



Research Paper

Mainstreaming Religious Moderation In Pamulang University Jakarta Indonesia

Hamruni

Professor of UIN Sunan Kalijaga Yogyakarta

Riza Agustina

Doctoral Program Students (S3)
Postgraduate UIN Sunan Kalijaga Yogyakarta

Abstract

The religious moderation policy launched by the Ministry of Religion has received a response from many educational institutions, including public universities, in this case the University of Pamulang, Jakarta. This article is the result of research that aims to describe and analyze the implementation of religious moderation on the Pamulang University campus, Jakarta, through the Unpam Studying Campus (KUM) division. This research uses a qualitative approach, namely a case study. This article finds that Unpam Mengaji Campus does not claim to be an institution that openly promotes religious moderation. However, viewed from various aspects, this institution applies the concept of religious moderation in accordance with the policies of the Ministry of Religion. The implementation of religious moderation can be seen from: (1) The insertion of religious moderation material through curriculum and learning materials which include, among others, fiqh, interpretation, hadith, thematic, morals and sirah. (2) Learning methods and strategies that can stimulate intensive discussion on religious moderation. The implementation is in the form of halaqah which imitates the pesantren tradition. (3) Other activities that are carried out separately and are intended as a form of embodiment of religious moderation, such as national and international seminars.

Keywords: religious moderation; wasathiyah; tawazun; UNPAM campus; Public College

Received 02 June, 2022; Revised 13 June, 2022; Accepted 15 June, 2022 © The author(s) 2022.

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I. INTRODUCTION

Moderate Islam is often translated by Islamic scholars as 'al-wasathiyah al-Islamiyyah'. The word 'wasath' has a middle meaning. Sheikh Wahbah al-Zuhaili defines moderation as a form of balance in beliefs, attitudes, behavior, order, muamalah, and morality. Moderation of Islam shows the understanding that Islam is a very moderate religion, not excessive in all matters, not excessive in religion, not extreme in belief, not arrogant or gentle, etc.¹

Moderate Islam is a teaching built by the Qur'an. People who are moderate do not side with one side, act fairly in the midst of various religions, cultures, and civilizations so that they are open to witness or act fairly. If it is drawn in the world of education, for example, moderation is what is meant in the teaching of moderation Islam means balancing education and the needs of each generation era in adjusting to the development of the times. Moderation is also associated with 'al-wasathiyah' by Yusuf Qardawi in his work "Kalimat fi al-Wasathiyah wa Madlimiha". Islamic moderation is a view or attitude that always tries to take a middle position from two opposing and excessive attitudes so that one of the two attitudes in question does not dominate in one's thoughts and attitudes. It has a relationship with the words tawazun, i'tidal or ta'adul and istiqamah.²

¹ Wahbah Al-Zuhayli, Qadaya Al-Fiqhwa Al-Fikr Al-Muasir (Damascus: Dar al-Fikr, 2006).

² Yusuf Al-Qardawi, *Kalimat Fi Al-Wasathiyah Al-Islamiyyah Wa Maalimiha* (Cairo: Dar as-Suruq, 2011).

During the last four years, the Ministry of Religion has been quite intense in voicing the importance of moderation in relation to the practice of religion in Indonesia. The term developed is 'religious moderation'. The former Minister of Religion, Lukman Hakim Saifuddin (LHS) even designated 2019 as the Year of Religious Moderation of the Ministry of Religion.³ At the same time, the United Nations also designated 2019 as the International Year of Moderation. More systematically, the Ministry of Religion has provided a foothold on the principle of religious moderation in 2019. These principles are as follows.

Tawassuth (taking the middle path). Tawassuth is an understanding and practice of religion that is not *ifrāth*, i.e. excessive in religion and *tafrīth*, namely reducing Tawassuth is an attitude that is in the middle or is between two attitudes, namely not too far to the right (fundamentalist) and too far to the left (liberalist). With this tawassuth attitude, Islam will be easily accepted in all walks of life. The character of tawassuth in Islam is the middle point between the two ends and it is a virtue that has been placed by Allah SWT from the start. The value of tawassuth, which has become a principle in Islam, needs to be applied in all fields. Things that need to be considered in the application of tawassuth are, first, not to be extreme in disseminating religious teachings. Second, it is not easy to condemn fellow Muslims because of differences in religious understanding. Third, positioning oneself in social life by always upholding the principles of brotherhood (*ukhuwah*) and tolerance (*tasāmuh*), living side by side with fellow Muslims and citizens who embrace other religions.

Tawazun (balance). Tawāzun is a balanced understanding and practice of religion which includes all aspects of life, both worldly and *ukhrowi*, firmly in stating the principle that can distinguish between *inhirāf* (deviation) and *ikhtilāf* (difference). *I'tidal* (straight and firm). *I'tidal* means straight and firm, which also implies putting something in its place, carrying out rights and obligations proportionally. Being moderate means trying to realize social justice known as *al-mashlahah al-amah*. The realization of this public benefit is basically the essential goal of religious teachings.

