

The Perception of Lecturers and Students toward Islamic Moderation Concept: A Study in English Teaching and Learning Program of IAIN Madura

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Abstract

Thousands islands that formed Indonesia have made Indonesia as a country with hundreds of races, cultures, and languages. *Bhinneka Tunggal Ika* (unity in diversity) is the soul of Indonesia that make Indonesian can live together for many years in differences. Those differences are also implemented in the religious life. Islam, as the biggest religion in Indonesia, has been embraced by the believer in different yet similar ways referring to Al Quran and Hadist harmoniously. Unfortunately, the fact that some lecturers and students who fell into an extreme radicalization recently become the concern of many party as well as the ministry of religious affair. The ministry advice us to insert the concept of Islamic moderation into the teaching material as well as into the teaching and learning process. Based on to the call by the ministry of religious affair, the researcher then conducted a study to previously examine the perception of lecturers and students towards Islamic Moderation concept at the English Teacher Training study program of IAIN Madura. Researchers use a survey study through interview to the lecturers and questionnaires sent in a Google form to the students. There are 20 lectures who are interviewed and 33 students sent back the questionnaire. From the research result, it is known that some of the lecturers and the students have different opinion about the concept Islamic moderation. Those different concepts are about being Tolerance, respecting the national commitment, accommodating local culture and avoiding violence in many ways. While the implementation of the concept of Islamic moderation are done through the insertion of the issue on the various learning materials and media, also the use of various teaching techniques such as lecturing, discussion, group work and modeling.

Keywords: Islamic Moderation Concept; Perception; Teaching and Learning

Abstrak

Ribuan pulau yang membentuk Indonesia telah menjadikan Indonesia sebagai negara dengan ratusan ras, budaya, dan bahasa. *Bhinneka Tunggal Ika* (kesatuan dalam keragaman) adalah jiwa Indonesia yang membuat orang Indonesia dapat hidup bersama selama bertahun-tahun dalam perbedaan. Perbedaan-perbedaan itu juga diterapkan dalam kehidupan beragama. Islam, sebagai agama terbesar di Indonesia, telah dianut oleh orang beriman dengan cara yang berbeda namun serupa mengacu pada Al Quran dan Hadist. Sayangnya, fakta bahwa beberapa dosen dan mahasiswa yang jatuh ke dalam radikalisasi ekstrem baru-baru ini menjadi perhatian banyak pihak termasuk kementerian urusan agama. Kementerian menyarankan untuk memasukkan konsep moderasi Islam (moderasi beragama) ke dalam bahan pengajaran serta ke dalam proses belajar mengajar. Berdasarkan seruan oleh kementerian urusan agama tersebut, peneliti kemudian melakukan penelitian untuk mengetahui persepsi dosen dan mahasiswa terhadap konsep Moderasi beragama di program studi Tadris Bahasa Inggris IAIN Madura. Peneliti menggunakan studi survei melalui wawancara dengan dosen dan kuesioner yang dikirim dalam bentuk Google kepada mahasiswa. Ada 20 dosen yang diwawancarai dan 33 mahasiswa mengirim kembali kuesioner. Dari hasil penelitian, diketahui bahwa beberapa dosen dan mahasiswa memiliki pendapat berbeda tentang konsep moderasi beragama. Konsep-konsep yang berbeda

tersebut adalah tentang Toleransi, menghormati komitmen nasional, mengakomodasi budaya lokal dan menghindari kekerasan dalam berbagai bentuknya. Sementara implementasi konsep moderasi beragama dilakukan melalui penyisipan isu-isu tentang moderasi beragama pada berbagai bahan pembelajaran dan media, juga penggunaan berbagai teknik pengajaran seperti ceramah, diskusi, kerja kelompok dan pemodelan.

Kata Kunci: Konsep Moderasi Beragama, Persepsi; Pengajaran dan Pembelajaran

Introduction

Thousand islands that formed Indonesia have made Indonesia as a country with hundreds of races, cultures, and languages. *Bhinneka Tunggal Ika* (unity in diversity) is the soul of Indonesia that make Indonesian can live together for many years in differences. Those differences are also implemented in the religious life. Islam, as the biggest religion in Indonesia, has been embraced by the citizen in different yet similar ways referring to Al Quran and Hadist harmoniously.

Unfortunately, the fact that some lecturers and students who fell into an extreme radicalization recently become the concern of many party as well as the ministry of Islamic education. The ministry appeals the lecturers in the Islamic higher institution to insert the concept of Islamic moderation into the teaching material as well as the teaching and learning process.

Introducing students to the concept of Islamic moderation, is expected to make them more open-minded individuals, open to all kinds of differences and can measure actions that should be done and actions that should be avoided in order to create a safe and peaceful state protected from all forms of violence resulting from the misleading radicalization movement.

Based on to the call by the ministry education, the researchers then conducted a study to previously examined the perception of teachers and students towards islamic moderation concept in the teaching and learning process in English teaching and learning program of IAIN Madura. Researchers use a survey study through questionnaire sended in a google form. There are 20 lectures and 33 students sent back the questionnaire. From the research result, it is known that some of the lecturers have different opinion about the concept Islamic moderation. Those different concepts are about being tolerance, respect the multiculturalism, religious and pious. On the other hand, some of the lecturers already familiar and aware of the Islamic moderation concept and already insert and implement it into their teaching.

