Management of Intolerance Development in Student Activity Units of State Islamic Religious Universities

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ABSTRACT: This study aims to describe an effective management model for fostering Student Activity Units as an effort to stem radicalism in State Islamic Religious Universities. This study is a qualitative descriptive study; data collection techniques are carried out by triangulation of primary data. Primary data for the study were obtained through interviews with the Vice Rector for Student Affairs, Student Activity Unit Supervisors, and the Chairperson of the Student Activity Unit. Interview data were strengthened and verified by observation and documentation data. The results of the data analysis indicate that religious moderation education at the State Islamic Religious Universities of Central Java is still limited to large-scale activities at the university, not yet intensively in sustainable student development activities. The results of this study highlight the importance of strategic involvement from the university in designing Student Activity Unit activities that are able to voice the values of religious tolerance and moderation. This indicates that the integration of moderation values in the work program of Student Activity Units, organizational collaboration, more systematic coaching, and staff units from lecturers and students who receive education and training related to the importance of tolerance and prevention of radicalism are needed to strengthen the role of Student Activity Units in countering the dangers of intolerance and radicalism in the campus environment.

KEYWORDS: Management, Coaching, Intolerance, Radicalism, Religious Moderation

1. INTRODUCTION

Indonesia is a multicultural country with a diversity of cultures, tribes, ethnicities, races, languages, and religions. This immense diversity makes Indonesia a country rich in culture, but also highly vulnerable to conflict, one of which is intolerance. Intolerance is a serious threat that can divide national unity (Hadisaputra, 2020). Of the many phenomena of intolerance, religious intolerance is one frequent conflict in Indonesia (Muharam, 2020).

Religious intolerance is not a new conflict in Indonesia. A 2012 survey by the Indonesian Survey Circle in collaboration with the Denny JA Foundation revealed that 31% of Indonesians are intolerant of religious diversity in Indonesia (Etikasari & Listyaningsih, 2018). This is supported by research by Denny (2014), which found that 48.1% of Indonesians would be unable to accept the construction of a house of worship of another religion in their neighborhood. The latest data from the Setara Institute (2024) recorded 217 to 329 violations of freedom of religion/belief throughout 2023. This figure represents a significant increase compared to the previous year's 175 violations.

The increase in intolerance is due to various factors, such as the rise in acts of violence under the pretext of religion, public dissatisfaction with the government, and the proliferation of hoaxes related to ethnicity, religion, race, and intergroup relations (SARA) on social media, which are easily accessible to the public, especially young people who are very familiar with technology (Etikasari & Listyaningsih, 2018).

Students, as part of the youth population, are not immune to cases of intolerance. This shows that intolerance occurs not only in the community but also in educational settings (Purwanto, et al., 2019). Furthermore, conflicts are not limited to interreligious intolerance, but also include conflicts within the same religion, with differing views, teachings, and daily practices (Amari, 2023). In addition to cases of intolerance, higher education is also inextricably linked to cases of radicalism. Many experts believe that the widespread intolerance and radicalism involving students is caused, in part, by the teaching and learning process, which tends to be conservative and exclusive toward religion

(Arifianto, 2019). Furthermore, the influence of the social environment, including the organizations students join, is a contributing factor to the emergence of intolerant and radical ideologies in higher education.

State Islamic Religious Universities do not rule out the possibility of intolerant and radical ideologies entering their students. As educational institutions, Islamic Religious Universities should be able to equip students with superior skills, both academically, personally, and professionally (Purwanto et al., 2019). Therefore, universities, including Islamic Religious Universities, are fundamentally responsible for overseeing all activities within their jurisdictions, including student organization activities. This is intended to ensure that the existence and activities within the university do not deviate and have the potential to deviate from applicable norms.

Among the many student organizations, the Student Activity Unit (UKM) is one of the most prominent. While the student activity unit serves as a platform for student development, it also provides an opportunity for radical groups to spread radical ideologies and beliefs without the students' awareness. Radical movements often target students who are actively studying religious studies (Salamah et al., 2020). Intolerant attitudes among students further increase the potential for the widespread and widespread spread of radical ideology.

