

STRENGTHEN THE MAINSTREAMING OF RELIGIOUS MODERATION IN HIGHER EDUCATION THROUGH CERTIFICATION AGENCY

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Abstract

Universities are the main target of the spread of Radical Islam among the Youth. Even though regulations have been set by the government to apply national insights, the practice of implementing them in universities is not optimal. This research aims to explore the practice of religious certification to support national beliefs, moderation, and religious harmony. This research was conducted at Nurul Jadid University, one of the Islamic boarding schools in the Probolinggo region, East Java. In responding to the regulatory policy of implementing nationalism in higher education, Nurul Jadid University established a Religious Certification Institution which functions to carry out standardization of religious needs which include the Koran, furūd al-'Ainiyyah, religious teachings and Islamic boarding schools. By using a qualitative paradigm with a semi-structured interview approach and field observations, this research shows that the religious certification program as the mainstreaming of religious moderation for students at Nurul Jadid University is very effective in educating students of moderation and tolerance. In addition, this study found that religious certification was used as a certificate accompanying a diploma (SKPI) whose legality was recognized by Permendikbudristek No. 6 of 2022 concerning Diplomas, Competency Certificates, Professional Certificates, Degrees, and the Equivalence of Diplomas of Higher Education in Other Countries to support student competence and prove that UNUJA alumni are moderate cadres.

Keyword: Religious certification agency, Moderation mainstreaming, College

Abstrak

Perguruan tinggi menjadi sasaran utama dari penyebaran Islam Radikal di Kalangan Pemuda. Meski telah ditetapkan regulasi oleh pemerintah untuk menerapkan wawasan kebangsaan, namun praktik pelaksanaannya di perguruan tinggi tidak maksimal. Penelitian ini bertujuan untuk mengeksplorasi praktik sertifikasi keagamaan untuk mendukung keberhasilan wawasan kebangsaan, moderasi, dan kerukunan beragama. Penelitian ini dilaksanakan di Universitas Nurul Jadid, salah satu perguruan tinggi bersistem pesantren di wilayah Probolinggo Jawa Timur. Dalam merespon kebijakan regulasi penerapan wawasan kebangsaan di Perguruan Tinggi, Universitas Nurul Jadid mendirikan Lembaga Sertifikasi Keagamaan yang berfungsi untuk melaksanakan standarisasi kompetensi keagamaan yang meliputi al-Qur'an, furūd al-'Ainiyyah, keaswajaan dan pesantrenan. Dengan menggunakan paradigma kualitatif dengan pendekatan wawancara semi terstruktur dan observasi lapangan, penelitian ini menunjukkan bahwa program sertifikasi keagamaan sebagai pengarusutamaan moderasi agama bagi mahasiswa di Universitas Nurul Jadid sangat efektif menanamkan sikap moderat dan toleransi bagi mahasiswa. Di samping itu, penelitian ini menemukan bahwa sertifikasi keagamaan dijadikan sebagai surat keterangan pendamping ijazah (SKPI) yang legalitasnya diakui oleh Permendikbudristek No. 6 Tahun 2022 tentang Ijazah, Sertifikat Kompetensi, Sertifikat Profesi, Gelar, dan Kesetaraan Ijazah Perguruan Tinggi Negara Lain untuk mendukung kompetensi mahasiswa dan membuktikan bahwa alumni UNUJA sebagai kader moderat.

Kata Kunci: Lembaga sertifikasi keagamaan, Pengarusutamaan moderasi, Perguruan Tinggi

INTRODUCTION

The Islamic religious doctrine instructs its adherents to be moderate, condemn violence, and be tolerant of differences.¹ Even though in the reality of its adherents there has been a prolonged violent conflict in the name of religion. As happened in Indonesia, as a country that is claimed to be a moderate country and the majority is Muslim, suicide bombings in the name of religion, churches are attacked, mosques are burned, the emergence of radicalism, and terrorism have become national news.² Religious violence occurred from 2018 to 2022, for example there was a suicide bombing at a church in Surabaya (2018).³ a bombing at a Catholic Church in Makassar (2021).⁴ and Talib also stated in his article that on October 25, 2022 there was an action of young women deliberately wanted to attack members of the Paspampres standing guard in front of the Jakarta State Palace by brandishing an FN type firearm.⁵

Most radicalism arises as a result of an extreme understanding caused by dissatisfaction with a situation. The occurrence of various acts of radicalism in the name of religion which led to acts of violence or intolerance led to the emergence of various negative impressions and discredited certain religions.⁶ According to Nurish,⁷ some of the acts of violence occurred due to a partial understanding of religion, conflicts over establishment of places of worship, and unpreparedness to live side by side. From this unfortunate understanding, it will make his followers act contrary to religious teachings. However, for Hidayat & Lubis,⁸ the most effective factor that allows for the emergence of radicalism is due to various social and cultural background factors as well as religious factors.