The Concept of Islamic Moderation in Indonesia

Moderation in Islam is resemble to *wasatiyyah*, that is defined by Kamali¹ as a virtue that helps to develop social harmony and equilibrium in personal affairs within the family and society and in a much wider spectrum of human relation because moderation is closely between extremities. Moderation is often used interchangeably with, 'average', 'core', 'standard', 'heart', and 'non-alignned'.

In a more comprehensible redaction, Wahbah Al-Zuhaili in Kamali² define moderation (*Wasatiyyah*) as moderation and balance (*I'Tidhal*) in belief, morality and character, in the manner of treating others and in the applied system of sociopolitical order and governance. the basis of Islamic moderation (*wasatiyyah*) istself is guided in the Qur'an from the verse 143, surah Al-Baqoroh³:

¹ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'ānic Principle of Wasatiyyah* (Oxford ; New York: Oxford University Press, 2015), 1-8.

² Kamali, 11.

³ Muhammadul Bakir and khadijah othman, "Modelling the Islamic Higher Learning Education System through Islamic Moderation," *AR-Raiq* Special Edition (2018): 68-69.

“Thus, have we made of you and ummat justly balanced, that ye might be witness over the nations, and the messenger a witness over yourself; and we appointed the Qibla to which thou was used, only to test those who followed the messenger from those who would turn on their heels (from the faith). Indeed it was guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness and mercifull.”

Hence, Islamic Moderation can then be understood as a perspective, attitude, and behavior that always takes a position in the middle, always act fairly, and do not extreme in religion⁴

In Indonesia, officially Islamic Moderation is known as *moderasi beragama* (religious moderation). Religious moderation⁵ can then be understood as a perspective, attitude, and behavior to always take a position at in the middle, always act fairly, and not extreme in religion. Something to remember is that there are always a measurement and standart in deciding how fair or how extreme something are. The measurement can be made based on the reliable sources, such as religious texts, state conventions, local wisdom, and consensus and mutual agreement.

The basic principles of religious moderation are fair and balance⁶. The first basic principles is always maintain a balance between two things, for example balance between mind and revelation, between body and spiritually, between rights and obligations, between individual interests and communal benefit, between necessity and volunteerism, between religious texts and ijthad from religious leaders, between ideal ideas and reality, and balance between the past and the future. The second one is fair that is interpreted as: 1) impartial / not siding; 2) siding with the truth; and 3) fitting /not arbitrary.

Both basic principles of the religious moderation will be easier to reach if someone has sufficient religious knowledge so that they can be wiser, resist temptation so that they can be more sincere without burden, and not selfish with the interpretation of themselves so they have a courage to admit the interpretations of other people and able to express their views based on knowledge.

To see wether someone has understood the concept of the religious moderation, there are four indicators of religious moderation that we can notice, those four indicators, namely: 1) national commitment; perspective or one's attitude, and religious practice have an impact on loyalty to the basic consensus of nationalities, especially related to the acceptance of Pancasila as an ideology of Indonesia, 2) tolerance; attitude to make room and does not interfere with the right of others to believe in the ideologies with Pancasila, and nationalism. 3) non-violence; not having an ideology (ideas) to make a change on the social and political system using violence / extreme methods in the name of religion, both in verbal violence, physical and thought and 4) accommodating to local culture; the extent of willingness to accept religion amaliah practices that accommodates local culture and tradition⁷

As a moslem, we should embrace the Islamic moderation concept to all aspect of life, including to the education. In a higher education the concept of Islamic moderation should be impelemeted in the characteristic of the learning process, in the planning of learning process and in the implementation of the learning process it self as what opposed by The Indonesian religious ministry on higher education⁸.

⁴ Kementerian Agama Republik Indonesia, *MODERASI_BERAGAMA.Pdf*, 1st ed. (Jakarta: Badan Litbang dan DIklat Kementerian Agama, 2019), 18.

⁵ Republik Indonesia, 17–18.

⁶ Republik Indonesia, 18–19.

⁷ Republik Indonesia, 43-45.

⁸ “KEPDIRJEN Pendidikan Islam Nomor 102 Tahun 2019 Tentang Standart Keagamaan Pendidikan Tinggi Keagamaan Islam,” n.d.

The policy on the implementation of Islamic Moderation concept in higher education in Indonesia did not only conduct as an effort to prevent radicalism in Indonesia. The former Indonesian Minister of religious affairs, Lukman Hakim Saifuddin, stated⁹ that the way we are religiously oriented towards the actualization of understanding of Islam can still be maintained in a moderate, not excessive, and not extreme way. He also invited all Islamic University in Indonesia, also must be able to teach how to be religious based on senses. Because without senses, he said, religion will become very formalistic, rigid, and tends to be fragmentative, and does not humanize humans so it will be deviate from the basic character of the religion itself. In line with the Indonesia Minister of religion above Arskal Salim as the Director of Islamic Religious Higher Education Directorate General of Islamic Education mentioned that the PBAK program should be used as a momentum to introduce and even strengthen understanding of religious moderation. He expected that the PTKI students will know about religious studies that are friendly and have a human dimension. "Islam is a religion that rahmatan lil alamin. Therefore, in a nation state, students must be able to make it as a spirit to live peacefully aim plurality"¹⁰

The characteristic of Islamic higher education in Indonesia must meet the Islamic values that states that the learning achievement are achieved through patience (istibar), perseverance (hirsun), honesty (sidiq), and thrusworthy (amanah). And the learning process should also point on the development of akhlaqul karimah or good character on the students in a wise, prudent and sincere ways.

