

## **TRANSFORMATION - THE STATE ISLAMIC INSTITUTE BECOMES A STATE ISLAMIC UNIVERSITY: INSIGHT FROM RELIGIOUS MODERATION AND SCIENCE HARMONIZATION**

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### **Abstract**

This study aims to describe simply the strengthening of the concept of religious moderation and harmonization of knowledge as an effort to prevent radicalism at IAIN Pekalongan. This study uses a qualitative method with a descriptive analysis approach. The results showed that the strengthening of the concept of religious moderation at IAIN Pekalongan through: the establishment of a house of religious moderation and the internalization of moderate Islamic values in lectures were carried out with four approaches, namely: a contributive approach, an additive/additional approach, a transformative approach, and a social action approach. The four taglines owned by IAIN Pekalongan, namely spirituality, scientific, entrepreneurship, and nationality, were transformed to achieve the vision as a leading and competitive campus in the development of Indonesian-minded science and technology at the national level in 2036. The implementation of the four values or taglines can be seen through the behavior Moderate attitude of IAIN Pekalongan students in facing various problems of life. Modernization of Islamic studies at IAIN Pekalongan is carried out through *Islamization of Knowledge* in all majors. Modernization is adopting new sciences that are in accordance with the needs of the times, but still maintaining the old traditions that are still relevant. IAIN Pekalongan which will transform into State Islamic University (UIN) also has the concept of harmonization or harmonization of knowledge. The concept is the integration of science, namely

science, technology and religion. This integration between religion and science appears in the form of new courses such as Islamic mathematics.

**Keywords:** *Religious moderation; harmonization of science; and transformation.*

## 1. Introduction

Indonesia is a pluralistic and multicultural country (Syam, 2020). Diversity in Indonesia includes many things including: ethnicity, language, culture, and religion. With so many differences in Indonesia, higher education in Indonesia, especially Islamic universities, should be oriented to the moderate concept, so that it can become a unifying basis for all kinds of differences that exist in the Indonesian nation (Anggriyani & Dartanto, 2019). In addition, the concept of religious moderation can be used as a middle ground in dealing with differences between extreme and fundamental groups (Kasdi, 2019).

One of the State Islamic Religious Colleges (PTKIN) in Central Java is IAIN Pekalongan. As a *rahmatan lil'alamin* campus, IAIN Pekalongan has an obligation to fortify students from extreme and radical ideas. Millennial students who always follow the current developments are currently experiencing moral and religious degradation. The phenomenon that occurs is that they prefer to learn religion from the internet, YouTube, and social media where the scientific chain is not yet clear. They understand religion very superficially. But strangely they claim that what they learn is correct and blame other groups who do not agree. Understanding that is only textual causes them to forget that the teachings in the Qur'an and al-hadith are still global (Adinugraha & Ulama'i, 2020).

Educational institutions must have programs to strengthen deradicalization to prevent and counter radicalism that attacks students or millennials. Those with minimal religious knowledge are very easily influenced by a new environment (Musthofiyah et al., 2021). Therefore, it is necessary to strengthen the concept of religious moderation in higher education (Riyadi & Adinugraha, 2021). In this context, the role of the campus is needed to foster students to be *tawasuth* or moderate in religion (Adinugraha et al., 2021). This means not too right and not too left, not too extreme or radical and not too fundamental.

In addition to the role of educational institutions (colleges), the role of the family and community is also needed. All three must synergize and be consistent in teaching and educating good and positive things to students. It's not the other way around that families and schools or educational institutions teach goodness, but they are distorted by the community. The destructive power is very high when it is damaged by the community (Basyir, 2020).

A real example in society, there is a child who from childhood until he graduated from high school had good habits like children in general, even when at school he was a smart and accomplished child (Tolchah et al., 2021). However, when he entered college, he found a friend who had a radical ideology, so in a

short time the child could change drastically (K. M. Arif, 2021). In terms of clothing, speech, even ideology is easily distorted by the new environment, considers people other than their group to be infidels and becomes intolerant (Sihombing et al., 2020). Even worse is if the person commits acts of violence because of the differences that exist, causing victims such as bombing places of worship, and so on.

