

MAINSTREAMING OF ISLAMIC MODERATION IN HIGHER EDUCATION: The Radical Experience Center

A. Jauhar Fuad & Suko Susilo

IAI Tribakti Kediri

info.ajauharfuad@gmail.com & sukosusilo.aglno@gmail.com

Abstract: *This paper explains the mainstreaming of Islamic moderation in tertiary institutions as part of the counter of radical understanding which has recently been strengthened. First, mainstreaming Islamic moderation as a new paradigm by making regulations on subjects, dress codes, declarations of lecturer associations as a commitment to counter radicalism. Second, in the process of mainstreaming Islamic moderation starting from the mechanism of student admission and welcoming students with various series of orientation of the period of new student admissions. The activity agenda is longer compared to other campuses in general. Third, the mainstreaming of Islamic moderation is carried out by developing an Islamic religion curriculum that is taught for six semesters in general study programs. In the learning process, it is more focused on the discussion method by utilizing various learning media; and the process of knowledge integration.*

Keywords: *mainstreaming Islamic moderation, radical understanding, and curriculum development.*

PRELIMINARY

The author sees that the issue of radicalism is a very crucial issue. Indonesia as the largest Islamic country in the world and the third largest democracy in the world, has an important role in global politics. Radicalism that ends in acts of terror that occur in Indonesia will become a worldwide concern.

Radical groups often comb through vocal dissent of Islam, the rejection of the democratic system, and lead to acts of terror.¹ These three things lately reappear, as an issue that makes many parties concerned.

First, the issue of theft of Islamic teachings combs the use of names. The lecture of the cleric Basalamah troubled many owners or their families who had the names *Wisnu*, *Sri*, and *Dewi*. He said "... There is one language that is often expressed by

¹A. Jauhar Fuad, *Penetrasi Neo-Salafisme Dalam Lembar Kerja Siswa Di Madrasah* (Jakarta: Kementerian Agama RI, 2015); A. Jauhar Fuad, "Infiltrasi Salafi Wahabi pada Buku Teks di Madrasah dan Respons Warga Nahdliyin," *Marâji` : Jurnal Ilmu Keislaman* 1, no. 2 (March 2, 2015): 361–92.



some humans, some terms, which actually should not be, namely the goddess of *Dewi Pertiwi* or *Bumi Pertiwi*. The Pertiwi is the goddess of the lord of the Earth. When it comes to *Bumi Pertiwi*, it means we believe there is a God but Allah”.² *Second*, the raising of the HTI flag in the inauguration of Rohis 2 Sragen.³ HTI is a banned organization in Indonesia. He is keen to campaign for the replacement of the democratic system with the khilafah system.⁴ *Third*, the stabbing case of Wiranto with a kunai knife has a big impact on the state security situation. The incident, shows the vulnerability of security in Indonesia. This has been the focus of many parties, including international parties.⁵

Radicalization will continue to occur, if not properly anticipated. Radicalism now is not just attached to former combatants, but has entered into society at large. Radical groups can enter the Police institution.⁶ The spread of radical understanding does not merely target ordinary people, employees of state institutions, ministries, and even the security apparatus.⁷ Even Ryamizard said there were about 3 percent of TNI members who had been exposed to radical understanding. As many as 23.4 percent of university students and there are 23.3 percent of high school students agree with the Islamic state/khilafah; there are 18.1 percent of private sector employees who disagree with the ideology of Pancasila; there are 19.4 percent of civil servants who disagree with the ideology of Pancasila; and 19.1 percent of BUMN employees disagree with Pancasila.⁸

Another study stated that the campus became a locus as well as an institution where the radical narrative nursery was founded.⁹ Religious fundamentalism on campus

²Prima Sulistya, “Ribetnya Jadi Orang Islam yang Dinamai Pakai Nama Sanskerta Menyerupai Dewa-Dewi Hindu-Mojok.co,” *Mojok* (blog), October 7, 2019, <https://mojok.co/prm/ulasan/pojokan/ribetnya-jadi-orang-islam-yang-dinamai-pakai-nama-sanskerta-menyserupai-dewa-dewi-hindu/>.

³Liputan6.com, “Ada Bendera HTI di SMKN 2 Sragen, GP Ansor: Pelajar Harusnya Steril dari Radikalisme,” *liputan6.com*, October 17, 2019, <https://www.liputan6.com/regional/read/4088206/ada-bendera-hti-di-smkn-2-sragen-gp-ansor-pelajar-harusnya-steril-dari-radikalisme>.

⁴Abdul Chalik, “Terjebak Antara Demokrasi Dan Kedaulatan Negara: Anomali Pembubaran Hizbut Tahrir Indonesia Dan Bayang- Bayang Neo-Otoritarianisme” (Proceeding of the International Conference on Muslim Society and Thought, Surabaya–Indonesia, 2017), 51–68, <http://digilib.uinsby.ac.id/id/eprint/23566>; Abd Qohar and Kiki Muhamad Hakiki, “Eksistensi Gerakan Idiologi Transnasional HTI Sebelum dan Pasca Pembubaran,” *KALAM* 11, no. 2 (December 31, 2017): 365–96, <https://doi.org/10.24042/klm.v11i2.1403>; Syamlan Syamlan, “Kebijakan Pemerintah Indonesia Terhadap Pembubaran Organisasi Hizbut Tahrir Indonesia (HTI)” (Thesis, MIHI UMY, 2018), <http://repository.umy.ac.id/handle/123456789/21498>.

⁵Jobpie Sugiharto, “Penusukan Wiranto, Pengamat: Jadi Sorotan Internasional,” *Tempo*, October 11, 2019, <https://nasional.tempo.co/read/1258498/penusukan-wiranto-pengamat-jadi-sorotan-internasional>.

⁶Tim detikcom, “Polwan Terpapar Radikalisme Dipecat Dari Institusi Polri,” *detiknews*, 2019, <https://news.detik.com/berita/d-4743324/polwan-terpapar-radikalisme-dipecat-dari-institusi-polri>.

⁷Nashih Nashrullah, “BNPT: TNI Dan Polri Bisa Terpapar Radikalisme Terorisme,” *Republika Online*, September 24, 2019, <https://republika.co.id/share/pybqpt320>.

⁸Ryamizard Ryacudu, “Menhan Sebut 3 Persen Anggota TNI Terpapar Radikalisme,” *nasional*, 2019, <https://www.cnnindonesia.com/nasional/20190619113157-20-404549/menhan-sebut-3-persen-anggota-tni-terpapar-radikalisme>.

