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THE COUNTER RADICALISM AND INTOLERANCE STRATEGY OF NAHDLATUL ULAMA HIGHER EDUCATION IN INDONESIA

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Abstrak

Kata Kunci:

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Ulama,
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Intolerance

Studi ini dilakukan untuk menganalisis peran Pendidikan Tinggi Nahdlatul Ulama (PTNU) di Purworejo, Jawa Tengah, dalam kaitannya dengan gerakan kontra-ekstremisme dan intoleransi di Indonesia. Studi ini menggunakan pendekatan kualitatif yang berfokus pada analisis naratif. Data dikumpulkan dari berbagai dokumen dan artikel berita. Data dianalisis menggunakan gagasan Ernest Gellner tentang masyarakat sipil. Hasil studi menunjukkan, bahwa PTNU memiliki peran signifikan dalam gerakan moderasi beragama di Indonesia melalui dua strategi utama. Pertama, kebijakan lembaga yang selaras dengan prinsip-prinsip nasional, berfungsi untuk memperkuat ideologi moderat. Kedua, sebagai bagian dari komitmen tri-dharma, PTNU mengintegrasikan prinsip-prinsip ilmiah, keislaman, dan keindonesiaan ke dalam kurikulum dan kegiatan akademik lainnya. Dengan demikian, strategi ini mengintegrasikan moderasi beragama secara sistematis, dengan implikasi yang luas bagi lingkungan akademis dan masyarakat. Dari sinilah PTNU dikenal dalam hal kemampuan menggabungkan keunggulan akademik dengan nilai-nilai holistik, menjadikannya pusat moderasi beragama di tengah kompleksitas ekstremisme dan intoleransi di Indonesia. Studi ini memberikan wawasan dan informasi baru tentang peran PTNU dalam gerakan moderasi beragama, baik dalam ranah domestik maupun global.

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Abstract

Keywords:
Nahdlatul
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Intolerance

This study aims to investigate the role of Nahdlatul Ulama Higher Education (PTNU) in Purworejo, Central Java, in relation to counter-extremism and intolerance in Indonesia. This is a qualitative study that focuses on narrative analysis. The data is gathered from various documents and news articles. The data is analyzed using Ernest Gellner's idea of civil society. The results show that PTNU has a significant role in Indonesia's religious moderation movement through two main strategies. First, the institution's policies, which are aligned with national principles, serve to strengthen moderate ideologies. Second, as part of its tri-dharma commitment, PTNU integrates scientific, Islamic, and Indonesian principles into its curriculum and activities. Thus, this strategy integrates religious moderation systematically, with broad ramifications for academia and society. PTNU is known for combining academic excellence with holistic ideals, making it a center for religious moderation amid Indonesia's multifaceted extremism and intolerance. This study provides new insights on PTNU's role in the religious moderation movement and could inform both domestic and worldwide actions.

Introduction

Intolerance, radicalism, and extremism continue to pose significant challenges for the Indonesian country.¹ Although numerous studies have demonstrated that intolerant, radical, and extremist groups represent a very small proportion of the population, their presence is quite pervasive in the public sphere. For example, there are still numerous incidents of the capture of new cells of international terrorist networks,² ranging from news of intolerance and the hardship of identity politics towards the political year 2024³ to the rejection of popular speakers in the Purworejo area.⁴ The location in question is to a small municipality situated in the

¹ Hasanuddin Ali dan Lilik Purwandi, *Radicalism Rising among Educated People?: Research Findings on Professionals, College and High Schools Students* (Jakarta, 2018), 18-53.

² Angling Adhitya Purbaya, "Densus 88 Tangkap Wanita Terduga Teroris di Purworejo," *news.detik.com*, last modified 2016, accessed December 19, 2016, <https://news.detik.com/berita/d-3372627/densus-88-tangkap-wanita-terduga-teroris-di-purworejo>.

³ Bayu Apriliano, "Waspada Intoleransi Beragama Jelang Tahun Politik, Polisi Turun ke Desa Setiap Jumat," *kompas.com*, last modified 2023, accessed February 8, 2023, <https://regional.kompas.com/read/2023/01/28/094332578/waspada-intoleransi-beragama-jelang-tahun-politik-polisi-turun-ke-desa>.

⁴ Sumarni, "Beredar Spanduk Gerombolan Intoleran Menolak Ustaz Abdul Somad di Purworejo," *gatra.com*, last modified 2022, accessed February 8, 2023,

southern region of Central Java. Indeed, Purworejo has been widely acknowledged as a city that exemplifies the principles of tolerance within the Indonesian context.⁵

Paradoxically, the manifestation of intolerance transpired inside the Indonesian populace, amidst their vocal advocacy for the significance of the religious moderation movement. Religious moderation has been incorporated into a comprehensive national strategic program by the government.. As the country with the largest Muslim population in the world,⁶ it is a highlight and a reference in implementing the values of religious moderation.⁷ This is where the Indonesian Islamic educational institutions are claimed to be capable of symbolizing diplomatic narratives based on Islam that are capable of promoting Indonesia as a model of a democratic state as well as upholding religious pluralism and tolerance.⁸

The subject matter of this moderation program has garnered significant interest for further scholarly investigation, particularly in its correlation with governmental policies pertaining to international

<https://www.gatra.com/news-547718--beredar-spanduk-gerombolan-intoleran-menolak-ustaz-abdul-somad-di-purworejo.html>

⁵ Editor, "Purworejo Layak Jadi Kota Toleransi," *magelangekspres.disway.id*, last modified 2019, accessed May 8, 2023, <https://magelangekspres.disway.id/read/287146/purworejo-layak-jadi-kota-toleransi>.

⁶ Kikue Hamayotsu, "The Limits of Civil Society in Democratic Indonesia: Media Freedom and Religious Intolerance," *Journal of Contemporary Asia* 43, no. 4 (November 2013): 658–677, <https://www.tandfonline.com/doi/abs/10.1080/00472336.2013.780471>.

⁷ Abd. Halim (dkk), *Indonesia, Pancasila, dan Moderasi Beragama: Gerakan Literasi Islam Santun dan Toleran di Soloraya*, ed. M. Endy Saputro; M. Zainal Anwar; Nur Kafid (Solo: LP2M UIN Raden Mas Said Surakarta, 2021), xx-8.; Mokhamad Zainal Anwar; Nur Kafid; Khasan Ubaidillah, "Literasi Islam Santun dan Toleran: Pendampingan terhadap Kelompok Muslim Milenial untuk Mencegah Arus Radikalisme-Ekstrim di Soloraya," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 5, no. 1 (2021): 233–249, <http://engagement.fkdp.or.id/index.php/engagement/article/view/319>; Rena Latifa & Sholikatus Sa'diyah Imam Subchi, Zulkifli, "Religious Moderation in Indonesian Muslims," *MDPI: Religion* 13, no. 5 (2022): 2–11, <https://www.mdpi.com/2077-1444/13/5/451>.

