Integration of *Madrasah diniyah* learning systems for strengthening religious moderation in Indonesian universities

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Article Info

ABSTRACT

Madrasah diniyah is a very special Islamic education system in Indonesia that can be implemented from primary, secondary, and even higher education levels. This study aimed to explain the integration of the madrasah system in Islamic Religious Universities in the framework of strengthening religious moderation. The research method used was qualitative with a symbolic interactionalism approach. The main informants in this study were eleven people from the elements of the chancellor, vice-rector 1, head of *Madrasah diniyah* (Mudhir), teachers/*ustadz*, and students at State Islamic Institute (IAIN) Tulungagung selected by purposive sampling technique. The research implementation procedure was technically carried out by the stages of data collection, reduction, presentation, and analysis. This study found that the integration of the *Madrasah diniyah* system into the learning system at IAIN Tulungagung is quite effective in increasing students' religious knowledge. The implementation of *Madrasah diniyah* needs the support of all stakeholders in higher education. The obstacles faced need to be minimized in terms of infrastructure improvement and participant readiness. The *Madrasah diniyah* system which is integrated into the learning system in universities is a breakthrough in the world of higher education. With the effective integration of the *Madrasah diniyah* system into the learning system at Islamic religious universities, the implementation of *Madrasah diniyah* requires the support of all stakeholders. Therefore, the *Madrasah diniyah* system integration model is a model that can be developed in other Islamic religious universities.

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1. INTRODUCTION

Madrasah diniyah emerged in Indonesia initially initiated by a cleric from Minangkabau, West Sumatra, Indonesia named Zainuddin Labai el Yunusiy. In 1915, Zainuddin Labai el Yunusiy, after returning to study Islam from Mecca, founded the *Madrasah diniyah*. This madrasa teaches the basics of the Arabic language and then practices the reading of the Quran. The general knowledge taught is history and earth science. The emphasis of this madrasa is the mastery of the Arabic language. Therefore, in higher grades, general knowledge textbooks use Arabic [1].

Madrasah diniyah is a typical Indonesian education system. This education system was originally a special feature developed by Islamic boarding schools [2]. Along with the times, *Madrasah diniyah* then metamorphosed with several variations. There is a *Madrasah diniyah* in Islamic boarding schools [3], as a learning system in a full day school [4], as an education system in society [5], and as a learning system in higher education [6]. However, the *Madrasah diniyah* developed in higher education have not found an established formula. The study of *Madrasah diniyah* in Indonesia is quite rich [7]. The research that has been done shows that *Madrasah diniyah* has long historical roots in the Islamic education system in Indonesia [8]. The contribution of *Madrasah diniyah* to community development is also quite real. The same is true of research on learning systems. Research on learning topics, in general, explains that a good learning system will be able to bring results as formulated in educational goals. The failure to achieve educational goals is rooted in the learning system. Likewise with research on religious moderation [9]. Research on religious moderation in Indonesia shows that religious life in Indonesia is now facing serious challenges with the presence of radical Islamic groups.

This research specifically discusses the experience of State Islamic Institute (IAIN) Tulungagung as an Islamic religious university in Indonesia that has implemented the *Madrasah diniyah* system. Apart from explaining how the *Madrasah diniyah* system is integrated into the learning system, this research also shows that the *Madrasah diniyah* system is also an effective strategy for building religious moderation. Religious moderation is well understood and is an important part of preventing the growth and development of radical Islamic currents. The main argument built in this study is that the integration of the *Madrasah diniyah* system at IAIN Tulungagung does not only provide a transformation of religious knowledge to students who are involved in learning but also has a strategic role in the dissemination of religious moderation. Religious moderation cannot become knowledge and awareness without systematic and structured efforts [10]. This assumption is based on the fact that the implementation of *Madrasah diniyah* learning is intensive. The learning pattern is carried out every morning from 07.00 to 08.40 with two credits. Along two semesters' students and lecturers receive Islamic religious learning according to their respective abilities. Class determination is done by referring to the results of the assessment that has been done previously. This intensive year-long study is an important asset in strengthening religious knowledge, understanding of moderate Islam, and preventing radicalism.

Discussing the *Madrasah diniyah* course will also discuss the Islamic boarding schools. This education system became a characteristic of education in Islamic boarding schools at first. Over time the learning model of *Madrasah diniyah* began to develop in the concept of informal education in the community and formal education in schools from primary school to secondary and even higher education. Some primary and secondary schools have developed *Madrasah diniyah* education model in the form of a boarding school. Meanwhile, in higher education, *Madrasah diniyah* education system has not found an established formula, although some have implemented it.

