



---

## The Transformation of Da'wah Student Activity Unit through Religious Moderation Value Education



---

*Article History*  
Submitted: 21 - 12- 2020  
Revised: 20 - 05- 2021  
Approved: 21 - 06 - 2021

**Moh Muslih**  
moh.muslih@iainpekalongan.ac.id  
IAIN Pekalongan



**Mohd Mizan Aslam**  
maslam@nauss.edu.sa  
Naif Arab University for Security Sciences,  
Riyadh, Kingdom of Saudi Arabia

**Diyah Nurul Fitriyati**  
diyahnufi@gmail.com

Postgraduate Student of PGMI Study Program of IAIN Pekalongan

---

### Abstract

Radicalism in the name of religion has spread and took root in various universities in Indonesia through, among others, the student activity unit (UKM). This condition needs serious attention from campus officials in order to prevent the students from radical ideology. This is because the main value of religious moderation promoted by Indonesian Ministry of Religious Affairs includes commitment to nationality, harmony, anti-violence and wisdom towards local culture, which aims to prevent radicalism from being implemented optimally, so that it can endanger student morality. This article aims to portrait the transformation process of UKM da'wah named Al-Fattah, which has been indicated to have radical ideology, into a moderate da'wah unit through religious moderation value education. This participatory action research emphasizes joint learning, participation, and organizational transformation. Through in-depth analysis, the results show that after changing the name from Lembaga Dakwah Kampus Al-Fattah to Korps Dakwah Islam Nusantara, this da'wah unit began to spread moderate Islamic values, or what commonly refer to rahmatan lil alamin. Research contributions include strengthening government programs in order to participate in realizing the religious moderation program launched by the Indonesian Ministry of Religious Affairs.

**Keywords:** *Religious Moderation; Transformation; Student Activity Unit*

URL: <http://e-journal.iainpekalongan.ac.id/index.php/Hikmatuna/article/view/3205>

DOI: <https://doi.org/10.28918/hikmatuna.v7i1.3205>

## A. INTRODUCTION

The Campus Da'wah Institute (*Lembaga Dakwah Kampus*, often abbreviated as LDK) is one of the platforms for Islamic preaching on the campus to invite goodness and prevent evil through friendly, non-violent means. The meaning of *da'wah* as expressed by (Shihab, 2019, P.51) is a means for enlightenment and religious learning, and is a strategic place to maintain diversity in Indonesia. Therefore, *da'wah* in Indonesia should have direction, goals, and priorities to build and maintain the existing diversity in the country. The characteristics of the constructive *da'wah* are oriented towards realizing the *ummatan washatan* or moderate people, i.e., those who stand in the middle, become role models, have an orientation to quality (not quantity), away from extremism, and develop a healthy and peaceful life by prioritizing constructive dialogue in addressing differences. LDK is an intra-campus student organization that is found in almost all universities in Indonesia. This organization operates with Islam as its principle. In each university, LDK may have a different name.

At the institutional level, LDK is part of a national network of *da'wah* institute that is linked to the Indonesia Hospitality Forum of Campus Da'wah (Forum Silaturahmi Lembaga Dakwah Kampus, or FSLDK) based in Bandung, West Java. LDK was born in the era of the 1960s and was intended to function as a place for Islamic education and preaching on campuses. LDK began to develop in Indonesia in the 1970s. At the beginning of its development, LDK had the name *Latihan Mujahidin Dakwah* (LMD, or the Da'wah Mujahidin Training) and was the first generation of the tarbiyah movement in Indonesia. This organization was first established at the Bandung Institute of Technology (ITB). A number of students were sent to the Middle East to study Islam more deeply in an effort to strengthen Islamic teachings. However, when these students returned to Indonesia in the 1990s, they introduced a new face of Islam with the spirit of the Muslim Brotherhood movement. Next, this teaching began to develop in large campuses in Indonesia. At present, almost in various universities, there are tarbiyah movements which are usually associated with the Islamic spirituality unit (Rohis), the Islamic study forum (FSI), the campus da'wah institute (LDK), the Islamic spiritual board, and so on (Hadiyanto et al., 2017, P. 74-76).

As part of the student activity unit on campus, some LDKs in Indonesia have changed their function, i.e. teaching violence in the name of Islam. Azra (2018) reveals that the development of radical ideology in Indonesia's higher education is increasingly rampant. This is due to the development of the right-wing groups or the Islamists who like to promote the doctrine of jihad, such as those carried out by the

Campus Da'wah Institute (LDK) and the Indonesian Muslim Student Action Unit (Azyumardi Azra, 2018) (Alimi, 2018, P. 116).