The rise of this understanding of religious radicalism has in fact entered and developed among intellectuals and students. The Ministry of Research, Technology and Campus admits that campuses are prone to exposure to radicalism. Likewise, the BNPT research results found that exposure to radicalism in universities in Indonesia had occurred 30 years ago. The results of another study, namely the Alvira Research Center research in 2017 stated that 23.5% of students

¹ Hamzah Jamaluddin, "Kekerasan Atas Nama Agama," *Education and Development* 10, no. 3 (2022): 342, <https://doi.org/10.24042/klm.v8i2.221>.

² Samsul AR, "Peran Guru Agama Dalam Menanamkan Moderasi Beragama," *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 3, no. 1 (2020): 37–51, <https://doi.org/10.36835/al-irfan.v3i1.3715>.

³ Ronny Fauzan, "Serangan Bom Di Tiga Gereja Surabaya: Pelaku Bom Bunuh Diri 'Perempuan Yang Membawa Dua Anak' - BBC News Indonesia," *Bbc.Com*, 2018.

⁴ Callistasia Wijaya, "Bom Makassar: 'Milenial' Terlibat Bom Bunuh Diri Dan Iming-Iming 'Jalan Pintas Ke Surga', Bagaimana Antisipasinya?," *Www.Bbc.Com*, 2021.

⁵ (2022)

⁶ Rahmannita, "Aksi Radikalisme Dan Intoleransi Di Indonesia Halaman 3 - Kompasiana," 2022.

⁷ Amanah Nurish, "Dari Fanatisme Ke Ekstremisme: Ilusi, Kecemasan, Dan Tindakan Kekerasan," *Masyarakat & Budaya* 21, no. 1 (2019): 31–40.

⁸ Fadhil Pahlevi Hidayat and Faizal Hamzah Lubis, "Literasi Media Dalam Menangkal Radikalisme Pada Siswa," *Jurnal Interaksi: Jurnal Ilmu Komunikasi* 5, no. 1 (2021): 31–41, <https://doi.org/10.30596/interaksi.v5i1.5564>.

agreed with the Iraqi and Syrian Islamic Movements. And 23.4 % agreed on the readiness of jihad to establish a caliphate.⁹ This fact is certainly very worrying for the future of Indonesia.

Delay in handling these conditions will threaten the young generation of Indonesia will become the target of anti-moderation propaganda agents. Regulation of the minister of education, culture, research and technology (Permendikbudristek) has issued regulation No. 30 of 2021 concerning anti-tolerance, anti-sexual violence, anti-bullying and anti-corruption. This regulation aims to create a safe and comfortable campus as well as the realization of students and academics who have national character, are tolerant and respect differences. Therefore, students must be equipped with various abilities to become part of the nation's successor.¹⁰ In this case, the campus should be the moral responsibility so that students are protected from acts of violence in the name of religion.

Including efforts to avoid radicalism, the academic community in campus needs to instill the values of religious moderation in students. Students as the successors of the nation are important actors in instilling religious moderation.¹¹ Religious moderation for Indonesia is absolutely necessary because the Indonesian nation is a diverse nation. True religious moderation is believing in the absolute doctrine of religion and giving space to religions that are believed by others.¹² Sutrisno stated that actually mainstreaming moderate Islam has an urgency value to continuously be disseminated by religious leaders, campus academics who have authority, and through various media channels.¹³

Moderate Islamic understanding will not succeed in changing anything if it is not used as or the basis of our attitudes and views towards the reality of religion and nation. A concrete step to instill moderate Islamic understanding in the nation's young generation is through religious education. So with moderation Islamic education is a systematic effort to transform a tolerant and inclusive attitude in students in the context of religion, nation and state.¹⁴

Based on the exploration results of previous studies, the authors found several previous studies that were relevant to this research. Although there are related discussions, this research is still very different from previous studies. As for some of these previous studies: *Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum*, by Rosyida Nurul Anwar and Siti Muhayati. The research focuses on

⁹ Andita Rahma, "Kemenristekdikti Akui Kampus Rentan Terpapar Radikalisme," *Tempo*, 2018.

¹⁰ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 1 (2019): 323–48.

¹¹ AR, "Peran Guru Agama Dalam Menanamkan Moderasi Beragama."

¹² Rosyida Nurul Anwar and Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (2021): 1–15.

¹³ Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan."

