

STUDIA ISLAMIKA

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THE RISE OF THE KHALWATIYAH SAMMĀN SUFI ORDER
IN SOUTH SULAWESI: ENCOUNTERING THE LOCAL,
ESCAPING THE GLOBAL

Achmad Ubaedillah

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A BIOGRAPHY OF BĀBA DĀWUD

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EXPLORING ISLAMIC SCHOOL LEADERSHIP
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PROLONGED ELITE CONFLICT AND THE DESTRUCTION
OF THE INDONESIAN ISLAMIC UNION PARTY (PSII)

Valina Singka Subekti

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The Exclusivism of Religion Teachers: Intolerance and Radicalism in Indonesian Public Schools

Dirga Maulana

In the context of Indonesianism and Islamism, religion teachers serve as the *avant garde* of tolerance, which is then manifested into their social contexts. The attitude of religious tolerance and inclusivity are a must-have for religion teachers since these teachers have the closest connection to their students who are mostly young people.

We observed that the increasing radicalism in educational institutions is associated with particular models of interpretation, understanding, teaching, schools of thoughts, denomination, and even sects within a particular religion. For instance, an international agency reported the discovery of an “intolerance curriculum” in Saudi Arabian schools (Freedom House, 2006).

In Indonesia, this increase in radicalism has been due to the scriptural, rigid, exclusive, and close-minded interpretation of religious texts. In 2008, PPIM (Center for the Study of Islam and Society) UIN Syarif Hidayatullah Jakarta released its important finding that “the majority of religion teachers in Indonesian public schools have an exclusive and conservative view of religion.”

Following this finding, PPIM UIN Jakarta and the Australia-Indonesia Partnership for Justice (AIPJ) conducted a study to portray Islamic religion education in Indonesian plural society. Conceptually, Islamic religion education not only aims at creating pious people, but also at making civilized and humane citizens. The outcome of religion education should not only be compliant Muslims who go to mosques, or devoted Christians who go church; religion education should also create citizens who respect the differences that exist among them and cooperate in overcoming shared problems regardless of their different faiths and backgrounds. Islamic religion education, to adopt Soekarno's words, should act as an institution for *character and nation building*.

As a matter of fact, Islamic religion education should spread the universal messages of Islam, such as justice, care, honesty, freedom, equality, and unity in diversity. These values should be translated in the daily lives of teachers and students so that they practice tolerance, show respect, and engage in dialogues and deliberations. Therefore, Islamic religion education is expected to contribute to respecting and preserving the diverse identities, and the cultural, civil and political rights of the members of its community.

In this context, the development of insights and practices of civic culture through formal education is critical, and religious teachers play a central role in this process of education and teaching, because in their hands lies the fate of the younger generations of Indonesians who will become the policymakers for the ways of life of future generations.

This year (2017, ed.) we witnessed how hate speech on social media has been increasing dramatically. Violence in the name of religion has become headlines on television and in the newspapers. Terrorist acts targeting police officers occurred several times. The burning of houses of worship and the expulsion of religious minorities has become a common phenomenon in the plural nation of Indonesia.

Therefore, the insights in multiculturalism - the willingness to co-exist peacefully with different society are important in Indonesia. Outside the recognition of diversity, insight in multiculturalism is a strategic effort to mobilize the diversity of the Indonesian people, a diversity that should be seen as a social asset that can make a significant contribution to the development of a civic culture which is an important pillar in the establishment of good governance. A nation that appreciates diversity is characterized by the civility of its people because

they truly appreciate differences and diversity, solidarity, mutual trust, and tolerance (Putnam 1993).

This study answers some of the questions pertaining to the attitudes and responses religion teachers have in regard to multicultural issues, such as tolerance (social, political, and religious), solidarity, mutual trust, and various other important issues in the context of contemporary sociopolitical and intellectual life in Indonesia (human rights, civil society, democracy, and so forth). These attitudes and responses indicate these teachers' level of support for these important issues and the arguments they express, especially when these arguments have their sources in religious teachings.

In addition to exploring these teachers' attitudes and the discourse they have on the issue, this study also investigated their behavior and practical dealings with multicultural issues. Thus, this research was based on the following questions: How do religious teachers in public schools view the multicultural issues they see in present-day Indonesia? What are the teachers' attitudes and responses to current multicultural issues in Indonesia as reflected in their day-to-day teaching practice? What factors underlie the teachers' views on multiculturalism and the way it is manifested?

