



Implementation of the Value of Religious Moderation in Public Universities to Prevent Radical Understanding Through the Integration of Religious Education Materials

Koko Adya Winata¹, Sartono², Uus Ruswandi³

^{1,2}STIE Pandu Madania, ³UIN Sunan Gunung Djati Bandung

adyawinata@gmail.com

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Abstract

The emergence of radical understanding among students is allegedly an attempt by Islamic fundamentalists to carry out regeneration with the main target of intellectuals. For this reason, serious efforts are needed from the entire academic community to anticipate the development of radicalism on campus. Understanding the value of religious moderation to students is very important to build a moderate and polite student perspective and religious practice. This article aims to examine the implementation of the value of religious moderation in state universities to prevent radicalism through the integration of religious education materials. The method used in this study is a qualitative descriptive method. Researchers collect data through observation and documentation studies by tracing various expert studies, online and offline newspapers, articles, and published scientific works related to research. Based on the results of the study it was found: there is an opportunity for students to be exposed to radicalism, the role of religious lecturers is very important in preventing radicalism on campus through the development of learning models of religious education, it is necessary to integrate the value of religious moderation with religious education.

Keywords: *Implementation, Religious Moderation Values, Radicalism, Higher Education, Religious Education Integration*

Introduction

The exclusive doctrine of religious truth often becomes the basis for thinking of intolerant and radical worshippers to justify their actions. Religious Doctrine is used as a very powerful way to recruit and re-cadre members. So that the militancy and loyalty of followers of radicalism is very strong along with the doctrine of truth in the name of religion. The motivation and desire to join radical and intolerant ideology is at least influenced by the doctrine of the belief that

self-sacrifice is jihad and the reward is heaven. The existence of a shallow understanding of religion and religiosity has made it easy for someone to be invited to become a follower of this dangerous understanding. These extreme views and ideologies, if left unchecked and not immediately anticipated, can threaten the survival of the nation and state. So serious efforts are needed from various parties to anticipate the development of radical and intolerant understanding.

The diversity of the Indonesian people is a little disturbed by the emergence of extremist and radical ideas that seek to

eliminate diversity in Indonesian society and try to impose understanding with various efforts and certain ways and even sacrifice themselves with the assumption that they will get heaven's recompense on the side of God. This understanding is currently very much infested and infects Muslims who understand Islam textually and do not study Islam with a strong foundation in various Islamic scientific literature. This phenomenon will give birth to a radicalism movement wrapped in religious values (Karim, 2019)

The phenomenon of the development of radical and intolerant understanding has allegedly entered universities. Extreme cultists have expanded their influence by entering universities with the aim of recruiting intellectuals. Radical ideology has not only spread among uneducated laymen but has also found a place on campus to develop. The Center for the Study of Islam and Society at the Jakarta State Islamic University in 2017 showed that 58% of students agreed with radical opinions. Students becoming perpetrators of radicalism is not a new phenomenon (PPIM UIN Jakarta, 2017). With the support of intellectuals, the existence of radicalism and intolerance is increasingly dangerous. This understanding will be stronger and more followers because the narrative that is built to recruit members is not only a religious doctrine but also with a narrative that seems to be scientifically based.

A survey conducted by the police shows that 23.4% of students in Indonesia have been exposed to radicalism. Former Defense Minister Ryamizard Ryacudu stated that 23.4% of students agreed with jihad and fought for the establishment of an Islamic state (Hamida, 2020). Students are labeled as educated and intellectuals. So students become targets for spreading extreme and radical ideologies. Success in recruiting students can suggest that radicalism has been justified academically. With the inclusion of radical and

intolerant understanding on campus, it is certain that it can threaten the integrity of the nation and state.

The contact between students and radicalism is certainly not something that appears on its own in the middle of the campus. Radicalism arises because of the communication process with radical networks outside the campus. Thus, the radical movements that have existed so far have tried to make a metamorphosis by recruiting students as educated circles. In this way, the impression that radicalism is only held by ordinary people will fade by itself. Intolerance and radicalism are increasingly undeniable. If students hold radical beliefs, they must have gone through a long and intense process of mujahadeen or exchange of opinions so that in the end these students can accept radical understanding (Saifuddin, 2011).

