Of the Campus Mosque Prosperity Model in Growing Religious Moderation for Students

Aid Samsudin[1], Momod Abdul Somad[2], Syihabuddin[3], Edi Suresman[4]

Abstract

Religion has a central role in human life, especially in Indonesia, which is a country with rich religious diversity. However, behind this diversity, various challenges emerge, including the phenomenon of radicalism which affects the educational environment, especially in universities. Even though most cases of radicalism occur in public campus environments, Religious Universities (PTK) are also not immune from this exposure. Research shows that general studies programs at PTK tend to be more vulnerable to radicalism, highlighting the need for a religious moderation approach in higher education institutions as a preventive measure.

This research uses research and development (R&D) methods to develop products that can be used to foster religious moderation for students. The R&D method is a systematic approach to discovering, formulating, developing and testing the effectiveness of a particular product or model. The initial stage involved literature study, interviews with mosque DKMs administrators and students, as well as reviewing relevant concepts. Based on the results of the field study, researchers developed a guidebook for the campus mosque prosperity model to foster religious moderation in students. So leaders who are successful in leading the people are individuals who are able to utilize the potential that is scattered around them, because leadership is the art and ability to manage the potential in their environment to achieve their goals. However, the recruitment process is also faced with various challenges, such as tight competition and budget constraints. By understanding these challenges, educational organizations can develop adaptive recruiting strategies to support their educational missions. necessary to ensure the suitability of prospective applicants with the needs of the organization.

Keywords: *Religious modernization, Prosperity of Campus Mosques.*

Introduction

Religion has a central role in human life, including in Indonesia. Religion plays an important role in everyday life in society (Kusnawan & Rustandi, 2021). The government recognizes and supports every religion, provides facilities for religious communities, and respects the existence of all religions (Faisal, 2020). In fact, constitutionally, Article 18 of the Universal Declaration of Human Rights states that every individual has the right to think, believe and practice his religion, as stated in Articles 28A to 28J (Yasonna, 2021). Practicing a religion such as: Islam, Christianity, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism. and Approximately 87% of Indonesia's total

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[1] Universitas Pendidikan Indonesia
[2] Universitas Pendidikan Indonesia
[3] Universitas Pendidikan Indonesia
[4] Universitas Pendidikan Indonesia

population adheres to Islam, while approximately 6.9% are Christians, 2.9% Catholics, 1.7% are Hindus, 0.7% are Buddhists, and 0.05% are Confucians (Laman Resmi Republik Indonesia • Portal Informasi Indonesia, 2023). Religious diversity is an important element of Indonesia's cultural richness (Purwanto et al., 2019). The presence of this diversity is the main factor that enriches and makes Indonesia unique and has abundant cultural riches and religious and cultural diversity in Indonesia is considered a very valuable asset (Nisa et al., 2021; Sugiarti & Roqib, 2019).

Behind religious diversity, it can also give rise to conflicts such as radicalism, secularism, violence and crime, including hate speech/insults and hoaxes, especially in the name of religion (Anwar & Muhayati, 2021; Arsudin, 2021). The understanding of radicalism in religion has poisoned the minds of students because the average student is still at the level of searching for an understanding of a new paradigm for religion, especially one that is limited in meeting needs (Wiji Asmoro Sadarusalam et al., 2018). Another research conducted (Sugiarti & Roqib, 2019)identified ten leading state universities that were exposed to radicalism. In the Religious Higher Education (PTK) environment, exposure occurred at UIN Bandung. In fact, what is included in student radicalism is the veil phenomenon which has been used as an indicator of the development of radicalism in a place or campus (Nisa et al., 2021). Regardless of previous opinions, existing data shows that the majority of campus exposure to radicalism occurs more often in the general campus environment than in religious universities (Murtadlo, 2021). In fact, if we look at Religious Universities (PTK), there are few cases of exposure to radicalism. However, if explored further, PTK which open general study programs such as medicine and science and technology tend to be more vulnerable to exposure to radicalism. The presence of these general study programs is an entry point for understanding radicalism in the PTK environment. This fact states that this happens because the majority of them have an understanding of religion that is still binary or black and white. (Anwar & Muhayati, 2021). Furthermore, it is also feared that the notion of radicalism will give rise to the view that people of different religions are parties who can be fought. So there is a view of attitudes like terrorists who justify suicide in the name of fighting different religious groups.(Lutfiyani & Ashoumi, 2022)

Religious moderation education in universities has an important role in dealing with the phenomenon of religious moderation among students (Jannah et al., 2022). Religious moderation is seriously included in the 2020-2024 RPJMN through Presidential Decree No. 18 of 2020. So it is mandatory that religious moderation be implemented in all educational institutions. So this study aims to create a model for the prosperity of mosques in the campus area which is considered an important step to overcome the problem of religious moderation, by increasing the space for dialogue between student groups and the campus community and avoiding the domination of the interests of certain groups which can narrow the space for dialogue for other groups. By involving students directly in finding solutions to social and national problems, it is hoped that a balance between religion and science will be created which is the key to solving the problem of religious moderation in the campus environment.

The Prosperity Model of mosques in campus areas can be a bridge between the two, facilitating discussions, teaching and meetings that promote inclusive and balanced understanding. The aim is for students not only to develop a deeper understanding of religion but also to be able to combine this thinking with science in everyday life. Thus, it is hoped that the problem of religious moderation can be overcome by creating an environment that supports this balance for students .

