present an inclusive environment. Internalizing religious values, especially in educational institutions, fosters religious moderation. Educational institutions are miniature societies and strategic places to build restraint by internalizing religious values in schools (Ihsan & Amalia, 2022). Incentives are not only used as a reference to behave and act in society but also as a measure of whether a phenomenon of action in society is right or wrong. If a social phenomenon contradicts with the community's values, the community will reject the motion. One example is that as Indonesian citizens, the Boti Tribe is obliged to follow Indonesian government regulations. However, sometimes, there are government regulations that the Boti Tribe cannot implement because of their teachings (Sonbay, 2022). Religious awareness affects the actualization of one's soul in daily life. Achieving expectations in everyday life involves mental and spiritual activities such as helping each other, respecting others, and internalizing universal values (Mundiri & Manshur, 2020). Internalization of religious values is essential in all aspects of social institutions. So, it can be said that this internalization is a mutual communication between two individuals who are each actively involved (Hafsah et al., 2020). Internalization is the appreciation of teaching, doctrine, or value, a belief, and awareness of the truth of the doctrine or value manifested in attitudes and behavior. Internalization of religious values incorporates religious values in the heart so that the spirit and soul move based on religious direction. Internalization is obtained through understanding the teachings of Islam with deep appreciation, and applied it through real action (Rahmat, 2023; Rohman, 2022).

Researchers have conducted a series of research processes in researching the internalization of religious values and patriotism. One of them was by distributing

questionnaires to students at Lambung Mangkurat University. The results of the study showed a very significant comparison of the number of respondents based on gender. The data found is shown in the following diagram.

Number of respondents 435

Jenis Kelamin
435 jawaban
- Laki-Laki
- Perempuan
70,8%
29,2%
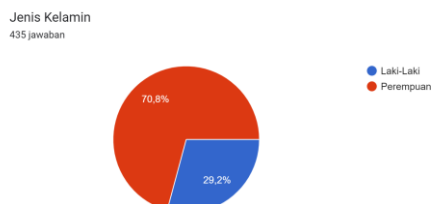
Based on the data, there were more female respondents, namely 70.8%, while men are only 29.2%. This gives this research an emphasis that the female group contributes more in describing the answers to the research focus and provides a variety of dynamics to see Indonesia in the future as it relates to the role of national progress based on gender.

Furthermore, if we look at respondents based on faculty comparisons, we can see the following.

Fakultas
287 jawaban
- FKIP
- FEB
- FK
- FT
- FH
- FISIP
- FMIPA
- FHUT
- FKG
33,1%
15,3%
51,2%
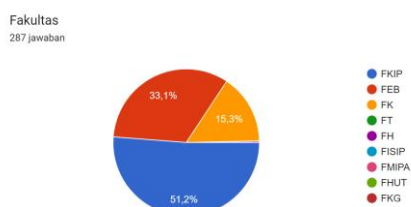
Based on the data above, the faculty distribution of respondents was 51.2% of people from FKIP, 33.1% of respondents from FEB and 15.3% of respondents from FK.

Researchers obtained the number of respondents based on the age range as follows.

Rentang Umur
437 jawaban
- 16-20 Tahun
- 21-25 Tahun
- 26-30 Tahun
97,3%
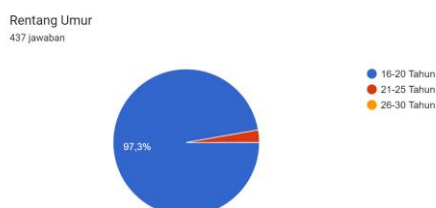
Based on the data above, the age distribution of respondents: 97.3% of respondents were in the range of 16-20 years

old and 2.7% of respondents in the range of 21-25 years old. The oldest respondents in the study is in the early adult category. They tend to generally be in the process of self-discovery towards life in the future. In addition, they tend to be idealistic in making decisions at this age. Moreover, this is an essential asset considering the trends they are experiencing. Even tough there were not many respondents within the age of 21-25, variations in answers were still evident.

At the stage of getting an overview of religious values, the researcher asked a statement related to, "I practice compassion, tolerance, and respect for others." The results of students' responses are as follows.

