Pattern of PTKIN Ma'had Al-Jami'ah Education Management System in East Java and Its Role in Mainstreaming Religious Moderation in Indonesia

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Abstract. Ma'had Al-Jami'ah PTKIN (MA PTKIN) is based on the Instruction Letter of the Secretary General of the Ministry of Religion of the Republic of Indonesia concerning the Implementation of PTKIN Islamic Boarding Schools (MA) number Dj. I/Dt.I.IV/PP.00.9/2374/2014 and the Decree of the Director General of Education Number 1595 of 2021 concerning Guidelines for implementing MA at State Islamic Religious Universities (PTKIN). The MA PTKIN is expected to oversee the vision of scientific integration, religious moderation, moral, and spiritual development, as well as strengthen the stability of the quality of religious studies as the core of educational services at PTKIN. This paper aims to photograph the pattern of the PTKIN MA management system and its role in mainstreaming religious moderation in four PTKINs in East Java. The focus of this research is the background of the establishment of MA PTKIN in East Java; the development map and management system pattern; and the urgency and role of MA PTKIN in East Java in mainstreaming religious moderation in Indonesia. This type of research is empirical qualitative research that is descriptive-explanative, namely highlighting the variables of a phenomenon and exploring it in more detail. Data collection with document review techniques, observation, and interviews. Validation of data by triangulation of techniques and sources. The results of this study are (1); The history of the establishment of MA PTKIN in East Java already existed before the above Instructions and Decisions of the Director General of Education; (2) the management pattern system for PTKIN MA in East Java is a full boarding school, partner boarding school, and a combination of the two; and (3) a strategy for consolidating the value of religious moderation with normative instruments, value formulation and internalizing the value of religious moderation with a strategy for managing human, material, financial, and symbolic resources.

Keywords: System Patterns · Education Management · Ma'had Al-Jami'ah PTKIN · Religious Moderation

1   Introduction

In 2014, the Secretary General of the Ministry of Religious Affairs, Nur Syam issued an SE instructing all leaders of State Islamic Religious Universities (PTKIN) throughout Indonesia to establish higher education (Ma'had Al-Jami'ah, then abbreviated as MA) on their respective campuses. The Circular Letter regarding the Instruction for the Implementation of PTKIN Islamic Boarding Schools (MA) numbered Dj. I/Dt.I.IV/PP.00.9/2374/2014 was then welcomed with great enthusiasm by ptkin leaders.

The existence of MA at PTKIN is very strategic because it is located on campus and is supported by campus management and finances; free to condition student students, usually new students; and it is very possible to play an effective role in forming the paradigm and science of mahasantri at PTKIN. The average MA has building facilities although not all of them are adequate, so they can accommodate a large number of students.

The existence of the Supreme Court is very urgent considering that Islamic higher education institutions are currently both facing problems and challenges similar to Islamic boarding school educational institutions, namely market penetration, pragmatism, and materialism that spread in society. The modernization of Islamic boarding schools since the 70s has been increasingly widespread by practitioners and thinkers of Islamic education in Indonesia. The paradigm shift in the implementation of education in Islamic boarding schools which was previously managed as non-formal educational institution centered in surau, mosques, or the lodges of students, and the scientific focus learned was only on religious sciences (qur'aniyyah), then could not avoid being able to respond to all kinds of developments and progress that took place in society.

The State Islamic College or STAIN and the State Islamic Institute or IAIN are competing to transform into UIN (State Islamic University). The scientific focus and study program studied then is not only the religious sciences (qur'aniyyah) but also the aqliyah sciences. PTKIN then not only an educational institution tafaqquh fi al-din, but also provides educational services for all kinds of science on public campuses.

There are flocks of students from various educational backgrounds. Many of them never even received a religious education. As a result, when on campus, they become careless, trying to find their identity and handle their religious life. It is this point that is often used as a loophole for radical groups to recruit their members. Since the time of the Reformation, Islamic higher education institutions have become the strategic locus of various kinds of Islamic activism and intellectualism movements that grapple with one another, from moderate to extreme right or left [1].

Over time, the seeding of Islamic ideas and ideologies experienced rapid growth. Likewise, Islamic activism groups are radical and have the potential to disrupt the basics and principles of the Unitary State of the Republic of Indonesia (NKRI); Pancasila, the 1945 Constitution of the Republic of Indonesia, and diversity that should be treated together. This is evidenced by several cases of academic people in universities who are exposed to radicalism based on Islam. In early 2019, Minister of Research, Technology and Higher Education Mohamad Nasir revealed that ten universities have long been exposed to radicalism. The universities that are represented by Meristekdikti include Mataram University, Yogyakarta State University, Syarief Hidayatullah State Islamic University, Brawijaya University, Bogor Agricultural Institute, University of

Indonesia, Sunan Gunung Djati State Islamic University Bandung, Bandung Institute of Technology, Gadjah Mada University, and Airlangga University [2].

Zaki Mubarak also explained the results of his research at UIN Syarif Hidayatullah that religious thoughts and behaviors that tend to be radical develop among students. According to Zaki, changes in the structure and dimensions of national politics after the reformation greatly influenced the pattern of life of religious movements on campus, namely the campus cadeic community was more open and permissive to various religious.

At the end of November 2019, many shocking reports were stating that 22 percent of the 15,567 Jember University students surveyed were exposed to radicalism. However, the National Counterterrorism Agency said that there were more Unej students exposed to radicalism than the data [3]. Several campus structures become socio-political opportunities and loopholes that are used as opportunities for radical Islamic groups to expand their influence in universities, such as the high permissiveness of campus residents, freedom of opinion and association, and the social and anthropological conditions of the campus that are very fertile to be sown various kinds of activism and religious movements. This condition provides a wide possibility for the sowing of various kinds of thoughts, including thoughts of exclusivism, intolerant, radical, and even, terrorism in higher education.