¹⁴ H P Waseso and A Sekarinasih, "Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi," *Educandum* 7, no. 1 (2021): 91–103.

the efforts of Islamic Religious Education in building students' attitudes of religious moderation through understanding the methodology of Islamic teachings.¹⁵ Besides that, Kurdi Fadal's research, *Kontra-Radikalisasi Agama Pusat Studi Al-Qur'an Jakarta*. His research reveals the counter-radicalization efforts of PSQ (Center for Al-Qur'an Studies) Jakarta through Islamic moderation to counterbalance the rampant radicalization in the name of religion among Indonesian Muslim communities.¹⁶

This paper aims to examine the Al-Qur'an certification program at Nurul Jadid University which is intended as a form of program that is seen as moderate and has several areas to stem violence in religion. For the author, various areas of strengthening religious moderation contained in the Al-Qur'an certification are part of deradicalization to stem radical understanding in students. This paper will emphasize that strengthening understanding of the Qur'an, *furūd al-'ainiyah* program, kepesantrenan, and religious teachings are the foundation for preventing radicalism in the name of religion. Thus, this study will provide inspiration to universities and the government that deradicalism continues to be carried out by strengthening Islamic moderation to students

RESEARCH METHODS

This research uses a qualitative paradigm with a semi-structured interview approach and field observations. As a qualitative paradigm model, research is naturalistic in nature with the aim of uncovering and finding facts and practices of al-Qur'an certification at Nurul Jadid University. The informants of this study were divided into three groups, 1) administrators of the Religious Certification Institute, 2) students, and 3) examiners. In addition, there are also other informants from partners. From them, issues will be explored regarding the effectiveness of religious certification in eradicating religious violence on campus.¹⁷

In addition, the observation method is also carried out in observing, tracking, and recording the practice of religious certification. In the observation process, the researcher has the position of participant as observer, who examines religious certification institutions while the researcher himself is at Nurul Jadid University itself. However, field visits continue to be carried out during activities to maintain the validity of field data.¹⁸ The data generated from observation,

¹⁵ Anwar and Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum."

¹⁶ Kurdi Fadal, "Kontra-Radikalisasi Agama Pusat Studi Al-Qur'an Jakarta," *Mutawatir: Jurnal KEilmuan Tafsir Hadith* 10, no. 1 (2020): 48–73.

¹⁷ John W. Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Terj. Achmad Fawaid) (Yogyakarta: Pustaka Pelajar, 2016).

¹⁸ Kim Knott, "Spatial Theory and Method for the Study of Religion," *Temenos* 41, no. 2 (2005): 153–84, <https://doi.org/10.33356/temenos.4778>.

tracking, and recording in the field are the main source, in addition to the use of literature, manuscripts and monographs are still used. as a secondary source.

After collecting the data, the next step is to analyze the findings in the field. In data analysis, this study uses three methods, namely; 1) reducing data found in the field (data reduction), 2), presenting data (data display) and 3); verify the data found in the field (Conclusion Drawing/Verification).¹⁹ In addition, this study also combines data analysis techniques used by Bagdan and Biklen: 1); activity data analysis; 2) perform coding on certain categories (Coding Categories) through the coding system (Coding System); 3) developing a working mechanism for the data that has been categorized. Furthermore, the data is well presented. The last stage carried out by researchers is data analysis of research findings. The analysis process is carried out by providing interpretations of the data, compiling hypotheses, comparing them with findings in the field, whether resulting from the documentation or interview process.²⁰

RESULTS AND DISCUSSION

A. A Gloomy Of Radicalism In Indonesian Universities

Islamic radicalism as an international phenomenon often occurs in several countries, especially in the Middle East, even in Indonesia. Nurhakiky & Mubarok stated that educational institutions, especially universities, are one of the places for the spread of radical understanding.²¹ From 2014 to 2017, at least 11 riots occurred on various campuses. Various riots on campus were triggered by disagreements between groups or by the policies of university administrators who supported religious groups (Islamic organizations).²² Based on research conducted by the Research Director of the Setara Institute, he stated that there are 10 state universities (PTN) in Indonesia that are exposed to Islamic radicalism. Among them are UI, ITB, UGM, UNY, UIN Jakarta and Bandung, IPB, UNBRAU, UNIRAM and UNAIR.²³ Likewise, a recent survey conducted by the Counterterrorism Agency (BNPT) in 2020 stated that there is potential for radicalism in the younger generation, namely 12.7% of Z generation, 12.4% of millennial

¹⁹ Michael Huberman and Matthew B Miles, *The Qualitative Researcher's Companion* (Sage, 2002).

²⁰ Achmad Fawaid, "Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed," *Yogyakarta: Pustaka Belajar*, 2010.

²¹ Sri Mulya Nurhakiky and Muhammad Naelul Mubarok, "Pendidikan Agama Islam Penangkal Radikalisme," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 2, no. 1 (2019): 101–16, <https://doi.org/10.37542/iq.v2i01.27>.

²² M. Alifudin Ikhsan, "Al-Quran dan Deradikalisasi Paham Keagamaan di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah," *Ilmu Al Qur'an Dan Hadis* 2, no. 2 (2019): 98–112.

