

Mainstreaming Religious Moderation in Public Universities: Case Studies at University of Pamulang Jakarta

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Abstract: The policy of religious moderation launched by the Ministry of Religious Affairs 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 aimed to describe and analyze the implementation of religious moderation on the University of Pamulang Jakarta, especially in the Kampus Unpam Mengaji (KUM) division. This research uses a qualitative approach, namely case studies. This article found that The Kampus Unpam Mengaji does not declare itself an institution that openly promotes religious moderation. However, judging from various aspects, this institution applies the concept of religious moderation following the policy of the Ministry of Religious Affairs. The implementation of religious moderation can be seen from: (1) The insertion of religious moderation materials through curriculum and learning materials that include, among others, fiqh, tafsir, hadith, thematic, moral, and sirah. (2) Learning methods and strategies that can stimulate intensive discussion of religious moderation. Its implementation is in the form of halaqah that imitates the tradition of pesantren. (3) Other activities carried out separately and indeed intended as a form of embodiment of religious moderation such as national and international seminars.

Keywords: religious moderation; *wasathiyah*; *tawazun*; Kampus Unpam Mengaji; Public University.

Introduction

Moderate Islam is often translated by Islamic scholars with '*al-wasathiyah al-islamiyyah*'. The word '*wasath*' means a middle position. Sheikh Wahbah al-Zuhaili defines moderation as a form of balance in beliefs, attitudes, behavior, order, *mu'amalah* or social interaction, and morality. Islamic moderation shows the understanding that Islam is a very moderate religion, not excessive in all affairs, not excessive in religion, not extreme on belief, not arrogant or gentle, etc. (Al-Zuhayli, 2006). Moderate Islam is a teaching of the Qur'an. Moderate people do not take sides on the one hand, applying fairly in the midst of diverse religions, cultures, and civilizations so that they are open to witness or fairness. When drawn in the field of education, for example, moderation means balancing education and needs in each

generational era in adjusting the development of its times.

Moderation is also attributed to '*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 the middle position of two opposing and excessive attitudes so that one of the two attitudes that are intended does not dominate in one's mind and attitude. It has a relationship with the words *tawazun*, *i'tidal* or *ta'adul*, and *istiqamah* (Al-Qardawi, 2011).

Over the past four years, the Ministry of Religious Affairs has been quite intense in voicing the importance of moderation associated with the practice of religion in Indonesia. The term developed is 'religious moderation. Former Minister of Religious Affairs, Lukman Hakim Saifuddin (LHS) even established 2019 as the Year of Religious Moderation of the Ministry of

Religious Affairs. At the same time, the United Nations also designated 2019 as the International Year of Moderation.

More systematically, the Ministry of Religious Affairs has provided a foothold on the principle of religious moderation in 2019. These principles are as follows: (1) *Tawassuth* (taking the middle ground). *Tawassuth* is the understanding and practice of religion that is not *ifrāth*, namely exaggeration in religion and *tafrīth*, namely reducing. *Tawassuth* is a middle or medium attitude 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 levels of society. The character of *tawassuth* in Islam is the midpoint between the two ends and it is good that Allah (SWT) has placed from the beginning.

The value of *tawassuth* which has become a principal in Islam needs to be applied in all fields. The crucial notes in the application of *tawassuth* are, first, not to be extreme in disseminating religious teachings. Second, it is not easy to deny fellow Muslims because of differences in religious understanding. Third, position yourself in community life by always upholding the principles of brotherhood (*ukhuwah*) and tolerance (*tasāmuḥ*), coexisting with fellow Muslims and citizens who embrace other religions.

(2) *Tawāzun* (balanced). *Tawāzun* is a balanced understanding and practice of religion covering all aspects of life both in the world and the hereafter, firm in expressing the principle that can distinguish between *inhirāf* (deviation), and *ikhtilāf* (difference). (3) *I'tidal* (straight and firm). *I'tidal* means straight and firm, which also contains the understanding of putting things in place, exercising rights and obligations proportionally. Being moderate means striving to bring about the social justice known as *al-mashlahah al-amah*. The realization of this common good is essentially the essential purpose of religious teachings.

