

Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era

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Abstract

This study aimed to describe the religious moderation of students at public colleges in Kalimantan on the basis of four indicators of moderation. The type of this study was a qualitative-quantitative descriptive research using concurrent embedded research model. The result of this study showed that the understanding, response, and religious method of students had a characteristic, namely moderate value. The level of moderate indicator in each aspect was higher than the indicator that was not moderate, or extreme. In the aspect of knowledge, students were not familiar enough with the tag line “religious moderation”, and the provision of the religious moderation material in the form of socialization or a forum of scientific discussion was still limited. In aspect of behavior, students showed tolerance, national commitment, rejecting violence, and accommodating local culture. In the aspect of the religious method, the students who were categorized as moderate in facing religious problems preferred to uphold moral values, character, and identity of Islam rahmatan lil alamin rather than use violence in solving problems. Facing the disruption era, most students could filter information they obtained and know how to process information they received wisely and responsibly, confirm and consider the truth first, and know the advantage of information before distributing it to many people.

Keyword: Religious Moderation, Public Colleges, Disruption Era

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan moderasi beragama mahasiswa pada perguruan tinggi umum di Kalimantan melalui pijakan empat indikator moderasi beragama. Jenis penelitian ini merupakan penelitian deskriptif kualitatif-kuantitatif dengan model concurrent embedded. Hasil penelitian menunjukkan bahwa tingkat indikator moderat lebih tinggi dibandingkan indikator tidak moderat/ ekstrim. Meskipun pada aspek tingkat pengetahuan akan slogan “moderasi” beragama tidak terlalu familiar, dan pemberian materi moderasi beragama masih sangat terbatas tetapi pada bakikatnya pemahaman, respon, dan perilaku mahasiswa bercirikan nilai dan prinsip moderat dalam menghadapi persoalan agama. Pada aspek perilaku, mahasiswa menunjukkan perilaku yang toleran, berkomitmen kebangsaan, menolak kekerasan, dan akomodatif terhadap kebudayaan lokal. Pada aspek metode beragama, mahasiswa tergolong moderat dalam menyikapi suatu persoalan keagamaan. Mereka lebih memilih untuk menjunjung tinggi akhlak mulia dengan identitas Islam rahmatan lilalamin dibanding menggunakan kekerasan. Menghadapi era disrupsi, sebagian besar mahasiswa mampu memfilter informasi dan memproses informasi yang diterima secara bijak dan bertanggungjawab sebelum membagikan kepada orang banyak.

Kata Kunci: Moderasi Beragama, Perguruan Tinggi Umum, Era Disrupsi

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Introduction

Phenomena of moral decadence on the young generation nowadays are frequently happened. The accessibility and fastness to access information and news via the internet become a way of moral decadence, especially the millennial generation that still finds an identity (Iskarim, 2016). The advancement of science and technology has the logical consequences of the conditions reflecting the moral decadence (Haidar, 2012). Values shifting that lead to the emergence of narration of exclusivism, extremism, intolerance, radicalism, and terrorism become an interesting topic to investigate. Some studies on the disruptive effect of the industrial revolution era 4.0 that affects any aspects of life, including the religious aspect. Suhaimi (2018) in her study states, that industry revolution with its disruptive power brings any kind of problems that shock people generally and Moslem specifically, such as decadence of religious values and moral decadence of Moslem. Disruption era with all the activities has a strong ability to decrease religious quality of people that means Muslims do not use religion anymore as principle and guidance of life.

The millennial generation, as the main actor who is very active in responding to the onslaught of information technology that is really prone to moral decadence. The inability of the millennial generation in filtering each information and content that they access makes them a target of doctination of radicalism and hate speech, which is spread out through the internet. They will be an object of danger spread of content, images, porn video, violence, vandalism, bullying and also become a victim of a hoax that is provocative and instigative that leads to faded values of honorable character in the young generation. One of some incidents of moral decadence in the young generation in the case of the arrest of five of the seventeen members of the Fepi Fernando's network, three of those arrested were graduates of the Syarif Hidayatullah State Islamic University Jakarta (Saifuddin, 2017). The bombers such as in Bali bombing, Thamrin bombing, pressure cooker bombs are generally at a young age and they are still teenagers (Hanifah, 2019).

