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Leaders' Policies in Countering Radicalism at Leading Islamic Universities in East Java

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Abstract

Article Leaders are the determinants of the security and comfort of the institutions they lead; this study aims to analyze and explore leaders' policies in countering radicalism in Islamic universities, including policies for new students, students already studying, and policies for Lecturers and Education Staff. This study uses a qualitative approach involving researchers as research instruments. In data collection, the rector is a key informant. Other informants are selected based on the snowball sampling technique. This process continues until the data is saturated. In addition to interviews, research data is collected through observation and written documents. The collected data is analyzed following the steps proposed by Miles and Huberman (1984), such as data reduction, data presentation, and concluding (illustration/verification). More specifically, data validation is carried out through triangulation. The results of the study show that the leader's policy for new students starts from students entering to fill out a Google form created by the religious moderation house; in PBAK, they are equipped with Islamic values that are rahmatan lilalamin and are required to reside in the mashed and madin for one year, the policy for students who are already in college through the tridharma of higher education, namely learning that inserts religious moderation values, through KKN and research and the leader's policy for lecturers and education personnel by participating in religious moderation workshops, especially for young lecturers and new education staff.

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Introduction

Higher Education is a level of education after secondary education, which includes diploma programs, undergraduate programs, master's programs, doctoral programs, and professional programs, as well as specialist programs, which are organized by universities based on Indonesian culture (Wibawa, 2019). By the objectives of National Education, the objectives of Higher Education also educate students to become human beings who believe and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation (Republik Indonesia, 2012). In addition, students have duties according to the Tri Dharma of Higher Education, namely carrying out educational activities, research, and community service (Republik Indonesia, 2003; 2012). The research and development aspect aims to produce basic and applied knowledge to address societal issues, supported by capacity building and intellectual property protections (Kauri, n.d.; Kompas.com, 2024). Community service involves the implementation of research outcomes through empowerment programs, training, and collaboration with government, NGOs, and other stakeholders (Kauri, n.d.; INCA University, n.d.).

In the last five years, the problems of radicalism, extremism, intolerance, and terrorism have still attracted public attention. Ahead of the 2018 Pilkada and the 2019 General Election, it is predicted that these problems will be a crucial topic as well as a problem that needs to be considered for a solution early on. As is understood, radicalism, extremism, and terrorism are not new problems. However, the phenomenon is quite worrying now. President Jokowi also advised the leaders of universities in Indonesia to help anticipate the dangers of anti-Pancasila movements and negative radicalism that are also spreading among students (Koran Jakarta, July 18, 2017 edition).

Recently, the world of higher education has been shocked by the results of a study that stated that some campuses in Indonesia and their students were exposed to radicalism. Setara Institut (2019) stated that 10 well-known state universities were exposed to radicalism. The ten universities include UI Jakarta, IPB, ITB, UGM Yogyakarta, UNY, Unibraw Malang, Unair, Unram, UIN Jakarta, and UIN Bandung. The highest levels occurred at IPB and ITB. Meanwhile, in the religious higher education environment (PTK), it happened at UIN Jakarta and UIN Bandung. Other news that adds to the impression of exposure to the campus world was conveyed by

R. Ryamizard Ryacudu when he was still the Minister of Defense, who stated that 23.4% of Indonesian students were exposed to radicalism.

Interestingly, the research data above shows that exposure to radicalism occurs on public campuses. Meanwhile, in Religious Colleges such as the State Islamic University (UIN) that are exposed to radicalism, the number is relatively minor. Even if traced from the Religious Colleges (PTK), which are potentially exposed, they are religious colleges that have opened general study programs (prodi) such as medicine, science, and technology. General study programs are the entry point for radicalism in PTK. The two facts above, namely, most public campuses and PTK that open general study programs, strengthen the suspicion that radicalism is widely infecting student groups in general science. Some say that this happens because most of them still understand religion in black and white. Based on this phenomenon, researchers are interested in analyzing leaders' policies to counter radicalism at well-known Islamic colleges in East Java.

Method

This study uses a qualitative method to explore the meaning of a social problem (Creswell, 2012), describing the leadership policies carried out by the Rector at Islamic universities in East Java. This study aims to answer the research questions regarding the leadership policy in countering radicalism for new students, students already in college, and the leadership policy for lecturers and education staff at Islamic universities.