Student Activity Units that are not properly managed and do not receive targeted guidance will have negative impacts, including the spread of negative values and religious beliefs that lead to intolerant attitudes among students (Sofiana et al., 2021). Therefore, the involvement of universities in the management of Student Activity Units is crucial. Through Student Activity Units, it is hoped that the good values of campus culture can be realized, not the other way around (Setiawan & Mulyani, 2015). Based on this description, this study aims to describe the Student Activity Unit Development Management Model as an Effort to Stem Student Radicalism at the State Islamic Religious College of Central Java.

2. METHOD

This research was designed using a qualitative descriptive approach with data triangulation techniques. The data triangulation applied in this study is a combination of source and technical triangulation. Source triangulation is the extraction of data from multiple sources or subjects. Meanwhile, technical triangulation is the collection of research data from the same source but using different techniques. The combination of these two techniques is expected to increase the validity and reliability of the data (Mekarisce, 2020).

This research was conducted at three State Islamic Religious Universities located in Central Java: Raden Mas Said Islamic University of Surakarta, Islamic University of Salatiga, and Prof. K.H. Saifuddin Zuhri State Islamic University of Purwokerto. The sample in this study consisted of university officials who are directly or indirectly involved in student affairs units, namely the Vice Rector for Student Affairs, Student Activity Unit Advisors, and the Chairpersons of Student Activity Units at the three universities.

The data collection techniques used in the study included interviews, observation, and direct documentation by the researcher. The data analysis technique used flow model analysis or interactive analysis by Miles and Hubberman. This data analysis consists of several direct steps: data reduction, data display, and data verification (Milles & Huberman, 1992).

3. RESULTS AND DISCUSSION

Based on data collection, it was discovered that Student Activity Units at three State Islamic Universities in Central Java Province Raden Mas Said State Islamic University of Surakarta, Salatiga State Islamic University, and Prof. K.H. Saifuddin Zuhri State Islamic University of Purwokerto play a vital role in student development, both in terms of character and professionalism. However, the field findings indicate that the work programs of each student activity unit at these universities largely focus on specific activities within their respective fields, without significant attention to the issue of religious tolerance.

3.1. Raden Mas Said State Islamic University, Surakarta

Raden Mas Said State Islamic University has 20 active student activity units: Nurul Ilmi, Sirat Theater, Sports, Specta Nature Lovers, Gas-21 Music, Jamiatul Quro wal Hufaz Al Wustho, Locus Student Press Institute, Marching Band, Traditional Dance, Pencak Silat, Radio Dista, Student Research Institute (Dinamika), Kopi Sufi, Modern Martial

Arts, Racana (Scouts), Student Cooperative, Student Regiment, Fine Arts and Design, and the Indonesian Red Cross Volunteer Corps. The development of student activity units at Raden Mas Said State Islamic University, Surakarta, is the responsibility of the Vice Rector III for Student Affairs, Alumni, and Cooperation. In carrying out this responsibility, the Vice Rector III is assisted by advisors in each unit.

Despite targeting various activity areas, it is known that moderation of religious activities in each student activity unit has not received significant attention. In fact, most student organizations at universities do not yet have specific work programs related to religious tolerance and moderation. Interviews revealed that, to date, there are no work programs within the organizations specifically highlighting the issues of religious tolerance and moderation. So far, ongoing work programs have been limited to a few coverages that touch on religious topics, such as the Ahmadiyah. Similar sentiments were echoed by other interviewees.

Field data indicates that there are no specific programs within universities that intensively foster religious tolerance. Generally, development related to religious tolerance and moderation tends to be conducted through large-scale seminars involving only representatives from each organization, not the entire student body. Furthermore, activities addressing religious issues are often incidental and dependent on the work programs proposed for each term. Regarding the development of work programs, he stated that advisors are not significantly involved in the development of each organization's annual work program. The coaching approach by student activity unit supervisors is generally administrative and consultative, with minimal involvement in instilling values of moderation, including religious moderation. In other words, full control over the organization's work program rests with the chairperson and administrators of the student activity unit.

The campus's role is limited to bureaucratic administrative processes at the beginning and end of the term, and the role of the organizational supervisors is limited to work program consultations. The coaching process within the organization is carried out administratively through quarterly reports or discussions regarding the work program. He added that so far there has been no direct coaching for organization members regarding strengthening the values of religious tolerance and moderation.

