

Strengthening the Moderate Character of Students' through the Co-curricular Islamic Education Tutorial Program at Public Universities

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ABSTRACT

This study aims to investigate the Co-curricular role of the Islamic Education (PAI) Tutorial Program in strengthening the moderate character of students at public universities from the perspective of Emile Durkheim's collective social theory. A qualitative approach and case study method were chosen to investigate information from participants through documentation, interviews and observation. The data were analyzed through the stages of reduction, display, and drawing conclusions. The results of the study found that within a collective social framework, the PAI Tutorial Program policy is part of social responsibility that is rolled out rationally and strategically as a control effort carried out by the university by considering facts of religious understanding and behavior, as well as the phenomenon of radicalism. To strengthen the moderate character of students, this program is carried out consistently in objectives, materials, and activity units so as to support social functions through explanation and sharing of religious knowledge, role models, discipline, attitudes and open views, mutual respect and appreciation for differences of opinion, the attitude of accepting or rejecting views is based on strong arguments, and the strengthening of adab in the era of globalization. Meanwhile, to strengthen these social responsibilities and functions, this program fulfills two moral elements, namely being binding with the application of strict discipline.

Keywords: *Moderat Character, Co-curricular, Strengthening the Moderate Character*

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INTRODUCTION

Students have been recognized as having an important role in nation building. Research has shown that two of the many roles that students can contribute are creating social cohesion (Kraince, 2007), and elevating the positive image of the Indonesian nation (Fernando et al., 2020). The university must optimize the important role of these students because they are the generation that will be involved in determining the nation's future (Reichert, 2017). However, unfortunately, social cohesion and the positive image of the Indonesian nation are currently facing a number of problems, particularly regarding the understanding and religious behavior of some students who are involved in radicalism. In 2016, a video circulated of thousands of students who are members of campus da'wah organizations from various universities in Indonesia declaring a caliphate. The contents of the declaration are crucial to the

existence of Pancasila and the integrity of the Unitary State of the Republic of Indonesia (NKRI) (Subagja, 2017). Then in May 2018, one of the female students was involved in a terrorist movement at the Depok Brimob Command Headquarters (Sohuturon, 2018).

Regarding these radicalism cases, the Head of the National Counterterrorism Agency (BNPT), Suhardi Alius, explicitly asked that the declaration not be repeated and campuses would not be allowed to enter into anti-NKRI understandings and movements (Akbar, 2017). One of the counter-radicalism efforts that universities can play is optimizing Islamic Education (PAI) lectures through innovative curricular activities in them. This effort is very possible because PAI is a Compulsory Curriculum Subject (MKWK) (Indonesia, 2020), which aims to make students have religious knowledge and be obedient in practicing religion according to the Indonesian context (Indonesia, 2015a). This goal emphasizes that PAI in tertiary institutions must embody the moderate character of students, and at the same time be counter-radicalism.

Until now, research on university efforts to build the moderate character of students and counter radicalism has emphasized more on optimizing the role of PAI courses within the intra-curricular framework and innovation on the side of developing teaching materials in curriculum, methods, strategies, and the environment. So that it is different from previous studies, this study focuses on optimizing PAI courses through a co-curricular program. In recent years, for example, the majority of research has focused on developing teaching materials in the PAI curriculum on religious moderation, such as tolerance, respect, togetherness, and brotherhood (Herlinawati, 2020; Sapdi & Ali, 2022). Then, PAI lectures must be taught with the right methodology and strategy, and provide a large portion through open discussion (Chanifah et al., 2021; Maarif et al., 2022). Research by Purwanto et al. (2019), saw the importance of creating a religious campus environment so that the role of PAI courses is more optimal. Meanwhile, regarding the optimization of PAI lectures through environmental innovation, research by (Maskuri et al., 2020) proves that student boarding schools in the ma'had ta'lim system are implemented through three patterns; parenting, teaching, and Islamic education can be an alternative in strengthening student character by displaying the values of justice, balance, harmony, and moderation.

