

DEVELOPMENT OF RELIGIOUS MODERATE HOUSE DESIGN FOR FOREIGN STUDENTS IN MALANG ISLAMIC UNIVERSITY

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Abstract

This paper work aims to describe the design of a house of religious moderation for foreign students at the State Islamic University of Maulana Malik Ibrahim Malang. His innovative work uses the R &D (Research and Development) research method with the ADDIE (Analysis, Design, Development, Implementation and Evaluation) model. The subjects of this study were 7 foreign students of UIN Maulana Malik Ibrahim Malang. The data collection instruments were the result of the validation of religious moderation experts, the result of the validation of social experts, the result of the religious experts and the result of field trials. The type of data is qualitative obtained from suggestions from expert validators . Data collection techniques used are interviews, observation and documentation. The data analysis technique used is descriptive analysis. Based on the results of the validation of the model design of the religious moderation house by four validators, it shows that the design of the religious moderation house model is categorized as "very good".

Keywords : *innovation, development, education, diversity*

INTRODUCTION

Even 60 years old, the State Islamic University (UIN) Maulana Malik Ibrahim Malang won the award for the category of Islamic Religious College (PTKI) with the largest number of foreign students in the 2020 Appreciation of Islamic Religious Higher Education (Adiktis) from the Director General of Islamic Education of the Ministry of Religion (Rahmasri , N., 2020); (Ihsan, D., 2020). The International Affairs Office (KUI) stated that as of 2021 as many as 93 registered active students out of a total of around 500 foreign students from 40 countries (IP, Admin, 2021).

UIN Maulana Malik Ibrahim Malang provides housing for foreign students known as *mabna*, namely units of *ma'had al-jami'ah*. *Mabna* becomes a mandatory residence for bar students every year. While in *ma'had*, new students will assimilate with various ethnic backgrounds, races, cultures and religious ideologies from various parts of the country. This includes foreign students who will be part of the diversity of Indonesian students. In addition, foreign students will also know and follow the Islamic teachings adopted by *ma'had* , namely the teachings of *Ahlusunnah wal-Jamaah* which are packaged through routine programs such as reading yasin, tahlil, *Madaa'ih Nabawiyah* , *Muhadlarah* and *Ratib al-Hadad* in congregation.

During his stay at *ma'had* , of course, there were differences between fellow Indonesian students and foreign students. Differences that often occur are differences in *furu'iyah* , for example, the way of performing ablution for Indonesian students, who are predominantly Syafi'i schools, is certainly different from students from Afghanistan who are Hanafi school of thought. However, the differences that occur in the area of the Islamic branch deserve tolerance in the *ma'had* environment because *ma'had* as a unit under the

auspices of UIN Maliki Malang which implements the principles of religious moderation as the Islamic concept of *wasathiyah* (moderate).

This concept is in line with the principles of religious moderation initiated by the Ministry of Religion of the Republic of Indonesia and in accordance with the mission of the President-Vice President. Religious moderation is a view, belief, attitude and behavior that is in the middle (Kemenag RI, 2019), balanced, fair and not extreme in religion (Shihab, MQ, 2019). As a form of support to realize the work program of the Beraga Moderation House in each PTKI, the author intends to develop a model design for a house of religious moderation for foreign students at UIN Maulana Malik Ibrahim Malang.

The study on the development of the model of a house of religious moderation for foreign students that the authors have found is as follows:

1. Research that aims to build and realize a narrative of religious moderation and the establishment of a house of religious moderation at PTKIN in the demographic bonus era 4.0 (Yusuf, H., 2020);
2. Research that discusses the urgency and essence of religious moderation among students which is actualized in the form of a house of religious moderation (Syatar, Abdul, 2020);
3. Research that discusses the religious moderation house of IAIN Curup in implementing Pancasila values, moderate values and love for the homeland (Sumarto, S, 2021);
4. Research that focuses on seeding religious moderation in applied Islamic science courses and building houses of religious moderation (Salamah, Nugroho, & Nugroho, 2020);
5. Technical instructions for the house of religious moderation in the decision of the Director General of Education number 897 of 2021

Based on some of the previous studies above, the authors can find similarities and differences between the studies above. Similarities are found in themes related to religious moderation and the differences are seen in several aspects, including the establishment of a house of religious moderation (Yusuf, H., 2020); the urgency and essence of religious moderation in the frame of the house of religious moderation (Syatar, Abdul, 2020); seeding religious moderation (Salamah, Nugroho, & Nugroho, 2020); implementation of religious moderation values (Sumarto, S, 2021); and technical guidelines for houses of religious moderation in the decision of the Director General of Education number 897 of 2021, while in this paper we focus on developing a model design for houses of religious moderation for foreign students at UIN Maulana Malik Ibrahim Malang.

Departing from these similarities and differences, the existence of this paper among previous studies is both an update and an improvement. That is, previous studies are used as references and innovation ideas in completing this paper .

METHOD

This innovative work uses the Research and Development (R&D) research method with the ADDIE model. The ADDIE model consists of five steps, namely analysis, design, development, implementation and evaluation (Sugiyono, 2015). The implementation of the five-step ADDIE model is as follows.

Analysis

(1) Analysis of technical guidelines for houses of religious moderation: analysis related to concepts, principles and procedures as a form of identification in developing a model for houses of religious moderation; (2) Analysis of strategic issues: analysis of strategic issues regarding religious moderation which began to raise the basic problems that occurred. Some things that need to be obtained at this stage are forms such as conflict and violence with religious backgrounds, exclusivism and intolerance, low literacy and instant

culture, increasing student regeneration and indoctrination and identity politics; and (3) analysis of foreign students: a study of their country of origin and background.

