

The Role of the Manarul Ilmi Mosque in Strengthening Religious Moderation and Character Education for ITS Surabaya Muslim Students

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Abstract: Character education development is an unfinished process. The Sepuluh Nopember Institute of Technology (ITS) Surabaya is one of the favorite state campuses which also pays attention to scientific and Islamic development through developing the role of the Manarul Ilmi campus mosque. ITS Surabaya realizes that developing character education is a shared responsibility. In this context, this research is qualitative in nature with a descriptive analytical approach and uses documentary methods supported by interviews. The general aim of this research is to find out what and how to develop Muslim character education and the educational role of the Manarul Ilmi mosque at ITS Surabaya? What are the challenges, obstacles and solutions in developing character education and religious moderation for Muslim students through the Manarul Ilmi ITS Surabaya mosque? The research results show that the educational role of the Manarul Ilmi mosque at ITS Surabaya is very significant in developing character education and religious moderation for intelligent, trustworthy and creative Muslim students through various activities, training, discussion forums, routine studies and program synergies.

Keywords: *Character Education, Religious Moderation, Muslim Students, Campus Mosque.*

Abstrak: Pengembangan pendidikan karakter adalah proses unfinished. Institut Teknologi Sepuluh Nopember (ITS) Surabaya merupakan salah satu kampus negeri favorit yang juga perhatian dalam pengembangan keilmuan dan keislaman melalui pengembangan peran masjid kampus Manarul Ilmi. ITS Surabaya menyadari bahwa pengembangan pendidikan karakter adalah tanggungjawab bersama. Dalam konteks inilah, penelitian ini bersifat kualitatif dengan pendekatan deskriptif analitis dan menggunakan metode dokumentatif didukung wawancara. Tujuan umum penelitian ini adalah untuk mengetahui apa dan bagaimana pengembangan pendidikan karakter muslim dan peran edukatif masjid Manarul Ilmi di ITS Surabaya? Apa saja tantangan, kendala dan solusinya dalam pengembangan pendidikan karakter dan moderasi beragama bagi mahasiswa muslim melalui masjid Manarul Ilmi ITS Surabaya? Hasil penelitian menunjukkan bahwa peran edukatif masjid Manarul Ilmi di ITS Surabaya sangat signifikan dalam pengembangan pendidikan karakter dan moderasi beragama bagi mahasiswa muslim yang cerdas, amanah dan kreatif melalui berbagai kegiatan, pelatihan, forum diskusi, kajian rutin dan sinergi program.

Kata Kunci: *Pendidikan Karakter, Moderasi Beragama, Mahasiswa Muslim, Masjid Kampus.*

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PENDAHULUAN

Strengthening the character education of Muslim students needs to continue to be carried out using various methods and strategies. One of these ways is optimizing the role of campus mosques. At the Sepuluh Nopember Institute of Technology (ITS) Surabaya, the Manarul Ilmi Mosque continues to demonstrate its function and role. This attracted everyone's attention. Not a few members of the ITS campus public when asked about the ITS icon, one of the answers is the existence of the Manarul Ilmi mosque. This was once surveyed by the ITS television station (ITSTV). The survey showed that one of the ten famous icons on the ITS campus was the Manarul Ilmi mosque.

According to the survey results, one of the factors that is the center of attention of the Manarul Ilmi ITS Surabaya mosque is the congregational morning prayer program which is attended by all new students at the Sepuluh Nopember Institute of Technology (ITS) Surabaya along with the academic community and the chancellor's leadership. From here, the central role of the ITS Manarul Ilmi mosque is extraordinarily impressive.

