

Implementation of Mandatory Regulations for Ma'had Al-Jami'ah and Strengthening the Interpretation of The Qur'an for New Students

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Abstract

This article discusses the implementation of Ma'had al-Jami'ah regulations at the State Islamic Institute (IAIN) Pontianak for new students. This research uses a qualitative method with a descriptive approach. The data sources in this research are new students and the director of Ma'had al-Jami'ah IAIN Pontianak through interviews, observation, and documentation. This research shows that the mandatory implementation of Ma'had al-Jami'ah IAIN Pontianak has received pros and cons among students. Students support this policy because they want to deepen their knowledge of religion and language, both Arabic and English. Meanwhile, students who are against this policy are still not ready to participate in learning activities by Ma'had al-Jami'ah IAIN Pontianak. The learning material carried out by Ma'had al-Jami'ah IAIN Pontianak is to strengthen Islamic moderation for new students through the interpretation of verses from the Qur'an.

Keywords: *Policy Implementation, Tafsir Al Quran, New Students.*

Abstrak

Artikel ini membahas terkait penerapan regulasi Ma'had al-Jami'ah Institut Agama Islam Negeri (IAIN) Pontianak pada mahasiswa baru. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Sumber data dalam penelitian ini adalah mahasiswa baru dan direktur Ma'had al-Jami'ah IAIN Pontianak melalui wawancara, observasi, dan dokumentasi. Penelitian ini menunjukkan hasil bahwa penerapan wajib Ma'had al-Jami'ah IAIN Pontianak mendapat dukungan dan kontra dikalangan mahasiswa. Alasan mahasiswa mendukung kebijakan ini karena mereka ingin memperdalam ilmu agama dan bahasa, baik bahasa Arab maupun bahasa Inggris. Sedangkan bagi mahasiswa yang kontra dengan kebijakan ini dikarenakan masih belum siap mengikuti kegiatan pembelajaran yang dilakukan oleh Ma'had al-Jami'ah IAIN Pontianak. Adapun materi pembelajaran yang dilakukan oleh Ma'had al-Jami'ah IAIN Pontianak adalah memperkuat moderasi Islam bagi mahasiswa baru melalui penafsiran ayat-ayat al-Qur'an.

Kata Kunci: *Implementasi Kebijakan, Tafsir Al Quran, Mahasiswa Baru*

INTRODUCTIONS

The presence of Ma'had al-Jami'ah at the State Islamic Religious College (PTKIN) is a solution to create a generation that is not only established in religious knowledge but also has in-depth religious knowledge. Of course, with the hope that Ma'had al-Jami'ah, which the Ministry of Religion programs, can overcome the problems of PTKIN in Indonesia. The Pontianak State Islamic Institute (IAIN) is trying to run the Ma'had al-Jami'ah program to foster students, especially in

religion and other scientific skills.¹ Various policies are implemented, including preparing infrastructure, human resources, and financing. Those are taken seriously to provide good student service.²

In practice, Ma'had al-Jami'ah conforms to the requirements and circumstances of the students of the Pontianak State Islamic Institute. Thus, in its implementation, it is continually assessed as a means of measuring the extent to which its presence affects students. Ma'had al-Jami'ah must have a significant influence on a student scholarship. Ma'had al-Jami'ah must have a significant influence on a student scholarship. The Ma'had al-Jami'ah program certainly adapts to the vision and mission of the Pontianak State Islamic Institute, namely providing knowledge related to Islam to students at least when they are in Ma'had al-Jami'ah, students can know the principles of Islam in Borneo. They can practice moderate Islam in a multicultural society in West Kalimantan.³

IAIN Pontianak is the only PTKIN in West Kalimantan that is at the forefront of providing students with an understanding of Islamic moderation, including in the Ma'had al-Jami'ah education system. Although it is not easy, IAIN Pontianak and its internal and external stakeholders try to accommodate all the expectations of the IAIN Pontianak academic community. In addition, in the process, policies continue to be implemented in the implementation of education, which are systematically designed with regulations set by the Ministry of Religion of the Republic of Indonesia.⁴

Many universities always view the importance of dormitories for students. Student dormitories are not only seen as an essential means of residence. Still, they are also expected to have added value in improving students' academic quality and are linked to efforts to build character. Therefore, many universities completed their educational facilities.⁵ The Pontianak State Islamic Institute began to equip its campus with a student dormitory called Ma'had Al-Jami'ah

¹ Suhadi Winoto, "Improving Curriculum and Lecturers: Challenges to Quality Based-Technology," *Journal of Social Studies Education Research* 13, no. 2 (2022): 221–42.