Design

(1) Preparation of the *grand design* of the religious moderation house of UIN Maulana Malik Ibrahim Malang; (2) Design of work program scenarios; (3) Designing indicators of success for houses of religious moderation; (4) Initial planning for implementation based on indicators of the success of houses of religious moderation; and (5) the design of the evaluation instrument for the house of religious moderation.

Development

In this stage, it contains the realization of the product design, namely the design of the religious moderation house model. This development step includes activities to create and modify a model of a house of religious moderation. There are four indicators that must be achieved, namely national commitment, tolerance, anti-violence and acceptance of tradition.

Implementation

At this stage the implementation of the model design for the house of religious moderation has not yet been implemented because the product is still in the form of innovation.

Evaluation

At this stage the evaluation is carried out dynamically at each step that has been implemented. The subjects of this study were 7 foreign students of UIN Maulana Malik Ibrahim Malang. The data collection instruments are the results of the validation of religious moderation experts, the results of the validation of social experts, the results of the validation of religious experts and the results of field trials. The type of data is qualitative obtained from suggestions from expert validators. Data collection techniques used are interviews, observation and documentation. The data analysis technique used is descriptive analysis.

RESULTS AND DISCUSSION

Results

The product developed in this paper is a model design for a house of religious moderation (RMB). The model design is as follows:

- **Grand design:** *Harakah Wasathiyah*

- **Vision and mission**

Vision: Move in Harmony in Diversity Towards a Moderate Indonesia

Mission:

1. Solution movement in serving
2. Responsive movement in stepping
3. Inclusive motion in serving

- **Logo**



Logo Philosophy:

1. The orange base color symbolizes the rays of the sunset, which means that the house of religious moderation (RMB) embodies tranquility and peace in carrying out religious life.
2. The black color in the writing and the house of moderation interprets a moderate and professional attitude.
3. Ulul albab writing is a distinctive cultural foundation of UIN Malang which means spiritual depth, nobility of character, breadth of knowledge and professional maturity.
4. A house with an open door means that RMB is a space that can be accessed by all people from various backgrounds.

Development Area

The development area for the religious moderation house work program is categorized into four areas including education and training; field of study, research and publication; the field of advocacy and student assistance and the field of advocacy and community assistance.

- a. Education and training field
 - ToT (training of trainers) for the academic community of UIN Maulana Malik Ibrahim Malang.
 - Designing curriculum and syllabus for religious moderation in compulsory student subjects.
- b. Fields of study, research and publication
 - PKM-R (Student Creativity-Research Program) related to religious moderation
 - Discussions, seminars, conferences or studies on religious moderation across countries online and offline.
- c. Advocacy and student assistance
 - RMB Crisis Center: a channel for complaints on cases of violence and intolerance in the campus environment
- d. Community service sector
 - KKM (Kuliah Serving Serving) interfaith.

DISCUSSION

Application of ADDIE Model in Developing Religious Moderation House Model Design

1. Analysis

(1) Analysis of technical guidelines for houses of religious moderation: analysis related to concepts, principles and procedures as a form of identification in developing a model for houses of religious moderation; (2) Analysis of strategic issues: analysis of strategic issues regarding religious moderation which began to raise the basic problems that occurred. Some things that need to be obtained at this stage are forms such as conflict and violence with religious backgrounds, exclusivism and intolerance, low literacy and instant culture, increasing student regeneration and indoctrination and identity politics; and (3) analysis of foreign students: a study of their country of origin and background.

2. Design

(1) Preparation of the grand design of the religious moderation house of UIN Maulana Malik Ibrahim Malang; (2) Design of work program scenarios; (3) Designing indicators of success for houses of religious moderation; (4) Initial planning for implementation based on indicators of the success of houses of religious moderation; and (5) the design of the evaluation instrument for the house of religious moderation.

3. Development

In this stage, it contains the realization of the product design, namely the design of the religious moderation house model. This development step includes activities to create and modify a model of a house of religious moderation. There are four indicators that must be achieved, namely national commitment, tolerance, anti-violence and acceptance of tradition.

4. Implementation

At this stage the implementation of the model design for the house of religious moderation has not yet been implemented because the product is still in the form of innovation.

5. Evaluation

At this stage the evaluation is carried out dynamically at each step that has been implemented. After designing the model of the house of religious moderation, then validating the religious moderation experts, social experts, religious experts and field trials. After receiving validation from a team of experts with appropriate criteria to be developed, then conducting field trials twice, namely with 3 foreign students from Yemen, Qatar and Malaysia. In the second stage with 7 students namely Malaysia, Kenya, Tanzania, Somalia, Afghanistan, Yemen and Qatar with very valid criteria.

Based on the results of the validation of the model design of the religious moderation house by four validators, it shows that the design of the religious moderation house model is categorized as "very good".

CONCLUSION

The process of developing a model of a house of religious moderation begins with an analysis, followed by designing a model of a house of religious moderation which will be developed by validating a team of experts to obtain input and suggestions regarding product development as improvements. The trial of the product design model of the religious moderation house was carried out to foreign students at UIN Maulana Malik Ibrahim Malang with two trial stages.

The weakness of this product is that there are differences in local wisdom in each Islamic religious college, so in the development area it must adapt to the conditions and needs of each university while the advantages of this product are first, this house of religious moderation can be applied throughout Indonesia and country of origin of foreign students so that the principles of religious moderation can be internalized throughout the world. Second, the work program presented is relevant to the times and needs of students.

The results of the validation of the model design of the religious moderation house by four validators indicate that the design of the religious moderation house model is categorized as "very good". Thus, the design of the religious moderation house model is feasible to be applied at UIN Maulana Malik Ibrahim Malang.

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