Wahab (2017, P. 70-90) said that IAIN Kendari was the only State Islamic Higher Education in Southeast Sulawesi that had been exposed to radicalism. There, the spread of radical ideology is done through four student organizations, both internal and external campus, namely LDK (introduced in the 1990s and grew promisingly in 2000), Kopma (Student Cooperation), HTI Chapter, and Student Movement of Liberation (Gema Pembebasan), all of which are affiliated with HTI (Hizbut Tahrir Indonesia). The activities of those four organizations are to provide guidance in the form of tiered *halaqoh* (religious gathering), starting from the introduction of Islamic faith, Islamic movements, to *halaqoh* that studies state governance. In the case of IAIN, the highest *halaqoh* introduced was the *halaqoh* on the study of *daulah islamiyah* and *khilafah islamiyah*. This fact strongly strengthens the public opinion stating that the activities of those four student organizations can be seen as a political struggle even though the activities are covered under the name of *da'wah* or religion.

The influence of radical ideology is increasingly alarming because of its militant nature and easy acceptance among university students. This fact is quite worrying because the radical ideology may lead to the disintegration of the nation in the next two or three decades if there is no serious action from the State and from the moderates. To counteract this ideology, Saidi (2017) proposes a comprehensive and sustainable cultural strategy. Besides, de-radicalization also needs to be carried out through relevant religious languages, dissemination of insights on the relationship between Islam and the Pancasila, and mainstreaming religious features that characterize Indonesian Islam, namely moderate, inclusive, and tolerant Islam.

It is fully understandable when Ryamizard Ryacudu, the Minister of Defense for the 2014-2019 periods, stated that around 23.4% of university students had been exposed to radicalism and agreed to the formation of a caliphate state. To prevent this problem, Ryamizard plans to revive the student regiment (Menwa) in higher education. If the problem does not get immediate attention and solution, according to him, the number of students exposed to radicalism will multiply (Rahayu, 2019) (Novrizaldi, 2019). Based on those facts, the Indonesian Ministry of Religious Affairs through the Directorate General of Islamic Community Guidance (Ditjen Bimas Islam) moved quickly by forming a Cyber Anti-Drugs and Radicalism Team. This team is tasked with campaigning and informing the dangers of drugs and radical ideas through a religious approach in cyberspace (Andria, 2016). Several PTKIN responded to this problem by making circulars, movements, and declarations advocating anti-radicalism and supporting the Republic of Indonesia. IAIN Pekalongan in early 2017 also issued a similar circular.

## B. DISCUSSION

As many as 50 leaders of the State Islamic Higher Education (PTKIN) on 26 April 2017 at UIN Ar Raniry Banda Aceh through the PTKIN Leadership Forum declared: *first*, they are determined to make the four pillars of nationality consisting of the Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and NKRI as a guideline for the nation and state. *Second*, they are determined to instill a spirit and heroic attitude, love for the country, and defending the country in every student and child of the nation in order to maintain the integrity and preservation of the Republic of Indonesia. *Third*, they are determined to develop the values of Islamic teachings that are *rahmatan lil 'alamin*, inclusive, moderate, and respect for diversity and cultural realities. *Fourth*, they are determined to prohibit various forms of activities that are against the Pancasila, anti-NKRI, intolerant, and radical throughout PTKIN. *Fifth*, they are determined to implement the values of the Pancasila and the 1945 Constitution in all *Tri Dharma Perguruan Tinggi* (the Three Pillars of Higher Education) with dedication and love for the country (Sudiaman, 2017).

The National Counterterrorism Agency (BNPT) has also pursued various programs and actions to ward off and prevent radicalism and terrorism. Although BNPT has established a Memorandum of Understanding (MoU) with the Ministry of Education and Culture (Kemendikbud) and the Ministry of Research, Technology, and Higher Education (Menristekdikti), a comprehensive education curriculum redesign certainly takes time to maintain academic-scientific stability. Therefore, action and concrete steps are needed by all parties to fill the void in the educational curriculum in order to anticipate the infiltration of radicalism (Alius, 2019, P. 79).

*First*, educators or lecturers should be more concerned with seeing the dynamics of their students in order to avoid radicalism. *Second*, educators or lecturers must not be affiliated with radical organizations. *Third*, students should appear as agents of reform that prioritize nationalism, prevent radicalism, and proactively counter various propaganda instigating on social media and the internet. In addition, the academic community should be also active in holding *studium generale* (general lectures), seminars, workshops, or other scientific meetings in order to ward off radicalism and terrorism. All of this will be able to remind students and the public at the same time about the dangers of radicalism (a counter-radicalism movement), so that everyone will be aware of any propaganda that can lead to radicalism and terrorism (Alius, 2019, P. 80).

Research on the transformation of the Campus Da'wah Institute (LDK) in relation to Islamic moderation, as far as the researcher, has not received serious attention and deep focus. The research that has been carried out so far includes: *first*, research conducted by (Fitrianita & Nugroho, 2019, P. 70-91) concluded that differences in the way of practicing religion and in the interpretation of religious teachings lead

each Islamic group in the campus to offer the "most correct" concept of Islam, and thus competition within the LDK is unavoidable. Groups such as KAMMI, HMI, IMM, PMII, NU, Muhammadiyah, HTI, and Salafis are competing and fighting for strategic positions in the LDK to create religious behavior and practices according to their religious ideology. This competition involves Pierre Bourdieu's four capitals, namely symbolic capital, cultural capital, social capital, and economic capital. In this competition, KAMMI became the dominant group because it succeeded in accumulating these four capitals, creating symbolic violence against other groups. This domination then began to generate resistance from other Islamic groups.

