



# Internalization of Wasatīyyah Educational Values in the Guidelines for Islamic Life of Muhammadiyah Citizens at Muhammadiyah University of Surakarta

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**Abstract.** Every extreme understanding within religion, whether leaning towards radicalism or liberalism, has spurred various efforts to counter and mitigate it. The terms “wasatiah” and “Human Rights” (H.R.) have emerged as reactions to such extremism. Muhammadiyah, as a community organization actively involved in one of these efforts, particularly in the field of education, is not immune to the dynamics of understanding related to extremism. Muhammadiyah Higher Education Institutions (HEIs) also participate in the campaign and dissemination of religious moderation, drawing from two authentic sources, the Qur’an and the Sunnah, as well as the Islamic Way of Life Guidelines for Muhammadiyah Members (PHIWM). This journal aims to analyze the internalization of wasatiah education through PHIWM conducted by the Institute for the Development of Islamic Boarding Schools and Muhammadiyah (LPPIK) at Muhammadiyah University of Surakarta (UMS). This journal takes the form of a literature review using a descriptive-qualitative method. It demonstrates that LPPIK plays a crucial role in implementing the values of wasatiah to the academic community within the Muhammadiyah University of Surakarta environment.

**Keywords:** Radicalism · wasatiah · PHIWM · LPPIK · UMS · PTM

## 1 Introduction

As part of the law of causality, extreme understanding within religion has spurred various efforts to cleanse it. Lately, Indonesia’s diversity has been tested by certain individuals who use religion to legitimize their understanding, both in community interactions. This

phenomenon is not only happening in Indonesia but has also become global. There are many ways to cleanse these ideologies, both through official government initiatives and private endeavors by civil society. In this regard, Muhammadiyah, as one of the largest organizations in the world, actively participates in these efforts, particularly in the field of education, through its various charitable endeavors, ranging from early childhood education to higher education.

In dealing with extremist ideologies, the narratives of *wasatiah* (moderation) and human rights emerge as antitheses to such movements. In this context, Muslims must formulate, understand, and then apply a middle path in practicing their religion. A well-targeted “Religious Moderation” campaign holds significant value and should be reiterated from both religious and academic platforms. It is done to raise awareness among believers that extremism (*ghuluww*) in religion will inevitably lead to catastrophe [1]. Unfortunately, there are still those who are unwilling to voice these concerns. It has resulted in an overlapping of information within society regarding religious moderation. Furthermore, the fervent campaign for religious moderation among the Muslim community has created a perception that Muslims are the primary target of moderation because Islam is seen as an irrational, rigid, intolerant, radical religion with various other negative characteristics [2]. Moderation is about the collective effort to achieve a proportional balance within the diversity of society—its culture, religion, and politics—by understanding and learning how to embrace diversity and differences [3].

Muhammadiyah, as a large Islamic organization, reaffirms its role as an active community organization in the field of education and is not exempt from grappling with the phenomenon of extremism. Efforts of this nature have been or are being undertaken but have not yet become a prominent agenda. Muhammadiyah, through its organizational approach, advocates for the government to use a dialogue-based approach because issues of this nature cannot be resolved through repressive measures. Repression will only breed resentment from certain groups. The issue of extreme understanding within religion, which cannot be superficially understood in terms of its operational concept and prevention, will fail if there is a misguided understanding of diversity. Therefore, a careful and wise approach is necessary for understanding issues related to such ideologies or beliefs. This situation applies to all forms of religious extremism.

Muhammadiyah Higher Education Institutions play a significant role in responding to the challenges of extremism regarding understanding Islam. They actively participate in campaigns and disseminating religious moderation based on the authentic sources of the Qur’an and Sunnah and the Islamic Way of Life Guidelines for Muhammadiyah Members (PHIWM). It is important to note that Muhammadiyah’s higher education institutions are strongly concerned with contemporary challenges, particularly the spread of radical Islam. In this context, Muhammadiyah aims to promote a moderate, open, tolerant, and peace-loving version of Islam internationally.

