Implementation of Religious Moderation Management Based on Al-Islam and Muhammadiyahan (AIK) at FKIP Muhammadiyah University, North Sumatra

Implementasi Manajemen Moderasi Keagamaan Berbasis Al-Islam dan Muhammadiyahan (AIK) di FKIP Universitas Muhammadiyah Sumatera Utara

Amini
Universitas Muhammadiyah Sumatera Utara
Corresponding author: amini@umsu.ac.id

Abstract

This study aims to describe the implementation of Al-Islam and Kemuhammadiyahan (AIK)-based religious moderation management. The background of this research took place at the Teaching and Education Faculty (FKIP) Muhammadiyah University of North Sumatra (UMSU). This study used a qualitative approach with an analytical descriptive study method. Collecting data using the method of observation, interviews, and documentation studies. Furthermore, the data were analyzed through data reduction (sorting) techniques, data presentation, and drawing conclusions. The results of this study concluded that Muhammadiyah University of North Sumatra (UMSU) had implemented religious moderation management and had a real impact on the campus community towards moderation. This is evidenced by (1) the input aspect, in which UMSU accepts students who are non-Muslim and gives equal treatment to them, (2) the process aspect, including planning in the form of an analysis of lecturers' understanding of religious moderation and multicultural studies, organizing in the form of grouping lecturers according to scientific fields without discrimination, supervision in the form of analysis of learning tools that have been developed by each lecturer so that they are in accordance with the goals of the institution and religious moderation program, as well as evaluation of learning tools made by lecturers so that they can be declared appropriate or not for collaboration. (3) the output aspect, in the form of mutual respect and respect for religious differences between students and students and lecturers, learning and activities on campus begin by praying according to their respective religious beliefs, as well as providing an understanding that differences and multiculturalism in Indonesia are a wealth which must be given a harmonious space.

Keywords: Implementation; Religious Moderation Management; Al-Islam; Muhammadiyah.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi manajemen moderasi beragama berbasis Al-Islam dan Kemuhammadiyahan (AIK). Latar penelitian ini bertempat di Fakultas Keguruan dan Ilmu Pendidikan (FKIP) Universitas Muhammadiyah Sumatera Utara (UMSU). Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif analitis. Pengumpulan data menggunakan metode observasi, wawancara, dan studi dokumentasi. Selanjutnya, data dianalisis melalui teknik reduksi (pemilahan) data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menyimpulkan bahwa Universitas Muhammadiyah Sumatera Utara (UMSU) telah melaksanakan manajemen moderasi beragama dan memberi dampak nyata bagi sivitas kampus terhadap sikap moderat. Hal ini dibuktikan dengan (1) aspek input, di mana UMSU menerima mahasiswa yang beragama non-Muslim dan memberi perlakuan setara

terhadap mereka, (2) aspek proccess, meliputi perencanaan berupa analisis pemahaman dosen terhadap moderasi beragama dan kajian multikultural, pengorganisasian berupa pengelompokkan dosen sesuai bidang keilmuan tanpa diskriminatif, pengawasan berupa analisis terhadap perangkat pembelajaran yang telah dikembangkan oleh masing-masing dosen agar sesuai dengan tujuan lembaga dan program moderasi beragama, serta evaluasi terhadap perangkat pembelajaran yang dibuat dosen sehingga dapat dinyatakan sesuai atau tidak untuk kolaboratif. (3) aspek output, berupa sikap saling menghargai dan menghormati perbedaan agama antar mahasiswa maupun mahasiswa dengan dosen, pembelajaran dan kegiatan di kampus dimulai dengan berdoa sesuai keyakinan agama masing-masing, serta pemberian pemahaman bahwa perbedaan dan multikultural yang ada di Indonesia adalah suatu kekayaan yang harus diberi ruang harmonis.

Kata kunci: Implementasi; Manajemen Moderasi Keagamaan; Al-Islam; Muhammadiyahan.

INTRODUCTION

Al-Islam and Kemuhammadiyahan (AIK) is a basic value of struggle that is continuously taught by generations in educational institutions and cadre activities in Muhammadiyah. AIK covers Islamic studies (as a whole) sourced from the Al-Qur'an and Sunnah as understood and carried out by "Muhammadiyah members" in various organizational charities. AIK is implemented in a structured manner at Muhammadiyah educational institutions, covering the teaching of the Koran and hadith, fiqh, moral creed, and Muhammadiyah (Arifin, 2015).