The planning of the learning process should be arranged for each courses and presented in semester learning plans, and it should be conducted openly, dialogically and giving space for repairs by any party.

The implementation of the learning process takes place in the form of interaction between students and lecturers is done in a manner That is humanist and andragogic and dressed politely and face open. The learning process must include understanding and implementing religious values and Islam norms by upholding the values of tolerance, inclusivism, moderateism and Indonesian-ness.

From the above description on the standart of how and Islamic higher education institution must include the values of being moderate, tolerance, inclusive and also regarding the indigenous values owned by Indonesia, the lecturers must be able to translate them into any subject that are not merely a subject in Islamic corpus.

The researchers as the English lecturers in the English education department then had the desire to know the lecturers' and students' perceptions about the concept of Islamic moderation and how they implement it in their learning process. This research also tries to find out students' perceptions of the concept of Islamic moderation and where they get the knowledge so that the research data taken has good validity.

Implementing the Islamic Moderation to the English Teaching and Learning Process at IAIN Madura

English Teaching and learning study program is one of the study program at IAIN Madura. The portion of the curriculum used in the English education department of IAIN madura is 40% for courses with Islamic values and 60% for English language education. The challenge is how lecturers can incorporate Islamic values into 60% of the general courses.

⁹ "Menteri Agama Minta PTAI Jaga Moderasi Keberagamaan," accessed October 17, 2019, <https://mediaindonesia.com/read/detail/220730-menteri-agama-minta-ptai-jaga-moderasi-keberagamaan>.

¹⁰ "Moderasi Beragama Dikenalkan Kepada Mahasiswa Baru Kampus Islam," accessed October 17, 2019, <https://www.nu.or.id/post/read/107921/moderasi-beragama-dikenalkan-kepada-mahasiswa-baru-kampus-islam>.

Nevertheless it is not easy to incorporate Islamic values into a course that discusses how to teach English, which comes from a country that does not adopt Islam as the majority religion of its population. Moreover, the knowledge is developed based on the culture and circumstances of the people who are actually non-Muslims. In other words, it takes creativity and intelligence of the lecturers to be able to incorporate Islamic values into their curriculum and the learning process.

Islamic moderation or in Indonesia we recognize it as Religious moderation considered a new concept to be widely applied here in Indonesia. Even though the original concept is actually already ingrained in Indonesia, as a pluralistic and multicultural country, the Indonesian nation has proven to have the strength to survive with thousands of islands, hundreds of languages, hundreds of ethnic groups, and hundreds of cultures and remain true to national values based on Pancasila.

Unfortunately, nowadays many people stuck into radical movement that mislead them to an understanding that other people, who do not at the same religion or thought with, are as their enemy. For worst then it misleads them to do violence.

To avoid all of those misleading movement, education can be the door to create human resources who understand the concept of religious moderation so that the government's hopes to prevent radicalism in Indonesia can be achieved.

Implementing the Islamic moderation or the religious moderation in a teaching and learning process can be done through certain ways. Such as:

- 1 In the planning process. It is the process of setting objectives and determining the means to achieve the objectives. It entails to decide in advance what to be taught, how to teach, when to teach, who is to be taught, and the evaluation of recipient. Lecturers should plan carefully to blend the Islamic moderation values and the subject they need to teach to the students.
- 2 In the teaching and learning process. In this process the lecturers should consider the variables to achieve the learning goals and incorporate it with the concept of Islamic moderation, the behavior and the skills that can help them to have a meaningful learning experiences. The choice of the learning activities should match with the learning objectives.
- 3 The evaluation. The ways the lecturers evaluate the students learning outcome can also become some ways to introduce the concept of Islamic moderation to the students.

Method

This research is using a qualitative approach using also qualitative data to provide a comprehensive analysis of the research problem about the lecturers' and students' perception on the Islamic moderation concept and its implementation in the teaching learning process at English teaching and learning program at IAIN Madura. In this design, the researchers collect the data from the lecturers through a direct interview, while the data from the students were taken through a google form questionnaire and then interpret them to get the results. Subjects are 20 lecturers who teach in English Teaching and Learning study program of IAIN Madura and 33 students who responded to the questionnaire that the researchers share to the students whatsapp number in random. To maintain the research validity, we use source validity by giving the same questions to the lecturers and students to clarify the answers of each correspondent. Content validity is used to check the validity of the questionnaire and interview questions, checked by expert judgment. The result is five essay questions in the questionnaire and interview to ask about the research problems.

Results and Discussion

The Lecturers' Perception on The Islamic Moderation Concept

Based on to the interview conducted by the researchers to 20 lecturers, we can find out that the lecturers of IAIN Madura have different perception yet similar toward the Islamic moderation concept. From the research result we can conclude that the lecturers have some perception about Islamic moderation seing from 4 basic indicators as what the Indonesian Ministry of Religious Affair stated¹¹: those four indicators, namely national commitment, tolerance, accommodating to local culture, and non violence on the other hands reflect the perception of the lecturers about the concept of Islamic Moderation or in Indonesia it is called religious moderation.