In a public dialogue entitled "Exploring the Roots of Intolerance and Radicalism in Indonesia" organized by Nurcholish Madjid Society and LP Ma'arif NU at Sunan Ampel State Islamic University Surabaya on November 25, 2018, Rais Syuriah of the Nahdlatul Ulama Executive Board (PBNU), KH Ahmad Ishomuddin stated that the root of radicalism is a superficial understanding of religious science and narrow national and state insights [4]. In the same event, Prof. Masdar Hilmy stated that the root of radicalism is an emotional way of religion and a way of interpreting scriptures that is gratuitous and uprooted from context and relevance [4].

In such a context, the existence of Islamic boarding schools on campus which is used as a locus deepens the understanding of deep and contextual religious sciences into something strategic and very urgent. This assumption is also based on the fact that the student community or pesantren alumni have a moderate Islamic paradigm and are always at the forefront of maintaining the ideology of Indonesian nationality and the Republic of Indonesia. Fathul Qadir, a member of the research team of the Aswaja Center PWNU East Java, stated that strengthening studies and deepening understanding of Islamic teachings by referring to competent teachers and studying religion comprehensively in Islamic boarding schools is one of the most effective ways to erode extreme and radical thinking in religion [5].

Therefore, the establishment of pesantren on campus is a strategic step to seed a moderate understanding and paradigm in religion. It is not surprising that then the Director General of Islamic Education (Dirjen Pendis) of the Ministry of Religious Affairs of the Republic of Indonesia on June 7, 2021, on his official website published the Decree of the Director General of Pendis Number 1595 of 2021 concerning Guidelines for the Implementation of Ma at State Islamic Religious Universities (PTKIN). This guide has been set by the Director General of Pendis of the Ministry of Religion on March 23, 2021. This guide is also the Ministry of Religion's answer to the recommendations

and aspirations of the MA Director's Forum at PTKIN throughout Indonesia which has been echoed since 2016 through the Forum of Rectors and Vice-Rectors III of PTKIN throughout Indonesia.

The latest decision of the Director General of Pendis is a new chapter for the existence of the Pesantren Kampus. Its status is no longer just as a complement, supplement, or supporting unit. Currently, Pesantren Kampus is more seen as a unit equivalent to faculties, research institutes, and quality assurance institutions. In this perspective, Pesantren Kampus not only oversees and carries out faculty extracurricular activities, but also oversees the vision of scientific integration, religious moderation, moral and spirituality development, and strengthening the quality stability of religious studies as the core of educational services at PTKIN.

However, MA PTKIN until now lives and carries out its educational activities with struggles that are not entirely certain in the direction, due to the variety of problems and conditions faced by each university where Ma'had is located. Meanwhile, many parties have high hopes for the existence of MA PTKIN to be able to become the guardian of Islamic values in Islamic universities, provide education in Islamic sciences a la Islamic boarding schools that are deep and comprehensive, dispel educational pragmatisms and threats to Islamic radicalism in universities.

For this reason, through this study, the author considers it important to map the pattern of the MA PTKIN education implementation system and its role in mainstreaming religious moderation in Indonesia. Thus, the data obtained from this research process can be used as a basis and consideration for interested parties to foster and advance MA PTKIN in the future. In this study, the author limited it to photographing the condition of ma in East Java. The reason is that the resources and time that researchers have are still limited. The focus of this study is the background of the establishment, development maps, and management system patterns, as well as the urgency and role of the PTKIN Ma in East Java in mainstreaming religious moderation in Indonesia.

2 Study Literature

2.1 Ma'had Al-Jami'ah PTKIN

Studies on MA have been carried out a lot. However, as far as researchers have explored, there is not a single study that targets Islamic boarding school educational institutions within Islamic universities from the aspect of mapping patterns and management models and their role in counteracting the growth and development of radicalism and mainstreaming religious moderation that has been carried out so far.

In more detail, research related to MA is as follows: first, Maimunah 2015 examined the MA with the title Learning Leadership in Islamic Boarding Schools (Case Study in Al-Ma'had Al-Jami'ah IAIN Ambon). As a result of his research, seen and aspects of the relationship between leadership and management performance, Maimunah concluded that the leadership in Ma'had al- Jami'ah IAIN Ambon was quite effective. It's just that it has not been effective from the political aspect and the structure of the campus bureaucratic system, because synergy has not been realized between the ma'had leadership, the dean, and the rectorate [6].

Second, Zawaqi Afdal Jamil 2018 researched the Evaluation of ma management of Islamic Religious Colleges. The results showed that 1) the functionalization of MA management functions was good, namely with a score of 75.46; 2) excellent curriculum management with a score of 100; 3) good mahasantri management (80); 4) management of facilities and infrastructure 71.42 good categories, 5) management of educators and education staff sufficient, namely 60; 6) public relations management 0 is very lacking, and 8) special service management 60 categories is enough [7].

Third, Abbas Pulungan et al. 2018 conducted a study entitled Implementation of Pesantren-Based Character Education at ma North Sumatra State Islamic University. The result is that the activities in ma are religious with the aim of building religious character, cooperation, discipline, and habituation of goodness. The actors who played the most roles in this regard were Mudir, Riayah, Musrifah, Murabbi, and the secretary [8].

Fourth, Dosi Juliawati and Hengki Yandri 2018 also researched with the title "Academic Procrastination of Mahasantri Ma'had Al Jami'ah IAIN Kerinci". The conclusion is that the Academic Procrastination of Mahasantri Ma'had Al Jami'ah IAIN Kerinci is a medium category [9]. Fifth, Nurchalis Sofyan and Hendra S. H in 2019 reported the results of their research, "Quranic Learning Strategies at MA UIN Ar-Raniry Banda Aceh". This research shows that the approach to learning the Qur'an at MA UIN Ar-Raniry is andragogy. This learning uses two stages, namely pre-instructional by creating activities that can invite student interest and the second stage, which is instructional which is carried out in the delivery of new material for students [10].