Seeing this, the paradigm of religious education in universities must develop the concept of religious moderation, namely the concept of *wasathiyah* or moderate Islam (Rusmiati & Ritonga, 2019). The concept develops 10 characteristics that have been approved by the Indonesian Islamic Ulema Council. Among its characteristics are: *Tawasuth* (taking the middle way), *Tasamub* (tolerance), *Shura* (deliberation), *Musawah* (legalitarian and non-discriminatory), *Tawazun* (balanced), *Tabaddhur* (civilized), and so on (Muvid & Aliyah, 2020). Educational institutions must become the basis of a laboratory for religious moderation through a socio-religious approach in religion and the state (S. Arif et al., 2019).

In practice, at IAIN Pekalongan, the implementation of the concept of religious moderation has entered the course curriculum and is integrated. Such as interpretation courses, hadith, moral science, *ulumul qur'an*, *ulumul hadith*, Arabic, English, *Pancasila* and Citizenship Education (PPKN), Indonesian and so on. The concept of tolerance and respect for differences to create harmony, harmony, and respect for fellow believers and also for adherents of other religions is highly emphasized in order to realize the vision of Indonesia (Mubarok et al., 2021). However, the challenges of globalization and the large number of mass media that teach hatred and violence against groups who do not share the same opinion cause students whose faith is weak to be easily shaken (Fuad, 2020). Therefore, it is necessary to strengthen the concepts and doctrines that are more mature in order to produce the next generation of a moderate nation.

Besides strengthening the concept of religious moderation, harmonization or alignment of modern secular education is needed (Siswanto, 2020). IAIN Pekalongan, apart from teaching Islamic sciences, also teaches science and general sciences such as English and mathematics. Therefore, the integration of science with religious knowledge is very necessary so that the millennial generation is able to develop science and stick to Islamic values.

Based on the issues and problems above, the internalization of religious moderation values in the education sector, especially universities is very important in managing world civilization (Kamal, 2017). Therefore, it is necessary to strengthen the concept of religious moderation in higher education (Purwanto et al., 2019). The transformation of the campus tagline is also expected to be able to produce a millennial generation that is qualified, tough, loves the Republic of Indonesia, and is anti-radical. Harmonization between religious science and

general science must be carried out in the context of integrating science and religion.

## **2. Strengthening the Concept of Religious Moderation at IAIN Pekalongan**

Moderation comes from the word moderate which means balanced. In Arabic it is called *al-wasathiyah* which means in the middle (Ekawati et al., 2019). Ibn Asyur defines the word *wasath* as Islamic values that are built on the basis of a straight and middle mindset, not excessive in certain respects (Ibn Asyur, 1984: 17-18). The meaning of Moderation can be said to be not fanatical, not liberal, not radical and also not fundamental. Radical people are usually only fixated on the text alone and do not understand the context (Smeer & Rosyidah, 2021). Therefore, anything that is different from himself will be considered wrong, even to the point of being considered infidel. On the other hand, liberal people believe in religion based on reason or reason. To combat this, it is necessary to strengthen the concept of religious moderation in higher education with the aim of teaching students about moderate Islamic values and synergizing text with context and practicing moderation values (Misbah & Fahmi, 2021).

The concept of religious moderation at IAIN Pekalongan refers to the policy direction of the Minister of Religion of the Republic of Indonesia Fachrul Razi and the Circular Letter of the Director General of Education and Culture Number B-3663.1/Dj.I/BA.02/10/2019 dated October 29, 2019 regarding the Circular of the House of Religious Moderation on the PTKIN campus. With the house of religious moderation on the IAIN Pekalongan campus, it will become a place for education, strengthening the concept of religious moderation, and mentoring lecturers and students who will later give birth to academics who love the Republic of Indonesia and have moderate insight.

The religious moderation house at the IAIN Pekalongan Campus as one of the pioneers in organizing the moderation house, will be an example and role model for the community around the campus. In addition, through this moderation house, it is hoped that it can provide reinforcement in the field of research on moderation and create a moderate environment. Cases that arise in the midst of society such as the emergence of intolerant attitudes and violence in the name of religion must be handled immediately. The academic community must have the courage to fight radicalism and are obliged to provide enlightenment and role models to the community.