(4) *Tasamuh* (tolerance). *Tasamuh* means tolerance. Being tolerant means accepting differences with pleasure. *Tasamuh* is the attitude of a person who is willing to accept a variety of different views, thoughts, opinions, including in aspects of religious beliefs. People who have the

nature of *tasāmuḥ* will appreciate, allow the establishment, opinions, views, beliefs or habits, behavior and so on that are different from his stance. *Tasāmuḥ* means to like to hear and respect the opinions of others. When *tasāmuḥ* means the greatness of the soul, the breadth of the mind, and the spaciousness of the chest, then *ta'āshub* is the dwarfish of the soul, the pettiness of the mind, and the narrowness of the chest.

(5) *Musawah* (egalitarian). In language, *musawah* means equality. In terms, *musāwah* is equality and appreciation of fellow human beings as creatures of God. All human beings have the same dignity regardless of gender, race or ethnicity. *Musawah* in Islam means that equality is a form of Islamic justice. Everyone is the same. (6) *Shura* (deliberation). The word *shura* means to explain, state or propose and take something. Etymologically, *shura* has the meaning of exchanging opinions with others to then make a decision together. Deliberation has a high position in Islam. In addition to being a form of God's command, deliberation is essentially also intended to realize a democratic society (Beragama, 2019, pp. 10–15).

Furthermore, in 2021, the Ministry of Religious Affairs has refined the principles of religious moderation into 9 principles or values of religious moderation. Among the 9 principles, some have been described as stated above, and some are new additions. The nine basic principles or values of religious moderation are (1) *tawassuth*, (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 the change and progress of the times based on the general benefit (*mashlahah 'ammah*) by sticking to the principle of *al-muhafazah 'ala al-qadimi al-salih wa al-akhdu bi al-jadid al-aslah*. *Qudwah* means pioneering in good initiatives for the benefit of human life (common good and well-being) and thus Muslims who practice *wasathiyyah* can bear witness (*shahadah*).

Muwathanah means respecting the nation-state and citizens. *Muwathanah* refers to the acceptance of the existence of a nation-state model wherever it is by prioritizing citizenship. *Al-la'unf*, means anti-

extremism-violence. The benchmark of this principle refers to religious attitudes and expressions that are balanced and just, respecting and understanding the reality of difference without violence. *I'tiraf al-'urf* means friendly to local culture. The indicators are 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 cultures (Astuti et al., 2021, pp. 96–98; Kholisoh & Amalee, 2021)

In addition to the principles or values of religious moderation as described above, the Ministry of Religious Affairs has also formulated the parameters of religious moderation. There are at least 4 parameters of religious moderation, namely: (1) National Commitment; It is a very important indicator to see the religious views and expressions of a particular person or group towards national ideology, especially its commitment to accepting Pancasila as the basis in the state. The issue of national commitment today is very important to note especially when it is associated with the emergence of new religious ideas that are not accommodative to values and culture that have long been embedded as a noble national identity. This religious perspective is less adaptive and unwise because the teachings of religion contain spirit in fostering a 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 intra-religious relations (between the adherents of one religion or belief), but also between religions (adherents of different religions) but also related to tolerance in the civil and political fields. (3) Anti-Radicalism and Nonviolence. This benchmark refers to balanced and fair religious attitudes and expressions, namely religious attitudes, and expressions that prioritize justice, respect, and understanding the reality of differences in society, without violence.

(4) Accommodative to local culture. This indicator is to assess the extent to which certain religious "perspectives" can dialogue and

accommodate the practices of local traditions and cultures. Non-rigid religious perspective is characterized by a willingness to accept practices and behaviors that emphasize not only the truth of the normative religious paradigm but also the positive contextualist paradigm (Astuti et al., 2021, p. 99)

One of the targets of the implementation of religious moderation is Madrasah Diniyah Takmiliah (MDT) al-Jamiah, which is a high-level non-formal Islamic religious education institution based on students and communities. This *madrasah* is under the coaching of the Directorate General of Islamic Education through the Director-General of Diniyah Education and Pondok Pesantren. One of MDT al-Jamiah that is still actively carrying out its activities until now is the Kampus Unpam Mengaji (KUM) which is part of the Lembaga Kajian Keagamaan (LKK) of University of Pamulang Jakarta. Judging from its status, the University of Pamulang is one of the Public Universities and is not part of the Islamic Religious Universities (PTKI), but the religious activities in this university are very intensive. The main question in this study is how to implement religious moderation at the University of Pamulang?

