

REVIEW PAPER

Implementation of Islamic Campus Values Based on Human Rights and Wasathiyyah Islam

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ABSTRACT

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Wasathiyyah Islam and human rights are one of the many terminologies that appear in Islamic thought, especially in counteracting radicalism. In the context of Muhammadiyah universities, all activities are recommended to refer to the Guidelines for Islamic Life for Muhammadiyah Members (PHIWM). This study aims to identify the implementation of Islamic values based on human rights and Wasathiyyah Islam in Muhammadiyah universities. This study used a qualitative method through a literature review approach. The results of the study revealed that the Al-Islam and Kemuhammadiyah Development Institute is the motor for implementing Wasathiyyah Islamic values and human rights in Muhammadiyah universities. One of the main programs is the obligation to follow baitul arqam for the entire Muhammadiyah academic community.

ABSTRAK

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Islam Wasathiyyah dan hak asasi manusia merupakan salah satu dari sekian banyak terminologi yang muncul dalam dunia pemikiran Islam, utamanya dalam menangkal paham radikalisme. Pada konteks perguruan tinggi Muhammadiyah, seluruh aktivitas dianjurkan untuk merujuk pada Pedoman Hidup Islam bagi Warga Muhammadiyah (PHIWM). Penelitian ini bertujuan untuk mengidentifikasi penerapan penanaman nilai-nilai Islam berbasis hak asasi manusia dan Islam Wasathiyyah di perguruan tinggi Muhammadiyah. Penelitian ini menggunakan metode kualitatif melalui pendekatan kajian pustaka. Hasil penelitian mengungkapkan bahwa Lembaga pengembangan Al-Islam dan Kemuhammadiyah adalah motor penerapan nilai-nilai Islam Wasathiyyah dan hak asasi manusia di perguruan tinggi Muhammadiyah. Salah satu program utamanya adalah kewajiban mengikuti baitul arqam bagi seluruh civitas akademika Muhammadiyah.

INTRODUCTION

The development of Islamic corner is influenced by the development of Islamic activities in a community. The more Islamic activities develop, the greater the need for corner that will arise. In the context of Islamic corner on campus, the construction of a

space for Islamic activities depends on the extent to which the academic community develops campus activities, although basically, this Islamic corner is an undue need to be provided or developed deliberately (Sakarov, 2018). Since long ago the debate about human rights has always ended in a justice fought for, especially in this day and age, the issue of human rights has become an important issue. Almost all relations between countries, both politically, economically, and culturally, have always been tied to human rights. The concept of human rights as one of the global institutions is a strategic instrument in escorting modern civilization to be more humanist and dignified. However, when human rights are implemented at the level of understanding universal human rights based on the experience of Western society (liberal human rights). It can degrade state sovereignty and religious sanctity in other parts of the world. The issue of human rights concerning Islamic law is also an important subject of debate among Muslim scholars. Each has developed discourse on human rights and put forward a variety of different opinions. Although almost all Muslim scholars refer to Islamic values and sharia, their understanding and interpretation of Sharia are very diverse, especially when it is associated with the Western version of the conception of universal human rights. In Indonesia, Pancasila also has ignored the concept of Secular-Liberal Human Rights which can only be presented with a humanitarian narrative.

Thus the concept of Secular-Liberal Human Rights is not only incompatible with Islam, Pancasila, the 1945 Constitution, and Indonesian culture but also unjust and uncivilized (Nasution, 2017). However, this has a challenge in education with the understanding of radicalism that develops in Indonesia. It also has received the response by the Government because it is considered to have the potential to threaten the integrity of the country, damage the education process, and democracy. The Government is trying to find preventive solutions to minimize this understanding. This paper aims to provide input for stakeholders in the educational institution related to the context of system reform or patterns of handling the prevention of radicalism through a human rights perspective. Therefore, this study tries to identify the existence of the campus Islamic activity and its development, as a form of anticipation of radicalism's understanding which far from Islamic values in the academic community. This investigation focuses on the campus environment of the University of Muhammadiyah Surakarta, focusing on Islamic activity, either Islamic booths that will become distinctive or spaces filled with campus Islamic activities.

