Formulation of curriculum moderation on religious mentoring: Case study from three public universities in Indonesia

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ABSTRACT: This study aims to snapshot the existence of curriculum moderation in religious mentoring activities from three Indonesian universities. Religious mentoring is co-curricular activity in Islamic Religious Education (IRE) which focuses on character building. Anchored through a qualitative approach, we explored religious mentoring enacted in Universitas Pendidikan Indonesia (UPI), Universitas Negeri Malang (UM) and Universitas Tanjung Pura (UNTAN). Data was collected through interviews, documentation and observation. Findings suggest that religious mentoring is situated in a neutral position. Thus, religious moderatism is seen in mentoring activities through the formulation of a curriculum. Furthermore, religious mentoring activities can be used to understand Islamic moderatism. In this regard, the government needs to use regulations to direct mentoring activities to strengthen nationalism and moderatism.

Keywords: religious mentoring, religious moderation, curriculum moderation.

1 INTRODUCTION

Internalizing religious moderatism has been of great interest among researchers. It is due to the thoughts of intolerance and violence in the name of religion have an eternal nature (Abdallah 2019; Irham et al. 2020). In the context of Islam, historical viewpoints have uncovered the story of the upheaval of the *khawarij*'s group in the leadership of Ali bin Abi Talib until the emergence of the Islamic State of Iraq and Syria (ISIS) in the early 2000s (Mietzner & Muhtadi 2019; Sanders 2019). As one of the Muslim majority countries, Indonesia faces various social, religious, cultural, and political issues strictly related to religious intolerance and moderatism. This is proven by the recent attack on the Shiites group in Solo, Central Java, by a group of Muslims (Tempo 2020). In 2019, the Alvara Institute released their research related to the level of religious moderation in Indonesia. Religious views and rituals are the basis for formulating the religious typology of Muslims. Previous studies documented that that 56.7% of Muslims in Indonesia have a moderate view, 25.5% have a conservative view and 11.6% have an ultra-conservative view (Arifianto 2019; Rofiq et al. 2019).

A survey carried out by the Center for the Study of Islam and Society, State Islamic Universities in Syarif Hidayatullah, Jakarta in 2018, on 2,237 kindergarten to high school teachers identified that 43.5% or almost half of the respondents showed intolerant views toward non-Muslims (Laksana & Wood 2019; Sahrasad 2020). The radical thought within the survey was measured by some questions directed to the respondents. Another study also revealed that 27.59% of teachers prefer to advocate for people to join the war to create an Islamic country (Hashim & Langgulang 2008). Additionally, the Center for the Study of Islam and Society also discovered that kindergarten to secondary school students and university students are likely to be exposed to intolerance and radical Islamic teachings.

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University is an institution designed to establish a set of beliefs, values, and norms between generations (Hashim & Langgung 2008). It is also expected to guide students into having a virtuous character with democracy and civilized values (Khisbiyah 2002). However, the recent intolerance acts within universities have called these ideal objectives into question. These agents propagate radical ideologies among the students. Consequently, universities currently fall under the scrutiny of being a place of radical transition, promotion, infiltration, birth, and growth (Abubakar & Hemay 2020; Fuad & Susilo 2019; Nur et al. 2020).

Some of the radicalism perpetrators are even found in public universities (Abubakar & Hemay 2020). In response to the aforementioned phenomena, the government has enacted several policies. One of these is described in Government Regulation No. 2, year 2017 on community organization, which covers the prohibition and disintegration of radical groups. Besides, the Ministry of Research, Technology, and Education Regulation No. 55 of the year 2018 on the Nation Ideology Construction within students' activity has also been legislated.

In addition to these policies, nationality and religiosity reinforcement has manifested in some universities' courses, such as Islamic religious education, citizenship education and Pancasila and character education courses. These courses are expected to enhance religious moderation in universities. Geared by such notions, the present study looked at religious mentoring activities enacted in three Indonesian universities (UM, UPI, UNTAN). Specifically, an investigation of the religious activities' curriculum formulation is the focus of this study. This study was conducted in three great Indonesian universities with a religious mentoring programs, namely UM, UPI, and UNTAN. These three universities are presumed to represent three mentoring programs with excellent administration and governance.