Based on this phenomenon, in every university, serious efforts are needed from academic circles and related stakeholders to anticipate the development of radical understanding so that it does not become more massive. According to the researcher, the effort that must be made by universities in order to prevent the development of radicalism is to carry out an 'understanding of religious moderation through the integration of religious education materials. In this case, the religious education taught to students is not only limited to textual understanding but must be broader to include understanding the value of religious moderation. Giving an understanding of the value of religious moderation to students, namely; *tawasuth*, *tawazun*, *ta'adul*, *tasamuh*, and *tasyawur*. Students are expected to have a religious understanding and practice that recognizes diversity, namely a religious understanding of tolerance, moderation, and recognizing and respecting pluralism.

Research Methodology

The methodology used in this research is descriptive qualitative by collecting data

through documentation study and literature study. Researchers conduct a literature review by tracing various research results from experts that have been published in scientific journals, articles, and scientific studies related to this research. The researcher then verified the data and analyzed it using content analysis techniques. Analysis activities are carried out by reading, recording data, rereading, identifying data, classifying data, discussing data, and presenting data relevant to research.

Results and Discussion

Opportunity for Radical Understanding in Public Universities

Higher education should be expected to be the birthplace of the nation's generation who have superior abilities that are able to compete in the global arena. Students are a representation of intellectuals who are the foundation in building and advancing the nation and state in a more advanced direction. Therefore, universities have a strategic role to build the potential of students to have good academic abilities, skills, and personalities. To achieve this goal, universities offer compulsory subjects consisting of groups of expertise, professions, and personality development (MPK) courses (Abdi, 2016). But in its development, radical understanding has infiltrated the campus world, so that there are students who are exposed to this understanding. Therefore, joint attention from the entire academic community is needed to anticipate intolerance and radicalism in Public Higher Education (PTU).

According to the results of a number of studies and the confessions of perpetrators who came out of radical and extreme cells, it is indicated that public university students, including those pursuing the teaching profession, are more vulnerable to recruitment than students of religion-based universities. This phenomenon is related to the fact that the perspective of college students and general faculties, especially in the fields of science and

technology, tends to be black and white. (Susanto, 2019). Public Higher Education (PTU) can actually give birth to a generation of superior, competent, and intellectual people, but is tarnished by the intolerant and radical notions that some of its students hold. Universities, which have been known as breeding grounds for people with critical, open, and intellectual views, are not immune to the influence of radicalism ideology. Radicalism bursts to infiltrate academics in various universities. From time to time in the campus environment, there are almost always radical groups, both extreme right and extreme left. This is an indication that PTU students are exposed to intolerant and radical ideas. (Sahri, 2016).

BNPT (National Agency for Combating Terrorism) defines radicalism as an attitude that desires total change and is revolutionary in nature. Radicalism overturns existing values drastically through violence (violence) and extreme actions. There are several characteristics that can be recognized from radical attitudes and understandings, namely: (Darni, 2019).

- a. Intolerance is not wanting to respect the opinions and beliefs of others.
- b. Fanatics always think and feel right themselves and think others are wrong.
- c. Exclusivity is to excel from other groups and to close oneself from an open understanding.
- d. Revolutionary is an attitude that tends to use violent means to achieve goals.

Radical understanding is suspected to have developed on campus, especially at Public Universities (PTU). Expressions of radicalism, in fact, can take the form of blasphemy, humiliation, blasphemy, insults, provocations, negative labeling, embedding exclusive attributes, stigmatizing certain groups, and/or tendentious and agitative speeches and including hate speech (Khozin, 2013). There are several factors that cause

intolerance, extremism, and radicalism to tend to easily get a place in public universities when compared to Islamic universities:

a. Understanding of religion that is textual.

Textual understanding is an understanding of the scriptures that are literal or textual so that they tend to be rigid and do not reflect the true intent of the verse in question. Such as understanding the meaning of jihad textually means fighting the infidels. In fact, the meaning of jihad is not sufficiently understood as such, but jihad has a very broad meaning, such as; fighting ignorance, poverty and injustice. Textual interpretation emphasizes the understanding of the text and is less related to the situation of the birth of the text, nor to the socio-cultural that accompanies it. Thus the impression it creates leads to a rigid and narrow understanding, making it difficult to contextualize it with the present (Tazkiyah, 2019). Understanding religion textually is allegedly one of the causes of the emergence of intolerance and radicalism in public universities.