The majority of previous studies have emphasized optimizing the role of PAI courses within the intra-curricular framework and innovation in terms of developing teaching materials in curriculum, methods, strategies, and the environment. However, studies that focus on optimizing and innovating PAI courses through a co-curricular program are still lacking in information. Thus, this research is important to carry out so that the results can complement the lack of information from previous studies for three essential reasons. First, judging from its position, co-curricular is an important part of intra-curricular activities (Shilviana & Hamami, 2020), which can create an opportunity for students to gain different and new knowledge and experiences (Kovalchuk et al., 2017), so that serves to support the academic achievement and positive student behavior that has been outlined in the curriculum (Singh, 2017). Second, it is very important to strengthen the moderate character of students through co-curricular programs that optimize PAI courses so that students display a peaceful character (Qardhawi, 2010), tolerant and respect differences, and at the same time act as an effective effort appropriate for counter-radicalism (Kadi, 2022). Third, based on preliminary studies, the PAI Tutorial program involves students as peer tutors, and according to Cauffman and Steinberg (2000), even though students have shown social

responsibility, they are still classified in the late adolescent to early adult phase, where the role of peers are very influential on their morals and character. We use Emile Durkheim's collective social theory as a framework and case study method to investigate the focus of this research on how the PAI Tutorial Program co-curricular role of to strengthen the moderate character of students in public universities. Collective social is an approach related to character education that includes social responsibility (control and consideration), the function of moral education, and elements of morality (Snarey & Samuelson, 2008).

METHOD

Design

This study chose a qualitative approach using the case study method from Yin (2009). This method was used because this research aims to investigate an activity in a unit, namely the PAI Tutorial Program Co-curricular PAI Tutorial Program at the Universitas Pendidikan Indonesia in Bandung City, West Java (Prihatsanti et al., 2018). In addition, the selection of this method is also appropriate because case studies can be applied to educational contexts (Johansson, 2007). The educational context referred to in this study is the tutorial program which is a co-curricular activity of the intra-curricular organization of PAI courses (Hartley, 2004).

Procedure

Because the investigation begins by referring to a theory as a framework, we choose a descriptive case study type with a holistic design (Yin, 2009). The procedure in this design takes five steps. First, formulate research questions, namely why and how does the PAI Tutorial Program exist and be carried out as part of co-curricular activities for PAI courses? Second, constructing the 'if' prepositions from collective social theory. The proposition of this research is "if the collective social function of the PAI Tutorial Program plays an optimal role, then the moderate character of students can be strengthened". Third, determine the unit of analysis, namely policy, implementation, and evaluation of the PAI Tutorial Program. Fourth, the logic that connects data with analysis using collective social theory which includes social responsibility, the function of moral education, and moral elements. Fifth, the criteria for interpreting the findings consist of social responsibility; control and judgment, program functions; explanation, exemplary and guidance, and moral elements; discipline and attachment.

Participants

In this research, 54 participants were involved. We consider their experience and involvement in the PAI Tutorial Program. They consist of; Chairman 1 (Male, 64 years old, Head of PAI Tutorials, period 2007-2016), Chairman 2 (Male, 61 years old, Head of PAI Tutorials, period 2016-2019), Chairman 3 (Male, 47 years old, Head of PAI Tutorials, period 2019-present), PSDI Division (Female, 29 years old, Human Resources Development Sector/PSDI), 5 PAI Lecturers (Males, 36-64 years old), Chair of the Board (Male, 22 years old, Head of the Board from Students), 20 Tutors (Male and Female, 20-22 years old, Tutor on tutoring activities), and 24 Tutees (Male and Female, 18-19 years old, Participants in the PAI Tutorial Program).

Data Collection

Three data collection techniques were used in this study. First, documentation about to the co-curricular activities of the PAI Tutorial Program. The documents we investigated included university policies, the manual for the implementation of the PAI Tutorial Program, reports on the revitalization of the PAI Tutorial Program in

countering radicalism, as well as documents on the PAI Tutorial Program in the form of YouTube videos. On YouTube, an important explanation is obtained about the history of the PAI Tutorial Program from one of the founders. Second, interviews with the chair of the organizing program (lecturer), human resources development sector (lecturer), PAI lecturer, chair of the board (students), tutors (students), and tutee (students). Third, direct observation of the implementation of PAI Tutorial activities to corroborate the findings of the documentation and interviews. The three data collection techniques were carried out during this research, from the odd semester of the 2022/2023 academic year.