Madrasah diniyah has long historical roots as the Islamic education system in Indonesia in the early days. The contribution of *Madrasah diniyah* to community development is also quite real. Not only in low education but also in higher education. The concept of *Madrasah diniyah* in tertiary institutions is considered capable of being a new education system in cultivating religious moderation values. Today's religious moderation has become a serious problem in society with the presence of radical groups. A good understanding of religion with the *Madrasah diniyah* system in higher education is expected to be able to prevent the growth of radical currents in society. Based on these conditions, several problems arise, namely the integration of the *Madrasah diniyah* concept that is applied in higher education, the experiences of lecturers and students in implementing the *Madrasah diniyah* education system, and what supporting and inhibiting factors are faced in its implementation.

Given the importance of integrating *Madrasah diniyah* in higher education and its role in strengthening religious moderation, this research would specifically describe the process of integration and implementation of *Madrasah diniyah* in tertiary institutions. This research tries to answer how the process of integration of *Madrasah diniyah* is in tertiary institutions and how universities apply the system to strengthen religious moderation for students in their learning. This research focuses on the process of integrating the *Madrasah diniyah* system in tertiary institutions which have not been widely applied in Indonesia. Besides, it will also describe the process of implementing religious moderation material learning for students.

2.   LITERATURE REVIEW
2.1.   General background

Existing studies show that *Madrasah diniyah* was founded with ideological-philosophical considerations that refer to the Quran and Hadith [11]. The existence of *Madrasah diniyah* has a strategic role in providing religious, cultural, and political education to Indonesian Muslims [12]. The existence of *Madrasah diniyah* is useful in instilling character in students [13]. The inculcation of this character is very

significant in the framework of realizing humans who have moderate religious behavior [14]. This is because the material taught at *Madrasah diniyah* is moderate Islamic teachings. Moderate character is not formed automatically but requires a systematic planting process. Without the cultivation process, it is difficult to expect someone to have a moderate understanding of Islam. Within this framework, educational institutions, including Islamic religious colleges, have a significant role in the framework of realizing these goals [15]. *Madrasah diniyah* provides a structured education system that allows for the construction of moderate Islamic constructions. In various studies on *Madrasah diniyah* in Indonesia, several aspects can be mapped, namely: *Madrasah diniyah* as the education system in Islamic boarding schools; *Madrasah diniyah* as an existing education system in the community; *Madrasah diniyah* as the education system in Islamic higher education; and the role of *Madrasah diniyah* in strengthening religious moderation.

2.2. *Madrasah diniyah* as a system in Islamic boarding schools

Pondok pesantren (Islamic boarding school) is a typical Indonesian Islamic education institution [16]. No education system in another country is the same because of differences in systems and contexts. The history of Indonesian Islam cannot be separated from the existence of Islamic boarding schools. This shows that Islamic boarding schools have a significant role in the dynamics of the Indonesian journey. However, Islamic boarding schools are independent and dynamic institutions. Each boarding school has a distinctive education system that is very likely to differ from one another. At the Salafiyah Islamic boarding school, learning is carried out individually in the *sorogan* and *bandongan* systems. In the *sorogan* system, a student faces the teacher for the learning process, while in the *bandongan* system a teacher reads a book in front of the students [17]. In the more modern Islamic boarding schools, the *Madrasah diniyah* system was adopted. This system can be called more modern because it has a neat and structured curriculum [18].

2.3. *Madrasah diniyah* as a community education system

Madrasah diniyah as an education system has experienced quite dynamic development. Initially, *Madrasah diniyah* was synonymous with Islamic boarding schools. However, over time the *Madrasah diniyah* have experienced dynamic developments. In the community, there are many *Madrasah diniyah*. These institutions generally do not have dormitories and structures like the Islamic boarding schools but carry out a learning process like the *Madrasah diniyah* in the Islamic boarding schools. *Madrasah diniyah* teaches religious sciences such as jurisprudence, kalam, interpretation, and other religious sciences [19]. There is two basic existence of *Madrasah diniyah*, namely religious basis in the form of Quran and Hadith and juridical basis in the form of basic views of life to operational ones. These basics are Pancasila, the 1945 Constitution, and the Operational Basis, namely the Law of Republic Indonesia number 20 of 2003 concerning the national education system [20]. The existence of *Madrasah diniyah* in society is the answer to the wishes and needs of the community to obtain religious knowledge systematically. Not everyone has the opportunity to study in the *pesantren*. The existence of *Madrasah diniyah* provides the opportunity to learn religious sciences for the wider community who do not have this opportunity.

