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Religious Moderate Education and Cultural Hybridation at Muhammadiyah University

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ABSTRACT

This study aims to determine religious moderation education and the existence of cultural hybridization among university students. The subjects of this study were 50 students who were taking ma'had al-jami'a, in semester 2. The data were obtained from the Al-Islam Kemuhammadiyahan course with interviews. This study uses a qualitative approach and utilizes the nVivo 12 plus for data analysis. The results showed that religious moderation education was carried out with the content of national commitment, anti-violence, accommodative to local culture, standard tolerance in the curriculum, and hidden curricula in various learning activities. Moderation and hybridization are traits that will give birth to a moderate character in responding to differences. A moderate approach also produces hybridization through meetings and cultural crosses among participants with diverse backgrounds. The value of moderation in the Al-Islam Kemuhammadiyahan curriculum has designed a hybrid of cultures from diverse ethnicities, religions, and environments. The interdisciplinary implications of the study of religion, education, and sociology are confirmed in this article.
Keywords: Education, Moderation, Religion, Hybridization, Cultural, University

ABSTRAK

Penelitian ini bertujuan untuk mengetahui pendidikan moderasi beragama dan hibridisasi budaya di kalangan mahasiswa. Subyek penelitian ini adalah 50 orang mahasiswa yang sedang menempuh *ma'had al-jami'ah* pada semester 2. Data diperoleh dari mata kuliah Al-Islam Kemuhammadiyahan dengan wawancara. Penelitian ini menggunakan pendekatan kualitatif dan memanfaatkan nVivo 12 plus untuk analisis data. Hasil penelitian menunjukkan bahwa pendidikan moderasi beragama dilaksanakan dengan muatan komitmen kebangsaan, anti kekerasan, akomodatif terhadap budaya lokal, toleransi standar dalam kurikulum, dan kurikulum tersembunyi dalam berbagai kegiatan pembelajaran. Moderasi dan hibridisasi merupakan sifat yang melahirkan karakter moderat dalam menyikapi perbedaan. Pendekatan yang moderat juga menghasilkan hibridisasi melalui pertemuan dan persilangan budaya antar peserta dengan latar belakang yang beragam. Nilai moderasi dalam kurikulum Al-Islam Kemuhammadiyahan telah merancang hibridisasi budaya dari beragam suku, agama, dan lingkungan. Implikasi interdisipliner dari studi agama, pendidikan, dan sosiologi dikonfirmasi dalam artikel ini.
Kata kunci: Pendidikan, Moderasi, Beragama, Hibridasi, Budaya

A. INTRODUCTION

Extremism and violence continue to be a threat to the people of Southeast Asia as a challenge in upholding freedom and democracy (Hanifah et al., 2018), and are vulnerable to be experienced by young people (Rousseau et al., 2020). Several studies have linked it to patterns of religious education, organizations that do not effectively embrace young people, and government performance, which then shapes their behavior to form behavior that does not respect other religions (Saputra, 2018), Moreover, even choosing an ideology other than the official state ideology (Lilik Purwandi, 2018), indications of higher education institutions not complying with government directives for deradicalization programs (Streitwieser et al., 2019), as well as the existence of various serious problems related to the production and publication of textbooks related to religious materials in government schools (Kirana, 2018).

Previous research has discussed religious moderation, including learning, socialization strategies, and contextualization. Some of the study's findings include that religious moderation in one type of subject or certain subjects (Caswita, 2019; Purwanto et al., 2019). Moreover, religious moderation is implemented in various intra-extra-curricular activities in educational institutions (Akhmadi, 2019; Irama & Zamzami, 2021), and the birth of a material policy of religious moderation is associated with the issue of radicalism that has entered the world of education (Arifianto, 2019; Ekawati et al., 2018), In addition, through religious moderation, intercultural interaction and true friendship between religious communities can be realized (Manshur, 2020; Verkuyten et al., 2019). Including a study in Australia that found potential discrimination against millennials, but they make good use of opportunities and cultural diversity to understand difference (Markus, 2017).

Religious moderation has a strategic value with the role of educational institutions in instilling moderate values of religion and the answer to increasing intellectual behavior (Murtadlo, 2021b). Transformation in religious and general education institutions will be a significant medium in carrying out this program (Murtadlo, 2021a). Religious moderation education is rooted in three main dimensions; first, national commitment; second, non-violence; and third, accommodating to local culture. These three indicators can be used to identify how strong a person's religious moderation is in Indonesia and how much vulnerability he has (Fahri & Zainuri, 2019).

