

STRATEGIC MANAGEMENT OF ISLAMIC TEACHING FOR STRENGTHENING RELIGIOUS MODERATION IN PUBLIC UNIVERSITIES

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Submitted: 21/10/2024

Revised: 20/12/2024

Accepted: 19/02/2025

Published: 21/04/2025

Abstract

This study aims to explore the strategies for strengthening religious Moderation and national defences in the Islamic Religious Education (PAI) course, as implemented by Islamic Religious Education lecturers at the University of Indonesia. These strategies serve as a supplement to enhance students' understanding of moderate religious perspectives and deepen their national insight. This research employs a qualitative approach using a case study method conducted at the University of Indonesia. The data was obtained through in-depth interviews with PAI lecturers at UI, document analysis, and participatory observation. The data analysis process in this study consisted of data reduction, data display, and conclusion drawing. Data was reduced by selecting and categorizing relevant information obtained from interviews, document analysis, and participatory observations. The reduced data were then systematically presented in a narrative form to facilitate the interpretation process. The final stage involved drawing conclusions by identifying patterns, relationships, and meanings that emerged from the overall analyzed data. The findings indicate that the implementation of Islamic Religious Education at the University of Indonesia follows the regulations governing General Compulsory Courses (MKWU) as mandated by the government. The Islamic Religious Education course at UI is part of the Higher Education Personality Development Program (PPKPT) under the University Course Management, Directorate of Education, University of Indonesia. In practice, PAI at UI is not only taught through classroom lectures but also supplemented with treatments and enrichment activities such as religious studies, personality, and organizational capacity development (Religious Moderation and National Defense Student Movement). These efforts aim to enhance students' religious knowledge and understanding while simultaneously strengthening their national insight.

Keywords

Islamic teaching, Public university, Religious moderation, Strategic management.



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INTRODUCTION

In an increasingly complex era of globalization, religious Moderation and state defence are two crucial aspects in building the character of students who are oriented towards national values and inclusive religion. Higher Education has a strategic role in instilling these values through a structured curriculum and innovative learning approaches. Universitas Indonesia, as a leading educational institution, has implemented a strategy to strengthen religious Moderation and state defence in the Islamic Religious Education (PAI) course in order to form students who have moderate religious understanding and high awareness of national unity. This study aims to analyze the management strategy in the implementation of religious Moderation and state defence in Islamic Education courses at the University of Indonesia, as well as to examine its impact on students' attitudes and understanding. This study is expected to gain in-depth insight into the effectiveness of the strategies that have been implemented, as well as recommendations for further development in order to strengthen social harmony and national insight in the academic environment.

In the context of higher education in Indonesia, strengthening religious Moderation and state defence are crucial issues that need special attention. Universities, especially those that are public, have a strategic role in forming students who are not only academically intelligent but also have national insight and moderate religious attitudes. Islamic Religious Education (PAI) courses in public universities have become an important instrument in instilling these values. Therefore, an effective management strategy is needed to strengthen religious Moderation and state defence in Islamic Education learning, especially in this case at the University of Indonesia.

One interesting aspect of the study is how students perceive the integration of religious Moderation and state defence in PAI courses. Understanding the integration of the concepts of religious Moderation and state defence in PAI learning is needed. The response of students regarding the strengthening of religious Moderation and state defence is very positive. They not only get materials about religion and religion in the classroom, but also how to practice moderate and tolerant religion in society. In addition, the synergy between Universitas Indonesia and related institutions, such as the Ministry of Religious Affairs, the Ministry of Education, Culture, Research and Technology, and other institutions, is also an important factor in supporting the strategy of strengthening religious Moderation and state defence in higher Education. This collaboration can be realized in the form of curriculum development, training for lecturers, and organizing enrichment

programs for students. With a strong synergy, it is expected that the implementation of religious Moderation and state defence in PAI can run more systematically and effectively.

Apart from the implementation aspect, the policy taken by Universitas Indonesia in supporting the strengthening of religious Moderation and state defense in PAI courses is also a factor that needs to be studied further. A clear and directed policy will provide a strong foundation for lecturers in developing teaching strategies that are aligned with the vision of nationality and religious Moderation.