By seeing the reality that happened, thus it needs maximum effort in facing the era in which any information can be obtained

easily anytime and anywhere. Preventive and anticipative ways that can be done are besides strengthening understanding of Islam doctrine entirely it also needs moderation in the religious aspect. Islamic moderation, as a complete balanced system in life, should be adopted and practiced accurately according to the revelation sources (Yaakub *et al.*, 2019). Religious moderation is a view or attitude that always tries to take a middle position of two views that is contradictory and exaggerating or in other words not extreme to the right or left (Misrawi, 2013). Furthermore, moderation means reducing violence or avoidance of extremity (Mubakkirah, 2018). Religious moderation is essentially believing the absolute doctrine of religion and giving space to religion believed by other people.

According to Quraish Shihab in Iffati Zamimah ⁽²⁰¹⁸⁾ stated religious moderation has important pillars, namely justice, balanced, and tolerance pillar. Theoretically, in religious moderation, it is not religion that is moderated but the way or religious implementation. Lukman Hakim (2019) states that it is not the religion that is moderated because religion must be perfect. After all, it is from God, but our religious way, way to understand because our way of implementing that is moderated. Religious moderation needs to be given to every people, who have religion, especially in a millennial generation or young generation. A concrete step in giving values of religious moderation in the young generation is through education (Purwanto *et al.*, 2019).

Religious moderation mainstreaming in the context of higher education is developed by referring to three aspects of moderation, namely being moderate in thinking and understanding, being moderate in behavior, and religious method. Values of moderate attitude that can be developed, namely 1) *Tawassuth*, 2) *Tawazun*, 3) *I'tidal*, 4) *Tasamuh*, 5) *Musawah*, 6) *Syura*, 7) *Ishlah*, 8) *Aulawiyah*, 9) *Tathawwir wa Ibtikar*, 10) *Tabahdhubur* (Nur & Mukhlis, 2015). Aspects are framed with universal principles, balance principles, integration principles, and a variety of principles (Harto & Tastin, 2019). Indicators that can be used to determine a person's perspective, attitude, and religious behavior, are classified as moderate or extreme, namely 1). National Commitment, 2). Tolerance, 3). Rejecting Violence, 4). Accommodating Local Culture.

These four indicators can be used to recognize how strong religious moderation can be practiced by someone in Indonesia (Ministry of Religion, 2019, p.43).

This study is tried to measure and describe religious moderation of students at Publik Colleges (PTU) in Kalimantan through the base of three aspects of moderation and four indicators of religious moderation. The research is expected to be able to contribute to various aspects, including 1). Contribute to the theoretical aspect. It is hoped to be a literal contribution of thought in enriching the treasury of knowledge about religious moderation among students in public colleges. The existence of this study is expected to become an educational discourse to encourage the internalization of religious moderation values in personal, social, national, and state life for the realization of harmonious, and harmonious life in the midst of Indonesia's diversity. 2). Contribute to the practical aspect. It is expected to be taken into consideration in compiling a strategic program for mainstreaming religious moderation among students at public colleges. With this study, it is expected to be a practical thought contribution to taking early preventive measures on the seeds of extreme understanding, such as radicalism and liberalism among students.

Research Method

This study is qualitative-quantitative descriptive research with an educational and religious approach. The research model is an unbalanced mixed combination model or concurrent embedded. The Concurrent embedded method is a research method that combines qualitative and quantitative research methods by mixing both methods unbalanced, but independently to answer similar problem formulations (Sugiono, 2012). This study aims to describe and analyze the reality of religious moderation of Muslim students at colleges in facing the era of disruption. For that purpose, the population of this study was all students at the public colleges (PTU) in Central Kalimantan. In this study, researchers limited only two universities, namely Palangka Raya University and UMP University. The reason why they were chosen as a population because UPR and UMP are the two universities with the highest number of students in Central Kalimantan. Besides, the two universities represent the State public

colleges and private-public colleges in Central Kalimantan.

