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TYPOLOGIES OF RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATION INSTITUTIONS

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Abstract: Typologies of religious moderation implementation in several State Islamic Higher Education and Public Higher Education are an interesting subject to discuss. The typologies can demonstrate the road model of educational institutions in building nationality and diversity. This study aims to analyze the typologies of religious moderation practiced at PTKI and PTU with a focus on studies at the State Islamic University Padang, State Islamic University Bandung, and Bogor Agricultural University. By employing a qualitative descriptive approach based on empirical phenomena and collecting data using interviews, participant observation, documentation, and literature review; the research finds that the typologies of religious moderation illustrate an integrative model of institutional and cultural interpolation, symbolic-paradigmatic schemes, internalization of *Pendidikan Agama Islam* (PAI, Islamic Religious Education) subject, mainstreaming schemes of pesantren mahasiswa, and involvement of extra campus organizations. This study implies that there are various practices of religious moderation in higher educational institutions as models for other higher educational institutions.

Keywords: religious moderation, tolerance, Islamic higher education.

Introduction

One of the important momentums for the development of religious moderation in Indonesia is when the Indonesian Ministry of Religion designated 2019 as the year of Religious Moderation,¹ which

¹ Wildani Hefni, "Religious Moderation in The Digital Space: Case Study of Mainstreaming Religious Moderation among Islamic Higher Education Institut," *Bimas Islam* 13, 1 (2020): pp. 1–22.

at the same time, the United Nations designated it as the year of The International Year of Moderation.² Religious moderation initiated by the Ministry of Religion reaches all elements of state institutions, educational institutions, and general public. The Ministry of Religion serves as the center for the dissemination of moderate, tolerant, and inclusive religious literacy. In addition to reaching out to various elements above, the mainstreaming of religious moderation by the Ministry of Religion is triggered by the widespread phenomenon of radicalism and extremism that has spread to various universities in Indonesia, both State Islamic Higher Education (PTKI) and Public Higher Education (PTU).

The data released by the National Counterterrorism Agency (BNPT),³ the State Intelligence Agency (BIN),⁴ and research institutions such as the Setara Institute,⁵ and CSRC,⁶ show signs of increasing extremism and radicalism in universities. Other data by the Ministry of Research, Technology and Higher Education reveal that about 10 well-known State Universities have been exposed to radicalism. It is such an anomaly considering that rational campuses with various activities in the development of research, science, and technology can be exposed to radicalism.⁷ Various efforts have been made to counter radicalism through mapping the parameters of

² Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, 2 (2019): pp. 323–48.

³ Abdurrohman and M. Zainul Asro, "Model Kebijakan Pendidikan Kebangsaan Bagi Mahasiswa Baru" 4 (2016): pp. 1–23.

⁴ The research by State Intelligence Agency (BIN) in 2017 reveals that seven public universities (PTN) have been exposed to radicalism. In addition, 39% students in 15 provinces shows their inclination towards radicalism categorized into three levels: low, average, high. Asriani, *Pola Penyebaran Dan Strategi Pencegahan Paham Radikalisme Di PTAI* (Bandar Lampung: LP2M UIN Raden Intan, 2019), p. 1.

⁵ Zuly Qodir, "Deradikalisasi Islam Dalam Perspektif Pendidikan Agama," *Jurnal Pendidikan Islam* 2, 1 (2017): pp. 85–107; Yusuf Rahman, Kholid Al Walid, and Humaidi, "Critical Thinking and Religious Moderation: Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia", *Journal of Indonesian Islam* 16, 1 (2022).

⁶ Endang Supriadi, Ghufron Ajib, and Sugiarto Sugiarto, "Intoleransi Dan Radikalisme Agama: Konstruksi LSM Tentang Program Deradikalisasi," *Jurnal Sosiologi Walisongo* 4, 1 (2020): pp. 53–72.

⁷ Muhammad Syarif Hidayatulloh and Fitri Nurhidayati, "Deradikalisasi Agama Melalui Kegiatan Keagamaan Di Masjid Kampus Ulul Azmi UNAIR Surabaya," *Inferensi: Jurnal Penelitian Sosial Keagamaan* 13, 2 (2020): pp. 305–28.

extremism that are currently developing. These extremist movements include the fragmentation of political-Salafism,⁸ transnational ideologies with the aim to establish an Islamic state or caliphate,⁹ takfiri ideology,¹⁰ intolerance towards adherents of other religions,¹¹ terrorism,¹² cyber politics,¹³ and propaganda that leads to terrorist networks,¹⁴ and others.

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Within the context of educational institutions, the momentum of religious moderation development is in State Islamic Higher Education (PTKI) and Public Higher Education (PTU). As a center for Islamic studies, PTKI is an important element in developing the concept of religious moderation. On this basis, the Directorate of Islamic Education of the Ministry of Religion issued Circular Number: B-3663.1/Dj.I/BA.02/10/2019 dated 29 October 2019 concerning the Circular of Religious Moderation Houses,¹⁵ followed by the establishment of Religious Moderation Houses (RMB) in PTKI as the implementing agency for the organizing parties in strengthening religious moderation within the State Islamic Higher Education.¹⁶

⁸ Krismono Krismono, "Salafisme Di Indonesia: Ideologi, Politik Negara, Dan Fragmentasi," *Millab* 16, 2 (2017): pp. 173–202.

⁹ Saipul Hamdi, Fadli Mulyadi, and Swarto, "De-Radikalisasi Islam, Khilafah Dan Pendidikan Pancasila Di Komunitas Wahabisme Di Indonesia," *Sangkep Jurnal Kajian Sosial Keagamaan* 4, 2 (2021): pp. 185–202.

¹⁰ Aniek Nurhayati, Dwi Astiti Hadiska Putri, and Andin Desnafitri, "Indonesian Takfiri Movement on Online Media in Umberto Eco's Semitic Perspective," *Islamica* 15, 2 (2021): pp. 195–222.