Materials and Methods

This research uses a qualitative approach by focusing on the concept of religious moderation and how it is implemented at the Kampus Unpam Mengaji (KUM). Qualitative research is a humanistic research model that places humans as the main subjects in socio-cultural events (Moleong, 2007, pp. 9–10). The type of research applied in this study is a case study, which is a type of research that focuses in-depth on research objects in the form of the implementation of religious moderation in KUM.

The data collection techniques used in the study were participant observations, in-depth interviews, and documentation. Participant observation is applied to observe the physical environment and learning activities at Kampus Unpam Mengaji (KUM) located in three campus locations. Researchers are directly involved in the activities

organized by the KUM. In-depth interviews are used to take oral data from selected study subjects using purposive sampling and snowball sampling techniques. Researchers determined the previously identified key informant, then, from this key informant obtained another research subject that rolled like a snowball. The main subjects interviewed in this study included managers, teachers, and students of KUM

In the process of analysis and inference, researchers use induction analysis (analytic induction) and extrapolation (extrapolation). Analytical induction is an approach to processing data into concepts and categories. While extrapolation is a way of making conclusions that are carried out simultaneously during the process of analytical induction and carried out gradually from one case to another, then from the analysis process it is formulated a theoretical statement.

Results and Discussion

A Brief of Kampus Unpam Mengaji (KUM)

Kampus Unpam Mengaji (KUM) is basically one of the deviations from the Lembaga Kajian Keagamaan (LKK) of Pamulang University. This LKK is a development of the Islamic Lecturer Forum of Pamulang University. LKK was started only as a study association coordinated by lecturers of religion, then the chief coordinator was chosen according to the agreement of the lecturers, namely Mr. Sofyan Hadi Musa, SQ, MA. According to the chairman of LKK, the purpose of the establishment of LKK is to expand the reach of religious activities in Unpam and accommodate the needs of all adherents of religions in Unpam recognized by the government in addition to Islam, namely Catholic, Protestant, Hindu, Buddhist, Khonghucu.

The existence of LKK Unpam is officially recognized based on the Decree of the Rector of Pamulang University No: 479 / A / O / Unpam / VII / 2018 concerning the Establishment of the LKK of Pamulang University. From the decree, it is known that LKK UNPAM was officially established in 2018. The existence of LKK is equivalent to the Study Program. LKK has an authority to all

students of Pamulang University to participate in LKK activities as a condition for Midterms and End-of-Semester Exams for Islamic religious courses. The lecturers who contribute to LKK are given honors at the end of each semester as an expression of gratitude for their sincerity in providing knowledge in every LKK activity. The managers of LKK consist of lecturers of Islamic Religious Education. LKK has the task of coordinating learning and studying religion for all religions in the curriculum of Pamulang university curriculum. In addition, LKK also carries out other religious social activities under *sharia* provisions (Buku Pedoman Akademik Unpam).

LKK Unpam has a vision: "Make UNPAM More Religious", while its mission is: (1) Disseminate religious activities through LKK divisions. (2) Carrying out activities of Unpam Mengaji Campus, (3) Carrying out and implementing *zakat, infak, shadaqoh* at UPZ, (4) Bringing religious studies to life, and (5) Soothing websites and activating scientific journals. One of their works in the field of education is a handbook on Islamic Religious Education. This book was published by Unpam Press in 2019, as a concrete form of LKK in coordinating Islamic Religious Education (PAI) lecture materials at Pamulang University.

This handbook is equipped with the identity of PAI courses in which there is a description of the course description as follows: "Islamic Religious Education courses are public compulsory courses that discuss human, religious, Islamic, Islamic sources, *hadith, ijtihad*, principles of Islamic teachings, *sharia*, morals, Islamic moderation, tolerance, Islamic law, human rights and democracy from an Islamic perspective, *Munakahat*, and science in Islam." From the above statement, it is known that PAI Unpam lecturers who are members of LKK Unpam have a moderate Islamic vision. Thus, it can be assumed that religious activities organized by LKK, including Kampus Unpam Mengaji (KUM), always prioritize moderate understanding of Islam which among others is characterized by the attitude of *tasamuh, tawasuth, and tawazun*.

