The Existence of Religious Moderation in the Freedom Era Learn on the Independent Campus at a Religious Higher Education in Bali

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ABSTRACT

This study aims to examine religious moderation in religious tertiary institutions, especially Hinduism in the independent era of independent campus learning. This research uses quantitative and qualitative methods (mixed methods). The research subjects on the existence of religious moderation in the MBKM era were 1 person from a higher education institution, 3 MBKM implementers in this case were lecturers, and 50 moderators in MBKM, namely students. The data collection method in this research uses interviews and questionnaires. The data analysis method is qualitative. The concept of religious moderation was translated at each tertiary institution in the era of the independent campus through subjects such as religious moderation, multicultural studies, anti-corruption courses, and several other courses which included religious moderation. Obstacles faced in implementing religious moderation in the era of independent learning on an independent campus at religious tertiary institutions in Bali include limited facilities and infrastructure, unable to prepare special facilities/places of worship for students of different religions. Adjusting to the new curriculum and making moderation a subject requires a good thought for both the policy makers and the lecturers. The strategy undertaken in dealing with obstacles in the implementation of religious moderation in the era of independence was to study independent campuses at religious universities in Bali by strengthening religious moderation. Collaborating with religious universities other than Hinduism, creating guest lecturer programs to fill in courses that are integrated with religious moderation content, conducting religious moderation workshops that are trained by practitioners or by experts from various religions.

Keywords: existence of religious moderation, independent learning independent campus

I. Introduction

In the current era of digitalization, the development of technology, information and communication is accelerating. This has an impact on all aspects of human life. One of them is in the world of education. The world of education is required to be able to prepare students to be able to compete and live a decent life in this era.

Various efforts have been made by the Indonesian government to prepare education graduates, especially higher education, so that when they graduate they are ready to compete in the world of work. One of the government programs aimed at supporting this is the Merdeka Learning Campus Merdeka (MBKM) program. MBKM is a policy of the Minister of Education and Culture, which aims to encourage students to master various knowledge that is useful for entering the world of work. Independent Campus provides the opportunity for students to choose the courses they will take.

Learning on an independent campus provides challenges and opportunities for developing creativity, capacity, personality and student needs, as well as developing independence in seeking and finding knowledge through field realities and dynamics such as ability requirements, real problems, social interaction, collaboration, self-management, performance demands , targets and achievements.

The goal of independent learning at the independent campus is to increase the competency of graduates, both soft skills and hard skills, so that they are more prepared and relevant to the needs of the times, preparing graduates as future leaders of the nation who are superior and have personality. It is hoped that experiential learning programs with flexible pathways will be able to facilitate students in developing their potential according to their passions and talents. An independent campus is a form of learning in higher education that is autonomous and flexible so as to create a learning culture that is innovative, not restrictive, and in accordance with student needs.

Programs implemented on the merdeka campus include: 1) Student

Exchange, 2) Internships/Work Practices, 3) Teaching Assistance in Education Units, 4) Research/Research, 5) Humanitarian Projects, 6) Entrepreneurial Activities, 7) Studies/Projects Independent, and 8) Building Villages/Thematic Real Work Lectures.

The eight programs on this independent campus require students to not only develop their knowledge and skills, but also to be able to interact with the wider environment. Dealing directly with people from various circles. Differences in gender, ethnicity, religion, and belief. This is certainly not easy, especially with students who are still young and tend to prioritize their egos in what they do.

The implementation of independent learning on an independent campus, especially in religious tertiary institutions, is already running, such as the implementation of real work lectures and teaching lecturer programs. However, in reality, the eight programs in independent campus learning activities have not been implemented in a structured manner. Therefore it is necessary to have a study that describes how the implementation of independent learning on an independent campus at religious universities in Bali.

Likewise, there are many issues regarding religion, criminality, brawls between students, drug use, and promiscuity among teenagers, especially university students, to be one of the things that needs to get more attention from all groups.

Responding to the problems above, the Ministry of Religion promotes religious moderation to reduce the problems that occur. Religious moderation which is understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion, of course has dimensions, limits, and indicators to determine whether a religious perspective, attitude, and behavior whether it is classified as moderate or extreme. Several indicators of religious moderation contained in the book of the ministry of religion contain four important points, including national commitment, tolerance, non-violence; and accommodating to local culture (Munir, et al, 2020:96).

