

Implementation of Islamic Education Based on Religious Moderation Through Tri Dharma Activities at Islamic Religious College

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ABSTRACT

This study aimed to describe the implementation of Islamic education based on religious moderation at the Islamic Institute in Ponorogo through education, research, and community service activities. This type of research was qualitative with a case study model. The study results stated that the implementation of Islamic education based on religious moderation Ponorogo by redesigning the KKNi 2016 Graduation Achievements and Graduate Competency Standards of each Study Program and aligned with the institute's vision and mission. The result of the implementation is the distribution of Islamic sciences courses that understand *Ahlusunnah wal Jama'ah* to each Study Program as an introductory course in understanding comprehensive Islam. The performance of research based on religious moderation is carried out with a focus on Interdisciplinary Islamic Studies divided into sub-Tarbiyah and Education, Islamic Law and Economics, and Da'wah and Social. Then, the field of community services based on religious moderation is carried out through Islamic community organizations, Community Service Lectures, and Social Services.

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1. INTRODUCTION

The strengthening of cases of religious intolerance in Indonesia has reduced public concern, especially among the government and especially the community. Intolerance can lead to separatist attitudes and radicalism, where a person tends to behave destructively because of the strengthening of the ideological roots within him. This behaviour is justified if genuinely indoctrinated with puritan ideology and extremism.

We will reread religious intolerance, religious violence, and radicalism cases in Indonesia. The increase in religious intolerance and violence after the New Order can be observed in surveys released by various research institutions in the last seven years (2014 to 2021). Survey data (Komnas HAM, 2017) currently records at least 74 cases in 2014, increased to 78 cases in 2015, and increased to almost 100 cases in 2016. Then the data from the Setara Institute research explains that massive violations of

freedom of religion and belief (KBB) occurred in 2020 with 62 cases. This number includes 32 cases of blasphemy, 17 cases of refusal to establish a house of worship, 8 cases of violating religious activities, 6 cases of destroying houses of worship, 5 cases of refusing worship activities, and 5 cases of violent activities. Such acts of religious intolerance are driven by non-state actors such as groups of people, religious organizations, and MUI (Guritno, 2020).

Meanwhile, research results from the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta explained that 30.16% of students in Indonesia have a high attitude of intolerance. The details are that 24.89% have low intolerance, and 5.27% have intolerance very low (Deti, 2021). These data show how cases of religious tolerance in Indonesia have not been fully implemented, even though citizens must carry out various legal umbrellas of the government and ministries for religious tolerance. Not to mention the principles of values contained in Pancasila. That religious tolerance in Indonesia is necessary because it consists of multicultural citizens.

Cases of religious intolerance and violence in the early period of Jokowi's administration were still relatively high. The LSI survey results show that 59.1% of Muslim respondents object to non-Muslims becoming president. Then as many as 56.1% of respondents objected to non-Muslims becoming vice president, 52% objected if non-Muslims became governors, and 51.6% objected if non-Muslims became regent/mayor (CNN Indonesia TEAM, 2019). Suppose we refer to the data on religious intolerance and violence cases during the Jokowi administration. In that case, it can be concluded that the Jokowi government has not been able to suppress religious intolerance entirely. This case does not only lead to physical movements but more to sectarian attitudes. The government is only proposed by those who believe without considering the plurality of democracy. This seriously injures the minority, which the researcher calls non-Muslim citizens at this stage.

Education, radicalization in higher education is driven by Islamic political groups interested in the agenda and projections of Islamic groups under the pretext of implementing Islamic Sharia. Although not all of them are affiliated with post-reform radical Islamic movements such as Hizbut Tahrir Indonesia (HTI), the Islamic Defenders Front (FPI), the Mujahideen Council Indonesia (MMI), Jema'at Islamiyah (JI), and the Salafi Da'wah Movement, the agenda and projections of their struggles are relatively the same, namely implementing Islamic law in Indonesia through positive legal decisions and formal politics (Charity, 2021). Furthermore, data from the State Intelligence Agency (BIN) states that around 39% of students in Indonesia are exposed to radicalism (Adhitya Purbaya, 2018). Still from the same data. As of June 2021, BIN released 85% of the millennial generation exposed to radicalism. Most of them are exposed through social media platforms. This percentage refers to the majority of the population in Indonesia.

Furthermore, 15% of people with various professions are vulnerable to radicalism to the same data source. Many people are exposed to it through social media platforms (Makki, 2021). The expansion of the radicalism virus is allegedly spreading very quickly through social media platforms. Therefore, intense handling is needed by involving various parties to prevent the expansion of radicalism. In 2021, an act of terrorism occurred in the form of a suicide bombing in Makassar in March 2021 (Nugroho, 2021) and a hooting at Police Headquarters in the same month and year (Prodjo, 2021).

As released by several survey institutions, the data have explained how many cases of religious intolerance and radicalism still surround people's activities in Indonesia, which territory in civil society activities, political agendas ahead of the Pilkada or Presidential elections, and academic activities at universities. Of the three areas, according to researchers, that should receive more attention to suppress the movement of religious intolerance and radicalism is the Islamic Religious College (PTKI) because, in this institution, the entire academic community and students are experiencing multi-ideological processing. Those who carry out activities at PTKI become the basis for behaviour in society and the government. Through the Indonesian Ministry of Religion, the government can oversee the religious moderation movement at PTKI by referring to the Decree of the Director-General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education.