In this Concurrent Embedded model, quantitative and qualitative data collection is done at the same time and alternates in a short time interval. The main data collection techniques by giving questionnaires google form to students. With this data collection technique, quantitative data on student religious moderation will be obtained in each religious moderation indicator. The research instrument used for quantitative data collection was developed from the theory of religious moderation issued by the Research and Development Center of the Ministry of Religion RI (2019) which states, that indicators of religious moderation, namely: 1). National Commitment, 2). Tolerance, 3). Rejecting Violence, and 4). Accommodating Local Culture. These four indicators can be used to recognize how strong religious moderation can be practiced by someone in Indonesia.

Sources of data in quantitative data collection carried out with probability sampling techniques with the simple random sampling method. Simple random sampling is a random sampling of members of the population, thus providing equal opportunities for population elements to be selected as sample members (Prasetyo & Miftahul, 2005; Masyhuri & Zainuddin, 2008; Sugiyono, 2012; Ibrahim, 2015; Moleong, 2017). Determination of the number of samples from the population is done based on the help table by Krejcie and Morgan (1970). The total population was 23.902 students (PDDIKTI, 2019), so based on the help table, it is determined that the sample is 379 people.

The quantitative data will be supplemented with qualitative data to be more in-depth, focused, and meaningful, so the researchers conducted qualitative data collection. Qualitative data collection was obtained through interviews in the focus group (FGI), namely interviews with groups of samples to obtain information and data on student religious moderation as the focus of research. Sources of data in qualitative data collection, selected by purposive sampling technique that is deliberately determining the right person to be a sample. This purposive sampling technique was chosen with the consideration that each sample selected had knowledge of quali-

tative data so that the data to be obtained fulfilled the criteria for completing the quantitative data. The research instrument used for qualitative data collection as outlined in interview guidelines. Interview guidelines were developed from four indicators of religious moderation, namely national commitment, tolerance, rejecting violence, and accommodating local culture.

Data analysis techniques used are adjusted to the type of data obtained. Quantitative data obtained from the religious moderation google form questionnaire were analyzed using simple statistical data analysis. Qualitative data obtained from focus group interviews (FGI) were analyzed, through descriptive qualitative analysis according to Mile and Huberman. This data analysis is carried out interactively through the process of data reduction, display, and verification.

Religious Moderation of Muslim Students in Public Colleges

A discussion of the result of this study started with a description of the respondent's identity that becomes a research object. The overview of identity-based on age, gender, and faculty, are shown in the following Figure 1:

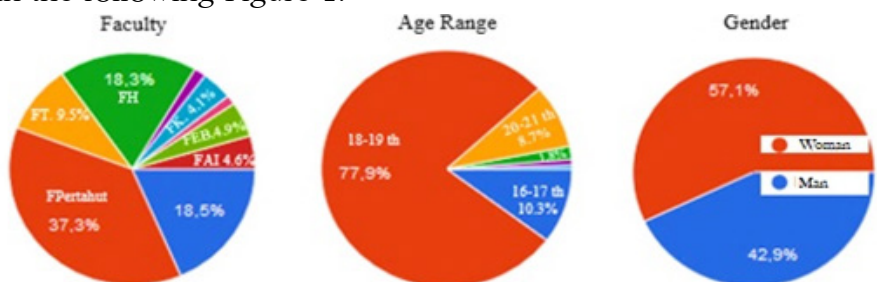


Figure 1.