However, one of the issues arises in the context of electoral political contestations, where religious issues are often used as tools to gain power. Consequently, this leads to the hardening of religious attitudes among certain sections of society, including Muhammadiyah members. Whether it pertains to ideological or political matters, what Muhammadiyah considers dangerous is dehumanization. The manifestation of this dehumanization is religious radicalism and even terrorism [4].

Therefore, religious radicalism and even terrorism have become one of the things that must be fought. This issue highlights the importance of internalizing the values of wasatiyah education in various educational institutions, especially when integrated into religious teachings. It is crucial to preserve Indonesia's diversity, considering that Indonesia consists of various ethnicities, cultures, and religions [5]. Strategies for internalization can also be integrated into the curriculum of Islamic education. In higher education institutions, this catalyzes students' awareness towards a more moderate understanding. Students can develop a nuanced and balanced perspective on religious matters by incorporating these strategies into the teaching and learning process. This situation can be achieved through critical thinking, engaging in open discussions, studying authentic sources, and promoting values of tolerance, inclusivity, and respect for diversity. By doing so, students can gain a deeper understanding of moderate religious principles and actively apply them [6]. The implementation of moderate Islamic education to preserve diversity is internalized in two aspects: qualitative and quantitative. Qualitatively, it involves implementing the concept of Islamic and Muhammadiyah education through the Institution for the Development of Pondok, Al-Islam, and Muhammadiyah (LPPIK) at Muhammadiyah University of Surakarta systematically. It ensures that the principles of moderate Islam are integrated into the educational framework effectively.

On the other hand, quantitatively, there is still a need for better integration moderate education, particularly within Muhammadiyah higher education institutions. Efforts should be made to ensure that the teachings and values of wasatiyah are not isolated but integrated across various disciplines and subjects. This situation can be achieved by developing comprehensive curricula emphasizing moderation principles, providing educators with training and resources, and fostering an inclusive and tolerant campus environment that encourages dialogue and critical thinking.

By addressing both the qualitative and quantitative aspects of implementing moderate Islamic education, Muhammadiyah can contribute significantly to preserving the diversity and harmony of Indonesian society [7].

In internalizing the values of moderate Islamic teachings and preventing intolerant and radical attitudes among students, guidance can be provided effectively through LPPIK, which accommodates students to be part of a moderate and diverse environment. To facilitate this internalization, the student dormitory, commonly known as Baitul Arqam, serves as the center for student activities, including spiritual, social, and skill development. In the student dormitory, students from various backgrounds come together. They are guided and provided with knowledge about respecting different opinions, valuing differences, practicing tolerance, and exercising freedom within the boundaries of applicable norms.

As a result, the diversity arising from the backgrounds of students at the Muhammadiyah University of Surakarta does not become a barrier but a strength in fostering a heightened sense of social cohesion. Differences are embraced and seen as an opportunity to develop strong social bonds and understanding among students [8].

Based on the discussions above, the researcher aims to present this journal to analyze the internalization of wasatiyyah education through the Guidelines for Islamic Life of Muhammadiyah Members (PHIWM) conducted by the Institution for the Development

of Pondok, Al-Islam, and Muhammadiyah (LPPIK) at Muhammadiyah University of Surakarta (UMS).

## 2 Research Methods

This journal utilizes a literature review with a descriptive-qualitative approach. This descriptive research aims to systematically, factually, and accurately present a description or depiction of the investigated facts, characteristics, and relationships between phenomena.