METHOD

This research uses research and development (R&D) methods, the R&D method is a research method used to produce certain products and test the effectiveness of these

products (Sugiyono 2010:407). Putra (2012:67) reveals that R&D is a deliberate, systematic, focused/directed research method to discover, formulate, improve, develop, produce, test the effectiveness of certain products, models, methods/strategies/methods, services, procedures. superior, new, effective, efficient, productive and meaningful, not only that, development research is also carried out to assess the effectiveness of the products produced.

To find out the effectiveness of the product produced, an experiment is carried out to test it. The final goal of this research is to develop a product that can be used to foster religious moderation for students . The product produced in this development research is a guidebook on the prosperity model for campus mosques in fostering religious moderation in students.

The first stage of preliminary studies is the initial or preparatory stage for development and collection of information. At this stage there are two activities The main thing carried out is literature study and information gathering about process of learning activities in the field. In this stage the researcher carried out interviews with 3 (five) DKMs administrators at the Al Furqon mosque and 3 students, regarding strategic programs Prosperity of the campus mosque in fostering religious moderation in students.. Stage This Also includes activities to review literature and concepts relevant to problem Which researched.

Leave from results interview This Then become footing base researchers to draw conclusions according to field studies. Planning development Which will generated started from results studies field Which done. The results obtained are in the form of qualitative information about strategic programs for the prosperity of campus mosques in fostering religious moderation in students.

Initial field trials are field trials carried out after products are developed and validated by validators. Field trials are called Also test try limited. Location do test try field limited is at the Al Furqon mosque. Research subjects in trials limited consisting of 2 (two) DKMs DKM administrators and involving 5 students for apply activity at mosque with use model Prosperity of campus mosques in fostering religious moderation in students. Determination location study is a mosque which is Central place for various activities. Not only worship, activities such as da'wah and religious events for Muslims are often carried out here. Mosques in higher education environments are no exception. Not only does it function as a place of worship, the mosque has also transformed into a means of supporting student learning and a place for study other than in the classroom. Results data Which obtained Then analyzed Good in a way quantitative nor qualitative For revise implementation stage furthermore.

a)   Test try field wide (play fields testing)

After product revised And evaluated, step furthermore done extensive field testing stage. This stage aims to implement the product which was developed under more realistic conditions compared to the test try limited. The extensive field trial involved 5 (five) DKM and 100 DKMs administrators student to apply mosque prosperity program activities using model. Extensive field trials are implemented to see and determine quality And effectiveness product Which used in help student reach Religious moderation learning objectives . Observation sheets are used in effectiveness tests with compare results posttest class experiment with class control. Results from field trials broad basis for revising the final stage of the model developed And get a model Which end/final.

b)   Revision results test try field wide

After extensive testing, final revisions were carried out For reduce weakness product so that product can developed And published to a wider target, then the product is refined return based on findings when carry out test try more wide.

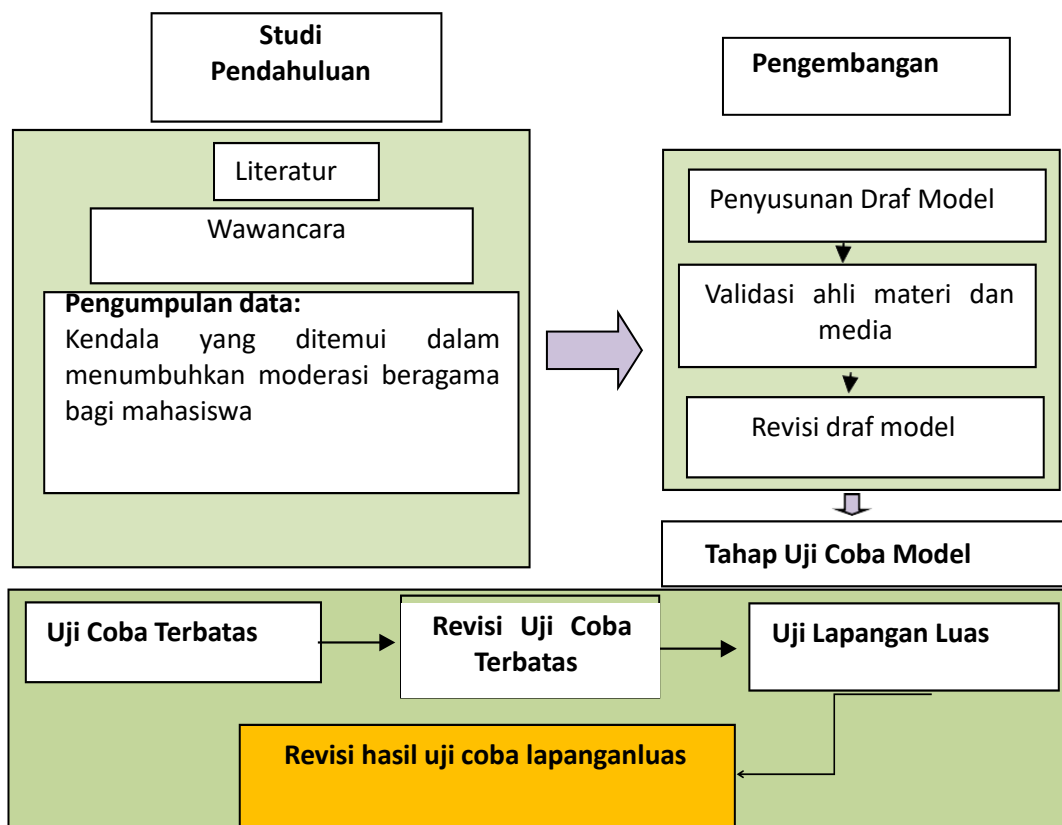Following channel development model can seen on picture 2 following.