2 METHOD

This study employed a qualitative method carried out in three Indonesian universities, namely, UM, UPI, and UNTAN, from May to September 2020. Data was collected through interviews, document analysis, and observation. The data were then analyzed following Miles' (2014) qualitative analysis framework, which involves data condensation, data display, and inference. Furthermore, the data was analyzed using comparative analysis to identify religious moderation during the universities' mentoring activities.

3 RESULTS AND DISCUSSION

3.1 Mentoring in UPI

The program's curriculum is formulated based on the Islamic education curriculum at the university. This curriculum consists of Islam as *rahmatan lil âlamîn* (grace for the world); humans and religion; Islam comprehension methodology; *ijtihad* (establishment of Islamic law from al-Qur'an and Hadiths as the primary and secondary source, respectively); the development of faith and *taqwa* (piety); the teaching of worship and morals; halal and haram in Islam; marriage and family education; wealth management and usage; Madhhab (a school of thought within Islamic jurisprudence) and the Islamic school of thought; *amar ma'ruf nahu munkar* (acts commanded and forbade by God); da'wah; jihad; and contemporary issues (Purwanto & Fauzi 2019).

The information on mentoring activities in UPI was gathered from journals, student organization websites, and related literature (Kokasih et al. 2009).

3.1.1 Duha lecture

This lecture is held in the campus mosque with Islamic materials, with a 20 minute lecture and 40 minutes discussion or Q&A. The discussion session is longer to keep students engaged. The lecture is held from 08.00 to 10.00 a.m. The participants are asked to summarize the lecture once the activity is accomplished (Sinta et al. 2019).

3.1.2 *Mentoring*

This is a coaching model carried out in small groups lead by a tutor. The tutors are UPI students selected by the lecturer. The tutors are assigned to (1) deliver information to the participants, including the participants' tasks and stipulation; (2) conduct the learning and deliver the materials according to the syllabus; (3) review the materials; and (4) become facilitators during the discussion. This program is carried out in 12 weeks from Asr to Magrib prayer periods.

3.1.3 *Cadre formation, Bina Kader (Binder)*

This program is prepared for some elected students from each class. The participants of this program gain broader coaching. These participants are expected to carry positive changes in their classes.

3.1.4 *Integrated program*

This program is an additional optional program that facilitates students' interest and talent development, such as *tahsin*, *tahfidz*, Arabic, health, and authorship. The program is conducted together with related students' activity units.

3.2 *Mentoring in UM*

This university's mentoring curriculum consists of Islamic course material, Al-Qur'an recitation guidance, and worship guidance.

3.2.1 *General course material*

The selected general course materials are contextual and appropriate for teenagers. The materials are different from the ones discussed in the Islamic education course. Those materials include (1) positioning the heart to attain blessed knowledge; (2) teaching morals for students; (3) teaching unity of faith, sharia, and morals; (4) teaching patience and gratitude as the cure for confusion; (5) revealing the afterlife secret: the heaven and hell situations; (6) teaching various types of Islam in different parts of the world; (7) teaching language politeness in Islam; (8) teaching adolescent social ethics in Islam; (9) teaching the truth within the Al-Qur'an; (10) teaching the ideal Muslim student profile; (11) teaching the secrets of Muhammad's successful business; (12) teaching revitalization of the *Ikhtilaf al-fiqh* (disagreement of jurists) in responding to differences; (13) teaching repentance as a way to gain divine contentment; and (14) teaching *Syubban al-Yaum Rijal al-Ghad*: A youth today, a leader tomorrow (*Tafaquh fi Dinil Islam's* schedule, odd semester 2019/2020).

From those 14 lecture topics, two topics (cases 6 and 12) lead to religious moderation reinforcement. The sixth topic promotes religious moderation since it presents information about the different Islam implementation worldwide. Thus, it confirms that differences in Islam are uncontested. Meanwhile, the 12th topic explicitly campaigns appreciation toward differences in Islamic law.

3.2.2 *Al-Qur'an recitation and worship guidance materials*

The materials in this activity are developed by a special team from the Al-Qur'an Study Club with instruction from Islamic education lecturers. The materials are published in a text book entitled "Pedoman Praktis Bimbingan Baca al-Qur'an (BBQ) Dilengkapi dengan Bacaan-bacaan di dalam Shalat" (Practical Guidelines for Reading the Al-Qur'an (BBQ) Guidance Equipped with Readings in Prayer). At the same time, the worship guidance materials are arranged by one of the Islamic education lecturers in a textbook, entitled "Fiqh Praktis. Panduan Mudah dan Lengkap memahami Tata Cara Bersuci, Sholat, puasa, dan Zakat Fitrah" (Practical Fiqh. The Easy and Complete Guide to Understanding the Procedures for Purification, Prayer, Fasting, and Zakat Fitrah).