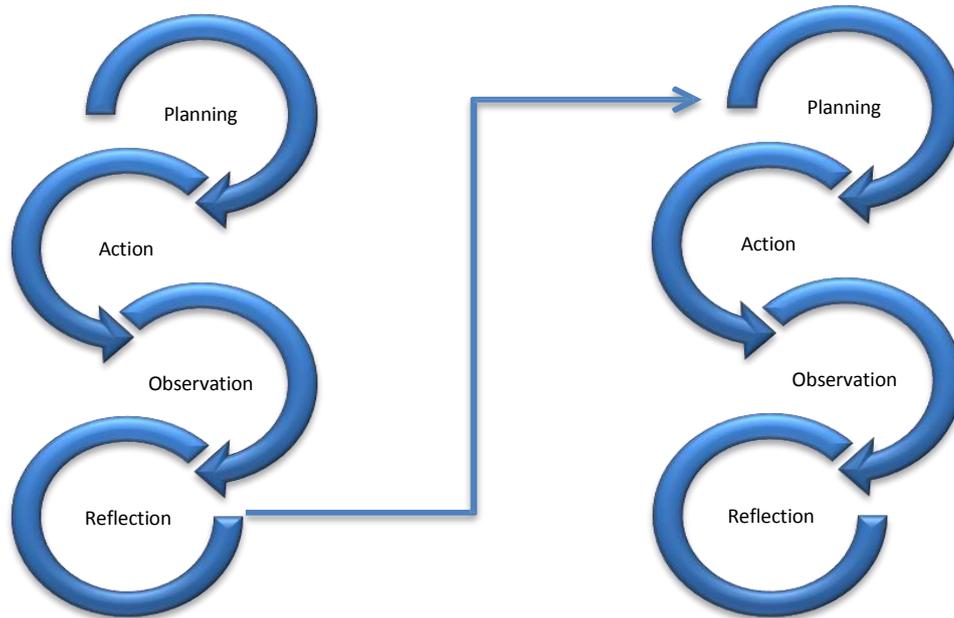
*Second*, research conducted by ) Andy Hadiyanto (et al., 2017) show that according to LDK's view, Islamic radicalism is an extreme, exclusive understanding of religion, and claims to be the only truth. This radical understanding is often accompanied by anarchist actions that are detrimental, impose one's will, and sometimes even justify acts of terror. The main Islamic values that need to be mainstreamed to prevent the strengthening of radicalism are tolerance, knowledge, and tawhid. Tawhid as the teaching of the oneness of Allah implies that only Allah alone is one, and everything other than Him must be diverse (plural). This awareness of monotheism encourages adherents of religion not to be selfish and arrogant in religion, and to believe that human truth is always relative.

*Third*, research conducted by Ahmad Zayyadi (2018, P. 19 - 40) explains that the strategies of Jenderal Soedirman University (UNSOED) and IAIN Purwokerto in tackling radicalism and terrorism movements in Purwokerto Banyumas are generally carried out through internal and external, intra- and extracurricular policies. The internal policy at UNSOED is through a hidden curriculum, while its external policy is through cooperation with the security apparatus (POLRI/ POLRES) and the local government. Meanwhile, IAIN Purwokerto emphasizes internal policies through Islamic curriculum policies and external policies through the involvement of special religious institutions, known as the pesantren-partner of IAIN Purwokerto. *Fourth*, research conducted by Haris Shofiyuddin (2019, P. 15-30) explains that Ma'had al-Jami'ah plays an important role in strengthening moderate Islamic ideology on campus that is reflected in daily activities. This activity aims to train habituation and as a strategy to foster discipline and a tolerant character. In addition, there is value education at Ma'had al-Jami'ah which was developed to create moderate Muslim attitudes, namely cultural tolerance through student life to understand cultural diversity and human nature regardless of social and economic status. *Fifth*, research conducted by Amin Maghfuri (2019, P. 1-14 ) shows that in an effort to mainstream moderate Islam, educational institutions play an important role, although not the only determinant factor. This role can be realized through several aspects, such as curriculum, learning process, supervision and guidance, extracurricular activities, and institutional policies.

From several previous studies as mentioned above, it becomes clear that LDK is a *da'wah* institute that functions to teach Islamic teachings. However, some of the LDKs are also alleged to have been contaminated by radical ideology. This is because the main value of religious moderation promoted by Indonesian Ministry of Religious Affairs includes commitment to nationality, harmony, anti-violence and wisdom towards local culture, which aims to prevent radicalism from being implemented optimally, so that it can endanger student morality (Murtadlo, 2020)(Fanani, 2013, P. 4 -13, Lubis & Siregar, 2021, P. 21 -34, Murtadlo, 2020).