The same research was also conducted by Jamaluddin Sidiq as the final report of his Thesis. The results showed that the basis of Arabic learning at MA Walisongo Semarang is a behavioral theory, social learning, experiential learning, psychic learning, and information processing. Learning is intended so that students get factual, declarative knowledge, and cooperative behavior [11].

Sixth, in 2018 Ahmad Wejahtera examined the pattern of character building of students by MA UIN Sulthan Thaha Saifuddin Jambi. In conclusion, the targets of character building in this institution are piety, sincerity, independence, simplicity, and exemplary [12]. The same research was also conducted by Fagi Fauzul 'Azhiim at IAIN Bengkulu in 2019. The results showed that caregivers educate the character of students based on planning, work programs, and Ma'had. The response is the low awareness of Ma'had residents regarding the importance of Ma'had activities [13].

Previously, in 2017, Ahmad Fatoni raised the issue of managing the quality of student boarding schools. The result is that the planning to improve the quality of education is carried out by integrating the vision and mission of Mahad and local universities, as well as involving local stakeholders [14]. In 2018, M. Nasrullah Jamaluddin Arrozi, a student of IAIN Salatiga, also wrote a thesis "Communication Network in The Kataba Group in Increasing Creativity in Writing Santri Ma'had Al Jami'ah IAIN Salatiga". From there, it was concluded that the communication network was a discussion, and improved the writing skills of students. The supporting factor is the high spirit of the students while the obstacle is the lack of references [15].

At IAIN Kendari, Weni Listya Jayanti wrote a thesis "The Relationship between Learning Motivation and Arabic Learning Achievement of Bidikmisi Students at MA

IAIN Kendari". Weni said that although the motivation to learn and the achievement of Arabic students are both high, there is no relationship between the two [16].

In 2015, Hairul Hudaya et al. conducted a study "Analysis of Mahasantri/Wati Preference towards the UPT Coaching Program. MA IAIN Antasari Banjarmasin". The result was that the students chose Ma'had because they were interested in quranic learning programs, language, worship practices, and moral development. For them, the learning program is very beneficial [17].

Haris Shofiyuddin, in mid-2019, researched with the title "Ideological Construction of Moderate Islam in the Campus Environment: A Case Study of MA UIN Sunan Ampel Surabaya and UIN Maulana Malik Ibrahim Malang". The result is that Ma'had al-Jami'ah plays a role in strengthening the ideology of Moderate Islam on campus using habituation, exemplary, and tolerant character building [18]. From all the research above, no one discusses the mapping of the management and role of MA PKIN in mainstreaming religious moderation, including the character of each PTKIN region throughout Indonesia.

2.2   Ma'had Al-Jami'ah and Religious Moderation

There are several keywords in this study that need to be explained the concept and theories that have been built about it, namely university Islamic boarding schools (MA), the system of providing education for campus Islamic boarding schools, religious moderation, educational pragmatism, and Islamic religious radicalism.

MA is simply referred to as a campus boarding school. That is boarding schools that are established and organized within the college. Referring to the Circular Letter regarding the Instruction for the Implementation of Campus Islamic Boarding Schools (MA) numbered Dj. I / Dt.I.IV / PP.00.9 / 2374 / 2014, ma is expected not only pesantren on campus but the implementation and management are under the coordination of the bureaucracy of the university concerned. Although there is a caregiver (muwajjih), the overall management is directed and coordinated by the director (mudir) who is responsible to the vice-chancellor or rector. Caregivers as educators who directly intersect with students in the education division only.

The implementation and management according to the formulation in the instruction letter have three models. First, The Full Pesantren, which is the Ma which accommodates all students, at least in the semester I and II as has been done at UIN Malang, East Java. Second, Semi-Pesantren or Pesantren Mitra, namely its implementation in collaboration with the community around the university, such as Islamic boarding schools, rented, student boarding houses, and so on. Third, the combination and collaboration between the first and second models.

However, in reality, the management, empowerment, and implementation of programs in the Ma at various PTKIN in Indonesia vary according to the potential, conditions and creativity of each university. This is a very interesting thing to note. There are many models and logical choices of MA implementation and management that have been practiced in many PTKIN in Indonesia.

Meanwhile, religious moderation comes from the words "moderation" and "religion". Moderation is an abstract noun absorbed from the English word, which is moderation which means medium and not excessive. Lukman Hakim Saifuddin explained

that the word "moderation" can also be related to the word "moderation" which comes from Latin and means "medium" or "medium", no more and no.

In the KBBI, two words can be revealed related to this, namely the word "moderation" itself and the word "moderate". Moderation means the reduction of violence and the avoidance of extremes. Whereas "moderate" is an adjective that means to always avoid extreme behavior or disclosure; and move towards dimensions or the middle ground [19]. So, when the word "moderation" is juxtaposed with the word "religion", it becomes "religious moderation" which means an attitude that is moderate, not excessive, not extreme, and tends to choose a middle ground in religious life and practice. In Islamic religious texts, this group that is moderate and upholds religious moderation can be aligned with the concept of "ummatan wasathan".

Pragmatism is one of the schools of philosophy. The thought offered is that what is true is everything real, proven, and bound to cause-cause and effect-effect that has utility value practically and can be absorbed concretely and constantly [20]. Pragmatism is based on the assumption that the reality absorbed by man is individual, subjective, concrete, and not objective facts of a general nature.

