

PAPER
THE ROLE STATE INSTITUTE FOR ISLAMIC STUDIES
IAIN PEKALONGAN IN CREATING MODERATION IN PRACTINCING
RELIGION IN INDONESIA

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AS GUES LECTURER IN FATONI UNIVERSITY THAILAND, PRESENTER
”TOLERENCE AND RELIGIOUS MODERATION” IN THE MOBILITY
PROGRAM HELD BY INDONESIAN HIGHER INSTITUTION UNDER THE
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A. Introduction

State Institute for Islamic Studies (IAIN) Pekalongan² is one of the State Higher Education Institutes for Islamic Studies (PTKIN) in Indonesia, located in Pekalongan, Province of Central Java.³ There are 58 PTKIN in Indonesia and six of them are located in Province of Central Java, they are State Islamic Institute Walisongo Semarang, State Institute for Islamic Studies Salatiga, State Institute for Islamic Studies Surakarta, State Institute for Islamic Studies Kudus, State Institute for Islamic Studies Purwokerto, dan State Institute for Islamic Studies Pekalongan.⁴ In the academic year 2019/2020 12.379 students are enrolled in IAIN Pekalongan⁵ and it employs almost 400 teaching staffs⁶ and 192 non-teaching staffs.⁷

IAIN Pekalongan has four faculties and one postgraduate program. First, Faculty of Islamic Law (Syariah) consists of three study programs, namely Islamic Family Law, Syariah Economic Law, and State Administratio Law. Second, Faculty of Tarbiyah and Teacher Education comprises six study

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²Peraturan Presiden Republik Indonesia Nomor 73 Tahun 2016 Tentang Institut Agama Islam Negeri Pekalongan dan Peraturan Menteri Agama Republik Indonesia No. 2 Year 2017 on Statuta Institut Agama Islam Negeri Pekalongan.

³<https://www.iainpekalongan.ac.id/profil/tentang-institut/sejarah> accessed on Tuesday, 3 March 2019, at 08.14

⁴<http://diktis.kemenag.go.id/rankingptai/> accessed on Thursday, 5 March 2020, at 14.20. also see http://diktis.kemenag.go.id/rankingptai/tbl_ptainprovinsi.php accessed on Thursday, 5 March 2020, at 14.25.

⁵Tim Penyusun, *IAIN Pekalongan Dalam Angka (IDA) 2019*, (Pekalongan, IAIN Pekalongan Press, 2019), hlm. 29.

⁶Tim Penyusun, *IAIN Pekalongan Dalam Angka (IDA) 2019...*, p. 18.

⁷Tim Penyusun, *IAIN Pekalongan Dalam Angka (IDA) 2019...*, p. 19.

programs: Islamic Education, Arabic Language Education, Islamic Primary School Teacher Education, Early Childhood Islamic Education, English Education, and Math Education. Third, Faculty of Islamic Theology, Literature and Da'wa offers six study programs: Science of Prophet Tradition, Science of Al-Qur'an and Exegesis, Islamic Spirituality and Psychotherapy, Islamic Guidance and Counselling, Communication and Islamic Broadcasting, and Da'wa Management. Fourth, The Faculty of Islamic Economic and Business runs three study programs, which are Syariah Economic, Syariah Banking, and Syariah Accounting. Lastly, Postgraduate Programs offers Islamic Education, Islamic Family Law, and Islamic Primary School Teacher Education study programs.⁸

As one of State Islamic Higher Education Institutions, on one hand IAIN Pekalongan is obliged to carry out the three pillars of higher education: education, research and community service. On the other hand, IAIN Pekalongan is also responsible for maintaining moderate ways in religious practices in Indonesia. Moderation in practicing religion has become one of the most critical foundations in protecting the Unitary State of the Republic of Indonesia (NKRI) from the menace of religious radicalism.

Azyumardi Azra states that permeation of radicalism in Indonesian higher education institutions in both religious and non-religious campuses needs to be seriously addressed. Universities are required to help their students in understanding and practicing their religion in non-extreme ways. In addition, values contained in Pancasila and local worldview of nationalism entail to be recultivated in Indonesian universities that will contribute to the development of students' thorough understanding of their nation.