Data Analysis

The collected data is then analyzed through the stages of data reduction, data display, and drawing conclusions (Miles & Huberman, 1992). We do data reduction to classify the findings and ensure that they are in accordance with the objectives of this study which refer to collective social theory. We present the data in three themes, namely: PAI Tutorial Program policy as control and consideration of student character, implementation of the PAI Tutorial Program as a function of moral education, and evaluation of the PAI Tutorial Program to explore moral elements; discipline and tutee attachment. After presenting and discussing the data, we then draw conclusions.

Research Ethics

During the research, we obtained permission from the organisers, administrators, tutors, and tutees, so that they were aware of their involvement in this research. We also obtained permission from Chair 3 to quote data from documents in print, photos, and YouTube.

RESULT AND DISCUSSION

As with the method, the findings of this study investigate the co-curricular activities of the PAI Tutorial Program as the main unit of analysis that functions as a social collective to strengthen the moderate character of students.

1. PAI Tutorial Program Policy as Control and Consideration of Student Character

Three things motivated the PAI Tutorial Program so that it later became a policy product as a co-curricular activity for PAI courses. The three motivations are expanding and enlarging Islamic teachings, responding to the university's motto as a religious campus, as well as the dynamics of understanding, and behavior of religious life on campus.

First, the existence of the PAI Tutorial Program was motivated by the strong desire of mosque activist Muslim students to expand and enlarge Islamic teachings on campus. Before changing its name to the PAI Tutorial Program, this activity was originally called taklim or Duha lectures and was not mandatory for students. At that time, this activity was intended as a gathering place for fellow Muslim students from each faculty and to discuss how to create a campus environment that supports the realization of the religious character of students (Penyelenggara, 2009). Strong motivation of the founders, this program later succeeded in becoming a product of university policy with the issuance of a Rector Decree dated December 28, 2007 number 8145/H40/KM/2007 concerning Determination of Implementation of Tutorial Activities and Appointment of Organizers of Tutorial Activities for Islamic Religious Education Subjects.

Through the YouTube document, we obtained information from Chairman 1 which corroborated the findings from the document regarding the dynamics of this program's journey. Through the YouTube source, four important things were found.

First, the history of establishing the PAI Co-curricular program by considering the situational analysis of the diversity of life on campus at the time. Second, the Human Resources (SDM) involved at the time. Third, the university's policy on the PAI Tutorial Program. Fourth, how to implement the PAI Tutorial program. Four things as quoted below:

"Around the 80-90s, the General Course (MKU) of PAI was mandated to produce students or prospective graduates who had Muslim personalities, but the environment was not supportive and the lecturers of PAI were limited. For this reason, curricular activities are needed to enrich Islamic education outside the classroom which encourages internalization. Then came the PAI tutorial program which must be followed by students. In 2007 this program officially became a university academic policy. Since that policy, the PAI Tutorial Program is well organized, there are organizers from lecturers, and technical administrators from students."

Second, the background of the PAI Tutorial Program was confirmed as a product of university policy as well as a systematic effort to support the realization of a religious campus motto. The document search found an important point to consider in this policy, namely that the university views MKU PAI as having a very strategic position and role to support the creation of a campus that is religious and capable of nurturing students to become people of faith, piety and noble character (point b). The position and strategic role of this program are determined in an effort to create a scientific, educative, and religious campus (point a). This program has strengthened its position after becoming part of a structured activity that is inseparable (co-curricular) from the PAI course (point c) (UPI, 2007). If initially it was not mandatory, then after this policy, the tutorial program became mandatory for contracting students of PAI courses.

Third, the dynamics of religious understanding and behavior of students' religious life on campus, and specifically related to the phenomenon of exposure to radicalism, extremism and terrorism. The university responded to this dynamic, and one of its agendas was to revitalize campus religious organizations, including the PAI Tutorial Program, as in Figure 1.

Figure 1. Focus Group Discussion Revitalizing PAI Tutorial Program



Focus Group Discussion Revitalizing PAI Tutorial Program in an effort to combat radicalism on campus, Wednesday, July 11, 2018. He was the Chairman of the Tutorial Program for the period 2016-2019, Head of the Department of General Education, Head of the Faculty of Education and Social Sciences, Deputy Rector of Academic Fields and Studentship of UPI, and the PAI lecturers. Regarding this revitalization agenda, Chairman 2 explained:

"In 2018, we (organizers from PAI lecturers) were asked to meet the Dean to discuss the dynamics and phenomena of exposure to radicalism, extremism and terrorism that have penetrated campuses. According to the Dean, the Rector asked the PAI Tutorial Program to contribute to counteracting it. After deliberation, we decided to carry out a Focus Group Discussion (FGD) Revitalizing the PAI Tutorial Program in counteracting radicalism, Wednesday, July 11, 2018. Revitalization was directed at developing materials and procuring tutors. Special material on the dangers of radicalism and the importance of strengthening nationalism was added. Meanwhile regarding the procurement of tutors, students from the Islamic Religious Education Study Program are required, and if they are lacking, they will be added from the Islamic Religious Education Seminar class on the recommendation of the Lecturer in charge of the class."

