



Building Academic-Religious Culture Based on Religious Moderation

Chusnul Chotimah¹, Ahmad Tanzeh², Syahril Siddiq³

^{1,2}UIN Sayyid Ali Rahmatullah, Tulungagung, Indonesia

³Leiden University, Belanda

ARTICLE INFO	ABSTRACT
<p>Article History: Received: August 04, 2022 Revised: September 12, 2022 Accepted: October 13, 2022</p> <p>Keywords: culture; academic; religious; moderation; habitus</p> <p>Corresponding Author: Chusnul Chotimah Email: chusnul.chotimah@uinsatu.ac.id</p>	<p>Academic culture is a norm of thought, attitude, and behavior that becomes a reference for all university academics. Islamic Religious Colleges through Ma'had al-Jami'ah serve as gatekeepers of tafaquh fi al-din in the smiling Islam. It maintains the pillars of character building, moderation, tolerance, local wisdom, anti-violence, and commitment to the nation. It is not the exclusivism of Islam, even the extremist. Building an academic-religious culture based on religious moderation is essential to prevent extremism by strengthening religious practices based on the essence of religious teachings. Through this qualitative method, this paper explores data related to the pattern of religious-academic development based on religious moderation, forms of supporting activities for academic-religious culture, and the contribution of Ma'had al-Jami'ah in building an academic-religious culture based on religious moderation. This paper contributes to an academic-religious development model based on religious moderation in higher education.</p>

How to Cite:

Chotimah, Chusnul, Ahmad Tanzeh, and Syahril Siddiq. "Building Academic-Religious Culture Based on Religious Moderation." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 20, no. 2 (2022): 212-224.

<https://doi.org/10.21154/cendekia.v20i2.4840>

INTRODUCTION

A college is an academic institution that has some mission. It prepares students to become members of society with academic and/or professional abilities to apply, develop, and/or create science and technology. It also develops and disseminates science and technology and strives for its use to improve people's lives and enrich national culture.¹

Islamic universities, like other universities, have a very strategic role in the nation's future development and human civilization. An advanced nation will depend heavily on its human qualities, especially its scholars. In terms of preparing a generation that can compete in the future, universities should also compete for their academic achievements by strengthening the academic climate and culture, fostering a passion for reading, studying, and researching as well as writing and conducting scientific dialogues.²

Academic culture is a universal culture. It is owned by everyone who is involved in academic activities. Building a college academic culture is not an easy job. Campus academic culture is a norm of thought, attitude, and behavior that should be a reference for all university academics, lecturers, and students.

On the other hand, Islamic Higher Education is an institution for translating and transforming Islamic religious and scientific values at a more grounded level. Religious teachings are a set of norms and values in the scriptures and religious textbooks and become a study material for enriching religious-academic knowledge in Islamic universities. However, it is not only to achieve the knowledge of religious science but also the formation and development of character. It is more fundamental through moving and bringing the normative text into the "text" of behavior, exemplary, and habituation.

It is responsible for academic institutions, especially *Perguruan Tinggi Agama Islam* (PTAI), including UIN Sayyid Ali Rahmatullah, popular as UIN SATU. It has to make religion a source and pillar of character building for the entire university academic community, especially students and lecturers. Islam is a religion that is peaceful and friendly (*the smiling Islam*), moderate, and emphasizes aspects of tolerance and local wisdom. This religion is anti-violence and highly committed to the nation, not the other way around the religion of "Islam," which is exclusive and even tends to be extreme, excluding other groups.

Building an academic-religious culture based on religious moderation is vital to prevent extremism by strengthening religious practices based on the essence of religious teachings, namely protecting the dignity of humanity and realizing mutual benefit, as well as upholding the nation's agreement (constitution). It is achieved by the principles of fairness, balanced and *maslahat*. The academic and religious based on moderation are essential tasks and functions of Islamic religious universities, especially UIN SATU Tulungagung. Academic strengthening – mastery of Islamic sciences as the core competence of Islamic colleges and religious strengthening based on moderation is seriously instilled in campus life through Ma'had Jami'ah.

¹ Pemerintah Pusat, "Peraturan Pemerintah (PP) Tentang Pendidikan Tinggi" (1999).

² Imam Suprayogo, *Universitas Islam Unggul: Refleksi Pemikiran Pengembangan Kelembagaan Dan Reformulasi Paradigma Keilmuan Islam* (Malang: UIN Maliki Press, 2009).