⁸ Delphine Allès & Amanda tho Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education," *TRaNS: Trans -Regional and -National Studies of Southeast Asia* 9, no. 2 (2021): 145–161, <https://www.cambridge.org/core/journals/trans-regional-and-national-studies-of-southeast-asia/article/abs/from-consumption-to-production-the-extroversion-of-indonesian-islamic-education/D8E1B524CE46DDF19EE3CE9A2A33E94C>.

diplomatic relations.⁹ But of course, it can be seen and studied from various sides and perspectives. As a policy, the moderation program was well received by a wide range of stakeholders, including academics community.¹⁰ An illustration of this phenomenon is the rise of a pattern in the tri-dharma endeavors of educational institutions that are centered on and grounded on religious moderation. Extensive research has been conducted on the subject of governments, colleges, and private groups promoting religious moderation. Nevertheless, there has been limited scholarly examination of the religious moderation initiative undertaken by the Nahdlatul Ulama College (PTNU).

This study investigates the phenomenon of religious moderation as implemented by the School of Islamic Religion Nahdlatul Ulama (STAINU) in Purworejo, located in the region of Central Java. A prominent non-governmental organization (NGO) that assumes a strategic role and occupies a significant position in the advancement of a framework for religious moderation. During this period, PTNU has implemented a standardized curriculum centered around religious moderation. The role and strategic position of the PTNU¹¹ can be seen from at least two perspectives: first, as a representation of the moderate Islamic movement of Indonesia that is culturally and structurally reflected within the organization of the NU; and second, as an academic institution that gives birth to moderate Indonesian intellectuals.

⁹ Ahmad Rizky Mardhatillah Umar, "A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy," *Studia Islamika: Indonesian Journal for Islamic Studies* 23, no. 3 (2016): 399–433, <https://journal.uinjkt.ac.id/index.php/studia-islamika/article/view/3157>.

¹⁰ Imron Rasyid et al., *Kajian Kontra Terorisme dan Kebijakan: Radikalisme di Perguruan Tinggi Indonesia*, The Habibie Center, Mei 2019 (Jakarta, May 2019), 1-24 <https://habibiecenter.or.id/img/publication/5c510fdc39962c13c7ddaa102a1f0109.pdf>.

¹¹ Fridiyanto, Muhammad Rafii, and Muhammad Sobri, "Nahdlatul Ulama di Tengah Gelombang Disrupsi: Meneguhkan Islam Nusantara Mempertahankan NKRI," in *Kontribusi Perguruan Tinggi Nahdlatul Ulama: Membangun Islam Moderat, Inklusif dan Komitmen Kebangsaan*, ed. Muhammad Rafii Fridiyanto, Firmansyah, M. Kholis Amrullah, 1st ed. (Bengkulu: Yayasan Sahabat Alam Rafflesia, 2021), 284–314, [https://repository.metrouniv.ac.id/id/eprint/4461/1/Nu di Tengah Gelombang Disrupsi - 31052021 with Cover.pdf](https://repository.metrouniv.ac.id/id/eprint/4461/1/Nu%20di%20Tengah%20Gelombang%20Disrupsi%20-31052021%20with%20Cover.pdf).

This aligns with the function of Islamic Higher Education (PTKI) in Indonesia, which aims to cultivate a generation of thinkers and individuals with strong moral values.¹² The purpose of the PTKI, as established by the Ministry of Religious Affairs of the Republic of Indonesia, is to serve as a mediator and actively contribute to the societal reform within its immediate vicinity.¹³ In the work of B.J. Boland, as cited by Arief Subhan, it is posited that the Ministry of Religious Affairs plays a crucial role in serving as an intermediary or mediator in addressing the tensions arising from the extreme right faction advocating for Indonesia to adopt an Islamic State model, and the extremist left faction advocating for Indonesia to adopt a secular state model.¹⁴ It is evident that the PTKI serves as a platform for the cultivation of intellectual dialogue and critical thinking, while simultaneously functioning as a robust stronghold against intolerant, radical, and extremist ideologies, as well as secular-liberal ideologies.¹⁵ In addition, it is noteworthy that PTKI has assumed a significant role in the establishment of a moderate and democratic Islamic society, effectively bridging Islamic principles with national and state ideologies.¹⁶ Thus, PTKI has an important role in strengthening and

¹² Iis Arifudin & Ali Miftakhu Rosyad, "Pengembangan dan Pembaharuan Perguruan Tinggi Keagamaan Islam di Indonesia: Gagasan dan Implementasinya," *Al-Afkar: Journal for Islamic Studies* 4, no. 2 (2021): 425–438, https://al-afkar.com/index.php/Afkar_Journal/article/view/222.

¹³ Nur Kafid and Nur Rohman, "Islamic Higher Education and Religious Transformation of the Muslim Community's Surrounding," *Jurnal Pendidikan Islam* 4, no. 1 (2018): 27.

¹⁴ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad Ke-20: Permulaan antara Modernisasi dan Identitas*, 1st ed. (Jakarta: Kencana Prenada Media Group, 2012), 230–231.; Abdul Aziz, "Menangkal Islamofobia melalui Re-Interpretasi Alqur'an," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 13, no. 1 (2016): 65–82, <https://ejournal.uinsaid.ac.id/index.php/al-araf/article/view/22>.

¹⁵ Rosyida Nurul Anwar & Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (2021): 1–15, <http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/7717>.

¹⁶ Richard G. Kraince, "Islamic Higher Education and Social Cohesion in Indonesia," *Prospects* 37, no. 3 (April 2008): 345–356, <https://link.springer.com/article/10.1007/s11125-008-9038-1>; Mukhamad Ilyasin and Miftahur Ridho, "Islamic Student Organizations' Strategy of Communicating and Maintaining Islamist Ideology among University Students in East Kalimantan," *al-Balagh: Jurnal Dakwah dan Komunikasi* 6, no. 2 (2021): 357–384,

disseminating religious moderation.¹⁷

Although the members of the PTKI have also been affected by a surge in intolerance, radicalism, and extremism,¹⁸ this does not imply that the organization has been unsuccessful in its efforts to combat radicalism and terrorism.¹⁹ Unless there are still simple opportunities that can be used by radical groups to infiltrate through various extracurricular and even intra-curricular activities of students at the college.²⁰ Evidence of radicalism and intolerance in the environment of Islamic colleges can be demonstrated by cases such as that of UIN student Syarif Hidayatullah, who was involved in terrorist activities that were successfully dissuaded by Special Detachment 88 Anti-Terror of Police Headquarters of the Republic Indonesia (Densus 88).²¹ There are also examples of IAIN

<https://ejournal.uinsaid.ac.id/index.php/al-balagh/article/view/3511>; Muhamad Tisna Nugraha, "Integrasi Ilmu dan Agama: Praktik Islamisasi Ilmu Pengetahuan Umum di Perguruan Tinggi," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 17, no. 1 (2020): 29–37, <https://journal.uir.ac.id/index.php/alhikmah/article/view/3927>.

