CONVEY REPORT

Research on Islamic Education Textbooks in Indonesian Public Universities

PPIM UIN Jakarta – UNDP Indonesia

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Executive Summary

This research aims to see how Islamic education (PAI) teaching is carried out in various campuses in Indonesia. Through a textual study approach and a qualitative method, it analyzes the main Islamic education textbooks and perform in-depth interviews to analyze the models and patterns of PAI teaching in several public universities. Unlike common perception, most campuses have different religious teaching systems and mechanisms, as well as different names for the subjects, syllabi and materials that they teach.

This research focuses on studying standard textbooks used in class and diving deep on the understanding, models and patterns of PAI teaching performed by lecturers in 5 (five) public universities in 5 (five) cities: Bogor Agricultural Institute (IPB) in Bogor, University of Indonesia (UI) in Depok, Bandung Institute of Technology (ITB) in Bandung, Gadjah Mada University (UGM) in Yogyakarta and Brawijaya University (UB) in Malang.

This research concludes that in general, Islamic education in those universities can be argued as moderate and open religious education. However, there are several lecturers, either those with permanent or non-permanent status, who offered different religious understanding and Islamic education teaching. Furthermore, there is no standard of competence for Islamic Education lecturers in the universities. This is due to the fact that Islamic Education subject is taught by lecturers from various departments and faculties. In terms of academic background and discipline, quite a few were competent but at the same time this research also finds several PAI lecturers who have no background and training in teaching Islamic Education.

In addition, there is a difference in the patterns and contents of Islamic Education learning in the five universities. One of the main reasons is rigid coordination and mechanism in one campus, while in other campuses lecturers may be given autonomy and discretion in modifying and innovating the use of materials or textbooks, curricula along with its syllabi, such as in Islamic Education Semesterly Learning Plan and Work Program (RPKPS). Therefore, there is no standardization and unification of Islamic Education materials that should be received by all students in Indonesian universities.

Last but not least, this research concludes that there is a varying religious pattern, either in the Islamic Education textbook published by each department/faculty or in Islamic Education learning in universities in accordance with the religious orientation and affiliation of individual lecturers who can be textualist-Islamist on one hand and moderate, contextualist or even liberal on the other.

As a policy research, this research aims to offer what and how PAI teaching should be performed at university level in Indonesia. Ultimately, this research proposes several policy recommendations to the government and policy-makers:

1. Strengthen campus system and administration: the government needs to encourage campus leadership to manage PAI teaching system and administration in a more structured and transparent manner, including in terms of syllabi, materials delivered, as well as the methods that can be used; teaching system and mechanism need not to be uniformed, centralistic or autonomous, but everything must be deliberated and coordinated including in the aspect of lecturer monitoring and evaluation;

2. Support the development of lecturer's religious perspectives: the government needs to provide more capacity building programs for lecturers so they can increase their capacity and religious perspectives to ensure that, for example, moderate Islam materials are not only used as mere slogans or discourses but can become perspectives that facilitate the development of balanced religious and national perspectives.

3. Strengthen the mainstreaming of Islamic education textbooks that are in line with applicable curricula; Islamic education textbooks in universities need not to be uniformed, but their structures, materials, and approaches must refer to the currently applicable curricula which prioritize a friendly, inclusive and tolerant religious teaching;

4. Formulate Islamic education curricula and teaching modules with relevance to the academic world and social life of students. Religion will only be relevant if

it can solve basic and contemporary problems faced by the society, especially students and young generation; materials and discussion topics should be provided using perspectives which enable creativity, inclusivity and forward thinking on socio-religious problems faced by the society, including students.

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Background

Religious Education in universities only started in 1960 with the issuance of Parliament Decree No. II/MPRS/1960. The pre-1960 religious education was only provided from public schools to high school level. Meanwhile, the operational ground for religious education in universities was established through Law No. 22 of 1961 concerning universities. Chapter III Article 9 paragraph 2 sub b contains the following provision: "Universities shall provide Religious Education as a subject with the acknowledgement that students have the right to not participate if they voice their objection."

After the 1965 G30S PKI, the status of religious education in schools changed and became stronger through Parliament Decree No. XXVII/MPRS/1966, in which Chapter 1 Article 1 states that, "Religious education shall be established as a subject in schools starting from elementary schools to public universities." Furthermore, on 27 March 1989, Law No. 2 of 1989 was promulgated to strengthen and clarify the position of Islamic Education in universities through a Law that is contained within the National Education goals as provided in Chapter II Article 4, which states that, "The National Education aims to educate the life of the nation and to develop the true Indonesian person, namely a person who is faithful and pious to the One and Only God and possesses virtuous traits, knowledgeable and skilled, healthy in the body and mind, strong characters, and independent as well as having responsibility to the society and nation."

In regard with the implementation of Islamic Education in public universities, basically it shows uniformity, although in some regard there are some technical and

local variants. In general, the management of Islamic Education in several public universities show a uniformity especially in terms of coordination between Islamic Education lecturers, whether within a formal or non-formal coordination unit. In Gadjah Mada University, for example, the management of Islamic Education is held by Faculty of Philosophy as the sole official manager of PAI in UGM. Islamic Education class is held through activities within classroom using a teaching method that focuses on lecturing. However, some lecturers were found using Islamic Education classes as an avenue to proliferate Islamic ideologies in accordance with their background, affiliation and alignment with certain Islamic organizations or movements. This condition illustrates one of the dynamics of Muslim people in a campus that is often mixed with tension and competition from varying Islamic ideologies.

Nevertheless, the diversity of religiosity is being threatened by religious fundamentalism that wishes to create uniformity and polarization between 'us' and 'them' (people/group with different beliefs). This religious fundamentalism has been growing due to its being nurtured by a combination of political desire and religious interpretation. Polarization between the *scripturalists* and *substantialists*, or between inclusivists and exclusivists, has continued and will continue to occur. According to one group, God wills Indonesia to be based on sharia, along with all of its consequences including the existence of first-class and second-class citizens *(dzimmi)*. On the other hand, according to another group, State management and Indonesian society do not need to be based on sharia. The fundamental values of godliness, social justice, welfare distribution, and equality of rights and obligations within Indonesia are already in accordance with "God's willing." This increasingly intense polarization, from a socio-religious-political perspective, is obviously threatening Indonesia.

At the same time, rejection to the fact of diversity in this nation is an ahistorical perspective and stance, because as affirmed by President Soekarno, the *raison d'être* of Indonesia is diversity. Without diversity, Indonesia will cease to exist. This condition is suspected to be created by Islamic Education that tends to be taught in a symbolic-quantitative manner, instead of substantial-qualitative. In fact, according to research by Center for the Study of Islam and Social Transformation (CISForm) of UIN Sunan Kalijaga Yogyakarta in collaboration with PPIM UIN Syarif Hidayatullah Jakarta, 41.6% students of Islamic Education Department were found to believe that the Government of Indonesia is *thaghut* (deviant, or far from what it should be according to Islam).

This finding at least shows how religious education at university level is almost 'failing' or 'ineffective'. This problem of religious education is basically a reflection

of religious life in the nation that has been trapped in religious formalism. The government feels satisfied by requiring religious education as a mandatory subject in the curriculum. Teachers or lecturers feel satisfied in practicing religion by memorizing religious education materials. Every party feels satisfied by objectifying religion in the form of curriculum and score, without actually acting upon the noble values of religion. These "radical" perspectives emerge due to ideological and non-ideological factors. Ideological factors in this case are related to one's own belief and strong religious emotion. The majority agree that radicalism causes many negative impacts for the religion and national unity. Radicalism, in many studies, has infiltrated many dimensions, including in campus societies. People who are most vulnerable to be affected by religious radicalism are actually those in public universities. Therefore, this research aims to prove this assumption as well as encourage things that must be done to address it.

Discussion on religious radicalism in campuses is obviously related to the patterns of religion teaching. Article 3 paragraph (1) of PP No. 5 of 2007 concerning Religious and Religiosity Education stipulates that Islamic Education (PAI) is a mandatory subject for universities. The models and methods used in its teaching can be assumed to having impact on the mindset of students. Different campuses will obviously use different models in learning activities. Many aspects in Islam as religion needs to be delivered in classrooms, such as *aqidah*, sharia, *tasawuf*, contemporary Islamic studies, Islam's relevance in democracy, Islamic studies with *nusantara* perspective, and so on. In addition to models and methods, textbooks or references should also be studied. The mindset of teachers and learners will be determined by how many references they use. Teaching with rich references will obviously yield different result than teaching with minimum references. The third element in learning activities is the end goal that is going to be achieved. Those three are the main concern of this research whose result is conveyed in this very report.

Approach and Methodology

As part of studying what and how Islamic education is performed in universities, one of the sources of knowledge that must also be studied is Islamic Education (PAI) textbooks that are used as references in the learning process at university level. As such, this research intends to make elaboration and critical analysis on the types of PAI textbooks in Public University (PTU), especially with regard to tolerance and diversity issues.

This research has been prepared since late October 2018, which began with discussing the terms of reference. Then on November 2018, a research team carried out several activities, such as: (1) Internal Discussion; (2) Research Design Draft, Internal Meeting between PPIM-Convey; (3) Determination and early meeting between Researchers and Local Assistants; and (4) Discussion on Internal Research Design.

In December 2018, the research team was established with the following composition: Dadi Darmadi (Coordinator), Iklilah Muzayyanah Dini Fajriyah, M. Taufik Hidayatulloh, Eva Nugraha, Media Z. Bahri, and Rifqi M. Fatkhi (members of the research team). They then prepared and implemented several activities such as (1) Workshop on Research & Instrument Design; (2-4) Field Research. From January to March 2019, the research team along with PPIM-CONVEY management implemented several advanced steps of research according to plan, including: (1) Workshop on Findings and Report Drafting Design (2-4) Research Report Writing; and (4) Research Report Revision.

This research is designed in order to obtain a comprehensive baseline on PAI textbooks and teaching patterns in distinguished public universities through several steps, including: literature review, qualitative research that includes interviewing around 20 lecturers in 5 Public Universities, and research report writing (approximately 40 pages for each location) by researchers and research team members. Finally, it ends with the writing of CONVEY Report on Islamic Education Textbook in Public Universities (30-45 pages).

To make a deep study, our research asks four basic questions, namely:

(1) How is the consistency between the materials of PAI textbooks in public universities and their underlying policies?

(2) How did the textbooks get made and be taught?

(3) How much do the materials and narratives within PAI textbooks in public universities promote tolerance and diversity values in accordance with the values of unity and diversity of Indonesian nation?

(4) What themes and topics must be provided to strengthen the goal of PAI learning in public universities?

Methodologically speaking, this research is a combination of literature review and case study qualitative research in 5 (five) public universities on Java island. This research focuses on studying standard textbooks used in classes and on diving deeply

on the understanding, models and patterns of PAI teaching performed by lecturers in 5 (five) Public Universities in 5 (five) cities--Bogor Agriculture Institute (IPB) in Bogor, University of Indonesia (UI) in Depok, Bandung Technology Institute (ITB) in Bandung, Gadjah Mada University (UGM) in Yogyakarta, and Brawijaya University (UB) in Malang.

The literature review was conducted to official textbooks used by lecturers who teach Islamic Education (PAI) classes in their campus. Then, in order to obtain further knowledge and perspectives, this research conducted in-depth interviews to several lecturers in each campus. The in-depth interviews were carried out after holding Focus Group Discussions (FGD) as an early method to conduct initial mapping and gather basic knowledge on what and how PAI teaching in public universities is performed.

Table 1

Categories and Characteristics for Selecting FGD Participants

Research on Islamic Education Textbook in Universities

No.	Category of Participant	Consideration to Select Participant
1	Related Official	Executive Coordinator of General Subject at University level Coordinator of Islamic Education class at University level
2	Lecturer	Lecturer who has served more than 10 years Coordinating Lecturer of Islamic Education class at University level Gender balance
3	Student	Class representative Students with active classroom participation Gender balance

Firstly, the research was carried out by Iklilah Muzayyanah Dini Fajriah at the University of Indonesia (UI) in Depok. The campus was chosen based on the idea that UI is one of the leading universities in the country as well as the oldest university in Indonesia. In addition, there has been a lot of information about intolerance and radicalism in UI. For example, Setara Institute's research concluded that mosques and mushallas in UI and STIE Hidayatullah Depok areas were hotbeds of radicalism and intolerance while BNPT research stated that 7 campuses have been exposed to radicalism, one of which being UI. Although there are objections to this research, this reality is an important fact in considering UI as a case study. As such, studying UI in this context is important, especially the PAI textbook used in UI is one of the main references for UI students during the class.

This research employs interview and observation for data collection techniques. Interviews were conducted with three models, namely informal interviews with students, formal interviews with PAI lecturers, and FGDs involving the components of lecturers, students, and officials who oversee the PAI course at UI. Meanwhile, the observation was carried out on two things, namely observation in the learning process and tracking the PAI textbooks that are required according to the PAI Learning Design Book (BRP) in the library and bookstore around the campus. Informal interviews were conducted with 2 male students and 2 female students whereas formal interviews were conducted with 5 PAI lecturers, consisting of 3 male lecturers, a female lecturer who had taught more than fifteen years of Islamic Education MPK, and a male lecturer who had taught for less than 5 years. The lack of interviewed female lecturer was due to the fact that based on the teaching distribution data for 2017-2018, there were only 4 female lecturers out of 24 PAI lecturers at UI. We had attempted to interview another female lecturer with five years of experience but she was unavailable because she was still in Serang and was busy carrying out tsunami disaster relief social activities.

Data collection using FGD method was carried out on Monday, 17 December 2018, attended by 20 participants consisting of lecturers, students, and executive officer of university subject (PMU) of UI and staff. FGD participants were selected collectively among researchers and assistant researchers along with the Islamic Education MPK coordinator at university level.

Secondly, for the study at IPB in Bogor, data collection and analysis was carried out by M. Taufik Hidayatulloh in four ways, namely: (a) literature review by studying several documents, literature, legislation related to education (especially about Islamic Education) and Islamic Education (PAI) textbooks used at Bogor Agricultural Institute; (b) Focus Group Discussion (FGD) by inviting a number of Islamic Education lecturers and students; (c) in-depth interviews with lecturers; (d) field observations.

The literature study included studying several documents in the form of syllabus, curriculum, Islamic Education textbooks (in the form of modules made by the IPB PAI Team and textbooks prepared by Furqon Syarief Hidayatulloh, S. Ag, M.Pd.I, as well as supporting books written by Prof. Dr. KH. Didin Hafidhuddin, MS).

The focus Group Discussion (FGD) was carried out in two waves because of the difficulty of gathering FGD participants in the two PAI learning centers in IPB, namely at the Pangrango campus and Dermaga campus. The purpose of this FGD is to: obtain an explanation of the vision and missions of Islamic education at IPB, obtain an overview of the style of education/teaching in IPB, and obtain an explanation related

to models, methods, contents and contemporary issues in IPB. In the first phase of the FGD, 8 participants were able to attend whereas the second phase was attended by 10 participants.

Thirdly, in Bandung, research was conducted by Eva Nugraha at Bandung Institute of Technology (ITB). This study focuses on textbooks used by lecturers for Islamic Education at ITB from 26 November 2017 – 26 February 2018. The focus of this study is directed at two things, namely: on textbooks used and the views of lecturers in teaching Islamic Education at ITB. The data collection technique in this study includes document studies and interviews. The document studies were carried out to: 1) track the regulations related to Islamic Education teaching in Public Universities, especially ITB, 2) trace the books used as teaching materials included in the syllabus, and 3) examine the contents of the books that are used as references in PAI classes at ITB. Meanwhile, interviews were employed to obtain information from lecturers about how the textbooks were used, as well as the models and patterns of PAI teaching.

Not all of the aforementioned books were examined in this study; researchers only focus on two books. The first is *Islamic Character Building* by Asep Zaenal Ausof and the second is *Materi Instruksional Pendidikan Agama Islam untuk Perguruan Tinggi* (*Instructional Materials for Islamic Education in University*) by Hamdan Mansoer. The reason for choosing these two books is because they are the most widely used reference on class session. In addition to these two, a number of PAI lecturers in ITB were also subjects of this study. Based on the initial data obtained by the researcher, there were nine lecturers teaching PAI classes.

This study only interviewed four people among them by considering representation of two senior lecturers and two junior lecturers. The names of the informants were as follows: 1. Dr. Yedi Purwanto, M.Ag. 2. Qoriah A. Siregar, MA 3. Muhammad Taufik, MA 4. Sansan Ziaulhaq, S.Ag., MA.