Some sources related to this paper are: First, it mentions that Islamic Religious Education based on religious Moderation is a compulsory subject for Muslim freshmen at the University of Indonesia. The course aims to promote deradicalization and increase nationalism among students. The study found a significant effect ($r\text{-count } 0.58 > r\text{-table } 0.1966$) of this educational approach on students' nationalism, suggesting that integrating religious Moderation and national defence into the curriculum effectively addresses intolerance and fosters a sense of national identity among students (Solechan et al., 2024). This study only highlights how the religious moderation approach in PAI can improve religious understanding and national defence for students, without mentioning what steps and strategies are carried out, such as the author's research.

The second research discusses the integration of religious moderation values, such as love for country and tolerance, into Islamic religious Education at SMK TI Bali Global Klungkung. This approach fosters harmonious relationships between Muslim students and their communities, promoting a sense of national defence through understanding and respect for diversity. By fostering a moderate and non-violent character, the education system contributes to a more cohesive society, aligning with the broader goal of Islamic Education in supporting national defence (Ratnah et al., 2024). This study discusses the integration of religious Moderation in PAI subjects in Vocational High Schools in Bali, as well as the specific steps and strategies taken in the integration.

The third research that reviews religious Moderation among students in the Islamic Religious Education program at UIN is very important to foster a positive attitude towards national defence (Andrian et al., 2024). This research integrates religious Moderation and Islamic Education on the UIN campus. Furthermore, the fourth study discusses that religious Moderation, supported by Islamic religious Education, is essential to foster harmony in Indonesia's diverse society. It advocates a moderate approach to overcoming extreme views, thus enhancing social cohesion and minimizing conflict (M. Aditya Ramdhani & Abdul Aziz Romdhoni, 2023). This study only

highlights how PAI, strengthened by religious Moderation, can foster harmony in diverse Indonesian societies. Of course, this is different from what the author researched, where strategies are carried out to integrate religious Moderation and state defence with PAI. Research also explains that Islamic religious Education can instill moderation values, encourage students to adopt a balanced perspective, and reject extremism. Through methods such as discussion and group work, students learn to appreciate diversity and practice justice, which is in line with the teachings of M. Quraish Shihab (Nasihin et al., 2023).

As is known, religious Moderation is very important in Islamic religious Education, as it will promote tolerance and character development in a multicultural environment. This calls for collaboration between parents, students, and institutions to promote a harmonious educational environment (Wahid, 2024). In addition, religious Moderation is essential for societal harmony, emphasizing its roots in Islamic teachings. A systematic approach to religious Education can foster tolerance and cooperation, contributing to the defence of the country by promoting a peaceful social framework (Mahmud, 2022). Moreover, religious Moderation in Islamic Education fosters tolerance and understanding among students, which is essential for national defence. It advocates that universities promote moderate Islamic teachings to combat radicalism and discrimination (Fuad & Mila, 2022). Religious Moderation through inclusive Islamic Education can also combat extremism. It advocates government and society, promotes Moderation, and fosters tolerance and respect for differences, which are essential for national defence and societal harmony (Muchtar et al., 2022).

Strengthening religious Moderation in Islamic Religious Education can be achieved through enhancing the moderation paradigm, developing relevant curricula, and implementing effective learning strategies, all of which contribute to fostering moderate attitudes and behaviours among students in universities (Suryadi, 2022). In addition, regarding religious moderation policies, there are at least five strategies to strengthen religious Moderation, including improving the education system in Education, which focuses on establishing religious moderation houses in State Islamic Universities, thus integrating state defence in Islamic religious education courses (Rofiqi et al., 2024).

The previous studies discussed above both describe how the integration of Religious Moderation with Islamic Religious Education can improve students' religious understanding and national insight. However, what distinguishes this research is the locus and strategy carried out by the author, namely by providing a real understanding and practice for students so that they really live and explore their role as students who live in a plural environment.

Based on this background, this study aims to analyze how management strategies in strengthening religious Moderation and state defense in PAI courses in public universities, especially at the University of Indonesia. Thus, it is expected that the results of this study can contribute to the development of educational policies and practices that are more inclusive and oriented towards the formation of moderate and nationalistic-minded students.

