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Moderate Islamic Religious Education Learning Strategies in Higher Education

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Abstract

Moderation in education is important to do as a deterrent to the understanding and practice of radicalism in universities. This article aims to explain and find out the learning strategies of Islamic Religious Education at the Islamic University of Malang (UNISMA). This article uses a qualitative method with a case study approach. Collecting data by interviewing several Islamic Religious Education (IRE) lecturers and students, observing, and documentation. This article produces learning strategies to strengthen the psychomotor and affective aspects of students in the form of experiential, habituation, emotional, functional, and rational strategies. Learning strategies can use varied learning methods such as lectures, discussions, experiments, and assignments by always providing moderate Islamic values and *Rahmatan Lil Alamin*.

Keywords: Learning Strategy, Moderate Islam, Higher Education.

Abstrak

Moderasi dalam pendidikan menjadi penting dilakukan sebagai pencegah paham dan praktek radikalisme di perguruan tinggi. Artikel ini bertujuan untuk menjelaskan dan mengetahui strategi pembelajaran Pendidikan Agama Islam di Universitas Islam Malang (UNISMA). Artikel ini menggunakan metode kualitatif dengan pendekatan studi kasus. Pengambilan data dengan wawancara beberapa dosen PAI dan mahasiswa, observasi dan dokumentasi. Artikel ini menghasilkan strategi pembelajaran untuk menguatkan aspek psikomotor dan afektif mahasiswa berupa strategi pengalaman, pembiasaan, emosional, fungsional dan rasional. Strategi pembelajaran dapat menggunakan metode pembelajaran yang variatif seperti ceramah, diskusi, eksperimental dan penugasan dengan selalu memberikan nilai Islam moderat dan *Rahmatan Lil Alamin*.

Kata Kunci: Strategi Pembelajaran, Islam Moderat, Perguruan Tinggi.

INTRODUCTION

Education is a process that aims to make humans know their existence by acting with mutual respect, having good morals, and not doing harm. However, in reality, the educational process is extraordinarily radical and intolerant. Research results show that radicalism thrives among students, especially in State Universities (Liputan6.com, 2018). The head of BIN revealed that 39% of students in 15 provinces were interested in radicalism on campus (Devina & Sabrina, 2018). It was clearly explained by the Minister of Research and Higher Education Mohammad Nasir that 10 universities and even Islamic universities such as UIN Jakarta and UIN Bandung were included in the sections that had been exposed to radicalism (Ummi Hadyah Saleh, 2019)(Abdallah, 2016; Arifianto, 2019; Fadlan & Saputra, 2017).

Radicalism in higher education must be prevented as early as possible so that it does not become fertile and disturbs the community. One of them is strengthening moderate Islamic education in the campus environment (Suharto, 2017) (Arifianto, 2017; Baidhawiy, 2015). This strategy can be seen in the two major Islamic organizations in Indonesia that are persistent in teaching moderate Islam, namely Muhammadiyah with its *tajdid* and Nahdlatul Ulama with "moderate Islam/tasamuh" (Darajat, 2017)(Abdullah & Syahri, 2019). The two large organizations internalize moderate understanding through education, from primary to higher education (Suharto, 2015).

Based on the research literature review results, moderate Islamic education in tertiary institutions has not been widely carried out, especially in universities with NU and Muhammadiyah religious backgrounds that have been recognized as moderate Islamic organizations (Prasetyawati, 2017). Zakiya's (Darajat, 2017) research also results in Indonesia's two major religious organizations that always maintain diversity with a moderate attitude and *Islam rahmatan Lil Alamin*. NU with a spiritual attitude of "*i'tidal, tawasuth and tawazun*" while Muhammadiyah with a moderate attitude of "*Amar ma'ruf nabi mungkar*".