Lecturer 1 reaffirms and stated:

"Radicalism is due to the understanding of the Quran or hadith without knowledge (methodology). Therefore, when the proposed material interacting with the Quran should be given to the PAI Tutorial Program, and accepted."

Lecturer 2 added:

"What I know, about the Tutor one is discussed. So recruitment and training for future tutors is an important part of revitalization."

There were no tutor training activities before they became tutors on the tutoring activities, confirmation made to the PSDI Division. She stated:

"Tutors are students who are in charge of guiding the PAI tutorial group. They come from students from the Prodi of Islamic Religious Education and from the General Prodi who have been declared graduate by the Management. They will be provided with five meetings called Tutor Coaching so that they will be prepared to conduct the tutorial group both reading the Quran and discussions."

Figure 2. Tutor Coaching Activities.



October 16, 2023.

October 23, 2023

We see that the PAI Tutorial Program revitalization activity is a serious effort from the university to ward off radicalism and strengthen the national character of students. We got proof of this seriousness from the revitalization report document. In the Basic Thought section letter A Introduction number 1 point b and c, the revitalization was carried out in response to the policy of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) by optimizing all PAI Tutorial Program activities in it to build the character of integrity and love for the nation and NKRI (Penyelenggara, 2018).

From an investigation of documents, observations, and interviews regarding the PAI Tutorial Program policy as a co-curricular activity, we found two causes and two effects respectively. Two things are the cause is the high motivation of the

founders and the meeting point in harmony with the university's motto. Meanwhile, two things that became a result were the issuance of a tutorial program policy as an integral part of Islamic education courses and was mandatory. Thus, this policy confirms the position of the PAI Tutorial Program within Emil Durkheim's collective social framework as one of the university's control efforts by taking into account facts of religious understanding and behavior, and specifically regarding the phenomena of radicalism, extremism, and terrorism that have entered and exposed to campus.

2. Implementation of PAI Tutorial Program as a Function of Moral Education

As a co-curricular activity, the learning outcomes of the PAI Tutorial Program are a reinforcement of the achievements of PAI lectures. Broadly speaking, the general learning outcomes of the PAI Tutorial Program consist of strengthening aspects of students' understanding, attitudes, and religious behavior. Strengthening these three aspects aims to shape student personalities as Muslims who have a broad Islamic perspective, are obedient, and are personally implemented as good Indonesian citizens. While the specific learning outcomes of the PAI Tutorial Program include three things. First, through a textual and contextual understanding of Islamic teachings, students become individuals who have broad and open insights in the context of diverse understandings of religion and the development of an increasingly dynamic civilization. Second, within the framework of Islam Rahmatan Lil'alamin, students have thoughts and attitudes that are moderate, wise and tolerant in their daily interactions, both among people of the same religion and with people of different religions. Third, in realizing their role as religious adherents and good Indonesian citizens, students are used to practicing godly deeds in everyday life, both within the campus environment and in society (Penyelenggara, 2018).

To realize the three specific learning outcomes, Chair 3 stated:

"The PAI Tutorial Program is implemented in the form of Dhuha Lectures and tutoring activities. While the practice of practicing piety is carried out in the form of tadarus of the Quran, Duha prayers, congregational midday prayers, and Yaumiah Amaliah reflections. Duha lecture activities are directed at guiding and strengthening students' Islamic insights that are inclusive, contextual, and global based on the application of Islam Rahmatan lil'alamin. Duha lecture speakers are PAI Lecturers. Duha lecture material is arranged thematically which includes: (1) Existence, urgency, and PAI Tutorial Program policies, (2) The dangers of alcohol, drugs, adultery, and sexual deviation, (3) Mainstreaming of religious moderation in social life to counteract understanding and practice religious radicalism, (4) Morals as an indicator of piety, (5) Mosque as a center for fostering people, (6) Interacting with the Quran, and (7) Reflecting on the practice of piety to improve the Lectures on Duha and the practice of practicing piety are attended by participants who contract PAI courses."