Furthermore, Azyumardi Azra observes the necessity of counter discourses to confront dangerous trans-national ideologies by making such organizations as PMII, HMI, and GMNI university internal elements. This requires university leaders to play their roles more significantly in halting radicalism in campuses, which is inconsistent with students learning objectives.⁹

In 2018, The National Counter Terrorism Agency (BNPT) disclosed a surprising fact that seven state universities had been permeated by radicalism. In

⁸<https://iainpekalongan.ac.id/>accessed on Tuesday, 14 April 2019, at 10.20.

⁹<http://itjen.kemenag.go.id/web/Menag-Ajak-Rektor-PTKIN-Serius-Berantas-Radikalisme>accessed on Wednesday, 15 April 2020, at 10.35.

the same year, State Intelligence Agency (BIN) revealed that 39 per cent of students in 15 provinces had been exposed to radicalism. As well, Alvara Research Center reported in 2017 that university students tended to hold intolerant perspectives and practices that were described by the data stating that 29,5 per cent of students opposed non-muslim leaders; 23,5 per cent supported Islamic country; and 17,8 per cent favored calipath system. In 2016, The Indonesian Institute of Sciences asserted that universities had been targeted by radicalism movements through discussion forums and students organizations.¹⁰ Likewise, the defence minister of 2014-2019 government, Ryamizard Ryacudu stated that 23,4 per cent students had been exposed to radicalism and favored establishment of calipath state. In response to this, he planned to revitalize student regiment (Menwa) in universities.¹¹

The Ministry of Religious Affairs, responsible for state and private Islamic higher education institutions in Indonesia, has demonstrated as the most enthusiastic government institution to promulgate moderation in practicing religion in Indonesia. Lukman Hakim Saifudin, the then Minister, used to remind and call all Indonesian citizens to practice moderation in religion through which peace, good manners, and well-being amongst citizens could be attained.¹²

Researches on radicalism in Islamic higher education institutions have been conducted by a number of scholars. First, a research done by A. Jauhar Fuad and Suko Susilo entitled "*Mainstreaming Of Islamic Moderation In Higher Education: The Radical Experience Counter*" revealed that there are ways in countering radicalism in universities, namely, first, by issuing regulations that control courses, clothes, and commitment of students and teaching staffs in confronting radicalism; second, by a more strict process of enrollment ensuring all freshmen are safe from radicalism, and third, by infusing Islamic courses in general study programs.¹³

¹⁰<https://setara-institute.org/wacana-dan-gerakan-keagamaan-di-kalangan-mahasiswa-2/> accessed on Monday, 4 May 2019, at 20.35.

¹¹<https://nasional.tempo.co/read/1216442/menhan-sebut-23-persen-pelajar-mahasiswa-setuju-khilafah> accessed on Tuesday, 5 May 2019, at 21.08.

¹²Mustofa, "Memperkuat Moderasi Islam di Indonesia", in Kanwil Kemenag Provinsi Jawa Tengah, *Sejahtera: Spirit Baru Kemenag Jateng*, Ed. I/Year V/January– March 2019. p. 5.

¹³A. Jauhar Fuad dan Suko Susilo. "Mainstreaming Of Islamic Moderation In Higher Education: The Radical Experience Counter." *Proceedings of Annual Conference for Muslim Scholars*. Vol. 3. No. 1. 2019.

Second, a research conducted by Rizky Eka Mahardika, Muhammad Shaleh Assingkily, and Izzatin Kamala entitled "*Persepsi Mahasiswa Terhadap Radikalisme (Studi Penelitian Deskriptif di UIN Sunan Kalijaga Yogyakarta)*" revealed comparable results. It points out three arguments, (a) *da'wa* or religious preaching should be based on ethics, manners, and avoid harshness, (b) *jihad* (holy war or fight) needs to be perceived as fighting and upholding Islamic teachings, not harming people or act of terrorism, (c) it is fatal misunderstanding to hold a view that Islam and brutality is identical since Islamic teachings promote tolerance. Radicalism in Islam then must not be regarded as Islamic teaching but as an act of those claiming themselves as muslims.¹⁴