Several studies were found relevant to the focus of this research; *First*, research that states that the formulation of religious moderation launched by the Indonesian Ministry of Religion is one strategy to strengthen an inclusive and moderate understanding of religion in a pluralistic Indonesian society. This can be applied to all moderate Islamic activities. Then strengthening religious moderation through regeneration can be done by carrying out guidance and counseling to the community and redesigning the curriculum for Islamic education (Rhythm & Zamzami, 2021). *Second*, research explains that PTKI is a higher education institution whose role is simultaneously consistent in fighting for the values of religious moderation. The embryo of his role began during the New Order era and continued to emerge after the Reformation with the hegemony and intellectual dominance of the campus. Then, in the next period in the 2000s, the role of PTKI increasingly existed in fighting for religious moderation through socio-cultural and political changes and the emergence of radical Islamic groups (Amal, 2021). *Third*, a study describes three steps in cultivating religious moderation with an applied Islamic paradigm at PTKIN: integrating Islamic sciences, establishing a centre for religious moderation or the like, and holding IIT classes. Through these three paradigms, the formation of an inclusive and moderate ideology can be implemented at PTKIN (Salamah et al., 2020). *Fourth*, research explains that until 2021 it was found that 32 PTKIN had established Religious Moderation Houses (RMB). The purpose of establishing the Religious Moderation House refers to the Decree of the Minister of Religion Number 529 of 2021 concerning the Working Group on Strengthening the Religious Moderation Program at the Ministry of Religion of the Republic of Indonesia. The results of the study mention four functions of establishing RMB, namely the education function, research function, training function, and advocacy function (Marfu'ah et al., 2021).

The four studies above explicitly mention the panorama of religious moderation in PTKI as a barrier to radicalism. Strengthening religious moderation can be achieved through the PTKI roadmap, and curriculum redesign, where the Islamic sciences curriculum is integrated with research and service programs. The strengthening of religious moderation is continuously present through socio-cultural and political formation, so PTKI, as an Islamic educational institution, must be responsible for the formation of religious moderation. In this study, researchers tried to explore strengthening religious moderation through the embodiment of the Tri Dharma of Higher Education (Teaching, Research, and Education), which refers to the Decree of the Director-General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. Implementing religious moderation through the Tri Dharma of Higher Education activities is allegedly more effective than just counselling because its implementation is integrated with the material and object of religious moderation.

This research is considered necessary because religious moderation in PTKI is a task that must be carried out. Meanwhile, what is more important is knowing the revitalization of Islamic education based on religious moderation through Tri Dharma activities so that in the future, this research can be developed with strategies and models for further strengthening religious moderation. Meanwhile, the research objective is to describe the implementation of Islamic education based on religious moderation through Tri Dharma activities.

2. METHOD

This type of research is qualitative with a case study model. In a sense, the researcher conducted descriptive-exploratory research on the phenomenon of the revitalization of Islamic education based on religious moderation at INSURI Ponorogo. The research was conducted for six months, from June to December 2021, with a simultaneous cycle on the INSURI campus. Primary research data in INSURI Academic Guidelines, INSURI Research, and Community Service System (SIPENDIMAS). In addition, primary data is also in the form of facts on religious moderation activities in the scope of education, research, and service. In comparison, secondary research data is in the form of documentation that supports religious moderation activities.

Three techniques do the data collection; *First*, observation. Researchers observed religious moderation activities in the INSURI environment both internally and externally. Internally, such as the

lecture process, scientific studies, discussions, and workshops. While externally observing the implementation of research and community service by lecturers and students. The instrument or observational media used is a book note. Researchers write down every phenomenon relevant to this research before being processed into data. The second is the interview. To obtain credible data validity, the observation technique was strengthened by interview techniques. The researchers conducted interviews with the INSURI academic community and institute users. Interviews with the academic community with the Chancellor; Vice Chancellor for Academic Affairs; and Head of LP2M in the field of religious moderation through the institute's Tri Dharma activities. Then interviews with students about the policy of using the 2016 KKNi internally. While interviews with users related to the field of Community Service. The interviews were carried out in a structured manner. Respondents answered questions on Tri Dharma activities at INSURI that the researcher had determined. Questions are asked and systematized with research variables to become research data. Third, documentation. Researchers also explore religious moderation activity data from the Academic Guidelines and the Research and Community Service System (SIMPENDIMAS).

