

Development of Inclusive Understanding of Islam in Students of Jenderal Soedirman University in the 4.0 Industry Era



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ABSTRACT: Allegations of radical Islam often appear on campus. Although it tends to be in the realm of ideological struggle, it can develop into a discourse of the struggle of the Khilafah. This condition occurs because religion often appears and is used in social interactions by the goals and interests of the followers of the religion in question. So religious portraits like what is developing in higher education need to be explored further. This research is field research with a qualitative approach, which aims to examine and trace the development of inclusive Islamic understanding at the Jenderal Soedirman University Purwokerto, as a fairly large tertiary institution in Purwokerto. The data in this study were obtained using snowball sampling with triangulation techniques namely observation, documentation, and interviews. Based on research it is known that the development of inclusive Islamic understanding in students is dominated by organizations affiliated with Nahdlatul Ulama which are known to be accommodative and moderate, even though those who occupy strategic positions in intra-campus organizations are dominated by KAMMI affiliated with the Muslim Brotherhood. While the Liberation Gema which is affiliated with HTI in the campus environment is no longer visible but is still active outside the campus with closed and active dissemination of the conception of the Khilafah on social media. Although those occupying strategic positions in intra-campus organizations are dominated by KAMMI affiliated with the Muslim Brotherhood.

KEYWORD: inclusive; Islam; student; university; 4.0 Industri Era

I. INTRODUCTION

Accusations of radical Islam often appear on campus or around campus and even campus mosques. This condition occurs because religion emerges and is used in social interactions following the goals and interests of the adherents of the religion concerned [1]. So in this case, religious attributes as a reference for identity can be stored and activated following interactions, motivations and social conditions in the context of the community at hand. In line with this, religious identity can be viewed as a dependent variable, while the perpetrator's motivation and mode of interaction or social conditions are fixed variables [2]. Indonesia is known as a pluralistic nation because it holds the roots of diversity in terms of religion, language, culture, and traditions [3]. About religion, there are at least seven religions that are officially recognized by the government, namely Islam, Catholicism, Christianity, Hinduism, Buddhism, Confucianism, and belief in God Almighty. According to Amin Abdullah, the plurality of religions that live and develop in Indonesia, including various religious understandings within religious communities, is a historical reality [4].

The existence of diversity can have both advantages and disadvantages. Diversity if managed properly will result in creativity and a higher quality of life. However, diversity can also cause disadvantages, namely decreased cohesiveness caused by diverse subjective cultures. The long record of national, religious, racial, communal, and tribal strife is a stark historical fact that poorly managed diversity can wreak havoc [5]. The world of education is very influential on dynamics tolerance that developed in Indonesia. When there was a riot between religions and ethnicities, educational institutions are starting to be intrigued for the events that occurred. The big question that will arise is this how educational institutions provide roles for provide an understanding of tolerance to the community. Institution education is a place to print the nation's future generations who have noble character [6], professional and practice values Pancasila is closely related to harmony [7].

The harmony of religious communities has been disturbed by the emergence of the phenomenon of "amuk" which has been of concern to various groups recently. This happens in a community that is "thick" religiously. Based on the results of the Setara Institute survey during 2016 there were 208 incidents of violence against freedom of religion and belief which were accompanied by 279 actions. This figure has increased when compared to 2015, where there were 197 events and 236 actions. Based on a number of these incidents, violations of religious freedom mostly befall the Gafatar religious organization group (Fajar Nusantara

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Movement) with 36 incidents, the second position is 33 individual citizens, 27 cases related to the Ahmadiyah congregation, and 23 cases related to Shia.

From the results of studies of various disciplines and approaches, it seems that there is a common view that all kinds of crises are rooted in moral or moral crises. Many people consider that religious education in formal schools in Indonesia has not been successful in achieving its goals [8] [9]. Moral values such as honesty, justice, sympathy, empathy, respect, and helping the weak tend to be ignored. The failure of religion is due to the practice of education that only pays attention to cognitive aspects rather than the growth of awareness of values (religion), and ignores the development of conative aspects, namely the will and determination to practice the values of religious teachings. In practice, religious education turns into religious lessons, so that it is unable to form religious person [10].

The pattern of religious education carried out in schools including higher education can affect the understanding and religious attitudes of students. If the pattern of religious education provided by educators is exclusive, then the students' religious understanding and attitudes may also be exclusive. Likewise, if the pattern of religious education carried out is inclusive, open, and tolerant, the students' understanding and religious attitudes may be inclusive, more tolerant of religions, or different religious understandings.

In general, the Banyumas community has a very inclusive religious level, as in the survey results of the Faculty of Social Sciences, Jenderal Soedirman Purwokerto University, that the condition of harmony between religious communities in Banyumas Regency which states that it is good and very good reaches 90.50% and the level of tolerance among Banyumas Regency residents reaches 89.72%. A fairly conducive religious portrait [11]. Meanwhile, Unsoed shows a rather unique indication in understanding their religion, especially for students in exact faculties who tend to be exclusive. What kind of religious portrait is being developed in higher education needs to be further explored because the phenomenon of student involvement in movements such as Gafatar and lecturers joining the jihad to Suriah is one of the indications.