⁹Setara Institute, “Wacana dan Gerakan Keagamaan di Kalangan Mahasiswa,” *Setara Institute* (blog), 2019, <http://setara-institute.org/wacana-dan-gerakan-keagamaan-di-kalangan-mahasiswa-2/>.



can be the root of exclusivism and intolerant behavior.¹⁰ This exclusivity has the potential to cause intolerance in the religious life of students.¹¹ UIN Bandung and UIN Jakarta students tend to be fundamentalist.¹² Students from science groups are more fundamental in religion than students from social science or humanities.¹³

The aforementioned facts indicate that radicals have been put on an alarming position for the Indonesian people. Said Aqil Siraj stated “It is an emergency, there must be an immediate legal umbrella on how to act against those suspected. Must be arrested before doing”.¹⁴

Pancasila ideology is being threatened. Ideology is a system of ideas and various representations that dominate the human mind or social groups.¹⁵ Ideology is intended as a real articulation and association of interests so that there are no opposing groups or cause conflicting groups to emerge.¹⁶ So here needs to be strengthened in terms of ideology.

Education has a role in transforming the ideology of the nation and religious ideology. The choice of the wrong ideology can have a long impact on the survival of the life of the nation, state and religion. Then Islam as a religion must be present in offering moderate religious ideologies.

This is where religious moderation needs to be present in overcoming the problem of radicalism. Islamic education as a means of spreading and strengthening ideologies that are in accordance with the state has a strategic role in people’s lives.¹⁷ Education in Indonesia today has been fragmented in religious ideology (radical). For example: radicalism in education comes from educators to students, from school principals to educators, and the community or parents of students to educators.¹⁸

The Islamic ideology above, both moderate and radical, is always planted, strengthened, and preserved through various media and means. One of the most strategic media to strengthen and spread moderate or radical Islamic ideology is through education. Syamsul Arifin stated that the role of education can be plotted as

¹⁰Maria Fatima Bona, “Setara Institute: Mahasiswa Kampus Keagamaan Lebih Fundamental,” *beritasatu.com*, 2019, <https://www.beritasatu.com/nasional/562138/setara-institute-mahasiswa-kampus-keagamaan-lebih-fundamentalis>.

¹¹Dhanang David Aritonang, “Eksklusivitas Beragama Merebak di Perguruan Tinggi Negeri,” *Kompas.id*, June 30, 2019, <https://kompas.id/baca/utama/2019/06/30/eksklusivitas-beragama-merebak-di-perguruan-tinggi-negeri/>.

¹²Mohammad Bernie, “Riset Setara Institute: UIN Jakarta dan UIN Bandung Fundamental,” *tirto.id*, 2019, <https://tirto.id/riset-setara-institute-uin-jakarta-dan-uin-bandung-fundamentalis-edma>.

¹³Mohammad Bernie, “Survei: Mahasiswa Saintek Lebih Fundamental Dibanding Soshum,” *tirto.id*, 2019, <https://tirto.id/survei-mahasiswa-saintek-lebih-fundamentalis-dibanding-soshum-edmd>.

¹⁴Jefrie Nandy Satria, “Said Aqil: Radikalisme Sudah Darurat, Tingkatkan Kewaspadaan,” *detiknews*, 2019, <https://news.detik.com/berita/d-4746504/said-aqil-radikalisme-sudah-darurat-tingkatkan-kewaspadaan>.

¹⁵Louis Althusser, *Tentang Ideologi: Marxisme Strukturalis, Psikoanalisis, Cultural Studies* (Yogyakarta: Jalasutra, 2008).

¹⁶Ralf Dahrendorf, *Konflik Dan Konflik Dalam Kelas Masyarakat Industri; Sebuah Analisa Kritik* (Jakarta: Rajawali, 1986).

¹⁷Usman Usman and Jamiludin Usman, “Ideologi Pendidikan Islam Pesantren Di Indonesia Perspektif Muhammad Jawwad Ridla Dan William O’neal,” *TADRIS: Jurnal Pendidikan Islam* 14, no. 1 (June 10, 2019): 115–30, <https://doi.org/10.19105/tjpi.v14i1.2398>.

¹⁸Muhammad Saekan Muchith, “Radikalisme Dalam Dunia Pendidikan,” *ADDIN* 10, no. 1 (February 1, 2016): 163–80, <https://doi.org/10.21043/addin.v10i1.1133>.



one of the institutions that can be optimized to do what is called de-radicalization. The role of education, especially those managed by Muslims, is expected to carry out this role, together with other institutions, so that the face of Islam in Indonesia still looks friendly, tolerant, moderate, but remains dignified in the eyes of the world.¹⁹ Several studies have examined efforts to stem radicalism in education.²⁰

It is interesting to raise the view of Muhammad Ali who argues that moderate Islamic ideology can be embedded through a pluralist-multicultural education model. According to him, pluralist-multicultural insight in religious education is an important provision so that students can respect differences, respect sincerely, be communicative, be open, and not be suspicious of each other, in addition to increasing faith and piety. Pluralism-multicultural education does not teach students to practice their religion at will, without responsibility and sincerity, but rather teaches to be religious, without losing the identity of each religion. The face of religion displayed by pluralist-multicultural education is a moderate and friendly religion.²¹

Then the moderation of Islam is positioned to become the main stream of Islamic education in Indonesia. This mainstream needs to be developed into a model of world Islamic moderation education.

Islam in Indonesia is still considered a moderate Islam. Nahdlatul Ulama can be seen as the guardian of Islamic moderateism in Indonesia.²² Nahdlatul Ulama so far in the Indonesian Islamic landscape, can function as a stepping stone to building a more responsible formulation of Indonesian Islam in the future.²³

The ideology of an educational institution becomes important in determining the direction of educational goals. At least education is determined by educational policies, educational goals and curriculum. These three aspects greatly affect the shape and format of an educational institution. This paper explains the mainstreaming of Islamic moderation with the development of the Islamic Religious Curriculum at the Islamic

¹⁹ Syamsul Arifin, "Membendung Arus Radikalisis di Indonesia," *ISLAMICA: Jurnal Studi Keislaman* 8, no. 2 (March 3, 2014): 392–420, <https://doi.org/10.15642/islamica.2014.8.2.392-420>.

²⁰ Sofyan Hadi, "Urgensi Nilai-Nilai Moderat Islam Dalam Lembaga Pendidikan Di Indonesia," *Jurnal Kajian Agama, Hukum, dan Pendidikan Islam* 1, no. 1 (July 30, 2019), <http://openjournal.unpam.ac.id/index.php/kahti/article/view/2904>; Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (August 31, 2019), <https://doi.org/10.32729/edukasi.v17i2.605>; Heri Cahyono and Arief Rifkiawan Hamzah, "Upaya Lembaga Pendidikan Islam Dalam Menangkal Radikalisme," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 2, no. 01 (January 16, 2019), <https://doi.org/10.24127/att.v2i01.857>; Heri Effendi et al., "Analisis Kurikulum Dalam Model Pembelajaran Sejarah Islam Berbasis Kebhinnekaan (PSI-BK) Sebagai Daya Tangkal Radikalisme Di Perguruan Tinggi," in *Seminar Nasional Multi Disiplin Ilmu Universitas Asahan*, vol. 0, 2019, <http://jurnal.una.ac.id/index.php/semnasmudi/article/view/818>.