The last step in the research phase is data analysis. Systematic data analysis is done by; data collection, data reduction, presentation, and interpretation. First, the researchers collected data on religious activities from the three techniques above. Second, data on religious moderation activities are reduced and grouped according to clusters. Third, data on religious activity is presented in descriptive and tabular form. Fourth, data interpretation is carried out descriptively-exploratory and thematic (Sternberg & Sternberg, 2010). The researcher reviews the data on religious moderation activities in the INSURI environment without separating the data and discussion. *Fifth, copyedit* research as a research report. The research framework is as shown in Figure 1;

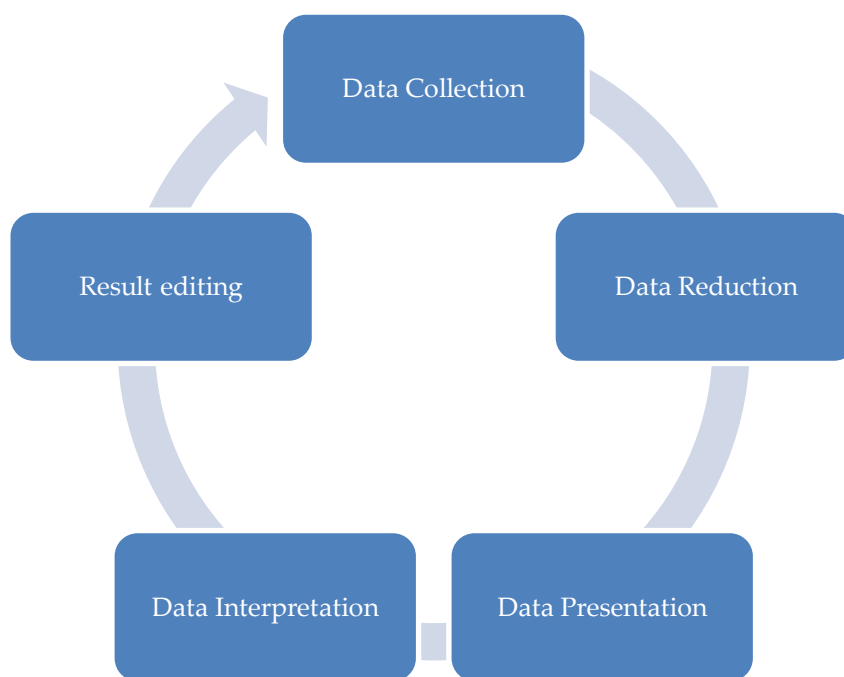


Chart 1. Research Framework

3. FINDINGS AND DISCUSSION

3.1 Juridical Basis of Religious Moderation at PTKI

Quote Decree of the Director-General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education, that Islamic Religious Colleges (PTKI) can organize Islamic Higher Education as a continuing institution of Secondary Education that is oriented towards creating students who are faithful, pious, and have character noble

who has superior academic and professional competence. This orientation aims to realize students who can develop and apply knowledge and technology following their field expertise integrated with Islam (Kemenag, 2019b). Structurally, PTKI is under the Ministry of Religion of the Republic of Indonesia through the Directorate General of Islamic Education at the Directorate of Islamic Religious Higher Education. In the Decree of the Director-General of Education Number 102 of 2019 concerning PTKI Religious Standards, it is stated that the qualifications of PTKI graduates must have at least the ability; to 1) behave based on the values of Pancasila and the 1945 Constitution, as well as inclusive and moderate Islamic norms; 2) carry out worship properly according to Islamic guidelines; 3) noble character applied in society (Kemenag, 2019a). The three abilities of PTKI graduates converge on the keyword that every PTKI graduate always has a "moderate, inclusive, and tolerant" attitude. In other words, religious moderation is the orientation of learning implementation at PTKI (Kemenag, 2019b).

A moderate attitude can be obtained through a deep understanding of religion. One does not need to be rigid and purificative of the religious issues embraced by each of his adherents. This freedom is contained in Article 29 of the 1945 Constitution, which states that the state is based on the One Godhead, and the state guarantees the independence of each resident to embrace their religion and worship according to their religion and beliefs (RI, 1945). Referring to the principles outlined in the 1945 Constitution, it is proper for Indonesian citizens to have an attitude of tolerance and respect for the rights of adherents of other religions.

On the other hand, a rigid and intolerant person does not understand religion in depth and practice the 1945 Constitution (Kemenag, 2019b). A rigid and purificative person tends to counter-narrative with the voices of peace that are often called by the government and community organizations. They are more exclusive and cover themselves a lot.

In the PTKI environment, students are getting much Islamic learning which is quite deep, either through lectures or other academic activities. With this provision, it is hoped that students can have a moderate attitude towards the socio-religious facts around them. Students do not need to be superior to their religion. He can cultivate the values of religious moderation and apply them through social activities. Islamic learning at PTKI becomes more perfect if the suitable lecturers and literature factors support it. Lecturers act as facilitators, companions, and instructors for academic, religious moderation activities, and other activities.

Meanwhile, literature is the key to sharpening students' cognitive and psychomotor competencies. Islamic learning as the basis for religious moderation is also carried out in a digital space (Hefni, 2020). Wherewith proper literature, students can explore the concept of religious moderation, which will later be applied in society. The implementation of moderation at PTKI encountered challenges from external parties. Students are students who directly interact with a pluralistic outside society. Due to the plurality of society, intolerant parties will undoubtedly be found. Such challenges become the task of students to apply more inclusive, moderate, and tolerant values.

3.2 Educational Activities

Observations of researchers in 2016 who participated in the 2016 KKNi Workshop; In fostering an attitude of religious moderation, INSURI Ponorogo, through an institutional roadmap, organized a curriculum redesign in 2016 with the model of the Indonesian National Qualifications Framework (KKNi). The adoption of this curriculum is based on the issuance of Regulation of the Minister of Education and Culture Number 73 of 2013, which regulates the implementation of the IQF in higher education in particular and higher education in Indonesia. Implementing the KKNi in higher education results in programs that further empower the KKNi.