This research examines and traces the development of inclusive Islam at the University of Dj Jenderal Soedirman (Unsoed) Purwokerto. The choice of research location was based on the following reasons: first, Unsoed is a large public university in Purwokerto with 1,048 lecturers and 20,187 students. Such a large potential has consequences for its social role in a large society. Some parties view students' Islamic religious understanding as tending to be radical. Organizing Unsoed Mengaji which was attended by the Menristekdikti at the end of the period, Dr. Ahmad Iqbal, MS is one of the efforts to deradicalize and at the same time traditionalize the understanding and behavior of inclusive Islam. Second, the age of students inheriting an understanding of Islam when they study in high school is not yet mature in understanding religion, so it will be easier to be carried away and influenced by the understanding and religious attitudes of others. This reality is because religious education at the secondary school level tends only to strengthen religious ideology so that it often produces graduates who are sectarian [2].

2. LITERATURE REVIEW

A. *Patterns of Religious Relationships*

There are three types of patterns of relations between religious communities, which are shown by the ummah: exclusive, inclusive, and pluralist [12],[13]. Exclusive attitude is a view that rejects cooperation between religious communities because each claims to be the most correct. An inclusive attitude is a view that is able and willing to have relationships and cooperation with other parties [14], but only on and based on social interests because what is true is only about itself. The pluralist attitude is a paradigm of thought which argues that every religion has its truth and way of salvation so that there is no reason to refuse cooperation between them. Not just sociological reasons but for theological reasons [15]. Among the characteristics of the exclusive people, according to Fatimah, namely: (1), they apply a literal exegetical model to the Qur'an and Sunnah and are past-oriented. Because they use a literal approach, ijihad is not central in their frame of mind; (2), they argue that salvation can only be achieved through Islam. For them, Islam is the final religion that has come to correct other religions [16]. Because of that, they challenge the authenticity of the holy books of other religions. While the Inclusive have characteristics, namely: (1) because they understand Islam as a developing religion, they apply contextual methods of understanding al-Qur'an and Sunnah, reinterpreting the text. Basic texts in Islam and ijihad play a central role in their thinking (2) The Inclusive views that Islam is the best religion for them.

B. *Inclusive Islam*

An inclusive Islamic pattern emerged and was inspired by transformative Islamic ideas. Transformative Islam means Islam which always strives at efforts to realize Islamic ideals, namely shaping and changing the state of society towards Islamic ideals: bringing grace to all nature (rahmatan lil alamin). Regarding this goal, inclusive Islam aims to create a society of peace, tolerance, and mutual respect based on divine values. In more detail, several aspects can be developed from inclusive Islam. First, inclusive Islam is a concept that respects and embraces all forms of diversity [17]. Second, inclusive Islam is education that enlightens and opens the world view of students more widely [18]. They no longer understand things in a narrow pluralistic space, but they will

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have broad horizons of knowledge and insight into everything, so that blind fanaticism and claims of truth over oneself will be avoided. Third, inclusive Islam is a systematic effort to build understanding, understanding, and awareness of students towards plural and multicultural realities [19]. This is important to do because, without any systematic effort, the reality of diversity will be understood sporadically, fragmentarily, or even giving rise to extreme exclusivity. At this point, diversity will be assessed and viewed inferiorly.

Among the characteristics of the exclusive people, according to Fatimah, namely: (1), they apply a literal exegetical model to the Qur'an and Sunnah and are past-oriented. Because they use a literal approach, *ijtihad* is not central in their frame of mind; (2), they argue that salvation can only be achieved through Islam. For them, Islam is the final religion that has come to correct other religions. Because of that, they challenge the authenticity of the holy books of other religions. While the Inclusive have characteristics, namely: (1) because they understand Islam as a developing religion, they apply contextual methods of understanding the Koran and Sunnah, reinterpreting the text. Basic texts in Islam and *ijtihad* play a central role in their thinking (2) The Inclusive views that Islam is the best religion for them; Inclusive education is defined as an approach that seeks to transform the education system by eliminating barriers that can hinder every student to participate fully in education. Such constraints are associated with the problem of ethnicity, gender, social status, poverty and others. In other words, inclusive education is a service of education of children with special needs which are educated with other children (normal) to optimize the potential [20].

Inclusive in the Qur'an is an important component then called inclusive Islam, believing that all the prophets (Adam and Muhammad) bring messages from God. Islam presents two different faces in one container, namely *shari'ah* and *haqiqah* or *tasawuf*. *Shari'ah* in its elaboration with *fiqh* features Islamic exoteric aspects. This aspect sets out what is obligatory, practiced and prohibited (illegal) being done. While *haqiqah* or *tasawuf* in Islam is an esoteric aspect, teaches the achievement of the deepest Islamic experience. Islam presents two faces between *shari'ah* and *tasawuf*, although in the course of a conflict with both [21].

3. RESEARCH METHODS

This research is field research (field research) with a qualitative approach so that the entire process of extracting, presenting, and analyzing data uses a qualitative descriptive approach [22] and using a constructivist perspective, in which the researcher understands the meaning and interpretation of indigenous people in various contexts [23], [24]. The research data were obtained through interview techniques, observation, and document review. Interview guidelines are used in the form of an outline of the research theme to elaborate on the values, meanings, and views of the informants [25]. The interviewed parties included Islamic religious lecturers and other lecturers who were indicated to have a role in influencing the pattern of religious understanding of students, deans of academic and student affairs, students who took Islamic religious lectures, and studies conducted by intra and extra-campus organizations.