Muhammadiyah educational institutions have distinctive characteristics, namely al-Islam and Kemuhammadiyah or abbreviated as AIK. This is a character as well as a way out in spiritual replenishment in education. All educational level of Amal Usaha Muhammadiyah (AUM) must carry out AIK as the basis of education. On the one hand, Muhammadiyah is not an educational movement, but a manifestation of its most prominent and entrenched movement precisely the field of education (Ali, 2016). It can be seen that Muhammadiyah educational institutions are growing and developing in all

corners of the country even in non-Muslim majority areas. Muhammadiyah is the largest organization in Indonesia with several charities in various fields of education. Education in Muhammadiyah has four basic spirits, namely education, devotion, proselytizing, and cadre. Education is devotion and education does not exclude the functions of proselytizing and cadre.

At the Muhammadiyah University of Surakarta (UMS), there is a Pondok, Al-Islam and Kemuhammadiyah Development Institute (LPPIK) which has the main duties and functions to encourage moral improvement, increase Islamic understanding, and build an Islamic learning environment. Simply put, LPPIK has a role in fostering student morale (Halik, 2019). The process of implementing an Islamic campus is still lacking attention. Because there are many obstacles such as the absence of human resources who are learning in its implementation such as the implementation of the Quran, it still cannot be maximized. There are still many smokers in the campus environment because the LPPIK does not have enough power to supervise all activities on campus. However, Muhammadiyah universities already have rules and guidelines for implementing an Islamic campus, even though the results cannot be felt optimally (Lubis, 2021).

A campus is a place for intellectuals who have a moral responsibility to act and think. The stage of low moral responsibility is the stem of the problem with the discovery of acts of discrimination in social inequality, cantina inequality, and the fulfillment of the rights of less burdened people. This situation emphasizes the role of the campus in producing a superior and moral generation. This is the main obstacle, because human rights and Islamic values are the moral responsibility of intellectuals. In this case, human rights education can be understood as training and information aimed at building a culture of universal human rights in education (Ahmad et al., 2021). This study aims to identify the application of instilling Islamic values in campuses based on human rights and Wasathiyah Islam which are characterized by non-discrimination, tolerance, and mutual respect.

METHODS

This research uses qualitative methods through a literature review approach. A literature review method is a form of a study by looking for sources or data through the process of unifying various study results such as books and journals related to the subject. Through the various sources encountered, a process of analysis and study is carried out to produce studies following the established systematics. A literature review is a form of study method with the process of collecting, analyzing, and extracting data as a result of research carried out systematically through library data to find sources as a reference for research on problem objects (Sari & Asmendri, 2020).

RESULTS AND DISCUSSION

Moderate Islam or Islamic moderation is one of the many terminologies that have emerged in the world of Islamic thought, especially in the last two decades, it can even be said that Islamic moderation is an issue of the century. This term seems to be the antithesis of the emergence of a radical understanding in understanding and carrying out religious teachings. Thus, discussing the discourse of Islamic moderation has never escaped the discussion of radicalism in Islam. In fact, the Al-Qur'an as a reference for religious expression both at the level of understanding and its application, explicitly mentions the concept of a moderate ummah (*ummatan wasathan*), as basis of a moderate understanding of Islam or Muslims (Abdurrohman, 2018). Thus, the existence of moderate Islam as a term should not be a subject of debate among Muslims, but it seems that some Islamic groups reject it, for several reasons, including the reason that the term is a western product. Moreover, the western world has a special meaning about it and also has special characteristics for someone who deserves to be called a moderate Muslim.

Moderate Islam or *Wasathiyyah* Islam comes from a long history. This in the Qur'an is taken from the word '*wasathiyyah*' in Surah Al-Baqarah verse 143 which is normatively taken and developed from the expression '*ummatan wasatan*'. Etymologically, the word *wasathiyyah* comes from Arabic which is joined in a series of three letters, namely *waw*, *sign* and *tho*. In Arabic, the word *wasathiyyah* has several meanings, namely '*adalah* (justice) and *khiyar* (the best choice) and middle, or also called *al-wasath*.