The data were then analyzed using content analysis, which is a systematic analysis of the contents of a text. There are four steps to the analytical process: 1) choose which text to analyze. Out of the six existing textbooks, the researcher chose two textbooks. 2) Read the selected text and enter it into analysis unit. The researcher only takes a number of chapters to be explored based on the function of said chapter during class session. 3) Mark identified text with a specific code according to the theme of this research, for example the general pattern of systematic presentation of textbooks, language and references used, syllabus learning outcomes and issues related to tolerance and religiosity. 4) Present the results of analysis based on the codification.

These four steps were also used by researcher to analyze interview result.

Fourthly, in Yogyakarta, research was conducted by Rifqi M. Fatkhi at Gajah Mada University (UGM) in December 2018. UGM was chosen as the location of the research based on the consideration that UGM is one of the largest public universities in Indonesia. Data collection methods include observations and interviews. Observations were made to take a closer look at what and how PAI is learned in UGM. While in-depth interviews were conducted in a selected manner to 5 informants or lecturers. The five informants consisted of 2 male lecturers and 3 female lecturers. In addition to gender reasons, the selection of the five respondents is based on educational background, community organization affiliation and involvement in the preparation of books or syllabus used in PAI learning at UGM. After making observations and interviews, the next step is to analyze the results of observations and interviews as well as in-depth analysis on the texts used in PAI learning at UGM, including textbooks, RPKPS, and learning modules. This research was conducted from Monday, 10 December 2018 to Friday, 14 December 2018 in Gadjah Mada University (UGM).

The first informant, Widyastini, was chosen due to academic linearity considerations as well as her involvement in the writing team of the PAI textbook published by the Faculty of Philosophy of UGM. In addition, ideologically, Widyastini is suspected of being affiliated with or a sympathizer of FPI organization and the 212 Islamic Defender Movement. The second informant was chosen because of her concentration in Islamic Education as well as her involvement in the writing team of the PAI textbook published by the Faculty of Philosophy of UGM. Siti Aisyah is also a representation of moderate groups affiliated with the second largest Islamic organization in Indonesia, Muhammadiyah. The third informant, Nopriadi was chosen because he taught the PAI subject at Faculty of Engineering independently from Islamic Education provided by the Faculty of Philosophy. Whereas ideologically, although he did not explicitly mention it, he is affiliated with a community organization which was later dissolved by the government, namely HTI. The fourth informant, Syarif Hidayatullah, was chosen because of his total involvement in the writing team of the PAI textbook published by the Faculty of Philosophy of UGM. Meanwhile, ideologically, he is affiliated with NU organization. The fifth informant, Yulianingsih Riswan, was chosen because she is an Educator Staff of the Department of Religion, Faculty of Philosophy, UGM and CRCS alumni, which represents a moderate Islamic model.

Fifthly, the research at Brawijaya University (UB) in Malang was carried out by Media Z. Bahri. This research actually aims to see the extent of PAI textbook capability

in encouraging students to become religious people who are open-minded, tolerant, respecting diversity, and cosmopolitan. In addition, this research also aims to see whether the materials in UB's PAI textbooks contain discourses that encourage students to be "radical", or anti-Indonesia, or anti-democracy, or sympathize with terrorism.

For the purposes of this research, the research team reviewed one of the primary PAI textbooks in UB entitled *Buku Daras Pendidikan Agama Islam di Universitas Brawijaya* (*Textbook for Islamic Education in Brawijaya University*) (PPA, 2015), and one secondary textbook entitled *LGBT dalam Tinjauan Fikih* (*LGBT According to Fiqh*) by Rozikin (UB Press, 2017). To explore the learning model and process as well as the references used by the lecturers, we interviewed 5 lecturers (separately) from 12 December to 15 December 2018, namely: Khalid Rahman MA, In'amul Wafi MA, Ahmad Muhajir M.Pdi, Sugeng Santoso M.Pd, and Siti Rohmah M.Hi. On 13 December 2018, we held an FGD by inviting five (5) lecturers above (simultaneously) and one (1) PAI lecturer at the Kertarajasa Buddhist College, Batu-Malang, Ms. Latifah, to compare with the PAI learning in Buddhist religion.

Since this research focuses on PAI textbooks used in UB, the hermeneutic reconstruction approach is used. Schleiermacher defines hermeneutics as the art of understanding. Hermeneutics is knowledge about how to understand and interpret, while reconstruction means rebuilding. Thus, hermeneutic reconstruction is rebuilding the understanding or interpretation of the text as intended by the author, and not making new meanings that are different from what is meant by the author of the text. Thus, as much as possible the research explores the grammatical meaning and psychological meaning as per the author of the text to "rebuild" the understanding, view or purpose of the author of the text with regard to the text he or she wrote.

Religious Education in Indonesian Universities: History, Policy and Current Curriculum

History, Purpose and Objectives of Religious Education at University Level

Islamic education at the university or public higher education (PTU) in Indonesia may have started since the late 1960s, especially after the PKI rebellion in 1965. According to Mukti Ali, who served as Minister of Religion of Indonesia between 1971-1978, other than the fact that religion in Indonesia was dominated by *fiqh* and mysticism, the PKI rebellion in 1965 seemed to strengthen Indonesian Muslim missionaries because communism was considered synonymous with atheism, and thus had to be opposed.

It was in this context that Islamic Education in public universities was encouraged, and of course in the spirit of "preaching and strengthening faith." In the early mid-1970s, Islamic studies flourished in public universities with various methodologies and religious figures such as HM Rasyidi, Endang Saifuddin Ansari, Sidi Gazalba, Imaduddin Abdul Rahim, Hasbullah Bakrie and others. Even then, the topics of "preaching and strengthening faith" were the majority of Islamic studies. It means that up to today, only few Islamic Education topics in public universities have been concerned with critical studies.

To achieve the objectives of Islamic Education, several public universities in Indonesia set the goal of Islamic Education to prepare students to understand and practice the values of their religious teachings, instead of becoming religious experts.

There were choices in setting goals for Islamic Education as per Law No. 20 of 2003 concerning National Education System, in which its ninth section, Article 30,

paragraph 2 states that "religious education serves to prepare students to become members of the community who understand and practice the values of their religious teachings and/or become religious experts." In religious universities, students are prepared to become religious experts, but this is not true for students from public universities, who are only prepared to become "members of the community who understand and practice the values of their religious teachings." This condition marks the difference in the depth of objectives for each type of university.

However, the most important mandate entrusted to the higher education curriculum is to produce students with integrity, namely those that can humanize humans. The formula is stipulated at least in Law No. 20 of 2003 concerning National Education System, in which its Chapter II, Article 3 states that "The National Education serves to develop the capability, character and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to The One and Only God; who possess morals and noble characters; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible."

This "seemingly generic" formula further emphasizes that the purpose of implementing Religious Education in higher education is basically to contribute to creating Indonesian human resources who have integrity (ideal human beings), namely those who have faith, knowledge, piety, virtue, quality, culture and also good citizens.

Table 2

Purposes and Objectives of Islamic Education as per

Indonesian Laws and Regulations

No.	Laws and Regulations	Provision	Keywords
1	Directorate General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities	"The vision is to turn Islamic teaching into a source of values and guidelines that facilitate students in their professional career and Islamic personality."	- Islamic teaching as source of value, - Islamic teaching as guideline, - Enabling professional career - Islamic personality
		"The mission is to produce students who are faithful, pious, knowledgeable and virtuous as well as capable of making Islamic teaching their foundation to think and behave in professional career."	- Faithful - Pious - Knowledgeable - Virtuous - Islamic teaching as foundation to think - Islamic teaching as foundation to behave

2	Law No. 20 of 2003 concerning National Education System, Article 3	Developing learners' potentials so that they become persons imbued with human values who are faithful and pious to The One and Only God; who possess morals and noble characters; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible	- Faithful - Pious - Virtuous - Healthy - Knowledgeable - Competent - Creative - Independent - Democratic - Responsible
3	Government Regulation No. 55 of 2007 concerning Religious and Religiosity Education, Article 2 paragraph (1) and (2)	Religious education serves to produce Indonesian people who are faithful and pious to The One and Only God, virtuous and capable of protecting peace and harmony within and between religions.	- Faithful - Pious - Capable of protecting peace - Capable of protecting harmony within and between religions
		Religious education aims to develop learners' capability in understanding, believing and acting upon religious values that complement their mastery of science, technology and art.	- Understanding religious values - Believing religious values - Acting upon religious values

A more specific provision on the objectives of Islamic Education can be seen in the vision of Islamic Education (PAI) in Higher Education as per Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning the Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities: "turn Islamic teaching into a source of values and guidelines that facilitate students in their professional career and Islamic personality."

Meanwhile, the mission is: "to produce students who are faithful, pious, knowledgeable and virtuous as well as capable of making Islamic teaching their foundation to think and behave in professional careers." This is also in line with the provision of the Government Regulation no. 55 of 2007 concerning Religious and Religiosity Education, Article 2, paragraphs (1) and (2), which state that Religious education serves to produce Indonesian people who are faithful and pious to The One and Only God, virtuous and capable of protecting peace and harmony within and amongst religions.

The goal is to develop learners' capability in understanding, believing and acting upon religious values that complement their mastery of science, technology and art. In

the latter two formulations of Islamic Education goals, students are meant to become individuals who are personally as well as socially pious, with the indicators being: having integrity, professionalism in work, knowledge, faith, piety, virtue, capacity of maintaining peace, and capability of fostering harmony within and amongst religions.

The purpose of Islamic Education is provided by the Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning the Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, Law Number 20 of 2003 concerning National Education System, Government Regulation No. 55 of 2007 concerning Religious and Religious Education, all of which can be seen in Table 1.

After assessing the objectives of providing Islamic Education from the point of view of the state, we can then look at the objectives of providing Islamic Education from the perspective of lecturers who teach Islamic Education classes. Islamic Education, according to Hamzah, aims to practice religious values that complement one's mastery of science and technology, as well as fostering student's personalities. Hamzah further said that when students can master simple things, they can achieve the goals of Islamic Education. Simple things that must be mastered by a Muslim student are obligation to worship and understand the knowledge that accompanies it. Fulfillment of individual obligations refers to religious understanding that can be carried out by the person concerned as a personal obligation as a Muslim. As for acting as Muslims in academia, it refers to a critical attitude in academia, which can drive them to contribute and develop the discipline they are studying.

Similarly, Komariah argued that Islamic Education in Public Higher Education aims to ensure that students understand *aqidah*, have clear life goals, have a clear program both for their life as part of society and as servants of Allah, capable to coexist within the society, having source values that shape their personality or morals so that they can play a positive role in society. Meanwhile, Musthofa refered to the goal of Islamic Education according to the laws and regulations, namely that students are able to develop their potentials and become individuals who are faithful and pious to Allah SWT, virtuous, healthy, knowledgeable, capable, creative, independent, and as citizens are democratic and responsible. But in limited aspects, he emphasized that Islamic Education should focus on mastery of Islamic knowledge so students can find their place in the society after finishing their education.

Policy & Curriculum for Islamic Education at University Level

Referring to a number of regulations, the PAI curriculum has undergone several transformations. In the 2000 curriculum, PAI is included in the category of Personality Development Course (MPK). The 2000 curriculum is based on Decree No: 263/DIKTI/KEP/2000 concerning Improvement to the Core Curriculum of Religious Education at Public Universities. Then in the 2002 curriculum, PAI is also included as MPK in accordance with the Minister of National Education Decree Number 045/U/2002. Finally in the 2013 curriculum, PAI is included in the category of Mandatory University Courses (MKWU) in accordance with Law No. 12 of 2012 concerning Higher Education and the Minister of Education and Culture Regulation No. 49 of 2014 concerning the National Standards for Higher Education. Islamic Education is one of the three Mandatory University Courses (MKWU). The other two courses are Pancasila and Citizenship.

As MKWU, PAI has several important missions as follows: First, to develop learners' potential to have faith, piety, virtue, and good character (psycho-pedagogical mission); second, to prepare students for Islamic life, both as individuals, family members, community members, and as good citizens (psychosocial mission); third, to build a culture of spirituality as the main determinant in the life of the nation and state (sociocultural mission); fourth, to study and develop understanding of Islamic teachings that are integrated with various academic disciplines (academic missions).

Conceptually, the 2013 curriculum relies on the achievement of several competencies, one of which is results. Based on the 2013 Competency Standards for PAI Curriculum Graduates, the desired competencies will then be translated into two competencies, namely Core Competencies (KI) and Basic Competencies (KD). Core Competence (KI) is a generic ability or competency that refers to: (a) National Education Objectives [Law Number 20/2003]; (b) Higher Education Objectives [Law Number 12/2012]; (c) KKNI [Minister of Education and Culture Regulation 73/2013]; and (d) SKL [Minister of Education and Culture Regulation on SNPT]. KI serves to integrate the competence of group of subjects/courses. Overall, KI is categorized into four groups, namely: KI 1 (reflects spiritual attitudes), KI 2 (reflects social attitudes), KI 3 (reflects knowledge), and KI 4 (reflects skill).

Core competencies 1 and 2 (KI 1 and KI 2) are developed coherently and harmoniously as a result of the nurturant effects. Core competencies 3 and 4 (KI 3 and KI 4) are developed consistently and interactively as instructional effects. Philosophically, KI 3 and KI 4 serve as ontological and epistemological vehicles. Core

competencies 1, 2, 3, and 4 must be understood and addressed as a whole entity of learning outcomes in the context of intact pedagogical-psychological processes (andragogical), and as a process of achieving and realizing national education goals. Basic Competency (KD) is specific and it describes the abilities related to the substance of the course, in this case the subject of Islamic Education as one of the four elements of the Mandatory University Courses (MKWU).

In the context of Islamic Education (PAI), Basic Competencies and learning outcomes are fully developed with the framework of KIs 1, 2, 3, and 4 consistently and coherently for complete realization of Islamic virtues through the development of interactive and synergistic abilities: Islamic knowledge, Islamic dispositions, Islamic skills, Islamic confidence, Islamic commitment, Islamic competence, which all lead to the realization of Islamic responsibility and Islamic engagement. According to the 2013 Curriculum, learning materials for Islamic Education must be elaborated and studied further with more activity-oriented approaches in line with their respective Basic Competencies (KD). Islamic Education basically applies a scientific process-based approach (scientific/epistemological approach) with generic syntagmatic as follows: observing, asking, gathering information, associating and communicating.

Islamic Education is scored using a variety of tests and non-tests carried out in an integrated and sustainable manner with emphasis on the realization of Islamic teachings in everyday life. Therefore, the scoring for MKWU-PAI can use the following instruments: objective tests, essay tests, action tests, case studies, anecdotal records, classmates' assessment/peer tutorial/social metrics, portfolio assessments, project learning outcomes, process assessment and field studies. Each scoring instrument requires scoring criteria and procedures that are in accordance with their characteristics. In terms of context and material content, the 2002 PAI Curriculum is not much different from the 2013 PAI Curriculum. The 2013 curriculum is also oriented towards historical, contextual, and interdisciplinary Islamic studies as in the 2002 Curriculum. The most fundamental difference between the two is that the 2013 curriculum introduces different learning approaches and strategies, which focus on the following keywords: (1) scientific approach; (2) learning approach that enables students (Student Active Learning); (3) knowledge building process (Epistemological Approaches), and (4) activity-oriented (Activity Base), not material-oriented (Content Base).

The most important mandate of the 2013 PAI Curriculum is to foster students to develop good habits. Among the habits sought to be developed are as follows. First, the development of habits of self-management: identifying the most suitable learning

styles for oneself (visual, auditory, kinesthetic, deductive, or inductive); monitoring and improving learning skills (reading, writing, listening, time management, and problem solving); utilizing a varied learning environment (in class with lectures, discussions, assignments, practice in the laboratory, group learning, and so on). Second, the development of habits of positive-thinking; increasing self-confidence, self-esteem; identify learning goals and enjoy learning activities. Third, development of habits of thinking hierarchically: making decisions and solving problems; integrating and creating new relationships and concepts. Fourth, development of habit of asking questions: identifying key ideas or concepts and supporting evidence; arousing interest and motivation; strengthening attention and memory.