Historically, discussion of mosques is nothing new. But it has long been in accordance with the history of Islam in the world (Mahfud, 2023; Moleong, 2002; Mubarak, 2005). The historical journey of the founding and role of the ITS Manarul Ilmi mosque of course cannot be separated from the history of the mosque's establishment and its function in the early period of the birth and development of Islam during the time of Rasulullah SAW. Abdullah Ibn Mas'ud r.a. said: "I saw all of us (the companions) attending the congregation. "No one is left out of attending the congregation, apart from the hypocrites whose hypocrisy has been revealed, and indeed now they are being brought to the mosque by the arms of two people, one on the right and one on the left, so that they are placed in the row." (HR: Al Jamaah apart from Bukhory and

Turmudzy). Regarding the rewards for those who congregate at the mosque, Ibnu Umar r.a. said: "The Messenger of Allah said: "Congregational prayer exceeds individual prayer by twenty-seven degrees." (HR: Bukhory and Muslim).

In the Qur'an it is emphasized that the identity of a Muslim can be seen from his role with the mosque. "Indeed, those who prosper the mosques of Allah are those who believe in Allah and the Last Day, and continue to perform prayers, pay zakat and do not fear (anyone) except Allah, then they are the people who are expected to be included in the group of people who gets guidance." (QS. At-Taubah: 18).

The role of mosques has many important dimensions in the lives of Muslim communities (Mustofa, 2008; Muyasaroh, et al., 2020; Noer, et al., 2017). In general, the main function of a mosque is as a place to carry out worship, especially the five daily prayers. The mosque is also a place to carry out other services such as Friday prayers, Tarawih prayers during the month of Ramadan, and other services. Mosques are also often centers of Islamic religious education, places where people study the Koran, hadith, *aqidah* (faith), *fiqh* (Islamic law), and other sciences (Rahmawati, et al., 2018; Rukmana, 2002; Sarwono, 2003). Apart from that, mosques can also be places for religious discussions and lectures that build knowledge and understanding of Islamic teachings.

In its development, the mosque also played a role as a center for social activities in society. Takmir mosque also organizes various social programs such as helping the poor, collecting funds to help disaster victims, providing educational scholarships and health services for people in need. Mosques are places where Muslims gather for various activities such as Eid al-Fitr and Eid al-Adha celebrations, as well as other events such as community meetings, discussions and various community activities.

In particular, mosques have a role in helping individuals to increase their spiritual awareness and strengthen their personal relationship with Allah. The quiet and solemn place in the mosque is often a place for introspection and deepening spiritual connections. In the context of Islamic history, mosques also have an important role as centers of political, economic and cultural activities. They not only function as places of worship, but also as centers of influential social and religious activities in Muslim society.

Mosques are often the center of Islamic religious education at many universities in Indonesia, including at ITS Surabaya. The role of Islamic religious education in mosques is very important because it covers various aspects of religious understanding and practice for Muslims. Mosques are often a place for students to study the Koran and matters related to Islamic knowledge. They learn to read, understand and memorize the holy verses of the Koran. Usually, mosques also hold special classes to help students study the Koran well. At the mosque, the congregation also learns about the hadith and sunnah of the Prophet Muhammad SAW. They study the Prophet's teachings, events in his life, as well as practical instructions for living daily life in accordance with Islamic teachings (Shihab, 1994; Supardi, 2001; Wanili, 1999).

Mosques are often a place for Muslims to deepen their understanding of aqidah (faith) and fiqh (Islamic law). Courses on Islamic beliefs, principles of aqidah, and the application of Islamic law in everyday life are often held at mosques. Mosques are also places where people learn about self-cleaning and increasing spirituality. Courses on morals, controlling desires, and increasing spiritual awareness are often held in mosques. The campus mosque also holds classes, lectures and discussions discussing various Islamic religious topics, such as Islamic history, understanding of religion, as well as contemporary issues relevant to Muslims.

With the role of Islamic religious education, mosques play an important role in strengthening religious identity, increasing understanding of Islam, and strengthening the Muslim community in understanding developments in science and technology and other sciences.

Those who contributed to the construction of the mosque are also discussed in Islam. In a hadith it is explained that "Whoever builds a mosque for Allah, Allah will build for him a house in heaven" (QS. HR. Muslim). Not only that, Imam Ahmad once narrated that whoever enters my mosque to learn or teach goodness, then he is like a person who strives in the way of Allah. And whoever enters for other than that, then he is like someone who looks at something that has no benefit for him". Meanwhile, Imam Muslim also stated that "There is not one people in one house of the houses of Allah, who they read the book Allah and learn it among them except that peace descends upon them, Allah's mercy covers them, angels surround them and Allah mentions them to those who are with Him."