RESEARCH METHOD

This paper investigates the pattern of religious development based on religious moderation built in Mahad al-Jami'ah UIN SATU. It also describes the supporting activities for academic culture and the contribution of Ma'had al-Jami'ah in building an academic-religious culture based on religious moderation. This research was qualitative with a sociological approach using the Pierre Bourdieu framework, habitus.

The primary data were obtained from interviews with the authorities managing Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah Tulungagung. They were Teguh as director of Makhad al-Jami'ah and Wikan Galuh Widyarto, Ruly Priantilianingiasari, and Akhol Firdaus as manager and teaching staff.³ The secondary data of this study were gathered through observations and documentation based on phenomena. It was also strengthened by the survey of 3460 Ma'had Al-Jamiah students to corroborate data on contributions to building academic culture.⁴

RESULT AND DISCUSSION

Academic-Religious Development Based on Religious Moderation Ma'had al-Jamiah UIN SATU Tulungagung

The academic-religious development based on religious moderation carried out on UIN SATU students is a pesantren pattern with the characteristic integration of the *madrasah diniyah* curriculum in the campus academic curriculum. It is the only pattern and becomes a model for academic-religious development within PTKI. Steadfast, the director of Ma'had al-Jami'ah, asserts that:

The curriculum used by Ma'had al-Jami'ah is a hybrid curriculum in the form of a combination of the curriculum implemented in the *madrasah diniyah* and the curriculum at the university. From the *madrasah diniyah*, we take the *portion of the mustha* class as the curriculum. So, the books studied at this level are the books used in the *madrasah diniyah*. Meanwhile, we also make learning to read and write the Quran (BTQ) *imla'* into an additional subject in Ma'had to become matriculation for students who are not fluent in reading the Quran.⁵

The pesantren pattern is applied because pesantren has been proven to be the oldest Islamic education that can maintain the traditional values of religious heirs in the next generation. It has been able to acculturate with culture and is open.⁶ It accepts changes in globalization while maintaining the values of scientific traditions. They are a prototype and can be promoted to individuals with tough characters, who have a robust religious

³ Christine Dearnley, "A Reflection on the Use of Semi-Structured Interviews," *Nurse Researcher* 13, no. 1 (2005): 12. Joop J. Hox and Hennie R. Boeije, "Data Collection, Primary versus Secondary," *Encyclopedia of Social Measurement*, 2004.

⁴ Melissa P. Johnston, "Secondary Data Analysis: A Method of Which the Time Has Come," *Qualitative and Quantitative Methods in Libraries (QQML)* 3, no. 3 (2014): 619–26.

⁵ Interview with Dr. Teguh, the Director of Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah, on January 24, 2022.

⁶ Mufidah Ch, "Pesantren Rakyat: Perhelatan Tradisi Kolaboratif Kaum Abangan Dengan Kaum Santri Pinggiran Di Desa Sumberpucung Kabupaten Malang Jawa Timur," *El-Harakah* 14, no. 1 (2012): 115–34.

understanding, and who also master science.⁷ Moderate Islamic views are neither extreme right nor left.⁸ The challenges of pesantren, according to In'ami, in the global currency are the way of thinking, culture, science, and technology, as well as competition in various fields.⁹ This phenomenon is an actualization of Islam Nusantara as Ihsan stated that traditions and culture, organizational identity, the use of local languages, and the acceptance of local traditions are the actualizations of the Islamic values of the Archipelago as the basis of religious moderation.¹⁰ Akhol Firdaus, a scholar who often talks about Indonesia's traditional heritage, agrees. Paradise reveals:

The application of the pesantren curriculum in Ma'had al-Jamiah is an appropriate and effective decision. Two things underlie this statement: the past and the future. In the past, pesantren was a forum for growing generations that carried Nusantara Islam which led to a tolerant Islam and appreciated the traditions that the ancestors of the Archipelago had brought. Furthermore, the pesantren in the future have such a brilliant vision. This vision is so dynamic that it changes the direction of progress or *hadatsab* in Arabic. Pesantren can maintain its traditional sides while adapting to such rapid changes.¹¹

It is what is applied in UIN SATU Tulungagung. In addition, with the pesantren pattern, students are prepared to become intellectual cadres ready to appreciate their scientific potential in society as religious intellectuals and open-minded. With open insight, a person becomes a moderate understanding, and the practice of religious worship will be balanced, not extreme and excessive.¹² Furthermore, this pattern is carried out by injecting the curriculum of *madrasah diniyah* into the campus curriculum. It requires a bold policy of leaders because the *madrasah diniyah* is a non-formal educational institution below the tertiary level and is not included in the scope of the academic community.