Religious moderation is expected to create a sense of security, peace and harmony between religious communities, nations and states. The implementation of moderation is also expected to be carried out in various aspects of life, one of which is higher education. Universities, especially those under the ministry of religion, are also required to implement moderation in every aspect. How this moderation is carried out, in its implementation of course there are obstacles and how the solutions are implemented by universities is a study discussed in this research.

Based on the explanation above, this research will examine the existence of religious moderation in the era of independent learning on independent campuses at religious universities in Bali.

II. Research Method

This research uses quantitative and qualitative methods (mixed methods). Quantitative methods are methods that are based on the philosophy of positivism, used to research certain populations or samples, collecting data using research measuring tools (instruments), quantitative/statistical data analysis, with the aim of testing and proving hypotheses that have been created/established. The qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2000:45).

The research subjects for the existence of religious moderation in the MBKM era were 2 people from policy makers at a university, 5 people implementing MBKM, in this case lecturers, and 20 people doing moderation in MBKM, namely students. The object of this research is the variable, namely religious moderation in the era of independent learning on independent campuses.

The type of data is divided into primary data and secondary data. Primary data in this study were collected using interview sheets given to 2 people from policy makers in a tertiary institution. In addition, the driver data generated also came from the results of a questionnaire given to 5 MBKM implementers, in this case lecturers, and 20 moderators in MBKM, namely students. Secondary data in this research is literature study with data collection techniques from research reports, scientific

books, articles, and journals related to research.

Data collection methods are divided into 3 types, namely interviews, questionnaires, and document studies. The interview method was conducted with 2 stakeholders from each tertiary institution to review the rules or policies in carrying out moderation and also the independent learning process for an independent campus. The questionnaire/questionnaire method was used to seek data from respondents regarding the implementation of religious moderation.

Documentation studies are techniques for collecting and analyzing documents, both electronic documents, written documents and images. These documents are then compared, analyzed and combined to form a systematic, complete and coherent analysis result. Data collection techniques from research reports, scientific books, articles and journals related to research.

The instruments used in this study were questionnaires and interviews. This questionnaire is used to measure the application of religious moderation in the higher education environment. Interviews are used to find out in-depth information related to data in the field.

Research on the existence of religious moderation in the independent era of independent campus learning at universities in Bali uses descriptive qualitative data analysis methods. Winartha (2006: 155) states that the method of qualitative descriptive analysis is to analyze, describe, and summarize various conditions, situations from various data collected in the form of interview results or observations regarding the problems studied that occur in the field. In line with that, Moleong (2007: 3) suggests that qualitative analysis is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior.

III. Results and Discussion

Merdeka Belajar Kampus Merdeka (MBKM) has been initiated by the Minister of Education since 2020. The learning process in MBKM activities is of course unlimited for students in terms of time, space and opportunity. The Merdeka Campus provides challenges and opportunities to develop students' creativity, capacity, personality and needs, as well as developing independence in seeking and finding knowledge through field realities and dynamics such as ability requirements, real problems, social interactions, collaboration, self-management, performance demands, targets and achievements. The aim of independent learning is to improve the competency of graduates, both soft skills and hard skills, so that they are better prepared and relevant to the needs of the times, preparing graduates as future leaders of the nation who are superior and have personality. With this independent learning, students will develop themselves in society independently so that there is a need to cultivate good character. Good character in students will lead them to live a peaceful and acceptable life in society.

In line with this, the Ministry of Religion promotes religious moderation as an embodiment of character formation. Religious moderation should be implemented in various fields of life not only limited to the ministry of religion but also disseminated in every institution and the general public. Through religious moderation, it is hoped that it will be possible to resolve and reduce criminal acts that occur or prolonged extreme conflicts.

The importance of religious moderation in this era of independent campuses has led to the need for a study that looks at how religious moderation has been implemented at a university. Therefore, the existence of religious moderation in the era of independent campuses at several religious universities in Bali was studied.

The implementation of religious moderation in the era of independent learning on an independent campus at religious tertiary institutions in Bali is seen from several aspects including university policy makers, policy implementers (lecturers), and policy recipients (students).