The handbook consists of 14 materials following 14 meetings in one semester. The 14 materials are as follows: (1) Man in an Islamic perspective,

consisting of discussions about theories about man, the man in the Qur'an, the process of human creation, the theory of evolution, and propaganda about humans, and the position of man in Islam. (2) Religion, which consists of discussions about the definition of religion, the purpose of religion, the classification of religion, the human needs in religion, and the functions of religion in people's lives. (3) Islam, consists of discussions about the definition of Islam, differences in the characteristics of Islam with other religions, the position of Islam towards other religions, the characteristics of Islam, and the purpose of Islam.

(4) The source of Islamic law, consists of discussions about the Qur'an, the names of the Qur'an, the contents of the Qur'an, the function of the Qur'an, and the proof of the truth of the Qur'an. (5) Hadith as the Source of The Second Islamic Law, consists of a discussion about understanding and type of hadith, the structure of hadith, the position of hadith, the function of hadith, and elements forming *hadith*. (6) *Ijtihad*, consists of the definition of *ijtihad*, the form of *ijtihad*, the position and function of *ijtihad*, the school. (7) The Framework of Islamic Education (*aqidah*), consists of a discussion about understanding *aqidah* or belief, the role of *aqidah* in humans, Islamic *aqidah* in basic principles, and the function of Islamic *aqidah*. (8) The basic framework of Islamic (*Sharia*) lessons, consists of discussions about the definition of sharia, sharia as a legal system, and the function of sharia. (9) Islamic moderation, consists of a discussion of the concept of moderation in Islam, the position of moderation in Islam, and the values of Islamic harmony. (10) Religious community, consists of discussions about understanding harmony, the concept of Islam addressing plurality, Islamic views of followers of other religions, the basis of living in harmony according to the Qur'an and sunnah, religious harmony in the time of the Prophet, and religious harmony in Indonesia.

(11) Islamic Law, Human Rights and Democracy in an Islamic Perspective. (12) Marriage consists of a discussion about: Marriage, consisting of a discussion about: the understanding of marriage, and the pillars of marriage (13) Understanding Islamic Law, Scope of Islamic Law,

Parts of Islamic Law, The Purpose of Islamic Law, Contribution of Muslims in the Formulation and Enforcement of Islamic Law, Understanding Human Rights, and Democracy in Islam. (14) Islam and Science, consists of discussions about The Concept of Science in Islam, the Terms of a Science, The Position and Ethics of Islam against science and technology, and Islamic science in the golden age.

From the 14 materials covered in the handbook of Islamic Religious Education, there are some discussions about the content of religious moderation, especially in the material of the 9th to 11th meeting. That is, PAI lecturers have realized the importance of religious moderation in understanding Islam so that students are expected to have moderate views, attitudes, and behaviors in religion. Specifically related to several religious seminar activities organized by LKK Unpam, namely, 1) National Seminar with Ministry of Education and *Khataman Qur'an*; 2) International Seminar on December 15, 2018; 3) National Seminar zakat Gaya Millennial; 4) Diversity Harmonization Seminar for Millennials

Implementation of Religious Moderation at Kampus Unpam Mengaji (KUM)

Although explicitly, Kampus Unpam Mengaji (KUM) does not declare itself as an educational institution that openly promotes religious moderation judging from various aspects, the institution applies the concept of religious moderation. The implementation of religious moderation at Kampus Unpam Mengaji (KUM) can be seen from the vision of the mission, curriculum, and materials, as well as methods and strategies of application. One of the concrete pieces of evidence of the implementation of religious moderation at KUM is an explanation of the formulation of the vision-mission of the LKK which is the parent organization of KUM. The vision and the missions were then translated by the Chairman of LKK through his statement as follows:

Our vision wants to make Unpam more religious to inspire the entire academic community to become people who believe, like charity both personal and social and have noble morals. Our presence wants to broadcast all religious activities through the divisions formed by the LKK, carrying out Kampus Unpam

Mengaji (KUM) activities, bringing religious studies to life by providing a religious understanding full of grace, Islam *rahmatan lil' alamin* that promotes tolerance, mutual respect and respect, balance, and upholds justice (*tasamuh, tawassuth, tawazun, and i'tidal*) to maintain unity and peace in life (Musa, n.d.)