²³ Alfian Putra Abdi, "Setara Institute Sebut 10 Kampus Terpapar Paham Radikalisme," *Tirto.Id*, 2019.

generation and 11.7% of X generation.²⁴ The outbreak of religious radicalization on campus was spread by intolerant groups targeting student organizations such as the Student Da'wah Institute and the Faculty Da'wah Institute through religious study activities. Until sometimes PTN officials initially did not know the existence of the group's movement

The university environment since the New Order has always been the target of radical groups, both the extreme right and the extreme left.²⁵ Ikhwanul Muslimin (IM), Wahhabism, Hizbut Tahrir, and ISIS are some of these groups. Extremist groups use various tactics to understand campus life, such as providing assistance to new students, finding boarding houses, starting study groups, and lending books containing radical, jihadi ideas, and other similar ideas. This fact even turns out that public universities have a tendency for students to support radicalism quite high.²⁶ In fact, the ideology of radicalism has an impact on higher education which are known to instill critical, open and intellectual views. Academic and social freedom on campus, especially among alumni who are scattered in society, makes it difficult for university leaders to control their students. Campus, government, general public, and related parties must collaborate in handling this radicalism.²⁷ One of the ways is to increase students' understanding of Islamic moderation. Moderation views are not only discussed and disseminated on campus, but there must be concrete steps that are relevant to students.²⁸

Several movements that understand radicalism that grow on Indonesian campuses usually arise from fanatic and textual understandings that can foster the truest fanaticism of their own group. While the understanding of other groups is considered to deviate from Islamic teachings.²⁹ Radical student networks on campus also promote their ideology using religious arguments.³⁰ The verses of the Al-Qur'an are interpreted in a shallow, narrow, and rigid manner without considering the context or their meaning which results in an understanding that is contrary to the values of Islamic teachings. Likewise, the growth of radical movements among students is caused by a lack of understanding of religion and the desire to become *Islam Kaffah*.³¹ As stated by

²⁴ Eko Widiyanto, "Terorisme: Mahasiswa Terlibat Aksi Teror, Program Anti Radikalisme Di Kampus Disebut 'Hanya Seremonial, Tidak Mengena' - BBC News Indonesia," *BBC Indonesia*, 2022.

²⁵ Sahri Sahri, "Radikalisme Islam Di Perguruan Tinggi Perspektif Politik Islam," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 6, no. 1 (2016): 237–68.

²⁶ Ekawati, Mundzier Suparta, and Khaeron Sirin, "Kurikulum Perguruan Tinggi Islam dalam Deradikalisasi Agama," *Istiqro'* 16, no. 1 (2018): 139–78.

²⁷ Gina Lestari, "Radikalisme Atas Nama Agama Dalam Perspektif Intelektual Muda Di Tengah Realitas Multikultural," *Khazanah Theologia* 3, no. 3 (2021): 181–93, <https://doi.org/10.15575/kt.v3i3.12723>.

²⁸ Ikhsan, "Al-Quran dan Deradikalisasi Paham Keagamaan di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah."

²⁹ Khairul Saleh et al., "Manajemen Strategik Dalam Menangkal Radikalisme Di Perguruan Tinggi Islam," *FENOMENA : Jurnal Penelitian* 13, no. 1 (2021): 77–102.

³⁰ Fadal, "Kontra-Radikalisasi Agama Pusat Studi Al-Qur'an Jakarta."

³¹ Leni Anggraeni, Cecep Darmawan, and Sri Wahyuni Tanshzil, "Revitalisasi Peran Perguruan Tinggi Dalam Menangani Gerak Radikalisme Dan Fenomena Melemahnya Bela Negara Di Kalangan

Rahmelia that Assuming students have low understanding it can be imagined that they will tend to be more introverted and do not recognize the diversity of opinions in religion.³² The shallowness of students' knowledge about religion will justify radical ways of spreading religion. Conversely, the higher the level of student religious knowledge, the wiser they are in responding to the diversity of religious views and the lower their involvement in acts of violence.³³

B. Best Practice of Mainstreaming Religious Moderation In Higher Education

Even though there is a Permendikbud policy regarding the implementation of anti-radicalism and strengthening religious, Pancasila and citizenship courses, universities in general only transfer knowledge to students. In fact, according to Tinka Veldhuis, radicalism is more driven by relations, social demands, attitudes, and world views.³⁴ To build religious moderation in students, Nurul Jadid University—hereinafter to be called UNUJA, formed the Institute for Religious Certification (LSK), which hereinafter will be written as LSK. LSK which is under the auspices of Nurul Jadid University has the main task and most important function is to certify religious competence. This is done to protect all students so that they have a perfect understanding of religion, are not radical and illiberal. As expressed by the Head of LSK, namely Chusnul Muali, that this program is not only for certifying religious competence but also includes several programs that lead to an understanding of religious moderation.³⁵

In this effort, LSK has four programs: 1) kepesantrenan competency certification program; 2) *furūd al-'Ainiyyah* competency certification program; 3) Aswaja competency certification program; 4) Al-Quran competency certification program. *First*, in the aspect of *kepesantrenan*, it includes the history of the Islamic boarding school, the elements contained therein, the learning methods, the concepts of Islamic boarding school education, the independence of Islamic boarding schools, and the values of practice that are carried out daily, namely simplicity, mutual cooperation and wisdom in addressing difference. Simplicity in question is an attitude that is not based on luxury. The purpose of simple life means living

Mahasiswa,” *Jurnal Citizenship: Media Publikasi Pendidikan Pancasila Dan Kewarganegaraan* 2, no. 1 (2019): 34–40, <https://doi.org/10.12928/citizenship.v2i1.15957>.

