

Efforts to Strengthen Islamic Moderation of Islamic Religious Universities in Indonesia

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Abstract. Extremism and radicalism penetrate the world of education, students are more vulnerable to radical movements because of the perspective that tends to see religious problems in black and white. Islamic Religious University (PTKI) has an important role in providing a moderate Islamic education curriculum to students as a basic course, becoming an opportunity to form the attitude of religious moderation of students as the next generation. This research examines how higher education institutions, especially Islamic Religious University (PTKI) in Indonesia as a means of disseminating knowledge and ideas, the internet plays a vital role in the formation and dissemination of many ideologies, both conservative and moderate. This research uses a qualitative approach, data collection techniques use literature and empirical data that occur in society. The results showed that Islamic Religious University (PTKI) in Indonesia sought to mainstream moderate Islam, and strengthen Islamic moderation synergistically in every PTKI environment and level of all structures.

Keywords: Efforts to Strengthen; Islamic Moderation; Islamic Religious Universities

1 Introduction

For the Indonesian people, diversity is believed to be God's will. Diversity is not asked, but rather the gift of God Who Created, not to be bargained for but to be accepted (taken for granted) [1]. Indonesia is a country with ethnic, tribal, cultural, language, and religious diversity that is almost unparalleled in the world. In addition to the six most embraced religions by the community, there are hundreds or even thousands of tribes, languages, and regional characters, as well as local beliefs in Indonesia. [2]

With the diverse reality of Indonesian society, you can imagine how diverse the opinions, views, beliefs, and interests of each nation's citizens are, including religion. Fortunately, we have one language of unity, Indonesian, so that the various diversity of beliefs can still be communicated, and therefore people can understand each other. Even so, friction due to mismanagement is not sometimes the case. From a religious point of view, diversity is God's grace and will; If God wills, it is not difficult to make His servant's uniform one of a kind. But God does want mankind to be diverse, tribal, nation-class, with the aim that life becomes dynamic, learn from each other, and know each other. In addition to diverse religions and beliefs, in each religion, there is also a diversity of interpretations of religious teachings, especially when it comes to religious practices and rituals. Generally, each interpretation of the

teachings of the religion has its adherents who believe in the truth of the interpretation practice. [3]

The knowledge of diversity is what allows a believer to be able to take the middle (moderate) path if one choice of the correctness of interpretation is available. Extreme attitudes will usually arise when a believer does not know there is an alternative truth to other interpretations that he can take. It is in this context that religious moderation becomes very important to be used as a perspective in religion.

Religious moderation is a creative attempt to develop an attitude of religiousness amid various pressures of tension, such as between claims of absolute truth and subjectivity, between literal interpretation and arrogant rejection of religious teachings, as well as between radicalism and secularism [4]. The main commitment of religious moderation to tolerance makes it the best way to confront religious radicalism that threatens religious life itself and, in turn, appeals to the life of community, nation, and state unity.

2 Discussion

2.1 Mainstreaming of Moderate Islam and the Role of Educational Institutions

First, for religious Efforts to Strengthen students, it is necessary to hold *Mah'ad Al-Jami'ah* in PTKI[5]. *Ma'had Al-Jami'ah* is an Islamic religious education institution on a non-formal path at the higher education level to prepare learners to perform roles that demand mastery of knowledge about religious teachings and/or become religious scholars. The existence of *Ma'had Al-Jami'ah* has a strong regulatory base, namely the Regulation of the Minister of Religious Affairs or *Peraturan Menteri Agama* (PMA) Number 13 of 2014 concerning Islamic Religious Education.[6] In Paragraph 1 Article 46 paragraph (3) it is mentioned: "The level as referred to in paragraph (1) consists of the level of *ula, wustha, ulya, and al-jami'ah*". While in paragraph (7) it is arranged: "The level of *al-jami'ah* as referred to in paragraph (3) is followed by learners in higher education". This PMA is a derivative of Government Regulation or *Peraturan President* (PP) Number 55 of 2007 on Religion Education and Religious Education (*Pendidikan Agama dan Keagamaan*), which was born on the demands of Law (*Undang-Undang*) No. 20 of 2003 on the National Education System (*Sistem Pendidikan Nasional*).[7]