In the 2013 Curriculum, it was explained that the benchmark for educational success is how far all educational efforts can provide wider space and facilities for personality development and social freedom. In addition, the curriculum, which was implemented at the end of the term of the United Indonesia Cabinet Volume II, was intended to develop and empower all students' self-potentials (cognition, affection, conation, and psychomotor) with the support of appropriate learning models. That way can allow for the discovery and development of new innovations that will bring changes to society and future civilizations. This noble ambition will not be realized except through change in the learning paradigm. In short, learning must be fun, relaxing, joyful, so that students can record the whole information.

Based on the Higher Education Decree in 2016, Islamic Education courses are cross-departmental and cross-faculties. Therefore, several public universities such as the University of Indonesia (UI), Gadjah Mada University (UGM), and Bandung Institute of Technology (ITB) issued a policy to coordinate Islamic Education classes using separate units. This coordination has indeed been mandated by the Ministry of Education and Culture's Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, dated 2 June 2006. In its Article 12, it is stipulated that: other relevant activities shall be managed by the University in one unit along with the category of Social Life courses."

Islamic Education in several public universities is worth 2 credits, but after the issuance of the Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, dated 2 June 2006, starting in the 2007-2008 Academic Year, Islamic Education's worth was increased to 3 credits. The Director

General of Higher Education Decision also regulates the vision, mission, competency, substance, learning methodology, status and worth, scoring, codification and distribution, description and syllabus, lecturer qualification requirements, learning facilities and organizers of courses categorized as Personality Development.

Findings of Research and Analysis

Islamic Education at University of Indonesia (UI)

System, Management and Teaching Mechanisms of Islamic Education at UI

In conducting lectures, University of Indonesia refers to a number of legislations, namely Law number 12 of 2012 concerning Higher Education, UI Statute, Law Number 20 of 2003 concerning National Education System, Law Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation Number 19 concerning National standards of Education. In addition, the policy of the Board of Trustees also underlies every policy that exists at UI, one of which is UI MWA Regulation Number 004/Regulation/MWA-UI/2015 concerning UI Bylaws. By referring to these policies, courses at the University of Indonesia are divided into 5 (five) clusters of subjects, namely Mandatory University Courses, Mandatory Cluster Courses, Mandatory Faculty Courses, Mandatory Department Courses, and Elective Courses.

The mandatory university courses are held by UI's Executive Sub-directorate for Courses (PMU) which is led by the rector, including in its funding. Based on the Rector of University of Indonesia's Regulation Number 054 of 2017 concerning the Implementation of University of Indonesia's Higher Education Personality Development Courses (PKPKPT), there are four courses held at university level. The four shall be referred to as Personality Development Courses (MPK) and they all worth 18 credits.

As one of the mandatory subjects managed by the university through the Executive sub-directorate for Courses (PMU) of UI's Directorate of Education, religious education at UI is provided for freshmen, i.e. students in their first and second semesters. The

provision of MPK for freshmen is intended to ensure that the religious values learned and obtained during their first year will become the foundation of their thinking during their later years. This intention was explained by Dr. Zakky Mubarak, one of the PAI lecturers at UI who has served for more than 40 years, and was also justified by Drs. Mujilan, MA, as the coordinator for Islamic MPK at UI.

Religious MPK is implemented through faculty-based mechanism. Each faculty will offer Religious MPK of 6 official religions, including the names of MPK lecturers, whom students can choose. As such, Religious MPK provides an opportunity for students from different departments but same faculty to study in the same class. Students from different faculties may be put in the same class if the number of students participating in each faculty's religious MPK class is insufficient. The inter-faculty merging of religious MPK class is mostly the case for religious MPK of religion with few adherents, such as Hinduism, Buddhism and Confucianism.

Religious MPK at UI facilitates 6 religions in Indonesia, namely Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. There are no courses intended for adherents of Indonesian local religions and traditions. For students who adhere to religion other than these 6 religions, the university allows them to choose one of the existing religious MPKs to study. This has happened to the international class, where one of the foreign students is a Taoist and because UI does not open Taoist MPK class, the student can choose one of the existing Religious MPKs.

Students who adhere to one of the 6 religions offered by Religious MPK at UI, according to Dr. Luthfiralda Sjahfirdi, M.Biomed. as Head of Executive Sub-directorate of Courses (PMU), must take Religious MPK that is in line with their religion. This policy is in accordance with the provisions of Law Number 20 of 2003 concerning National Education System in Chapter V on Students, Article 12 paragraph (1) point a which reads: "(1) Every student in each education unit has the right to: a. receive religious education in accordance with the religion they adhere to and to be taught by educator of the same religion." According to this provision, normatively, UI students cannot study in other Religious MPKs, except for the Religious MPK which is in accordance with the religion they adhere to. In selecting Religious MPK, conformity between the religion adhered to by students and their choice of Religious MPK is ensured using student's religious identity data stored in UI database system. As such, UI students cannot take Religious MPK about religion other than their own. However, UI still provides opportunities for students who want to study other religions by simply attending said class with seat-in status. The seat-in status does not have consequences to the

student's score and credits; it is merely for those who want to enrich their knowledge.

We did find slightly different information than the one mentioned above, in relation to the prohibition of students taking Religious MPK that is not in line with their own religion. According to some students from Faculty of Humanities, there are cases of students who can take Religious MPK that is not line with their religion, even though they adhere to one of the six official religions. Unfortunately, until the writing of this report, we have not been able to confirm and clarify this information due to a lack of time to gather data and informants. If we look at the Rector of University of Indonesia Regulation Number 054 of 2017 concerning PKPKPT UI, there is indeed no article that explicitly stipulates students to only take Religious MPK that is in line with their religion. Likewise, looking at the article in Law Number 20 of 2003 concerning National Education System, the idea that students should receive religious education according to the religion they adhere to is positioned as rights, not obligations. However, the provisions concerning compatibility between one's religion and their choice of Religious MPK seem logical when we refer to the PKPKPT UI goal which expects UI students to have attitudes and behaviors that reflect spirituality as well as MWA norms which expects UI students to be consistently capable of realizing religious and cultural values.

If we look deeper, the specific objective of Religious MPK has actually been stated in the Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, particularly in Article 3 on Competencies of Personality Development Courses (MPK). In paragraph (2) point a, it is stated that "Basic competencies for each subject are formulated as follows: (a) Religious Education: To become a scholar and professional who is faithful and devoted to The One and Only God, virtuous, has a work ethic, and upholds human values and life." The manifestation of human values and life seems to be interpreted more specifically by MWA UI by emphasizing the existence of 9 basic values that must be possessed by UI students. The coverage of these 9 values is contained in Article 2 of UI Bylaws, which was approved by the MWA on 2 July 2015.

Table 3

Personality Development Courses in University of Indonesia

No.	Name of Course	Credit Worth
1	Integrated MPK A: Social and Humanities	6
2	Integrated MPK B: Science, Technology and Health	6
3	MPK through English	3
4	MPK through Religion	2
5	MPK through Sport/Art	1
	Total	18

Enabling students to be able to analyze social issues critically by using a religious perspective while also able to apply them in daily life is not an easy matter. Not to mention that the class itself is only worth for 2 credits, which is sorely lacking, and the diverse background of religious knowledge and understanding among UI freshmen. This condition drives the Islamic MPK lecturer team to innovate so that the course can achieve the expected competencies. According to Article 6 of Rector of UI Regulation Number 054 of 2017, Islamic MPK must use active student-oriented learning principles.

At University of Indonesia, both at the undergraduate and graduate levels, each subject is required to have a BRP as a reference to implement courses. According to Mujilan, the preparation of BRP for Islamic Education MPK was carried out by a team of Islamic MPK lecturers who were facilitated by the university. This BRP is constantly evaluated every semester, whether resulting in revision or not. The decision is discussed by the Islamic Education MPK coordinators at the university and faculty levels based on the evaluation results. The BRP evaluation process is usually carried out in the form of a revision and evaluation workshop. If there is a significant revision, then all Islamic Education MPK lecturers will be invited to the discussion and be trained to have the same perception and understanding.

The learning process provisions stipulated in the BRP for Islamic Education MPK are the main reference for all PAI lecturers at UI. Each PAI lecturer must use the learning steps and strategies set out in the BRP, although they are still allowed to be creative and innovative. The entire learning process is explained in detail and concretely in the BRP, including materials and references used in each learning session, stages of learning, teaching program units, types of assignments, training contents as well as evaluation and assessment indicators for learning outcomes. All these aspects

have been comprehensively described in BRP. The uniformity of learning process is intended to bring together the knowledge and learning experience of UI students. As such, the implementation of Islamic Education MPK in 14 faculties is practically similar; therefore, the result of Islamic Education MPK learning process is expected to be similar for all students across faculties and across lecturers.

The application of active learning processes as per the rector's decision is carried out through collaborative learning (CL) and problem-based learning (PBL) methods. These methods were chosen and set out to be applied to all classes of Islamic Education MPK at UI, because they were considered capable of encouraging students to build good relations and communication among students in order to foster teamwork capacity. In addition, this method is expected to maximize the critical and analytical power of students in elaborating and managing information and materials on Islamic Religion, especially in relation to solving problems involved in case studies. In accordance with the BRP, this method is also used in order to ensure that students are responsible for improving their faith, piety and morals, particularly their academic ethics, which will then maximize their problem-solving capacity in line with Islamic teaching.

In this learning method, scoring is not only performed by lecturers to students. Through the assessment forms that have been provided, students are also given the task to assess themselves and their colleagues. There are 3 assessment forms available, namely Effective Behavior in Study Group Assessment form, Presentation Peer-Assessment form, and the Presentation Assessment form for Facilitator. In Effective Behavior in Study Group Assessment, 4 aspects are assessed, namely communication, atmosphere, discussion, openness and other aspects that include cooperation, sharing responsibility, carrying out tasks, and reflecting on the learning process that has been undertaken. Meanwhile the Presentation Assessment form for Peers and Facilitators assess 6 aspects, namely presentation structure and content, timeliness of delivery, use of language, ability to respond to questions, attitudes in delivering materials, as well as clarity of presentation. Through these methods, it is expected that students can make improvement on their 9 basic UI values, namely honesty, fairness, trustworthiness, dignity, respect, accountability, togetherness, openness, academic freedom, academic autonomy and compliance on the rules.

In implementing the BRP in class, the coordinator of Islamic Education MPK applies a control mechanism to ensure the learning process is in accordance with the provisions of BRP. There are 3 lecturer meetings, which is intended specifically for lecturers who serve as coordinators at the university and faculty levels. Lecturer

meetings are held at the beginning of the semester or before the lecture takes place, in the middle of the semester, and at the end of the semester. At the beginning of the semester, the coordinator lecturer meeting schedules the learning process plan to be implemented, as well as teaching distribution socialization and schedule. Discussion and determination of cases are discussed in the midterm meeting. Finally, the meeting at the end of the semester discusses evaluation of learning outcomes.

By looking at the existing learning design, it appears that Islamic Education MPK has sought to design the learning process through methods and techniques that are oriented towards the achievement of competencies. The purpose of the MPK lectures in Islam which directs students to increase their knowledge and critical power, also seems to be well-facilitated through selected active learning methods, namely collaborative learning and problem-based learning. However, the selection of cases for the case studies still leaves further thought, especially when there are students who argue that the case study should be based on specific issues in their respective faculties. Thus, the selection of cases is expected to not only consider lecturer's perspective, but also proposals and input from students. This method is considered to be a more creative learning experience for students in analyzing cases using Islamic perspectives, as well as making Islamic Education MPK more beneficial for students.

PAI Textbooks at the University of Indonesia

Islamic Education MPK at the University has 9 main reference books. This is stipulated in the Islamic Education MPK Learning Design Book (BRP) which is reference that must be adhered to by all Islamic lecturers. The nine books are *Thematic Encyclopedia of the Islamic World*, Taufik Abdullah (editor), 2007; *Islamic Education*, Mohamad Daud Ali, 2007; *Al-Qur'an and Translation*, Ministry of Religion of the Republic of Indonesia, *Development of Islamic Education Personality in Public Universities*, Ministry of Religion, 2009; *Islamic Encyclopedia*, Editorial Board of the Ensiklopedi Islam, 1977; *The Social Dimensions of Islam*, Husmiaty Hasyim and Iif Fikriyati, 2011; *Islam as Universal Religion*, Kaelany HD, 2008; *Becoming a Muslim Scholar*; *Islamic Education in Higher Education*, Zakky Mubarak, 2010; and *Textbook for Islamic Education Personality Development Course, Building a Moderate Muslim*, Mujilan et al., 2018. However, from the nine books, only one book is used as reference in all 16 class sessions (except for the 8th session which is mid-term test and 16th session which is final test), i.e. *Textbook for Islamic Education Personality Development Course, Building a Moderate Muslim*.

This revised edition of the book was co-authored by 11 authors, all of whom were

PAI lecturers at UI. The only woman who co-wrote this book is Husmiaty Hasyim, a permanent lecturer for Islamic Education MPK at UI who is currently 64 years old. Previously, this book was written by 7 PAI lecturers and was published in 2017 by the same publisher. In the beginning, this textbook was used as teaching material/paper/reference that was made for the purpose of being distributed to all UI freshmen in the form of softcopy. This is in accordance with the provisions of the Head of PMU Sub-directorate at UI which stipulates the existence of material files from all mandatory university MPKs, both for Integrated MPK A, Integrated MPK B, English, Arts and Culture MPK, including the MPK for all UI freshmen. On this basis, the lecturers prepare the material or paper as requested by the Head of PMU Sub-directorate of UI.

On further examination, people have been waiting for the existence of this book for a long time. The PAI lecturers of UI have initiated the idea for producing this textbook since around 2003 or after changes to the MPK policy. Islamic Education which was previously delivered in a large class was then changed to small classes. However, due to various constraints, the production process for new Islamic Education MPK textbook was only begun in 2016 and published in 2017 for the first time.

All of this was only possible due to two things, the first is a huge demand for class modules as explained before, to ensure that all important learning topics are covered. From the existing Islamic Education MPK material, it was compiled and refined in book form. Secondly, the printing of Islamic Education MPK materials in the form of this book is also based on the experience of the Islamic Education MPK lecturers as they were having problems in making full use of the softcopy materials. The lecturers felt that printed materials would be more beneficial because students are having difficulties to access them - they had to open laptops, gadgets, tablets, or even forced to print the materials before attending class they could refer to it more easily during class sessions. It was expected that the hardcopy version of this book would help students make full use of the Islamic Education MPK during learning process.

The textbook that is currently being used is a revised edition of the book, with a significant addition of pages, from 242 pages in the first print, to 302 pages in the second print or revised edition. In the second print, there is a new sub-chapter entitled 'Emerging Streams and Schools of Thought in Islamic Teaching'. This sub-chapter is included in Chapter II: Principles of Islamic Teachings, as the last sub-chapter. The addition of this material was proposed in order to respond to the emergence of radical movement which allegedly included UI students.

The addition of this sub-chapter reflects the university's stance to the issue of

radicalism as one of the problems that must be stemmed through Islamic Education. The many findings that conclude University of Indonesia as one of the hotbeds for Islamic radicalism have been responded concretely through Islamic Education MPK. In other words, UI leadership, or at the very least Head of MPU Sub-directorate at UI, realizes that Islamic Education MPK is a potential source of religious knowledge to anticipate the development of radical understandings among students. Although the material still needs to be strengthened with more concrete discourses, the awareness of the existence of radicalism in the campus has been positively responded by UI leadership and Islamic Education lecturers through the Islamic Education MPK.

Genealogically speaking, this book was always designed to be a living document. Therefore, it is understandable that the Islamic Education MPK textbook will continue to experience revisions and improvements. This can be seen from the fact that there are still many typographical errors, lacks of letters, or inconsistent writing references that sometimes do not adhere to the rules in writing references. In addition, not all topics are discussed in-depth. For example, explanation on the definitions of Sharia Insurance on page 244 is only one paragraph, which contains only one sentence. In short, the amount of words spent to provide this definition is not as much as the one spends on other definitions, such as definitions about Islamic Culture on page 261 which uses more than two pages, or definitions about science and technology on page 261 which also uses more than two pages.