One of the essential variables in the interaction of young people in educational institutions is cultural hybridization. The term "cultural hybridity" is used by several researchers to understand the dynamics of Islamic thought in Indonesia (Kersten, 2009, 2016). In principle, culture has universal principles at any time and place (Byrne et al., 1971;

Murdock, 1968), which emphasizes the attraction between individuals who are involved in a multicultural atmosphere; in specific contexts, there will be acceptance and respect for others in the community (Ekstam, 2021). Currently, there is a phenomenon called hybridization of identity, characterized by a religious identity as a result of crossing affiliation and religious orientation based on the socio-political dynamics of the religion they have witnessed and the interaction of respondents with their social environment (Bamualim et al., 2018). There is a hybridization between religion and Islamic culture in certain areas to form a new identity (Hilmy, 2018).

Hybridity is cross-cultural, both intrinsic and extrinsic, that appears in society in many forms, such as language and attitudes (Furqon & Busro, 2020). Cultural hybridity has become an idea that has attracted many scholars and practitioners due to increasing globalization (Lee, 2022). This theme is not new but has a long history among social humanities scientists, one of which is Burke, who wrote an excellent book Cultural Hybridity (Burke, 2009). It is also described several hybrid styles of Islam and Christianity in medieval Spain through several architectures in mosques and churches (Burke, 2012). Even in China, cultural hybridity with the west has changed the absorption and construction of culture. Food, language, and cultural practices are the main components that are highly hybridized through development (Ashraf, 2017).

This research has an essential contribution to the reality of the implementation of religious moderation in universities that have affiliations with Islam from the perspective of non-Muslim students who are their students. One of the essential variables included is the cultural hybridization that commonly occurs in the interaction of non-Muslim students with students, lecturers, and religious education learning materials. In general, religious moderation is reflected in the Indonesian National Qualifications Framework (KKNI), where all graduates of academic, vocational, and professional education are required to have an attitude; (i) being devoted to God Almighty and able to show a religious attitude; (ii) upholding human values in carrying out duties based on religion, morals and ethics; (iii) contribute to improving the quality of life in society, nation, state, and civilization based on Pancasila; (iv) acting as citizens who are proud and love their homeland, have nationalism and a sense of responsibility to the state and nation; (v) respecting the diversity of cultures, views, religions, and beliefs (Indonesia, 2012).

This study aims to understand the cultural hybridization of non-Muslim students and how they respond to implementing religious moderation in the universities where they continue their studies. Non-Muslim students at universities with an Islamic basis continue to

study Islam as a science, not as a dogma. In this situation, they will respond whether culture, educators, students, and learning materials align with the principle of religious moderation, a prevalent issue today.

B. RESEARCH METHOD

This study uses a qualitative descriptive method, which aims to describe in complete and in-depth social reality and various phenomena that occur in the community that is the research subject so that the characteristics, characters, nature, and models of these phenomena are described (Moleong, 2007). The approach used is the model of discovering cultural themes to understand the typical symptoms of the previous analysis. This analysis collects various themes, cultural foci, values, and symbols in each domain (Spradley, 2016).

The data source in this study is the subject from which the data can be obtained (Arikunto, 2013). The primary data sources in qualitative research are words and actions. The rest are additional data, such as documentation and others (Moleong, 2007). Purposive sampling is used for data needs from the questionnaire, the most effective type of non-probability sampling is to study a particular cultural domain with experts who are knowledgeable in it and by ensuring the reliability and competence of informants (Tongco, 2007). Second, 50 students from Muhammadiyah University were set for qualitative data through interviews. To enrich the data, the researcher will also interview three lecturers who know and carry out religious moderation education.

Data analysis was carried out using software for qualitative, which was needed in managing data found from the field, in this case, nVivo 12 plus. NVivo is a tool for processing qualitative data through highlighting, taking notes, and linking ideas (Jackson, 2021). Nvivo 12 Plus is a software developed by Qualitative Solution and Research (QSR) International, as well as computer assistance programming (Brandão, 2015), to process qualitative data through the coding process data by linking it with research indicators (Jackson, 2021). NVivo is a qualitative data analysis software developed by Qualitative Solution and Research (QSR) International (Göransson et al., 2007). In order to fulfill the data analysis process, this research uses a data analysis stage approach, consisting of; (1) collecting data, (2) organizing data, (3) making memos, (4) coding data, (5) analyzing data, and (6) displaying data (Woolf & Silver, 2018), and then continued with analysis.