The concept of religious moderation at IAIN Pekalongan has been included in the integration of courses. The concept of religious moderation is delivered directly in all religious courses and is integrated in general courses such as *Pancasila* and citizenship education, Indonesian, English, and so on. Religious moderation can simply be interpreted as a person's religious way of emphasizing the principles of simplicity, politeness, and brotherhood. *Ukhuwah Islamiyah* and *Ukhuwah Wathaniyah* are closely held in the concept of religious moderation.

Religious expressions are expressed in polite and brotherly ways as the implementation of *Islam rahmatan lil 'alamin*. In addition, the concept of religious moderation also reflects one of the values of *Pancasila* and the motto of *Bhinneka Tunggal Ika*.

The concept of religious moderation at IAIN Pekalongan is to include material about religious moderation in the lecture process. Moderate Islamic values are conveyed to students through lecture discussions as a form of tackling the increasingly spreading radicalism movement. Students who still have shallow religious knowledge are expected not to fall into the flow of radicalism (Rohman, 2017).

The principles of tolerance among religious believers have been regulated in the 1945 Constitution article 28E paragraph 1 which reads: "Everyone is free to embrace a religion and worship according to his religion, choose education and teaching, choose a job, choose a nationality, choose a place to live in the territory of the country and leave it, and has the right to return."

The concept of religious moderation will lead and direct students to fair and proportional character and behavior in every respect (Doi & Ritonga, 2021). In religious moderation there are three important pillars, namely: justice (proportionately according to what is needed), balance, and tolerance (Nugraha & Widyaningsih, 2021).

There are ten basic values that serve as indicators of religious moderation, namely: (1) peaceful education, which respects human rights and friendship between nations, races, or religious groups; (2) education that develops entrepreneurship and partnerships with industry; (3) education that pays attention to the prophetic content of Islam, namely humanization, liberation and transcendence for social change; (4) education that includes the teachings of religious tolerance and pluralism; (5) education that teaches Islamic understanding which is the mainstream of moderate Indonesian Islam; (6) education that balances intellectual insight (head), spiritual insight and morals (heart) and vocational skills (hand); (7) education that produces scholars who are intellectual and intellectual who are scholars; (8) education that is a solution to current educational problems such as the problem of dualism and learning methodologies; (9) education that emphasizes the quality of education comprehensively; and (10) education that is able to increase mastery of foreign languages (Ali, 2020).

The values of moderation taught to students in the integrated learning process in the courses are as follows:

a) *Tawassuth* (taking the middle way), namely understanding and practicing that is not *ifrath* (excessive in religion) and *tafrith* (reducing religious teachings);

b) *Tawazun* (balance) is a balanced understanding and practice of religion which includes all aspects of life, both worldly and hereafter, firm in stating

the principle that can distinguish between *inbiraaf* (deviation) and *ikbtilaf* (difference);

- c) *I'tidal* (straight and firm), which is placing something in its place and exercising rights and fulfilling obligations proportionally
- d) *Tasamuh* (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life;
- e) *Musamab* (egalitarian), namely not discriminating against others due to differences in one's beliefs, traditions and origins
- f) *Shura* (deliberation), namely every issue is resolved by way of deliberation to reach consensus with the principle of placing benefit above all else;
- g) *Ishlah* (reform), namely prioritizing reformative principles to achieve better conditions that accommodate changes and progress of the times based on the general benefit (*mashlahab al-ammah*) by sticking to the principle of "Preserving old traditions that are still relevant, and implementing new things that are more relevant";
- h) *Aulawiyah* (putting priority on priority), namely the ability to identify things that are more important to be implemented than those of lower importance;
- i) *Tathawwur wa Ibtikar* (dynamic and innovative), which is always open to making new changes for the benefit and progress of mankind;
- j) *Tahaddhur* (civilized), namely upholding noble character, character, identity, and integrity as *khairu ummah* in human life and civilization (Martanti, 2020).

IAIN Pekalongan campus with moderate Islamic character can be a contributor to the formulation of religious moderation in the world of education. There are 4 approaches used, namely: Contributive Approach, that is, the basic structure, goals, and main characteristics in a curriculum should not change, but the principle is to insert content about religious moderation in the course; Additional approach, namely the addition of content, concepts, themes, and religious moderation perspectives into the curriculum without changing the basic structure, objectives, and characteristics of the curriculum. An additive approach can be done by adding learning resources such as books or references into the curriculum without changing them substantially; Transformative approach, that is, the fundamental purpose, structure, and perspective of the curriculum change. This transformational approach allows students to see concepts, issues, themes, and problems from various perspectives. The transformation of the curriculum based on religious moderation requires a change in paradigm, perspective, and the basic structure of the curriculum; Social action approach, that includes all elements of the transformation approach but adds components that require students to be able to make decisions and take actions related to the concepts and problems they face. The main objective of this approach is to educate students to carry out social criticism, change and decision-making skills. In the

social action approach, students are required to act as agents of social criticism and agents of social change in society (Et al., 2021).