1 National Commitment.

This indicator shows the perspective or one's attitude, and religious practice have an impact on loyalty to the basic consensus of nationalities, especially related to the acceptance of Pancasila as an ideology of a country.

Pancasila as the Indonesian ideology has five principles. The First Principle, Belief in God demands that religious people should live harmoniously despite different beliefs. The Second principle, Fair and civilized humanity; invites the public to recognize and treat each person as a fellow human being with noble dignity and basic rights and obligations. the third principle, Indonesian Unity; foster community attitudes to love the homeland, nation and state of Indonesia, participate in fighting for their interests, and take a solidier and loyal attitude towards fellow citizens. The Fourth Principles, Democracy led by wisdom in deliberation / representation; invites the public to be sensitive and participate in the political life and government of the country, at least indirectly with fellow citizens on the basis of equal responsibility in accordance with their respective positions. The Fifth principles, Social justice for all Indonesian; invites the active community to make a reasonable contribution in accordance with the capabilities and position of each to the country for the realization of general welfare, namely physical and mental welfare as fair as possible for all people.

Those five principles of Pancasila, implied that we cannot become too liberal. We need to always refers to Pancasila as the base of Republic Indonesia. In line with this opinion some of the lecturers considered Islamic moderation as not being too moderate or too liberal¹² since it will lead us to an extreme activities.

Islamic Moderation means being moderate in religious understanding and practice. Neither liberal nor extreme.

Liberal in¹³ online KBBI means 1. free nature; 2 view freely (wide and open). While in Wikipedia¹⁴, it means an ideology, philosophical outlook and political tradition based on the understanding that freedom and equality are the main political values. In general, liberalism aspires to a free society, characterized by freedom of thought for individuals. it rejects restrictions, especially from the government and religion.

From these two notions of liberalism, we can conclude that the concept of liberalism is incompatible with the concept of religious moderation adopted by the Republic of Indonesian. in other words, being too free as an individual without

¹¹ Republik Indonesia, *MODERASI_BERAGAMA.Pdf*, 43-45.

¹² AAH, the lecturer of Ulumul Hadist Subject, October 10, 2019.

¹³ "Arti Kata Liberal - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed October 30, 2019, <https://kbbi.web.id/liberal>.

¹⁴ "Liberalisme," in *Wikipedia bahasa Indonesia, ensiklopedia bebas*, July 22, 2019, <https://id.wikipedia.org/w/index.php?title=Liberalisme&oldid=15380520>.

considering others interest and rules such as religious rules or government laws are also prohibited. In line with the above opinion, KA stated that¹⁵ Islamic moderation concept is define as:

'Washatiah Islam. Not extreme nor too liberal'

Still in line with the first indicator of the implementation of religious moderation concept among the lecturers, the national commitment also appears from the definition of religious moderation concept as; a concept to neutral and not take on one side, by IH¹⁶.

'The concept of Islamic moderation is a concept that we use to not sided with one group with another group. It means to see and pay attention to the events around us we need to remain moderate, for example: debates between one another when the republic of Indonesia Bill which is often a threat to this nation that is not in accordance with what it should be. So for us as young people, we must have a concept in responding to the things that often happen now.'

2 Tolerance

This indicator shows one attitude to make room and does not interfere with the right of others to believe in the ideologies of Pancasila, and nationalism.

Tolerance is an attitude of mutual respect between groups or between individuals in society or in other spheres. Someone who has an attitude of tolerance, especially related to religion, will see the difference not as antagonism, hostility, but as a necessity. Because religious people are tolerant people who are able to accept, respect, and give freedom to other groups for people of different faiths and religions. Through tolerance, it is hoped that peace in Indonesia can be created properly.

Some of the lecturers of IAIN Madura have a perception that being moderate is being tolerance in many ways. Some of them focusing the tolerance on the religious side, some on the attitude in respecting the differences, while some are on being adaptive to the changes of life. As what are stated by the lecturers on the interview:

'Islamic Moderation is being the middle of not being and siding with the extreme right or on the left, it basic characteristic is being tolerant, respecting differences in opinion, and in practicing religious teaching due to differences in school'¹⁷

'The concept of religious moderation is an elegant Islamic attitude and Mentality that emphasizes and understanding of Islam that is tolerant of differences'¹⁸

'A policy project that aims to eradicate Islamic values that are assumed to be old-fashioned, conservative, and fanaticism (jumud) toward values that are assumed to be (also) more adaptive, moderate, and tolerant'¹⁹

'Moderate attitude in religion, as well as respecting the diversity in religions, respecting opportunities to worship for other religion and soon'²⁰

¹⁵ KA, interview with the lecturer of Listening Subject, October 8, 2019.

¹⁶ IH, the lecturer of Arabic subject, October 10, 2019.

¹⁷ ZS, the lecturer of Ilmu Pendidikan Islam Subject, October 10, 2019.

¹⁸ UB, the lecturer of Arabic, October 10, 2019.

¹⁹ M, the lecturer of Cross Cultural Understanding Subject, October 8, 2019.