From the above statement, it is clear that the existence of LKK on the campus of Pamulang University becomes a forum for seeding moderate Islam based on the concept of *rahmatan lil alamin* by putting forward the application of the *tasamuh* concept. The presentation of the vision of the LKK that establishes *tasamuh, tawassuth, tawazun, and i'tidal* is concrete evidence of the realization of the importance of religious moderation that has been embedded in LKK managers. It means that Kampus Unpam Mengaji (KUM) has truly declared itself as an institution that applies the principles of religious moderation as outlined by the ministry's policy. The formulation of this vision and mission becomes important as an entrance to know the next 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 possible that all learning activities in KUM are also based on moderate understanding, both in aspects of curriculum materials, learning strategies, and activities outside of learning activities or known as the hidden curriculum.

The moderate tendencies embraced by KUM cannot be separated from the background of its activists, most of whom are PAI Unpam lecturers. The most influential person in KUM is Dr. Shofyan Hadi, SQ, as Chairman of LKK Unpam. He is the ideologue and driver of all diversity activities in Unpam. By looking at his background as an alumnus of Pesantren, it is natural that he has a moderate understanding of Islam, which further colors all religious programs and activities in Unpam. Moreover, he also has a study assembly held in his home.

Another KUM activist is Dr. Mukhoyyaroh, M.Ag, who turned out to be the treasurer of Persada Nusantara Organization (Association of Islamic Lecturers Nusantara), an organization consisting of Islamic lecturers from Nahdlatul Ulama (NU). This is evident from the management structure of Persada which places NU scholars in

the ranks of stewardship. For example, Prof. Dr. KH. Said Aqil Siroj, MA (Chairman of PBNU), Prof. Drs. H. Mohamad Nasir, M.Si.Ak, Ph.D., Prof. Dr. KH. Said Agil Hussein Al-Munawar, MA, Dr. KH. Zainut Tauhid, M.Si, Dr. KH. Ahmad Zaki Mubarak, MA, Dr. KH. Ali Masykur Musa, M.Si, and Dr. KH. Imam Shafi'i, M.Pd.I as a member of the Board of Trustees. Persada Nusantara also has a vision that carries Islamic moderation, as in the following formulation: Being a lecturer organization of Islamic studies for the development of religious life that *tawassuth, tawazun, tasamuh* and *justice*, and contributes to the benefit of Indonesia through the implementation of Tri Dharma Perguruan Tinggi (www.persadanu.org/p/visi-misi-persada-nusantara.html). The existence of the two driving motors at Kampus Unpam Mengaji (KUM) can be the answer to why all activities in KUM can certainly breathe a moderate understanding of Islam.

Curriculum and Materials

Kampus Unpam Mengaji (KUM) was originally only one of the divisions of the Lembaga Kajian Keagamaan (LKK) of Pamulang University which has the task of holding activities to recite the Qur'an in terms of *tilawah, tahsin, tahfidz* and religious studies. Since 2019, KUM was chosen by the Ministry of Religious Affairs as one of the manifestations of MDT al-Jamiah which was granted its operational permit. According to the Chairman of LKK Unpam, the selection of KUM as the embodiment of MDT al-Jamiah by the Ministry of Religious Affairs is considered to meet the criteria as a Madrasah Diniyah Takmiliah (MDT) al-Jamiah.

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 madrasas. At the College 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 study building. A study group consisting of more than 25 people can also apply for MDT operational permit to the Ministry of Religious Affairs

The existence of KUM as MDT Al-Jamiah is intended as an effort to accommodate students who are hungry for the Quran while exploring the teachings of Islam. In the next development, KUM must be followed by all new students who take Islamic Religious Education courses. The activeness of students in participating in KUM activities becomes a graduation program for PAI courses. The student's participation in KUM's activities are also the requirement to follow the middle and final exam with lecturers who contribute to LKK even though they do not have PAI courses. Most students still faithfully follow KUM activities even though they have graduated PAI courses. That is why, KUM activities continue to run and include the most active LKK Unpam division.