Representativeness of respondent based on faculty, age, and gender

Figure 1 shows the description of the representativeness of the respondent based on faculty, age, and gender of 389 respondents. Viewed from age, it shows balanced and fulfills the criteria that the expected respondents are a young generation or millennial generation that are native of disruption era, who is at twelve until twenty-one years old (Nasrudin, 2017). From the gender aspect, it

is also balanced between males and females that is 42.9% male and 57.1% female. The balanced spread of gender gives an overview of balanced research results on the religious way of students based on gender. Furthermore, based on faculty, respondents are from the representatives of all faculties that become a population of study that is a public college in central Kalimantan.

Research result on religious moderation of students in public college is arranged based on tri aspects, namely thinking and understanding theory, behavior and attitude, and religious method aspect.

1. The Aspect of Knowledge and Understanding the Theory

Research result on the aspect of student's knowledge on religious moderation is seen in the following figure 2:

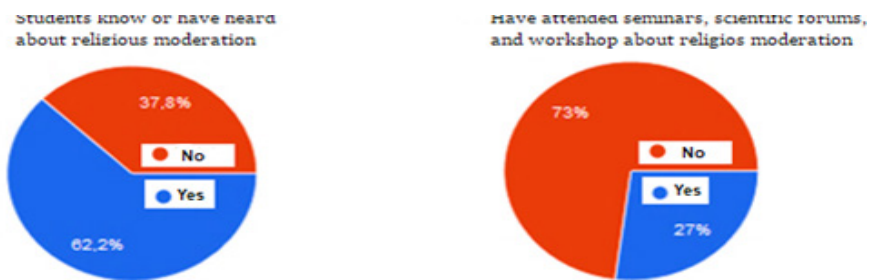


Figure 2.

Presentation of student's knowledge on religious moderation aspect

In Figure 2, it shows that research result on the aspect of knowledge of a concept or tag line "moderation" and involvement of students in activities with the theme of religious moderation. In the aspect of knowledge of theory, it shows that the number of students who know or at least ever hear religious moderation is greater at 62.2% or 242 students and 37.8% or 147 students, who have not heard religious moderation. Only 27% of students ever join the seminar, workshop or forum of scientific discussion on religious moderation while 73% of students have not accepted material of religious moderation in the form of any activities. It shows that students are not familiar with the tag line of concept "moderation"

and giving material on religious moderation is still limited to students who are in public college in Central Kalimantan.

Moreover, research result on student's understanding on values of religious moderation, is obtained through agreeing or disagree question, and it can be seen in the following table 2 :

Table 2.
The Research Result of Student's Understanding of Religious Moderation

| Indicator of Moderation | Questions | Result | |
|--------------------------------|---|--------|----------|
| | | Agree | Disagree |
| Tolerance | What is your opinion on people who prioritize the interest of his/her group rather than common interest? | 84.6% | 15.4% |
| Refuse Violence | What is your opinion on people who spread content such as video and photo consisting of hate speech to instigate because they are disappointed with their understanding is different from other people? | 99% | 1% |
| N a t i o n a l Commitment | What is your opinion on people who keep participating and cooperating even they have different religion, tribe, and race because we all are essentially fellow countrymen? | 1% | 99% |
| Accommodating Local Culture | What is your opinion on the implementation of religion that should be balanced between the world and the afterlife? | 12.6% | 87.4% |

Processed from: Google form questionnaire

In table 2, it shows that every choice in indicator of being religious moderate in gets higher percentage rather than the indicator that is not

moderate or extreme. An indicator of tolerance and accommodating local culture, 84.6% of students agree that people should prioritize common good rather than individual and group interests. 87.4% of students agree that in a religious way, it should be balanced and not overly extreme to the left (radical) or extreme to the right (liberal). Furthermore, in indicators of national commitment and refuse violence, they have a percentage above 90% or 350 students. It shows that respondents choose to uphold moral values, avoid violence, and prioritize common good in facing and resounding problem related to religion.