Tasamuh (tolerance). Tasamuh means tolerance. Being tolerant means accepting differences with pleasure. Tasamuh is the attitude of someone who is willing to accept different views, thoughts, opinions, including aspects of religious beliefs. People who have *tasāmuh* nature will respect, allow, allow stances, opinions, views, beliefs, habits, behavior and so on that are different from their stance. *Tasāmuh* means listening and respecting the opinions of others. When *tasāmuh* means the greatness of the soul, the breadth of the mind, and the spaciousness of the chest, then *ta'āshub* is the smallness of the soul, the narrowness of the mind and the narrowness of the chest.

Musawah (egalitarian). Linguistically, *musawah* means equality. In terms, *Musāwah* is equality and respect for fellow humans as creatures God. All humans have the same value and dignity regardless of gender, race or ethnicity. *Musawah* in Islam implies that equality is a form of Islamic justice. Everyone is equal. (6) *Shura* (consultation). The word *shura* means to explain, declare or propose and take something. Etymologically, *shura* has the meaning of exchanging opinions with other people and then making joint decisions. Deliberation has a high position in Islam. Besides being a form of God's commandment, deliberation is essentially also intended to create a democratic society.⁴

Furthermore, in 2021, the Ministry of Religion has refined the principles of religious moderation into 9 principles or values of religious moderation. Among the 9 principles there are those that have been explained as stated above, and some are new additions. The nine basic principles or values of religious moderation are (1) *tawasuth*, (2) *i'tidal*, (3) *tasamuh*, (4) *shura*, (5) *ishlah*, (6) *qudwah*, (7) *muwathanah*, (8) *al-la 'unf*, (9) *i'tiraf al-Urf*.

Ishlah means prioritizing innovative creative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (*mashlahah 'ammah*) while adhering to the principle of *al-muhafazah 'ala al-qadimi al-salih wa al-akhdzu bi al- so al-aslah*. *Qudwah* means taking the lead in good initiatives for the benefit of human life (common good and well-being) and thus Muslims who practice *wasathiyah* can testify (*shahadah*). *Muwathanah* means respecting the nation-state and citizens. *Muwathanah* refers to the acceptance of the existence of the nation-state model wherever it is located by prioritizing citizenship orientation. *Al-la 'unf*, which means anti-extremism-violence. The benchmark of this principle refers to balanced and fair religious attitudes and expressions, respecting and understanding the reality of differences without violence. *I'tiraf al-'urf* means friendly to local culture. The indicator is reflected in the attitude of understanding, accepting the existence of local wisdom, and being able to dialogue and accommodate the practice of local traditions and culture.⁵

³ <http://pendis.kemenag.go.id/index.php?a=detil&id=10232>.

⁴ Working Group on the Implementation of Religious Moderation, *Implementation of Religious Moderation in Islamic Education* (Jakarta: Ditjen Pendis Kemenag RI, 2019), 10-15.

⁵ Sinta Indi Astuti, Septo Pawelas Arso, and Putri Asmita Wigati, *The Road to Moderation: Modules for Strengthening Religious Moderation for Teachers* (Jakarta: Ditjen Pendis MoRA RI, 2021), 96–98; Siti Kholisoh and Irfan Amalee, *9 Great Activities for Moderate Students: Inspiration, Guidelines, and Practical Tips*

In addition to the principles or values of religious moderation as described above, the Ministry of Religion has also formulated indicators or parameters of religious moderation. There are at least 4 parameters of religious moderation, namely:

- (1) National Commitment; is a very important indicator to see the perspective and religious expression of a person or a certain group towards the national ideology, especially their commitment to accept Pancasila as the basis of the state. The issue of national commitment at this time is very important to pay attention to, especially when it is associated with the emergence of new religious notions that are not accommodating to values and culture that have long been imprinted as a noble national identity. This kind of religious understanding is less adaptive and unwise because religious teachings actually contain the spirit in growing a sense of love for the homeland and nation.
- (2) Tolerance Level; refers to the ability of individuals, groups, communities, and citizens to show religious attitudes and expressions that uphold the differences that occur in society. Tolerance here is not only related to the pattern of intra-religious relations (between followers of the same religion and the same ideology), but also inter-religious (between citizens of different religions), but is also related to tolerance in the civil and political fields.
- (3) Anti-Radicalism and Non-Violence. This benchmark refers to balanced and fair religious attitudes and expressions, namely religious attitudes and expressions that prioritize justice, respect, and understand the reality of differences in society, without violence.
- (4) Accommodating to local culture. This indicator is to measure the extent to which a certain religious “understanding” is able to dialogue and accommodate local traditional and cultural practices. Religious understanding that is not rigid is characterized by a willingness to accept practices and behaviors that not only emphasize the truth of the normative religious paradigm, but also a positive contextualist paradigm.⁶