Figure 2. Procedure for Learning Development Model to Understand Personal Hygiene through Pretend Play adapted from Model Borg and Gall (1983:775)

DISCUSSION

Results

Understanding religious moderation

Moderation can be interpreted as being fair and balanced in viewing, responding to and practicing all related concepts, moderation and abandoning any elements of violence or extremism, balance in terms of beliefs, morals and good character when treating other people as individuals, as well as when dealing with others. with state institutions (Al-Qardhawi, 2011; Setiawan, 2021; Syaifudin & Sila, 2019). Activities to organize, guide and mediate interactive communication, both oral and written, or activities to carry out reviews so as not to deviate from established rules (Misrawi, 2010; Nata, 2014), especially in dealing with two behavioral conditions that allow for study and comparison , so that attitudes can be found that are appropriate to the conditions and do not contradict religious teachings and community culture (Hanafi, 2013).

In relation to moderation, Al-Qardhawi (2003) defines wasaṭiyah or moderation with tawāzun, Itidāl, taa ddul and istiqamah. Namely balance, justice, middle, straight and correct in thinking and acting between two different and contradictory axes, when one of the axes is not dominant in influencing a person's thoughts and attitudes. Examples of these conflicting axes are; between spiritual and material, between individualistic and collective, between idealism and pragmatism, between constant and flexibility and so on. In line with this statement, Abdul Karim Zaid emphasized a moderate attitude with every praiseworthy characteristic/behavior (Khaslah mahmüdah) between two extreme sides

(tarfāni Mazināmāni), such as being generous between stingy and wasteful, a chivalrous attitude between despair and cowardice (Latif, 1993).

Moderation (al-wasat) is an attitude that has a relational essence with al-'adl (justice and balance), al-fadl (excellence), and al-bayniyyah or the middle (Sallabi, 1999). Thus, the main thing in religious moderation is the attitude of a person who always maintains the values and principles of justice, balance and wisdom in every behavior, religious action and words in the midst of a pluralistic society so that peace and tolerance are created without acts of anarchy and exclusivism (Al-Qardhawi, 2011; Qutb, 1968), namely weighing two extreme situations so as not to escape one position based on the objectives of Islamic law (Basri, 2008; Fath, 2012; Shihab, 2000).

The urgency of religious moderation

The perspective of religious moderation is very important in the context of Indonesia and all religious communities in the world. Globally, the reason is that religious diversity is a necessity and cannot be eliminated. The discourse of religious moderation is also an important element in building religious harmony (Kawangung, 2019), fighting extremism and radicalism (Ibrahim, Prasojo, & Sulaeman, 2019; Mandaville & Nozell, 2017). The main idea of moderation is to look for similarities and not exacerbate differences. If described further, there are at least three basic reasons why religious moderation is very important: First, because religious moderation is a method for returning religious practice to its essence.

In fact, Indonesia could become a model for the practice of religious moderation for the whole world. Second, sociologically, the plurality of Indonesian culture is a consideration in practicing religion by its adherents. At a time when world society, including Indonesian society, needs religion to return, a moderate religious perspective is an alternative and solution. This is related to extreme attitudes and behavior in religion. The importance of religious moderation is also due to the occurrence of conflicts in various zones in the name of religion.

Indicators of Religious Moderation

Religious moderation has four indicators including:

1) National commitment

National commitment is a very important indicator to see the extent to which the views, attitudes, expressions and religious practices of a particular person or group have an impact on loyalty to the basic national consensus, especially related to the acceptance of Pancasila as the only state ideology, their attitude towards opposing ideological challenges. with Pancasila, as well as nationalism (Ministry of Religion, 2019). Because in this country, as a follower of the motto Bhinneka Tunggal Ika, it does not justify diversity in ideology. This diversity only shows that the Indonesian nation is a heterogeneous nation, with diversity in terms of ethnicity, culture, race and religion, but not in terms of ideology (Rambe, 2017).

2) Tolerance

Tolerance is defined as recognizing and accepting something that is not in accordance with your wishes or mood, such as different opinions, thought patterns, desires and behavior with the aim of avoiding conflict. Tolerance brings peace and prevents disputes because all individuals and groups have equal rights (Gibson, 2006; Sullivan & Transue, 1999, Vogt, 1997).

Tolerance or tasamuh is interpreted as an open attitude in giving space and not disturbing other people in their beliefs, expressing their beliefs and expressing opinions, even though these are different from our beliefs. Tolerance is also an attitude of acceptance, respect for other people who are different, and showing positive understanding.