This research is participatory action research (PAR) that seeks to change and reform an LDK that has been indicated to have a radical ideology to become a more moderate, soothing, peaceful LDK, and carries a mission to spread love and mercy, *rahmatan lil alamin*. More specifically, this study aims to portrait the transformation process of a *da'wah* student activity unit (UKM *Da'wah*) at IAIN Pekalongan, which has been indicated to have a radical ideology, into a moderate *da'wah* unit through religious moderation value education. In order to achieve this objective, this study uses the Participatory Action Research (PAR) method that is carried out in a public space, where people gather to develop a common understanding of the problems they face and find out a solution. Here, the researcher actively participates as a full collaborator with members of the UKM *Da'wah* in changing their practices in an informative and responsible way. The researcher participates in developing concepts, discussing problems, collaborating (Kapoor, D., 2009, P.89) (Kidwai, 2017, P. 1-2), and then transforming the UKM *Da'wah* into a more moderate unit.

Research that uses the *Participatory Action Research* (PAR) method is pursued through 2 stages, where each stage consists of 4 procedures as follows:



**Figure 1**  
**Research Stages and Procedures**

In the first stage, the UKM Da'wah was still indicated by its radical ideology. This first stage takes place in the period 2017 to 2018. Then, in the second stage, when the UKM has transformed into a more moderate UKM, intensive mentoring is carried out so that the implementation of the UKM activity program can be free from radical ideas. This second stage takes place in the period 2019, 2020, and until now.

Through Participatory Action Research (PAR), the researcher obtained several findings in the field regarding the transformation of the UKM Da'wah at IAIN Pekalongan through the religious moderation value education as presented in table 1 below.

**Table 1**  
**Transformation of the UKM Da'wah through Religious Moderation Value Education**

<b>Components of Transformation</b>	<b>LDK Al-Fattah</b>	<b>Kordais Nusa</b>
<b>Name of UKM</b>	Lembaga Dakwah Kampus <i>Al-Fattah</i> Korps Dakwah Islam Nusantara (The Campus Da'wah Institute of Al- Nusantara Islamic Da'wah Corps Fattah)	Kordais Nusa

<b>Philosophical Basis</b>	To spread the values of Islamic struggle in order to answer the challenges of the times; to re-make the Muslim <i>ummah</i> as a historical locomotive by reviving the fundamental teachings of Islam	To spread the values of Islamic teachings that are <i>rahmatan lil alamin</i>
<b>Principle</b>	Islam	Islam and the Pancasila
<b>Vision</b>	To make LDK Al-Fattah a center of learning in order to give birth to young generations of Muslims who are intelligent, noble, and professional	To make the Kordais Nusa a place that prepares a generation of Muslim preachers who are knowledgeable, tolerant, humanist, and have good character within the framework of <i>rahmatan lil alamin</i>
<b>Symbol</b>	Emphasizing the role of the mosque	Emphasizing the Nusantara-based Islam
<b>Materials for Cadre Activities</b>	Leaning towards issues discussed by radical groups	Leaning to the internalization of religious moderation values

Based on table 1 above, the researcher has been able to describe the six components of the transformation. Of the six components, there are two of the most essential components that characterize the existence of transformation, i.e. the principle and the materials for cadre activities. The principle and the materials for cadre activities at UKM LDK Al-Fattah do not reflect the values of religious moderation and tend to lead to radical ideology.

The term transformation refers to the process of change. Transformation means change, be in form, nature, function, and so on (Yandianto, 1997, P.208). It is a change process that is characterized by, among others: the existence of differences, which is the most important aspect in the transformation process; the identity that becomes a reference for differences in a transformation process; and the historical fact that describes the existence of different conditions in different time frames (Dewi, 2012,P.113-114). The transformation process contains a time dimension and social-cultural changes in society through a long process and involves various activities that occur at that time. In this case, what is meant by the transformation in this study refers to the change of name from LDK Al-Fattah to Kordais Nusa.

The results of the investigation by the researcher, according to the first research stages and procedures, found that LDK Al-Fattah was a Student Activity Unit (UKM) engaged in the field of da'wah at IAIN Pekalongan. On May 1, 2002, *da'wah* campus activists initiated the establishment of a da'wah institute at the student level under the official campus auspices. Here, LDK Al-Fattah is managed by students to coordinate and develop Islamic activities on campus (Document of AD/ART UKM LDK Al-

Fattah).