One of the targets for implementing religious moderation is Madrasah Diniyah Takmiliyah (MDT) al-Jamiah, which is a high-level non-formal Islamic religious education institution based on students and the community under the guidance of the Director General of Islamic Education through the Director of Diniyah Education and Islamic Boarding Schools. One of the MDT al-Jamiah that is still actively carrying out its activities until now is the Unpam Mengaji Campus (KUM) which is part of the Institute for Religious Studies (LKK) Pamulang University, Jakarta. Judging from its status, Pamulang University is one of the public universities, and not part of the Islamic Religious College (PTKI), but the religious activities in it are very intensive. The main question in this study is how to implement religious moderation on the Pamulang University campus, Jakarta.

II. METHOD

This study uses a qualitative approach by focusing on the concept of religious moderation and how it is applied at the Unpam Mengaji (KUM) Campus. Qualitative research itself which is understood and applied here is a humanistic research model that places humans as the main subject in socio-cultural events.⁷ The type of research applied in this study is a case study, which is a type of research that focuses in depth on the object of research in the form of the application of religious moderation in KUM.

Data collection techniques used in this study were participant observation, in-depth interviews and documentation. Participant observation was applied to observe the physical environment and learning activities at the Unpam Mengaji (KUM) Campus which was located in three campus locations. Researchers are directly involved in the activities organized by the KUM. In-depth interviews were used to collect oral data from selected research subjects using purposive sampling and snowball sampling. The researcher determines the key informants identified previously, then, from these key informants other research subjects are obtained that roll like snowballs. The main subjects interviewed in this study included managers, ustadz, and KUM students.

In the process of analysis and conclusion, the researcher uses analytical induction and extrapolation. Analytical induction is an approach to processing data into concepts and categories. Meanwhile, extrapolation is a way of drawing conclusions that is carried out simultaneously during the analytical induction process and is carried out gradually from one case to another, then from the analysis process a theoretical statement is formulated.

for Organizing Fun Activities, ed. Anis Masykur (Jakarta: Directorate General of Education, Ministry of Religion, Republic of Indonesia, 2021).

⁶ Astuti, Arso, and Wigati, *The Road to Moderation: A Module for Strengthening Religious Moderation for Teachers*.

⁷ L J Moleong, “Qualitative Research Methods,” Bandung: PT. Rosdakarya Youth 0 (2007): 9–10.

III. FINDINGS AND DISCUSSION

Overview of the Unpam Studying Campus (KUM)

The Unpam Studying Campus (KUM) is basically one of the divisions of the Pamulang University Institute for Religious Studies (LKK UNPAM). This LKK is a development of the Islamic Lecturer Forum (FORDAIS) located at Pamulang University. This LKK started as a recitation group coordinated by religious lecturers, then the head of the coordinator was chosen according to the agreement of the lecturers, namely Pak Sofyan Hadi Musa, SQ, MA. As the Head of LKK, the purpose of establishing LKK is to expand the range of religious activities at Unpam and to accommodate the needs of all adherents of religions in Unpam that are recognized by the government other than Islam, namely Catholic, Protestant, Hindu, Buddhist, and Confucian.

The existence of the Unpam LKK was officially recognized based on the Decree of the Chancellor of the University of Pamulang No: 479/A/O/Unpam/VII/2018 concerning the Establishment of the Pamulang University Religious Studies Institute. From the decree, it is known that the UNPAM LKK was officially established in 2018. The existence of this LKK is equivalent to the Study Program. The LKK's authority includes, among others, requiring all Pamulang University students to take part in LKK activities as a condition for UTS and UAS for Islamic Religion courses. Lecturers who contribute to the LKK are given an honorarium at the end of each semester as an expression of gratitude for their sincerity in providing knowledge in every LKK activity. The LKK managers consist of Islamic Religious Education lecturers, LKK has the task of coordinating learning and religious studies for all religions in the Pamulang University curriculum. Besides that, LKK also carries out other socio-religious activities in accordance with the provisions of the Shari'a (Unpam Academic Manual).

LKK Unpam has a vision: "Making UNPAM More Religious", while its missions are: (1) Broadcasting religious activities through LKK divisions. (2) Running the Unpam Qur'an Campus activities, (3) Running and implementing zakat, infaq, shodaqoh at UPZ, (4) Turning on religious studies, and (5) Advancing websites and activating scientific journals. One of their works in the field of education is a textbook for Islamic Religious Education. This book was published by Unpam Press in 2019, as a concrete form of LKK in coordinating Islamic Religious Education (PAI) course materials at Pamulang University.