The approach used is a multi-site study that tries to understand a phenomenon from one event (Eisenhardt, 1989), namely the rector's policy in countering radicalism in Islamic universities in East Java. Data collection techniques used participant observation, focus group discussions, documentation, and unstructured interviews. The data collection process was carried out when the researcher visited the research location, namely two well-known universities, UIN Maulana Malik Ibrahim Malang and UIN Sayyid Ali Rahmatullah Tulungagung, East Java.

Researchers carry out Data analysis techniques manually, where the data is interpreted, poured into a narrative based on a theoretical framework, and described in a way that leads to answers to research questions. The analysis was carried out twice, namely, on-site and multisite analyses.

Results

Leadership Policy in Countering Symptoms of Developing Radicalism in New Students

The Rector's policy for new students so that they are not exposed to radicalism at UIN Maliki Malang focuses primarily on requiring new students to take part in education at Ma'had and PKPBA for a year, as expressed by Mr. Yahya, Director of the Center for Religious Moderation (informant 1, 45 years old) as follows.

For new students, they are given a Google map to fill in the level of religious moderation; we make the questions ourselves. Fortunately, at UIN Maliki Malang, all new students are placed in Ma'had and PKPBA, making it easier to manage them. All new students are mapped to see what percentage is indicated, so that's the raw input; this Ma'had is the central facility, and the establishment of this Ma'had is very urgent to strive for and realize all of its work programs systematically.

In addition, the Chancellor suggested that in the PBAK activities, new students be given provisions on the teachings of Islam, which are polite, respectful, peaceful, tolerant, living in harmony, accepting diversity and plurality, having a sense of love for the homeland and defending the country as well as religious teachings which are Rahmatan Lil'alamin.

Figure 1. Religious Moderation Strengthening Material delivered to new students through PBAK



In addition to the two policies above, it turns out that religious moderation to ward off radicalism has become the main program included in the "IKU" (Main Performance Indicator), so officials under the chancellor follow it like multilevel marketing; this is as expressed by Mr. Saiful Mustofa (informant 2, 50 years old) as follows.

.... The Rector's "IKU" (Rector's leading performance indicator) is the first target of the program to strengthen the education system with a moderate perspective. The IKU is the first performance indicator to embed Islamic religious values in Islamic Religious Education courses loaded with religious moderation at Islamic universities.

Figure 2. IKU Document (Key Performance Indicators) of the Rector of UIN Maliki Malang

NO	INDIKATOR KINERJA UTAMA	Target Tahun 2023	Target Tahun 2024	Target Tahun 2025
1	Indikator Kinerja Utama (IKU) 1: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
2	Indikator Kinerja Utama (IKU) 2: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
3	Indikator Kinerja Utama (IKU) 3: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
4	Indikator Kinerja Utama (IKU) 4: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
5	Indikator Kinerja Utama (IKU) 5: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
6	Indikator Kinerja Utama (IKU) 6: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
7	Indikator Kinerja Utama (IKU) 7: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
8	Indikator Kinerja Utama (IKU) 8: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
9	Indikator Kinerja Utama (IKU) 9: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75
10	Indikator Kinerja Utama (IKU) 10: Rector's leading performance indicator (IKU) is the first target of the program to strengthen the education system with a moderate perspective.	70	75	75

Meanwhile, the Rector's Policy for new students so that they are not exposed to radicalism at UIN Satu Tulungagung is to require new students to follow the Madrasah diniyah program for a year, for the curriculum in collaboration with the Lirboyo Kediri Islamic Boarding School, as well as the ustadzah alumni of the Islamic Boarding School. The primary curriculum is also connected to the university and faculty curriculum; for more details, as stated by Mr. Didin Wahyudin, Head of the Center for Religious Moderation House (informant 1, 35 years old), as follows.