According to Toto (Suharto, 2017), all Islamic education in Indonesia should be strengthened with moderate Islamic material with strategies (learning) or extracurricular activities. Research (Abdurrohman & Syamsiar, 2017) results in forming moderate Muslims in the world of education, which requires teaching materials according to *Islam rahmatan Lil Alamin*. Teaching materials that include multicultural material, *tasamuh*, and mutual respect are firmly based on the Qur'an and Hadith. Muhammad Muclis (Solichin, 2018) also researched "Moderate Islamic Education in the Frame of Local Wisdom," instilling moderation in students integrated with the curriculum, extracurricular activities, and hidden curriculum combined with the local wisdom of Madurese culture. Some studies show that Islamic education must carry out the educational process by embedding moderate material at the elementary, secondary, or tertiary levels. This research is significant considering that radicalism is very high in universities (Choirol Ummah, 2012; Khozin, 2013; Liputan6.com, 2018; Muchith, 2016; Susanto, 2018).

Because it is essential to stem the flow of radicalization in higher education, Munawwar (Rahmat, 2018) researched with the title "The Peaceful, Moderate and Tolerant Islamic Education Lecture Model (IRE), which was carried out at the Indonesian Education University UPI. The research resulted in a moderate strategy in a university environment with a research approach studied across schools of thought, a dialogical approach to religious studies, and a whole school reference. This research is also supported by the ability of IRE lecturers who are interactive, dialogical, material substance, and lecturer openness. This study only shows the importance of doing moderate in universities that are very multicultural but do not have the characteristics of moderate ideologies such as NU and Muhammadiyah. The results of Munawar's research can be said to be a pluralism of schools of thought in lectures.

Toto's research (Alawi & Maarif, 2021; Emmerich, 2019; Imron & Syukur, 2021; Jubba et al., 2021) served as a guide in the analysis of this article which resulted that educational institutions under the auspices of NU included moderate learning materials based on *Aswaja Ke-Nuan*. Moderate Islam is taught in universities on the Nahdhatul Ulama' (NU), Muhammadiyah, and private and public universities, which have their characteristics. Like NU

- at the University of Unisma Malang with a multicultural Islamic jargon, forbids students to wear the veil and will thoroughly guide students to be moderate by including *aswaja* courses every semester and controlling every religious activity. From some of the problems mentioned above and strengthened by the research context, this article aims to find out and describe the learning strategies of moderate Islamic education at the Islamic University of Malang.

Theory

Moderate Islam in College

Moderation is the attitude of avoiding extremes and choosing the middle way (Kbbi Online). The Qur'an calls the *wasatan ummah* or does not tend to be right or left 'choosing the middle way' (Al-Baqarah: 143). Muclis M Hanafi, followed by Toto Suharto (2015) explains that moderation is a method of thinking, behaving, and interacting in a *wasath*, *tawazun*, and *i'tidal* manner. Whereas in the world of Islamic thought, moderate is also called *tawasuth*, moderation), *tawazun* (balanced), and *i'tidal* (Hilmy, 2013). This moderate attitude is also the opposite of being radical or violent (Suharto, 2017).

Moderate indicators according to Muhammadiyah organization (1) have anticipatory competence, (2) innovative thinking (*tajdid*), (3) pluralistic, (4) independent character, and (5) moderate attitude. Meanwhile, NU calls various moderate names because moderate is NU's religious attitude, such as *I'tidal* (middle), tolerance (*tasamuh*), *tawazun* (balanced), and (*tawasuth*). Moderate indicators, according to (A Muchlishon Rochmat, 2018), are (1) understanding reality (obligations and rights), (2) understanding priority fiqh (*fardhu ain*, *fardhu kifayah*, *sunnah*, and others), (3) making it easy for others to worship (4) understanding the text and religion as a whole (5) being tolerant and respectful of each other (6) understanding the *sunnatullah* in every creation of Allah.