¹¹ Agus Subagyo, "Implementasi Pancasila Dalam Menangkal Intoleransi, Radikalisme Dan Terorisme," *Jurnal Rontal Keilmuan PKn* 6, 1 (2020): pp. 10–24.

¹² Z Mubarak, "Fenomena Terorisme Di Indonesia: Kajian Aspek Teologi, Ideologi, Dan Gerakan," *Salam* 15, 2 (2012): pp. 240–54.

¹³ Rulli Nasrullah, "Politik Siber Dan Terorisme Virtual," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 13, 1 (2012), p. 109.

¹⁴ Andi Widiatno, "Dalam Menyebarkan Propaganda Melalui Media Sosial," (2018): pp. 3–5.

¹⁵ Najahan Musyafak, Imam Munawar, and Noor Lailatul Khasanah, "Dissimilarity Implementasi Konsep Moderasi Beragama Di PTKIN," in *Prosiding Mukatamar Dosen PMII* (2021): pp. 453–64.

¹⁶ Usfiyatul Marfu'ah et al., "Institusionalisasi Nilai Toleransi Di Perguruan Tinggi: Refleksi Atas Rumah Moderasi," in *Prosiding Mukatamar Dosen PMII* (2021): pp. 249–58.

Research on religious moderation in higher education has been carried out by Hendri Purbo Waseso and Anggityas entitle Religious Moderation as a Hidden Curriculum in Higher Education.¹⁷ This study shows that by strengthening a tolerant and inclusive attitude religious moderation as a hidden curriculum can prevent the growth of radicalism in universities. The research report by Nirwana et al entitled Integrating Religious Moderation Value through Learning Process in Islamic Higher Education at the Islamic Institute of Muhammadiyah Sinjai, South Sulawesi, shows that most of the lecturers have read the literature on religious moderation, and few of them have never read it, and a small portion of them have initiated to integrate it into the learning syllabus.¹⁸ Then, the research by Rosyida Nurul Anwar and Siti Muhayati under the title *Efforts to build an attitude of religious moderation through Islamic Religious Education (PAI) for public higher education students* describes the content of developed Islamic Religious Education in the form of strengthening moderate characters, exemplary and attitudes of lecturers as well as patterns of mentoring for students' extracurricular activities.¹⁹ The next research conducted by Yedi Purwanto et.al with the title *Internalizing Moderation Values Through Islamic Religious Education in Public Education in Public Higher Education* at the Indonesian Education University (UPI) Bandung shows that the pattern of internalizing moderating values through PAI course includes face-to-face lectures, tutorials, and discussions, as well as screening efforts on Islamic insights verbally and in writing by lecturers on a regular basis.²⁰ Then, Ahmad Royani's research entitled Establishing A Moderate Religious Academics in Pesantren-Based Higher Education shows that pesantren culture can produce moderate and religious academics through the power of the *dawuh kyai* which is

¹⁷ H P Waseso and A Sekarinasih, "Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi," *Educandum* 7, 1 (2021): pp. 91–103.

¹⁸ Nirwana Nirwana et al., "Integrating Religious Moderation Value through Learning Process in Islamic Higher Education (An Analysis to the Lecturer's Perspective)," in *Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences* (Magelang: BIS-HSS 2020, 2021).

¹⁹ Rosyida Nurul Anwar and Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, 1 (2021): pp. 1–15.

²⁰ Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, 2 (2019): pp. 110–24.

constructed through artifacts, values, and assumptions that promote moderate religious aspects.²¹ Furthermore, another study was conducted by Abdul Syatar with the title *Strengthening Religious Moderation in University: Initiation to Alauddin State Islamic University Makassar*. This study initiated the strategy of UIN Alauddin Makassar in strengthening religious moderation within the academic community through the integration of moderation values into the curriculum, research, and community service.²² Some of the studies above provide an overview of religious moderation such as its roles and functions as well as strategies and methods used by universities in its implementation. Meanwhile, there has been no study on the typologies of religious moderation as part of the PTKI and PTU experiences in the implementation of this moderation. This article will explore the typologies of religious moderation in PTKI and PTU with research samples at the State Islamic University (UIN) Imam Bonjol Padang, State Islamic University (UIN) Bandung, and Bogor Agricultural Institute, and others.

Typologies of Religious Moderation in Islamic Higher Education

The word typology consists of *type* and *logy*, derived from the word *typos* in Greek meaning impression, picture, shape, type, or character of an object, and *logy* meaning the study of something. From this etymology, typology is defined as the study of the impression, picture, shape, type, or character of an object. Borrowing Frank Ching's term, typology is a concept that sorts out a group of objects based on the similarity of their basic properties, compactness of layout, visual characteristics, or other characters.²³ In this context, the term typology is used to describe a way or an effort to understand the construction of religious moderation that has been developed in historical reality, especially within the dynamics of PTKI and PTU in Indonesia. This article reveals several typologies of religious moderation including an

²¹ Ahmad Royani, "Establishing a Moderate Religious Academics in Pesantren-Based Higher Education," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 1, 1 (2021): pp. 1–19.

²² Abdul Syatar, "Strengthening Religious Moderation In University: Initiation To Universitas Islam Negeri Alauddin Makassar," *Kuriositas* 13, 2 (2020): pp. 236–48.

²³ FDK Ching, *Architecture Form, Space and Order* (New York: Van Nostrand Reinhold Company, 1979).

integrative-interpolative typology of religious moderation from institutional and scientific perspectives on religion, paradigmatic-symbolic moderation of religion, internalization of religious moderation through PAI courses, collaborative moderation of religion based on pesantren-education model, and the application of religious moderation through the institutionalization of extra-campus organization.