The role of AIK-based Muhammadiyah educational institutions has proven to have a major impact on society. This is recognized by the emergence of the quality of human resources graduated from Muhammadiyah colleges, starting from the Aisyiyah Bustanul Athfal (ABA) Kindergarten (TK), Muhammadiyah Elementary School, Muhammadiyah Middle School, Muhammadiyah High School, to the higher education level (Al Faruq, 2020; Alifuddin, 2021). Uniquely, all of these institutions are neatly recorded in the university archives under the auspices of the Muhammadiyah organization. This reflects the very high seriousness of Muhammadiyah in improving education in Indonesia.

AIK as a basic strategy of struggle that is taught to generations of "Muhammadiyah citizens" becomes the "motor of the movement" that encourages Muhammadiyah's charitable endeavors in the field of education (Hermawan, 2023). One of the fundamental components taught by Muhammadiyah educators is besides being strong in Islamic faith, acquiring the teachings of the Qur'an and hadith, as well as mutual respect or moderation towards others. This attitude of religious moderation also reflects that "Muhammadiyah members" agree that differences are the nature of human creation, however they are not an object of ridicule one another, but are characteristics that introduce one another's uniqueness (Huda, 2019).

Al-Islam and Kemuhammadiyahan teaching is the basic foundation that strengthens students studying at Muhammadiyah College to be moderate towards fellow human beings. This is also reflected in the implementation practiced by units of Muhammadiyah educational institutions at the tertiary level (Afifa & Elihami, 2020). For example, the Muhammadiyah University of North Sumatra (UMSU) which accepts non-Muslim students to study, as well as recruits lecturers of non-Muslim religions to become educators at UMSU. Thus, UMSU, which is believed to be the largest private Islamic higher education institution in North Sumatra, respects the existence of even non-Muslims to study at UMSU (Pinem, 2019).

Apart from that, Muhammadiyah University of North Sumatra is also able to become a role model for private institutions with the first superior accreditation in the North Sumatra Region. For this achievement, of course Muhammadiyah can be used as an example by other higher education institutions, especially the moderate attitude reflected by the campus. Thus, the moderate attitude and implementation of religious moderation management in UMSU is an important concern for more in-depth research. The main objective is to become a basic concept for the development of religious moderation management at the tertiary level.

Islamic higher education institutions with state status usually accept students (students) of non-Muslim religions. In addition to demands for campuses to have university status, also because state Islamic university campuses belong to the government. The

existence of UMSU which accepts non-Muslim students and lecturers does not reduce the institution's status as one of the largest Islamic universities in North Sumatra, considering that Muhammadiyah is one of the largest Islamic organizations in Indonesia. In fact, the willingness of UMSU as a private Islamic university to accept non-Muslim students is a reflection of a complete and progressive Muslim attitude. This is based on Islamic history which records that many Muslim students study science with non-Muslim educators outside the Arabian peninsula, in order to improve the quality of knowledge according to the area of expertise they are involved in.

The government through the program of religious moderation efforts wants to create an atmosphere of inclusive diversity among religious communities (Natanael & Ramdani, 2021). Because, how many conflicts occur between religious communities. This is of course triggered by the low understanding of society about the existence of multiculturalism and multi-religion, so that the attitude of religious moderation is the solution to these differences (Muhammad, 2021). The basic element is that everyone has human dignity (according to the second precept in Pancasila) and wants to have their human rights protected to carry out religious rituals according to their respective beliefs (Irama & Zamzami, 2021). Of course, no individual receives different treatment for humanitarian action, because in truth every human being is the same (equal).

This equality or attitude of viewing humans in an egalitarian way is the main objective of the religious moderation program. This is because religion is often used as a trigger for conflict by irresponsible people. Anticipating efforts to divide society through religion is very interesting, where the government introduces the nature of differences through culture (Rumahuru & Talupun, 2021). On this basis, religion as a belief must also gain space for mutual tolerance and respect for other people's religious choices (Chadidjah, *et.al.*, 2021).

The government program through the Ministry of Religion of the Republic of Indonesia is intensively implemented in various universities. This is carried out in various discussion activities, workshops or scientific seminars by the campus community (Abidin, 2021). In fact, it is not uncommon for the campus to launch a scientific work in the form of a book or article that explains the concept of moderation in religion according to the views of classical and contemporary campus thinkers, academics, or scientists (scholars). This matter becomes real support from researchers, practitioners and campus academics in realizing a humanist and harmonious life in a multicultural society (Ali, 2021).