This view is very indulgent to individualism; something is considered true only if the entity gives a function of usefulness and service so that pragmatism is not troubled with thoughts and problems related to the transcendental and metaphysical concept of truth [21]. When this view dominates the realm of the mind of the world of education, it spreads then educational pragmatism. Education is seen as only one way to solve practical problems and meet individual needs only. As a result, the learning process in education is then reduced only to meet practical and pragmatic needs, more so economical ones.

As a result of the continuation, the educational institution subsequently became subordinated to the dynamics of the economy; to fulfill the will of capital, and so on. The educational institution then became a kind of factory that produced professionals to run the means of production controlled by capital. Students are scoured and prepared only to fill vacancies in the world of work [22]. Here the humanitarian sides of the learner are marginalized.

Radicalism comes from the word "radical" which in the KKBI means: 1 fundamentally (down to the principle), such as change; 2 very loudly demand change (legislation, government); 3 advances in thinking or acting [19]. The suffix "ism" in the word "radicalism" means radical sects, understandings, and movements. So, radicalism is an understanding that wants to change cultural, social, and political systems, by violent, excessive means, by verbal media, actions/behaviors, and or thoughts. Thus, religious radicalism is a harsh and excessive thought, action, and word that causes chaos in terms of realizing changes in all aspects of life, in the name of religion [23].

These radical thoughts can to some degree trigger acts of violence that can unsettlingly create fear during society. Such an act is called terrorism. Acts of terrorism are generally violent eruptions from the accumulation and combination of intolerant attitudes, exclusivism, radicalism, and conditions that are seen as injustice and tyranny committed by outsiders that threaten the character and identity of the group [23].

This type of research is a type of program evaluation research. Program evaluation is an activity to test or check for weaknesses and to make recommendations aimed at correcting the success of the program. Rutman suggests program evaluation requires the

use of scientific methods to measure program implementation and outcomes for decision-making purposes [24]. Program evaluation is the process of applying social research methods procedurally and systematically to collect, describe, analyze, and interpret information that is aligned with certain criteria to see the effectiveness or success of a program used to make decisions [7].

The theoretical framework used in this study is twofold, namely the theory of strategic management of educational institutions and the theory of organizational culture of educational institutions. Strategic management is a series of concepts about the formulation of planning, implementing or implementation of plans, and testing and evaluating policies and decisions embedded in all organs of the organization so that organizational goals are possible to be achieved [25].

So, strategic management is a series of actions and commitments to build an effective and efficient strategy within the framework of achieving the goals of an institution or organization. Related to this, there are several components, namely [25]:

1. Orientation or description of the objectives of an organization commonly known as the mission of an institution or organization;
2. Goal, which is a condition to be achieved by an institution or organization;
3. An effective and efficient way for the goals of the institution to be achieved more easily. This is commonly known as strategy;
4. Policies, namely decisions taken by the leadership so that all actions and resources do not deviate from the goals that have been set;
5. Profile of the organization or institution, which is a condition of the aspects of the institution or organization, aspects of employees, finances, resources, and so on;
6. The external environment of an organization or institution, that is, the miliu that surrounds a company that is suamua is outside the institution or organization;
7. The organizational environment of the internal part, that is, miliu or any element that is in the organization or institution;
8. Analysis and assessment of pre-implemented strategies within the framework of finding a better strategy;
9. The best strategy that has been discovered by the organization with the path of continuous assessment;
10. The decipherment of the best strategy is to be implemented by parts or organs of the organization or institution.

Kholis stated that there are elements that must be met in strategic management, namely [26]:

1. Instruments for analyzing the miliu that exist around the institution or organization, namely resources, culture, structure, values, and so on;
2. Preparation of a basic framework for the strategy to be implemented in an organization or institution. This is done to suppress in such a way external threats that can interfere with the process of achieving the goal;
3. Strategy execution, that is, the implementation process of a strategy that has already been formulated. The stages can be program development, preparation of cost budgets, and preparation of procedures;

4. Control or evaluation is an effort to review the implementation of the strategy to see the advantages and disadvantages, strengths and weaknesses of the previous implementation actions.

Meanwhile, the organizational culture that Jacques defines is a traditional way of thinking and doing something, which is more or less shared by all its members, and which must be learned by new members, and at least partially accepted, to be accepted into service in an organization (Jacques 1952). The basic and universal characteristics of organizational culture for example are expressed by Bartky and Manan; i.e. (1) that culture is not something derived from instinct, it is learned; (2) the existence of this culture is the result of a process of internalization; (3) this culture belongs together in a community of people bound by a certain norm; (4) this culture is, therefore, a tradition derived from an ideal idea that is aspired to together as the foundation of the actions of a community; (5) the culture referred to in certain levels can answer all the demands and needs of its adherents; (6) culture also serves as the glue of a community; and (7) the culture is under a condition that is peculiarly adaptable [27].

As many experts have revealed that culture is a social system, where this system at certain levels will be able to interact and perceive individual agents or actors during social space. Members of a community or organization will internalize this culture with the learning process. Another expert, Schein, stated that organizational culture is a pattern of basic ideas that have been built and developed by a community through a long period of learning. As a basic idea, this culture is used as a foundation for solving problems, as an adhesive for integration, as an adequate consideration, and is used as a paradigm for considering everything that is outside the individual in the community [28].

If implemented in a miliu of management of an organization or institution, this organizational culture will give birth to the concept of distinctive organizational management culture, as can be applied in educational institutions and will give birth to the strategic management of educational institutions [29]. In an institution, organizational culture manifests as a system of values and beliefs that are then adhered to by all members of the organization for a long time between generations even though the members of the organization have changed. Love of knowledge, studying hard, maintaining cleanliness, build cooperation, are examples of organizational values and culture that are constantly embedded in an educational institution. These values are certainly also passed on to the next generation [30].

