THE UKM KAGAMA’S ROLE OF STAIN MANDAILING NATAL IN STRENGTHENING RELIGIOUS MODERATION FOR STUDENTS AT MUSTHAFAWIYAH PURBA BARU

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Abstract

In the midst of the government’s incessant program to strengthen religious moderation through Islamic boarding schools, Musthafawiyah as one of the oldest and...
largest salafi Islamic boarding schools in Sumatra has its own potential and challenges in strengthening religious moderation. STAIN Mandailing Natal as the closest tertiary institution to the Mustafawiyah Islamic boarding school through the Kagama UKM has taken part in carrying out its role in strengthening religious moderation in the Mustafawiyah santri environment. This study aims to explain the role of UKM Kagama in strengthening religious moderation in the Mustafawiyah santri environment. This research is descriptive with a qualitative approach. Data collection techniques are through observation, interviews, documentation, descriptive analysis, and drawing conclusions. The results showed that Kagama STAIN Mandailing Natal UKM played a very important role in strengthening religious moderation in the Mustafawiyah students. The role of UKM is realized through training and coaching in the five fields that are being studied by Kagama UKM, namely the yellow book, syarhil qur’an, tahfiz, recitations and rose accounting. In order to strengthen religious moderation, Kagama UKM members directly interact and discuss with students in the Islamic boarding school environment, both reviewing contemporary interpretation books, reviewing religious moderation texts for syarhil qur’an, guiding recitations and tahfiz readings, and practicing rose accounting skills. The actualization of the role of UKM Kagama is expected to be able to equip students spiritually and religiously so as to form individual students who are religious, have a nationalist spirit and accept diversity and are trained to be tolerant but still consistent, because these attitudes will form a moderate spirit in presenting Islam that is rahmatan lil natural.

Keywords: Kagama UKM, Religious Moderation, Students of Mustafawiyah Purba Baru

A. Introduction

Religious moderation is still a hot problem in Indonesia in the midst of this diverse diversity of the Indonesian nation. Since the intensification of the concept of religious moderation in 2019, it cannot be said that the implementation of religious moderation has been successfully accepted by all Indonesian people. This can be seen from the fact that there are still groups of people who do not understand the true meaning of religious moderation. Some still understand religious moderation as being unsteady on their own religion because they have to accept the truth of other religions (Fatimah, 2021). Others think that religious moderation is an attitude of mixing up religious teachings, because they have to keep up with the times, so they tend to be lax and violate their own religious teachings for reasons of following the latest trends.
This erroneous understanding of moderation certainly requires strengthening so that people can accept and live up to the meaning of moderation so that they act moderately in realizing peace. The strengthening in question is of course not coercion, because religious moderation cannot be imposed from outside, but must be with the people's own awareness. Religious moderation should be easily accepted, especially by Muslims, in Islam, moderation is known as wasatiyyah. Wasathiyah taken from excerpts of surah al qur'an namely (Qs Al-Baqarah: 143). The word ummatan wasathan is interpreted as a middle ummah, namely a balanced attitude in religion, balanced in the practice of one's own religion and respect for the religious practices of other people who have different beliefs (Jamaluddin, 2022). Unfortunately, the term moderation is so difficult to practice because of the egocentrism that is still inherent in society.

Lack of public acceptance of the term religious moderation certainly results in weak actualization of tolerance in everyday life. Diverse Indonesian people live side by side in different cultures and religions, various customs and traditions, which should be mutually respectful among religious communities but are still far from tolerance. Blind fanaticism is clearly seen in the daily interactions of people of different religions. Attitude People who hate each other who are not of the same religion, are happy with the worship activities of people of different beliefs, and even the act of refusing to build houses of worship of other religions is still a reality for Indonesian society.