In general, LDK Al-Fattah activities at IAIN Pekalongan are connected to the central FSLDK network (Forum Silaturahmi Lembaga Dakwah Kampus, or the Indonesia Hospitality Forum of Campus Dakwah Institute). This FSLDK is one of the activities of the Tarbiyah Movement, such as cadre activities, routine studies, and other activities that are packaged in the form of a gathering forum. The training materials for cadres in the Tarbiyah Movement include two things: (1) personality development for the da'i or preacher and (2) personality development for Muslims (Noor, 2011, P. 15-16) (Suharto & Assagaf, 2014, P. 157-180) Especially for Muslim personality development materials, the curriculum used is a book by Irwan Prayitno entitled "Kepribadian Muslim" (the Muslim Personality). The book, since 23 August 2002, has been presented in the form of an e-book of Help version with the title "Materi Tarbiyah Islam" (Suharto & Assagaf, 2014).

(SK Rektor IAIN Pekalongan Nomor 072 Tanggal 10 Februari Tahun 2017 Tentang RIP IAIN Pekalongan, 2017) Apart from the above activities, there are also mentoring activities in which the mentoring for the ADK (Aktifis Dakwah Kampus, or the Campus Da'wah Activists) is usually carried out in 7 patterns, namely: *usrah* (mentoring), seminar, dialogue and training (TOT), *rihlah*, *mabit*, *daurah* (training), *ta'lim*, and camping (mukhayyam) (Tim Penyusun SPMN FSLDK Nasional-GAMAIS ITB, 2007, P. 74-76). The seven patterns above represent coaching tools that can be used to train the LDK cadres. In Pekalongan, the LDK at IAIN Pekalongan and the LDK at UNIKAL are included in the category of LDK that are quite active in carrying out their activities. Meanwhile, the LDKs in three other campuses in Pekalongan, i.e. STIMIK, POLTEKES, and STAIKAP, are included in the underactive LDK category (Dokumen Pengurus LDK Al-Fattah tahun 2016/2017).

During these 2 stewardship periods, the researcher actively participated as a coach in the management of UKM. Here, the researcher plays a role in conducting cultural development through discussion activities, focus group discussions (FGD), and sharing with active officers at UKM LDK Al-Fattah. In addition, the researcher also participates in carrying out reflection activities on AD/ART, the name of the organization, work programs, and other matters related to the organization. The findings of the research on the indication that LDK Al-Fattah has been exposed to radical ideology is known from observations on the philosophical basis, principle, vision, symbol, and materials for cadre activities that are consistently maintained in every period of the UKM management.

From those findings, the researcher who also acts as the organizational coach then carries out cultural guidance through religious moderation value education. This effort has proven to be quite effective in mobilizing members of the UKM LDK Al-Fattah to do the transformation. Furthermore, the researcher also conducts structural coaching.

Structure means how to construct or build something. Therefore, the structural development model in this case is mentoring and self-development among students by considering the existing structure or atmosphere. In other words, structural coaching is done using a 'power' approach. The steps taken by the supervisor are: a) overseeing the reform of the AD/ART in the annual Family Conference (Musyawarah Keluarga, or Musykel) and LPJ forum; b) overhauling the management structure by adding a new division; c) monitoring all organizational activities; and d) providing regular evaluations. In the first year, the coaching model with the steps mentioned above experienced a few obstacles. This is due to the conflict between the two management groups, namely a group that rejects the change and a group that supports the change. Over time, however, the students finally accepted the changes initiated by the coach, and the organization's programs went well.

Furthermore, through the Rector's Decree No. 61 dated January 7, 2019, UKM LDK Al-Fattah officially disbanded and changed its name to UKM Korps Dawah Islam Nusantara (Kordais Nusa). Kordais Nusa was officially born in 2019 to replace UKM LDK Al-Fattah. The name Kordais Nusa appeared in a limited leadership meeting forum which was attended by the Rector of IAIN Pekalongan, the Vice-Rectors, the Head of the AUAK Bureau, as well as Vice Deans III. The choice of 'Nusantara' diction is not without reason. At least, the main basis of this diction selection is the RIP (the Master Plan for Development) and RENSTRA (the Strategic Plan) of IAIN Pekalongan, that the development of science and technology to be developed at IAIN Pekalongan must be framed by Indonesian cultural values (Rector Decree number 072 dated 10 February 2017, concerning RIP IAIN Pekalongan; Rector's Decree number 073 dated February 10, 2017, concerning RENSTRA IAIN Pekalongan). This idea is also contained in the IAIN Pekalongan Vision which reads: "to become a leading and competitive Islamic higher education in the development of science and technology with an Indonesian perspective at the national level in 2036."

As a da'wah unit whose object of preaching is humans as cultured beings (Saefulloh, 2003, P. 47), the spirit of preaching in this cultural frame is absolutely necessary. This is because humans always cultivate themselves and their environment in living their lives. On the other hand, religion as something that is attached to human life must also be understood and lived within a cultural framework, considering that no single religion is apart from the long traditions produced by the nation or society. Religion is something that develops in accordance with the development of society and its adherents, and at the same time, every religious adherent has a cultural tradition that is inherited and developed from generation to generation (Machasin, 2011, P. 186).