The results of the 2016 INSURI KKNi curriculum redesign are; 1) mapping of Graduate Achievements (CPL) and Graduate Competency Standards (SKL) of all Study Programs to formulate courses and lecture objectives, materials, methods, media, and evaluation of lectures. This formulation indeed cannot be separated from INSURI's vision, namely, "Universities excel in Islamic studies based on the values of Ahlul sunnah wal jama'ah a Nahdliyah in 2027" (Humas, 2021); 2) carry out learning at INSURI through lectures, research, and community service activities by referring to CPL and SKL in

each respective Study Program; 3) Periodically evaluate the implementation of the 2016 KKNi Curriculum at INSURI and redesign the curriculum according to needs (Akademik, 2016).

The report results by the Vice Chancellor for Academic Affairs explained that the institute's vision and mission cannot be separated from the INSURI Development Master Plan (RIP) until 2027. Then the results of the formulation of INSURI's vision and mission from the 2016 KKNi curriculum redesign refer to the RIP. Not completely overhauling the RIP formulated in previous years. It is just that one of the achievements of RIP can be reached by redesigning the curriculum.

The main point of redesigning the 2016 KKNi curriculum at INSURI is to realize the quality and national identity related to the national education system, the national job training system, and the national learning outcomes assessment system owned by Indonesia to produce quality and productive national human resources. . Then the results of the formulation of the 2016 KKNi CPL and SKL from each Study Program are to formulate courses that are in line with INSURI's vision so that several courses appear that have the substance of Aswaja Islamic principles and nationalism. (Akademik, 2016). The journey of formulating CPL and SKL until the emergence of courses was escorted by the Region IV Islamic Religious College Surabaya (Kopertais-IV). The distribution of courses with Aswaja Islam and nationalism is shown in table 1;

Table 1. List of Islamic and Nationalism Courses Referring to KKNi 2016

Subject	Study program							
	PAI	PBA	PGMI	PIAUD	HES	ES	KPI	PMI
Study of the Qur'an	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Hadith Study	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Arabic	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Aswaja and the NU an I	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Aswaja and NU's II	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Islam history	⊗	⊗	⊗	⊗	-	-	-	-
Introduction to Islamic Studies	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Sufism	-	-	⊗	-	-	-	-	-
Faith/Kalam Science	-	-	⊗	-	-	-	-	-
Contemporary Religious Studies	-	-	-	-	-	-	⊗	-
Gender Studies	-	-	-	-	-	-	-	⊗
Islam and Local Culture	-	-	-	-	-	-	⊗	⊗
Islamic Philanthropy	-	-	-	-	⊗	⊗	-	⊗
Sociology of Religion	-	-	-	-	-	-	⊗	⊗
Multiculturalism	-	-	-	-	-	-	⊗	⊗
civics	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Pancasila	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗
Indonesian	⊗	⊗	⊗	⊗	⊗	⊗	⊗	⊗

Source; KKNi Academic Guidelines 2016 INSURI

Referring to table number 1, INSURI Ponorogo, through the policy of the Chancellor and Vice-Chancellor for academics, has published the 2016 KKNi Academic Guidelines with the distribution of Islamic and nationalism courses (Akademik, 2016). The list of courses in table 1 has the essence and substance of religious moderation. The material contained in it contains moderate, inclusive, and tolerant teaching. The list of courses is taught at the semester one and semester two levels.

Al-Qur'an Studies, Hadith Studies, Arabic, Aswaja and NU's, Civics, Pancasila, and Indonesian are a group of Basic Courses (MKD) and General Courses (MKU) institutes taught in all Faculties and

Study Programs in the INSURI environment. The mission of teaching this course is to instil a comprehensive Islamic study with Ahlul-sunnah wal Jama'ah orientation and form a paradigm of nationalist, moderate, inclusive, and tolerant attitude. Meanwhile, Islamic History courses are available in all Study Programs at the Tarbiyah Faculty (PAI, PBA, PGMI, and PIAUD). In addition to the Tarbiyah Faculty of the PGMI Study Program. Then to establish work projection and moderation relations that refer to CPK and CPL, Islamic Philanthropy courses appear at the level of the Faculty of Sharia and the Faculty of Da'wah, specifically in the Sharia Economics Law Study Program (HES), Sharia Economics (ES), and Islamic Community Development (PMI). Islamic and Local Culture, Sociology of Religion, and Multiculturalism courses appear at the Da'wah Faculty, namely the Islamic Communication and Broadcasting Study Program (KPI) and Islamic Community Development (PMI). One subject-oriented of Islamic Studies is included in the Islamic Communication and Broadcasting Study Program (KPI), namely Contemporary Religious Studies. While the Gender Studies course is included in the Islamic Community Development Study Program (PMI), One subject-oriented to Islamic Studies is included in the Islamic Communication and Broadcasting Study Program (KPI), namely Contemporary Religious Studies. While the Gender Studies course is included in the Islamic Community Development Study Program (PMI), One subject-oriented to Islamic Studies is included in the Islamic Communication and Broadcasting Study Program (KPI), namely Contemporary Religious Studies. At the same time, the Gender Studies course is included in the Islamic Community Development Study Program (PMI) (Academic, 2016).