Meanwhile, moderate Islamic education, according to Abudin Nata quoted by Toto (Suharto, 2017), is (1) peace education by respecting the rights of every human being, (2) entrepreneurship education by developing many partners, (3) education by guarding the prophetic vision of Islamic liberation, humanization social change, and transcendence, (4) education of diverse tolerance and mutual respect (5) moderate education is not extreme (6) education with the integration of mind, heart, and morals. (7) education that produces scholars who are intellectual and intellectual who are scholars (8).

Education and Learning Strategy

Educational strategy is a series of activities designed to achieve academic goals (Muhaimin, 1996; Syaiful Bahri & Aswan Zain, 2010). According to J R David that educational strategy is a structured and systematic plan with methods designed to improve educational outcomes or goals. According to (Dick et al., 2015), learning strategies are general components of learning materials and procedures used to achieve learning objectives.

Suppose you adopt Bloom's Taxonomy (Krau, 2011) (Hartley & Jobson, 2020) value education. In that case, the educational strategy consists of four stages: (1) Inculcation of values, (2) Modeling values, (3) Facilitating the development of values (facilitating), (4) Developing skills (skill development). It can also be used to internalize attitudes or characters

that will be instilled in students (Maksudin, 2013). Meanwhile, according to (Zubaedi, 2011), the investment strategy consists of a microsystem and a macro strategy. On a micro basis, the education strategy is carried out in four pillars, namely: (1) integration of curriculum in learning (*intracurricular*) 2) extracurricular activities (3) daily activities with school culture habituation (school culture). (4) activities at home or in the family and community environment.

RESEARCH METHOD

⁵This article uses a type of qualitative research with a case study approach. The case in this study is about Unisma Malang, which has a multicultural education jargon with an NU background that applies moderate Islamic education. This research is focused on the long field process to produce accurate data. Social research like this theme is very suitable for using qualitative types because it prioritizes strategies and is natural (Bogdan & Biklen, 1998; Creswell, 2012).

This research was conducted at the Islamic University of Malang (UNISMA) with IRE lecturers and several students as informants. Because this research data is qualitative (among others in the form of statements, symptoms, nonverbal actions that can be recorded by sentence descriptions ⁸ by pictures) then, three flow activities can be carried out simultaneously, namely: 1) Data reduction, 2) Data presentation ³ drawing conclusions and verification (Miles & Huberman, 1994).

RESULTS AND DISCUSSION

Findings

IRE subject at Unisma is not given to students theoretically because it is believed to have been obtained by students before entering Unisma. However, in reality, many of their behavior does not reflect the understanding of Islamic religious education material they control. Therefore, it can be understood that students are not ignorant of religious norms but have not been able to actualize Islamic teachings into their daily attitudes. Learning strategies at Unisma, in general, try to solve these problems so that students can follow up on their religious knowledge and practice it in their daily lives. Here's a complete explanation.

In preparing IRE learning materials at Unisma, all lecturers are guided by the material already contained in the IRE curriculum made by the Unisma Islamic and Student Studies Institute (LPIK). Likewise, the learning objectives to be achieved have been listed as competency standards that have been set. The composition of this material is essential to be more explicit, namely the first material on the doctrines of *aqidah*, the primary sources of Islamic law to lead to Islam related to their respective majors. The following is Mr. Anwar's explanation:

"Indeed, all lecturers apply a class discussion system to students but at the beginning of the material such as *aqidah* sources of Islamic law there must be material doctrine so that the religious basis is strong, the name is also religion from Allah when it comes to detailed *fiqh* they discuss in depth which is important there is a basis we will accept."

The expression states that Islamic religious doctrine is only in the aqidah part of the realm of fiqh. This action does not have to be supported by the record of Prof.'s statement. Masud Sa'id (2020) is the following Unisma Postgraduate lecturer. "To not fall into radical Islam, students must be taught a peaceful Islam. Suppose the doctrine is not *Islam rahmatan lil'almuslimin* but *rahmatan Lil Alamin*. In that case, he must pay attention to other beliefs as the teachings of the Prophet of Allah in the Medina charter which provide protection and rights to people and other beliefs."