This textbook is equipped with the identity of the PAI course in which there is a description of the course description as follows: "The Islamic Religious Education course is a general compulsory subject that discusses humans, religion, Islam, Islamic Teaching Resources, Hadith, Ijtihad, Islamic Teaching Principles, Sharia, Morals, Islamic Moderation, Tolerance, Islamic Law, human rights and democracy from the perspective of Islam, Munakahat, and Science in Islam". From the statement above, it is known that the PAI Unpam lecturers who are members of the Unpam LKK have a moderate Islamic vision. Thus, it can be assumed that the religious activities organized by LKK, including the Unpam Study Campus, always prioritize a moderate understanding of Islam which is characterized by *tasamuh*, *tawasuth* and *tawazun* attitudes.

The Islamic Religious Education textbook consists of 14 materials adapted to 14 meetings in one semester. The 14 materials are as follows. Humans in an Islamic perspective, which consists of discussions about: theories about humans, humans in the Qur'an, the process of human creation, evolutionary theory and propaganda aethism about humans, and human positions. in Islam. Religion, which consists of a discussion of: the definition of religion, the purpose of religion, classification of religion, human needs in religion, and the roles of religion in people's lives. Islam, consisting of a discussion of: the definition of Islam, the differences in the characteristics of Islam with other religions, the position of Islam against other religions, the characteristics of Islam and the goals of Islam.

Sources of Islamic Law, consisting of a discussion of: the Qur'an, the names of the Qur'an, the contents of the Qur'an, the function of the Qur'an, and proof of the truth of the Qur'an. Hadith as a Second Source of Islamic Law, consisting of a discussion of: the meaning and types of hadith, the structure of the hadith, the position of the hadith, the function of the hadith, and the elements that make up the hadith. Ijtihad, consisting of a discussion of: the definition of *ijtihad*, the form of *ijtihad*, the position and function of *ijtihad*, schools of thought. Framework for Islamic Education (Aqidah), consisting of discussions on: understanding *aqidah* or belief, the role of *aqidah* in humans, Islamic *aqidah* in basic principles, and the function of Islamic *aqidah*. The basic framework of Islamic lessons (Sharia), consisting of discussions on: the definition of *sharia*, *sharia* as a legal system, and the function of *sharia*.

Islamic moderation, consisting of a discussion of: the concept of moderation in Islam, the position of moderation in Islam, and the values of Islamic moderation. Religious Community, consisting of discussions on: the notion of harmony, the concept of Islam addressing plurality, the view of Islam towards followers of other religions, the rationale for living in harmony according to the Qur'an and Sunnah, religious harmony at the time of the Prophet, and religious harmony in Indonesia. Islamic Law, Human Rights and Democracy in an Islamic Perspective. Marriage consists of discussion of: Marriage, consisting of discussion of: understanding of marriage, and the conditions of marriage. Definition of Islamic Law, Scope of Islamic Law, Parts of Islamic Law, Purpose of Islamic Law, Contribution of Muslims in Formulation and Enforcement of Islamic Law,

Understanding Human Rights, and Democracy in Islam. Islam and Science, consisting of a discussion of: the Concept of Science in Islam, the Requirements of a Science, the Position and Ethics of Islam towards science and technology, and Islamic scientists in the golden age.

Of the 14 materials covered in the Islamic Religious Education textbook, it appears that there are several discussions that clearly contain the content of religious moderation, especially at the 9th to 11th meeting materials. This means that PAI lecturers have realized the importance of religious moderation in understanding Islam, so that students are expected to have moderate views, attitudes and behavior in religion. Specifically related to several religious seminar activities organized by LKK Unpam, namely, 1) National Seminar with Menristekdikti and Khataman Qur'an; 2) International Seminar on 15 December 2018; 3) National Seminar on Millennial Style Zakat; 4) Diversity Harmonization Seminar for Millennial Generation.

Implementation of Religious Moderation at the Unpam Qur'an (KUM) Campus

Although explicitly, MDT Al-Jamiah Unpam Mengaji Campus (KUM) does not declare itself as an educational institution that explicitly promotes religious moderation, but viewed from various aspects, the institution clearly applies the concept of religious moderation. The implementation of religious moderation at MDT Al-Jamiah, Unpam Mengaji Campus can be seen from the vision and mission, curriculum and materials, as well as methods and strategies for implementation. One of the concrete evidences of the implementation of religious moderation at MDT Al-Jamiah Unpam Mengaji Campus is an explanation of the formulation of the vision and mission of the Unpam Religious Studies Institute which is the parent organization of MDT Al-Jamiah Unpam Mengaji Campus. The vision and mission is then translated by the Chair of the LKK through his statement as follows:

“Our vision is to make Unpam more religious so that it can inspire the entire academic community to become individuals who believe, like to do good deeds, both personal and social, and have noble character. Our presence wants to broadcast all religious activities through the divisions formed by LKK, carry out campus activities for the Unpam Study (KUM), revive religious studies by providing an understanding of religion full of grace, Islam rahmatan lil 'alamin which prioritizes tolerance, mutual respect and respect, balance, and uphold justice (tasamuh, tawassuth, tawazun, and i'tidal) so that unity and peace in life are maintained.”⁸

From the statement above, it is clear that the existence of LKK on the Pamulang University campus is a forum for cultivating a moderate understanding of Islam based on the concept of rahmatan lil alamin by prioritizing the application of the tasamuh concept. The presentation of the LKK vision that emphasizes tasamuh, tawassuth, tawazun, and i'tidal is concrete evidence of the awareness of the importance of religious moderation that has been embedded in LKK managers.