Third, a research conducted by Abdulloh Hadziq focusing on "*Nasionalisme Organisasi Mahasiswa Islam dalam Menangkal Radikalisme di Institut Agama Islam Negeri (IAIN) Surakarta*" concludes similar points. The study conveys that students organizations within campuses are demanded to play essential roles: (a) developing a curriculum specifically designed to respond to issues of radicalism through incorporating such subjects as Indonesian local values and nationalism, and accustoming dialogs within all activities held by the organizations, (b) internalizing soft faces of Islam through promoting moderation in Islam and optimizing role models of organizations leaders both inside and outside campuses, (c) building network between universities through programs conducted by intra-campus organizations.¹⁵

Fourth, Lukman Hakim and Rahmi Faradisya Ekapati conducted a research entitled "*Penguatan Pendidikan Pancasila Sebagai Jatidiri, Refleksi, dan Tantangan dalam Membatasi Paham Radikalisme Mahasiswa di Perguruan Tinggi Islam Ponorogo*". They concluded some points; (a) process of developing a book of manner controlling reaches 76,67% confirming its worthy of use, (b) 69 per cent of university students take Pancasila as self-identity and way of self-reflection, while 75,27 per cent of them take it as challenge, (c) program of students' manner controlling to press the growth of radicalism in a number of

¹⁴Rizky Eka Mahardika, Muhammad Shaleh Assingkily, dan Izzatin Kamala. "Persepsi Mahasiswa Terhadap Radikalisme (Studi Penelitian Deskriptif di UIN Sunan Kalijaga Yogyakarta)." *Risalah, Jurnal Pendidikan dan Studi Islam* 6.1, March (2019). pp.1-13.

¹⁵Abdulloh Hadziq. "Nasionalisme Organisasi Mahasiswa Islam dalam Menangkal Radikalisme di Institut Agama Islam Negeri (IAIN) Surakarta." *Jurnal Pendidikan Agama Islam Al-Thariqah* 4.1 (2019). pp. 50-59.

campuses in Ponorogoreach 73,82 per cent, affirming effectiveness of book of manner controlling in producing positive characters to apply values of Pancasila.¹⁶

Fifth, a research was done by Edy Sutrisno entitled "*Aktualisasi Moderasi Beragama di Lembaga Pendidikan*". It conveys that educational institutions need to act as religious moderation laboratory in order to build moderation in practicing religion in society. This step requires the following: 1) National Long Term Development Plan must include moderation in religion, 2) all educational institutions must be involved in promoting moderation in religion, 3) a mutual understanding between people of different religions needs to be developed, 4) educational institutions are required to provide students with different religious practices. The research also observes that socio-religious approaches to practicing one's religion and national identity need to be promulgated.¹⁷

The aforementioned researches affirm the need to strengthen moderation in practicing religion within Islamic higher education institutions in order to inhibit the spread of radicalism. For this reason, IAIN Pekalongan plays its role in advocating *Islam rahmatanlil 'alamin*.

B. The role of IAIN Pekalongan in creating moderation in practicing religion

In Arabic, moderation comes from the word *wasathor wasathiyah*, which shares the meaning with the words *tawasuth*(being in the middle), *i'tidal*(just), and *tawazun*(balanced). A person practicing this principle of *wasathiyah* is called *wasith*(referee). *Wasathiyah* also means "best choice". All meanings of *wasathor wasathiyah* embrace shared values as 'just', meaning to take a middle way between extremes positions. The word 'wasath' is also used in Indonesian language, *wasit*, that has the meanings of a) intermediary in trade or business and b) conciliator in conflicts.¹⁸

In order to build moderation in practicing religion in Indonesia, IAIN Pekalongan develops its vision as follow, "to become a leading and competitive Islamic higher education in developing Indonesian-oriented science and

¹⁶Lukman Hakim, and Rahmi Faradisya Ekapti. "Penguatan Pendidikan Pancasila Sebagai Jatidiri, Refleksi, dan Tantangan dalam Membatasi Paham Radikalisme Mahasiswa di Perguruan Tinggi Islam Ponorogo." *Muslim Heritage* 4.2 (2019).

¹⁷Edy Sutrisno. "Aktualisasi Moderasi Beragama di Lembaga Pendidikan." *Jurnal Bimas Islam* 12.2 (2019): 323-348.

