



Planting Seeds



In A Barren Land

Portraits of the Production System
of PAI (Islamic Education) Teachers
in Indonesia



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FOREWORD

Lately, the notion of intolerance and radicalism in the name of religion is growing rapidly among the younger generation. Some cases of radicalism involving the younger generation affirm the rampant flow of Islamism and radicalism in Indonesia. Several research conducted by PPIM UIN Syarif Hidayatullah (in 2016, 2017, 2018) and the Maarif Institute (in 2017) for example, reveal that the younger generation is an easy target for the spread of intolerant and radical ideas in educational institution environments. One indication of the strengthening of radicalism among young people is the fading of the spirit of diversity and tolerance towards different groups (both within the same religion and different religions), as well as towards groups that are, according to their beliefs, deemed heretical.

The widespread intolerance and radicalism in educational institutions have led us to think about the role of Religious Education teachers at schools. The teachers should have had an important role in spreading moderate religious teachings and - or at least - able to counteract the flow of Islamism. The opaque portraits of intolerance among students and Islamic Education (“Pendidikan Agama Islam” or PAI) teachers at schools specifically indicate that there are serious problems in the process of production and fostering of PAI teachers. These conditions raise a number of questions, such as: Where do intolerance views of PAI students and teachers come from? How immune are PAI teachers in dealing with the flow of Islamism?

Up to now, PAI programs have contributed considerably in producing PAI teachers for public schools. From around 600 PAI programs spread in various PTKIs (colleges of Islamic studies), we can imagine the number of PAI teachers produced and their contribution in educating and teaching Islam to the young generation. Challenges these teachers face only get tougher and tougher day by day. In the millennial era and where religious information and knowledge is available online, no longer are PAI teachers the only source of such knowledge. PAI teachers must be able to compete with other sources of knowledge on Islam, which are often better. In addition to having adequate religious knowledge and pedagogical abilities, they also must teach students to think critically so they can sort and select the right knowledge that is suitable for their age.

CISForm research in 19 PTKIs in eight regions in Indonesia found several weaknesses in PAI programs in producing PAI teachers; these shortcomings need to be addressed, such as in the new-students profiling and recruitment, curricula, lecturer competency, teaching and learning processes, and campus environment. All of these aspects contribute to the formulation of knowledge and religious attitudes of PAI students. It must be admitted that Indonesian Muslims are experiencing escalation in religion. This is also influenced by national and global politics. Not a few social observers are rather pessimistic about the direction of the change in Islamic views of Indonesian Muslims, and suspect that this change leads to a form of conservative-turn. Regarding this context, PAI teachers have a significant role to participate in shaping and directing Indonesian Islam.

Along with the rapid changes of Indonesian society, the PAI program becomes one of the hopes to counter the swift flow of Islamism in Indonesia, especially in the public school domain. At the central level of the Ministry of Religious Affairs, policies related to student profile and recruitment as well as lecturer recruitment need to be reorganized. At the PTKI and LPTK (Teacher Training Institutes) levels, several policies related to professional components in the curricula, teaching and learning processes, as well as the regulation of religious activities at campus environments also need to be reviewed. Some PTKIs have been aware of some of the weaknesses of the

PAI Program (and also other study programs) and have made some policies to improve students' language competence and Islamic knowledge through a variety of programs. In order to improve the competitiveness and resilience of the PAI students as prospective teachers, localities need to be accommodated and developed. In the future, PAI programs are expected not only to meet market demands, but will also become part of the state mechanism in mainstreaming the moderate Islam.

Finally, CISForm would like to extend our gratitude to the senior researchers of PPIM UIN Jakarta who have overseen this survey right from the designing of the instruments to the research completion. We would also show our highest appreciation to the CISForm team of researchers who have worked hard to devote their time, energy, and mind for almost six months to do this research: Dr. Muhammad Wildan (coordinator), Dr. Abdur Rozaki, Dr. Ahmad Muttaqin, Dr. Ahmad Salehudin, Dr. Alimatul Qibtiyah, Dr. Fatimah Hussein, Dr. Rachmad Hidayat, Dr. Sekar Ayu Aryani, and Dr. Sukiman. We also would like to thank the local Research Assistants (RA) who have helped and fought in data collection in the field: Ainun Jariah, S.Ag., M.A. (Makassar), Asep Ediana Latip, M.Pd. (Jakarta-Banten), Faisal Zaini Dahlan, M.Ag. (Padang), Mariatul Asiah, M.A. (Banjarmasin), Dr. Muh. Fajar Shodiq (Surakarta), Nur Aini Farida, S.Pd.I., M.Pd. (Yogyakarta), Dr. Safari (Lampung), Yuanda Kusuma, M.Ag. (Malang), Zusiana Elly Triantini, M.S.I. (Mataram), and Muryana, M. Hum. (RA coordinator). Our gratitude also goes to the members of the Administration Team for their assistance to make the program run smoothly: Saptoni, Nurul Ari Suryani, Fitria Heni Sa'adah, and Thiyas Tono Taufiq, M.Ag. This research is the result of all their hard work. Hopefully, the result of this study can contribute significantly to the understanding of the PAI system with its various dynamics, including the challenges of diversity in Indonesia today.

Yogyakarta, 31 January 2019

Director of CISForm

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1

INTRODUCTION

Radicalism and extremism still pose a serious threat to Indonesia. This threat is clearly visible through the development of intolerance and radicalism in various circles in Indonesia, especially among the younger generation. Some studies found that symptoms of intolerance and radicalism also developed in school domains, especially high school and universities. The development of intolerance and radicalism is in line with the increasing spirit of religiosity of Indonesian Muslims and the rise of global *Salafism*. In the case of Indonesia, this condition is also exacerbated by the poor democracy, equitable development, and law enforcement. The *Mako Brimob* case (May 2018) in Jakarta, suicide bombings in several churches in Surabaya (May 2018), and a number of young people who declare a *jihad* or migrate to Syria are forms of radicalism that are real and cannot be underestimated.

Background

The younger generation is a group that is the most vulnerable to the influence of extremism and radicalism. A number of studies have revealed important findings regarding the potential of radicalism and extremism among the younger generation. Research conducted by the Center for the Study of Islam and Community (PPIM) of Syarif Hidayatullah State Islamic University in Jakarta (2017, 2018) showed that young people were the main target of the spread of radicalism through

educational institutions. PPIM (2017) research results on lecturers and students in 34 provinces in Indonesia showed a high potential for intolerance and radicalism. Regarding intolerance, the study showed that 49% of students disagreed if the government must protect adherents who were considered heretical (Shia and Ahmadiyah), and 86.5% of students agreed if the government prohibited the existence of groups deemed to deviate from the teachings of Islam. Regarding the issue of radicalism, PPIM's research also showed that 37.71% of students and college students, and 17.7% of teachers and lecturers agreed that jihad meant war against non-Muslims; 26.35% of students and college students, and 6.83% of teachers and lecturers agreed that suicide bombings were included as jihad; and 34.43% of students and college students, and 18.63% of teachers and lecturers agreed that apostates could be killed.

PPIM research (2016) found that many Islamic Education (henceforth: PAI) teachers at the primary and secondary education levels tended to have exclusive point of views and were intolerant towards other groups (both Islam and non-Islam) whose point of views were considered different from theirs. In addition, PPIM's research on PAI teaching books conducted in Jombang, Bandung, Depok, and Jakarta found a number of Islamic teaching books in schools containing intolerance, even teaching violence. Some sensitive concepts such as infidels, polytheists, and caliphate were also left without deep explanation. Moreover, in some textbooks, there were some contents which were not sufficiently accommodating the understanding of some different point of views in Islam, such as the affirmation of the implementation of Sharia which required caliphate and democracy as *shirk* (practicing polytheism, thus sinful). Furthermore, the latest PPIM research (2018) showed that teachers in Indonesia ranging from kindergarten to senior high school had a high level of intolerant and radical opinions, namely 50% (intolerant opinion) and 46.09% (radical opinion). Whereas, when it was seen from the aspect of interaction and action, although the percentage was smaller than opinion, the results remained worrying; namely as many as 37.77% of teachers were intolerant and 41.26% were radical.

MAARIF Institute research (2017) saw that schools as

educational institutions that had a strategic position in shaping the nation's characters were vulnerable to religious radicalization. Studies conducted on a number of Intra-School Student Organization (OSIS) policies in six cities in Indonesia found that Islamic Spirituality Extracurricular Organization (ROHIS) became a door to radical point of views in high schools (both private and public schools). The study also viewed various weaknesses faced by schools, including the infiltration of extracurricular radical-style organizations, the role of teachers in the teaching and learning process, and the policies and roles of school (school principal, teachers, student council administrators, and school committees) that were weak in preventing the entrance of religious radicalism.

Research conducted by PPIM (2017, 2018) and the Maarif Institute (2017) discovered a link between the role of teachers and the proliferation of intolerance and radicalism among students, as well as the weak role of schools in confronting and combating radicalism in schools. In addition, PPIM research (2017) also discovered that PAI teachers and textbooks played a role in shaping young people's views on intolerance and radicalism. Almost 49% of the contents of the books studied urged young people not to associate with followers of other religions.

Research Focus and Hypothesis

Ideally, a school is a place to sow moderate religious values and state ideology (nationality). Some of the data above indicate problems at the upstream level, namely the inability of teachers, especially PAI teachers, as educators in secondary schools to sow the values of moderate Islam and national ideology. The research above also confirms that teachers actually have a religious understanding that tends to be exclusive or even intolerant. Even though PAI teachers are not the only source of Islamic learning in schools, they have the most opportunities in coloring religious values in school environment. On the other hand, junior/senior high school students belong to the millennial generation (gen Z) who access social media the most, thus at the same time they are also the most vulnerable entities to be exposed to Islamism or radicalism.

Based on the data and assumptions above, this study aims to further examine the education systems that produce PAI teachers, namely the mechanism of education and teaching of these teachers in both public and private Religious Studies Colleges in Indonesia (PTKI). Therefore, more in-depth research was carried out to determine the educational process of Islamic religious education teachers, starting from the policy related to the implementation of PAI study programs, curriculum and syllabus, competencies and religious attitudes of the lecturers, competencies and religious attitudes of the students, the teaching and learning process (KBM), to the educational environment that influences the religious understanding of students such as extracurricular activities such as *halaqah*, Islamic studies, informal recitation, *pesantren*, etc.

Based on the previous research data, this research hypothesizes that so far PAI study programs in PTKI have not been able to form PAI teacher candidates with sufficient religious capacity to teach religious lessons in junior/senior high schools. This is influenced by various factors ranging from the realm of policy, input of prospective students, the process of education, human resources, to the campus environment. For this reason, this study seeks to answer the following questions:

- 1) What is the production system of PAI teachers like?
- 2) How competent are prospective PAI teachers?
- 3) What are the religious views and attitudes of PAI students, especially related to issues of intolerance and radicalism?

Research Purposes

- 1) Exploring, identifying, and analyzing systemic and non-systemic elements in PTKI which contribute to the incompetencies of the PAI Study Program graduates in PTKI.
- 2) Identifying the views and religious attitudes of PAI students, especially related to issues of intolerance, radicalism, and extremism.
- 3) Identifying external sources or elements that contribute to the formation of the capacity and religious attitudes of the PAI students/prospective teacher.

Theoretical Framework

An educational institution is an important part of the state mechanism where ideology and power are at stake. In the education system, school teachers become intermediary actors who bridge the process of transforming consciousness between state ideologies and students at school. In conducting the education process, the teacher refers to the curriculum as an embodiment of ideology and the interests of other countries. The country's message in giving birth to the characters and figures of the generation that the country intends to produce is included in the school education curriculum. Through the school curriculum, according to Paulo Friere, the state or government can become the dominant order. Teachers and curriculum become part of the representation of the state at school.

But in the midst of the process of developing political democracy, liberalizing education, and the development of information technology in Indonesia, the role of the state as the dominant order is now experiencing fragmentation. Teachers at schools no longer reflect the state representation. In fact, not a few schools become the media for disseminating the ideology of religious social movements (Hefner, 2009). In this context, the role of religious education teachers is not only as an intermediary between state and religion, but also must carry the values of modernity (Jackson, 2004). The challenge of education in today's plural era is far more difficult because the younger generation has challenges in ethnic, national, and trans-national identity. The results of the research of the Maarif Institute (2017) explained the cultural influence of local communities with the dynamics of education in schools. The figure of the teacher was more reflective of the representation of the religious characters from the social base in his/her environment. Why teachers at present, including those from the State Civil Apparatus (ASN), are heavily involved in promoting the values of intolerance, exclusivism, and even religious radicalism can be explained in this context.

Teachers and the socio-religious environment of the community reflect the new dialectics in the process of forming the knowledge and the religious awareness of the students at school. In this context, the teachers have strong legitimacy from

the school environment in playing their ideological knowledge, although it must contradict the state ideology in building projections of the religious awareness of students. The state is increasingly losing control towards the ideology of the teachers at schools when the privatization of education is increasingly massive and the reading material at schools are no longer single in reference to the national curriculum. Both teachers and students are now increasingly adaptive with learning models through online information technology, making the access to information resources for teachers and students become wider and faster.

In his discussion related to the problem of religious education in plural societies, Barnes (2014) found that the failure of conventional religious education which emphasized on the claim of identity and religious truth was precisely located in the disconnection between religious education and moral education. According to Barnes (2014), religious education for plural societies should be oriented towards moral education, specifically aimed at responding to contemporary moral issues in society. Religious education has a substantial role in the development of students' moral awareness because religion can provide an alternative moral framework for the value of secularism and a form of procedural morality that dominates modern culture and public life. Furthermore, Barnes (2014) emphasized that contemporary religious education should also be fully involved in responding to various issues of intolerance and prejudice based on religion. Every religion, including Islam, has sources and references in its scriptures and history to support freedom and respect for differences in beliefs and opposition to intolerance and prejudice based on religion.

On the other hand, educational institutions can be part of the institutionalization and reproduction of social, political, and cultural issues. Schools; through curriculum, pedagogical, and teaching and learning activities in classrooms; play an important role in maintaining and strengthening social, political, and cultural issues (Apple 1979). Educational institutions can operate in carrying out cultural functions and the realization of ideologies that maintain and support the ongoing structural relations. This is because, according to Apple (1979), educational institutions stand in their relationship with other institutions

that are more influential. These institutions in many contexts accumulate structural and cultural inequalities. This means that the existence of a system in an institution providing education cannot be separated from a variety of dynamics and cultural, political and social atmospheres outside the system, especially related to issues involving the more influential institutions, such as religious affairs and state institutions.

Education is not only concerned with educational issues, but also ideology and politics (Apple, 2004). In the context of Indonesia, educational institutions become part of a system that plays a major role in disseminating the ideology of power (nationality). Furthermore, educational institutions are expected to be able to transmit the values of Pancasila and moderate Islam to their students. Thus, schools become part of the government's structural system in disseminating moderate Islamic values as adopted by the state.

According to Chisholm (1994) cultural competence cannot be obtained in a vacuum academic space. Cultural competence develops through a combination of knowledge, direct cross-cultural experience, plus reflection on these experiences. Therefore, the university environment that appreciates and promotes respect for cultural differences is fundamental to the growth of cultural competency among the relevant university community.

With the above theoretical perspective, this study will look at the extent to which PAI Study Programs in PTKIs are able to become part of the state ideology strengthening institutions and spread the seeds of moderate religious views. This research also explores the extent to which the curriculum, methods, learning process in PAI Study Programs and campus environment are able to produce religious education teachers who are oriented to moral education in a multicultural society. In general, this research seeks to see the resilience of PAI Study Programs in counteracting the challenges of the current Islamism, especially intolerance and radicalism which are currently engulfing Indonesia.

Parameter of Islamism

It is not easy to get the right definition for the term Islamism. The more often the term Islamism is used by observers and scholars, the more variants of its definition. However, in

general the term Islamism appears as a substitute for the term fundamentalism and the term political Islam which tend to be stigmatized. In general, Olivier Roy (2004) defines Islamism as a new name for modern Islamic politics that wants to create an Islamic society (ummah), not only by imposing Sharia (Islamic Law), but also by building an Islamic state through political actions. Slightly different, Mohammad M. Hafez (2003) defines Islamism as a Muslim movement that feels obliged to act based on the belief that Islam is social and political activism, whether to build an Islamic state, revive a religious spirit, or to create unity for Muslims. Finally, Bassam Tibi (2012) explains that Islamism is a movement that has a vision of a world order based on politicized religion and is committed to use violence. Tibi further limits Islamism in six categories: 1) Purification of Islam, 2) Formalization of Islamic Sharia (Law), 3) Anti-democracy, 4) Anti-other religions, 5) Anti-Westernism, and 6) Use of violence.

The rise of the Islamism phenomena in PTKIs, especially the PAI Study Program will be seen with the parameters of Islamism above. Using the six parameters of Bassam Tibi Islamism, the level of Islamism in PTKIs will be analyzed, whether it belongs to very high, high, low, or very low levels. It is important to understand that not all parameters of Islamism can be categorized as radical. At the lowest level, Islamism may be more accurately called conservative and at the highest level (using violence) it may be called radicalism or terrorism. The spirit of religion by using the veil, for example, cannot be regarded as a phenomenon of radicalism, but only conservatism.

Research Methodology

This study took samples from 19 PTKIs (colleges of Islamic studies) located in 8 regions. The selection of research locations was purposively based on several considerations, namely to include: 1) Big cities with large PTKIs that have produced many PAI graduates; 2) Cities adjacent to areas vulnerable to radicalism; and 3) Selected institutions adjacent to private institutions.

Region	State PTKI	Private PTKI
Padang	UIN Imam Bonjol Padang	STAI Pengembangan Ilmu Al-Quran Padang
Lampung	UIN Raden Intan Lampung	Universitas Muhammadiyah Lampung
Jakarta-Banten	UIN Syarif Hidayatullah Jakarta	Universitas Muhammadiyah Jakarta
	UIN Sultan Maulana Hasanuddin Banten	Institut Ilmu Al-Quran (IIQ) Jakarta (Quantitative survey)
Yogyakarta-Solo	UIN Sunan Kalijaga Yogyakarta	Universitas Muhammadiyah Yogyakarta
		Institut Islam Mambaul Ulum Surakarta
Malang	UIN Maulana Malik Ibrahim Malang	Universitas Islam Malang (NISMA)
Makassar	UIN Alauddin Makassar	Universitas Muslim Indonesia (UMI) Makassar
Banjarmasin	UIN Antasari Banjarmasin	IAI Darussalam Martapura
Lombok	UIN Mataram	IAI Nurul Hakim Mataram

Table 1.1: List of Research Locations

This study applied mixed methods (quantitative and qualitative) which consisted of several activities. First, reviewing documents which included policies, syllabus, curriculum, textbooks, and Semester Learning Plans (RPS). Second, the survey was conducted on 169 lecturer respondents and 981 students. Lecturer respondents, as much as possible, were selected based on gender proportionality, seniority, and teachers of Islamic studies. While student respondents were selected based on the final semester level (V and VII), balanced between activist and non-activist extracurricular activities at campus, and as much as possible based on gender proportionality. Third, semi-structured interviews were conducted to 119 lecturers, and FGDs were conducted to 188 students (including Arabic written

tests). Finally, observations were conducted in both classes and religious activities in campus environments.

The results of the research data were organized and analyzed by focusing on several points related to the research objectives as follows:

- 1) Input and recruitment of PAI Study Program students. It is important to see where and how prospective students enter the PAI Study Program.
- 2) PAI Study Program Curriculum. This section examines the composition of professional (Islamic), pedagogical, and supporting subjects and the extent to which the curriculum accommodates contemporary issues and critical thinking.
- 3) Language competence and religious attitudes of PAI Study Program lecturers. This section identifies the capacity of lecturers in PAI Study Programs, specifically related to the problem of Arabic language competence and religious attitudes that contribute to the incompetence and exclusive attitudes of lecturers.
- 4) Language competence and religious attitudes of PAI Study Program students. This domain identifies and explores the extent to which the capacity of PAI Study Program students, especially Arabic language skills and religious attitudes, contributes to the incompetence and intolerance attitudes of students.
- 5) Religious conditions and activities in campus environment. This section identifies non-systematic elements in universities that contribute to the religious attitudes of lecturers and students in PTKI.
- 6) Online media as a source of learning. This section identifies the extent to which students depend on online media, including social media, in learning religion.

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2

THE PRODUCTION SYSTEM OF PAI (ISLAMIC EDUCATION) TEACHERS AND RELIGIOUS CHALLENGES IN INDONESIA

Muhammad Wildan

Introduction

In an era of increasingly broad information disclosure and when religious plurality becomes a necessity, Islamic education faces increasingly severe challenges. Ideally, educational institutions are formal institutions that are not only able to transfer knowledge, but also shape the characters of students and instill state ideology. In the millennial era like this, the challenges of educational institutions are relatively heavier because students' sources of knowledge do not only come from teachers, but also from the environments, including the internet. The challenge of an educator, especially a religious education teacher, also becomes much heavier because he/she not only has to transfer knowledge but also instill character values. This book seeks to see to what extent the Islamic Education (or PAI) Study Program in PTKIs (colleges of Islamic studies) can form prospective PAI teachers who have a strong religious capacity so that they can face these challenges.

Indonesian Islam is currently experiencing a significant increase (revivalism). However, it cannot be denied that the increasing spirit of Indonesian Islam also leads to religious literalism and even partly to intolerance and radicalism. On the one hand, the religiosity spirit of Indonesian Muslims has experienced a significant escalation in this reformation era with the emergence of various public Islamic phenomena such as increasingly good and beautiful mosques, massive use

and sale of hijab, to the spread of recitation forums at various levels of society. On the other hand, Indonesian Islam was also marked by the emergence of Islamic populism such as the 411-212 movement, the development of the *salafi-wahabism* movement, the widespread use of veils and ankle-length pants, until the emergence of supporters of the Caliphate movement and the spread of radicalism and extremism. In a broader spectrum, from literalism to radicalism or even terrorism are often referred to as Islamism.

Lately, the phenomena of Islamism have not only emerged and developed in educational institutions known as hard-liners, but also in public schools. In this context, the role of the teacher of religious education (Islam) is questioned because he/she should be able to teach moderate Islam to his/her students. One assumption built from this phenomenon is that PAI Study Programs in PTKIs have not been able to produce religious education teachers who have sufficient religious (Islamic) capacity to teach Islam at schools. This book which is the result of some research studies will capture the extent to which the capability of PAI Study Programs to produce teacher candidates who have sufficient capacity, not only to teach Islam normatively but also to face *vis-a-vis* the challenges of contemporary modernity and religious diversity.

Profile of Research Respondents

In this study that uses a combined method (qualitative and quantitative), the PTKI samples were chosen purposely, i.e. 19 PTKIs in 8 regions. Of the 169 lecturer respondents, 117 were male (69.2%) and 51 were female (30.2%). From the aspect of lecturer education, 86 lecturers held Master's degrees (50.9%), 81 held doctorate degrees (47.9%), and 2 lecturers (1.2%) did not answer. In terms of age, of all the respondents of this study, 73 lecturers aged over 45 years old (43.2%), 69 lecturers aged between 30-45 years old (40.8%), and only 17 lecturers aged under 30 years old (10, 1%).

For student respondents, from 981 students there were 389 male students (39.7%) and 591 female students (60.2%). As a millennial generation, student respondents were active users of several social media, including the most active ones were

Facebook (60.6%), and Instagram (32.8%). It is interesting to add that the Ustadz who became the students' idols were respectively 1) Ustadz Abdul Somad, 2) Ustadz Adi Hidayat, 3) Ustadz Hanan Attaki, 4) Ustadz Habib Rizieq Shibab, and 5) Ustadz Quraish Shihab.

The results of the research on the system of production of PAI teachers, which cover several aspects, will be presented below. The aspects here cover admissions, enrollment, curricula, lecturer competence, student competence, campus environment, and online media.

The Production System of PAI Teachers

Student Admissions and Enrollment in PAI Study Programs

Of most interesting aspects to highlight from the production system of PAI teachers are student admissions, enrollment, and motivation in registering at PAI Study Programs. First of all, data from the survey showed that 323 PAI students (32.9%) came from general Senior High Schools or vocational Senior High Schools. This is interesting because about 3 out of 10 students could be safely assumed to possess insufficient religious knowledge-base compared to graduates of Aliyah Madrasas (Islamic Senior High Schools) or Boarding-Based Islamic Senior High Schools. Secondly, the survey also showed that 52.2% of PAI students registered at LPTK through the so-called Mandiri (or independent) selection process, 21.4% through SPAN-PTKIN, and 17.4% through UM-PTKIN. Especially for PMB at PTKIN (whose majority of students enrolled at PTKIS through the independent selection process), 43.5% were registered through SPAN-PTKIN, 32% through UM-PTKIN, and 21.6% through the Mandiri selection process. New Student Registration (PMB) through SPAN-PTKIN selection process, which "only" assesses students' report cards and results of their National Examination (UN), has given more opportunities to prospective college students from general Senior High Schools/ Vocational Senior High Schools, who have relatively higher UN grades; thus the system has shown little preference to graduates of MA (Aliyah Madrasas) and Islamic Senior High School/Boarding-Based Islamic Senior High School, who may have sufficient religious knowledge.

Third, it is interesting to learn that 299 students (30.5%) expressed their motivation in enrolling at PAI Study Programs to study preaching and worship. This proves a strong correlation between school origin and motivation to register at the PAI Study Program. Most of them were encouraged by their religious mentors when they were active in Islamic Spirituality Extracurricular Organizations (Rohis) in high schools/vocational schools.