The policy of the rector is in sync with the activities carried out at the religious moderation house, which involves surveying new students to find out their religion. For example, when new students enter every new school year, we conduct a survey and then report it to the rector, and he welcomes it very well. The survey is via Google Form; we create a link later, and they will fill it in; the content is about their religion, one of which is where they get their religious insight, then who is their favorite Ustaz, their religious education background, all of that appears by name. The rector exclusively said that 'Madin' is a powerful trick in addition to improving reading skills

and yellow books as a medium to introduce the hasanah of Islamic boarding schools; specifically, the curriculum contains Islamic values that are rahmatallilamin.

UIN Satu Tulungagung, from the beginning of its entry for new students, has been selected in such a way because, coincidentally, the number of new students who entered was enormous, so that they could choose students who were qualified and safe from radicalism through the Google form. In the PBAK activity, materials about Islam rahmatan lilalamin were also delivered. After entering, it is mandatory to participate in Madin activities for two semesters. This rector's policy is to ward off radicalism among new students.

Figure 3. New students in PBAK received an MURI record by writing the longest calligraphy, 1,500 m.



This is in line with the statement made by Vice Chancellor 2, namely Mr. Abdul Azis (informant 2, 45 years old) (who is now the Chancellor), regarding the Leadership's policies. In this case, the Chancellor of UIN One Tulungagung is as follows:

New students must attend Madrasah Diniyah, and some are in Ma'had. If all new students live in the Pondok, it is not enough. The teachers from Islamic boarding schools cooperate with Islamic organizational institutions with the same mission to ward off radicalism. In addition, from the lecturer's side, we also equip them with an understanding of religious moderation so that later, they do not give the wrong learning material to students by participating in a religious moderation workshop held by the Religious Moderation House.

In the two leading Islamic universities in East Java, in countering radicalism for new students, the rector issued the first policy of strictly screening prospective new students so that they could choose the best students who were not exposed to radicalism; one way is that the entrance test already has a grid of religious

moderation values, second in PKPBA it is also equipped with four indicators of religious moderation that reflect Islam rahmatan lilalamin, the third requires new students to take education at Ma'had, PKPBA, and Madin which teach a moderate understanding of Islam, learn about differences (washatiah), and love for the homeland, fourth there is socialization and workshops on religious moderation specifically for new students, and fifth according to instructions from the Ministry of Religion, both campuses have a religious moderation house to socialize and implement how this religious-based radicalism can be prevented from this Islamic university.

Leadership Policy in Countering the Symptoms of Developing Radicalism for Students Who Have Entered College (Semester 3 and Above)

One of the Rector's policies in countering radicalism on the UIN Maliki Malang campus for old students is the establishment of a religious moderation house (RMB) whose program includes religious moderation workshops and religious moderation curriculum strengthening workshops, as stated by Mr. Yahya, Director of the Center for Religious Moderation (informant 1, 45 years old) as follows.

For this year, RMB has activity funds for a religious moderation workshop on the material on Islam rahmatanlilalamiin, respecting other religions, and a curriculum strengthening workshop. For learning, UIN Maliki Malang is doing insertion; several UINs make religious moderation a course. We do not insert how the four indicators of religious moderation that the Ministry of Religion has formulated must be included in the MKU (general courses) and special courses. We must combine the four values; there is a workshop and a review, so it has been running, and all the invited lecturers gathered to make the RPS; now, in each material, we will insert the four indicators. The hope is that they can deliver in class with the four indicators with an approach as a teacher/lecturer in their learning.

Figure 4, Curriculum Workshop Based on Ulul Albab, Religious Moderation and Anti-Corruption Values



Figure 5. Curriculum Workshop Based on Ulul Albab, Religious Moderation and Anti-Corruption Values