Basically, tolerance is not only related to intra-religious and inter-religious tolerance, but is also related to social and political tolerance. Thus, an indicator of religious moderation related to tolerance is the ability to truly show religious attitudes and expressions to respect the differences that occur in society. Although the scope of tolerance is general, in this context more emphasis is placed on tolerance in understanding and respecting differences inspired by religious understanding factors (Azis, et al., 2019). 3) Anti-radicalism and violence

Radicalism and violence in the context of religious moderation arise as a result of a narrow or conservative religious understanding. Attitudes and expressions that are less wise, rigid and exclusive in religion, which arise from ideology and understanding tend to want to make changes in the social and political order of life by using violent means, both physical and non-physical, such as accusing individuals or groups of heresy. Different communities understand their beliefs without correct theological arguments. In fact, the true face of Islam is full of compassion and spreading mercy to the entire universe. (Muhtaram, Fuad, & Latief, 2020). In essence, religion carries a message of peace and security, therefore in the name of religion, carrying out anarchic or violent acts is absolutely not justified. The Islamic religion highly upholds the values of peace, committing violence under the pretext of defending religion, is not in accordance with the mission of the religion, and is not in accordance with the principles of Islam which loves peace, and spreads an attitude of compassion between fellow humans (Faqihuddin, 2021).

4) Accommodating to local culture.

Religious practices and behavior that are accommodating to local traditions and culture can be used to see the extent to which understanding is willing to accept religious practices that accommodate local culture and traditions. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behavior, as long as it does not conflict with basic religious principles. They also have religious understanding which is very relevant to the context of diversity in all aspects, including religion, customs, ethnicity and the nation itself (Dawing, 2017).

On the other hand, Ibn Asyur, in the book Maqashid al-Syari'ah (2001) page 268 describes that someone who is moderate or wasathiyah from an Islamic perspective is characterized by the following attitudes (Nur & Lubis, 2015):

1) Tawassul (taking the middle path) namely an understanding and practice that is not excessive in religion (Ifrät) and does not reduce religious teachings (tafrit).

2) Tawāzun (balanced) is understanding and practicing religion in a balanced way and covering all aspects of life, both worldly and spiritual, firmly stating principles that can differentiate between deviation (inhirāf) and difference (ikhtilaf).

3) I'tidal (straight and firm) namely putting things in their place, exercising rights and fulfilling obligations proportionally.

4) Tasamuh (tolerance) means recognizing and respecting differences, both in religious aspects and various other aspects of life.

5) Musawah (egalitarian) namely not being discriminatory towards others due to differences in one's beliefs, traditions and origins.

6) Syűrű (deliberation), namely every problem is resolved by deliberation to reach consensus with the principle of placing benefit above all else.

7) Işlāh (reformation) The attitude of prioritizing reformative principles to achieve a better situation that accommodates the changes and progress of the times based on the general benefit (maşlaşah ämmah) while still adhering to the principle of al-muhafazah alā al-qadimi al-şälih wa al-akhżu bi al- Jadidi al-aşlah (preserving old traditions that are still relevant, and implementing new things that are more relevant).

8)   Aulawiyah (putting priorities first) namely, the ability to identify things that are more important should be prioritized for implementation compared to those of lower importance.

9)   Tatawwur wa Ibtikär (dynamic and innovative), namely always being open to making changes towards current developments and creating new things for the benefit and progress of humanity.

10)   Tahazzur (civilized), namely upholding noble morals, character, identity and integrity as khairu ummah in the life of humanity and civilization.

This research uses religious moderation indicators set by the Ministry of Religion for the following reasons: First, the religious moderation indicators put forward by the Ministry of Religion are in line with and are a synthesis of the religious moderation criteria put forward by Ibnu Asyur which has been explained above. Second, the Ministry of Religion only stated four criteria for religious moderation, while A'syur stated 10 criteria. These four criteria from the Ministry of Religion make it easier for researchers to analyze data. Third, the indicators of religious moderation put forward by the Ministry of Religion are more appropriate to the Indonesian context, because they raise issues of nationality, tolerance and accommodation towards diverse cultures and religions.

Scientific Productivity and Scientific Culture

The results of development should have a positive impact on the welfare of society. Often development that is not designed carefully has an impact on undesirable things and even gives rise to new social problems, such as poverty, inequality and injustice. Therefore, the vision of higher education must not only rely on preparing quality human resources (HR), but must also be able to touch and resolve the problems mentioned above, because higher education has a social role as a driver of change in society (agent of change). .

In solving various existing societal problems, universities together with various levels of society are an important element in the change towards a civil society. civil, In an effort to create a civil society, universities through their educational and research activities are required to be able to produce graduates who can play an active role in accelerating the changes occurring in society. College graduates are expected to become an independent group of professionals who are always morally driven and sensitive to the interests of society.

There are five important elements in the transformation process to become an entrepreneurial higher education institution, a) the ability to change oneself; b) EDUCATORS the ability to develop themselves; c) ability to develop financial resources; d) ability to stimulate academic identity; and e) the ability to create and develop an integrated entrepreneurial culture (Dodi Nandika, 2006:78). Knowledge management is something relatively new because it is popular and developing along with the development of information technology.

To realize these things, one of the determining factors is the pattern of organizational culture development.

There are three levels of culture, namely:

1)   Artifacts, namely organizational structures and processes that can be seen (difficult to describe);

2)   Espouses valued or supporting values, namely strategy, goals, philosophy (justification); And

3)   Basic underlying assumptions or basic assumptions are not conscious, held beliefs, perceptions, thoughts and feelings.