This means that MDT Al-Jamiah Campus Unpam Mengaji (KUM) has actually declared itself as an institution that applies the principles of religious moderation as outlined by the policies of the Indonesian Ministry of Religion. The formulation of this vision and mission becomes important as an entry point to find out further educational and learning activities. If the vision and mission have explicitly stated the importance of understanding Islam based on the principles of religious moderation, then it is very possible that all learning activities at KUM are also based on moderate understanding, both in aspects of curriculum-materials, learning strategies, and activities outside of learning activities. or what is known as a hidden curriculum.

The moderate tendency adopted by KUM cannot be separated from the backgrounds of its activists, most of whom are PAI Unpam lecturers. The most influential person in KUM is Dr. Sofyan Hadi, SQ,⁹ as the Head of LKK Unpam. He is the ideologue, drafter, and mover of all religious activities at Unpam. By looking at his background as an alumni of Islamic boarding schools, it is very natural that he has a moderate understanding of Islam, which in turn colors all religious programs and activities at Unpam. Moreover, he also has a recitation assembly held at his home.

⁸ Sofyan Hadi Musa, “Remarks from the LKK Chair,” 2019.

⁹ Sofyan Hadi, is a Doctor who completed his studies at PTIQ Jakarta, after completing his Bachelor of Islamic Education at the same university. This Ma'had Al-Quran Al-Mushhaffiyah alumni is currently devoting himself as a Civil Servant (PNS). Active in the organization of memorizing Al-Quran Jam'iyatul Qurro Wal Huffadz (JQH). Currently, he is a permanent lecturer at Unpam, PTIQ and a lecturer at several mosques in the Greater Jakarta area, namely the MRPI Mosque, TNI AU Headquarters, Al-Ikhlas Cipete Mosque, Al-Hidayah Pamulang Mosque, Al-Ittihad Mosque Bekasi, and Ma'had PTIQ. Jakarta. The works that have been produced are "The Urgency of Religious Education Among Youth" and "The Concept of Patience in the Qur'an". Source: <https://cariustadz.id/ustadz/detail/h-sofyan-hadi-musa-sq-ma> He received his doctorate at the Postgraduate Institute of PTIQ Jakarta on March 23, 2021 for successfully defending his dissertation with the title: “Initiating the Prototype of Mushaf Al-Indonesian Standard Quran Qolun History According to Tariq ash-Syatibiyah. In addition, he is an international reciter whose recitation videos are widely spread on Youtube.

Other KUM activists are Dr. Mukhoyyarah, M.Ag, who turned out to be the treasurer of the Persada Nusantara organization (Persatuan Lecturers of Islam Nusantara), an organization consisting of Islamic religious lecturers from the NU circle. This is evident from the management structure of the NU Persada which places NU academics in the management ranks. Call it for example, Said Aqil Siroj, (Chairman of PBNU), Mohamad Nasir, Said Agil Hussein Al-Munawar, Zainut Tauhid, Ahmad Zaki Mubarak, Ali Masykur Musa, and Imam Syafi'i, as a member of the Board of Trustees.¹⁰ Persada Nusantara also has a clear vision of promoting Islamic moderation, as in the following formulation: To become an organization of Islamic studies lecturers for the development of a religious life that is Tawasut, Tawazun, Tasamuh and fair, and contribute to the benefit of Indonesia through the implementation of the Tri Dharma of Higher Education.¹¹ The existence of these two driving forces at MDT al-Jamiah Campus Unpam Mengaji (KUM) can already be the answer to why all activities at KUM can certainly breathe a moderate understanding of Islam.

Curriculum and Materials

At first, MDT al-Jamiah Campus Unpam Mengaji was only a division of the Institute for Religious Studies (LKK) of Pamulang University which had the task of holding Qur'an recitation activities in terms of recitations, tahsins, tahfidz and religious studies. Since 2019, KUM was chosen by the Ministry of Religion as one of the manifestations of MDT al-Jamiah which was granted an operational permit. According to the Head of LKK Unpam, the Ministry of Religion chose KUM as the embodiment of MDT al-Jamiah because it was deemed to meet the criteria as an al-Jamiah Madrasah Diniyah Takmiliah (MDT).

One of the characteristics of MDT is to provide additional or supplementary religious sciences as a complement to the subjects that have been obtained by students in formal schools or madrasahs. At the university level, it is called MDT Al-Jamiah. The students at MDT al-Jamiah are students, so they are called mahasantri. MDT Al-Jamiah does not have to have a permanent learning building. Some kind of recitation group with more than 25 members can also apply for an MDT operational permit to the Ministry of Religion.