Not only in the social life of the community, the lack of moderation is still felt in the higher education environment. A number of studies and studies show that there is still intolerance among students and students. Student understanding is considered low towards diversity and cultural diversity so that they are still easily provoked to commit acts of intolerance (Etikasari, 2018). Even the development of the ideology of exclusivism which has an intolerant attitude towards differences and secretly has an anti-NKRI ideology does not rule out the possibility of it occurring in the higher education environment (Hanani, 2020). This is evidenced by the records of the National Counterterrorism Agency that there are around 7 top state universities in Indonesia that are exposed to radicalism (CNN, 2018).

Even though these intolerant and radical movements are still in a silent condition in the university environment, efforts are needed to prevent the spread of the virus so that it does not infect students who are still in the process of finding their identity. Therefore, the ministry of religion took several efforts, such as establishing a moderation house, and intensifying various moderation-themed training and seminars in academia.
At the Mandailing Natal state Islamic high school, one of the student organizations that is most active in promoting religious moderation is the Student Activity Unit for Academic and Religious Studies or commonly known as UKM Kagama. Kagama UKM consists of students who are active in preaching and appearing in society. Not only internally on campus, Kagama UKM is also well known in various Islamic boarding schools around Mandailing Natal district.

UKM Kagama focuses on academic and religious studies, aimed at deepening students’ religious knowledge as well as educating and cadre future preachers by concentrating on training in five areas, namely qiro’atul pola, syarhil qur’an, tahrizul qur’an and recitations, as well as rose accounting, each of which is guided by professional supervisors.

As a campus organization under the auspices of Islamic Higher Education, UKM Kagama is very active in preaching religious moderation to support the strengthening of religious moderation which is a program of the Ministry of Religion. Kagama UKM has shown its existence, not only within the campus environment but also trying to provide reinforcement in off-campus institutions. The Musthafawiyah Islamic boarding school is the main object in implementing the strengthening of the message of religious moderation for Kagama UKM. The choice of this Islamic boarding school is in view of the 2020-2024 Strategic Plan of the Ministry of Religion that there are five strategies that will be pursued in strengthening moderation, one of which is through strengthening the role of Islamic boarding schools in increasing the understanding and practice of religious teachings for the benefit.

Musthafawiyah was chosen considering that this Islamic boarding school is the largest and oldest Islamic boarding school on the island of Sumatra, which is located very close to the STAIN Mandailing Natal campus. Not only that, the members of UKM Kagama incidentally are alumni of the Musthafawiyah Islamic boarding school who study at STAIN Madina, in fact many of the STAIN Madina students have a dual role, namely as STAIN Madina students in the morning and become Musthafawiyah students in the afternoon. This has further strengthened the relationship between UKM Kagama and the Musthafawiyah Islamic boarding school.

Therefore, this article would like to explain the role of UKM Kagama STAIN Mandailing Natal in strengthening religious moderation in the students of the new Musthafawiyah Islamic boarding school, North Sumatra. The purpose of this study was to analyze the role of UKM Kagama STAIN Mandailing Natal in strengthening religious moderation at the Musthafawiyah Islamic boarding school. This research is expected to provide benefits for self-study students and students in general so that they can become agents in strengthening religious moderation in Islamic
Boarding schools and tertiary institutions, and specifically useful for the government in promoting religious moderation in society and educational institutions.

B. Research Methods

This research is a type of descriptive research using a qualitative approach. Descriptive research is research that describes or illustrates and describes the phenomena or relationships between phenomena that are studied in a systematic, factual and accurate manner with the aim of better describing the properties that are known to exist (Aziz, 2020). A qualitative approach is collecting data and information about a phenomenon according to what it was at the time the research was carried out with the intention of interpreting the phenomenon that occurred and the researcher is the key instrument (Anggito et al., 2018). This research is to find out the UKM Kagama’s Role of Stain Mandailing Natal in Strengthening Religious Moderation for Students at Musthafawiyah Purba Baru.

Data collection techniques in research start from observations or surveys. Survey techniques are carried out in the process of gathering information from a number of respondents about a particular issue or topic (Gunawan, 2017). The research data were obtained through in-depth interviews with the students and teachers of the Musthafawiyah Islamic boarding school, participant observation was carried out in the environment where the students lived, and document studies related to research needs. The data obtained were then analyzed using descriptive analysis methods. (Sugiyono, 2016). The data collected in the form of notes, photographs, interview recordings were analyzed and then conclusions were drawn.