To apply a learning strategy, it is necessary to have an appropriate learning method. The researcher's observations prove that the technique used in learning is more discussion. Previously, some students presented papers and made slides displayed through LCD projector learning media. It was seen that students also used IRE textbooks that had been determined. After the presentation was finished, they discussed how critically criticizing the answers from the presenters seemed to be. The discussion ended, then the lecturer explained the unresolved problems or straightened out those that were not right. The explanations were also sometimes using the whiteboard that was already available. In line with this expression, Mr. Fahmi stated as follows.

"About 80% of students make presentations, and they are required to use power points and display them on the LCD projector screen. some explain using blackboard media, making their papers students can take references from books that are already available, sometimes bringing posters related to the material."

IRE learning at Unisma uses complete media; it is hoped that students can choose the more comfortable one for them. Furthermore, based on the goal of IRE at Unisma, namely to internalize the teachings of Islam in their daily lives with the abilities they had before entering Unisma, the strategy for delivering IRE at Unisma emphasized the affective (attitude) and psychomotor (skills) aspects. Cognitive study material is only given to support educational attainment, highlighting the affective and psychomotor fields.

In detail, the learning strategies that emphasize affective and psychomotor aspects are as follows: (1) Experience strategy: The experience strategy is the provision of religious experiences to students in the context of teaching religious values. IRE learning at Unisma with experiential strategies or what can be called experiential learning can be carried out in the form of practice caring for corpses and others. (2) Habituation strategy: Providing opportunities for students to consistently practice religious values. In this case, it can be implemented by regulations such as how to dress, suggestions for participating in congregational prayers, reading the *Salawat* of Nuril Anwar, and prayers before and after learning. (3) Emotional strategy: Efforts to arouse students' emotional feelings in believing, understanding, and living religious values. A lecturer practices this strategy by asking students questions about the material that has been discussed. (4) Rational strategy: It attempts to give a role to reason (ratio) in understanding and accepting the truth of religious values. (5) Functional strategy: It is an effort to present religious values by emphasizing wisdom and benefits for students in daily life with their level of development.

The strategy that has been set is a reference for lecturers in teaching. Some lecturers also have different approaches to streamline the teaching and learning process but still refer to

the achievement of the goals expected by Unisma, especially in terms of applying these strategies. To apply the learning strategies that have been set by the Unisma Institute for Islamic Studies and Student Affairs, the lecturers differ in the use of learning methods. As explained by the dean of FAI Unisma.

“The name of the strategy is various, and ¹each lecturer is sometimes different. The expository procedure uses lecture, demonstration, and doctrine methods. Why is there a need for doctrine in IRE learning because those who have never studied aqidah will be dangerous if they are not taught the Islamic aqidah Ahlussunnah Wa al Jamaah al nahdliyah, I also use the discussion method on certain materials.”

The presentation shows the interaction between students and students when they discuss and their interaction with learning media such as LCDs, textbooks, and blackboards. There are also posters of Nuril Anwar's prayer and study prayers based ¹on observations. Researchers have observed that IRE learning at Unisma consists of large groups, small groups, and individuals. Large-scale learning is in a class with 25-34 students using the lecture method. ¹At the same time, small groups are carried out when discussing several groups and given individual tasks such as making papers or other scientific works, which is a form of personal learning.

¹Observations from other researchers show a form of learning on a large scale that is applied to *Halaqoh Diniyah*. All new students must take *Halaqoh Diniyah* for one semester; the participants are hundreds of male and female students. The form of a small group of IRE students at Unisma is also found in learning the Qur'an. In one group, there are ten people. The learning is with the *sorogan* method, while individual learning is also found in individual assignments to summarize *halaqah diniyah* material.