¹⁷ Jalwis, "Sosialisasi Menangkal Radikalisme di Kalangan Mahasiswa," *Altifani: Jurnal Pengabdian Masyarakat Fakultas Ushuluddin Adab dan Dakwah* 1, no. 1 (2021): 47–63, <https://ejournal.iainkerinci.ac.id/index.php/altifani/article/view/882>; Abdulloh Hadziq, "Nasionalisme Organisasi Mahasiswa Islam dalam Menangkal Radikalisme di Institut Agama Islam Negeri (IAIN) Surakarta," *Jurnal Pendidikan Agama Islam Al-Thariqah* 4, no. 1 (2019): 50–59, <https://journal.uir.ac.id/index.php/althariqah/article/view/2791>; Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019): 323–348, <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/113>.

¹⁸ M. Zaki Mubarak & Siti Zuliha Binti Razali, "Preventing Violence and Extremism in Indonesian Educational Institutions: Policies and Strategies," in *International Conference on Education and Social Science Research* (-: KnE Social Sciences, 2022), 76–85, <https://knepublishing.com/index.php/KnE-Social/article/view/11955>; M. Zaki Mubarak, "Dari NII Ke ISIS: Transformasi Ideologi dan Gerakan dalam Islam Radikal di Indonesia Kontemporer," *Episteme: Jurnal Pengembangan Ilmu Keislaman* 10, no. 1 (2015): 77–98, <https://ejournal.uinsatu.ac.id/index.php/epis/article/view/76>.

¹⁹ PPIM UIN Jakarta, *Ringkasan Eksekutif Hasil Survey Nasioanal: Kebinekaan di Menara Gading: Toleransi Beragama di Perguruan Tinggi*; Toto Suharto dan Jafar Assegaf, "Membendung Arus Paham Keagamaan Radikal di Kalangan Mahasiswa PTKIN," *At-Tabrir* 14, no. 1 (2014): 157–180, <https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/view/72>.

²⁰ Basri & Nawang Retno Dwiningrum, "Potensi Radikalisme di Perguruan Tinggi (Studi Kasus di Politeknik Negeri Balikpapan)," *JSHP* 3, no. 1 (2019): 84–91, <https://jurnal.poltekba.ac.id/index.php/jsh/article/view/546>; Nur Kafid and Nur Rohman, "Islamic Higher Education and Religious Transformation of the Muslim Community's Surrounding."

²¹ Bambang, "Tiga Mahasiswa UIN Diduga Terlibat Jaringan Teroris," *antaranews.com*, last modified 2009, accessed February 10, 2023,

Surakarta students who were expelled for involvement in terrorist networks in Indonesia.

Instances of intolerance were also observed at Teuku Umar University, an institution with an Islamic foundation, where acts of persecution against its students were identified. The incident started on April 7, 2023, when the OISIS Instagram account of Teuku Umar University posted a poster commemorating Great Friday for Christians.²² The post quickly became viral and received a variety of negative responses from many social media users who opposed it and reacted heavily. It shows that intolerance in Islamic-based colleges in Indonesia generally remains a matter of concern. Hence, it is imperative to develop policies aimed at eradicating intolerance within the education system, thereby ensuring the establishment of a favorable and nurturing environment.

The aforementioned query led to a speech by Wiranto, the Minister Coordinator for Political Affairs, Law, and Security of the Republic of Indonesia 214-2019, wherein he discussed the significance of religious moderation movements within collegiate institutions. The college continues to be a subject of interest for parties that hold intolerant and anti-Pancasila ideologies.²³ The various efforts made by the PTKI, ranging from the change of form of the IAIN to the UIN, were a positive response as well as a solution to contemporary human problems and the advancement of Islamic civilization.²⁴ The transformation of PTKI such

<https://www.antaraneews.com/berita/157661/tiga-mahasiswa-uin-diduga-terlibat-jaringan-teroris>; M. Zaki Mubarak, "Dari Semangat Islam Menuju Sikap Radikal: Pemikiran dan Perilaku Keberagamaan Mahasiswa UIN Syarif Hidayatullah Jakarta," *Ma'arif: Arus Pemikiran Islam dan Sosial* 8, no. 1 (2013): 192–2017.

²² Rino Abonita, "Salah Satu Kampus di Aceh Dinilai Akomodatif terhadap Intoleransi," *liputan6.com*, last modified 2023, accessed February 10, 2023, <https://www.liputan6.com/regional/read/5262637/salah-satu-kampus-di-aceh-dinilai-akomodatif-terhadap-intoleransi?page=2>.

²³ Aula Bintang Pratama, "Wiranto Sebut Kampus Jadi Target Paham Anti-Pancasila," *cnnindonesia.com*, last modified 2017, accessed April 19, 2023, <https://www.cnnindonesia.com/nasional/20170504220035-32-212411/wiranto-sebut-kampus-jadi-target-paham-anti-pancasila>.

²⁴ Nur Kafid & Arina Rohmatika, "Academic Social Capital and Institutional Transformation of Islamic Higher Education in Indonesia," *Akademika: Jurnal Pemikiran Islam* 2, no. 24 (2019): 335–352, <https://e->

as this must be able to be one of the alternatives and solutions in responding to the development of the times,²⁵ but it cannot be said to be the only solution in the fight against intolerant and radical-extremist movements.

Therefore, it is important to strengthen moderation through the PTKI so that religious moderation can be structured as a national program and become inherent in the way of life of each individual or institution.²⁶ Among the various types of PTAI in Indonesia, one that has become an important icon of religious moderation is the PTNU.²⁷ The Nahdlatul Ulama (NU), as the largest Islamic organization globally, has been instrumental in enhancing the comprehension of Indonesian human capital about religious moderation,²⁸ tolerance, patriotism, national consciousness, nationalism, and multiculturalism through its institutions of higher learning. This presents a distinctive and noteworthy advantage for the PTNU, which has frequently been overlooked in discussions and research regarding its strategic role in promoting religious moderation in Indonesia.

PTKI has a historical precedence predating the emergence of the concept of a religious moderation movement. PTNU, as an institution of higher education, has been actively involved in the development and implementation of concepts and tactics aimed at promoting religious moderation in Indonesia. The PTNU actively implements and advocates for religious moderation, not alone as a theoretical concept, but also through practical initiatives inside academic institutions and local communities. Hence, given PTNU's affiliation with the Islamic

journal.metrouniv.ac.id/index.php/akademika/article/view/1635.

²⁵ Iis Arifudin & Ali Miftakhu Rosyad, "Pengembangan dan Pembaharuan Perguruan Tinggi Keagamaan Islam di Indonesia: Gagasan dan Implementasinya."

²⁶ Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*, 1st ed. (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), iv-143.

²⁷ Fridiyanto, Rafii, and Sobri, "Nahdlatul Ulama di Tengah Gelombang Disrupsi: Meneguhkan Islam Nusantara Mempertahankan NKRI," 284-314

²⁸ Abdul Halim Fathani, Maftuch Junaidy Mhirda, *NU di Tengah Globalisasi: Kritik, Solusi, dan Aksi*, vol. 1, xvi-308.

organization and civil society in Indonesia, its influence is readily apparent through tangible initiatives across multiple facets of society. The divergence between PTNU and PTKI, particularly in relation to their approaches to studying and promoting religious moderation, is a noteworthy aspect.