There are several important elements of organizational culture that can be used as a means of developing organizational culture, namely: ceremonies, rituals, stories, myths,

heroes, superstars, symbols and language. Details of these activities can be seen in the following table quoted from John A Wagner III and John R. Hollenbeck (1992: 696) as follows :

Kegiatan Untuk Membina Budaya

ELEMENT	DESCRIPTION
Ceremonies	Special events in which organization members celebrate the myths, heroes, and symbols of firms
Rites	Ceremonial activities meant to communicate specific ideas or accomplish particular purposes
Stories	Accounts of past events that illustrate and transmit deeper cultural norms and values
Myths	Fictional stories that help explain activities or events that might otherwise be puzzling
Heroes	Succesful people who embody the values and character of the organization and its culture
Superstars	Extraordinary individuals who personify the upper limits of attainment in the organization and the culture
Symbols	Object, actions or events that have special meaning and enable organization members to exchange simple ideas and emotional messages
Language	A collection of symbols that of the reflect the organization particular culture

Mosque functions

Discussing the function of mosques in the Islamic community, several functions will be found which can be categorized into two types, namely primary and secondary. The mention of primary secondary is in no way intended to create a dichotomy regarding the function of the mosque itself. The primary function in question is as a place of ritual worship such as prayer, i'tikaf and so on. Meanwhile, what is secondary is that all activities that have a muamal dimension have a muamalah dimension and are related to relationships between members of the community within the mosque, which in substance are actually still a form of worship. Therefore, overall, these two categories complement each other, because both are integrated and complementary functions (A. Bachrun Rifa'i, 2005: 45)

In general, both secondary and primary mosques have the following functions:

a.   Functions as a place of prayer. The first function of a mosque is as prayer place. Prayer is a distinctive ritual worship, which has an ethical purpose and social. The Qur'an associates prayer with reciting prayer beads, zakat, and Be patient. Apart from that, prayer can be a valid method of spirituality, if accompanied by many positive behaviors such as encouraging people to do good, preventing evil deeds, paying zakat and so on. In prayer, people Islam pours out the contents of its thoughts and feelings to its God.

b.   Social functions of society. One of the important functions of a mosque is as a social function. This can be observed from the influence of congregational prayer. People sit, stand and prostrate in neat rows (shaf) together led by an imam. The main purpose of Muslims gathering at the mosque is not only to perform prayers, in these meetings there is a process of communication and interaction to discuss matters related to common interests. Over time, this will form an emotional bond and unity. social relations among Muslims.

c.   Political function. The function of mosques from a political perspective has actually been going on since the time of the Prophet Muhammad Muh in Medina until

now. The mosque is a gathering place for Muslims as a whole without differences. Mosques are indeed very strategic places for various social activities, especially politics and economics. This is certainly not something strange, because even during the time of the Prophet Muhammad saw, mosques were centers of political activity and even military bases and command centers when facing the challenges of war. As Sidi Gazalba (1994: 194) said, politics in Islam is a milestone in the formation of power to regulate the social and political affairs of the people as best as possible according to the ideology or assumptions of the politician who is in control of the government. Islamic politics is the establishment of power to regulate social and economic affairs according to beliefs. So it is not the formation of power that is only based on ideology, assumptions or beliefs. That belief is the Koran and Hadith.

d.   These four things strengthen the argument that mosques are an important instrument in the socio-political journey of Muslims. Therefore, the mosque is a place that depicts the egalitarianism of a society so that all its members are able to develop and channel their aspirations while playing a role and taking advantage in order to meet their needs;

e.   Educational function. Mosques have been used as places of education since the early centuries of the development of Islamic da'wah, even now the culture of ta'lim carried out in mosques is still very easy to find.

In this case, Sidi Gazalba (1994:209) has the view that the first lesson that is directly related to the mosque is the Koran and Hadith. The basis of Islamic teaching is memorizing and interpreting the Koran, after that there are Hadith lessons that regulate behavior. Muslim deeds. It is in this context that the mosque as a place of education can certainly provide an alternative for creating pious and intellectual generations. Mosques that are full of scientific study activities will play a role as educational facilitators either directly or indirectly:

f.   Economic function. One of the important problems in Islamic society is economic problems, because the role of the economy itself is as an activity to fulfill human needs. According to Sidi Gazalba (1994: 186), the relationship and role of mosques in the economy is not a relationship in the form of real economic actions such as production, distribution and consumption activities. Its role lies in the field of ideals or economic concepts whose roots and principles are the Koran and Hadith. Economic activities are very important for Muslims to support life. 2.4.3 Mosque Prosperity Management

As an institution that is very central in Muslim life, it is very central in life that mosques should be managed as well as possible. This can be demonstrated by having a management system and careful planning in various activities that are adapted to the context of current developments, but still based on true religious foundations. To achieve this goal, organization is absolutely necessary which can be done through the formation of structures, mechanisms and job descriptions as well as determining the personnel who occupy these structures.

Mosque management as stated by Moh E. Ayub (2005:33). Broadly speaking, it can be divided into two areas, namely as follows:

a.   Physical management (idarah binail maadiy), namely physical management which includes managing the mosque, regulating the physical construction of the mosque, maintaining the honor of the mosque, cleanliness, order and beauty of the mosque, managing the finances and administration of the mosque and so on; and

b.   Functional management (idarah binail ruhiy), namely the regulation of the implementation of the function of the mosque as a forum for developing the people which includes fostering Islamic ukhuwah, giving birth to Islamic ficrul and Islamic culture, and enhancing the quality of Islam in the individual and in society.