The existence of KUM as MDT Al-Jamiah is intended as an effort to accommodate students who are thirsty for reciting the Koran as well as deepening Islamic teachings. In further developments, KUM must be followed by all new students taking Islamic Religious Education courses. Student activity in participating in KUM activities is a graduation requirement for PAI courses. In addition, participating in KUM is also a requirement to take UTS and UAS in the courses of lecturers who contribute to LKK even though they do not teach PAI courses in each respective study program. It turned out that most students were still loyal to KUM activities even though they had passed the PAI course. That is why KUM's activities are still running and are among the most active Unpam LKK divisions.

The curriculum and materials applied at KUM are basically arranged according to the specific skills of the PAI lecturers who fill KUM activities. Among the study materials at KUM are fiqh, interpretation, hadith, thematic, morals, sirah and other studies. The schedule for KUM activities takes place every day, which is made per semester. All PAI lecturers were involved as filler activities. During the Covid-19 Pandemic, religious lecturers from various study programs at the University of Pamulang attempted to conduct online studies using video conferencing in their respective homes. With the intention that the study organized by KUM can be enjoyed not only by Unpam students, but also by other participants, socialization is carried out in the form of making flyers. In addition, most of KUM's studies are documented and published on social media such as Intstagram and Youtube. In fact, KUM Unpam has its own channel on Youtube which broadcasts various study materials and information about KUM. Some of the flyers displayed on the LKK Unpam website, among others, can be seen below.

¹⁰ <https://www.persadanu.org/p/List-Members-Persada-nusantara.html>, accessed 4 November 2021.

¹¹ <https://www.persadanu.org/p/Visi-Misi-Persada-Nusantara.html>, accessed 5 November 2021.



Figure 1: Flyer Unjam Campus Mengaji

Some of the flyers above inform several things. **First**, the presenters in the Unjam Campus Mengaji are PAI lecturers who have educational backgrounds that are linear with the field of Islamic Religious Education. They formally have competencies that are recognized as people who master Islamic material.

Second, the study material offered by KUM consists of several aspects of Islamic teachings that allow participants or students to have broad knowledge of Islam. The study material includes the fields of the Koran (Tarbawi Interpretation Study and Tafsir Surat Al-Fatihah), Hadith (Arba'in Nawawi Study), Fiqh (Study of the Book of Fath Al-Qarib), Morals, Sufism (Ihya Ulumudin Study), History (Sirah Nabawiyah). The study material has the potential to equip students with broad Islamic insights. The breadth of understanding of Islam in turn will encourage someone to become moderate in religion.

Third, the flyer also informs that the time for the Unjam Mengaji Campus activity will take place without regard to working hours. The schedule for the study activities is carried out in the morning at 05:30 WIB, and some is carried out in the evening at 19:30 WIB. Unjam Qur'an Campus activities are held every day, from Monday to Saturday, while on Sundays KUM activities are closed. The schedule of activities is quite flexible, reminiscent of the activities in Islamic boarding schools.

Fourth, judging from the study material, it appears that there are three study materials that can be ascertained to be taught in pesantren, namely the book of hadith Arbain Nawawi, the book of fiqh Fath al-Qarib, and the book of taswauf Ihya Ulumudin. Exploration of the three books is an inseparable part of KUM activities as well as proves that KUM provides supplies for students to have a broad and deep understanding of various aspects of Islamic teachings. Teaching the Book of Ihya, for example, will equip students with Sufism insights related to the management of the heart and emotions. This management ability is certainly a prerequisite for those who have moderate views, attitudes and actions in religion.

If judging from the guidelines from the Ministry of Religion regarding the application of religious moderation through education, the insertion strategy is something that is very clearly happening through the study materials offered by the Unjam Campus Mengaji. Through the study materials above, messages of religious moderation are inserted. The Ministry of Religion provides guidelines on strategies for implementing religious moderation through education, namely through (a) insertion strategies, (b) optimizing learning approaches, and (c) special activities on religious moderation outside the classroom. Are these three strategies applied at MDT Al-Jamiah Unjam Campus Mengaji (KUM)? Based on the data obtained in the field, there is evidence that KUM has implemented the 3 religious moderation strategies mentioned above.

Insertion

It is known that all PAI Unjam lecturers are involved in the activities of the Unjam Qur'an, and they have adequate educational backgrounds as agents of religious moderation. Therefore, they should always instill a moderate understanding of religion through the subject matter they are capable of. Some of the evidence that can support the statement above can be seen through the recording of KUM activities that has been uploaded on Youtube via the LKK-Unjam channel.