Even if seen from the point of view of governance and quality, of the college still seems to be superior to the Muhammadiyah and 'Aisyiah Colleges, but the output and outcomes of PTNU students cannot be doubted.²⁹ Even if seen from the point of view of governance and quality, the college still seems to be superior to the Muhammadiyah and 'Aisyiah Colleges, but the output and outcomes of PTNU students cannot be doubted.³⁰ The modes of thought that led to the establishment of PTNU have not only positioned it as a structural institution and academic setting for *Nabdliyyin*, but have also developed into a comprehensive cultural movement within the academic realm. These developments have resulted in a transformation of the initial academic atmosphere, which was characterized by rigidity and idealism, into a more relaxed, inclusive, and adaptable academic environment. The university's academic environment has undergone a transition from a strict and inflexible structure to a more relaxed and adaptable one. However, it is important to note that this evolution aligns with the goals and objectives set forth in the National Standards for Higher Education and the Standards of Colleges.

STAINU Purworejo, located in Central Java, is recognized as a prominent participant in the religious moderation movement in Indonesia. Since its establishment in 1974, STAINU Purworejo has continually disseminated Islamic knowledge and fostered national perspectives. A significant number of alumni, who are predominantly public people

²⁹ Muttaqin, "Pemikiran dan Manajemen Pendidikan NU dan Muhammadiyah," *Nur El-Islam* 4, no. 1 (April 2017): 1–39, <https://www.neliti.com/publications/226438/pemikiran-dan-manajemen-pendidikan-nu-dan-muhammadiyah>.

³⁰ A. Jauhar Fuad, "Akar Sejarah Moderasi Islam pada Nahdlatul Ulama," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (2020): 153–168, <https://ejournal.uit-irboyo.ac.id/index.php/tribakti/article/view/991>.

known for their advocacy of religious tolerance and moderation in society, are dispersed throughout the region. The PTNU, which operates under the jurisdiction of the Legal Body of the Nahdlatul Ulama PBNU, has implemented several initiatives aimed at enhancing the standard of its graduates in alignment with the predetermined goals. Based on the analysis provided by Said Asrori, the General Secretary of the Nahdlatul Ulama Central Board (PBNU), the data obtained from the Nahdlatul Ulama Higher Education Institution (PTNU) in Indonesia reveals that there are currently 43 colleges operating under its auspices as of 2022. One notable institution among them is STAINU Purworejo. According to the 2022 data webometrics, STAINU Purworejo, which is owned by PBNU, has been ranked 18th among the top PTNUs in Indonesia.³¹ Thus, put STAINU Purworejo into the PTNU that occupies the first ranking as the best stain in Indonesia.

The enhancement in the caliber of this establishment is intrinsically linked to the ongoing institutional reform endeavors initiated since the inception of 2016. STAINU Purworejo has implemented a series of reforms in many domains with the aim of enhancing the primary service quality and the caliber of its graduates. Subsequently, the administration of STAINU Purworejo has been guided by three fundamental principles, namely quality, professionalism, and accountability. STAINU Purworejo has implemented an assessment of the strategic plan that has been prepared and executed in the institution's management, along with its correlation to national strategic matters. Through regular reviews, it is evident that numerous internal and external factors have undergone significant changes. Consequently, STAINU Purworejo must enhance its responsiveness and adaptability to solidify its identity and establish itself as a formidable worldwide competitor.

STAINU Purworejo, as an institution of higher education, endeavors to foster religious moderation at local, regional, national, and

³¹ Webometrics, "Ranking the Web of Universities," *Webometrics*.

international levels by aligning its vision with a focus on the equilibrium between science and technology (IPTEKS) and an Islamic science that is domestically oriented. Furthermore, it is worth noting that STAINU Purworejo has implemented a value system that strongly aligns with the religious moderation movement, known as SMART Campus. The acronym SMART represents the following qualities: spiritual, moderate, academic, responsive, and tolerant.³² Amidst the growing awareness of intolerance that has permeated both public and private Islamic campuses, STAINU Purworejo, as an educational institution guided by a vision and a set of values that prioritize Islamic moderation within the framework of the *Ablussunnah wal Jama'ah al-Nabdhliyyah* ideology, has emerged as a catalyst for promoting religious moderation in Indonesia.

This aligns with the issue of the increasing presence of Islamic extremist organizations inside student populations, which are susceptible to recruitment efforts by fundamentalist groups employing tactics of intellectual indoctrination that collaborate with external movements beyond the confines of the school. The utilization of religion as a value and symbol often serves to validate one's identity and facilitate upward social mobility. The prevalence of religious observance has increasingly been characterized by the prominence of symbolic and ritualistic elements of a certain kind. In order to foster religious moderation within and beyond the college setting, the implementation of the religious moderation initiative led by the PTNU is imperative. This movement aims to counter radicalization and promote the development of a moderate religious outlook. The primary objective of this study is to examine the strategic approach employed by STAINU Purworejo in the religious moderation movement within the context of Indonesia. Particularly, in relation to its function in facilitating an environment conducive to the participation of diverse individuals and organizations in countering intolerance and

³² STAINU Purworejo, *Surat Keputusan Ketua STAINU Purworejo tentang Tata Nilai Sekolah Tinggi Agama Islam Nabdhlatul Ulama Purworejo, STAINU Purworejo* (Purworejo: Peraturan Ketua STAINU Purworejo, 2019).

radicalism.

The concepts put out by Ernest Gellner and Nurcholis Madjid regarding civil society hold considerable pertinence within the framework of this study. According to Gellner, civil society can be characterized as an independent and influential entity, exemplified by the Swadaya Society Institution (NSC), which serves as a counterweight to state authority. Non-governmental organizations (NGOs) possess a pluralistic perspective and possess the ability to jointly interpret truth, hence establishing an autonomous realm that exists between the state and society.³³ Within the framework of this study, STAINU Purworejo can be seen as a civil society entity that possesses autonomy and assumes a significant role in formulating methods to combat intolerance and extremism. STAINU serves as a catalyst for the emergence of future thinkers and leaders, potentially contributing to a constructive transformation of civil society rooted in pluralism and humanistic values..

Furthermore, Nurcholis Madjid emphasized that the position of civil society in the country is one characterized by decency, order, and active participation in the political process.³⁴ STAINU, being a constituent of civil society, is expected to embody and uphold the corresponding ideals. Colleges serve as instruments of social control by virtue of their students, who possess the potential to actively contribute to the advancement of effective governance while also offering valuable insights and critiques to governmental entities. STAINU Purworejo possesses the capacity to assume a significant position in the establishment of a participatory, independent, and diversity-embracing civil society, all the while upholding a harmonious interplay among the many components of society. This study use a qualitative-narrative methodology rooted in library research to examine the intricate experiences of individuals and/or

³³ Suryanto, *Pengantar Ilmu Politik* (Bandung: Pustaka Setia, 2018).