To achieve goals in these two areas, serious planning, organization, implementation and supervision are needed.

Managing a mosque today requires management knowledge and skills.

Mosque program planning

Planning is the initial activity of a job to determine effective steps, anticipate the future and create various alternative activities according to the situation, conditions and potential it has. This planning is of great benefit in achieving success in mosque management activities. There are five benefits that can be taken from planning in managing a mosque, as stated by Syahidin (2003: 104-105), namely as follows:

1)   Provide clarity regarding the pattern of all forms of activities that will be carried out so that anyone can understand them well; ami

2)   Providing convenience for all administrators to coordinate with other administrators,

3)   Become a control tool for all activities, both in terms of activity materials, time, objectives and costs required;

4)   Can be used as a tool to obtain various input from the community in improving both program quantity and implementation quality; And

5)   Can be used as a tool to seek financial assistance from other parties, both individually and institutionally.

In preparing a mosque management plan, Aurus mosque administrators can take the following steps:

1)   Determining a clear vision, mission and goals, means formulating what kind of congregation conditions you want to achieve from mosque management activities in terms of time and quality. In this context, mosques are only a tool to achieve change in Muslim society for the better. The main objective of managing a mosque is worship, namely a form of self-servation to Allah SWT. Therefore, it is not permissible for a mosque to be used as a place to obtain various worldly interests simply:

1)   Identifying the potential of the congregation. All mosque congregations need to be invited and involved in various problems related to the mosque and together to solve the problems they face. By involving the congregation, it will be seen that the potential of the congregation can be empowered according to their respective skills and capacities, as well as becoming a strong supporting force for the congregation because of their sense of ownership and responsibility towards the mosque:

2)   Coordinate with related parties. Before compiling a For big plans, mosque administrators need to approach the figures community, to the previous management, and conducted a situation survey and environmental conditions of the mosque. This was done to ask for input- input to related parties so as to obtain clarity regarding the status of the mosque and the status of its congregation;

4)   Building complete commitment among mosque administrators. A plan will be implemented well if it is supported by the commitment of the administrators to the success of all plans that have been made and mutually agreed upon. Here there needs to be a common vision and mission from all management;

5)   Arrange plans logically. A plan will be implemented effectively if it is arranged in stages. Therefore . When planning mosque activities, it needs to be classified into three stages, namely short-term, medium-term and long-term planning. Short-term planning is a plan for activities that are urgently needed by the congregation; And

6)   Determine the priority scale. The implementation of a plan needs to be adjusted to the planning hierarchy in the organization and the priority scale in program

implementation. To determine the priority scale, it needs to be socialized to all administrators and congregations in order to get support in its implementation.

Organizing mosque activities

Organizing means dividing the functions, roles, duties and responsibilities of all administrators involved in an activity. In organizing there is also a communication process, namely the conveying of ideas. ideas, concepts and strategic plans to other parties which are then organized into operational steps in an effort to achieve goals. The importance of organizing an activity is so important, Iman Ali bin Abi Talib said: "Truth that is not organized will be defeated by falsehood that is organized." it's melting

To manage a mosque hall, an organization is required to be a legal entity and registered with a notary so that its rights and obligations are clear in accordance with applicable regulations. Mosque legal entities are different from legal entities such as limited liability companies (PT), CVs, firms or other forms of commercial organizations. Therefore, mosques should be under a legal foundation that is social in nature, so that mosques can have legally guaranteed assets such as waqf land and other assets. Good mosque organization will ensure progress in the development of mosque activities, will avoid family conflicts or disputes, disputes between administrators and increase the authority of the mosque in the eyes of the community.

Supervision of mosque activities

Supervision or controlling is a process of measuring planning in the field. There are two main functions of supervision, namely:

1)   As a tool to measure a program plan and measure its success. As a measuring tool for monitoring program plans, it is understood as software to see whether the program plan is running well or not, what are the obstacles in its implementation, what efforts can be made to deal with these obstacles and what the results will be. , And

2)   To control the implementation of work programs in the field or direct the implementation of each management's duties according to their responsibilities. This is done to optimize the work of the management according to the agreed program.

Mosque organizations are social organizations that require their administrators to have high commitment and dedication to the spread of Islamic teachings and have a clear vision and mission in empowering their congregation. There are five main elements in carrying out supervision of mosque work programs as stated by Syahidin (2003:112), namely: JA

a.   Clarity of vision, mission and program objectives to be achieved from mosque management activities;

b.   There are binding rules and strict guidelines for the division of work .

c.   The existence of criteria or standards for the success of a work program;

d.   The existence of facilities and instruments (measuring tools) for the success of ongoing program implementation; And

e.   The existence of facilities and infrastructure that can support the implementation of control

Campus Mosque

The Muslim community or Islamic society is a representation of the community that owns the mosque. This Muslim community can be an organization with a legal entity such as a foundation, units in government offices, private companies or schools and colleges (campuses).

England's University of Newcastle Upon Tyne has a mosque . The campus mosque was founded in 1970. The physical building is not new and old

In this way, universal and fundamental Islamic values can be accepted quickly and easily by these young individuals. Fourth, as educated generations, the campus mosque congregation is a generation that has the potential to become leaders of society and the nation in the future. Fifth, developing campus mosque congregations means developing future national leaders (Muslimin Nasution, 2004: 1).

