Internalization of Wasathiyyah Values in Efforts to Enhance the Religiosity and Tolerance of Students Based on Mentoring: An Exploratory Study of the UPI Tutorial Program

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ABSTRACT

This research aims to explore the efforts of internalizing the values of wasathiyyah in the endeavor to enhance religiosity and tolerance attitudes based on mentoring. Since the Indonesian government introduced the concept of religious moderation as a preventive measure to counteract radicalism in society, the majority of State Universities have sought to implement this policy through various programs on their campuses. In Indonesia, the official stance is against radical ideologies, given the potential divisive consequences and the emergence of terrorist actions. In 2016, the Setara Institute surveyed 171 schools in Jakarta and Bandung and observed that seeds of terrorist ideologies had emerged within classrooms. At the Universitas Pendidikan Indonesia, supported by the Rector, the Tutorial program was established with the aim of enhancing the individual piety of students. Using a qualitative approach, data collection combined ethnographic methods and interviews with 17 students. Data analysis followed the Miles and Huberman framework, including drawing, displaying data, reduction, and conclusion. The research findings indicate significant results, wherein the mentoring-based tutorial program with the internalization of wasathiyyah values enhances the religiosity and tolerance of students through the selection of qualified mentors, a wasathiyyah curriculum, inclusive communities, and ongoing evaluation. Collaboration with relevant parties is deemed necessary.

Keywords: *Wasathiyyah Values, Mentoring, Tolerance*

INTRODUCTION

Since the tragic events of the World Trade Center bombing in 2001, the phenomena of radicalism and terrorism have continued to grow alongside the advancements in technology and social media. This has naturally drawn the attention of social experts who are concerned about the increasing prevalence of such actions (Arifianto, 2019; Davids, 2017; Fadlan & Saputra, 2017; Suyanto et al., 2019). In Indonesia itself, suicide bombing incidents have occurred several times, although on a relatively small scale, such as the Bali bombings in 2002, the JW Marriott bombing in 2009, the bombing of the Sarinah building on M.H Thamrin Street in 2016, and in several other locations. These incidents have the potential to disrupt the harmony and peace within society. The phenomenon of these tragedies has prompted the Indonesian government to implement various prevention programs, including the Internalization of Religious Moderation, which is led by the Ministry of Religious Affairs of the Republic of

Indonesia (Ekawati et al., 2019). As one of the countries with the largest Muslim population in Southeast Asia, Indonesia is undoubtedly a potential magnet for global terrorist groups seeking to internalize extremist, radical, and terrorist ideologies within communities of young individuals with limited religious knowledge.

In a 2017 survey, the Wahid Institute found that 40 percent of high school students involved in extracurricular Islamic activities, known as Rohis, expressed support for the goal of making Indonesia an Islamic state under a caliphate (Suyanto et al., 2019). The statistics mentioned above cannot be taken lightly. They demonstrate how acts of terror and radicalization can begin by instilling forms of extremist understanding through social media and the internet, which may appear to align with religious principles but, in reality, undermine the principles and values of religion. In the past few decades, Muslim scholars have been advocating the idea of religious moderation as one of the efforts to respond to the increasing cases of religious intolerance and radicalism in the social context (Fahri & Zainuri, 2019; Faisal, 2020; Hefni, 2020; Samsul, 2020). Yusuf Al-Qardhawi, a foreign Muslim intellectual known as the Father of Religious Moderation, has actively disseminated the principles of Wasathiyyah both virtually in public dialogues and directly in religious studies (Al-Qardhawi, 2008).

The fundamental principles of Wasathiyyah formulated by him include: 1) grounding in a comprehensive understanding, far from being partial, 2) based on the foundations of the Quran and Sunnah, 3) realization of divine meanings and values, 4) placing religious obligations in a proportional Shar'i position, 5) commitment to moral values, 6) Tajdi and Ijtihad conducted by experts in their respective fields, 7) balancing between constants and variables, 8) articulating the method of tabsyir in the context of da'wah, 9) wise gradualism, 10) proportionate peace and jihad, 11) protection of the rights of religious minorities (Al-Qardhawi, 2008).The concept of Wasathiyyah has received a warm welcome from the Indonesian government. Through the Ministry of Religious Affairs of the Republic of Indonesia, this concept has been implemented in the religious education system and in building interfaith dialogue, both top-down and bottom-up (Saifuddin, 2019). Through the concept of Wasathiyyah, values of tolerance and mutual respect can be fostered. It is important to remember in the religious narrative that religion should be the center for building a sense of brotherhood, rather than inciting conflict or division. Wasathiyyah greatly contributes to helping Muslims understand the urgency of becoming individuals who appreciate diverse perspectives (Al-Qardhawi, 2008).