²¹ Muhammad Ali, *Teologi Pluralis-Multikultural: Menghargai Kemajemukan, Menjalin Kebersamaan* (Jakarta: Penerbit Buku Kompas, 2003).

²² Zakiya Darajat, "Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (January 30, 2017): 79, <https://doi.org/10.21009/hayula.001.1.05>.

²³ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (June 1, 2013): 24, <https://doi.org/10.15642/JIIS.2013.7.1.24-48>.



University of Malang, which is a representation of a religion-based campus affiliated with NU.

UNIVERSITY POLICY

Islamic University of Malang (UNISMA) has a vision “To be an excellent university of international standard, future-oriented in science and technology and culture, for the benefit of the people who have morality, based on Islam Ahlussunnah wal Jama’ah”.²⁴ UNISMA in its vision contains the word “Islam Ahlussunnah Wal Jama’ah”. This word implies that UNISMA is under the auspices of Nahdatul Ulama which puts forward the attitude of *tawasut*, *tasamuh*, *tawazun* in various forms.

UNISMA is under the auspices of the religious organization NU. Nahdlatul Ulama is one of the largest Islamic organizations in Indonesia that upholds the concept of Islam *Wasathiyah*. In addition, UNISMA has a motto “from NU for Indonesia and world civilization”. Therefore, UNISMA must strive to realize the vision of universities and NU organizations to the fullest.

There are several steps and policies that have been taken by UNISMA in realizing its vision and mission in the context of building radical understanding. *First*, UNISMA made the Declaration of the Aswaja Nusantara Lecturers Association (ASDANU)²⁵. The activity was held by the Institute for Islamic and Islamic Studies (LPIK)²⁶ with the theme of seeding militancy aswaja scientific academics. The ASDANU Declaration focuses on rejecting radicalism. This country has been plural for a long time, not only recently, so it became a concern when differences triggered radicalism which devastated the State.²⁷ Then it needs to be an exact mapping of the development of radical groups, at the global, regional and national level.²⁸

UNISMA’s commitment to counteract radical understanding by manifesting the implementation of Nahdatul Ulama Lecturer Alliance (ADN)²⁹ declaration. ADN is also said to be trying to detect the understanding of radicalism early on in new students through approaches that are in accordance with the ideology of the nation. These efforts are carried out, so that the younger generation is far from exposure to unnecessary understandings and is able to maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI).

²⁴ Mahayu Woro Lestari, *Buku 1 Kebijakan SPMI. Pedoman Sistem Penjaminan Mutu Internal (SPMI) Universitas Islam Malang 2019* (Malang: Badan Penjaminan Mutu (BPM)Universitas Islam Malang (UNISMA), 2019).

²⁵ Stands for Asosiasi Dosen Aswaja Nusantara

²⁶ Lembaga Pengkajian Islam dan Keaswajaan (LPIK) is as an institution under the coordination of Deputy Rector III.

²⁷ Neneng Uswatun Hasanah, “Tolak Radikalisme, Dosen Buat Wadah Ini Di Unisma Malang,” *Surya Malang*, 2017, <https://suryamalang.tribunnews.com/2017/05/17/tolak-radikalisme-dosen-buat-wadah-ini-di-unisma-malang>.

²⁸ Muhammad AS Hikam and Stanislaus Riyanta, “Perkembangan Kelompok Radikal Di Indonesia Pasca Perppu Ormas Nomor 2 Tahun 2017 Dan UU Nomor 5 Tahun 2018 Terorisme Dalam Perspektif Keamanan Nasional,” *Jurnal Pertahanan & Bela Negara* 8, no. 3 (December 18, 2018), <https://doi.org/10.33172/jpbh.v8i3.439>.

²⁹ Stands for Aliansi Dosen Nahdatul Ulama



Second, UNISMA added new content to the curriculum as an academic tool for lectures. UNISMA will insert anti-radicalism content in two courses, namely Pancasila and Citizenship; and religion. In it there is a special subject on anti-radicalism and multiculturalism.³⁰ Public lectures related to radicalism from Pancasila Education/Citizenship Education lecturers and related parties to counteract the growing radicalism in Higher Education.³¹ Pancasila has various functions in personal, national and state life. A very important role in blocking the entry of the understanding of radicalism and terrorism in the State of Indonesia. Pancasila contains noble values which can fortify individuals and the state in dispelling this understanding.³²

There is a need to strengthen courses related to strengthening citizenship. For example, Islam, Pancasila, citizenship, history, social science must be strengthened by the national context.³³ Integration and internalization of science, namely developing and integrating aspects of Islam, science, humanity, and Indonesia, by reintegrating science at the level of ontology, epistemology, and axiology, so that there is no longer a dichotomy between general and religious sciences.³⁴

Third, UNISMA issued rules forbidding the use of the *Cadar* for students on campus and in activities on behalf of the campus. This prohibition is written in UNISMA Rector's Decree number 676/G152/U.KPK/R/1.16 / X/2018 concerning Rules for Dressing on Campus or activities on behalf of UNISMA. Exactly, in Article I paragraph 1 b regarding Muslim Dressing Rules. In point 7 it is written that "Do not cover the face in any form, except for reasons of pain that can be proven sensually or with a doctor's statement".³⁵ It was found that students who wore the *Cadar* tended to prefer hanging out with students who believed, but also found students who were more open and sociable across faith.³⁶

³⁰ Anja Arowana, "Unisma Tambahkan Muatan Anti-Radikalisme Dalam Kurikulum Tahun Akademik Baru," *MalangVoice*, August 1, 2017, <https://malangvoice.com/unisma-tambahkan-muatan-anti-radikalisme-dalam-kurikulum-tahun-akademik-baru/>.

³¹ Ninik Sri Rahayu and Ika Yuniwati, "Workshop Wawasan Kebangsaan Dan Bela Negara Oleh Resimen Mahasiswa Sebagai Upaya Pencegahan Tindakan Radikalisme Di Politeknik Negeri Banyuwangi," in *Seminar Nasional Hukum Dan Kewarganegaraan*, vol. 1, 2019, 64–68, <https://e proceeding.undiksha.ac.id/index.php/semnashk/article/view/1663>.

³² Fuadi Isnawan, "Program Deradikalisasi Radikalisme Dan Terorisme Melalui Nilai-Nilai Luhur Pancasila," *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya* 3, no. 1 (July 31, 2018): 26, <https://doi.org/10.25217/jf.v3i1.275>.

³³ Ulul Huda, "Strategi Penanggulangan Radikalisme Di Perguruan Tinggi Kabupaten Banyumas," in *Prosiding*, vol. 8, 2019, <http://jurnal.lppm.unsoed.ac.id/ojs/index.php/Prosiding/article/view/675>.

³⁴ Ekawati Ekawati, Mundzier Suparta, and Khaeron Sirin, "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia," *Istiqro* 16, no. 01 (2018): 139–78.