Preparing and selecting the curriculum of Ma'had al-Jami'ah should not contradict *ahlu sunnah wal jama'ah*. It is through the *madrasah diniyah* program and ma'had activities. The determination of the curriculum is based on the reference sources studied. They are books not full of violence, books that discuss the *hubul wasathiyah*, and tolerance of acceptance of local traditions.

⁷ Gatot Krisdiyanto et al., "Sistem Pendidikan Pesantren Dan Tantangan Modernitas," *Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 1 (2019): 11–21. Ahmad Natsir, "Identitas Poskolonialisme Pesantren Modern," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 215.

⁸ Hamid Fahmy Zarkasyi, "Imam Zarkasyi's Modernization of Pesantren in Indonesia," *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020): 161–200.

⁹ Moh In'ami, Lalu Thohir, and Sholehudin, "Pesantren Vis a Vis Global Challenges, Strengthening Vision of Pesantren," *Edukasia: Jurnal Penelitian Pendidikan Islam* 15, no. 2 (2020): 375–91.

¹⁰ Ihsan et al., "Actualization of Islam Nusantara Values at Madrasah Qudsiyyah Kudus," *Edukasia: Jurnal Penelitian Pendidikan Islam* 16, no. 1 (2021): 147–62.

¹¹ Interview with Akhol Firdaus, one of the lecturers at UIN Sayyid Ali Rahmatullah, on Januari 25, 2022. What Paradise conveys is a manifestation of *al-mubafazah ala al-qadim al-salih wa al-akhdz bi al-jadid al-ashlah* the study of this is reviewed in the introduction of Ahmad Baso. Read Ahmad Baso, *Al-Jabiri, Eropa Dan Kita*, 2nd ed. (Tangerang: Pustaka Afid, 2017).

¹² Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59–70. Sitti Arafah, "Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)," *Mimikri: Jurnal Agama Dan Kebudayaan* 6, no. 1 (2020): 58–73.

Among the books referenced are *Aqidatul Awam*, *Taisirul Khalaq*, *Khulasbob Nurul Yaqin*, *Jurumiyah*, *Mabadi Fiqh*, *Jawahiru Kalamiyah*, *Fathu Qarib*, *Im Mrithi*, *Ta'lim Muta'alim*, *Alfiyah Ibn Malik*, *Fathu Mu'in*, *Salalim al-Fudhala*, and others. The books are taught to students of the *madrasah diniyah* of Ula, *wustha*, and Ubya. Meanwhile, programs with other pesantren patterns are BTQ, Tilawah, and Tahfidz. The learning process is carried out classically in all these programs, with *sorogan* and *bandongan*. In addition, in the era of the Covid-19 pandemic, the system was still running, but it was carried out online. Considering the fact is that all human resources have been able to adapt to IT, be it the scope of managers, ustadz, or students as students. The director, in this case, revealed:

Human resources from the teachers here to the *musyrifabs* we have equipped by teaching offline and offline. We are considering that the situation is still endemic, namely the transition from a pandemic to a period of being free from a pandemic. Also, equipping ustaz/ah with online teaching is not a waste. If the teacher cannot attend, ustaz can still provide teaching via online g-meet or zoom.¹³

Furthermore, to build an academic-religious culture in the UIN SATU environment, a process of guarding against this pattern is needed. It is done to maintain consistency and continuity and build academic habits while maintaining religious values based on religious moderation. It is like Bourdieu's theory of "habitus," which states that individual structures will be formed when they are carried out continuously and become a habit. This habit will reactively settle in the individual working under consciousness so that the individual will act on his basis. Habitus will unconsciously affect actions and behavior patterns.¹⁴

Wikan Galuh Widyarto, one of the teachers of Ma'had al-Jami'ah gave a statement:

The teaching of madin (*madrasah diniyah*) here (UIN SATU) is held every morning, i.e., seven in the morning until half past nine. It is deliberately done to provide provisions for students of religious science who are more qualified than they get during college hours. Besides, the morning is a fresh time to receive lessons and a sign to start teaching religious science. *Blessings* are the term.¹⁵

Ma'had al-Jami'ah has created an academic-religious habitus in the campus environment. It includes the learning process of *madrasah diniyah*, carried out every day from 07.00 to 08.30 WIB in classical form. Learning *madrasah diniyah* includes learning to read and write the Qur'an, tilawah, tahfidz, and studying the yellow book. It is where the implicit cultivation of the values of moderation is carried out regarding the reference to the book used.