The role of Religious Education in the curriculum is often associated with efforts to promote tolerance and celebrate diversity among religions and cultures (Revell, 2010). However, teaching Islam in schools presents specific challenges for teachers and stakeholders who want to encourage students to engage with religion in an open inquiry environment. When teachers approach Christianity in the classroom, they may do so with students who view Christianity as a controversial subject or who have formed opinions about Christianity that are stereotyped, racist, or informed by inaccurate media representations (Revell, 2010). In a 2016 survey conducted by Alexander Charlile on 220 religious individuals from the UK and Ireland, he found that the values of religious tolerance can indeed be developed in a modern society. For him, although religious intolerance is a reality in today's society, it is not impossible, with structured and planned efforts, to realize a culture of tolerance and create spaces for interfaith dialogue (Carlile, 2020). The issue of tolerance has become a crucial topic of discussion among scholars in recent decades (Njoku, 2014; Williams, 2012). One of the

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key ideas currently promoted by scholars to counter issues of radicalism, terrorism, and extremism is religious moderation (Arif, 2020).

Mentoring plays a crucial role in character education (Blake-Beard, 2011; Sambunjak, 2010). Through the mentoring process, a mentor can provide guidance, support, and positive role modeling for students (Ghosh, 2013). A mentor who understands and practices the values of tolerance can serve as a strong example for students in developing attitudes and behaviors that are tolerant towards differences (Wilson, 2012). Mentoring helps students understand the significance of tolerance in daily life and in the context of an increasingly multicultural society. In her essay published in the Springer journal, academician Elizabeth B Raposa found that mentoring can enhance positive adolescent development (Raposa, 2019). Mentors can facilitate deep discussions and reflections on the values of tolerance, explaining why tolerance is necessary to create a harmonious and respectful life. Through personal interactions with mentors, students can internalize these values and apply them in social relationships, both within and outside the campus environment. Additionally, mentoring provides a safe space for students to share their experiences, feelings, and perspectives regarding differences. Through open dialogue and active listening, mentors can help students broaden their understanding of the diverse realities of life, alleviate existing prejudices or stereotypes, and foster empathy and appreciation for diversity. During the mentoring process, mentors can provide a deeper understanding of universal human values, human rights, and the importance of respecting freedom of religion and belief. This helps students expand their perspectives, understanding that every individual has the right to maintain their own identity, beliefs, and religious practices, as long as they do not harm or infringe upon others. With mentoring in tolerant character education, students can develop inclusive attitudes, empathy, respect for differences, and effective communication skills (Hobson, 2013). They will become individuals capable of appreciating and accepting differences, working collaboratively with people from diverse cultural, religious, and ethnic backgrounds, and building harmonious relationships in an increasingly complex and multicultural society.

In our view, there has been significant discussion among scholars regarding religious moderation (Akhmadi, 2008; Arif, 2020; Islamy, 2021; Parhan et al., 2021). Models of religious education that can foster tolerant character through Wasathiyyah have also been highlighted by scholars (Anwar & Muhayati, 2021). Additionally, discussions on anti-radicalism and counter-terrorism have emerged, leading to the concept of deradicalization proposed by scholars as one of the efforts (Ahyar, 2015; Masduqi, 2013). Our essay seeks to explain the contribution of the Tutorial program promoted at the Universitas Pendidikan Indonesia in instilling Wasathiyyah principles based on mentoring as an effort in character formation, steering away from radical thinking. This program is mandatory for new students to attend for one semester, where each meeting addresses religious topics, including discussions related to religious moderation. Through the ethnographic approach we have undertaken over the past few months, this research aims to explain several urgent research formulations: 1) how the mentoring program contributes to character formation in students, 2) how to strategically build a tutorial mentoring program for students and understanding of the concept of religious moderation in the university environment.