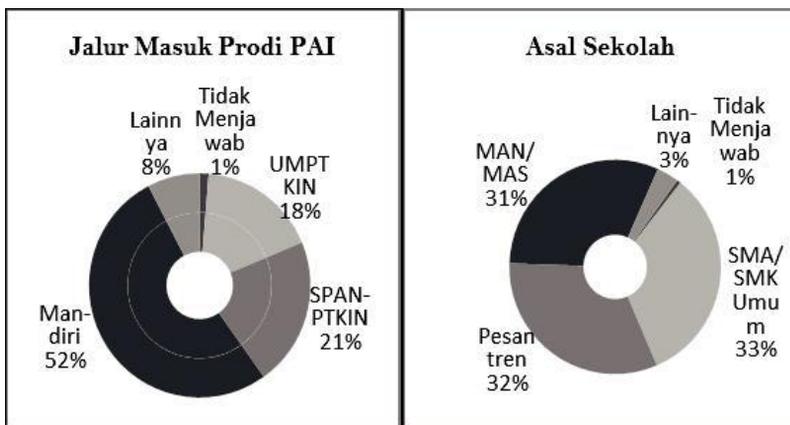


Figure 2.1: School Origin & Recruitment

Philosophy and Curriculum of PAI Study Programs

Based on a review of the PAI Study Program documents, there are several interesting aspects to analyze, especially on those related to the normative and conceptual domains. Although some PTKIs have relatively good visions and missions, some PTKIs have visions and missions that are too normative and less operational. Some of the visions and missions of the PTKIs are relatively similar to each other, so these visions and missions do not display the distinctiveness of each PTKI or each region, or could display a PTKI or a region's interesting features.

In the domain of curriculum, there are some interesting things to discuss. In general, the PAI curriculum content is divided into 3 competencies: 1) professional, 2) pedagogical, and 3) support. Students as candidates of PAI teachers are expected to have professional abilities as PAI teachers and also as pedagogical teachers. Based on the institutional document

reviews, the PAI curriculum in LPTK has several weaknesses. First, in general, the percentage of professional (Islamic) courses in the curriculum in some of the LPTKs under study is not more than 30%. In contrast, the composition of pedagogical courses averages around 45%. This percentage clearly indicates that professional competence is lower (less) than pedagogical competence. Second, the PAI Study Program curriculum contains a lot of pedagogical “technical matters” subjects, and lacks mastery of deeper scientific substance. Al-Quran-Hadith subjects, for example, are distinguished for SD/MI, Al-Quran-Hadith for SMP/MTs, and Al-Quran-Hadith for MA/SMA/SMK. So far, the courses developed in the PAI Study Program are more oriented towards fulfilling the needs of elementary to high school teachers, and there are only a few courses that critically respond to contextual and religious issues.

Arabic Language Competence and Religious Views of PAI Lecturers

Ideally, lecturers in the PAI study program have adequate Arabic language competence. With good language competence, they can access primary religious learning resources and are not dependent on less reliable sources such as the internet or social media. Regarding Arabic language competence and religious views, CISForm's research found several interesting things. First, 49% of PAI lecturers have low ability to speak Arabic and 36.0% of PAI lecturers have low ability to read Arabic texts.

Based on the parameters of Islamism by Bassam Tibi, a survey of religious understanding of lecturers received quite interesting results. First, lecturers' acceptance of democracy is high (88.7%) and perceptions of violence are also low (3.0%). When viewed in each question, there are 14.2% of PAI Study Program lecturers who agree that Islam can only stand up through an Islamic state (*khilafah*) and 16.6% agree that in defending religion it is permissible to use violence. Second, the survey noted that the level of lecturer Islamism was relatively high in several parameters, namely the formalization of Islamic Sharia (31.4%), anti-other religions (36.1%), and anti-Westernism (40.3%). In addition, the interview also showed

some interesting data, for example that there were lecturers who did not agree with the veil being banned on campus, or that

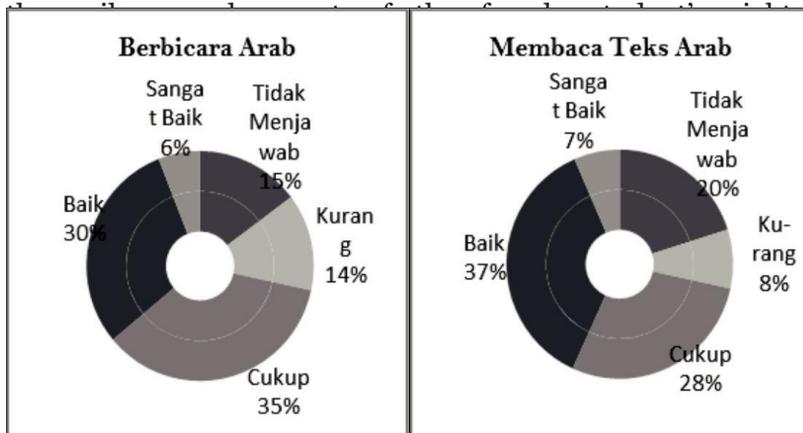


Figure 2.2: Arabic Language Competence of Lecturers

CATEGORY	NO ANSWER	VERY HIGH	HIGH	LOW	VERY LOW
Purification	0%	3.6%	2.4%	66.9%	27.2%
Formalization of Islamic Shari'a	1.2%	3.0%	28.4%	49.7%	17.8%
Anti-Democracy	1.2%	0%	10.1%	69.2%	19.5%
Anti-Other Religions	0.6%	7.1%	29%	40.8%	22.5%
Anti-Westernsm	0.6%	16%	24.3%	52.1%	7.1%
Violence	1.2%	0.6%	2.4%	23.1%	71.8%

Figure 2.3: Islamism Potential of Lecturers (N=169)

Arabic Language Competence and Religious Views of PAI Students

Although this phenomenon is also possible in other study programs or faculties, Arabic language competence of PAI Study Program students is not encouraging. First, based on the survey, 867 students (88.4%) had low capacity to speak Arabic. Second, a written test given to 188 students (FGD participants) to test their ability to give *harakat* (vowel marks) and translate Arabic texts showed that 116 students had low Arabic language competence (61.7%).

Regarding the parameters of Islamism, the survey of students' religious understanding is quite surprising. First, student perceptions of violence in the name of religion were relatively low (7.7%). Data in the questions about Pancasila showed that 89.2% of students agreed that Pancasila did not conflict with religious values. Second, however, the survey noted that the level of student Islamism was high in several parameters, namely the formalization of Islamic law (44.7%), anti-democracy (45.5%), anti-other religions (42.9%), and anti-Westernism (67.6%). It is also interesting to see from each question, for example, there were 47.1% of PAI Study Program students who agreed that Islam can only be upright with an Islamic state (khilafah), and 75.9% agreed that the downturn in Islam was partly from the Western scenario.

CATEGORY	NO ANSWER	VERY HIGH	HIGH	LOW	VERY LOW
Purification	1.1%	8.8%	20.7%	62.5%	6.8%
Formalization of Islamic Shari'a	0.3%	5.0%	39.7%	48.7%	6.2%
Anti-Democracy	0.2%	5.1%	40.4%	51.9%	2.2%
Anti-Other Religions	0.2%	4.9%	38.0%	43.3%	13.5%
Anti-Westernism	1.5%	27.9%	39.7%	28.7%	2.0%
Violence	0.1%	2.0%	5.7%	32.4%	59.7%

Figure 2.4: Islamism Potential of Students (N=981)

Student's religious understanding above was also confirmed in the FGD that showed that the flow of Islamism had penetrated the students. In the FGDs in several PTKIs, there were several thoughts, for example, that the idea of *Islam Nusantara* (Indonesian Islamic Model) was considered to damage Islam from within, that democracy was considered to have weakened the Islamic Sharia because democracy was a human creation, that the West had a bad agenda towards Islam, and others.

Learning Process and Campus Environment

In teaching and learning activities (KBM), PTKI generally organizes andragogy learning (adult learning). In the context of

teaching and learning in PAI study programs, lecturer creativity is needed so that students have adequate religious and pedagogical professional knowledge, including integrating actual themes. A survey given to students gets interesting things in KBM. First, students agreed that lecturers had discussed materials about tolerance in lectures (96%) and the dangers of extremism in religion (76.7%). However, the study also found that the teaching and learning process lacked teaching materials and lecture methods that led to critical thinking. In some PTKIs, students actually did not learn the KBM process democratically. Second, the research also found that in some PTKIs lecturers taught the subjects which were not in accordance with their capacity (mismatch). Although this does not appear to be very significant and is likely to occur in other study programs, this clearly influences the professionalism of the implementation of PAI study programs, especially if the subjects concern Islamic teachings.

Third, the campus environment also has a large influence on the formation of personality and religious understanding of students. According to the observations in several PTKIs that are the subjects of this research, several extra-campus activities had an influence on students' understanding and religious attitudes, for example the Campus *Da'wah* (Preaching) Institution (LDK), *halaqah-halaqah (liqa')*, *pesantren*. Some LDKs carried the *salafi-wahabi* ideology, and some even became intra-campus student activity units. This is also exacerbated by the fact that some PTKIs had not been aware of the dangers of intolerance and radicalism and tended to allow and ignore religious activities that led to conservatism and literalism.

Online Media as a Learning Resource to Study Religion

Finally, as a millennial generation, student dependence on the internet and social media is relatively high. The survey found that 52.8% of students more often sought religious knowledge on the internet and 58.8% more often asked religious issues on social media groups. This students' access to online media also has the potential to become an entrance to religious understanding and ideology which are intolerant and radical.

In line with the above phenomenon, Ustadz idol according to students is also mostly Ustadz who became the students' idols

were mostly those who appeared in many online media. The five favorite Ustadz according to students respectively were Ustadz Abdus Somad, Ustadz Adi Hidayat, Ustadz Hanan Attaki, Ustadz Habib Rizieq Syihab, and Ustadz Quraish Shihab. This phenomenon also implies that students' access to online media is very influential on religious understanding.

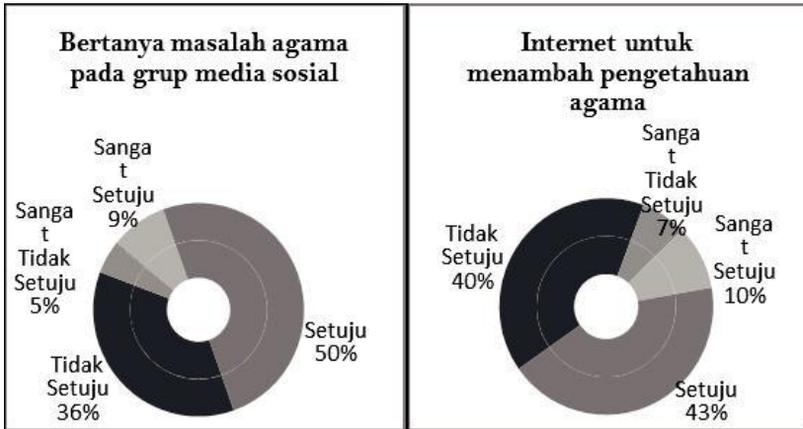


Figure 2.5: Online Media Online for Students

Indication of Islamism at PTKI?

The current of Islamism that has grown along with the rise of Islamic revivalism in Indonesia has not yet been fully realized and has been responded wisely by PTKIs, especially the PAI Study Programs. PAI study programs as producers of PAI teachers at schools are seen as having considerable opportunities in sowing moderate Islam and preventing the flow of Islamism. The results of CISForm's research in the previous sub-chapter proved that the flow of Islamism had not been fully realized by PTKIs in Indonesia, especially in the private PTKIs.

From qualitative data, it is also interesting to highlight that the phenomena of Islamism is rather prominent in several regions such as Padang, Lampung, Makassar, and NTB. Of several PTKIs in these cities, the interesting phenomena of Islamism were found, such as the increasing number of veiled students and active extra-campus religious activities. Although the veil phenomenon cannot immediately be categorized as a form of radicalism, in the spectrum of Islamism, veil usage is

the initial category of Islamism, namely puritanism. If reviewed and understood from the perspective of radicalism, the majority of women involved in radicalism or terrorist wives wear veils. However, the survey also showed interesting facts to highlight that some female students wore veils before they studied at PTKI, and veils also did not tend to make their religious understanding exclusive. Apart from being practical and fashionable, many of these female students remained as active as other young students. Therefore, this study tends to conclude that the veil phenomenon develops at PTKI campus as a process of religious understanding which tends to lead to conservatism. It becomes the responsibility of PTKIs and lecturers to make these veil-worn students have a more moderate understanding.

Another interesting aspect in this study is that the phenomena of Islamism were higher in private PTKIs than in state PTKIs. From various parameters of Islamism, especially at the student level, it is clear that more students agreed with the formalization of Islamic law, anti-democracy, anti-other religions, and agreed to use violence in the name of religion. The high phenomena of Islamism in private PTKIs can be due to several factors. First, in terms of student input in private PTKIs in which there is almost no selection or almost all applicants are accepted. This allows the entry of prospective students who do not have strong religious knowledge. Second, the religious understanding of students in private PTKIs is also strongly influenced by their environmental activities or their campus environment activities. In general, it can be said that many private PTKIs do not have adequate facilities for student activities. Therefore, besides lectures, students tend to do activities outside campus. Third, the religious moderation program of the Ministry of Religious Affairs has not yet reached many private PTKIs. Finally, the religious ideology of students at private PTKI is still largely influenced by the ideology of the foundation or campus environment.

Finally, people who have strong cultural traditions tend to be more resistant to exposure to intolerant and radical notions. In some PTKIs that are thick with *pesantren* traditions, student ties with *pesantren* and *kiai* become thicker so that they do not have many interactions with conservative-radical ideology.

Therefore, strengthening cultural traditions can be an alternative to counteract the increasingly rapid flow of Islamism.

Best Practices in LPTK

In general, some PTKIs have realized the challenges of global Islamism and the limitations of PAI Study Program alumni. Various phenomena of intolerance and radicalism have come to the attention of various national stakeholders, including various educational institutions at both PTKI and LPTK levels. The challenge of Islamism in the world of education also haunts almost all educational levels and programs. The development of this intolerance and radicalism views at these schools is what drives research in the upstream level of religious education teacher education. This research is expected to play a role in reducing the potential of radicalism at school level or among the younger generation in general.

Actually, various stakeholders of PTKI have understood the limitations of PAI Study Program students and students at PTKI in general. Therefore, some policies have been made by several PTKIs to improve the quality of teaching and learning process, as well as the Arabic competence and religious understanding of students. To improve the quality of KBM, some PAI Study Programs at PTKI include contemporary courses in their curricula such as multiculturalism and tolerance, direct campus LDKs to become more moderate Islamic movements, and others.

Regarding the capacity building program for students in Arabic and religious understanding, some of the best practices in some PTKIs include 1) *pesantren* program (*ma'had*) for students ranging from several months to one year, 2) additional Arabic programs (*Qira'atul Kutub*), 3) bilingual class program (excellence class), 4) memorization of *juz* 30 of Al-Quran, 5) strengthening students' character through Socialization of Learning (*sospem*) program, Transformation and Character Development Period of new students (Master Maba), 6) improvement of Reading and Writing Al-Quran (BTQ), or 7) comprehensive examinations on reading the yellow book before graduation.

Related to the widespread use of veils, PTKI responded in various ways. Some PTKIs see veils as a form of Islamism and some other PTKIs see veils as an ordinary Islamic phenomenon.

Some campuses clearly prohibit the use of veils, but in some private PTKI veils are not considered a phenomenon of Islamism. Some PAI Study Programs stipulate that female students may not wear veils during their Field Work Practices (PKL) which are teaching at schools, but there are also some PTKI leaders who want all their students to wear veils.

Closing Remarks: Inspiration for a Change

Related to the flow of religious views (Islam) which tend to lead to intolerance and radicalism that has penetrated schools and campuses in Indonesia; at present, there is a need for religious education teachers (PAI) who have strong religious competencies to counteract the spread of intolerant and radical notions in public schools, especially high schools. This is closely related to the findings of this study:

- 1) Input and recruitment of prospective PAI students still provided opportunities for general senior high school/vocational senior high school graduates who had limited Islamic knowledge, and did not provide opportunities for MA/Islamic senior high school/*pesantren* graduates.
- 2) PAI LPTK study programs tended to only respond to market needs to produce religious education teachers for elementary, junior high, and senior high school; and show less response to actual-contemporary religious (Islamic) issues. This phenomenon could be seen in the curriculum which emphasized more on pedagogical competence than Islamic professional competence. Moreover, the curriculum in the professional competency of PAI Study Programs also did not contain actual-contemporary subjects and critical learning.
- 3) In the teaching and learning process, some PAI lecturers had low Arabic language competence and religious attitudes that tended to be intolerant and exclusive.
- 4) In addition, during the teaching and learning process, it was also found that the Arabic language competence of students was relatively low and they had religious views that had the potential to be intolerant and radical. Although low Arabic language competence does not necessarily have the potential to lead to intolerance, this condition will limit students' access to primary and authoritative Islamic sources.

- 5) Campus extracurricular and campus environment activities, such as LDK (Campus Preaching Institution), and *pesantren* have a significant role in shaping the understanding and religious attitudes of students who are the prospective teachers of religious education. The increasing number of veiled students at LPTKs was concrete evidence of the strengthening of Islamism in extracurricular activities at campus.
- 6) Some additional religious programs at campus such as writing and reading Al-Quran (BTQ), Arabic, *qiraatul kutub*, *tahfidz*, *pesantren kilat* (short-term pesantren), Al-Quran reading and discussion that were instant were feared to actually encourage conservatism and did not teach comprehensive Islam and critical thinking to religion.
- 7) In general, the competence of PAI Study Program graduates at LPTKs was 'only' appropriate to become PAI teachers in public schools, not for *madradas* or Islamic schools.

Based on various problems surrounding the religious education teachers' production system above, we propose a number of recommendations to improve the quality of PAI teachers' production system in general in Indonesia.

- 1) In-depth studies should be conducted on the needs of PAI teachers nationally compared with the outputs produced by LPTKs in PTKIs throughout Indonesia. This is important so that the output can be more controlled, not only in quantity but also in quality.
- 2) Religious education teachers in public schools especially senior high schools/vocational high schools must have adequate religious competence in order to spread moderate Islam and counteract the challenges of the rise of intolerance and radicalism among younger generation.
- 3) Improving a new Student Enrollment System (PMB) of PAI Study Program which provides more opportunities for MA and Islamic senior high school/Islamic boarding school graduates so that the input of prospective PAI students has sufficient foundation of religious competence.
- 4) Revision of PAI Study Program curriculum which gives more proportions to PAI teachers' professional competence,

namely religious knowledge, compared to pedagogical competence. In addition, the curriculum must also include courses that teach critical thinking. This is in line with PMA No.15 Year 2018 concerning LPTK which stipulates that the proportion of the expertise components is 70% and pedagogical components is 20%.

- 5) Improving the recruitment mechanism of PAI Study Program lecturers which focuses on Arabic and religious competence.
- 6) Learning process must teach the actual and contextual themes of nationality, and must prioritize the andragogical learning process.
- 7) Improving and tightening the arrangements of campus extracurricular activities to minimize the spread of understanding or ideology that tends to be intolerant and radical.

3

THREATS OF ISLAMISM BEHIND RELIGIOUS COMMITMENTS

The Production System of PAI Teachers at UIN Imam Bonjol and STAI-PIQ Padang Sumatra Barat

Sekar Ayu Aryani

Introduction: Islamism in Tanah Minang in Historical Flash

This research was conducted at UIN Imam Bonjol (UIN IB) and the Islamic College of Quranic Sciences Development (STAI-PIQ) located in Padang city, West Sumatra. The choice of research object is based on several reasons. First, these two institutions have high qualifications because of having the largest PAI study program in the city of Padang. Second, these two institutions are the representatives of State and Private Universities. Third, it is the uniqueness of the city of Padang in particular and West Sumatra in general as a city that has its own history in the development of Islamism in Indonesia.

The existence of UIN IB and STAI-PIQ in the historical context is almost inseparable with the spirit to preserve the superiority of West Sumatra as a storehouse of the Islamic clerics who have been very famous since the colonial era. Another spirit is in order to revive the Minangkabau's philosophy of life "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (tradition is founded upon Islamic law, Islamic law is founded upon the Qur'an) with the consequence of always reviving and implementing Al-Qur'an.

The naming of Imam Bonjol for UIN IB was associated with his high degree of Islamic knowledge and his pioneering role as a purification figure of Islam which was famous for his *Paderi* movement (Raichul Amar, 2016: 80). Meanwhile, the STAI-PIQ which was formerly called the Academy of Quranic Sciences

(AIQ) and the Islamic College of Quranic Sciences (STIQ) specializes in studying and deepening the knowledge of the Quranic sciences. The establishment of this university cannot be separated from the splendor of the *Musabaqoh Tilawatil Qur'an* (Team of West Sumatra STAI-PIQ Profile, 2006: 1), with the awareness that the Quran is not enough to just be read and contested, but also must be functioned in a concrete way as a life guidance of all human beings (*hudan linnas*).

In a broader scope, West Sumatra is a province in Indonesia with a population of 5,321,489 people (BPS, 2017). According to the data from BPS (2017), about 98.05% of the population of West Sumatra is Muslim, while the rest are Protestant (1.07%), Catholic (0.80%), Hindu (0.02%), Buddhist (0.05%). The majority of Muslims in West Sumatra are in the city of Padang, which has a population of 927,168 people, and most of them are from the Minangkabau ethnic group. In addition to local ethnicity, a small proportion of the population of Padang is immigrants who are Christians, Buddhists, and Khonghucu (BPS, 2017).

The word Minangkabau contains more sociocultural meanings, while the word West Sumatra tends to refer to administrative geographical locations. Before the influx of foreign values such as Hinduism, Buddhism, Islam and, the West; Minangkabau people had integrated traditions and very strong personalities. The cultures from the outside do not easily affect the social order system in Minangkabau. Only foreign cultures that are in accordance with the local traditions can survive in Minangkabau. The Hinduism and Buddhism religion adopted by the royal family since the 13th century AD did not affect the tradition system in Minangkabau much, which still adhered to the teachings of "*Alam Takambang Jadi Guru*" (learning from nature and its various phenomena). In contrast to Hindu-Buddhism, Islam which entered Minangkabau in the 16th century AD was gradually embraced by the Minangkabau people and grew to become an important factor in the development of Minangkabau cultural history in the future (Aulia Rahmat, t. t.: 1-3).

In the 19th century, the friction between customary values and Islamic Sharia occurred when Saudi educated clerics tried

to purify religion from traditions that were deemed heretical. The acts of religious purification at that time gave birth to the *Paderi* movement which was considered the first radical religious group in Minangkabau (M. Agus Noorbani, 2014: 173-174). The prolonged conflict resulted in a considerable civil war between 1803-1821. In 1832 there was a compromise between the *Adat* and the *Paderi* group represented by Tuanku Imam Bonjol. Negotiations between the two groups resulted in an agreement regarding the relationship between customary law and Islamic law in a fatwa “*Adat Basandi Syarak, Syarak Basandi Kitabullah*” (tradition is founded upon Islamic law, Islamic law is founded upon the Qur’an). This event is the climax of the process of integrating Islamic values into Minangkabau culture. The above philosophy is then used as the basic value to form the social order in Minangkabau (Aulia Rahmat, t. t.). The survival of the matrilineal tradition is a fruit of dialogue between the religion purification groups and the traditional leaders (M. Agus Noorbani, 2014: 174).

The harmonious reciprocal relationship between traditions and Sharia in Minangkabau culture encourages rapid religious dynamics among its people. Various kinds of religious schools began to emerge. According to the research results of the Research Institute for Religion and Society (Balitamas), there are 17 quite developed religious groups in West Sumatra, both in the form of *tarekat* and other religious schools (M. Agus Noorbani, 2014: 180). This phenomenon is inseparable from democratic Minangkabau people’s traditions. There is no centralized authority in the Minangkabau tradition. Since a long time ago, the system of government in Minangkabau has consisted of many *Nagari* (Villages), where decision-making has to be based on consensus meetings (M. Agus Noorbani, 2014: 174). Politics prevailing in Minangkabau is not based on hierarchy, but rather on plurality and smaller power multiplicity (heterarchy). The existence of various religious sects is openly addressed by the majority of egalitarian Minangkabau people so that there have never been major conflicts. However, if these religious group movements have been considered to disturb the country’s stability, they will be declared heretical and their activities will be prohibited by the local government (M. Agus

Noorbani, 2014: 185).

The radicalism movement in West Sumatra began to be seen again after the end of the New Order which marked the collapse of President Soeharto's regime in 1998. This phenomenon is a result of democratic euphoria that opens opportunities to express religious understanding freely. The emergence of Islamic radicalism was because of the desire to repeat the period of glory of Islam exclusively without conducting a comprehensive study of Islam and Muslim societies, especially in Indonesia. The ideology was born due to a combination of several factors, namely literal religious interpretation of the verses of the Quran, political and socio-economic influences, inaccurate reading of Islamic history, and excessive fanaticism towards Islam in certain times (Zainal, 2014: 446, 448, 458).