In observation, all phenomena (incidents and behaviors) related to the context and focus of the study were recorded and documented so that data related to the development process of inclusive Islamic understanding at Unsoed were found. This observation is mainly carried out to see and observe the process carried out by the lecturer in the context of formal learning in the classroom or companion in the context of students following studies conducted by intra and extra-campus organizations as well as the responses made by students to the course material or study given. The documentation method is used to support data mining. The documentation in question is in the form of documents from faculties and student organizations in the form of books, activity reports, and other documents that contain data and information relevant to the focus of this research. The data analysis technique used in this research is the Miles and Huberman model technique [26], [22], namely the stages of data reduction, data display, and verification or conclusion.

4. RESULT AND DISCUSSION

A. Map of Student's Religious Understanding of Unsoed Purwokerto

If you look at the religious understanding of students at Unsoed in particular, it can be seen through, first, religious courses on campus, namely Islamic Religious Education (PAI), mentoring through the Campus Da'wah Institution (LDK), religious-based Student Activity Units (UKM), including the Student Affairs Unit. Islamic Spirituality (UKKI) and Islamic Arts and Koran (USMAN) UKM, besides that the Student Executive Board also plays a role. Second, extra-campus student organizations, namely the Indonesian Student Action Unit (KAMMI), the Indonesian Islamic Student Movement (PMII), the Islamic Student Association (HMI), the Muhammadiyah Student Association (IMM), the Nahdlatul Ulama Family (KMNU), and Gema Liberation. Among the faith-based organizations in Unsoed, the KAMMI organization is quite dominant and most of the KAMMI cadres occupy strategic positions within the Student Activity Unit (UKM) or Student Organization (LK) on campus such as the Student Executive Board (BEM). KAMMI Unsoed Commissariat is considered to have a pretty good strategy so that they can occupy strategic positions in campus politics, besides the last few years KAMMI has been able to maintain its existence in the realm of Unsoed student

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organizations. KAMMI is an organization formed as an extension of the Muslim Brotherhood (Tarbiyah) and is politically affiliated with the Islamic Party, namely PKS. It is also known that not all Unsoed students are included in the organization, both intra and extra-campus. So their religious understanding also departs from the affiliation of the previous mass organizations that were followed. The Islamic religious styles of Unsoed students include Salafi, Nahdlatul Ulama, Muhammadiyah, Al Irsyad, and LDII.

B. The Role of Lecturers in the Development of Inclusive Islamic Understanding of Students in Unsoed Purwokerto

In developing an inclusive understanding of Islam for students in a university, lecturers have a strategic role, especially lecturers of Islamic Religious Education (PAI). This is because PAI lecturers are directly involved in cultivating religious understanding or studies to their students through PAI courses in the classroom. In addition to lectures, most of the PAI lecturers also guide spiritual activities on campus and conduct studies or discussions outside of lectures [27]. According to the Lecturer of PAI at the Faculty of Fisheries and Marine Sciences, Rifki Ahda Sumantri, the development of an inclusive understanding of Islam by lecturers is partially carried out in lectures, some are disseminated through social media and discussions outside lecture hours. The same thing was conveyed by Musmuallim by adding the factor of student networking, and the organizations that students participate in.

C. Islamic Religion Education Lecture (PAI)

Islamic Religious Education (PAI) in public universities is described in the Decree of the Director-General of Higher Education, Ministry of National Education of the Republic of Indonesia Number: 38 / DIKTI / Kep / 2002 namely about the Signs for Implementation of Personality Development Courses in Higher Education. In this case, PAI is used as one of the personality development courses (MPK), where the vision is to become a source of values and guidelines that can lead students to develop their personalities as whole Indonesians. The mission is to assist students in strengthening their personalities so that they are consistent in realizing the basic values of religion and culture, a sense of nationality and love for the country, applying and developing the science, technology, and art they have with a full sense of responsibility.

In line with this, the PAI course at Unsoed became University Compulsory Courses (MKWU) which is obtained by all students in the first semester specifically for Muslims. The course is in the first semester with a weight of 2 credits each week. Although it is considered that the meeting time is very minimal, it also affects students' religious understanding. As an enrichment, the material presented in lectures can then be reviewed outside of lectures, namely through study or mentoring through the campus LDK, or other issues related to religion.

The strategies carried out by Unsoed PAI lecturers in PAI lectures are as follows:

1. Material Strategy

Unsoed PAI lecturers in their lectures use the curriculum and teaching materials based on the curriculum from the Ministry of Research, Technology, and Higher Education. In this case, the teaching material used is the PAI module book. In 2019, new students are required to have the PAI module. Related to PAI material has also been expanded as needed, including enrichment related to inclusive Islamic material previously the material had not been explicitly presented in the PAI textbook published by the Ministry of Research, Technology, and Higher Education. However, according to Ulul Huda., Unsoed had conducted the FGD that he participated in several University Compulsory Subjects (MKWU) lecturers based on the First vice Rector policy, namely discusses the revision of the PAI material content used in the Unsoed environment as part of the enrichment and response to the material needs of contemporary Islam in universities.