C. Results and Discussion

1. Research result
   a. The Potential of Musthafawiyah Islamic Boarding School in Realizing Religious Moderation

   Musthafawiyah Purba Baru Islamic boarding school has been established since 1912 AD which was founded by Shaykh Mustafa Husain. This Islamic boarding school is the oldest salafiyyah Islamic boarding school on the island of Sumatra, located in the village of Purba Baru, Mandailing Natal Regency, North Sumatra (Sorik et al., 2020). The establishment of the Musthafawiyah Islamic boarding school is proof of Shaykh Mustafa Husain's love for education and his desire to educate the nation’s children to become a progressive and civilized Indonesian nation.
At the time it was founded, these Islamic boarding school were named Madrasah Tsanawiyah al-Ula and Tsanawiyah al-'Ulya and turned into pesantren in 1985 to adjust to the names that were being developed nationally. (Pulungan, 2020). Currently, the new Mandailing Musthafawiyah Islamic Boarding School is more than a century old. Along with the times, the Musthafawiyah Islamic boarding school has grown rapidly from year to year. Currently, the number of students at the Musthafawiyah Islamic boarding school is quite fantastic, reaching 13,624 students in the 2020/2021 school year, (Mustafawiyah Profile, 2021). Santri come from various regions throughout Indonesia. In fact, Musthafawiyah is widely known abroad so that some of his students come from neighboring countries, such as Malaysia, Singapore, Thailand and the surrounding areas.

In the learning process, the Musthafawiyah Islamic Boarding School emphasizes religious knowledge taken from classic books without excluding general knowledge and national insights so that the students and alumni always reflect an attitude of love for the motherland and good morals in the social life of their community.

Musthafawiyah has given many colors and patterns to the religious life of the Mandailing people. Thousands of students have graduated from this Islamic boarding school which then spread to various areas, both in Mandailing and its surroundings. The interesting thing is that musthafawiyah graduates remain active in providing learning about Islam to the communities where they live. (Pulungan, 2020). Until now this Islamic boarding school continues to grow and its alumni have also taken part in many domestic and international arenas, both engaged in academia, entrepreneurship and politics.

As long as Sheikh Mustafa Husein is still alive, he is the sole leader of the Musthafawiyah Islamic boarding school. However, after he died, the Mustafawiyah pesantren was led by the mudir and raisul mu'allimin. Mudir is the Director taken from the eldest son of the founder and Raisul Mu'allimin is held by a cleric who is the oldest of Tuan Guru who teaches at the pesantren. (Pulungan, 2020). Raisul Mu'allimin is responsible for managing the smooth running of the learning process, while the Mudir or Director is the general leader who represents and acts on behalf of the Musthafawiyah pesantren.

One of the highlights of the musthofawiyah Islamic boarding school is the love the alumni have for their alma mater. Musthafawiyah graduates who have spread to various regions throughout the country still have a bond and commitment to pay attention to their Islamic boarding schools. Graduates of the Musthafawiyah Islamic Boarding School who have worked as State Civil Apparatus (ASN) still have concern for their alma mater. Meanwhile, alumni who continue their education in the Middle
East tend to establish new Islamic boarding schools after returning to the Mandailing Natal area. They seek to make changes and modernization of Islam. Uniquely, although alumni have mixed and lived with the community, they can still be distinguished from people who are not graduates of Islamic boarding schools. Musthafawiyah graduates in society are still positioned as knowledgeable people and have a respected position in society.