Wasathiyyah or moderate has more than one meaning that supports each other. First, *tawassuth*, is in the middle position between the two opposite sides. The two points were not disputed or clashed at the meeting in the middle position. Moderation between *ifrāth* (excessive) and *tafrīth* (ignoring) attitudes, between attitudes that are too focused on the outer or too concerned about the soul. Second, *mulāzamat al-adli wa al-'itidal*, maintaining a balance and a proportional attitude, so that existing problems can be handled fairly. Provide a reasonable portion for *ta'aqqul* (rationality) and *ta'abbud* (obedience). Third, *afdhalīyah/khairīyah*, who have an *afdhal* attitude and position, by no means negate contradictory opinions but take the positive side. Fourth, *istiqāmah 'ala al-thorīq*, consistent with the straight path.

In perpetuating this understanding, human rights education is believed to be very effective in efforts to advance and protect human rights. Therefore, the state is obliged to ensure, provide, implement and monitor effective human rights education for government organizers and the public. As an asset of a nation, education is an investment in building and developing the character of the nation. Quality education will immediately produce the progress and civilization of the nation. On the contrary, poor education will have negative implications for the success of the government roles with the support of the availability of public participation that has good national resilience in Muhammadiyah universities in particular (Muhtaj, 2018). In addition, all Muhammadiyah universities in

implementing education through human rights are trying to implement guidelines that are following the objectives of human rights through the implementation of education in applying the Islamic Life Guidelines for Muhammadiyah Citizens (PHIWM) which is one of the products of Muhammadiyah law to guide in all aspects of the life. This guideline is following the ideals of the nation's founders and in line with the values in human rights (Lazuardi, 2020). PHIWM was the decision of the 44th Muhammadiyah Mukhtar on 2000 in Jakarta. PHIWM is guidelines for living in a personal environment, family, society, organization, taking care of philanthropists, trade, developing professions, nations, and states, preserving the surrounding nature, developing science and technology, and developing arts and cultures that show *uswatun khasanah* behavior (a good example). PHIWM is also a set of Islamic values and norms derived from the Qur'an and As-Sunnah to become a pattern of behavior of Muhammadiyah citizens in living their daily lives so that their Islamic personalities are reflected in the realization of a real Islamic society.

According to the Central Executive of Muhammadiyah, Islamic society is a tawhid society. The tawhid society has the characteristics of being a simple, exemplary, inclusive, responsible, solid and caring society for others. Then, moderate people carry out their mandate as khalifah (God's representative) on earth to create prosperity, security, comfort, and harmony and quickly realize mistakes and quickly apologize, avoiding sins and prolonged badness in an effort to obtain happiness in the afterlife.

The Role of Universities in Providing Student-Friendly Human Rights Education

In the application of student-friendly education and accordance with human rights values and Islamic *Wasathiyah* carried out by government agencies/state commissions and the community at a certain level has made a positive contribution to reducing some human rights violations in the education sector. However, because what they are trying to do is still sectoral, thematic, and not integrated into applying the basic values of human rights, the results will also not be maximized. In addition, the efforts made by government agencies are still not well coordinated between all elements, both implementing agencies or supervisors. There is a phenomenon in the field where the implementation is still going on, and the results are also not optimal.

In order to optimally prevent and deal with various forms of human rights violations in educational institutions, educational institutions from elementary to tertiary levels in Indonesia must imitate, adopt or apply the concept of human rights-friendly schools. This concept was inspired by the Amnesty International program that was implemented from 2009 to 2011 in 14 countries in Asia, Africa, Latin America and Europe. The program has been able to create a humane school environment and insightful towards children, the environment, school members and the surrounding community. A human rights-friendly school is a school development concept that integrates human rights principles and standards so that the learning climate and management of educational institutions becomes human rights-friendly. This program develops a school

community where human rights are learned, taught, practiced, respected, protected, and disseminated. Furthermore, human rights-friendly schools are schools that make human rights values and principles the core or center of the learning experience and are present in all aspects of school life.