Revision of the material in the PAI textbook is very necessary because the constellation of national and global issues continues to heat up in people's lives. In certain parts when someone stutters to respond, religion will be the final reference that is sought as a basis for determining attitudes. It is hoped that new themes that are boisterous and rowdy in public discussions will not become wild balls that have a negative impact. Response and participation are characteristics that characterize a civilized society, but if it has the potential to cause disintegration and division of the people, it becomes something bad in the dynamics of the public. So the compilation of the PAI Unsoed book was carried out as an effort to build the relevance of religious texts in various contemporary problem [28]. The proposed revision is the addition of material on the concept of modern society in Islam, tax compliance, inclusive Islam, the role of campus mosques, Muslim tolerance, Islamic economic law studies and so on. Additions related to the sub-theme of inclusive Islam which includes the theme of Islam and Modernization. A concept that offers Islamic moderation, namely a discussion that examines a more moderate religious attitude in the era of modernity.

According to Ulul Huda, a moderate attitude needs to be instilled in the millennial generation like today. A religious attitude that is tolerant, assertive but polite, not radical, puts forward tabayun (clarification) and is not extreme. Along with the times, the addition of textbook content needs to be adjusted, for example, the addition of morals or ethics in communication, ethics in learning and society. According to him, the revision is considered urgent because of the very drastic change in the thinking paradigm of the millennial generation, including changes in student behavior, challenges in information technology and contemporary popular culture.

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According to Munasib, Lecturer at PAI, Faculty of Health Sciences, it is important for students to understand religion more broadly and inclusively. Using religion as a guide for a more purposeful life. Along with the dynamics of life, religious moderation is needed as a way of managing diversity in society. So that the delivery of material about moderate diversity in the complexity of society really needs to be conveyed to students, especially through PAI lectures. Several fundamental themes have been studied together on an ongoing basis, so that the expected content can be more optimal, including leadership in Islam, science and technology in an Islamic perspective, contemporary Islamic law and so on.

The latest revised PAI module in 2019 states that the material contained in the PAI module includes [29]:

- a. The essence of religion, with the discussion of: the meaning of religion, the classification of religion, the function of religion, the human need for religion
- b. The concept of divinity, with the discussion of divine philosophy in Islam, theology in Islam, faith in Allah, the implementation of faith and piety in modern life
- c. Human nature according to Islam, with the discussion of understanding humans, the typology of humans according to Islam (believers, infidels and hypocrites), human responsibility (as servants of Allah SWT and as khalifah of Allah SWT), the purpose of human life (dimensions to worship, worship and surrender)
- d. Sources of Islamic law, with a discussion of fiqh sharia, the objectives of muqashid sharia law, sources of Islamic law in the Koran, sources of Islamic hadith law, sources of Islamic law with ijtihad (legal basis, ijma, qiyas), application of Islamic law
- e. Ethics, morals and morals with a discussion of the notion of moral and moral ethics, the relationship of moral science and other sciences, the virtues of noble morals, methods of achieving noble morals, the scope and implementation of morals in life
- f. The relationship between Islam, science and technology, with an introductory discussion of science and technology, philosophy of science, Islam and science, the character of Muslim scientists
- g. Religious harmony, with the discussion of people living in groups, harmony in the Indonesian format (harmony between religions and the government, harmony between people of different religions, internal harmony among members of the same religion, ukhuwah dinyah), discourse on the division of the people, guidance on verses of the Koran in encouraging unity
- h. Politics, state and society in Islam, with a discussion of the political paradigm of Islam, Islam and political insight, Islam-law and politics in the context of the Indonesian state, the state in an Islamic perspective (the definition of the state, the caliphate system, Imamat, and Imarah as political institutions), relations Islam and the state (balad and sha'ab), civil society
- i. Islamic economics, zakat, waqf and taxes with the discussion of Islamic economics, zakat, waqf, tax and zakat
- j. Culture in Islam, with the discussion of humans, religion and community culture, cross cultural history and civilization in the Islamic world, cross cultural history of Islamic civilization in Indonesia, Islamic dialectics with culture, Islam, traditions, customs and culture, acculturation of Islam with culture, syncretism religion and Islam, cultural religion and heresy, religion, culture and its problems, Islam is facing the millennial culture and industrial revolution 4.0, the strategy of Islamization and preservation of the Islamic culture of the archipelago
- k. Mosques and community guidance, with a discussion of the role and function of mosques on campus (building a religious atmosphere on campus, coaching compulsory prayers, coaching in Friday prayers, coaching activities in the month of Ramadan, Islamic tutorial programs, campus da'wah institutions, Islamic studies centre, holiday activities Islam), mosques as centre of civilization, and mosques as sources of Muslim intellectual regeneration
- l. Islam and modernization, with the discussion of history and modern thought, Islamic modernism, Islam and modernization (orders to use reason, natural order according to divine provisions, Muslims are prohibited from only becoming followers), Islam is facing the millennial era, the role of Islamic students in the modern era (ijtihad and becoming an innovator, optimistic attitude, the role of muta'alim, humanist and egalitarian, colouring globalization).