In general, the activities in Kordais Nusa after the transition period did not change much compared to before. The difference lies in the model and the activity curriculum designed, namely a model and curriculum that has been adapted to the

outlines of the IAIN Pekalongan vision and mission. For example, in PKDM (Pelatihan Kader Dakwah Mahasiswa, or the Student Da'wah Cadre Training), members are invited to study a progressive and inclusive interpretation of da'wah. In addition, Kordais Nusa also formed a new division called the Da'i Bank Division that was intended as a forum for students who had talents and interests as da'i. This division is prepared to produce religious preachers who speak the friendly Islam and the moderate Islam. Next, related to networking, Kordais Nusa intensively builds a network with the Nusantara Campus Korp Dakwah Communication Forum (Forum Komunikasi Korp Dakwah Kampus Nusantara, or FKKDKN) as the axis that consistently promotes inclusive Islam and combats radical ideologies in religion.

Efforts to strengthen and understand members so that they can form a more inclusive association, among others, are through the introduction of the relationship between Islamic teachings and local traditions. Islam that was born in Arabia is not Islam apart from the local historical relations that surround it. Similarly, the existence of Islam in Indonesia should not be separated from the socio-historical condition of Indonesian society. With this understanding, Islam will be able to be accepted and live side by side with local traditions that have undergone a process of Islamization. An understanding of Islamic teachings that is too formal is not able to reach aspects of spirituality.

The explanation of tolerance is also an important thing that is conveyed in cultural mentoring. Islamic teachings really uphold the values of tolerance. Unfortunately, tolerance is often understood so narrowly that it is not capable of being the glue that unites among same religious communities and between different religious communities. Inclusiveness and tolerance as described above are manifested in the form of preaching to the community by slaughtering *qurban* animals in Blado, Batang District in 2018. Members and the coach of UKM Kordais Nusa also hold recitation of al-Qur'an and *tahlil* together at several events, such as during conducting regular study gatherings in the month of Ramadan in 2018 and 2019. UKM Kordais Nusa also held activities aimed at strengthening the spirit of nationalism. Nationalism begins with a willingness to put aside differences in terms of cultural backgrounds, debates, and societal structures. This step is believed to be able to bring enthusiasm to love the homeland and the pluralistic nation of Indonesia more. Through the strengthening of nationalism, the unity of students as fellow children of the nation will be realized.

Furthermore, based on the results of the reflection from the second research stages and procedures, Kordais Nusa has succeeded in transforming from a UKM (the student activity unit) that has been indicated to have a radical ideology to a more moderate UKM as shown in activities in the 2020 period. In this sense, the term moderate has two meanings, namely: (1) it is not extreme, and (2) it tends towards the middle way (KBBI offline). From here, we come to know that moderation is an understanding that is not

extreme and tends to be in a middle way. Muchlis M. Hanafi (2013: 3-4) defines moderate (al-wasath) as a method of thinking, interacting, and behaving in a balanced manner (tawazun) in responding to two situations. This path allows the birth of an attitude in accordance with Islamic principles and community traditions, i.e. balance in faith (aqidah), worship (ibadah), and morals (akhlaq).

*Wasathiyah* (moderate understanding) is one of the characteristics of Islam that is not shared by other religions. It refers to the propagation of Islam which is tolerant and opposes all forms of liberal and radical thought. Liberal here means understanding Islam with the standards of lust, pure logic, and tends to seek unscientific justification (Nur, 2016). Multiculturalism, according to Eka Prasetyawati's (2017, P. 523-570) notes, is another characteristic of Islam. Multicultural Islam is the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, language, or religious differences (Mujiburrahman, 2015, P. 70). It is in this multicultural Islamic context that Islam in Indonesia, which is pluralistic, is finding its momentum. As commonly known, Islam is often interpreted as a single face, not multicultural. Meanwhile, in the Indonesian archipelago, Islam is synonymous with multiculturalism, both socio-historical and global-local. Locally, Islam in the archipelago is divided into *santri*, *abangan*, and *priyayi*. It is also grouped into traditional Islam and modern Islam. Socio-historically, the presence of Islam in Indonesia is inseparable from the context of multiculturalism as can be seen from the history of Islam's entry into the archipelago brought by *Walisongo* (the nine saints spreading Islam in the Archipelago).

From the above description, it can be concluded that moderate and multicultural Islam are religious attitudes that take the middle and plural path. This religious attitude does not agree with violence in fighting for Islamic ideals; this attitude tends to choose the path of peace, tolerance, respect for plurality, and compassion (grace) for all inhabitants of Earth. Grounding moderate Islam is a must. Moderate Islam is an endeavor to maintain tradition and sow friendly Islamic ideas (Hakim, et al, 2017, P. vi). Kordais Nusa (the Nusantara Islamic Da'wah Corps) has been committed to supporting and carrying out the mission of moderate Islam as aspired by IAIN Pekalongan. This can be referenced from the IAIN Pekalongan tagline, i.e. spirituality, scientific, entrepreneurship, and nationality (Indonesian) (<https://www.iainpekalongan.ac.id/>). The four principles that Kordais Nusa holds firmly are: first, *at-tawassuth* or the attitude of being in the middle, being-moderate, not leaning left or right. It is an attitude that is neither too hard (fundamentalist) nor too free (liberal). With this attitude, Islamic preaching will be accepted at various levels of society.