As listed in table 1, the course learning activities are carried out every week. This means that students get two credits of lectures in one week. One credit is 45 minutes. So two credits are counted as 90 minutes which are done during face-to-face lectures. The credit quota and course time counts are considered very effective in reconstructing student ideology to have a nationalist, moderate, inclusive, and tolerant attitude. It is taught in semesters one and two because it is the basis and prerequisite for following the Field Expertise Course (MKB). As a basis in the sense that students can understand the ideology and teachings of Islam that are inclusive and nationalist from the start. At the same time, the prerequisites as support for sustainability follow the courses determined by each Study Program.

Understanding the basics of Islamic science is the primary projection to make people more moderate, inclusive, and tolerant. They uphold the spirit of humanism, build civilization, and reinterpret religious discourse into a better reproduction of contemporary *ijtihad* (Abou El Fadl, 2014). For example, by studying the Study of the Qur'an (Ulumul Qur'an) and Hadith Studies (Ulumul Hadith). In these two courses, students are taught various approaches and methods of interpretation of the Qur'an and Hadith. Students also study the reconstruction of research in the fields of the Qur'an and Hadith. Not only learning textual interpretations that can lead to ideological and behavioural rigidity. The variety of approaches and methods of interpretation of the Qur'an and Hadith can make students think more critically. Students understand the Al-Qur'an and Hadith based not only on authentic mythology but also on methodological-empirical. Furthermore, the Qur'an and Hadith are studied historically-sociologically, thus giving rise to the ideological methodologies that shape the authenticity of the two sources of Islam.

Several public universities in Indonesia, for example, are actively promoting religious moderation because public university students (PTU) are more vulnerable to radical movements due to a perspective that tends to see religious issues in black and white. Religious courses that are taught to students as basic courses are an opportunity to form students' religious moderation attitudes as the next generation. Efforts to teach religious subjects in building students' religious moderation are pursued through understanding the methodology of Islamic teachings, the substance of the religious curriculum which is directed at moderate character, the exemplary attitude of lecturers, the existence of discussion rooms, BBQ programs, mentoring and fostering student activity units, and evaluation. Building an attitude of religious moderation is an effort for students to respect religious diversity and build collective awareness of PTU students (Anwar & Muhayati, 2021). The success of instilling religious moderation is also influenced by the lecturers. This cannot be separated from the dichotomy

of religious subjects. Courses based on nationalism can also be projected in forming a moderate attitude (Winata et al., 2020).

Students can study creed, kalam, and Aswaja courses in Islamic theology. The content of the course is more directed to the debate over *asthma*, nature, and all of God as the Almighty. Where is the study of transcendental theology in dialogue with contemporary relatives? (Mansouri & Keskin, 2019). It studied the schools of kalam and their thoughts on knowing God universally and studied the various sects and groups that debate the existence of God (Grabus, 2012). Students need to study various schools of Islamic thought, such as Muktaزيلah, Jabariyyah, Qadariyyah, Aswaja, and so on, to have broad insight and not justify a single truth. In the Aswaja material, for example, students learn the movements of understanding Salafussalih in theology and worship by the teachings of the Qur'an and Hadith. The point is the Al-Qur'an and Hadith through the door of *ijtihad* with a set of required knowledge.

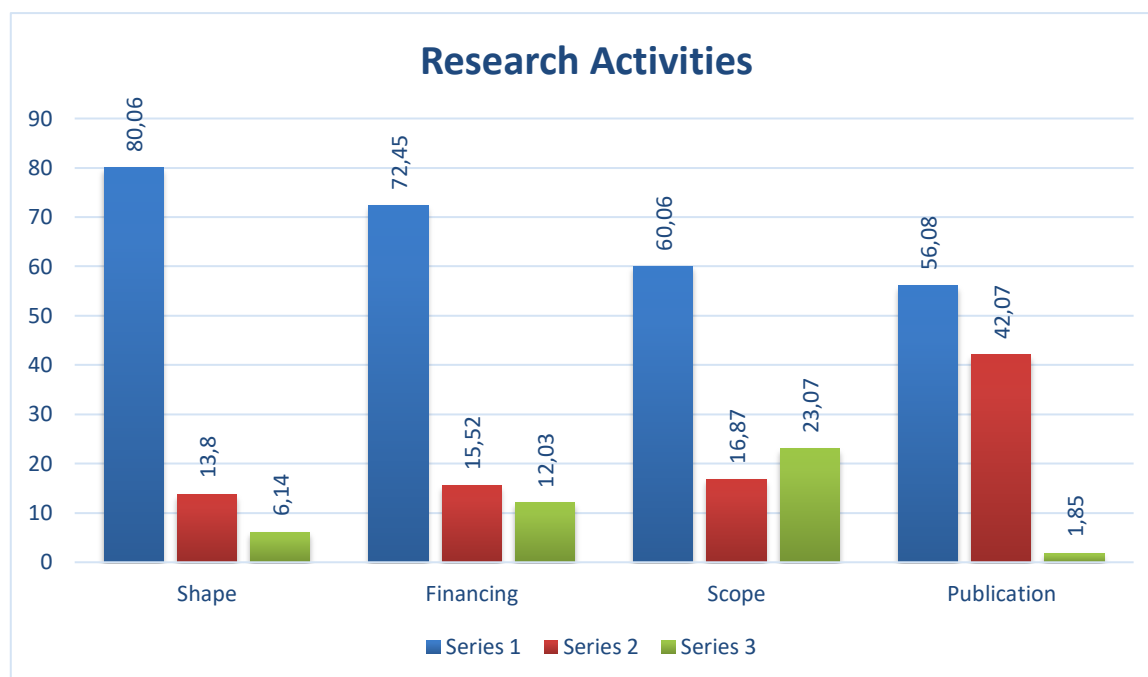
Students study theories critically in Islamic social courses such as the sociology of religion, contemporary religious studies, Islamic philanthropy, gender studies, Islam, and local culture (Academic, 2016). The reading of Islamic social science theories by considering the relevance of society's social and cultural context. The social dimension places religion in an equal institution. Religion and sacred texts must always dialogue with socio-cultural developments so that religious and social relations are not theocentric but rather anthropocentric, biocentric, and ecocentric (Hanafi, 1996). Religion is not profane but in an inclusive and dialectical area.