3 Method

This type of research is empirical qualitative research that is descriptive-explanatory, namely highlighting the variables of a symptom of a phenomenon and exploring in more detail [31]. The first reason, which is studied is an institution with its various dynamics to form a concept and construct that is used as habitus by the individuals in it. Second, qualitative research is very possible to uncover and explore the ideal views, strategies, and concepts of an individual, institution, or community in the face of the social, cultural, political, economic environment, and so on [32]. Third, with qualitative research, phenomena can be analyzed and photographed more holistically, namely by

observing factors of ideas, attitudes, and actions that between one influence and are related to each other [32].

According to Lexy J. Maleong, the types of data in qualitative research are words, documents, and so on [33]. So, data in the form of words can be obtained from sources relevant to the research and in relevant documents that can be obtained at PKIN MA institutions throughout Indonesia, in manuals for coaching and managing institutions, and research reports related to the subject of this research, and information from representative and competent informants. The first steps of this research begin with recording all PTKIN in Indonesia. Next, record PTKIN which has its MA institution. Continued by identifying each Ma'had and communicating with the manager to get the necessary data.

From all data sources, it can be divided into two levels of data, namely premier data and secondary data. Premier data is data related to this research problem and comes from the research subjects, while relevant data obtained from outside the subjects of this study are categorized as secondary data. In this study, data collection used document review techniques, observations or observations, and in-depth interviews with relevant and competent informants.

The observation technique used is not involved observation (non-participant observation). The advantage of this type of observation is that it is considered reliable to understand the phenomenon under study objectively because the researcher takes a distance from the research subject. The researcher observes and records all matters related to the subject of the study. Observation alone is not enough, because a visible person does not necessarily reveal the reality that is behind it. Therefore, to find out the meaning behind these actions and activities, researchers need to conduct in-depth interviews with informants. The interview will be conducted either formally or informally.

The data obtained is not necessarily accepted as the truth, but is always cross-checked using the triangulation method from data obtained from informants (leaders, students, and stakeholders), related documents, and observation results. The analysis in this study will begin from the time of data collection. Furthermore, it was analyzed using the framework that the researcher used. The analysis begins with data filtering, grouping, inference and retesting. The data analysis techniques used in this study went through three stages: 1). Data reduction (selection and simplification), 2). Presentation of data (display) (arranged and narrative), and 3). Conclusion drawing/verification. That way, the research results can be understood by readers [33].

4　Results and Discussion

4.1　Background of Ma'had Al-Jami'ah UIN in East Java

The idea of establishing Ma'had Sunan Ampel al-Aly to facilitate UIN Maulana Student Malik Ibrahim Malang has been a long time ago, namely since the leadership of KH. Usman Manshur. However, this idea was realized during the leadership of Prof. Dr. Imam Suprayogo. At that time, UIN Malang still had the status of a State Islamic College of Malang. The realization of the idea was physically marked by the establishment of the Ma'had Building which began on Sunday, April 4, 1999. At the beginning of the school year, namely on August 26, 2000, Ma'had STAIN Malang began to be operated. At

that time there were 1041 Mahasantri, 483 Mahasantri sons, and 558 Mahasantri putri occupying buildings that had been erected a year earlier. The mahasantri were all new students who were registered in all faculties of STAIN Malang at that time. A year later, that is, on April 17, 2001. 4th President of KH. Abdurrahman Wahid was pleased to attend and inaugurate the use of the four Ma'had dwellings, each of which was named mabna (building unit) al-Ghazali, mabna Ibn Rusyd, mabna Ibn Sina, mabna Ibn Khaldun. In the same year, the mahasantri mabna Al-Farabi dormitory unit was built with 50 rooms and a capacity of 300 students, which was later inaugurated by the Vice President of the Republic of Indonesia, Hamzah Haz, and accompanied by Vice President I of the Republic of Sudan when inaugurating the transfer of the status of STAIN Malang to the Indonesian Islamic University of Sudan (UIIS). Until now, Ma'had Al-Jami'ah UIN Malang accepts all 3,800 new students. This means that all new students are required to take part in the Ma'had Al-Jami'ah UIN Maliki Malang program. From the history above, it can be known that Ma'had Al-Jami'ah UIN Malang was established long before the circular of the Instruction of the Secretary General of the Ministry of Religion of the Republic of Indonesia in 2014. The circular letter is a trigger for the rapid progress of Ma'had Al-Jami'ah UIN Malang.

The Tulungagung State Islamic Institute established Ma'had Al-Jami'ah on September 25, 2011, by utilizing the Khadijah Al-Kubro Building which is already in the campus environment. This means that the establishment of Ma'had Al-Jami'ah in IAIN Tulungagung has also been carried out before the circular of instructions from the Secretary General of the Ministry of Religion in 2014. The rationale for the establishment of Ma'had Al-Jami'ah is two things, the first is related to the issue of integration and interconnection of science as widely echoed in the PTKI campus dictionary. The establishment of Ma'had Al-Jami'ah at IAIN Tulungagung was a real response to the need for the implementation of paradigms and concepts of integration of science. Second, the establishment of Ma'had Al-Jami'ah was established to answer the thorny problem faced by PTKI in general, namely the lack of student competence in the field of basic Islamic sciences due to the large number of IAIN Tulungagung campus students who have a background in general educational institutions who are very minimal in receiving information or pursuits about religious sciences. This is also experienced by other PTKI campuses, especially campuses that have transformed from IAIN or STAIN to Islamic Universities. Currently, the Ma'had Al-Jami'ah program at UIN Satu Tulungagung is realized with the mandatory Program of Diniah Madrasah for all students in the initial semester at 07.00–09.00 WIB which includes 127 classes.