METHOD

This research is qualitative field research with a single case study approach (Sugiyono, 2014). This aims to deeply understand the management of strategies to strengthen religious Moderation and national defence in Islamic Religious Education (PAI) courses at the University of Indonesia. This approach was chosen to descriptively explore the strategy, implementation, and challenges in the implementation of strengthening the values of religious Moderation and national defence in the Islamic Education learning environment. The research was conducted at the University of Indonesia by lecturers teaching PAI courses, students participating in the courses, and related parties such as curriculum managers and academic policies.

Data were collected through in-depth interviews with lecturers and students, participatory observation of the learning process and supporting activities (such as religious studies, seminars, and student activities), and documentation analysis of university policies, syllabi, and teaching modules. The data obtained were analyzed using thematic analysis techniques through three stages: data reduction by selecting and summarizing relevant information; data presentation in the form of descriptive narratives to map patterns and inter-thematic relationships; and conclusion drawing based on emerging findings to answer research questions related to managerial strategies in strengthening religious Moderation and state defence in PAI courses.

FINDINGS AND DISCUSSION

Findings

This research reveals management strategies for strengthening religious Moderation and national defence applied in Islamic Religious Education courses at the University of Indonesia. Through a qualitative approach with a case study method, this research explores various aspects of implementation, effectiveness, and challenges faced in the integration of religious moderation values and national insight into the curriculum and academic activities. The results of this study are

expected to contribute to the development of higher education policies that shape students with nationalistic insight and moderate and inclusive religious understanding. The results of this research can be seen in Table 1.

Table 1. Management Strategy for Strengthening Religious Moderation and State Defense in Islamic Religious Education Courses at the University of Indonesia

No.	Category	Research Results
1.	Academic Policy	Universitas Indonesia implements a policy based on religious Moderation and state defence in PAI courses as part of the General Mandatory Course (MKWU).
2.	PAI Course Curriculum	The curriculum is designed to integrate the values of religious Moderation and state defence through thematic approaches, reflective discussions, and national and religious case studies.
3.	Lecturer Learning Method	Lecturers use interactive learning methods, such as group discussions, case studies, and critical reflection, as well as the utilization of digital technology in learning.
4.	Support Program	There are supporting activities such as religious studies, nationality seminars, student organization development, and other programs that strengthen students' understanding of religious Moderation and national insight.
5.	Collaboration and Synergy	The university collaborates with the Ministry of Religious Affairs, the Ministry of Education, and religious organizations to strengthen the implementation of religious Moderation and state defence programs in learning.

Table 2. Impact of Research Results

No.	Aspects	Impacts Found
1.	Students' Religious Understanding	Students show an increased understanding of the concepts of religious Moderation, tolerance, and the application of national values in daily life (interaction with the academic community and the surrounding environment).
2.	Student Attitude and Behavior	Inclusiveness and tolerance have increased, and there is a higher awareness of the importance of diversity in the context of national life.
3.	Participation in the State Defense Program	Students are more active in state defence activities, such as national seminars, religious moderation organizations, and nationality-based community service.
4.	Impact on Lecturers	Lecturers are more innovative in delivering material with contextual and interactive approaches that attract students' interest in understanding religious Moderation.
5.	Strengthening National Identity	Students have a broader national insight, understand the importance of national unity, and are more aware of their role as responsible citizens.

The results showed that the management strategy of strengthening religious Moderation and state defence applied in PAI courses at the University of Indonesia had a positive impact on students. With supportive academic policies, an integrative curriculum, innovative learning methods, and synergy with various parties, students are able to internalize the values of religious moderation and state defence in their daily lives. With this research, it is hoped that similar strategies can be adopted

by other universities in order to produce young people who have strong national insight and moderate and inclusive religious understanding. From the research related to management strategies applied in strengthening religious Moderation and state defence at the University of Indonesia, several things were obtained as follows:

1. Academic Policy: Universitas Indonesia has established the Islamic Religious Education (PAI) course as part of the General Mandatory Course (MKWU), in which the concepts of religious Moderation and state defence are integrated. This indicates a strong policy basis for the implementation of this program.
2. PAI Course Curriculum: The curriculum is organized with a thematic, reflective, and case study-based approach. The material not only discusses religious aspects but also how religion is understood moderately in the context of nationality.
3. Lecturer Learning Methods: Lecturers use various innovative methods such as group discussions, critical reflection, and the use of digital technology in learning. This method aims to help students better understand and internalize the values of religious Moderation and nationality.
4. Supporting Programs: In addition to classroom learning, Universitas Indonesia also organizes religious studies, nationality seminars, and student organization development to instill national and religious values more tangibly outside the classroom.
5. Collaboration and Synergy: The university collaborates with various institutions such as the Ministry of Religious Affairs (Sub-Directorate of PAI at PTU), the Ministry of Education, and religious and national organizations to strengthen the implementation of this program.

This result shows that the management of PAI courses at the University of Indonesia not only focuses on theory but also applies religious and national values through various strategies that actively involve students.

Impact of Research Results

The second table summarizes the impact of the strategies that have been implemented in the PAI course, reflecting the success of the program in raising students' awareness of religious Moderation and state defense.

1. Students' Religious Understanding: After taking this course, students showed improvement in understanding the concepts of religious Moderation and tolerance. They are better able to distinguish moderate religious understanding from extreme ones.

2. Student Attitudes and Behavior: Students tend to show an inclusive attitude, higher tolerance, and awareness of the importance of diversity in the life of the nation.
3. Participation in the State Defense Program: Students are more active in participating in national seminars, moderation-based religious organizations, and community service activities that support national unity.
4. Impact on Lecturers: Lecturers become more creative and innovative in delivering material, using interactive and contextual approaches so that students are more interested in understanding religious Moderation and national insight.

In the implementation of PAI at PTU, in this case at the University of Indonesia, PAI lecturers organize activities that have an impact outside the formal activities of lectures in the classroom, such as forming the organization Griya Moderasi Beragama dan Bela Negara (GMBBN UI), which is an organization that contains an activity program in collaboration with the Sub Directorate of PAI at PTU, Ministry of Religion, which aims to print ambassadors of religious Moderation from among students. Simaan Al Qur'an, in order to bring students closer to their holy Sahabat Masjid UI Program, is an activity designed to bring students closer to the mosque, as well as in the context of religious and social practices and other activities.

In terms of the management of Islamic Education, the University of Indonesia is under the sub-directorate of general course management (Subdit PMU). The PMU Sub Directorate also manages other courses classified as General Basic Courses (MKDU), such as Art, Sports, Pancasila, and others. The management of Islamic Education at the University of Indonesia is, in general, other campuses. Namely, I am using a module made by a team of Islamic lecturers. The learning system uses the Contextual Learning (CL) method and is combined with Problem-Based Learning (PBL). The status of Islamic Lecturers at the University of Indonesia consists of permanent non-civil servant lecturers and non-permanent lecturers (contract). Non-permanent lecturers (contracts) do not have a home base, and some do not have an NIDN as the official number of educators (lecturers). This is one of the things that makes it less than optimal to foster the career and competence of religious lecturers.

In-class learning. Lecturers of Islamic Religion at the University of Indonesia try to carry out several activities that are considered to be able to increase the religious understanding of students. Among the activities carried out are as following:

1. Griya Moderasi Beragama dan Bela Negara (GMBBN)

It is an activity program in collaboration with the Sub-Directorate of PAI at the Ministry of Religious Affairs PTU, which aims to produce ambassadors of religious Moderation among students. This activity is an extra activity given to students with the aim of providing a moderate understanding of Islam to students.

2. Khotmil and Sema'an Al Qur'an

This activity is an activity organized by the UI Islamic Religion lecturer community to attract students who have memorized the Qur'an. In addition, this activity is also intended for all UI students, especially those who are Muslim. This activity is held every Friday after Friday prayers.

3. Religious Studies

This activity is carried out for all UI students to provide additional religious insight outside of classroom learning. The study is held every Saturday morning and is taught by UI Islamic Religion lecturers.

4. Sahabat Masjid UI

It is a place where religious lecturers directly involve religious practice with UI students. This program provides an opportunity for all UI students to be directly involved in the management of the Mosque Prosperity Council (DKM) of the University of Indonesia Mosque, with the choice of entering various fields of management of the Mosque DKM. Students are given the opportunity to perform Friday prayers every week in the field of Adhan, Bilal, and the Friday information announcer.