The emergence of various community organizations that prioritize the ideology of religious extremism, such as Hizb ut-Tahrir Indonesia (HTI), Salafists, Islamic Defenders Front (FPI), and the Islamic Sharia Enforcement Committee (KPSI) gradually drowned out the influence of mainstream Islamic organizations that have existed, such as Muhammadiyah, Nahdlatul Ulama (NU), Union of Tarbiyah Islamiyah (Pertti), Islamic Union (Persis), Washliyah, and other Islamic organizations. Since then, the expression of Islam in Minangkabau has changed to become more militant. The use of violence has become a characteristic of radical Islamic groups. Ideologically, they are considered to have historical links with the *Paderi* group in the 19th century. This can be seen from the similarity of symbols, thoughts, and movements that seek to uphold Islamic law and fulfill the religious vocation of *amar ma'ruf nahyi munkar* (command the good and forbid the bad). Some mass organizations even voice the establishment of an Islamic State (Zainal, 2014: 447-450).

The movement of *amar ma'ruf nahyi munkar* is not limited to discourse, but has been implemented in the form of actions in the scope of culture and structure. Culturally, every Saturday night various mass organizations such as FPI and KPSI routinely conduct raids on entertainment venues in the cities of Padang and Bukittinggi. They also hold religious meetings and lectures, as well as socialize Islamic law through leaflets, pamphlets, bulletins, banners, and billboards in various places.

While in the structural domain, they actively urge the House of Representatives and regional heads to enact Regional Regulations (Perda) on Islamic Law (Zainal, 2014: 460-462). As of September 2006, there were 23 policies from 12 districts/cities in West Sumatra that regulate morality and religious issues, among others (Aulia Rahmat, t. t.: 9, 29):

- 1) Regional Regulation on religious skills
- 2) Regional Regulation concerning dress styles and fashion
- 3) Regional Regulation concerning *zakat*
- 4) Regional Regulation on morality

In addition to the above, there are also regional regulations at the provincial level, namely Perda Number 11 of 2011 which regulates 'community diseases', in this context they include gambling, prostitution, and drug abuse (Zainal, 2014: 463-464).

The Minangkabau community is a religious society that still adheres to the commitment of Islamic teachings in the culture of their daily lives. In Minangkabau which adheres to the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*", the hardline mass organizations are quite free to grow and develop radical Islamic thoughts. However, the birth of this movement is not solely due to the religious encouragement. The unstable political condition, socio-economic condition that benefits the conglomerates, and the moral degradation that has afflicted Indonesian people after the New Order has made Indonesian people suffer even more. The impact is also felt by the people of West Sumatra. Thus, the movement of radical Islamic organizations present to offer the application of Islamic *Sharia* as a solution to the nation's problems (Zainal, 2014: 458-459).

As a region that still has a minority of non-Muslim residents, the situation is vulnerable to spark conflicts between religious groups in West Sumatra. Although there has never been an open conflict that has led to massive violence (violence conflict), actually latent conflicts between religious groups due to differences in interest have long existed. The attitude of the exclusivity of the Islamic group and the tribal sentiments of the Minangkabau as the majority often result in various social and religious turmoils (Bashori A. Hakim, 2012: 102, 110-112). Some of the conflicts that have occurred in the past few years include:

- 1) Rejection of the cremations of Chinese descendants in Pasar Bong, Kelurahan Pondok, Kecamatan Padang Barat, Kota Padang in 2018 by the MUI GNPF group, Minang Community Forum, and Islamic Organizations in West Sumatra (Sigit Wibowo, 2018).
- 2) Termination of the establishment of the Grand Kartini Hotel in front of Nurul Haq mosque Bukittinggi which was led by FPI, KPSI, Majelis Mujahidin, and the Kurai Indigenous Community in 2012 because it was feared to disrupt Muslim worship, undermine public morale (there was a negative image of the hotel), and potentially trigger SARA (Ethnicity, Religion, Race, and Inter-group) conflict (the hotel businessman was a Chinese) (Zainal, 2014: 463-464).
- 3) Employees of the Regional Development Agency in Dharmasraya District with their approximately 1,200 sympathizers claimed to be atheists in 2001. The Indonesian Ulema Council (MUI) and Bakorpakem Dharmasraya asked the police to follow up on the perpetrators legally in accordance with the applicable regulations (Bashori A. Hakim, 2012: 110).
- 4) Hindus in the city of Padang did not have a burial place so the bodies must be sent to Lampung or Bali. In 1998, the *Parisade Hindu Dharma* of West Sumatra Province once proposed the establishment of a burial place for Hindus, but received rejection from the Mayor of Padang at that time (Bashori A. Hakim, 2012: 111).
- 5) Difficult procedures to purchase land for the establishment of churches in some areas due to lack of support from the local communities who might be worried that the church in their neighborhood would be used for Christianization missions (Andri Mardiansyah, 2014).

Flashback on the Establishment of UIN Imam Bonjol and STAI-PIQ Padang

The history of UIN Imam Bonjol originated from the establishment of the Imam Bonjol Foundation on January 19, 1962 which was pioneered by an alumnus of the Social Political Faculty of Gadjah Mada University (UGM) from West Sumatra named Azhari (at that time he was the Regional Secretary of Padang City).

The foundation was established to revive the Minangkabau people's dignity that deteriorated after the actions of the Revolutionary Government of the Republic of Indonesia (PRRI) which were considered separatists by the central government. Azhari tried to restore the self-esteem of the Minangkabau people, who was famousy gave birth to Muslim scholars, through the education improvement movement by building Islamic higher education under the management of the Imam Bonjol Foundation (Raichul Amar *et al.*, 2016: 51-52, 57, 62-63).

This educational institution aimed to develop and deepen knowledge about Islam at the university level which later was expected to become a kind of *Al-Azhar* West Sumatra. Together with his colleague A. Kamal, a West Sumatran who was an alumnus of the Faculty of Law of UGM, Azhari pioneered the establishment of an Islamic higher education institution whose status was at first private. The faculty which was initially founded was the *Tarbiyah* Faculty and the Social and Political Faculty in Padang on June 5, 1962. In less than a year after that, several other faculties outside the provincial capital were established, namely the *Sharia* Faculty in Bukittinggi and the *Adab* Faculty in Payakumbuh on January 20, 1963, and the *Ushuluddin* Faculty in Padang Panjang on May 5, 1963 (Raichul Amar *et al.*, 2016: 52, 62-63).

This private Islamic university with several faculties became the embryo which gradually transformed into a state university funded using the state funds so that it could be more developed. In order to realize this ideal, a committee consisting of religious leaders, education experts, community leaders, and local government officials, including Azhari and A. Kamal, was formed. Because of the hard work of various related parties, on September 21, 1963, the change of status of the *Tarbiyah* Faculty in Padang from private to state was inaugurated. *Tarbiyah* Faculty Padang was previously a branch of IAIN Syarif Hidayatullah in Jakarta. The next step taken was to change the status of the other three faculties from the Imam Bonjol Foundation, namely the *Sharia* Faculty in Bukittinggi, *Ushuluddin* Faculty in Padang Panjang, and *Adab* Faculty in Payakumbuh. After going through various processes that were needed for approximately three years, finally the three faculties

above were able to change their status to state on November 21, 1966 with the approval of the Ministry of Religious Affairs of the Republic of Indonesia. Not long after, the establishment of IAIN Imam Bonjol which consisted of four faculties was inaugurated on November 29, 1966 in Tri Arga Building, Bukittinggi City through the Decree of the Minister of Religion of the Republic of Indonesia No. 77 of 1966 (Raichul Amar *et al.*, 2016: 63-70).

The selection of the name 'Imam Bonjol' for IAIN which was founded in West Sumatra was an expectation that this higher education institution would be able to give birth to a reliable patriotic Muslim scholars, reformers of broad-minded Islamic thoughts, and clerics who are intellectuals and intellectuals who are clerics as reflected in Tuanku Imam Bonjol. The title "Tuanku Imam" attached to the man whose real name is Peto Syarif shows that he is a respected expert on *adat* (traditions) and Islam in Minangkabau community (Raichul Amar *et al.*, 2016: 78-79).

The 'historical memories' of today's society about Tuanku Imam Bonjol as a great and charismatic Islamic scholar, reformer and homeland defender will always be remembered. Therefore, the election of the name 'Imam Bonjol' as the name of IAIN in West Sumatra is considered logical and appropriate because it is based on the idea that the university is expected to produce prospective intellectual scholars whose contributions can be beneficial to the people, the interests of religion, the nation, and the state (Raichul Amar *et al.*, 2016: 86-87).

History of STAI-PIQ Padang

The establishment of the Academy of Quranic Sciences (AIQ) originated from the idea launched by the students and alumni of the Institute of Quranic Sciences (PTIA) Jakarta who were from West Sumatra when they met the delegations from MTQ West Sumatra during the National *Musabaqah Tilawatil Qur'an* (MTQ) XI in Semarang in 1979. The meeting resulted in an agreement to establish an Academy or Higher Education of Al-Quran Sciences in West Sumatra. After that, a committee consisting of PTIQ Jakarta students and alumni from West Sumatra delegations was formed to realize the concept. Then the committee communicated the idea with the Governor of

West Sumatra at the time, Ir. H. Azwar Anas. The Governor welcomed the idea because he also considered that it was necessary to establish higher education institutions in the field of Islam to revive the heyday of West Sumatra as a “storehouse of Islamic clerics”, given the fact of the decreasing number of scholars and people who understood the sciences of Al-Qur’an and memorized the Al- Quran in West Sumatra. Two months after National MTQ XI in Semarang, the composition of the concept of establishment of AIQ which had been completed by the committee was then submitted to the government of West Sumatra through LPTQ and the Head of the Regional Office of the Ministry of Religious Affairs of West Sumatra. After receiving input from various elements which were also included the Indonesian Ulema Council and the management of PGAI West Sumatra, AIQ West Sumatra was established on September 2, 1981 under the guidance of the Foundation for the Development of Quranic Sciences (YPIQ) West Sumatra (Tim Penyusun Profil STAI-PIQ Sumatera Barat, 2006: 1-2).

At its inception, the academy found it difficult to obtain students so that they took the initiative to make it easier for those interested in studying at the college, including exemption from study fees, lodging, and consumption costs. The scholarships provided consist of two types, namely full scholarships or free from tuition and library fees. Because of these scholarship programs, the number of students entering the academy continued to increase from year to year with an average of 30 to 60 students. Students accepted were the representatives of sub-districts in West Sumatra who brought recommendation letters from KUA and the local sub-district heads and were willing to return to serve their area after they graduated. Such conditions lasted until the academic year of 1987-1988 (Tim Penyusun Profil STAI-PIQ Sumatera Barat, 2006: 3).

AIQ West Sumatra opened two majors, namely *Fahmil Qur’an* (FQ) and *Hifzil Qur’an* (HQ). Education lasted for 3 years (6 semesters). After several years of conducting education, 3 years was considered inadequate to produce cadres of clerics who memorized the Quran, understood the knowledge of the Quran in depth, and mastered the art of reciting the Quran. Considering these aspects and the proposals from various

parties, the status of AIQ was upgraded to become College of Quranic Sciences (STIQ) West Sumatra on October 1, 1988. In 1994, STIQ was transformed into Islamic College of Quranic Sciences Development (STAI-PIQ) West Sumatra (Tim Penyusun Profil STAI-PIQ Sumatera Barat, 2006: 3-6).

Profiles of the Universities, Lecturers, and Students

In general, the social and religious phenomena of the city of Padang as described above are reflected on two campuses which are the objects of research, namely UIN Imam Bonjol and Islamic College of Quranic Sciences Development (STAI-PIQ) Padang. Both of these campuses give the impression of a very strong Islamic atmosphere. This is indicated by the lively study of the Quran in the form of *tadarus*, *tahfiz*, religious discussions, and *fardhu* prayers in congregation at the campus mosque or around the campus. At each time of prayer, it is certain that there is no teaching activity or other academic activities, even the library is temporarily closed when entering the prayer time to give the employees the opportunity to pray on time in congregation. The habit of reading the Quran is also always done every day before starting learning in Imam Bonjol's PAI Study Program which aims to bring the students closer to the Quran and to improve (*tahsin*) Quran recitation for students who have not been able to recite the Quran well.

The atmosphere of prospering the mosques in STAI-PIQ is increasingly prominent with the fact that many STAI-PIQ students become Quran teachers who teach *iqra*, *tilawah*, *tahfiz*, and the like. Large mosques around campus are certain to be the center of STAI-PIQ extracurricular activities, ranging from being mosque *takmir* (*Garin*), Quran teachers, to creating mosque activities in a form of religious studies, especially related to the study of the Al-Quran. Another interesting sight is the increase number of female students who wear Muslim clothing with "*syar'i hijab*"; however, students who use niqab are still relatively few. Men are generally well-dressed: *Koko* clothes and *peci*. The interesting thing is that even though the impression of *santri* is very strong on them, the use of smart phones as a means of communication is almost inseparable from them. This sight is very prominent in the campus environment.

The description above shows how the two campuses are very prominent in displaying the Islamic rituals (worship) atmosphere. Meanwhile, the religious academic studies that are widely conducted are intensive studies in forums in the form of *halaqah* or what they commonly call *liqa'*. This *liqa'* form of study, as acknowledged by the students who are participants, is very useful to increase their religious commitment. The reason they put forward is that the study of *liqa'* is not just a study that can provide knowledge, but also the formation of personality traits. The study mechanism with limited participants through the guidance of a respected *murabbi'* makes the process of planting the values in it more effective. Therefore, it is very natural that many students claim to have experienced true religious enlightenment through this mechanism of *liqa'*. Although academics from both campuses said that there were many extracurricular activities at campus, including groups of Student Activity Units (UKM) in sports, arts, and scouts, including activities carried out by extra organizations such as IMM, HMI, PMII, and KAMMI, but what stands out is this *liqa'* activity.

The Islamic atmosphere of campus is actually positive and is an answer to the concerns of various parties who are disappointed with the less Islamic views of several campuses and Islamic institutions. However, *liqa'* learning techniques that seem to be "indoctrinative" must be monitored because they have the potential to prevent students from having broad Islamic insights, critical thinking, and social (nationality) concerns. The results of a survey conducted to students regarding the issue of openness are still quite worrying. This is indicated by the high anti-democratic attitude in UIN IB which was as much as 64% and STAI-PIQ as much as 66%. This attitude was strengthened by anti-Western which was also high, in UIN IB was as much as 74% and STAI-PIQ as much as 84%. Whereas, for the attitude of anti-other religions, the percentage was 42% at UIN IB and 54% at STAI-PIQ.

In terms of the appropriateness of expertise with the subjects taught, the educational background of the majority of lecturers at both UIN IB and STAI-PIQ is relatively appropriate. For example,

1 *Murabbi'* is a teacher who specifically educates someone with knowledge and morals in order to improve the quality of the personality of his students through an intensive learning process.

those who teach Al-Quran and hadith are lecturers graduated from the Quranic Exegesis and Hadith Study Program, as well as those who teach *Fiqh* and *Ushul Fiqh* were taken from the *Syari'ah* Faculty, and so on. Likewise, the Master's Degree (S2) education qualification as a minimum requirement for lecturers has been fulfilled. However, lecturers who have graduated from Doctorate Degree (S3) especially those who have attained the rank of professor are still very rare. Especially in STAI-PIQ, there are quite a number of Middle-East graduates who are the mainstays of teaching sciences related to the Quran and Arabic language. Because of their Arabic language expertise, some of them were asked to teach and develop Arabic teaching at UIN IB.

One interesting thing about these lecturers is the fact that since their main assignment is in the PAI study program, not many of them took Master's degree (S2) in Education, including at the State University of Padang (UNP). The reason is because they teach at Tarbiyah Faculty, which incidentally has scientific cores in the field of education, they feel the need to also master the knowledge of education, even though their teaching assignments are not in the education field. This actually has a positive value, because not a few Islamic subjects in the PAI Study Program are also associated with the knowledge of teaching, for example the subject of *Aqidah* and *Akhlak* Education in Junior High School (SMP), and other similar subjects. However, regarding the scientific linearity, their decision to pursue S2 in Education makes their education background less consistent.

In the context of foreign language competence including reading English texts as well as speaking English and Arabic, UIN IB and STAI-PIQ lecturers who claim to have good abilities are below 50%. As for the ability to read Arabic texts, only 50% of STAI-PIQ lecturers claimed to have good ability. None of the lecturers claimed to have excellent English or Arabic skills. The author hopes that the data existed solely due to their humbleness (*tawadhu*), because some lecturers actually have very high Arabic language skills. The data were obtained through interviews, observation, and documentation.

Regarding teaching skills, lecturers of PAI study programs at UIN IB PAI and STAI-PIQ generally have good teaching skills. This is supported by the results of a survey which revealed that

both UIN IB and STAI-PIQ lecturers were accustomed to use the research results as lecture materials (63% of UIN IB and 70% of STAI-PIQ lecturers), update material and lecture references periodically (75% of UIN IB and 100% of STAI-PIQ), and all have practiced active learning.

However, some of the above acknowledgments such as about updating lecture materials could not be confirmed. It is because from the documents that the authors obtained there was no proof that any updates to the materials, either in the syllabus or the Semester Learning Plan (RPS), were made by the lecturers. Similarly, based on class observations, not all of the lecturers used active learning methods. Information from student reports through Focused Group Discussion (FGD) and interviews confirmed that there were still a small number of lecturers whose mastery of material and personality (such as how to dress) were highlighted by the students.

Lecturer perception regarding the need to include the importance of tolerance and to discuss actual religious issues and the danger of religious extremism in their lecture was quite high, i.e. 88% in UIN IB and 70% in STAI-PIQ. This was also confirmed in a student survey in UIN IB and STAI-PIQ which reached more than 70% and 60% respectively. However, the results gained from FGD and interviews showed that only a small proportion of the lecturers did these. Another important thing that needs to be improved is the ability to be open to criticism and to encourage critical thinking to students. For this problem, there is still a gap between the perceptions of lecturers and students. According to the survey results, students who considered that their lecturers had encouraged critical thinking were only 56% in UIN IB and 60% in STAI-PIQ. In fact, 88% of UIN IB lecturers and 100% of STAI-PIQ lecturers claimed they had encouraged their students to think critically. Critical thinking is very important so that the students are careful in responding to problems and are not easily provoked by things that cannot be accounted for. The low encouragement to students' critical thinking skills was also complained by a lecturer who taught philosophy at UIN IB and STAI-PIQ. He felt as a "single fighter" in terms of encouraging the students to think critically because there were still very few lecturers who did that.

Regarding research and scientific publications, as other lecturers of PTKI in general, lecturers at UIN IB and STAI-PIQ are relatively less productive. Even though all the lecturers admitted that they usually did research, not all lecturers had written books, especially books related to their scientific fields. They also had never written publications in scientific journals. Although some lecturers had high scientific knowledge and good Arabic skills, they claimed to be lazy to write books and articles for publication. The lecturers who were active in writing articles in scientific, both local and national journals were still very rare. Scientific writing in international journals was hardly found. Meanwhile, with regard to the community service sector, most lecturers claimed to be active in social-religious organizations and conducted their community service assignments there. Not a few of them even held positions in the management.

Although in general students' perception of the lecturer was positive, which was evidenced by their recognition of the lecturers' comprehensive knowledge, the use of references suggested by lecturers, and the influence of lecturers in Islamic sciences; however, no students mentioned lecturers as role models. They actually idolized the *ulamas* who often appeared on YouTube, such as Ustadz Abdul Somad, Adi Hidayat, Hanan Attaqi, and others. This is probably due to the fact that the majority of students claimed to actively ask religious issues in social media groups, which reached 82% of UIN IB and 86% of STAI-PIQ students. Moreover, 88% of UIN-IB students and 90% of STAI-PIQ students also joined social media to discuss and increase their religious knowledge.

The data from the interviews and observations informed the religious attitudes and views of the majority of lecturers in PAI UIN IB and STAI-PIQ study programs who tended to be moderate, although a small number of lecturers were found to be conservative. This was reinforced by the survey data which showed a high level of tolerance for other religions, i.e. 100% in UIN IB and 90% in STAI-PIQ. Likewise, their resistance to the use of violence in religion reached 100% and 90% in UIN IB and STAI-PIQ respectively. This was further reinforced by their rejection of the *khilafah* system as much as 100% of lecturers in UIN IB and 80% of lecturers in STAI-PIQ, and the

suitability of the Pancasila with Islamic teachings which were 100% and 80% in UIN IB and STAI-PIQ respectively. Almost all the lecturers who were interviewed said they strongly disagreed with extremist movements and religious radicalism. Several informants repeatedly said that they and other Minangkabau people generally had very high religious commitment. According to them, this attitude should be distinguished from radicals.

Profiles of Students

The information gained from the interviews with the leaders and lecturers showed that most students were weak in Islamic sciences and Arabic language. The most widely stated reason was because their school origins were mostly from public schools, i.e. public senior high schools, vocational high schools, and the like. However, survey data showed that in the last five years the number of students from religious schools outperformed those from public schools. Students of UIN IB whose school origins were from pesantren and MAN/MAS reached 80%. While for STAI-PIQ, the students who were from pesantren and MAN/MAS were 54%.

The recognition that PAI students were weak in Islamic sciences and Arabic language was repeatedly delivered by the lecturers and leaders in interviews, both at UIN Imam Bonjol and STAI-PIQ. However, in STAI-PIQ, both lecturers and students acknowledged that these shortcomings in *raw input* aspects can be overcome through the curriculum, learning processes, and extracurricular activities. In contrast, the lecturers and students at STAI-PIQ actually complained about the lack of pedagogical aspects of their curriculum.

As a solution to students' lack of knowledge on Islamic sciences and Arabic language, these two universities require memorizing the Quran for their graduates. This implies that by memorizing the Quran, the problem of weak knowledge on Islamic sciences and Arabic language can be solved. On the other hand, the demand for PAI teachers who have qualified competence becomes very urgent because they are faced with the problems of Islamic education which are very complex. This is important because the survey showed that PAI students had high motivation to become teachers, i.e. 62% of UIN IB students and 54% of STAI-PIQ students.

The weakness of students' competence on Arabic language, as complained by the lecturers, according to the tests conducted proved to be not as bad as the estimate because almost 40% of students were in the good category and around 10% were very good. Likewise, the Islamic knowledge of students during the interviews and FGDs seemed quite good. However, students' attitude and openness to different groups, schools, or thoughts, still needed to be improved. As stated above, students' openness and acceptance of democracy, other religions, and other (Western) nations was also very low.

Unlike the lecturers, the views and attitudes of religious tolerance of PAI Study Program students at UIN IB and STAI-PIQ were still low. This was proved by the attitude of anti-other religions that was quite high in UIN IB, i.e. 42% and in STAI-PIQ was 54%, and the attitude of anti-democracy which was 64% and 66% in UIN IB and STAI-PIQ respectively. Although the students who did not agree with the use of violence in religion reached 92% in UIN IB and 84% in STAI-PIQ, those who agree with the *khilafah* system were still very high, i.e. reaching 50% and 80% in UIN IB and STAI-PIQ respectively.

The data from the survey above appears inconsistent with the results of the FGD and the interviews. Both lecturers and students tended to be more courageous in their written statements (surveys) than in their oral expressions (interviews and FGDs). During FGD, almost all students at the two universities showed a very tolerant attitude in accepting differences of opinion and the presence of other groups and other religions. The students also showed the same attitude in accepting Pancasila as the best state system for the Indonesian nation.

PAI Study Programs at UIN IB and STAI-PIQ

As described in the profile above, the PAI study program at UIN IB PAI and STAI-PIQ still holds a number of problems in order to become the ideal study program that can produce professional and moderate teachers in accordance with the pluralist conditions of Indonesia, especially in terms of religion and ethnicity. Here are some of these problems.

Curriculum

PAI Study Program of the Faculty of Tarbiya and Teaching Sciences at UIN Imam Bonjol Padang has a vision “to be a superior study program in the implementation of PAI in Indonesia”. The vision is derived into the following missions:

- 1) Organize quality academic education in the field of PAI to produce professional teachers.
- 2) Develop curriculum in accordance with the advancement of science and technology to meet the needs of the stakeholders.
- 3) Improve the quality of lecturers and education staff through further education, seminars, and workshops.
- 4) Organize research activities to produce innovative learning processes.
- 5) Organize community service activities in order to solve problems in the field of PAI.
- 6) Establish a network of cooperation with relevant institutions, either local, national, or international in the field of *Tridharma Perguruan Tinggi* (Three Pillars of Higher Education comprising Education, Research, and Community Service) in order to improve the quality of PAI study programs.
- 7) Provide excellent academic and administrative services for the academic community (Ikhwan *et. al.*, 2015).

In addition to its vision and missions, the establishment of the PAI study program at UIN IB aims to:

- 1) Produce PAI teachers who have religious, emotional, competence, and skill excellence so that they become professional teachers who are the PAI educators at schools/*madrasas*, educational institutions, and other religious education institutions.
- 2) Produce PAI teachers who have religious, emotional, competence, and skill excellence so that they become professional teachers who are the leaders/managers of PAI at schools/*madrasas*, educational institutions, and other religious education institutions.
- 3) Produce PAI teachers who have religious, emotional, competence, and skill excellence so that they become professional teachers who are the PAI educators and the activists of religious activities in the society (Ikhwan *et. al.*, 2015).

The vision, missions, and objectives of the PAI study program above look similar to other vision, missions, and objectives of other PAI study programs in other PTKIs in Indonesia. The uniqueness of the institution has not yet been explored. Theoretically, the vision of an institution expresses not only an aspired ideal by the institution, but also the uniqueness and specialties of the institution.