³² (2021)

³³ Muhamad Ansori, “Pengaruh Tingkat Pemahaman Agama Islam Terhadap Persepsi Mahasiswa Pada Radikalisme Berbasis Agama ‘Studi Pada Mahasiswa Sekolah Tinggi Agama Islam Al-Qodiri Jember’” 66 (2018): 37–39.

³⁴ Tinka Veldhuis and Jørgen Staun, *Islamist Radicalisation: A Root Cause Model* (Netherlands Institute of International Relations Clingendael The Hague, 2009).

³⁵ interview with Chusnul Muali, head of the religious certification body at Nurul Jadid university on 12 November 2022

according to needs.³⁶ Then mutual cooperation, students who all live side by side, it is likely that they will need each other. So that the attitude of mutual cooperation or mutual assistance must be embedded in the soul of the santri. Furthermore, the meaning of being wise in dealing with differences is an attitude of tolerance that must be realized. This is because the students who study at Islamic boarding schools come from various regions which give rise to a variety of different customs. Islamic boarding schools are centers of moderate Islamic propagation (*tawassuth*), respecting community traditions and inflaming the spirit of love for the Indonesian homeland.³⁷ Rambe et al. states that pesantren-based religious moderation is considered as one of the efforts undertaken to internalize moderate Islamic values among the santri audience.³⁸

Secondly, in the aspect of fostering *furūḍ al-‘Ainiyyah*, LSK carries out coaching within a period of one semester starting from the first entry of new students. Theory and its application are two basic concepts in the *furūḍ al-‘Ainiyyah* program. The two concepts are interrelated to achieve the goals of the program itself. Therefore, the supporting lecturers who provide guidance on the understanding of *furūḍ al-‘Ainiyyah* not only provide theoretical teaching, but the supporting lecturers also direct students to implement it directly. The material contained in it includes the science of *aqidah*, jurisprudence, monotheism and morality.³⁹ Especially on *fiqh* material, the learning concept in it is in the form of *madzhab* studies. The four schools of *fiqh* are studied as a whole, the purpose of which is for students to be wise in responding to the differences in existing schools of thought.

Third, in the aspect of the Aswaja certification program, UNUJA carries out learning in the form of co-curricular courses and new student activities for one semester. Through this debriefing students are directed to the mindset and attitude of *tasāmuḥ* (tolerance), *I’tidāl* (justice), *tawāzun* (balanced) and *tawassuṭ* (moderate).⁴⁰ Multicultural Indonesian life requires a character that reconciles, reassures and has an open mind. With the character of *tawassuṭ*, students are expected to be able to be moderate under any circumstances and anywhere. Aswaja education with the well-known NU model, has Islamic principles that are *tawassuṭ* (moderate) and tolerant of local wisdom and respect for previous traditions that are felt good can strengthen Islamic

³⁶ Nafik Muthohirin and Suherman, “Resiliensi Pesantren Terhadap Ekstrimisme Kekerasan Berbasis Agama Dan Implikasinya Terhadap Masyarakat Pesisir Lamongan,” *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (2020): 46–60, <https://doi.org/10.18860/jpai.v7i1.11887>.

³⁷ Nurhakiky and Mubarak, “Pendidikan Agama Islam Penangkal Radikalisme.”

³⁸ (2022)

³⁹ Abu Hasan Agus R and Firdausul Jannatul Aliah, “Reinforcement Furudul ‘Ainiyah Santri Melalui Intensifikasi Wali Asuh Di Pondok Pesantren Nurul Jadid,” *Islamika* 2, no. 2 (2020): 312–27, <https://doi.org/10.36088/islamika.v2i2.797>.

⁴⁰ Irwan Fathurrochman and Abu Muslim, “Menangkal Radikalisme Dengan Penguatan Pendidikan Karakter Nasionalisme Melalui Amaliyah Aswaja Di SD Islamiyah Magetan,” *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 13, no. 2 (2021): 801–18, <https://doi.org/10.37680/qalamuna.v13i2.1071>.

moderation. Education in it is intended to provide directions in understanding the beautiful Islam, without cornering local traditions and respecting and respecting existing differences.⁴¹ This understanding will prevent the widespread radicalization that has recently occurred on various campuses. As emphasized by Chusnul Muali as Head of LSK, that one of the aspects to conquer radicalism is aswaja learning. Because in Aswaja there is not only an understanding of Islam, but also national materials related to our attitude as citizens.⁴²