2.4. *Madrasah diniyah* at the Islamic religious college

Learning Islam in tertiary institutions must be done creatively by considering the conditions of students who are already adults. This consideration is important so that the implementation of learning can achieve maximum results [21]. Another aspect that is also important to consider for Islamic religious learning to be successful is the multimedia aspect. Comprehensive consideration of various aspects makes the learning design compiled able to achieve goals. One form of innovation that is important in learning Islam in Islamic religious colleges is *Madrasah diniyah* for students (MADIN-M). This program is implemented to increase students' religious knowledge more intensively, programmatically, and systematically [22]. *Madrasah diniyah* learning model in Islamic religious colleges is relatively new because *Madrasah diniyah* are usually based on Islamic boarding schools or stand alone in the community. Not many Islamic religious universities have run it. This reality explains that *Madrasah diniyah* has undergone a fairly dynamic development.

2.5. *Madrasah diniyah* and strengthening religious moderation

Madrasah diniyah which is implemented in Islamic religious colleges does not the only function to provide Islamic religious knowledge to students, but also has another strategic function, namely strengthening religious moderation. Religious moderation is important to be disseminated widely to students considering that Indonesia is a country with a very high degree of diversity. Diversity is a wealth of life treasures that are important to understand together. The great potential of diversity can be a threat of disintegration when it is not managed intensively [23]. Within this framework, higher education institutions (including Islamic religious colleges) play a very strategic role in realizing this goal [24]. Higher education becomes a nursery for ideas, thoughts, and understandings that allow for the flourishing of multiculturalism.

Within this framework, the *Madrasah diniyah* developed in Islamic religious colleges can play a role in strengthening religious moderation [25]. This role can run optimally when the design of *Madrasah diniyah* is in line with the strengthening of religious moderation.

The term moderate is more appropriate than the term modernist, reformist, or progressive. It considered to have strong roots [26]. The Quran always commands Muslims to be moderate people. In Hadith also describes the figure of a Prophet who shows a typical moderate person. When faced with two extreme choices, the Prophet always chose the middle path [27]. In line with this understanding, Hanafi defines moderate (*al-wasaṭ*) as a method of thinking, interacting, and behaving in a *tawâzun* (balanced) manner in responding to two situations so that attitudes are found by Islamic principles and community traditions, namely balance in faith, worship, and morals [28].

Moderate Islam, therefore, is not an extreme Islam. In its implementation, it does not mean being tolerant and not upholding the main aspects (*uṣuliyah*) of Islamic teachings, but rather maintaining a balance (balance) and fairness (justice). These three keywords become one unit and are related to one another [29]. A word closely related to moderate Islam is religious moderation. Religious moderation is the way we view religion in moderation. The long history of Islam in Indonesia is the history of moderate Islam. In line with this, strengthening religious moderation is a necessity [30]. Indonesia is a country of moderate Muslims [31]. This perspective emphasizes that the character of Indonesian Islam is moderate. Efforts to strengthen religious moderation are very important amid the increasingly swift currents of transnational Islam that tend to be extreme. Transnational Islam is increasingly expanding its wings to Indonesia. This group, which is better known as the radical Islamic group, carries out various activities that cause widespread unrest. The main goal to be achieved is to replace the existing value system and life system with the value order and system they adhere to [32].

Indonesian Islam has long been recognized as a moderate Islam. The presence of radical Islamic groups that legitimize the path of violence damages the image of Indonesian Islam [33]. The style of radical Islamic diversity is tough. There is no accommodation space for local aspects. The face of Islam in the hands of radical Islamists turned into an all Arabic faces [34]. It is at this point that the strengthening of religious moderation can be the antithesis of radical Islam. This effort also emphasizes that Indonesian Islam is friendly, tolerant, and appreciates local differences and culture. One of the media that can support the process of strengthening religious moderation is education. This is because education is systematic and complete with supporting tools. The main objective of education is to build character [35]. Characters that are in line with the Indonesian nation are based on national, cultural, religious, and knowledge values [36].

The goal of realizing a human with character will be limited as a goal if there is no serious effort to make it happen. One important way to do this is to create supportive policies [37]. This policy is the basis for operational education at the applicative level. In practical terms, the education taught in Islamic religious colleges should be in line with moderate Islam. The emergence of various transnational Islamic groups is a challenge for moderate Islam. Islamic education is the most strategic means of strengthening moderate Islam [38]. Do not let higher education institutions become a nursery for radical Islam [39]. One important aspect to consider is the approach. The learning approach needs to be reconstructed based on scientific-doctrines. This approach allows students and students the opportunity to enrich their knowledge, sharpen their intellectual power, and explore esoteric aspects. The goal is to have maturity in religion [40]. This kind of approach is appropriate to be implemented in Islamic religious colleges. Learning in Islamic religious colleges opens opportunities for the development of knowledge-based on critical thinking but still based on doctrinal aspects. The higher education learning model that is designed constructively within the framework of religious moderation is an effective strategy to prevent the entry and development of radical Islam [41].