Therefore, judging from the existence of Musthafawiyah which continues to grow today, Musthofawiyah as a classic Islamic boarding school has great potential in strengthening religious moderation in the Mandailing Natal community. Redha Anshori (2021) in his book entitled *Religious Moderation in Islamic Boarding Schools* states that there are 3 roles of Islamic boarding schools in strengthening religious moderation, namely the role of Islamic boarding schools as conservators, as innovators, and as transmitters. As a conservator, the role of Islamic boarding schools is to first understand and apply religious moderation by not mixing religious teachings, adhering to Islamic religious teachings so that they are then disseminated to the community. Being an innovator means being able to provide innovation in building religious moderation, one of which is through optimizing the role of ustaz and teachers in fostering the character of students, instilling nationalism and building a good and moderate concept of religious understanding in students. Being a transmitter means being able to forward messages of religious moderation to the general public.

The three potentials above are owned by Musthafawiyah pesantren, in fact Musthafawiyah has several supporting factors that further strengthen the application of religious moderation in the pesantren environment and the surrounding community. The supporting factors in the author's observation are:

First, the large number of Musthafawiyah students, which almost reached 14,000, shows that this pesantren is in great demand by the community, especially the Mandailing Natal area, Tapanuli, Riau and the Seringkar area of North Sumatra. There are quite a number of Musthafawiyah students in quantity, of course, have good potential as messengers of religious moderation in society, but of course, they must be able to apply the concept of religious moderation within themselves so that they can become examples in everyday interactions.

Second, the figure of the Musthafawiyah teacher who has a respectable and respected position in the community makes the pesantren even more admired and in demand by parents to enroll their children in Musthafawiyah. Musthafawiyah teachers can become transformers in strengthening religious moderation, as explained in (Anshori, 2021) that ustaz in Islamic boarding schools are transformers, namely role models for students and the surrounding community who
build positive imitation of their environment because of their authority, knowledge, and depth of religion.

Third, the existence of the Musthafawiyah Islamic boarding school is in the Mandailing community which is known as a devout religious community. Community fanaticism towards ulema and religious leaders in this area can be said to be still high, so this makes it easier for pesantren to broadcast moderation through their religious teachers.

Fourth, Musthafawiyah students who come from various parts of North Sumatra and outside Sumatra have the potential to spread religious moderation to remote villages where they live. Of course, santri must have been equipped with a good understanding of religion so that they can become exemplary figures in society.

Fifth, the existence of alumni associations of Islamic boarding schools that are strong in their attention to the alma mater can help Musthafawiyah strengthen connected relationships with various agencies in various parts of Indonesia. This certainly facilitates preaching and strengthening religious moderation where alumni will be ready to help their alma mater whenever needed. Moreover, Mustafawiyah students and alumni have regional unity that binds their sense of brotherhood and love for Mustafawiyah. According to Rita (2021) until now the regional association of Musthafawiyah students is still active and involved in the Mustafawiyah environment.

If the five potentials of Musthafawiyah can be managed properly, Musthafawiyah will certainly become an agent in strengthening religious moderation. The role of Islamic boarding schools as a socio-religious institution and part of the life of the community that surrounds them will be able to function as a protector, motivator and driver of society towards the realization of a true and moderate religious life in realizing harmony amidst the diversity of the Indonesian nation.

b. Musthafawiyah Challenges in Implementing Religious Moderation

Musthafawiyah Islamic Boarding School stands at in the midst of a 100% Muslim community environment, namely in the village of Purba Baru. This village is inhabited by people who still have a family relationship with one another, they are also strong and devout adherents of Islam. The view in this village is never devoid of hordes of santri because indeed the Musthafawiyah students live in the community.

At first the students lived in the dormitory, but because the dormitory capacity was not sufficient, the hostel was only for female students and some male students. The rest, the students live in small huts built between people’s houses. Thousands
of Musthafawiyah students live in a hut measuring only 2x3 meters for 4 students. This cottage is located along the Purba Baru village road (Rita, 2021).

At first the students who lived in small huts tended to be grouped based on regional origin, such as the banjar or the Lancang Kuning complex occupied by students from Riau, the Ujung Gading banjar was occupied by students from the Pasaman Ujung Gading area, and so on. So it can be said that the students who live in one banjar are a regional organization. In contrast to today, Ro'isul Mu'aallimin has made a new policy, that is, the huts where the students live are moved to the other side of the Singolot river, which is called Red Square. In the Red Square, students no longer live in organizational groups, but mingle from one region to another, and one organization to another. The process of relocating the students' residences is still ongoing until this year, because not all students who live on the side of the road can be moved quickly.