The *fourth* LSK program is Al-Quran certification. This coaching is a routine activity that is carried out every Thursday. The goal is to bury the Koran. Through this activity students will not only get provisions to learn to read the Al-Qur'an fluently. Students will gain an understanding of the content of the verses of the Koran and an understanding to explain the interpretation of the Koran within the framework of Islamic moderation. In the concept of implementing this activity, usually the lecturer will prepare the themes to be presented. The themes discussed in this training are always related to the life of modern society, including moderate Islam, such as the concept of ummah wāhidah in (QS. Yūnus [10]: 14-23); the concept of doing good (QS. Yūnus [10]: 24-30), moderation of Islamic teachings (QS. Al-Baqarah [02]: 143); diversity and harmony according to the Koran (QS. Al-Hujurat: 13); tolerance and peace between religious communities in the Qur'an (QS. Al-Baqarah [02]: 265). To help students avoid rigid, extreme and radical religious understandings, the purpose of this study is to introduce them to moderate, friendly and tolerant teachings in the context of the life of the nation, state and community which cannot be separated from Indonesian culture.

Various programs of LSK activities were carried out with collaboration between all academics at UNUJA and scientific associations, such as Surabaya Aswaja Center (Aswaja Center Surabaya),⁴³ Rabithah Ma'ahid PWNu Surabaya,⁴⁴ and Association of Qur'an Sciences PWNu Surabaya (JQH East Java).⁴⁵ This program aims to provide competence to students in these four programs for one semester which is then followed up with an Al-Quran certification test. The tests are in the form of written tests and oral tests. The written test consists of several questions regarding Aswaja, Islamic boarding schools, *furūd al- 'Ainiyyah* and the al-Qur'an. The legality of

⁴¹ Yoyok Amirudin, "Pendidikan Karakter Berbasis Nilai-Nilai Aswaja," *Vicratina* 2, no. November (2017): 1–14.

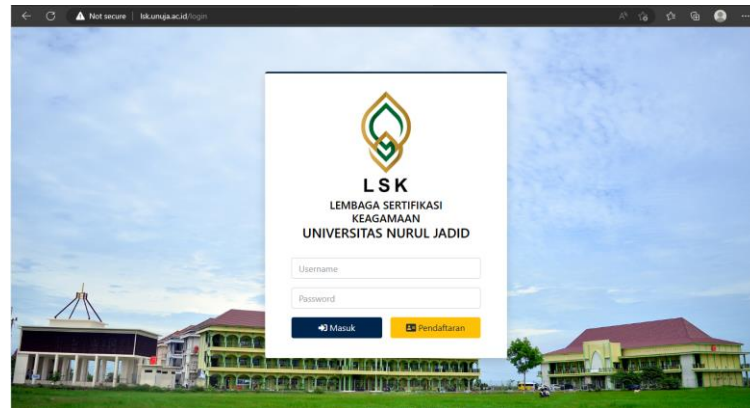
⁴² interview with Chusnul Muali, head of the religious certification body at Nurul Jadid university on 12 November 2022

⁴³ Humas Unuja, "Calon Asesor LSK Digembleng Materi Keaswajaan, Warek III: 'Ini Kekhasan Dan Keunggulan UNUJA!,'" 2022, https://lisk.unuja.ac.id/berita-detail/calon-asesor-lsk-digembleng-materi-keaswajaan-warek-iii-''ini-kekhasan-dan-keunggulan-unuja''_10.

⁴⁴ Humas Unuja, "Bersama PW RMI NU Jatim, UNUJA Segera Adakan Sertifikasi Furudul 'Ainiyah Dan Kepesantrenan,'" 2022, https://lisk.unuja.ac.id/berita-detail/bersama-pw-rmi-nu-jatim-unuja-segera-adakan-sertifikasi-furudul-''ainiyah-dan-kepesantrenan''_8.

⁴⁵ Humas Unuja, "Gandeng JQHNU, Unuja Probolinggo Siapkan Sertifikasi Kompetensi Baca Alquran," 2022, https://lisk.unuja.ac.id/berita-detail/gandeng-jqhnu-unuja-probolinggo-siapkan-sertifikasi-kompetensi-baca-alquran_7.

this program, as stated in the Minister of Education and Culture No. 6 of 2022, recognized as a competency certificate and can be used to support job assessment competencies. This Religious Moderation Certification Test has been prepared with Instruments through the LSK Information System as shown below:



Gambar 1. Sistem informasi LSK di website

While the oral test is a practical test of the material that has been studied. The implementation system for the two tests, namely the written test and the oral test, is carried out by adjusting the number of participants who have registered in the LSK information system on the website. The test takers who are required to register are students from the 2021-2022 Batch. Students who wish to take the test must register themselves on the link provided. The implementation of this written test is carried out simultaneously while the oral test is carried out in accordance with the number of examiners available. To obtain maximum results, LSK brings in several experts or experts in these four fields. So it is expected that UNUJA students are really serious about taking the test. The results of the test will determine whether or not a student is eligible to take part in the final project trial. Students who do not pass will receive special training with three face-to-face meetings. In the next stage, students who have received special training will be allowed to take the test in the second wave. And so on, students will continue to be encouraged to seriously study in order to achieve results from Al-Qur'an certification.