Literature Review

Wasatiyyah (Religious Moderation) in the Empirical Study of Scholars

Trend of religious moderation, or "Wasatiyyah," resonates alongside the increasing cases of brutal and anarchic actions (Borum, 2011; Maskaliunaite, 2015; Schmid, 2011). Some of these actions even lead to acts of terrorism carried out by extremist groups claiming to act in the name of Islam, but actually tarnishing its reputation (Allen, 2007; Hwang, 2017; Wilner & Dubouloz, 2010). The forces of globalization, modernization, and technological advancement have made it easier for individuals to access online media, which is seen as a contributing factor to the rise of radical movements both nationally and internationally. Drawing from the sociological functionalism framework developed by sociologists like Robert Spencer, Emile Durkheim, Parsons, and Merton, which posits that society is a system of interrelated and harmoniously functioning structures or parts (Tischler, 2011). When we relate this functionalist theory to the emergence of religious moderation movements on a global scale, the basic assumption is to examine when extremist movements like Salafi Jihadism first emerged. Referring to research conducted by Fuad, supported by the findings of M. V Bruinessen in one of his studies titled "Ghazwul fikri or Arabisation? Indonesian Muslim responses to globalization," the phenomenon of Salafi Jihadist extremism and Islamist movements first entered the public sphere around the late 19th and early 20th centuries (Fuad, 2020; Mandaville, 2007; Schielke & Th, 2007).

In recent decades, Muslim scholars have advocated the idea of religious moderation, known as "Wasatiyyah," as a response to the increasing cases of religious intolerance and radicalism in the social context (Fahri & Zainuri, 2019; Faisal, 2020; Hefni, 2020). Yusuf Al-Qardhawi, an international Muslim intellectual considered a pioneer of religious moderation, has been actively promoting the principles of Wasatiyyah both virtually in public dialogues and directly in religious studies. The principles of Wasatiyyah formulated by him include fundamental aspects such as: 1) grounding in comprehensive understanding, avoiding partiality, 2) being rooted in the foundations of the Quran and Sunnah, 3) realizing the meanings and values of divine guidance, 4) placing religious obligations in a proportional Shar'ia position, 5) commitment to moral values, 6) Tajdi and Ijtihad performed by experts in their respective fields, 7) maintaining a balance between constants and variables, 8) articulating the method of tabsyir in the context of da'wah, 9) exercising wise gradualism, 10) pursuing peace and jihad proportionately, 11) protecting the rights of religious minorities (Al-Qardhawi, 2009). The concept of Wasatiyyah has received warm reception from the Indonesian government. The Ministry of Religious Affairs of the Republic of Indonesia has implemented this idea into the religious education system and in fostering interfaith dialogue both from the top-down and grassroots levels. Through the concept of Wasatiyyah, values of tolerance and mutual respect can be nurtured. It is crucial to remember that religion should be the center for fostering a sense of brotherhood rather than sparking conflicts or divisions. Wasatiyyah greatly contributes to educating Muslims about the urgency of becoming individuals who appreciate differing perspectives (Al-Qardhawi, 2009).

The diversity of ethnicity, race, religion, language, and life values in Indonesia often leads to various conflicts and sparks the emergence of radical ideologies. Modernization has brought about concerns among religious leaders regarding the tension between modern socio-cultural contexts and religion (Ammerman, 1987; Fader, 2009; Tavory, 2016). Indonesia is also known for upholding the values and teachings of its religions. The spirit of tolerance and respecting the religious rights of others

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consistently shapes the nation. Pancasila, as the national philosophy, unites diversity under the umbrella of the nation-state and serves as a positive force for achieving unity. The emergence of extremist movements in Indonesia, accompanied by brutal actions, was at least triggered after the fall of the Soeharto regime in 1998. The massacre of scholars in Nusantara, followed by the tragedies in Poso in 1998 and Ambon in 1999, were significant events. The acts of terrorism that shook Indonesia further led to the Bali Bombings on October 12, 2002, resulting in severe damage and the loss of 202 lives. These extremist actions led to international isolation of Indonesia. International visitors shied away from tourism activities in Indonesia, resulting in a decline in the country's foreign exchange income. Subsequently, the Thamrin Bombing took place in the MH. Thamrin Street area on January 14, 2016.

Then there were also the Surabaya bombings, which occurred at three churches in Surabaya, the entrance of the Surabaya City Police Headquarters, East Java on May 13, 2018. The acts of terrorism such as the bombings in the Sidoarjo Apartment Complex and the Kartosuro Police Post were carried out by a group of irresponsible individuals who falsely claimed to represent Islam. The aforementioned acts of terrorism at least spurred the Indonesian government to respond and take rapid preventive action in spreading the concept of religious moderation to the public. Islam is a religion of compassion for all beings. The Quran, which serves as a guide for humanity, teaches its followers to have an attitude of tolerance, mutual respect, and honor towards one another (Thanthawi, 1987). Yusuf Al-Qardhawi, a charismatic contemporary scholar, states that Islam rejects various forms of brutal, anarchic, radical, and terrorist actions. According to him, Islam is a religion enveloped in compassion, a religion that upholds the rights of individuals, a religion that unites rather than divides, a religion that brings close rather than distances; in essence, Islam teaches the principle of religious moderation.