Institutional and Cultural Integration-Interpolation

One of the universities that have implemented religious moderation through scientific patterns and the transmission of cultural values is the State Islamic University (UIN) Imam Bonjol Padang. This oldest Islamic university in West Sumatra has undergone a metamorphosis from IAIN to UIN Imam Bonjol based on Presidential Regulation Number 35 of 2017.²⁴ The pattern of interpolation of religious moderation at UIN Padang can be seen from the distribution of faculties and study programs that provide a basis for the development of multicultural-inclusive rationality and attitude, an educational model in order to cultivate students' understanding of wisdom, awareness of attitudes and behavior (mode of action) towards the diversity of religion, culture, and society. The inclusive-multicultural education model does not only require "learning about the basics of religion" but also "religiousity education" based on experience and practice of religious teachings.²⁵ According to Widya Fithri, Dean of FUSA (2017-2021), the Ushuluddin and Religious Studies developed at UIN Padang teach the insertion and integration pattern of religious scholarship that can accommodate other disciplines so as to open horizons, understand multiple interpretations, and accept differences of opinion and schools of thought.²⁶ It is in accordance with the "gestalt" theory,²⁷ that when someone sees an image object, then that person actually never "sees", but is always in a state of "seeing as". This means that a person has the capacity to interpret what

²⁴ Syafruddin, S Chalida, and M Idris, "Dinamika Jurusan Tafsir Hadis UIN Imam Bonjol Padang," *Majalah Ilmu Pengetahuan* (2020): pp. 150–58.

²⁵ Ngainun Naim and Achmad Sauqi, *Pendidikan Multikultural: Konsep Dan Aplikasi* (Yogyakarta: Ar Ruzz Media Group, 2008), p. 8.

²⁶ Interview with Widya Fithri, Dean of FUSA UIN Imam Bondjol Padang, 23 June 2021.

²⁷ Holmes Rolston, *Ilmu Dan Agama: Sebuah Survey Kritis* (Yogyakarta: UIN Sunan Kalijaga, 2006), p. 8.

is seen in order to be able to see it, then retell what has been and is being seen from their own perspective according to their own experience, character, and point of view.

The interpolative pattern is also seen in Sharia faculty which includes the department of Islamic Family Law (*Al-Abwal asy-Syakhsbiyah*), Comparative Islamic School Laws, Sharia Economic Law (*Mu'amalah*), Constitutional Law (*Siyasah Syar'iyah*), and *Jinayah Siyasah*. Sharia studies provide spaces for understanding moderate political behavior as well as polite, open, and egalitarian politics. It is in accordance with Gibb's opinion that Islamic sharia in science and practice is effective in shaping the social order of political turmoil.²⁸ The teachings highlighted in Sharia do not mention the formation of a formally Islamic state but rather a state capable of reflecting security, sovereignty, justice, and prosperity (*baladun thayyibatun warabbun ghafur*).²⁹ At this point, Pancasila as the result of the political *ijtihad* of the founding fathers of the Indonesian nation is not contradicting the teachings of Islam but is in line with the teachings contained in the Al-Quran and al-Hadith. Therefore, if there is an attempt to replace the Pancasila with a caliphate system, for example, it means that it has shifted the attitude of moderation (*wasathiyah*) of Islam in Indonesia.

Meanwhile, the relevance of Tarbiyah faculty with religious moderation can be seen from the strengthening of rationality through teaching practices (micro-teaching), research, and community service. Teaching practices direct students to be professional as prospective educators who take part in the community. Meanwhile, strengthening research and community service can emphasize the integration of religious sciences and general sciences that contain religious moderation. Thus, the material for religious moderation at UIN Imam Bonjol Padang is not realized in the form of special courses on religious moderation, except for the Teacher Profession Program (PPG) whose curriculum is regulated by the PPG Manager at the Indonesian Ministry of Religion.³⁰ Thus, in general, the content of

²⁸ H.A.R. Gibb, *Muhammadism: A History Survey* (Oxford: Oxford University Press, 1953), p. 11.

²⁹ Said Romadlan, "Diskursus Negara Pancasila Di Kalangan Muhammadiyah," *Sospol: Jurnal Sosial Politik* 6, 1 (2020): pp. 1–15; Mhd. Syahnan and Ja'far, "Examining Religious Moderation of the Al-Jam'iyatul Washliyah Fatwa Council", *Journal of Indonesian Islam* 15, 1 (2021).

³⁰ Interview with Zulheldi, Dean of FTK UIN Imam Bondjol Padang, 23 June 2021.

religious moderation at UIN Padang is carried out in the form of concept insertion in learning various subjects and in academic and student activities.

In addition, the scientific construction of UIN Imam Bonjol Padang is in the Minangkabau cultural circumstance which adheres to the motto "*Adat Basandi Syara' and Syara' Basandi Kitabullah* (abbreviated as ABS SBK) and *Syara' Mangato and Adat Mamakai* (Meaning, Religion states, adat embodies).³¹ According to Ramayulis,³² ABS-SBK has guarded the lives of the Minangkabau people since it was formulated in at Bukit Marapalam by the Ninik Mamak (customary leaders), the ulama, and the intellectuals at that time. In addition, the diasporic and trading culture³³ attached to the Minangkabau community provides a stimulus for the application of moderate and participatory attitudes in social life.³⁴ Thus, it can be said that the academic community at UIN IB Padang has an image of itself as a moderate society that adheres to traditional teachings based on a strong understanding and practice of Islam.³⁵

Symbolic-Paradigmatic Patterns

The typologies of religious moderation at UIN Sunan Gunung Djati Bandung can be seen from the construction of the *Wahyu Memandu Ilmu* (WMI) paradigm. The largest Islamic Religious College in West Java has undergone a metamorphosis from IAIN to UIN based on the Presidential Regulation of the Republic of Indonesia Number 57 of 2005, dated October 10, 2005. The implementation of religious moderation at UIN Bandung aims to bring together the treasures of the Indonesian plurality of a variety of cultures, skin

³¹ Ahmad Taufiqurrahman, Erman Taufik, "The Integration of Science in Islamic Science University of Malaysia: A Model for Islamic Study Development in UIN Imam Bonjol Padang," *Journal of Educational and Social Research* 11 (2021): pp. 232–44.