This long and winding history can be captured in its meaning and inspiration for the development of the role and function of the Manarul Ilmi mosque at ITS until now and in the future, that the mosque is a sacred divine message in its explicit and implied meaning. As reported by Republika 24/2/2015, the Imam of the al-Istiqlal Mosque in Jakarta, Ali Mustafa, stated that there were five functions of mosques during the time of the Prophet Muhammad, namely that the mosque functioned as a place of worship and learning. Apart from that, the mosque also functions as a place for deliberation, caring for the sick, and a dormitory. In this case, the five functions can help the mosque become a center of culture and science.

Many people agree with Ali Mustafa's explanation regarding the function of mosques as places of worship. This is reinforced by many textual arguments that the term mosque is taken

from Arabic which means a place of prostration. In this context, the main function of the mosque is as a place of prayer. More than that, the function of worship, apart from being related to human relations with Allah (*habluminallah*), is also related to worship relating to human relations with fellow humans (*habluminannas*).

In this context, Sidi Gazalba in the book "Mosque: Center for Islamic Worship and Culture", explains that there are two sides to the role of mosques for Muslims throughout the world, namely the worship side and the stronghold of Islamic cultural traditions. Apart from that, the mosque was also revealed to have a function as a center for Islamic da'wah which is organized in a modern way. Da'wah activities are considered necessary and important to be organized in such a way through mosques. The mosque is a goal to encourage each other to do good while preventing evil. In this case, the function of the mosque can be to provide mutual friendship and guidance to the congregation as well as strengthening the knowledge and scientific base of the congregation and congregation.

Khairuddin Wanili in the book "Encyclopedia of Mosques" explains that a mosque is a holy place for Muslims which functions to carry out prayers and various other kinds of worship (Wanili, 1999). Apart from that, according to him, mosques also function to carry out other activities, such as holding majlis taklim, places for deliberation and so on, so that mosques have a very important role in the lives of Muslims. For this reason, according to Wanili, Muslims should understand the things and laws surrounding mosques, so that when they intend to make the mosque prosperous, mistakes will not occur that are contrary to Islamic law. However, Wanili revealed the fact that there are still some Muslims who do not understand this, whether in terms of prospering mosques, building mosques, or anything else. With a correct understanding of the procedures

for managing mosques, and also the role of mosque functions, according to him, God willing, a cool mosque atmosphere will be created with various kinds of worship and activities that are beneficial for Muslims.

Budiman Musthofa in his book entitled Mosque Management states that managing mosques is an urgent agenda and has many benefits for maximizing the main functions of mosques in developing the ummah and even the nation (Mustofa, 2008). Ayub et al in the book "Mosque Management: Practical Guidelines for Administrators", explain that mosque management is always necessary for administrators to provide the best service to their congregation.

In detail, Ahmad Yani in the book "Guide to Prospering Mosques" also revealed that in various countries, both those with minority and majority Muslim populations, the number of mosques has increased very rapidly. This is due to the increasing number of Muslims, both due to birth factors and the large number of non-Muslims who have converted to Islam. Moreover, in our country, according to Yani, mosques are also built in offices, schools, campuses, terminals, stations, airports, ports, hospitals, new housing complexes and so on (Yani, 2012; Yani, et al., 2022).

In Indonesia, the number of mosques and prayer rooms is recorded at no less than 700,000. In this case, according to Yani, Muslims should think and behave in a good and good mosque management and organization system, both in relation to the personnel of the mosque takmir management, various mosque activities, mosque finances, management of mosque preachers and so on. A different but similar thing was expressed by Asadullah Al-Faruq in the book Complete Guide to Managing and Prospering Mosques, explaining that mosques are the center of Muslim activities. According to him, from mosques Muslims should plan their future, both in terms of *din* (religion), economics, politics,

social and all aspects of life, as their predecessors functioned optimally.