² Ali Mas'ud, Ah. Zaki Fuad, and Achmad Zaini, "Evolution and Orientation Of Islamic Education In Indonesia And Malaysia," *JOURNAL OF INDONESIAN ISLAM* 13, no. 1 (June 2, 2019): 21, <https://doi.org/10.15642/JIIS.2019.13.1.21-49>.

³ Adrian Cherney and Kristina Murphy, "What Does It Mean to Be a Moderate Muslim in the War on Terror? Muslim Interpretations and Reactions," *Critical Studies on Terrorism* 9, no. 2 (May 3, 2016): 159–81, <https://doi.org/10.1080/17539153.2015.1120105>.

⁴ Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (July 8, 2015): 85–114, <https://doi.org/10.31291/hn.v4i1.63>.

⁵ Chatia Hastasari, Benni Setiawan, and Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Heliyon* 8, no. 1 (January 2022): e08824, <https://doi.org/10.1016/j.heliyon.2022.e08824>.

IAIN Pontianak. Ma'had Al-Jami'ah's learning achievement standards cannot be less than the standards in Islamic boarding schools.⁶ In this case, ma'had is one of the suitable programs to replace Islamic boarding schools while at school. Therefore, the ma'had program is a program that prioritizes the quality of students who are qualified in the Islamic field with the Islamic Studies and Social-Science programs at PTKIN.⁷

Higher education is an education provider and contains all scientific studies, in this case, related to applying existing rules on each campus. Therefore, the applied rules will get positive and negative responses from individuals and groups regulated by these rules. In this case, IAIN Pontianak has implemented a rule that new students must live in Ma'had for the first year. In applying this rule, IAIN Pontianak uses an academic selection system that is not much different from the previous year. Still, the criteria are mandatory Ma'had for a year, which will be the difference in 2021-2022. In 2021-2022, the criteria for students required to live in Ma'had must go through a selection of tests for the Qur'an and national insight. In this case, students who do not reach the standard requirements or fail, then these students must take part in the ma'had program for one year. However, in practice, there are pros and cons among new students in the application of this rule, which is very pronounced at the beginning of the new school year 2021-2022. For students who are against this policy, various actions are taken by new students, ranging from violating these rules to actions wanting to stop studying. However, there are not a few new students who want to take part in the Ma'had program.

At least several studies have been conducted related to Ma'had al-Jami'ah, such as Puwaningsih & Jannah,⁸ that there are still many problems related to learning at Ma'had al-Jami'ah in so that its implementation is still not optimal in forming student character. Apart from that, Islamic boarding schools in higher education must realize the need for a new education system: students can master science and technology but not ignore aspects of religious knowledge.⁹ Foreign languages such as Arabic and English must also be strengthened in the education system in Ma'had

⁶ Syamsul Huda et al., "The Management of Educational System Using Three Law Auguste Comte: A Case of Islamic Schools," *Management Science Letters*, 2020, 617–24, <https://doi.org/10.5267/j.msl.2019.9.018>.

⁷ Benny Afwazdi and Miski Miski, "The Articulation of Moderate Islam among Muslim Students: A Case Study in State Islamic University of Malang" (International Symposium on Religious Literature and Heritage (ISLAGE 2021), Malang, Indonesia, 2022), <https://doi.org/10.2991/assehr.k.220206.048>.

⁸ Purwaningsih, Rahma Fitria, and Fathul Jannah. "The Implementation of Learning of Islamic Characters in Ma'had Al-Jami'ah IAIN Samarinda." *DAYAH: Journal of Islamic Education* 4, no. 1 (January 6, 2021): 73. <https://doi.org/10.22373/jie.v4i1.8963>.

⁹ Iffat Maimunah et al., "Islamic Boarding School at University: A Strong Pathway for Integrating Religion and Science," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 1 (December 12, 2021), <https://doi.org/10.18860/jpai.v8i1.15361>.

al-Jami'ah to assist universities in producing quality undergraduate graduates¹⁰ Therefore, looking at the facts that are happening at the moment and the problems, especially the obstacles faced, especially when many students are still questioning the mandatory Ma'had al-Jami'ah regulation policy at IAIN Pontianak, the author feels interested in researching the Application of Compulsory Ma'had Regulations for Students New Pontianak State Islamic Institute in 2021-2022.