³⁵ Reza Gunadha, "Unisma Resmi Larang Mahasiswinya Pakai Cadar," *suara.com*, November 5, 2018, <https://www.suara.com/news/2018/11/05/220814/unisma-resmi-larang-mahasiswinya-pakai-cadar>.

³⁶ Suci Maya Tirta, "Komunikasi Interpersonal Mahasiswi Muslim Bercadar dalam Bersosialisasi di Lingkup Kampus Studi Pada Mahasiswi Bercadar di Universitas Tribhuwana Tunggaladewi Malang," *JISIP: Jurnal Ilmu Sosial Dan Ilmu Politik* 7, no. 3 (April 3, 2019), <https://publikasi.unetri.ac.id/index.php/fisip/article/view/1589>.



Cadar's of concern lately. Fachrul said there was no verse that advocated or forbade Cadar's. However, he said, the use of the Cadar had nothing to do with the quality of faith. He said the Cadar is an Arabic culture.³⁷

Radicalism among students is not formed from the internal campus but is formed through the activities of external organizations that are outside the campus. The existence of student affiliations with external campus organizations shapes students to become radicalized who then enter the campus.³⁸ Then the Cadar becomes the identity of certain groups that tend to be radical, so that it becomes a concern and needs to be suspected.

In general, at the university level the policy to respond to radicalism is more preventive, preventing student groups from radical organizations / associations. Thus, release is a priority. The types of involvement with radical organizations or associations in tertiary institutions vary.³⁹ Then the formula and model of mainstreaming Islam Wasathiyah are needed as an effort to eradicate religious discourse and actions on campus.⁴⁰

DEVELOPMENT OF ISLAMIC MODERATION CURRICULUM

The Islamic Religious Curriculum (AI)⁴¹ at UNISMA, was previously compiled in 2000. In 2000-2008 there was a change in the curriculum. These changes are based on new student input and student lifestyle. This condition demands to make improvements to the substance and strategy of learning Islam in UNISMA. So in 2010 the curriculum restructuring was carried out.⁴²

The curriculum is the core of the education process. The curriculum is the field that most directly influences educational outcomes. The position of the curriculum in educational activities is "the heart of education" which is useful for building the nation's character. The curriculum as a deterrent power of radicalism in tertiary institutions.⁴³

Arranging the curriculum by forming a team and involving units of LPIK and involving lecturers of Islamic Religion. In the preparation of the curriculum, a number of

³⁷ Jefrie Nandy Satria, "Menag Kaji Larang Penggunaan Cadar Di Instansi Pemerintah," detiknews, 2019, <https://news.detik.com/berita/d-4766233/menag-kaji-larang-penggunaan-cadar-di-instansi-pemerintah>.

³⁸ Basri Basri and Nawang Retno Dwiningrum, "Potensi Radikalisme Di Perguruan Tinggi (Studi Kasus Di Politeknik Negeri Balikpapan)," *JSHP: Jurnal Sosial Humaniora Dan Pendidikan* 3, no. 1 (March 21, 2019): 84–91, <https://doi.org/10.32487/jshp.v3i1.546>.

³⁹ M. Zaki Mubarak, Zulkifli Zulkifli, and lim Halimatussa'diyah, "Kebijakan Deradikalisasi Di Perguruan Tinggi: Studi Tentang Efektifitas Kebijakan Perguruan Tinggi Dalam Mencegah Perkembangan Paham Keagamaan Radikal Di Kalangan Mahasiswa (Studi Kasus UI, UGM DAN UIN Maulana Malik Ibrahim Malang)," *Istiqro* 16, no. 01 (2018): 1–28.

⁴⁰ M. Alifudin Ikhsan, "Al-Quran Dan Deradikalisasi Paham Keagamaan Di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah," *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 2, no. 2 (October 12, 2019): 98–112, <https://doi.org/10.35132/albayan.v2i2.71>; A. Jauhar Fuad, "Gerakan Kultural Dan Pemberdayaan: Sebuah Imun Atas Radikalisasi Di Sanggar Sekar Jagad Di Sukoharjo," *Al-Tahrir: Journal of Islamic Thought* 18, no. 1 (May 30, 2018): 1–22, <https://doi.org/10.21154/altahrir.v18i1.1171>.

⁴¹ Stands for Agama Islam, the next one will be written 'AI'

⁴² Babad Muwakid, Interview with Deputy Rector III, July 2019.

⁴³ Effendi et al., "Analisis Kurikulum Dalam Model Pembelajaran Sejarah Islam Berbasis Kebhinnekaan (PSI-BK) Sebagai Daya Tangkal Radikalisme Di Perguruan Tinggi."



workshop activities were carried out.⁴⁴ Reconstruction of Islamic religious teaching materials is one of the preventive measures against radical understanding.⁴⁵

Curriculum drafting team by listening to various inputs and evaluations. The activity continued with curriculum testing, adjusting students' abilities and needs. After the trial process is finished the revision process continues. The results of the revision of the curriculum, which was realized in the form of Islamic religious textbooks, on October 22, 2019, coincided with the day of the students, the book was launched for UNISMA students.

One important component in education is the curriculum. In the aspect of curriculum, Islamic moderation can at least be developed through the formulation of curriculum development principles that are extracted from the principle of moderation and the use of an appropriate approach in integrating curriculum content. This approach includes four levels of approach, namely contributory approach, additive approach, transformative approach, and social action approach. Some curriculum development principles that were explored from the principle of moderation and the approach used will give birth to the construction of an Islamic education curriculum based on Islamic moderation.⁴⁶

ISLAMIC MODERATION DEVELOPMENT CONTENT

The lecturer is guided by the material that has been set out in the AI curriculum, which was prepared by LPIK. Likewise the learning objectives to be achieved are listed as competency standards that have been set. The composition of this material is basic towards more details, namely the first material about the doctrines of *aqidah*, the main sources of Islamic law to the point of Islam related to each study program.⁴⁷

That to meet the learning objectives mentioned above. Divisions are made according to semester.

Table I. Material Scope

Courses	Sub Discussion
I	The Nature of Religion; Human Position; Islam; Al Qur'an, Hadith, and Ijma '.
II	Hidayah Allah; Faith and Taqwa; The concept of God; Faith in Allah, Angels, etc.
III	The nature of Islamic law; Fiqhiyah Rule; The nature of worship; Itself thaharah, prayer, zakat, and others.

⁴⁴ Dian Muhammad Hakim, Interview with the Chairperson of the Study and Investment Unit for Values of Civil Society, LPIK Office, May 22, 2019.

⁴⁵ A. Jauhar Fuad, "Rekonstruksi Buku Ajar Pendidikan Agama Islam Bermuatan Paham Radikal Di Sekolah," in *PROCEEDINGS: Annual Conference for Muslim Scholars* (Surabaya: Kopertais Wilayah IV, 2017), 663–72, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/66>.