Asadullah Al-Faruq also criticized a little that today the role of mosques is starting to shift. Mosques, according to him, are only synonymous with places of prayer, nothing more than that. If there were, he said, the maximum would only be annual ceremonial events. In fact, according to him, mosques can be managed with an "effective recipe" for managing mosques, including effective and efficient management of takmir and mosque organizations, management of mosque facilities and infrastructure, management of mosque finances, management of worship activities, management of da'wah and tarbiyah in mosques. In this context, the role and function of the Manarul Ilmi ITS mosque also needs to be understood in the context of goodness, usefulness, benefit and mercy.

RESEARCH METHOD

This research is qualitative in nature with a descriptive analytical approach and uses documentary methods supported by interviews. This research is of the type research which also uses concept analysis methods to examine research themes related to strengthening character education and religious moderation for Muslim students at the Sepuluh Nopember Institute of Technology (ITS) Surabaya. Some were taken from interviews, and relevant documents in this study were used as initial guidelines for conducting data analysis. After that, the next stages were also carried out until finally a conclusion and research results were obtained.

RESULTS AND DISCUSSIONS

The campus mosque at the Sepuluh Nopember Institute of Technology (ITS) Surabaya is more than just a "sign" that

there is a place of worship for Muslims on this hero campus. Like other campuses that have campus mosques, the Manarul Ilmi mosque at ITS, apart from being a place of worship, is also a center for character development for Muslim students. It is in this context that this research was conducted. The focus of the study in this article is how to develop Muslim character education and the educational role of the Manarul Ilmi mosque at ITS Surabaya? What are the challenges, obstacles and solutions in developing Muslim character education through the Manarul Ilmi ITS Surabaya mosque?

The research results show that the role of the Manarul Ilmi ITS Surabaya mosque is very significant in strengthening and developing the character education of intelligent, trustworthy and creative Muslim students through various activities, training, discussion forums, routine studies and competitions. As is understood, the Manarul Ilmi mosque has a name that is full of meaning. Manarul means tower, and ilmi is knowledge. So it can be interpreted that Manarul Ilmi means tower of knowledge. In this context, the name Manarul Ilmi Mosque is not just a name, but also contains prayers and hopes that always prioritize goodness and benefits based on the quality of science and technology for the campus, community, people and nation. From time to time, the central role of the Manarul Ilmi mosque, like mosques in general, is as a place of worship, but more than that, the Manarul Ilmi mosque continues to be optimized as a place to develop the character of Muslim students at ITS. Various student activities for goodness and independence are carried out. In fact, cadre formation and refraction of good traditions are prioritized in the activities of the Manarul Ilmi mosque on the ITS campus.

Character Education for Muslim Students

Character education for Muslim students at the ITS campus mosque is

important to strengthen religious values and morality in their lives. Several aspects of character education that are usually emphasized in mosques for Muslim students include: First, the character of piety. Mosques are often a place to strengthen Muslim students' devotion. They are taught about the importance of worship, maintaining obedience to Allah, and practicing Islamic teachings in daily life (Abdullah, 2003; Abdurrahman, 2003).

Second, the character of integrity and truth. Muslim students are taught to maintain integrity and honesty in all aspects of their lives. They are invited to be responsible individuals, not to lie, and to prioritize the truth in everything. Third, disciplined character. The mosque is also a place where Muslim students are taught about the importance of discipline in living life, both in prayer times, discipline in studying, and in carrying out other social and academic obligations.

Fourth, the character of loyalty and brotherhood. Muslim students are taught to understand the meaning of loyalty to religion, nation and each other. They were given an understanding of the importance of maintaining relations of brotherhood and solidarity within the Muslim community and general society. Fifth, leadership character and social awareness. The mosque is also a place to develop leadership potential and social awareness for Muslim students. They are taught to be responsible leaders, lead by example, and care about the needs and suffering of others. Sixth, the character of tolerance and respect for differences. Muslim students are taught to be tolerant individuals and respect differences in society. They are given an understanding of the importance of respecting and accepting diversity of cultures, beliefs and views in establishing relationships with other people (Agustian, 2001; Al-Faruq, 2010; Arifin, 2008).