3.   RESEARCH METHOD
3.1. General background

Research on this topic was qualitatively based on data obtained from IAIN Tulungagung. This qualitative research was conducted using a phenomenological research design. This was done on the basis that each participant in this study experiences a phenomenon with all his consciousness. In other words, the study of phenomenology aims to explore the deepest awareness of the subjects regarding their experiences in an event [42]. Data were obtained through in-depth interviews with each participant involved in this study in terms of implementing the implementation of *Madrasah diniyah* learning at IAIN Tulungagung. In-depth interviews with each participant were conducted each for 40 to 60 minutes. Interviews were conducted online considering that the current COVID-19 pandemic is still ongoing [43]. The main objective of this research is to reveal the *Madrasah diniyah* program carried out by state tertiary institutions to strengthen material on religious moderation. In more detail, this research wants to know the process of integrating the *Madrasah diniyah* system and its implementation process. The research was conducted in six months, from January to July, 2020.

3.2. Participant

The main informants or participants in this study were 11 people from the elements of the rector, vice-rector 1, head of *Madrasah diniyah* (*mudhir*), teachers/*ustadz*, and students at IAIN Tulungagung, determining information based on purposive sampling technique according to predetermined criteria [44]. More detailed characteristics of informants can be seen in Table 1.

Table 1. Profile of participants

Position	Total
Rector	1
Vice-rector 1	1
Mudhir/Head of *Madrasah diniyah*	1
Teacher/*Ustadz*	4
Student	4
Total	11

3.3. Instrument and procedures

The research implementation procedure is technically carried out by the stages of data collection, data reduction, data presentation, and data analysis [45]. The data was collected using deep interviews method. Interviews were conducted intensively with related parties. Questions are asked openly and in a relaxed atmosphere. Participants provide information based on willingness and awareness. Interviews were conducted at the IAIN Tulungagung campus, in the *ustad*'s house, and partly through WhatsApp because in the amidst of pandemic. Participants are asked to explain various questions according to the focus of the research. Data collection using the in-depth interview method was carried out by referring to the interview guide. The questions posed include the basic policies of *Madrasah diniyah* at IAIN Tulungagung, learning implementation strategies, obstacles faced, and *Madrasah diniyah* as a model for preventing radicalism at IAIN Tulungagung.

3.4. Data analysis

Data collected from observations, interviews, and documentation were then classified thematically according to the focus of the study. Classification is done by considering the focus and scope of the theme. There were three stages in data analysis, namely the stages of data restoration, data description, and data interpretation [46]. Restatements are arranged by referring to the answers to the questions asked. Data descriptions are carried out to show the perspectives of the speakers regarding the research topic. Meanwhile, data interpretation is carried out by considering various aspects and contexts. The three stages of data analysis are carried out as the basis for making inferences.

4.   RESULTS

4.1. *Madrasah diniyah* system integration

The *pesantren*-based education integration strategy at IAIN Tulungagung is carried out through a series of regular programs. *Madrasah diniyah* are an integral part of the learning system. The process of embodying the ideals of *Perguruan Tinggi Keagamaan Islam (PTKI)* as a forum that can become a space for scientific, Islamic, and religious training as a whole at IAIN Tulungagung emphasizes more on the affirmative approach, namely creating an atmosphere supported by the existence of regulations. *Madrasah diniyah* activities are part of academic activities because they are one of the requirements for taking the final exam. Student who did not participate in the *Madrasah diniyah* activities is not be able to graduate. In practice, *Madrasah diniyah* activities require students to pray and short surah in the Quran, aimed to foster student spirituality. Strong spirituality prevents the students from radicalism.

The teachers of *Madrasah diniyah* are not lecturers at IAIN Tulungagung but alumni of *ustadz* of well-known Islamic boarding schools who have been selected. *Ustadz* who accompany the *Madrasah diniyah* program are *pesantren* graduates who have an intellectual tradition based on the yellow book (*kitab kuning*). *Pesantren* is also a miniature of moderate Islam in Indonesia [47]. *Pesantren* and the tradition of the yellow book eventually became an important part of the internalization of knowledge, understanding, and construction of the Islamic religion. The religious ability of the *ustadz* cannot be doubted. They teach as in the *pesantren* tradition. This is in accordance with the results of interviews with teachers or *ustadz* who said:

> "*I am a graduate of one of the Islamic boarding schools in Tulungagung, East Java which has been selected by IAIN Tulungagung to guide students in understanding the internalization of knowledge, understanding, and construction of the Islamic religion more deeply.*"