The chosen descriptive-qualitative method allows for a comprehensive understanding and thorough explanation of the qualitative aspects associated with the internalization of *wasatiyyah* education through the Guidelines for Islamic Life of Muhammadiyah Members (PHIWM) at LPPIK of the Muhammadiyah University of Surakarta. The researcher will analyze relevant literature and sources related to the topic through the literature review [9]. Qualitative research is a method used to study natural phenomena where the researcher serves as the key instrument. Data collection techniques are conducted in combination, data analysis is inductive, and the results of qualitative research emphasize meaning rather than the generalization of a discussion. The method used in this research is descriptive research with qualitative data analysis. The descriptive method is called because this research does not use hypotheses and variables but only describes and analyzes the existing events without any specific treatment of the studied objects [10]. Meanwhile, descriptive research only describes a situation or event. This research does not seek or explain relationships, test hypotheses, or make predictions [11]. Another characteristic of the descriptive method is its emphasis on observation and naturalistic setting. The researcher acts as an observer, creating categories for the actors, observing phenomena, and recording them in an observation book [11]. The observation conducted by the researcher is based on the conditions in the field. The researcher is not directly involved in the activities but rather observes the phenomena in the field, which are then analyzed to conclude the research. The data collection techniques in qualitative research involve observation, in-depth interviews, and documentary studies.

## 3 Results and Discussion

Sociologically, the understanding of religious extremism can often be ambiguous and unclear, encompassing both radical and liberal orientations. Thelma Mc Cormak, in this context, states that radicals are individuals who seek institutional change.

From a sociological perspective, extremist religious beliefs and practices can vary widely, ranging from those advocating for radical transformation within religious institutions to those embracing liberal interpretations. The distinction between radical and liberal orientations may not always be straightforward, as individuals and groups may hold diverse views and engage in different strategies to bring about change.

Thelma Mc Cormak's definition highlights the focus on institutional change as a defining characteristic of radicalism. This perspective suggests that radicals seek to challenge and transform the existing structures and systems within religious institutions, often advocating for significant reforms or alternative approaches.

It is important to note that understanding extremism in religion is multifaceted and can vary across sociological perspectives. The complexities of religious extremism call for comprehensive analysis and nuanced interpretations to capture the diverse manifestations and motivations within this phenomenon [12]. As quoted by Aniek, [13] Hasan expressed that radicalism seeks to reject the legitimacy of the modern nation-state and aims to create a new political order, striving to establish an Islamic state or revive the caliphate system. In this context, radicalism is a revolutionary spirit that employs violent means to support comprehensive system changes.

On the other hand, radicalism can also be observed in the ideological values that prioritize and interpret specific verses, which are then used to justify acts of violence related to jihad, migration (hijrah), martyrdom (istisyhad), and even suicide bombings (istimata). In their interpretations, they tend to disregard the context of revelation (Asbabul Nuzul) and the historical context (Asbabul Wurud) and reject dialogue [14]. Meanwhile, Sheikh Yusuf Qordowi explains that among the criteria of radicalism is the insistence on a high level of truth, which makes it difficult for Islam to claim that voluntary acts of worship are obligatory and that disliked acts are prohibited, as it exaggerates the importance of religion. Alternatively, it is out of place and tends to use harsh language and focus on emotions. Regarding preaching, they are always quick to have negative assumptions about people outside their group and often adopt a takfiri approach towards those with different opinions [15]. The phenomenon of radicalism and the infiltration of extremist ideologies into academic circles cannot be denied. The educational environment, which should serve as a place for cultivating social and religious morality, is a highly effective socialization platform in various aspects, especially among students through religious movements and extracurricular activities. Certain groups have exploited it [15]. Indeed, this issue should be a concern for education stakeholders in order to combat it effectively.

M Zidni Nafi [16] says that at least four factors contribute to the emergence of radicalism in universities: Firstly, the campus environment culture. The profile of a university can be influenced by geography, campus politicians, the majority of students, and the ideologies adopted. These components significantly impact various aspects, ranging from the nature of students and the groups they associate with to activities related to the study of issues, either through legal means or conventional activities involving elements of radicalism.

Secondly, the curriculum used. Extreme understanding or ideologies can infiltrate through disciplines or courses that contain teachings or ideas that legitimize radical actions, influencing students as objects and subjects of thought.