The establishment of Ma'had Al-Jami'ah at the State Islamic University of Kiai Haji Achmad Siddiq Jember was formally carried out in the 2016/2017 academic year. This was announced after the construction of the Saifudin Zuhri Block dormitory building was completed and inaugurated by the Minister of Religious Affairs of the Republic of Indonesia Lukman Hakim Saifuddin on Thursday, April 23, 2015. Previously, Ma'had or pesantren on the UIN KHAS Jember campus actually existed, but only accommodated female students, and was taken care of by Dr. KH. Syaifuddin Mujtaba (alm), who was the first Dean of the Sharia Faculty of STAIN Jember. When Ma'had Al-Jami'ah was formally opened, namely in the 2016–2017 school year, it was led by Dr KH Pujiono Abdul Hamid. Mahasantri admissions are also open to male students. At that time, male

students and female students both existed with a specialization system. And the building available for mahasantri only has a capacity of about 1,000 people. Similar to other PTKIN-PTKIN, the establishment of Ma'had Al-Jami'ah at UIN KHAS Jember is to respond to several things, namely first, facilitating students who want to continue their Islamic boarding school education, continuing the activity of memorizing the Qur'an. Second, answering the problem of the decadence of students' abilities in Islamic sciences, especially the most basic abilities, namely reading and writing the Qur'an and practicing daily worship, which is due to the input of PTKIN, many of which also come from general educational institutions, not Islamic educational institutions. Third, as a support and implimentation of the declaration of a paradigm policy of integration of science and mainstreaming religious moderation within PTKIN as emphasized by the government through programs at the Ministry of Religious Affairs of the Republic of Indonesia, which is specifically indicated by the circular of instructions from the Secretary General of the Ministry of Religion regarding instructions for the establishment of Ma'had Al-Jami'ah at PTKIN.

Ma'had Al-Jami'ah or pesantren campus UIN Sunan Ampel Surabaya was established in 2005. The transformation from IAIN to UIN Sunan Ampel in 2013 made the position and role of campus boarding schools even more important. The integration between Islamic education in the style of Islamic boarding schools and religious activities and religious reports is integrated. Thus, Ma'had Al-jami'ah and the campus mosque were integrated. Ma'had Al-jami'ah's position at UIN Sunan Ampel then became stronger because since 2013, Ma'had is included in the Ortaker UIN SA, so he is one of the institutions or more precisely the campus staff of UIN Sunan Ampel Surabaya. In 2014, the Instruction of the Director General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia number: Dj.I / Dt.I.IV / PP.00.9 / 2374/2014 concerning Instructions for the Implementation of Campus Islamic Boarding Schools (Ma'had Al-Jami'ah) which made this task force stronger and acted as a center for developing superior and competitive religious competencies. The intended development is implicated by organizing learning activities in the field of Islamic insight, moral development, Tahfidz al-Qur'an, Reading and Writing the Qur'an and practical religious competence, as well as the yellow book.

4.2   Pattern of Ma'Had Al-Jami'ah PTKIN Management System in East Java

The pattern of implementation and management according to the formulation in the instruction letter of the Director General of the Ministry of Religion in 2014 there are three models. Namely first, Full Boarding School, MA which accommodates all new students for two semesters. Second, Semi Pesantren or Pesantren Mitra, namely its implementation in collaboration with the community around the university, such as islamic boarding schools, rented, student boarding houses, and so on as a buffer for the needs of accommodation facilities for studying and living. Third, the combination and collaboration between the first and second models. The circular letter of instruction from the Director General of Pendis of the Ministry of Religion in 2014 actually recognized the management pattern of Ma'had Al-Jami'ah which already exists in several PTKIN. These patterns are general trends and varieties that can be categorized in the pattern of ma'had administration so far. The pattern of implementation is actually local tendencies

carried out by PTKIN in accordance with the wisdom that prevails in their respective PTKIN environments. The pattern of a full pesantren management system has been carried out by Ma'had Al-jami'ah UIN Maliki Malang. The admission of new students of the university amounts according to the capacity of the mahad, which to date is about 3, 800 people. The management system of partner islamic boarding schools is implemented at PTKIN Purwokerto, where the support of residential facilities is collaborated with islamic boarding schools around the campus. While the third one is implemented a combined system with a full diniah madrasah model while the student dormitories are on campus and some are off campus as enforced at UIN SATU Tulungagung.

In the UIN-UIN in East Java, there are also three patterns of management pattern system. However, there is a difference with the categorized in the Circular Letter of instruction of the Director General of Pendis regarding Ma'had Al-Jai'ah PTKIN as outlined above. The pattern as applied by UIN Purwokerto does not exist in East Java. The pattern of full pesantren and Madin boarding schools do exist in East JAwa. The full pesantren is Ma'had Al-Jami'ah UIN Malang, the Madin islamic boarding school is UIN SATU Tulungagung. Meanwhile, what applies to UIN KHAS Jember and UIN SA Surabaya is a partial or partial pesantren. Ma'had Al-Jami'ah UIN KHAS Jember received a new mahasantri based on specialization. That is, anyone is eligible to register for mahad. However, because the capacity of the building is limited to only able to accommodate around 1000 students, if the number of applicants exceeds the capacity of registrants, it will be screened and prioritized for students who have never received Islamic boarding school education. Meanwhile, the pattern applied by UINSA Surabaya is almost the same as at UIN SATU Tulungagung, namely the ma'had Sore learning activities / Student Religious Competency Improvement Program are applied which are required for students in the first and second semesters. This is almost the same as the Madin program at UIN Tulungagung, but the timing is different. At UIN SA, the learning time for the Religious Competent Lecture for students is held in the afternoon. While at UIN Tulungagung, it is held at the main hours, namely 07–09.00 WIB.