In terms of reference, this revised book seems to have a more robust reference than its predecessor. The first book only has 48 references from works published in 1970 to 2013, while the revised edition has added 31 new references from works published in 1955 to 2013. However, the referencing style remains inconsistent from one reference to another. Furthermore, there are some references that are mentioned in the bibliography but not in the body text and vice versa. One example of these referencing problems can be seen in the Quraish Shihab who has two of his books mentioned in the bibliography, namely *Membumikan Al-Quran* (*Contextualizing Al-Quran*) published in 1996 and *Wawasan Al-Quran* (*Insights of Al-Quran*) published in 1999. Upon examining the body text, these two books were not actually referenced, although we did find a sentence that refers to the work of Quraish Shihab on page 228 but the year is written as 2013. It remains uncertain what book is intended as the reference in this sentence, because the year written is inconsistent with the reference they wrote in the bibliography. The inconsistent referencing is also found in the reference to works by Harun Nasution. Similar things were also found where

there are some books and authors mentioned in the bibliography, such as Rifleks, Shafiurrahman, Abdul Aziz Thaba, but they were never mentioned in the body text.

Looking at the number of authors, this revised edition of the book also involves a significant addition. There are 4 new names in this revised edition, namely Zakky Mubarak, Husmiaty Hasyim, Zainal Arifin, and Surya Dwira. According to Sihabuddin, the involvement of additional lecturers in this textbook is not based on a special consideration. Mujilan, as coordinator of Islamic Education MPK, as well as editor of this textbook, invited and added four names of lecturers in the revised edition simply out of desire to have collaboration. The same considerations used during the production of first book were also used for producing the second book, in which lecturers with permanent status were prioritized, but senior lecturers were also involved.

The title of this textbook reads *Textbook for Islamic Education Personality Development Course, Building a Moderate Muslim*. In reference to the title of this book, it can be clearly seen that this textbook uses a moderate perspective in conveying the values and teachings of Islam. This is reinforced by the expression in the Preface to this textbook, which states that this book is oriented at efforts to build Muslim students who have critical and analytical thinking skills. In that case, how can students be able to think critically and analytically if they do not use a moderate perspective in understanding Islam? Unfortunately, in the Preface to this textbook, it is not explicitly stated that the perspective of moderate Islam is the basis for this textbook.

"This Islamic Education MPK learning material is expected to help students to develop a comprehensive study of Islam in order to produce Muslim individuals who are faithful and pious to The One and Only God, knowledgeable, charitable, virtuous, hard-working, uphold and apply values of Islamic religion in personal life, family, society, nation and state, and making Islamic teachings the basis for thinking and behaving in developing culture, art, science and technology, and also their profession in the future."(Mujilan et al., 2018: 5- 6)

If we refer to the definition of moderatism according to the Islamic Scholars Assembly (MUI), the content in this textbook ideally displays moderate Islamic thoughts and principles that can be identified through the following 10 characters, namely *tawazun* (balance), *tawasuth* (taking the middle way), *tasamuh* (tolerance), *I'tidal*

(straight and firm), *syuro* (deliberation), *musawah* (egalitarian non-discrimination), *awlawiyah* (prioritization), *islah* (reform), *tahaddhur* (civilization), and *tathawur wa ibtikar* (dynamic, creative and innovative) (www.mui.or.id). In addition to considering the moderate perspective, as an Islamic Education MPK textbook that is subject to State policy, ideally the content of the textbook should also follow the guidelines set by the Director General of Higher Education Decision, Article 4 paragraph (1), in terms of the Substance of Personality Development Courses (MPK).

Based on our observation to the themes in the contents of this textbook, it is quite clear that this textbook refers to the provisions of the Director General of Higher Education, although there are a number of additional topics or themes that are considered relevant for the purposes of the Islamic Education MPK learning objectives at UI. The provisions of the Director General of Higher Education concerning themes relating to religious theology and human position before God are discussed in Chapter 1, which describes the history and development of Islam in the early days, the meaning of religion for humans, and the responsibility of humans who are Muslim. There are additional themes about the history of Islam that do not exist in the provisions of the Directorate General of Higher Education. In the Preface it is explained that the discussion of Islamic Education MPK begins with the history of how Islam was revealed, which seems to be a basic foundation intended to build students' understanding that Islam is present in a context that cannot be ignored. Islam is not present in a vacuum, but Islam is revealed to people who have a cultural and legal system. Thus, students are expected to realize that Islam is part of a historical reality that continues to grow from time to time and not static.

Likewise with the provisions of the Director General of Higher Education that establishes themes related to God's law, the prophetic function of religion in law, and religion as a source of moral and morality in life, which is contained in Chapter 2 on the principles of Islamic teaching. Chapter 2 explains about Islamic aqidah, sharia, and morality along with their implementation in social life. In addition, the chapter also contains additional themes about Emerging Streams and Schools of Thought in Islamic Teaching, which are intended to ensure that students understand the different opinions and views in Islam. This sub-chapter also explains the formation of several schools of thought in Islam that occur due to various factors. The addition of this topic was considered important as a response to the issue of radicalism in campus areas.

Chapter 3 of Islamic Education MPK Textbook contains a number of topics included in the category of Islamic Social and Cultural Dimensions. In this chapter,

there are issues of socio-cultural life consisting of Islamic families, Islamic societies, Islamic social institutions that include mosques and Islamic educational institutions, Islamic economic institutions, life within nation-state which discusses issues of harmony, Islam and tolerance as well as interfaith harmony. This chapter is concluded with topics on the development of culture, art and science and technology from an Islamic perspective. Some of these topics appear to refer to the provisions of the Director General of Higher Education, which stipulates 5 (five) main topics, namely (1) science, technology, and art; (2) interfaith harmony; (3) society, human rights and democracy; (4) an open and fair academic culture and work ethic; and (5) political and religious roles in realizing the unity of the nation. However, the fifth theme of politics and religious roles in realizing the unity of the nation is not discussed in this Islamic Education MPK Textbook.

Table 4

Example of mandatory references and coverage of
Islamic Education textbook in University of Indonesia

1. Abdullah, Taufik (editor). *Ensiklopedi Tematis Dunia Islam*, Ichtiar Baru van Hoeve, Jakarta, 2002.
2. Ali, Mohamad Daud. *Pendidikan Agama Islam*, PT Raja Grafindo Persada, Jakarta, 2007
3. Minister of Religious Affairs, Al-Quran Procurement Project. *Al-Qur'an dan Terjemahannya*, Jakarta.
4. Minister of Religious Affairs, *Pengembangan Kepribadian Pendidikan Agama Islam pada Perguruan Tinggi Umum,* Jakarta, 2009
5. Editorial Board of Islamic Encyclopedia. *Ensiklopedi Islam*, Ikhtiar Baru van Hoeve, Jakarta, 1977.
6. Hasyim, Husmiaty and Iif Fikriyati, *Dimensi Sosial Islam,* Gaung Persada, Jakarta, 2011.
7. Kaelany HD*, Islam Agama Universal*, Midada Rahma Pres, Jakarta, 2008.
8. Mubarak, Zakky. *Menjadi Cendekiawan Muslim ; Kuliah Agama Islam di Perguruan Tinggi,* Yayasan Ukhuwah Insaniah, Jakarta, ed. rev., 2010
9. Mujilan, dkk., *Buku Ajar Mata Kuliah Penngembangan Kepribadian Agama Islam, Membangun Pribadi Muslim Moderat*, Midada Rachma Press, Jakarta, 2018

Islamic Education at Bogor Agricultural Institute (IPB)
System, Management and Teaching Mechanisms of Islamic Education at IPB

Bogor Agricultural Institute was chosen as one of the research objectives based on the following considerations: (a) its student education is based on a boarding house model; (b) it implements a system of assistance in strengthening the achievement of the goals of Islamic Education; (c) despite being public university, IPB has "religious

vibe" which makes it similar to Islamic universities; (d) it is used as a benchmark for other public universities in terms of Islamic Education Implementation, because it is considered as a superior public university; (e) it is a strong basis of Islamic movement, and (f) it has interesting dynamics in Islamic Education teaching/learning.

In implementing Islamic Education, IPB as other universities refer to applicable laws and regulations, especially Law No. 12 of 2012 concerning Higher Education, Government Regulation No. 66 of 2013 concerning the Statute of IPB, Law No. 20 of 2003 concerning National Education System, Law No. 14 of 2005 concerning Teachers and Lecturers, Government Regulation No. 19 of 2005 concerning National Education Standards, Government Regulation No. 13 of 2015 concerning Second Amendment to Government Regulation No. 19 of 2005 concerning National Education Standards and the Minister of Research and Higher Education's Regulation No. 44 of 2015 concerning National Standards for Higher Education. IPB's policy in relation to Islamic Education is to establish an atmosphere of effective teaching and learning process that is supported by various facilities and infrastructure such as the Islamic Religious Education assistance program. The program is deemed to be one way to equip students with strong and progressive religious teaching values. The completeness and continuity of various laws and regulations concerning Islamic Education from the central level to the local level in higher education reveals several things, namely: (a) the government's seriousness in reorganizing religious education so that it can become the front guard for the development of Indonesian people as a whole; (b) high expectation for Islamic Education to produce students who are personally and socially pious, capable of promoting values of tolerance between diverse religious communities.

The implementation of Islamic Education (PAI) at Bogor Agricultural Institute (IPB) was held shortly after IPB was founded, which was around 1963. The material of Islamic Education in IPB has historically been motivated by the concern of some Muslim scholars toward the penetration of Nasakom (Nationalism, Religion and Communism) ideology into campus due to its proliferation throughout Indonesia at that time. As a result of these concerns, a team was formed which had an interest in the safety of scholars, especially with regard to religious issues, namely the Islamic Education Team of IPB. In short, IPB finally recruited PAI lecturers from inside and outside IPB. The implementation of Islamic Education courses in IPB was held at the beginning of academic year during the Joint Preparation (TPB) period. Within a new atmosphere that has never been experienced by students, learning mandatory

subjects such as Islamic Education will at least provide a foundation for students in the form of religious values that will underlie their worldview and ways of thinking in solving problems since they are students until they live in society. In terms of patterns of education, Islamic Education in IPB is broadly categorized into two types, namely lecture activities in the classroom and assistance activities outside. Materials in class are delivered through multiple discussions, in which lecturers tend to deliver the materials globally (in the form of a brief of each discussion topic). Islamic Education materials for undergraduate and vocational students of IPB are similar, namely: Islam and Science, Man and Religion, Aqidah, Sharia (consisting of worship and *muamalah*), Morals and Missionary. There is only a minor difference in the discussion of sharia. In the undergraduate class, discussion on sharia is concerned with the issues of worship and *muamalah* whereas the vocational class is concerned with *muamalah* and several contemporary issues, namely: leadership, work ethic, and economy. The assistance activities were initially non-formal or non-mandatory from 1963 to 2003, meaning that this activity was not prioritized. However, since 2004 the assistance activity has become mandatory.

The teaching material used at IPB for the Islamic Education course only adopts 5 (five) subjects out of 9 (nine) subjects according to the relevant regulations, all of which are the main themes, namely; God Almighty and Godliness, Human, Law, Moral, Science, technology and art. The rest is contemporary issues but its inclusion has not become a priority in the teaching curriculum of Islamic Education at IPB. As stated in the Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, 4 (four) subject matters tend to be closer to contemporary issues, including: interfaith harmony (which consists of sub-topics of religion as God's blessing for all and togetherness in religious plurality), society (which consists of sub-topics of civilized and prosperous society, the role of religious people in realizing a civilized and prosperous society, human rights and democracy), culture (which consists of sub-topics of academic culture, work ethic, open and fair attitude) and politics (which consists of sub-topics of religious contributions in political life, the role of religion in realizing national unity). Looking at the curriculum structure, in accordance with Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, the substance of contemporary study can be categorized as a discussion of contemporary issues. If this is used as a

reference point, it is clear that this Islamic Education textbook is not fully in accordance with the established curriculum.

This textbook is a continuation and development of the previous Islamic Education module which is a mandatory reference for Islamic Education courses in IPB. The module itself is the result of the development and exploration of senior lecturer presentation slides that were used as references in teaching Islamic Education courses since the 1980s. The module was compiled by IPB's Islamic Education Team (TPIA) while this textbook is a personal work although it is acknowledged that the content is still dominated by the previous module. The only difference is in the addition of new subjects and there are also developments in some of the subjects. This textbook consists of eight chapters, which can be divided into four parts, namely: Introduction of Islamic Education, the relationship between Islam, science and humans, the sources of Islamic teachings and aspects of Islamic teachings. In full, the material consists of Islam and Science, Man and Religion, *Aqidah*, Sharia (consisting of worship and *muamalah*), Morals and Missionary.

The objective of Islamic Education is not only to create personal integrity, capability, competence, performance (personal objective) but also to address growing concern for contemporary problems such as maintaining peace and harmony between religious communities (external objective). In that case, this Islamic Education textbook has not been able to fully achieve its objectives, especially in terms of being able to maintain peace and harmony within and among religious communities.

This Islamic Education textbook still focuses on discussing personal objective with the aim that students become pious individuals. On that note, it has not been able to discuss Islam and social issues more exclusively. This means that discussion on Islam in daily life is only conducted minimally and it is not enough to produce socially pious students.

The models and methods of religious teaching in IPB can be categorized into two parts, namely the undergraduate model and the vocational model. Each model has advantages and disadvantages. But obviously by considering the level of capacity of all parties responsible for the implementation of this Islamic Education course and in spite of the characteristics of each class, the models and methods can be confidently differentiated. In this case, Hamzah explained the difference between undergraduate and vocational models. Undergraduate class is mostly dominated by lecture and Q&A methods and assignments as well as general study, while the Vocational School employs group presentations, lectures, discussions and Q&A, as well as Quran recitation related to the topic.

Table 5

Difference of Islamic Education

between Undergraduate and Vocational Classes at IPB

No.	Characteristics	Undergraduate	Vocational
1	Number of students per class	70 to 120 students	50 to 60 students
2	Condition	Stable	Unstable
3	Method	Lecture, Q&A	Presentation, Discussion
4	Assignment	Checklist of *Yaumiyah* worship	Quran Recitation
5	Scoring Component and Worth	Finals 35% Mid-terms 30% Assistance/Responsibility 35%	Finals 40% Mid-terms 30% Essay 5% Quran Recitation 15% General Study 10%
6	Extra-class assignment	Assistance	General study and seminar
7	Credit	3	2
8	Enrichment or Deepening Content	3 initial sessions are delivered by lecturers from each department	Sharia material is delivered by discussing contemporary issues (work ethic, leadership, *fiqh, munakahat and fiqh muamalah*

Note: Data processed from interviews with several informants.

The Education/Teaching style in IPB adheres to a general Islam perspective, which is a style that does not follow any streams or schools of thought. To support the formation of such religious education style, several efforts were made by IPB through the provision of material in accordance with class conditions that balances theory, attitudes (motivation to act upon Islamic teachings) and practice (worship, Quran reading and virtuous behavior). As a system, the style of education in IPB is not based on contribution from one party, but rather multiple parties. The parties in question can be individuals and institutions. Institutional efforts are intended so that all objectives can be achieved effectively and efficiently through systematic and logical plans. Some types of institutional efforts include curriculum reviews, improvement of textbooks, and guidance in assistance programs.

The lecturers have moderate religious views (Islamist textualist) with a tendency to be conservative. This perspective enables them to be open to contemporary situations and conditions but also not too far from the root. This can be seen by the tendency to maintain a conservative interpretation and social system, firmly hold on the fundamentals and, tend to look at problems from their own ideal point of view.

Table 6.