C. RESULT AND DISCUSSION

Religious Moderation Education

Religious moderation education in Muhammadiyah university tertiary does not have a specific nomenclature. However, it is integrated into the content of al-Islam Kemuhammadiyahan material and lecturers' innovations to explore the material's context with the current developing situation. The policies applied are; (i) non-Muslim students are required to take AIK courses, lecturers still pay attention to the proportions and materials presented and their locality; and (2) AIK learning model through; the first rules of study, changing the doctrinal approach to a dialogical one. Second, the Comparative Holly-Text pattern provides space for non-Muslim students to elaborate on a theme with their understanding of the scriptures. Third, peer tutors provide a favorable climate for senior and junior interactions. This research implies a melting pot for students of different religions to interact and understand each other (Pajarianto & Muhaemin, 2020).

The material for religious moderation was developed from various official Muhammadiyah decisions contained in the tanfidz published by the Muhammadiyah Central Executive and from various references relevant to the spirit of Islamic moderation, which is the spirit of Muhammadiyah. In general, the number of credits for al-Islam Kemuhamamdiyahan courses has exceeded the national education standard for higher education which is only two credits, so this becomes a great strength and opportunity for educators and students to be maximally utilized in learning.

Al Islam dan Kemuhammadiyahan education is the power and spearhead in instilling moderate character in students in Muhammadiyah educational institutions at all levels. The content of material relevant to religious moderation education based on responses from Muslim and non-Muslim students can be described in Figure 1. below:
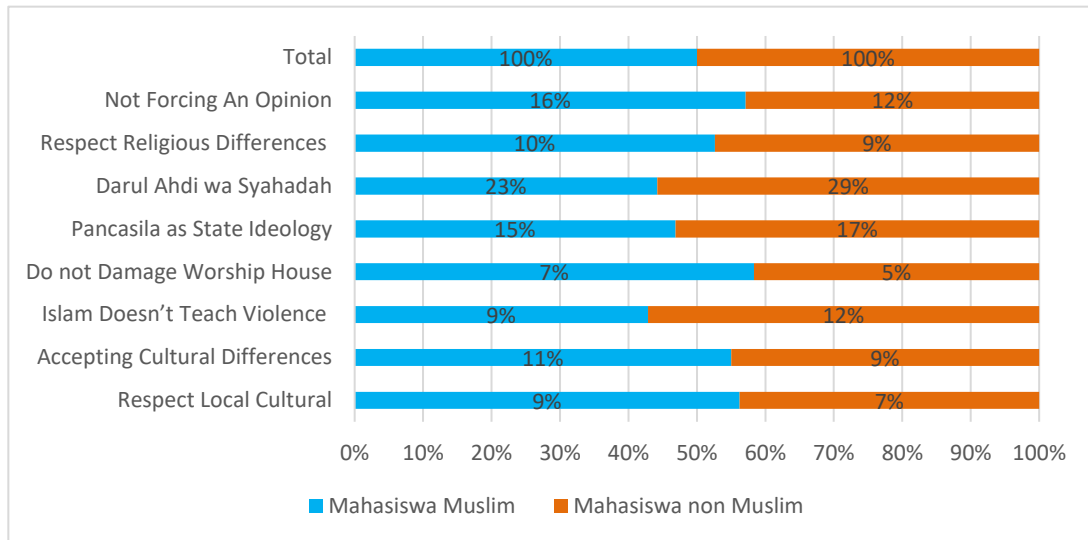
Figure 1. Religious moderation material

In Figure 1. the most significant proportion of material and its development related to religious moderation is in the aspect of mainstreaming Darul ahdi wa Syahadah (national commitment) to Muslim students by 23% and non-Muslim students by 29%, while the material for Pancasila as the state ideology for Muslim students by 15% and non-Muslims 17%. Meanwhile, the material content that has a minor portion is the prohibition on destroying houses of worship (anti-violence), 7% for Muslim students and 5% for non-Muslim students, including respect for local culture (accommodating to culture), 9% for Muslim students and 7%for non-Muslims. In other material on the theme of tolerance, do not impose their will on Muslim students 16% and non-Muslims 12%, and respect the differences between Muslim students 10% and non-Muslims 9%.