The management models of Ma'had Al-Jami'ah as above have diverse patterns, and at some level continue to evolve. The diversity and development of these patterns cannot be separated from the situation and conditions and character of each PTKIN. The pattern and development of Ma'had Al-Jami'ah cannot be separated from the attention and vision and mission of the PTKIN leadership concerned. Campus policies including policies regarding Ma'had Al-Jami'ah cannot be separated from the vision and mission as well as the priority program policies of the university leaders concerned. Other things also affect such as the condition of existing facilities, budget availability, human resource readiness, and so on. However, in UIN-UIN East Java, there is already Ma'had Al-Jami'ahnya. Each of them has a sense of crisis that currently there has been a decadence of the competence of religious science students at PTKIN. This is a shared anxiety and the response to this condition has appeared in the UIN-UIN in East Java although with different response patterns according to the ability, character, attention and vision and mission of the PTKIN leadership concerned.

4.3   Mainstreaming Religious Moderation Through the Management of Ma'had Al-Jami'ah PTKIN in East Java

The mainstreaming of religious moderation through the management of Ma'had Al-Jami'ah at UIN-UIN in East Java can be mapped into two domains, namely the realm of consolidation of religious moderation values and the realm of resource management strategies owned by Ma'had Al-jami'ah PTKIN in East Java. The consolidation of religious moderation values in Ma'had Al-Jami'ah at UIN-UIN in East Java began with identifying materials related to the value of religious moderation. In this case, there are several materials that can be mentioned, namely the Circular letter of the Ministry of Religion's Instructions in 2014 concerning the establishment of Ma'had Al-Jami'ah in PTKIN; Decree of the Director General of Pendis Number 1595 of 2021 concerning Guidelines for the Implementation of Ma at State Islamic Religious Universities (PTKIN); The White Paper on Religious Moderation published by the Ministry of Religion during the leadership of Lukman Hakim Saifudin Zuhri; Regulations and vision and mission of the local PTKIN Reactor; and the values of local wisdom that develop around the campus that support the mainstreaming of religious moderation at PTKIN.

In the 2014 Campus Islamic Boarding School Implementation Instruction, it is stated that one of the functions of Ma'had Al-Jami'ah is to form character. The moderate religious paradigm is the character that is considered the most ideal in the context of nation and state. Religion is also a modeual way of religion, because the religious practices practiced and practiced by the Messenger of Allah SAW are moderate religions; the prophet fasted but also iftar; dhikr and qiyamul lail but the prophet also slept; the prophet paid attention not to dissolve in the glitter of the world but the prophet also married and made a living. From there, the moderate way of religion is the most authentic way of religion which is directly exemplified by the Prophet Muhammad SAW.

Likewise with the Decree of the Director General of Pendis Number 1595 of 2021 concerning Guidelines for the Implementation of Ma at State Islamic Religious Universities (PTKIN) which clearly makes religious moderation one of the targets and functions of managing MA'had Al-Jami'ah PTKIN. The module is part of and is based on the Decree of the Director General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. Thus, learning and character building in the learning process in Ma'had Al-Jami'ah are targeted at realizing scientific integration and religious moderation. To implement religious moderation in PTKIN institutions, in 2019, the Ministry of Religious Affairs also published a book Religious Moderation which contains conceptual studies of religious moderation, empirical experiences of manifestations of religious moderation in time and space verbagai, as well as illustrations of strategies for strengthening and implimentation of religious moderation in PTKIN institutions. This book became one of the formal materials for the consolidation of the value of religious moderation in Ma'had Al-Jami'ah UIN-UIN in East Java.

Ma'had Al-Jami'ah UIN-UIN in East Java also absorbs the values of religious moderation derived from local wisdom. In this case, it can be mentioned as the absorption of paradigm values and religious methods in the style of pesantren. The original pesantren that developed in Indonesia in general akidah emphasized the teachings of Ahlussunnah wal Jamaah Asya'ariyah which is considered a moderate akidah; collaborating between

nash references and the use of reason in a balanced way. In terms of fiqh or sharia law, it accommodates the opinions and manhaj of four fiqh schools that are popular in Indonesia, namely the Hanafi, Maliki, Shafi'i and Hanbali schools. All schools are accommodated to then build a nuance that respects each other in the event of differences of opinion between the scholars. Pesantren also adopts sufism teachings that emphasize more on the esoteric aspects of religion, so that their character is more inclusive and emphasizes the intersection between groups rather than different points or separations. This is certainly in accordance with the character of the plural Indonesian nation and wants to be united in the container of the Republic of Indonesia. With this character and paradigm, the idealism to build a society that is unity in diversity can be realized. The adoption of these values and materials of local wisdom can be seen from the teachers and the components of the curriculum of the books taught in Ma'had Al-jami'ah at UIN-UIN in East Java are the same as those taught in Islamic boarding schools, such as the four-school fiqh books, the Aqidatul Awam book, the Ta'limul Muta'allim Akhlak Book, and so on.

The material and source of the value of religious moderation in Ma'had Al-jami'ah at UIN-UIN in East Java can also be seen from the vision and mission of the campus concerned. UIN Kiai Haji Achmad Siddiq for example set its vision to be "To Become a Center for the Study and Development of Islam Nusantara" with the mission of Organizing superior and comprehensive Islamic, Social and humanities Sciences Education; Organizing Research to develop Scientific and Islamic Aspects Based on Islamic Boarding Schools; and Organizing community empowerment by relying on Islamic boarding schools to improve the standard and quality of life of the community. UINSunan Ampel Surabaya has a vision of becoming a superior and competitive Islamic University of international standard, and with the following mission: Organizing multidisciplinary Islamic sciences education and superior and competitive science and technology; Develop research on multidisciplinary Islamic sciences and science and technology that is relevant to the needs of society; and Developing research-based patterns of religious community empowerment. UIN SATU Tulungagung has a vision of IAIN Tulungagung Vision "The formation of an academic society based on the principles of science, berakhlaq karimah, and have an Islamic spirit rohmatan lil'alamin." While the mission is a. Building an educational system that is capable of producing critical, creative and innovative thinkers; b. Producing national leaders who have the character of nationality, religiosity and entrepreneurship; c. Strengthening the foundation of scientific development for socio-cultural transformation; d. Make the campus a development of individual and public morality; e. Building institutional capacity as a basis for capacity and character building development; f. Strengthening the campus's position as a community development based on the values of tolerance and moderation; and g. Shaping campus society as an agent of social change. The vision and mission of UIN Malang is "The realization of integrative higher education in combining science and Islam with an international reputation", and its mission is "Producing scholars with ulul Albab character and producing relevant science, technology, art and high competitive culture". Everything is related and includes a character building of students who are professional, inclusive and superior.