In fact, the study of religious moderation has been extensively researched by previous researchers. Among them examines various scientific aspects, such as the internalization of religious moderation (Anwar & Muhayati, 2021; Purwanto, *et.al.,* 2019), hidden curriculum that refers to religious moderation (Waseso & Sekarinasih, 2021), religious moderation in the digital space (Hefni, 2020), implementation of religious moderation in tertiary institutions (Rosyid, 2022; Musyafak, *et.al.,* 2021; Salamah, *et.al.,* 2020), and moderation of religion as teaching material at the tertiary level (Aziz & Najmudin, 2020).

Based on the literature review above, it is understood that the attitude of religious moderation is a positive study trend for researchers to offer the concept of a harmonious life amidst the various differences that arise in society. Typically, previous studies discussed the concepts, thoughts of figures, and the practice of religious moderation in society. The

gap analysis of this research with previous studies is on aspects of implementing religious moderation management on the Muhammadiyah campus through strengthening the concepts of Al-Islam and Muhammadiyah. Summarized in the research title, "*Implementation of Al-Islam and Kemuhammadiyahan (AIK) Based Religious Moderation Management in the Faculty of Teaching and Education (FKIP) Muhammadiyah University of North Sumatra (UMSU)*".

METHOD

This research is a qualitative descriptive study that aims to describe the implementation of religious moderation management at the Muhammadiyah University of North Sumatra (UMSU), to be precise at the Teaching and Education Faculty (FKIP). Research informants included students (Muslims and non-Muslims), lecturers (Muslims and non-Muslims), as well as leaders at the UMSU Teaching and Education Faculty (FKIP). The setting for this research is located at Jalan Captain Mukhtar Basri Number 3 Medan, North Sumatra 20238. The research was conducted from May to July 2023. Data collection used in-depth interviews, participant observation, and documentation studies. Data analysis techniques use data sorting efforts (data reduction), data presentation, and drawing conclusions. Finally, the data is declared valid after going through data triangulation (source and method of data collection) (Assingkily, 2021).

RESULTS AND DISCUSSION
Input: Students and Lecturers

Muhammadiyah University of North Sumatra is a campus with university status, meaning that it is universal in various scientific fields. The universality of the campus is illustrated in an attitude of acceptance of knowledge without a dichotomy between religion and general (science), as well as a more real cross-scientific interaction between Islamic studies and other general fields. Thus, Muslim educators and students also have a broad space for interaction with non-Muslim educators and students (Ginting, 2021).

Not only that, campus academics are also given the opportunity to visit abroad to see developments occurring outside Indonesia as evaluation material as well as changes to be driven internally on campus (Rusli, *et.al.*, 2022). This is in line with what was conveyed by Baihaqi Sidik Lubis (UMSU FKIP Lecturer) as follows: "...*religious moderation emerged as a new idea against violence that occurs in the name of religion. Violence in the name of religion cannot be dealt with solely with a security approach*".

In line with the interview above, one of the UMSU DPK lecturers is a Christian, namely Dr. Ellis Mardiana Panggabean, M.Pd., stated that:

> "...*religious moderation is our perspective on religion in a moderate manner, namely understanding and practicing religious teachings in a non-extreme way, both the extreme right and the extreme left. Religious moderation is a concept that emphasizes mutual respect and tolerance among different religious groups. This concept teaches that everyone has the right to choose and practice their own religion, without any pressure or intimidation from other parties*".

Students and lecturers have the same wide interaction space in the tridharma of higher education, thus enabling collaboration in various fields. This is because students and lecturers are bound by the tridharma of higher education, both from the aspects of behavior,

attitudes, and thoughts. This includes the fields of education, research, and community service. In the context of education, lecturers need students as subjects as well as objects of education, and vice versa students need teaching from lecturers as mentors in studying, discovering, and understanding a teaching material (Rambe, *et.al.*, 2023).