¹⁸Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 16.

technology at national level in year 2036”.¹⁹ With this vision, IAIN Pekalongan is committed to produce graduates with spiritual and intellectual intelligence, adhering to Indonesian cultural values, who are independent and pioneering social change. The word Indonesian-oriented in its vision has set a moderation goal for IAIN Pekalongan. Indonesia is a country with multicultural, multiethnic and multi-religion society, requiring its people to hold up a shared vision of unity in diversity. Consequently, IAIN Pekalongan keeps promoting local values in the middle of social changes through carrying out its mission.²⁰

The mission of IAIN Pekalongan are as follow: a) to hold an education that produce graduates with spiritual intelligence, broad knowledge, faithfulness to Indonesian values, independence and a spirit of avant-garde, b) to develop science, technology and art through researches promoting Indonesian values and humanity, c) to take role as avant-garde in social empowerment, and d) to hold a management that is professional, transparent, and accountable in order to meet customer satisfaction.²¹ In addition, IAIN Pekalongan deploys a tagline of “Spirituality, Scientific, Entrepreneurship, and Nationality”.²²

Spirituality demonstrates the faith held by IAIN Pekalongan’s society of academicians in perceiving the necessity of knowledge be built on spiritual foundation. Its core value is the deity of *Allah* as god for all creations which generates a spiritual consciousness to become useful members of society. Scientific puts IAIN Pekalongan to view *sunnatullah*, laws of nature, as science. It requires positivist and interpretative worldviews simultaneously, which go in line with approaches of *burhani*, *bayani* and *irfani*. Entrepreneurship renders IAIN Pekalongan an opportunity to plan and develop spirit of independence within society of academicians through implementation of the three pillars of higher education. Nationality affirms its character to uphold an Indonesian-oriented agenda, becoming centre of excellence in developing sciences based on Indonesian values.²³

¹⁹<https://www.iainpekalongan.ac.id/profil/tentang-institut/visi-misi-dan-tujuan> accessed on Thursday, 7 May 2020, at 09.31.

²⁰IAIN Pekalongan, *Rencana Induk Pengembangan IAIN Pekalongan 2017-2036*, (Pekalongan: IAIN Pekalongan Press, 2017), p. 9.

²¹IAIN Pekalongan, *Rencana Induk Pengembangan IAIN Pekalongan 2017-2036...*, p. 9.

²²IAIN Pekalongan, *Rencana Induk Pengembangan IAIN Pekalongan 2017-2036...*, p.3.

²³IAIN Pekalongan, *Rencana Induk Pengembangan IAIN Pekalongan 2017-2036...*, pp. 3-4.

Additionally, IAIN Pekalongan implement moderation in practicing religion in its formal and informal curricula. It views Islamic sciences and general sciences as one completing each other based on Indonesian values and entrepreneurship. IAIN Pekalongan develop a model of study that is integral, multi-disciplines, aligning Indonesian cultural values.²⁴ Formal courses offered in IAIN Pekalongan are developed using Guidelines for Curriculum Development set by Directorate of Islamic Higher Education.²⁵ Informal courses provides students with opportunities to study religious scripts of their interest offered by *Ma'had al-Jami'ah*.²⁶ Moderation in religion permeates all courses offered in IAIN Pekalongan instead of a mere one or two subjects.

Lecturers of IAIN Pekalongan serve as advocates of moderation in practicing religion both inside and outside the campus. It affirms IAIN Pekalongan position to adhere to an ideology of *AhlussunnahWalJama'ah*. K.H. HasyimAsy'ari in his book *ZiyadatTa'liqat*, stated that people of *AhlussunnahWalJama'ah* are experts in Qur'anic exegesis, Prophet tradition, and Islamic jurisprudence. They follow and hold fast to practices of the Prophet Muhammad –*peace be upon him-*, and practices of his four caliphs. They are followers of the four schools of Islamic Jurisprudence; *Hanafi, Syafi'I, Maliki* and *Hambali*.²⁷

K.H. Said AqilSiraj, cited in K.H. MuchotobHamzah's book, defines *AhlussunnahwalJama'ah* as people with inclusive religious way of thinking built on moderation, maintaining balance, and tolerance.²⁸ Furthermore, K.H. Said AqilSiraj in ZuhariMisrawi observes that the moderate attribute of *Ahlussunnahwaljama'ah* is expressed in its methods of formulating laws which combines religious texts and rationale. It also employs this particular method of thinking in dealing with general matters. This kind of attitude is deemed capable

²⁴IAIN Pekalongan, *Rencana Induk Pengembangan IAIN Pekalongan 2017-2036...*, pp. 3-4.