At-Tarbiyyah, Character, and Islamic Religious Education

Character education consists of the combination of two words, namely education and character. According to Law Number 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that learners actively develop their potential to have religious strength, self-control, personality, intelligence, noble character, as well as the skills needed for themselves, society, nation, and state. As for character, it means mental or moral quality, moral strength. Character refers to a series of attitudes, behaviors, motivations, and skills. Noble character means that individuals have knowledge about their potential marked by values such as: reflective, self-confident, rational, critical, analytical, creative and innovative, independent, healthy living, responsible, love for knowledge, patience, caution, willingness to sacrifice, brave, friendly, loyal, hardworking, diligent, tenacious, meticulous, positive thinking, disciplined, anticipative, initiative, visionary, humble, spirited, dynamic, efficient, valuing time, dedicated, self-control, productive, love for beauty (aesthetic), resilient, open, and orderly (Otaya, 2014). The implementation of character education remains a primary concern for education practitioners in Indonesia until today.

METHOD

This research adopts a qualitative approach, with a predominant use of ethnographic data collection techniques. Ethnographic research methodology is an approach used to understand the culture and social practices of a group through direct observation and researcher participation in day-to-day activities. In the context of

researching the internalization of wasathiyyah values in mentoring activities, ethnography can be a relevant approach to gain a profound understanding of how these values are applied and experienced by individuals involved in the mentoring process. The scope of the study includes the mentoring program within the Islamic Religious Education Tutorial activities held every semester for new students at UPI campus. This program typically spans about 8 sessions, usually conducted on Saturdays or Sundays. New students are required to participate in this program with the aim of strengthening their dimensions of faith, Sharia, morality, and knowledge of religion.

Ethnography involves direct observation and active participation. Therefore, the research team conducted direct observations of mentoring activities related to wasathiyyah values for approximately 4 months while the events were taking place. Additionally, the team made efforts to interview 17 mentoring participant, including Bintor, and Binder, to understand their views and experiences regarding the internalization of wasathiyyah values. Data analysis in this research follows the structure developed by Miles and Huberman, which broadly consists of data display, data reduction, drawing conclusions, and verification. Furthermore, we also employ other procedures in data analysis such as identifying patterns, themes, and relationships that emerge from the field data.

Figure 1. Miles and Huberman framework Data Analysis Diagram
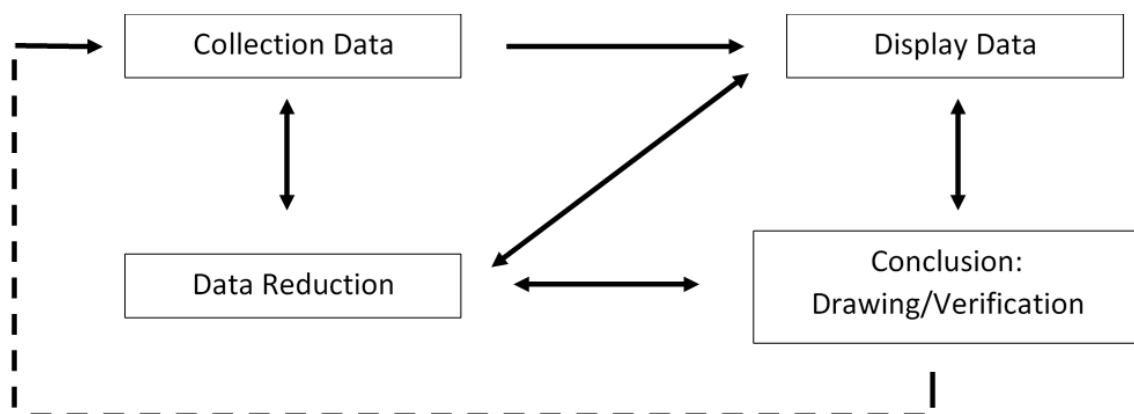
RESULT AND DISCUSSION
Quality Bintor Selection Process

The selection process of high-quality Bintor (Mentor Supervisor) is a crucial step in ensuring the success of the mentoring program in promoting tolerant character education. At the Universitas Pendidikan Indonesia, this process involves several stages aimed at choosing mentors who are competent, experienced, and capable of being good role models for students. First, the selection of mentors can begin by identifying relevant criteria. In their tradition, senior students are usually prioritized to become Binder (Mentor Recruit). These criteria may include a strong understanding of tolerance values, experience in working with students, good communication skills, and high personal integrity. Identifying these criteria will help in determining mentors who have the characteristics suitable for the program's needs. Next, the selection process may involve collecting applications or nominations of potential mentors. The application may ask mentors to share their experiences, educational background, and