Lecturer and student interactions are not only in the field of education, but also in the field of research. In the context of research, the results are very much needed for the development or innovation of education. How come? Research is the link between education and community service. Where, a campus that sends students to serve the community has an academic as well as practical (applied) concept in offering a change expected by the community, so does the community need new theories to work on in order to increase business productivity and shared prosperity. This is also the basis for lecturers and students being encouraged to collaborate in any research. The goal is for students and lecturers to jointly find a concept or theory applied to innovation in the world of education.

As stated by Baihaqi Sidik Lubis (UMSU FKIP Lecturer) the following:

"*...differences are not a reason for conflict. The ideas, opinions and questions as well as the discussions that took place were based on the ability of students not based on differences in religion, ethnicity, race and class. Support and education on differences provides better collaboration*".

The above understanding is in line with the opinion of one of the UMSU FKIP students, Jihan Fadhilah, that "*in my opinion religious moderation is a concept that emphasizes mutual respect and tolerance between different religious groups*". Furthermore, supporting the previous statement, Suci Perwita Sari (Head of the PGSD Study Program) FKIP UMSU, explained:

"*...Religious moderation is a person's way of addressing diversity/differences in religion which is in the middle position. The point is not too extreme in religion and not too weak in religion. This is exemplified by one's tolerance for freedom of worship for other religions in one institution*".

Furthermore, students and lecturers are bound in the field of community service. In this context, students will usually be required to carry out community service activities in the form of field experience practice (PPL), field work practice (PKL), community service (PEMA), real work groups (KKN), and so on. All of these activities are ideally a place for students to prove the theory they have acquired in lectures, as well as communicating wisely with the community how changes should be created through the scientific fields of each student. On the other hand, lecturers must also monitor and oversee the activities of these students, in order to increase the revitalization of changes that are to be realized together, considering that the time for dedication is very limited, ranging from 1-3 months (Rambe, *et.al.*, 2023).

The activities of lecturers and students who are actually bound by the tridharma of higher education are now seen as mere formalities, especially in the context of human relations initiated by the Indonesian Ministry of Religion in the form of religious moderation. This program is very good to restore the essence of humanity taught by Islam to mankind. The basic foundation of this religious moderation is equality. Where, one human being with another is equal. What distinguishes them is the attitude, thought, and behavior of each individual. For this reason, in general there should be no discriminatory

and intimidating treatment between parties who feel they are bigger than those who are considered smaller.

Figure 1. Registration Brochure (New Student Acceptance)

The attitude of religious moderation shown managerially by the UMSU campus is accepting new students and teaching lecturers from non-Muslim circles. Where even UMSU lecturers who are non-Muslims or often called DPK are one of the aspects of providing scholarships for prospective new students with a 50% BPP discount (of the total) and 50% according to applicable regulations. As stated by Mr. Baihaqi Sidik Lubis as a Lecturer for Graphic Design, Learning Media, and ICT courses at FKIP UMSU: "... *student equality in learning regardless of religious background. The learning provided is adjusted to the ability of students. If there are problems, everyone gets the same treatment*". In line with this, Syuhaddah (student) also said that: "*My understanding of religious moderation is not too broad, but I know very well the benefits of this religious moderation. This makes us respect and form tolerance between religious communities, both Muslims and non-Muslims.*"

From the description above, it is understood that UMSU provides the same moderate treatment to various groups of students and lecturers for teaching and learning. Where in the input aspect, UMSU accepts non-Muslim students and gives equal treatment to them. Thus, this will be a strong capital for the campus in creating a harmonious social life, because it is based on an egalitarian view that every individual is equal.

Process: Management of Religious Moderation at FKIP UMSU

Management is a governance process that is needed to move the wheels of the organization effectively and efficiently (Assingkily & Mesiono, 2019; Mubarok, 2019). The management function includes the planning, organizing, monitoring, and evaluating stages (Talibo, 2018; Purba, *et.al.,* 2023). In this context, an educational institution needs a managerial system that is organized comprehensively and holistically, in order to create a

clean bureaucracy, an efficient and effective administration system, and a visionary learning implementation system (Busni, 2022). Thus, all aspects to be achieved through institutional programs must be organized in an integrated management system.

The integration of an institution's managerial system is not limited to bureaucratic and administrative aspects. Especially in educational institutions, aspects of academic service and quality improvement or the quality of graduates are the main targets that characterize the entire educational process (Harahap, *et.al.*, 2022). The academic aspect requires an adaptive, innovative, and dynamic level of equalization of vision. This is because the management of human resources in educational institutions is central to the image and quality of institutions. Without adequate management, lecturers, students, educational staff and even institutional leaders will act arbitrarily because there is no regular monitoring and measurable evaluation (Al Fasya, *et.al.*, 2022).