Public university students in understanding of religion are relatively less comprehensive and black-and-white when compared to Islamic college students. Islamic college students have relatively received a lot of religious information from various sources. Religious information and the number of Islamic religious references that are read and understood by students will at least provide a good understanding and concept of thinking. Religious understanding based on textual understanding can cause Public Higher Education (PTU) students to be more easily exposed to radical movements and easy to recruit than Islamic religious college students. This symptom is related to the point of view of PTU students who tend to see and understand religion in black and white. On the other hand, PT Islam students who get a variety of scientific and Islamic teachings from various

scientific sources have a tendency to be open and associated with various points of view in understanding Islamic teachings.

b. Lecturer of Religion Affiliated with Radical Organizations

Religious lecturers have a strategic role in the formation of students' religious attitudes through the lecture process. Lecturers are the main actors in the formation and character development of students by example. Before educating the character of students, a lecturer at least has a character that is in accordance with the main task of a lecturer (Tamtanus, 2018). Students will follow the mindset and attitude of their lecturers, including understanding religion. Students who take part in the process of religious lectures should be expected not only to become devout students but also to have a religious understanding in diversity. Through religious subjects, students are expected to understand and realize themselves as servants of God and be able to behave well in society as social beings full of pluralism.

However, students' religious understanding is not as expected because they are educated by lecturers who are indicated to be affiliated with movements that have exclusive, intolerant, and radical ideas. Religious lecturers who embrace radicalism can make their students become intolerant and radical. Awareness of lecturers who are affiliated with intolerant movements must be increased by tracing their track records in the community. The Maarif Institute or the Wahid Foundation, in the past few years, has revealed symptoms of the spread of radicalism in the PTN or PTS environment. In a study at the end of 2017, PPIM referred to this phenomenon as 'fire in the husk'. It was also revealed in various studies that an increase in symptoms of radicalism occurred not only among students but also lecturers. It is not too strange if students with more limited intellectual experience can be more easily influenced and

recruited into radical thinking (Huda, et al, 2018).

c. Student Activities Infiltrated by Radical Understanding.

Student activities should be a place to develop student potential in terms of organization. UKM (Student Activity Unit) is expected to train students to have skills in aspects of leadership, social skills, and other personality development including religious matters. Intra-campus student organizations that carry out Islamic religious activities are generally carried out by SMEs in charge of spirituality called the Campus Da'wah Institute (LDK). In addition to these intra-campus institutions, on campus, there are also other Muslim student organizations such as HMI, PMII, IMM, KAMMI, and others. Muslim student organizations not only have an important role in developing religious knowledge and practice but also political views. The orientation of students' religious activities cannot be separated from the ideology of religious groups in society. These Muslim student religious organizations are vulnerable to being influenced by thoughts that tend to be radical (Haryanto, 2019). There are indications of the inclusion of intolerant understanding of student organizations in the field of spirituality, which has received much attention from researchers.

The Campus Da'wah Institute (LDK) which was originally a place for students to understand and learn to practice common religions, has developed over time into a place for contesting religious beliefs that compete with each other. The penetration of exclusive Islamic groups on campus through LDK has been going on for a long time. The existence of intolerant and radical understanding has been institutionalized and even networked nationally through the FSLDK. However, LDK/FSLDK is a contestation arena in which there are competing groups. The exclusive groups that influence student activities are

Jamaah Tarbiyah, Hizb ut-Tahrir, and Salafis. All three have the same claim as the truest and authentic carriers of Islam, tend to be allergic to plurality, and encourage the Islamization of public life. But on the other hand, the three of them have different views on democracy, the nation-state, and how to realize their respective Islamic views (LPPM UNUSIA, 2019).

Implementation of Religious Moderation Values at PTU

To anticipate the development of intolerant and radical understanding, Public Universities must try to take strategic steps including instilling the value of religious moderation to all campus residents, lecturers, education staff, and students. Understanding the value of religious moderation can be a solution to countering the development of exclusive and intolerant religious movements that tend to be massive. The Equivalent Institute (2019) stated that 10 well-known state universities were exposed to radicalism. The ten universities include UI Jakarta, IPB, ITB, UGM Yogyakarta, UNY, Universitas Braw Malang, Unair, Unram, UIN Jakarta, and UIN Bandung. The highest level occurred in IPB and ITB. Meanwhile, in the religious university environment (PTK) it occurred at UIN Jakarta and UIN Bandung. Another news that added to the impression of exposure to the campus world was conveyed, Ryamizard Ryacudu, when he was still the Minister of Defense who stated that 23.4% of Indonesian students were exposed to radicalism (Murtadlo, 2019). The development of radical understanding on campus must immediately get mutual attention through inculcating the value of religious moderation to students, namely, tawasuth, tawazun, tasamuh, ta'adul, and tasyawur.