Thirdly, campus organizations and external organizations. Each student organization has its members, vision and mission, character, and organizational foundation. This issue also impacts students' perspectives on religion, society, culture, politics, and other aspects. Student organizations that can fall victim to extremist ideologies include KAMMI, affiliated with the Muslim Brotherhood (I.M.) movement, and Gema Liberation, which may be affiliated with Hizbut Tahrir Indonesia (HTI). I.M. is a veteran Islamic movement founded by Hassan al-Banna in Egypt. In this case, the Muslim Brotherhood still supports the establishment of an Islamic state, but through the application of Sharia law via democratic mechanisms (elections), making I.M. considered an extremist Islamic movement. HTI, developed by Taqiyudin al-Nabhani, is more explicit than I.M. as HTI

seeks to establish a caliphate or Islamic state. In their strategy, HTI enters the academic sphere of higher education through the Campus Da'wah Institute (LDK). HTI mobilized students, especially after it was disbanded as a banned organization and formed a sub-organization called the Student Liberation Movement or Gema Liberation, proclaimed in 2005. However, Gema Liberation is currently active in implicit movements and has spread to several universities, especially state universities.

Fourthly, teachers (lecturers). In this case, teachers also shape their students' ideologies, which influence their thinking.

These four factors mentioned above are strategic and contribute to the growth of radicalism within the university environment. The symptoms are evident in their movements that devise strategies, make strong truth claims, refer to Islam, boldly express hatred, oppose jihad, engage in takfirism, and anything deemed contrary to Islamic law.

Furthermore, radicalism manifests as compromised-negotiated forms of protest, peaceful means that can lead to anarchy in the form of insults, physical violence, and even individual killings or destruction of opponents' property. At the same time, violence, which is proxy warfare, is manifested through hate speech, negative labeling, stigma, comments, attitudes, and practices that can incite disturbances and violence [17]. Essentially, radicalism rejects anything that goes against the religious principles embraced by its followers. It is manifested through practical actions to realize the vision and mission of the religious ideology they adhere to, often in destructive and valueless ways. These actions may even violate true humanitarian values that are not justified by any religion.

In addition to the factors mentioned above, students, as part of the younger generation, are still searching for their identities and can be psychologically or spiritually vulnerable when they cannot confront or overcome life problems or fear complex social issues. This vulnerability can lead to emotional shocks (depression). M. Zidni Nafi, in this regard, states that such situations can also trigger religious depression because religious involvement can evolve into public engagement in religious matters [16].

The presence of unusual phenomena drives students to seek alternative measures and even protest against policies they consider abnormal and inadequate in addressing existing problems. The socio-political framework also influences changes in behavior and the forms of religious organizations. In this regard, students can engage in acts of resistance against government policies that they believe are not following Sharia law. These acts of resistance can lead to public disorder, and even religious disaster phenomena occur when religion is used as a cloak of legitimacy for violence, distorting religion's essence [18].

In responding to extreme interpretations of religion, Islam has two perspectives. However, it is not Islam itself (as a doctrine) that needs to be suppressed, but rather the Muslims who follow Islam in interpreting the texts according to their perspectives, which have implications for their Islamic practices in life. Firstly, there is an emphasis on religious freedom, stating that there is no compulsion in religion and promoting gentle and forgiving attitudes. Secondly, it commands its followers to resist and even wage war against those who deny the religion. Machasin argues that these two aspects can be threatened. The first aspect represents values or calls that should be upheld under normal circumstances. In contrast, the second aspect can be applied when conditions are unfavorable and under threat. It is also not justified to do so in front of those who

pose a threat. Machasin concludes that in such cases, there is a deviation from the fundamental principles of Islam's history, leading many individuals to adopt a harsh face of Islam and engage in destructive actions in the name of Islam [19]. Therefore, it can also be concluded that the human inclination towards war in religion can be observed based on the level of interpretation of the Qur'an, whether open or closed. In this regard, militant groups categorized as radical tend to interpret the texts of the Qur'an cohesively, sometimes even disregarding the historical and sociological contexts of the Qur'an [20].