Subject Matters of Religious Education and Its Purpose at IPB

No	Subject Matter	Purpose	Learning Frequency
1	Islam and Science	Making students love science and practice it	3
2	Man and Religion	Making students aware of their task in life and the urgency of religion in life	3
3	*Aqidah*	Making students manifest faithfulness in their life so they can defend against the diverse perspectives in society	3
4	Sharia (worship and muamalah)	Making students recognize their obligations and how to do it as servant of Allah	3
5	Morals	Making students capable of performing their social role in their daily life	1
6	Missionary	Making students capable of proliferating values of goodness to each other and promote virtuous values to people around them	1

PAI textbook at Bogor Agricultural University

The Islamic Education textbook in IPB is titled "Islamic Education in Public Universities" written by Furqon Syarief Hidayatulloh, S.Ag, M.Pd.I. This book is the third revised edition, published in 2018, consisting of 426 pages + 10 roman pages, by IPB Press. To better understand the structure of this book, the following are the core problems in each chapter.

a. Chapter 1: Islamic Education in Public Universities

This chapter explains the definition and foundation of Islamic Education in public universities, followed by a discussion of the material contained in Islamic Education course along with the logical reasoning behind the explanatory framework used in the book. It then discusses media that can be used (according to lecturer) or media that might be used (according to student) during this course.

b. Chapter 2: Islam and Science

The second chapter reviews Islam and science. This chapter discusses the importance of knowledge in accordance with al-Quran, where knowledge is a guide for faith and guidance. Religion also teaches which knowledge should be learned and which knowledge should not be learned. To benefit from the acquired knowledge, one must have a proficiency in learning science. In addition, if one wishes to master science, then it is absolutely worth noting how to obtain

it and what characteristics it should possess. The perspectives of science itself is discussed in this chapter, especially about the objects of science study, the classification of science, and the source of knowledge.

c. Chapter 3: Man and Religion

The third chapter discusses about human and religion. In this chapter the discussion about human and religion is separated. Discussion on human ranges from the genesis of human being to the task of life and the purpose of life. It also discusses about human characteristics and supporting factors (friends) and inhibiting factors (enemies) to optimize human potential.

d. Chapter 4: Source of Islamic Teaching

The fourth chapter discusses sources of Islamic teaching, which consist of: al-Quran, Sunnah and ijtihad.

e. Chapter 5: Islamic *Aqidah* and its Characteristics

The fifth chapter reviews Islamic theology and its characteristics. This chapter explains the definition of *aqidah,* the core of *aqidah (tauhid),* the source of *aqidah,* the characteristics of *aqidah* and sins that corrupt *aqidah*. After that, it discusses the pillars of faith and ends with discussions on contemporary issues of deviant sects.

f. Chapter 6: Sharia and its characteristics

The sixth chapter discusses sharia and its characteristics. Similar to most discussions on sharia, this chapter begins with the explanation of the definition followed by the presentation of the principles and characteristics of sharia. Furthermore, this chapter explains that sharia is divided into two dimensions, namely; worship and *muamalah*. This chapter further explores the issue of worship compared to *muamalah*, which begins with the problem of intention, *thaharah,* bathing, prayer, fasting, zakat and Hajj.

g. Chapter 7: *Akhlaq*

The seventh chapter discusses morals. It defines *akhlaq* and discusses its relation with similar concept such as morals and ethics. Then, it also discusses the scope of *akhlaq* which are broadly divided into two, namely; *akhlaq* towards The Creator (Allah) and *akhlaq* towards beings (nature and humans). To internalize it, the chapter lists several *akhlaq* that must be performed and shunned. It ends with discussions on efforts that people can do to have *akhlaq.*

h.   Chapter 8: Islamic missionary

The eighth chapter describes Islamic missionary. The discussion begins with the definition of morality, followed by its rules and urgency. Some things that need to be considered in performing missionary according to this chapter are objectives, characteristics of *mad'u*, characteristics of the missionary approach and characteristics of the preacher.

In general, the materials discussed in this Islamic Education textbook are heavily influenced by the ideas of Prof. Didin Hafidhuddin (1998 a, 1998 b, 2003 a, 2003 b, and 2006). This is reasonable given that; (a) Prof. Didin Hafidhuddin has been one of the Islamic Education lecturers at IPB since 1980, (b) he is also one of the charismatic figures who still preaches in the academic community of IPB even now, (c) he has an emotional tie with IPB because he was appointed Professor of Islamic Studies there in 2006, (d) not to mention his work is also included in the bibliography of Islamic education textbooks at IPB, (e) looking at the table of contents, the author actually tends to follow most of the framework of Hafidhuddin (1998: 190), which divides the subject of Islamic Education into: Qur'an and science, man and religion, Dirasah Islamiyah (*aqidah*, sharia, worship, *muamalah* and *akhlaq*), Islam and social issues.

Thus we can see that the materials contained in this textbook comprise 6 (six) topics: Islam and Science, Man and Religion, *Aqidah,* Sharia, Morals and Missionary. These materials have been taught since the 1980s. Roughly speaking, these materials have been taught for 38 years. However, there have been no significant adjustments (time allocation or adding materials) to make them more compatible with the contemporary situation in Indonesia. This can be proven by looking at the Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, which stipulates that Islamic Education materials should comprise 9 (nine) subjects, namely; God Almighty and Godliness, Human, Law, Moral, Science, Technology, Art, Interfaith Harmony, Society, Culture and Politics. The type of curriculum as argued by Ma'rifah (2012: 247) which is imbued with inclusive multiculturalism will always be relevant to the needs and dynamics of a pluralistic Indonesian society. Although the curriculum guidelines in accordance with Director General of Higher Education Decision have been changed, it seems that there have been no changes seen in the current curriculum structure in IPB. Upon closer examination, the subject matters consisting of 9 (nine) topics are more likely to be a concern of Hafidhuddin's thoughts in several of his works.

Based on this finding, it is a fact that IPB's curriculum for Islamic Education has only adopted 5 (five) subjects out of 9 (nine) subjects according to the relevant regulations, all of which are the main themes, namely; God Almighty and Godliness, Human, Law, Moral, Science, technology and art. The rest concerns contemporary issues but their inclusion has not become a priority in the teaching curriculum of Islamic Education at IPB. As stated in the Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, 4 (four) subject matters tend to be closer to contemporary issues, including: interfaith harmony (which consists of sub-topics of religion as God's blessing for all and togetherness in religious plurality), society (which consists of sub-topics of civilized and prosperous society, the role of religious people in realizing a civilized and prosperous society, human rights and democracy), culture (which consists of sub-topics of academic culture, work ethic, open and fair attitude) and politics (which consists of sub-topics of religious contributions in political life, the role of religion in realizing national unity).

This Islamic Education textbook still focuses on discussing personal objective with the aim that students become pious individuals. On that note, it has not been able to discuss Islam and social issues more exclusively. This means that discussions on Islam in daily life are only conducted minimally and it is not enough to produce socially pious students. This is unfortunate because the goal of Islamic Education in Universities is not to simply know about religion but also emphasize how to be religious (Zaki. 215: 50), in other words the Islamic Education curriculum must cover two objectives, namely personal piety and social piety.

Looking at the curriculum structure, in accordance with Director General of Higher Education Decision No. 43/DIKTI/Kep/2006 concerning Guidelines for Implementing Personality Development and Islamic Education Subjects in Public Universities, the substance of contemporary study can be categorized as a discussion of contemporary issues. Materials on contemporary issues will be necessary to nurture the capacity of dealing with reality. If this is used as reference point, it is clear that this Islamic Education textbook is not fully in accordance with the established curriculum.

In particular, the *Islamic Education at Public Universities* textbook provides an overview of aspects of Islam from *aqidah* to missionary. Thus, this book can provide a framework for students to understand Islamic teachings in full. This book attempts to display Islamic teachings holistically, various insights related to religious and moral law have been alluded to. Its contents are a series of systematic and related

discussions. The details of each discussion are the distinct advantages of this book. As a textbook to teach Islamic Education, the wording is relatively clear, simple and can be easily digested by readers, especially students.

For example, we will discuss one of the themes considered important at IPB, namely the theme of "Islam and Science." As a public university, IPB is not a university that can provide sufficient time to teach about Islam. Therefore, with limited time available, IPB attempts to display at least the strong relation between Islam and science. This was later translated by the writer with a rather lengthy explanation on the concept of knowledge in Islam. In this case, the author begins the discussion with the statement that Islam is a religion that has never hampered the progress of science. Islam is very persistent in encouraging its people to seek knowledge. Thus, it is a mistake if people argue that Islam hampers progress especially scientific progress (Hidayatulloh, 2018: 19).

On the other hand, the author simultaneously explains the task of human being as explained in surah Al Baqarah verse 30 in which Allah SWT informs us that humans in the world assume the position of a caliph *fil ardh*. Caliph means Hamdani, a substitute, representative, ambassador or messenger of Allah SWT on the face of the earth. So, essentially human beings are God's representatives in carrying out their main duties and responsibilities on the face of the earth, namely showing mercy, leading, educating, caring for and fostering all of His creations (Hidayatulloh. 2018: 21). Humans on earth have a role and function as caliphs, namely to lead, maintain, and prosper the earth. These duties and responsibilities as caliphs are not a light matter. Therefore, humans are required to have strong faith, knowledge and skills so they can carry out their duty well (Hidayatulloh, 2018: 27).

It is clear that this Islamic Education textbook is of the view that it is important to communicate the role of knowledge in Islamic Education. It is interesting that this book explains how science must be mastered by every Muslim, including the compulsory (*fardhu ain*) and supplemental (*fardhu kifayah*) science. But the textbook only provides little explanation about *fardhu kifayah* science. The textbook mentions that *fardhu kifayah* science is the science that Muslim community should learn in general, rather than individually in particular. It means that if someone in the community has studied it then it is no longer necessary for others to study it. However, *fardhu kifayah* knowledge is still recommended for every Muslim in order to increase *taqwa, tawadhu* and faith to Allah SWT. As a comparison, Hafidhuddin (2003 b: 13-14) discusses the notion of *fardhu kifayah* by defining it as religious obligations which, if done by some Muslims, then some of them (who do not do it) will no longer be obliged

(innocent). The concern is in the fact that the textbook always use funeral prayers as an example of *fardhu kifayah* science, thus the main concern of Muslims is only aimed at the fulfillment of obligations that are *fardu 'ain*, such as prayer, fasting, hajj and performing zakat conventionally; whereas worship that has a social dimension and very broad implications, such as economic, social, political, educational effects, are not emphasized and addressed. Furthermore, Hafidhuddin refers to the opinion of Yusuf Qordhowy which explained the misunderstanding and suggested that what was embodied with *fardhu kifayah* were religious obligations aimed at building the strength of the community, namely the obligations that must be carried out by the Muslims in accordance with their respective expertise and fields. Hafidhuddin (2006: 118) provides an example of science that is *fardhu kifayah,* namely by exploring the sciences of *shara* and mastering scientific knowledge such as medicine, engineering, mathematics, agriculture, natural science, social science, geology and so on.

Another interesting thing to note is how this textbook argues the absolute importance of integrating science with religion. It mentions some arguments, such as that each science learned and developed must be oriented to look out for the signs of power of Allah SWT; each science learned and developed must be in order to draw closer to Allah SWT and so on. This is known as "Islamization of science" as initiated by Sayyed Hossein Nasr and then strengthened after becoming a "trending issue" at the First Conference of World Islamic Education in Mecca in 1977 by Naquib Al Attas and Ismail Raji Al Faruqi.

The same thing was also stated by (Hafidhuddin. 2006: 118) that the essence of the search for knowledge in humans is actually in order to know Allah SWT with all its consequences. Furthermore, Hafidhuddin said that natural science and social science must be based and directed in line with the instructions of the Qur'an and the Sunnah. That is the essence of Islamization of science. Regular and directed studies of the Qur'an and sunnah must be used as a necessity, especially for scientists or prospective scientists. The love of science by finding information, problematizing, scrutinizing and researching it, must be socialized to our fellow Muslims. At least that is the red thread of the contents of this Islamic Education textbook in its materials on Islam and science.

The textbook teaches Islamic Education in such a way as to explain the urgency of Islamic teachings to produce *ulil albab*, which is an ideal human figure who masters science and technology which makes them capable of being sensitive to the surrounding social problems yet still submit to Allah SWT. Unfortunately, the

textbook seems to be more concerned with explaining the romance of the story of the triumph of Muslims during the time long gone, rather than showing the golden opportunity of Muslims to play a greater role in building world civilization today. At the very least, this book teaches initial awareness about the position of science among Muslims today which is, according to Abdus Salam, a Physics Nobel winner in 1979, is the biggest weakness of Muslims today. By discussing the position of science in the Islamic world today, there is a hope for the rise of Muslim as argued by Ziauddin Sardar with his concept of engineering the future of Muslim civilization.

Islamic Education at Bandung Institute of Technology (ITB)
Systems, Management and Teaching Mechanisms of Islamic Education at ITB

Islamic Education course in ITB is called Islamic Religion and Ethics. It is treated similarly to courses in other religions, such as Catholicism (Catholic Religion and Ethics, Hinduism (Hindu Religion and Ethics), Buddhism (Buddhist Religion and Ethics). When the research was conducted, the curriculum used in the Islamic Religion and Ethics Courses is the 2013-2018 curricula. In the curriculum, the components of the course are part of a larger picture that leads to the achievement of the learning goals and achievements of graduates at ITB.

According to a leader at ITB, "religious education at ITB does not aim to make students Islamic scholars who know about religious knowledge to their roots, but aim to produce technocrats, bureaucrats or scientists in their respective fields who can apply religious values." hence, Religious Education is directed to become a value base for every student and can be applied in their respective professions. He further stated that religious education is not only a process of transferring knowledge to students, but also as a medium in developing "awareness, maturity and their personality which is then popular under the term of character education."

In implementing education, this goal can be seen from how ITB institutionally develops their curriculum. Referring to National Education System Law, the curriculum is defined as "a set of plans and arrangements regarding the purpose, content and material of the lesson and the method of delivery and assessment used as guidelines for implementing learning activities to achieve certain educational goals."

This refers to (1) Decision of Rector of Bandung Institute of Technology Number: 071A/SK/I1.A/KP/2012 Concerning the Guidelines Preparation Team for 2013 Curriculum, (2) Decision of the Academic Senate of Bandung Institute of Technology Number: 11/SK/11SA/OT/2012 concerning the 2013-2018 Curriculum Guidelines

for Bandung Institute of Technology, (3) Decision of Rector of Bandung Institute of Technology Number: 284/SK/I1.A/PP/2012 concerning the 2013-2018 Curriculum Guide.

Religion and Ethics Courses (including Islamic Religion and Ethics) and related subjects in the Humanities Faculty (KKIK) are offered at the Faculty of Art and Design of ITB. The institution that houses it is the Socio-technology General Subjects (MKU) Institution for of FSRD ITB. This course is a mandatory university level course that must be taken by every ITB student. The subjects of Religion and Ethics must be in line with student's religion. If the persons concerned are Muslims, they are only eligible take Islamic Religion and Ethics courses – the same is also true for adherents of other religions recognized in Indonesia.

This is in line with the passage of Director General of Higher Education Decision No. 43 which states that "The implementation of Personality Development Courses and other relevant activities are managed by the University in one unit together with the Community-based Life Classes." There are 9 lecturers, consisting of 5 permanent civil servant lecturers and 4 permanent non-civil lecturers, tasked to teach Islamic Religion and Ethics course. Until 2018, ITB is still implementing a moratorium on civil servant lecturers, hence there is no appointment for permanent civil-servant lecturers.

Of the nine lecturers above, two of them have undergraduate background that is not directly religious, namely Arabic Language Education. However, both have experience of delivering religious education in Islamic boarding schools. For example, Elsa Silvia Nur Aula was an alumnus of Gontor Modern Boarding School (Mantingan) in 2007 while Muh Taufik had his master degree from UIN Bandung. In carrying out supporting activities, the lecturers were assisted by an assistant team of 50 people.

These assistants are senior students who have been selected and appointed by the Course Coordinator to assist Spiritual Camp and mentoring activities. The need to include an assistant team is due to the large number of students taking this course. The number of students participating in Islamic Religion and Ethics course each semester is estimated at 1,900-2,000 people, and they come from 12 faculties and schools at the undergraduate level (S1).

Islamic Religion and Ethics course are not only carried out in class, as explained in the syllabus above, because there are other activities carried out to support the lectures, namely: ITB Spiritual Camp, Mentoring and Guest Lecturers. These supporting activities exist to provide additional materials and ensure the development of knowledge of students in reading the al-Quran, perform prayers and other deeds.

a. ITB Spiritual Camp (ITB SC). Referring to the presentation from Yedi Purwanto, the ITB SC activities were held for two days and nights, from Saturday afternoon to Sunday after the Morning prayer. The agenda items include: Islamic Studies, Lectures, Muhasabah, Late Night Prayers (Qiyam al-Layl), Dawn Lectures, Morning lectures, and Morning prayers. The event is officially opened by the Deputy Rector for Academic Affairs (Implementation of the event is fully assisted by the Salman Mosque Foundation, such as accommodation and consumption during the activity). Each lecturer in Islamic Religion and Ethics courses will serve as Informant and take full responsibility for the ITB SC activities at the class that they are responsible to. There are around 200-250 participants in each ITB SC.

b. Mentoring. Not much information is obtained by the author regarding this activity. If one sees the notes in the syllabus this activity is "monitoring in the field by religious assistants to determine the ability of students to participate in religious lectures, reading the Al-Quran, praying and other services." The 50-member Assistant Team is the monitoring officers of this activity.

c. Guest Lecturer. This is a supplemental lecture given by ITB lecturers in addition to the Islamic Religion and Ethics subject. The difference being those lecturers have expert knowledge. The activity is carried out by combining 2-3 classes during the Islamic Religion and Ethics course hours, and commences after mid-terms. Funding for this activity is supported by the Salman Mosque Foundation.