Related to the profile of graduates, there is no information that explicitly explained this in the documents obtained from UIN IB. The following descriptions are related to the profile of graduates. These descriptions, whose forms are similar to graduate competencies, are implicitly caught from several sources. Indeed, in Higher Education Curriculum (KPT) that refers to the KKNI (Indonesian Qualification Framework) and SN Dikti (National Standards for Higher Education) that are currently in effect, the Profile of Graduates must not only be explicit, but also must become the main element in the curriculum, because it becomes the starting point of a curriculum development.

Departing from the present curriculum in the PAI study program of UIN IB, PAI study program graduates are expected not only to become PAI subject teachers, but also to (1) lead religious activities in the community; (2) become leaders of religious organizations; (3) Cultivate a positive religious culture; (4) become the principals of schools/*madrastas*; and (5) become supervisors of PAI (Ikhwan *et. al.*, 2015).

The description of the profile and competencies of the graduates above may also be owned by PAI study programs in other institutions. However, in the context of Padang in particular and West Sumatra in general, numbers 1, 2, and 3 above seem to confirm that PAI graduates are expected not only to work based on their core science which is education, but also to become the experts and religious leaders in the society. With a profile like this, the graduates of the PAI study program of UIN IB should be superior religion experts.

The expectations as illustrated in the profile and competency of graduates above seem to be less supported by the current curriculum in UIN IB. From the curriculum documents obtained by the researcher, it appears that the PAI study program of UIN

IB still uses conventional curriculum models, as illustrated by the grouping of subjects into several groups:

- 1) A group of personality development subjects (MPK).
- 2) A group of sciences and skills subjects (MKK).
- 3) A group of workmanship expertise subjects (MKB).
- 4) A group of work behavior subjects (MPB).
- 5) A group of community life subjects (MBB). (Ikhwan *et al.*, 2015: 67).

Related to the course content in UIN IB curriculum, one of the leaders of the Tarbiya and Teaching Sciences Faculty of UIN Imam Bonjol stated that the percentage of Islamic contents (professional) and pedagogical contents was 50% each. This is the policy of the university, faculty, and study program (Re, interview, 18 September 2018). The same statement was stated by one of the senior lecturers of the PAI Study Program at the Tarbiya and Teaching Sciences Faculty of UIN Imam Bonjol. He said that the religious contents and pedagogical contents in the PAI Study Program curriculum were of the same proportion, i.e. 50% (RH, interview, September 18, 2018). These statements are of course only a rough description of the existing curriculum structure because it is a known fact that besides containing Islamic contents (professional) and pedagogical contents (teaching science), the PAI curriculum must also contain supporting subjects or auxiliary science contents.

Meanwhile, PAI study program at STAI-PIQ has a short and easy-to-remember vision, i.e. "Leading in the science of PAI with the Quranic sciences". While its missions are like the missions of other study programs in general which include three things in the *Tridharma Perguruan Tinggi* which read as follows:

- 1) Manage higher education in the field of PAI which is excellent and qualified.
- 2) Organize research and studies in the field of PAI.
- 3) Conduct community service, especially in the field of PAI (Curriculum Compilation Team of STAI-PIQ West Sumatra).

In addition to its vision and missions, the establishment of the PAI study program at STAI-PIQ aims to:

- 1) Produce scholars who are professional clerics in the field of PAI and Quranic sciences.
- 2) Produce scholars who master the science of PAI based on modern technology.
- 3) Produce the science of PAI through research.
- 4) Create community service which is based on reasoning and results of research in the field of PAI (Curriculum Compilation Team of STAI-PIQ West Sumatra, 2016).

The aim of number one above is very interesting because it reflects the superiority of STAI-PIQ as a College that specializes in the development of Quranic sciences.

As in the PAI study program of UIN IB, there was also no explicit description of graduate profiles in the PAI study program of STAI-PIQ. While related to the graduate competencies, the graduates of PAI study program of STAI-PIQ are expected to: (1) Understand the education insights comprehensively and integrally, and love science; (2) Master the sciences of PAI and their learning methodologies; (3) Have a professional, democratic, responsive, innovative, creative, and exemplary attitudes in carrying out tasks; (4) Have skills in applying theories of education in carrying out the PAI learning; (5) Have skills in the field of the Qur'anic sciences (*Tahfiz*, *Nagham*, and *Qiraat*); and (6) Have Islamic commitment in the field of PAI (Curriculum Compilation Team of STAI-PIQ West Sumatra, 2016). From the description of the graduate competencies above, number 5 strongly reflects the uniqueness of STAI-PIQ. This uniqueness also becomes an added value of the graduates of the PAI study program at STAI-PIQ compared to the same study program at UIN IB. As a consequence of the competence of its graduates, the contents of STAI-PIQ curriculum are very rich in professional contents, especially Quranic sciences.

In addition to the more prominent professional components, it is also clear that PAI STAI-PIQ West Sumatra strongly emphasizes *tahfiz*. There are 10 credits for *tahfiz* subjects. The emphasis on *Tahfiz* Al-Quran was justified by one of the leaders of the PAI study program at STAI-PIQ West Sumatra. He mentioned that the campus strongly emphasized the study of Al-Quran. There was an obligation to memorize (*tahfiz* Al-

Quran) 6 juz for PAI students (Ma, interview, September 19, 2018).

With the content of Islamic material, especially Al-Quran sciences which are very rich, the curriculum of the PAI study program at STAI-PIQ has already been in line with the objectives of the institution. However, if associated with the needs of PAI teachers for comprehensive Islamic knowledge, this curriculum still needs to be improved, especially in terms of variations in the scientific field and the depth of the discussion.

Based on the curriculum documents that the writer obtained, the composition of the course contents in the curriculum structure of PAI study programs of UIN IB and STAI-PIQ is as follows: for UIN IB, the professional components load 87 credits, pedagogy components 45 credits, and supporting components 28 credits (total 160 credits excluding KKN, PPL, and Thesis). While for STAI-PIQ, the professional components load 80 credits, pedagogy components 56 credits, and supporting components 38 credits (total 174 credits excluding KKN, PPL, and Thesis) (Accreditation Forms of UIN IB and STAI-PIQ).

When viewed in terms of the composition of the course contents, the professional courses are more than the pedagogical course; however, in terms of the materials there are still many courses that contain the Islamic materials as given at schools or madrasas. Thus, the depth of the materials is still a problem. Likewise, in terms of variations in Islamic courses which are still dominated by the Quranic sciences, especially *tahfiz*, causes the decrease in the proportion for other more strategic Islamic sciences, such as the Sects and Thoughts of Contemporary Islam, Islam and Politics, Islam and Local Culture, etc. In terms of the supporting science components, the composition still needs to be redesigned by incorporating sciences that can enrich students' knowledge of religious and cultural pluralism in Indonesia, as well as the sciences that support tolerant and inclusive attitudes.

Pattern of New Student Recruitment

Both the PAI study programs at UIN Imam Bonjol and STAI-PIQ acknowledged that student input in general was less encouraging. In fact, study programs have prioritized raw

inputs from *madrasas* and *pesantrens*, but the ‘invasion’ of raw inputs from non-*madrasa* and non-*pesantren* is inevitable. The reason why the study programs prioritize raw input from *madrasas* and *pesantrens* is to make it easier for the students to follow the lectures because they have already had sufficient Islamic foundations and are able to read Arabic textbooks.

For UIN Imam Bonjol the current system of new student admission leaves a problem. The path of student admission through SPMB PTKIN and Mandiri does not require a *madrasa* and *pesantren* education background, so there are also many applicants from public schools. The study program once proposed to include additional requirements for physical appearance (performance) for prospective teachers, for example minimum height, but the proposal was protested for violating human rights (Re, interview, 18 September 2018). With the loosening requirements of raw input, new students are not strictly screened according to the will of the study program. As a result, in the past few years, there has been an indication of a decline in the quality of the raw inputs. When asked about this, several lecturers claimed to feel the decline.

“I feel it, ma’am, especially after becoming a UIN. Now, there are many enthusiasts who would like to enter UIN, including to enter the PAI study program. They are not only from MAN or MAS, but many are from public schools. For them, to read Al-Quran like *tahsin*, *tilawah* is difficult, let alone to understand Arabic language. So, we feel like teaching junior high school children. Thus, our input needs to be reconsidered.” (RH, interview, September 18, 2018).

The lecturers feel concerned about the quality of input. Getting input capable of speaking Arabic seems like a too high desire. In fact, most of these new students are very weak in Islamic sciences, and even very low in the capability of reading Al-Quran. One of the lecturers admitted that he was very concerned because in the Al-Quran Reading and Writing entrance examination, only a small proportion had good abilities (Ro, interview, September 18, 2018).

The phenomenon of the decline in input quality has been felt since the last five years. The decline occurred because of the inclusion of new students from non-religious secondary education. This was again because of the weak screening system of the SPMB PTKIN admission process. A lecturer said:

“Yes, I also have difficulties teaching students, especially in the last five years, especially with the existence of the SPMB PTKIN admission system. The effect of this system is we cannot select the candidates using oral tests like we used to do. Moreover, regarding those who choose the PAI study program to become teachers, we do not know the physical condition of the input we will receive. The same condition also occurs in the Arabic Language study program. The input is diverse, especially those whose backgrounds are from SMK.” (Sat, interview, September 18, 2018).

However, not all lecturers are pessimistic. Some do not question the secondary school background of the new students. According to him, some new students from public schools also have good religious knowledge. Even those who feel less good will show higher enthusiasm to boost their Islamic quality after becoming the college students. This effort was done by forming an Al-Quran study group at the initiative of the students themselves (Sas, interview, September 20, 2018).

This input problem has become a concern for the managers of the faculty managers and the study programs. Several steps have also been taken. The solution taken is temporarily curative, meaning that it is more focused on upgrading the Islamic and Arabic skills of the students who are already accepted. Whereas, the actions to solve the preventive problems such as updating the selection system or the screening of the new students, have not been conducted.

“Many PAI inputs are now from public schools. In the past, there were many from religious schools. To overcome this, now PAI provides a course of *Tahsin* Al-Quran which is included in the curriculum. The program to strengthen the Arabic Language

capability is provided by UIN, from the Language Center, for UIN students in general. There has not been any effort from PAI itself, only a review of the curriculum, such as putting the Tahsin Al-Quran subject as I have mentioned earlier.” (Syaf, interview, September 18, 2018).

These strengthening efforts are carried out in the hope of creating a balance between the mastery of religious contents and non-religious contents, as explained below:

“How the PAI students can master both education sciences and also religious materials well. Because at present, the fact shows that students’ capabilities are questioned in terms of their religious sciences such as reading and writing the Quran, including PAI students who are also weak in these skills. The pedagogical contents in PAI is too dominant and the religious contents are still lacking; thus, the latter must be strengthened.” (Syaf, interview, September 2018).

For these reasons, the PAI of UIN Imam Bonjol tried to be more serious in developing Islam.

Similar to UIN Imam Bonjol, STAI-PIQ also has diverse raw inputs and accepts graduates of public schools (SMA and SMK). The prospective students who are even less skillful in reading the Quran can still be accepted, but there is a special treatment. The fundamental difference is the mechanism of the new student admissions. STAI-PIQ is more flexible in making criteria because this institution is not incorporated into a general mechanism called SPMB PTKIN.

Selection of new students is conducted through two types of examinations. First, written examinations for general knowledge, the second test is *tahfiz* and reading the Quran. Some students who enroll have memorized the Quran, some others have memorized only one *juz*, and some have only memorized a few short *surahs*. The last mentioned are still accepted. Those who are rejected are those who are really unable to read the Quran yet. However, for those who are not able to read Al-

Quran yet, but they really want to study at this college; then they are required to take an Al-Quran reading education for one year before they can join regular classes. For Arabic language skills, STAI-PIQ does not give any tests to the prospective students. However, when they enter college, students can take part in some language development programs.

In contrast to UIN Imam Bonjol who felt the dominance of pedagogical mastery contents and the weakness of religious contents, STAI-PIQ actually claimed to be lacking in its pedagogical matters while quite strong in Islamic contents. According to a lecturer, STAI-PIQ alumni are more suitable as instructors of *Tahfiz*: "... so that it is suitable for the alumni to become teachers of *Tahfiz* because their memorization of the Quran is good" (Mar, interview, 19 September 2018). Whereas, their capability in the education sciences and other sciences that train critical thinking is still lacking.

"Because we have a lot of local contents, such as *naghom* and others, the students' mastery of pedagogical sciences is rather weak, so the portion of the pedagogical science contents needs to be increased in order to strengthen the PAI. So far, the ability of our alumni to teach is good." (Mar, interview, September 19, 2018).

The tendency is also felt by students. Even students felt the composition was quite contrasting, namely 70% religious and 30% pedagogical (Chan, FGD, 22 September 2018). The weak pedagogical element is caused by too much local content (the science of the Koran, including *tahfiz*), thereby reducing the portion for general courses.

The Learning Process

With less ideal inputs, the learning process cannot target optimal learning outcomes. Some lectures must be designed to be easier so that the students, especially those who are less capable to speak Arabic, can follow. For example, in terms of literature search, if the students are unable to understand the original Arabic-language text, they are allowed to use the translated version. One of the lecturers revealed: "We still loosen

the requirement to use Arabic-language sources. The students prefer to choose English-language sources.” (Zal, interview, September 20, 2018).

This shows the softening of the system so that the learning process can run even though without using truly primary sources. Only a few subjects still ‘force’ the students to use primary sources which are in Arabic language, for example in *hadith* subjects. A *hadith* subject lecture emphasizes:

“For me, regarding *Hadith* subjects, the important thing is they can read it, interpret it, and explain it. Give them examples, let them understand, introduce them to the books of *Hadith*, don’t just know the names. For example, show the book of *Hadith* by Imam Bukhari, etc., so that they want to learn even though they have not been able to read it yet. They must know first, so they want to learn. Then ask them to translate it.” (Sat, interview, September 18, 2018).

Although this *Hadith* subject is quite strict in the use of literature, softening is also done in this subject, for example by not giving many individual assignments but group assignments so that the students who lack Arabic language skills can be helped by the group members who are fluent in Arabic.

Noting the ability of students and the conditions of the learning process, it is quite difficult to achieve the target of producing PAI graduates with strong Islamic abilities. The ability to access original Arabic language literature is quite low so that the access to authentic Islamic treasures is becoming increasingly difficult, because the majority sources accessed are in the Indonesian language. Meanwhile, the Islamic reading sources that are in Indonesian are still dominated by Islamic writings that have the potential to be intolerant. Realizing this, some lecturers have the initiative to include moderate Islamic messages in the teaching and learning process that they carry out.

Their effort to include the intake of moderate Islam through the lectures is for example by discussing the contemporary issues in their lectures.

“... there are little by little. For example, I dare to include the actual issues about gender and always convey these issues to students. Likewise, about human rights, multiculturalism. ... So that students are not trapped, not wrong. Because there are some students who don't know the current issues at all.” (Ros, interview, September 18, 2018).

The previous statement was stated by the lecturer of the Islamic Methodology subject. Other lecturers also do the same. A lecturer of the science of *Hadith* subject explains:

“For example, the *Hadith* about *jihad*. *Jihad* has a broad understanding, truly in many ways. Do good to parents, and so on are *jihad*. We are not in a state of war, our country is peaceful. There is no group that is endangering us. There are also state officers who will handle conflicts. So, it is not right if there is a suicide bombing or *jihad*. It (the suicide bombing) is possible in Palestine, because this country is faced with a problem that has no other choice, it is the only way. Also in Afghanistan. We have choices here: we can do *jihad* with the pen--becoming a teacher is also *jihad* because the nation's children are safe because of teachers.” (Sat, interview, September 18, 2018).

Thus, some lecturers have attempted to incorporate the issues of moderate Islam in their lectures.

However, there are indications that some lecturers are not too serious in inserting messages of moderate Islam and deradicalization. When asked whether they often mention contemporary Islamic discourse, such as veil, religion and violence, terrorism, and radicalism, a lecturer answers:

“It depends. If there is a topic (in the subject) that is related to these issues, then I will emphasize. If the topic is not connected to these, no, I will not discuss. Perhaps, when describing an example I will relate. ... when there is a point to relate to these issues, I will relate, but deliberately discuss them

even though there is no connection, no, I will not.”
(RH, interview, September 18, 2018).

This statement implied that the lecturers did not plan from the start to address contemporary themes including the problem of radicalism. The lecturer discussed contemporary issues only when the discussion developed in that direction. When cross-checked to students related to the intake of contemporary issues into lectures, students stated that some lecturers did make this effort. However, issues related to terrorism and radicalism are still rarely mentioned, although suggestions to live tolerantly among the differences are sometimes conveyed in the Comparative Religion subject. One student argues:

“There are some, like contemporary issues in *fiqh*, such as abortion, In Vitro Fertilization, prayer on the plane. There is no discussion on radicalism and terrorism. But, in the Comparative Religion subject, there is a discussion on how we should behave in diversity and difference. We do not see our differences, but more to our similarities. We must not blame each other.” (Ang, FGD, September 22, 2018).

This means that the effort to include moderate Islam themes have not been conducted seriously. It can be said, it has not become a planned program among lecturers, let alone at the level of university policy. Actually, this effort can be easily done if the lecturers understand the importance of including the soft skills in learning. The Study Program, Faculty, and University parties should have a policy to counteract the potential of radicalism on campus through this learning process. Although all parties are quite optimistic about Padang’s cultural abilities that are critical and resilient to radical ideologies, early anticipation is still needed, especially as some students claim to have joined HTI, meaning that there is no denying that the potential of radicalism still exists in UIN Imam Bonjol.

The strategy used in the process of learning activities other than lectures, discussion methods are also used. However, lecturers who invite students to think deeply are very rare.

According to students' confirmation, only lecturers who teach philosophy courses encourage critical thinking. This information is quite alarming, especially if it is associated with the current era of information openness. Moreover, almost all students are quite active in accessing information from cyberspace. Data from the survey showed that students who often used search engines on the internet to increase their religious knowledge were 62% of UIN IB students and 54% of STAI-PIQ. Similarly, those who joined social media to increase religious knowledge were 88% of UIN IB students and 99% of STAI-PIQ students. Thus, all parties must be aware of the students' potential to be influenced by news hoaks and the like is very large if they are not equipped and trained to think critically.

In STAI-PIQ, teaching and learning activities prioritize the development of Islamic insights, with their tendency towards *tahfiz*. With this tendency, STAI-PIQ seems to have a textualist academic tradition, raising the question whether the tradition of contextual thinking has the same space of existence in STAI-PIQ. For example, related to contemporary issues and radicalism, is the content of moderate Islam significant enough to be taught in lectures? As far as researchers are concerned, the face of moderate Islam has not really been seen in STAI-PIQ. However, the manager feels that he has an effort to present the face of moderate Islam and counteract radicalism. A head of study program said:

“Of course there is anticipation. In new students' activities, we bring in the Regional Police Chief from the National Defense to give input on the love of the Republic of Indonesia. The students were invited to strengthen their nationalism. In Muharram activities we also invite the officials from the Regional Police, Kodim, BNN, and the National Defense Agency.” (Mar, interview, September 19, 2018).

However, is the incidental agenda considered sufficient to encourage students to be moderate-contextualists? While for several semesters students struggled in a textualistic way. Many religious lecturers at PAI were taken from lecturers of Quranic

Sciences and Exegesis (IAT) who were Middle Eastern alumni. Whereas, subjects whose contents lead to nationalism are only courses in Pancasila and Basic Social & Cultural Sciences.

Nevertheless in teaching and learning activities, according to students, the lecturers have included themes about nationalism.

“Yes, especially in related subjects, such as Citizenship, Pancasila. For example, it is conveyed about the dangers of radicalism, the state regulations, etc. There is also a Contemporary Fiqh lecture that discusses things that are not yet clear, including suicide bombings. Thus, students can find out the wrong things like that.” (A1, FGD, September 22, 2018).

Although in the survey it was found that student tolerance levels were quite alarming, but in the FGD, the views of students regarding tolerance and moderate Islam were quite good. One of the students expressed his partiality in Pancasila and NKRI:

“I think Islam that has been running in Indonesia is already good. The existence of many Islamic organizations is not for division or anti-NKRI. Its presence is to be able to share, respect each other’s opinions. This has been built since the beginning, even though there are some groups that are a bit extreme. These groups do not really understand the true Islam. This country was built by a hero, the *ulama*. Regarding Pancasila, Islam was originally referred to by Pancasila. That is why Islam is suitable in Indonesia, Islam as it is today.” (NH, FGD, September 22, 2018).

Pandangan tersebut cukup inklusif dan moderat. Namun belum dapat ditentukan apakah pandangan tersebut merata di semua mahasiswa atau tidak. Pasalnya, ada pula mahasiswa juga menunjukkan potensi pola pikir *takfiri*:

This view is quite inclusive and moderate. However, it cannot yet be determined whether this view is evenly distributed across all students or not. It is because there are also students who show the potential of the *takfiri* mindset:

“Among many organizations that declare Islam in Indonesia, there are some who deviate. For example, the Shia who practice other ways of prayers. Even though they call themselves Islam, they are wrong in understanding Islam itself. Shia is not Islam, Islam is one, even though the school is different. For example, the school of Maliki or Hambali in the Middle East, in Indonesia the school is different. About khilafah, actually the difference is very beautiful. We should be able to disagree. In my opinion, Islam which must be practiced is Islam that is in accordance with the Quran and Sunnah. About groups that are called fanatics, in my opinion it is because they just learned sunnah, or feel comfortable with practicing the sunnah like that. Therefore we must be tolerant of them.” (Al, FGD, September 22, 2018).

Although there was an invitation to be tolerant in the statement, but the *takfiri* diction was felt enough, for example when he called “Shia is not Islam”.

Looking at the list of subjects from the PAI curriculum in STAI-PIQ, the indications towards contextualist and moderate understanding are not promising enough. On the contrary, a lecturer with a critical and moderate outlook feels like a single fighter. This means that moderate and critical Islam have not become the mainstream in the STAI-PIQ environment. When asked about his activity in stemming radicalism, a lecturer admitted:

“(I) straightened the way of thinking, even though sometimes I become a single fighter, but nothing obstructed. The institution does not require certain thoughts.” (YM, Interview, September 20, 2018)

Although there is no compulsion to follow a certain line of thought, it is important for STAI-PIQ to try more actively to promote moderate Islam in their learning, given the considerable potential towards textualist thinking. However, the potential for the opening up of moderate thinking is still there. At least many still agree that terrorism is the wrong way.

“I disagree with the acts of terrorism. Rasul SAW exemplified how to be gentle towards the enemy, as a manifestation of Islam *Rahmatan lil alamin*. When he was spat on, he visited the person who spat him when this person was sick. Therefore, the terrorists, even though they claim to be Islam, but they are not Islam. If they are Islam, they do not understand Islam and have even worsened the name of Islam.” (If, FGD, September 22, 2018).

Thus, in the context of education in Padang, the ethical-religious dimension gets more attention than the rational-critical dimension. This conclusion is reinforced by the following example: the student highlighted his lecturer as not an exemplary person. The reason was the way the lecturer dressed. Students regretted that there was a religious education lecturer whose clothing when teaching was not in accordance with the Shari’a. The female lecturer teaches religion but did not use socks even though the boundaries of women’s intimate parts are the entire body other than the face and palms. When riding a motorcycle, her clothing lifted up (her intimate parts were exposed because her calves were seen). This kind of thing is considered by students and is a sufficient reason to say that the lecturer cannot be a role model. For students, the role model qualifications are determined by the ethical-religious dimension without considering whether the lecturer in question is academically superior or not.

When traced who are the students’ role models and idols, it was found that students were quite proud of the lecturers with Lc degrees because they are Middle Eastern alumni (An, FGD, September 22, 2018). This is confirmed by the ‘online ustaz’ list who are most liked by students, such as Ustaz Abdul Somad, Adi Hidayat, Felix Siau, Khalid Basalamah, and others who also have more or less the same style. While those belonging to pure, moderate intellectual scientists are not part of their list of idols.

If the way the students look for role models is only based on ethical-religious only, then this is an indication that the dimension of rational-critical has not become an upheld value. This situation is quite alarming for an academic institution.

Social Penetration and Extracurricular Activities

The Faculty of Tarbiyah and Teacher Training (FTK) at UIN Imam Bonjol has yet to show a truly serious de-radicalization effort through the learning process. However, efforts to produce graduates who have a stable Islamic ability continue to be pursued. This is also important considering the proficiency in Islamic competence and Arabic is believed to be able to reduce the risk of exposure to radicalism.

One of the efforts made by UIN Imam Bonjol in strengthening the Islamic students was by giving guidance to the Quran and then the results were proven by giving the Tilawah Certificate. The certificate is a requirement to be able to graduate from UIN Imam Bonjol. There are also intensive Arabic and English programs. All new students of UIN are programmed by the Language Center to improve their competencies in these languages for two semesters. The students take placement tests. The students who are strengthened are especially those who are very weak, even though all students must join these programs.

Improvement of Arabic is done by the Arabic Language Development Unit (UPB) for two periods. Like improving English, UPB issues certificates for all departments. PAI students are also given *Qiraatul Kutub* lectures. There is a proposal for those who will graduate must be 1 juz *tahfiz*. There is a kind of special guidance for reading and writing Al-Quran, non SKS (credits), given by the study program. At UIN level, there is LDQ (Darul Qur'an Institute) to improve reading the Quran (RH, interview, September 18, 2018). It was admitted that indeed there was no specific policy to overcome the weaknesses in the Arabic language, but there were some suggestions such as *Tahfiz* Quran which had been followed up, even though it had not been decreed. In the previous graduation, there was a student of the Mathematics Department whose graduation was postponed because he had not memorized a juz." (Syaf, interview, September 20, 2018).