### **3. Transformation of Spirituality, Scientific, Entrepreneurship, and Nationality Ideas at IAIN Pekalongan**

IAIN Pekalongan has a mission to organize education to produce graduates who have spiritual intelligence, breadth of knowledge, loyalty to Indonesia, independence, and pioneers in life. In order to create a campus that is *rahmatan lil 'alamin* and has an Indonesian perspective, IAIN Pekalongan has 4 organizational values or what is called a tagline, namely: spirituality, scientific, entrepreneurship, and nationality.

To realize this vision and mission, IAIN Pekalongan students must have broad and deep knowledge related to religious knowledge, knowledge related to the chosen major, and a deep understanding of national insight. Knowledge of theory alone is not enough. In addition to the depth of theoretical understanding, students are also required to be able to implement and apply the noble values of *Pancasila* as the ideology and basis of the state, both in the family environment, in the educational environment and in the community.

The vision of IAIN Pekalongan is to become a leading and competitive Islamic Religious College in the development of Indonesian-minded science and technology at the national level in 2036.

While the missions are Organizing education to produce graduates who have spiritual intelligence, breadth of knowledge, loyalty to Indonesia, independence and pioneering in life; Develop science, technology and art through research for the benefit of Indonesia and humanity; Pioneering and taking an active role in strengthening and empowering the community; and Organizing professional, transparent and accountable institutional governance in order to achieve the satisfaction of the academic community and stakeholders.

After the Vision and Mission are determined, then the tagline or values for the development of the IAIN Pekalongan campus are set, there are four values, namely: a) Spirituality, the implementation of spiritual values in order to form the IAIN Pekalongan academic community to have good religious attitudes. This is where the implementation of the values of religious moderation to students, lecturers and employees; 2) Scientific, the realization of the vision of IAIN Pekalongan: wanting to become a leading and competitive Islamic Religious College in the development of Indonesian-minded science and technology at the national level in 2036. This is where the depth of knowledge of IAIN Pekalongan students in the chosen field is important. In addition, students can integrate general science and religious knowledge; 3) Entrepreneurship, values that encourage and develop students' independence in the economic field. IAIN Pekalongan students besides being academics, they are also equipped with life skills to be able to survive in the community. IAIN Pekalongan alumni will always exist and be able to compete in the era of globalization; 4) Nationality, an

understanding of the values of nationalism and national insight. Students are always taught to love the homeland of the Republic of Indonesia. The nationality tagline also supports the vision of the IAIN Pekalongan campus, which is Indonesian-minded.

Then the implementation of the four values or taglines can be seen through the moderate attitude of IAIN Pekalongan students in dealing with various life problems. Students must firmly hold on to the four pillars which were abbreviated to PBNU by K.H. Maimoen, namely: Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution (Nurdin, 2019). The whole concept of spirituality, scientific, entrepreneurship, and nationality is very relevant to today's education concept to welcome civil society.

#### **4. Modernization of Islamic Education at IAIN Pekalongan**

Since the entry of Islam in Indonesia until entering the 20th century, there have been at least two models of education as a representation of Islamic education that developed in Indonesia, namely the pesantren and surau models. From the management aspect, pesantren and surau are led by a Kiai (Jauhari et al., 2020). The *pesantren* model grows and develops in Java, while the *surau* is in Sumatra. Both of these educational models are still very traditional, conservative, old-fashioned, and do not meet international educational standards (Gusnarib & Dulumina, 2020). The modernization of Islamic education is one of the approaches to solving the problems of Muslims today and in the future. This is very important to spark a modern Islamic civilization (Subandi et al., 2019). Therefore, the modernization of Islamic education is absolute and very urgent, especially in universities.