²⁵Direktorat Pendidikan Tinggi Keagamaan Islam, Direktorat Jenderal Pendidikan Islam, dan Kementerian Agama RI. *Panduan Pengembangan Kurikulum PTKI Mengacu pada KKNI dan SN-Dikti Tahun 2018*.

²⁶www.ma'hadaljami'ahiaainpekalongan.ac.id

²⁷K.H. Hasyim Asy'ari, *Ziyadat Ta'liqat*, in K.H. Muhyidin Abdusshomad, *Aqidah Ahlussunnah wal Jama'ah*, (Surabaya: Khalista, 2009), p.7 in Subaidi, *Pendidikan Islam: Risalah Ahlussunnah Wal Jama'ah An-Nahdliyah*, (Jepara: UNISNU Press, 2019), p. 4., also see Lathiful Khuluq, *Fajar Kebangunan Ulama: Biografi K.H. Hasyim Asy'ari*, (Yogyakarta: LKiS, 2000), p. 60.

²⁸K.H. Muchotob Hamzah, *Pengantar Studi Aswaja An-Nahdliyah*, (Yogyakarta: LKiS, 2017), p. 40.

of moderating both extremisms, which is textual and rational extremisms, enriching Islamic law discourse.²⁹

Ideology of *Ahlussunnahwaljama'ah* maintains that *khittah Nahdliyah* serves as the basis for way of thinking, attitude, and actions of the society of academicians in IAIN Pekalongan. This makes the institute welcomed by all members of society as practicing *Islam rahmatan lil 'alamin*. In accordance with the results of 33rd *Muktamar*, members of NU organization base their ways of thinking and taking actions on the following principles; 1) *Tawasuth and I'tidal* (moderate and firm), 2) *Tasamuh* (tolerant), 3) *Tawazun* (balance), 4) *Amar ma'ruf Nahimunkar* (call for goodness and prevent from evil).

In addition, there is what is called *mabadikhoiriummah* which literally means fundamental steps in building the best community, one that is capable of building civilization that fulfill Allah's pleasure. It consists of five principles: 1) *As-Shidqu* (honest), 2) *Al amanah walwafabil 'ahd* (accountable and trustworthy), 3) *Al- 'adalah* (just), 4) *At-ta'awun* (mutual cooperation), and 5) *Istiqomah* (consistent).³⁰

IAIN Pekalongan applies high standards in recruiting teaching staffs and students, subscribing to zero tolerance policy on radicalism. The institute requires all members of academic to practice the three pillars of moderation as formulated by the Ministry of Religious Affairs: first, moderation in thinking means capability in combining texts and contexts articulated in religious thinking that is not merely based on religious texts but also conversing them with contexts leading to one's moderate views. Second, moderation in movement, meaning to use moderate ways in calling for righteousness and preventing evil. Third, moderation in religious tradition and practices, which is strengthening relation between tradition and culture of local people. Religion is perceived as embedded part of culture with mutual openness to create new better culture.³¹

As well, moderation is also demonstrated by IAIN Pekalongan Students Activity Unit (UKM), which consists of Scouts, Students Regiment (MENWA),

²⁹Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari: Moderasi, Keumatan, dan Kebangsaan*, (Jakarta: Kompas Media Nusantara, 2010), p.140.

³⁰Pengurus Besar Nahdlatul Ulama (PBNU), *Hasil-Hasil Muktamar Ke-33 Nahdlatul Ulama*, (Jakarta: Lembaga Ta'lif wan Nasyr PBNU, cet II, 2016), pp. 322-328.

³¹Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), pp. 27-28.

Students Environmental and Adventure Activity of Walisongo (GEMALAWA), El-Fata Music Club, Students Press Al-Mizan, Spirit English and Arabic Club (SPEAC), Students Theatre Zenith, Students Cooperation (KOMPA), Indonesian Red Cross Volunteer Corp (KSR PMI), Institute of Al-Quran Recitation Education (LPTQ), Students Gender Study Club (SIGMA), Nusantara Da'wa Corp, and Students Sport.³² Nusantara Da'wa Corp is especially committed to promoting and advocating moderate Islam. This particular UKM holds fast to its four principles: 1) *At-tawasuth*(taking a middle position), 2) *At-tawazun*(balanced in every matter), 3) *Al-i'tidal*(firm and straight), 4) *At-tasamuh*(tolerance).