³⁴ Sumanta, "Nurcholish Madjid Inclusive Thinking in Religion and State Relations in Indonesia," *Jurnal Yaqzhan: Analisis Filsafat, Agama dan Kemanusiaan* 8, no. 1 (2022): 164–181, <https://www.syekhnurjati.ac.id/jurnal/index.php/yaqzhan/article/view/11020/0>.

organizations, particularly in the context of establishing connections and engaging with the broader societal network. This narrative pertains to the function and strategic approach undertaken by STAINU Purworejo in promoting the dissemination of religious moderation principles, particularly within the region of Purworejo, Central Java. Furthermore, it examines the broader contributions of STAINU Purworejo to the Indonesian nation as a whole.

The Basic Principles of Religious Moderation

Religious moderation refers to a religious disposition or behavior that avoids extremes, maintains a balanced stance, exhibits fairness, and avoids strong inclinations towards either end of a spectrum (right or left).³⁵ According to a publication by the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation can be defined as a state of equilibrium in religious attitudes, wherein individuals strike a balance between their exclusive religious experiences and their inclusive acceptance of the religious practices of others who hold differing beliefs.³⁶ While Shihab asserts that the notion of inclusive Islam extends beyond mere recognition within society, encompassing active engagement and self-realization in practical existence.³⁷ The concept of moderation is intricately linked to one's mindset and the recognition of diverse perspectives and their value.³⁸ One of the core values inherent in ancestral legacy is the recognition of the significance of comprehending and embracing diversity as an integral aspect of the *Sunnatullah*. The centrality

³⁵ Amina Khatun Tazul Islam, "Islamic Moderation' in Perspectives: A Comparison Between Oriental and Occidental Scholarships," *International Journal of Islam Nusantara* 3, no. 2 (2015): 69–78, <https://journal.uinsgd.ac.id/index.php/ijni/article/view/1414>.

³⁶ Tim Penyusun Kementerian Agama RI, *Inilah Moderasi Beragama Perspektif Kementerian Agama*, xiv-162.

³⁷ Ade Masturi, "Dakwah di Tengah Pluralisme Agama: Studi Pemikiran Dakwah Inklusif Alwi Shihab," *Dakwah: Jurnal Kajian Dakwah dan Masyarakat* 21, no. 1 (July 2017): 1–18, <https://journal.uinjkt.ac.id/index.php/dakwah/article/view/11795>.

³⁸ Rajin Sitepu, Muhammad Zuhri, Annisa Firdaus, Chandrini Faiza Ananda, "Penerapan Moderasi Beragama di Masyarakat Desa Baru Kecamatan Batang Kuis," *Ulumuddin: Jurnal Ilmu-ilmu Keislaman* 11, no. 2 (2021): 193–210, https://jurnal.ucy.ac.id/index.php/agama_islam/article/view/906.

of moderation in Islamic teachings becomes evident in this context.

According to Yusuf Qardhawi, there are several important points in the concept of moderation: recognition of culture, religious pluralism, and politics; a comprehensive understanding of Islam; the establishment of balance in the change of times and the rule of Shariah; respect for human values; and recognition of the rights of minorities.³⁹ Meanwhile, according to the results of Mahmudi's study,⁴⁰ which examined the thoughts and ideas of religious moderation of two moderate Muslim figures in Indonesia, moderate Islam is reflected in the teachings of tolerance, affection, and spirituality. It is not only reflected in beliefs but also in daily life activities. So, moderation is a very necessary attitude in dealing with radicalization and radicalism.⁴¹

One of the basic principles of religious moderation is to maintain balance. A principle that describes a view, attitude, and commitment to always stand for justice, humanity, and equality. A tendency to be balanced does not mean you do not have an opinion. A balanced attitude means being firm but not tough, always on the side of justice, and not exaggerating.⁴² This attitude, in the teachings of Islam, is considered to be one of the forms of gratitude.⁴³ One of the manifest forms of gratitude is

³⁹ Masykuri Abdillah, "Moderasi Beragama untuk Indonesia yang Damai Perspektif Islam," in *Moderasi Beragama untuk Indonesia Maju* (Palangka Raya: IAHN Tampung Penyang Palangka Raya, 2019), 33–40, <https://prosiding.iahntp.ac.id/index.php/seminar-nasional/article/view/13>.

⁴⁰ Mahmudi, "Islam Moderat sebagai Penangkal Radikalisme: Studi terhadap Pemikiran Abdurrahman Wahid dan Quraish Shihab," in *Annual Conference for Muslim Scholars* (Madura: Instika, 2018), 82–91, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/112>.

⁴¹ Mirzon Daheri, "Religious Moderation, Inclusive, and Global Citizenship as New Directions for Islamic Religious Education in Madrasah," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (February 2022): 64–77, <https://ejournal.ikhac.ac.id/index.php/NAZHRUNA/article/view/1853>.

⁴² Abdul Aziz and dkk, *Jejak Moderasi Beragama di Tanah Jawa: Menyikap Tokoh Penyebar Islam dan Strategi Pengembangan Desa Wisata Edukatif di Kabupaten Purworejo*, ed. Abdul Aziz, 1st ed. (Purworejo: LPPM STAINU Purworejo, 2021).

⁴³ Sumarto and Ahamad Faosiy Ogunbado, "Leadership and Islam Wasathiyah Perspective of the Qur'an, Hadiths and 'Ulama," *International Journal of Southeast Asia* 33, no. 1 (July 2021): 33–42, <https://jurnal.literasikitaindonesia.com/index.php/journijsa/article/view/326>.

reflected in the attitude that it is not easy to blame people or groups of people of different views. Because moderation is the core of Islamic doctrine, it always promotes a sense of brotherhood based on humanity.⁴⁴ From here emerge some of the characteristics of moderate Islam, among other things: advancing principles without violence, being rational in thinking, being contextual in understanding religious teachings, having tolerance, and being willing to cooperate with others.⁴⁵ From these characteristics then emerge moderate religious attitudes and practices, which always advance principles:⁴⁶ *tawassuth*, or take the middle way; *tanwazun*, balanced in experience and understanding of life; *i'tidal*, that is, the fulfillment of rights and obligations proportionately; equality tolerant and mutually facilitating;⁴⁷ and *musawab*, or non-discriminatory.

The above principles then encourage individuals to become individuals who are able to advance the principles of diversity: *syuro* or accepting differences of opinion;⁴⁸ *ishlah* or reformative, by keeping established values and accommodating progress and change for the welfare of society; *aulawiyah*, relating to the ability to prioritize interests, gather and apply them, and compare their relative interests; *tathammur wa ibtikar* or being innovative and dynamic, includes openness to change and accepting new ideas to promote human progress and well-being; and

⁴⁴ Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Jurnal Diklat Keagamaan* 13, no. 2 (2008): 45–55, <https://bdksurabaya.ejournal.id/bdksurabaya/article/view/82>.

⁴⁵ Masdar Hilmy, "Whiter Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 1978–6301, <http://juis.uinsby.ac.id/index.php/JIIs/article/view/118>; Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren*, ed. Endin AJ. Soefihara, 1st ed., vol. 1 (Jakarta: Yayasan Talibuana Nusantara, 2020).