The presence of nationalism courses such as multiculturalism, Indonesian language, Civics, and Pancasila became the pillars for realizing love for the homeland. It contains the philosophy of Pancasila, the philosophy of the state, and nationality. People who love their homeland are people who practice the values of Pancasila. So they are more aware that human life is multicultural and plural. Differences in society can be a significant force in the nation and state. Students' moderate, inclusive nature and tolerance for thoroughness can be further increased by learning these subjects.

3.3 Research Activities

The Chancellor of INSURI stated that research activities are not much different from educational activities. Research at INSURI has a significant area in developing Interdisciplinary Islamic Studies. The study of Islam and culture is indicated by the many research activities that raise the themes of Islam, society, culture, and humanities. According to data from the Research and Community Service System (SIPENDIMAS), as of the last three years, starting from 2019 to 2021, as many as 80.06%, of INSURI lecturers carry out research individually, 13.80% carry out collaborative research with students, and 06, 14% research panel. Regarding financing, 72.45% were financed by institutions, 15.52% were self-financed, and 12.03% received a grant from the Ministry of Religion of the Republic of Indonesia. As for the focus of the research, 60.06% themed Tarbiyah and Education, 16.87% themed Islamic Law and Economics, and 23.07% themed Da'wah and Social (LP2M Team, 2021). Furthermore, the head of LP2M explained that the results of such research implicitly strengthen the values of religious moderation, specific research in the field of Tarbiyah and Educational Sciences. While explicitly leading to the strengthening of religious moderation in research in the field of Islamic Law and Economics; and Da'wah and Social.

Regarding the publication platform, 56.08% of research results are published through e-journals, 42.07% are published in proceedings, while 01.85% are published in print in collaboration with publishers Qmedia Press Yogyakarta and CV. Nata by Ponorogo (Tim LP2M, 2021). The results of this research are then used as teaching materials for lectures in class and community service. The following is a graph of the research results of INSURI lecturers in the last three years (2019 to 2021);



Graph 1. Research Activities at INSURI Ponorogo from 2019 to 2021

Source; INSURI SIPENDIMAS

From graph one, it is clear that research activity in the INSURI Ponorogo environment has increased in the last three years, especially those that reinforce the values of religious moderation as referred to the Decree of the Director-General of Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. This is implemented through individual research, collaborative research with students, or panels with other university lecturers. Meanwhile, in terms of costs, it was found that lecturers were still high in spending on research costs due to the lack of budget issued by the institute. Meanwhile, in terms of research themes, the themes of Tarbiyah and Education are considered more dominant than the themes of Islamic Law and Economics and Da'wah and Social Affairs. The research results published in e-journals are higher than publications in proceedings and printed books. Research activities as carried out by the INSURI academic community are one of the steps taken in carrying out the wheel of Tri Dharma obligations while implementing the values of religious moderation as determined by the Government through the Ministry of Religion of the Republic of Indonesia. Then the output of research activities in the form of journals and proceedings is the result of research reports so that they are easily accessible and readable by students and the public.

Religious moderation explains the harmony between Iman, Islam, and Ihsan (Manshur & Husni, 2020). Its role can be carried out through a horizontal relationship to the right. As described in graph one, the research of INSURI lecturers and students is explicitly included in the focus of religious moderation. Research in Tarbiyah and Education, lecturers and students of the Faculty of Tarbiyah is mainly carried out on the scope of multicultural Islamic education, inclusive and disability education, Islamic education outside school, Islamic education management, and Islamic boarding schools, and trends in contemporary Islamic education issues. The scope of this research is considered very appropriate to foster a moderate, inclusive, and tolerant attitude. The results of study in Tarbiyah and Education become the main gate for implementing education based on religious moderation. The implementation of moderate education can produce a moderate attitude.