METHODOLOGY

The research used is qualitative research with a descriptive approach. The author collects data related to the subject and object of research, namely the implementation of the mandatory Ma'had al-Jami'ah IAIN Pontianak rules for new students. The sources of this data are students, teaching staff, and stakeholders related to Ma'had al-Jami'ah IAIN Pontianak. The data obtained by the author was obtained from the results of interviews with informants. In addition, the authors also make observations and documentation related to the data needed by the authors.

RESULTS AND DISCUSSION

Profile of Ma'had al-Jami'ah IAIN Pontianak

Ma'had Al-Jami'ah is a technical implementation unit at IAIN Pontianak led by a *mudir* (director) the chancellor appoints, is under, and is responsible to the vice chancellor for student affairs and cooperation. Ma'had Al-Jami'ah is tasked with carrying out education, guidance, and understanding of Islam through Islamic boarding school education within the institute. Ma'had Al-Jami'ah has the goal of making Ma'had Al-Jami'ah IAIN Pontianak a place for fostering aqidah, cultivating religious knowledge, familiarizing students with carrying out God's commands (*ubudiyah*) correctly, realizing students with good morals in association every day, improving language skills for students of Arabic and English both passively and actively making students able to read and study classical books in Arabic. Apart from that, the aim is to improve students' abilities in reading, writing, and memorizing the Qur'an.

The Ma'had functions as a forum for developing aqidah for students in carrying out Allah's commands. In addition, the function of Ma'had as a forum for forming *akhlakul karimah* for students is making, renewing, and perfecting efforts, actions, and activities carried out continuously to obtain better results. For the last five years, the worship development program at the Al-Jami'ah ma'had IAIN Pontianak has continued to be implemented. The strategy includes institutional

¹⁰ Dian Dian, "The Implementation of Foreign Language Learning Policies at State Islamic Higher Education," *Jurnal Pendidikan Islam* 5, no. 1 (June 30, 2019): 87–100, <https://doi.org/10.15575/jpi.v5i1.4599>.

development and is reflected in (1) the ability of the academic staff who are reliable in thinking, research, and various scientific-religious activities, (2) the ability of academic traditions that encourage the birth of academic authority for the entire academic community, (3) strong management skills and can mobilize all potential to develop the creativity of campus residents, (4) the ability to anticipate the future and be proactive, (5) the ability of leaders to accommodate all their potential to become the driving force of the institution as a whole, and (6) building ability *biah Islamiyah* capable of growing *akhlakul karimah* for every academic community.

One of the needs is for the existence of ma'had, who can intensively provide resonance in creating a scientific-religious Islamic Higher Education institution and strengthen the formation of intellectual-professional graduates. It is true because many Ma'had have significantly contributed to this nation through their alums in providing complete human development. Thus, the existence of ma'had in the Islamic Higher Education community is a necessity that will become an important pillar in building students' academic knowledge.

Historically, Ma'had Al-Jami'ah IAIN Pontianak Ma'had Al-Jami'ah IAIN Pontianak was founded in 2011. The development process lasted until 2012. In 2013, the stage of preparing facilities and infrastructure, such as study advice, places began to sleep, and other preparations from a physical and non-physical perspective. In 2014, the chancellor decided to open and accept students, so 2014 Ma'had was inaugurated and began operating. The location of Ma'had Al-Jami'ah is on the IAIN Pontianak campus on Jalan Letjen Suprpto no. 19 Pontianak. Ma'had Al-Jami'ah is an Islamic boarding school-based Ma'had located on the IAIN Pontianak campus. Ma'had was planned long before STAIN became IAIN Pontianak. The first director at that time was Drs. Dulhadi., M.Pd., he took office from 2014 – 2015. Then, the leadership of the ma'had changed to a new chairman, Dr. Sahri., M.A., who served from 2015 to 2017. Furthermore, the leadership of Ma'had Al-Jami'ah was transferred to Baihaqi., S.HI., M.A., who served from 2017 – 2018. Meanwhile, from 2019 - 2020, he was led by Muh. Gito Saroso, S.Ag., M.Ag., then changed in 2020 until now led by Dr. Usman, M.Pd.I. Based on the findings of researchers in the field, data on the activities of Ma'had Al-Jami'ah IAIN Pontianak are as follows:

Table 1. Student Activities in Ma'had Al-Jami'ah

No.	Daily Activity Program at Ma'had Al-Jami'ah Center
1.	Morning Qur'an recitation
2.	Ta'lim al Qur'an
3.	Tashih Qiro'ah alQur'an

4.	Ta'lim Afkar Al-Islamiyah
5.	Tahajjud Prayer/Preparation for Fajr prayer together
6.	Fajr prayer and Mahgrib prayer together
7.	Reciting Yasin/Tahsin al-Qiro'ah/studying with musyrif together every Thursday night
8.	Ma'had Extra Activities; UPKM (Ma'had Activity Development Unit)
9.	Checking the students' curfew attendance and mentoring activities

In principle, Ma'had Al-jami'ah is a technical implementing unit that supports the institute's program in forming students with Islamic and scientific personalities. This unit is integrated into the structure and governance of IAIN Pontianak, which provides residential services for students to encourage and foster a climate of achievement. Operationally, ma'had Al-Jami'ah IAIN Pontianak functions as a place of residence that forms an Islamic personality for new students during the first year of studying at IAIN Pontianak.

Ma'had is a center for educating and developing students with an understanding of Islam through Islamic boarding school education within the institute. The director appointed by the chancellor leads the Ma'had al-Jami'ah Center and is under and responsible for the Vice Chancellor for Student Affairs and Cooperation. The vision, mission, and objectives of Ma'had IAIN Pontianak are "To be a center for developing Islamic students in the fields of Aqidah, Akhlak, Worship, Arabic, English and Tahfiz al-Qur'an." Meanwhile, its mission is 1) to instill and strengthen faith, knowledge, charity, and noble morals in students; 2) to foster students in the experience of worship; 3) to develop student's skills in Arabic and English; 4) to develop students' abilities in reading and studying Arabic books; 5) Developing students in Qiraah and memorizing the Qur'an.

Meanwhile, the aims are 1) making Ma'had al-Jami'ah IAIN Pontianak a forum for developing *aqidah*, and cultivating religious knowledge; 2) familiarizing students to carry out *ubudiyah* correctly; 3) familiarizing students with good morals in daily life; 4) improving students' skills in Arabic and English, both passively and actively; 5) Making students able to read and study classical Arabic books; 6) Improving students' skills in reading, writing, and memorizing the Qur'an, especially short surahs.

Implementation of Learning Interpretation of the Qur'an on New Students in Ma'had al-Jami'ah IAIN Pontianak

The dynamics of the exegesis journey in Indonesia are very dynamic, and there are still many problems in implementing Al-Qur'an exegesis in Islamic educational institutions.¹¹ As time goes by, pedagogical methods and curriculum development are essential in teaching the interpretation of the Qur'an so that it can adapt to changes. Educators in Islamic educational institutions must adapt the social context in the learning carried out to students and change innovative learning patterns.¹² Innovative changes in Al-Qur'an learning certainly influence student perceptions and the learning atmosphere.¹³ Learning the Al-Qur'an at Ma'had al-Jami'ah for students should not only be limited to memorizing the Al-Qur'an but must be spiritually based. The development of spirituality in students aims to integrate Islamic education with the moral and ethical dimensions that are increasingly lost in students.¹⁴

The author sees that studying the Al-Qur'an at Ma'had al-Jamiah IAIN Pontianak develops students' spirituality, especially in worship. Students' learning of the Qur'an is also directed at Islamic moderation and peace. The lessons delivered to students are related to verses from the Qur'an discussing Islamic moderation. It is following social conditions in West Kalimantan.¹⁵ The verses of Islamic moderation aim to produce graduates who respect each other and do not look at religion, race, or ethnicity. After students understand the meaning of the verses of the Qur'an, students are required to practice them. In understanding the Qur'an, students understand the contents of each verse presented by teachers at Ma'had al-Jami'ah IAIN Pontianak. The stages of learning the Al-Qur'an at Ma'had al-Jami'ah IAIN Pontianak are 1) reciting the Qur'an, 2) understanding the Qur'an, and 3) believing and practicing. The learning base carried out by Ma'had al-Jami'ah IAIN Pontianak is based on surah al-Baqarah verse 121, which means: *"Those We have given the book follow it as it should be followed. It is they who truly believe in it. As for those who reject it, it is they who are the losers."*

¹¹ Budiyo Saputro et al., "Learning Effectiveness of Department-Based Integrated Science Interpretation," *Journal of Physics: Conference Series* 1233, no. 1 (June 1, 2019): 012082, <https://doi.org/10.1088/1742-6596/1233/1/012082>.