⁴⁶ Dinar Bela Ayu Naj'ma, and Syamsul Bakri, "Pendidikan Moderasi Beragama dalam Penguatan Wawasan Kebangsaan," *Academia: Journal of Multidisciplinary Studies* 5, no. 1 (July 2021): 422–434, <https://ejournal.uinsaid.ac.id/index.php/academica/article/view/4919>.

⁴⁷ Sam'un Mukramin & Alfiani Aminah, "Christian Muslim Moderation Local Wisdom Based," *Daengku: Journal of Humanities and Social Sciences Innovation* 2, no. 3 (2022): 345–352, <https://jurnal.ahmar.id/index.php/daengku/article/view/929>.

⁴⁸ Abu Amar, "Pendidikan Islam Wasathiyah Ke-Indonesia-an," *Al-Insiyroh* 2, no. 1 (2018): 18–37, <http://ejournal.kopertais4.or.id/madura/index.php/alinsiyroh/article/view/3330>.

tabadbur (civilized) to have noble morals and noble positions in human life and civilization.⁴⁹ Meanwhile, the Ministry of Religion of the Republic of Indonesia, formulated four indicators of religious moderation: (1) national commitment; (2) tolerance; (3) anti-violence; and (4) an accommodative attitude toward local culture.⁵⁰

The Socio-political Context of the Birth of PTNU in Java

The history of PTNU's establishment in Java can be traced to the emergence of colleges that used the NU label around 1960-1975. Nahdlatul Ulama University (UNU) Surakarta, for example, was founded in 1958/1960,⁵¹ while STAINU Purworejo was established in 1974.⁵² Then there were several other PTNUs that emerged, such as STAINU/INISNU Temanggung (1969),⁵³ STAINU/IAINU Kebumen (1994),⁵⁴ and others' PTNU with the support of UNU Surakarta. The process of abandoning the NU campus at UNU Surakarta is due to the political turmoil of the New Order era since the fusion was established in 1973 by President Soeharto. The merger aims to group the political parties into three types: nationalists (represented by the PDI), spiritual, in which there are NU, Parmusi, PSII, and Perti (representing the PPP) and Golkar. In this case, Golkar is not affected by fusion and is benefited by all New Order policies.

⁴⁹ Pagar & and Syaiful Akhyar, *Benteng Penegakan Moderasi Beragama di Indonesia: Majelis Ulama Indonesia dalam Sorotan* (Purbalingga: Eureka Media Aksara, 2023), vi-135 <https://repository.penerbiteureka.com/media/publications/559498-benteng-penegakan-moderasi-beragama-di-i-9a2dae56.pdf>.

⁵⁰ Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*.

⁵¹ UNU Surakarta, "Tentang UNU Surakarta," *UNU Surakarta*, last modified March 2022, accessed September 1, 2023, <https://unu.ac.id/tentang/157/Tentang-UNU>.

⁵² STAINU Purworejo, "Sejarah Sekolah Tinggi Agama Islam Nahdlatul Ulama Purworejo," *STAINU Purworejo*, last modified March 2022, accessed September 1, 2023, <https://stainupwr.ac.id/index.php/sejarah/>.

⁵³ Chuna Kafia Dilla, "Dari NU Untuk Pendidikan Umat: Potret Perjuangan Mendirikan INISNU Temanggung (1969-2021 M)" (UIN Sunan Kalijaga Yogyakarta, 2022), https://digilib.uin-suka.ac.id/eprint/51459/1/18101020089_BAB-I_IV-atau-V_Daftar-Pustaka.pdf;

⁵⁴ IAINU Kebumen, "Institut Agama Islam Nahdlatul Ulama Kebumen," *IAINU Kebumen*, last modified March 2022, accessed September 1, 2023, <https://v2.iainu-kebumen.ac.id/profil/>.

Golkar, even becoming a bumper, and at the same time, the length of the hand of the New Order's launched command system. This fusion policy carries implications for people's division, including in existing political parties such as PDI and PPP.⁵⁵ NU—including higher education affiliated with NU—was severely affected. As a result, the new NU campuses in some areas have to claim UNU Surakarta as the oldest PTNU and be considered safe despite wearing the NU label.⁵⁶

The management style employed by the PTNU in conjunction with this disadvantaged structure may have repercussions for the limited progress in institutional quality development. This is the reason why PTNU encounters challenges in implementing improvements in higher education management in a self-reliant and independent manner. Nevertheless, during the year 1974, there existed a single campus affiliated with NU in Central Java. It is worth noting that, during that period, this particular institution did not have the NU designation. Specifically, this

⁵⁵ Nurlira Goncing, “Nahdatul Ulama Politics and the New Order Era,” *The Politics: Jurnal Magister Ilmu Politik Universitas Hasanuddin* 1, no. 1 (January 2015): 61–74, <http://journal.unhas.ac.id/index.php/politics/article/view/134>; Yusril Fahmi Adam, “Islam dan Politik Identitas: Konflik pada Gerakan 212 dalam Perspektif Sejarah Indonesia,” *Nalar: Jurnal Peradaban dan Pemikiran Islam* 6, no. 2 (2022): 88–103, <https://e-journal.iain-palangkaraya.ac.id/index.php/nalar/article/view/4395>. The formation of Islamic campuses (NU) can be attributed to various factors, including the prevailing political turbulence and certain regulations related to the maintenance of higher education. These policies affected one particular indigenous PTNU institution. On the opposing end, there exists an Islamic institution of higher learning known as NU (Nahdlatul Ulama), which has adopted a distinct nomenclature by rebranding itself with the names of prominent Islamic leaders in its own locality. An illustrative example of this practice is seen in the transformation of Imam Puro Islamic College (PTII) in Purworejo, currently recognized as STAINU Purworejo. The present discourse concerns the STAINU Purworejo Statute of 2020, which pertains to the historical aspects of STAINU.

⁵⁶ In addition to serving as a PTAI, UNU Surakarta also functions as a representative of the Islamic worship institution in Surakarta. The Soeharto era is widely recognized for its significant backing of Islamic cults in Surakarta (Solo) as a strategic measure to counterbalance and diminish the impact of communist activities in the region, which were associated with an anti-religious worldview. See, Adif Fahrizal, “Islamisasi di Kota Surakarta dan Sekitarnya Masa Orde Baru: Sebuah Tinjauan Awal,” *Lembaran Sejarah* 16, no. 1 (April 2020): 62–70, <https://jurnal.ugm.ac.id/lembaran-sejarah/article/view/59913>; Syamsul Bakri, “Pergerakan di Jantung Vorstenlanden: Sejarah Sosial Masyarakat Surakarta Era Kolonial” (Surakarta: UIN Raden Mas Said Surakarta, October 2021), [https://eprints.iain-surakarta.ac.id/764/1/Pidato Guru Besar okkk rev.pdf](https://eprints.iain-surakarta.ac.id/764/1/Pidato%20Guru%20Besar%20okkk_rev.pdf).

campus was known as PTII Purworejo, which has since been renamed as STAINU Purworejo. The establishment of this college by the N.U. Purworejo scholars was hindered by the enduring influence of communist ideological roots in the Purworejo district. This is evident from the strength of communist ideology in the labour movement in Purworejo in 1919-1926,⁵⁷ including the massive strike of the Labour Society in Semarang in 1925.⁵⁸ Although, in a certain context, there was also a proximity between some of the working groups and the NU, especially in the 1950s. This is proved by the establishment of the Indonesian Muslim Labour Society (Sarbumusi), a labor organization affiliated with the NU. In its development, this Sarbumussi not only fights the interests of the citizens of the NU in the labour sector but also the aspirations of the workers in opposition to the New Order government.⁵⁹ So, the establishment of the Purworejo PTII (currently: STAINU) is not exempt from one of the New Order government missions in terms of overthrowing communist ideology.