²⁰ SN, the lecturer of Second Language Acquisition Subject, October 10, 2019.

3 Accommodating to Local Culture

The extent of willingness to accept religion amaliah practices that accommodates local culture and tradition.

Local culture is a custom and local customs that are born naturally, developed, and have become habits that are difficult to change. Indonesia is a pluralistic nation that has a variety of cultures. Tradition or habit based to Wikipedia²¹ is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. The most fundamental thing from tradition is that information is passed on from generation to generation both written and (often) oral, because without this, a tradition can become extinct.

The lecturers point the concept of Islamic moderation also from this indicator. Appreciating all the culture in Indonesia that is developed by the differences on religions and the richness of local cultural content. The various culture owned by Indonesia have made Indonesia a multicultural country. Multiculturalism²² teach the spirit of oneness (singularity) will gave birth to a strong unity, but the recognition of the plurality (diversity) of national culture is more guarantee national unity.

Respecting Indonesia as a multicultural country also stated by some of the lecturers, such as NKV. She defines the concept of Islamic moderation is someone ability in practicing the teaching of Islam yet respecting the multiculturalism in Indonesia²³

'Islam is our religion. However, we live in a multicultural country with a variety of religions and cultures. In my opinion, moderate islam is how we practice the teaching of Islam well without disturbing and without putting aside our nature as part of this multicultural country.'

As what other lecturer also points the Islamic moderation into the appreciation toward the multiculturalism in indonesia²⁴

'In my opinion, the concept of religious moderation is not only a transitional concept of how religious values are able to be carried out in the midst of heterogeneous societies, but rather more on the application in society state'

Another lecturer also relates the concept of Islamic moderation is to implement the Islamic teaching to all of the teaching as a part of religion amaliyah practice²⁵

'Linking all aspects of learning with the concept of Islam'

The lecturers has also the perception that Islamic moderation is about balancing between right and responsibility putting it at the right place. As what stated by Firdausiyah²⁶

'Islamic Moderation in my opinion is the way Islam balances rights and obligations. How does our religion teach us about putting the rights and obligations in the right place'

Even one of the lecturers has a perception that Islamic moderation is about looking back to the history²⁷

²¹ "Tradisi," in *Wikipedia bahasa Indonesia, ensiklopedia bebas*, March 16, 2019, <https://id.wikipedia.org/w/index.php?title=Tradisi&oldid=14897057>.

²² Suardi Suardi, "MASYARAKAT MULTIKULTURALISME INDONESIA," 2017, 4, <https://doi.org/10.13140/RG.2.2.29013.32484>.

²³ NKV, the lecturer of Psycholinguistic and Phonology, October 10, 2019.

²⁴ WSA, the lecturer of Psycholinguistics Subject, October 9, 2019.

²⁵ F, the lecturer of writing subject, October 8, 2019.

²⁶ F, the lecturer of English Morphology Subject, October 10, 2019.

'The teachings of Islam that do not forget their history, do not deviate from the Qur'an and the hadith, increase the teachings of the past to modern Islam'.

4 Non-Violence.

Having an ideology (ideas) not to make a change on the social and political system using violence / extreme methods in the name of religion, both in verbal violence, physical and thought.

This indicator, clearly stated that as an Indonesian citizen that should practice the Islamic moderation concept, we should avoid conducting any kind of violence for whatever reasons. Some of IAIN lectures also have the concept of Islamic moderation as an activity not to do violence as what stated by FR²⁸

'Moderate: balance, the middle path. When someone practices the principle of moderation, it means that each must not be extreme in each side of his view. When two things intersect, a midpoint can be taken. So that offense can be avoided. Even can raise something new and interesting.'

In addition, R²⁹ stated that:

'Islam is a religion that is peaceful and loves peace. Diversity in religion has been going on for a long time and the prophet Muhammad has explained that the difference between his people is grace. Moderation of diversity is the attitude of taking a middle position in carrying out his religion but that does not mean indecisive'.

One lecturer relates the concept of Islamic moderation into the effort to prevent the radicalism³⁰

Moderation is a movement that promotes openness and mutual respect to ward off radicalism that has recently infected a part of society.

Radicalism³¹ is an attitude to make a total change revolutionary by overturning existing values drastically through violence (violence) and extreme actions. There are several characteristics that can be recognized from radical attitude and understanding. 1) intolerant (do not want to respect opinions & beliefs of others), 2) fanatics (always feel right themselves; assume others are wrong), 3) exclusive (distinguishes oneself from most Muslims) and 4) revolutionary (tend to use violence to achieve goals).

The Implementation of The Islamic Moderation Concept Inside the Classroom.

Religious moderation should be more directed towards social awareness without putting aside the individual piety. This concept tried to be taught to the students of teaching and learning English study program by all the lecturers of IAIN Madura in order to build a more peaceful life and a better country to live in.

²⁷ M H, the lecturer of structure 1 subject, October 9, 2019.

²⁸ FR, the lecturer of Introduction to Linguistics Subject, October 8, 2019.

²⁹ R, the lecturer of Vocabulary 1 Subject, October 10, 2019.

³⁰ B, the lecturer of Structure 1 subject, October 8, 2019.