C. Towards Moderate students as a peaceful Indonesian agent

The fact that several universities have religious extremism is a record of education and the development of a moderate religious atmosphere on campus. Some students affected by cases of religious radicalism cannot be separated from internal and external factors. Among them are due to the shallow knowledge of religion in students, student participation in radical organizations in higher education and the lack of religious moderation education. For the first reason, as Ansori

stated, preventing radicalism in higher education is very important with a strong religious understanding of students, especially in terms of religious diversity and tolerance between religious communities and countries. Because people do not have a religious knowledge base and level of education, they are more likely to receive religious information from people who are considered highly educated without digesting it first. This can backfire if the information is obtained from the wrong person. If students' religious knowledge is low and exclusive, it is likely that they will tend to be more introverted and do not accept diversity. According to Rosyid, extreme attitudes and actions will be influenced by religious misunderstandings. Thus students who have a broad understanding of religion will be more open and easy to accept differences.⁴⁶

Second, the formation of radical understanding can also be done through a network of external campus organizations. Students with limited religious knowledge will be more easily influenced by radical group organizations. So they will get a wrong understanding of the radical groups they follow. Some of these radical organizational groups are quite widely spread in Indonesian universities. The organization builds regeneration through education. These extremist groups include Jemaah Islamiyah (JI), Indonesian Mujahidin Council (MMI), Laskar Jihad (LJ), Islamic Defenders Front (FPI), and Hizbut Tahrir Indonesia (HTI).⁴⁷ To replace the state philosophy, these organizations instill a critical attitude towards the state. By justifying it in various ways, the presence of some of these organizations seems to give the impression of a hunt for new cadres. As usual, these radical groups express their ideology by spreading hatred and intolerance by using violence. Not only that, it's not even just showing off their achievements, but it seems to bring down other groups. While the knowledge and interpretation of this group is very literal towards Islamic values.⁴⁸

The last cause is due to the lack of religious moderation education in college students. As citizens of a country that is tolerant of religion, Muslims have an obligation in their lives to practice the universal principles outlined in the Koran every day, especially on campus. Wasathiyah Islam will be mainstreamed on campus, paving the way for an inclusive and tolerant lifestyle. Mainstreaming of the new discourse of Wasathiyah Islam in various fields, including politics, economics, and social sciences, by Wasathiyah Islam to help overcome the problems of religious life on campus. Moderate students are students who cultivate attitudes and behaviors that

⁴⁶ Abdul Rosyid, "Moderasi Beragama Di Lingkungan Perguruan Tinggi Keagamaan: Suatu Kajian Atas Alterasi Kebijakan Pendirian Rumah Moderasi Beragama," *Tarbawi: Jurnal Pemikiran Dan Pendidikan Islam* 5, no. 2 (2022): 101–10.

⁴⁷ Nurhakiky and Mubarok, "Pendidikan Agama Islam Penangkal Radikalisme."

⁴⁸ A Jalil, "Aksi Kekerasan Atas Nama Agama: Telaah Terhadap Fundamentalisme, Radikalisme, Dan Ekstremisme.," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 9, no. 2 (2021): 220–34.

show a fair, impartial, balanced attitude and are not extreme in religious practices, for the sake of realizing mutual respect, accepting differences, and living together in peace and harmony.⁴⁹

Efforts to mainstream religious moderation in higher education, of course, each higher education has a different policy in forming a strategy of religious moderation which is considered more effective and efficient. But it is very unfortunate, currently the establishment of religious moderation education is still a discourse in various higher education. Some dominant higher education make religious moderation a subject and some also instill religious moderation in activities such as seminars with the theme of religious moderation.⁵⁰ As at IAIN Antasari, the effort to moderate religion is to provide guidance to students, especially campus activists. These activities are usually carried out by filling in activities at the mosque led by lecturers who are seen as moderate. The aim is to offset extra activities that are considered radical, such as Hizbut Tahrir Indonesia (HTI).⁵¹ In contrast to IAIN Kudus, several programs based on Applied Islamic Studies are used to educate religious moderation. The steps include holding an IIT (Applied Islamic Sciences) Class with Prof. Muslim A. Kadir as the main speaker, created the House of Moderation, and made Applied Islamic Sciences a special subject on the campus.⁵² A fairly similar strategy was also carried out by UNIPMA. Efforts to build religious moderation in UNIPMA students are taken through four steps, the first of which is through the PAI course. Second, through the Qur'an Reading Guidance (BBQ) program. Third, through coaching and mentoring the Student Activity Unit (UKM).⁵³ The fourth is through other activities that support the realization of moderate and moral student character. Of the three higher education, the efforts made in building religious moderation are not much different from one another

In various higher education, there are strategies that are carried out to foster a moderate attitude in students, there is one campus that we consider not only to make religious moderation as a discourse, namely at Nurul Jadid University (UNUJA) Paiton, Probolinggo. Nurul Jadid University with its Al-Qur'an certification program is one of the campus' efforts not only to provide religious understanding, but also to produce a generation of moderate and tolerant cadres. So that the strategy carried out by UNUJA is that students are not only provided with moderate Islamic education but in the final stage they are required to take the Al-Quran certification test

⁴⁹ (Jamaluddin, 2022)

⁵⁰ Muhammad Ihsanul Arief and Gt Muhammad Irhamna Husin, "Trend Hijrah Dan Imagined Communities Mahasiswa Aktifis Dakwah Kampus PTU Dan PTKI Terhadap Relevansi Moderasi Beragama Di Kalimantan Selatan," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 2 (2023): 922–37.