³² Ramayulis, "Traktat Marapalam Adat Basandi Syara'- Syara' Basandi Kitabullah: Diktum Karamat Konsensus Pemuka Adat Dengan Pemuka Agama Dalam Memadukan Adat Dan Islam Di Minangkabau Sumatera Barat," *Teologia* 5, 1 (2011).

³³ Mochtar Naim, *Merantau Pola Migrasi Suku Minangkabau* (Yogyakarta: Gadjah Mada University Press, 1984), 195-198.

³⁴ Jufri Naldo, "Islam Dan Modal Sosial Orang Minangkabau Di Perantauan," *Jurnal Penelitian* 13, 2 (2019), p. 267.

³⁵ Benny Ridwan et al., "Islam Nusantara, Ulemas, and Social Media: Understanding the Pros and Cons of Islam Nusantara among Ulemas of West Sumatera," *Indonesian Journal of Islam and Muslim Societies* 9, 2 (2019): pp. 163–88.

colors, and ethnicities, and religions. The diversity, fully preserved within the framework of the Unitary State of the Republic of Indonesia (NKRI), posits UIN Bandung as the bearer of the theology of religious harmony in the western part of Java. The issue of nationality as a major part of social life has recently been challenged with the emergence of mutual disbelief among adherents of intra-religious beliefs; hate speech has sprung up everywhere; and even according to some research, West Java Province is the region with the highest level of intolerance in Indonesia.³⁶ Therefore, It is required for UIN Bandung to take an active role as a pioneer in understanding and implementing religious moderation among the campus community, people in West Java, and in the country. According to Uus Ruswandi, mainstreaming religious moderation at UIN Bandung is very important, especially in efforts to counter the extreme attitudes that arise when a religious believer does not know that there are alternative correct religious interpretations that can be followed.³⁷

Several arguments inspire the campus to exert various efforts to counter the attacks of fundamentalism, radicalism, and intolerance which can possibly undermine the foundations of the nation. It was motivated by two cases involving lecturers and campus staff who were suspected of carrying out “rebellion” against the Pancasila ideology as the standard of moderation in religion, society and state. According to Anton Sutarja, Head of Administrative Section of UIN Bandung, from 2018 through 2019, a lecturer with the initials MH teaching in the History of Islamic Civilization at the Faculty of Adab UIN Bandung claimed to be the organizing committee of Hizbuttahrir Indonesia (HTI).³⁸ He also often propagated the caliphate ideology to the public through social media and “invited” his social media followers to support this ideology – which substantially contradicts the Pancasila. A similar case occurred among campus staff in which staff, YRT, resigned as the ASN (civil servant)³⁹ at UIN Bandung due to his involvement with the HTI organization. YRT is an HTI activist and

³⁶ Afif Muhammad, Uus Ruswandi, and Wawan Hernawan, *Buku Pintar Membangun Moderasi Beragama Di Lingkungan UIN Sunan Gunung Djati Bandung* (Bandung: UIN Sunan Gunung Djati, 2021).

³⁷ Interview with Uus Ruswandi, Head of Rumah Moderasi UIN Bandung, 12 October 2021.

³⁸ Interview with Anton Sutarja, Head of HRD - UIN Bandung, 12 October 2021.

³⁹ Interview with Jajang Burhanduddin, HRD staff at UIN Bandung, 12 October 2021.

day-to-day administrator of the *Majelis Kajian Hadis Khadimus Sunnah* Bandung, who is passionate about supporting the caliphate ideology of HTI.⁴⁰ The two cases of HTI activists at UIN Sunan Gunung Djati Bandung illustrate the extreme ideologies contrary to the values of Pancasila are still a threat that must be watched out for by the public.

Another argument for mainstreaming religious moderation at UIN Bandung is the issue of sectarianism that is commonly found among students. According to Aep Saefuddin, Head of Sub-department for Student Affairs, conflicts often arise among students with organizational backgrounds, namely PMII (Indonesian Islamic Student Association) and HMI (Islamic Student Association). This conflict is quite persistent so that UIN Bandung in the three years between 2017-2019 did not have a University Student Council. Oftentimes, conflicts among the activists of this organization have an impact on polarity and “hidden” conflicts among lecturers and campus staff.⁴¹

The above phenomena are not the main considerations for mainstreaming religious moderation at UIN Bandung because UIN Bandung has formulated a paradigmatic basis in the form of the Wahyu Memandu Ilmu (WMI) concept, which can accommodate the issue of religious moderation. The WMI vision is to make Wahyu (*al-Quran al-Karim*) a guide for scientific and educational development at UIN Bandung.⁴² According to Nanat Fatah Natsir, the WMI paradigm is described in the metaphor of the RODA (wheel) philosophy, which marks the points of contact between science and religion. This is the most important part that bridges the birth of the concept of moderation in a scientific context where science and religion are not paradoxical but synergistic and mutually support each other.⁴³

The wheel is a symbol of the dynamics of the scientific world with the power to rotate on its axis and run through the earth's surface. The wheel is understood as an essential part of meaning of strength, whose function is to support the load of a dynamically moving vehicle. The

⁴⁰ See Gus Nadir <https://www.dutaislam.com/2019/06/sering-ngeyel-gus-nadir-ungkap-ustad-hti-ini-ternyata-asn-uin-bandung.html>.

⁴¹ Interview with Aep Saefuddin, Staff of Students Affairs at UIN Bandung, 12 October 2021.

⁴² Sarmedi, “Penerapan Konsep Wahyu Memandu Ilmu (WMI) Dalam Pengajaran Sosiologi,” *Jurnal Kelola: Jurnal Ilmu Sosial* 2, 2 (2019): pp. 59–69.