3.2. Salatiga State Islamic University

Salatiga State Islamic University itself has 13 active student activity units: the Fatawa Student Cooperative, the Student Sports Center, the Student Press Institute, the Communicative English Club, the Islamic Economics Study Group, Racana (Scouts), the Campus Da'wah Institute, Teater Getar, Jamiatul Quro wal Hufaddz Al-Furqan, the Student Music Club, the Nature Lovers Club (Mitapasa), the Student Regiment, and the Women's Islamic Studies Center. Interviews revealed that Salatiga State Islamic University has a more integrated approach, incorporating the values of religious moderation into organizational coordination meetings.

Although not yet specifically focused on issues of religious tolerance and moderation, several organizational advisors have attempted to incorporate thematic interventions into their work programs. Interviews revealed that throughout the work programs of the organizations they oversee, advisors consistently strive to guide students in adapting activity themes to align with the values of tolerance and moderation, even if not directly or explicitly. This is supported by the university itself. At the institutional level, the State Islamic University of Salatiga has a regular cultural initiative, the "Wayang Perdamaian" (Peace Wayang), which promotes tolerance. In fact, the "Wayang Perdamaian" program often collaborates with various external parties, with students themselves serving as the organizing committee.

Although the organizational work program at the State Islamic University of Salatiga is implicitly integrated with religious moderation education, the existing work program is not explicitly directed at supporting the tolerance campaign, except in the context of cross-activity collaboration. Student activity unit development is conducted through consultation sessions and program monitoring and evaluation, but rarely addresses the substance of character development based on religious moderation as a whole.

3.3. Prof. K.H. Saifuddin Zuhri State Islamic University

The State Islamic University of Purwokerto fosters 15 student activity units, including the Obsesi Student Press Institute, Masters, Fine Arts, Sports, Pencak Silat, the Indonesian Red Cross Volunteer Corps, the English Activity

Student Association, the Communication Studies Family, Scouts, Nature Lovers (Faktapala), Kempo, Karawitan, Teater Didik, and the Student Cooperative.

The State Islamic University of Prof. K.H. Saifuddin Zuhri Purwokerto, the guidance and supervision of student activity unit work programs and activities are carried out through audiences, book-based monitoring, and annual focus group discussions between the supervisors and student activity unit administrators. The communication pattern for organizational development on campus encompasses both formal and informal communication. Interviews revealed that at least once a year, an audience and focus group discussion are held with representatives from all student activity unit heads, the student senate, and the student executive board to discuss the proposed and implemented annual work program plans.

Not only at the beginning of the administration, but regular dialogues are also held to monitor and evaluate work programs. Beyond formal dialogue and agendas, they emphasized the importance of maintaining communication between supervisors and organizational administrators, even informally, to foster emotional closeness and reduce structural barriers. According to them, informal communication can make students feel more comfortable and free to express ideas and challenges in implementing work programs. This allows supervisors to better understand how to provide constructive and openly accepted direction, input, and advice.

These methods are implemented by supervisors as a means of oversight by the campus, specifically by supervisors, so that their role in supervising, early mitigating, and providing guidance to students, particularly student activity unit administrators, is optimal. However, the lack of programs focused on issues of tolerance and intolerance is one of the causes of the many cases of intolerance occurring within the Islamic religious higher education institution, Prof. K.H. Saifuddin Zuhri State Islamic University, Purwokerto.

Intolerant attitudes among students have had numerous negative impacts. These include social conflict, poor intergroup relations, and obstacles to the development of harmony (Sofwana et al., 2020). Intolerant beliefs grow and develop because they are fostered and spread by radical groups, particularly among young people seeking their identity, including students (Suharto, 2021; Mualimin et al., 2021). Cases of intolerance occurring in universities include acts of terrorism, the disbandment of religious services, and even radicalism perpetrated by irresponsible student groups. This certainly requires special attention from all universities in Indonesia, including State Islamic Religious Universities (PTN). It is crucial for PTN to focus on this phenomenon, as they themselves are vulnerable bases for the spread of radicalism (Dewindah, 2019).

Student Activity Units are one opportunity for irresponsible individuals to spread intolerant and radical ideologies among university students. Dewindah's (2019) research found that radicalism on campus stems from study groups and religious studies that are indoctrinating. These findings are supported by research by Mualimin et al. (2021), who found that the growth of radicalism in higher education is believed to stem from study groups and peer-to-peer studies. This contradicts the stated purpose of student activity units, which is to shape student character and values (Anwar et al., 2019). Therefore, fostering religious moderation through student activity units is crucial for restoring the units' original function.