In focusing on Islamic law and economics, lecturers and students of the Faculty of Sharia have studied research in the scope of contemporary Islamic law studies, *jinayah*, *siyasa*, *Maqasid al-Shari'ah*, developments in Islamic financial technology, Islamic banking, and trends in Islamic economic discourse. The study results highlight the importance of human relations as creatures that must interact

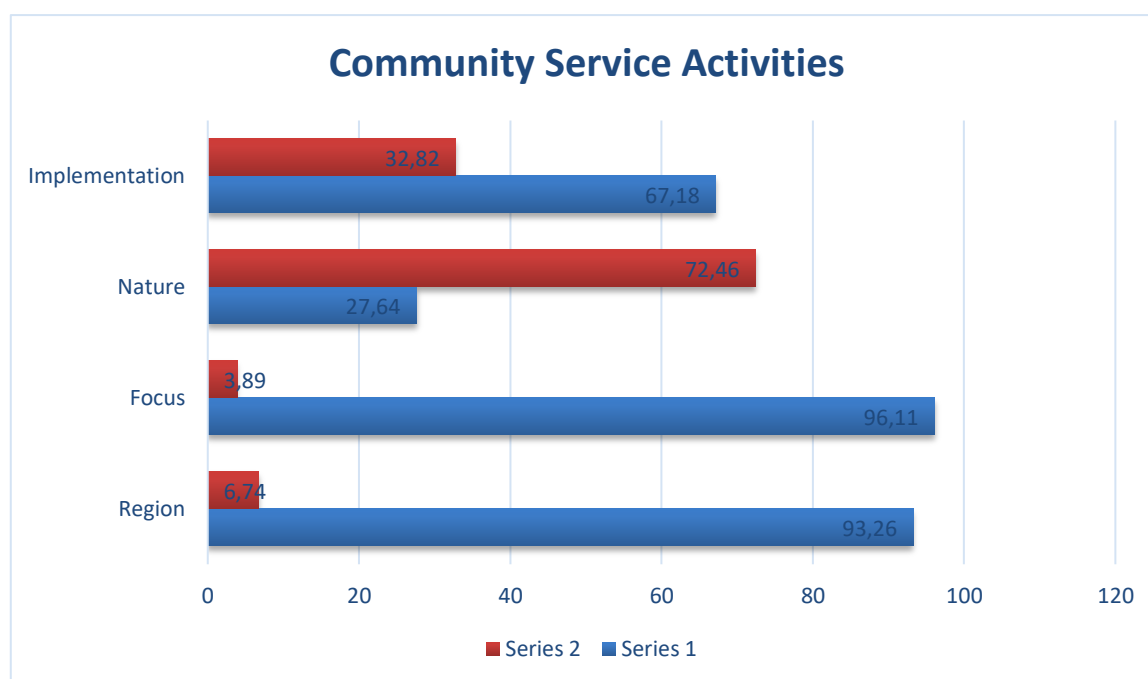
in Islamic law and economics. In contemporary Islamic legal discourse, a person can become an object of law according to Allah or his reasons. Opening the door of *ijtihad* as wide as possible can bring a discourse of Islam that is *rahmatan Lil 'Alamein* (Abou El Fadl, 2014). Moderate, inclusive, and tolerant Islam. *Ijtihad* on Islamic law from the Qur'an, Hadith, Qiyas, and Ijmak always develops along with the times (Kushidayati, 2014). It did not stop like the product of medieval Islamic law during the time of the school's scholars, which was later a cult (Ahmad, 2009). This can lead to intolerance and rigidity. Furthermore, Islamic economic research reviews the development of micro and macroeconomics as a medium for human survival in the world. The results discuss halal and haram on economic behavior and institutions and dialogue with the discourse on the development of the times with the dialectic of scientific literature.

The mainstream of research by lecturers and students of the Faculty of Da'wah mainly focuses on Da'wah and Social studies (Tim LP2M, 2021). The research results in Da'wah's field highlight da'wah's behavior and social communication that is currently happening. Then in the social field, lecturers and students research a lot of socio-religious activities, politics, social movements, conflict management, fundraising, community empowerment, and food security. The researcher cites much literature on classical and contemporary critical social theory. Social sciences do not stand alone and deny religion, thus giving birth to a secular and profane attitude. Religion cannot stand alone without social science becoming a fundamentalist. Social discourse can be woven with religious discourse, thus giving birth to a moderate, inclusive, and tolerant socio-religious discourse.

3.4 Community Service Activities

Discussing Community Service, better known as PKM, INSURI has implemented this Tri Dharma well in the last three years, starting from 2019 to 2021. The head of LP2M explained that PKM was carried out by all lecturers and students coordinated by LP2M. According to data from the Research and Community Service System, as many as 93.26% of INSURI lecturers and students carry out PKM in the Ponorogo Regency area, then 06.74% carry out PKM outside the Ponorogo Regency. In terms of the focus of PKM, the socio-religious sector has a high percentage of 96.11%, then PKM in the field of applied science and appropriate technology shows a percentage of 03.89%. Judging from its nature, structural PKM is 27.64%, while non-structural PKM is 72.46%. In terms of implementation, PKM empowerment is 67.18%, and PKM mentoring is 32.82%. (Tim LP2M, 2021). This is as presented in the graph 2.