This is in line with the opinion of Suci Perwita Sari (Head of PGSD Study Program) FKIP UMSU as follows:

> *"...system that is understood is Multicultural. The meaning of multiculturalism itself is that in an institution there will definitely be various ethnicities, religions, races, attitudes, and thoughts. This must be harmonized to achieve the vision and mission. In planning what is done is to analyze how members' understanding of moderation and multiculturalism has been running so far. The organization that is carried out is by grouping lecturers according to their scientific studies and not paying attention to ethnicity, religion and race in this division. Furthermore, each group of lecturers will contribute to each other in developing lecture tools. The supervision carried out is by analyzing the devices that have been developed, whether each lecturer understands the devices that have been worked on or not. From this supervision, an overview will be obtained whether the devices being worked on are collaboratively arranged or not (assessment and evaluation)".*

Based on the description above, it is understood that the implementation of learning as the "main" process of education must be well organized starting from planning to aspects of assessment. In this context, instilling a moderate attitude for students, lecturers, leaders and all UMSU academics, an integrated and equal managerial system is implemented for all people without discrimination. This can be described in each management function. The first is the planning aspect, in the form of an analysis of lecturers' understanding of religious moderation and multicultural studies, organizing in the form of grouping lecturers according to scientific fields without discrimination, supervision in the form of analysis of learning tools that have been developed by each lecturer to suit the goals of the institution and religious moderation program, and evaluation of learning tools made by lecturers so that they can be declared appropriate or not for collaborative.

Output: Tolerance and Harmony Between Campus Academics

Religious moderation is not a new thing in the Islamic world, because there is a message in the Koran which states that the khairu ummah (the best ummah) are those who are wasath (moderate). This attitude of religious moderation is taught by Islam as a principle in ukhuwah (brotherhood), both ukhuwah Islamiyah (brotherhood of fellow Muslims), ukhuwah wathoniyah (brotherhood of fellow countrymen), and ukhuwah

insaniyah (brotherhood of fellow human beings). Thus, this becomes a true Muslim profile in carrying out Islamic teachings in a kaffah (thorough) manner (Ariga, 2023).

The presence of a religious moderation program designed by the Ministry of Religion of the Republic of Indonesia is a good suggestion to restore the profile of a true Muslim community, namely being moderate in society. Considering that many people have conflicts in the name of religion, what keeps popping up is identity politics ahead of general elections (elections). Furthermore, religious conflicts are increasingly protracted because negative issues that discriminate between individuals' beliefs are easily infiltrated. For this reason, the existence of a religious moderation program is an effort by the government to address various negative issues in the name of religion (Simamora, 2022).

Responding to the problems above, campuses or higher education institutions have an important role in overcoming immoderate attitudes that arise in society. Bearing in mind that the campus is a place where "thoughts fight" that binds the campus community, starting from the aspects of education, research and community service. The tridharma of higher education should be the main pillar of the campus in addressing various problems in society, one of which is related to the attitude of moderation in one's religion which is starting to go awry. Evidently, since the launch of the religious moderation program, many scientific articles have been written by campus academics and researchers. Starting from religious moderation conceptually, to contextually, so that it can be used as a reference for the community (Hilma, *et.al.*, 2023).

The centrality of the campus is a role model for community life in the future, it should display an attitude of religious moderation. In this context, the UMSU campus seeks to teach mutual respect and respect for differences. As stated by Ellis Mardiana Panggabean (UMSU DPK lecturer), the following:

> "...*people with a good understanding of religion will be friendly to others, especially in the face of differences. So, while teaching, I always apply classroom learning, starting and closing lectures by appointing one of the students to lead the prayer according to their respective religions and beliefs*".

In line with the interview excerpt above, Jihan Fadhilah (Student of FKIP UMSU, English Language Education Study Program) said:

> "...*the moderation that can be felt at UMSU students are already able to show mutual tolerance and mutual respect and respect for fellow believers and different religions, helping each other, respecting and accepting the differences that exist in every religion. So, in my opinion, UMSU has become a moderate campus, because students can already implement it by taking the middle way (moderate), it's not easy to compartmentalize their groups, moreover it's not easy to insult other people*".