The second is *at-tawazun* or balanced in all respects, including the use of the *aqli* arguments (arguments derived from rational minds) and the *naqli* arguments (arguments derived from revelation). It also means a balanced attitude in all matters, whether in worship that is directly related to Allah SWT (hablun min Allah) or in

relation to fellow humans (*hablun min an-nas*). The character of *tawazun* (balance) is very important in an effort to balance the rights and obligations of each human being with his God, humans and others, and humans with other creatures, such as animals, plants, and others.

The third is *al-i'tidal* or upright. *I'tidal* is an attitude that is fair, honest, and what it is. It always upholds and carries out justice to anyone, anywhere, anytime, and however, based on considerations of the common good. With *i'tidal*, the prosperity and justice that the Indonesian people aspire can be realized. *I'tidal* is an Islamic teaching attitude that must be integrated into every Muslim.

The fourth is *at-tasamuh* or tolerant. *At-tasamuh* teaches a person to respect differences regarding the principles and beliefs of others. It is mutual respect. In the life and spirit of preaching, this attitude is manifested by appreciating and respecting other people or groups with different views since Islam views differences as an inevitable necessity. However, *tasamuh* does not mean to justify all the behavior of other people or other groups that are different, but everything must remain on the path set by the Islamic principles. That is, a Muslim must have the courage to say something that is true as truth and something that is wrong as wrong.

### C. CONCLUSION

The transformation of LDK Al-Fattah (the Campus Da'wah Institute of Al-Fattah) into Kordais Nusa (the Nusantara Islamic Da'wah Corps) through religious moderation value education is an important step by IAIN Pekalongan in order to cut off the LDK Da'wah network from extra-campus organizations affiliated with radical ideologies. The transformation process is carried out in several stages with two coaching models, i.e. structural mentoring and cultural mentoring. The two models are intended as steps to align with the Vision, Mission, and Objectives of IAIN Pekalongan. The transformation process is also carried out in order to realize the IAIN Pekalongan taglines, which is to produce university students with spiritual intelligence (spirituality), the breadth of knowledge (scientific), entrepreneurial spirit (entrepreneurship), and loyalty to the Republic of Indonesia (nationality).

Research contributions include strengthening government programs in order to participate in realizing the religious moderation program launched by the Indonesian Ministry of Religious Affairs, an active role is needed from the entire academic community of the State Islamic Higher Education (PTKIN), especially the top officials and lecturers, in fostering the students in UKM (student activity units) to embrace the moderate ideology. The campus should also reconnect the *UKM Da'wah* with moderate extra organizations, e.g. FKKDKN (the Nusantara Campus Da'wah Corp Communication Forum). This is done as an effort to fortify the PTKIN, especially students who are members of the student organization or Ormawa, from the influence

of radical ideology. As commonly known, Ormawa is a forum for students to develop themselves in various fields, ranging from academics, art, language, and Islamic understanding.

## REFERENCES

- Ahmad Zayyadi. (2018). Deradikalisasi Agama dalam Strategi Penanggulangan Radikalisme Dan Terorisme Di Universitas Jenderal Soedirman dan Iain Purwokerto. *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam*, 5(2), 19–40. <https://doi.org/10.33507/an-nidzam.v5i2.171>
- Alimi, M. Y. (2018). *Mediatisasi Agama Post-Truth dan Ketahanan Nasional*. LkiS.
- Alius, S. (2019). *Memimpin dengan Hati: Pengalaman Sebagai BNPT*. Gramedia Pustaka Utama.
- Andria, T. (2016). Peran Bimbingan Keagamaan Dalam Penanggulangan Kenakalan Remaja. *Jurnal Bimas Islam*, Vol. 9(No. 1).
- Azyumardi Azra: LDK dan KAMMI Picu Radikalisme Kampus. (2018, July 10). *suara.com*. <https://www.suara.com/news/2018/07/10/145016/azyumardi-azra-ldk-dan-kammi-picu-radikalisme-kampus>
- Dewi, E. (2012). Transformasi Sosial dan Nilai Agama. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 14(1), 112–121. <https://doi.org/10.22373/substantia.v14i1.4834>
- Fanani, A. F. (2013). Fenomena Radikalisme di Kalangan Kaum Muda. *MAARIF: Arus Pemikiran Islam Dan Sosial*, 8(1), 4–13.
- Fitrianita, T., & Nugroho, A. B. (2019). Kontestasi Organisasi Mahasiswa Ekstra Kampus di Lembaga Dakwah Kampus Universitas Brawijaya. *Jurnal Kajian Ruang Sosial-Budaya*, 2(2), 70–91.
- Hadiyanto, A., Anggraeni, D., & Ningrum, R. M. (2017). Deradikalisasi Keagamaan: Studi Kasus Lembaga Dakwah Kampus Universitas Negeri Jakarta. *Jurnal Pendidikan Islam Rabbani*, 1(1).
- Hakim. (2017). *Moderasi Islam: Deradikalisasi, Deideologisasi dan Kontribusi untuk NKRI*. IAIN Tulungagung Press.
- Kapoor, D., J., S. (2009). *Education, Participatory Action Research, and Social Change International Perspectives*. Palgrave Macmillan.