¹² Tahraoui Ramdane and Merah Souad, "Towards a New Approach in the Teaching of the Holy Qur'an .," *International Journal of Humanities and Social Science* 7, no. 10 (2017): 143–52.

¹³ Yusuf Hanafi et al., "Development and Validation of a Questionnaire for Teacher Effective Communication in Qur'an Learning," *British Journal of Religious Education* 42, no. 4 (October 1, 2020): 424–34, <https://doi.org/10.1080/01416200.2019.1705761>.

¹⁴ Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (January 1, 2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>.

¹⁵ Mubasirun, "Moderation in the Method of Qur'an Interpretation," *Millati: Journal of Islamic Studies and Humanities* 5, no. 2 (2020): 175–88, <https://doi.org/DOI: 10.18326/mlt.v5i2.5209>.

This verse explains that the legitimacy of the obligation to read the Qur'an must be serious, not change the reading, and maintain the purity of the Qur'an.¹⁶ According to Imam Az-Zarkasyi, reading the Qur'an without *taddabur* is makruh. Therefore, Ma'had al-Jami'ah IAIN Pontianak equips students in Al-Qur'an and Al-Qur'an Interpretation for students who graduate from Islamic boarding schools. *Tadabbur* referred to in this case, is the earnest effort of students to combine thoughts, emotions, and spirituality in understanding the contents of the verses of the Qur'an.¹⁷ Strengthening interpretation for students at Ma'had al-Jami'ah IAIN Pontianak at least helps students because courses such as 'ulum al-Qur'an are still ineffective in student knowledge. Based on the author's search, the learning materials for strengthening the Al-Qur'an at Ma'had al-Jami'ah IAIN Pontianak that were conveyed to students were the history of the growth and development of *ulum al-Qur'an*, understanding *the Al-Qur'an*, *nuzulul Qur'an*, *asbab an-nuzul*, history of maintenance of the Qur'an, *rasm al-Qur'an*, *makky* and *madaniy*, *nasikh and mansukh*, *mubkam* and *mutasyabih*, and *qiraah al-Qur'an*.

Mandatory Foundations and Strengthening of Islamic Moderation in Ma'had al-Jami'ah for New Students at IAIN Pontianak

In principle, the implementation of Ma'had al-Jami'ah IAIN Pontianak follows the direction of the Ministry of Religion and carries out it in accordance with the legal mandate of the law, namely: Republic of Indonesia Law No. 20 of 2003 concerning the National Education System; Republic of Indonesia Law no. 12 of 2012 concerning Higher Education; Presidential Regulation no. 8 of 2012 concerning the Indonesian National Competency Qualifications (KKNI); Republic of Indonesia Government Regulation no. 4 of 2014 concerning Implementation of Higher Education and Management of Higher Education; Presidential Regulation Number 12 of 2012 concerning the Indonesian National Qualifications Framework (KKN); Republic of Indonesia Minister of Education and Culture Regulation No. 73 of 2013 concerning the Implementation of KKNI in the field of Higher Education; Government Regulation Number 17 of 2010 concerning Management and Implementation of Education; Republic of Indonesia Minister of Research, Technology and Higher Education Regulation No. 44 of 2015 concerning National Higher Education Standards. IAIN Pontianak Chancellor's Decree Number 311 of 2021.

In its implementation, the Chancellor of IAIN Pontianak hopes that through Ma'had al-Jami'ah, students will gain insight into Islamic moderation to practice it in social life. Religious

¹⁶ Hanan Ibrahim, "Approaches to Reading Intercultural Communication in the Qur'an and the Politics of Interpretation," *Critical Research on Religion* 2, no. 2 (August 2014): 99–115, <https://doi.org/10.1177/2050303214535001>.