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motivations for becoming a mentor. In the case of nominations, concerned parties may consider recommendations from professors, campus staff, or other students who personally know the prospective mentor. A personal experience was told by one of the AF students (19 years) where he told:

> *"I have experience coaching students for the last few years. As a Bintor, I try to create an environment that supports students' personal development. I believe that listening and providing positive support can help them overcome academic and personal challenges"*

Afterward, an assessment and evaluation of the received applications or nominations is conducted. The selection team may conduct interviews or meetings with potential mentors to better understand their competencies, values, and approaches to promoting tolerant character education. Additionally, reference checks can be carried out to obtain additional information about the qualifications and reputation of the prospective mentor. In the selection process, it is important to involve a team consisting of various stakeholders, such as professors or other relevant parties. Diverse perspectives in the selection team will help ensure that the mentor selection covers a range of backgrounds and expertise needed. Finally, after going through a careful selection process, qualified mentors can be chosen. The selection decision should be based on the consensus of the selection team, taking into account the qualifications, competencies, and suitability of the prospective mentor for the goals of the tolerant character education program. This process of selecting qualified mentors is crucial to ensure that mentors have the competencies, understanding, and attitudes needed to guide students. With qualified mentors in place, the mentoring program can operate effectively and have a positive impact on developing tolerant character in students. A personal experience was told by one of the GES students (20 years old) where he told:

> *"Bintor's role is very important in forming students' tolerant character. Through mentoring, we can provide real examples of how to respect differences and communicate effectively. I try to be a role model for students in terms of tolerance, so that they can bring these values into their daily lives and be open to diversity."*

The process of selecting high-quality mentors for tolerant character education may face several challenges and obstacles. Here are some factors that can pose challenges in the mentor selection process: *First*, the availability of mentors who meet the established criteria can be a challenge. Mentors who have a deep understanding of tolerance values and experience in character education may not always be readily available. The number of mentors who meet specific criteria may be limited, especially if the mentoring program involves a large number of students or if the program's needs are very specific. *Second*, ensuring compatibility between mentors and students can be a challenge. Each student has different needs, preferences, and backgrounds. Finding mentors who can adapt to individual learning styles and needs of students is a complex task. A deep understanding of student characteristics and the mentor's ability to adapt will be crucial factors in the selection process.

Furthermore, an effective selection process requires time, resources, and good coordination. The selection team must conduct careful assessments of applications or nominations, conduct interviews, and perform reference checks. This can require significant effort in terms of time and human resources. Good coordination between the selection team, relevant parties, and prospective mentors is also necessary to smoothly carry out the selection process. Another challenge is the presence of subjective bias in the selection process. The selection team must strive to ensure that mentor selection is based on objective qualifications and competencies, while

minimizing the influence of factors such as personal preferences or subjective views. Inadequate influences in the selection process can reduce the quality of the chosen mentors.In addition to these challenges, obstacles can also arise in the process of selecting high-quality mentors, such as difficulty in communicating with prospective mentors, limited available information, or differences in the interpretation of selection criteria. Although there are challenges and obstacles that may be faced in the process of selecting high-quality mentors, with careful approach, adequate resources, and effective communication, these challenges can be overcome. A focus on the program's objectives and a commitment to promoting tolerant character education will help ensure that the selected mentors have the appropriate abilities and qualifications to meet the needs of students in developing tolerant character.

Wasathiyyah Values-based curriculum

The curriculum based on Wasathiyyah values is an approach in designing and implementing a curriculum that is grounded in moderate, balanced, and middle-ground values. In the tutorial program conducted at UPI campus, Wasathiyyah values refer to Islamic principles that emphasize balance, tolerance, moderation, and middle-ground in various aspects of life. In the curriculum based on Wasathiyyah values, these values are integrated into various religious topics promoted and disseminated in tutorial activities based on mentoring. The main goal is to develop high-quality student characters, both in terms of spiritual, moral, and social aspects. This curriculum aims not only for high academic achievement but also pays attention to the development of a balanced personality, ethics, and mutual respect. The curriculum based on Wasathiyyah values promotes inclusive teaching and provides space for discussion, reflection, and deep understanding of these values. This can be achieved through the preparation of course materials that cover an understanding of Islam and Wasathiyyah values, relevant case studies, and problem-based learning that encourages students to reflect on and apply these values in their daily lives. Additionally, this curriculum also encourages the development of social skills and critical thinking abilities in the context of Wasathiyyah values. Students are encouraged to engage in dialogue, listen to different perspectives, and seek fair and balanced solutions in addressing conflicts or differences of opinion. A personal experience was told by one of the UR students (20 years old) where he described religious moderation based on mentoring:

> *"Wasathiyyah values are felt in every tutorial activity. Our mentors always emphasize the importance of balance, tolerance and moderation in daily life. The course materials prepared also always integrate these values, giving us a deeper understanding."*

Furthermore, the curriculum strengthens understanding of tolerance, respecting human rights, and the importance of living in harmony with fellow human beings. With the curriculum based on Wasathiyyah values, students are expected to grow into individuals who are tolerant, moderate, and have a deep understanding of religion, as well as the ability to maintain harmonious relationships with a diverse society. This curriculum creates an inclusive learning environment, promotes a deep understanding of Islam, and teaches Wasathiyyah values as a foundation for living daily life. The implementation of the curriculum based on Wasathiyyah values in higher education may face several challenges and obstacles. Here are some factors that may hinder the creation of the curriculum based on Wasathiyyah values in higher education: *First,* Diverse Interpretations: The main challenge is the diversity of understanding and interpretations related to Wasathiyyah values. Each individual or group may have

different interpretations of what is considered moderate and balanced in the context of Islam. This challenge can be addressed through intensive dialogue and consultation, involving various stakeholders, including religious scholars, scholars, and other stakeholders.

Second, Change in Teaching Approaches: Creating a curriculum based on Wasathiyyah values requires a change in existing learning approaches and teaching methods. This can be a challenge, especially if the university has specific traditions or habits in delivering course material. This change requires support from teaching staff and collective awareness of the importance of integrating Wasathiyyah values into the curriculum. *Third,* Resource Limitations: Implementing a curriculum based on Wasathiyyah values may require the development of new curriculum, training of teaching staff, and other resources that may incur additional costs. Budget and resource constraints can be a barrier to implementing this curriculum comprehensively. *Fourth,* Resistance or Disagreement: There may be resistance or disagreement from some stakeholders. Some individuals may have different views or beliefs about the importance of Wasathiyyah values in education. This disagreement can be a barrier to creating and implementing this curriculum consistently and effectively. *Fifth,* Creating Consensus and Support: Creating understanding and support from the entire academic community, including students, staff, and university administration, is also a challenge that needs to be overcome. Effective communication, program socialization, and active participation from all parties will be key to overcoming these challenges.

Although there may be challenges and obstacles, with strong commitment from relevant parties, good collaboration, and thorough planning, the curriculum based on Wasathiyyah values can be successfully implemented in higher education. These steps require awareness, agreement, and broad cooperation to create an educational environment based on moderate, tolerant, and balanced values in order to prepare students to be harmonious and open individuals in a diverse society. A personal experience was told by one of the UR students (20 years old) where he told:

> *"This program helped me develop social skills by providing space for dialogue, listening to different points of view, and finding joint solutions to overcome differences. Apart from that, problem-based learning makes me more skilled in critical thinking, especially in applying Wasathiyyah values in everyday life"*

Figure 2. Wasathiyyah-Based Religious Studies by Lecturers

Training for Trainer by Lecturer

Training for Trainers conducted by lecturers in the tutorial program is an effective effort to strengthen tolerance among students in higher education. In its implementation, lecturers who have a deep understanding of tolerance and diversity values will train and equip the tutors with the knowledge, skills, and attitudes needed to develop tolerance among students. The Training for Trainers process begins with the identification and selection of lecturers who have the competence to understand and apply tolerance values. These lecturers are then involved in intensive training, through workshops, seminars, and other professional development programs. This training aims to enrich lecturers' understanding of the importance of tolerance, sharpen effective communication skills, and enhance their ability to deal with challenges and conflicts related to differences of opinion and beliefs. Next, after going through the training, these lecturers will become leaders in implementing the tutorial program. They will be responsible for training and guiding the tutors, who are students tasked with providing academic support to their peers. In this process, lecturers will convey tolerance values to the tutors, both through direct instruction and through case studies, discussions, and simulations involving various situations related to tolerance and diversity. Through Training for Trainers, tutors will be encouraged to develop an open-minded attitude, respect differences, and promote constructive dialogue among students. They will also be provided with knowledge and skills to address conflicts, accept different perspectives, and build harmonious relationships with their peers. A personal experience was told by one of the UR (20 years) and NB (19 years) students where they told how to take part in coaching by lecturers:

> *"The training process begins with the selection of lecturers who have a deep understanding of the values of tolerance and diversity. They then take part in intensive training through various workshops, seminars and other professional development programs. This training not only enriches their understanding of the importance of tolerance, but also improves their effective communication skills and ability to face challenges and conflicts related to differences in views and beliefs."*