This study portrays the local dynamics prevalent in religion teaching in Indonesian public schools. Therefore, it also explores the extent of local government support for religion education, the current situation of religion teaching in schools, the textbooks used for religion education, the influence of these books in shaping the attitudes of the students, the extent to which the messages contained in religion textbooks are driven by existing local religious organizations, the kind of reference books religion teachers read, the politics of textbook production in schools, and the views religion teachers express in their responses to local sociopolitical and religious issues.

The aims of this study were: (1) describing the teachers' attitudes and behavior in developing religion education in schools related to issues such as solidarity, mutual trust, and sociopolitical and religious tolerance in Indonesia; (2) describing the teachers' socio-intellectual and educational backgrounds that underlie their thoughts, attitudes and behavior in understanding and developing religion lessons at schools; (3) understanding the local wisdom in the areas of study for the development of future Indonesian religion education; (4) exploring the teachers' perceptions of religious tolerance and Islamism.

The study was conducted in eleven districts and five provinces: Aceh (Pidie and Aceh Besar), West Java (Tasikmalaya, Ciamis, Garut), West Nusa Tenggara (Mataram, Dompu), South Sulawesi (Makasar, Maros, Bulukumba), and Solo in Central Java.

The study was conducted by the Center for the Study of Islam and Society (PPIM) UIN Jakarta in 2016 and came up with three important findings. First, the textbooks used to teach Islamic religion education ignore national values. Second, the religion teachers (in the study) were Islamist-oriented and were positive about the use of violence to settle differences. Third, Islamic religion teachers have no abilities to counter exclusive and radical views.

These findings show that religion teachers lacked an understanding of the national views on diversity and they had a strong end exclusive Islamic view. They too rigidly dealt with *fiqh* and taught *fiqh* in isolation without elaborating its relevance and relations with other religious aspects. The study also recorded that 78 per cent of religion teachers agreed with the establishment of a sharia based government; 77 per cent support organizations that want to enforce the sharia; 87 per cent rejected the idea that non-Muslims could become their headmasters; 80 per cent rejected the idea that non-Muslims could become their Kadin (local office heads); and 89 per cent rejected the idea of non-Muslims as regional leaders.

The results of this research also indicate that religion teachers did not get sufficient support from the government. The lack of teacher training possibilities to disseminate moderate and national insights might be a contributing factor. The teachers who participated in the study were reported never to have been trained to gain insights in moderate Islam and Indonesia. The findings of this study may serve as a “roadmap” and be used to initiate cooperation between the Ministry of Religious Affairs and the Ministry of Education in formulating and managing the production of teaching materials and in improving the quality of teachers.

PPIM UIN Jakarta announced these research findings at the Faculty of Psychology UIN Jakarta in an open seminar entitled “Religious Teachers, Tolerance and Contemporary Religious Life Issues in Indonesia”. The seminar was attended by one hundred participants and included researchers, lecturers, activists, members of the press, religion teachers and students. The speakers in this seminar were: E. Nurzaman,

A.M (Director General of Teachers and Education Personnel, Ministry of Education), Dr. Imam Safei (Director of Islamic Education, Ministry of Religious Affairs), Drs. H. Imam Aziz (Chairman of the NU), Dr. H. Abdul Mu'ti, M.Ed (General Secretary of PP Muhammadiyah).

During the seminar, Didin Syafrudin, Senior Researcher at PPIM UIN Jakarta stated that the religion teachers' understanding of religion and nationalism may have been caused by their educational backgrounds. The study shows that religion teachers with *pesantren* backgrounds are more tolerant than religious teachers who studied religion subjects in public schools.

Didin also explained that the religion teachers under study were strongly in favor of the enforcement of Islamic law. A survey conducted by PPIM UIN Jakarta mentioned that 78 per cent of the teachers agreed with a sharia based government, 77 per cent agreed to support any organizations that go for the implementation of the sharia and 18 per cent disagreed that the Pancasila and the 1945 Constitution were in line with the sharia. The study also found that leadership is also reason for concern as about 89 per cent of religion teachers rejected non-Muslims as local leaders. The intolerance religion teachers displayed of the other Islamic schools of thoughts was also quite troubling. When religion teachers were asked if they were willing to accommodate the Shia and the Ahmadiyah, 80 per cent disagreed. Also, 81 per cent of the teachers rejected the establishment of houses of worship for other religions in their area and 78 per cent rejected the idea of non-Muslims teaching in Islamic schools.