In the curricular aspect, *Ma'had Al-Jami'ah* can develop at least two accentuation models, namely "complementing" and "deep". What is meant by "complement" is a curriculum that is directed to prepare students so that they can carry out their role as Muslim and can have a good mastery of knowledge about the teachings of Islam[8]. In this context, religious sciences that are *fardlu 'Ain* become the minimum measuring tool that must be taught.[9] While the target for the curriculum "complementing" is prioritized to students who do not have enough Islamic religious education background, such as high school graduates, vocational schools, and Package C who do not follow educational services in boarding schools or *madrasah diniyah takmiliah* and/or graduates of education who are not strong enough in the field of polar al-turrets (yellow book). The curriculum "studied" is a curriculum that is directed to produce graduates to become experts in Islamic religion (*mutafaqqih fiddin*). The targets for this curriculum are students who have a good Islamic religious education background, such as graduates of *Madrasah Aliyah* or graduates of high school / vocational school who are in the neighborhood of boarding schools, or graduates of education who are strong enough to master in the field of polar *al-turats* (yellow book).[10] The implementation of *Ma'had Al-Jami'ah* in PTKI environment can at least be done

through three choices of places of activity, namely: PTKI dormitory, collaborating with boarding schools around PTKI and forming a "student boarding school community"[11].

1. Dormitories owned by PTKI should not only function as a "place" for students only but be used as *Ma'had Al-Jami'ah* which is rich in activities and activities in accordance with the *Ma'had* curriculum. In this context, PTKI infrastructure development, such as those sourced from SBSN (State Sharia Securities) funds or other sources, is also worth allocating for the development of *Ma'had Al-Jamiah* so that every PTKIN has a good *Ma'had Al-Jami'ah*. [12]
2. PTKI needs to cooperate with a number of boarding schools located around the location of PTKI which is encouraged to be part of the implementation of *Mah'ad Al-Jami'ah*. The curriculum and the implementation of activities are collaborating in such a way that students have the opportunity to follow the *ma'had al-jamiah* learning process through pesantren huts.
3. The "student boarding school community" is done by maximizing rented houses around PTKI as part of the implementation of *Ma'had Al-Jami'ah*. In this context, the head of PTKI conducts communication and involvement with people who have contracted as a learning locus *Ma'had Al-Jamiah*. [13]

Educators involved in the process of *Ma'had Al-Jami'ah* activities can come from internal PTKI lecturers and/or from external PTKI who have at least three main criteria, namely: strong national and Indonesian militancy, Islamic mastery and reliable thinking methodology, and ability to read the yellow book and have the ability and ability of association in society well.

Second, for religious efforts to strengthen lecturers who do not have a background in Islamic religious education, a series of Islamic efforts to strengthen programs should be made, such as regular discussions or short courses on Islamic moderation, and other programs that ensure sustainable activities. Presenting a strong figure or lecturer in the field of Islamic studies to then be discussed with lecturers in this general field of study has multi-effect benefits. In addition to Efforts to Strengthen Islamic studies that boil down to Islamic moderation among lecturers who master public courses, this activity also encourages the pattern of building knowledge integration developed in each PTKI. The integration of science that is a characteristic of science, as well as the difference between PTKI and other universities, must be truly manifested and understood seriously in the stakeholder environment of PTKI. [14]

Third, the Efforts to Strengthen Islamic studies that boil down to tafaqquh fiddin as a core-business PTKI is a dead price. The DNA of PTKI is tafaqquh fiddin. Amid the current religious radicalism that is so vociferous, the sciences oriented to tafaqquh fiddin are currently gaining the right momentum. Education in science tafaqquh fiddin is needed by the community [15]. These sciences will also be able to dispel interpretation and religious understanding that are not linear with the purpose and purpose of the presence of religion itself. With a valid scientific methodology and mastery of authoritative sources of literature, the efforts to strengthen this field of tafaqquh fiddin will in turn be able to dampen the narratives of radicalism so that it will revitalize the existence of PTKI itself. Therefore, several strategic programs and policies should be carried out, for example, subsidies to tafaqquh fiddin study programs, intensifying discussions, seminars, research, and publications on tafaqquh fiddin, and others.