The concept of *tajdid* (renewal/modernization) of Islamic education is very urgent. Because so far the concept and practice of Islamic education is felt to be too narrow, meaning that it places too much emphasis on the interests of the hereafter, while Islamic teachings emphasize the balance between the interests of the world and the hereafter. Furthermore, current Islamic educational institutions, including universities, have not been or are less able to meet the needs of Muslims in facing the challenges of the modern world and the challenges of the Indonesian people and nation in all fields (Subandi et al., 2019).

The modernization of Islamic education at IAIN Pekalongan is an attempt to change the notions and customs of the old institutions which are then adapted to a new, more advanced and modern atmosphere. IAIN Pekalongan in the context of modernizing Islamic education is carried out by sticking to the old teachings which are considered still relevant for use and not leaving new knowledge that is currently developing in accordance with the progress of the times.

In order to counteract radicalism, IAIN Pekalongan has initiated many new programs. Among them are moderation houses, flash boarding schools, *turats* book studies, and the insertion of anti-corruption educational materials in lectures. New activities in the context of modernizing education have the aim of changing to a more advanced direction without leaving the main learning source guidelines from the writings of great scholars whose scientific chains are clear (Mustofa et al., 2020).

The modernization of Islamic education is carried out to adapt to the world constellation in a certain period in which the nation lives. In modern times and in the era of globalization which is filled with technological advances, people's perceptions of Islamic universities are still underestimated than public universities. Islamic universities are also required to be adaptive to the currents of globalization and technological advances that are increasingly competitive and futuristic-oriented. Where the orientation lies in superior quality, egalitarian, fair, democratic, dynamic, and innovative (Saefudin & Al Fatihah, 2020).

IAIN Pekalongan in 2020 also made various efforts to redesign the curriculum in accordance with the current era, namely referring to the policy of the independent learning curriculum - independent campus. Curriculum development is always carried out adaptively (Lestari et al., 2021). A curriculum reshuffle with new course designs that support the realization of the vision of IAIN Pekalongan is currently being designed. New programs designed in accordance with the guidelines as a manifestation of curriculum implementation, can later be converted into relevant courses.

The design of modernization of Islamic education at IAIN Pekalongan refers to: (1) education must lead to integrity between religious knowledge and general science so as not to create a gap because in essence all knowledge comes from Allah SWT, (2) education towards the achievement of attitudes and behavior "tolerance", being generous in various matters and fields, this includes the implementation of the values of moderation (3) education is able to grow the ability to be self-reliant and independent in life, (4) education fosters a work ethic, has aspirations to work, is disciplined and honest, (5) Islamic education must be designed to be able to answer the challenges of civil society (Adinugraha et al., 2018).

In addition, efforts to modernize Islamic education at IAIN Pekalongan are the implementation of the *Islamization of Knowledge* (IoK) which is seen in all majors at IAIN Pekalongan. This is also supported by Fazlur Rahman who offers three approaches to modernizing education, namely Islamizing modern secular education, simplifying traditional syllabus, and combining branches of old science with branches of modern science (Nugroho et al., 2020). However, the modernization of Islamic education cannot be felt in one or two days, but requires a long process.

Modernization of Islamic education at IAIN Pekalongan can also be found since the establishment of this institution. The modernization of Islamic

education at IAIN Pekalongan is very clear in its tagline, namely spirituality, scientific, entrepreneurship, and nationality. Furthermore, the elaboration and implementation of the modernization of Islamic education at IAIN Pekalongan can also be seen from the Vision, Mission, and Organizational Goals of IAIN Pekalongan itself. The modernization of education at IAIN Pekalongan is intended to create an educational institution that has a truer cultural identity (*Indonesianness*) as a new Indonesian education concept in which the values of Islamic universality can also be found that are able to give birth to a future Indonesian civilization. Then, IAIN Pekalongan also characterizes the authenticity of indigenous Indonesia, because it is culturally born from the original Indonesian culture.

In addition, IAIN Pekalongan created a place for students called the “House of Moderation” as a way to prevent the entry of radicalism in the campus environment. Through this Moderation House, lecturers and students can discuss interactively and develop research on moderation. One of the programs carried out by the Moderation House is student development. Through the integration of material in the course as a topic of discussion, students are expected to be able to understand the concept of religious moderation. In addition, student activities are also intensively monitored by the campus. The existence of a guardian lecturer or academic supervisor also plays a role in monitoring student development, both academic and non-academic. Through the guardian lecturers and the Moderation house, they monitor all student activities and progress, so that if there are indications of radicalization, they can be detected early.