> *"Our experience was very positive. Led by tutors who have undergone this training, we have the opportunity to engage in open discussions and learn from each other while respecting differences. We are encouraged to understand and respect diversity in views, cultures, religions and other backgrounds. This creates an inclusive learning environment where tolerance is valued and becomes an integral part of our educational experience in college"*

In a tutorial program led by tutors trained in the values of tolerance, students will have the opportunity to engage in open discussions and learn from each other while respecting differences. They will be encouraged to understand and respect diversity in perspectives, cultures, religions, and other backgrounds. This will create an inclusive learning environment where tolerance is valued and becomes an integral part of the students' educational experience in college. With the presence of Training for Trainer sessions conducted by professors within the tutorial program, efforts to strengthen tolerance among students in higher education become more structured, focused, and sustainable. Professors, as role models with academic authority, can provide inspiration and help create an environment that supports the development of tolerance and mutual respect among students.

Figure 3. Bintor Training of Trainer by Lecturers
Inclusive Community Formation

The formation of an inclusive community in the mentoring program is an effective effort to strengthen tolerance among students in higher education. Through the creation of an inclusive community, students are given the opportunity to engage in an environment that promotes diversity, mutual understanding, and appreciation for differences. This is highly emphasized in the PAI tutorial activities based on wasathiyyah at the Universitas Pendidikan Indonesia. First and foremost, the formation of an inclusive community involves the identification and acceptance of the existing diversity among students. Through the mentoring program, students from various backgrounds, religions, cultures, and perspectives will be connected and encouraged to get to know and understand each other. With the opportunity to interact and share experiences, students can develop a deeper understanding of differences and appreciate the diversity within the campus environment. A personal experience was told by one of the EN students (20 years old) where he related his experience of participating in mentoring activities:

"One of the most memorable moments was when we held a life experience sharing event. Students from different backgrounds share their stories, the challenges they face, and how they overcome differences. This brings us closer and strengthens our bonds as a community. This program helped me through direct experience in interacting with students who have different views and beliefs. I learned to listen, respect, and understand other people's perspectives. This is what makes me more tolerant and open to diversity"

Furthermore, in the establishment of an inclusive community, it is important to ensure a safe and open space for students to communicate and share their perspectives. Through discussions, forums, or group activities, students can talk about issues related to tolerance, receive input from other community members, and broaden their understanding of diversity. In the context of mentoring, mentors can play a crucial role in building an inclusive community. Mentors can provide clear guidance and orientation on the values of tolerance, teach effective communication strategies, and facilitate meaningful dialogue between mentors and students. Mentors can also incorporate collaborative activities that encourage cooperation among students from various backgrounds.Moreover, it is important to provide training and self-development opportunities for mentors regarding the skills and knowledge needed to

build an inclusive community. This training may include an understanding of cultural, religious, and perspective differences, conflict resolution strategies, and how to facilitate inclusive discussions. With this knowledge and skills, mentors can become effective agents of change in promoting tolerance and inclusivity among the students they guide. Through the formation of an inclusive community in the mentoring program, students will feel valued, heard, and accepted in the campus environment. They will learn to respect differences, broaden their perspectives, and build mutually beneficial relationships with their fellow students. In the long run, the inclusive community formed will create a more harmonious learning environment, strengthen tolerance, and prepare students to interact with a diverse society after graduating from university.

Figure 4. Internalization of Religiosity Values by Lecturers to Students

Monitoring and Evaluation

Monitoring and evaluation in mentoring programs are crucial steps in strengthening tolerance among students in higher education institutions. This process aims to ensure the effectiveness of the program, identify successes and challenges faced, and direct necessary improvements. Monitoring is conducted continuously throughout the implementation of the mentoring program. It involves overseeing mentoring activities, interactions between mentors and students, as well as the execution of other related activities. Through monitoring, it can be determined to what extent the mentoring program has integrated tolerance values and achieved the desired goals. Additionally, monitoring provides an opportunity for mentors to provide feedback and support the development of students in terms of tolerance.

Evaluation is carried out at the end of the mentoring program to assess its impact and effectiveness in strengthening student tolerance. Evaluation can be conducted through various methods such as surveys, interviews, or group discussions. Both students and mentors can provide input about their experiences in the mentoring program, how well tolerance values were integrated into the activities, and whether the program delivered the expected benefits. The results of this evaluation provide valuable insights for the improvement and development of mentoring programs in the future. Monitoring and evaluation also help identify challenges and obstacles that may be encountered in the effort to strengthen tolerance. For example, situations or

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interactions that trigger conflicts or a lack of participation in mentoring activities can be identified. Knowing about these challenges allows for steps to be taken to address them, such as providing additional training, adjusting the program, or offering better resources.