With this character education, campus mosques can help Muslim students to become individuals who believe, have

noble character, and contribute positively to their community and nation. It can also help them deal with the moral and spiritual challenges faced in campus and off-campus life.

In particular, strengthening the character education of Muslim students through the Manarul Ilmi mosque is directed according to the character that is the hallmark of ITS, namely students who are intelligent, trustworthy and creative. First, intelligent character. Here, intelligent character means that Muslim students are taught how to think and act by using their reasoning abilities wholeheartedly. Intelligent character also always relies on intellectual intelligence, social intelligence and spiritual intelligence. The intellectual intelligence of Muslim students is forged in the Manarul Ilmi mosque through a student mentoring program by studying various treasures of Islamic knowledge, science and technology. Social intelligence is characterized by the habit of organizing to find problems, face them and try to solve them together through various programs and daily agendas within the Manarul Ilmi Mosque Congregation as a campus missionary organization for Muslim students at ITS. Don't forget that spiritual intelligence is needed by students in various regularly scheduled study and recitation agendas (Ayub, 1996; Azra, 2002).

Second, trustworthy character. Muslim students at ITS through the Manarul Ilmi mosque are trained using the habituation method to be trustworthy in carrying out their duties both as students and campus activists. This is characterized by indicators of the need for students to continue to excel in the academic world while also actively participating in a number of ITS campus activities. Third, creative character. The role of the ITS Manarul Ilmi mosque is also to try to provide a creative space for Muslim students to actualize and express themselves. As is known, today is the era of generation Y, namely a generation of

creative, innovative and participatory young people. Therefore, the ITS Manarul Ilmi mosque is also aware of this by creating a number of programs based on involving the role of Muslim students on the ITS campus.

Although mosques have an important role in strengthening character education for Muslim students, they also face a number of challenges in carrying out this role. The following are some of the challenges that mosques often face in strengthening the character education of Muslim students, namely: First, the lack of student involvement. One of the main challenges is the minimal involvement of students in activities held at mosques. Students are often busy with academic demands and other activities so they do not participate enough in religious activities and character education at the mosque.

Second, changes in values and culture. Mosques also have to deal with changes in values and culture among students. Globalization and the influence of mass media can shift religious priorities and values in students' lives, thereby affecting the effectiveness of character education in mosques. Third, competition with other activities. Students have a wide choice of activities outside the mosque, including social activities, sports and entertainment. Competition with these activities can make character education in mosques less popular and ignored by some students.

Fourth, technological challenges. The use of technology, especially social media, can be a challenge for mosques in maintaining their role and relevance in character education for Muslim students. Students are often more fixated on the virtual world than on religious activities in the real world. Fifth, lack of resources. Campus mosques also sometimes face resource constraints in terms of funds, teaching staff and facilities. This lack of resources can limit a mosque's ability to provide effective and engaging character

education programs for students. Sixth, the challenge of multiculturalism. In a multicultural campus environment, mosques must also face the challenge of creating an inclusive environment for all students, without ignoring cultural diversity and religious beliefs (Buchori, 2001; Fanani, 2009; Gazalba, 1994).

To overcome these challenges, mosques can take various steps, such as increasing interaction with students, developing programs that are interesting and relevant for students, utilizing technology in delivering educational messages, and collaborating with other institutions on campus to create an environment strong and sustainable character education.

The challenges and obstacles faced include the limited number of mosque takmirs and the changing number of students which is anticipated with the solution of strengthening mosque takmirs based on the participation of Muslim students, as well as lecturers and permanent employees at the ITS Surabaya campus. Apart from that, the large number of congregations from day to day, especially during the Friday prayer agenda, makes plans to develop the mosque seem inevitable.