## **5. Harmonization of Science at IAIN Pekalongan**

Harmonization means balance. The meaning of the word harmony in general is harmony, conformity, compatibility and balance. Etymologically, the word Harmony comes from the Greek, namely *harmonia* which means bound in harmony and conformity. Harmonization in terms of science is undeniable, a thing that is certain for the existence of a harmony of science, between religion and science, especially in Islamic universities.

In the 21st century with the current of globalization and the rapid development of science, the field of education that we experience will never escape capturing this latest century with some positive changes in terms of science. Not only education in the general field, but also education that has a specialization in Islam. In the 21st century, it seems that it is no longer relevant if there is still a dichotomy of science, especially religious science and general knowledge (Zagviatzinsky, 2021). It is a necessity that Islamic education should be increasingly integrated with general education. The notion that seeks to integrate Islam with science is often referred to as harmonization of knowledge. There is an internalization of Islamic values in modern sciences and vice versa. Some parties also call Islamic education in the 21st century as the integration and interconnection of religious and scientific education systems. Muslims should not be blind and lame in understanding knowledge (Sholehuddin et al., 2021). That is, if the

person masters religious knowledge without general knowledge, then he is like a blind person, while people who study general knowledge without studying religious knowledge are like a lame person.

The scientific dichotomy will be a ruin in Islamic civilization, because the notion of secularism (is an understanding related to ideology or belief that religious understanding should not be included in the affairs of politics, the state, or other public institutions) separates science and science. In Islam, religion and science are a unity. Muslims must see the reality of science by using the lens of Islam and the existence of the humanities in the Qur'an and al-Hadith (Adinugraha et al., 2020). Islam as a text (al-Qur'an and as-Sunnah) is faced with reality. In other words, textual becomes to the contextual level (Adinugraha, 2021). Then, a question arises, why should Muslims see reality through the eyes of Islam? According to cultural science and the sociology of knowledge, reality cannot be seen directly by people, but through the veil (words, concepts, symbols, culture, people's approval).

The main problem with this reality is that there is an emphasis on religious knowledge to the exclusion of science and technology. The emphasis on religion is certainly a positive thing. However, putting aside the development of science and technology, for whatever reason, is not a good thing. So, here, a conceptual formulation of the epistemology of an integrative and comprehensive Islamic education is needed as was developed in the golden era of Islam, namely Islamic education that encourages the progress of science and civilization as a unit.

Actually, the harmonization between religion and science are two related things. In Islam, various kinds of scientific findings found by scientists are precisely in accordance with the verses in the Islamic holy book (Maulana & Adinugraha, 2020). So, several scientists emerged, such as Harun Yahya and Zakir Naik, who presented these scientific findings as proof of the truth of the verses in the Holy Quran. Kuntowijoyo put forward a theory which he called the effort of 'Islamic scholarship'. This theory was originally recommended to replace the theory of "Islamization of science" and to encourage the intellectual movement of Muslims to no longer be a reactive movement, but a proactive one. Kuntowijoyo (1995) distinguishes three terms that can be confusing, namely 'Islamic science', 'Islamic paradigm', and 'Islam as a science'. Islamic knowledge is a process, the Islamic paradigm is the result, and Islam as a science is a process and a result.

Then in the context of developing knowledge, IAIN Pekalongan which will transform into UIN, especially the Faculty of Education and Teacher Training has opened two new study programs based on science and language, namely English language education and Mathematics education. In addition, FTIK is also proposing to open a new study program, namely Indonesia language education. Then the transfer of IAIN development status to UIN will add a faculty called faculty of science and technology). This is where the process of integration and

harmonization of knowledge will be further developed. Higher education development must be aligned with the development of science and technology and in accordance with the needs of the community. Religious Colleges are present not only as a place to gain religious knowledge, but also general knowledge that also upholds religious values.