Saya mempraktikkan belas kasih, toleransi, dan menghargai sesama
435 jawaban
400
300
324 (74,5%)
200
100
0 (0%) 1 (0,2%) 16 (3,7%) 94 (21,6%)
0
1   2   3   4   5
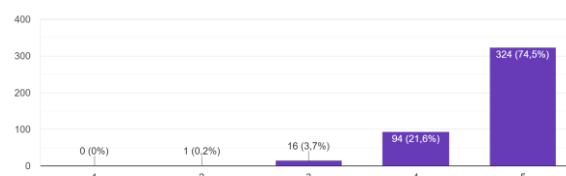
Based on the data above, the distribution of respondents about the practice of compassion, tolerance, and respect for others was as follows: 74.5% (324 respondents) strongly agree, 21.6% (94 respondents) agree, 3.7% (16 respondents) neutral, 0.1% (1 respondent) disagree. We understand that some respondents' answers show that the influence of religion has a positive impact on students. They, in terms of religion, have entered the stage of appreciation. Religion is not only a belief, but also a practice in the form of a sense of unity towards what has been believed in life.

Students' answers illustrated that religion has a binding belief system and is a solution for humans. A person with certain strong religious beliefs must follow the rules set by the religion itself, including treating other people fairly. Sometimes, religious values are violated by the believers through deviations under the pretext of the people's

interests. Religion acts as a support, comfort, and reconciliation, as a means of transcendental connection through worship and service, as a reinforcement of existing norms and values, as a corrector of existing functions, as a provider of self-identity, and as a form of maturity (Junaidi, 2022). There are two main types of definitions of religion proposed by social scientists: inclusive and exclusive. The inclusive definition formulates religion in the broadest possible sense, viewing it as a system of beliefs and rituals infused with "sacredness." On the other hand, the exclusive definition limits the term religion to belief systems that postulate the existence of supernatural beings, powers, or forces (Arief & Husin, 2022; Iqbal, 2023b; Jannah, 2020). The two primary definitions mentioned by Robertson are that religion is felt and believed by every human being who embraces religion and is always present in that feeling, sometimes very strong and sometimes very weak.

Religion also functions as transformative, which means changing the form. So, the transformative function shapes the old community life in the form of a new life. On the other hand, community life has been shaped by customary values inherited from before, which are patterns of thinking, feeling, and behavior that must be obeyed. These values shape the personality or identity of people and their communities according to specific customary typologies. If the social values that have been assessed based on religious standards are not appropriate, it is our time to transform. Transformation is defined as changing people's loyalty to values and forming an ideal human personality (Arief & Husin, 2022).

Indonesia is a very pluralistic country with very complex dynamics. Maintaining a peaceful life in this country is indeed complicated and requires a good strategy. However, this country is more likely to be peaceful because the people have a strong character, one of which is local wisdom, making Indonesia a relatively conducive country. Several cases of conflict have occurred in Indonesia, but they can be adequately resolved. To maintain national security, the task of providing a comprehensive understanding of tolerance must always be done by all parties. Everyone may agree to tolerate differences, but implementing tolerance has multiple interpretations. According to Said Aqil Al Munawwar, implementing tolerance must have principles that will bring happiness and peace. The principles he refers to are, first, giving honest testimony and mutual respect. Second, the principle of religious freedom. Third, the principle of giving acceptance to others. Fourth, positive thinking and trust in others (Anwar, 2021; Warsah, 2020). Other principles we need to understand regarding interfaith tolerance are divided into four. First, there is no compulsion in terms of religion. Second, humans can choose, embrace, and worship according to their religious beliefs. Third, not forcing someone to follow a particular belief. Fourth, tolerance of different beliefs (Fitriani, 2020). Therefore, based on the conditions in Indonesia and the application of the principles that have been explained, it is an asset in developing harmony among fellow citizens.

At the stage of obtaining an overview of religious values related to patriotism, the researcher asked a statement related to, "I preserve and maintain the nation's cultural wealth, traditions and history." The results of students' responses are as follows:

Saya melestarikan dan menjaga kekayaan budaya, tradisi, dan sejarah bangsa
437 jawaban
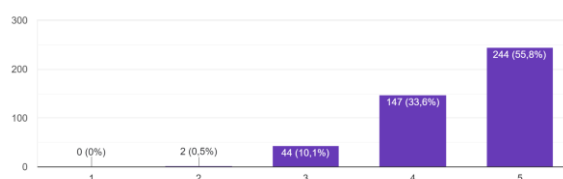
Based on the data above, the distribution of respondents about preserving and maintaining the nation's cultural wealth, traditions and history were as follows: 55.8% (244 respondents) strongly agree, 33.6% (147 respondents) agree, 10.1% (44 respondents) neutral, 0.5% (2 respondents) disagree. This correlated with the spirit of students protecting the Republic of Indonesia and understand the nation's socio-cultural identity. The answers illustrated their intense love for the country.