Students in semesters 1 and 2, including non-Muslims, are grouped into small groups of 5-10 people. Each group is accompanied by their seniors in semesters 7 and 8 and under the coordination of al-Islam Kemuhammadiyahan lecturers. Non-Muslim students are grouped separately and receive available material, including an introduction to moderate Islam. The material's content is relatively proportional, and it is added to various programs that align with the learning methods recommended in Kampus Mengajar Kampus Merdeka Program. It includes Problem Based Learning and learning outside the classroom through Peer Tutors and Practitioners who have been running since 2019 (Duriani; interview, 2022).

Another learning activity is outbound by inserting moderation material and soft skills, which are very useful for improving students' critical thinking, including live-in activities, where students stay on campus on Saturday-Sunday and receive various indoor materials and outbound (Muh. Yusuf; interview). , 2022). Meanwhile, non-Muslim students interact with Muslim students and their companions in a family atmosphere and respect each other.

Non-Muslim students study Islam in a moderate context as a science, not as a belief (Tyrani Anton & Eldad; interview, 2022). No material leads to religious discrimination or content that teaches violence, let alone terrorism.

If it is analyzed, religious moderation education is programmed in the al-Islam Kemuhammadiyahan curriculum and integrated with other courses contained in Learning Outcomes, as well as Hidden Curriculum, which is interpreted as curriculum content or confidential material (Waseso & Sekarinasih, 2021). The hidden curriculum in the proper context will impact students' knowledge, beliefs, behavior, and skills (Alsubaie, 2015).

Figure 2. Muslim and non-Muslim Student Assistance (outbound-class)

The growth of moderation and radicalization is a long process involving various life sectors and does not appear suddenly (taken for granted). Moderation of religion is carried out on an ongoing basis through education, whether formal, informal, or non-formal. So the educational process should not put social partitions in social interactions, so they are anti-different. Religious education in formal educational institutions is one of the learning resources that should be utilized best to produce young people who are tolerant and able to adapt to any culture authentically. In another study, it was found that religious education in formal institutions has not been able to answer the needs of religious education and has not been optimal in fortifying them from the current conservatism (Bamualim et al., 2018). All components need to revitalize religious education to align with the spirit of Islamic moderation, which is very much needed in a very diverse country of Indonesia. Optimization of education is needed so that students do not look for other sources that lead them to a radical understanding.

Cultural Hybridization and Cosmopolitan Spirit

The development of information and digital technology has a broad and robust impact on various sectors of life, especially the young millennial generation. The growth in information technology, such as computers, the internet, smartphones, and other information

devices, rose sharply. With easy access to information, young people from all walks of life are not difficult to find information and religious materials through the internet. It has a positive impact in the form of a more dynamic religious understanding but also has a negative side if the information is not filtered correctly. In short, their knowledge and understanding will be significantly influenced by the information about lifestyle, social, political, economic, cultural, and religious issues. Their identities have crossed between different cultures.

One of the moderate figures, Nurcholish Madjid, is one the figures he says has a mixed cultural, religious background or mixed religious experience. His parents were Masyumi activists, living in a traditionalist Islamic atmosphere, then studied at the Gontor Ponorogo Islamic boarding school, at IAIN, and the University of Chicago in the United States, and were involved in the mainstream campaigning for "neo-modernism." It is a form of natural cultural hybridization (Kersten, 2015). Many more Indonesian figures have experienced the same thing, both in NU and Muhammadiyah and in other mass organizations.