⁵¹ Aseri Fauzi, Akh, Bayani Dahlan, and Mariatul Asiah, "Radikalisme Islam Di Kalangan Mahasiswa Perguruan Tinggi Negeri Di Banjarmasin," *Tashwir* 3, no. 6 (2015): 175–98.

⁵² Nur Salamah, Muhammad Arief Nugroho, and Puspo Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan," *Quality* 8, no. 2 (2020): 269, <https://doi.org/10.21043/quality.v8i2.7517>.

⁵³ Salamah, Nugroho, and Nugroho.

and the results of this will ensure students have wasathiyah religious competence. Concepts like this are very important for students, especially for new students. Because, basically, they don't have a strong mentality, and they are still trying to find out who they are so they can know their next steps and goals in life,⁵⁴ which will be influenced by the people and social factors in their environment. If these students are not equipped with a moderate understanding of Islam, they will become easy targets for the preaching of radicals.

The implementation of the Al-Quran certification exam carried out by the LSK Institute has major implications for students. It also mainstreams Wasathiyah Islamic discourse to all corners of the world, in addition to being the main discourse in overcoming radicalism in the name of religion on campus and creating a moderate environment. Not only that, the results of the Al-Qur'an certification exam will provide them with a deep understanding of religion. Considering that the UNUJA campus is under the auspices of the Nurul Jadid Islamic boarding school, studying Islamic religious knowledge is a must. Some of the information and knowledge that is absorbed and consumed through coaching LSK has implications for ways of thinking, understanding, perception as well as action in the real world. It is hoped that students will have the ability in religious competence, especially *furūḍ al-'Ainiyyah* (FA), which is the basis of the Nurul Jadid Islamic Boarding School Trilogy. religious field. As for the impacts that occur in the reality of the Nurul Jadid University campus and students in particular, communication, services and all activities carried out on this campus always prioritize a moderate attitude and are based on openness and benefit to all. It can be proven when looking at the reality that surfaced on campus, that students are always involved in religious affairs at Nurul Jadid University, so that every discourse prepared is not only standard as theory, but it is hoped that it will be more than that, namely that it can merge into the daily practice of students as moderate cadres

The existence of guidance and certification of the Qur'an does not only have implications for students, but also for maintaining and developing campus quality. Moral involvement of the campus is also important to maximize this certification agenda. The involvement of the LSK Institution which was formed specifically to improve the qualifications of students' religious competence, as well as inculcating the values of moderation is very important to prioritize. This is a form of support for boosting student scientific fields, in religion, attitudes and moderate mindsets. Supporting a diverse life in Indonesia,⁵⁵ especially for students, requires character development such as practicing moderation. In order to prevent and mitigate the negative impact

⁵⁴ Dewi Qurroti Ainina, "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 2 (2022): 477–87.

⁵⁵ Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 110–24, <https://doi.org/10.32729/edukasi.v17i2.605>.

of radicalism in Indonesia, one must maintain a moderate attitude towards all Indonesian people. In the matter of forming moderate cadres, the contribution of all elements in higher education is urgently needed, because this problem is not only at the level of adequacy test, but has a broader scope in the formation of the character of moderate cadres as well. So that in the context of character building this joint movement is really needed, and this implementation at Nurul Jadid University (Unuja) is already in the right position, where every work unit of the academic community and students synergizes together to make this happen.

CONCLUSION

Mainstreaming attitudes of moderation and tolerance among students at Nurul Jadid University is carried out through fostering religious competency certification. The LSK program is carried out in one semester in the form of four fields, namely Al-Qur'an certification, *furūḍ al-'Ainiyyah* development, Islamic education and Islamic boarding school. Some of these fields are presented with studies on themes of religious moderation. The last stage of this development is the implementation of the Al-Quran certification test. The test includes two stages, namely a written test which includes several questions about the four fields above and an oral test, namely a practical exam of the material that has been studied. Apart from being specifically for new students, some students who wish to join external or internal organizations are also required to have an LSK certificate with a pass title. Having an LSK certificate will be a requirement for students to take part in the final project trial. Thus, the programs provided by the LSK Institute can be an example of a model in efforts to spread moderate Islam to students in the Indonesian context in order to protect the nation's generation from the dangers of radicalism.

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