Based on the content of the material above, it is sufficient to show that students are directed into a comprehensive and moderate understanding of religion, but it also depends on the lecturer who is capable, whether the lecturer is able to bring students into an inclusive understanding or not. Because it is not uncommon for lecturers to teach according to their religious understanding, of course it will lead their students to have a similar understanding.

2. Teaching Strategy

In PAI learning is conveyed empirically problematic [5], so that students are actively expected to be able to integrate religious teachings with the social problems they face. This is important in relation to the social formation of students, in which students are trained to use religious perceptions of the realities of life. More than that, students are agents of social change. Regarding the teaching strategy of PAI lecturers using interactive dialogue methods. Lecturers invite students to think openly with various points of view. The material is delivered through lectures with presentation slide media or audio visual.

The approach used in teaching is the dialogical approach, where the approach is used to give each other space for students to express opinions regarding both religious understanding and various religious issues, thereby fostering students' critical reasoning and sharing and clarification (tabayun). So with a dialogical approach will form an inclusive academic atmosphere and provide a

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tolerant understanding of religion and multicultural insight and not doctrinaire-normative in nature. This means that religious education is not taught in a particular religious context. Second, a rational approach, where the approach is carried out using ratio in understanding religious teachings. A person using their intellect is able to distinguish which one is good, which one is better, and which one is not good. Lecturers take a rational approach by giving the role of reason in understanding and accepting the truth of religious teachings. Third, the anthropological approach. In order to provide a comprehensive understanding of religion so as to be able to form an identity and build moderate student character and understanding, PAI lecturers also use an anthropological approach, where this is done to understand religion by looking at religious practices that grow and develop in society. Through this approach, religion is something that is very familiar and close to the locality and the problems faced by the people by attempting to explain and provide resolute and contextual answers. So that it provides an understanding that religion grows and develops according to the culture in which humans live. In the context of Indonesia, Indonesian Muslims do not necessarily become Arab-Arabian Muslims, feel foreign and antipathy to the cultural locality in which they live, so that they are deprived of their own national identity.

According to Musmuallim's narrative, when delivering material, for example material about the caliphate, it does not necessarily justify that the system is the most correct or the most wrong, but leads students to understand that the state system of the caliphate is not properly manifested in the Indonesian context, accompanied by comprehensive explanations to students, including related to various schools of thought in Islam. This is conveyed as a whole to students, so that it opens a broader mindset to students, especially in terms of understanding religion and how to be religious in a pluralistic Indonesian context. "We always try to make students Islamic, but also strong nationally. Then he became a Muslim in Indonesia who could protect his diverse nation". It's just that usually certain people win the hearts of students who are excited, so that they can encourage students to join certain groups. However, all PAI Unsoed lecturers try their best, at least in class, either in personal discussions or in institutional activities.

3. *Deepening Read and Write al-Qur'an and Tafsir*

Apart from taking PAI lectures in the classroom, PAI lecturers also provide assistance to students outside of lectures (PAI extracurricular activities). This is so that students are not textual, and accept just about every understanding or problem, so students are provided with a study of the interpretation of the Koran, including reading and writing the Koran. This is important to remember al-Quran is a guideline for human life, especially Muslims, as well as a differentiator between haq and vanity, so humans, especially students, should study and internalize their understanding and apply it in their daily activities for the realization of human natural ideals in a good life. the world and the ultimate goal of that life, namely the hereafter [30]. This enrichment is held so that students in understanding the holy verse are not mistaken with the meaning of the verse. Reading and writing and interpretation of the Quran are given at the beginning of a new student lecture. This stage is to map the level of students' basic mastery of the al-Qur'an.

As previously explained, Unsoed students were quite varied in their mastery of reading and writing the Quran. The mapping aims to classify students' basic abilities in writing and reading the Koran. The results of the mapping are used as the basis for managing PAI lectures. This is deemed very necessary, because it supports PAI lectures. As for making it easier for students to understand the verses of the Koran, it is equipped with the interpretation of the Quran. According to PAI lecturer at the Faculty of Mathematics and Natural Sciences, Faton Achmad, the strategy of deepening the reading and writing of the Koran was developed classically through the Mathematics and Natural Sciences program. According to Faton, the MIPA Mengaji program is part of an effort to deepen the reading and writing of the Koran for Muslim Mathematics and Natural Sciences students in order to provide basic skills in understanding the Koran. In its development, one must know the repertoire of interpretation. MIPA Mengaji is oriented as an initial provision, the development of which is continued in thematic Islamic Education learning supported by facilities and infrastructure and effective time.

Musmuallim added that the al-Quran deepening activity at the Faculty of Engineering was carried out every Monday and Thursday, using the multi-level learning method, namely he conducted a BTA ability check for students as a tutor for deepening al-Quran, especially for new students. The selected tentors received guidance from themselves, which was then passed on to new students. The Khataman al Quran agenda enters 2018, simultaneously carried out by all Unsoed elements, both students, the academic community, even involving mass organizations and students from Islamic boarding schools in Purwokerto as well as several interfaith figures who are members of the Banyumas Religious Harmony Forum (FKUB). The event entitled "Nusantara Mengaji" with the theme "Spreading the Spirit of the Republic of Indonesia, Forming a Qurani Generation was held at Graha Widayatama Unsoed. According to former Unsoed Rector Ahmad Iqbal, said that al-Qur'an campus was intended as an effort to build the mentality of all students so as not to be contaminated with various radical ideas.