¹³ Interview with Dr. Teguh, the Director of Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah, on January 24, 2022.

¹⁴ Pierre Bourdieu, "Habitus," in *Habitus: A Sense of Place*, ed. Jean Hillier and Emma Rooksby (United Kingdom: Ashgate Publishing, 2015), 27–34. Steve Bruce and Steven Yearley, *The Sage Dictionary of Sociology* (London: SAGE Publications, 2006), 130. Abrorinnisail Masruroh and Moh. Mudzakkir, "Praktik Budaya Akademik Mahasiswa," *Jurnal Paradigma* 1, no. 2 (2013): 1–12.

¹⁵ Interview with Wikan Galuh Widyarto, one of the teachers at Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah, on January 27, 2022.

It is full of religious moderation values. Three main things are integrated with students, as Syaifudin argues, including 1) conceptual study of religious moderation, 2) empirical experience of religious moderation, and 3) strengthening and implementing religious moderation.¹⁶ First, in conceptual studies of religious moderation, students are involved in the continuous learning process through the '*ngaji*' of *madrasah diniyah* every day in the first and second hours of lectures. This learning process is packaged in the academic atmosphere of the campus, classical with the *ustaz/ah* affiliated with the Islamic boarding school.

Second, the empirical experience of religious moderation, obtained by students when directly involved in student activities such as discussions, seminars, dialogues between religious people, cross-cultural webinars, commemorations of religious holidays, as well as activities adapted to local traditions such as *shalawatan*, *tablilan*, *akbirussanah*, *barjanji* routine, *khatmil Qur'an* routine, and others. Third, strengthening religious moderation is obtained by students through internal campus activities and networking between universities. A network forum for religious moderation among Islamic religious universities has been formed, as have public and/or local universities in the campus environment. Some programs have been done to strengthen religious moderation. It involves socializing ideas/knowledge, institutionalizing religious moderation, and integrating it into campus academics.

The implementation of religious moderation cannot be separated from the cultivation of religious moderation values and then implemented in worship practices. One of them is the commemoration of religious holidays together with the community around the campus. It shows that students' acceptance of local traditions is not opposed, and even students have an open insight into the beliefs that have been ingrained. Students already have a perspective of religious moderation.¹⁷

Acceptance of local traditions is a mainstreaming in giving birth to religious attitudes and moderation. It is in line with Arafah's statement that local scholarship becomes full of values of moderation. It is because local wisdom and religion are intertwined to maintain diversity.¹⁸ The values of local wisdom implemented in the academic world of the campus include the practice of tolerance and moderate, open, and tolerant attitudes amidst differences among students.

This perspective is supported by an academic-religious environment that further supports Bourdieu's concept of generative formulas in social practice. A habitus is continuously carried out, strengthened by knowledge capital, perspectives, and mainstream religious moderation. There is a container as an arena for actualization. The internalization process will be embodied in the practices of student social worship in everyday life. The formula (habitus x capital) + realm = practice is a dialectical relationship between the structure of one's understanding/mindset/mainstream of religion as individual capital and social interaction, eventually leading to the internalization of life. The existence of this arena, practice, and intellectual understanding of moderate religion will influence and form the relationships that surround student life.

¹⁶ Kementerian Agama Republik Indonesia, *Pedoman Penyelenggaraan Madrasah Diniyah Takmiliyah* (Jakarta: Kementerian Agama RI, 2014), iii.

¹⁷ Kementerian Agama Republik Indonesia, *Pedoman Penyelenggaraan Madrasah Diniyah Takmiliyah*.

¹⁸ Arafah, "Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)."