In daily life, the presence of many santri revived the economy of the Purba Baru community. Almost every resident’s house prepared the needs of the santri, starting from food, cooking, clothing, snacks, and daily needs. Purba Baru village is never empty of santri activities so that the community’s economy continues to rotate and develop.

From the author’s observation, to become a Musthafawiyah santri, one must have strong self-reliance. Besides having to be good at managing and taking care of themselves, students must also be good at getting along with friends from different regions, because the potential for conflict is certainly wide open in cultural diversity. Besides that, students are also required to be more mature and wise and clever to get along with local people who of course also have a different culture from foreign students.

Looking at the phenomenon of the life of the students in the Musthafawiyah Islamic boarding school environment, the authors analyze that there are several factors that can be a challenge in strengthening religious moderation in the Musthafawiyah Islamic boarding school environment, namely:

- **First**, from the side of the students. Most of the Musthafawiyah students do not understand what is meant by religious moderation and how it is implemented in the social environment. Musthafawiyah Santri consist of two levels, namely the Tsanawiyah level and the Aliyah level. Santri at the tsanawiyah level certainly don’t understand and understand the new term moderation, so they just submit and obey their seniors who also live in the same place as them. Meanwhile, not all of the students at the Aliyah level understand religious moderation because their input is from a different background. Some were from Musthafawiyah from the start, some graduated from public schools such as junior high schools and other schools outside
Musthafawiyah. Therefore, when the writer asked about tolerance for people of
different religions, most of them still refused with various reasons.

Second, the condition of the new ancient society which, in the author's
observation, is still not open to changes and new things, especially those related to
religion. The Purba Baru community is a community with strong ethnicity and
kinship so that land in the Ancient Baru community will only be given to families
who are still related by blood. It is still difficult for the community to accept
newcomers because they do not want to open trade opportunities for outsiders. So
it is understandable that it is difficult for them to accept newcomers of the same
religion, let alone to accept newcomers of different religions.

Third, the environment in which the students live mingle with the local
community so that it is undeniable that the students are more or less affected by the
understandings, beliefs, and views of the people who are still lacking in acceptance
of religious moderation.

Fourth, the Mandailing Natal community is a diverse community, although the
majority are Muslim but there are also several villages where Muslims and non-
Muslims live together. In Aek Bingke village, for example, non-Muslims certainly
have different customs and traditions from Muslims. It is still the subject of ridicule
or ridicule at among students. In the association of young men and women, it is also
evident that Musthafawiyah alumni still show antipathy towards non-Muslims.
There is still an attitude of contempt for those who are not of the same religion.

Fifth, the transfer of students to live in Red Square and mingle with students
from different regions and traditions, as well as different ages, customs and cultures
opens opportunities for wider conflict among students. Not all santri have strong
nationalism so that they are able to tolerate differences.

Sixth, based on alumni experience, the subject matter of classical books
studied at Musthafawiyah is not relevant to the demands of today's times.
Musthafawiyah as a classical Islamic boarding school only teaches classic books such
as in the field of fiqh using the fathul book qorib, and other classic books. In fact, for
now, contemporary fiqh studies are needed in addition to classical books to prepare
students to answer societal problems.

The various challenges above certainly require the right solution for
strengthening religious moderation at the Musthafawiyah Islamic boarding school
so that Musthafawiyah's great potential in strengthening religious moderation can
be maximized in the midst of its existence as the oldest and largest Islamic boarding
school in Sumatra.
2. Research Discussion

a. UKM Kagama as a center for student religious studies

UKM Kagama is a student organization (or mawa) which has the STAIN Mandailing Natal campus. UKM Kagama STAIN Madina is an intra-campus organization, which is structurally still young when it was founded on July 4, 2022. Even though this organization is still young, in its activities this organization has shown its function on campus and off campus. This Kagama UKM has become an open forum for students to develop the religious knowledge they have learned while still studying at Islamic boarding schools or high school equivalents.