The values consolidated by Ma'had Al-Jami'ah at UIN-UIN in East Java are mainstreamed through the management or management of Ma'had Al-Jami'ah. The aspects of resource management in Ma'had are as follows. First, human resources. The regulation of human resources at Ma'had Al-Jami'ah UIN in East Java directly involves lecturers who have a background in Islamic boarding school education. Likewise, the recruitment of administrators and teachers is selected from those who have a background in islamic boarding school education, and have concerns and moderate religious character. At UIN Satu Tulungagung, it even collaborates with the Lirboyo HIMASAL student association (Lirboyo Santri Alumni Association) and LP Ma'arif NU Tulungagung. Second, material resources in the form of facilities are all used to support the activities of students, such as diniyah madrasah activities, ta'limul afkar and so on whose values or symbolic resources are spread and mainstreamed containing the value of religious moderation, such as curriculum components, methods, and teaching materials in ma'had. Of course, all these activities are supported by budgetary resource arrangements proposed by ma'had managers, analyzed by the campus planning department, and approved by university leaders. All these resources are managed to support each other in the priority of religious moderation in Ma'had Al-Jami'ah UIN-UIN in East Java.

Judging from the aspect of strategic management, the management of Ma'had Al-Jami'ah UIN-UIN in East Java can be said to have been running or implemented efforts to mainstream religious moderation. This can be seen from the following components: that the orientation or description of the objectives of an organization commonly known as the mission of an institution or organization already exists; a goal or target, that is, a condition to be achieved by an institution or organization can at least be identified by the availability of rules materials, books and local wisdom available and affordable by Ma'had Al-Jami'ah; an effective and efficient way so that the objectives of the institution can be achieved more easily have been carried out by Ma'had Al-jami'ah according to their respective situations and conditions, which can be seen from the full management of pesantren, madin programs, specialization programs, and cooperation pesantren programs; policies or decisions taken by the leadership so that all actions and resources do not deviate from the goals that have been set by implimentation and mention in the ortaker, statutes, the existence of instructive rules, and the existence of an implementation module; profile of the organization or institution, that is, a condition of the aspects of the institution or organization, aspects of employees, finances, resources, and so on, there are still some that need to be adjusted or addressed, such as the need for an analysis of staff needs, the availability of budgets for certain organs; the external environment of the institution, namely the miliu that surrounds the company that is suamua is outside the institution or organization many that can be used as partners such as pesantren, pesantren alumni associations, educational institution ties and so on; the internal organizational environment, namely miliu or all elements in the organization or institution can already collaborate such as LPM, LP2M language development institutions, faculties can collaborate well; and evaluations that need to be carried out continuously to find the best strategy and improve over time.

Judging from the aspect of the development of organizational culture, (1) that the culture of religious moderation is not something derived from instinct, it is learned and taught to be propagated, and pursued in Ma'had Al-jami'ah; (2) the existence of

this culture is the result of the process of internalization, namely through the process of learning and instilling character in Ma'had Al-jami'ah which can be seen in the rules, manuals, textbooks, books taught by teachers who also have qualifications; (3) the culture of religious moderation in Ma'had Al-Jami'ah belongs together in a community of ma'had societies bound in a certain norm that has been consolidated by the managers and pioneers of Ma'had Al-jami'ah; (4) the culture of religious moderation therefore becomes a tradition derived from an ideal idea that is aspired to together as the foundation of the actions of a community; (5) this intended culture of religious moderation in certain levels can answer all the demands and needs of its adherents, especially in the context of nation and state; (6) this culture of religious moderation also serves as the glue of a community; and (7) this culture of religious moderation can in a typical condition be adapted or replicated in a different specific space of time.

5   Conclusion

From the foregoing it follows:

1. Ma'had Al-Jami'ah at UIN-UIN in East Java has actually grown even before the circular of instructions for the establishment of campus islamic boarding schools from the Director General of Pendis of the Ministry of Religion of the Republic of Indonesia in 2014. This shows that UIN in East Java already has the awareness and ability to respond to educational problems that are being faced by PTKIN.
2. The management pattern of Ma'had Al-Jami'ah at UIN-UIN East Java can be mapped into three, namely the full Islamic boarding school in the style of UIN Malang, the Full Diniah Madrasah Program but partial facilities as modeled by UINSA Surabaya and UIN SATU Tulungagung, as well as the Ma'had model of specialization as held at UIN Kiai Haji Achmad Siddiq Jember.
3. The mainstreaming of religious moderation in the four Ma'had Al-Jami'ah UIN in East Java is through the consolidation of sources of religious moderation value, internalization of the value of religious moderation through the management of activities and programs and resource management in Ma'had. Measurement and assessment through strategic management and organizational culture, the implimentation of ma'had learning programs can be said to be adequate although there are still some things that need to be evaluated such as the status of the institution, the use of more sophisticated technology in the implementation of its work program.

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