STAINU Purworejo was established on 12 Shafar 1394 H/ 6 March 1974, by a group of academics, scholars of NU, and prominent figures of the national Islamic movement. Initially known as Imam Puro Islamic College (PTII), the institution was founded with the aim of promoting academic excellence and advancing Islamic education. Several individuals have played significant roles in the establishment of the PTNU. Notably, Prof. Dr. K.H. Tolchah Mansur, also known as NU and Founder of IPNU, served as the first Rector of PTII Purworejo. Another influential figure is K.H. Nawawi Siddiq from PP. An-Nawawi Berjan, Purworejo.

⁵⁷ Budi Supratiningsih, "Protes Buruh Pabrik di Purworejo Tahun 1919-1926" (Universitas Sebelas Maret Surakarta, 2016), 1-18. <https://digilib.uns.ac.id>.

⁵⁸ Anggi Novita, "Gerakan Sarekat Buruh Semarang Tahun 1913-1925" (Universitas Negeri Semarang, 2015), xiii-102.

⁵⁹ Luna, Azman Fajar, Puji Riyanto, "Tantangan dan Peluang Gerakan Buruh Indonesia Pasca Reformasi," *Jurnal Sosial Demokrasi* 10, no. 4 (March 2011): 16–39, <https://library.fes.de/pdf-files/bueros/indonesien/07003/2011-10.pdf>. Agfa Adityo Satrio Kuncoro, "Dinamika Gerakan Serikat Buruh Islam Indonesia (SBII) di Surakarta Tahun 1950-1960" (Universitas Sebelas Maret, 2019), xv-97, digilib.uns.ac.id.

The establishment of PTII Purworejo was a response to the closure of the Tarbiyah Faculty of Yogyakarta Sunan Kalijaga Yogyakarta in Purworejo, aiming to address the educational needs of the local community.

The inaugural lecture was held at the NU meeting facility located in KH. Wachid Hasyim, Purworejo. In the year 1982, PTII Purworejo relocated to the street of Magelang, specifically to the educational institution known as the High School of Sultan Agung, Purworijo. During that period, PTII consisted of three distinct faculties, specifically the Faculty of Tarbiyah, the Faculty of Dakwah, and the Faculty of Sharia. In 1988, the transformation of Purworejo PTII into Tarbiyah Science High School of NU (STITNU) was mandated by the Decree of the Minister of Religious Affairs of the Republic of Indonesia, Number 219 of 1988. In 1994, the School of Islamic Religion Nahdlatul Ulama (STAINU) Purworejo underwent a transformation as per the Decision of the Ministry of Religious Affair of the Republic of Indonesia Number 511 of 1994. This transformation resulted in the establishment of the Tarbiah Faculty and Dakwah Faculty, with the institution being situated at Pahlawan Street Number 5 of Banyu Urip, Purworejo. On August 21, 2021/12 Muharram 1443 H, the administrative and representative responsibilities of STAINU Purworejo were formally transferred from YASPINU Purworejo to the Legal Body of Nahdlatul Ulama. Subsequently, STAINU Purworejo has been operating under the influence of LPTNU-PBNU.

Presently, STAINU Purworejo stands as one of the higher education institutions that has been established with a strong emphasis on cultural and structural aspects by the Nahdlatul Ulama, operating under the auspices of the Law Body of the Nahdratul Ulma (BHPNU). The presence of STAINU Purworejo holds significant importance in fostering the advancement of science, technology, art, and culture within the NU community. The management of STAINU Purworejo adheres to the national standards of higher education, in accordance with its inclusion within the national education system. Nevertheless, as a Private Higher Education Institution (PTNU), STAINU Purworejo possesses distinct

norms, characteristics, and a competitive edge compared to other Private Islamic Higher Education Institutions (PTKI) in Indonesia.

The Concept of Moderation as its Fundamental Policy

STAINU Purworejo emerges as a promising institution, poised to effect substantial transformation within contemporary society. This discourse encompasses a range of concerns, including the divergence between science, technology, art, and religious science, the limited applicability of scientific knowledge to societal demands, the prevailing dominance and dichotomy of science between the Western and Eastern regions, which manifests as a form of knowledge hegemony, as well as the presence of poverty, underdevelopment, religiously motivated violence, misinformation, hate speech, transnational movements, and related matters.

STAINU Purworejo possesses a commendable and competitive graduation profile in the fields of science, technology, arts, and Islamic sciences with a focus on national development. The measure of this quality can be ascertained from the inception of an ideal human entity (*al-Insan al-Kamil*) possessing a spirit characterized by *rahmatan lil 'alamin*. The anticipated culmination of his educational journey is projected to encompass not only a harmonious integration of intellectual, emotional, and spiritual aspects, but also a profound sense of national identity. Furthermore, STAINU Purworejo is recognized for its capacity to enhance the level of human resource competency, not only at the national level but also within the regional and global contexts. The implementation involves the enhancement of excellence based on local culture. The attainment of global recognition is a notable accomplishment that is firmly grounded in the local culture, serving as a fundamental component of the university's overarching vision and goal.

The overarching goal of STAINU Purworejo is to establish itself as a leading and distinguished institution in the fields of science, technology,

and Islamic studies at a national level by the year 2040.⁶⁰ The motto of STAINU Purworejo, "global-minded local wisdom," is indicative of the institution's unwavering dedication and sense of self-worth. The film conveys a significant message regarding the significance of educational institutions in facilitating the integration of local knowledge with a global outlook. The emphasis on local wisdom at STAINU Purworejo reflects the institution's commitment to acknowledging and preserving the cultural, moral, and traditional aspects prevalent in the local community and its environs. STAINU acknowledges the significance of comprehending and valuing indigenous cultural origins as a fundamental element in the establishment and advancement of education. However, it should be noted that STAINU does not place significant emphasis on the value of global linkages. Consequently, the integration of a global viewpoint becomes crucial in complementing local wisdom. STAINU Purworejo is committed to surpassing regional limitations and providing its students with a more comprehensive comprehension of global dynamics. STAINU Purworejo endeavors to provide an educational milieu that is not only firmly grounded in the local culture but also capable of active engagement and empowerment on a global level.