From the research result in the aspect of knowing the concept of moderation, it is known that students theoretically are less familiar with the tag line of moderation, and it is limited in giving socialization having theme religious moderation, but essentially their understanding of religion and response have characteristics of moderate value in facing a religious problem. Ariyadi (Interview, 2019) states that :

“The word moderation is probably seldom to be heard in students circle, but indirectly they use moderate values in their daily life. They are tolerant with a difference, uphold moral values, decline violence upon the name of religion, and other moderate behaviors. For example, A is asked whether he/she ever hears religious moderation? Then A answers not, but when he/she is asked whether he/she agrees with the people who do violence upon the name of religion?, The answer is not agreed with that. Does implement religion should be balanced? The answer is yes.”

Islam doctrine has moderate character. Every problem in any aspect of life will be responded moderately by Islamic doctrine even this moderation principle becomes Islam's characteristics in responding to any problems (Setyadi & Salim, 2013). Values of tolerance are needed to create a society that has characteristics of universality, the supremacy of law, respect the difference, kindness from and for all, achieve the common good, and uphold human dignity. Islam teaches its people to be tolerant, respect values of humanities, and a balanced life between the world and the afterlife

(Ali & Noor, 2019).

2. The Aspect of Behavior and Attitude of Religious Moderation

Research result on the aspect of behavior and attitude of students in religious moderation is seen, in this following table 3 :

Table 3.
Research result on the aspect of the behavior of religious moderation

| Indicator | Question | Option | Result (%) |
|---------------------|--|--|-------------------|
| Tolerance | If you are an individual or member of the organization, you have a different opinion on something related to religion (understand and/or procedure of worship), and it is not in line with the understanding of your group. Then your response is... | a. I try to defend the opinion of my group because I think that is the most correct opinion | 3.1% |
| | | b. Respect other opinion and find the best solution that can accommodate the existing difference for common good | 91.5% |
| | | c. Indifferent, basically we are different and every people is free to state the opinion | 5.4% |
| National commitment | | a. Indifferent, whatever I do cannot change anything | 3.1% |
| | | b. I will find what the problem is and the cause then I find the solution is a good way based on Islam doctrine which is Islam is a mercy for the whole universe | 95.6% |

| Indicator | Question | Option | Result (%) |
|-----------------------------|--|--|------------|
| | | c. I feel disappointed and I will do anything to get fairness even by using violence or breaking the law | 1.3% |
| Accommodating local culture | If in your environment (home, campus, society) there is a social activity which involves people who have different tribe, race, religion and political choice from you. Then your response is... | a. I will not participate because they are different from me | 1% |
| | | b. I don't care and ignore it because I have an individual interest that is more urgent | 4.1% |
| | | c. I will participate and cooperate even we have different tribes, races, religions, and political choices | 94.9% |

Processed from: Google form questionnaire

Based on table 3, it is known that respondents in understanding and thinking reflect moderate values. It is seen in each moderate indicator has a higher percentage rather than the indicator which is not moderate or extreme. Those moderate percentages are tolerance at 91.5%, national commitment at 95.6%, and accommodating local culture at 94.9%. Based on research results, in the aspect of religious behavior and attitude, it can be concluded that most students in facing problem-related to the problem of religious life show that behavior of tolerant, balanced, uphold moral values, decline violence, having a national commitment, prioritize the common good, and accommodating local culture. All those behaviors are the characteristics of religious moderation.

Moderation in general meaning means balance in faith, attitude, behavior, arrangement, and morality (Amin, 2014). It means that Islam is a very moderate religion, not exaggerating in religion, not extreme in faith, not arrogant nor graceful, and many others. The

principle of balance is also an attitude and life orientation taught by Islam, thus it is not trapped in extremism in their life, not merely chasing afterlife by ignoring earthly life (Futaqi, 2018). Although differences are the cause of disunity, accommodating local culture is there to unite people without destroying these differences (Hanapi, 2014).