RENCANA PEMBELAJARAN SEMESTER						
MATA KULIAH (MK)	KODE	RUMPUN MK	BOBOT (SKS)	SEMESTER	TANGGAL PENYUSUNAN	
Sejarah Peradaban Islam	Pengembang RPS		2 sks	1	12 Juli 2022	
			Koordinator Rumusan MK	Ketua PRODI		
		Dr Achmad Khudori Soleh, MAG				
Capaian Pembelajaran (CP)	CPL-PRODI yang dibebankan pada MK (Lihat pada matrik CPL-MK)					
	CPL 2	Memiliki pengetahuan tentang dasar ilmu-ilmu keislaman, kewarganegaraan, filsafat dan bahasa, serta implementasinya di dalam keilmuan				
	CPL 1	Memiliki penghayatan terhadap nilai-nilai Sejarah Peradaban Islam yang tercermin dalam karakter ulul albab dan moderasi beragama dalam kehidupan bermasyarakat, berbangsa dan bernegara.				
	CPL	Memiliki pemahaman dan penghayatan secara PSIKOLOGIS terhadap nilai sejarah peradaban Islam yang terintegrasi dengan karakter ulul albab dan moderasi beragama dalam kehidupan akademik dan bermasyarakat.				
	Capaian Pembelajaran Mata Kuliah (CPMK)					
	CPMK-1	Mampu menerapkan nilai-nilai Sejarah Peradaban Islam dalam pengembangan keilmuan (sesuai keilmuan prodi)				
	CPMK-7	Mampu mengintegrasikan nilai-nilai Sejarah peradaban Islam dengan nilai-nilai ulu albab, moderasi beragama dan anti korupsi dalam kehidupan sosial secara luas.				
	CPMK	Mampu menginternalisasikan nilai-nilai Sejarah Peradaban Islam, karakter ulul albab dan moderasi beragama dalam kesadaran psikologis dan konteks keilmuan psikologi.				
	CPL → CPMK → Sub-CPMK					
	CPL 1	CPM Mahasiswa mampu menunjukkan sikap tanggung jawab, komitmen dan disiplin pada pembelajaran di kelas.				
	K 1					

Meanwhile, the Rector's policy in countering radicalism on campus for old students at UIN Satu Tulungagung through the socialization of religious moderation and in learning with the insertion of general courses and religious courses is as explained by Mr. Didin Wahyudin, head of the Center for Religious Moderation (informant 1, 35 years old) as follows.

We from the moderation house have conducted three socializations of religious moderation for all students. In our learning, we make insertions, for example, in civics education. Is there anything in civics education that can then be inserted with the values of religious moderation? For instance, in Pancasila education, the value of religious moderation is obeying the constitution. Well, that can be included there.

Mr. Abdul Aziz (informant 2, 45 years old) explained that student activities other than those included in the Tridharma of Higher Education, the curriculum, and learning are called studies outside of learning as follows.

There are student activities (HMJ) such as extra and intra organizations that we fund, which are intra. They also do the same thing by inviting Kyai and Gus, whose direction is to strengthen students' understanding of religious moderation. Those from Dema Fuad, such as Gus Idham and so on, in addition to routine activities in lectures and other events, such as sholawatan, aim to strengthen religious moderation activities on our campus.

Figure 6. UIN Satu Tulungagung Student Council Holds a Religious Moderation Seminar



In both superior Islamic universities in East Java, the Chancellor's policy in overcoming radicalism for old students is stated in the Tridharma of Higher Education, first through teaching in this case the lecturers are required to implement the context of religious moderation in learning starting from RPS, media and evaluation to their students, which is coordinated by the Vice Chancellor 1 and the head of religious moderation along with the deans and heads of study programs in each faculty, second through community service through KKN, and Religious Moderation is Still the Theme of KKN This Year, third through research and development of science, many works by students and lecturers on countering radicalism and religious moderation both in the form of theses, theses and dissertations, fourth students are equipped with an understanding of the values of religious moderation through socialization and workshops held by the religious moderation house, fifth there are student activities (HMJ) such as extra and intra organizations by inviting kyai and gus which are aimed at strengthening the understanding of religious moderation in students.

Leadership Policy in Countering the Symptoms of Growing Radicalism for Lecturers and Education Personnel at Islamic Universities

The Rector's policy in countering radicalism for lecturers and education staff at UIN Maliki Malang began with the recruitment of lecturers with a rigorous screening, one of which was in the interview, there were questions about the value of religious moderation as stated by Mr. Yahya, Director of the House of Religious Moderation (informant 1, 45 years old) as follows.

In the recruitment of lecturers and education staff on this campus, they have been cautious; in the interview test, there are religious moderation criteria

from the central Ministry of Religion that must be answered; in this case, the rector warned not to be caught out by new staff who have radical views and usually the rector himself monitors and watches over the process of recruiting new staff.