Activities carried out in UKM Kagama are activities with Islamic nuances so that they can provide additional studies for students at STAIN Madina. The aim is to produce students who are superior, moderate, innovative, according to STAIN Madina’s vision, also able to become agents in strengthening religious moderation on campus and off campus. Therefore, the first step taken by UKM Kagama is to strengthen the study of religious moderation for its members and invite all elements of the campus to participate in strengthening religious moderation in the campus environment and in their homes. If this is implemented, the vision of STAIN Madina as a moderate campus can be an example in society.

Mandailing Natal Regency is known as a city of students because there are so many Islamic boarding schools in this district. It cannot be denied that the input of STAIN Madina students can be said to be mostly from Islamic boarding schools in Mandailing Natal, especially Musthafawiyah. This is very beneficial for UKM Kagama because most of its members are alumni of Islamic boarding schools who have been equipped with religious knowledge. Geographically, the location of the Islamic boarding school is also very close to the STAIN Madina campus, making it easier for UKM Kagama to interact and socialize with the pesantren environment. Strengthened again by the location of STAIN Madina which is in areas where the people are strong in the understanding and practice of religious knowledge. This makes it easier for UKM Kagama to show its existence in strengthening religious moderation in the Mandailing Natal community.

UKM Kagama STAIN Madina focuses on increasing student competency in religious studies. There are 5 religious studies that are fostered in UKM Kagama, each of which has an important role in strengthening religious moderation. The following are the five fields of study of the Kagama UKM and their role in STAIN Madina students, namely:

1). Study of the field of accounting roseis

This study center is engaged in the field of fiqh, namely to strengthen the science of fara’id. Accounting roseis strengthens students’ understanding of matters
relating to inheritance law. Accounting for roses is very important to be studied by students because in the community itself this is very much needed in the practice of dividing inheritance. In fact, accounting for roses can minimize disputes between heirs in the distribution of inheritance. Therefore, Kagama UKM formed this field of rose accounting studies to help answer community questions about the distribution of inheritance and to help resolve inheritance disputes.

2). Study of the field of yellow books

The field of yellow books was born due to the desire to channel the talents and interests of graduate students from Islamic boarding schools. Especially because the majority of STAIN Madina students are those who have studied at Islamic boarding schools, the presence of UKM Kagama in the field of yellow books is a good place to help them deepen their study of the books they have learned while in Islamic boarding schools, as well as books that they have not learned in Islamic boarding schools. With the existence of this yellow book field, it will also become a forum for regeneration of scholars who will be born from the STAIN Madina campus who are able to teach their knowledge in daily practice and ubudiyah.

3). Tahfiz study

UKM Kagama opened coaching in the field of tahfiz because it saw the potential for STAIN Madina students in the field of memorizing the Qur’an. Al-Quran memorization activities must exist on the STAIN Madina campus as one of the characteristics of the PTKIN campus which develops religious potential. The existence of UKM Kagama in the field of tahfiz really helps students to cultivate a love for memorizing the Koran. Students after graduating from undergraduate will certainly devote themselves fully to society, therefore when someone has graduated from an Islamic religious high school it is highly expected that he will be active in the community to appear as an imam praying at the mosque, become a preacher, become a teacher who teaches reading the Koran to children. -children in the village where he lives.

4). Study in syarhil field

This syarhil study UKM is very helpful for students in developing their talents in the field of da’wah. Good knowledge of rhetoric is needed in conveying good messages so that audiences are educated about the syarhil content conveyed. The presence of this study in the syarhil field plays an active role in forging the mentality of students so that they have the courage to convey messages of kindness in Indonesia in public.

5). Study in the field of tilawatul Qur’an

The presence of UKM in the field of reciting the Koran is very important for students who have a love for the art of reading the Koran and have a beautiful voice.
The study of recitations is a place for students to hone the beauty of their art of reciting the Koran so that other people who hear the recitation of the holy verses of the Koran being recited will be fascinated by the beauty of the holy verses. The appearance of reciting the Koran can also educate listeners, both the old and the younger generation, to always love reading the Koran.