The discourse, as mentioned earlier, emphasizes the purpose of applying this pattern to pesantren by injecting the *madrasah diniyah* curriculum into the campus academic curriculum. It is to form a positive character in students – a moderate Islamic character. As Ihsan's research states, character is an integral part of academic culture.¹⁹ In this case, it is the academic culture of the campus. Character is a potential that must be developed in every academic activity. The character correlates with background and sociocultural background, eventually forming an action conceptually in the form of *habitus*.²⁰

In every teaching, we always choose teachers who are able and ready to be moderate, such as not being reluctant to perform flag ceremonies, being ready to be respectful when the Red and White flag is raised, and also not hesitating in participating in religious ceremonies in the community, such as *tablilan*, or *yasinan*. It is important because they will teach religion. It is from where they can teach religious moderation, whether moderate or not. Thank God we have not found any candidates for ustaz who are not moderate. All meet the four indicators of religious moderation.²¹

Thus, the practice of academic culture wrapped in religious constants based on religious moderation runs in Islamic religious colleges, especially in UIN Sayyid Ali Rahmatullah Tulungagung. It cannot be separated from the synergy among leaders, students, all campus residents as a circle of structure and society, stakeholders, cross-ministerial institutions, networks, communities, religious leaders, and the environment as agents. Structure and agent are substances that cannot be sorted and influence each other in a complex process to produce a perspective and social practice of religious moderation.

Supporting Activities for Academic Religious Culture based on Religious Moderation

Culture is defined as things related to the human mind and reason. The word culture is the culture derived from Latin, *cultura*.²² Culture is a way of looking at it, a way of life that develops and is shared by a group of people and passed on from generation to generation. It isn't effortless because it includes elements of religion, politics, customs, language, tools, clothing, buildings, and art.²³ All of them are inseparable things from a person, so many people tend to think they are genetically inherited. It must be maintained and protected so that it is not contaminated with other unwanted elements. In this framework, UIN SATU Tulungagung also maintains the tradition of academic culture so that it is not contaminated with the culture that is not following the ideology of the nation and religion.

Academic-religious culture became a culture that was accustomed to at UIN SATU Tulungagung. It is said to be academic-religious because of the tradition of critical thinking, and intellectual development of understanding scientific studies is rampant. Then, all of them are wrapped in the habituation of religious learning. It is implemented continuously and

¹⁹ Fulan Puspita and Zulkipli Lessy, "Islamic College and Local Culture: Internalization and Integration," *Edukasia: Jurnal Penelitian Pendidikan Islam* 16, no. 1 (2021): 57.

²⁰ Masruroh and Mudzakkir, "Praktik Budaya Akademik Mahasiswa."

²¹ Interview with Dr. Teguh, the Director of Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah, on January 24, 2022.

²² P. G. W. Glare, *Oxford Latin Dictionary*, 2nd ed. (United Kingdom: Oxford University Press, 2012).

²³ Deddy Mulyana and Jalaluddin Rakhmat, *Komunikasi Antarbudaya: Panduan Berkomunikasi Dengan Orang-Orang Berbeda Budaya* (Bandung: Remaja Rosdakarya, 2009).

consistently daily in the *madrasah diniyah* program under Ma'had al-Jami'ah. The process of conceptual negotiation has been carried out, but it is not just enough. However, it requires actualizing the conceptual mindset through cultural reinforcement. Strengthening culture, according to Sukirno, can be done through broadening insights and readings, meaning the implementation of tolerance, social ethics, justice, and democratic concepts constructed from Islamic universal values and moderation (*wasatiyyah*) to foster an attitude of tolerance and empathy (*altruism*) to humans.²⁴

Akhol Firdaus, in his campaign, said to be friendly to the local culture in the UIN SATU environment. It was never separated from the discussion. They invited them to discuss in the rooms of the main hall of UIN SATU. Firdaus said:

The invitation of believers to the campus area is to display them in stages of knowledge that they have been getting a negative stereotype so as not to be able to display their thoughts to their knowledge. It is also held to ingrain in students a sense of compassion, tolerance, *tepo selira*, with fellow citizens of both religions and people of different religions. They will inspire the campus and affirm that UIN SATU is a campus of civilization.²⁵

One supporting academic-religious cultural activities is optimizing student academic activities based on religious moderation. It collaborates with the culture of local wisdom as concrete evidence that students have an open insight into their solid religious understanding. Therefore, it creates the next generation who is religious and adapted to the culture of local wisdom. It is in line with Sugianto. He stated that culture collaborates with religion and belief in a social system. Similarly, Hasbullah stated that religion could be understood as a social phenomenon that gives the idea that the existence of religion cannot be separated from the influence of reality around it.

Another activity is to promote religious studies in a hybrid learning (online-offline), active in social media related to academic-religious studies as an implementation of the campus of da'wah and civilization. The covid-19 pandemic situation is not a barrier to continuing to spread the academic virus in religious dressing based on religious moderation. There is no change in material matters, habituation, worship, or prayer practice. What distinguishes only the means and facilities used. At the beginning of the COVID-19 pandemic, most were still stuttering with technology. But now it has begun to follow the online facility, exceeding initial expectations, where ustadz or ustadzah, lecturers, and musicians already have channels with followers and thousands of subscriptions.