⁴³ Nanat Fatah Natsir, “Paradigma Wahyu Memandu Ilmu Dalam Pembidangan Ilmu-Ilmu Keislaman,” (2013).

function of the wheels in a vehicle is likened to that of UIN Bandung in the future to become a means of integration between science and religion in the constellation of cultural development, tradition, technology, and nation-building.⁴⁴ Each part of the wheel (axis, velg, tire) has its own respective metaphorical meaning. The axis (hub) symbolizes the center of creed (*aqidah*), shari'a, and morals, which are summarized in all of Allah's revelations, both *Quraniyah* and *Kauniyah*. At this point, the symbolization of the axis can show how religious moderation is conceptually formed because religious moderation is based on the values of faith, sharia, and morals. Then, the velg connected to the axis by the spokes symbolizes the growing family of scientific disciplines, including the content of religious moderation that may be used as a learning subject in the future. The tires symbolize control and knowledge as a channel of useful energy in life through good deeds.⁴⁵ At this point, the position of the tire becomes a strong symbol for the application of social piety that can inspire pious humans as an individual, societies, nation, and state. Thus, the power of the scientific wheel of UIN Bandung can spur creativity to see the holy book as a source of scientific inspiration relevant to the field of life dynamically and sustainably.

The scientific perspective of UIN Bandung, which emphasizes the synergy between science and religion, also reflects the trademark of religious studies as the main scientific core. All scientific fields outside of religious studies are complementary. This spirit marks the power of revelation that plays a role in guiding the birth of various sciences, scientific, and applied research. According to Wahyuddin Darmalaksana, as an open campus, UIN Bandung seeks to synergize religious and other scientific knowledge in leading research programs in the fields of religion, society, politics, economics, and science and technology.⁴⁶ It is evident in the achievements of UIN Bandung as a religious university that produces the most scientific works, and

⁴⁴ Nanat Fatah Natsir, *Pengembangan Pendidikan Tinggi Dalam Perspektif Wahyu Memandu Ilmu* (Bandung: Sunan Gunung Djati Press, 2008).

⁴⁵ Mochammad Jiva Agung Wicaksono, "Perilaku Kunci Pembelajaran Efektif Dalam Konsep Wahyu Memandu Ilmu (WMI)," *Jurnal As-Salam* 3, 3 (2019): pp. 90–101.

⁴⁶ Interview with Wahyuddin Darmalaksana, Dean of Ushuluddin UIN Bandung, 12 October 2021.

research writings published in international journals.⁴⁷ The scientific climate at the lecturer level is also in line with the scientific climate at the student level where they are highly involved in the writing of published scientific articles.

The typologies of religious moderation, based on a paradigmatic-symbolic framework, are also carried out by UIN Yogyakarta with an integrative-interconnective paradigm using the philosophy of *Jaring Laba-Laba* (spider web)⁴⁸, and UIN Malang with a paradigm of *pohon ilmu* (a tree of knowledge).⁴⁹ It means that efforts to build religious moderation in several PTKI campuses have shown a clear and systemic identity, concept, and work. This pattern can possibly provide flexibility for the expansion of the development of religious moderation in the future.

The Internalization of PAI Courses

The actual example in this article is that of the Bogor Agricultural Institute and the Indonesian Education University (UPI) Bandung. IPB is one of the universities with the best agricultural background in Indonesia.⁵⁰ As a campus with the experience in creating superior and creative Human Resources, IPB is not immune from attacks of exclusivism, intolerance, and radicalism.⁵¹ Radicalism data shows that some lecturers and staff at IPB have been exposed to radicalism. 1 lecturer with the initials AB kept 28 Molotov cocktails and 5 of 1300 lectures of IPB have been identified to have been exposed to

⁴⁷ "Miliki Riset Terbaik, UIN Bandung Nomor Satu se-Indonesia Versi Scimago," <https://www.duniadosen.com/miliki-riset-terbaik-uin-bandung-nomor-satu-se-indonesia-versi-scimago/>

⁴⁸ Tabrani Tajuddin and Neny Muthiatul Awwaliyah, "Paradigma Integrasi-Interkoneksi Islamisasi Ilmu Dalam Pandangan Amin Abdullah," *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial* 1, 2 (2021): pp. 56–61.

⁴⁹ Muaz, Nanat Fatah Natsir, and Erni Haryanti, "Paradigm of Science Integration in the Perspective of Science Trees At Uin Maulana Malik Ibrahim Malang," *Al-Afkar: Journal for Islamic Studies* 5, 1 (2022): pp. 302–19.

⁵⁰ Ahmad Sudrajat and Lisdawati Kartika, "Faktor-Faktor Yang Memengaruhi Belajar Keputusan Mahasiswa Dalam Menyeewa Tempat Tinggal Di Kampus Institut Pertanian Bogor Dramaga," *Jurnal Ekobis* 11, 1 (2021): pp. 197–213.

⁵¹ Agus Hermawan et al., "Peningkatan Peran Pendamping Sebaya Sebagai Upaya Menghindaring Paham Radikalisme Melalui Organisasi Mahasiswa (Ormawa) Universitas Nahdlatul Ulama Bliar," *Jurnal Pengabdian Dan Pemberdayaan Nusantara* 1, 2 (2019), p. 61.

radicalism.⁵² Other data in 2016 shows that 3500 students at IPB made a declaration to support the caliphate ideology.⁵³ The case of IPB lecturers who were exposed to radicalism and supporters of radical ideologies did occur and was known by the head of the campus. After the emergence of the phenomenon of exclusivism, and intolerance to radicalism, the head of IPB slowly makes various persuasive and reactive efforts involving various components and elements of the campus to minimize radicalism and inculcate religious moderation through reformulation of the content of PAI course.