Duha lecture activities are held on Saturday and Sunday. We were involved in direct observation accompanied by the Chairman of the Board to see the course of Duha's lectures and other activities in it. At 07.35 the tutee began to arrive at the mosque and fill attendance. After being orderly, ceremonially, at 09.00 WIB the activity began. After completing the recitation of the Quran, the activity continued with the materialization of Duha lectures by PAI Lecturers until 10.00 WIB. We observed that the lecturer's material was expanded through question and answer. At 10.00-10.40 WIB, the tutorial participants are given a break and perform Duha prayer. Tutoring activities are held from 10.40-12.00 (until midday). Tutoring activities consist of 10-15 tutees who are guided by a tutor. After they took the tutoring kit, the tutoring activity

was opened and began with recitations together (tadarus al-Quran), followed by questions and answers about daily devotional practices.

Figure 3. Opening of PAI Tutorial



Top left: Opening of PAI Tutorial, September 17, 2022. Top right: Duha Lectures, September 25, 2022 with the source ONE PAI Lecturer.

Bottom left: Discussions on Tutoring activities, October 1, 2022. Bottom right: Reading the Quran on Tutoring activity, October 30, 2022

Regarding this activity, the Chair of the Board explains:

"All involved; managers, tutors, tutee, and including the lecturers who fill the duo lectures should be on time so that the activities go smoothly and serve the tutee well."

Next, we investigate tutors' perceptions of the PAI Tutorial Program and how their experiences in tutoring practice to explore moral exemplars occur. From 20 tutors who gave information, we gained a positive perception; they felt part and more mature in opinions and appreciation of differences. Then about how they discussed and set an example during the tutoring activities, we found four important things. First, some tutors see the importance of discipline, respect for time, and equality in social relationships without distinction of religion. Second, some other tutors feel the experience of the significance of openness in their discussions. Third, because tutoring is carried out through discussion, some tutors emphasize the importance of respecting each other's differences of opinion. Fourth, there are also a few tutors who judge it is important to respect differences in views and practices of worship as long as they do not deviate. For example, Tutor 4 tells us about her experience:

"Once a tutee asked, 'What I know is that there are many mazhab of thought in Islam. Why did that happen?' I just answered like this. If we look at the railroad tracks, the further away it is as if the rails are united. Now, every Muslim group sometimes has different views, but if it is still in accordance with the Quran and the Sunnah of the Prophet, later they will meet with the truth. I feel proud to be a tutor and make me mature to practice becoming a teacher later."

Differences of opinion from the tutee and discussions are growing more on how to strengthen character appreciation of differences. It's like some tutor experienced, like Tutor 4, 6, 8, 11, 15, 20. They said:

"The difference is more about the worship, and as the cultivation of a tutor, we respect the difference as long as the foundations are strong."

As an effort to confirm the information from the tutor, it is important to explore the perceptions and experiences of the tutee. We found four important things out of 20 Tutees telling their experiences. First, some Tutee told how the tutor gave an example in appreciating differences of opinion at the time of the discussion. Second, some Tutees judge PAI's Tutorial activities have provided an understanding and how they behave to accept or reject a person's view of religion with substantial and strong arguments and tricks. Third, some Tutee, the PAI Tutorial Program is perceived as a form of giving religious knowledge and integrity of the social environment. Fourth, some others view PAI Tutorial Program activities more to the emphasis on the cult and importance of religion for the millennials in the era of globalization. Regarding the maturity of the Tutor in leading the discussion, Tutee 2 shared his experience:

"There have been differences of opinion (about the movements in prayer; qunut and tahiyat). I was involved in a debate with another friend, until our group tutor intervened. According to him, please be different but it must be on a solid basis. I feel that the debate between us occurred because of different information on religious knowledge that we received from our families, religion teacher, religious teachers at school."

As was also felt by Tutee 3, 10, 12, 15, 21, and they stated:

"Our tutors lead the tutoring activities well. We started by checking the presence, praying, reading the Quran, and discussing religions. If there is any difference, we are welcome to explain and also we have to listen to other different Tutee to explain anyway. Finally, we knew and understood the difference."