As an UKM engaged in religious studies, Kagama UKM plays an active role in assisting government programs in strengthening religious moderation in the STAIN Madina campus environment. Through its five fields of study, UKM Kagama always appears in guiding students such as qiroatul pole training, syarhil qur’an and recitation training, tahfiz coaching, and rose-accounting discussions. UKM Kagama also held competitions between study programs in these five fields and held seminars on religious moderation by inviting community leaders, teachers of Islamic boarding schools in Mandailing Natal.

b. The Role of Kagama UKM in Strengthening Religious Moderation at the Musthafawiyah Islamic Boarding School

All activities in the Kagama UKM field has the potential to help strengthen religious moderation in at the Musthafawiyah boarding school. In carrying out its activities, Kagama UKM has various ways and methods that will be implemented so that religious moderation can be properly implemented by Musthafawiyah students. Each study in UKM Kagama certainly has advantages in their respective fields so that this has led to different methods of approach in strengthening religious moderation at the Musthafawiyah Islamic Boarding School. The following picture the method used by UKM Kagama in strengthening religious moderation in the New Purba Musthafawiyah Islamic Boarding School, namely:

1). Study of the field of yellow books

The center for the study of the yellow book is a study that plays a very important role in the application of religious moderation to students, because the Musthafawiyah Islamic boarding school is a salafi Islamic boarding school which has focused its education on classical scripture studies since long ago. However, the weakness felt by the alumni is that the classic books studied and studied at Musthafawiyah are less relevant to the times because they have not been complemented by studies of contemporary books. Therefore, UKM Kagama through the field of yellow book study takes on its role to help students study contemporary books such as the Tafsir of al-Qardhawi, and Al-Mishbah. The members of UKM Kagama in the field of yellow book study are alumni of students and some of them are still students at Musthafawiyah, making it easier for them to interact and make study schedules with students. The study location chosen by Kagama UKM members is the mosque which is around the hut where the students live. It is hoped that
through the study of these contemporary books, students will have a deeper understanding of religion and be more open-minded to see problems that occur in the wider community so that when they enter society, students are more able to be moderate and accept differences. This is included in efforts to build a moderate spirit within students to become individuals who are able to tolerate diversity of ethnicity and religion.

A further step taken by UKM Kagama in the field of yellow book study is to become a motivator for students in learning the yellow book. Members of UKM Kagama in the field of yellow books can become figures who invite students to always love studying the yellow book. This is because some students, when faced with the yellow book, are reluctant to read, recite or explain its contents. The cause of their lack of interest in studying the yellow book is because of the difficulty in understanding and interpreting the yellow book. Therefore, the task of Kagama members is to guide the students and find easy strategies for studying the book so that the enthusiasm and love of the students in reading the yellow book revives.

In addition to conducting discussions and providing motivation, the study of the yellow book also held friendly gatherings with Musthafawiyah teachers to discuss collaboration between UKM Kagama and teachers in providing motivation through training and competitions in reading the yellow book, both held at Musthafawiyah and at STAIN Madina.

2). Center for syarhil studies

Musthafawiyah students are no strangers to the syarhil Qur'an performance because this syarhil art is one of the performances that are of interest to Musthafawiyah students in every muhadharah activity. UKM Kagama together with coaches in the field of syarhil carry out a visit program to Musthafawiyah to conduct training on syarhil qur'an. One of the hottest themes right now is religious moderation. Therefore, UKM Kagama in the syarhil field deliberately provides training with the theme of the text being religious moderation, while introducing this term to Musthafawiyah students.

The syarhil training trains students to respect each other’s differences in ability among fellow students, such as differences in regional dialects, differences in style, intonation and demeanor due to the influence of regional differences. Through this training, Kagama UKM members instill the values of nationalism, tolerance and brotherhood so that an attitude of moderation is fostered in the students.