From the description of several arguments above, it can be concluded that the seeds of religious radicalism also have the potential to grow in the academic environment of campuses. Campuses are not only strategic grounds for the development of Islamic thought discourse among students, but they also have the potential to become strategic areas where the influence of radical ideologies enters and where students become strategic actors in society. Moreover, it is crucial in shaping identity maturity, particularly religion, national insight, and patriotism. In this situation, politeness, religiosity, and tolerance decline, while concerns of groups outside the campus about the de-spiritualization and secularization of the campus atmosphere become unstoppable. This issue can lead to exclusive religious attitudes. The change in students' identities presents an opportunity, according to Quintan Wiktowicz, to experience innate openness, a micro-sociological process that brings them closer to accepting new and more radical arguments. This reason makes young people vulnerable to the influence of extremist fundamentalist groups [21–23]. In higher education, when there is a similarity in religious patterns among students with radical tendencies, this phenomenon can infiltrate and influence the religious attitudes of society as a whole. In this regard, guiding students towards a moderate religious approach is important.

### **The Model of Religious Understanding Among Students at Muhammadiyah University of Surakarta (UMS)**

To address the root issues of radicalism and hate speech based on ethnicity, religion, race, and religion (SARA) in the country, including within universities, campuses should take proactive measures to ensure that they have clear boundaries in selecting and filtering the religious beliefs of their students. According to Abdul Rohman, the diversity of students can be influenced by several factors, such as their educational background, the environment in which they spend their time, and the social media platforms they follow. When they interact and socialize with their fellow students on and off campus, they develop their perspectives based on the individuals they engage. He states that students' understanding of religion is relatively low, but their religious enthusiasm is high. This issue is influenced by the environment in which they grow up [24]. According to Ulul Huda, students from various backgrounds in private universities tend to have incomplete religious understanding [25]. Especially students who previously studied in public schools did not delve deeply into basic knowledge and religion. Therefore, the religious teachings they receive are generally doctrinal, accepting religious teachings as final and unquestionable. They also do not have much information about other diverse religions, like students in religious schools [26].

Based on research conducted at UMS campus, the infiltration movement of "Salafi Wahabi" is particularly strong, especially in the Faculty of Engineering, Islamic Religion, and the Master's Program in Islamic Studies, which is chaired by one member of the

PKS Shura Council, Dr. Muinuddin, L.C., a graduate of King Abdul Aziz University, Saudi Arabia. The Master's class in Islamic Studies at UMS has three classes that receive scholarships from Saudi Arabia, with Arabic-language books as mandatory materials in the class. The medium of instruction is required to be Arabic. Interestingly, 75% of the Master's students in Islamic Studies are PKS cadres, brought in by the director because they can speak Arabic and therefore receive scholarships from the Arab community [27].

According to the information provided by UMS rector Bambang Setiaji, when the author speaks about the presence of PKS in activities at Muhammadiyah, it is stated that 60% of the teaching staff at UMS are affiliated with PKS and are spread across all faculties. Of the 60% of teachers, 40% are UMS administrators, so it is impossible for UMS, as the rector, to make decisions to discipline them, such as dismissing them. PKS members claim to be professional teachers, while non-PKS members are not. If they were to be rejected, UMS would collapse as its lecturers would walk out. The same situation applies to 50% of the students close to PKS because the Indonesian Islamic Student Action Unit is very strong here, along with students from Ngruki and Majelis Mujahidin [27].

Based on the information from the trusted source, the rector, it turns out that UMS is closer to KAMMI (Indonesian Muslim Students' Action Union) than IMM (Indonesian Islamic Students' Association) in its development, even though UMS's BPH (Board of Trustees) was developed by Dr. Dahlan Rais, M.Hum (brother of Amien Rais) and the Muhammadiyah Central Executive Board, and Dr. Marpuji Ali, Chairman of the Muhammadiyah Regional Executive Board of Central Java. In UMS itself, there have been incidents that are quite ridiculous and sad for Muhammadiyah. There was a case where a lecturer from the Faculty of Islamic Studies was interrogated during a lecture for allegedly insulting Islam, even though the lecture was about sociology and not specifically about Islam. Previously, the lecturer in question was suspended from teaching. It is certainly alarming and saddening for Islamic universities that represent the mainstream of Indonesian Islam [27].