⁴⁶ Sauqi Futaqi, "Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam," in *Proceedings: Annual Conference for Muslim Scholars*, vol. 2 (Surabaya: Kopertais Wilayah IV Surabaya, 2018), 521–30, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/155>.

⁴⁷ Anwar Sa'dullah, Interview with the FAI Dean, FAI Dean Office, June 2019.



IV	The nature of morals; Self cleaning; Praiseworthy and despicable nature; and morality to God.
V	Aswaja's essence; Aswaja's Principles; Differences of opinion among friends; Fiqroh Aswaja; and madzab in Islam.
VI	Position and function of reason in religion; The position and function of science and technology in Islam; The importance of integration of Science, Science and charity; Islamic contribution to science and technology; and Islam in the discipline of Science.

The sub-discussion was then developed by the UNISMA curriculum and syllabus team and developed it into Islamic material at each meeting. The material in each meeting took the form of the scope of the material in Islam. Organizing the contents of the material is arranged in an elaborative manner, which means the compilation from general to specific or simplest to detailed material,⁴⁸ so that it is more effective in achieving the learning objectives of AI at UNISMA.

As in general. The preparation of material in each meeting takes precedence over general knowledge. Such as: understanding, concepts, scope, types, and what is clear must pay attention to the types of structure orientation of the material whether including concepts or theoretical. The next step is sorting, entering the contents of the more important material first, and adding supporting materials.

Examples are with the core material: Ijtihad, Ijma, Qiyas; while additional material such as the position of Ijma 'and Qiyas and so on. Lecturers are also allowed to associate with contemporary problems, the latest issues related to the material discussed.

The material above is also taught to non-Muslim students, but with a tolerance level that is adjusted to the ability of students, learning achievements are distinguished.⁴⁹ The material taught is Islam as knowledge not belief, at least they can understand the teachings of Islam universally.

The efforts to deradicalize Islamic education in order to build multicultural-inclusive awareness to minimize Islamic radicalism need to be an in-depth study for experts and practitioners of Islamic education in Indonesia. The best way forward for carrying out de-radicalization is through educational institutions. Therefore, curriculum review movements are needed at various levels of education to develop knowledge, attitudes and actions against anti-radicalization of this religion.⁵⁰

ISLAMIC MODERATION PROCESS IN STUDENTS

⁴⁸ I Nyaman Sudana Degeng, *Ilmu Pembelajaran: Klasifikasi Variabel Untuk Pengembangan Teori Dan Penelitian* (Bandung: Kalam Hidup, 2013); Charles M. Reigeluth, ed., *Instructional-Design Theories and Model: A New Paradigm of Instructional Theory* (New York and London: Routledge, 2009).

⁴⁹ Babad Muwakid, Interview with Deputy Rector III, July 2019.

⁵⁰ Andik Wahyun Muqoyyidin, "Membangun Kesadaran Inklusifmultikultural Untuk Deradikalisasi Pendidikan Islam," *Jurnal Pendidikan Islam* 2, no. 1 (2013): 131, <https://doi.org/10.14421/jpi.2013.21.131-151>.



1. New Student Beginning Process

New students will be processed in various activities. *First*, Campus Life Orientation for New Students (OSHIKA MABA) which is considered sacred as character building. OSHIKA MABA contains material related to ethical ethics according to Islam, social ethics, to ethics in communication; both to those who are older, the same age, and younger. This activity was carried out for three days.

New students must take the role to dispel the issue of racism and radicalism which later had caused divisions in society. UNISMA is a Multicultural campus, a campus that raises Islam rahmatan lil alamin. Various kinds of phenomena that have already occurred (radicalism and terrorism), students must be in it to provide solutions.⁵¹

Second, Halaqoh Diniyah is one of a series of welcoming New Students at Malang Islamic University. This activity intends to strengthen the hearts of new students. The activity is arranged in the form of Dhuha prayer in congregation, *istighosah*, *tahlil*, reading the Qur'an and given materials about the Aqeedah *Ahlussunah Wal Jama'ah*. Students after completing this activity will be mapped among students who are proficient, can or cannot read Al Qu'ran. For those who have not been able to read the Qur'an, special training will be given on how to read the Qur'an.

Halaqoh Diniyah is also one of the requirements for graduation at UNISMA. Students who have not yet participated in the Halaqoh Diniyah will be given the opportunity to participate in the next implementation. With this Halaqoh Diniyah activity, UNISMA students not only get brain intelligence, but also get inner and psychomotor intelligence.

UNISMA has compiled the contents of the provision of religious matters to all students. They were given Islamic learning specifically in an effort to standardize scientific attitudes and moral values in academic life and Islamic daily life. The goal is to prepare themselves before they join the large UNISMA family as a whole. This standardization process is packaged in the form of Halaqoh Diniyah activities.⁵²

Third, UNISMA galvanizes the character education of new students with the activities of Master Freshmen (The Transformation and Character Development of New Students). This activity is routinely carried out every year in accordance with the teachings applied at UNISMA. This activity is carried out on a scheduled basis every Wednesday morning at 06.00-10.00. In this activity students will be divided into three large groups, namely the Indonesian character group, Islamic character, and scientific character. In practice, each student will enter into each group, but in turn and scheduled.⁵³

2. Learning Methods

The method used in learning has more discussion, which students have previously presented papers. Students make slides that are displayed through the LCD projector. Students use predetermined Islamic religious textbooks. After the presentation, the discussion seemed to be critical of each other in the question and answer process. The

⁵¹ Ali Ashari, Interview with the Head of LPIK, in LPIK Office, July 2019.

⁵² Babad Muwakid, Interview with Deputy Rector III, July 2019.

⁵³ Ali Ashari, Interview with the Head of LPIK, in LPIK Office, July 2019.



discussion ends then the lecturer explains the problems that have not been resolved or straightened out that have not been right.

Student presentations using power points. There are students who explain using blackboard media. They make papers by taking references from books that are already available.⁵⁴ AI learning at UNISMA uses a variety of media available in the classroom. Students feel more comfortable with the availability of media.

Each lecturer is sometimes different, if I myself the expository strategy with the method of reflection, demonstration, and doctrine. Why is there a need for doctrine in learning AI because those who have never studied aqeedah will be dangerous if they are not taught the Islamic aqeedah *Ahlussunnah Wal Jama'ah An Nahdliyah*, I also use the discussion method on certain materials.⁵⁵

AI learning in UNISMA is formed in a variety of learning management strategies. They are divided into large groups, small groups, and individuals. Large-scale learning is in the classroom with 25-34 students using the lecture method, while small groups are carried out when discussions are made in several groups and given individual assignments such as making papers or other scientific works, and this is a form of individual learning.