Specifically related to strengthening moderate character through tutoring activities, the research findings have implications for the importance of example and open discussion. In detail, tutoring occurs: (1) setting an example in time discipline, (2) strengthening students to have open views and attitudes, (3) strengthening the character of mutual respect and respecting differences of opinion, (4) strengthening the attitude of accepting or rejecting one's views about religion which is based on solid arguments, (5) sharing religious knowledge, and (6) strengthening adab and the importance of religion for millennials in the era of globalization. We see that the discussion that occurs in tutoring activities is an effort to strengthen the moderate character of students through strengthening religious literacy.

3. Evaluation of the PAI Tutorial Program within the Framework of the Element of Morality

PAI Tutorial Program participants are those who contract PAI courses. They are bound by this program so they must be disciplined in following all activities. As a co-curricular program from intra-curricular activities in PAI courses, we obtain several aspects that must be met by participants to obtain passing criteria. The aspects referred to, as the Chair of the Board provides an explanation are:

"(1) attending the weekly Duha lectures at least 8 meetings; (2) attend tutoring at least 5 meetings; (3) a resume of Duha's course material that has been signed by the tutor. We also explored the relationship between the passing of the Tutorial Program and the passing of the PAI Course."

Related to this, Chairman 3 gave an explanation:

"Because of its position as a co-curricular for PAI courses, the grades listed as a result of the PAI Tutorial Program clearly affect it. PAI Tutorial participant scores are submitted to PAI Lecturers according to the class being taught."

Figure 4. Example of final score for the PAI Tutorial Program

REKAPITULASI NILAI AKHIR									
TUTORIAL PAI									
SEMESTER GANJIL 2022/2023									
FAKULTAS :									
PROGRAM STUDI :									
DOSEN :									
KELAS :									
No.	NIM	NAMA	KULIAH DUHA			TUTORING	JENIS PESERTA	NILAI	KETEGORIAN
			IN	OUT	RESUME				
1			2	2	2	0	REGULER	20	TIDAK LULUS
2			8	8	8	5	REGULER	95	LULUS
3			7	7	7	4	REGULER	82	LULUS

If you do not pass, Lecturers 3 and 5 state:

"If several students in one class do not pass because they do not meet the standards in the assessment aspect, I replace them with the additional task of writing the Quran and its translation, then they explain the character values contained in it."

However, if the student really does not take part in the PAI Tutorial Program, then Lecturer 4 decides to postpone passing the PAI course. Lecturer 4 emphasized:

"Because it includes PAI course co-curricular, for students who do not graduate because they don't follow PAI tutorials at all, postponement of graduation is made, until they are declared to pass their Tutorial."

The information from three lecturers is in line with the results of interviews from five tutors. Tutors 6, 8, 10, 13, and 17 say:

"There are one to two tutees who do not graduate due to lack of attendance. I was directed by the Management that they come to the secretariat to be connected with their PAI Lecturers to get additional assignments to compensate for the lack of attendance."

Tutee 12 was declared not to have passed the PAI Tutorial Program, due to insufficient attendance. He felt the response was quick and assessed positively from the Management to continue to uphold discipline and provide justice. He described about his experience:

"My attendance is lacking because I attended the Training Center for the Inter-provincial Sports Week (POR-Prov), participated in the national championship, and competed in the 6th Indonesian Soft Tennis Championship 2022 with 6 countries participating. For that absence, I was assigned to write three letters in the Quran and its translation. Then I went to the secretariat to submit proof of the dispensation letter, the assignment that had been written, and read it. Finally, I was declared to have graduated, around December 2022."

Meanwhile, related to the habituation of charity, according to Chair 3, it focuses more on the habituation of charity practices broadly which includes ritual charity (compulsory and sunnah worship), social piety, and environmental piety which are then reported in the form of self-reflection as a form of real efforts to improve the quality of faith and piety as material for discussion with tutors during tutoring.

Through the PAI Tutorial activities, we discovered the moral elements involved in the evaluation process. Students must discipline each activity in the PAI Tutorial program, such as; Duha lectures, Duha prayer, tutoring (including reading the Quran

and religious discussions), and devout prayer. The system and management are carried out in order and support the achievement of the goal of moderate character reinforcement.