¹⁷ Farid Esack, *The Qur'an: A Beginner's Guide* (Oxford: Oneworld, 2009).

moderation intended in this context is to bring students into a moderate understanding, not to be extreme in religion, and not to worship free thinking without limits. Religious moderation is discussed, enunciated, and echoed as a framing for managing the lives of multicultural Indonesian society. Moderate religious narratives are not only a personal or institutional need.¹⁸

Moreover, IAIN Pontianak students come from religious educational institutions when they are in high school. Through Ma'had al-Jami'ah, it aims to introduce basic religious material to students. Finally, the religious knowledge obtained at Ma'had al-Jami'ah becomes the capital of students in taking lectures at IAIN Pontianak. However, many Pontianak IAIN students reject the mandatory Ma'had regulations. As expressed by a student with the initials W when the author conducted an interview, as follows:

“I disagree because, based on my experience in Ma'had, I couldn't work because my work schedule clashed with the activities in Ma'had.”

Students disagree with the mandatory Ma'had policy regarding work issues because some IAIN Pontianak students work a lot to pay for their studies and living expenses while in Pontianak. In addition, many students complain about the obligatory Ma'had response to the problem of being unable to pay for re-registration of lectures if they still haven't paid for Ma'had. Of course, this policy must be reviewed because many students question it. Moreover, Ma'had al-Jami'ah, one of the pillars in the State Islamic Religious College (PTKIN), also has an essential role in implementing the Tridharma of Higher Education. Its position (Ma'had al-Jami'ah) can be said to have reformed the pillars of higher education, which were originally only the Tridharma of Higher Education to become the Caturdharma of Higher Education or the fourth pillar in the State Islamic College in particular. It is not just an assumption because learning is in the form of Tahsin of the Qur'an. The formation of student characteristics in the form of moderation in religion in the Indonesian state, especially those based on Pancasila, is one of the keys to making PTKIN graduates always inseparable from the best values that exist in Islam, which is always side by side with the values of Pancasila.¹⁹

Based on the researcher's interviews with students regarding the mandatory Ma'had rules for new students at IAIN Pontianak, at least the author got two responses, namely agreeing with the existence of these rules, and not agreeing. One of the reasons they agreed to this was because most students came from non-madrasah graduates and had never studied religion formally, so when

¹⁸ Wildani Hefni, Religious Moderation in The Digital Space: Case Study of Mainstreaming Religious Moderation among Islamic Higher Education Institutions, *Jurnal Bimas Islam*, Volume 13, Nomor 1, 2020.

¹⁹ Direktur Jenderal Pendidikan Islam, *Modul Penyelenggaraan Ma'had al-Jami'ah Perguruan Tinggi Keagamaan Islam Negeri (PTKAIN)*, Kementerian Agama. (Kementerian Agama Republik Indonesia, 2021).

studying, the students were left behind by their friends who came from madrasahs. It was expressed by one informant as follows:

“Frankly, I was a little confused when I entered IAIN Pontianak because the lecture material in the first semester was mostly about religion, both ushul fiqh, philosophy, and theology, even though I had never gotten it before, and I didn’t even know about it. I majored in Sharia Economics, but I used only to study economics, but in the first semester, it was more about religion in general”.

The results of these interviews show that students want to study religion at Ma’had al-Jami’ah IAIN Pontianak. In addition, several students expressed different reasons for the importance of entering Ma’had al-Jami’ah IAIN Pontianak. Several students from the area, like the ones interviewed, said that the presence of Ma’had made things easier for their parents. They didn’t need to look for a place to live when they started college because they still didn’t understand the situation in Pontianak, especially students, and their parents didn’t need to look for a place to live. Another student responded that they wanted to study religion in depth and continue when they were at the Islamic boarding school and wanted to stay there again when they were at college. In addition, students want to study religion based on their ideology and culture where they lived before. Some students want to learn religion according to the characteristics and diversity in West Kalimantan. Of course, this is based on the vision and mission of Ma’had al-Jami’ah IAIN Pontianak, which not only wants to produce graduates with moral character but also love the homeland and unity between people. The positive response to the presence of Ma’had al-Jami’ah can be seen according to the following table:

Table. 2 Positive Student Responses to the Mandatory Ma’had Rules

NO	Positive Response Enter Ma’had	Percentage
1.	Most students come from non-madrasah	25 %
2.	Making Lectures Easier	40%
3.	Following the culture of its place of origin	20
4.	Deepening Religious Knowledge	15 %
Total		100%