Regarding the development of students' Islamic insights, PAI and FTK study programs rely on Extra-curricular activities carried out by the Department of Student Association (HMJ) which is led by the Islamic Group (KSI) with various activities both on and off campus. One of the prominent forms of activity from KSI is religious guidance called *liqa*.

Similar to UIN Imam Bonjol, STAI-PIQ requires students to graduate with six *juz* memorizations. The *juz* to memorize is not just any *juz*, but is determined by the lecturer.

“The STAI-PIQ is more on the Quran. There is a necessity for the six *juz tahfiz* for PAI and IQT students. The *juz* is determined by the lecturer, besides certain *juz* which must be memorized. In other words, we would like to ‘put Al-Quran on earth’.” (Mar, interview, September 19, 2018).

To achieve this target, STAI-PIQ provides a portion of *tahfiz* courses for four hours per week, as many hours as the teaching practice. In addition, there is also a Ma’had Ali dormitory. This is a flagship program where students can learn and practice Arabic and memorize the Quran in the dormitory. Currently there are around 20 students from around 450 STAI-PIQ students. There is also a special PAI program TTQ (*Tahfizh wa Tafhim Al-Quran*) which requires thirty *juz hafiz*.

Religious reinforcement at STAI-PIQ is done from the first day someone becomes a new student. In the *Muqayyam* event (a kind of new student orientation week), various activities were carried out as an effort to improve the religious knowledge of students, especially the interest in reading the Quran, such as *tahsin*, *tahfiz*, and others.

Besides their activities as new students, students have many religious strengthening activities, including the small study circles or often called *halaqah* or *liqa’* activities. In *liqa’*, students feel a family bond and exchange knowledge, especially from those who are from pesantren to those from public schools (Ans, FGD, 18, 22 September 2018). This *Liqa’* activity in STAI-PIQ is included in a program managed by Tazkiyah Da’wah Student Activity Unit (UKMD). This unit is part of an intra-campus organization such as the Student Executive Board (BEM).

To improve the students’ ability to speak Arabic, the curriculum includes Arabic 1-4, each 2 credits. English is worth 4 credits. Here, Arabic tends to have no problems. In general, students can read original Arabic source books. There is also a practice subject for reading religious books, namely *Qiraatul Kutub*. There are also *tahfiz* supporting subjects such as *tajwid*,

qiraat, and *nagham*. To further increase students' skills, there are extracurricular activities at STAI-PIQ including Calligraphy, *Tilawah*, *Qira'at Sab'ah*, *Qasidah/Choir*, and *Tapak Suci* Martial Arts.

It is quite interesting if BEM at STAI-PIQ is actually one of the most popular places for students to learn Arabic. While BEM on other campuses in general has become a nursery for the ideas of democracy, politics, and moderatism, the style of BEM in STAI-PIQ increasingly proves how strong Islamic orientation is on the campus.

With the intensive strengthening of Islam, it is only natural that STAI-PIQ produces graduates who are strong with Islamic contents, especially Al-Quranic knowledge, although it is quite unfortunate because they are rather weak in critical and pedagogical sciences.

Problem Solving Patterns at UIN IB and STAI-PIQ

If the purpose of this study is to find out how reliable the Tarbiyah and Teacher Training Faculties, especially PAI UIN IB and STAI-PIQ Study Program in producing graduates who are qualified and masters in Islamic and Arabic languages, then the answer is not yet, at least not yet reliable enough at this time. Various problems that have become the obstacles to the achievement of these objectives have been stated above, namely the problem of a disproportionate and unrepresentative curriculum to produce professional and moderate teachers. Another problem is the problem of student recruitment that is not able to filter out superior seeds. Also, the learning process tends to be monotonous, less dynamic, and does not encourage students to think critically. Finally, the problem of strong social penetration that is full of Islamic contents, which seep into the weak cavities of the internal organs of the campus because it is unable to answer the complexity of the problems that exist in the production system of PAI teachers.

Some of the efforts made by stakeholders in the two study programs have been described above. However, there is no concrete and systematic solution to overcome it. Solutions that are done both at UIN IB and STAI-PIQ still seem spontaneous,

partial, and individual. As a result, problem solving cannot yet touch the root of the problem.

Several factors caused stakeholders to be constrained in finding a solution, among others, there was no agreement from all leaders to consider this problem as an urgent problem to find a solution. Sometimes the university still gives priority to the development of opening new faculties rather than improving the quality of the existing faculties and study programs. In fact, the financial policy is centralized and regulated by the university. On the other hand, the student recruitment policy is also not entirely the authority of the study program or faculty, but it rather becomes a university policy. Something like this is found in UIN IB.

In STAI-PIQ, the causes are relatively the same as in UIN IB, namely curriculum problems, patterns of student recruitment, learning processes, and social influences. Although bureaucratically, as a private institution STAI-PIQ is relatively more flexible in making regulations and policies, what has happened is that there is no truly right solution in solving the problem at hand.

The solutions taken are not planned and systematic, so the results are still not optimal. For example, in order to optimize the efforts to improve students' Islamic and Arabic skills, since expecting the solution from the formal education process is hindered by many problems, the attention has shifted to the extracurricular field. Various tutoring, discussion groups, and studies are encouraged in order to help improve the quality of these two skills. One of the study forums that seemed quite successful in attracting students' interest was a forum for KSIBesides being at UIN IB and STAI-PIQ, KSI also goes to other campuses such as UNP and others using different names. (Fad, Interview, November 28, 2018). The question is, is it the right choice of the stakeholders to fully surrender and give the solution to the problems of Islamic and Arabic lack of ability to the extra bodies and organizations like KSI?

Islamism at UIN IB and STAI-PIQ: A Solution?

As stated at the beginning of this paper, the phenomena of Islamism in West Sumatra in general and the city of Padang

in particular is very strong. The phenomena of West Sumatra and the city of Padang as a city of *santri* is inseparable from the support of local governments whose policies color the impression of Islamists in West Sumatra and Padang. The Provincial and District/City Governments which are led by the officials who are pro to the Islamic West Sumatra and Padang people can further strengthen the Islamic atmosphere. This situation seems to be a driving factor (push factor) for UIN IB and STAI-PIQ. This condition is reinforced by the needs of the academics of the two universities who feel the need to strengthen Islamic studies, especially related to the practice of Islamic values which are the pull factors. These push factors and pull factors motivate the flourishing of Islamic studies, ranging from general to more intensive studies as done in *halaqah* or *liqa'*.

When viewed from the activities of religious movements that are Islamists and non-Islamists, West Sumatra and the city of Padang in general and UIN IB and STAI-PIQ in particular, are dominated by the religious activities of the Islamist movement. In other words, the mainstream socio-religious movements here are Islamist religious movements. Other socio-religious movements, including youth and student organizations such as HMI, IMM, and PMII belong to non-mainstream groups. Therefore, it is only natural that some members of extra organizations such as HMI, IMM, and PMII have double membership by also becoming the members of these mainstream movements. Because of these factors, the higher education leaders, including the Dean and the PAI study program, supported these mainstream movements because they were considered to have the supports from various groups.

As stated above, the contribution of the Islamic movements is very evident in increasing the religious commitment of the students of PAI and other study programs at these two universities. Without their help, it is difficult to do this internally by the campus itself, because of its formal learning approach.

Another interesting thing about this phenomena of Islamism, besides the students' seriousness in learning Quranic studies and other religious studies, they are also very literate in technology, especially information technology. Not a few of them are active on social media. As a consequence, they are also

very much influenced by Islamic narratives that often appear on social media and the internet.

Islamism at campus has grown quite fertile. The proof is at UIN IB, Islamism came through the extracurricular activities managed by the Department of Student Association (HMJ), especially the Islamic section known as the Islamic Study (KSI). At STAI-PIQ, Islamism entered through the Student *Da'wah* Institution which was named the *Tazkiyah* Student Activity Unit (UKM). KSI and UKMD *Tazkiyah* are actively managing Islamic as well as tiered cadre training starting from elementary to advanced levels. Students who are active in managing UKM confess that their activities focus more on education (*tarbiyah*), not politics. Therefore, they call their group *Jamaah Tarbiyah*.

As in other campuses, especially PTKI, this group is known to have high organizational discipline. They never speak about something they do not really understand, especially information about their group. If they are asked about something they doubt the exact answer, they will suggest asking the leader directly if it is related to organizational problems, or asking the *murabbi* if it is related to religious understanding. They generally look very polite both in dressing, talking, and behaving. They are also very devoted to worship. Doing *sunah* (non-obligatory) prayers, fasting on Mondays and Thursdays, reciting and memorizing the Quran are their routine activities. In socializing, they are very careful. They can only meet face-to-face with other gender in forums that are considered by them as an emergency. For the forums that they organize themselves, those of different gender are as much as possible not mixed in the same room, or at least separated by a cloth curtain. If they face a problem or question, they always consult with the *murabbi*. They acknowledge the *murabbi* like their own parents. Sometimes there are those who claim that their *murabbi* to be even more than just parents. Therefore, they always follow the *murabbi's* advice.

Mechanisms such as information control from the *murabbi* are one of the factors in their cadre effectiveness. In the context of planting Islamic values, of course this is very positive, but what needs to be watched out for is the attitude that is less critical in accepting teachings and less open to other thoughts.

Back to the main problems faced by the PAI Study Program,

namely the need to improve the quality of graduates in order to counter radical religious understanding through comprehensive Islamic and Arabic mastery. If KSI and UKMD *Tazkiyah* will be used as a solution, they need to be more open in terms of study and acceptance of the existence of other different groups. If not, the PAI Study Program will only come out of one problem, but enter a new problem trap. From the aspect of increasing Islamic commitment, this solution might be achievable, but it could be counter-productive in an effort to produce professional and moderate teachers. Like a proverb saying coming out of the mouth of a tiger, entering the mouth of a crocodile.

Closing Remarks: Looking at the Future of PAI Study Programs

Relating to the main problem faced by the PAI Study Program both at IB UIN and STAI-PIQ, the authors recommend several solutions as follows:

- 1) Redesign the curriculum that is comprehensive, using the pattern of Higher Education Curriculum (KPT) that refers to KKNI and SN Dikti.
- 2) Improve the new student recruitment system which guarantees the screening of superior student candidates.
- 3) Carry out Capacity Building activities for lecturers in order to improve their teaching skills, especially the ability to encourage dynamic and critical learning.
- 4) Carry out supervision and control of student activities both on and off campus. Vigilance needs to be increased in anticipation of the entry of the seeds of understanding that contain extremism and radicalism.

The recommendations above, in their implementation, relates to some suppositions as noted below:

- 1) Problems faced by UIN IB and STAI-PIQ PAI Study Programs may not be unique problems, but problems faced by other Study Programs in PTKI also. However, because the PAI Study Program has the task of producing PAI teachers, its existence becomes very strategic. Because of this very strategic position, the attention of higher education leaders should also be directed to this study program, of course without ignoring

the existence of other study programs. If this is not done, then the impact will affect the tertiary institutions under concern, even the people and nation of Indonesia at large. Therefore, the solution must be comprehensive, involve all the academics, and even the university leaders. As can be seen in the above discussion, the solution to the problems requires the involvement of many parties.

- 2) In order to find this solution, the manager should also learn from the experience of other advanced study programs/ colleges. A serious study by inviting related experts must also be carried out so that the steps taken are truly comprehensive, both theoretically and empirically. From this process, it is expected that the solutions made can solve the problems because they can be free from vested interests which often become obstacles.
- 3) Managers' openness is highly demanded to be able to produce solutions that are truly tested. The involvement of outsiders in this process should not be considered as an intervention or participating in the affairs of others, but should be seen as a concern for the future of the PAI Study Program which has an impact on the future of the Indonesian nation and state.
Wallahu'alam bi al showab.

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4

WEAKENING MODERATISM, STRENGTHENING ISLAMISM

The Production System of PAI Teachers in Lampung

Abdur Rozaki

Introduction

When referring to the 1989 Talangsari incident as an initial trace of the flow of Islamism in Lampung, the current seems to have never been extinguished until now. The seeds of Islamism continue to grow and flourish through the networks of the actors, social institutions, and digital media which often in certain moments manifest themselves through narration and political expression in a number of “defending Islam” actions. The survey results of the National Counter Terrorism Agency (BNPT) in 32 provinces in Indonesia supported the observation that Lampung Province was ranked as the fourth highest as a potential area of radicalism, after Bengkulu, Gorontalo, and South Sulawesi. Of course the potential of this radicalism has a close bond with the flow of Islamism that carries the political agenda, starting from the aspirations of the implementation of Islamic law, obsessive desire for the idea of religious purity, until the realization of the Islamic caliphate system which is a version of certain political groups as the supporters.

The current of Islamism which has now strengthened in Lampung Province, seems to reopen the dark pages when the New Order hit the Usroh movement hard when it refused the implementation of Pancasila as a single principle. Many of Usroh followers, led by Ustaz Abdullah Sungkar in Java, fled out of Java. One of them, Nur Hidayat, fled to Lampung and joined a pious Quran teacher, Warsidi. Warsidi, who was

originally just an ordinary teacher, became very feared after accommodating followers of the Usroh network, which was in line with the Darul Islam-Tentara Islam Indonesia (DI-TII) network Sekarmadji Maridjan Kartosoewirjo. This has the effect of frightening the New Order regime and sending troops led by Colonel Hendropriyono to capture the Warsidi movement with a violent approach. Warsidi and his followers were killed and several others were imprisoned without going through a court process. The event that took place on 7 February 1989 was quiet, but still remembered and it showed the trace of the flow of Islamism in Lampung, whose spirit continues to experience contextualization of the movement, metamorphoses in the form of a new Islamic movement.

As reviewed by Bassam Tibi (2012) in *Islamism and Islam*, Islamism is a religious politics that often has differences with Islam as a belief. Islamism according to Tibi is derived from political interpretations of Islam, not based on religious faith but rather on ideological application of religion in the political sphere. Islamism has reactionary characteristics of the world political order, rejects democracy, sharia law, is very obsessive about the religious purification movement, uses violence, and embraces the view of antisemitism. This current form of Islamism has become a global phenomenon, and in the contemporary Indonesian political arena it has strengthened along with electoral political contestation. The politicization of religious identity becomes an instrument of political mobilization to bring down opponents and gain power, as in the Jakarta regional election. This kind of political religious dynamics also blows in areas such as Lampung which have historical traces of Islamism.

So far Islamism with the jihadi approach has not yet appeared strong in Lampung, its dynamics are still in the form of religious approaches “*Haraki-Tarbawi*” and *Salafi* as the results of the research by Abdul Qohar, lecturer at UIN Raden Intan Lampung. The *Tarbawi* and *Salafi* movements not only developed through the establishment of *pesantren* in the community, such as Ulul Albab, Al-Mujtama’, Khilafatul Muslimin, Darul Fattah and others, but also began to develop strongly in the campus environment, both through intra-campus and extra-campus’

Student Activity Unit (UKM). The formation of the culture of Islamism at a large campus as UNILA was supported by UKM *Birrohmah* as the driving force. For UIN Raden Intan Lampung, the Da'wah Development Agency (Bapenda) UKM and UKM Al Ittihad were the driving forces. They also made the Forum for Silaturahmi of the Campus Da'wah Institution (FSLDK) which brought together the activists of campus da'wah in Lampung as an extra organization to complement the previously existing organizations, namely KAMMI. Other student organizations that grow to raise the *Salafi* spirit are Islam-Loving Students (MPI) Lampung whose members consist of students across campus in Lampung.

Student organizations that have the breath of Islamism in Lampung are increasingly fertile and able to excite students in building engagement. Religious activities carried out online and offline are very dynamic and able to become a new mainstream of the students' dynamics, shifting the dominance of other extra organizations such as PMII and HMI. They build a strong network of each other with the activism of the Islamic movement at the national and regional levels, both through the approach of seminar activities, recitation, cadre, until the "Bela Islam" political action.

This article will parse, how does the flow of Islamism penetrate into the campus environment, especially in the PAI Study Programs in two universities, namely UIN Raden Intan Lampung and Universitas Muhammadiyah Lampung (UML)? What are the competencies of students and lecturers of Islamic Religious Education Study Programs at these two universities in response to the flow of Islamism? What patterns of relations shape their Islamic views? This paper uses survey, observation, and interviews approach, as well as tracking documents related to the research themes to answer the research questions.

Vision, Missions, and Learning Process

The forerunner of the Tarbiyah and Teacher Training Faculty of UIN Raden Intan Lampung, based on the accreditation form of PAI Study Program, refers to when the Lampung Islamic Welfare Foundation (YKIL) was founded in 1961. YKIL is a

socially active foundation, especially Muslims in Lampung. The aim of this Foundation is to organize the establishment of Islamic places of worship and Islamic education. In 1963 YKIL brought together Islamic scholars to conduct discussion in Metro, the capital city of Central Lampung, whose results decided to open the Tarbiyah Faculty in Teluk Betung under YKIL's assistance and care. This faculty later became part of IAIN Raden Intan Lampung, which since two years ago has become UIN Raden Intan Lampung. Now, this faculty morphed into the Tarbiyah and Teacher Training Faculty. There were already 9 figures who led this faculty as Deans, namely Syeh H. Syamsuddin Abd. Mukti, LML (since preparation - December 31, 1979); Drs. H. A. Kadir Hanafi (January 1, 1980 - July 30, 1986); Drs. H. Tayar Yusuf (July 31, 1986 - October 11, 1990); Dra. Hj. Zahar Maskanah (October 12, 1990 - November 4, 1994); Drs. Kulyubi Mahsan (July 1994 - July 1998); Prof. Yurnalis Etek, M.Pd. (1999 - 2003); Prof. Dr. H. Sulthan Sahrir, MA. (2004 - 2007); Prof. Dr. H. Syaiful Anwar, M.Pd (2007 - 2011 and 2011 - 2015); and Dr. H. Chairul Anwar, M.Pd. (2015 - 2019).

Based on the number of applicants, Tarbiyah and Teacher Training at Raden Intan UIN Lampung are the second most favorite faculty at UIN Raden Intan Lampung. Especially for the PAI Study Program (PAI), there is a significant increase in the number of students every year. In the academic year 2012/2013, this faculty received 200 students, in 2013/2014 received 250 students, in 2014/2015 received 290 students, in 2015/2016 received 300 students, and in 2016/2017 received 400 students. In total, throughout the year, there were 1,416 PAI Study Program students. For the academic calendar 2018, PAI Study Programs accepted 360 students.

The results of the Cisform survey related to the background of the students of PAI Study Program at UIN Raden Intan Lampung, 50% of students came from SMAN/SMA/SMK/SMK, 30% came from SMA/SMK/MA *pesantren*, and 20% came from MAN/MAS.

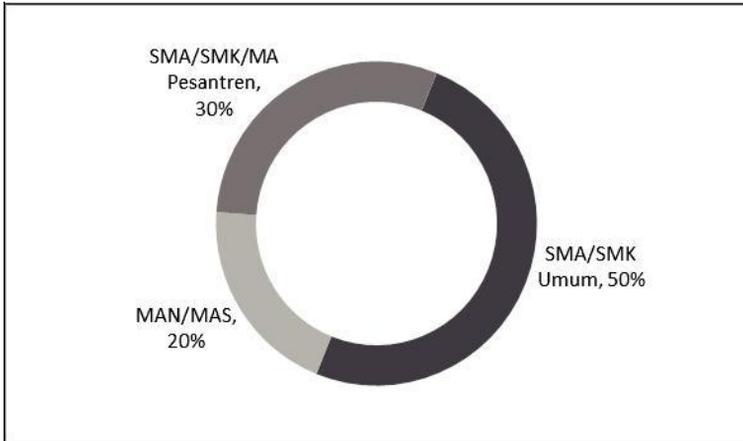


Figure 4.1: School Origins of Students of PAI UIN Raden Intan

The strength of human resources (HR), the percentage of lecturers who are S2 and S3 educated at the Faculty of Tarbiyah and Teacher Training is 100%. The percentage is very sufficient for the needs of academic staff in accordance with the ratio of the number of students with lecturers 1: 47.89. All lecturers' qualifications are S2 and S3. The development of full-time lecturers is carried out by further study in the Doctoral program. Specifically for PAI Study Programs, there are 45 lecturers, 18 of them are S2 graduates and 27 are S3 graduates. Whereas, when viewed from job analysis, there are 6 professors, 24 Lector Heads, 14 Lector2, and 1 expert assistant. At present, the PAI Study Program has an A accreditation status from BAN PT which was issued in April 2018. The PAI Study Program of UIN Raden Intan Lampung has had this A accreditation status from BAN PT for three periods of time.

The vision of the PAI Study Program can be seen as a reference to the vision of the faculty and university. The vision of this study program is then translated into the following missions: (1) Organizing education and teaching, research and community services that are integrative in the field of Islamic Education. (2) Organizing educational practicum activities that provide reinforcement on teachers' competency and religious life skills and noble character and are able to be competitive at the National level. (3) Developing the application of

Information, Communication, and Technology (ICT) learning models and using these models in learning PAI. (4) Developing the academic pulpit activities of students and lecturers, which involve alumni and stakeholders through discussion activities, seminars, workshops, training, alumni meetings, and others, which support the implementation of comprehensive PAI learning activities.

Vision of PAI Study Program	Vision of Fakultas Tarbiyah & Keguruan	Vision of UIN Raden Intan
The realization of the study program that excels in producing Bachelors of PAI who are noble, professional, and capable to compete at national level in 2023.	The realization of the Faculty of Tarbiyah and Teacher Training that are superior and competitive in developing the integrative and holistic education sciences and Islamic sciences at the national level in 2028.	The realization of UIN Raden Intan Lampung as an International Reference in developing Islamic sciences, Integrative-multidisciplinary, and environmentally sound in 2035.

Figure 4.2: Table of Synergies in Vision of Study Programs, Faculties, and Universities

(Source: Accreditation Form of PAI Study Program, 2018)

Regarding Universitas Muhammadiyah Lampung (UML), by referring to the site of the Muhammadiyah Council of Diktilitbang, the history of its establishment is based on the mandate of the Muhammadiyah organization, which has been committed to the development of charity business in the education sector. Muhammadiyah College in Lampung was previously located outside the city of Bandar Lampung. This condition made the management and sympathizers of Muhammadiyah synergize with each other to realize the establishment of Muhammadiyah College in Bandar Lampung. Muhammadiyah Regional Management (PWM) period 1985-1990 then formed a Diktilitbang Assistance Team consisting of Dr. Madrie, M.Sc. (Chair), Drs. Buchari Kifli (Secretary), and members are Drs. Hi. Thabrani Dris and Dr. Subian, M. Y. Syamsi. This team assisted PWM with the main task of helping PWM in the establishment of Universitas Muhammadiyah Lampung (UML). Through the coordination of the Assistance team, also by forming the task forces (Satgas), the feasibility

studies and other needs were prepared.

The team then held a meeting with Kopertis Region II, which resulted in the formation of a team/Department of Pre-evaluation team within the Universitas Muhammadiyah Lampung based on a letter from the Chairman of the Kopertis Region II Coordinator Number: 0760/TSE/VI/Kop. II/87 dated June 18, 1987 concerning the management structure. The structure consisted of Advisors: Ir. Buchori Rachman, M.Sc. (Kopertis Region II Coordinator) and Prof. Dr. R. Margono Slamet (Chancellor of UNILA); Supervisors: Drs. Edwar Sianipar (Kopertis Executive Secretary) and Dr. Bambang Sumitro (Unila Assistant Chancellor). While for the Implementation Team, the structure consisted of Chairperson: Drs. Sudrajat, M.Pd.; secretary: Ir. Siti Sujalmi MS.,; members: Dra. Adhita BS, Drs. A. Kadir, MS., Drs. Syukri Saleh, and Drs. Hi. Thabrani Dris.

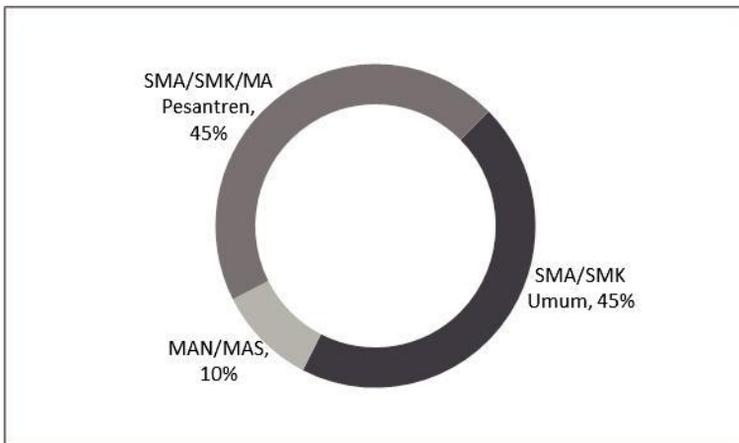


Figure 4.3: School Origins of PAI UML Students

The results of the meeting from the pre-evaluation team were generally in accordance with the Implementation Guidelines on the Establishment of New Private Universities in Kopertis Region II Palembang Number: Ko-II/D/78, and the requirements for the establishment of Muhammadiyah University of Lampung have been fulfilled. The results of the team above were included in a joint meeting on August 4, 1987 in Menengah Building at Universitas Muhammadiyah

Lampung Lampung between the Chairperson of Region II Kopertis and elements of Universitas Lampung and Region II Private Universities stated that Universitas Muhammadiyah Lampung (UML) was permitted to conduct academic activities for Faculty of Engineering, Faculty of Social and Political Sciences, Faculty of Psychology, and Faculty of Islamic Studies. The follow-up of this statement, then stated in a letter Number 1087/BL.03.02/Kop.II/87 dated August 6, 1987 and received on August 13, 1987 by Universitas Muhammadiyah Lampung, to signify that the permit officially began for the implementation of academic activities in 1987/1988. Until 2018, UML has seven study programs, namely communication science, governmental science, psychology, electrical engineering, Islamic education, special education, and mathematics education.