- Kidwai, et al. (2017). *Participatory Action Research and Educational Development South Asian Perspectives*. Palgrave Macmillan.
- Lubis, D., & Siregar, H. S. (2021). Bahaya Radikalisme terhadap Moralitas Remaja melalui Teknologi Informasi (Media Sosial). *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama*, 20(1), 21–34. <https://doi.org/10.14421/aplikasia.v20i1.2360>
- Machasin. (2011). *Islam Dinamis Islam Harmonis Lokalitas, Pluralisme, Terorisme*. LkiS.
- Maghfuri, A. (2019). *Countering Conservative-Radical Understanding By Mainstreaming Moderat Islam and the Role of Educational Institution in Indonesia*. *Sunan Kalijaga International Journal on Islamic Educational Research*, 3(1), 1–14.
- Mujiburrahman, M. (2015). *Islam Multikultural: Hikmah, Tujuan, dan Keanekaragaman dalam Islam*. *ADDIN*, 7(1), Article 1. <https://doi.org/10.21043/addin.v7i1.570>
- Murtadlo, M. (2020). *Menakar Moderasi Beragama di Perguruan Tinggi*. OSF Preprints. <https://doi.org/10.31219/osf.io/jg8hx>
- Noor, F. A. (2011). *The Partai Keadilan Sejahtera (PKS) in the landscape of Indonesian Islamist Politics: Cadre-Training as Mode of Preventive Radicalisation?* 15–16.
- Novrizaldi. (2019). *Menhan: 23% Mahasiswa Setuju Negara Khilafah | Politik*. <https://www.gatra.com/detail/news/431102/politik/menhan-23-mahasiswa-setuju-negara-khilafah>
- Nur, A. (2016). *Konsep Wasathiyah dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrîr Wa At-Tanwîr dan Aisar At-Tafâsîr)*. *Jurnal An-Nur*, 4(2), Article 2. <http://ejournal.uin-suska.ac.id/index.php/Annur/article/view/2062>
- Prasetiawati, E. (2017). *Menanamkan Islam Moderat untuk Menanggulangi Radikalisme di Indonesia*. *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya*, 2(2), 523–570. <https://doi.org/10.25217/jf.v2i2.152>
- Rahayu, L. S. (n.d.). *Menhan Sebut 23,4% Mahasiswa di RI Terpapar Radikalisme*. detiknews. Retrieved June 19, 2021, from <https://news.detik.com/berita/d-4631020/menhan-sebut-234-mahasiswa-di-ri-terpapar-radikalisme>
- Saeffulloh, A. (2003). *Gus Dur dan Amin Rais Dakwah Kultural Struktural*. Laelathingker.

- Saidi, A. (2017). Radikalisme di Kalangan Mahasiswa sudah Mengkhawatirkan. <http://lipi.go.id/berita/single/R>
- Shihab, A. (2019). Islam & Kebhinekaan. Gramedia Pustaka Utama.
- Shofiyuddin, H. (2019). Konstruksi Ideologis Islam Moderat di Lingkungan Kampus: Studi Kasus Ma'had Al-Jami'ah Uin Sunan Ampel Surabaya Dan Uin Maulana Malik Ibrahim Malang. *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya*, 4(1), 15–30. <https://doi.org/10.25217/jf.v4i1.441>
- Sudiaman, M. (2017, May 2). Deklarasi PTKIN di UIN Ar Raniry 2017 (Lonceng Tanda Bahaya). *Republika Online*. <https://republika.co.id/share/opa2kt319>
- Suharto, T., & Assagaf, J. (2014). Membendung Arus Paham Keagamaan Radikal di Kalangan Mahasiswa PtkiN. *Al-Tahrir: Jurnal Pemikiran Islam*, 14(1), 157–180. <https://doi.org/10.21154/al-tahrir.v14i1.72>
- Tim Penyusun SPMN FSLDK Nasional-GAMAIS ITB. (2007). *Risalah Manajemen Dakwah Kampus*. Gamais Press.
- Wahab, L. O. A. (2017). Metamorfosa Radikalisme pada Lembaga Pendidikan di Sulawesi Tenggara. *Shautut Tarbiyah*, 22(2), 70–90. <https://doi.org/10.31332/str.v22i2.492>
- Yandianto. (1997). *Kamus Besar Bahasa Indonesia*. Percetakan Bandung.