The positive response to Ma’had was 25% because it came from non-madrasahs. As is known, IAIN Pontianak students do not only come from madrasahs, but many also come from public schools. It makes IAIN students interested in participating in Ma’had al-Jami’ah IAIN Pontianak activities. To support, Ma’had carried out the realization of the implementation of worship

guidance for Ma'had al-Jami'ah students, which was carried out following the plans that had been made. For guidance in reading the Al-Qur'an, namely by forming groups according to what has been determined previously, the prayer coaching is done by getting students to pray together in the mosque. Guidance of worship for female students begins at dawn when they are awakened to perform the midnight prayer. After midnight, they are directed to pray the fajr prayer together, followed by all the female students praying Maghrib together, reciting the Qur'an, and praying Isha together. The time for the guidance of worship is following the prayer times, and the time for the guidance of the Qur'an is carried out during the Maghrib prayer.

The implementation carried out by Ma'had al-Jami'ah follows the Ministry of Religion rules for classification using standard student input. This input standard can be in the form of an initial Ma'had entrance test, namely Reading-Writing-Qur'an (BTQ), which will be carried out by prospective new students and written tests in the form of knowledge about moderation in religion, especially in a pluralistic Indonesian society. This classification is necessary considering that PTKIN does not only accept prospective students from Islamic boarding schools, but public schools such as SMA/SMK are also subjects that will be accepted at PTKIN. The classification is repeated when prospective students have been accepted as new students at PTKIN. It facilitates the learning process, understanding of the Qur'an, and forming moderate character.²⁰

Apart from that, the strategic location of Ma'had al-Jami'ah IAIN Pontianak in the campus area makes it easier for students to access the library to attend lectures and campus-related activities. It is easier for students to adapt to the IAIN Pontianak campus environment. As many as 40% percent of students answered that living in Ma'had facilitates access to lectures. Moreover, Ma'had aims to eradicate learning to read and write the Qur'an because more than 50% of new students at IAIN Pontianak have very low mastery of reading and writing the Qur'an. Moreover, all study programs at IAIN Pontianak require that they be able to read and write before the thesis trial. It certainly makes it easier for students to complete their studies.

Meanwhile, Ma'had is important for new students because it is in accordance with the culture where the students lived before. Moreover, in its implementation at Ma'had, they read Yasin every Thursday night and did several activities to study the yellow book. It is the main attraction for students to deepen their religious knowledge. Ma'had and IAIN Pontianak are committed to deepening students' religious knowledge to provide insights related to Islamic moderation. It aims to prevent radicalism at IAIN Pontianak and a conservative understanding of

²⁰ Wildani Hefni, "Religious Moderation in The Digital Space: Case Study of Mainstreaming Religious Moderation among Islamic Higher Education Institutions," *Jurnal Bimas Islam* 13, no. 1 (2020).

Islam. It is not following the plurality that exists in West Kalimantan. Preventing radicalism in the tertiary environment is important because students are vulnerable to external influences.

On the other hand, students have freedom and a transitional age between adolescence and adulthood. The research results that prevent radicalism in tertiary institutions are related to the organizational mission of the educational institution concerned. An organization's mission is a unique or special goal that makes an organization different from similar organizations and explains the organization's scope of operations.²¹

The efforts of Ma'had al-Jami'ah prevented the understanding of radical thoughts, which have the following characteristics. *First*, Intolerance is a refusal to respect the opinions and beliefs of others. Intolerant people usually dislike differences. They tend to create barriers between ethnicities, religions, races and groups. *Second*, Fanaticism, which is always self-righteous, believes that others are wrong. Those who are fanatical tend to see the world in black and white. Ideological fanaticism is very dangerous. It is because the community will create a new divide between one group and another. *Third*, Exclusiveness, i.e. being different from the habits of individuals in general. People with exclusive traits will separate themselves and not want to connect with other groups. *Fourth*, Radicalism, i.e. revolutionaries who use violence to achieve their goals, tend to make changes quickly and to be destructive where these actions may cause casualties.²²

In this regard, efforts to prevent radicalism are by the mandate of the Ministry of Religion, namely, the development of religious moderation in Ma'had al-Jami'ah, which functions to continue to actualize Pancasila as an open ideology that has a prismatic conception. This concept provides enlightenment that among the many ideologies or religions in a country, especially Indonesia, the best values must be taken as part of state guidelines rather than affirming one religion or ideology to the extreme. Another example of the prismatic concept is that two opposing ideologies, such as liberalism and socialism, require taking the positive side as part of what must be accepted in Pancasila. The essence of liberalism's freedom in respect for human rights (the second principle of Pancasila) must always be followed and accompanied by social responsibility as per the ideology of socialism (the fifth principle of Pancasila).²³

²¹ Saifuddin Chalim, "The Impact of University's Mission, Curriculum, and Leadership Toward Students' View Anti-Radicalism," *Jurnal Pendidikan Dan Kebudayaan* 3, no. 1 (2018).