Currently, UML has 1,123 number of students, with the composition of lecturers in academic positions as follows: 65 Associate Expert Assistants, 39 Lectors, 42 Chancellor Heads, 2 Professors (Sociology, Education), with a total of 148. While the capacity of lecturers based on the education level, 71 S1 graduate lecturers, 62 S2 graduate lecturers, 4 S3 graduate lecturers, 4 S2 candidate lecturers, 7 S3 candidate lecturers, Fields of Doctoral S3/Doctoral Candidates: Hadith, Educational Supervision & Evaluation, Psychology, Education, Curriculum, PAI, Educational Technology, Counseling Guidance, and Communication.

PAI Study Program at UML was established on April 24, 1987 with Notary Deed Permit No. 183 dated April 24, 1987 & Letter of Kopertis Wil. II No. 1087/BL.03.02/Kep.II/87 dated August 6, 1987. Whereas when viewed from the background of the school origins of PAI UML students, those who came from SMAN/SMA/SMKN/SMK were 45%, those from SMK/SMA/MA Pesantren were 45%, those from MAN/MAS were 10%.

The composition of students from SMAN/SMA/SMKN/SMK and from SMAN/ SMA/MA Pesantren is balanced, which is equal to 45%. This indicates that PAI enthusiasts in UML are very dynamic. The appeal of UML is not only for pesantren-based schools, but also for public schools.

Then what is the direction of the implementation of the PAI Study Program in UML? The guide to the implementation of

the PAI Study Program at UML can be seen in the vision and missions as shown in Figure 4.4.

<p>Visions: Excellent in producing professional and noble graduates in 2020.</p>	<p>Missions :</p> <ol style="list-style-type: none"> 1) Implement education that is integrated in PAI science, both theoretical and practical by utilizing educational technology in PAI lessons, 2) Carry out research in the field of Islamic Education in a comprehensive and sustainable manner, 3) Carry out community service with a foundation that has moral character, 4) Carry out cooperation with various agencies from within the country and abroad, 5) Practicing Islamic and Muhammadiyah values in upholding the values of the character of truth, honesty and justice based on the Quran and the <i>Sunnah</i>.
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Figure 4.4: Table of Vision and Missions of PAI Study Program of UML

The vision and missions above provide a point of emphasis on the aspects of professionalism and noble character in producing PAI teachers with the characteristics of *kemuhammadiyah* in developing the Islamic characters. By paying attention to the vision and missions of the two universities above, the direction of the guidelines in developing the implementation of education through teaching, research, and community service is increasingly apparent, as in line with the values in the *Tridharma Perguruan Tinggi*. This vision and missions certainly look more clearly like the process of giving birth to superior and professional PAI teacher candidates, so it is necessary to explore the curriculum contained in it. In general, the curriculum of PAI Study Program of UIN Raden Intan Lampung is not much different from that of the PAI Study Program of UML. The differentiator in both the curricula is the *Kemuhammadiyah* material because it is part of the organizational identity that must be internalized by every student who pursues education at Universitas Muhammadiyah Lampung.

By tracing and studying the PAI Study Program curriculum more closely, it appears that the main focus of this study program is indeed to prepare the capacity of PAI teachers who only teach the

students in the level of elementary to high school. The contents of the curriculum are very dominant in the contents of basic Islamic materials compared to the Islamic thinking and pedagogical aspects of learning for elementary, middle, and high school students. This can be seen in for example in semester 1, there are 10 Islamic materials as follows: Islamic Study Methods, History of Islamic Civilization, *Fiqh* 1 and 2, Arabic Language 1, *Tauhid/Ilmu Kalam*, *Akhlak Tasawuf*, Al-Quran and *Hadith* with each lesson is worth 2 credits, while the *Tarbawi* interpretation and Islamic cultural history are 3 credits each.

For the second semester, Islamic materials dominated again, namely there are six lectures namely: Al-Quran and *Hadith* (3 credits), *Tauhid/Ilmu Kalam* 2 (3 credits), Arabic 2, *Akhlak Tasawuf* 2, *Usul Fiqh* and *Hadith Tarbawi* is worth 2 credits respectively. Whereas from semester 5 to semester 7, pedagogical aspects related to learning are very dominant. This pedagogical aspect which is combined with basic Islamic material can be divided into two main issues, namely learning materials and learning practices with lectures as follows: learning materials which include the Quran, *Hadith*, *Fiqh*, *Akhlak*, SKI, each is worth 3 credits; Learning Planning is worth 2 credits, and Learning Evaluation of PAI is worth 3 credits. As for learning practices, the lectures include: practical learning of SKI, Al-Quran and *Hadith*, *Fiqh*, *Aqidah Akhlak*, PAI Curriculum Development and Classroom Actions, each is worth 3 credits. Semester 7 includes PPL, KKN, and Thesis.

By paying attention to the PAI Study Program curriculum, it shows how dominant the curriculum contents on basic Islamic and pedagogical aspects related to aspects of learning as part of the professional competence as a support to the PAI teachers of elementary, lower secondary, and upper secondary level, so that these PAI teacher candidates are not prepared early to obtain understanding of deep Islamic thoughts. The existing curriculum also does not equip itself to explore Islamic thinking that is full of the dynamics of cultural relations, political economy, and other actual Islamic and national issues. In short, the PAI Study Program curriculum is not prepared to counteract the flow of Islamism whose currents are getting stronger into the campus environment and other social dynamics.

According to Mr. Imam Syafii, Head of PAI Study Program

and Ms. Nirva Diana, Deputy Dean 1 of the Tarbiyah and Teacher Faculty of UIN Raden Intan Lampung; and Mr. Anggi Septia, Head of PAI Study Program of UML, the PAI Study Program curriculum design was generally translated into classroom learning practices using *student centered learning* (SCL), i.e. active student learning method. As in the SCL method, the first step in its implementation is by increasing institutional capacity in the implementation of the SCL through training, such as e-learning. The faculty also encourages study programs to include aspects of improving the learning process in other practical activities. The learning practice program synergizes the theoretical and practical dimensions. In this context the SCL method, according to the officials above, fits the needs of the students to be more independent in learning and gaining understanding.

Although this SCL practice is applied in class, because the context of curriculum and learning objectives is directed at shaping the competence of the educators in the teaching environment of elementary, junior secondary, and high secondary school children, class dynamics are also not sufficiently capable of explaining the dimensions of critical thinking in learning dynamics, especially critical debate related to the flow of thoughts in Islam and other actual Islamic issues. The curriculum content that invites PAI teacher candidates to relevantly explore substantive Islamic issues that can be contextualized with actual nationality issues, is only available in the first semester, namely Civic Education (2 credits) and Islamic Education Philosophy (2 credits), and in the fourth semester, namely Education Thinking (2 credits) and Educational Sociology (2 credits). However, if it is criticized more deeply through the Lecture Teaching Unit (SAP), Educational Sociology subject does not strongly display multicultural sociological relation dimensions of accommodation, adaptation, and transformation of the tradition of education in a very pluralistic archipelago society. The flow of lectures like this is very important to educate students to be more familiar with the sociological relations of tradition and the historicity of education (Islam) in the archipelago community.

By paying attention to the dimensions of plurality of religion, ethnicity, and social group of the Indonesian people, it is very unfortunate that there are no subjects of multiculturalism and

studies of religions, which are actually relevant to form the pluralist awareness of PAI teachers so that they can have strong nationality arguments amidst the dangers and threats to this multicultural Indonesia. Likewise, regarding the absence of logic courses, PAI Study Program students do not have the basic knowledge in developing critical thinking. Usually in logic courses, students are taught how to develop a way of thinking critically, form evidence-based arguments, strong analysis and ideas to avoid logical fallacies.

Another aspect aside from the weakness in the curriculum is a very basic aspect that can shape the characters of critical students with the depth of Islamic knowledge that can foster immunity so that they are not easily exposed to intolerance, extremism, and radicalism viruses is the Arabic language competence. Unfortunately, PAI Study Program students have very weak Arabic language competence.

For students of PAI of UIN Raden Intan Lampung, regarding the ability to read Arabic texts, those who answered good were 24%, very good 2%, satisfactory 32%, less satisfactory 22%, and did not answer 20%. This survey data when developed through the Focus Group Discussion among 10 students of PAI Study Program of UIN Raden Intan Lampung by giving Arabic *pegon* scripts to be given *harakat* (vowel marks) and translated into Indonesian, resulted in 1 student had very good ability, 9 other students had very low, i.e. not having the ability to give *harakat*, let alone translate them well. While the survey to lecturers related to the mastery of reading Arabic texts resulted in did not answer 27%, less satisfactory 32%, satisfactory 51%, good and very good 0%.

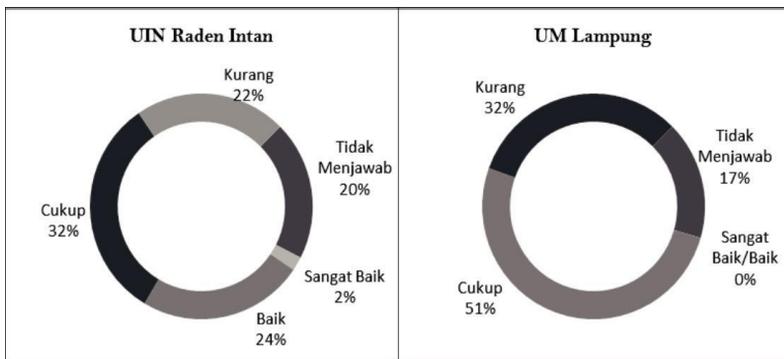


Figure 4.5: Ability to Read Arabic Texts

Whereas the results gained from students of PAI Study Program at Universitas Muhammadiyah Lampung (UML) regarding the ability to read Arabic texts, those who said very well and well were both 0%, satisfactory 51%, and less satisfactory 32%. This survey data when developed through the Focus Group Discussion among 9 students of the PAI Study Program of UML resulted in 1 student having good ability, 5 students having low ability, and 3 people having very low ability. The survey to lecturers related to mastery of reading Arabic texts resulted in: no-answer 17%, less satisfactory 33%, satisfactory 0%, good 33%, and very good 17%.

By paying attention to the results of the Arabic language abilities above, even though there are Arabic Language 1 and 2 in the curriculum, and also each campus provides Arabic language capacity building programs, it seems that these are still cannot maximally support the expected results of the PAI students. The failure to form Arabic language competency skills is at least caused by two things. First, the background of the majority of PAI students who do not originate from the *pesantren* base. Secondly, the development of Arabic Language shifted more to the practice of guidance of reciting the Quran to improve the ability to read the Quran. The results of the Cisform survey at these two universities in Lampung, i.e. UIN Raden Intan Lampung showed that 50% of PAI Study Program students came from SMAN/SMA/SMKN/SMK, 30% came from SMA/SMK/MA Pesantren, and 20% came from MAN/MAS. While the data from PAI Study Program students at UML, showed that 45% came from high school/high school/vocational/vocational school, 45% came from SMA/SMK/MA Pesantren, and 10% came from MAN/MAS.

In this context, it is not surprising if the students of PAI Study Program mostly stutter in facing the wave of religious disruptions, namely the invasion of information from various Islamic narratives accompanied by new figures of *salafi*, *tarbawi*, even *jihadi ustadz* who actively spread their messages through reading books and the internet, such as YouTube, Instagram, Facebook and other social media. Millennials who are always friendly with smartphones are at hand, including PAI students who almost all have smartphones actively, both

for communicating with friends, sharing messages, or accessing various information, including religious messages.

Class and Ideologization Process

The learning system paradigm in the world of education is now beginning to develop rapidly, Teacher Centered Learning (TCL) which places lecturers as a central figure in knowledge transfer (one-way traffic), and students as listeners to the lecturers' lectures with minimalist activities, are increasingly abandoned. TCL has been proven to create lethargic and lackluster learning in the classroom. Now, the trend of the classroom learning paradigm uses Student Centered Learning (SCL), which places students, either individually or in groups, to actively explore the knowledge, not just by being a passive listener. The SCL paradigm can form an independent mentality and is responsible for students as adult psychology learners who can explore and solve problems beyond class dynamics.

PAI study programs at two universities in Lampung, both UIN Raden Intan Lampung and Universitas Muhammadiyah Lampung explicitly stated that the SCL paradigm became a reference in classroom learning. However, so far it is not easy to practice SCL because it demands the mentality and creativity of the lecturers to carry out their roles as facilitators and motivators so that the class becomes dynamic. A dynamic class energizes and desires students to come, share knowledge, and eventually explore many things to give birth to new perspectives in understanding social reality.

The results of the interviews with several PAI Study Program students, there were lecturers who were able to apply this SCL practice in the classroom, so that the class atmosphere became dynamic and not lethargic or lost passion. However, there were still many lecturers who still had not changed from the old paradigm in classroom learning, so the learning relationship between lecturers and students is very monotonous and tedious. In a worse context, the presence of lecturers and students in the class was merely for the fulfillment of administrative demands. This is because both lecturers and students have an obligation to meet a minimum of 75% attendance.

Actually, what is quite exciting is the fact that the lecturers who made the class as media spread certain religious ideologies to the students. As stated by SF, a student of PAI Study Program who has just finished the thesis defense session, there was once an LB lecturer named Sri Handayani who was an activist of Hizbut Tahrir Indonesia (HTI). During the teaching process in class, she mostly discussed HTI's teachings and influenced the students to join HTI. Students who did not join HTI and did not take part in the HTI weekly recitation activity were sanctioned with poor grades. This SF narrative was also justified by IS, Head of PAI Study Program of UIN Raden Intan Lampung.

After several years of these kinds of practices took place, anxiety among students was increasingly unstoppable. This information finally also reached the Head of PAI and other Deans. After going through the deliberation process, finally in 2016, the LB lecturer of PAI Study Program who became the activist of HTI was dismissed and the contract was not renewed. When interviewed why HTI activists were infiltrated, both the Head of the PAI Study Program and Deputy Dean I of Academic Field of the Faculty of Tarbiyah and Teacher Training at UIN Raden Intan Lampung felt cheated because there was a HTI activist who was an LB lecturer and teaching in PAI Study Program.

The assertive attitude of the leader of faculty and the head of study program who terminated the contract of a part-time lecturer (LB) that had the ideology of Hizbut Tahrir Indonesia (HTI) deserves a thumbs up. However, the virus of Islamism does not just disappear from the environment of lecturers and students of UIN Raden Intan Lampung. There are still other PAI lecturers who often raise opinions on their social status and often share news on Islamic narratives in the whatsapp group of lecturers and also on their Facebook accounts. For example, a lecturer with the initials of YH often uploaded Islamic narratives and some ustaz who had become the main actors in driving Islamism on social media, especially Facebook. When several leaders and deans in the study programs were asked whether they had reprimanded and given a warning to the lecturer with the initials YH, all of them were silent and did not give a firm answer. This condition explains the dynamics of religious politics on campus are so complex.

The contract of the lecturer who indeed blatantly spread the influence of HTI was not extended because the national political conditions at that time began to target HTI and eventually arrested HTI as a banned organization.

Campus has external support from national political situations. However, regarding the case of lecturers, like YH, who were more concerned with the narrative of Islamism, especially their support for the *ustadz* of 212 movement, it is not easy to reprimand these lecturers, let alone give warnings. Why is that? Because not a few lecturers and students who are members of the UKMs at UIN Raden Intan Lampung have Islamism views. For example, BAS, a lecturer at the *Ushuluddin* Faculty of UIN Raden Intan Lampung, is also the board member of MUI Lampung, the Coordinator of the National Movement to Safeguard the *Fatwa* (GNPF) of Ulama in Lampung, and actively involved in the 212 movement. BAS is the founder of one of the UKMs whose members are the students from various faculties. He is also the director of the Indonesian Young Ulama Intellectual Assembly (MIUMI) with Ustadz Bachtiar Nashir.

As for UML lecturers, according to the Head of PAI Study Program at UML, only one lecturer whose thoughts strayed from Muhammadiyah's mainstream religious discourse, namely the lecturer of the *tarbawi hadith* subject. The lecturer, also known as Ustadz, with the initials of IAS, was famous as a 212 activist, MIUMI administrator with Ustadz Bachtiar Nasir and Ustadz Buchori Abdul Shomad. According to the Head of the PAI Program of UML, there were plans to call him, but so far it had not been carried out by the dean or rector. It seems that it is indeed not easy to call and reprimand lecturer IAS because of his very strong network with Muhammadiyah's activists such as Ustadz Bachtiar Nasir who has a strong influence on UML. Unfortunately, the effort to hold a meeting and interview with lecturer IAS failed because his residence was very far from Bandar Lampung City and he had a very tight schedule.

During the FGD with UML students, conducted on October 6, 2018, the name IAS emerged as one of the students' favorite lecturers because he taught in class with great enthusiasm and he often discussed actual issues, such as when the anti-Ahok case became more widespread in Jakarta. In each lecture, IAS

also put pressure on the importance of choosing fellow Muslim leaders and the efforts to fight for the interests of Muslims that were considered, so far, still continue to be ignored by the government.

A UML lecturer who was successfully interviewed, named RF (6/10/18), was a lecturer of the History of Islamic Civilization subject. He has been teaching for the PAI UML Study Program since 2005. His Islamic views were very colored by the construction that Muslims were still marginal, had not gotten access to the regulation of power as they should have. Muslims needed to seize power through political means, like the 212 movement. If this 212 movement continued to grow and be maintained, it could become a locomotive for political change for Muslims. RF greatly idolized Mr. Amien Rais (AR), who according to him all AR actions would be followed. When asked about his views on the idea of the *Khilafah Islamiyah*, he said it was quite difficult to fight for the agenda in Indonesia, but it was not impossible. That path could be open, if at any time there was an Indonesian President who was pro with the Islamic Caliphate idea.

The religious views of the lecturers as described above are certainly part of the current wave of Islamism that has entered the classroom. The nuances of the class become very political. This is exciting enough for students who like political issues. Whereas for students who want to open the space more deeply to see problems, they will have difficulty to see the problems or the social realities from various perspectives. The dynamic atmosphere through critical thinking and other critical debates will naturally fade. The learning atmosphere in the classroom will then develop into an arena for lecturers' ideological propaganda to influence the mindset of their students. The results of the FGD with PAI students at two universities in Lampung illustrate how the perspective of the lecturer about Islamism also spreads into the perspective of students in seeing Islam and other dynamics of Indonesian politics.

The lecturers are not value-free persons. If the lecturers stick to the academic principles about scientific responsibility, the nuances of enlightenment and depth of thought in seeing social reality will always be put forward. A lecturer with high academic

responsibility should not make the class an arena for conducting an ideologization process for his students. The lecturer who presents an academic climate will always invite students to think independently, build contemplation and deep thinking power so that they give birth to a horizon that is more powerful and sharp in seeing problems. This way of developing Islamic academic reasoning is expected to develop among students so that they are not easily exposed to intolerance, radicalism, and other extremism viruses which are now starting to infect many young millennials.

Offline and Online Reference Sources

The social base of the students of UIN Raden Intan Lampung and Universitas Muhammadiyah Lampung is quite dominant from rural communities spread in almost all districts in Lampung. Whereas, these two universities are located in urban areas, namely Bandar Lampung. Gradually, these students will enter into the dynamics of urban society. They will build mutual interactions with new acquaintances, engage in new communities, and even discover new identities in diversity. When conducting an interview with MTM, a 3rd semester female student of PAI Study Program of UIN Raden Intan Lampung, it was found that previously she did not wear a veil because she grew up from a family environment that was not too strict with religious values. She wore veils, apart from being often invited by her fellow seniors to take part in weekly recitation in one of the UKMs at campus whose many members wore veil, also because of her surfing habits in the social media, especially because of following the mumo (Muslimah motivation) Instagram account which was originally obtained from the whatsapp group where she joined in. There she saw how beautiful a veiled woman was, along with her confession:

“There is a friend who happened to share information about MUMO (Muslimah Motivation) from the Instagram account which contains interesting activities about veiled women. I see how beautiful the veiled women there are. That’s why I follow and keep abreast of the developments.”

MTM had been wearing veil for almost a year, and she felt more comfortable using it. She felt that she had gained many friends, moreover there were more veiled women on campus. Almost all faculties and even study programs had veiled college students. The campus environment increasingly accepts veiled students. The weekly recitations on campus also never gave a ban; on the contrary, the situation made her feel more comfortable because the wearing veil was perceived more closely with the example of the wives of the prophet. When conducting an interview with Ustadz Dr. Buchori Abdus Shomad (29/10/18), founder of Al Ittihad UKM who developed a *salafi* approach in student life, he said that the practice of veils refers to the Prophet's hadith, when someone came passing in front of Aisha (Prophet's wife), then Aisha covered her face. "So of course there is nothing wrong if someone follows the Prophet's wife," said the graduate of LIPIA and Pondok Gontor.

The offline and online ways of diversity work together to form a new religious community icon among students. This condition cannot be separated from the development of information technology such as the use of smartphones. Almost all students now have and utilize the functions of smartphones in their lives to fulfill their lecture needs, access religious information, and identify themselves to be part of a certain religious identity imaginatively. In the Language of Bryan S Turner (2011: 8), globalization triggered by the development of internet technology has also created a spiritual market. Everyone accesses any needs, including religious consumption through the internet. Commercialization and religious expression increasingly grow and develop as part of the practice of everyday life (Fealy & White, 2008).

This condition is used by some ustadz who nurture the flow of Islamism, by creating a digital da'wah industry, by producing as many da'wah messages as possible through social media such as Instagram, Facebook, YouTube, and others so that they are easily accessible to audiences from generation to generation,

from the baby boomer to millennial generation. The results of the Cisform survey on both university campuses in Lampung, the selebgrams who were the students' icons were names such as Ustadz Adi Hidayat, Ustadz Abdul Somad, Ustadz Hanan Attaki, Ustadz Abu Bakar Basalamah, and even Ustadz Jefry Al Buchori who has passed away as students' idol.

The media technology revolution has encouraged the development of digital da'wah which gave birth to new religious figures among the public, especially students. The size of popularity is now increasingly based on how many people subscribe, like, or follow the da'wah messages that are uploaded on YouTube, Instagram, Facebook, Twitter, or become viral through whatsapp, telegram, and other social media. The provocative messages and trending topics in the social universe naturally create the effect of popularity which ultimately creates followers and invites them in offline recitation as well. The point is that popularity in cyberspace must first be present and build social construction until it finally creates the symbolic power among the followers.

This is a new era of religious disruption which is now increasingly reaching Indonesian society. As reviewed by Renald Kasali (2018) in his latest work *The Great Shifting*, there was a significant shift in business models after the emergence of the information technology revolution 4.0, from the original product base shifted to a base platform. Business people now no longer need to be busy making goods or services, but simply creating a business platform that meets the demand side and supply side into the business system or business ecosystem online, as developed by online taxi companies such as grab, gojek, and more. The disruption in the world of business due to the development of technology has also developed in the religious domain of society.

As can be seen from the dynamics of the current political Islamism which is now expanding, the efforts to influence the masses, gain political support, suppress or seize power by creating a platform base through discursive space in the digital world, namely by producing as many framings as possible on religious identity conflicts, dramatization on the marginalization of the ummah, criminalization of ulama, the rise of Islam by

replacing the democratic system, anti-western, and other forms of politicization of religious identity. Islamic actors do not need to be busy doing membership recruitment, doing cadres, creating career stages, like in the old organizational patterns or in terms of Renald Kasali, organizations that rely on the product base approach. The platform base approach in this era of religious disruption essentially means that in order to harvest, we do not need to plant, simply by creating certain code for each other from the similarity of platforms that have been interconnected through the memories of the minds which have been connected online.

The era of disruption has penetrated the religious (political) world, from product base to platform base as reflected in the 212 movement, a political action through a platform of religious blasphemy. In order to bring in the sea of mass of people, there was no need to first conduct training and other forms of conventional regeneration. Through the approach of platform base, the blasphemy language, with Ahok as a political actor who is non-Muslim and Chinese descendant, became a push factor for the driving force of the masses who had experienced acute construction by framings of hatred, alienation, and exclusion in economy, culture, and politics. These masses then tied themselves as followers who were politically mobilized. Whereas the pull factor was the attraction. Because of the facilities to go to Jakarta, the masses came to the National Monument.

Such a platform-based approach is likely to continue to develop as part of the religious politicization in search of new followers, as in the case of flag-burning that according to certain religious groups it was seen as HTI flag, whereas according to other religious groups it was seen as a tauhid flag. The universe of the digital world is also turbulent and has a mutual war of hashtags, while mass actions also appear in various regions in Indonesia. However, the size of the mass action was not as powerful as the 212 movement because in the case of a flag burning factor, the push factor and its pull factor energy were not as strong as those of the 212 movement.

Various religious events began from platform warfare in the digital domain. So far, the most utilizing cyber media space to carry out political propaganda, win the sympathy of the masses,

and even recruit online memberships are groups of Islamism compared to moderate religious groups. Various religious issues in the digital universe or cyber media always appear to be trending topics and the mainstream is the flow of Islamism, therefore its existence has always been iconic in popularity. This kind of context is always an attraction for young people whose lives are always attached to internet access to follow and eventually experience exposure to anti-system, anti-democratic, anti-western religious views, and eventually get caught up in the flow of Islamism. Such conditions are very different from the religious context before the technological revolution 4.0, although living in an era of authoritarian regimes, modernist religious intellectuals such as Cak Nur, Gus Dur had the religious views that had always been the mainstream of society. It is good that the actors of religious moderatism have begun to actively produce moderate religious messages in the social world, so as to counter the framing of the religious message of the power of Islamism in the digital media universe.