In the concept of a human rights-friendly school, human rights education acts as a subject to be taught and as a method or approach to practicing human rights values in schools. This approach is called a human rights-based approach (Arliman S, 2017). This approach seeks to build a culture of human rights in schools through a learning process, real action, respect for others, protection of all school members, and socialization of human rights. For efforts to internalize human rights to be successful, an active role is required from all elements of the school, especially students (Mahardika et al., 2021).

The Motive in Living the Value of Wasathiyyah Islam

Al-Islam and Muhammadiyah are the forerunners of the existence of Muhammadiyah universities. The values contained in it are the teachings of the kiyai Ahmad Dahlan (Berkah, 2016). With the advancement of Al-Islam and Muhammadiyah, Muhammadiyah universities will also advance wherever they are. Thus, the purpose of AIK's presence is to become true Islam, to be a good Muslim (progressive and generous), to be a driving force of religion in society, and to become a leader (Tabroni et al., 2022).

Muhammadiyah educational institutions are modern educational institutions based on the integration of religion and life, between faith and holistic progress. Therefore, from this institution it is hoped that a generation of educated Muslims will be born who are firm in their faith and can uphold the values of *Wasathiyyah* which is one of the ideals and the Muhammadiyah movement. Muhammadiyah stipulates a proportional study so that it becomes the basic law of *mahdoh* worship to suit the sharia context. As for *muamalah*, it is permissible until there is an argument against it. Thus, all forms of social activity are permissible and even highly recommended if they are beneficial to human life. Judging from the values in the practice of *Wasathiyyah* Islam and juxtaposed with the current situation, an Islam that is *rahmatan lil Alamin* should be presented to those around it.

According to Ahmad Dahlan, the basic values of education need to be upheld and implemented to build a great nation. Among them are through (1) moral education, as an effort to form good morals based on the Al-Qur'an and As-Sunnah, (2) individual education, which is to create a balance between mental and physical development; beliefs, feelings, and reason; world and the hereafter, (3) social education, as an effort to foster the will and desire to live in society (Djauhari, 2021). Thus, the potential for the Muhammadiyah movement to foster and educate human life is quite large through its qualified educational institutions, starting from kindergartens, elementary education to tertiary institutions. So, it is no exaggeration to say that Muhammadiyah has great

potential to bring Islamic values more advanced so that students have strong ethos, morals and beliefs (Sudin, 2019).

The Existence of Wasathiyyah Islam Values in the Islamic Campus

Islamic education which is more on the affective aspect can change a person's mindset and will ultimately affect the values held by each individual (Djahiri, 1996). Meanwhile, from the human aspect, space will emerge as a container for its activities (Rapoport, 1977). Islamic values that are included in the abstract area are the most basic motivation they have, as well as the implementation of *Wasathiyyah* Islamic values at the Muhammadiyah University of Surakarta through LPPIK.

The understanding and practice of *Wasathiyyah* Islam has the characteristics of *Tawassuth* (taking the middle way), *Tawazun* (balance), *Tasamuh* (tolerance), *Musawah* (Egalitarian), *Shura* (deliberation), *Islah* (renewal), *Aulawiyah* (prioritizing virtue), *Tathawwur wa Ibtikar* (dynamic and innovative), and *Tahadhdhur* (first act). At Muhammadiyah universities, these values are embodied in various activities, such as interfaith dialogue, workshops, and social services (Songidan et al., 2021). This includes human rights friendly school programs (Ruslan et al., 2022).