Although mosques face a number of challenges in strengthening character education for Muslim students, there are also opportunities that can be exploited to increase the effectiveness and impact of this character education. The following are several opportunities that mosques can take advantage of in strengthening the character education of Muslim students. First, a strong spiritual context. The mosque is a place rich in spiritual and religious values. By using this context, mosques can provide students with a deep understanding of Islamic religion, morality and ethics.

Second, the opportunity for learning and discussion. Mosques can be a place for students to learn and discuss various moral and spiritual issues that are

relevant to their lives. These discussions can broaden students' horizons and understanding of religious values and morality. Third, leadership development. Mosques can be a good place to develop Muslim student leadership. By providing opportunities for students to be involved in organizational activities at the mosque, they can learn about responsibility, teamwork, and other leadership skills.

Fourth, community involvement. Mosques are often the center of community activities involving various levels of society, including students and lecturers as well as the academic community who are mosque congregations. By encouraging community involvement in student character education, mosques can expand the reach and impact of their character education programs.

Fifth, synergize across human resources. Mosques have human resources in the form of ulama, religious educators, and volunteers who can become mentors and guides for students in character development. By utilizing these resources effectively, mosques can improve the quality of character education for students. Sixth, partnerships with universities and other institutions. Mosques can establish partnerships with universities and other institutions outside the mosque to develop more comprehensive and integrated character education programs. This kind of partnership can expand the resources, networks, and accessibility of character education programs for students.

By optimally utilizing these opportunities, mosques can strengthen their role in strengthening the character education of Muslim students, thereby helping to create a young generation of believers, responsibilities and noble morals.

Campus Mosques and Religious Moderation

Campus mosques have a very important role in encouraging religious

moderation in Indonesia. Religious moderation is a concept that emphasizes a balanced, tolerant and inclusive understanding of religion. The following are some of the roles of campus mosques in encouraging religious moderation in Indonesia. First, the education and counseling center. Campus mosques are often the center of religious counseling and education in the campus community. In this context, mosques can convey messages of religious moderation to their congregation, either through lectures, Friday sermons, or other religious education programs.

Second, realizing a harmonious religious life. Through various religious and social activities, mosques can create an environment that promotes tolerance, harmony and cooperation between religious communities. This includes holding interfaith dialogue activities, joint social activities across religions, and collaboration with other religious institutions. Third, provide role models and moderate religious leaders. Mosque imams and preachers have an important role in providing examples as moderate religious leaders. They can be good examples in practicing the values of tolerance, justice and compassion in everyday life as well as in conveying religious messages to the congregation (Jannah, 2018; Mahfud, 2016; Mahfud, 2014).

Fourth, community empowerment center. The campus mosque can be a center for community empowerment on campus, not only in terms of religion but also social and economic. By encouraging the active participation of campus communities in mosque activities, mosques can help strengthen the sense of ownership of the mosque and increase solidarity and cooperation between diverse residents. Fifth, encourage religious education based on tolerance. Mosques can develop a religious education curriculum that is based on tolerance, teaches the importance of respecting differences, rejecting

extremism and intolerance, and promoting an inclusive understanding of religion.

Sixth, encourage dialogue and cooperation between and among religious communities. Campus mosques can also be places for interfaith dialogue and interreligious cooperation. Through this dialogue, mosques can build better understanding between religious communities, break stereotypes and prejudices, and strengthen harmonious relations between religious communities. With this active and impactful role, mosques can become one of the main motors in encouraging religious moderation in Indonesia, which in turn will strengthen diversity, tolerance and peace in society.

Challenges and Opportunities for Religious Moderation

The challenges faced by campus mosques, including the ITS mosque, in encouraging religious moderation for Muslim students in Indonesia have quite specific characteristics. The following are some of the common challenges faced by mosques in efforts to moderate religion, especially in relation to Muslim students: first, the influence of extremist ideologies and movements. Students can also be vulnerable to the influence of extremist ideologies and movements which often offer radical and exclusive narratives. Mosques need to compete with these extremist messages by conveying stronger and more convincing messages of moderation and tolerance (Hasibuan, 2002; Mahfud, 2018; Mahfud, 2022).