Policy stakeholders in the sample used stated that the implementation of moderation on the independent campus had been carried out well. Religious moderation is translated into a more tangible scope through tolerance among fellow students regardless of their respective social and religious/belief backgrounds. Several tertiary institutions have also translated this religious

moderation through courses such as religious moderation, multicultural studies, anti-corruption courses, and several other courses which include religious moderation. This is in line with the demands of the ministry which must include one of these modes in the course.

However, apart from being implemented in a course, according to sources of religious moderation, it is more about the application of student attitudes, such as mutual respect for fellow believers. Heterogeneous people with religious life live side by side and there are not even religious issues that have emerged into conflict. Everything went fine and Astungkara there were no problems. Then, in the learning process on campus, it is also important for every lecturer to carry out this. How to integrate religious values and moderation, especially respecting other people, so that religious harmony can occur. Implicitly in Hinduism itself, it carries moderation, which we know as the concept of Tri Hita Karana Pawongan, which is how we establish harmonious relationships with fellow human beings to a greater extent, one of which is to respect this freedom of religion, but there are also limitations. There are certainly rules and regulations regarding the limits to freedom of religion, not to practice religion freely.

Obstacles faced in implementing religious moderation in the era of independent learning on an independent campus at religious tertiary institutions in Bali include limited facilities and infrastructure, unable to prepare special facilities/places of worship for students of different religions. Adjusting to the new curriculum and making moderation a subject requires a good thought for both the policy makers and the lecturers. In this adjustment stage it certainly doesn't happen right away, it's perfect right away, there must be revisions, coordinated back and forth which of course takes time, effort, and also costs. Adjustment to lecture hours, SPMI also has to prepare monitoring and evaluation instruments that are in accordance with the implementation of this moderation itself.

If viewed more broadly, the form of the obstacle to moderation lies in ourselves. How can we translate the concept of religious moderation and implement it properly. Religious moderation is not just carrying out worship properly then carrying out the recommendations in the holy book not only like that, but also respecting other people, even friendly greetings are the smallest implementation of religious moderation and we must be able to think wisely. more flexible with regard to religion. Because there are people who do something that is not flexible or can be said to be rigid, that is, they do something by not adapting to their own conditions, not adapting to the conditions of their environment, not adapting to those other things, so the hope is that we are not too rigid in carry out religious teachings but also not as freely as possible in carrying out religious teachings.

The strategy that has been carried out in dealing with obstacles in the implementation of religious moderation in the era of independent learning on an independent campus at religious universities in Bali is that in addition to making moderation a content in courses, the implementation of learning in other subjects can also insert moderation values religious. And always link religious moderation with ethical morals and religious tolerance regarding theology to foster a sense of tolerance. There is a moderation house to specifically discuss religious moderation (Puspa, 2023).

For non-Hindu students, they are given the freedom to practice their worship according to their beliefs (for example, starting learning activities by praying together), while Hindu students prayer activities on certain days are centered on the Padmasana campus (Juliantari, 2023).

Another thing that can be done is by socializing, sitting together and giving an example, so if it's me, I call the head of study program first, we'll have a meeting at the head of study program, we'll have a meeting for all the heads of study programs, I'll give an example like how it's implemented and how to do the insertion, then the head of study program will Inform all the teaching staff and then we hold a general meeting, you could say it's like a group discussion (FGD) that we do, where we slowly provide information on how to do it. So while we're all going, we don't do it once or twice, usually it's while we're going (On Going Process) because we're still in the process, always being updated (Susanti, 2023).

The first strategy that can be done is that we have to study first, learning means that the language first, before we practice, we have to know the theory first. Because if practice without theory is not possible, it means that it is groping, but also if theory does not come together then the theory will die, not develop. Because sometimes, even though our theory is correct, if we don't put it into practice, it just won't give good results. Let me give you a small example: when we buy instant noodles, there must be instructions such as pouring so much water and so on. We know the theory but we don't. I've done it, sometimes we follow the instructions on the instant noodle packet, but sometimes there's too much soup or the opposite is too little broth, well, this is the practice that matures the theory. It's the same as religion. I memorize Trisandya, but when I memorize Trisandhya then I never carrying out the trisandya, then this is only in the form of memorization, it does not become a practice, let alone it can be said as an obligation. When we know or memorize trisandya, we practice doing trisandya for a long time, it will become a daily necessity, without trisandya it feels like something is missing. That moderation is not only a theory, but a real practice that is expected (Sanjaya, 2023).