Integration of Religious Education Materials with Religious Moderation

Islamic Religious Education (PAI) in Higher Education is aimed at shaping the personality of students to be obedient to

worship and understand Islamic teachings correctly. Islamic Religious Education (PAI) is essentially a process of transferring values, knowledge, and skills from generation to generation which includes two things, namely; first, educating students to behave in accordance with Islamic values or morals, and secondly educating students to study Islamic teachings in the form of knowledge of Islamic teachings. (Sulfemi, 2018). Religious education is a conscious effort to prepare students to believe, understand, appreciate, and practice religious teachings through guidance, teaching, and/or training activities by paying attention to the demands to respect other religions in harmonious relations between religious communities in society and to realize national unity.

According to the Decree of the Director General of Higher Education No. 38/2002, the general objective of Islamic religious education in higher education is to provide a foundation for personality development for students to become intellectuals who believe and are devoted to God Almighty, have a noble character, think philosophically, behave rationally and dynamically, have broad views, participate in cooperation between religious communities in the context of developing and utilizing science and technology as well as art for the national interest. While the specific objectives of Islamic religious education courses in public universities are: (Wahyudin, 2009).

- a. Forming pious humans, namely humans who are obedient and obedient to Allah SWT in carrying out worship by emphasizing the development of Muslim personalities, namely moral development.
- b. Giving birth to religious scholars who are knowledgeable and not scientists in the field of religion, which means that the PAI's

pressing point at PTU is the implementation of religion among prospective intellectuals which is indicated by a change in behavior towards moral perfection.

- c. The achievement of faith and piety in students and the achievement of the ability to make religious teachings the basis for exploring and developing the disciplines they are engaged in. Therefore, the material presented must be relevant to the development of world thought.
- d. Cultivate and form positive attitudes and discipline and love for religion in various lives of students who are later expected to become human beings who are devoted to Allah SWT and His apostles.

To achieve general and specific goals in PAI education at PTU, it is necessary to integrate religious education materials with religious moderation. Through PAI education, students are given an understanding of Islamic values that are moderate, polite, and tolerant. The implementation of student diversity is expected to be guided by Islamic values that are universal, inclusive, democratic, and respect diversity. So that intolerant and radical understanding can be anticipated and even eliminated among students along with their understanding of the value of religious moderation. Religious moderation contains the principles of balance and justice in all attitudes which in the end does not fall to the extremities. By integrating PAI material and religious moderation, students have knowledge of the value of religious moderation, so they are expected to be able to be fair in reacting and acting ('fair), not extreme left and extreme right (tawasuth), tolerance in every difference (tasamuh), maintaining balance (tawazun) and promote dialogue or deliberation in all matters

(tasyawur). The PTU campus must implement policies that can provide polite and moderate religious understanding by carrying out the following steps:

a. Education on the Value of Religious Moderation

The process of Agama Islam (PAI) education carried out by PTU for students should teach the material values of religious moderation, namely; tawasuth, tawazun, tasamuh, ta'adul, and tasyawur. By carrying out the educational process on the value of religious moderation, students are expected to have a good understanding of religion and be able to practice religious teachings with full politeness, mutual respect, and acknowledgment of diversity. Students are actually the foundation of the nation in the future which is expected to bring life to the nation and a state full of peace in the midst of diversity.

b. Internalization of Religious Moderation Values

The value of religious moderation is not only limited to the knowledge of PTU students but is expected to be internalized in their religious attitudes and behavior. Instilling the value of religious moderation in shaping the character of PTU students can be done by internalizing it in the PAI learning process. One of the steps that can be taken by PTU in maintaining diversity is through religious education that integrates the values of religious moderation. Even to make efforts to internalize the value of religious moderation more effective for students, it can be done through student activities

(UKM) and LDK. The internalization of religious moderation from the explanation above can be concluded as an amalgamation or unification or the process of taking perspectives, attitudes, and behaviors that always take a middle position, always act fairly and are not extreme in religion. The indicator of religious moderation consists of four points, namely: a) National commitment, b) tolerance, c) non-violence, and d) accommodating to local culture (Muhammad, 2021).

c. Habituation Values of Religious Moderation.