Harmonization of knowledge at IAIN Pekalongan is done by aligning old knowledge with new knowledge. This integration between religious science and science appears in the form of new courses. For example, courses in Educational Technology, Computer Science, to Islamic Mathematics. Efforts to prevent radicalism through harmonization of knowledge are carried out so that students as millennials who enter the digitalization era still hold fast to Islamic values. Sophisticated technology and speed of information must be fenced with faith and piety. Science and technology must go hand in hand with faith and piety. IAIN Pekalongan seeks to accommodate the needs of students for technology by always updating and upgrading the latest issues.

Strengthening the concept of religious moderation and harmonization of science at IAIN Pekalongan in the transformation towards UIN. The description is as follows: The Religious Moderation House; *Islamization of Knowledge* (IoK); Development of a new faculty which integrates science and technology with Islamic sciences (Faculty of Science), the concept of *Tajdid* (renewal/modernization) is modernization of learning implementation plan with the integration of religious moderation values; Curriculum modernization in accordance with the independent learning curriculum - independent campus; Internalization of the institute's tagline, namely spirituality, nationality, scientific, and entrepreneurship in strengthening campus vision and mission and strengthening the concept of religious moderation; Innovation of courses based on Indonesian insight and technology as well as harmonization of knowledge in moderate campuses.

The Religious Moderation House is a forum for students, lecturers, the community, and officials at IAIN Pekalongan as an open medium for various aspirations and thoughts in addressing contemporary issues that occur in society. The Moderation House is also used as a place for research development in the field of religious moderation. In addition, it is used as a means of guidance and assistance to students in order to prevent the entry of radicalism in the IAIN Pekalongan campus.

*Islamization of Knowledge* concept offers three approaches in the harmonization of science, namely Islamizing modern secular education, changing and simplifying the traditional syllabus into today's RPS, and combining the branches of old science with branches of modern science.

The faculty of science and technology is a development of the faculty of tarbiyah and teacher training. This faculty is more inclined to the integration of science and technology, and to implement Islamic values. The Faculty of Science and Technology IAIN Pekalongan has the goal of producing graduates who are

compatible in the fields of science and technology who still uphold Indonesian and Islamic values in facing the future era.

This concept of *Tajdid* (renewal/modernization) is a modernization of Islamic education at IAIN Pekalongan by adopting new knowledge that is in accordance with the times and still maintaining the old knowledge that is still relevant. One example is the modernization of the RPP which integrates the values of religious moderation.

The Indonesian National Qualifications Framework curriculum which is currently used at IAIN Pekalongan after going through a study on curriculum redesign, an adjustment was made to the independent learning curriculum - independent campus in accordance with the times.

Implementation of spiritual values in order to shape the character of students who are religious, able to internalize moderate Islamic values, love the homeland, and have adequate soft skills. The implementation of the tagline is carried out by integrating curriculum and course content at IAIN Pekalongan.

Course innovation based on Indonesian insight and harmonization of knowledge at IAIN Pekalongan by redesigning the curriculum. New course innovations are adapted to the times and the needs of society. Like the batik course as one of the characteristics of Pekalongan City. Islamic mathematics courses as integration and harmonization between science and Islam. In addition, educational technology courses are presented so that students can be literate towards future technological updates.

## 6. Conclusion

The strengthening of religious moderation at IAIN Pekalongan is carried out by establishing a house of religious moderation. One of the programs from the house of moderation is assistance to lecturers and students who will later give birth to academics and the next generation of the nation who love the Unitary State of the Republic of Indonesia and have moderate insight. IAIN Pekalongan strives to prevent radicalism in various ways including internalizing the values of moderation in the curriculum and integration of the concept of religious moderation in the all subjects. Modernization of Islamic studies at IAIN Pekalongan is carried out through *Islamization of Knowledge* in all majors. Modernization of education is intended to create an educational institution that has a truer cultural identity as a new concept of Indonesian public education in which the values of Islamic universality can also be found that are able to give birth to a future civilization of Indonesian society. IAIN Pekalongan in order to strengthen the concept of religious moderation also harmonizes knowledge. This is one of the steps that can be taken to prevent extremism and radicalism. IAIN Pekalongan which will transform into State Islamic University or UIN has the concept of integration between science, technology and religious science. In essence, all knowledge is one, namely the knowledge of the Creator. The development of Islamic higher education must be aligned with the development

of science and technology and in accordance with the needs of the community. Therefore, IAIN Pekalongan is present as a place to gain knowledge, both religious and general knowledge

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