Furthermore, the principles and standards of STAINU Purworejo also include the notion of moderation. These values, namely "competitive, superior, nationalist," emphasize the importance of maintaining a balanced approach. The aforementioned themes serve as indicators of STAINU Purworejo's focus on cultivating a cohort of graduates who possess a competitive edge and exhibit excellence in the fields of science and technology, while also promoting a commitment to nationalist Islamic study. The graduates of STAINU Purworejo are anticipated to possess the capability to disseminate and advocate religious moderation throughout society, while also being prepared with strategies to foster religious

⁶⁰ STAINU Purworejo, *Keputusan Ketua STAINU Purworejo Tentang Visi Misi Sekolah Tinggi Agama Islam Nabdlatul Ulama Purworejo, STAINU Purworejo* (Purworejo: Peraturan Ketua STAINU Purworejo, 2019).

moderation in both local and national contexts. It is evident that the primary objective of STAINU is to cultivate a generation that embodies the concept of *rahmatan lil 'alamin*.

STAINU Purworejo berasaskan Pancasila dan beraqidah Islam *Ablussunnah wal Jama'ah an-Nahdliyah (Aswaja)* dengan the four principles are: *at-tawassuth* (moderate), *at-tawazun* (balanced), *i'tidal* (justice), and *tasamuh* (toleran). These principles are reflected in the foundations, curricula, ethics, graduate standards, and at the same time are the main pillars in the learning and management process.⁶¹

STAINU Purworejo alumni are expected to possess the necessary qualities to serve as catalysts for societal transformation, encompassing religious moderation, tolerance, nationalism, and visionary thinking. These attributes are fostered through the Pancasila and Aswaja foundations. The idea of "SMART Campus" is an integral part of the STAINU Purworejo scheme of values. This principle emphasizes the utilization of information and communication technology in conjunction with many academic civilization activities.

SMART Campus is an acronym for Spiritual, Moderate, Academic, Responsive, and Tolerance Campus.⁶² The SMART Campus idea is not only evident in all academic and non-academic endeavors on campus, but it also serves as a guiding principle for the whole academic community of STAINU in their daily lives. Particularly through the promotion and adherence to moral and Islamic norms. STAINU Purworejo promotes the adoption of the ideals of moderation as a fundamental aspect of daily life within its academic community. This encompasses cultivating a balanced approach in one's attitudes, thoughts, and actions. Furthermore, the institute has a high level of responsiveness to the progressions in the fields of science, technology, communication, and art, consistently staying abreast of contemporary innovations. Tolerance is a prominent attribute

⁶¹ Statuta STAI NU Purworejo 2021.

⁶² STAINU Purworejo, *Surat Keputusan Ketua STAINU Purworejo tentang Tata Nilai Sekolah Tinggi Agama Islam Nahdlatul Ulama Purworejo*.

of STAINU Purworejo, as seen by its dedication to embracing diversity and advocating for the ideas of multiculturalism from a national standpoint.

The Roles and Contributions of Alumni

The graduates of STAINU Purworejo have had significant growth and dispersion in different regions of Indonesia since 1974. The range of activities they engage in is highly diverse. Among the individuals in question are those who hold positions in academia, such as educators and scholars. Additionally, there are those who serve in governmental roles as civil servants, as well as individuals who engage in entrepreneurial pursuits and economic ventures. Furthermore, there are individuals who specialize in motivating others, as well as those who actively participate in social and religious activism. Moreover, there are individuals who are recognized as speakers, religious leaders, and public figures, among other similar roles.

According to the graduation profile, alumni of STAINU Purworejo play a significant role in facilitating social transformation within their particular scales and scopes. Particularly in endeavors aimed at disseminating and fortifying a moderate cultural ethos within society. Indeed, I do not perceive the alumni who have made significant contributions to the enhancement of college excellence. The responsibilities and contributions of both institutional and alumni stakeholders can be observed through an examination of internal policies inside the institution, as well as external factors. The role of alumni scattered in various regions. The role of alumni can be categorized into two distinct phases. Firstly, prior to graduation while still enrolled as students, alumni engage in organizing events that foster both academic and non-academic competencies. They also contribute to the development of academic talent and potential, as well as cultivate an environment conducive to academic pursuits.⁶³

⁶³ Umi Masruroh, "Kontribusi Alumni Organisasi Kemahasiswaan STAINU Purworejo dalam Bidang Sosial, Agama dan Pendidikan di Masyarakat Kabupaten

The alumni who are engaged in the field of education, among others, become educators according to the background of the program of study at the general educational institutions, madrasas, or mosques. In the social sphere, actively participate in social-social activities such as *gotong-royong*, gathering neighbors affected by disasters, and sharing with others. In the field of religion, such as reviving social and cultural activities based on the values of the *Jam'iyah Nahdlatul Ulama' al-nahdliyyah* such as *tablilan*, *sholawatan*, *al-barzanji*, *yasinan*, celebrations of the great day of Islam and so forth.⁶⁴ The NU organization, together with its affiliated educational institutions such as PTNU (STAINU), holds a prominent position in influencing the development of tolerant and peaceful Islamic ideologies. The educational institution known as NU in Purworejo operates under the supervision of the Ma'arif Educational Institute, but its high school, STAINU Purworejo, is directly affiliated with the Chief Executive of Nahdlatul Ulama (PBNU). Furthermore, Purworejo is home to a variety of non-formal educational establishments, including hostels and madrasas. In an effort to enhance the religious moderation inside the Purworejo district, a specialized force was established.

The concept of *al-nahdliyyah*, encompassing the principles of *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice), has played a crucial role in the development of NU's ideology, which promotes a moderate, tolerant, and inclusive interpretation of Islam. The tangible manifestation of the aforementioned conceptual framework, as executed by STAINU Purworejo, is evident through the active engagement of all members of the academic community, alumni, and stakeholders in advocating for the significance of unity within the context of well-being, intellectual exploration, and acceptance. During this period, STAINU Purworejo played an active role in advocating for the

Purworejo” (STAINU Purworejo, 2021).

⁶⁴ Umi Masruroh, “Kontribusi Alumni Organisasi Kemahasiswaan STAINU Purworejo dalam Bidang Sosial, Agama dan Pendidikan di Masyarakat Kabupaten Purworejo.”

significance of the four national pillars, namely *Pancasila*, *Bhineka Tunggal Ika*, *NKRI*, and the 1945 Basic Law.

Conclusion

The ideological movement of religious moderation plays a significant role in upholding the stability of Indonesia's national life. The efficacy of these movements is enhanced when they are executed collaboratively, encompassing a diverse array of community organizations, including those from academic and non-academic spheres. Ernest Gellner's notion of civil society posits that the place and function of higher education institutions play a pivotal role in the progression and triumph of a social or political movement. PTNU (STAINU Purworejo) has significantly contributed to the promotion of a culture of moderation within society, thereby assuming a pivotal position in this endeavor. The active contribution of STAINU Purworejo in cultivating and disseminating the ideals of pluralism, tolerance, and Indonesian national identity is clearly apparent. The fundamental capital of this esteemed position in developing civil society order lies in the integration of policies, visions, and ideals of moderation into curricula and institutional frameworks. Hence, the movement's patterns and models implemented by STAINU Purworejo might serve as valuable insights for the government, particularly the Ministry of Religious Affairs and Buddhism, to foster closer collaboration with PTNU in order to bolster the promotion of religious moderation.

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