PAI textbooks at Bandung Institute of Technology

From the initial search for the syllabus used at ITB, the authors found that there were 6 books used in the lecture, namely: 1) Ausop, Asep Zaenal. *Islamic Character Building: Creating Muslims with Qur'ani characteristics*. Bandung: Salamandani, 2013; 2). Manshur, Hamdan, et al. *Instructional Material for Islamic Education for Public Universities*. Jakarta: Directorate of Islamic Higher Education, Ministry of Religious Affairs, 2004; 3). Faridl, Miftah. *Principles of Islamic Teachings*. Bandung: Salman's Library ITB, 2000; 4) Shihab, Quraish. *Al Misbah's interpretation: Message, Impression and Harmony of the Qur'an*. Ciputat Tangerang: Lentera Hati, 2002; 5) Alba, Cecep. *Sufism and Congregation: Esoteric Dimensions of Islamic Teachings*. Bandung: Rosda Karya, 2012, and 6). Khalil, Munawar. *Return to the Qur'an and Sunnah*. Jakarta: Bulan Bintang, 1973.

Not all of the books above were examined in this study as researchers only focus in two books. The first is *Islamic Character Building* book by Asep Zaenal Ausof and the

second is *Instructional Material for Islamic Education for Public Universities* by Hamdan Mansoer. The reason for choosing these two books is because they are the most widely used reference on the topic of lecture. In addition to these two books, a number of PAI lecturers in ITB are the subjects of this study. From the initial data obtained by researchers, there are nine lecturers in the course. This study only interviewed four people among them, with the criteria of representation from senior lecturers (two people) and junior lecturers (2 people). The names of the informants are as follows: 1. Dr. Yedi Purwanto, M.Ag. 2. Qoriah A. Siregar, MA 3. Muhammad Taufik, MA 4. Sansan Ziaulhaq, S.Ag., MA.

The data were then analyzed using content analysis, which is a systematic analysis of the contents of a text. There are four steps to the analytical process: 1) choose which text to analyze. Out of the six existing textbooks, the researcher chose two textbooks. 2) Read the selected text and enter it into analysis unit. The researcher only takes a number of chapters to be explored based on the function of said chapter during class session. 3) Mark the identified text with a specific code according to the theme of this research, for example the general pattern of systematic presentation of textbooks, language and references used, syllabus learning outcomes and issues related to tolerance and religiosity. 4) Present the results of analysis based on the codification. These four steps were also used by researcher to analyze interview results.

When this research was conducted, none of the books were specifically prepared by the Islamic Religion and Ethics teaching team. Based on the information from a number of lecturers, there are currently books being compiled that will be the main reference book for Islamic Religion and Ethics course. Based on the syllabus, there are 6 books as references in Islamic Religion and Ethics teaching. The six books are used as references by lecturers and students in discussing the topics of Islamic Religion and Ethics. During the lecture, students will learn 13 topics in 15 sessions. Two of those sessions are used for the mid-terms and finals. The topics of lecture in the syllabus will be briefly discussed below.

This part discusses findings related to the textbooks used and how the lecturers in ITB manage lectures to achieve the objectives of PAI learning and support the demands of the achievement indicators of ITB graduates. It is also explained how contemporary issues are conveyed in lectures. As stated in Chapter II, there are 6 books suggested as reference books in Islamic Religion and Ethics course. In this case, the researcher examines one of the books that is widely used as a reference in the syllabus, namely *Islamic Character Building: Creating Muslims with Qur'ani characteristics* by Asep Zaenal

Ausop (2014) (print 1) 646 pages.

The contents of the book can be classified into 3, namely: a). General description and author's argument on how to mold the character of Islam within the student, b). Description of the teaching materials of Islamic Religion and Ethics course, which are presented in Chapter II-XVI, c) Descriptive materials on public issues about Islamic mysticism as well as Islamic streams and schools of thought.

There are 17 chapters in this book, structured using an inverted pyramid model. Chapter I is the foundation of the preparation and objectives to be achieved by the author of this book. The next three chapters (II-IV) deal with the main concepts in human life, where there are Nature, Humans and Religion that are interconnected to facilitate the position of human being as caliphs. Chapter V-VII explains the procedures or rules so that every human being can live in accordance with Islam. It attempts to connect the position of the Qur'an, Prophetic Sunnah and the Law in this world in regulating human life. The main discussion related to character education or ethics is presented in Chapter VIII-XV. Ethical discussion becomes the largest part of it because the author believes that the ultimate goal of Islamic Education is to mold Islamic character. The last two chapters, Chapters XVI and XVII are additional material. Ausof considers this important as an answer to public issues related to mysticism as well as streams and schools of thought in Islam.

Only three of the seventeen chapters in this book are reviewed by the researcher; they are Chapters 1-2 and 4. This is because only in this chapter the book is used as the main reference in lectures, except for Chapter 1. The researcher views that reviewing Chapter 1 is important to see the purpose of the author and how he constructs his thoughts in this book.

(a) In general, the author intends to have this book become an initial reference material for students in all Public Universities "in order to help students understand in advance the material of Islamic education to be taught" (p. viii). Thus, the lecture will serve as a method to dive deeper via questions and answers and also discussions. The author also acknowledges in the "Foreword" that the contents of the ICB (Islamic Character Building) book include a broader subject than what is covered in the PAI syllabus at public universities such as through the topics of "Welcoming Destiny", "Critical Study of the Subjects Sufism and Congregation" and the Critical Study of Streams and Schools of Thought that MUI has deemed as deviant. Another thing that should be underlined is the quote in the foreword which states that this book is "dedicated to those who intend to seek Islam-Knowledge and leave Islam-Perception."

The quote seems to give the message that most people today only have perception about Islam, instead of knowledge about it, and that is one of the things the author wants to say about those who read this book. In addition, the book also discusses controversial public issues such as "rational liberal notions, *inkar as-sunnah*," as well as "religious pluralism, adultery, polygamy, *tarekat, bid'ah, shirk*" and others. According to Ausop, this is intended "so that the reader can have a foundation they can hold on to."

Therefore, it is also acknowledged that there is a description in this book outlined in an apologetic framework. For the author of the book, this apologetic attitude is inevitable because it wants to "produce people who are religiously militant." Even so, Ausof wrote his hope that later on the revised edition of the book "could be better." In this book there is also a comparison between the teachings of Islam and non-Islam. The author of the book submits an apology because it might "hurt the followers of other religions." For him, this was done for the sake of *tashdiq* and comparative teachings. Examples of this discussion are in Chapter 4, sub-differences between Islam and other religions (Christianity, Catholicism, Hinduism and Buddhism), especially in terms of: scripture, food and marriage, the concept of association, sin, and death.

The verses of the Qur'an are the main references used in this book, the next being the hadith. This book is eerily similar to books on hadith interpretation. On one hand, the author uses the verse to reinforce or argue over the concept presented to the reader. On the other hand, the author of the book attempts to conclude an existing concept of verse or hadith. However, it is very rare to include the interpretation references used as part of the explanatory argument. Although in the list of libraries there are a number of interpretations listed: Tafsir al-Misbah, Mafatih alGayb, Jam 'al-Ahkam al-Qur'an, Tafsir al-Maraghi.

Illustrations are mostly used to explain verses or hadith either in the form of statements or questions. In topics related to science, the author uses a number of research results to strengthen the passages of the Qur'an. However, in many places, it does not show clear references or even none. As acknowledged by the author, the perspective on the Qur'anic text is more textual and sometimes contextual. Even though the author mentions that he uses a rational perspective, what he means by rational is the use of mind in a non-liberal manner. He disagrees with the idea that the Quran should be read in a liberal mindset, because it is too dominated by ratio, which is conveyed in the sub-chapter entitled "Criticism of the Qur'an interpretation of the Liberals."

The author states that: "Efforts to rationalize the verses of the Qur'an within certain limits are legitimate because Islam is indeed rational so that Islam is intended for

people who have reason *(aldin al-aql)*. But what makes a thing rational or not is highly determined by the progress of science and culture at the time."(p. 175)

Furthermore, he states that: "In the author's opinion, when it comes to interpreting the Qur'anic verses concerning faith and worship, it is better to follow the interpretations of salafi scholars (conservative); when interpretating verses concerning science, it is better to follow khalafi scholars (contemporary).

Based on his explanation, it can be said that the author of the book is more textual than contextual. Upon reading the book, the readers will be presented with dozens of abstract concepts, both in the form of categorization or classification, even typology. One of them is the typology of Ulama (Islamic Scholar) in understanding the Qur'an and Sunnah. The author mentions a typology built on how these scholars uses a number of elements to understand the Qur'an. 1) Sufistic Ulama, 2) Syncretic Ulama, 3) Textualist Ulama, 4) Contextualist Ulama, and 5) Liberal Ulama (pp. 207-210). However, the author does not explain where the typology came from because it is not supported with clear references. At the end of the discussion, the author directs the reader to favor textualist scholars and contextual scholars with the following arguments:

"Favoring sufistic ulama is quite risky because in addition to using authentic (*sahih*) hadiths, they also use *dhaif* hadiths as a foundation for their deed. Favoring syncretic scholars is dangerous because their *aqidah* can be infiltrated by an attitude of *shirk* to Allah, not to mention bid'ah, *khurafat* and *tahayul*. Favoring rational liberal scholars is concerning because they often ignore the text Al-Quran and reject the hadith, and seem to deify reason. As a result, religion is no longer a text of revelation but a product of reason. The author prefers textual scholars and contextual rational scholars than the other three. At certain times, we must understand Islamic teachings textually, but at other times it does need contextual understanding." (p. 210)

Islamic Education at Gajah Mada University (UGM) in Yogyakarta

System, Management and Teaching Mechanism of Islamic Education at UGM

The management of PAI at UGM is officially under the auspices of the Faculty of Philosophy of UGM. Nonetheless, there are several departments or study programs that manage PAI course independently, including the Nutrition Study Program of the Faculty of Medicine and the Chemical Engineering and Nuclear Engineering of Faculty of Engineering. The management of PAI carried out by the Faculty of Philosophy in this matter was initiated by forming a PAI Lecturer Team under the coordination of the

Department of Philosophy of Religion. The PAI Lecturer Team has also published books as teaching materials for PAI. Hence officially, the textbook is used as a reference in teaching and learning activities, as well as referring to PAI textbooks published by the Directorate of Learning and Student Affairs of the Republic of Indonesia Ministry of Research, Technology and Higher Education. However, in terms of teaching materials, Faculty of Philosophy allows PAI lecturers to use other references.

In 2018, during the even semester of 2017/2018 and odd semester of 2018/2019, PAI lecturers at the Faculty of Philosophy UGM numbered 16 people, 6 of whom were led by Prof. Drs. M. Mukhtasar Syamsuddin, M. Hum., Ph.D. as coordinator of Islamic Education. The following are the names of PAI lecturers at the Faculty of Philosophy, UGM: 1) Prof. Drs. M. Mukhtasar Syamsuddin, M. Hum., Ph.D.; 2) Dr. Hj. Widyastini, M. Hum.; 3) Drs. Abdul Malik Usman, M.Ag.; 4) Drs. Syarif Hidayatullah, M.Ag., MA.; 5) Drs. Farid Mustofa, S.Ag., M. Hum.; 6) Dr. Ridwan Ahmad Sukri; 7) Samsul Maarif, MS.; 8) Imam Wahyudin, Lc., M.Phil.; 9) Mulyadi Erman, M.Ag., MA.; 10) Dra. Siti Aisyah, M.Ag.; 11) Dr. H. Robby Habiba Abror, S.Ag., M. Hum.; 12) Dr. Zaenal Arifin, S.Pd.I., M.Sc.; 13) Rachmat Hidayat, S.Fil., MA., Ph.D.; 14) Yulianingsih Riswan, S.Fil., MA.; 15) Moch Najib Yuliantoro, S.Fil., M.Phil., and; 16) Dr. Agus Himawan Utama, M.Ag. The PAI curriculum at UGM, namely at the Faculty of Philosophy, is based on the Semesterly Learning Activity Program Plan (RPKPS). The RPKPS compiled by the UGM PAI Team follows the PAI Curriculum for public universities based on the 2013 Curriculum with the following competency standards; believing, understanding and explaining the truth of various aspects of Islamic teachings, integrate them in their respective disciplines, and apply them in the form of personalities and daily behavior. Each class for PAI course as per RPKPS amounts to 17 sessions with 2 tests (mid-term and final tests).

The RPKPS compiled by the UGM PAI Course team is almost 100% following the structure and learning material of PAI according to the Directorate of Learning and Student Affairs of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia in 2016. Some materials were modified; for example, UGM PAI Team includes material on Environmental Jurisprudence, Islam and Nationalism, Islamic Organizations and Religious Radicalism, as well as Tasawuf Morals as an adjustment effort by considering the locality and needs of the times or in response to events or religious phenomena that emerge in society.

The references used in the Faculty of Philosophy RPKPS are *Islamic Education* written by the UGM PAI Lecturer Team, *Al-Qur'an Insights* by M. Quraish Shihab, *Islamic Education MPK in Higher Education* compiled by the Director General of Indonesian

Ministry of Religious Affairs, *Tauhid* (translation) by Isma 'il Raji al-Faruqi, and *Dienul Islam in Public Universities* compiled by Ajat Sudrajat et al. The RPKPS of Faculty of Philosophy was made as a reference for PAI lecturers in the teaching and learning process. However, lecturers are given the freedom to develop their syllabi, both in terms of materials, methods of delivery, patterns, models, references, and indicators of assessment.

UGM PAI lecturers are not required to completely follow the RPKPS compiled by the UGM PAI TEAM. Some lecturers modify the themes and some even make it totally different. Development and modification is carried out, for example, by Syarif Hidayatullah and Yulianingsih. Syarif created an Islamic Education RPKPS with a catchy title "Learning Islamic Education with SCL Approach in Fostering Spiritual Intelligence." The learning objectives that he put in the RPKPS refer to the Director General of Higher Education Decree No.38/DIKTI/Kep/2002, as follows: First, mastering Islamic teachings capable of making it the source of values and guidelines as well as a foundation for thinking and behaving, in applying the knowledge and professions that they mastered; Second, becoming an intellectual capital that has faith and piety to Allah SWT, noble and Islamic personality, and; Third, carrying out lifelong learning processes to become scientists with mature personalities, who uphold humanity and life. More than that, the aim of PAI for him is to foster the leadership of students through developing spiritual intelligence as a student who will eventually become a bachelor or expert in a particular field of science. In the future, students will be equipped with special abilities for the development of their careers, namely being educated scholars who are able to transmit their spiritual intelligence to the public at large in various areas of their profession.

The competencies expected from students after taking PAI courses are first and foremost: knowledge and understanding. In this case the students are expected to be able to master and understand the normativity and historicity of Islamic teachings properly. The second is skills and abilities. The students are expected to have the ability to apply and practice the spiritual values contained in various Islamic teachings which they should put their faith in through various spiritual skills training.

Regarding RPS, he refers to the RPKPS of the Faculty of Philosophy with 14 class sessions. Syarif only modified the learning methods. In studying Godliness, Faith, and Devotion (session II) the method he uses is by watching clips from the movie *Kafir* and discussing them. In studying Rights and Democracy (session V) the method that he uses is almost the same as the method in session II, which is watching clips from

the film *Iraq*, *Poso* and so on. In studying Ethics, Morals, and Akhlaq (meeting VI), the method he uses is outing to boarding schools. The XI session is discussing Interfaith Harmony, in which he uses outing to a Christian dormitory or monastery. Likewise in terms of references, the Islamic Education Textbook published by the Faculty of Philosophy is used as the main reference.

In line with Syarif, Yulianingsih and Rachmat Hidayat made a number of modifications to the PAI learning themes and methods. The learning objectives of PAI are directed so that students are able to understand and apply the teachings of Islam, continue to increase their religious knowledge, becoming aware of world problems, including violence and radicalism. Students are not only expected to be caring but also be able to commit to providing solutions to these problems. Students are expected to be able to respond to issues of radicalism and violence in the name of religion. Finally, students are expected to be able to enhance spirituality within the framework of Islam.