The campus mosque has so far demonstrated a very significant role in producing generations of national leaders. Just to mention a few names, Amien Rais (former Chairman of the MPR RI), Hidayat Nurwahid (Chairman of the MPR RI), and Yusril Ihza Mahendra are examples of national figures who were born from the womb of the campus mosque.

The existence of campus mosques became increasingly attractive to student activists with the implementation of the NKK/BKK in 1978 by the New Order regime. The implementation of this policy made student institutions such as the Student Council (DM), which was later transformed into the Student Senate (SM), sterile. The activists are always in the shadow of the chancellor's power as higher education leaders who also function as an extension of the government.

Because of its advantages, campus mosques need to optimize their role in developing future generations who have knowledge with a strong foundation of faith. Success in managing campus mosques will have a very broad impact on national development in the future. For this reason, thoughts are needed regarding the management of campus mosques.

To keep the activities of the campus mosque on track, it is necessary to formulate the boundaries (khittah) of its struggle. There are three dimensions of khittah that need to be used as guidance for campus mosque activists in carrying out their programs and service to the people and nation. The three dimensions of khittah are as follows:

a.   Islam means that campus activists make Islam a value system that is believed, studied and preached. The values contained in the noble teachings of Islam should be translated into the realities of contemporary life. These Islamic values are then fought for so that the vision of rahmatan lil alamin is realized in the archipelago.

b.   Intellectual. As a campus community, the word intellectual is something that is very familiar to our ears. Campus mosque activists are different from other mosque activists. The intellectual support he has should be utilized as best as possible for the progress of the people. At a time when Muslims are in uncertainty like now, guidance is needed for intellectuals such as campus mosque activists.

c.   Indonesianness. This means that the mosque activists who are members of this forum are fully aware of their position as Indonesian citizens. Responsibility towards Indonesia includes Indonesia as a state and nation. Indonesia as a country means it is necessary to develop a sense of love for the country of Indonesia.

Based on the struggle sermons above, the focus of the campus mosque's efforts includes economics, education, information and networks, and cadre formation. as well as institutions.

Educational empowerment

The Preamble to the 1945 Constitution states firmly that the state is responsible for making the nation's life intelligent. To create an intelligent nation, the amended Constitution provides a clear line for the government to allocate 20% of the education budget from the state and regional budgets (APBN/APBD). However, since the ratification of the amendment to UUD 1945, the education budget is still very

insufficient. because it is less than 5% of the APBN. And until now it must be acknowledged that the quality of Indonesian education is still worrying.

In the Islamic perspective, education is a conscious effort to lead humans to discover their identity, tell them where they came from, what they were created from, why they were created, what they were created for, and where they will go in the future and take responsibility for all their behavior throughout their lives. So that with the better a Muslim's education, he will be able to discover who he really is (a human being) and his duties (worshiping Allah SWT) as well as his function as khalifatullah fil ardh as well as being an abdillah to create grace for all of nature. Therefore. Education in Islam is not just about helping people to develop their potential with knowledge and skills, but what is more important is realizing their own identity. So the more knowledgeable a person is, the closer he will be to the Creator

Economic empowerment

Through campus mosque institutions, Muslim entrepreneurs can be formed. Didn't Rasulullah Muhammad SAW ever say that there are ten doors to sustenance and of these ten doors to sustenance, nine are in commerce? Therefore, it is not wrong if campus mosque congregations are prepared to become tenacious and honest entrepreneurs. For this reason, it is not wrong if the campus mosque also has a business center. The existence of a business center can be a source of income for the campus mosque to finance itself, on the other hand, it is also a training ground for its activists to enter the business world.

Information and network development

For Islamic activists (campus mosques), advances in information technology should be utilized for the development of da'wah and the correct dissemination of fatkan ur information. The information and network you have is what supports the success of da'wah. A means to exchange information and experiences of preaching by activists from various regions. Apart from that, it is also used to convey the advantages (advantages) of one region to other regions for the benefit of the economic progress of the people, not to spread gossip, let alone fake news.

The success of utilizing the advances that have been achieved in the world of information technology can also help people from areas far from access to get correct information. In this way, the campus mosque becomes a virtual mosque or cyber mosque, it enters the crevices of life both at home and in student dormitory rooms. With support. The virtual world (internet) of da'wah can reach very far corners.

Apart from building networks with campus mosques, one of the strengths that members need to continue to build ties with is campus mosque alumni who are spread throughout the country and also abroad. Advances in information technology make it possible to create a campus mosque alumni database and maintain friendly relations, either using e-mail or discussion forums (mailing lists). Alumni who are widely spread with very diverse scientific disciplines are a very valuable asset for the campus mosque which must continue to be maintained.

Cadre and institutional development

For the Indonesian nation which is trying to rise from all kinds of adversity, moral development is really needed through strengthening the character of the young Islamic generation (nation character building). As a nation with a majority Muslim population, we do not want the stigma of being a corrupt nation to remain attached. Eliminating this stigma must be done with serious and continuous efforts. To give birth to generations who are clean, have noble character, and are not dazzled by the brilliance of the world, this must be done through a continuous and systematic process. This coaching process is also seen as sunnatullah, because at Basically every time a replacement generation will be

born. So that this next generation not the same or even worse than the generation that inherited it .