³¹ Badan Nasional Penanggulangan Terorisme BNPT, "Strategi-Menghadapi-Paham-Radikalisme-Terrorisme.Pdf" (RisTekDikti), 1, accessed October 30, 2019, <https://belmawa.ristekdikti.go.id/wp-content/uploads/2016/12/Strategi-Menghadapi-Paham-Radikalisme-Terrorisme.pdf>.

The lecturers did not specifically explain about Islamic moderation as something that must be known by the students. But, the lecturers introduce the concept of Islamic moderation as a concept through some activities, such as in the process of lecturing, making the students work in groups and doing discussions, and inserting the concept of Islamic moderation through various materials.

1. Discussion and Group Work

Discussion and group work can be ways to make the students working with many people who have different personalities and academic abilities also different points of view. This will indirectly teach them to better respect the opinions of others, able to adapt to different behaviors and points of view of others, and able to position themselves in the midst of different conditions, situations and people. There are some lecturers who try to introduce the concept of Islamic moderation through group work and discussion, as what stated on the interview below:

'Provide equal opportunities so that they respect each other while working in Group work because in group work they must be open and respectful of one another' (Mr B).

'There are two things that can be done to implement Islamic moderation in the classroom. The first is directly. Namely to give advice relating to Islam that rahmatan lil alamin. The second is to apply methods that not only explore their abilities cognitively but also affectively. Such as the application of cooperative learning methods in the classroom. This method can also be used to increase tolerance and respect the opinions of friends. When teaching vocabulary I used cooperative learning methods such as jigsaw, think pair share and such. Here when students discuss indirectly they are learning to respect each other's opinions. And practice tolerance when there are differences of opinion.' (Mrs. R)

'Each course material is divided into several parts to discuss by the groups so that they understand each character of their friends while working in group. Then the groups must prepare a discussion, with discussion they can respect different opinions. The practice of discussion with respect to the opinions of others is a tolerant character trait of Islamic moderation.' (Mr.Z)

'Creating a competitive academic atmosphere full of quality discussions that are peaceful but fun For example when in psycholinguistics lessons there are several learning concepts that I explained to free them to choose and give them the freedom to choose to apply them' (Mrs.N)

Another form of group works is done by another lecturer. She made the students to correct their friends work and give their comment on the work. So, they learn to help each other as one of the indicators in Islamic moderation concept to help others in need.

*'Peer editing checked each other's writing and then the lecturer checked again as feedback from the activity
When writing at the drafting stage to ask each other questions if there is something that is not well understood related to the topic' (F).*

2. Lecturing

Mostly the lecturer implement the concept of Islamic Moderation while they are explaining the materials, they advice the students to be more moderate in life, respecting others in any part of life. As what have done by Mrs. K, Mrs. N, Mr. W,

'I introduced the concept of Islamic moderation From casual chats while teaching, telling them the importance of understanding and practicing Islamic moderation. When I teach listening, it's more about learning to listen and the culture of people outside of Islam, that's where I tuck in a relaxed and interesting chat with students' (Mrs. K).

'Accustom students to express opinions and ideas that differ from one another while still maintaining tolerance in these differences. For example material axiology of Islamic education. in it discusses the source of values in Islamic education, namely the divine value and the value of insanियah. in explaining the material, I emphasize students to understand the values of moderation in both sources. keeping in mind the moderation values relating to these two sources. In between teaching activities, then I gave and implanted the concept to students. Such as I ask them to be respectful not only to the teacher or lecturer but also to my fellow friends. The value of honesty is a top priority for how they do, more specifically in the work of making papers or other tasks, so I urge and emphasize to do citation if a paragraph or sentence is not the result of their thoughts' (Mr. W).

'I don't do this much; in fact I have introduced Islam as a perspective for thinking in subjects that are already secularly stigmatized. course aims to learn, understand, appreciate, and respect other different cultures. The abstract must be seen both implicitly and explicitly in the preparation of learning tools, assignments, and examinations. I think the variable of respect and respect is altruism in Islam. Without the view that Modern Islam is between traditional Islam aka classical Islam (Mr. M)

'At the beginning of the teaching and learning process I always provide motivation to be more diligent in studying and worshipping. In addition, I always remind students to be careful in associating and choosing organizations. I advise them to choose an Islamic organization that brings peace and benefit to religion, nation and state' (Mr.G)

3. Using Various Teaching Materials and Media.

Another effective way to introduce the concept of Islamic moderation to the students is using various teaching materials trough many media. Such as in the reading subject the lecturers can insert the concept of Islamic moderation trough the choice of the texts and give it to the students using various techniques.

Other than using many reading texts variation, the lectures can also use another kinds of materials using media like pictures, videos, movie, multimedia and any other that is possible. Like what is said by some lectures in the interview:

'When I taught Reading, I gave an English text that tells the story of the beginnings of Islam entering Indonesia through a cultural approach, rather than by force or coercion. (Mr.G).

'The use of several resources / teaching materials. there are several sources that have different perspectives. that is where the middle ground can be taken, which opinion is relevant'. (Mrs. F)

'Respect differences of opinion without sacrificing the principles of authentic Islamic teachings in the Arabic textbook material, there are contained many texts which have a moderate Islamic spirit. (Mr.U)

'Respect religious principles and behavior, each foreign student in the class, without disturbing students or beliefs, for example those who are veiled, robe, fashionable, or other, most importantly in accordance with ethical code expectations,

In every lecture, for example, I used to use the concept of UNESCO, in this case, some opportunities for me to insert there, take a look ...