Furthermore, monitoring and evaluation provide crucial data and information for decision-makers in designing policies and programs in the future. The results of monitoring and evaluation can be used as a basis for enhancing mentoring programs, identifying areas that need strengthening, and developing new strategies that are more effective in promoting tolerance in higher education institutions. Generally, monitoring and evaluation in mentoring programs serve as vital tools in ensuring the success and effectiveness of efforts to strengthen student tolerance in higher education. With this process in place, mentoring programs can continue to evolve and adapt to meet existing needs and challenges, ultimately making a significant contribution to creating a more inclusive and tolerant campus environment.

Figure 5. Wasathiyyah-Based Mentoring Process Flow Diagram

DISCUSSION

Radicalism, terrorism, and extremism are considered dangerous understandings for individuals living in the diverse nation of Indonesia, with its variety of ethnicities, religions, and cultures (Al-Maidāni, 1996; Al-Mālikī, 2004; Al-Qardhawi, 2001; As-Shalābī, 2001; Fahrudin et al., 2022; Suyanto et al., 2019). This is evidenced by the increasing number of scientific studies addressing this phenomenon in recent decades. The significance of findings on how radicalism has infiltrated higher education institutions was identified by Bagong Suyanto in his study, where he identified seven state universities suspected to be targeted by extremist groups to instill ideologies contradictory to Islamic teachings (Suyanto et al., 2019). One solution to curb the transmission of deviant ideologies is to promote and internalize the values of wasathiyyah (religious moderation) to cultivate tolerant characteristics among students.

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While Muslim scholars' attention to fostering tolerant characteristics as an anti-thesis to radicalism has increased, existing research mostly addresses the topic in general terms. Studies specifically focusing on the formation of tolerance as a preventive measure against radicalism within the spectrum of higher education are still scarce. Through the lens of scholars, mentoring programs significantly contribute to improving students' characters (Erickson, 2012; Ismail, 2023; Jugl, 2022; Kujawa-Holbrook, 2001). Therefore, this study aims to shed light on the question of how strategic efforts to shape religious characters of university students through mentoring approaches can be implemented. Our research indicates that mentoring programs can strengthen students' religious and tolerant characters through four strategic steps: 1) the selection of competent mentors, 2) formulating curricula through the wasathiyyah approach, 3) training of trainers, and 4) monitoring and evaluation. Our field observations support the effectiveness of this mentoring approach.

This research has positive implications for the development and expansion of tutorial programs based on Wasathiyyah values in other higher education institutions. Institutions can adopt this model to strengthen tolerance and religiosity among students. Additionally, the implications of this research show that a curriculum based on Wasathiyyah values is significantly relevant in enhancing students' tolerance and religiosity. Educational institutions may consider integrating these values into their curricula to create a holistic learning experience. This underscores the need for intensive training and education for mentors to ensure they have the skills and knowledge necessary to effectively transmit Wasathiyyah values to students.

The research findings may have limitations in generalization due to the focus on a specific tutorial program at a particular educational institution. Therefore, the results of this study may not be directly applicable to different educational contexts. Furthermore, we acknowledge that limitations in student participation in the mentoring program can impact the representation of research outcomes. Factors such as the level of participation or the degree of students' engagement may influence the generalization of results. Therefore, we recommend that future studies explore the social impact of this program beyond academic settings, such as examining students' involvement in social and humanitarian activities. Additionally, research could be developed to further explore the influence of parental involvement in strengthening Wasathiyyah values among students.

CONCLUSION

The exploration study of a tutorial program that internalizes the values of Wasathiyyah in enhancing the religiosity and tolerance of students based on mentoring highlights the importance of an inclusive and harmonious approach to religion and beliefs. This program aims to create a campus environment that respects and supports diversity, while increasing awareness of the importance of leading a balanced and moderate life. Through the selection of qualified mentors, the choice of a curriculum based on Wasathiyyah principles, mentor education and training, regular tutorial sessions, the formation of inclusive communities, and ongoing research and evaluation, this program can be an effective means of promoting tolerance and religiosity based on Wasathiyyah values among students. Collaboration with relevant stakeholders is also crucial to support the success of this program. Therefore, these efforts can contribute to shaping a generation of students who are more inclusive, tolerant, and religious. Further research can be conducted by adopting a comparative

study approach among various educational institutions. This can provide further insights into the effectiveness of this program in different contexts.

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