Finally, to implement the program focus above, strong and neat institutions are needed. Without strong and effective institutional support, no matter how good the program menu is prepared, it will not mean anything. The importance of strong, neat and effective institutions was inspired by Sayidina Ali bin Abi Talib who said that "neatly organized crime can defeat disorganized truth". This is where strong and effective leadership is important to run the wheels of the organization so that the organization can carry out its functions in member coaching. Good leaders are not born from split stones or descend from the sky, but are born from a long process and are full of experiences, both bitter and sweet. His ability to survive in difficult situations will make him more mature in facing all possibilities that arise.

A figure who needs to be emulated, both personally and for his success in leading his people, is the Prophet Muhammad saw. (QS Al-Ahzab: 21). This recognition is not only believed among Muslims, but also by orientalists, which is proven in the placement of the Prophet Muhammad as the first person in the book of the 100 most influential figures in the world. This is natural because Muhammad has proven in human history his success in developing a barbaric society into a civilized one, resolving various horizontal conflicts fairly. And within him it was perfectly embedded (tabligh, amanah, siddiq, fathanah). The role of a leader who has four characteristics like those of the Prophet is very much needed by the people in difficult times like these, even in the future where the problems faced by the people will become increasingly complex and complicated.

Leaders who are successful in leading people are individuals who are able to utilize the potential that is scattered around them, because leadership is the art and ability to manage the potential in their environment to achieve their goals.

Civilized society or what people often call civil society is a society that respects the law. This civil society order was exemplified by the Prophet when he built society in the city of Yathrib (now Medina), the city where he emigrated. At that time. Rasululllah brought together two groups of people who previously did not know each other (the Ansar and the Muhajirin), but were bound by a sincere bond of Muslim brotherhood.

Therefore, it is necessary that the role and work of campus mosques must always be maintained and developed through closer collaboration between campus mosques to help increase the role of da'wah and cadre formation in community empowerment. Seeing that the campus mosque has entered its third decade, it is time for the campus mosque to create a collaborative network in the form of a joint forum with a clear agenda and program. Through this forum it is hoped that you can:

a.   Developing the role of campus mosques as a forum for the development of Islamic civilization in the archipelago;

b.   Building an integrated cooperation network between campus mosques in Indonesia;

c.   Formulating the role of Indonesian campus mosques in realizing clean leadership and a vision towards civil society; And

d.   Combining the potential of campus mosques with the potential of Muslims, both local, national and international potential

Discussion

The importance of recruitment as a process of searching for and procuring qualified and potential human resource candidates for educational organizations. Recruitment is not only looking for candidates who have technical qualifications, but also those who have the ability to inspire, motivate and create a dynamic learning environment. The emphasis

on the need for a workforce that is adaptive, innovative, and committed to improving the quality of education reflects the complexity and importance of the recruitment process in the educational context. The main sources of prospective workers are internal and external to the organization. Internal recruitment, such as transfers or promotions, provides advantages in terms of knowledge of existing employees as well as minimizing training costs. Meanwhile, external recruitment involves searching for candidates from outside the organization through various channels such as collaboration with universities or mass media.

Various media and methods are used to attract human resources in the education sector, such as vacancy announcements, organizational websites, social media, and collaboration with educational institutions. Selecting the right media and attraction strategy can increase an organization's visibility and attract potential applicants who fit the organization's needs and culture. The HR selection process involves steps such as receiving application letters, selection tests, interviews, background checks, health evaluations, and decisions on applications. Each of these steps is carried out systematically to ensure the suitability of applicants to the needs of the organization. Several psychological test methods are commonly used in recruitment procedures, such as personality tests, achievement tests, aptitude tests, knowledge tests, and health tests. Apart from that, selection interviews are also a commonly used method to evaluate applicant qualifications in more depth. Obstacles in labor recruitment include factors such as intense competition, budget constraints, demands for high qualifications, and changing educational needs. This means that educational organizations must overcome these challenges in order to attract and retain a quality workforce.

An in-depth review of the importance of workforce recruitment in the educational context as well as various related aspects that need to be considered. By understanding the methods, strategies and obstacles in the recruitment process, readers can develop effective and adaptive recruitment strategies according to the needs of educational organizations. The detailed and clear analysis in this article provides valuable insights for HR practitioners and managers in the education sector to manage human resources effectively and efficiently.

CONLUSION

That education has an important role in community development and the formation of a competent and competitive generation. Human resource management is crucial in the educational context, especially in the process of recruiting qualified, committed and innovative workers. Recruitment is not only looking for candidates who have technical qualifications, but also those who can inspire, motivate and create a dynamic learning environment. In the context of previous research, it was found that there are still suboptimal management planning and recruitment of teaching staff in several educational organizations, which indicates the importance of further study regarding the recruitment process in education. Therefore, this article proposes a more in-depth discussion of workforce recruitment in educational organizations in an effort to understand the processes, methods, and challenges involved in obtaining quality workforce to support educational progress.

The importance of workforce recruitment in educational organizations to achieve optimal progress and quality of education. Appropriate recruitment methods, including internal and external sources, as well as systematic selection steps, are needed to ensure a match between prospective applicants and organizational needs. Leaders who are successful in leading people are individuals who are able to utilize the potential that is scattered around them, because leadership is the art and ability to manage the potential in their environment to achieve their goals. However, the recruitment process is also faced with various challenges, such as tight competition and budget constraints. By understanding

these challenges, educational organizations can develop adaptive recruiting strategies to support their educational missions. necessary to ensure the suitability of prospective applicants with the needs of the organization.

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