In line with the above, Syuhaddah, another UMSU FKIP student, said that:

> "...*I can already feel at UMSU, where one of my non-Muslim friends studying there feels a very comfortable atmosphere at UMSU even though there are not many people of the same religion as him. But differences are not an obstacle, he said that here students do not care whether you are Muslim or not, it is not important. However, it was this sense of friendship, complementarity and collaboration that made him comfortable at UMSU. So, in my opinion, UMSU is already a moderate campus, as evidenced by the presence of non-Muslim students who are comfortable studying on the UMSU campus*".

Based on the description above, it can be understood that in the output aspect, UMSU is seen as being able to become a moderate campus, this is evidenced in the form of mutual respect and respect for religious differences between students and students and lecturers, learning and activities on campus begin by praying according to religious beliefs each, as well as providing an understanding that the differences and multiculturalism that exist in Indonesia is a wealth that must be given a harmonious space.

CONCLUSION

Based on the description above, it can be concluded that Muhammadiyah University of North Sumatra (UMSU) has implemented religious moderation management and has had a real impact on the campus community towards moderation. This is evidenced by (1) the input aspect, in which UMSU accepts students who are non-Muslim and gives equal treatment to them, (2) the process aspect, including planning in the form of an analysis of lecturers' understanding of religious moderation and multicultural studies, organizing in the form of grouping lecturers according to scientific fields without discrimination, supervision in the form of analysis of learning tools that have been developed by each lecturer so that they are in accordance with the goals of the institution and religious moderation program, as well as evaluation of learning tools made by lecturers so that they can be declared appropriate or not for collaboration. (3) the output aspect, in the form of mutual respect and respect for religious differences between students and students and lecturers, learning and activities on campus begin by praying according to their respective religious beliefs, as well as providing an understanding that differences and multiculturalism in Indonesia are a wealth which must be given a harmonious space.

REFERENCES

Abidin, A. Z. (2021). "Nilai-nilai Moderasi Beragama dalam Permendikbud No. 37 Tahun 2018" *JIRA: Jurnal Inovasi dan Riset Akademik, 2*(5), 729-736. https://ahlimedia.com/jurnal/index.php/jira/article/download/135/136.

Afifa, N., & Elihami, E. (2020). "Membangun Karakter yang Islami Melalui Al-Islam dan Kemuhammadiyahan di Universitas Muhammadiyah Enrekang" *Jurnal Edukasi Nonformal, 1*(2), 15-23. https://ummaspul.e-journal.id/JENFOL/article/view/4324.

Al Faruq, U. (2020). "Peluang dan Tantangan Pendidikan Muhammadiyah di Era 4.0" *Jurnal Illmiah Ar-Risalah: Media Keislaman, Pendidikan dan Hukum Islam, 18*(1), 13-30. http://www.ejournal.iaiibrahimy.ac.id/index.php/arrisalah/article/view/976.

Al Fasya, S., Nursinah, S., & Fahri, M. (2022). "Konsep Hard Skill dan Soft Skill Guru" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman, 1*(1), 30-33. https://zia-research.com/index.php/cendekiawan/article/view/24.

Ali, Z. Z. (2021). "Kuliah Pengabdian Masyarakat dari Rumah Berbasis Moderasi Beragama" *Dedikasi: Jurnal Pengabdian Masyarakat, 3*(2), 175-188. https://e-journal.metrouniv.ac.id/index.php/JPM/article/view/3197.

Alifuddin, M. (2021). "Muhammadiyah Sebagai Gerakan Pendidikan: Sejarah Eksistensi Perguruan Tinggi Muhammadiyah di Sulawesi Tenggara" *Al-Ta'dib: Jurnal Kajian Ilmu Kependidikan, 14*(1), 53-74. https://ejournal.iainkendari.ac.id/index.php/al-tadib/article/view/2197.

Anwar, R. N., & Muhayati, S. (2021). "Upaya Membangun Sikap Moderasi Beragama Melalui

Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Umum" *Al-Tadzkiyyah: Jurnal Pendidikan Islam, 12*(1), 1-15. http://www.ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/7717.

Arifin, S. (2015). "Rekonstruksi Al-Islam Kemuhammadiyahan (AIK) Perguruan Tinggi Muhammadiyah Sebagai Praksis Pendidikan Nilai" *Edukasi, 13*(2), 294-533. https://www.neliti.com/publications/294533/rekonstruksi-al-islam-kemuhammadiyahan-aik-perguruan-tinggi-muhammadiyah-sebagai.