The curriculum and materials applied in KUM are arranged according to the specific expertise of PAI lecturers who fill KUM activities. Among the

study materials in KUM are *fiqh*, tafsir, hadith, thematic, moral, Sirah, and other studies. As for the schedule of KUM activities held every day, which is made per semester. All PAI lecturers are involved in filler activities. During the Covid-19 Pandemic, religious lecturers from various study programs in Pamulang University attempted to conduct online studies using video conferences at their homes.

So that the study held by KUM can be enjoyed not only by Unpam students but also by other participants, socialization is carried out in the form of flyer making. In addition, most kum studies are documented and published on social media such as Instagram and Youtube. KUM Unpam has its own channel on Youtube that airs various study materials and information about KUM. Some of the flyers displayed on the LKK Unpam website can be seen below.



Figure 1. Flyer of KUM activities

Some of the flyers above inform a few things. First, the speakers in the activities of KUM are PAI lecturers who have a linear educational background in the field of Islamic Religious Education. They have formally had the competence to be recognized as people who master Islamic material. Second, the teaching material offered by KUM consists of several aspects of Islamic teachings that allow participants or students to have a broad knowledge of Islam.

Some of these teaching materials are the knowledge of the Qur'an (Tafsir Tarbawi study and

Tafsir Surat al-Fatihah), hadith (Study of Arba'in Nawawi), fiqh (Study of the Book of Fath al-Qarib), morals, Sufism (Study of Ihya Ulumudin), and history (Sirah Nabawiyah). These teaching materials have the potential to equip students with broad Islamic insights. The breadth of understanding of Islam in turn will encourage a person to be moderate in religion.

Third, the flyer also informs that the time of implementation of KUM's activities takes place without regard to the limitations of working hours. The schedule of study activities is carried out in the

morning at 05:30 WIB, and there are also those held at 7:30 p.m. Unpam Mengaji Campus activities are carried out every day, from Monday to Saturday, while on Sunday KUM activities are closed. This flexible schedule of activities is reminiscent of the activities in Pesantren.

Fourth, judging from the teaching material, three teaching materials can be ascertained always taught in Pesantren, namely the book of hadith Arbain Nawawi, the book of fiqh Fath al-Qarib, and the book of Taswauf Ihya Ulumudin. The deepening of the three books as an integral part of KUM activities as well as proving that KUM is a debriefing to the students to have a broad and deep understanding of various aspects of Islamic teachings. The teaching of the Ihya, for example, will equip the students with Sufi 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 of the Ministry of Religious Affairs on the application of religious moderation through educational channels, then the insertional strategy becomes very clear through the teaching materials offered by the KUM. Through the above materials, messages of religious moderation are inserted. The Ministry of Religious Affairs provides guidelines on strategies for implementing religious moderation through educational channels, namely through strategies (a) insertion, (b) optimization of learning approaches, and (c) special activities on religious moderation outside the classroom. Are these three strategies presented at Kampus Unpam Mengaji (KUM)? Based on data obtained in the field, evidence was obtained that KUM has implemented the 3 religious moderation strategies mentioned above.

Insertion

As is known, that all lecturers of PAI in Unpam are involved in the activities of Unpam Mengaji Campus, and they have adequate educational background as agents of religious moderation. Therefore, it is appropriate that they always instill a moderate understanding of religion through their subject matter. Some evidence that can corroborate the above statement, can be seen through

recordings of KUM activities that have been uploaded on the Youtube channel of LKK-Unpam.

After watching several video samples of KUM activities, it appears that lecturers often insert messages of religious moderation through explanations and illustrations during the learning process. For example, in the study of Ihya Ulumudin on September 16, 2020, which discussed the Chapter of satan's entrance in man, presented by Ustadz Kamil Falahi, S.ThI, SS, M.Pd. He gave the following explanation.