The learning method involves the contribution and activeness of students, both inside and outside the classroom. The learning methods include class and group discussions, brainstorming, case studies, field trips, assignments, film discussions, talk shows, spiritual practice, workshops and presentations. Two sessions are held outside the classroom. This class is designed to help and encourage students to become active learners and seekers of their religion. Seven major themes are discussed as per the RPKPS, namely the Existence of Today's Islam, Rationality as a Doctrine in Islam, Various Problems in the Muslim World, Faith and Tolerance, Islam and Radicalism, Jihad in the Qur'an, and Spirituality.

Based on the explanation of the modifications made by Syarif, Rachmat and Yulianingsih, PAI teaching is more oriented towards instilling awareness and in-depth understanding about counter-violence narratives, extremism and religious radicalism. The reference refers to the Islamic Education textbook published by the Ministry of Research, Technology and Higher Education. Another book that is recommended to be read by students who take PAI courses in Yuli's class is *Illusion of Islamic Countries*.

In contrast to the RPKPS compiled by the three lecturers from the Faculty of Philosophy, the Islamic Education RPKPS for the Faculty of Engineering compiled by Nopriadi reflects Islamism and the tendency for religious understanding to be affiliated with certain community organizations.

PAI Textbook at UGM

Based on the description of Islamic Education curriculum/syllabus/RPKPS earlier, the textbooks or main references for Islamic Education consist of five books. The first is the book published by the Ministry of Research, Technology and Higher Education with the title of *Textbook for the Mandatory Course of Islamic Education*. This book is used by 4 of the 5 lecturers who were interviewed in this study. They are Syarif Hidayatullah, Yulianingsih, Siti Aisyah, and Wisyatini. Meanwhile, Nopriadi did not use this book because he was not aware of this book.

The second source is a book entitled *Islamic Education Textbook for Public Universities Based on the 2002 Curriculum* published by the UGM Philosophy Publishing Agency. This book was used as a reference by Syarif Hidayatullah, Siti Aisyah and Widyastini. Yulianingsih did not use it because she considered the book to be textual, and some of it had already been represented in *Textbook for the Mandatory Course of Islamic Education*. She expected students to be more focus on current phenomena. The book is also not used by Nopriadi. He assumed that the contents of the book were not compatible with the Faculty of Engineering students. Similar to the book by Ministry of Research, Technology and Higher Education, this book, after reading it, was too heavy to teach to his students.

The third and fourth sources are *Module for Islamic Education Course for Faculty of Engineering of UGM* and *The Model*, both written by Nopriadi. Both of these books were used by Nopriadi as PAI teaching materials. The fifth book is a book by Harun Nasution entitled *Islam in Various Aspects*, which is also used by Siti Aisyah. In fact, she stated that students were required to read the book.

The *Islamic Education Textbook for Public Universities Based on the 2002 Curriculum* published by the UGM Philosophy Publishing Agency was prepared with reference to the Decision of Director General of Higher Education of the Republic of Indonesia of National Education Department No. 38/DIKTI/Kep/2002 concerning Guidelines for Implementing Personality Development Subjects in Public Universities. The presence of the book is expected to be a reference for MPK teachers, especially Islamic Education MPK at public universities. In addition, it is also made to increase the efficiency, effectiveness and attractiveness of PAI learning process. It is also expected to be a guide in developing the substance of the study that is more contextual, up-to-date, in demand, and encourages PAI teachers to explore other sources of study.

Broadly speaking, the content of *Islamic Education Textbooks for Public Universities Based on the 2002 Curriculum* published by the UGM Philosophy Publishing Agency is

no different from the Islamic Education textbook published by Minister of Research, Technology and Higher Education. Some of the highlights are that the book contains a discussion of what is called contemporary issues. These contemporary issues are firstly Human Rights and Democracy in Islam, precisely in Chapter 2. Even though it is only 18 pages, from pages 121 to 137, it is a bit lacking when compared to other themes such as the Divine Nature and Human Nature Concept. However, the 18 pages contain two sub-themes which are considered important, namely human rights in Islam and democracy in Islam.

Human rights are discussed by first defining and explaining the history of its emergence, including the difference in the concept of Western human rights and Islamic human rights in Islam. It was stated that western human rights were anthropocentric while human rights in Islam were theocentric. Hence human rights in Islam according to the book still refer to God's will. It also explained about the various Muslim attitudes towards human rights, where there are some who accept and some who reject it. The discussion is more directed at attitudes and reasons for Muslim rejection of human rights. For those who reject it, human rights are a Western product not from the Islamic world. Whereas Islam with all its aspects has sufficiently regulated life, so it is sufficient to refer to the Qur'an and Sunnah. In addition, Western human rights (America and Europe) were used as instruments of foreign policies to colonize other nations, namely Iraq. Yet Israel, which has clearly violated human rights, is left untouched.

Islam recognizes 4 types of rights: God's rights, self-rights, rights of others, and the rights of all beings. The right of God is positioned first and foremost because God is the center of everything while the next three rights are determined by God's will. This concept is different from the Western version of human rights. There are 3 major themes in human rights studies, namely equality, independence and justice.

While in the discussion of democracy, after explaining its definition, explanation leads to the relationship of democracy with Islam. Islam contains the principles of worship, morals, and *muamalah*, while democracy is only a system of government and a working mechanism between members of society, as well as symbols that bring many positive things. Quoting Fahmi Huwaydi's opinion, Islam has been discredited in two ways: first, when Islam is compared to democracy and, secondly, when Islam is said to be contrary to democracy. This is based on the consideration that Islam has a specific civilization but inconsistent democracy.

This book also quotes Esposito and Piscatori's opinion that explains the 3 thoughts of Islamic relations with democracy: (1) Islam is the nature of democracy; (2) rejection

of the relationship between Islam and democracy; and (3) theo-democracy. In addition, the book also discusses the Meanings of Supreme Sovereignty in Islam. It was stated that countries that adhere to the current democratic system use the *trias politica* system in their government, which consists of 3 elements--legislative, executive and judicial. This is different from the history in Islam which is famous for the caliphate system which is based on Islamic faith. In the system of caliphate, Allah is the only one who has a grasp; everything is based on the Qur'an and Sunnah. If compared, the legislative power in the caliphate system was executed by the shura assembly as an intermediary of the people with the Caliph who was tasked to discuss everything to consult to Caliph. Its references are the Qur'an and Sunnah. If neither of them found a solution, then the council of shura would perform ijtihad.

Furthermore, this book states that modern democracies that are supposedly recognizing equality were in fact not true. In contrast, Islamic teachings have recognized equality from the start. For example, it is mentioned that black slaves are as special as other Muslims. Similarly, the Prophet exemplified when allowing other religions to worship according to their beliefs. The concept of *ulil amri* in Islam is a caliph. Quoting Dhiyaudin al-Rais, this book reveals the weaknesses of democracy with the following statements:

"Apart from the proposition that Islam and democracy have the same value,... it turns out that in various modern countries which are considered as the pioneers and supporters of democracy, new theories develop that actually weaken democracy, but not so with Islam. For example, the terminology of a people or nation in a modern democracy is a bond that is limited by geographical boundaries... where individuals are bound by blood, language, and habits that have crystallized. Thus democracy is always accompanied by nationalism and racism. Meanwhile, according to Islam, a people or nation does not have to be bound by the ties of blood, language, race and other forms of bonding engineering..."

Chapter 6 mentions 5 differences between Modern Democracy (MD) and Islamic Democracy (ID). Firstly, if in MD sovereignty is in the hands of the people, then in ID sovereignty in the hands of God. Secondly, if the MD lawmakers are legislative bodies,

then in ID it is God. Thirdly, if the decision in MD is determined by deliberation and the majority votes then in ID it is taken through ijtihad with the final decision in the hands of the Caliph (*ulil amri*). Fourth, if the legislative body in MD serves as a container of aspirations of the people, then in ID it is the council of shura. Fifthly, if the MD still admits special rights, then in ID it does not exist. Another interesting theme is the Islamic political system. In one of his discussions explaining the debate about the concept of shura in Islam, is it in line with the concept of modern democracy? Are Western democracies compatible with Islam? Can the shura assembly be equated with a Western-style parliament? Given the fact that there are still Islamic countries that adhere to a royal system but does not always produce bad things, at the same time the countries that adhere to the democratic system also do not always bring good things. In its history, the appointment of *khulafaur rasyidin* through deliberation process proves that democratic tradition applies within Islam.

The book also discusses the issue of jihad, i.e. jihad in the form of war is justified in Islam albeit in the context of defending itself or as a retaliatory action. Meanwhile, in discussing the role of Muslims in Indonesian politics, it was stated that they had made significant contributions. This was marked by two things--first, the emergence of Islamic-based parties and Muslim-based nationalist parties, and; second, the activism of Muslim figures in the integrity of the NKRI. This is exemplified by the agreement to delete 7 words in the first principle of Pancasila.

The last interesting theme is about Interfaith Harmony. Islam recognizes the concept of plurality while holding absolute beliefs that Islam is the truest of religion.

Islamic Education Textbooks for Public Universities Based on the 2002 Curriculum published by the UGM Philosophy Publishing Agency can be considered to have a dynamic and contemporary style in accordance with the objectives of the 2002 curriculum, which indicates a radical paradigm shift and material changes that are more dynamic, contextual, interdisciplinary and responsive to current conditions. Religion is no longer positioned as a set of normative rules to meet human spiritual needs. But religion is placed in the context of an ever-changing reality, therefore "religious teachings" must be dynamic in responding to current conditions. This paradigm shift has implications for changes in PAI learning materials in public universities that no longer repeat materials at the primary and secondary levels, but more accommodating to contemporary issues, such as human rights, democracy, pluralism, feminism, and civil society. However, the book adapts to the 2002 curriculum while the RPKPS compiled by the Faculty of Philosophy follows the 2013 curriculum.

The fundamental difference between the 2002 curriculum and the 2013 curriculum is that the PAI curriculum in 2013 further emphasizes the science-based learning approach by activating student to build knowledge (epistemological approaches). In short, PAI learning according to the 2013 Curriculum is more activity-oriented, not material (content base). The presence of the 2013 PAI Curriculum does not mean changing the context and content of previous PAI courses as a whole. It is precisely this last generation of PAI curriculum that almost does not overhaul the 2002 curriculum. What has changed is only an extreme learning strategy that relies heavily on the following keywords: Scientific Approach, Student Active Learning, Epistemological Approaches, and Activity-Based, not Content-Based. According to the Researcher, the Islamic Education textbook published by the Faculty of Philosophy has a religious view that combines moderate and inclusive religious views in several parts and conservative religious views in the others. Some examples of moderate and inclusive religious views are in explanation of two indicators of piety, monogamy, Pancasila and Islam, Art and the theme of jihad through war, in which the book explains that it is justified only in the context of defending or retaliating.

The conservative impression on this book is also clearly seen, for example by comparing Western and Islamic concepts as in the human rights discussion which found many mentions of the differences between Islam and the West. Likewise, when discussing democracy, there is a lot of explanation on the differences between Islamic concepts and Western concepts of democracy. In the case of the Shura system, for example, it is compared with a legislative system in the Western democratic system. It also explained the concept of leadership in Islam by calling it the caliphate or the Islamic government system.

Likewise when discussing the theme of Islamic politics, the book "contrasts" the Islamic state with the democratic state. In the book it is stated that Islamic countries do not always have bad consequences; at the same time, democratic countries do not always bring goodness to the people.

This book also mentions that tolerance and the role of Muslims as citizens are also explained by mentioning that the activism of Muslim leaders in politics and the emergence of political parties based on Islam as indicators of success. Other conservative impressions in this book can be seen when discussing about human responsibility as including "having a firm attitude towards infidels," that globalization in essence is westernization, that Islam is the answer, and comparison between conventional banks and Islamic banks.

Islamic Education at Universitas Brawijaya (UB) Malang
Systems, Management and Teaching Mechanisms for Islamic Education at UB

PAI learning in Brawijaya University Malang is under the coordination of the Center for Religious Development (abbreviated PPA) of UB, which manages all religious education (Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism) in UB. PAI courses in UB together with Pancasila and Indonesian Language courses are called as MPK, i.e. Personality Development Courses. An MPK Team manages all MPK lecture issues, including designing the syllabus while PPA is a non-structural institution that manages of all non-academic activities and develops all courses for religions adopted by students.

There are a total of 12 permanent lecturers at PAI UB. Five of them willing to be interviewed in this research are: Khalid Rahman MA, In'amul Wafi MA, Ahmad Muhajir M.Pdi, Sugeng Santoso M.Pd, and Siti Rohmah M.Hi. Islamic Education MPK is usually taught in the first semester (odd semester), even though there are also new faculties offering in the even semester/second semester. In the odd semester, often there are over 400 PAI classes for UB freshmen. If this is the case, then the PPA will request UIN Malang to send as many as 7 people as honorary lecturers. The Chairperson of UB PPA is Prof. Dr. Thohir Luth, a senior lecturer, and the only PAI lecturer who became a Professor at the UB Faculty of Law specializing in Islamic Law. All PAI lecturers who are members of PPA UB are also an official part of ADPISI, the Association of Indonesian Islamic Education Lecturers.

PAI UB lecturers are aware of "Islamic Education Textbooks for Public Universities (2016)" (abbreviated as PAI-UPT) written by the Team from ADPISI because several lecturers participated in the book preparation workshop. But there are some reasons that make the book not used a textbook/reference in teaching Islamic Education at UB. First, the ADPISI itself does not "require" the book to be used. Public universities are given the freedom to improvise in making their own textbook although in general some still follow the outlines/points in the book. Second, each PTU has uniqueness. Third, according to Khalid Rahman, Head of the Islamic Religion PPA, Prof. Thohir Lut considers that the book is "too Nahdlatul Ulama", while Thohir Luth himself is affiliated with Muhammadiyah. Due to this ideological problem, he objected to the use of that book.

In October 2005, the UB PAI lecturer team published the first book entitled *Textbook for Islamic Education in Universitas Brawijaya*, published by UB Press. In September 2015 this book was printed the tenth time. If one looks at the content of the textbook, it can

be understood that the ADPISI's PAI-UPT book has seen or considered PAI textbooks that have long been published in many public universities in the country. Therefore, according to In'amul Wafi - and after being matched, there are a lot of similarities in the substance of the PAI-UPT ADPISI textbook and the PAI UB textbook. In the PAI-UPT, the chapter "How do People Find God" is the same as chapter I and chapter II. The chapter "How Religion Guarantees Happiness" is the same as the combination of chapters I and V. The chapter "How to Build the Quranic Paradigm" is the same as chapters VI and VII. The chapter "How to Contextualize Islam in Indonesia" is the same as chapter VIII. The chapter "How Islam Builds Unity in Diversity" is the same as chapter IX. The chapter "How Islam Faces the Challenges of Modernization" is the same as chapter X in the textbook. Based on many substantial similarities between the two, Wafi commented, "The song is the same; only the rhythm is different."

The most important and fundamental thing is that the PAI UB textbook is a mandatory book, reference book, or book that has been agreed to become a "guideline" for PAI lecturers although - according to the lecturers that we interviewed - lecturers may improvise as far as not it does not contradict the contents and substances of the textbook. Additional (secondary) books or references from lecturers: (1) shall not be too different from "mandatory textbooks" as it can cause difficulty for students, or (2) shall not contradict the contents of the textbook as the students would not be able to accept it.

In addition to using textbooks, the PPA Team who joined the MPK team then design the Islamic Education Semester Learning Plan (RPS) for all faculties, except the Faculty of Medicine, which had several special contents (Islam and the medical world). In the RPS, it was stated that the learning objectives of PAI in UB contained four (4) main points, namely (A) Spiritual Attitudes: Living and practicing the teachings of Islam as a lifestyle in an academic and/or professional context; (B) Social Attitudes: Developing behavior (honest, disciplined, responsible, caring, polite, environmentally friendly, mutual cooperation, peace-loving, responsive and pro-active); (C) Knowledge: Understanding, applying, analyzing, evaluating, and creating factual, conceptual, procedural, and metacognitive knowledge with humanity, nationality, state, and civilization insights related to various phenomena and events, and using procedural knowledge in the field of Islamic studies according to their talents and interests; (D) Skills: Processing, reasoning, creating, and presenting various things in a concrete and abstract realm independently; and act efficiently, effectively and creatively; and use it according to Islamic scientific principles and/or professionalism. This learning goal would be the same or will adapt to the RPS model made at the national level.