Another effort that can be made in the field of syarhil studies is to strengthen religious moderation in Musthafawiyah Islamic Boarding School is to hold a competition with the theme "The role of students in strengthening religious moderation in boarding school " . Santri are first guided and given training on the
material to be presented so that they understand the religious moderation that will be displayed in the competition.

3). Study of the field of recitations

The study of the tilawatil quran is a learning activity for students in the art of sound or tone in reading the Qur’an so that when other people listen to the recitation of the holy verses of the Qur’an being recited their hearts will be moved to goodness. This activity has become a common thing for miusthafawiyah students to do in all activities of associations or meetings so that it becomes very influential when we recite the holy verses of the Koran regarding the theme of religious moderation with beautiful tones and voices so that they can leave an impression on the souls of the listeners.

Kagama UKM in the field of reciting the Koran also has professional coaches and MTQ winners. This recitation coach is active in coaching students and opens opportunities for students to participate. This activity is carried out on the STAIN Madina campus and sometimes at the nearest mosque from the Musthafawiyah Islamic boarding school.

4). Tahfiz study

The students are certainly no strangers to the activities of reciting the Koran or memorizing the holy verses of the Koran. This center for the study of tahfiz contributes to strengthening the understanding of religious moderation through an explanation that the argument for religious moderation already exists in the holy verses of the Koran which are commonly referred to as wasath or wasathiyah. Hafiz cadre is very important in Islamic boarding schools to produce generations who have strong spiritual intelligence so that they are not easily influenced and provoked by misleading things. Abdul Aziz (2022) in his research stated that the coaching and learning of tahfizul qur’an contains moderate values, namely justice, balance, goodness, wisdom, steadfastness and tolerance. Therefore, the hafiz of the Qur’an are moderate individuals who are sincere, sincere, strong in their religion and tafaqquh fi ad din so that they are able to fortify themselves from exposure to radical viruses.

5). The study of roseis accounting

In accordance with their field, the study of SMEs in the field of roseis accounting focuses on the study of roseis law. Members of UKM Kagama in the field of accounting Mawaris are also not left behind in strengthening religious moderation through training and discussions on faraid science with students. Santri who master the field of faraid will become peacemakers in their community because they can prevent potential disputes between Muslim families. The function of rose accounting cannot be underestimated considering that this knowledge can only be
mastered by people who are serious about learning it. The birth of students who are proficient in rose accounting can certainly assist the community in resolving inheritance issues peacefully according to the Shari'a, what is more important is that they can prevent divisions among Muslims.

UKM Kagama through the field of rose accounting also organizes Islamic accounting meetings among students at the Mustafawiyah Islamic boarding school so that it fosters the enthusiasm and love of students in studying fiqh, especially faraid.

D. Conclusion
The Mustafawiyah Islamic boarding school is an asset of great value in implementing religious moderation. There are many supporting factors owned by Mustafawiyah, including the large number of students, teachers who are charismatic in the eyes of the wider community, the origin of the students from various regions, the existence of the Mustafawiyah Islamic boarding school in a religiously devout environment, and the very good familial ties of alumni students. But in the incident at the field still faces challenges in implementing religious moderation.

The proximity of the location and the relationship between the Mustafawiyah Islamic boarding school and the STAIN Madina campus makes student activities at UKM Kagama play an active role in helping strengthen religious moderation in Mustafawiyah boarding school. Through five kinds of fields of study in UKM Kagama, namely the field of yellow books, syarhil, recitations, tafhid and rose accounting. UKM Kagama carries out activities such as educating students through coaching and training in these five fields by incorporating religious moderation material into training activities. UKM Kagama actively conducts discussions in the field of religion with students in the Mustafawiyah Islamic boarding school, as well as organizes musabaqah whose participants are Mustafawiyah students. This effort was carried out by Kagama UKM with the aim of being able to embrace santri to jointly strengthen religious moderation in the soul of a Muslim so that moderate Muslims can be realized and make Islam as rahmatul lil'alamiin.

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