Ariga, S. (2023). "Konsepsi Islam tentang Peserta Didik" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman, 2*(1), 194-199. https://zia-research.com/index.php/cendekiawan/article/view/155.

Assingkily, M. S., & Mesiono, M. (2019). "Karakteristik Kepemimpinan Transformasional di Madrasah Ibtidaiyah (MI) serta Relevansinya dengan Visi Pendidikan Abad 21" *Manageria: Jurnal Manajemen Pendidikan Islam, 4*(1). https://ejournal.uin-suka.ac.id/tarbiyah/manageria/article/view/2019.41-09.

Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir.* Yogyakarta: K-Media.

Aziz, A., & Najmuddin, N. (2020). "Moderasi Beragama dalam Bahan Ajar Mata Kuliah Pendidikan Agama Islam (PAI) di Perguruan Tinggi Umum Swasta (Studi di STIE Putra Perdana Indonesia Tangerang)" *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel), 6*(2). https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/9778.

Busni, R. (2022). "Analisis Manajemen Kelembagaan Jenjang Pendidikan Dasar" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman, 1*(2), 82-86. https://zia-research.com/index.php/cendekiawan/article/view/50.

Chadidjah, S., Kusnayat, A., Ruswandi, U., & Arifin, B. S. (2021). "Implementasi Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI: Tinjauan Analisis pada Pendidikan Dasar Menengah dan Tinggi" *Al-Hasanah: Jurnal Pendidikan Agama Islam, 6*(1), 114-124. http://jurnal.staip.ac.id/index.php/hasanah/article/view/20.

Ginting, N. (2021). "Strengthening Religious Moderation Literacy for Muhammadiyah Citizens, in the Leader of the Muhammadiyah Branch, Medan City, North Sumatera Indonesia" *International Journal of Community Service, 1*(3), 217-224. http://www.ijcsnet.id/index.php/go/article/download/49/50.

Harahap, K. F., Naufal, A. F., & Berliansyah, M. R. (2022). "Organisasi Profesi Guru (Kajian Manajemen Pendidikan Islam)" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman, 1*(1), 39-44. https://zia-research.com/index.php/cendekiawan/article/view/26.

Hefni, W. (2020). "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri" *Jurnal Bimas Islam, 13*(1), 1-22. http://jurnalbimasislam.kemenag.go.id/jbi/article/view/182.

Hermawan, H. (2023). "Nilai-nilai Profetik dalam Pembelajaran AIK (Al-Islam dan Kemuhammadiyahan) di Perguruan Tinggi Muhammadiyah" *Tamaddun, 24*(1), 49-54. http://journal.umg.ac.id/index.php/tamaddun/article/view/5892.

Hilma, A., Kaloko, L. A. S. B., Ramadhan, M. R., Zaki, M., & Harahap, N. M. (2023). "Urgensi Ilmu Tasawuf di Indonesia" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman, 2*(1), 200-206. https://zia-research.com/index.php/cendekiawan/article/view/157.

Huda, H. (2019). "Membangun Karakter Islami Melalui Al Islam dan Kemuhammadiyahan

(Studi Analisis Perpres Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter(PPK)" *Tarlim: Jurnal Pendidikan Agama Islam, 2*(1), 55-70. http://jurnal.unmuhjember.ac.id/index.php/TARLIM/article/view/2071.

Irama, Y., & Zamzami, M. (2021). "Telaah atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020" *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin, 11*(1), 65-89. https://jurnal.alfithrah.ac.id/index.php/kaca/article/view/10.

Mubarok, R. (2019). "Pelaksanaan Fungsi-fungsi Manajemen dalam Peningkatan Mutu Lembaga Pendidikan Islam" *Al-Rabwah, 13*(01), 27-44. http://jurnal.staiskutim.ac.id/index.php/al-rabwah/article/view/11.

Muhammad, R. (2021). "Internalisasi Moderasi Beragama dalam Standar Kompetensi Kemandirian Peserta Didik" *Jurnal Ilmiah Al-Muttaqin, 6*(1), 95-102. http://www.journal.iaisambas.ac.id/index.php/Al-Muttaqin/article/view/411.