Indonesia, which has Pancasila as its state ideology, recognizes six significant official religions globally. Naturally, Indonesia bears the title "The Meeting Place of World Religions" because of its religious pluralism. In addition, Indonesia has hundreds of local beliefs that thrive, plus a variety of tribes, languages, and cultures that make this country so unique. However, behind that plurality lies the potential to communal conflicts. According to Kurniawan and Miftah (2021), this is an additional insight to their research, especially because their research builds on the assumption that the factors triggering communal conflict in Indonesia are kinship, primordial revenge, economic problems, social mobility, and stereotypes. Indonesia is one of the world's archipelagic countries with various ethnic and cultural diversity. This fact can be seen from the socio-cultural and geographical conditions that are pretty extensive and diverse. This makes Indonesia as one of the countries with a range of conflicts due to the lack of awareness of the importance of coexistence and the beauty of living together in diversity. Therefore, Indonesia can be called one of the largest multicultural countries in the world.

We understand that the problem of differences due to Indonesia's diverse ethnicities and cultures must be a severe agenda of the government and society. If diversity is not managed correctly and wisely, then what happens is conflict or war. The cases in cities in Indonesia, such as Ambon, Poso, and Sambas, is a clear example of the irony of a country with diverse cultures, religions, and ethnicities. The concept currently being discussed in a country or region of diversity is called multicultural, which means diverse cultures. As a country that has cultural diversity, Indonesia has the potential for conflict. It occurred because of complex differences in a multicultural society. This can even cause physical violence that is fatal to the threat of disintegration of the Unitary State of the Republic of Indonesia (NKRI).

Indonesian society is a society with a very complex level of diversity. A society with such diversity is known as a multicultural society. If society is defined as a group of people living and working together and organize and consider themselves as a social unit with certain boundaries (Linton), the concept of society combined with multiculturalism has a more comprehensive meaning and requires a deeper understanding (Handayani & Muliastrini, 2021; Sofiana et al., 2022). When viewed from the formation of multiculturalism in Indonesia, the multicultural style of Indonesian society is more liquid. It is a multiculture that is still ethnically and culturally close. Because they are close, there are relatively no social integration barriers (Iqbal, 2023a). Thus, an attitude that accepts cultural diversity is a form of a person's understanding of the reality of his life that can ultimately help him interact and relate to an increasingly pluralistic world.

At the stage of obtaining an overview of religious values related to patriotism to foster an attitude of religious moderation, the researcher asked a statement related to, "I appreciate the ethnic, cultural and religious diversity that exists in the country,". The results are as follows.

Saya menghargai keragaman etnis, budaya, dan agama yang ada di negara
438 jawaban
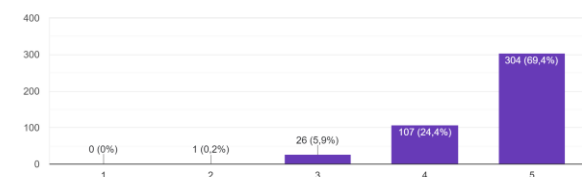
Based on the data above, the distribution of respondents about I appreciate the ethnic, cultural, and religious diversity that exists in the country was 69.4% (304 respondents) strongly agree, 24.4% (107 respondents) agree, 5.9% (26 respondents) neutral, 0.2% (1 respondent) disagree. There was a strong tendency for respondents to appreciate the differences that occur. In seeing differences, sometimes it is easier to acknowledge them. However, the way to act and respond to differences depends on a person's religious beliefs. This is a challenge and an opportunity to maintain relationships between people. If successful in managing good relations, it will create security stability.
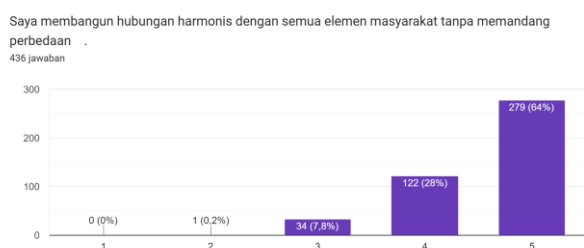
Indonesia has institutionally paid particular attention to inter-group relations regarding inter-religious differences, even since the inception of this country. We can find, for example, guarantees of religious freedom and independence and the development of respectful and tolerant attitudes for believers of various religions, which will lead to social stability (Suryani, 2023). It is a necessity that Indonesia has a multi-religious and multi-cultural society that requires rules on intergroup relations to avoid conflict. Some laws and regulations that the government has issued aim to strengthen harmonious relations between people:

Article 29, paragraph 2 of the 1945 Constitution reads: "The state guarantees every citizen to embrace their respective religions and to worship according to their religions and beliefs. It is clear from the verse that the government provides freedom of religion, not freedom from religion.

a. The 1945 Constitution Chapter X A article 28 E paragraph 1 on Human Rights: "Every human being is free to embrace a religion and worship according to his religion, to choose education and teaching, to choose citizenship, to choose a place of residence in the territory of the state, and to have the right to return.

b. Paragraph 2: "Everyone has the right to freedom of belief, expression of thought and behavior by his or her conscience." Here, the state guarantees to follow and live the teachings of religion according to their beliefs.

c. Law No. 1/PNPS/1965 dated 27 January 1965 on the Prevention of Abuse and Blasphemy of Religion and its explanation.

d. Law No. 5 of 1969. This law has succeeded in maintaining religious harmony and reducing or even preventing blasphemous statements against God Almighty and public statements of hatred between religious communities.

e. Minister of Religious Affairs Decree No. 70 of 1978 dated 1 August 1978 on guidelines for religious broadcasting.

f. Decree of the Minister of Religious Affairs No. 77 of 1978, dated 15 August 1978, on foreign aid to religious institutions in Indonesia.

g. Joint Decree of the Minister of Religious Affairs and the Minister of Home Affairs No. 1 of 1979 dated 2 January 1979 on the Procedures for Implementing Religious Broadcasting and Foreign Aid to Religious Institutions in Indonesia.

h. Instruction of the Minister of Religious Affairs No. 1979 dated 27 September 1979 on Guidance and Supervision of organizations and sects in Islam that are Contrary to the Teachings of Islam.

i. Circular Letter of the Minister of Religious Affairs No. MA/432/1981 dated 2 September 1981 concerning the Implementation of the Commemoration of Religious Holidays.

j. Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 of 2006 and No. 8 of 2006 dated 21 March 2014 concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in the Maintenance of Religious Harmony, Empowerment of Religious Harmony Forums, and Establishment of Houses of Worship.

At the stage of obtaining an overview of religious values related to patriotism to foster an attitude of religious moderation, the researcher also submitted another statement, "I build harmonious relationships with all elements of society regardless of differences." The results are as follows.

Saya membangun hubungan harmonis dengan semua elemen masyarakat tanpa memandang perbedaan .
436 jawaban

Based on the data above, the distribution of respondents about building harmonious relationships with all elements of society regardless of differences was 64% (279 respondents) strongly agree, 28% (122 respondents) agree, 7.8% (34 respondents) neutral, 0.2% (1 respondent) disagree. The strong tendency to maintain good relations between neighbors can be seen from the data results above, as 64% strongly agreed. All of this cannot be separated from the influence of religion, which inspires positive values to its adherents. Religion is a system of belief and

the implementation of worship by various countries to overcome various life problems (Putra, 2020). Islamic law has principles in its implementation. The principle is used as a fundamental in thinking and acting on a problem. Islamic law has principles that serve as a foundation and provide direction for developing and enforcing Islamic law in Indonesia (Rasyid & Herawati, 2023). If this is implemented appropriately, no more social inequality will occur today.

CONCLUSION

Religion strongly influences a person in walking the path of life. Religion is also a guide and determinant to ensure excellent and bad choices for its believers. Humans and religion are inseparable because, by nature, humans are godly creatures. Religious teachings that inspire all life aspects have a significant positive impact. In addition to guiding people to become ideal individuals, religion inspires them to build good relationships. This, of course, also impacts the stability of national security. All the positive values of religion's influence on humans align with the attitudes of patriotism. Therefore, religion, humans, and the life of sovereignty and nationhood have a common thread of unity that is connected and cannot be separated.

Internalization of religious values and patriotism in students showed a significant result. The data showed that strong tendency of religious influence has a positive impact and correlates with patriotism. This showed students' religious understanding in an inclusive category, which means that they can openly accept differences regardless of religion, ethnicity, and culture, which is necessary in the Republic of Indonesia. This inclusive understanding is also an asset for developing religious moderation in this country. A good understanding and attitude regarding religion and statehood is a "breath of fresh air" for the future of Indonesian

civilization. Therefore, superior and qualified human resources must be prepared for the golden age of Indonesia.

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