The scientific core of IPB is Agricultural Science, a family of applied sciences,⁵⁴ while other sciences such as Economics and Industry are a balancer. The relevance of this scientific core to the context of religious moderation can be traced through the construction of agricultural science or the natural sciences as a science building that describes the constancy of moderate attitudes based on scientific exploration experiences related to the universe. Another way is to look at the specific religious studies that have been developed, such as Islamic Religious Education (PAI). The results of field observations found that the application of religious moderation at IPB was carried out through the internalization of the PAI course, which includes five main problems, namely the pattern of internalizing the values of Islamic Religious Education (PAI), the material in internalization, the method of internalizing values, the strengthening of the exemplary aspect, and the evaluation system in internalization. First, the pattern of internalizing moderating values through PAI courses at IPB is carried out by giving lessons to IPB students about the correct methodology of understanding Islam. This pattern is carried out as an educational effort about the importance of respecting differences of opinion or *ikhtilaf* among students.⁵⁵

⁵² Interview with Drajat Martianto, Vice Rector IPB Bandung, 16 October, 2021.

⁵³ Zuyyina Candra Kirana, "Anticipating Radicalism in College with General Education Strategy," *Proceeding: Faqih Ayyari Islamic Institute International Conference (FAI3C)* 1, 1 (2019), p. 46.

⁵⁴ Fery Siswadi, Dewi Widhasari, and Deden Himawan, "Pemetaan Informasi Sebaran Bidang Ilmu Pada Skripsi Fakultas Teknologi Pertanian Lulusan IPB University Tahun 2015-2019 Berdasarkan Standar Universal Decimal Classification," *Jurnal Pustakawan Indonesia* 19, 2 (2020): pp. 96–114.

⁵⁵ Interview with Drajat Martianto, Vice Rector 1 IPB Bandung, 16 October 2021.

Second, the material in the internalization of PAI includes religious content, integrated with humanity and nationality. The content of PAI courses presented in all faculties at IPB at the undergraduate level is intended to prepare students who believe and are obedient to Allah SWT, have good personalities, and are able to apply Islamic moral values in all aspects of life such as in personal, family, community, social, and national life.⁵⁶ To achieve this goal, the PAI course at IPB is carried out optimally by increasing lecture hours (SKS) and strengthening content by accommodating religious values, inclusiveness values, humanity, and nationality. The inclusiveness of PAI material taught at IPB can be seen in the addition of content that accommodates normative and empirical Islamic teachings as seen in the syllabus on Islam and Science, Humans and Religion, Sharia, Worship, Muamalah, Morals, and Da'wah.⁵⁷

The content of the PAI material might direct students to think inclusively, moderately, openly, and tolerantly. This change in the material at the same time replaces the previous material which tends to be exclusive from the handbook "*Islam dari Akar ke Daunnya*", which contains political studies and criticisms of democracy. In this context, political studies as contained in the previous book – which contains references from HT figures – are seen as counterproductive to the existence of the Unitary State of the Republic of Indonesia. Therefore, it is not surprising that in several public universities efforts have been made to deradicalize higher education through inclusive PAI learning management.⁵⁸

Third, the PAI internalization method taught at IPB is carried out dynamically so that PAI learning is not monotonous and normative but reaches the deepest psychological side of students as sovereign, religious, humanist, and independent citizens. According to Nedin Badruzzaman, the PAI learning process at IPB does not separate religious knowledge and science in the context of worshipping Allah SWT. The indicator is that students are eager to study natural science

⁵⁶ Furqon Syarief Hidayatulloh, "Manajemen Pendidikan Agama Islam Di Perguruan Tinggi Umum (Studi Kasus Di Institut Pertanian Bogor)," *Jurnal Pendidikan Islam* 28, 2 (2016), p. 185.

⁵⁷ Salwa Paramitha, "Silabus PAI IPB," <https://www.scribd.com/document/3333109-01/SILABUS-MK-Pendidikan-Agama-Islam>.

⁵⁸ Khairul Saleh and Muhammad Arbain, "Deradikalisasi Di Perguruan Tinggi," in *Arr-Ruzz Media* (2019): pp. 1–128.

or general science with high motivation because they are ordered by religion.⁵⁹

Fourth, the strengthening of the lecturers' exemplary aspects of lecturers potentially has a significant influence on optimizing PAI learning at IPB. It is done by involving experienced PAI Lecturers both in the method and mastery of PAI scientific content.⁶⁰ In this regard, the senior lecturers are involved to teach the PAI course by making it relevant and exemplary actions in the transformation of religious studies. It is in accordance with the agreement of educators regarding the urgency of exemplary as the most effective method in education. According to Hasyim Asy'ari, the founder of Nahdlatul Ulama, people with knowledge should stay away from things that can lead to bad accusations even though the chances are small. A pious person (read: lecturer) is not allowed to do an act, which potentially lower his self-esteem, such as acts of intolerance and other uncommendable actions.⁶¹ Thus, the reformulation of PAI learning management at IPB is an important policy in directing students to have an inclusive, moderate, and tolerant attitude.

Fifth, the evaluation mechanism in the internalization of PAI learning. In terms of evaluating the internalization of PAI, PAI lecturers conduct a test through the Computer Based Test (CBT) to evaluate students' cognitive abilities in PAI learning. The evaluation model is gradual through the Mid-Semester Examination (UTS) and the Semester Final Examination (UAS).⁶² The test mechanism is also carried out by providing multiple-choice evaluation sheets with a causal question model. The evaluation model is intended to detect the emergence of radical and extremist views.⁶³

In addition to the internalization model of PAI learning mentioned above, the head of IPB also repositions the understanding of radical religious understanding through organizational restructuring at the level of lecturers and students who were in contact with radical religious understanding. One of the organizations that accommodate

⁵⁹ Nedin Badruzzaman, "Model Pembelajaran PAI Di IPB," <https://gontornews.com/model-pembelajaran-pendidikan-agama-islam-di-ipb/>.