DISCUSSION

Referring to the collective social theory of Emile Durkheim which is used as a framework, this research finds three essential things. First, in terms of social responsibility, the PAI Tutorial Program co-curricular policy is rolled out rationally and strategically as a control effort carried out by the university by taking into account facts of religious understanding and behavior, as well as the phenomenon of radicalism among students. Second, this program is carried out consistently which is reflected in the goals, materials, and activity units in supporting the function of moral education to strengthen the moderate character of students through explanation and sharing of religious knowledge, setting an example, discipline, open views and attitudes, mutual respect and appreciating differences of opinion, attitude of accepting or rejecting views based on solid arguments, and strengthening of adab in the era of globalization. Third, from a moral element, this program is binding in order to discipline students.

Facts about radicalism, extremism, and terrorism that target campuses have become the university's consideration in taking preventive steps regarding the importance of strengthening the moderate character of students. This consideration is rational and strategic, because several studies have proven why students and campuses have been targeted. First, to defend its ideological mission, radical groups consider Muslim students and religious organizations to be the right targets. Second, the character of the great curiosity of Muslim students about religion has been used by radical groups in spreading religious content (including Middle Eastern propaganda) to influence evolution, from asymmetric warfare to proxies. Meanwhile, to provoke students' emotions, radical groups use narratives of jihad and heaven so they are finally willing to join (Afrianty, 2012; Arifianto, 2019; Firmansyah, 2015; Kosasih & Firmansyah, 2018).

In recent years, efforts to counter-radicalism by strengthening the moderate character of students through optimizing religious education on campus have become an issue of interest to researchers. For example, several studies view and offer an inter-religious literacy (IL) approach to communicating peaceful, inclusive, and humanist religious values (Ali et al., 2021), building student awareness of the reality of religious diversity (Burritt & Massam, 2020), including strengthening social inclusion and intercultural literacy (Cronshaw, 2021). Meanwhile, several studies support strengthening content in the development of the national education curriculum, such as religious literacy content, including nationality (von Brömssen et al., 2020), love for peace based on local wisdom (Firmansyah, 2017; Karlani & Triyani, 2021). Other studies have proven extracurricular activities to be effective in building tolerance (Fakhretdinova et al., 2020).

Unlike previous studies, this study completes the findings in terms of optimizing co-curricular activities for religious lectures. The findings of this study inform that the university has chosen the Tutorial Program co-curricular activities as part of the intra-curricular lectures on PAI. This program is intended to achieve university goals (religious campus) and national education goals. If you look at Government Regulation Number 55 of 2007 concerning Religious and Religious Education in Indonesia which functions to form a character that is faithful and pious,

has noble character, and is able to maintain peace and harmony between and among religious communities (Indonesia, 2015b), then the co-curricular Tutorial Program PAI has become a real part of striving for the realization of the country's goals. The findings of this study confirm that through this program, universities are serious about protecting students preventively from exposure to radicalism ideology which will actually harm themselves, their families, society, and even threaten the integrity of the country (Nurdin, 2015; Sofyan & Marjani, 2016). This is understandable, because according to Derezotes (2013), if a person's belief in something has become an ideological identification, then it can be detrimental to himself and others, both in the local and global community.

The seriousness of the university is also proven through consistency between policies and implementation which is depicted harmoniously between the objectives outlined, the materials provided, and the exemplary examples, as well as the form of activities as units that support the function of moral education. Consistency between issued policies and implementation is very important (Hudson et al., 2019). Referring to the opinion of Bakry (2010), there is harmonization between university policies with the objectives and materials outlined by the Organizers of the PAI Tutorial Program classified as a rational and strategic policy model. Rationally, the Tutorial Program policy was decided as a co-curricular activity of the PAI course which emphasized the aspects of benefits for students and the achievement of the campus motto. As for strategically, the PAI Tutorial Program policy, in addition to strengthening aspects of knowledge and understanding of religious teachings, also aims to respond to national issues that have the potential for friction through strengthening the moderate character of students.

As the results of this study, the process of strengthening students' moderate character is found in tutoring activities. This activity was carried out through open discussions aimed at strengthening the importance of student religious literacy. This literate character is very important so that someone can independently examine the validity of information. Research by Chan (2019) informs, the importance of religious literacy to reduce religious intimidation. This must become a habit for students amidst the dynamics of information technology and fast-moving challenges (Halafoff et al., 2020). To support it, internal and external motivation is needed (Setiawan, 2020). The findings of this study, internal motivation is persistence and courtesy (moral), and to maintain it requires external motivation from the facilitator. We see exemplary and discipline, as well as strengthening the character of being open, respectful, accepting or rejecting argumentatively, are part of the external motivation of the tutor as a facilitator.