Another teacher or *ustadz* also said:

> "*I participate in helping IAIN Tulungagung in instilling Islamic values to students by teaching the content of the yellow book that I learned during my education at Islamic boarding schools.*"

This is an interesting phenomenon because the *ustadz* who teaches brings knowledge, attitudes, behavior, and the climate of Islamic boarding schools in learning *Madrasah diniyah* at a university. This is in line with the results of an interview with the *mudhir* or head of *Madrasah diniyah* who said:

> "*Teachers or ustadz who participate in integrating the Madrasah diniyah education system at IAIN Tulungagung participate in instilling the Islamic values they acquire while studying at the boarding school, so that the learning that is created puts forward an attitude of mutual respect for each other.*"

This is also in line with the results of an interview with the vice rector 1 who said:

> "*To increase the knowledge and understanding of all Madrasah diniyah participants on campus, they were selected from pre-selected ustadz. Selection is carried out by a team from a predetermined university. The requirements for ustadz who meet the standards are to have a strong provision of religious knowledge and have experience in plural society interactions.*"

In addition, the rector of IAIN Tulungagung also said:

> "*Every teacher or ustadz who participates in Madrasah diniyah education at IAIN Tulungagung is a teacher or ustadz who is competent in the field of Islamic religion, has cognitive, affective, and spiritual abilities that have been determined by IAIN Tulungagung, so that expected to adapt to the climate and students of IAIN Tulungagung.*"

The policy of *Madrasah diniyah* at IAIN Tulungagung, viewed from a strategic perspective, is a form of prevention against the entry and development of radicalism. The more intensive spread of radicalism requires the right strategy to fortify the institution so that no one has its citizens participating. Previous study has shown that not a few students and lecturers have been recruited to join radical groups [48]. At this point, the integrated *Madrasah diniyah* policy in the Tulungagung IAIN education system finds its significance.

4.2. Implementation of *Madrasah diniyah* system at IAIN Tulungagung

Madrasah diniyah which is integrated into the learning system at IAIN Tulungagung is a unique system. Its uniqueness is that the learning system commonly implemented in universities is the lecture system. The madrasa system is different from the lecture system because the method is the same as the system implemented in *Madrasah diniyah*, namely the *sorogan* and *bandongan* systems.

Madrasah diniyah at IAIN Tulungagung did not suddenly appear. This system was born through study, discussion, and lengthy discussion. One of the backgrounds is anxiety over students' mastery of the religious sciences. The status change from STAIN to IAIN opens wider opportunities for new student input. This is a logical consequence of the opening of various new departments.

Since the status change from STAIN to IAIN, there are four faculties owned, namely the *Tarbiyah* and teacher training faculty with the major of Islamic religious education (PAI), Arabic language education (PBA), mathematics education (TMT), English language *tadris* (TBI), Education madrasa *ibtidaiyah* teachers (PGMI), *roudhatul atfhal* teacher education (PGRA), Islamic education management (MPI), biology *Tadris* (TBIO), social science *tadris* (TIPS), Indonesian language *tadris* (TBIN), physics *tadris*, and chemistry *tadris*. The faculty of sharia and law has three departments, namely *Al Ahwal Al-Syakhsiyah* (family law), *Mu'amalah* (sharia economic law), *Siyasah* (constitutional law). The faculty of economics and Islamic business has majors: Islamic banking (PS), sharia economics (ES), sharia accounting (AKS), sharia business management (MBS), sharia finance, and management of *Zakat Waqf* (Mazawa).

The Faculty of Ushuluddin, Adab and da'wah have several departments: Quran and tafsir (IAT), Islamic philosophy (AFI), psychotherapy (TP), Islamic communication and broadcasting (KPI), Arabic language and literature (BSA), Islamic guidance and counseling (BKI), sociology of religion (SA), Hadith science (Ilha), history of Islamic civilization (SPI), Islamic psychology, management of da'wah (MD), and library and information science. Postgraduate master's program has study programs: Islamic education management (MPI), Islamic economic law (HES), Quran and tafsir (IAT), Arabic language education (PBA), Islamic religious education (PAI), education science basic Islam (IPDI), *tadris* English, family law, and

mathematics *tadris*. The doctoral program has two study programs, namely: Islamic education management (MPI) and Islamic studies (SI).

The more diverse majors open wide opportunities for the entry of increasingly varied students. While still at STAIN, the background of students was mostly from Islamic senior high school (MAN), when they were IAIN, the backgrounds of students were increasingly varied. The consequence is that students' religious knowledge also varies. Mapping done by academics shows that not all students have sufficient religious knowledge. For students whose religious knowledge is good, of course, there will not be much of a problem. They generally come from Islamic boarding schools or have studied religion intensively at *Madrasah diniyah*. However, for those who have never studied religion intensively, their religious knowledge is inadequate. Therefore, the right strategy to increase their religious knowledge is needed.