⁶⁰ Interview with Aceng Hidayat, Secretary of IPB Bandung, 16 October 2021

⁶¹ Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education."

⁶² Interview with Hamzah, Lecturer of PAI di IPB Bandung, 17 October 2021.

⁶³ Interview with Aceng Hidayat, Secretary of IPB Bandung, 16 October 2021.

the religious field for lecturers and the academic community at IPB is *Badan Kerobanian Islam Mahasiswa* (BKIM). This spiritual organization has relations with the Al-Hurriyah mosque⁶⁴ network, identified as a place for regeneration of exclusive Islamic networks, the Al-Ghifari Foundation, and the Al-Ghazali Foundation.⁶⁵ Restructuring the BKIM spiritual organization is crucial because this organization also has a network with HTI and Tarbiyah, the organizations that were later banned in the country. IPB BKIM was identified as having a relationship with HTI, Tarbiyah, and Salafi religious organizations. It can be seen in the guidebook for the development of BKIM IPB cadres published by BKIM IPB Press entitled "*Islam dari Akar ke Daunnya*". The book, written by Arief B. Iskandar, has been spread to various educational institutions and levels of society and even with the different covers and authors.⁶⁶ What is interesting is that many of the

⁶⁴ Al-Hurriyah Mosque was founded in 1965 in the middle of the campus forest. Year by year, the Al-Hurriyah mosque of IPB experienced development. Until 1997, the management of the mosque was the same as that of the Al-Ghifari Foundation, which also managed the IPB Al-Ghifari Mosque at the Gunung Gede campus. Then, IPB built an even bigger mosque, which becomes the second largest campus mosque in Indonesia to accommodate 5,000 worshippers. Al-Hurriyah mosque activities go hand in hand with campus needs and developments in the form of congregational services, children's education, social activities, commemoration of Islamic holidays, and others. Asep Saefullah, "Peta Lektur Keagamaan Pada Kelompok Keagamaan Islam Di IPB: Benang Merah Gerakan Islam Asasi," *Lektur Keagamaan* 6, 1 (2008): pp. 91–124.

⁶⁵ The Al-Ghifari Foundation and the Al-Ghazali Foundation are identified as having links to the birth of Hizbullah Indonesia (HTI). Around 1982-1983, Hizbullah (HT) was introduced to Indonesia by two figures who had contact with HT in the Middle East, namely M. Mustofa and Abdurrahman Al-Baghdadi. The first figure is the son of the caretaker of the Al-Ghazali pesantren, a modernist cleric and close to DDII, namely KH. Abdullah bin Noah. Meanwhile, Abdurrahman Al-Baghdadi is one of the leaders of HT, originally from Lebanon, migrating to Australia and then living in Indonesia. The contact of the two occurred when they studied in Jordan. In 1982, the two introduced Hizbullah's ideas to IPB students at the Al-Ghifari mosque (Baranangsiang Campus). When Mostofa had to return to Jordan to complete his studies, the halaqah and network building activities were continued by Fathul Hidayah (Activist of the Bulai Bintang Party), Asep Saifullah, Adian Husaini (Secretary General of KISDI), Hasan Rifai Al-Faridi (Activist of Dompot Dhuafa Rapublika) and others. Under the guidance of Al-Baghdadi, who was assisted by Abas Aula and Abdul Hanna with educational backgrounds in Medina, HT ideas were then disseminated to various regions through the Campus Da'wah Institute (LDK) network. See, Imdadun Rahmat, *Arus Baru Islam Radikal: Transmini Revivalisme Islam Timur Tengah Di Indonesia* (Jakarta: Erlangga, 2005).

⁶⁶ Arief B Iskandar, *Materi Dasar Islam, Dari Akar Sampai Daunnya* (Padang: UKM KI-Institut Teknologi Padang, 2016): pp. 1-52.

references used in this book are taken from the works of Taqiyuddin An-Nabhani and Abdul Qadim Zallum, the two central figures of Hizbuttahrir. Thus, these HT figures have indirectly contributed to the formation of the thoughts of IPB BKIM activists. According to Drajat Martianto, in addition to restructuring the management of BKIM with the face of moderate management, IPB also reorganized the management of other organizations, namely the Al-Hurriyah Mosque Management and the Al-Ghifari Foundation.⁶⁷ This policy was taken to change the face of IPB from negative framing as a den of radicalism to the face of IPB with moderate and religious students.

Pesantren Mahasiswa-Based Religious Moderation

One of the efforts to develop an attitude of religious moderation among students is through *pesantren kampus* (Islamic-boarding-school-college-style system) or called *Ma'had Al-Jami'ah*. This effort are carried out by several PTKI, such as UIN Malang, IAIN Tulungagung, UIN Lampung and others. For example, since its inception, State Islamic University (UIN) Malang has made various efforts to prepare superior quality human resources who have spiritual depth, breadth of knowledge and moral strength, and professional maturity.⁶⁸ This vision is translated into the *Ma'had Ali* program by carrying out two flagship programs, namely *Ta'lim al-Afkar al-Islamiyah* and *ta'lim al-Qur'an*. The first is a special class for students who are able to read the *kitab kuning* (Islamic classic books written in non-diacritical Arabic) under the guidance of *Kyai Mahad*. The pattern of dialogue between *santri* and *Kyai* regarding various religious materials can develop their thinking horizons and open-mindedness.⁶⁹ This in turn can lead students to be critical and moderate. Meanwhile, students who have not been able to read the *kitab kuning* fluently use the *bandongan* system are guided by a *musrif* until they can read it. Another excellent program, *ta'lim al-Quran* seeks to offer students to learn the Qur'anic paradigm, namely

⁶⁷ Interview with Drajat Martianto, Vice Rector IPB Bandung, 16 October 2021.

⁶⁸ Rahmat Aziz, "Pendidikan Ulul Albab Pada Mahasiswa Universitas Islam Negeri (UIN) Malang," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 2, 1 (2007): pp. 307–20.