Based on the previous data analysis, it is known that each university, particularly the three State Islamic Religious Universities in Central Java, has its own approach to fostering and implementing student activity units and work programs. The student activity unit development model at Raden Mas Said State Islamic University grants the chairperson and administrators full control over program implementation. In practice, the supervisor and university staff act solely as supervisors, administrative advisors, and consultants. This differs from the development model at Salatiga State Islamic University and Prof. K.H. Saifuddin Zuhri State Islamic University in Purwokerto.

The student activity unit development model at Salatiga State Islamic University includes, in addition to administrative and consultative support, monitoring and evaluation of each work program. However, this development model has not yet addressed the substance of character development based on religious moderation.

Meanwhile, at K.H. Saifuddin Zuhri State Islamic University, the student activity unit development model is more intensive, encompassing formal communication such as audiences, focus group discussions, and monitoring and evaluation, as well as informal communication between the supervisor and administrators, which occurs at any time. This is done with the aim of optimally supervising, mitigating, and providing guidance to students, particularly unit administrators.

Despite differing coaching styles, the overall focus of the student activity unit work programs at the three campuses of the Central Java State Islamic Religious Colleges remains the same: focusing on the areas within each student activity unit. However, tolerance values have not yet been significantly integrated into their work programs.

Raden Mas Said State Islamic University in Surakarta, religious moderation development is generally conducted through large-scale campus activities involving representatives of organizational administrators and students within the university's student affairs program. This demonstrates that the leadership's concern regarding the dangers of intolerance has emerged; however, the integration of these values into activities and work programs needs to be optimized. Furthermore, implementation of measures related to the dangers of intolerance needs to be incorporated into the work programs of each student activity unit.

Salatiga State Islamic University, although its work program has become more integrated, incorporating religious moderation values into organizational coordination meetings, it has not yet explicitly directed toward a broader tolerance campaign. Therefore, this campus proposes the importance of establishing a Peace Officer Unit comprised of faculty and students who will serve as peace ambassadors and as an effort to prevent widespread intolerance among students.

Although Prof. K.H. Saifuddin Zuhri State Islamic University in Purwokerto has the most intensive development model compared to the two previous State Islamic Religious Universities, due to its intensive approach to management and the existence of a monitoring and evaluation book on organizational work programs, the limited frequency of evaluations and the lack of focus on tolerance issues in the organizational work programs indicate an underutilized opportunity to support the value of religious moderation on campus.

Based on the results of data reduction and verification analysis, it was discovered that organizational development efforts at three State Islamic Religious Universities in Central Java: Raden Mas Said State Islamic University in Surakarta, Salatiga State Islamic University, and Prof. K.H. Saifuddin Zuhri State Islamic University in Purwokerto, still need improvement, particularly in developing religious moderation. Ismail, et al., (2023) revealed that there are 3 main points in coaching efforts to prevent cases of intolerance, namely providing an understanding of the negative impacts of intolerance, providing space for open dialogue between lecturers and students, and enforcing clear policies on the topic.

The Ministry of Religion also provides guidelines in strengthening religious moderation, namely strengthening religious perspectives, attitudes, and practices; strengthening harmony and harmony between religious communities; strengthening religious and cultural relations; improving the quality of religious life services; and; developing the economy and religious resources. The implementation of these values of religious moderation is important to be included in the work program of each student activity unit on each campus as an effort to prevent intolerance among students, especially administrators and members.

4. CONCLUSION

Based on research conducted at three State Islamic Religious Universities in Central Java: Raden Mas Said State Islamic University of Surakarta, Salatiga State Islamic University, and Prof. KH. Saifuddin Zuhri State Islamic University, it was found that the pattern of fostering religious moderation education at State Islamic Religious Universities is still limited to large-scale events organized by the universities, and has not been intensively implemented in sustainable student development activities such as student activity units. This highlights the importance of strategic involvement from universities in designing organizational activities that can promote the values of tolerance and religious moderation. The lack of events that address tolerance issues, inadequate monitoring between supervisors and administrators, and the absence of a clear reference book for measuring the success of organizational work programs have presented challenges in the management process of fostering religious moderation, particularly regarding religious moderation. Further research is needed regarding the role of lecturers and other stakeholders in collaborating to minimize radicalism on campus.

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