In addition, national issues also influence the diversity of students' religious understanding. Most national issues raised by Muslim student movements are often related to national politics and government policies. It is also known that not all UMS students are members of organizations, both on and off campus. Therefore, their religious understanding may differ from their previous affiliations with NGOs. The religious affiliations of UMS students are diverse, ranging from Salafi, Nahdlatul Ulama, Muhammadiyah, and Al-Irsyad, to the Indonesian Islamic Propagation Institute (LDII).

### **Nurturing Moderate Religious Education: Efforts to Counter Radicalism Among Students at Muhammadiyah University of Surakarta**

Religion is a way of life for humanity to find inner peace. Islam is a religion that is a mercy to all of creation. Indonesia officially recognizes several religions, including Islam, with various sects and understandings ranging from moderate to radical to liberal. The diversity of Islamic interpretations is wide within society. Of course, this also influences the environment in higher education institutions [28]. In this regard, universities and educational institutions are expected to develop an inclusive scholarly paradigm as an academic spirit to create an atmosphere of mutual respect and to demonstrate that Islam is a religion that is a mercy to all of the creation amidst diversity [29].



Islam is a peaceful religion that teaches peace and love for peace among fellow Muslims and people of other religions. There are at least four aspects in Islam related to the message of peace: Islam teaches the unity of creation, which is Allah; Islam teaches the unity of humanity (*insaniyyah*); Islam teaches the unity of guidance through the Qur'an and the Sunnah; and as a logical consequence of these three aspects, humans have only one goal, which is happiness in this world (*fī al-dunyā*). Therefore, it should be understood that the small ripples of radicalism are not due to the religious teachings of Islam but rather the perceptions and perspectives of a small group of Muslims that do not align with the primary sources of Islam [30].

Universities play a crucial role in instilling and promoting the values of religious moderation, which contribute to a moderate, inclusive, and tolerant understanding that respects differences and spreads peace and benefit among fellow academics. It is essential to counteract hatred, suspicion, and even labeling others as infidels (*takfiri*) and anarchic actions that use religion to justify radical behavior. Therefore, it is crucial to disseminate the values of religious moderation, particularly among students, through academic spaces such as schools and universities to prevent the widespread and systematic dissemination of radicalism [31].

Islam is characterized as moderate, often referred to as “*wasatiyyah*” in the literature. Al-Salabī argues that *wasatiyyah* has multiple meanings. The first is derived from the root word “*wasat*,” which functions as an adverb and means “below.” The second meaning is derived from the root word “*wasata*,” which signifies qualities of being selected or chosen, particularly the best; it can be used as a noun indicating something between two extremes; *wasat* also carries the meaning of justice or fairness (*al-'adl*); it can also refer to something between good and evil [32].

The concept of moderation is advocated to counter radical religious ideologies. From the perspective of Muhammadiyah, the term “moderate Islam” (*wasatiyyah*) refers to the understanding of being an *ummat wasatan* (Q.S. al-Baqarah, 2:143). The word “*wasat*” in the verse implies the most perfect, beauty, and justice. Thus, the phrase “*ummatan wasatan*” means virtuous and righteous people, encompassing a broad meaning. In practice, Muhammadiyah embraces moderate Islam by always seeking a middle ground in resolving issues. Any “differences” with people of other faiths are resolved through compromise, emphasizing tolerance and justice so that both parties can accept the resolution. With this approach, problems can be resolved without resorting to violence [33].

In the context of Indonesia, moderation requires a balance between religious teachings based on the texts of the Holy Scriptures and their contextual application. Considering that the religious context differs from objective principles or *maqāsid* of Islamic law. Moderate Islam encompasses an understanding of the religion that incorporates essential Islamic teachings. These teachings pertain not only to having a good relationship with God but also to having good relationships with all people. It is not limited to those who share the same beliefs but extends to brothers and sisters of different faiths [34].