⁶⁹ Hasyim Amrullah, Nuril Mufidah, and Dwi Zumarotul Khasanah, "Analisis Strategi Dan Metode Belajar Pada Kelas Ta'lim Al-Quran Di Mabna Khadijah Al-Kubra Tahun 2020," in *Proceeding International Conference on Islamic Education "Innovative Learning Designs to Empower Students in Digital Works"* Faculty of Tarbiyah and Teaching Training UIN Maulana Malik Ibrahim Malang (2020): pp. 86–95.

mapping general scientific concepts and religion, combining general scientific concepts and religion; and elaborate scientifically relevant verses of the Quran.⁷⁰ This kind of learning model requires the unity of knowledge and practice, both religious practice and laboratory practice, or as in Barbour's theory as a model of integration between religion and science.⁷¹ This practice potentially produces scientists who have spiritual depth, breadth of knowledge and moral strength, and professional maturity. In scientific terminology, UIN Malang is referred to as *ulul albab*, namely graduates who are predicated as ulama as well as professional intellectuals.⁷²

The *pesantren*-based implementation of religious moderation is also practiced at UIN Tulungagung by prioritizing the *rahmatan lil alamin* paradigm. Here, the *Mahad Al-Jami'ah* program includes a program for developing reading and writing the Quran, comprehensive mastery of religious studies, linguistic competence, increasing skill competence, and increasing the quality and quantity of worship.⁷³ Furthermore, the development of *pesantren mahasiswa* for religious moderation is also carried out by UIN Lampung by offering programs for deepening religious knowledge, selecting teaching staff, and accommodating to local culture.⁷⁴ A similar effort to develop students to be moderate and to have social piety⁷⁵ through Mahad al-Jami'ah is also found at IAIN Bukittinggi with habituation of worship, strengthening morals, *tahsin* al-Quran, and strengthening religious understanding comprehensively.

⁷⁰ Akh Muzakki, "Ethnic Chinese Muslims in Indonesia: An Unfinished Anti-Discrimination Project," *Journal of Muslim Minority Affairs* 30, 1 (2010): pp. 81–96.

⁷¹ M. Amin Abdullah, "Mendialogkan Nalar Agama Dan Sains Modern Di Tengah Pandemi Covid-19," *Maarif* 15, 1 (2020): pp. 11–39.

⁷² Muhammad Mufid and Ahmad Tabi'in, "Eksistensi Ma'had Al-Jami' Ah Da Lam Penguatan Moderasi Beragama Pada Era Revolusi Industri 4.0," *At-Ta'lim* 20, 1 (2021): pp. 40–53.

⁷³ Interview with Abad Badruzzaman, Vice Rector of Students' and Public Affairs at IAIN Tulung Agung, 23 November 2021.

⁷⁴ Habibur Rohman NS, *Upaya Membentuk Sikap Moderasi Beragama Mahasiswa Di Upt Ma'Had Al-Jami'Ah Uin Raden Intan Lampung* (Lampung: Fakultas Tarbiyah Dan Keguruan UIN Raden Intan Lampung, 2021).

⁷⁵ Yusuf Afandi, "Ma'had Al-Jami'ah Dan Kesalehan Sosial," *Islam Transformatif* 3, 2 (2019): pp. 210–11.

Conclusion

The typologies of religious moderation at PTKI and PTU campuses in Indonesia show the variety and efforts to implement religious moderation which can be concluded as follows:

First, integrative-interpolative religious moderation by empowering the scientific institutional system in the faculty setting through the insertion of moderation content and cultural values in various academic and student activities. The faculties of religion as the scientific core of UIN IB Padang, for example, become the locomotive for the application of religious moderation. Religious sciences provide an open space for the dynamics of thinking, discussing, and debating with science outside of themselves. Such scientific traditions can foster an ethos of tolerance among lecturers, campus staff, and students.

Second, the application of symbolic-paradigmatic religious moderation is developed more systematically through the design of scientific philosophies, such as the philosophy of *Wahyu Memandu Ilmu* (WMI) with the symbol of the Wheel at UIN Sunan Gunung Djati Bandung, the philosophy of *Jaring Laba-Laba* at UIN Sunan Kalijaga, and *Pohon Ilmu* at UIN Sunan Kalijaga, UIN Malang. WMI's paradigm is symbolically depicted in the philosophy of the Wheel, which consists of the axis, velg, wheels, spokes, outer tires, wind, inner tubes, and others, all of which form a single unit, where the path of religious moderation in the future lies. Practically, UIN Bandung builds religious moderation through the institution of the Moderation House as well as through the transmission of positive energy of moderation to various institutions at UIN Bandung. This includes providing signs for the application of religious moderation in the form of activities for lecturers, campus staff, and students in teaching, research, and community service schemes.

Third, the typology of religious moderation is with the internalization scheme of the PAI course in building moderate religious understanding and practice. This typology is applied in several PTUs, such as at IPB and UPI Bandung. The pattern is implemented through two fields, namely through strengthening the learning of PAI course internally and through the enrichment of religious knowledge externally in the community supported by campus collaboration with educational institutions, mosques, and ta'lim assemblies around the campus. This pattern potentially provides a stimulus for students' religious understanding and practice effectively and efficiently.

Fourth, the typology of religious moderation is through *pesantren* mahasiswa. This scheme is implemented in several PTKIs with a road model of integrating the implementation of academic activities with *pesantren* programs and activities which include strengthening religious knowledge, *tabsin al-Quran*, strengthening foreign languages competence, and the context of the cultural locality. The implications of this implementation can reach the deepest part of students' practicality and psychology of awareness as well as the entire academic community. An actual example of the application of moderation is at UIN Malang and UIN Tulungagung. The above findings certainly have implications for the practice of religious moderation in the PTKI and PTU institutions as models for other universities.[]

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