Furthermore, the existence of religious moderation in the era of the independent campus is also reviewed from the policy implementers. Policy executors, in this case the lecturers also stated that the implementation of moderation on the independent campus had been carried out properly. The form of the religious moderation curriculum in the Freedom to Learn era has been designed to train students to have critical thinking skills, have creativity, have the ability and skills to communicate and make students have cooperation and be able to collaborate (Sueca, 2023). Another opinion regarding the implementation of religious moderation in our institution's MBKM curriculum, especially the PBB study program, was raised as many as 2 credits which belong to the group of institutional characteristics courses (Apriani, 2023).

Religious moderation is included in the Merdeka Learning Campus Merdeka curriculum, reflected in the existence of special religious moderation courses that students must take. 1. The curriculum includes courses and activities that discuss different religions and beliefs. Students can learn about the basic teachings of each religion. 2. The curriculum includes training on how to carry out good and effective dialogue between religious communities, speak politely and look for similarities in the views of each religion and beliefs. 3. The curriculum includes learning about the importance of religious tolerance and harmony, by promoting tolerance and harmony between religious communities. 4. The curriculum includes courses that discuss the contribution of religion to society, how each religion promotes social values such as: kindness, brotherhood, peace and justice by helping to improve society and the surrounding environment (Suarnaya, 2023).

Obstacles due to differences in views or thoughts on campus are something normal. In fact, when the campus world no longer gives birth to differences of opinion, the function of the campus has died (Sueca, 2023).

There is no specific curriculum regarding religious moderation 2. Explicitly, institutional encouragement has not been optimal, perhaps because of a minimal budget. 3. The mindset for implementing religious moderation is underestimated, because it is considered too normative, not urgent. Religious moderation seems to only be carried out by intolerant circles/groups. 4. The perception that Hindu religious campuses are already "tolerant" so that religious moderation is considered not yet urgent 1. Socialization of leaders to lecturers in the context of implementation. 2. Moral support regarding the implementation of religious moderation. 3. maximize the implementation of community service to promote religious moderation (Widiantara, 2023). There have not been many collaborations with non-Hindu campuses, my hope is that all religious campuses other than Hinduism can collaborate with each other in filling out courses with appropriate course names so that the moderation value of each religious teaching can be conveyed to students or the STAHN Mpu community Kuturan (Suparya, 2023).

The strategy carried out by strengthening religious moderation with three

main strategies, namely: first, dissemination of ideas, knowledge, and understanding of religious moderation to all levels of society; secondly the institutionalization of religious moderation into binding programs and policies; and third, integration of the moderation formula (Sueca, 2023).

First, increase existing discussions between the academic community. Campuses should not be dominated by the interests of a particular group, thereby closing the space for dialogue for other groups; second, students are heavily involved with various problems of religion, state and nation which then look for existing solutions to solve the problems. The solution that can be offered in dealing with religious moderation in tertiary institutions with technological developments is transparent and accessible academic discussion in technology which then does not contain radicalism (Artha, 2023). By implementing character education that prioritizes the values of religious moderation. 2. By developing a curriculum that includes religious moderation. 3. holding seminars on religious moderation (Suarnaya, 2023). Collaborating with religious universities other than Hinduism, creating guest lecturer programs to fill in courses that are integrated with religious moderation content, conducting religious moderation workshops that are trained by practitioners or by experts from various religions (Suparya, 2023).

Furthermore, the existence of religious moderation is also seen from policy recipients. The recipients of the policy intended in this research are students who were respondents to the implementation of religious moderation in the era of independent campuses. The importance of knowing the implementation of policy recipients is to synchronize the results between those conveyed by policy makers and policy implementers with what is felt by policy recipients. Data was collected using a religious moderation questionnaire.

The data obtained in the research are data on national commitment, tolerance, anti-violence, and accommodation to local culture. National commitment data average (mean) = 26.32 and converted into a table with a Liket scale, the tendency is in the very high category. The average tolerance data (mean) = 27.45 and converted into a trend table is in the very high category. The mean (mean) of anti-violence = 26.91 and converted into a trend table is included in the very high category. And the average (mean) accommodative to local culture = 30.48 and converted into a trend table is included in the very high category.