Ruly P., one of the ustazah Ma'had al-Jami'ah as well as a lecturer at UIN SATU, said: We, the ustazahs here, invite and give an initial initiative to preach on social media vigorously. Whether it's Twitter, Instagram, or YouTube. We are also very noble in pioneering the world of podcasts that lately seem to be able to attract more public attention. Ready not ready, yes we, God willing, will always be ready to keep up with

²⁴ Ihsan et al., "Actualization of Islam Nusantara Values at Madrasah Qudsiyyah Kudus."

²⁵ Interview with Akhol Firdaus, one of the lecturers at UIN Sayyid Ali Rahmatullah, on January 24, 2022.

the times.²⁶

As Kosasih argues, the phenomenon states that social media spreads all positive and negative values. In the case of negative news (hoaxes) or news that corners one particular religious understanding, a filter is needed for each individual to respond to it. It is the direct implementation of predicting moderate attitudes in religion.

Kosasih's statement proves that the exposure of social media that has hit the global community without knowing the age and social affiliation requires burdensome individuals who already have a strong and deep religious understanding so that they are not easily carried away with the flow of distorted, extreme or even radical religious understanding.²⁷ Ma'had al-Jamiah has done in fortifying students is something must be strengthened as well as students not only as social media connoisseurs but also as social media actors so that they can spread positive values, Islamic proselytizing, friendly Islam, peaceful Islam (the smiling Islam), tolerant Islam, adapted to local traditions, have a *wastabiyah* spirit, and social media campaigns in terms of nonviolence. All of them will promote a moderate attitude toward religion.²⁸

Another form of academic-religious culture-strengthening activities by UIN SATU Tulungagung is determining the curriculum of Ma'had al-Jamiah and *madrasah diniyah*. The prescribed curriculum is a curriculum with references to books that are tolerant, moderate fiqh, nonviolent, and based on the teachings of ahlu sunnah wal pilgrims. The determination of this curriculum becomes urgent considering that the indoctrination of religious understanding source is from the material provided. The resulting output is distorted when the reference source submitted and studied has referred to a distorted reference.

In addition to the human resources that concern us. We also pay more attention, tightening the books we use as a source of teaching materials. The book that became the 'diktat book' has been studied and discussed together into a book worthy of teaching to students. We must admit that there are also Islamic scholars who are so conservative that they do not meet the indicators of religious moderation set by the Ministry of religious affairs. So, we did have to do it all (*book filter*).²⁹

It is reinforced by research that states that the internalization of religious moderation in the curriculum can answer the needs that are currently the problems of today, namely extremism and radicalism.³⁰

Another tangible of the moderate attitudes of UIN SATU students is the participation of students in commemoration activities of religious holidays, which are carried out both on and off campus. These activities have collaborated with academic activities on campus.

²⁶ Interview with Ruly Priantilianingtiasari, the teacher at Ma'had al-Jami'ah of UIN Sayyid Ali Rahmatullah and the lecturer at Faculty of Economics and Islamic Business, on January 30, 2022.

²⁷ One of the radicalisms also spread in the realm of Islamic medicine, ruqyah. Ahmad Natsir, "Radikalisme Dalam Ruqyah Shar'iyah (Analisis Semiotika Atas Metode Ruqyah Quranic Healing Indonesia Di Youtube)," *Dialogia: Jurnal Studi Islam Dan Sosial* 16, no. 1 (2018): 98–117.

²⁸ Sabara, "Beragama Dengan Moderat Di Era Pandemi Covid-19," *Mimikri: Jurnal Agama Dan Kebudayaan* 6, no. 2 (2020): 131–49.

²⁹ Interview with Dr. Teguh, the Director of Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah, on January 24, 2022.

³⁰ Husnul Khotimah, "Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren," *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 1 (2020): 62–68.

During the big day of *Maulid Nabi*, students simultaneously enliven through activities on social media by disseminating memes related to the commemoration of Maulid day. On Independence Day, students are also actively disseminating flyers and memes related to love for the country, memes and Twitter about religious moderation movements, and others. It is not merely the campus obligation. Still, it is the student's idea to actualize themselves in the intellectual-academic-religious arena.