There is a form of learning on a large scale that is applied to Halaqoh Diniyah. New students are required to take part in the *Halaqoh Diniyah* activities for one semester. Participants consist of hundreds of students, both male and female. In *Halaqoh Diniyah* a small group is formed, each group there are 10 people, learning by the method of sorogan, which is intended to learn to read the Qur'an. While individual learning is also contained in the assignment of individuals to summarize the material *Halaqoh Diniyah*.⁵⁶

Islamic courses to internalize the teachings of Islam in their daily lives by considering the ability of students. So the AI delivery strategy at UNISMA emphasizes the affective (attitude) and psychomotor (skills) aspects. Cognitive study material is only provided in order to support educational attainment which emphasizes more on the affective and psychomotor fields.

This is based on the statement that Islamic religious doctrine is only in the part of the aqeedah in the realm of fiqh not necessarily. Masud Sa'id stated, "In order not to get caught up in the understanding of radical Islam, students must be taught the same Islam, if the doctrine is not *Islam rahmatan lilmuslimin* but *rahmatan lil'alamin*. He must pay attention to the existence of other beliefs as the teachings of the Prophet in the Medina charter that provide protection and rights to the people and other beliefs."

The statement shows that at UNISMA to form a moderate Muslim person. That way there must be a doctrine of the content of religious material that *Rahmatan lil'alamin* not only in the realm of aqidah but from all religious aspects.

Knowledge of theology *rahmatan lil'alamin*, which displays the characteristics of Islam that is peaceful, loving, non-violent, and greets all beings regardless of differences in the origin of religion and belief. *Rahmatan lil 'alamin* theology with its principles need to be highlighted in formal, informal and non-formal education, so that it can replace theology of violence in a comprehensive sense through teaching, research, and service

⁵⁴ Fahmi Hidayatullah, Interview with Islamic Lecturer, at the Office, May 22, 2019.

⁵⁵ Anwar Sa'dullah, Interview with the FAI Dean, FAI Dean Office, June 2019.

⁵⁶ Fahmi Hidayatullah, Interview with Islamic Lecturer, at the Office, May 22, 2019.



by strengthening *rahmatan lil' alamin's* theology in curriculum structure and vision - mission.⁵⁷

In detail the learning strategies that emphasize the affective and psychomotor aspects are as follows:

- 1) This Experience Strategy is the provision of religious experience to students in the context of inculcating religious values. All learning at UNISMA with experiential strategies or can be called experiential learning can be carried out in the form of the practice of caring for corpses and others.
- 2) Habituation Strategy, provides an opportunity for students to always practice religious values. In this case, it can be implemented with regulations such as how to dress, suggestions for attending congregational prayers, recitation of Nuril Anwar prayers and prayers before and after learning.
- 3) Emotional Strategy, an effort to arouse the emotional feelings of students in believing, understanding, and living religious values. A lecturer practices this strategy by giving questions to students about the material that has been discussed.
- 4) Rational Strategy, is an effort to give a role to reason (ratio) in understanding and accepting the truth of religious values.
- 5) Functional Strategy, which is an effort to present religious values by emphasizing the terms of wisdom and benefits for students in everyday life with the level of development.

Variations in learning will open the mindset of students to be more tolerant. Here, aspects of the learning strategy include tolerance. Tolerance learning can be approached using constructivist learning theory. This theory formulates learning strategies that actively involve students, there is interaction between students, knowledge is built on the construction of a variety of different experiences, and the formation of social learning. By using learning strategies like that can encourage openness of mindset, respect for differences of views, have freedom of understanding, and critical thinking. With this attitude students are not easy to claim the truth by denying the truth possessed by other students, so the seeds of radical understanding in students can be eliminated in the learning process.⁵⁸

CONCLUSION

This paper can draw the following conclusions; *First*, the mainstreaming of Islamic moderation in higher education begins with the establishment of policies made by the chancellor. Some of the regulations carried out by establishing institutions carry out special studies on the study of scholarship, forming associations of lecturers from the *Ahlisunnah wal Jamaah*, including antri-radicalism material in several subjects, and there are regulations on procedures for dressing on campus and off campus on behalf of

⁵⁷ Ekawati, Suparta, and Sirin, "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia."

⁵⁸ A. Jauhar Fuad, "Pembelajaran Toleransi: Upaya Guru Pendidikan Agama Islam Dalam Menangkal Paham Radikal Di Sekolah," in *Proceedings: Annual Conference for Muslim Scholars* (Surabaya: Kopertais Wilayah IV, 2018), 561–71, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/159>; A. Jauhar Fuad, "Pendidikan Agama Pada Siswa Muslim Dan Non-Muslim Di SMAN 1 Tanjunganom Nganjuk," *AL-WIJDÁN: Journal of Islamic Education Studies* 3, no. 1 (October 2, 2018): 62–84.



institutions. *Secondly*, in the process of mainstreaming Islamic moderation starting with the mechanism of admission of new students, there are at least three series of activities carried out by tertiary institutions to students before they enter UNISMA. These activities become graduation requirements. The activity agenda is longer compared to other campuses in general. *Third*, the mainstreaming of Islamic moderation is carried out by developing an Islamic religious curriculum. The course is taught for six semesters in the general study program. In the learning process, the method of discussion is more focused on the use of various learning media. Sometimes in the learning process students get a doctrine about the concept of *rahmatul li'alaminn*; integrating knowledge with practice, and integration between general knowledge and religious knowledge.

REFERENCES

- Ali, Muhammad. *Teologi Pluralis-Multikultural: Menghargai Kemajemukan, Menjalin Kebersamaan*. Jakarta: Penerbit Buku Kompas, 2003.
- Althusser, Louis. *Tentang Ideologi: Marxisme Strukturalis, Psikoanalisis, Cultural Studies*. Yogyakarta: Jalasutra, 2008.
- Arifin, Syamsul. "Membendung Arus Radikalisasi di Indonesia." *ISLAMICA: Jurnal Studi Keislaman* 8, no. 2 (March 3, 2014): 392–420.
<https://doi.org/10.15642/islamica.2014.8.2.392-420>.
- Aritonang, Dhanang David. "Eksklusivitas Beragama Merebak di Perguruan Tinggi Negeri." Kompas.id, June 30, 2019.
<https://kompas.id/baca/utama/2019/06/30/eksklusivitas-beragama-merebak-di-perguruan-tinggi-negeri/>.
- Arowana, Anja. "Unisma Tambahkan Muatan Anti-Radikalisme Dalam Kurikulum Tahun Akademik Baru." MalangVoice, August 1, 2017.
<https://malangvoice.com/unisma-tambahkan-muatan-anti-radikalisme-dalam-kurikulum-tahun-akademik-baru/>.
- Basri, Basri, and Nawang Retno Dwiningrum. "Potensi Radikalisme Di Perguruan Tinggi (Studi Kasus Di Politeknik Negeri Balikpapan)." *JSHP : Jurnal Sosial Humaniora Dan Pendidikan* 3, no. 1 (March 21, 2019): 84–91.
<https://doi.org/10.32487/jshp.v3i1.546>.
- Bernie, Mohammad. "Riset Setara Institute: UIN Jakarta dan UIN Bandung Fundamental." tirtoid, 2019. <https://tirtoid.com/riset-setara-institute-uin-jakarta-dan-uin-bandung-fundamental-edma>.
- . "Survei: Mahasiswa Saintek Lebih Fundamental Dibanding Soshum." tirtoid, 2019. <https://tirtoid.com/survei-mahasiswa-saintek-lebih-fundamental-dibanding-soshum-edmd>.
- Bona, Maria Fatima. "Setara Institute: Mahasiswa Kampus Keagamaan Lebih Fundamental." beritasatu.com, 2019.
<https://www.beritasatu.com/nasional/562138/setara-institute-mahasiswa-kampus-keagamaan-lebih-fundamental>.
- Cahyono, Heri, and Arief Rifkiawan Hamzah. "Upaya Lembaga Pendidikan Islam Dalam Menangkal Radikalisme." *At-Tajdid : Jurnal Pendidikan Dan Pemikiran Islam* 2, no. 01 (January 16, 2019). <https://doi.org/10.24127/att.v2i01.857>.