The existence of Islamic activity actors (Muslims) underlies the formation of Islamic campus spaces (Sakarov, 2018). In the process, *Wasathiyyah* Islamic values emerge from Islamic teachings in Muhammadiyah which are based on PHIWM. PHIWM has five indicators for personal life and six indicators for family life (Asmaret et al., 2022). This is transformed into Islamic activities, both specific (*mahdhah*) and general activities (*ghairu mahdah*). Therefore, this activity will require space at the Muhammadiyah College as a forum, one of which is for LPPIK programs. With the relationship between values, activities, and space, it can be explained that the cycle of forming Islamic campus space cannot be separated from these 3 things as presented in Figure 1.

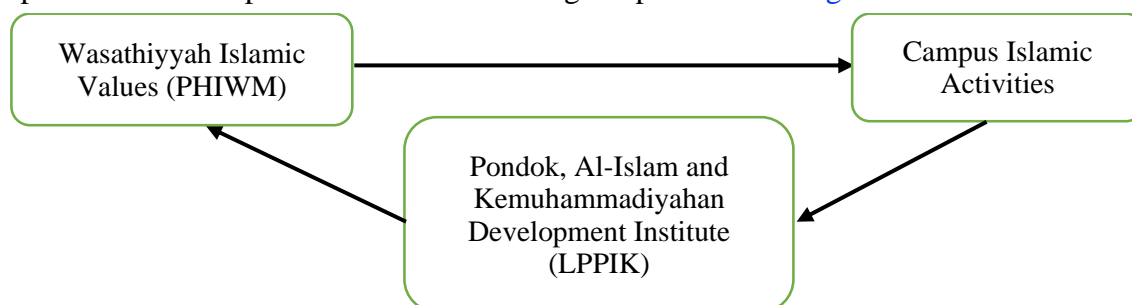


Figure 1. The Existence of Wasathiyyah Islamic Values in the Islamic Campus Space

Internalization of Wasathiyyah Islamic Values Through Religious Activities

Internalization is defined as the incorporation or unification of attitudes, standards of behavior, opinions, and so on in the personality. In the internalization process related to the coaching of learners or foster children. three stages represent the process or stage of internalization, they are:

1. Value Transformation Stage. This stage is a process carried out by educators in informing good and bad values. At this stage, there is only verbal communication between the educator and the learner or foster child.
2. Value Transaction Stage. The value education stage is through two-way communication or interaction between students and educators which is a mutual interaction.
3. Transinternalization stage: This stage is much more profound than the transaction stage. At this stage, it is not only carried out with verbal communication but also mental and personality attitudes. So at this stage personality communication plays an active role.

In internalizing the Islamic values of *rahmatan lil alamin*, religious activities at the Muhammadiyah University of Surakarta through LPPIK have programs that are carried out regularly, both inside and outside the classroom. Among them is a program for the congregation of the Sudalmiyah Rais mosque which was held to provide understanding to the congregation, workers, and students to practice *Kaffah* Islamic teachings and uphold *Wasathiyyah* Islam. In other words, the purpose of religious activities at the Muhammadiyah University of Surakarta is to form human beings who have the potential to get along well and always fear Allah SWT. Finally, a moderate Islamic student environment was realized.

Another religious development activity is *Baitul Arqam* which must be attended by all campus members and is carried out every year. Including for lecturers and education staff at the Muhammadiyah University of Surakarta. This activity is aimed at growing the religious spirit of all citizens of the Muhammadiyah University of Surakarta. Then the activities of the Muhammadiyah santri da'wah corps also had a pretty good influence on the religious understanding of the santri. Through various religious and social activities, it unknowingly provides additional understanding and is part of the effort to translate Islam as *Rahmat Lil Alamin*.

CONCLUSION

The role of Wasathiyyah Islam or Moderate Islam and the implementation of human rights-friendly schools that are friendly to the student climate are strategic steps in dealing with various types of deviant thinking. This also includes activities for academics at Muhammadiyah higher education through the implementation of PHIWM which teaches Islam *rahmatan lil alamin* which always spreads love between people in the midst of differences in social, political, economic and other problems. The superior program of Muhammadiyah universities in exploring Wasathiyyah Islamic values is the *baitul arqam* program.

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