2.2 Efforts to Strengthen Islamic Moderation of Islamic Religious Universities

Islamic Religious Universities (PTKI) is currently one of the strongholds of the onslaught of efforts to strengthen religious radicalism "attacks" in various educational institutions in Indonesia. This is in line with the findings of many research institutions, such as *PPIM UIN*,

Alvara, Wahid Institute, and LIPI, other such which present data and facts about the exposure of the academic community of educational institutions, ranging from schools to public universities, from the radicalism movement. [16]

Nevertheless, there are many "crucial points" that need to be observed in PTKI. These crucial points need to get adequate attention from PTKI stakeholders so that scientific, Islamic, national, and community traditions are maintained [17]. In this paper, the author wants to uncover many crucial points that need to get priority steps.

1. Student input. Based on the initial data obtained, PTKIN new students with Madrasah Aliyah education background turned out to be no more than the range of 15 to 20%. The rest, about 80 to 85% of the background of education from high school, vocational school, and Package C [18]. This figure, on the one hand, is quite encouraging., it turns out that PTKIN is in demand for general education graduates. However, this data also leaves its problems, especially in the minimum capacity of religious knowledge it has.
2. Lecturers who master public science courses generally do not have a background in religion and religious education, either madrasah (*MI, MTs, MA*), boarding school, or *diniyah* education[19]. Lecturers like this should be given debriefing, discussion, and enlightenment about Islamic study methodology and adequate religious insight. [20]
3. After the institutional transformation from *IAIN* to *UIN*, there are facts about the decline of Islamic study program enthusiasts, especially those based on *tafaqquh fiddin*. Study programs such as Tafsir Hadith, *Aqidah* and Philosophy, Comparative Religion, Comparative Schools, *Jinayah* and *Siyasah* are rare enthusiasts. In fact, to maintain it needs affirmative steps, in the form of scholarships. DNA (Deoxyribose Nucleic Acid) PTKI is *tafaqquh fiddin*. For that reason, the institutional transformation of PTKI, from *IAIN* to *UIN*, for example, should not soften its identity and DNA in the field of *tafaqquh fiddin*. [21]
4. Islamic study methodology courses, including those taught in Islamic study programs, periodically need to be re-examined. The insights and methodologies of current Islamic studies are more likely to be simplifictive, which is limited to minimal religious mastery. While courses, such as kalam (Islamic philosophy), Sufism, mantic science, renewal in Islam, and other subjects as instruments of efforts to strengthen the methodology of thinking in Islam, tend to be "extinct". This condition leads to constraining space motion to be critically rational, including in understanding Islamic teachings among PTKI.[22]

The four things above, of course, are some indications of serious challenges that will have implications for the quality of religion (Islam) in the PTKI environment. PTKI stakeholders must be able to carry out strategic steps and policies so as not to get caught up in religious radicalism movements and understandings. For that reason, a number of the following program proposals, seem to need to be included in the PTKI environment and immediately be followed up. [23]

While the target for the curriculum "complementing" is prioritized to students who do not have enough Islamic religious education background, such as high school graduates, vocational schools, and Package C who do not follow educational services in boarding schools or *madrasah diniyah takmiliah* and/or graduates of education who are not strong enough in the field of polar al-turrets (yellow book). The curriculum "studied" is a curriculum that is directed to produce graduates to become experts in Islamic religion (*mutafaqqih fiddin*). The targets for this curriculum are students who have a good Islamic religious education background, such as graduates of Madrasah Aliyah or graduates of high school / vocational school who are in the neighborhood of boarding schools, or graduates of education who are strong enough to master in the field of polar *al-turats* (yellow book).

3 Conclusion

The increasing conservative tendency in the religion experienced by the Indonesian Muslim community is the result of the dynamics that have been running since the reform of the era. The constitution's provision of freedom enables numerous groupings, including transnational, advances in Indonesia. Educational institutions, as media for knowledge and ideology deployment, play an essential role in the creation and spread of many ideologies, both conservative and moderate. As a result, education plays a crucial role in reviving moderate Islam, particularly in terms of promoting moderation principles and tolerance. This can be accomplished through curriculum and learning processes, outside-of-community monitoring and aid initiatives, and institutional policies.

Many "crucial points" and handling offers to strengthen Islamic moderation in the PTKI environment need to be a joint commitment to be done synergistically. Without denying other steps and strategies, a number of the above offers can be started at each PTKI environment and any level of structure. To be sure, Islamic moderation becomes a necessity and a deadly price for PTKI. Because in the hands of PTKI we put great hope for the survival of this country.

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