Regular lectures after going through analysis, turned out to be inadequate in providing religious knowledge to students. That is why a special strategy is needed so that students' religious knowledge can increase as expected. *Madrasah diniyah* was chosen because it is believed to be a system that has the greatest possibility of providing Islamic religious knowledge capital to students. Thinking about the right strategy to provide effective Islamic religious learning to students who have diverse backgrounds and varied religious knowledge takes place dynamically. One of them is in the formula Ma'had Al-Jamiah or *pesantren* student.

IAIN Tulungagung already has Ma'had Al-Jamiah. The problem is the capacity of Ma'had Al-Jamiah is limited. Every year Ma'had can only accommodate 500 new students, while the total number of students admitted is over 5,000. This means that only a small proportion of students can be accommodated, while most of them live in Islamic boarding schools around the campus, live in boarding houses, or live in their respective homes. A model was developed by Islamic State University (UIN) Maliki Malang. However, the model needs adequate supporting infrastructure. UIN Maliki Malang requires all new students to stay at Ma'had Al-Jamiah. This model cannot be imitated and developed at IAIN Tulungagung because of the limited capacity of Ma'had Al-Jamiah. Another model is the one developed at IAIN Purwokerto where new students are entrusted to Islamic boarding schools around the campus. IAIN Tulungagung also cannot imitate this model because of the limited number of *pesantren*. Besides, each *pesantren* has independence in the education system it is developing.

The struggles of thought eventually converged on the *Madrasah diniyah* formula. *Madrasah diniyah* is a unique policy because there is not a single university in Indonesia that has such a program. For first and second semester students, they are required to attend the *Madrasah diniyah* program. During the year they get religious lessons every morning from 07.00-08.40. The IAIN Tulungagung academic community is also obliged to take part in this program. They attend lessons at the same time as the student class. Class determination based on the placement test. Learning takes place intensively as a student class. The importance of this program is based on the understanding that IAIN has a very important task, namely building students' understanding of religion and internalizing these religious values into living values that become the spirit and norms of campus culture. *Madrasah diniyah*, which has become a policy at IAIN Tulungagung, is expected to be a medium for the realization of this goal.

This *Madrasah diniyah* program is a means to carry out the mission and practice of the *tafaqquh fiddin* values developed at IAIN Tulungagung. *Tafaqquh fiddin* means an effort to understand religion. This is the substance or core competency to be achieved in the implementation of Islamic Religious Higher Education in Indonesia. *Tafaqquh fiddin* in this context is manifested in the curriculum developed throughout PTKIN which includes the basics of Islamic religion and other sciences that support Islamic knowledge. The focus of *Madrasah diniyah* as an Islamic education institution is the traditional Islamic sciences. The establishment of the *Madrasah diniyah* at IAIN Tulungagung is a unique and "special" phenomenon.

To achieve a maximum integration system, there are several supporting policies for running the *Madrasah diniyah* program, namely: the obligation to attend lecturers, students, lecture scheduling regulations, and vacate all lecture rooms on the day and time of *Madrasah diniyah* learning starting at 07.00-08.40, determination of *shahadah*/appointments *Madrasah diniyah* as a prerequisite for participating in academic activities (comprehensive examination), and *bidik misi* (government scholarship) students and foreign students are required to live in dormitories. In particular, the implementation of education with the *Madrasah diniyah* system can be seen in Figure 1. This is in line with the information from the rector that:

> "*All academics, both lecturers, students, and officials, take part in the implementation of this education. This aims to add information and strengthen religious values which are expected to have an impact on the application of religious moderation in the campus environment.*"
> "*Through Madrasah diniyah education in the IAIN Tulungagung campus it will have a positive impact on improving the spirituality aspect of all IAIN Tulungagung academics. The main goal of IAIN Tulungagung implements this program to reinforce Islamic values into the community. every academic community of IAIN Tulungagung.*"
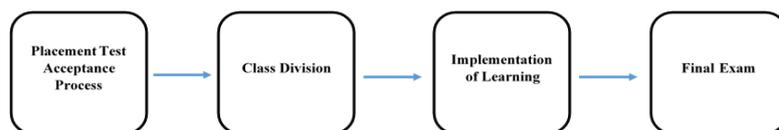
Figure 1. Implementation of *Madrasah diniyah* learning

4.3. Mainstreaming of religious moderation

Islam has a long history in Indonesia. The character that is in line with Indonesian Islam is moderate. The emergence of various radical Islamic groups that have entered various aspects of life, including university, is a challenge that must be responded to creatively. *Madrasah diniyah*, which is a unique program at IAIN Tulungagung, is important to see in the framework of the mainstreaming of religious moderation strategy. Learning at *Madrasah diniyah* not only teaches religious sciences to students but also intrinsically introduces moderate religious issues. Religious moderation will not develop naturally. The moderation strategy will also not be complete if it is only handled by lecturers in the learning process. It is at this point that *Madrasah diniyah* is a systematic effort to instill religious moderation because it involves all parties in IAIN Tulungagung.