Online and offline strategies in Islamic circles are also increasingly influential in the campus environment as happened at two universities in Lampung. From the results of the FGD with students at UIN Raden Intan Lampung and UML regarding their views on Islam, democracy, and Indonesianness, the two groups of students gave almost similar views, i.e. democracy weakened Islamic law because it prioritized human law over God's laws. In addition, they also held the view that although the population of Indonesia was not all Muslims, it did not mean that the Caliphate system could not be enforced. If all Muslims chose Muslim leaders, then the path of the Caliphate system would be increasingly wide.

Likewise with the results of the Cisform survey conducted in the two universities above. The results matched the results of the FGD. Some of the questions asked in the questionnaire are as follows. First, Islam is only upright with an Islamic state (*khilafah*). For UIN Raden Intan Lampung, the students whose answers strongly agree 10%, agree 32%, while those who do not agree 40%, strongly disagree 14% and do not answer 4%. Whereas for UML students; who gave the answer strongly agree 19%, agree 52%, do not agree 27%, strongly disagree 0% and do not answer 2%.

When added, the percentage of strongly agreed and agreed equals 42%, a number which certainly is quite high and worrying because this kind of view tends to be anti-NKRI system, although figures that disagree and strongly disagree when added up are still more dominant, namely 54%. Whereas for UML students, it is very surprising that the percentage of those who strongly agree and agree, when added, equals 71% which is much more than the sum of those who strongly disagree and disagree that equals 27%. UML students are much stronger against the NKRI system compared to UIN Raden Intan Lampung students.

Second, the Indonesian government system is not a system of *thagut*, so we must obey it. Answers from UIN Raden Intan Lampung students strongly disagree 10%, disagree 48%, agree 28%, strongly agree 6%, and do not answer 8%. While UML students give answers: strongly disagree 21%, disagree 53%, agree 24%, strongly agree 0%, do not answer 2%. This percentage number can be concluded that students generally consider the current system *thagut*.

Third, the deterioration of Muslims today is part of the Western scenario. Students of UIN Raden Intan Lampung gave the following answers: strongly agree 24%, agree 58%, do not agree 10%, strongly disagree 2%, and do not answer 6%. While UML students give answers: strongly agree 28%, agree 53%, disagree 11%, strongly disagree 6%, and do not answer 2%. This percentage also shows that students are always suspicious of the West.

The three questions show the views of Islamism are so strong among students. If traced back to the root in the dimension of faith through the next question, the condition would become clearer. The question is (4) in choosing friends, the equality of faith is most important. The students of PAI of UIN Raden Intan Lampung who answer strongly agree equal 30%, agree 32%, disagree 34%, and strongly disagree 2%. While PAI Study Program of UML students who answered strongly agreed equal 19%, agree 38%, disagree 39%, strongly disagree 0%, and do not answer 4%. If analyzed, the percentage between those who strongly agree and agree is 62% for students of PAI at UIN Raden Intan Lampung, while for the students of PAI Study Program at UML, if added, the percentage between those who strongly agree with those who agree equals 57%. Of course the

percentage was quite large as an illustration that the dimension of exclusive faith was very strong among PAI Study Program students at both universities. This view indicated that these students had been the victims of the hegemony of the flow of Islamism that were constructed either through forums in classrooms, recitations, online religious messages, or active involvement with student organizations which had so far raised the spirit of Islamism in various activities.

However, the strong view of Islamism among students also has a correlation with a small part of the view of Islamism among their lecturers as well. This was confirmed through the results of a survey on the PAI lecturers at these two universities. Some key questions could be addressed here, in a sense that not all questions in the survey were responded by the lecturers. These are some of the questions: (1) Islam can only be upright with the Islamic state system (*khilafah*). Lecturers of the study programs at UIN Raden Intan Lampung who did not answer equal 0%, answered strongly agree 16%, agree 0%, disagree 67%, and strongly disagree 17%. Whereas lecturers of PAI Study Program of UML who did not answer 16%, answered strongly agree 17%, agree 0%, disagree 67%, and strongly disagree 0%; (2) the deterioration of Muslims today is part of the Western scenario. PAI Study Program lecturers of UIN Raden Intan Lampung who did not answer 0%, answered strongly agree 17%, agree 83%, disagree 0%, strongly disagree 0%. While PAI Study Program lecturers of UML who did not answer 17%, answered strongly agree 33%, agree 17%, disagree 33%, strongly disagree 0%. The result showed the percentage of 16% lecturers of UIN Raden Intan and 17% lecturers of PAI Study Program of UML were related to the pro-*khilafah* view, had a high level of suspicion, and did not even close the possibility of anti-Western, i.e. 83% at UIN Raden Intan Lampung. If the percentage of those strongly agree (33%) and agree (17%) agree at UM is added, of course the potential numbers are worrying for the dynamics of Islamic moderatism.

Base of New Islamism: Alliance and Religious Contestation

Campuses with dynamic student affairs always attract the attention of many parties, especially religious political forces. The current Islamism also has a long historical footprint with a network of actors and organizations at campus, even though not a few actors or figures of Islamism come from the campus environment. The dynamics of religious political contestation at campus is always dynamic, not just a mere discourse, but often includes fighting over access to power in influencing political policy on campus. Mainstream student organizations such as HMI and PMII become the main motors in the dynamics at campus.

Entering the domain of political reform which is characterized by the existence of freedom of opinion, assembly, and association; new community and student organizations will emerge at campus. New student organizations are able to create attraction so that they have many followers among students. Their existence can even slowly shift the power of influence of old organizations, such as HMI and PMII. This section will unravel the dynamics of intra and extra-campus student organizations, especially at UIN Raden Intan Lampung. While for UML, it is not parsed much because the old organizations, such as the Muhammadiyah Student Association (IMM) is very dominant; and as a general rule, the Muhammadiyah campus prohibits student organizations other than Muhammadiyah organs to enter campus. In the context of the UML, many PAI Study Program students of UML join organizations outside campus, like joining Islam-Loving Students (MPI) whose main base is at the UNILA Mosque.

The dynamics of student affairs at UIN Raden Intan Lampung are very interesting, especially new student organizations which are now flourishing and gaining attention and attractiveness from students to be involved as sympathizers, members, and administrators. There are three intra-campus Student Activity Units (UKM) which are currently in the midst of contestation, namely the Campus *Da'wah* Development Agency (Bapinda) which develops *tarbawi* ideology - the tradition of the Muslim Brotherhood, Al-Ittihad UKM which develops *salafi* ideology, and UKM Permata *Sholawat* that develops the ideology of

ahlussunnah waljamaah-annahdliyah. These three UKM will be reviewed in the history of its founding, the regeneration model, and its activities in attracting the sympathy of the students as well as their networks with other strategic groups outside campus.

Beginning with *Bapinda* UKM, the existence is longer than the other two UKMs. *Bapinda* UKM was established in 1996 as the forerunner of UKM *Rohis*. From 1996 until Indonesia entered the year of the economic crisis in mid-1997, the network among campus *da'wah* institutions actively consolidated and established existence at campus. The main driving force is a large campus such as the Salman ITB Mosque and the UGM Salahuddin Congregation. Approaching the reform era, these *da'wah* activists also founded the Indonesian Muslim Student Action Unit (KAMMI) and participated in the actions of the Soeharto regime's decline. After entering the reform era, after the fall of the Soeharto regime, KAMMI then officially became part of the Justice Party (PK), the student wing organ which later morphed into the Prosperous Justice Party (PKS). KAMMI activists are mostly involved in the management of *Bapinda*. Even the supervisor was one of the *Da'wah* Faculty lecturers with a close network with PKS.

Bapinda UKM has a vision as a place of struggle to foster and develop Islamic *da'wah* at UIN Raden Intan Lampung environment and the community at large. Its missions are to (a) carry out the process of fostering and developing students so that they become *da'i* and *da'iyah* cadres (b) develop students' scientific knowledge so that they have broad insight and are able to contribute towards the efforts to improve the people (c) optimize the function of technology as a media for *da'wah*. As UKM at the University level, *Bapinda* UKM has organs at the faculty level. The Faculty of *Tarbiyah* and Teacher Training has UKMF *Ibroh*, the Faculty of *Da'wah* has UKMF *Rabbani*, the Faculty of *Syariah* has UKMF *Gemais*, the Faculty of *Ushuluddin* has UKMF *Salam*, and the Faculty of Economics and Business has UKMF *Ikrimah*. Students can become direct members at the university level, namely UKM *Bapinda*, or can also directly join UKMF which is the *Bapinda* UKM network organ at the faculty level.

The results of the interview of one of the managers of the *Bapinda* UKM in the period of 2017-2018 (23/10/18), the process of coordination between organs went very well, especially in the process of member recruitment and regeneration processes. In 2108, according to him, the *Bapinda* UKM managed to recruit 500 new student cadres. The large number of cadre recruitment, which defeated other student organizations, was because of the two-thing approach, namely the *Bapinda* UKM activists began to build communication and attract sympathy since prospective students enrolled in UIN Raden Intan Lampung. The *Bapinda* UKM activists with the politeness-friendly approach helped to provide information on how to register and even gave a ride at the boarding house for prospective students. Second, build an interesting parade of performances when implementing the Introduction to Campus Academic Culture (PBAK) to new students before entering the lecture schedule.

There are three levels of *Bapinda* UKM cadre training. The first stage is moral development, the second stage is organizational management, and the third stage is community development. To maintain the activeness of the members after obtaining the first stage of regeneration, *Bapinda* UKM conducts daily, weekly, and monthly assistance strategies. Daily assistance is conducted through mentoring and reading the Quran. Weekly assistance is conducted through weekly recitations which are carried out in rotation in each faculty musalla or mosque in the *Ushuluddin* Faculty. Whereas monthly assistance is through Malam Bina Iman and Taqwa (Mabit), which is usually conducted in a place where the natural location is very convenient to do natural *tadabbur*. At the end of each year, they perform *tablig akbar* activities.

The *Bapinda* UKM also closely related with the Forum for Silaturahmi of the Campus Da'wah Institution (FSLDK) which has an organizational structure at the national level with the name of the National Communication Center (Puskomnas), while its organ at the regional level is called the Lampung Regional Communication Center (Puskomda). At the 5th FSLDK performance at IAIN Metro in July 2017, Wahyu Setiawan, the general chairperson of the Unila Bureau of Law's UKM, was elected as Chairman of the Lampung Puskomda.

In this Puskomda-FSLDK, there are Special Bodies (BK), one of which is BK Issue which plays a role in managing strategic issues in public, such as issues related to deviations in *aqidah*, LGBT, blasphemy, veil, and others. Such issues are reviewed and managed in such a way to strengthen the opinions among students and the community which are the target of the FSLDK network. The Lampung Puskomda is in the process of strengthening the leveling of cadre curriculum to follow the Gemasi ITB curriculum, which consists of four levels, i.e. pre-primary, initial, intermediate, and independent levels.

	Pre-primary	Initial	Intermediate	Independent
Focus Agenda	Build informal communities and a row of core cadres. At this stage, cultural and personal <i>da'wah</i> are expected to occur, and do HR search, also try to legalize a <i>da'wah</i> institution at university level.	Compile and arrange a <i>da'wah</i> institution which is already formal and legal. Arrange internal human resources. Do mass Cadre recruitment based on quality orientation. Do a broader and well-arranged <i>syiar</i> .	Have a base of mass of sympathizers at all faculties. With the available human resources, try to expand <i>da'wah</i> so that the base of sympathizers can be formed at all faculties. At this stage, it is expected that the main function of LDK (dakwiy and khidamy) can run well.	Have a base of mass of sympathizers at all study programs/ departments. With the available human resources, try to expand <i>da'wah</i> so that the base of sympathizers can be formed at all faculties. Do a massive and synergic <i>da'wah</i> . By having mass bases at all study programs/ department, LDK already has its own strength in building a paradigm of a more comprehensive Islam.
Structure	Structure form is informal, and there is already coordination among the <i>da'wah</i> so that <i>da'wah</i> can be well structured.	The importance of LDK legality. At this stage, A simple LDK structure can be formed.	LDK structure already has to cover all aspects of <i>da'wah</i> , so it can develop and accommodate all lines of <i>da'wah</i> that can be done.	Strengthen the structure to be stable on every campus line coordinated by LDK, and intervene other important campus policy.
<i>Da'wah</i> Operational Guidance	Using the Guidance of <i>Da'wah Asasiyah</i> (Al Quran dan As <i>Sunnah</i>).	Already compiled Guidelines of Operational <i>da'wah</i> , i.e. AD/ ART.	Already has Broad Guidelines of <i>Da'wah</i> Policy for one periodization.	There is a long-term strategic design for <i>da'wah</i> at campus

Figure 4.6: Table of Regeneration Level (Source: *Risalah Manajemen Dakwah Kampus-Revised*; GAMAIS ITB, referring to Rudy Santoso's writing)

By paying attention to the organizational structure, cadre mentoring approach, various creative activity events carried out, and *Bapinda* UKM's networks at and off campus with Puskomda-FSLDK Lampung, it is natural that the cultural influences of this UKM among students of UIN Raden Intan Lampung are very strong and capable of even shifting the cultural influence of extra student organizations such as HMI and PMII. Networking with alumni who are already active in the community is also well established. According to Ridho Setiawan who used to be in the Rabbani UKMF and after that became the Chairperson of the *Bapinda* UKM, the database of the membership and alumni was well recorded so that all these three activities that needed funding could be accessed easily.

In addition to the *Bapinda* UKM, a newcomer UKM that was established three years ago is Al-Ittihad UKM. The founder and the main driving force is Ust. Dr. Buchori Abdus Shomad (BAS), a lecturer at the *Ushuluddin* Faculty, a Coordinator of the MUI GNPF, a member of MIUMI management, and other *salafi* organizations. It is the relationship and influence of BAS at campus that makes Al-Ittihad UKM easily stand as an intra-campus organization at the university level. Al-Ittihad UKM has a vision and mission, namely: forming the personality of intelligent intellectual and intelligent spiritual students based on the Quran and *Al-Hadith*. The missions of Al-Ittihad UKM are: Putting the Quran and *Al-Hadith* on earth, exploring and developing the potential of students for *Islamic izzul wal muslimin*, and becoming a pioneer in developing *akhlaqul karimah, ukhuwah islamiyah* and *ubudiyah*.

This UKM is very close to the ideology of the founder i.e. Ust BAS, the *Salafi* school. Its model of activity in the formation of cadres and also in winning the sympathy of students to join is through the weekly recitation conducted every Tuesday afternoons at the Arrohmah Mosque beside the *Ushuluddin* Faculty. The speakers are the *Salafi* ustadz. When researchers conducted observations by joining the recitation, quite a lot of female students joined the recitation in veiled clothing. Two PAI study program students who were veiled also participated in the recitation at Al-Ittihad UKM. Before leaving, the researcher had a dialog with them. Monthly activities such as *Malam Bina*

Iman and Taqwa (Mabit) are also carried out.

According to Ustaz BAS, in 2018 this Al-Ittihad UKM managed to recruit 100 new student cadres. After participating in the first stage regeneration which consisted of basic leadership cadres (LK), especially how to build character as leaders, aspects of *ubudiyah* and *ukhuwah*. The second stage will be after carrying out a process of various activities, namely suppressing tauhid and *amar ma'ruf nahi mungkar*. The third stage of the LK is the strengthening of LK1 and 2, and strengthening leadership in Islam. In addition, various activities related to the Sunnah of the Prophet are the hallmark of this UKM activity, namely training members to master archery which is conducted at campus, and riding horse exercises, like shown in the viral videos on YouTube.

In the context of networking with organizations outside the campus, this Al-Ittihad UKM activist is closer to the Islam-Loving Student (MPI) organization, whose spirit has broadened the influence of *salafi* teachings in the community. MPI was established on March 8, 2009 in Jakarta. The background of the establishment of MPI is because the campus missionary movement was still fully upright on the *salaf as-salih manhaj*, namely purifying monotheism from the ideological ideals of liberalism, socialism, communism, and even *jahiliyah* nationalism. MPI also assessed many student movements that did *da'wah* and held *amar makruf*, but there were still few who took part in *nahimunkar* activities.

MPI has now spread in several regions, such as Jakarta, Semarang, Yogyakarta, Riau, Lampung, Bandung, Solo, and Medan. The spread will be followed by other areas such as Surabaya, Purwokerto, Bekasi, Banten, Malang, Makassar, etc. The MPI slogan, as released on social media, is *Al-Kitab Al-Hadiy, As-Sayfu An-Nashir* (Book of the Quran as a Guide, Sword as Helper). This statement means that MPI will preach about Islam with the Quran as the guidance, and help it with swords when needed. This sentence is a quote from Syaikh al-Islam Ibn Taymiyyah, which describes the mission that Islam brought to the world stage. As of December 2, 2018, the Instagram account of MPI Lampung has 3058 followers and is active in conveying messages of its activities and ideological opinions. MPI Lampung members spread from various campuses in Lampung, such as

UIN Raden Intan Lampung, UML, UNILA, and others.

Next is the Sholawat-Loving Student Union, abbreviated as UKM Permata Sholawat, which was established on April 27, 2017. The UKM was established as a response to the growing influence of *Bapinda* UKM and UKM Ittihad among students at UIN Raden Intan. UKM Permata Sholawat was born in the midst of the loss of sympathetic power of campus leaders towards the demonstrative approach of students who are the members of PMII. The purpose of its establishment is to prevent the students who are from the *Nahdliyin* cultural background are not exposed to various kinds of ideologies that are not in harmony with the ideology of *ahlussunah waljamaah*. The UKM Permata Sholawat stands with full support of the campus leadership, especially the Rector of UIN Raden Intan Lampung.

According to the Chairman of UKM Permata Sholawat, Moh Mahfudz Nasir who is also a student of PAI Study Program, after doing two recruitments, now the UKM has 900 UKM members. Activities include *diba'* that is carried out every Saturday, *burdah barzanji*, *maulid simtuddurar*, and *tahlilan* every Friday night, and *Khataman* Quran every month. There are also *keaswajaan* and *fiqih* studies that are conducted every Monday and Wednesday near a pond on one side of the new mosque. This large vacant land near the pond with a comfortable atmosphere is almost every afternoon crowded by various student discussion groups doing their activities.

Compared to the two UKMs previously reviewed, UKM Permata Sholawat does not yet have an established organizational structure and a strong regeneration system. However, armed with the *santri* cultural approach on an NU basis, various UKM events are always packed with students from various study programs or faculties. Through this UKM Permata Sholawat, students who come from the NU base and want to care for and develop the NU *amaliyah* among the students of UIN Raden Intan Lampung again have an existence.

After observing the various activities of the *Bapinda* UKM, UKM Al-Ittihad, and UKM Permata Sholawat, it could be seen that their members still maintained harmonious social interactions and built mutual tolerance with each other in their activities. However, whenever in the context of national issues

occurred a conflict of opinions that had impact on mass action, their striking differences could be seen. The example is in the case of HTI's flag burning by Banser in Garut which later became a national issue under the frame Banser burned the tauhid flag.

The religious political community in Lampung also churned until the emergence of a mass action at Tugu Adipura Bandar Lampung led by Ust Buchori Abdus Shomad. The action's sympathizers came from *Bapinda* and UKM Al-Ittihad UKM, but not from UKM Permata Sholawat. Thus, the difference in ideological position among UKMs was very visible in UIN Raden Intan Lampung.

This difference in ideological position regarding religious issues naturally creates contestation and other tensions in the campus environment. The context of this situation almost always occurs at many campuses in Indonesia, even overseas, as stated by Ed Husain, a student at one of the universities in London. He, in a very good manner, unmasked the utopism and falsehood of the Islamism movement which he said was increasingly distancing itself from the true Islamic identity. He wrote a confession for his involvement with the Islamic organization through writing, *The Islamist; Why I Joined Islamic radicals in Britain, what I saw inside and why I left*. This book was very well translated by the Gading Yogyakarta publisher in the title of *Pengakuan Pejuang Khilafah*.

Closing Remarks: Campus Blocks Islamism

The critical and analytical power of the academic community at campus seems to be increasingly losing its immunity when faced with an increasingly expansive wave of Islamism. The upheaval of thoughts which has always been part of the characteristics of the academic community has increasingly lost its magical power so that many campus communities, such as lecturers and students, seem to lose direction in guiding the dynamics of the future, and eventually become trapped in the current dynamics of Islamism. Moderatism of religious thoughts which has been the campus' cultural strength has increasingly lost its supporters. Cultural and political legacies related to the existence of nationality and diversity are increasingly threatened by the views of students and also some lecturers who want to

fight for Islamism and shift the NKRI system in the community relations in the future.

Slowly, the dynamics of campus cultural strength increasingly lead to the relationship of religious conservatism. This is evidenced by the increasing prevalence of *recitation, halaqah, tabligh akbar*, and the style of dress for students who are increasingly comfortable using the *niqab* or veil. While the research tradition, the critical debate to dismantle various matters related to the dimension of ideologization of knowledge is fading away. This kind of thing emerged when diagnosing students of the PAI Study Program whose characters were shaped more by the influence of the traditions of recitation forums from certain religious schools compared to the scientific dynamics with critical and analytical academic traditions from the campus environment itself.

Slowly but surely, if this condition is not immediately addressed, the PAI teachers will be increasingly shaped by the flow of Islamism compared to the current of Islamic moderatism. The exposure of PAI teachers to the awareness of Islamism can also be transmitted to the awareness of the future students later on. This condition will create a cycle of lecturer ideological relations affecting the awareness of students. The practice of exposure of senior high school students participating in spiritual organizations (*roh'is*) can explain this kind of situation as well (Muslim, et al: 2018).

The Ministry of Religion and also the Chancellor of UIN Raden Intan Lampung actually began to pay attention to this condition, but so far in stemming the flow of Islamism which has begun to infect students, they still use a soft power approach and have not systematically stem through a systemic-structural approach. In fact the latter approach is very important, it not only limits those who have been exposed, but also protects the waves from the outside in order not to invade into the campus. The experience of the Faculty of Education and Teacher Training of UIN Raden Intan Lampung which terminated the contract of LB lecturer who became an activist of HTI is a decisive and wise step that should be appreciated, even though a stronger policy at the university level is needed as a guidance in building campus immunity from this wave of Islamism.

Some of the things that need to be done as a recommendation to re-strengthen PAI Study Programs to be the strength of Islamic moderatism are as follows: First, the need for paradigmatic redesign and PAI curricula so as not to merely build the characters of its students as the PAI teachers of kindergarten, elementary, and secondary school; but also develop themselves as teachers who have more in-depth competence related to critical Islamic sciences. Teachers are also involved in the dynamics of society; thus, they need to also have the ability to respond to the increasingly complex Islamic dynamics in society.

Second, the need for the improvement of curriculum will include various lecture materials such as logic, religious studies, and multiculturalism so that PAI students have a strong national perspective. The immunity of the PAI students is weakened when it is pounded by the online and offline flow of Islamism because they do not get adequate provisions from the learning curriculum that allows lecturers to form Islamic characters that are integrated with national consciousness.

Third, the need for campus policy to develop strong religious moderatism, starting from the new student admission system model, to the code of ethics of Intra-campus UKMs that must highlight strong nationalism in activities. Campus policy needs to monitor and make new policies related to the ideological orientation of the existing UKMs, so that they are more oriented towards the spirit of academic science, not ideological orientation. Providing such a wide range of religious models outside Islamic moderatism into the inter-campus organizational structure is the same as creating religious political polarization that is increasingly strong among students from the beginning of entering campus until later when they graduate from college.

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5

WELCOMING A SPRINGTIME OF RADICALISM

The Production System of PAI Teachers in Jakarta and Banten

Ahmad Salehudin

Introduction

DKI Jakarta, Banten Province, and West Java are regions in Indonesia which are often seen as portraits of low intolerance in Indonesia, as reflected in the releases of Setara Institute in 2015 and 2017. This phenomena seem to confirm the publication of The New York Times in 2012, entitled “Indonesia’s Rising Religious Intolerance,” i.e. Indonesia, which is known as a pluralistic, tolerant and peaceful country, has gradually turned into a tendency to be intolerant and radical. There is a hardening of religious attitudes towards different groups, both in the name of the State and community groups.

In the city of Serang, Banten Province, for example, low intolerance can be seen when sellers of food stalls, Saeni, could only cry when what she sold were seized by the Civil Service Police Unit of Serang City Government on Friday, 10 June 2016, because she was considered to violate the rules in Serang City Government concerning the prohibition of warungs to open during the day in the Holy Month of Ramadan. In October 2016, a number of ulama and the Indonesian Ulema Council (MUI) rejected the inauguration of Listyo Sigit Prabowo as Banten Regional Police Chief replacing Ahmad Dofiri because Listyo Sigit Prabowo’s religion was different from the belief of the majority of Banten residents in Islam (PT Viva Media Baru, 2016). Long before, in 2003, the statue of Sultan Ageng Tirtayasa’s national hero at the intersection of Kebon Jahe,

Serang City was demolished. One of the reasons that arose at that time was the concern of the cult of the Sultan Ageng Tirtayasa that could lead to *shirk*, namely “worshipping” Sultan Ageng Tirtayasa both consciously or unconsciously (Rifa’i, 2018).