- Chalik, Abdul. "Terjebak Antara Demokrasi Dan Kedaulatan Negara: Anomali Pembubaran Hizbut Tahrir Indonesia Dan Bayang- Bayang Neo-Otoritarianisme," 51–68. Surabaya – Indonesia, 2017.
<http://digilib.uinsby.ac.id/id/eprint/23566>.
- Dahrendorf, Ralf. *Konflik Dan Konflik Dalam Kelas Masyarakat Industri; Sebuah Analisa Kritis*. Jakarta: Rajawali, 1986.
- Darajat, Zakiya. "Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia." *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (January 30, 2017): 79–94. <https://doi.org/10.21009/hayula.001.1.05>.
- Degeng, I Nyaman Sudana. *Ilmu Pembelajaran: Klasifikasi Variabel Untuk Pengembangan Teori Dan Penelitian*. Bandung: Kalam Hidup, 2013.
- Effendi, Heri, Siti Aisyah, Muspardi Muspardi, Muhammad Sahnun, and H. Muslim H. Muslim. "Analisis Kurikulum Dalam Model Pembelajaran Sejarah Islam Berbasis Kebhinnekaan (PSI-BK) Sebagai Daya Tangkal Radikalisme Di Perguruan Tinggi." In *Seminar Nasional Multi Disiplin Ilmu Universitas Asahan*, Vol. 0, 2019.
<http://jurnal.una.ac.id/index.php/semnasmudi/article/view/818>.
- Ekawati, Ekawati, Mundzier Suparta, and Khaeron Sirin. "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia." *Istiqro* 16, no. 01 (2018): 139–78.
- Fuad, A. Jauhar. "Gerakan Kultural Dan Pemberdayaan: Sebuah Imun Atas Radikalisasi Di Sanggar Sekar Jagad Di Sukoharjo." *Al-Tahrir: Journal of Islamic Thought* 18, no. 1 (May 30, 2018): 1–22. <https://doi.org/10.21154/altahrir.v18i1.1171>.
- . "Infiltrasi Salafi Wahabi pada Buku Teks di Madrasah dan Respons Warga Nahdliyyin." *Marâji` : Jurnal Ilmu Keislaman* 1, no. 2 (March 2, 2015): 361–92.
- . "Pembelajaran Toleransi: Upaya Guru Pendidikan Agama Islam Dalam Menangkal Paham Radikal Di Sekolah." In *Proceedings: Annual Conference for Muslim Scholars*, 561–71. Surabaya: Kopertais Wilayah IV, 2018.
<http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/159>.
- . "Pendidikan Agama Pada Siswa Muslim Dan Non-Muslim Di SMAN 1 Tanjunganom Nganjuk." *AL-WIJDÂN: Journal of Islamic Education Studies* 3, no. 1 (October 2, 2018): 62–84.
- . *Penetrasi Neo-Salafisme Dalam Lembar Kerja Siswa Di Madrasah*. Jakarta: Kementerian Agama RI, 2015.
- . "Rekonstruksi Buku Ajar Pendidikan Agama Islam Bermuatan Paham Radikal Di Sekolah." In *PROCEEDINGS: Annual Conference for Muslim Scholars*, 663–72. Surabaya: Kopertais Wilayah IV, 2017.
<http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/66>.
- Futaqi, Sauqi. "Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam." In *Proceedings: Annual Conference for Muslim Scholars*, 2:521–30. Surabaya: Kopertais Wilayah IV Surabaya, 2018.
<http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/155>.
- Gunadha, Reza. "Unisma Resmi Larang Mahasiswinya Pakai Cadar." *suara.com*, November 5, 2018. <https://www.suara.com/news/2018/11/05/220814/unisma-resmi-larang-mahasiswinya-pakai-cadar>.