Habit in the form of religious ritual activities is carried out routinely every day. Besides, the *Khatmil* Quran (completed reciting the whole Quran) is also carried out every Friday. Collective prayer is held at the beginning of each semester. These various religious activities have important meanings to build a religious culture as part of a strategy of strengthening religious moderation. Another strategy that is carried out is by mentoring student groups. They were taught intensively about good religious practices. Also taught about how to interact with the wider community. The implementation of the *Madrasah diniyah* system in higher education, on one hand, becomes a breakthrough in increasing the competence of the entire academic community as has been implemented by IAIN Tulunggagung. This is certainly an achievement. Support from the university in the form of policies and facilities would certainly be a form of initial capital in the implementation of *Madrasah diniyah* in the future.

The existence of a new program that is run, of course, experiences some obstacles in the implementation process. Not all readiness of the entire academic community in participating in *Madrasah diniyah* has been carried out well. In addition, the unavailability of all supporting facilities in the implementation of *Madrasah diniyah* is one of the obstacles faced. Merging the same class consisting of lecturers and students becomes another obstacle because of the feeling of discomfort in the class. This is supported by excerpts from an interview with one of the teachers/*ustadz* (N) who carried out the lesson. The teachers/*ustadz* said that:

> "*There are several obstacles faced in the implementation of Madrasah diniyah in higher education. Like the orderliness of students, especially in participating in this activity, they cannot be active and intense in their activities. one class with students*."

In addition, *mudhir* or the head of the *Madrasah diniyah* also said:

> "*The implementation of the Madrasah diniyah at IAIN Tulungagung still has several shortcomings that need to be corrected immediately by the academic community of IAIN Tulungagung in order to achieve the target of deepening Islamic values*."

The students who took part in the *Madrasah diniyah* program also complained about the shortcomings in the implementation of the *Madrasah diniyah* program. This is as stated by one student:

> "*The implementation of the Madrasah diniyah program in general has a good goal so that we as students have a stronger basis of Islamic values and can practice them in daily life. However, it is undeniable that these facilities Support in implementing the Madrasah diniyah program is still very minimal, so sometimes we are forced to bring our own facilities*."

This was also confirmed by the rector and vice rector 1 IAIN Tulungagung who said:

> "*The supporting facilities for the Madrasah diniyah program at IAIN Tulungagung are still limited because the costs allocated for this program are still minimal. In addition, most of our students are from Islamic boarding schools so we assume that they have equipment that supports the Madrasah diniyah program*."

5. DISCUSSION

IAIN as an Islamic religious university in Indonesia has a long history. His work and contribution are quite significant for the progress of Islam and the Indonesian nation. Over time, various changes have been made as a form of creative response to the existing dynamics of development. From a historical perspective, the establishment of Islamic religious colleges has three main functions. First, as an academic institution, a center for the study and development of science that produces scientific work. Second, as a guardian of morality through the implementation of Islamic values and teachings [49]. Third, reproduce and regenerate religious scholars and functionaries. If these three functions can be carried out properly, it will make IAIN a source of Islamic enlightenment. This is important to do because the progress of Islamic thought and the lives of Muslims is very much influenced by the role played by IAIN. It is in this aspect that the real competence of religion-based tertiary institutions [50].

Pesantren and IAIN have the same cultural roots, namely Islamic educational institutions. The point of difference is the environment and the learning system being developed. If there is an attempt to integrate between *pesantren* and IAIN, of course, this is an effort that must be appreciated. This integration can cover the weaknesses of the two institutions as well as an alternative to the development of higher education in Indonesia [51]. This integration is so significant that it is a must to do. IAIN as an Islamic university is required to make systematic and continuous efforts in finding the right integration formula [52].