Second, limited student participation. Students often have limited time and opportunities to be involved in mosque activities due to busy academic and other activities. Mosques need to create interesting and relevant programs for students so that they feel motivated to participate. Third, identity challenges and the search for identity. Students often experience a complex period of searching for identity, including religious identity.

This challenge can make them vulnerable to radical ideologies that offer simplistic and dogmatic narratives. Mosques need to provide a forum for students to discuss and explore their religious identity critically and openly.

Fourth, the multicultural campus context. Campus environments are often multicultural and pluralistic, which can enrich the student experience but also pose challenges in building interfaith harmony. Mosques need to be inclusive and welcoming places for all students, without distinction based on background or religious beliefs. Fifth, limited resources and facilities. Some mosques on campus may experience limited resources and facilities. This can hamper the mosque's ability to organize adequate programs to support religious moderation among students.

Sixth, technology and social media challenges. Students are often exposed to high intensity information from social media and the internet, where radical messages can easily be spread. Mosques need to utilize technology and social media effectively to convey messages of religious moderation and overcome the negative influence of these platforms.

In facing these challenges, mosques need to adopt a holistic and proactive approach, involving various parties, including mosque administrators, religious educators, Islamic student organizations, and campuses, to create an environment conducive to religious moderation among Muslim students.

Campus mosques also have great potential in encouraging religious moderation for Muslim students in Indonesia. The following are several opportunities that campus mosques can take advantage of in this effort. First, the education and counseling center. Campus mosques can become active religious education centers, organizing educational and outreach programs that focus on the values of moderation, tolerance and inclusiveness. This includes lectures,

discussions, scripture studies, and other activities that strengthen students' understanding of the moderate religion of Islam.

Second, as a facilitator of interfaith dialogue. Campus mosques can be a place for interfaith dialogue and interreligious cooperation. This provides an opportunity for Muslim students to interact with students from various religious backgrounds, build a better understanding of religious diversity, and strengthen tolerance and harmony between religious communities. Third, build networks and partnerships. Campus mosques can build networks and partnerships with other institutions on campus, including student organizations, educational institutions, and campus authorities. This allows the mosque to integrate religious moderation programs into ongoing activities and initiatives on campus.

Fourth, build moderate leadership. Campus mosques can play a role in developing moderate and inclusive student leadership. Through leadership training, coaching and support, mosques can help students become leaders who are able to promote religious moderation and build harmonious relationships within the campus environment. Fifth, provide a forum for discussion and reflection. Campus mosques can be a safe place for Muslim students to discuss, reflect and reflect on religious values and morality. This includes holding Islamic studies classes, discussion groups, and reflection events that strengthen students' awareness and understanding of moderate religious teachings.

Sixth, building an inclusive community. Campus mosques can be a basis for building inclusive communities for Muslim students. By organizing social, cultural and religious activities that are open to all students, mosques can create a friendly and supportive environment for religious moderation.

By making good use of these opportunities, campus mosques can act as

important agents of change in promoting religious moderation among Muslim students, which in turn will strengthen tolerance, harmony and harmony in the campus environment and society at large.

CONCLUSION

Finally, the discussion of the educational role of the ITS Manarul Ilmi mosque from time to time is actually continuous and follows change. Sustainable means that the function and role of the ITS Manarul Ilmi mosque cannot be separated from history. The history here is not only limited to the scope of the ITS campus, but also extensive, starting from the birth of Islam, where mosques have been the center of worship and activities for Muslims since the time of the prophet Muhammad SAW. Meanwhile, it is said that it follows change, meaning that the Manarul Ilmi mosque is not anti-change. In fact, every time there is a change, the Manarul Ilmi mosque provides a good and proportional response in accordance with current developments by prioritizing goodness, benefit and benefit. It's just that it is acknowledged and realized that there are obstacles and shortcomings that are undeniably always encountered by continuing to be given the best solutions in order to gain divine approval.[]

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