Musyafak, N., Munawar, I., Khasanah, N. L., & Putri, F. A. (2021). "Dissimilarity Implementasi Konsep Moderasi Beragama di Perguruan Tinggi Keagamaan Islam" *Prosiding Muktamar Pemikiran Dosen PMII, 1*(1), 453-464. https://www.researchgate.net/profile/Najahan-Musyafak/publication/354554674_DISSIMILARITY_IMPLEMENTASI_KONSEP_MOD ERASI_BERAGAMA_DI_PERGURUAN_TINGGI_KEAGAMAAN_ISLAM/links/613f8ace9 3979820af998f9c/DISSIMILARITY-IMPLEMENTASI-KONSEP-MODERASI-BERAGAMA-DI-PERGURUAN-TINGGI-KEAGAMAAN-ISLAM.pdf.

Natanael, Y., & Ramdani, Z. (2021). "Pengembangan Instrumen dan Pengujian Properti Psikometri Skala Moderasi Beragama di Perguruan Tinggi" *Tatar Pasundan: Jurnal Diklat Keagamaan, 15*(2), 196-208. https://bdkbandung.id/tatarpasundan/jurnal/index.php/tp/article/view/227.

Pinem, R. K. B. (2019). "Metode Pembelajaran Al-Islam dan Kemuhammadiyahan di Universitas Muhammadiyah Sumatera Utara" *Intiqad: Jurnal Agama dan Pendidikan Islam, 11*(2), 373-395. https://jurnal.umsu.ac.id/index.php/intiqad/article/view/3753.

Purba, G. R., Sembiring, R. K., Hasibuan, R. W., & Rizki, S. N. (2023). "Kurikulum dalam Perspektif Pendidikan Islam" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman, 2*(1), 186-193. https://zia-research.com/index.php/cendekiawan/article/view/154.

Purwanto, Y., Qowaid, Q., & Fauzi, R. (2019). "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum" *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan, 17*(2), 110-124. https://www.academia.edu/download/71212072/pdf.pdf.

Rambe, S., Dasopang, E. P., Pahutar, M., Ariadin, I., & Qorib, M. (2023). "Modernity in the Management of the UMSU Faculty of Islamic Studies" *Ta'dib: Jurnal Pendidikan Islam, 12*(1), 65-74. https://ejournal.unisba.ac.id/index.php/tadib/article/view/11767.

Rosyid, A. (2022). "Moderasi Beragama di Lingkungan Perguruan Tinggi Keagamaan" *Tarbawi: Jurnal Pemikiran dan Pendidikan Islam, 5*(2), 101-110. https://stai-binamadani.e-journal.id/Tarbawi/article/view/388.

Rumahuru, Y. Z., & Talupun, J. S. (2021). "Pendidikan Agama Inklusif Sebagai Fondasi Moderasi Beragama: Strategi Merawat Keberagaman di Indonesia" *KURIOS: Jurnal Teologi dan Pendidikan Agama Kristen, 7*(2), 453-462. https://www.sttpb.ac.id/e-

journal/index.php/kurios/article/view/323.

Rusli, R., Ainah, N., Arief, M. I., & Husein, G. M. I. (2022). "Religious Moderation of Generation Z: Attitude of Students' Religious Tolerance in Strengthening the Character of the Nation" *el-Buhuth: Borneo Journal of Islamic Studies,* 1-10. http://journal.uinsi.ac.id/index.php/el-Buhuth/article/view/4934.

Salamah, N., Nugroho, M. A., & Nugroho, P. (2020). "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan" *Quality, 8*(2), 269-290. https://journal.iainkudus.ac.id/index.php/Quality/article/view/7517.

Simamora, V. T. (2022). "Perkembangan Ajaran Islam dan Kristen di Kelurahan Tegal Sari Mandala Medan Denai" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman, 1*(3), 153-156. https://zia-research.com/index.php/cendekiawan/article/view/155.

Talibo, I. (2018). "Fungsi Manajemen dalam Perencanaan Pembelajaran" *Jurnal Ilmiah Iqra', 7*(1). http://journal.iain-manado.ac.id/index.php/JII/article/view/606.

Waseso, H. P., & Sekarinasih, A. (2021). "Moderasi Beragama Sebagai *Hidden Curriculum* di Perguruan Tinggi" *Educandum, 7*(1), 91-103. http://www.ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/7717.