The same thing is practiced by the Students Executive Board (DEMA) of IAIN Pekalongan whose vision and mission contain a message of moderation. The vision says “The synergy of students movement towards a progressive IAIN Pekalongan Students Executive Board”³³, and one of its missions state “Building a generation that is creative, progressive, nationalist, and religious”. Likewise, the Students Senate serves as a learning arena for students to run an organization practicing moderation values.³⁴

Moreover, a message of moderation is also spread through a *studium general* (general lecture to commence a semester) that is attended by all new students. The program was held on Monday, 26 August 2019, filled with religious activities such as recitation of *maulid Simtudduror*(The Prophet Muhammad's biography), *khatmil Qur'an* (recitation of the whole al-Quran), and *tahlil*(specific recitation of Allah's remembrance), which were followed by almost all members of campus society of academicians including new students, teaching staffs, and administration staffs. The program was held in the front yard of campus 2 IAIN Pekalongan, Rowolaku-Kajen, with a theme “Strengthening the role of Islamic Higher Education as Center of Moderation in Islam in the Era of Industry Revolution 4.0”.

K.H. Ahmad Muwafiq (Gus Muwafiq) who gave his speech in the program observed that “*Millenialera* is an era of openness that demands everyone to be open to diversity”. He also mentioned that all humans are created in different

³²<https://www.iainpekalongan.ac.id/mahasiswa/unit-kegiatan-mahasiswa> accessed on Monday, 25 May 2019, at 11.20.

³³<https://dema.iainpekalongan.ac.id/> accessed on Tuesday, 26 May 2019, at 13.15.

³⁴<https://sema.iainpekalongan.ac.id/> accessed on Tuesday, 26 May 2019, at 13.25.

race, nation, ethnic and religion so as to know each other (*li ta'arofu*). This concludes that humans need to not only know each other but also understand each other.³⁵

The program with a theme of moderation in religion was conducted to implement the decree of the Ministry of Research and Technology, and Higher Education of Republic of Indonesia no. 55 year 2018 on Guidance of Pancasila Ideology in Students Activities in Higher Education, Article 1, Paragraph 1, that says, higher education is responsible for providing its students with an education of Pancasila ideology in their in-campus activities. Paragraph 2 says, the education mentioned in paragraph 1 covers understanding, internalizing and implementing fundamental consensus of codes of conduct as members of nation and state. Paragraph 3 mentions, the consensus as stated in paragraph 2 consists of a) Pancasila, b) UUD RI 1945, c) NKRI (the Unitary State of Republic of Indonesia), d) Bhineka Tunggal Ika (Unity in Diversity).³⁶

To promote moderation in practicing religion, IAIN Pekalongan also work hand in hand with a number of pondokpesantren (traditional Islamic boarding schools) in the surrounding such as PondokPesantrenIshlahutTholabahITB, PondokPesantrenAzzabur, PondokPesantrenAl-Hadi, PondokPesantrenRaudhotutTholibin, PondokPesantrenDarussalam, PondokPesantrenRahmatanlil 'Alamin, PondokPesantrenAnwarulMubarak, PondokPesantrenDarulIshlah, PondokPesantrenHidayatulMubtadi'in, PondokPesantrenAl-Qur'an Buaran, PondokPesantrenAl-FalahBanyurip, PondokPesantrenSyafi'IAkrom, PondokPesantrenDarussalam PuriKedungwuni, PondokPesantren STQ al-ArifiyahKebulen, and PondokPesantrenRoudhotul Qur'an JetakKidul.³⁷

IAIN Pekalonganalso develop cooperation with a number of institutions. In 2019, cooperation with institutions within the country has been made for 55 times; by Faculty of Islamic Law 6 times, by Faculty of Education and Teacher Training 17 times, by Faculty of Ushuluddin, Literature and Da'wa 10 times, by

³⁵<https://www.iainpekalongan.ac.id/id/info/608-sambut-tahun-akademik-baru-iain-pekalongan-gelar-studium-general> accessed on Wednesday, 27 May 2019, at 20.20.