Nurzaman, a representative of the Ministry of Education affirmed that religion education is a national mission. All religion teachers in schools should promote tolerance. He proposed cooperation between the Ministry of Education and the Ministry of Religious Affairs in terms of the recruitment and the certification of religion teachers. Imam Syafei from the Ministry of Religious Affairs agreed that Islamic religion teachers need serious support from the government, since religious intolerance and radicalism tend to start in educational settings. Teachers need to be trained in inclusive religious values and national insights so that they can counter intolerant and radical attitudes.

Imam Aziz from the Nahdlatul Ulama asserted that Islam is relevant to the Pancasila and the 1945 Constitution, and that the two do not contradict each other and thus, in this way, Islam acknowledges

diversity. Abdul Mu'ti, the Secretary General of the Muhammadiyah, said that the textbooks used to teach religion education at schools only contain material related to theology and *'ubudiyah* matters while neglecting social issues. It is therefore necessary to forge inclusive religious understanding among religion teachers at schools.

Thus, religion teachers have become spearheads in counteracting intolerance and radicalism. Although radicalism and terrorism are not necessarily congruent, radicalism is only one step short of terrorism. Ahmad Syafii Maarif once stated that radicalism is more related to expressing one's religiousness, whereas terrorism includes criminal acts for political purposes. Radicalism is more related to religious internal problems (Maarif Institute, 2013). The difference between radicalism and terrorism is minor, as Rizal Sukma (2004) said, "radicalism is only one step short of terrorism." In other words, radical actions can lead to acts of terrorism. A person can first be radical and subsequently turn into a terrorist. Radicalism also intersects with terrorism as it threatens security. Therefore, the importance of having a discourse and creating public awareness about the dangers of radicalism should be a constant point on our agenda.

The Center for the Study of Islam and Society (PPIM) UIN Jakarta encourages the government to do four things: first, the government should seriously support religion teachers as they are the spearheads in counteracting radical understanding at schools. Second, teacher trainings should not only focus on the curriculum, but also on training national insights and moderate Islamic understanding. Third, a government regulation should be made that requires religion teachers to teach at or visit schools that adhere to other religions. Fourth, the government should organize writing competitions among religion teachers on the topic of tolerance in Indonesia. In this way it is expected that religion teachers would become ambassadors who really care for the pluralistic way of life in Indonesia.

Policy makers should consider these four aspects and look into religion education more closely. The research report from PPIM UIN Jakarta should be used as a source of reference for policy makers. To eradicate intolerance and radicalism in our schools, we need firm regulations based on sound research.

Religion teachers should realize the importance of multicultural values and appreciate differences as facts of life. The dream to turn

Indonesia into a discrimination-free country can only be realized if all constituents in the country are willing to cooperate. Teachers have acknowledged that religion education should not only develop individual but also social piety and teach students to participate in the country as good citizens who adopt active roles in peace making. Through this we can create generations of more humane citizens. Intolerance and radicalism will never take hold in our educational institutions when religion education emphasizes humanity.

Finally, teachers with this kind of awareness will never lead their students to exclusivism because they enter into dialogues with their students and discuss discursive religious issues. Teachers should no longer impose their exclusive ideologies on their students and never fall into the traps of intolerance and using radical expressions. Therefore, religion teachers in schools should transform themselves into agents of peace.

Dirga Maulana, *Center for the Study of Islam and Society (PPIM), Syarif Hidayatullah State Islamic University (UIN) of Jakarta, Indonesia*. Email: dirga.maulana@uinjkt.ac.id.

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The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 10,000-15,000 words including text, all tables and figures, notes, references, and appendices intended for publication. All submission must include 150 words abstract and 5 keywords. Quotations, passages, and words in local or foreign languages should

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2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
4. Wahid, Din. 2014. *Nurturing Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*. PhD dissertation. Utrecht University.
5. Utriza, Ayang. 2008. "Mencari Model Kerukunan Antaragama." *Kompas*. March 19: 59.
6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11th, 2007.

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