²² Muhammad Nur Yamin, Millah Hanifah, and Bakhtiar, "Radikalisme Di Kalangan Mahasiswa," *Jurnal Supremasi* 16, no. 1 (2021).

²³ Modul Penyelenggaraan Ma'had al-Jami'ah Perguruan Tinggi Keagamaan Islam Negeri (PTKAIN), Kementerian Agama.

Furthermore, in practical terms, learning at Ma'had al-Jami'ah IAIN Pontianak teaches nationalism and Islamic moderation, which have several characteristics. *Tawasuth*, which is an integral component of nationalism, is characterized by values of fairness, integrity, and self-control. *Tawasuth* is an integral component of nationalism, characterized by values of fairness, integrity, and self-control. Its teachings predominantly target students, with the aim of nurturing a *tawasuth* perspective. *Tawasuth* is an integral component of nationalism, characterized by values of fairness, integrity, and self-control.

Second, *Tasamub* is the outlook of tolerance and avoiding imposition of one's own viewpoint, without regarding one's group to be the most correct. Ma'had al-Jami'ah's education aims to impart an understanding of tolerance between religions, ethnic groups, and other Islamic sects.

Third, *Tawazun*, which is a balance between socializing and getting on well with fellow students, lecturers, and the Mudir or administrators of Ma'had al-Jami'ah IAIN Pontianak.

Through Ma'had al-Jami'ah, IAIN Pontianak is committed to implementing Pancasila to strengthen Pancasila ideology for female students. The goal is for students to understand Pancasila as the basis of the state and state ideology. In addition, students can actualize it in everyday life and reject understandings that conflict with Pancasila's ideology. It is no less important to understand students' loyalty to the nation and state, not entering prohibited organizations, and rejecting Pancasila as a state, including the ideology that wants to establish a caliphate state in Indonesia.²⁴

Whereas for students who disagree with Ma'had al-Jami'ah's policy, Ma'had al-Jami'ah has to stay and carry out a series of activities at Ma'had. Some students refused because they had to work, and if they entered Ma'had, they would not be able to work again. Another problem, as the writer encountered, is that most students complain about the fees associated with entering Ma'had, especially when the payment coincides with the tuition UKT payment. Of course, in this case, IAIN Pontianak will evaluate and provide the best in making policies for students. Therefore, in the future, the Chancellor of IAIN Pontianak will reformulate the policy regarding the first year of mandatory Ma'had. The obstacles faced so far will be evaluated so that the presence of Ma'had benefits students and does not burden students or parents.

²⁴ Munajat Munajat, "The Battle of Ideology: Seeking the Strategy for Indoctrinating Pancasila for Those Who Are Anti-Pancasila," *Millati: Journal of Islamic Studies and Humanities* 7, no. 1 (May 27, 2022): 1–17, <https://doi.org/10.18326/mlt.v7i1.7071>.

CONCLUSION

This research shows that the mandatory Ma'had rules for new students at IAIN Pontianak have at least two responses: agreeing with these rules and students who disagree. One of the reasons they agreed was that most students came from non-madrasah graduates and had never studied religion formally, so when they went to college, these students were left behind academically by their friends who came from madrasahs. Apart from that, learning practices are carried out to strengthen Islamic moderation in new students, such as (1) *Tawasuth* is part of the character of nationalism, which consists of the concepts of equality, honesty, and discipline. This practice is always aimed at giving the students an insight into *Tawasuth*. (2) *Tasamub*, which means tolerance, not imposing one's will, and feeling that one's own group is the most righteous. Learning at Ma'had al-Jami'ah aims to provide insight into tolerance between religions, ethnicities, and fellow Muslims. (3) *Tawazun* balances socializing and relating well to fellow friends, lecturers, and the mudir or administrators of Ma'had al-Jami'ah IAIN Pontianak.

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