Based on these results it can be concluded that the recipients of the policy towards the implementation of religious moderation in the independent campus era have been very well carried out in religious tertiary institutions in Bali.

The hope for the existence of religious moderation in this independent campus era is that students can really understand what religious moderation is, can know what religious moderation is, so that it is not simply ignored, especially since we have got it from semester one. It is also great hope for students not only to think that this course is only limited to achieving high scores, but students must apply it seriously and be able to understand what moderation is and what that moderation means (Puspa, 2023).

In line with that, it is hoped that the academic situation can be more conducive and the Tri Dharma activities carried out can bridge the realization of religious moderation globally (Juliantari, 2023). There are clear rules with clear technical guidelines, so that universities can apply them easily. In general, moderation with MBKM is very closely related, if it can be continued, don't give up halfway, continue because it is very good, because students are free to learn from various sources, students can study wherever they can, but they still emphasize Godhead and global diversity (Susanti, 2023).

This religious moderation can at least be a guide for us as human beings, we Hindus, with other religions, especially human beings, we can realize a sanctified life and a peaceful and prosperous universe. Because any religion definitely wants or teaches to create a safe, peaceful and peaceful life. In the future, it is hoped that this religious moderation can become a guide, guidance, even though it cannot invite other people, at least ourselves, to make peace with ourselves, make peace with other people, with the environment, so that the life that is pure and peaceful is like the Hindus that Hindus aspire to. -dreams can be realized and this is not just wishful thinking, if we can pass

it on to the next generation, we will pass it on to the next generation and of course we have to be good first before we can pass it on to the next. Because if we are good, we pass on goodness to the next generation, the next generation will too, then this goodness will continue in life (Sanjaya, 2023).

Based on the three research results from policy makers, policy implementers and policy recipients, it can be concluded that the implementation of religious moderation in

IV. Conclusion

Based on the results of the research and discussion, it can be concluded that the concept of religious moderation is translated at each university in the era of independent campuses through courses such as religious moderation, multicultural studies, anti-corruption courses, and several other courses which include religious moderation. This is in line with the demands of the ministry which must include one of these modes in the course. The implementation is already implemented, some are just starting from a new semester, some are already running in the next semester.

Obstacles faced in implementing religious moderation in the era of independent learning on an independent campus at religious tertiary institutions in Bali include limited facilities and infrastructure, unable to prepare special facilities/places of worship for students of different religions. Adjusting to the new curriculum and making moderation a subject requires a good thought for both the policy makers and the lecturers. If viewed more broadly, the form of the obstacle to moderation lies in ourselves. How can we translate the concept of religious moderation and implement it properly.

The strategy undertaken in dealing with obstacles in the implementation of religious moderation in the era of independence is to study independent campuses at religious universities in Bali by strengthening religious moderation with three main strategies, namely: first, dissemination of ideas, knowledge, and understanding of religious moderation to all levels of society; secondly the institutionalization of religious moderation into binding programs and policies; and third, integration of the moderation formula. Collaborating with religious universities other than Hinduism, creating guest lecturer programs to fill in

the era of independent campuses has been carried out well. Some carry it out as one of the courses, others are integrated into every learning implementation. The policy holder translates it into a course that characterizes the study program or institution, the implementer carries it out in accordance with the learning plan created, and the policy recipient feels it through instilling character values in every lesson carried out.

courses that are integrated with religious moderation content, conducting religious moderation workshops that are trained by practitioners or by experts from various religions.

The suggestions formulated in this research relate to contributing ideas to leaders, lecturers and students. For leaders, there needs to be clear rules governing the implementation of religious moderation in the era of independent campuses. This translation of religious moderation should ensure that the policies taken are appropriate to the conditions on the ground. There needs to be training on moderation and its implementation in the independent curriculum. Increase collaboration between universities both under the ministry of religion and outside the ministry to expedite the MBKM process and also spread religious moderation in society, especially education.

For lecturers, there is a need for more self-development by attending trainings on religious moderation. It is mandatory to include religious moderation in every learning process carried out so that apart from being a course, religious moderation also resonates in every learning process.

For students, the need for self-development and add insight about religious moderation. Maximizing learning abilities in learning activities in the independent curriculum.

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