4. *Conducting Coaching and Supervision of Mentoring Activities at Campus Da'wah Institution (LDK)*

In general, PAI lecturers become supervisors of the Islamic Spiritual Activities Unit (UKKI), both at the central level and in each faculty, where there is a Campus Da'wah Institution (LDK). The mentoring activity at Unsoed is an Islamic Religious Assistance Program (P3AI). In P3AI, there are guidelines for mentoring material. Based on the author's analysis of the mentoring material,

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there is nothing that leads to exclusive understandings and even leads to radicalism, instead it leads to the concept of inclusive Islam. The concept of inclusive Islam can be seen in the material "Islam Brings Peace", which in this material explains how the concept of Islam is Rahmatan lil 'alamin and universal. In addition, the material "Muslim Character". Where the concept of a Muslim character refers to a reflection of an individual who has implemented the five pillars of Islam.

First, shahadatain personality. Where the personality is obtained by the individual after saying two sentences of the creed and understanding the nature of his speech and realizing all the consequences of his testimony. Syahadatain 's personality includes cognitive aspects with a sincere heart awareness and psychomotor aspects by performing all actions as a consequence of his testimony. So it can be said that the syahadatain becomes the basis for building theological awareness for its activists. Second, the mushalli personality. This personality can be possessed by the individual after performing the prayer properly, consistently, orderly, and sincerely, so that he gets wisdom from what he does, so that prayer can be used as an individual's shield against evil deeds. It is stated in the hadith that prayer is a mirror of individual behavior, if the prayer is good then the behavior is also good. Third, the shai'im personality, where this personality is obtained after fasting with faith and piety, so that he can control himself well. Fourth, the muzaki personality, where the individual gets this personality after paying zakat sincerely so that he gets wisdom from what he does. This personality is a person who is sociable, generous, open (inclusive), daring to sacrifice, not arrogant, has a sense of empathy and social sensitivity and is easy to adapt to other people, even with people who are different in terms of status, ethnicity, culture and religion. Fifth, the personality of the hadj. This personality is based on the assumption that people who carry out Hajj have a personality that is patient in passing through dangers and trials, is flexible, egalitarian, inclusive, tolerant and good at getting along with others, dares to sacrifice or abandon their status, position, and belongings in order to achieve equality and togetherness (ma'yyah) with each other in order to get the pleasure of Allah SWT. If these material points highlight the invitation to become a devout Muslim person, with the name of ma'ruf nahi munkar and humanisty.

However, the mentoring was also used as a vehicle for conveying fundamental religious understandings by some elements, although not comprehensive but only partially infiltrated. According to Ulul Huda, now the mentoring program has begun to be revitalized, so that the mentoring program is not inserted by people who have certain interests, especially the ideological interests of a fundamental group. As for the implementation, it emphasizes more on inclusive religious activities. In this case, the tutors are senior students. The lecturer holds the material guideline contained in P3AI which has been adjusted to the guidelines issued by the Menristekdikti, as a guideline for supervising and coaching mentoring activities.

Now, mentoring activities at Unsoed are being organized. The majority of PAI lecturers were handed over to PTAIN graduates, the majority of whom also had NU or washathiyah backgrounds, so they tended to be moderate. Meanwhile, Abdul Rohman regretted the perception that mentoring activities were used as a vehicle for providing radical insights. Even though they are currently having high enthusiasm in studying religion. The mentoring activity is one component of the assessment and is included in the task of the structure of the PAI course with a weight of 10-20 percent, which actually becomes a provision for students to fortify themselves against the phenomena of religious radicalism and terrorism that are being widely discussed by the public. In addition, the character of Unsoed students should be developed according to the character of the Commander General Soedirman, where he is a religious and nationalist.

This was confirmed by Muhammad Riza Chamadi, although the mentoring activities that have been associated with Rohis, in this case the Campus Da'wah Institution is often seen as a vehicle for planting seeds of extreme Islamic understanding, especially since most of the Unsoed Student Organizations and UKM are enlivened by cadres from KAMMI, but actually in the process of their activities, they do not show extreme things and even are not exclusive, they are just starting to open up, it's just that in terms of religion they have high discipline, and the use of diction such as ikhwan, brother, ana, antum and so on are still used. However, according to him, this also cannot be used as an indicator that they have radical views. Now PAI lecturers have entered the structure of the student Islamic activity network. Only according to him some lecturers are included in the LDK structure as supervisors, which already has a grand design of the activity and the form of the activity.

So PAI lecturers who are coaches do not really change the nomenclature in the organization. However, the PAI lecturer in this case tries to supervise, if there is a study involving ustad from outside, the supervisor will ensure the ustad background and what material will be delivered. On the other hand, PAI lecturers in the study also internalized moderate understanding of Islam, for example, how to live religion in diversity. According to him, through LDK, it can actually be used as a structural movement that can dampen understanding and actions that lead to radicalism. If viewed theologically, LDK has a strong doctrine of religious understanding that Islam is a total system. Islam is the best solution in answering the challenges and problems of humanity, especially the problem of student morality. Islam does not only talk about individuals, but Islam also regulates social relations (ukhuwah basyariyah). So the contextualization of the text with the social reality encourages LDK to take part more in the social, education and advocacy fields of the people.