This integration is important in the framework of building the advantages of IAIN. *Pesantren* is proven to have an established scientific tradition [53]. *Pesantren* is confirmed as forming *santri* morality [54]. It is at this point that the integration of the *pesantren* model into higher education finds its point of significance. This integration effort is an important requirement to fulfill the needs of Islamic universities. Intrinsically, Islamic tertiary institutions need a holistic, unified, interconnected, and inseparable paradigm between the profane and sacred dimensions, the temporal and immortal dimensions, the physical and spiritual dimensions, and the worldly and spiritual dimensions. The *Madrasah diniyah* program implemented at IAIN Tulungagung is an integration effort between the world of *pesantren* and Islamic religious colleges. *Madrasah diniyah* is a typical Islamic boarding school learning system [8]. When the *Madrasah diniyah* system was implemented in Islamic religious colleges, efforts had occurred to integrate the *pesantren* system into the IAIN system.

Madrasah diniyah is a strategic policy. The policy is a solution to achieve the goals formulated as a result of structured and iterative interactions between the various actors involved. The purpose of this policy is to respond to, identify, and solve a problem [55]. This integration is not only useful in designing Islamic religious learning for students only. Another benefit is as a means of building religious moderation. Various studies have shown that education has contributed to birth of radical attitudes. The education pressure point which is based indoctrination and does not open space for discussion is a medium for radicalization seedlings [56]. It is precise because of that IAIN must make various efforts so that radicalization does not grow and develop. *Madrasah diniyah* can play a substantial role as a laboratory for religious moderation [57].

This research reflects on the learning phenomenon which should not only fulfill the formal goal of knowledge transfer only but also provide more measured knowledge. The *Madrasah diniyah* system developed has an important meaning in the framework of learning system innovation. Innovation is an effort to present new, creative ways as well as an answer to the problems being faced [58]. The problem of Islamic religious knowledge possessed by students was the basis for the birth of the *Madrasah diniyah* system integration policy at IAIN Tulungagung. This research has significant meaning in the framework of learning system development. Learning should pay attention to the objective conditions of those who learn. Students who already have sufficient religious knowledge should be provided with a mechanism that allows their knowledge to grow and develop. Those whose knowledge is being provided is a mechanism for increasing their religious knowledge. Meanwhile, those with minimal religious knowledge are provided with mechanisms that enable them to master the basics of Islam. This kind of mechanism can be a role model for other Islamic religious colleges which in general also face the same problem [59].

The integration of *Madrasah diniyah* into the learning system in Islamic religious colleges as has been done by IAIN Tulungagung is a new phenomenon and policy. The policy was born after going through in-depth studies, thoughts, and discussions that consider various aspects of comprehensively. As a new policy, the implementation of *Madrasah diniyah* requires a continuous evaluation process. Evaluation is important to do to find out the achievements, problems, and possible solutions that can be given. Improvements made are expected to make *Madrasah diniyah* implemented at IAIN Tulungagung be able to answer the anxiety and problems faced. Research on *Madrasah diniyah* that has been conducted has focused on *Madrasah diniyah* in Islamic boarding schools or the community. Likewise with research on Islamic education learning in Islamic religious colleges. This research shows that there is a policy innovation in the form of integrating the *Madrasah diniyah* system into the learning system at IAIN Tulungagung. This system integration is interesting because it is a solution to increase students varied religious knowledge.

The results of this study show the integration of the madrasa education system into the Tulungagung IAIN learning system as something new. However, continuous research is needed to determine the implementation of this program in the following times. It is important to conduct further research as material to see the development of this policy in a certain period as well as material that can be disseminated to the wider community. Dissemination of this kind of policy is important especially for Islamic religious colleges that face almost the same problems.

6. CONCLUSION

Religious moderation, which is one of the abilities that must be possessed in public life, certainly needs to be provided with provision and habituation. This study shows the findings that the *Madrasah diniyah* system in tertiary institutions influences increasing the knowledge and application of students who are integrated into the learning of religious sciences. This success is of course inseparable from the university's policy of daring to make breakthroughs to generate student outputs that will be useful if they return to society. Learning in an integrated system not only contributes to increasing student knowledge but also has a strategic meaning in the framework of preventing the entry of radical Islam.

There are several special findings which are certainly interesting to be developed further. First, in integrating the *Madrasah diniyah* system with religious learning in universities, synergies between various parties are needed. Universities as policymakers, lecturers and students as participants and leaders of *Madrasah diniyah* and teachers/*ustadz* as learning implementers in the initial process are required to be able to understand each other's conditions, both in terms of knowledge and implementation. Second, in the application process, although the results are good, it needs to be refined, both from the readiness of students and lecturers when participating in activities, facilities, and infrastructure as well as the material being taught more deeply. This is meant by strong knowledge and understanding that can form behavior by the goals of higher education namely, to make the academic community have high religious moderation. Third, as a new program, it certainly takes time to get the desired results. Certain obstacles are experienced in the implementation of *Madrasah diniyah* in higher education. The need for teachers by the ratio of the number of students and lecturers, the need for complete class facilities and learning is a challenge going forward.

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