The following is a table of religious activities organized by Islamic Religious Education lecturers at the University of Indonesia in order to strengthen the religious understanding of students.

Table 3. Religious Activities of University of Indonesia Students

No.	Activities	Time	Responsible
1.	Griya Moderasi Beragama dan Bela Negara (GMBBN)	The third week of every month	M. Yusuf Aidid (UI Islamic Religion Lecturer and GMBBN Coordinator)
2.	Khotmil and Sema'an Al Qur'an	Every Sunday (Friday)	Ustaz Achmad Solechan (UI Islamic Religion Lecturer, Coordinator, and Chairman of DKM Masjid UI)
3.	Religious Studies	Every Sunday (Saturday)	Ustaz Wahyu Apriyanto (UI Islamic Religion Lecturer and Coordinator of the UI Mosque Student Affairs section)

4.	Sahabat Masjid UI	Every Sunday (Friday)	Ustadz Wahyu Apriyanto (UI Islamic Religion Lecturer and Coordinator of the UI Mosque Student Affairs section)
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Source: Own Data Processing

Religious activities at the University of Indonesia (UI) are carried out regularly with lecturers and UI mosque managers in charge. These programs include the monthly Griya Moderasi Beragama dan Bela Negara (GMBBN), as well as weekly activities such as Khotmil and Sema'an Al-Qur'an, Religious Studies, and Sahabat Masjid UI. Each activity has a fixed schedule and is led by UI Islamic religion lecturers who act as coordinators, showing a commitment to strengthening religious Moderation and religious guidance for students and the UI academic community. In addition, these programs and activities are Islamic Religious Education management strategies in order to provide a moderate and inclusive understanding of Islam for students at the University of Indonesia.

Discussion

Religious Moderation and the spirit of state defence are two important pillars that must always be maintained in order to grow and remain strong in the face of various challenges and threats. Religious Moderation is an important approach to building an inclusive, harmonious, and peaceful society. It encourages mutual understanding, tolerance, and constructive dialogue between followers of different religions (Arifand et al., 2023). The government actively mainstreams religious Moderation through various programs, strategies, and agendas, which are implemented in synergy with various stakeholders, both from religious circles and society (Hidayah et al., 2024).

Among the strategies for strengthening religious Moderation through Education are establishing moderate-based student organizations in higher Education that aim to increase understanding and tolerance among religious communities in response to increasing religious conservatism (Farihatun & Auliya, 2022; Mukhibat, 2023; Mukhsin, 2024). Religious Moderation provides guidance and understanding to students on public university campuses about the importance of understanding Islam properly and correctly, maintaining harmony and diversity (Faizah, 2021).

This study discusses the strategy of strengthening religious Moderation and state defence in Islamic Religious Education (PAI) courses at the University of Indonesia. The program shows a comprehensive integration between academic policies, learning methods, and supporting programs (Ratnah et al., 2024; Thoriquttyas et al., 2020). This approach emphasizes the importance of internalizing the values of Moderation and nationalism in the learning process, which is reflected in

the use of interactive methods, reflective activities, and the involvement of students in religious and national programs outside the classroom.

The strategy integrates moderation values into the curriculum, fosters critical thinking, and utilizes interactive teaching methods. In addition, it emphasizes the role of educators and institutions in promoting moderate character (Musyahid & Kolis, 2023; Shofiyuddin et al., 2024). Encouraging religious Moderation through extracurricular activities in public universities can also counteract radicalization, thus indirectly supporting national defence by promoting learners' tolerance and empathy (Anwar et al., 2024; Budiman et al., 2024). In addition, from a policy perspective, Universitas Indonesia's strategy in strengthening religious Moderation and state defence can also be analyzed in the context of national character education as mandated by Law Number 20 of 2003 concerning the National Education System (Nafal Creative Team, 2024).

The findings of this study reveal that PAI lecturers at UI not only act as formal teachers but also as facilitators in shaping students' understanding of religious and national values in a contextual and inclusive manner. This reflects a paradigm shift in PAI learning from a textual-informational approach to a value-transformative one.