In facing different opinions on something related to religion, students choose to tolerance to the ones who admit and respect differences, either in the religious aspect, organization, and another aspect of life. Then students in facing unfairness related to tribe, race, and religion or policy of the government, they prefer to finding what the problem is and the cause, then find a solution in a good way and uphold national commitment. In a forum of group interview (FGI), Ristanaka Prasetyo state:

“Islam is a mercy for the whole universe. Therefore, Islam should bring peacefulness for all. Doing reprehensible behavior by acting on behalf of religion is not a good act, and it can be divisive for the entirety of people, and it can make conflict and disturb peacefulness”

By not choosing to do extremely, when facing unfairness and uphold national commitment shows that student's response to religious moderation. Furthermore, moderation is a real demand to protect the nation against the danger of extremists as it protects it against deviant people (Davids, 2017). Appreciating differences is the principle of religious moderation that prevents radical behavior. The presence of radical actions which developed recently is triggered by certain groups who have difficulty accepting pluralism in society. They do not like the diversity and force the creation of uniformity so that it arises such a radical action (Suciati & Erzad, 2018).

Then indicator of egalitarian, students are ready to cooperate and participate in social activity in the environment of respondents even the involved people have different tribes, races, religion or political choices. It shows that most students can act moderately, which is not discriminative to others, caused by differences in religion, tradition, origin, and political choice. Selly Saputri in a forum of group interview state :

“even we are different we are one because the difference is not a limitation for us to participate and cooperate. Considering that Indonesia is a country that consists of any kind of tribe, race, customary law, and culture, thus we have to be a nation which is *Bhinneka Tunggal Ika*. However, even we are different we are one and also have to respect each other”

Lukman Hakim explains that Islam moderation also contains the principle of *Bhinneka Tunggal Ika*, which is a principle of equality and fairness among the differences to achieve unity (Ministry of Religion, 2019). In the context of plural and multicultural Indonesian, moderation should be understood and become a commitment in social life, commitment to maintaining social balance, commitment to hearing, and commitment of learning to trainability in maintaining the existing difference in social life (Akhmadi, 2019). Understanding that a pluralistic nation is a nation that consists of diverse cultures, the recognition of diversity and difference in culture, race, ethnicity, even religion is a concept of moderation in multicultural (Malla, 2017).

Even though most students act moderately, but there is still an intolerant student use violence in solving problem, and is not ready for the difference. 3.1% of students give responses such as being intolerant, ignored, thinking that it is common and being pessimist with a problem faced. And 1% of student responds selfishly, they cannot accept existing difference, apply law onto themselves, and justify violence act in solving a problem. Behavior and attitude lead to liberalism and radicalism. Iffati Zamimah (2018) states that a tendency to act freely in a religious aspect and they consider forbidden acts by religion is a common thing to do is the characteristics of liberalism. In contrast, using an extreme method in understanding religious law and force that way in using violence is an act that is contradictory to the method of *wasatiyah* that prioritizes the value of Islam *rahmatan lil alamin* (Syifa, 2019).

3. The Aspect of Religious Method

Research result on the aspect of method and response of students in religious moderation is seen in the following table 4:

Table 4.
Research result on the aspect of student's method in religious moderation

| No | Question | Option | Result (%) |
|----|--|---|------------|
| 1. | What is your opinion on people or your partner who involved in a community or group, that its doctrine leads to disunity and it threatens the entirety of a country? | a. Indifferent because it is their rights to join any group | 5.7% |
| | | b. Stay away from them because I feel that people and its group is very dangerous | 11.1% |
| | | c. Want to join because figure/ the leader is famous people and its doctrine is in line with your opinion | 3% |
| | | d. Want to join because that partner/people is your best friend | 0% |
| | | e. To embrace that partner/ people and state that the group is not in accordance with characteristics of <i>Islam Rahmatan Lilalamin</i> and NKRI | 80.7% |
| | | f. Invite partner and other people to apply law onto yourself or attacking that group because disturb and threaten the entirety of the state | 1.8% |