Learning to know: to provide the cognitive tools needed to better understand the world and its complexity, and to provide an appropriate and adequate foundation for future learning. Learning to do: to provide skills that will enable individuals to participate effectively in the global economy and society. Learning to be: to provide self-analytical and social skills to enable individuals to develop their full psycho-social potential, both effectively and physically, to become a 'complete person'. Learning to live together: to expose individuals to the values implicit in human rights, democratic principles, understanding and respect between cultures and peace in all walks of life and human relations to enable individuals and communities to live in peace and harmony. The four learning models based on UNESCO are in fact Learning to know is still limited to memorization without comprehension, Learning to do is still limited to master technical skills, Learning to be only limited to the classroom (intracurricular) and Learning to live together is only limited to class. If this continues without a clear direction then the diversity that exists in this nation will suffer tremendous damage in the form of clashes between tribes, languages, cultures and religions ... God knows 'bishowab' (Mr. G)

4. Modelling

Hear, see, do is being the core of teaching. Lecturers realize that some students are auditory learner that they can change their behavior and point of view just by hearing what the lecturers said in the lecturing process, while the other students need to see and even experiences the new things to understand and acquire the things. Modeling can be the answer to make the visual and kinesthetic students seeing and experiences the Islamic moderation concept in the process of teaching and learning.

The lecturer should become the living example of being an Islamic moderate person, person who respect and accept the pluralism. As what were stated by some lectures during the interview. They said that showing to the students that they themselves really respect the plurality of their students will make the students experienced the values.

'Ahlak and the teachings of the teacher in the classroom, should be based on the Qur'an and Hadith. Never leave Islamic habits, such as greetings, prayers before you start teaching and learning, shaking hands between lecturers and students.' (Mr. M)

'Give an example & motivate, Do not judge students too easy, for example when they are late for class - ask first why they are late. If the reason is acceptable, let them attend the lecture'. (Mr. W)

The Student's Perception on Islamic Moderation Concept

The researchers received 33 replied on the google form sended randomly to the students. There were 5 essay questions of the questionnaire that the students must answer based on to their comprehension about the Islamic moderation concept and their experiences about whether they ever receive any lesson about it or not. Mostly the students said that they do not receive specifically any lesson about Islamic moderation, they know the term from the lesson they got when they were in the senior high school.

But some of them said that some of their lecturers explicitly do not explained about the concept of Islamic moderation but they can see the concept itself being implemented in the process of teaching and learning. The students show their understanding about the concept of Islamic moderation by defining it into several definitions. The researcher divide the definition based on to the indicators of Islamic moderation proposed by the ministry of religious affair.

1. National Commitment.

This indicator shows the perspective or one's attitude, and religious practice have an impact on loyalty to the basic consensus of nationalities, especially related to the acceptance of Pancasila as an ideology of a country.

The concept of Islamic moderation to protect the country from radicalism can be difficult to achieve if the students understand the concept of Islamic moderation as being coming back to the teaching of Islam as the only right religion and considered that non-islamic cultures as a culture that has no right to develop in Indonesia. As what is stated by R, one of the respondent, he implied that Indonesia as a multicultural country should be rebuild using Islamic culture, on the other hand it was contradictive with the concept of Islamic moderation that try to embrace the plurality of Indonesia to create a peaceful Indonesia.

'Rebuilding Islamic culture and civilization that were displaced by non-Islamic cultures.' (R)

On the other hand some of the students already had a concept that being moderate is being respect to others and holding the commitment to be one as a peaceful country.

'moderation does not mean changing Islam but rather getting us together even though there is a lot of diversity or can be called tightening ukhuwah islamiyah'. (SS)

2. Tolerance

This indicator shows one attitude to make room and does not interfere with the right of others to believe in the ideologies of Pancasila, and nationalism.

More students also defined the concept of Islamic moderation as tolerance. They assumed that being tolerance is being moderate or being in the middle, respecting others who may have different religion, culture, and political view. As what stated by some of the students below:

'We must believe that in Islam we worship God as our God. The religious moderation that exists can increase our devotion and faith to faith in God. Because we understand that there are various religions in the world so that it is important to have mutual respect and tolerance.' (LJ)

'Namely, we must tolerate one another, because we live in a country with many kinds of diversity, whether ethnic, cultural, religious, racial, etc., we don't think we have to denigrate other tribes, religions, cultures, and races, because that difference are the Grace of Allah, maybe we are different in human perspective,

but we are the same in Allah's side. The Messenger of Allah has also given us an example of diversity at that time. We must follow Him'. (AF)

'Mutual respect, and support' (AM).

3. Accommodating To Local Culture

The extent of willingness to accept religion amaliah practices that accommodates local culture and tradition.

Indonesia is a big country with plurality, we are so rich with many local culture, not only in religion but also the culture that inherit the plurality of Indonesia itself. So, evethough Islam as the biggest religion embrace by the citizen but we should remember that Islam come to this country as a multicultural country. In other words, the way Islam embrace by the Indonesian must be different each other but off course without breaking the guidance from the Al-Qur'an and al-Hadist. This also understood by some of the students, for, they understand the concept of Islamic moderation is to implement the Islamic teaching to their life time to time. Because Islam is a rahmatan lil aalamiin religion that must spread peace to he world.