Furthermore, an open attitude and acceptance of differences of opinion regarding religious understanding and practice indicates the moderate character of students from a religious perspective. In the view of Rahmawati et al. (2021), the appearance of an open character and accepting differences indicates psychological and sociological religious maturity. An open attitude has shown the maturity of the religious soul. Meanwhile, accepting differences of opinion shows sociological maturity which is displayed in a prosocial character. Moderate character is displayed in religious behavior caused by belief in absolute values, and in this case, the PAI Tutorial Program has transformed the students' character in a transformative way to become wise and wise Muslims (Hakam, 2008).

For the success of social responsibility and educational functions, this study emphasizes the importance of two moral elements that bind and discipline students in

the PAI Tutorial Program. Moral education is closely related to discipline, so it is good if humans have to be disciplined (Durkheim, 2012). Students are disciplined in participating in the entire series of Islamic Education Tutorial Programs which are binding as participants who are contracted for PAI courses. They must be disciplined every week to attend Duha lectures, Duha prayers, tutoring, and congregational Duhur prayers. In tutoring activities, students must also be disciplined in participating in a series of activities in it. All student activities in the PAI Tutorial Program are carried out in an orderly system and management and support the strengthening of moderate character. In their tutoring activities they are also disciplined in listening and giving opinions, and respecting different views. Referring to Watson (2008) opinion, the PAI Tutorial Program is a management system that has binding implications and demands discipline so that it supports morally in encouraging the development of empathic awareness and religious moral awareness of students. To maintain the character of this discipline, the tutor has been able to become an external motivator as a facilitator who sets an example (exemplary role model). This is because according to Maccallum (1993), the moral judgment of an individual impacts the reasoning and behavior of the assessor. Therefore, maintaining the discipline of all parties involved (besides the Tutee) is a necessity that must be shown to maintain the tutee's moral attachment to the PAI Tutorial Program co-curricular activities which they perceive positively.

This research implicated to improving the quality of PAI lectures through innovative co-curricular programs that are integrated in supporting the realization of the university's motto and national education goals. To optimize the role of the co-curricular program in strengthening the moderate character of students and at the same time counter-radicalism, this research has three implications. First, universities must quickly respond to the dynamics of the times, including the understanding and behavior of religion and diversity that are developing so that the revitalization of co-curricular programs occurs silently. Second, the importance of consistency between policies and the implementation of the PAI Tutorial Program co-curricular. Third, the importance of being exemplary from the social environment and involvement in open discussions to strengthen students' religious literacy so that they morally encourage the development of empathic concern and their moral awareness of religion.

This research is limited to co-curricular programs that are integrated into the intra-curricular activities of PAI courses. • Describe paragraph further need/areas for research or expansion of ideas. So that future research projects can be expanded to strengthen the moderate character of students through the integration of intra-curricular, co-curricular, religious extra-curricular activities, and campus culture. To investigate this, future research can broaden the research focus to public universities at home and abroad as a measure of academic diplomacy to respond to global dynamics regarding understanding, religious behavior, including the phenomenon of radicalism.

CONCLUSION

The spread of radicalism has targeted tertiary institutions, thus necessitating the strengthening of the moderate character of students. Through the viewpoint of Emil Durkheim's collective social theory, this study found that the PAI Tutorial Program co-curricular policy was rolled out rationally and strategically as a control effort carried out by the university by considering the facts of religious understanding and behavior, as well as the phenomenon of radicalism. This program is carried out consistently in objectives, materials, and activity units in supporting social functions through explanation and sharing of religious knowledge, setting an example,

discipline, open views and attitudes, respecting each other and appreciating differences of opinion, accepting or rejecting views based on solid arguments, and strengthening adab in the era of globalization. Meanwhile, from a moral point of view, the PAI Tutorial Program is binding in nature to discipline students. This study recommends that co-curricular organizers of the PAI Tutorial Program maintain positive perceptions of students through a well-maintained social collective. This research is limited to a qualitative approach, so it is necessary to objectively explore an overview of different approaches.

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AUTHOR CONTRIBUTION STATEMENT

All authors contribute equally to any part of the research; this is an agreed-upon joint project.

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