Habituation or habituation can be understood as internalization and institutionalization. The meaning of internalization refers to inculcating the value of religious moderation to students through lecture methods and student activities and the purpose of institutionalization is student behavior related to the value of religious moderation that is permanent and without long thoughts. Habituation is the habituation of students to practice the value of religious moderation at every opportunity, both on campus and off campus. In general, habituation is work that is intentionally done continuously so that something that is done becomes a habit (Mulyasa, 2013). The habituation of the value of religious moderation is intended, namely the lecture process at PTU which takes place by getting students to speak, think, behave, and do certain activities that respect

diversity, politeness, justice, tolerance, and moderation.

Building Inclusiveness of PTU Students Through Religious Moderation

The penetration of an exclusive and intolerant religious movement on campus must be faced with an inclusive religious movement. The PTU stakeholders and the entire academic community must cooperate with each other in order to anticipate the increasingly massive spread of intolerance and radicalism. Campuses are expected to take the right policies to build student inclusiveness through religious moderation on all fronts. Religious moderation has a balanced understanding in understanding religious teachings, where this balanced attitude is consistently expressed in adhering to the principles of religious teachings by acknowledging the existence of other parties. Religious moderation behavior shows a tolerant attitude, respects any differences of opinion, respects diversity, and does not impose one's will in the name of religious understanding by means of violence (Kemenag, 2019).

Campuses should pay attention to their students so they don't have exclusive and intolerant views. A comprehensive policy is needed so that all PTU citizens have moderate, polite, and tolerant religious views and practices. The steps that must be taken by PTU to build student inclusiveness through the value of religious moderation are:

- a. Building the same thoughts on the importance of the value of religious moderation

All campus residents starting from the rectorate, directors, deans, study programs, lecturers and education staff as well as all students must know about the dangers of intolerance and radicals. To anticipate this, a mutual understanding of all PTU residents is needed by building an inclusive

campus climate through the value of religious moderation. The entire academic community and PTU students must have an understanding of the importance of the values of *tawasuth*, *tawazun*, *ta'adul*, *tasamuh* and *tasyawur* to maintain the integrity of the nation and state. Looking at the middle way, not extreme left and right, balance, tolerance, justice and dialogue.

- b. PTU policies must be based on the value of religious moderation
Campus policy must make the value of religious moderation (*tawasuth*, *tawazun*, *tasamuh*, *ta'adul* and *tasyawur*) the main requirement in recruiting lecturers and other education personnel. The PTU policy which requires the value of religious moderation is expected to anticipate the recruitment of lecturers or education staff from infiltration of intolerant and radical understandings.
- c. Provide guidance to UKM and LDK related to the value of religious moderation.
All student activities (UKM) and LDK must be provided with assistance and guidance by providing an understanding of the value of religious moderation so as not to be infiltrated by transnational movements that carry exclusive, intolerant, and radical ideas. These student religious institutions need assistance and facilitation in order to carry out their functions to form a cadre of students who are knowledgeable and have good religious practices. At the same time, this assistance is an effort to

keep students from leading to radical religious understanding and attitudes. This is because the potential for radicalism among students is still proven to exist (Haryanto, 2019).

- d. Conduct a general religious stadium that teaches the value of religious moderation. PTU must periodically hold religious understanding which is followed by the entire academic community and students with resource persons who have capabilities in the field of religious moderation such as NU and Muhammadiyah leaders or clerics. The general religious stadium is intended as an effort by PTU to provide understanding to all academics in religion that is polite and cool through speakers who have the integrity of diversity and Indonesianness.

Conclusion

Public Higher Education (PTU) should be expected to be the birthplace of the nation's generation that has superior abilities that are able to compete in the global arena. Students are a representation of intellectuals who are the foundation in building and advancing the nation and state in a more advanced direction. But in its development, radical understanding has infiltrated the campus world, so that there are students who are exposed to this understanding. Therefore, joint attention from the entire academic community is needed to anticipate intolerance and radicalism at PTU. One of the efforts that PTU must do is through understanding the value of religious moderation to students. Mark religious moderation must be understood by all PTU students so that their religious views and practices are more moderate and tolerant. Through education, internalization, and

habituation of the values of religious moderation to students, namely, tawasuth, tawazun, tasamuh, ta'adul, and tasyawur, students are expected to have a polite, moderate, and tolerant religious perspective and practice.

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