PAI Text Book at Universitas Brawijaya

The textbook for Islamic Education in UB consists of 12 (twelve) chapters, namely: (1) Understanding the Meaning of Religion; (2) Construction of the Understanding of Godliness in Islam; (3) Islamic instructions about the Universe; (4) Islamic views about humans; (5) Implementation of Faith & Piety in Modern Life; (6) Understanding and Application of Islamic Law; (7) Actualization of Morals in Muslim Life; (8) Civil Society & Religious Harmony; (9) Islamic views on culture; (10) Islamic views on science and technology and the arts; (11) Islamic views on economics, and; (12) Islamic views on politics.

Several things can be considered as representing the substance or spirit of the PAI UB textbook model in the sense that the extent of the textbook opens horizons, strengthens faith, sharpens reasoning, and encourages students to appreciate differences and reject religious radicalism. Some important things include: (1) how to understand the meaning of religion; (2) The teaching of monotheism, (3) Understanding of Islamic Law; (3) Civil Society and Religious Harmony; (4) Peace and Mercy Mission for All Nature; (5) Togetherness in the Plurality of Religion; and (6) Culture in Islam.

For example, when discussing "Understanding the Meaning of Religion" the PAI textbook in UB explains that religion is very important in human life. Thus, whether recognized or not, humans in fact really need religion. Humanity urgently needs religion, not only in primitive times when science had not yet developed, but also in modern times when science and technology have advanced. Religion is considered very important in human life, among others because religion is: (1) a moral source; (2) a set of instructions for truth; (3) a source of information about metaphysical problems; and (4) spiritual guidance for humans, both at times of joy and sorrow.

There are a number of interesting things when this textbook discusses religious understanding and characteristics. This book begins by calling on the traditions of Western thought, meaning the scholars, about understanding religion which is usually based on "religious behavior", or in other terms "historical religion" or religion practiced, not "ideal religion." The book seems to refute the Western tradition that in Islam religion must first be understood as "the sacred", which comes from God. Viewing religion merely from a sociological or anthropological perspective will reduce the understanding of religion. But, interestingly, the book later discusses the views of Western scholars such as Freud, Gustav Jung, Comte, Durkheim, Weber, Charles Darwin and EB Taylor about religious phenomena.

That is interesting for several reasons. First, the book was "aware" of the Comparative Religion study discourse, or what is now termed as the Study of Religions. This discipline always mentions the names of scholars above when discussing the notion of religion. The book writers' team already understood that the study of Islam in Higher Education must be more "scientific" or higher in degree than high schools (SMU), hence the discourse on Western scholars is important to put forward. Second, when discussing the characteristics of a religion, it can be seen that the book relies on the Western European Scholarly Study model or the New Order Muslim scholar model, which makes the "religious category" based on the majority religions or the big religions. When discussing the meaning of religion in the Al-Quran, this book does not discuss the views of Muslim *mufasirs*.

However, this textbook invites students to open their horizons and insights into the understanding of religion based on scientific studies of Western scholars. The views of Western scholars also stand out in the discussion of "Constructing the Understanding of God in Islam" and "Islamic Guidelines on the Universe", which are then compared to the verses of the Al-Quran and some views of Muslim scholars.

Another theme discussed in this textbook is about the harmony and plurality of religion. In the current era of globalization, religious people are faced with a series of new challenges that are not too different from those that have been experienced before. Plurality of religion is a real phenomenon that exists in life. Plurality is a natural law (*sunnatullah*), which is inevitable. It is the nature of life. Surah al-Hujurat verse 13, which illustrates the existence of plurality, is strong enough an indication of the spirit of plurality.

However, plurality does not merely show the reality of pluralism, but more than that, there needs to be active involvement in the reality of the plurality. We can find the plurality of religions everywhere. In certain societies, there is work in the office, in the shopping market, even in the college. A person is said to have an attitude of active involvement in plurality if they can interact positively in a pluralistic environment. In other words, understanding plurality of religion requires the religious adherents to not only recognize the existence and rights of other religions, but also to engage in efforts to understand differences and similarities in order to achieve harmony and togetherness.

In realizing harmony and togetherness in the plurality of religions, Surah Nahl verse 125 advocates the use of dialogue. During dialogue, a Muslim should avoid claiming to be someone who is on the right side but by showing evidence so that others can see the reality of the truth of Islam. Dialogue is intended to get to know each other and gain mutual knowledge about religion with dialogue partners. The

dialogue by itself will enrich the insights of both parties in order to find similarities that can be used as a basis for living in harmony in social life.

Harmony and togetherness coveted in Islam is not a false one, but it gives a sense of security to the soul of every human being. Therefore, the first step taken is to make foster it in every individual person, then in the smallest unit of the society, namely the family, then to the wider community, then to all nations in the world. Thus, harmony, togetherness and world peace can be created.

However, there are interesting findings that are different from the PAI textbook in Brawijaya University. Apparently, besides the "official" textbooks given to students, there are also textbooks taught by lecturers with very specific themes, here is one example.

One of the issues in the discourse on contemporary Islamic issues is LGBT (lesbian, gay, bisexual and transgender). LGBT issues are also discussed among UB lecturers and students. A PAI permanent lecturer named Mokhamad Rozikin M.Pd wrote a book entitled "LGBT in Fiqh Perspective" (2017). The book was given a Preface by the Dean of UB Medical Faculty, DR. dr. Sri Andarini, M.Kes. In her forewords, Andarini wrote that she welcomed the book by Rozikin, as a PAI lecturer at the Faculty of Medicine. Thus, the book then became one of the PAI teaching books in addition to the official textbook. But apparently, without the knowledge of his PAI lecturer colleagues, Rozikin also requires the book as a mandatory textbook for freshmen students of the Faculty of Cultural Sciences (FIB) of UB in classes A, B, and C. Based on the report of two FIB students whom we interviewed, The PAI UB's textbooks were only introduced to students; several key chapters such as on tauhid and Islamic law were discussed; but then the teaching process focused on LGBT books. After the mid-terms, students were required to read the LGBT book. Students were given mid-term test assignments to resume the book, then they were required to upload it on social media, which is of course a negative opinion about LGBT in terms of Islamic teachings.

The LGBT book consists of six (6) chapters: Introduction, *Liwath* (Homosexuality), *Sihaq* (Lesbianism), *Takhonnuts* (census) and *Tarojjul* (tomboy), Repentance from LGBT, and Closing. According to Rozikin, the definition of *liwath* is "the act of the Luth." "Al-liwath is named as such because the first who did it was the Luth." By quoting the Book of Al-Hawi Al-Kabir, al-Liwath is "a man having sex with men." In the Book of Mu'jam Lughati al-Fuqoha, it is stated that *liwath* is "one who does the act of the people of Luth, i.e., intercourse with men on his anus." Rozikin also quoted Imam Nafroni's Kitab Al-Fawakih Ad-Dawani, which states that *liwath* is "penetrating

hasyafah (the tip of a man's penis) on the anus of a man." So it is clear that *liwath* is not only romance between men (of the same kind) but also having intimate homosexual relations through sodomy.

Rozikin then quoted several verses of the Qur'an that narrated the actions of people of Prophet Luth as "something vile" (*fahisyah*) [Al-A'raf: 80] and *musrifun* (exceeding common sense) [Al-A'raf: 81). The act of *liwath* is absolutely forbidden. Its perpetrators will be cursed by God. Rozikin mentions some of the hadiths, among others "God cursed the people who did the act of the Luth" the prophet repeats this word up to three times. From 'Amri Ibn Abi' Amr the Prophet said "Cursed is the man who did the actions of the people of the Prophet Luth." From Ibn Abbas the Prophet said "Allah will not recognize a man who has sex with another man (homosexual) or a woman through their anus." Thus according to Rozikin, it is clear that act of *liwath* are vile, damned and has been agreed by scholars as a "great sin."

Then what about punishments for *liwath* perpetrator? Rozikin referred to the opinions of the scholars, including Imam Malik, Shafi'i, Ahmad and Al-Mawardi through his work *Al-Hawi Al-Kabir* and he agreed that *liwath* is included as a *hadd* that must be punished by being whipped or stoned. Although *liwath* is not considered as adultery, *liwath* is a very heavy sin which Allah condemns hence Allah inflicts a very painful punishment on the people of the prophet Luth by the way the lifting the city of Sodom, reversing it and destroying it, killing all of its people. Other opinions such as from Imam Abu Hanifah state that *liwath* does not need to be punished with *had* – *ta'zir* alone is enough. The reason is that all acts that cannot be called adultery are not obliged to be punished with *hadd*, including *istimta 'dunal jima'* (making out without actually performing intercourse).

Furthermore, according to Rozikin, a group of scholars argued that the perpetrators of *liwath* must be killed absolutely without considering whether or not the perpetrators were married or not. All must be killed, both the active *liwath* (who acts as a man) and the passive *liwath* (who acts as a woman). Rozikin referred to the works of Ibn Taymiyyah, Ibn Qayyim, Ibn Baz, Uthaimin, and As-Shon'ani. The scholars above were then quoted by Rozikin, in which their views were that *liwath* "must be killed" without mercy.

Rozikin then mentions some of the Prophet's hadith which state "Whoever does the actions of the people of Luth, kill them." "Kill all of the active and passive liwath," and other traditions. Rozikin also quoted the opinion of Al-Albani that the order to kill *liwath* perpetrators is an authentic sunnah. According to Rozikin, all the narrations

(hadiths and opinions of the scholars) that he presented, whether those who recommended absolute killing or which recommended the law of killing by stoning, all reinforced the idea that the person who commits *liwath* must be killed.

Rozikin, who took a bachelor and master degree in the field of Arabic language education did not analyze the various contexts about how those texts, the hadith and the opinions from ulama were produced at that time, how the context was, and how it should be understood in the current context. Is it still relevant to kill homosexuals? Do lesbians and pansies have to be whipped, stoned or driven from their homes? How do people become gay, lesbian or sissy? Do they still have the right to live? Many other contextual matters were not discussed by Rozikin. The textbook is entirely very normative.

When the researchers discussed the LGBT book with several lecturers including the board and former PPA administrators, they were very surprised that the book became the second textbook and every two students had to buy it. All other lecturer teams were never told that the book was a student reference book. Wafi and Rahman reiterated that according to the agreement of all the lecturers of PAI UB that their reference textbooks were only the one printed by UB Press chaired by Prof. Thohir Lut. The fact that Rozikin's LGBT books have been published by UB Press is known by the lecturer team, but they feel "cheated" after becoming aware that the book becomes the second mandatory book for students. Thus, this LGBT book is a 'deviation' from the regulation and agreement about 'mandatory textbook'.

Overall, reading the PAI UB textbooks raises some interesting conclusions. First, in general there are many aspects or materials in textbooks that encourage students to be open, respect pluralism and be tolerant towards others with different understandings/schools. This – as mentioned above – was confirmed by PAI lecturers on the grounds that UB is a public state-owned university and because in Islam itself there are indeed many different understandings and schools.

The spirit of inclusiveness, cosmopolitanism and tolerance is seen explicitly in PAI UB textbooks and becomes the vision of PAI lecturers. If there is a deviation from the textbook or there is an exclusive ideology, such as the intolerant *takfiri* ideology, anti-Indonesian Islam, it can be ascertained that it is not because of the book but because of the "lecturer" personally, and it does not represent the PPA Institution. But so far, there have not been found 'PAI lecturers' with exclusive ideology.

Secondly, there is absolutely no content in Islamic Education textbook that encourages students to become radical or terrorist. Radicals here are meant in

the sense of being involved in declaring other Muslims as infidels, advocating for Wahhabism or Islamism that promote exclusive Islamist ideology, or reject state ideology and advocate for the establishment Caliphate. The textbook contents, both explicitly and implicitly, do not contain the seeds of radicalism, let alone terrorism.

It is also important to note that almost all permanent PAI lecturers of adhere to Sunni Theological schools, which generally have moderate religious views and attitudes, except in the case of Rozikin's "LGBT Book." In general, the lecturers are alumni of IAIN/UIN, which already have a tradition of moderate study and practice of Islam.

Third, this research recommends to PPA that the textbook should be strengthened by classical Islamic scholarly discourses, whether the science of *kalam*, *tasawuf*, Islamic *siyasah*, or debate of the schools of *Fiqh*, which can actually open up student horizons, not only the wealth of intellectual treasures of Islam, but also inspire and influence them about the spirit of "openness" and "wealth of difference" in Islam. The textbook is the result of a process or reconstruction of the author's team that has been narrated in the current package of 'modern and popular contexts'. The depth of the material of Islamic scholarship is less sharp, or less pronounced.

Fourth, even though the PAI UB textbook already contains the spirit of inclusiveness, cosmopolitanism and tolerance, this research recommends that PPA should strengthen or sharpen itself in fighting intolerance, radicalism and terrorism.

Fifth, related to Rozikin's version of "LGBT book", this research recommends that PPA "evaluate" or "reconsider" the book as an alternative textbook considering that Indonesia is a democratic country, has a human rights law and upholds values of civic education, which means that all citizens have the right to life that is guaranteed by the constitution, has the right to be equal, and has the right to self-determination. Furthermore, UB itself is a public-owned Educational Institution. If the LGBT book continues to be taught, the students it produces would be those who sow hatred and hostility toward fellow citizens.

Conclusions

Based on the findings and analysis of the Islamic Education (PAI) textbook and how PAI teaching is carried out in 5 (five) public universities in 5 (five) different cities, the following can be concluded:

1. In general, Islamic Education in studied universities can be argued as moderate and open religious education. However, there are several lecturers, either those with permanent or non-permanent status, who offered different religious understanding and Islamic education teaching.

2. There is no standard of competence for Islamic Education lecturers in studied universities. This is due to the fact that Islamic Education subject is taught by lecturers from various departments and faculties. In terms of academic background and discipline, quite a few were competent but at the same time this research also finds several PAI lecturers who have no background and training in teaching Islamic Education.

3. There is a difference in the patterns and contents of Islamic Education learning in the five studied universities. One of the main reasons is rigid coordination and mechanism in one campus whereas in another campus a lecturer may be given autonomy and discretion in modifying and innovating the use of materials or textbooks, curriculum along with its syllabus, such as in Islamic Education Semester Learning Plan and Work Program (RPKPS). Therefore, there is no standardization and unification of Islamic Education materials that should be received by all students in Indonesian universities.

6. There is a varying religious pattern, either in Islamic Education textbook published by each department/faculty or in Islamic Education learning in university in accordance with the religious orientation and affiliation of individual lecturers who can be textualist-Islamist on one hand and moderate, contextualist or even liberal on the other hand.

Policy Recommendations

As a policy research, this research aims to offer what and how should PAI teaching be performed at university level in Indonesia. Ultimately, this research proposes several policy recommendations to the government and policy-makers:

1. Strengthen campus system and administration: the government needs to encourage campus leadership to manage PAI teaching system and administration in a more structured and transparent manner, including in terms of syllabus, materials delivered, as well as the methods that can be used; teaching system and mechanism need not to be uniformed, centralistic or autonomous, but everything must be deliberated and coordinated including in the aspect of lecturer monitoring and evaluation;

2. Support the development of lecturer's religious perspective: the government needs to provide more capacity building program for lecturers so they can increase their capacity and religious perspective to ensure that, for example, moderate Islam materials are not only used as mere slogan or discourse but can become a perspective that facilitate the development of balanced religious and national perspective.

3. Strengthen the mainstreaming of Islamic education textbooks that are in line with applicable curriculum; Islamic education textbooks in universities need not to be uniformed, but its structure, materials, and approaches must refer to the currently applicable curriculum that prioritizes a friendly, inclusive and tolerant religious teaching;

5. Formulate Islamic education curriculum and teaching module that have relevance with academic world and social life of students. Religion will only be relevant if it can solve basic and contemporary problems faced by society, especially students and young generation; materials and discussion topics should be provided using perspective which enables creativity, inclusivity and forward thinking on socio-religious problems faced by society, including students.

More specifically, based on the findings and analysis, this research recommends the Ministry of Research, Technology and Higher Education to focus on a number of things as follows:

1. Disseminate Textbook for General Course of Islamic Education published by the Ministry of Research, Technology and Higher Education so that there is a similarity in the learning material of Islamic Religious Education in Public Universities.
2. Conduct a workshop on the preparation of Islamic Education Semesterly Learning Plan and Programs (RPKPS) for all lecturers of Religious Education in Public Universities.
3. Increase moderate and inclusive materials about religion as well as dialogues with other religions/beliefs in the Islamic education curriculum.
4. Design a model of religious education in higher education as a dialogical process that can be used as the main reference of students in learning religion.
5. Establish competency standards for Islamic Education lecturers at Public Universities.

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**Fostering Tolerant Religious Education to
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