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D. Contribution of Campus Organization to the Development of Inclusive Islamic Understanding for Unsoed Purwokerto Students

Student organizations become institutions that color the dynamics of students in higher education. The existence of this student organization departs from the need, the interest of students to support students in developing their own capacities, especially in developing soft skills, because only studying in the classroom is not enough, which only relies on academic-oriented courses only. As previously explained, the student Islamic organizations at Unsoed Purwokerto are quite diverse. The student organizations are divided into two, namely intra-campus student organizations, in this case there are LDK UKKI (centre) and LDK UKI (faculty level) and USMAN. Meanwhile, extra-campus student organizations include KAMMI, PMII, HMI, IMM, KMNU, and Gema Liberation.

Even though their position outside the campus, the extra-campus organization plays a role in supervising and providing assistance to campus policies and not being allowed to leave the signs of the Tri Dharma Perguruan Tinggi. This is due to the vision and mission of an extra-campus organization that accommodates students in various aspects [31]. The contribution of student organizations in developing an inclusive understanding of Islamic religion in Unsoed students is as follows:

1. Islamic based Intra-Campus Student Organization

a. LDK Student Affairs Unit of Islamic Spirituality (UKKI)

The presence of LDK on this public campus, especially in Unsoed, does give a touch of Islamic color, where it is known that public campuses are very minimal in their religious development if they only rely on compulsory PAI courses which students only get for one semester and have a weight of 2 credits in one week. Unsoed Islamic Spiritual Activities Unit (UKKI) is a Student Activity Unit which is engaged in the propagation of Islam at Unsoed. In each faculty the name is the Islamic Spirituality Unit (UKI), with different names, for example in the Faculty of Biology the name is UKMI (Islamic Student Activity Unit) and in the Faculty of Agriculture the name is GAMAIS (Islamic Student Family) and at the Faculty of Economics and Business the name is FULDFEI (Ukhwah Forum of the Indonesian Ecnomoi Faculty). The foundation of al-Qur'an (Dustur Illahi) used by UKKI is based on Surah an Nahl verse 125:

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن

"Call (humans) to the way of your Lord with wisdom and good teaching, and argue with them in a good way".

2. Islamic Arts and Qur'an (USMAN) UKM

Islamic Arts and Al Quran UKM (USMAN) is an UKM in Unsoed that develops soft skills of students in the fields of Islamic arts and the Koran. The fields being developed include: recitation, tahfidz and tafsir, hadrah, saman dance, calligraphy. USMAN seeks to foster awareness of the tradition of Islamic teachings in the forum for Islamic arts. USMAN is mostly enlivened by students from NU circles. The grand agenda held by USMAN was the Jenderal Soedirman Islamic Festival in Central Java-DIY and Unsoed Bershalawat. The competitions held included: MTQ, MHQ, calligraphy and hadrah. For this Unsoed prayer activity, various elements were attended, both from within Unsoed itself and from outside. The 2019 Unsoed Bershalawat was hosted by Habib Ali Zainal Abidin Assegaf and Grop Hadrah az Zahir Pekalongan.

As we all know that Islam plays a very important role in creating an environment and developing the arts or arts. Art in Islam is art that can express the beauty and concept of tawhid, the Islamic norms of values that convey the message of the Unity of God. So art as a universal language can be used as a means of imparting ma'ruf nahi munkar (inviting goodness and fighting evil) and creating a civilized and moral life. In addition, art will hone sensitivity and soft feelings, and cultivate beauty and truth towards material-spiritual balance. Therefore art can fulfill physical and spiritual needs, and is an expression of gratitude as rahmatan lil'alamiin.

b. Extra-Campus Student Organization

Extra-campus organizations (hereinafter written as Ormek) even though they are located outside the campus, they play a role in assisting various policies issued by the campus. The guidelines are not leaving the Tri Dharma Perguruan Tinggi. Ormek became productive land and progressive enough in the formation of cadres and was able to realize the vision of the student movement. Extra-campus organizations when viewed from their affiliations, namely PMII (Indonesian Islamic Student Movement) and KMNU (Nahdlatul Ulama Student Family), where the two organizations are affiliated with the Islamic organization Nahdlatul Ulama (NU) which is known as a moderate organization (washathiyah). In addition, IMM is affiliated with Muhammadiyah and HMI which is known as an organization that is quite accommodating and accommodating various opinions. However, quantitatively, the membership and control of strategic positions in the organization's campus are still somewhat inferior to the KAMMI (Indonesian Muslim Student Action Unit) and the manifestation of its party, namely the People's Welfare Party.