After watching several video samples of KUM activities, it appears that the presenters often insert messages of religious moderation through explanations and illustrations during the learning process. For example, in Ihya Ulumudin's study on September 16, 2020 which discussed the Chapter on the Entrance of

Satan in humans, which was presented by Ustadz Kamil Falahi, S.ThI, SS, M.Pd. He gave the following explanation:

“People who are more emotional, he will not think normally, because he was attacked by the demon army. Human anger is caused because Satan is playing with him, like a child playing with a ball. When human lust dominates his mind, he often can't control himself. He no longer cared about the effects or repercussions of his actions. There is a dialogue between Moses and Satan. The devil told Moses that he had a desire to repent to Allah, and asked Moses to convey the devil's desire to Allah. Moses conveyed the message to Allah, and Allah could accept the repentance of the devil, as long as he would prostrate to the grave of Prophet Adam. The message was conveyed to the Devil, but the Devil remained arrogant, and did not want to prostrate to the grave of the Prophet Adam. When he was still alive, I didn't want to prostrate, especially when he was dead. Finally, Satan said to Moses: If you want to be saved, then remember me when I am angry. If someone reminds us when we are angry, be grateful, don't even scold us back. Watch out for the seduction of the devil in human form. For example, if there are people who persuade us to abandon our studies, then we must be vigilant, and immediately remember that these are all the temptations of Satan.”

The snippet of Ustadz Kamil's explanation above, suggests the importance of the ability to control emotions and anger in everyday life. One of the tips for controlling emotions is to always remember that the emotions and anger that are being experienced are a trick of the Devil, not coming from the person. With these tips the person will become aware again, and not fall into attitudes and actions that can become regret later. Well, the ability to control emotions is the most important part as a prerequisite for someone to have a moderate attitude. A moderate person is he who is careful in thinking, saying and doing.

Another example of the insertion of messages of religious moderation can also be seen from the KUM activity with the material on the Moral of the Prophet, which was held on Thursday (11/07/2019) at Darul Ulum Mosque 2 Floor 8 Viktor University Pamulang Building. This KUM study was guided by Deni Darmawan S.Sos. S.Pd., M.Pd.I, together with students from all Unpam study programs. The recitation begins with reading the Koran first, then peeling the tajwid and understanding its meaning.

In his recitation, Deni conveyed the virtue of reading the Koran. "We read one letter in the Koran, we will get ten goodness. God willing, with the ten good deeds, Allah sends down the grace to forgive our ten mistakes. Because the angels are at the scientific assemblies, but to pray to Allah to forgive the sins present at the knowledge gatherings," Deni said, motivating. "While at Pamulang University there are activities that are still related to LKK, then follow KUM. Because, the lecturers are directly from all Religion lecturers at Pamulang University," he continued, inviting students to enjoy reading the Koran.



Figure 2: recitation activities in one location

In addition, Deni also conveyed about the Commemoration of the Birthday of the Prophet Muhammad Sallallahu Alaihi Wasallam. "At this moment of the Prophet's Birthday, young and young people should use the Prophet Muhammad as an example, because Allah made the Prophet the best example so that we as fellow human beings can imitate him," said Deni who is also a religion lecturer in the secretarial study program.

“Youth is the hope of the nation. Today's youth are tomorrow's leaders. O youth and students, then be exemplary youth and students as exemplified by the Prophet Muhammad saw. When the young Prophet was independent, responsible, trustworthy, he was called Al-Amin, a person who can be trusted," he continued. Deni recounted when the young prophet had become a sheep herder and did business. "Muhammad became a sheep herder at a young age in the house of his mother, Halimatu Sa'diyah. Age 6 to 8 years, many people are happy if the sheep are shepherded by Muhammad. Age 12 years old, his uncle Abi Talib taught trade, until the age of 25 he became a professional trader and a true entrepreneur," explained Deni, who is also the builder of the Zakat Ambassador organization.

"While you are young and a student, be enthusiastic about learning by reading a lot of books. As the first revelation that was revealed to the Prophet, namely the Qur'an Surah Al-Alaq verses 1-5, Allah commanded humans to read. It is hoped that the youth will read more so that their horizons are opened. Because reading is the key to building civilization," he said enthusiastically. Deni also said that everyone can invite to goodness. "Invite people to goodness, invite students to always recite the Koran. Invite with the best invitation. if they argue, then refute it in the best way possible. Be a student and an exemplary youth and a prophet is the best role model," concluded Deni who is also the head of Web LKK.

Optimization of learning approach

KUM activities are generally carried out at the Campus Mosque in the form of halaqah, where the ustadz or presenter sits surrounded by students. The activity begins with reading or reciting the Koran together, then followed by a presentation of material according to the expertise of the ustadz who is also a PAI Unpam lecturer. The learning model almost imitates the pesantren tradition. Ustadz read the book's editorial in Arabic and then translated it literally. After that, the overall content of the material at that time was explained using language that was easily understood by students.