| No | Question | Option | Result (%) |
|----|---|--|------------|
| 2. | When the process of the lectures is running, and in the last 15 minutes of it, azan filled the air. You ask permission to your lecturer but the lecturer gives the advice to finish the t 15 minutes of lecture, and when it is finished you can do congregational prayer with other partners. Then your response is... | a. Keep leaving the class even there is no permission of lecturer because you have to do congregational prayer | 14.4% |
| | | b. Wait until the class ends that there are only 15 minutes because studying is obligatory while doing congregational prayer is sunnah | 69.7% |
| | | c. Feel disappointed with lecturer's decision and spread information that their lecturer obstruct to do prayer | 8.5% |
| | | d. Indifferent because prayer can be done anytime | 7.5% |
| 3 | If you get information or news that is viral on the Internet or social media that you have not known the truth. Then your response is... | a. I do not care and ignore because that is not my business | 9.8% |
| | | b. Share that news because it is viral and common nowadays to share viral news | 1.5% |
| | | c. Consider the truth first and the advantage of that news, if it is right and advantageous I will share it | 88.7% |

| No | Question | Option | Result (%) |
|----|--|---|------------|
| 4 | If you are surfing on the internet and find the content of video, photo, article that contains hate speech, instigate, provoke or disunite that threatens security, peace, and religious, national, and state entireties. Then your response is... | a. Access that information and ignore it because it is rights of all to state opinion. | 7.7% |
| | | b. Access information and share it because the content is true and in line with opinion or philosophy of your group | 2.3% |
| | | c. Access that information and report it as dangerous content in order not to spread hate speech to other people. | 90% |

Processed from: Google form questionnaire

Based on table 4, it is known that in the religious method, students prefer to respond variously even most of them are included in moderate. A higher percentage is in a moderate choice that is at 80.7% of respondents prefer to embrace partner or people that will choose the wrong step or is not in line with Islam doctrine. It shows that respondents in facing a religious problem will choose to uphold moral values, character, and identity of Islam is a mercy for the whole universe rather than using violence in solving something. Then 5.7% of students give the indifferent response in seeing digression happened, and 3% of students prefer to join a group that its doctrine leads to disunity. Some students have a response that leads to radical and liberal methods because influenced by external factors, namely the influence of popular figures, the matter of human rights, and feel that doctrine taught is in line with their understanding.

The next is in the principle of universality and using priority in understanding. 69.7% of students have a universal point of view that prioritizes obligation rather than sunnah. It shows that students

use prioritizes obligation and followed by sunnah. Respondents can identify more important problems that should be prioritized to be implemented rather than less important problems, they prefer problems that have a wider advantage rather than problems with limited advantage. However, there are 9.8% of respondents do not care and ignore, 8.5% of respondents cannot identify prioritized problems to solve, thus trapped in a method that leads to an exaggerated response. Ahdan (Interview: 2019) states that:

“Every religion including Islam teaches not to annoy humanity values, not allowing terrorism act, violence or kind of it, teach to be fair, be ready to accept the difference, respect, and spread the peacefulness. However, sometimes that moderate act or character, closed by some exaggerating Muslim, radical, fundamental, or even liberal.”

In the religious aspect, Islam teaches that we do not need to act exaggeratingly that exhaust energy and emotion but also not to be careless. Being realistic is the best choice in a religious aspect that is an act based on rounding situations and conditions. Being moderate does not mean that we do not have a clear action in facing a complex problem, and also being fickle and confused in deciding two contradictory things. Being moderate in Islam is a method that mediates two extremely contradictory things while rejecting an exaggerating act to one side (Sultoni, 2016).

In facing digital era students are expected to be able to filter the information they get and know how to process accepted information wisely and responsibly. Based on research result 88.7% of students prefer to apply the principle of *tabayyun* that choose to confirm news they get from the internet and see the advantages of that news before they share it. In a forum of group interview (FGI), Wiwin Oktafia state that:

“an act that directly shares news does not reflect that people as a wise creature in absorbing information because as a wise creature the information, we get should be filtered first and investigated first to find the truth. If the news we spread is not right, thus we are like supporting such spread of gossip or hoax even that news is viral, but the truth of news is not

only seen from its popularity but also should be investigated more”