³⁶Peraturan Menteri Riset, Teknologi, dan Pendidikan Tinggi Republik Indonesia No. 55 Year 2018 on Pembinaan Ideologi Pancasila dalam Kegiatan Kemahasiswaan di Perguruan Tinggi.

³⁷Moh Muslih, *Evaluasi dan Implementasi Bidang Kemahasiswaan, Alumni, dan Kerjasama IAIN Pekalongan Tahun 2019*.

Faculty of Economy and Islamic Business 6 times, by Post-graduate program 5 times, and by the Institute 11 times. This is completed by cooperation with institutions abroad 11 times.³⁸

The role of IAIN Pekalongan in advocating moderation in religion is also taken by welcoming a sabbatical leave program initiated by the Ministry of Religious Affairs. Prof. Dr. SyamsulMa'arif, M.Ag. of UIN (State Islamic University) Walisongo Semarang was sent by the Ministry to offer support and guidance for IAIN Pekalongan's society of academicians. It was commenced on Monday, 21 October 2019. Vice Rector 1 of IAIN Pekalongan, Dr. H. Muhlisin, M.Ag. stated that the sabbatical leave was conducted for two weeks providing the academicians with such activities as 1) Focused Group Discussion on strengthening academic journals towards international database index, 2) Workshop on qualitative research design for new teaching staffs, 3) Focused Group Discussion on publishing collaborative work themed Moderate Islam for academic leaders within the institutions, 4) Mentoring program on publishing academic articles in international indexed database towards joining professoriate for prospective candidates, 5) Workshop on *academic writing* for post-graduate students, 6) Workshop on academic writing for all teaching staffs, 7) Workshop on academic writing for students writing their thesis, 8) Workshop on instructional design based on quality assurance for all part-time or non-tenured teaching staffs, and 9) Workshop on performance improvement for all administration staffs. The sabbatical leave was ended by a national seminar on "Strengthening moderation in practicing religion towards leadership transformation of *milenial* generation in the era of industry revolution 4.0".³⁹

The aforementioned steps that are taken by IAIN Pekalongan demonstrate its determination to become a home for moderation in religion activities for muslim people especially in Pekalongan and generally in all parts of the country. Assisting all members of IAIN Pekalongan to practice moderation in religion to become knowledgeable, virtuous, and conscientious individuals will eventually create people with high civilization, tolerance, and peace.

³⁸Tim Penyusun, *IAIN Pekalongan Dalam Angka (IDA) 2019...*, p. 61.

³⁹<https://www.iainpekalongan.ac.id/ar/info/656-iain-pekalongan-launching-kegiatan-sabbatical-leave> accessed on Thursday, 28 May 2019, at 21.22.

C. Conclusion

IAIN Pekalongan views moderation in religion as means to accommodate multiculturalism and pluralism in religions in Indonesia. IAIN Pekalongan has attempted to reach the nation ideal which is to maintain peace within heterogeneous society. As one of Indonesian Islamic higher education institutions, IAIN Pekalongan applies *Ahlussunnahwaljama'ah* ideology in fortifying spirit of nationhood amongst citizens in the Unitary State of the Republic of Indonesia.

The attribute of *Islam rahmatanlil 'alamin* campus is articulated in its foundation for thinking and action held by all members of academicians society that promotes such values as moderation, firmness, tolerance, balance, and *amarma'rufnahimunkar* leading to creating graduates who adhere to such principles as integrity, trustworthiness, justice, communal work, and faithfulness.

IAIN Pekalongan will always put some efforts to make its campus spread love –as opposed to hatred- for humanity regardless of all differences. The institute views differences are richness of humanity and parts of natural laws. With all differences, one needs to promote mutual understanding to complete each other.

Moderation in practicing religion advocated by IAIN Pekalongan is based on three pillars, namely moderation in thinking, in movement and in action. It is developed and maintained in its vision, missions, tagline, curricula, human resources, students activities unit, Students Senate, Students Executive Board, cooperation with *pondokpesantren* and other institutions. This is achieved in order to intelligently improve people nationhood and statehood and to realize prosperity, peace, justice, morale, courtesy, and a good life for all elements of Indonesian society within the Unitary State of Republic of Indonesia.

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