Referring to the observations of researchers in the classroom, the lecturer first delivered material related to the theme with a 15-minute lecture method, followed by presentations from the speakers using the lecture method along with PowerPoint slides with a duration of 20 minutes, followed by a discussion between the participants and the presented presenters. Guided by a moderator for about 30 minutes, followed by problem-solving and additional material from the lecturer for 30 minutes using a method following the existing ¹material. To measure student learning progress, the most dominant assessment of lecturers is on the affective and psychomotor aspects, although cognitive aspects are also included in it. As stated by the Judge below:

“I have a special note about their progress in learning, especially the application of religious values, how he dresses politely, is active in discussions, and always asks questions about related problems, even when he is involved in performing congregational prayers. I have a record.”

Meanwhile, lecturer notes on cognitive aspects can be made when students take midterm exams, semester final exams, or exercises at the end of the lesson chapter. In the psychomotor element, sometimes the lecturer appoints one of the students to read the Qur'an or al-Hadith. The researcher's interview with Mr. Dwi was strengthened as follows:

"At the beginning of the lesson, I asked students about the material to be taught from one class of students who were slightly able to answer my questions about 50%, after the learning was finished, 50% of those who had not mastered it at the beginning thank God they could understand. The next day they understood more about religious norms."

The statement is nothing but encouraging them to study constantly to mean it. Student learning motivation is also affected by the atmosphere of friends in the class who are always diligent in discussing and studying in groups. Based on the researcher's observations, learning control can be done directly in the classroom. Each student has a different character. Some want to learn quickly and thoughtfully, but some always want to relax. Therefore, the lecturer must know each student's surface to unite their thoughts to use the methods and strategies that have been developed chosen.

Discussion

The problem of moderate Islam will be related to the radicalism that has spread in the body of education. Educational institutions must be extra strong to stem radicalism (Alam, 2020; Osipov, 2020; Schmidt, 2021). Radicalism grows because of a less comprehensive understanding of Islam and even a textually understanding of Islamic teachings. People exposed to radicalism quickly blame others and are even called an infidel. This action is undoubtedly a way for educational institutions to prevent radicalism and foster moderate Islam and Islam *Rahmatan Lil Alamin* (Nur et al., 2020; Supriadi et al., 2021).

Education aims to form human beings who in Islam can also be called *Insan Kamil* or human *ulul albab* (Amrullah, 2016; Rifa'i, 2016). Education also makes a suitable means to strengthen the understanding of ideology. Meanwhile, in the realm of moderate Islam, Toto Suharto stated that Islamic education is the most strategic means to support moderate Islam. The application of moderate Islam in institutions can be through goals and policies, hidden curriculum/extra-curricular and teaching materials, and subject matter (Suharto, 2017).

Unisma is an institution under the auspices of NU that will automatically implement education and learning based on *aswaja an-nabdhayah* with the principles of *tawassuth*, *i'tidal*, *tawazun*, and *tasammuh*. This attitude is also shown in several research results that in Indonesia the guardians of religious moderation are NU and Muhammadiyah. Unisma also has a multicultural education model jargon, namely teaching Islam regardless of gender, race, ethnicity, and religion. Moderate indicators according to Munawwar Rahmat (A Muchlishon Rochmat, 2018) are (1) understanding reality (obligations and rights) (2) understanding priority fiqh (*fardhu ain*, *fardhu kifayah*, *sunnah*, and others), (3) providing convenience to people others to worship (4) understanding the text and religion as a whole (5) being tolerant and respectful of each other (6) understanding the *sunnatullah* in every creation of Allah.

Meanwhile, moderate Islamic education, according to Abudin Nata quoted by Toto (Suharto, 2017), is (1) peace education by respecting the rights of every human being, (2) entrepreneurship education by developing many partners, (3) education by guarding the prophetic vision of Islamic liberation, humanization social change, and transcendence, (4) education of diverse tolerance and mutual respect (5) moderate education is not extreme (6)

education with the integration of mind, heart, and morals. (7) education that produces scholars who are intellectual and intellectual who are scholars.