As for the contribution of extra-campus organizations in developing inclusive Islam to students, it can be concluded that in general both UKKI / UKI, KAMMI, HMI, IMM, PMII, and KMNU make efforts to: first, establish partnerships with universities and are affiliated with intra-campus activities. Second, internalizing friendly Islamic values and campaigning for Islamic moderation both directly and through social media. Third, maximizing the role of organizational figures as role models both on and off campus. Fourth, holding formal activities by conducting discussions and traditionalizing dialogue in every activity. Fifth, strengthen

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national insight. Sixth, getting involved in the activities of interfaith organizations such as FKUB Banyumas, Gusdurian and others. Seventh, developing student interest talents such as music, theater and hadrah and the art of al-Qur'an. Based on interviews with students and lecturers, it is known that KAMMI is quite dominant in the intra-campus organizational strategic position and claims that its members are mostly from other organizations. As an organization that was born from the antithesis of restraint during the New Order era against the socio-political freedom of the campus world, KAMMI seems to be an escape for campus da'wah activists who only have activities in the small halaqah-halaqah mosque on campus. This is because its unexpected appearance is an initiative that was born from the Muslim campus.

KAMMI in conducting well-structured regeneration such as Tarbiyah and Ikhwanul Muslimin by spreading the Tarbiyah Pan Islamism ideology in the style of the Muslim Brotherhood. KAMMI tends to want and support Islamic law such as the seven words abolished in the Jakarta Charter, but still recognizes the nation state. However, KAMMI Unsoed which currently controls BEM Unsoed is quite open (inclusive) with other parties. KAMMI Unsoed is willing to work together with other extra student organizations, whether these organizations have different Islamic streams or different religions and ideologies. The Liberation Student Movement (Gema) which stands for HTI had developed in Unsoed, especially when HTI had not been dissolved. Interestingly, at that time there was no real physical resistance, aka the movement to reject them. Even though they also have activities in the Unsoed environment. The peak of the real action against HTI activities and had become a public conversation was when the HTI Muslimah Congress would be held at the Unsoed Faculty of Agriculture in 2015. The MHTI Congress was later rejected by several extra-campus organizations that are members of the Cipayung Forum, namely PMII, HMI, GMKI, GMNI, and PMKRI. They took to the streets and made banners reading "Forum Cipayung Refuses MHTI Congress in Unsoed". Apart from the congress being considered as treason and HTI deemed against the ideology of Pancasila, there was also no permit letter to hold the congress in Unsoed. So these activities are considered illegal. Meanwhile, KAMMI and FMN, which cannot be said to be left or right, agree that physical rejection of certain organizations is an act that is not good and lacks fear. After HTI was dissolved, the movement of Gema Liberation was not so massive both on campus and outside the campus, but it was indicated that it was still carrying out movements in a closed manner. Based on observation which the author has done through searching the Facebook account of Gema Liberation Purwokerto is still active and often shares articles about the caliphate and conceptions related to HTI.

CONCLUSIONS

The religious understanding of Unsoed students is quite diverse and tends not to be comprehensive. This can be seen from several structures in charge of Islamic religious education, namely MKWU PAI and LDK at the university level (UKI) and at the faculty level (UKKI) and the Islamic Religious Assistance Program (P3AI). In addition, both intra-campus and extra-campus organizations are seen as progressively more inclusive and progress here, starting from Gema Liberation, UKKI, KAMMI, HMI, IMM, PMII, KMNU, and USMAN. In this case, what gives more color to the development of inclusive Islam is dominated by organizations affiliated with Nahdlatul Ulama which are known as accommodative and moderate organizations. If seen from the expression on his appearance for the student who was veiled, had a big hood, medium to medium-sized hoods who don't wear a veil. Meanwhile, the students started from those wearing short pants, bearded ones, to the ordinary ones. Related to the theme of campus studies, among others, the issue of monotheism, preaching, Muslim themes, morals, and contemporary themes including national insight.

The role of lecturers in the development of an inclusive understanding of Islam for Unsoed students, first through PAI lectures, with material strategies through the latest revised PAI textbook where Islamic moderation content is already contained in the book. While the teaching strategy uses the discussion method and uses a dialogical, rational and anthropological approach, so that it can open students' minds to be more open, and it is hoped that they can understand religion comprehensively and subtly. Second, deepening the reading and writing of the Koran and interpretations to students. Third, conduct coaching and supervision of mentoring activities at the Campus Da'wah Institution. As for the contribution of extra-campus organizations in the development of inclusive Islam to students, it can be concluded that in general both UKKI / UKI, KAMMI, HMI, IMM, PMII, and KMNU strive to: first, establish partnerships with universities and are affiliated with intra-campus activities. Second, internalizing friendly Islamic values and campaigning for Islamic moderation both directly and through social media. Third, maximizing the role of organizational figures as role models both on and off campus. Fourth, holding formal activities by conducting discussions and traditionalizing dialogue in every activity. Fifth, strengthen national insight. Sixth, getting involved in the activities of interfaith organizations such as FKUB Banyumas, Gusdurian and others. Seventh, develop student interest talents such as music, theater and hadrah and the art of the Koran. Until now, KAMMI still dominates and occupies a strategic position in Unsoed. Meanwhile, the activities of Gema Liberation of Purwokerto since HTI were dissolved, have decreased, and have not even been seen openly, but have still carried out their movements closed. In addition, Gema Libertion Purwokerto is known to be active in disseminating information regarding the HTI and khilafah conceptions through social media.

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