If students are faced with the situation on the internet and find the content of video, photo, article containing hate speech, instigative, provocative or breaking up that threatens security, peacefulness, and national entirities. Therefore, 90% of students prefer to report it as dangerous content, and in order not to influence hate speech to other people anymore. It shows that when it is faced in that situation, they feel it is responsible for the common good and peacefulness of people. Students are intellectual people and candidates of future leaders in which they should have to be critical and brave to be agents of eradicator of destructive news. As educated people, students should be able to understand, analyze, judge, and criticize information brought by the technology of communication in order not to get provocative hoax (Riyanto & Hastuti, 2017).

The millennial generation is the main supporter of the disruption era, which is very active in responding to the onslaught of technology of information that increases quickly. Therefore, religious moderation mainstreaming becomes a strategic choice in preparing the young generation is facing disruptive era. Internet access that is the main infrastructure of the disruption era is cheap, easy, and effective media to get and spread information. Finally, disruption will create a digital market that does not merely serve products and service, but also ideologies which have a brand that is following the tendency of the time, including ideology that proposes radicalism, liberalism, and other extreme ideology. Promoting religious moderation in the circle of millennial generation through digital media is expected to be able to block and obstruct information which has a destructive effect (Wahyudi, 2018).

Conclusion

Religious moderation of students in public colleges in Central Kalimantan has a percentage of higher moderate indicator rather than a percentage of the indicator is not moderate or extreme. In the aspect of knowledge on religious moderation, students who have heard about religious moderation are only 62.2% or 241 students. The student who has participated in moderation-themed activities

as very low at 27% or only 105 students. Even though the aspect of the knowledge level of the tag line “religious moderation” is not overly high, and giving material of religious moderation through socialization, workshop, forum of discussion is still limited, their understanding, response, and behavior have characteristics of moderate value in facing a religious problem.

In the aspect of behavior and attitude, students in facing religious problems show a behavior that is being tolerant, having a national commitment, decline violence, and accommodating local culture. In the tolerance indicator, the highest percentage is in the tolerant choice that is 91,5% or 356 students choose to respect other opinions and find the best solution that can accommodate the existing difference for common good. In the national commitment indicator, 95.6% or 372 students choose to find what the problem is, and the cause then finds the solution is a good way based on Islamic doctrine, which is *Rabmatan Lil Alamin*. In the accommodating local culture Indicator, 94.9% or 379 students will participate and cooperate even they have different tribes, races, religions, and political choices.

In the aspect of the religious method, students are categorized into moderate in responding to religious problems that prefer to upholding moral values, character, and identity of Islam *rabmatan lil alamin* rather than using violence in solving problems. In facing a disruption era, most students can filter the information they get and know how to process information accepted wisely and responsibly. Applying the clear principle that confirms and considers first the truth and advantage of news or information before share it with many people.

Limitations

Limitation in this study lies in several things, including:

1. Limitations in the indicators studied. In this study, only four indicators were researched or developed into the research instrument. While indicators to determine one’s perspective, attitude, and religious method can be formulated by more than four indicators, such as 1). *Tawassuth*, 2). *Tawazun*, 3). *I’tidal*, 4). *Tasamub*, 5). *Musawab*, 6). *Shura*, 7). *Isblab*, 8). *Aulawiyah*,

- 9). *Tathawwir wa Ibtikar*, 10). *Tabadhdhur*. The indicators used in this study only refer to the indicators contained in the religious moderation book published by the Research and Development Center of the Ministry of Religion RI. The indicators are national commitment, tolerance, rejecting violence, and accommodating local culture.
2. Limitations in the supervision of filling out the research questionnaire. This study uses an electronic questionnaire or google form questionnaire as a quantitative data collection instrument. The questionnaire was distributed online to students. Questionnaire filling is done independently by students without being supervised by researchers, so in filling it can not be known, whether the answers given are the result of student's thoughts or there are interventions from other parties. In addition, there are some student's answers that do not fit the context of the question.

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