The next step is for the new lecturers and education staff to participate in a workshop on religious moderation, as stated by the rector (informant 2, 57 years old).

For lecturers, we hold workshops on strengthening religious moderation, especially for young lecturers and new education personnel. The roots of radicalism can be cut off by maintaining the narrative of religious moderation, which is carried out massively and continuously.

Meanwhile, at UIN Satu Tulungagung, according to the Chancellor (informant 2, 52 years old), the Chancellor's policy for preventing radicalism on campus for lecturers and education staff starts from strictly recruiting lecturers and education staff as follows.

Screening in recruiting educational staff and lecturers for LB, Dostab, is one of the screenings for moderation insight. Religion in the interview test, whose grid we adopted from the central Ministry of Religion, as well as P3K and CPNS lecturers, and there is also a screening. There is a special text on religious moderation. So, P3K yesterday was the first tennis skill test, and it has not been declared passed; the second test is religious moderation; this anticipates us dealing with specific problems because the lecturer in question's religious orientation tends to be oriented toward radicalism and extremism, or not.

This statement is supported by documentation data from the UIN Satu Tulungagung website regarding the Chancellor's policy in countering radicalism on campus for lecturers and education staff as follows.

State Civil Apparatus (ASN) at UIN Satu Tulungagung participated in the Professionalism and Religious Moderation Index (IPMB) survey organized by the Ministry of Religion of the Republic of Indonesia. The activity was attended by 328 ASNs and was carried out through CAT (Computer Assisted Test). It occurred at the Integrated Education Laboratory Center (PLPT) of UIN SATU Tulungagung on Tuesday (12/27/2022). The Minister of Religious Affairs of the Republic of Indonesia, Yaqut Cholil Qoumas, said via video that the implementation of the IPMB CAT must be followed by all ASN Kemenag RI, which aims to find out the Professional Religious Moderation index that will appear on the profile of ASN Ministry of Religious Affairs. In addition,

the Minister of Religious Affairs also hopes that the ASN Ministry of Religious Affairs will become the driving force of Religious Moderation in Indonesia.

Meanwhile, the Rector of UIN SATU Tulungagung, while monitoring the implementation of the IPMB survey before the test began, had a dialogue with several IPMB participants. He also reminded us about the four indicators of religious moderation. "There are four indicators in religious moderation, namely national commitment, tolerance, anti-violence, and accommodating to local culture," said the Rector before leaving the room.

Furthermore, after the new staff is accepted, lecturers and education staff will participate in a religious moderation workshop, as explained by Mr. Muhtadi Anshor, Vice Chancellor 1 (informant 4, 50 years old).

For lecturers, they are included in a workshop on strengthening religious moderation held by the moderation house. New lecturers are required to participate, but old lecturers are already moderate. It is also like that for education staff; they are included in a workshop with young lecturers.

The two leading Islamic universities in East Java have stringent policies for the rector of lecturers and education staff in recruitment and screening of moderate insight. Religion in the interview test, whose grid is adopted from the central Ministry of Religion, and additional insight is given through a workshop on strengthening religious moderation. In addition, lecturers are also motivated to deepen by conducting research and scientific publications on religious moderation so that they will enhance the insight that is transmitted to their students so that they are not exposed to radicalism; third, educational staff serving students already have SOPs so that students are satisfied and comfortable in administrative services at these two campuses which are inseparable from the values of religious moderation and fourth, lecturers and education staff who are already ASN Kemenag RI are required to take the IPMB CAT which aims to determine the Professional Religious Moderation index that will appear on the profile of ASN Ministry of Religion.