After it was deemed sufficient, the ustadz gave the students the opportunity to ask questions related to the material that had been presented. In answering each student's question, an ustadz uses an approach that encourages them think critically and comprehensively in addressing every issue. The learning model most often practiced by ustadz is the khiwar or question and answer method. In this method, every student is given the opportunity to ask questions about the material or other issues.

Sometimes the questions asked by students are not related to the material presented at the meeting. However, the presenters or ustadz patiently provide detailed answers in easy-to-understand language. Sometimes, in giving answers, an ustadz invites students to use their common sense in dealing with the questions asked. The invitation to use logical thinking in understanding religious issues is certainly very supportive of the habituation of moderate thinking in understanding religious teachings. The use of common sense in understanding religious teachings recommended by an ustadz does not mean deifying logic in religion. The use of common sense is limited to understanding the wisdom behind religious teachings, not to doubt the truth of religion.

Special activities on religious moderation

The third strategy in implementing religious moderation is the implementation of separate activities and it is intended as a form of embodiment of religious moderation. At LKK-KUM Unpam, a series of seminars were held with the theme related to religious moderation. An example is the International Seminar on 15 December 2018, with the theme "The Roles of Islamic Education in maintaining the inter-religious Diversity in The Digital Era" held on Saturday (15/12/2019) at the Unpam Campus Auditorium.

In general, the response of the ustadz managing KUM activities to the policy of religious moderation was very positive. This can be seen from how they often insert messages of religious moderation in their learning materials at KUM. Moreover, the background of the lecturers or ustaz who manage the MDT Al-Jami'ah activities at the Unpam Mengaji Campus comes from PTKI who are already familiar with the idea of religious moderation. Thus, they do not reject the idea of religious moderation. Instead, they have become agents of religious moderation on the Unpam campus.

On the other hand, the students as students at the Unpam Mengaji Campus also showed a positive response to the idea of religious moderation. This can be seen from at least two aspects. First, the aspect of activity. Although initially the Unpam Koran campus activities were only required for students who were taking PAI courses, in fact many students still wanted to take part in the Unpam Koran Campus activities even though they had graduated from PAI courses.

During the Covid-19 Pandemic, all KUM activities were diverted online. Of course, the main obstacle that is often faced in online activities is the unstable network. However, the enthusiasm of the students who take part in KUM activities deserves thumbs up. They are willing to go up to the roof to get a signal and can participate in zooming in on KUM activities. With the holding of this KUM, students who take part in this activity feel very happy because their interests and abilities in religious studies can be put into practice, considering that Unpam, which currently does not have an Islamic Education Study Program, makes students from MTs, MA and Islamic boarding schools make this KUM as container and considered like home. Some students still follow KUM even though they have graduated. Meteka describes their expression as follows:

With the existence of this KUM, we are greatly assisted in practicing the experience of the Koran, in addition to reading the Koran we are also taught tajwid. Not only studying on campus, most of us also attend recitations and studies at the lecturers' homes, usually we are in class before or after studying we are told to read short suras, sometimes we are also tested to read Al-Fatihah correctly, if it is wrong then it is used as homework to improve our reading. In addition, we were taught to be brave when asked to be a prayer priest in the

neighborhood, and taught to lead the prayer after prayer. Although we studied subjects that were not religious education, while the lecturers contributed to the LKK, before studying we were given religious studies as well, having also listened to women's fiqh studies for 5 to 10 minutes before the lecture process started.

The statement from the head of the LKK stated that students who had completed the Koran would be asked to become peer tutors for their friends, using this peer tutoring method because it made students more comfortable in learning. There are so many students who have completed the Koran that they continue to follow KUM, some even still take religious studies at the lecturers' homes, even though the recitation or religious studies are carried out during the day, many also come to the lecturers' homes at night. Thus the explanation of the implementation of religious moderation at MDT Al-Jamiah Campus Unpam Mengaji.

IV. CONCLUSIONS AND SUGGESTIONS

One of the Madrasah Diniyah Takmiliah al-Jamiah that applies religious moderation is Pamulang University (UNPAM). The campus has implemented religious moderation through the Unpam Campus Mengaji (KUM), which is one of the divisions of the Institute for Religious Studies (LKK). KUM was established as a student body with the aim of seeding a moderate understanding of Islam based on the concept of rahmatan lil alamin by prioritizing the application of the tasamuh concept.

The application of religious moderation at KUM is carried out through: 1) insertion or inserting messages of moderation through KUM recitation materials that cover the field of al-Quran science (study of Tafsir Tarbawi and Tafsir Surat al-Fatihah), hadith (study of Arba'in Nawawi), fiqh (Study of the Book of Fath al-Qarib), morality, Sufism (Study of Ihya Ulumudin), and history (Sirah Nabawiyah), 2) development of critical learning methods, and 3) activities specifically organized in order to socialize the concept of religious moderation. These activities are carried out in the form of seminars at both international and national levels.

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