Referring to graph 2 data as well as observations made for Community Service (PKM) activities in the last three years (2019, 2020, and 2021), Community Service (PKM) for all INSURI lecturers and students is mainly carried out in the Ponorogo Regency area because the majority of INSURI lecturers and students are those who live in the district. Furthermore, some lecturers and students carried out PKM outside Ponorogo Regency, for example, in Madiun, Wonogiri, Magetan, Pacitan, and Trenggalek. This is because a small number of lecturers and students live around the Ponorogo Regency area. Because INSURI is a campus that focuses on Interdisciplinary Islamic Studies, the focus of PKM in the socio-religious field is considered relatively high compared to the fields of applied science and appropriate technology. Many INSURI lecturers and students have socio-religious scientific backgrounds, so the focus of the PKM implemented is very precise. Then the Structural PKM carried out by lecturers and students is more dominant than non-structural because most INSURI lecturers are administrators of Islamic community organizations such as Diniyah Takmiliah, PCNU, and GP. Ansor, Fatayat, IPNU, IPPNU, FKUB, LP Ma'arif, LPTNU, and Lazis. So that with this space, INSURI lecturers and students can exist implementing PKM. Then, non-structurally, many activities are carried out in the surrounding environment, such as community and youth activities. Then in terms of empowerment, PKM activities are considered more dominant than mentoring. This is evidenced by the implementation of Community Service Lectures regularly scheduled annually by the institute. At the same time, PKM assistance is mainly carried out through Islamic educational institutions.



Graph 2. Community Service Activities INSURI Ponorogo Years 2019 to 2021

Source; INSURI SIPENDIMAS

The implementation of Community Service for INSURI lecturers and students is mainly in the socio-religious field, carried out structurally. In this case, the public hearings/institute users prove that most lecturers serve through the activities of Islamic community organizations such as Diniyah Takmiliah, PCNU, and GP. Ansor, Fatayat, IPNU, IPPNU, FKUB, LP Ma'arif, LPTNU, and Lazis. This is a strategic medium for voicing the flow of religious moderation. These bodies and institutions are under the auspices of Nahdlatul Ulama. The role taken over is none other than being moderate, inclusive, and tolerant with respect.

Then the implementation of PKM in community empowerment and community assistance is carried out with annual Community Service Lectures (KPM) and Social Service (Baksos). In 2019, INSURI held KPM with a Muslim Heritage approach, then in 2020 with a Religious Moderation approach, and in 2021 using a Community Resilience approach (Tim LP2M, 2021). These three implementations of KPM are accurate media to voice religious moderation to the community. Its implementation can be reached through coaching, education, counselling, workshops, and other social activities. Culturally, INSURI students are more integrated into the village community because they become activists in their respective environments. This is an essential capital in instilling the flow of religious moderation in society. Then through Social Service activities, students are fully involved in the field to help in all community activities. Students can dialogue and synergize to create a solid economic and spiritual village community. Economically strong, students help empower the economy and food security of the community through training and mentoring. Spiritually strong,

The Tri Dharma of Higher Education (Education, Research, and Community Service) activities at the Sunan Giri Islamic Institute (INSURI) Ponorogo, as described, is a form of implementation of strengthening the values of religious moderation as stipulated by the Director-General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. In addition, the Tri Dharma activity based on religious moderation at INSURI is a form of responsibility for the role of PTKI in realizing Pancasila values that uphold democracy and multiculturalism.

Such community service activities carried out by students and lecturers are very relevant in mainstreaming religious moderation. As has been done by several PTKI in Indonesia (Virdaus & Khaidarulloh, 2021). Activities can be done online or offline. The implementation of community service

is carried out online and offline. Online is a method of delivering information through social media, while the offline method is delivering material directly while still complying with health protocols during a pandemic. The programs carried out can be in the form of 1) making religious moderation pamphlets, 2) making religious moderation short films, 3) national online seminars on religious moderation, and 4) Socializing religious moderation. The result of this service activity is the growth of public awareness of the values of religious moderation and their implementation in social life (Ali, 2021).

CONCLUSION

The Sunan Giri Institute of Islamic Religion (INSURI) Ponorogo, as one of the Islamic Religious Colleges (PTKI) under the auspices of the Ministry of Religion, plays an active role in implementing Islamic education based on religious moderation through Tri Dharma activities (Education, Research, and Community Service). The implementation of Islamic education based on religious moderation is carried out by redesigning the 2016 KKNi curriculum following Graduation Achievements (CPL) and Graduate Competency Standards (SKL) of each Study Program and aligned with the institute's vision and mission. The result of the implementation is the distribution of Islamic sciences courses that understand Ahlusunnah wal Jama'ah to each Study Program as an introductory course to understand comprehensive Islam. The implementation of research-based on religious moderation is carried out with a focus on the study of *interdisciplinary Islamic Studies* divided into sub-Tarbiyah and Education, Islamic Law and Economics, and Da'wah and Social. Then in the field of community service based on religious moderation, it is carried out through Islamic community organizations, Community Service Lectures (KPM), and Social Service (Baksos). Through these social organizations and activities, it is easier to instill the values of religious moderation.

As for suggestions that can be implemented by PTKI, especially INSURI Ponorogo in the future, INSURI must be able to be consistent in carrying out Tri Dharma activities based on religious moderation so that this paradigm is embedded in the people of the Ponorogo region, East Java and its surroundings. If one day finds a new paradigm in the reorientation of the PTKI, it will not lose its role in driving the implementation of religious moderation. Strengthening the values of religious moderation through Tri Dharma activities is hoped to be a grand design for the formation of community character.

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