Ma'had Al-Jami'ah's Contribution to Building a Religious Academic Culture Based on Religious Moderation

Ma'had al-Jamiah contributed to transforming science full of religious values. The existence of Ma'had al-Jami'ah as a goalkeeper of Islamic religious values, moderate Islam, is a characteristic of Islamic religious colleges in Indonesia. On the other hand, Ma'had al-Jamiah contributed to forming a peaceful and friendly Islamic character (*the smiling Islam*), moderate Islam, an exclusive antidote to Islam, extremism, and radicals.³¹

Director Ma'had al-Jami'ah affirms:

The presence of Ma'had al-Jami'ah in the UIN SATU environment is not only to fill in learning activities, BTQ, and other book recitations. More than that, we are determined to campaign for moderate, tolerant, and strong religious values. It is done to uphold a friendly Islam, not angry Islam.³²

Ma'had al-Jami'ah has given a real contribution to building an academic religious culture based on religious moderation within the UIN Sayyid Ali Rahmatullah, with evidence of the achievement of a good level of student religious moderation. Researchers have surveyed 3205 students out of 5270. They were the first semester students. The results showed a commitment to nationality, tolerance, anti-violence, and acceptance of local culture. The average was 50% and above. Thus, it concludes that the students have a high level of moderation.

This survey of students was conducted to monitor and evaluate how far their level of religious moderation was after being in the learning process under the auspices of Ma'had al-Jami'ah. The indicators used to measure are indicators of religious moderation. It includes national commitment, tolerance, nonviolence, and acceptance of local traditions.³³

First is the commitment to nationality. The survey results show that 74.28% of students have a high national commitment, 2.09% of national commitments are very high, 22.44% are committed to moderate nationality, and the rest are low. The number 74.28% is a high number, plus 2.9 very high commitment shows that the concept of *wasathiyah* has been successfully plugged into the understanding, mindset, as well as attitudes, actions, and reactions of students in their love for the country.

Second is the degree of tolerance. The survey results show that 7.80% of students have a very high tolerance level, 48.5% have a high tolerance, and 40.45% have a sufficient

³¹ Khotimah, 62–68.

³² Interview with Dr. Teguh, the Director of Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah, on January 24, 2022.

³³ Kementerian Agama Republik Indonesia, *Pedoman Penyelenggaraan Madrasah Diniyah Takmiliah*.

tolerance level. When combined, the high and very high toleration rate reaches 56.3%. It shows that the tolerance level of UIN SATU students is good because more than half of the students have a high level of tolerance.

Third, it is nonviolent. Regarding nonviolence, 25.5% of students strongly agree with nonviolent religion, 58.58% agree, and 14.79% are pretty agreeable. There are only 0.12% of about 4 college students disagree with anti-violence. These results require an even more careful search because they could fall into the category of error margins. Respondents do not understand the question or fill out the questionnaire unfocused, or even that is the ideology. It is vulnerable when the last choice is theirs. Therefore, this research must be conducted further.

Fourth, acceptance of local traditions. There 57.12% of students welcome local traditions, and 12.3% strongly agree and support the acceptance of local traditions. In comparison, 28.78% quite agree with the acceptance of local traditions. If combined between opinions strongly agree with agree, 69.42% is a high number. It shows that the level of understanding of religion and worship of the students has been open. The diversity pattern has a moderate perspective because of adapted attitudes towards local traditions as a tangible form of implementing various moderations.

CONCLUSION

The development of an academic-religious culture based on religious education in Ma'had al-Jami'ah UIN Sayyid Ali Rahmatullah Tulungagung can be concluded as follows. First, the academic-religious development based on religious moderation employs the pattern pesantren. It integrates with the characteristic of the *madrasah diniyah (madin)* curriculum in the campus academic curriculum. Second, some supported activities of an academic religious culture based on religious moderation involve some aspects. They are intellectual conceptual, strengthening of academic-religious culture, and actualization/implementation in activities both on and off campus. Third, two of Ma'had al-Jami'ah's contributions to building an academic, religious culture based on religious moderation. The first is it transforms the religious values of science. It is the goalkeeper of Islamic religious values as a characteristic of Islamic religious universities. The second is it contributes to forming a peaceful and friendly Islamic character (the smiling Islam), moderate Islam, an exclusive Islamic antidote, extreme or radical.