From the perspective of strategic management theory, as described by Bryson (2021), an effective educational strategy should include three main aspects: structured planning, adaptive implementation, and continuous evaluation. According to Rofiqi et al. 2024, strategies to strengthen religious Moderation include improving the education system (Rofiqi et al., 2023; Winata et al., 2021).

In this context, the strategy of strengthening religious Moderation and state defence at UI can be understood as a systematic effort to achieve the goals of character education and national integrity through Religious Education. This approach is also relevant to the national character education framework as mandated in Law No. 20 of 2003, which emphasizes the importance of forming the overall personality of students. In addition, the reflection-based learning approach applied in PAI courses at UI is in line with Piaget's 1972 theory of constructivism (Ulya, 2024), where students actively build understanding through experience and social interaction (McLeod, 2024; Munawaroh & Hidayatullah, 2024).

Dialogue of these findings with various previous studies shows consistency in the effectiveness of the approach to religious Moderation and state defence. For example, research by Amar Ma'ruf (2020) and Sodikin & Ma'arif (2021) shows that the moderation-based PAI curriculum

is able to encourage tolerant attitudes and harmonious interfaith interactions on campus (Ma'ruf, 2023; Sodikin & Ma'arif, 2021). Itika's research (2019) even highlights the contribution of this strategy to student participation in state defence activities (Rahmadania et al., 2021; Sitika, 2019). On the other hand, the study of Helmawati et al. (2024) highlights that the success of this strategy is strongly influenced by internal and external factors of students, so adaptive and contextual teaching strategies are of key importance (Helmawati et al., 2024). In addition, the typology of religious Moderation in General Higher Education (PTU) includes the internalization of Islamic Religious Education (PAI) courses, which strengthen moderate religious understanding and practice (Burhanuddin & Ilmi, 2022). This suggests that the findings at UI affirm the positive trends of previous studies while adding strong contextual evidence of practice at a large multicultural university.

However, this finding is also an antithesis to the common practice in many other public universities, where PAI learning is still positioned as a complementary course without strong integration with student character development. As stated by Muhaimin (2013), dichotomous and mechanistic approaches still dominate, which causes religious values not to be fully internalized in students' academic and social practices (Muhaimin, 2013; Sutisna, 2019). In addition, there are other challenges, namely the digital era, which brings significant changes in various aspects of life (Samsuddin et al, 2024). Integration should be carried out to convey the values of religious Moderation and state defence in Education, namely through structured and academic programs. Structured programs are programs outside the classroom, while academics are through the General Basic Course (MKDU) curriculum, which is implemented in the Semester Learning Plan (RPS) for Islamic Religious Education Subjects, towards Aswajaan, Pancasila, and Citizenship and Mandatory Curriculum Subjects (MKWK) (Ulu mu d d i n et al., 2024). The strategy implemented at UI shows that with strong political will from lecturers and institutions, PAI can be a strategic instrument in the formation of a moderate and inclusive national character.

Thus, the strategy of strengthening religious Moderation and state defence in PAI courses at the University of Indonesia can be used as a good practice model in the management of religious Education in public universities. The integration of policy, curriculum, learning methods, and supporting activities proves the effectiveness of this approach in shaping students who are not only academically proficient but also have high social and national awareness. Therefore, it is necessary

to reorient the policies and practices of PAI learning in other universities to adjust to the strategic principles that have proven effective and have been implemented at the University of Indonesia.

CONCLUSION

From the results of this study, the author concludes that the strategy of Strengthening Religious Moderation and State Defense in Islamic Religious Education Courses at the University of Indonesia is implemented through systematic academic policies, an integrated curriculum, and innovative learning methods that support students' understanding of moderate national and religious values. In addition, the impact of this strategy is seen in the increase in tolerant, inclusive attitudes, as well as students' awareness of the importance of state defense and diversity in social life. The author also hopes that there will be further studies related to Strengthening Religious Moderation and State Defense in Islamic Religious Education Courses. This is important to provide inspiration and role models to others in order to ensure that Islamic Religious Education is not only understood as a two-credit course, but can give a deep impression, so that students can actualize it in real life.

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