Unisma implements the internalization of moderate values in higher education through IRE learning and additional activities such as *halaqah* finish required for new students for one semester. As for applying IRE learning in internalizing moderate Islam to develop students' psychomotor and affective domains. The following is a table of Pai learning strategies at the Islamic University of Malang:

Table 1. IRE Learning Strategy at Unisma

IRE Learning Strategy at Information Unisma	
Habituation	Students familiarize themselves with campus traditions or NU traditions which are carried out with regulations such as how to dress, suggestions for participating in congregational prayers, reading Nuril Anwar's sholawat, and prayers before and after studying.
Rational	Strengthening students' minds with the discussion method so that IRE learning is not always doctrinal.
Emotional	Strengthening students' mental and emotional with the campus tradition with da'wah.
Functional	Applying learning with the principle of da'wah bil wisdom.
Experience	The experience strategy is the provision of religious experiences to students in the context of inculcating religious values. IRE learning at Unisma with experiential strategies or what can be called experiential learning can be carried out in the form of practice taking care of corpses and others.

The table shows that the reference for learning strategies carried out ¹³by Unisma has varied. Meanwhile, the Unisma learning method gives freedom to lecturers as long as they do not violate Islamic values. Moderate PAI learning methods, as in general, can combine lecture ⁴methods, discussions, questionnaires, assignments, etc. As is the case according to the Rahmat Model of Islamic Religious Education Lectures (IRE) which is peaceful, moderate, and tolerant. Moderate strategy in a university environment with a research approach studied across schools of thought, a dialogical approach to religious studies, and a whole school reference. This action is also supported by the ability of IRE lecturers who are interactive, dialogical, material substance, and lecturer openness (Rahmat, 2018).

The strategy of delivering learning also cannot be separated from two approaches, namely, teacher-centered and student-centered. Teacher-centered teaching includes several teaching strategies in which the teacher is tasked with presenting the knowledge to be learned and explicitly guiding the student's learning process. Whereas student-centered teaching, students have more responsibilities in constructing their knowledge. The teacher's job is only as a guide. The IRE learning management strategy is moderate. The lecturer gives muqodimah, followed by student presentations and discussions finally. The lecturer explains the problems in the debate. Student progress notes are made by the lecturer when students discuss lecture activities and practice reading the Qur'an. Giving motivation is done at the beginning of learning or the meeting. (1) Three components need to be considered in analyzing the delivery strategy: (2) Learning media. (3) Student interaction with the media. (4) Forms of teaching and learning. (Purtalo-Nieminen et al., 2021)' opinion is that learning media includes all the resources needed to communicate with students. This can be in the form of hardware, for example, television computers, projectors, and the software used on the hardware. By using this limitation, the teacher is also a learning medium. Thus, the teacher is also a study of learning delivery strategies.

According to (Sodikin, 2019; Sodikin & Ma'arif, 2021), the learning strategies in forming Moderate Muslims are 1) Provide more opportunities for students to seek, understand, and find solutions to life problems independently based on Islamic values. 2) Placing more lecturers in the functions of mentors, caregivers, advisors, and facilitators and providing feedback. 3) Reduce lectures and active learning models. 4) Utilize the class as a laboratory to implement Islamic values. 5) Utilize electronic media such as religious CDs as learning aids and understand life's problems.

CONCLUSION

Strengthening moderate Islam in learning requires doctrine when teaching Islamic jurisprudence aspects of fiqh. The philosophy given to students supports Aqidah and Fiqh under the values of *aswaja* and the Islamic principles of *Rahmatan Lil Alamin*. The IRE learning strategy that has been applied uses several methods to support the application of moderate Islam. Each strategy and method has its advantages and disadvantages, but innovation and diversity of approaches are still needed so that it is not dull. The learning strategy applied aims to shape students' psychomotor aspects and attitudes. The procedure involved at Unisma includes experiential, habituation, emotional, functional, and rational strategies.

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