REFERENCES

- Arafah, Sitti. "Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)." *Mimikri: Jurnal Agama Dan Kebudayaan* 6, no. 1 (2020): 58–73.
- Baso, Ahmad. *Al-Jabiri, Eropa Dan Kita*. 2nd ed. Tangerang: Pustaka Afid, 2017.
- Bourdieu, Pierre. "Habitus." In *Habitus: A Sense of Place*, edited by Jean Hillier and Emma Rooksby, 27–34. United Kingdom: Ashgate Publishing, 2015.
- Bruce, Steve, and Steven Yearley. *The Sage Dictionary of Sociology*. London: SAGE Publications, 2006.

- Ch, Mufidah. "Pesantren Rakyat: Perhelatan Tradisi Kolaboratif Kaum Abangan Dengan Kaum Santri Pinggiran Di Desa Sumberpucung Kabupaten Malang Jawa Timur." *El-Harakah* 14, no. 1 (2012): 115–34.
- Dearnley, Christine. "A Reflection on the Use of Semi-Structured Interviews." *Nurse Researcher* 13, no. 1 (2005): 19–28.
- Glare, P. G. W. *Oxford Latin Dictionary*. 2nd ed. United Kingdom: Oxford University Press, 2012.
- Hox, Joop J., and Hennie R. Boeije. "Data Collection, Primary versus Secondary." *Encyclopedia of Social Measurement*, 2004.
- Ihsan, Achmad Zuhri, Azwar Annas, and Hanik Hidayati. "Actualization of Islam Nusantara Values at Madrasah Qudsiyyah Kudus." *Edukasia: Jurnal Penelitian Pendidikan Islam* 16, no. 1 (2021): 147–62.
- In'ami, Moh, Lalu Thohir, and Sholehudin. "Pesantren Vis a Vis Global Challenges, Strengthening Vision of Pesantren." *Edukasia: Jurnal Penelitian Pendidikan Islam* 15, no. 2 (2020): 375–91.
- Johnston, Melissa P. "Secondary Data Analysis: A Method of Which the Time Has Come." *Qualitative and Quantitative Methods in Libraries (QQML)* 3, no. 3 (2014): 619–26.
- Kementerian Agama Republik Indonesia. *Pedoman Penyelenggaraan Madrasah Diniyah Takmiliyah*. Jakarta: Kementerian Agama RI, 2014.
- Khotimah, Husnul. "Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren." *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 1 (2020): 62–68.
- Krisdiyanto, Gatot, Muflikha, Elly Elvina Sahara, and Choirul Mahfud. "Sistem Pendidikan Pesantren Dan Tantangan Modernitas." *Tarbawi: Jurnal Ilmu Pendidikan* 15, no. 1 (2019): 11–21.
- Masruroh, Abrorinnisail, and Moh. Mudzakkir. "Praktik Budaya Akademik Mahasiswa." *Jurnal Paradigma* 1, no. 2 (2013): 1–12.
- Mulyana, Deddy, and Jalaluddin Rakhmat. *Komunikasi Antarbudaya: Panduan Berkomunikasi Dengan Orang-Orang Berbeda Budaya*. Bandung: Remaja Rosdakarya, 2009.
- Natsir, Ahmad. "Identitas Poskolonialisme Pesantren Modern." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 203–18.
- . "Radikalisme Dalam Ruqyah Shar'iyah (Analisis Semiotika Atas Metode Ruqyah Quranic Healing Indonesia Di Youtube)." *Dialogia: Jurnal Studi Islam Dan Sosial* 16, no. 1 (2018): 98–117.
- Nurdin, Fauziah. "Moderasi Beragama Menurut Al-Qur'an Dan Hadist." *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59–70.
- Pusat, Pemerintah. Peraturan Pemerintah (PP) tentang Pendidikan Tinggi (1999).
- Puspita, Fulan, and Zulkipli Lessy. "Islamic College and Local Culture: Internalization and Integration." *Edukasia: Jurnal Penelitian Pendidikan Islam* 16, no. 1 (2021): 57–78.
- Sabara. "Beragama Dengan Moderat Di Era Pandemi Covid-19." *Mimikri: Jurnal Agama Dan Kebudayaan* 6, no. 2 (2020): 131–49.
- Suprayogo, Imam. *Universitas Islam Unggul: Refleksi Pemikiran Pengembangan Kelembagaan Dan*

Reformulasi Paradigma Keilmuan Islam. Malang: UIN Maliki Press, 2009.

Zarkasyi, Hamid Fahmy. "Imam Zarkasyi's Modernization of Pesantren in Indonesia." *Qudus International Journal of Islamic Studies (QIJS)* 8, no. 1 (2020): 161–200.