- Hadi, Sofyan. “Urgensi Nilai-Nilai Moderat Islam Dalam Lembaga Pendidikan Di Indonesia.” *Jurnal Kajian Agama, Hukum, dan Pendidikan Islam* 1, no. 1 (July 30, 2019). <http://openjournal.unpam.ac.id/index.php/kahti/article/view/2904>.
- Hasanah, Neneng Uswatun. “Tolak Radikalisme, Dosen Buat Wadah Ini Di Unisma Malang.” Surya Malang, 2017. <https://suryamalang.tribunnews.com/2017/05/17/tolak-radikalisme-dosen-buat-wadah-ini-di-unisma-malang>.
- Hikam, Muhammad AS, and Stanislaus Riyanta. “Perkembangan Kelompok Radikal Di Indonesia Pasca Perppu Ormas Nomor 2 Tahun 2017 Dan UU Nomor 5 Tahun 2018 Terorisme Dalam Perspektif Keamanan Nasional.” *Jurnal Pertahanan & Bela Negara* 8, no. 3 (December 18, 2018). <https://doi.org/10.33172/jpbh.v8i3.439>.
- Hilmy, Masdar. “Whither Indonesia’s Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU.” *Journal of Indonesian Islam* 7, no. 1 (June 1, 2013): 24–48. <https://doi.org/10.15642/JIIS.2013.7.1.24-48>.
- Huda, Ulul. “Strategi Penanggulangan Radikalisme Di Perguruan Tinggi Kabupaten Banyumas.” In *Prosiding*, Vol. 8, 2019. <http://jurnal.lppm.unsoed.ac.id/ojs/index.php/Prosiding/article/view/675>.
- Ikhsan, M. Alifudin. “Al-Quran Dan Deradikalisasi Paham Keagamaan Di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah.” *Al-Bayan: Jurnal Ilmu al-Qur’an Dan Hadist* 2, no. 2 (October 12, 2019): 98–112. <https://doi.org/10.35132/albayan.v2i2.71>.
- Isnawan, Fuadi. “Program Deradikalisasi Radikalisme Dan Terorisme Melalui Nilai-Nilai Luhur Pancasila.” *FIKRI : Jurnal Kajian Agama, Sosial Dan Budaya* 3, no. 1 (July 31, 2018): 1–28. <https://doi.org/10.25217/jf.v3i1.275>.
- Lestari, Mahayu Woro. *Buku 1 Kebijakan SPMI. Pedoman Sistem Penjaminan Mutu Internal (SPMI) Universitas Islam Malang 2019*. Malang: Badan Penjaminan Mutu (BPM)Universitas Islam Malang (UNISMA), 2019.
- Liputan6.com. “Ada Bendera HTI di SMKN 2 Sragen, GP Ansor: Pelajar Harusnya Steril dari Radikalisme.” liputan6.com, October 17, 2019. <https://www.liputan6.com/regional/read/4088206/ada-bendera-hti-di-smkn-2-sragen-gp-ansor-pelajar-harusnya-steril-dari-radikalisme>.
- Mubarak, M. Zaki, Zulkifli Zulkifli, and lim Halimatussa’diyah. “Kebijakan Deradikalisasi Di Perguruan Tinggi: Studi Tentang Efektifitas Kebijakan Perguruan Tinggi Dalam Mencegah Perkembangan Paham Keagamaan Radikal Di Kalangan Mahasiswa (Studi Kasus UI, UGM DAN UIN Maulana Malik Ibrahim Malang).” *Istiqro* 16, no. 01 (2018): 1–28.
- Muchith, Muhammad Saekan. “Radikalisme Dalam Dunia Pendidikan.” *ADDIN* 10, no. 1 (February 1, 2016): 163–80. <https://doi.org/10.21043/addin.v10i1.1133>.
- Muqoyyidin, Andik Wahyun. “Membangun Kesadaran Inklusifmultikultural Untuk Deradikalisasi Pendidikan Islam.” *Jurnal Pendidikan Islam* 2, no. 1 (2013): 131. <https://doi.org/10.14421/jpi.2013.21.131-151>.
- Nashrullah, Nashih. “BNPT: TNI Dan Polri Bisa Terpapar Radikalisme Terorisme.” *Republika Online*, September 24, 2019. <https://republika.co.id/share/pybqpt320>.



- Purwanto, Yedi, Qowaid Qowaid, Lisa'diyah Ma'rifatani, and Ridwan Fauzi. "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum." *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (August 31, 2019). <https://doi.org/10.32729/edukasi.v17i2.605>.
- Qohar, Abd, and Kiki Muhamad Hakiki. "Eksistensi Gerakan Idiologi Transnasional HTI Sebelum dan Pasca Pembubaran." *KALAM* 11, no. 2 (December 31, 2017): 365–96. <https://doi.org/10.24042/klm.v11i2.1403>.
- Rahayu, Ninik Sri, and Ika Yuniwati. "Workshop Wawasan Kebangsaan Dan Bela Negara Oleh Resimen Mahasiswa Sebagai Upaya Pencegahan Tindakan Radikalisme Di Politeknik Negeri Banyuwangi." In *Seminar Nasional Hukum Dan Kewarganegaraan*, 1:64–68, 2019. <https://eproceeding.undiksha.ac.id/index.php/semnashk/article/view/1663>.
- Reigeluth, Charles M., ed. *Instructional-Design Theories and Model: A New Paradigm of Instructional Theory*. New York and London: Routledge, 2009.
- Ryacudu, Ryamizard. "Menhan Sebut 3 Persen Anggota TNI Terpapar Radikalisme." *nasional*, 2019. <https://www.cnnindonesia.com/nasional/20190619113157-20-404549/menhan-sebut-3-persen-anggota-tni-terpapar-radikalisme>.
- Satria, Jefrie Nandy. "Menag Kaji Larang Penggunaan Cadar Di Instansi Pemerintah." *detiknews*, 2019. <https://news.detik.com/berita/d-4766233/menag-kaji-larang-penggunaan-cadar-di-instansi-pemerintah>.
- . "Said Aqil: Radikalisme Sudah Darurat, Tingkatkan Kewaspadaan." *detiknews*, 2019. <https://news.detik.com/berita/d-4746504/said-aqil-radikalisme-sudah-darurat-tingkatkan-kewaspadaan>.
- Setara Institute. "Wacana dan Gerakan Keagamaan di Kalangan Mahasiswa." *Setara Institute* (blog), 2019. <http://setara-institute.org/wacana-dan-gerakan-keagamaan-di-kalangan-mahasiswa-2/>.
- Sugiharto, Jobpie. "Penusukan Wiranto, Pengamat: Jadi Sorotan Internasional." *Tempo*, October 11, 2019. <https://nasional.tempo.co/read/1258498/penusukan-wiranto-pengamat-jadi-sorotan-internasional>.
- Sulistya, Prima. "Ribetnya Jadi Orang Islam yang Dinamai Pakai Nama Sanskerta Menyerupai Dewa-Dewi Hindu - Mojok.co." *Mojok* (blog), October 7, 2019. <https://mojok.co/prm/ulasan/pojokan/ribetnya-jadi-orang-islam-yang-dinamai-pakai-nama-sanskerta-menyerupai-dewa-dewi-hindu/>.
- Syamlan, Syamlan. "Kebijakan Pemerintah Indonesia Terhadap Pembubaran Organisasi Hizbut Tahrir Indonesia (HTI)." Thesis, MIHI UMY, 2018. <http://repository.umi.ac.id/handle/123456789/21498>.
- Tim detikcom. "Polwan Terpapar Radikalisme Dipecat Dari Institusi Polri." *detiknews*, 2019. <https://news.detik.com/berita/d-4743324/polwan-terpapar-radikalisme-dipecat-dari-institusi-polri>.
- Tirta, Suci Maya. "Komunikasi Interpersonal Mahasiswi Muslim Bercadar dalam Bersosialisasi di Lingkup Kampus Studi Pada Mahasiswi Bercadar di Universitas Tribhuwana Tunggaladewi Malang." *JISIP: Jurnal Ilmu Sosial Dan Ilmu Politik* 7, no. 3 (April 3, 2019). <https://publikasi.unitri.ac.id/index.php/fisip/article/view/1589>.
- Usman, Usman, and Jamiludin Usman. "Ideologi Pendidikan Islam Pesantren Di Indonesia Perspektif Muhammad Jawwad Ridla Dan William O'neal." *TADRIS:*



Mainstreaming Of Islamic Moderation In Higher Education

A. Jauhar Fuad –IAI Tribakti Kediri



Jurnal Pendidikan Islam 14, no. 1 (June 10, 2019): 115–30.
<https://doi.org/10.19105/tjpi.v14i1.2398>.



23 - 24 NOPEMBER 2019

UIN Sunan Ampel Surabaya Surabaya Suites Hotel
Jl. A. Yani 117 Surabaya Jl. Pemuda 33 – 37 Surabaya

Halaman **483**