Discussion

Leaders' Policies in Countering the Symptoms of Growing Radicalism in Islamic Universities

The research results on the leadership policy for new students began with strict recruitment so that the best students who were not exposed to radicalism could be selected. This strengthens the opinion of Tilaar, HAR, and Riant Nugroho that when viewed from an educational perspective, in carrying out these educational tasks, specific arrangements are needed so that the educational goals expected by stakeholders of the academic institution can be achieved (Tilaar, H.A.R. dan Riant Nugroho, 2008). The results of the research on new students in the PBAK activity were given provisions on the teachings of Islam, which are politeness, respect for each other, peace, tolerance, living in harmony, accepting diversity and plurality, having a sense of love for the country and defending the government and religious teachings that are Rahmatan Lil'alamin. Furthermore, new students must follow the learning programs at Ma'had, PKPBA, and Madin. This is because, according to the results of the research by Zusiana Elly et al., who studied the pattern of spread and acceptance of radical terrorism among students in Mataram City, they found the fact that the birth of radical Islamic groups was due to two things: first, these hardline Islamic adherents experienced a kind of disappointment and alienation because of being "left behind" by Western society. Second, there is a shallow understanding of religion among Muslims, especially among young people with a background in exact sciences and economics (Zusiana Elly et al., 2013).

The results of the research on leadership policies for students who are already in college are that to counteract radicalism in superior Islamic universities in East Java through the Tri Dharma of Higher Education, namely teaching by inserting courses with religious moderation values so that students understand the roots of radicalism and understanding religious moderation through 4 indicators through learning, this anticipates students not being exposed to radicalism, secondly for deepening through research and development of science and thirdly through community service through KKN, one of which is respecting local wisdom. Both Islamic universities have a religious moderation house (RMB) under the auspices of LP2M. According to Smith et al., the strength of policy as a system lies in human resources as elements of actors involved from the manager level to the implementer; it is also determined by the

manager's efforts in carrying out continuous renewal (Smith, G.D., Danny R., and Bobby G.B.,1991).

According to the research results of Saifuddin, the person who first revealed the phenomenon of radicalism among students in Yogyakarta in 2011. Based on his findings, Syaifuddin concluded that public universities are easier targets for radical movement recruitment than religious-based universities. Even if the facts show that radical movements are also rife and fertile on religious-based campuses, then this can prove two things. First, there has been a change within religious-based universities themselves. Second, there has been a metamorphosis of the form and strategy of the movement within the radical movements (Saifuddin, 2011).

The research results on leadership policies for lecturers and education personnel began with strict recruitment and continued with holding a religious moderation workshop driven by the Religious Moderation House. RMB also collaborated with the Central Ministry of Religion to conduct a certification test for religious moderation for all lecturers and education staff involved. The study's results strengthen the opinion of Mohammad Hashim Kamali (2015) that there are three conditions for fulfilling a moderate attitude toward religion for ASN: having extensive knowledge, being able to control emotions, not exceeding the limit, and always being careful. If simplified, the three conditions of religious moderation can be expressed in three words: must be knowledgeable, virtuous, and cautious.

The results of the study stated that religious moderation studies are routinely carried out at this Islamic university, this is to protect lecturers and education staff from being exposed to radicalism; this study strengthens the policies of leaders at several universities to anticipate the phenomenon of the spread of radicalism in the campus environment, several policymakers from both government and campus bureaucracies have made various anticipatory, preventive and curative policies to prevent the development of radicalism. This is to anticipate the phenomenon that radical groups are now targeting student organizations ranging from Campus Da'wah Institutions, UKM, and Student Organizations to campus mosques (Asriani, 2019).

Conclusion

This study answers three research questions that conclude that the leader's policy in countering radicalism in Islamic universities starts with new students who are required to follow the ma'had, PKPBA, and madin programs for one year to

strengthen their understanding of Islam, which is rahmatanlilalamin, so that they are not easily exposed to radicalism. The leader's policy for students already in college is to implement the Tridharma of higher education, which begins with teaching that inserts religious moderation values, which include four indicators in each course, research and development of science, and community service through KKN religious moderation. The leader's policy for lecturers and education personnel begins with strict recruitment screening, strengthening religious moderation values through workshops, and providing motivation to deepen through research.

Based on this conclusion, there are advantages to this superior Islamic university in East Java, whose students are rarely exposed to radicalism because it turns out that they have been protected in such a way regarding the understanding of Islam Rahmatannlilalamin. This is by the recommendation of the Indonesian Minister of Religion, who hopes that lecturers and education personnel at Islamic universities will become the driving force of Religious Moderation in Indonesia. So, it is not surprising that parents of students are now calmer about sending their children to Islamic universities.

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