The religious moderation materials are identified in the last part of Al-Qur'an recitation guidance book. This part consists of prayer readings dominated by Syafi'iyah Madhhab and readings based on Maliki Madhhab (Tim Penyusun 2019). There are three types of activities covered in the *Tafaquh fi Dinil Islam (TDI) program*: a general lecture, Al-Qur'an recitation guidance, and worship guidance.

Due to location constraints, the program was held on Saturdays, and the participants were divided into two groups. The odd Saturdays for group A and the even Saturdays for Group B. In contrast, the Al-Qur'an recitation and worship guidance programs are held in the working days, depending on the students' and the mentor's free time.

3.2.3 *General lecture*

This lecture consists of the religious speech delivered by Islamic education lecturers from Universitas Negeri Malang or other universities. The lectures are composed to be as enjoyable as possible to attract participants' enthusiasm. It is held for 60 minutes, from 06.30 to 07.30 a.m. To enhance the attractiveness and the participant's focus, the lectures use some learning media such as LCD projector, sound system, relevant movies and religious music. The lecture is followed by a discussion section, from 07.30 to 08.00 a.m. Besides, the students are assigned to write a summary to help them focus on the lecture. They have to write a resume on a book provided by the committee. To ensure the validity of the summary, the participants are also asked to get a stamp on their resume from the committee.

3.2.4 *Al-Qur'an recitation guidance*

This program is held from 08.00 to 09.00 a.m. The participants of this program are divided into groups based on the Al-Qur'an recitation ability. Each group consists of 12 to 15 students with a mentor. The materials involve Al-Qur'an recitation and *tajweed*. During the activity, the mentors check the participants' attendance and sign their books as proof of the participant's attendance.

3.2.5 *Worship guidance*

This activity is conducted from 09.00 to 09.30 a.m. The participants are divided into groups with one mentor in each group responsible for the activity in each group, similar to the Al-Qur'an recitation program. This program's activities are concentrated on guidance for wudu', prayer readings, and praying procedures during a journey. The participants' daily worships are also monitored, including both obligatory and Sunnah worship, such as compulsory prayer, Sunnah prayer, Sunnah fasting, and so forth. During the activities, the mentor also checks the participants' attendance.

3.3 Mentoring in UNTAN

UNTAN's character education (*Pendikar*) identity and special features are represented by three keywords: brotherhood, involving the several academic disciplines, and tolerance. Annually, more than 7000 freshmen of Universitas Tanjungpura are tied into a small family of *Pendikar*. These students come from various disciplines and try to know each other and learn and comprehend each other's fields. Further, they are divided based on their religious groups such as Islamic, Catholic, Christian, Buddhist, Hindu, and Confucian to learn their religions. Each weekend, they have an interfaith discussion intending to grow tolerance between religious believers and realize harmony, cooperation, and respect among them, following article 5 paragraph 4 of Government Regulation No. 55 of the year 2007 on religious and spiritual education. The character education program (*Pendikar*) in UNTAN is enacted in so the freshmen learn about God, as well as strengthen the friendships among them and the faculty members. The implemented method asks students to read the translation of their scripture and perform prayers every day while taking some time to communicate with other students, at least once a week. The methods are evaluated and improved by the tutors every Friday afternoon. Therefore, an improvement in human relations with God, as well as with other humans, is attained, along with the expected virtuous behaviors.

The implementation *Pendikar* in each religion had some similarities. They held regular group meetings every Friday from 01.00 to 03.00 p.m. They also had friendship visits every weekend and were obligated to learn their scriptures. In its implementation, the participants, tutors, and lecturers use Facebook to ease communication and coordination. This social media platform was chosen since it is easy to use and has many users.

4 CONCLUSION

The present study has captured that the religious mentoring activities enacted in three Indonesian universities (UPI, UM and UNTAN). These activities are carried out to nurture the Pancasila morals among the students. As a national concept and ideology, Pancasila has great value within Indonesia's social and cultural advancement. In other words, the activities in those universities ask students to memorize and learn this national concept and implement it in their daily lives. Such religious mentoring activities are also intended to internalize religious moderation and reinforce love for the nation among Indonesian university students.

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