"The emotional person, he won't think normally, because he was attacked by a Satan army. Human anger is caused because Satan is playing with him, like a child playing with a ball. When man's passions disturb his mind, he often cannot control himself. He no longer cared about the effect or impact of his actions. There was a dialogue between Moses and Satan. Satan told Moses that he had a desire to repent to God, and asked Moses to convey Satan's wish to God. Moses conveyed the message to God, and God could accept Satan's repentance, as long as he would bow down to the grave of Adam. The message was conveyed to Satan, but Satan remained arrogant and did not want to bow down to the grave of The Prophet Adam. When I was alive, I didn't want to bow down, especially when he was dead. Finally, Satan told Moses: If you want to be safe, then remember me when I am angry. If someone reminds us when we are angry, thank you, do not even get angry back. Beware of Satan's man-shaped seduction. For example, if anyone persuades us to ignore the study, then we must be vigilant, and immediately remember that all of it is Satan's enticement."

The piece of Ustadz Kamil's explanation above hints at the importance of controlling 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 Satan's trickery, not from the person. With these tips, the person will become aware again, and not fall into attitudes and actions that can be regretted later. Well, the ability to control emotions is the most important part as a prerequisite for a person to have a moderate attitude. A moderate is careful in thinking, saying, and doing.

Another example of the insertion of messages of religious moderation can also be seen from KUM activities with the theme of Reclamation to the Prophet, held on Thursday (07/11/2019) at Darul Ulum Mosque 2nd Floor 8 Viktor Building of Pamulang University. At the time the KUM

lecturing is guided by Deni Darmawan, and attended by students throughout several study programs of Pamulang University. The lecturing begins by reading the Qur'an first, then peeling off the tajwid and understanding its meaning.

In his lecturing, Deni conveyed the virtues of reading the Qur'an. "We read one letter in the Qur'an, and there will be ten good deeds. God willing with the ten good deeds God lowered the mercy to forgive our ten mistakes. For angels are at the councils of knowledge, but to pray to God to forgive the sins present at the council of knowledge," deni motivated. "While at Pamulang University there are activities that are still related to LKK, then follow KUM. Because the teaching is directly from all lecturers of Islamic religion of Pamulang University" he continued inviting students to love preaching.



Figure 2. Preaching activities in KUM

In addition, Deni also conveyed the commemoration of the birthday of Prophet Muhammad's birthday. "In the momentum, it should be to make the Prophet Muhammad as an example, because Allah makes the Prophet as the best example so that we as fellow humans can imitate him," said Deni who is also a lecturer in the secretarial department.

"Youth is the hope of the nation. Today's youth are the leaders of the future. O youth and students, then be young men and exemplary students as exemplified by the Prophet Muhammad SAW. When the Prophet was young, he has an independent nature, responsibility, trust until called Al-Amin, which is a trustworthy person," he continued. Deni tells the story of when the young prophet had become a shepherd and in business. "Muhammad became a shepherd as a

child in the house of his mother, Halimatu Sa'diyah. Aged 6 to 8 years, many people are happy if the sheep are shepherded by Muhammad. At the age of 12 years, his uncle Abi Talib taught to trade, until the age of 25 years became a professional trader and a true entrepreneur," explained Deni

"While a young and a student, be passionate about learning by reading a lot of books. As the first revelation revealed to the Prophet, the Qur'an of Surat Al-Alaq verses 1-5, Allah tells people to read. It is expected that the youth will read more so that the insight is open. Because, reading is the key to building civilization," he said passionately. Deni also conveyed that everyone can invite to the good. "Invite people to the good, invite students to always preach. Do your best. If they argue, then rebuttal with the best rebuttal. Be a student and exemplary youth and the prophet is the best example," concluded Deni.

Optimization of learning approaches or strategies

KUM activities are generally carried out at the Campus Mosque in the form of *halaqah*, namely *ustadz* or lecturer sitting surrounded by students. The activity begins with reading or *tilawah* al-Quran together, then followed by the presentation of material following the expertise of *ustadz* who is also a PAI lecturer in Unpam. The learning model almost mimics the tradition of Pesantren. *Ustadz* read the redaction of the book in Arabic and then translated word by word. After that, he explained the content of the entire material at that time using language that is easily understood by the students.