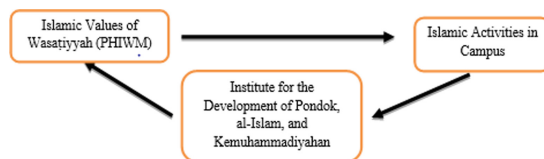
Muhammadiyah University (PTM) is one of the educational institutions established by Muhammadiyah as part of its charitable efforts. The process of spreading moderate Islam education within Muhammadiyah universities is internalized through the values of moderate Islam, which include *tawāzun* (balance), *i'tidāl* (justice), *tasāmuḥ* (tolerance), *musāwāh* (equality), *syūrā* (consultation), *iṣlāḥ* (reform), *aulawiyah* (priority),

and *tatawwur wa ibtikār* (dynamic and innovative) [35–37]. This is internalized through the curriculum of the compulsory courses on Islamic studies and Muhammadiyah principles, which serve as the foundation of moderation in Muhammadiyah higher education. UMS, through its LPPK (Center for Community Service and Islamic Studies), implements the internalization of *wasatīyyah* education by providing moderation-oriented content. It is based on the *Pedoman Hidup Islami Warga Muhammadiyah* (PHIM), taught to students directly or indirectly during the learning process. Several findings can be identified related to the internalization of religious moderation in the learning process. Firstly, there is the integration of *wasatīyyah* values in the curriculum and course materials, particularly in the compulsory courses on Islamic studies and Muhammadiyah principles, as well as in campus activities organized by UMS under LPPIK, such as the *Pesantren Mahasiswa* or *Baitul Arqam*. Secondly, teaching strategies focus on presenting the subjects of Islamic studies and Muhammadiyah principles in an empirical and problem-solving manner [38]. Thus, students can integrate religious teachings with the social problems they encounter. It is important for the social formation of students, as they are trained to use religious perceptions to understand social realities. Furthermore, students are seen as agents of social change. In the teaching and learning process, UMS employs interactive dialogue methods. Through LPPIK, UMS encourages students to have an open mindset and consider different perspectives. The dialogical teaching approach allows students to express their opinions regarding diverse religious understandings and issues. This fosters critical thinking among students about societal phenomena and emphasizes the principle of *tabayyun* (clarification) in discussions.

In internalization, LPPIK utilizes a dialogical approach to create an inclusive academic environment and promote a tolerant understanding of religion. It means that religious education is not taught within a specific religious context. Additionally, a rational approach is employed to examine interfaith relationships and understand the teachings of various religions. Individuals can use their intellect to discern what is good or better. Islamic studies in both regular classes and *Baitul Arqam* fosters a rational approach, allowing reason to play a role in understanding and accepting Islam's friendly and conducive teachings for students.

Thirdly, LPPIK directs and monitors mentoring activities through the Center Mentoring Coordinators (KMP) in Islamic study and friendly Islamic learning mentoring. Based on the author's analysis of the mentoring material, there is no focus on exclusive and radical understandings but on moderate Islamic understanding. The concept of Islam is evident in the material on Islam as a bringer of peace, which explains the concept of Islam as a mercy to all of creation (*Islām Rahmatan li al-'Ālamīn*). In this regard, the activities conducted by the central mentoring coordinator involve senior students as Mentors and new students as Mentees. These activities occur from the first semester to the second semester under the supervision and coordination of LPPIK.

Generally, the internalizing moderate education at UMS can be depicted as follows (Fig. 1).



**Fig. 1.** The Existence of Wasatiyyah Islamic Values in the Islamic Space of the Campus

## 4 Conclusion

The understanding of extremism in religious matters, whether it leans towards radicalism or liberalism, has prompted various efforts to counter and mitigate it. The process of internalizing the values of moderate Islam at UMS through LPPIK provides a special space for students to internalize the values of wasatiyyah (moderation) and religious moderation. This issue occurs in formal academic programs and activities such as Baitul Arqam and other non-formal activities within the campus environment. In internalizing this education, UMS applies PHIM, which nurtures friendly and interactive Islamic values for students.

These activities generally encompass three main aspects: religious moderation education, Islamic study spaces, and the supervision and monitoring of activities within the Islamic study spaces through LPPIK.

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