The following figure describes how family backgrounds, organizations involved in students, and higher education institutions contribute to their identity so that their way of thinking leads to cosmopolitanism. It can be seen in Figure 3 as follows:
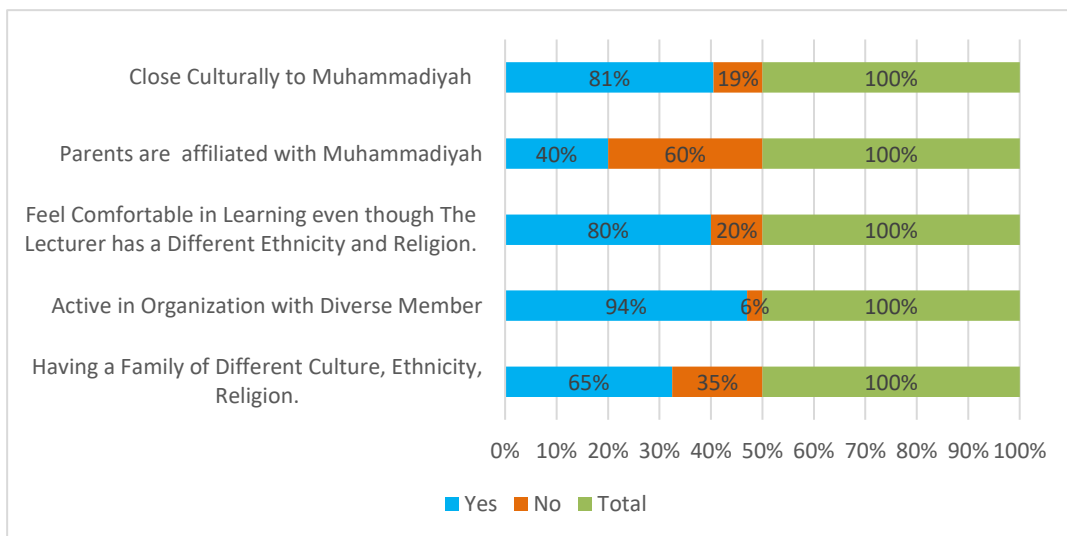

Figure 3. Students Cultural Hybridization

In Figure 3. it can be seen that 65% of students have extensive family backgrounds with different ethnicities and cultures. The process of cross-breeding between tribes may cause this mixing. Likewise, most come from family backgrounds with different affiliations with Muhammadiyah, as much as 40%, and active students in organizations with diverse members from ethnic and cultural aspects, as much as 94%. Thus, most students involved as

informants in this study had a cross between the initial culture they came from and the current culture at Muhammadiyah universities. Informants 1, 3, 5, 6, 8, for example, came from families affiliated with NU. and Wahdah Islamiyah, in lectures with non-Muslim students, and were active in the Muhammadiyah Student Association, which became an extra student organization at Muhammadiyah higher education institutions, and even became a driving force in the student organization.

Cultural diversity and cross-culturalism are a phenomenon of young people today who have begun to realize that they live in different socio-religious contexts and actively communicate and even coexist with one another (Bamualim et al., 2018). As many as 97% of students feel comfortable with their encounters with various ethnicities and religions on campus, and 3% feel uncomfortable. This discomfort is related to the aqidah learning process, where they want to openly question the aqidah of other religions but feel uncomfortable and afraid of being offended (Informant 9, 11, 13, 14; interview, 2022). Meanwhile, 81% are culturally close to Muhammadiyah and carry out religious activities based on Muhammadiyah guidance. It appears that young people's life journey has various educational environments and experiences.

Hybridization has happened in educational institutions for a long time and is not only related to human encounters with one another. However, it can also be seen from the effort to integrate Islam into general knowledge material, not in the area of worship, muamalah but in Islamic values , which can also be accepted by all groups and even across religions (Wahyono, 2014). This spirit causes young people to make relatively casual relationships and understand each other. They also realize that not all problems in life have to be faced with the competition; instead, the collaboration will strengthen each group in finding solutions.

Religious moderation education in this research is carried out either formally as a standard curriculum or informally as a hidden curriculum in various relevant activities. Educational activities then become a channel for students as young people to interact with one another, forming a cross-cultural relationship between them. With this spirit, young people are creating harmony, peace, and social cohesiveness in a society based on the same spirit to achieve social welfare. Young people realize that they are citizens of the world who must have a cosmopolitan perspective (Umam, 2016).

Youth must have a solution to strengthen differences and eliminate the assumption of the existence of dominant and subordinate groups in every social relationship. It includes soft skills needed in work and youth career advancement. Among the soft skills identified as

the most important and needed by students are teamwork and collaboration, decision making, problem-solving, time management, and critical thinking (Majid et al., 2012). It is related to how young people position themselves proportionally (moderately) and place others as collaborators who can advance life together. It is the relevance of religious moderation education and cultural hybridization in forming young people who have a moderate character and can collaborate with all nations in the world.

D. CONCLUSION

Religious moderation education in the context of this research was carried out with material on national commitment, anti-violence, accommodating local culture, and tolerance. Muslim and non-Muslim students participate in various forms of formal and informal activities, which effectively dissolve differences between students. Religious moderation education also impacts students' cultural hybridization, where they experience a non-linear process from the environment of parents, educational institutions, and student organizations. There is a cross-culture among students by not leaving their original identity.

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