'Times to follow Islamic law from time to time. Even in modern times'(S)

'Offsetting and not exceeding the limits of humanity in all aspects of Islamic teachings.' (ZA)

4. Non-Violence.

Having an ideology (ideas) not to make a change on the social and political system using violence / extreme methods in the name of religion, both in verbal violence, physical and thought.

Another students already familiar with the concept of Islamic moderation as an understanding to avoid violence in any form.

'Moderate religion where moderate itself is an attitude that always avoids bad behavior' (M).

The Students Perception on the Implementation of Islamic Modern Concept on The Teaching and Learning Process

Islamic moderation or in Indonesia we recognize this as religious moderation is sounded to the public in the Jokowi's governance. The government make this into a big project that should be implemented to all aspect of life in Indonesia. The government do a lot of effort and a lot of fund to make this concept widely known by all the citizen in Indonesia and become the basic of all the citizen life.

Eventhough Islamic moderation in term of practice is not new but as a subject or something to discuss in an academic point of view this topic is still new. So, it make the teaching of islamic moderation as a concept that should be understood by the students is not commonly known by most of the students in English teaching and learning study program of IAIN Madura. Moreover, from the result of the research it was known that most the lecturers did not explicitly teach about the concept of islamic moderation to the students, but they introduce it as a concept in term of practical activities.

This may make some reasons on the research result about the students experience when they are asked about the implementation of the concept of Islamic moderation in their classroom. Most of the students thought that their lecturers do not implement the concept of moderation in their class. But, most of them undertand the concept of being moderate in term of daily life implementation. And how good it will to implement. The students perception on Islamic Moderation concept are:

1. Tolerance.

Most of the students comprehend the concept of Islamic moderation as being tolerance in many sides in order to avoid intolerance and radicalism.

As what stated by the students below:

'my lecturers never told me about the concept of Islamic moderation. yes, that is by being grateful for what we have by sharing together with those who are less able and increasing our worship as a sign of gratitude'. (SMKH)

'never told us about islamic moderation in class. But I allready know that it is a powerful formula in responding to the dynamics of the times or the rise of intolerance, extremism and excessive fanaticism that can tear down religious harmony in Indonesia.' (DA)

In my own opinion, in psychology courses because when friends discuss can appreciate an opinion but that does not mean there is no dispute, in presenting opinions both the speaker and the questioner must use ideas that make sense. Very well, I myself can understand that valuing a difference is much better. Yes you can, use it by always respecting other people of different religions, ethnicities, races, cultures etc. There are no barriers in it, but with certain rules in our respective religions' (AM)

2. Accommodating To Local Culture

Some of them said that they did not know wether being the islamic moderation concept is allready being taught in the classroom or not because they are still in the semester one, but they know the concept of Islamic moderation simply as being know the differences of culture in their religion.

'I am still in semester one don't know. The benefit is that we know the differences between cultures / religions in our religion, especially Islam.' (MF)

'never. With respect to the diversity of forms, strata are also diverse cultures'. (MA)

The responses of the higher semester students were different, some of them said that they allready taught about the concept of Islamic moderation in certain subject eventhough it was not in an explicit ways. Some of the stated that:

"Philosophy of Islamic education thought There are some that I can apply For example I apply it in a friendship environment. (FM)

'I think all courses at IAIN apply Islamic moderation Of course it's useful, I use Islamic moderation in my behavior and dress and apply this when I teach my younger cousins' (AHW)

Conclusion

Introducing students to the concept of Islamic moderation, is expected to make them more open-minded individuals, open to all kinds of differences and can measure actions that should be done and actions that should be avoided in order to create a safe and peaceful state protected from all forms of violence resulting from the misleading radicalization movement.

lecturers have a very important role in introducing the concept of religious moderation to students. The lecturers of English Teacher Training at IAIN Madura are lecturers who have a general education background so that not many of them have a religious background Education so this might lead to their understanding of the concept of religious moderation not as good as and as deep as other lecturers in Islamic-based majors. Therefore, the researcher tried to find out that the lecturers' perceptions on the concept of religious moderation. And here are the the perception of the concept: 1). The concept of religious moderation as an action to do all good things and avoid all bad things for the sake of creating peace for the commitment to the nation integrity as a Republic. 2). Religious moderation as a concept to respect differences and being tolerance. 3). religious moderation as a concept to respect the Indonesian nation as a pluralist country that rich in local cultures that must be accepted as a nation's wealth. 4). the concept to always avoid all forms of violence.

The students of English Teacher Training study Program of IAIN Madura mostly do not have comprehension on what is actually Islamic moderation concept as a theory but some of them already understand that Islamic moderation is about 1). Being tolerance to avoid violence in any term. 2). Accomodating to local culture. The culture that based on to the religion as life guidance as well as respecting Indonesian plurality.

The way the lecturers implement the concept of Islamic moderation in the classroom ased on to the interview result and the statement from the students are mostly conducted in four ways, they are: 1). lecturing, 2). Inserting the issues through various teaching materials and media, 3). Modeling, 4). Discussion and group works.

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