After being deemed sufficient, the lecturer provides an opportunity for students to ask questions related to the material that has been submitted. In answering every question, the lecturer uses an approach that encourages them to think critically and comprehensively in assessing each problem. The most commonly practiced learning model by the lecturer is the *khiwar* or questions and answers method. In this method, each student is allowed to ask about the material or other issues.

Sometimes the questions asked by the student are not related to the material presented in the meeting. Nevertheless, the lecturer patiently gives

detailed answers in easy-to-understand language. Sometimes, in answering, the lecturer invites the students to use their common minds in dealing with the question asked. The invitation to use logical thoughts 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 the teachings of religion advocated by the lecturer does not mean to make logic in religion. The use of common sense is limited to understanding the wisdom behind the teachings of religion, not to doubting the truth of religion.

Special activities on religious moderation

The third strategy in implementing religious moderation is the separate activities intended as a form of embodiment of religious moderation. At LKK-KUM Unpam, there has been a series of seminars that carry themes related to religious moderation. An example is the International Seminar on December 15, 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 Auditorium of Unpam Campus.

In general, the response of the lecturers who manage KUM activities to religious moderation policies is very positive. This is evident from how they often insert messages of religious moderation in their learning materials in KUM. Moreover, the background of lecturers who manage KUM comes from Islamic Universities that are familiar with the idea of religious moderation. Thus, they do not reject the idea of religious moderation. Instead, they became agents of religious moderation agents on the Unpam campus.

On the other hand, students at KUM also showed a positive response to the idea of religious moderation. This is seen in at least two aspects. First, the liveliness aspect. Although initially the activities of the Pamulang University are only required for students who are taking PAI courses, in reality, many students still want to follow the activities of the Unpam Mengaji Campus even though they have graduated from PAI courses. During the Covid-19 pandemic, all KUM activities were transferred online. Of course, the main

obstacle that is often faced in online activities is the unstable network. Nevertheless, the spirit of the students who follow KUM activities deserves a thumbs up. They are willing to go up to the roof to get a signal and can participate in the zoom of KUM activities.

The students who participate in KUM activities feel very happy because their interest and ability in religious studies can be practiced. The absence of the Islamic Religious Education Study Program at Pamulang University makes students from MTs, MA, and boarding schools feel that KUM is their own home. Some students still follow KUM even though they have graduated. They describe their expressions as follows:

With this KUM, we are greatly assisted in practicing the experience of preaching. In addition to preaching, we are also taught tajwid. Not only studying on campus, but most of us also follow the study at the lecturer's house, usually, we are in the classroom before or after learning to read a short surah, sometimes also in the test of reading al-Fatihah correctly, if wrong then it is used as homework to improve our reading. In addition, we are taught to be brave when asked to be the imam of prayer in the surrounding environment and taught to pray after prayer. Although we studied courses that are not religious education, while the lecturers who contributed to LKK, before studying we were given religious studies as well, had also listened to the study of women's *fiqh* for 5 to 10 minutes before the lecturing began.

The chairman of LKK mentioned that students who have finished their studies will be asked to be peer tutors for their friends. The peer tutor method is used to make the student more comfortable in learning. Many students who have finished their lesson of al-Qur'an continue to follow KUM. Some even still follow religious studies in the lecturer's house even though the study or religious studies are done during the day, many also come to the lecturer's house at night.

Conclusions

One of the Madrasah Diniyah Takmiliah (MDT) al-Jamiah that implements religious moderation is Pamulang University (UNPAM). The campus has implemented religious moderation through the Kampus Unpam Mengaji (KUM) which is one of

the divisions of the Lembaga Kajian Keagamaan (LKK). KUM was established as a student container aimed to seed the understanding of moderate Islam based on the concept of *rahmatan lil alamin* by putting forward the application of the *tasamuh* concept. The implementation of religious moderation in KUM is done through 1) inserting messages of moderation through KUM teaching materials covering the field of knowledge of the Quran (the study of Tafsir Tarbawi and Tafsir Surat al-Fatihah), hadith (Study of Arba'in Nawawi), fiqh (Fath al-Qarib), morals, Sufism (Ihya Ulumudin), and history (Sirah Nabawiyah), 2) the development of critical learning methods, and 3) activities held specifically to socialize the concept of religious moderation. This activity is carried out in the form of seminars both at the international and national levels.

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