In 2017, the Governor Election led to a strengthening of intolerance and politicization of religious identity in DKI before, during, and after the 2017’s Governor Election. This condition caused DKI Jakarta to become one of the regions with the highest level of intolerance in Indonesia. In fact, the traces of religious intolerance in Jakarta can be traced to the refusal of the majority of Muslim population of Lenteng Agung, South Jakarta, to Susan Jasmine Zulkifli, who was a non-Muslim in 2013 (Kuwado, 2013). The intolerance attitude of the people of DKI Jakarta increasingly strengthened when Basuki Tjahaja Purnama alias Ahok would replace Joko Widodo as the Governor of DKI Jakarta. The refusal on Ahok’s candidacy as DKI governor was driven by the Islamic Defenders Front (FPI). They appealed to all Muslims in Jakarta, *habaib*, *kiai*, Islamic mass organizations, Betawi mass organizations, Islamic boarding schools, *majelis taklim*, students, and community leaders to take part in the ‘Mass Action’ to reject Ahok as Governor of DKI Jakarta (Rochmanuddin, 2014). During the 2017’s DKI Governor Election campaign process, religious intolerance in Jakarta became stronger and harder. Groups that had previously refused Ahok to become the Governor of DKI because he was a Christian, in their development also refused and were hostile to Muslims who were the supporters of Ahok, for example by banning prayers for Ahok’s supporters or a number of other cases of persecution (Tempo.co, 2017).

It is a fact that cities with low tolerance levels, such as Jakarta, Depok, Tangerang, and Serang hold the presence of PAI study programs which are the target of this study, namely PAI Study Program at the Faculty of Science and Teacher Training (FITK) of Syarif Hidayatullah Jakarta (hereinafter written PAI UIN Syarif Hidayatullah), PAI Study Program at the Faculty of Islamic Religion (FAI) of Muhammadiyah Jakarta (hereinafter written PAI UMJ), and the PAI at the Faculty of Science and Teacher Training (FITK) of UIN Sultan Maulana Hasanuddin Banten (hereinafter PAI SMH Banten). Both male and female

students of PAI UIN Syarif Hidayatullah, PAI UIN SMH Banten, and PAI UMJ were in a vulnerable condition to be exposed to Islamism, intolerance, and radicalism. The three colleges are at the intersection of intolerance discourse, not only because geographically they are in areas with low tolerance, but also because their students live and mostly come from these areas.

There are three vulnerability conditions faced by students at UIN Syarif Hidayatullah, UIN SMH Banten, and UMJ. First, social vulnerability. By being at a cross point of association with regions that have low tolerance levels, it is not impossible that they will easily be exposed to religious intolerance. In an intolerant society, every individual in it will get internalized values that are also intolerant. The way individuals respond is greatly influenced by the ability of each individual to respond. In other words, individuals who live in intolerant societies have great potential to also become intolerant.

Second, socio-cultural vulnerability. Those who already have an intolerant attitude to diversity will naturally experience socio-cultural vulnerability. They will tend to be reluctant to associate with different parties and consider differences as threats. One example is feeling uncomfortable when having neighbors who are of different religions, do not allow other religions to build houses of worship near their homes, and - in the political contestation of the government - do not want to be led by those of different religions, as the opposition to the police leadership in Banten and *lurah* in Jakarta because they adhere to different religions from the majority group.

Third, religious vulnerability. Those who are intolerant and alienated from their communities are increasingly vulnerable to exposure to radical religious ideas. They will not only be easily influenced by certain understandings, but will actively seek out the ideologies that they need or are considered to suit their needs. Exposure is not solely because they accept religious ideas passively, but also because they actively seek them to meet their knowledge needs.

Referring to the results of the The Wahid Foundation's survey, there were indications that intolerance and radicalism among Muslims in Indonesia tended to increase. This trend could be seen from the trend of an increase in intolerant attitudes

towards groups that were disliked based on ethnicity, sexual preference, and organization to become 49% from previously “only” 38.4% (Hafiz, 2018). In addition to individual level of intolerance, the increasing tendency to intolerance also occurred in (institutional) organizations, i.e. from 230 community organizations, 147 organizations were identified as intolerant, 49 had radical tendencies, and 34 organizations were strongly indicated as terror groups (Hafiz, 2018). The phenomena presented by The Wahid Foundation is very important but at the same time alarming. It is important because it can be the basis for formulating policies to anticipate the growth so that it can be reduced or “moribund” altogether. On the other hand, it is also worrying because the growth of intolerant groups which are like mushrooms in the rainy season indicates that there is a change in religious narratives among the young generation of Indonesian Muslims. Apparently, there is a change in the trend of the tastes of “Islamic” of the Indonesian Islamic youth, from Islam in the form of home cooking to fast food.

Intolerance and radicalism do not always lead to terrorism movements, but all terrorism always departs from intolerance and radicalism. Like women who choose to wear veil, they cannot necessarily be said to be intolerant, radical, and even terrorist. However, terrorism is usually carried out either directly or indirectly by those who wear the veil. The word ‘directly’ means that they do it themselves, as the suicide bombers did at the Indonesian Christian Church (GKI) on Jalan Diponegoro, Surabaya, East Java (Chairunnisa, 2018) or the stabbing of the members of the Mobile Brigade in Kelapa Dua Depok by two women who also wore *cadar* (Setiawan, 2018). Whereas, it is said to be indirect because they are the party that supports these terrorist activities, for example being the wife of terrorists who are mostly veiled (Tribun, 2018). Of course, the phenomenon of veiled women must be addressed carefully so that we are not trapped in generalizations, for example, by considering that the veil is a terrorist identity. In fact, many veiled women are not terrorists. Veil is a multi-interpretation space that needs to be carefully looked at: whether as an expression of religious piety, theological identity, or a symbol of ideology resistance which is the starting point for terrorism.

In the Indonesian context, the emergence of a new trend of dressing with a veil that has become a symbolism of the new religious pattern in Indonesia needs to be addressed carefully. Clothing with veil - by using Geertz's (1973) theory of religious symbolism - is the embodiment of an ethos. As a symbol of ethos, clothing can no longer be seen as mere body cover accessories, for example to make the appearance better and more graceful, but to save the values of certain ideologies. Through the clothes worn, it can be known the ideology of what is wrapped in the body of the owner of the clothing, whether it is realized or not realized by the owner. The actions of religious people, although in different degrees of thickness, are the manifestations of their understanding and appreciation of their religion, whether done consciously or unconsciously (Salehudin, 2018).

Based on the explanation above, it becomes very strategic to see the existence of PAI UIN Syarif Hidayatullah, PAI UIN SMH Banten, and PAI UMJ. There are three underlying reasons. First, as a production center for prospective PAI teachers, it is certainly very interesting to see how the three study programs respond to the phenomena of the increasing intolerance that occurs in their environment by preparing PAI teacher candidates to have deep Islamic knowledge. Second, prospective PAI teachers are young people who are quite vulnerable to the exposures of intolerance. The wide open access to information allows them to not only absorb religious knowledge from campus, but also freely and independently receive, seek, and increase religious knowledge from the breadth of information technology. Third, to measure the capacity of prospective PAI teachers who will directly or indirectly educate and transmit Islam among the public. The role of PAI teachers in Islamic transmission is not only as transmitters for students at schools, but also as protectors for the community.

Measuring Hope on the PAI Study Programs

There are two state and one private PAI Study Programs which are the subjects of Jakarta's knot research, namely the PAI programs at UIN Syarif Hidayatullah, at UIN SMH Banten, and at UMJ. Especially for the private PAI programs, the research was initially planned to be held at the PAI Study Program of the

Tarbiyah Faculty at the Institute of Quranic Sciences (IIQ) in Jakarta (hereinafter written PAI IIQ Jakarta). At first, the PAI of IIQ Jakarta was willing to participate; thus the questionnaires were distributed to their female students. However, when the research was to be followed-up by collecting questionnaire data and lecturer interviews, the dean of the Tarbiyah Faculty at IIQ stated that they were unwilling to continue as respondent of the study through a letter of the Dean Number 019.3/DFT/IX/2018 dated September 18, 2018. In the letter, the Dean of IIQ did not explain the reason. Still, the dean allowed access to the questionnaire data. Thus, the questionnaire data from PAI IIQ Jakarta could still be used for comparison purposes with those from the other three PAI Study Programs.

The Study Program of IIQ was then replaced with the PAI Program of UMJ Study. The two points of consideration were: first, the number of PAI UMJ students, i.e. an average of 5 classes per batch with the number of 40 students each class; second, to represent the education of *da'wah* cadres of a moderate Islamic organization. In the context of Islamic ideology contestation, the PAI at UMJ has a strategic role not only to produce PAI teachers formally, but also produce *da'wah* cadres who become transmitters of moderate values of both Islam and Muhammadiyah; third, to see how the PAI at UMJ prepared itself to meet the needs for school teachers with Muhammadiyah values, although this would not rule out the possibility of meeting the needs for teachers in public schools or madrasas.

PAI UIN Syarif Hidayatullah

In the long history of the existence of Syarif Hidayatullah State Islamic University in Jakarta, its PAI Study Program on average is the oldest study program, not only in UIN Syarif Hidayatullah Jakarta, but also in Indonesia. Currently, PAI Study Program is one of the 12 study programs in the Faculty of Tarbiyah and Teacher Training, and one of 58 study programs at UIN Syarif Hidayatullah in Jakarta. By looking at the history, it can be ascertained that the Study Program of PAI at UIN Syarif Hidayatullah Jakarta has a very thick and deep gait in the life of the nation and state. The PAI Study Program at UIN

Syarif Hidayatullah Jakarta has been accredited A by BANPT and AUNQA.

Vision	Missions	Competency
Becoming a center of excellence in the field of PAI at the ASEAN level, by integrating Islamic values and Indonesianness.	Conducting academic education that is professional, innovative, and effective in the field of PAI; conducting innovative research in Islamic education and study; and providing training and consultation for the development of the Islamic education institution in Indonesia and southeast Asia	1) PAI educators in schools and madrasas. PAI alumni from UIN Syarif Hidayatullah Jakarta are expected to be able to implement (a) Education at schools at all levels of SD, SMP, and SMA; and (b) Education at madrasas at all levels of MI, MTS, and MA. 2) PAI researchers, namely by categories: (a) researchers of problems regarding PAI; and (b) researchers of PAI books. 3) PAI consultants. They are expected to be (a) PAI consultants for schools and madrasas, and (b) community.

Figure 5.1: Matrix of Vision and Missions of PAI Study Program of UIN Syarif Hidayatullah Jakarta

PAI of UIN Sultan Maulana Hasanuddin Banten

The PAI of FITK at SMH Banten aims to produce qualified and professional Bachelors of PAI who are based on moral virtue and are able to play a role in developing the sciences of PAI in the community. The PAI Department is accredited with B value based on BAN-PT Decree Number: 004/SK/BAN-PT/Accredited/S/1/2015.

While the expected profiles of graduates are: (1) Bachelors of PAI who are qualified and able to compete on a local, national and global scale; (2) Bachelors of PAI who have the teaching profession expertise in the PAI field for the education level of SD/MI, SMP/MTs and SMA/MA/SMK; (3) Bachelors of PAI who have the basics of educational sciences; (4) Bachelors of Islamic

Education who are able to integrate the concepts of education with the concepts of Islam; (5) Bachelors of PAI who are able to conduct research in the field of PAI learning processes; (6) Bachelors of PAI who are capable of acting as guidance providers and counseling teachers at schools/madrasas.

Vision	Missions	Competency
Becoming a leading and superior department in Indonesia in organizing Islamic education which develops and integrates the Islamic aspects, science, humanity, and Indonesianness in the year 2020.	Making Islamic education as a scientific discipline underlying implementation of education based on trans-disciplinary approach. Organizing <i>Pendidikan Profesi Guru</i> (PPG) dan Pengembangan <i>Pendidikan Profesi</i> to generate the power of education. Carrying out research and study for the development of Islamic and educational sciences. Carrying out service to the community with the aim of disseminating and implementing the science of knowledge and technology in the field of Islamic education. Establishing cooperation and providing information as a reference for stakeholders in the field of education and Islam.	<ol style="list-style-type: none"> 1) Making educators who are professionals in the field of PAI; 2) Producing educators who have competence in pedagogics, professional, personal and social, and based on the values of <i>akhlakul karimah</i>; 3) Producing research and innovation in the field of education that can be utilized by stakeholders; 4) Producing educators who have high level of dedication and commitment to the community in terms of deployment and implementation of science and technology in the field of PAI; 5) Building cooperation on a national, regional, and international scale in education, research, and community service on the basis of the principle of equality, mutual respect, and mutually reinforcing.

Figure 5.2: Matrix of Vision and Missions of the PAI Study Program at UIN SMH Banten

Universitas Muhammadiyah Jakarta

The existence of UMJ is a follow-up decision of the Muhammadiyah Teaching Assembly's conference held in Pekalongan to establish the Faculty of Law and Philosophy in Padang Panjang. The faculty was officially opened on the 3rd Rabi'ul akhir of 1375 H or November 18, 1955. In 1956, this faculty was moved to Jakarta with a new name, namely the Teacher Education College (PTPG), which was inaugurated on November 18, 1975.

In 1958, the PTPG Muhammadiyah was changed to the Teaching and Education Faculty (FKIP) and was under the Universitas

Muhammadiyah Jakarta (UMJ). On September 21, 1961, the Faculty of Social Welfare (FKS) was initiated by Social Minister Mulyadi Djojomartono. Then in 1962, the Tarbiyah Faculty was opened. In 1963, 3 (three) faculties were open, namely the Faculty of Law, the Faculty of Engineering, and the Faculty of Economics. Furthermore, on June 19, 1963, UMJ was confirmed by its Notarial Deed of Raden Soerojo Wongsowidjojo in Jakarta.

Vision	Missions	Competency
<p>Becoming a qualified PAI study program at national level in 2025 that can produce professional PAI teachers.</p>	<ol style="list-style-type: none"> 1) Organizing PAI-based on an integrated curriculum that combine scientific traditions and al-Islam Kemuhammadiyahhan to produce graduates who have professional and social excellence, and have Islamic personality; 2) Organizing quality and appropriate learning programs to produce qualified and professional graduates as PAI educators; 3) Providing excellent academic and non-academic services to all students of PAI Study Programs; 4) Implementing and optimizing study program quality assurance system to guarantee the academic and non-academic quality; 5) Establishing collaboration with various parties to improve the quality and performance of PAI Study Programs; 6) Taking an active role in solving community problems in the field of PAI by improving the quality and relevance of education, research, and community service; 7) Laying out the management of the study programs democratically, transparently, and accountably; 8) Enhancing and encouraging Islamic characters education to produce the attitudes and behaviors of PAI Study Program students that are in accordance with the values of al-Islam Kemuhammadiyahhan. 	<ol style="list-style-type: none"> 1) Preparing PAI teachers who are professional, different, and Islamic; and who possess competence in academics, pedagogic, social, leadership, and skills; who work in the environment of schools, madrasas, and educational institutions and trainings; 2) Preparing PKI educators who have strong Islamic faith and scientific insights of Al-Islam and kemuhammadiyahhan, to be able to carry out the duties of the PAI teachers at schools and madrasas, who are excellent in their field of expertise, proficient, and confidence, as well as useful for the community; 3) Developing and disseminating Islamic knowledge and education in order to advance Islam and improve the welfare of mankind; 4) Developing Islamic education sciences to create a true Islamic society that is blessed by Allah SWT.

Figure 5.3: Matrix of Vision and Missions of PAI Study Program of UM Jakarta

At present, UMJ has 9 (nine) faculties with 43 study programs, covering the Faculty of Social and Political Sciences, Faculty of Law, Faculty of Economics, Faculty of Engineering, Faculty of Islamic Religion, Faculty of Agriculture, Faculty of Medicine and Health, Faculty of Education, and Faculty of Nursing as well as the Post-graduate schools, which have a number of master's programs, covering the Masters in Law, Master of Islamic Studies, Master of Management, Master of Administrative Sciences, Master of Accounting, Master of Public Health, and Master of Nursing. PAI Study Program is one of the 43 study programs at UMJ.

The envisaged profiles of UMJ PAI Study Program graduates generally consist of the main attributes and additional traits. The main attributes of PAI graduates teaching at MTS, SMP, SMA, include good personality, wide and up-to-date knowledge, ability to deliver learning tasks that are educational, and are responsible for the implementation of tasks based on professional scientific ethics and Muhammadiyah values. Meanwhile, the additional profiles expected from PAI graduates of the Faculty of Islamic Religion Banten cover the skills of : (1) *muballigh-muballighah*/public speaking; (2) leadership; (3) entrepreneurship, and; (4) management.

The general attributes required from PAI Study Program graduates of UMJ are: (1) knowledge of *al-Islam kemuhammadiyah*, Pancasila, citizenship, and having insights into nationalism and globalization; (2) ability to express scientific ideas verbally and in writing in good and correct Indonesian language in the development of the academic world and the world of work (non-academic world). (3) ability to communicate both oral and written by using Arabic and English in the development of the academic world and the world of work (non-academic world). (4) ability to think critically, logically, creatively, innovatively, and systematically and have intellectual curiosity to solve problems at the individual and group levels in the academic and non-academic communities; (5) basic knowledge on Islam as a *Rahmatan Lil Alamin* religion; (6). know-how to integrate science, Islam, and Muhammadiyah as a scientific paradigm; (7). entrepreneurial independence and innovation based on Islamic and Muhammadiyah values.

Moreover, the specific knowledge that must be possessed by graduates of PAI UMJ are: (1) Religious sciences: the ability to master knowledge of the concept of Islamic religion which covers aspects of *aqeedah*, morals, worship, and *muamalah* as well as an analysis of *naqli* and *aqli* arguments based on the Quran and *hadith*; (2) Pedagogical sciences: the ability to master knowledge of the concepts of educating both general concepts and concepts of education according to Islamic perceptions as well as the analysis of classical and modern theories and views on educational theory and practice; (3) Islamic education learning sciences: the ability to master the knowledge of scientific conceptions that underlie the interactions in classroom learning and analysis of theory and practice on various aspects supporting the learning process both human and material in nature to achieve the objectives of PAI; (4) scientific instruments: the ability to master knowledge, to apply scientific methods so as to develop PAI scientifically, and to foster scientific attitude that supports scientific development that enlighten the people.

Furthermore, the general skills that must be possessed by the Bachelor Degree's graduates of the PAI at Universitas Muhammadiyah Jakarta are: (1) Able to apply logical, critical, systematic, and innovative thinking in the context of the development or implementation of science and technology that pays attention to and applies the values of humanities in accordance with their fields of expertise; (2) Able to demonstrate independent, quality and measurable performance; (3) Able to study the implementation of the development or implementation of science and technology that pays attention to and applies the values of the humanities in accordance with their expertise based on the rules of scientific procedures and ethics in order to produce solutions to ideas, designs, or art criticism; 4) Prepare a scientific description of the results of the study in the form of a thesis or final assignment report and upload it on the college site; (5). Able to make decisions appropriately in the context of explaining problems in their field of expertise based on the results of analysis, information, and data;(3) Able to maintain and develop networks with supervisors and colleagues both inside and outside the institution; (7) Able to be responsible for

achieving the results of group work, supervising and evaluating the completion of work assigned to workers who are under their responsibility; (8). Able to carry out a self-evaluation process on work groups that are under their responsibility and able to manage learning independently; (9) Capable of documenting, saving, and rediscovering data to ensure validity in preventing plagiarism; and (10) Able to utilize communication information technology for scientific development and work ability.

The specific knowledge that must be possessed by graduates of PAI Universitas Muhammadiyah Jakarta are: (1) Skilled in arranging and developing PAI learning devices properly and appropriately according to the framework and procedures; (2) Skilled in developing operational curriculum and developing contextual teaching material in PAI learning; (3) Skilled in applying the approaches and learning methods of PAI that are educative, effective, fun, and qualified; (4) Skilled in designing media tools for teaching materials and learning resources that are relevant, meaningful, and educational; (5) Skilled in arranging instruments, implement and process the results of assessments, both manually or based on application systems; (6) Skilled in implementing continuous improvement of learning through reflective actions and lesson studies.

Golden Cage of PAI Study Program: Shrinking the Potentials

Based on the vision, missions and objectives of the PAI Study Program of UIN Syarif Hidayatullah, PAI Study Program of UIN SMH Banten, and PAI Study Program of UMJ as mentioned above, the existence of the PAI Study Program is an embodiment of enthusiasm to become a superior PAI institution, integrating Islamic values, sciences, humanity, and Indonesianness, so as to be able to give birth to professional PAI teachers. Professionals in this context are not only able to teach well with sophisticated methods, but also have extensive and deep Islamic knowledge in order to support humanity and Indonesianness. If this ideal framework goes ahead, certainly there will not be any PAI teachers who are allegedly exposed to intolerance and radicalism as found in a survey conducted by the Center for Islamic and Community Studies (PPIM) UIN Syarif Hidayatullah (Sitepu,

2018). It is ironic if the PPIM findings are correct: PAI teachers, who are supposed to be the fortresses and breakers of the chain of religious intolerance, become the transmitters instead.

PAI teachers are born by the system that produces it. However, intolerant and radical attitudes are not automatically formed by the PAI program; rather, they are formed by many interrelated factors that influence each other. PAI teachers are active individuals who not only passively accept the values that come to them, but also actively and creatively look for values that are appropriate and needed by themselves; including in this case the Islamic pattern. Therefore, it needs to be explored more deeply whether the Islamic pattern is formed by the PAI Study Program or other factors.

As a teacher production system, PAI Study Program is not enough to only be seen in the domain of ideals as formulated in the vision, mission, goals, and ideal competencies that are formulated, but also must pay attention to the domain of reality, namely other factors that support the production system, such as (1) student input, (2) lecturer capacity, (3) learning curriculum, and (4) other sources of religious information that influence, directly or indirectly, the process of achieving competence (professional, substantial, social, and emotional) of PAI teacher candidates in their production space.

Get Lost on the Wrong Way: Raw Student Input

“The PAI Study Program seeks to create religious teachers (*ustadz* and *ustadzah*).” Such is the message from lecturers of the PAI study programs at UIN Syarif Hidayatullah, at UIN SMH Banten, and at UMJ. This seems commonly shared because when PAI alumni return to their communities, not only do they teach Islam to students at schools, but they also become religious “torch bearers” in their communities. In other words, ideal PAI teachers are the *ustadz* and *ustadzah* who have teaching skills. Academically, taking into account the number of enthusiasts and the intense competition, those who are accepted at PAI Study Programs certainly have superior academic qualifications, so they are able to exclude other interested persons. The problem is that academically superior qualifications do not also guarantee that they have a

comprehensive Islamic knowledge and understanding base, so that when they graduate from PAI, they become *ustaz* and *ustazah* (read: scholars with Islamic knowledge and understanding) who have teaching competencies. This is where the raw input of students needs attention.

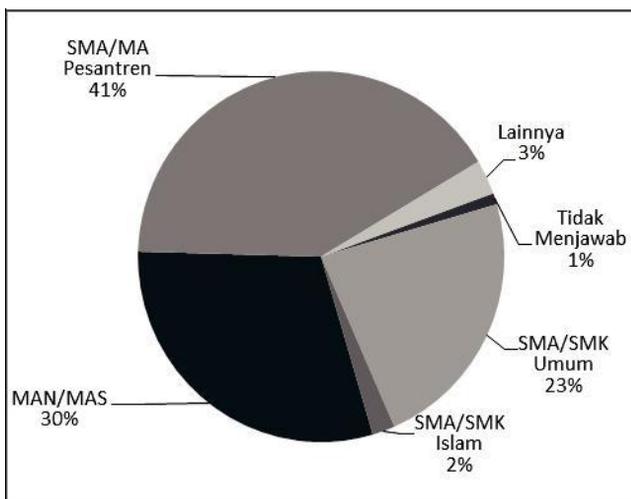


Figure 5.4: School Background of PAI Students

There are at least four things that need to be considered when discussing PAI student raw inputs in the context of producing PAI scholars as stated in the vision, missions, and goals of each study program, namely the educational background of PAI students, entry pathways, Arabic language proficiency, and motivation to become PAI students. First, the educational background of PAI students. Of the four PAI study programs surveyed, 23% of PAI students came from SMAN/SMA/SMKN/SMK (public schools), 73% came from MAN/MA/SMA/MA *Pesantren* (or considered to have religious provision), and the remaining 4% did not answer and answered others. When viewed from each study program, students' educational backgrounds of PAI Study Program of UIN Syarif Hidayatullah were 77% from MAN/MA/SMA/MA *Pesantren*, 18% were from SMAN/SMA/SMKN/SMK, 5% were from others; regarding the students of PAI Study Program at UIN SMH 63% came from MAN/MA/SMA/MA *Pesantren*, 31% were from SMAN/SMA/

SMK/SMK, 4% did not answer, and 2% answered others; as of PAI Study Program of UMJ 72% students came from MAN/MA/SMA/MA *Pesantren*, 25% were from SMAN/SMA/SMK/SMK, and 2% answered others; while for of PAI Study Program of IIQ Jakarta 78% of students came from MAN/MA/SMA/MA *Pesantren* (57% came from MA dan SMK *pesantren*), 20% were from SMAN/SMA/SMKN/SMK, and 2% answered others. Information about school background is quite useful to know the basic competence (religious knowledge foundation) of the prospective students of PAI Study Program which are projected to PAI teachers.

The existence of 23% (or 27% if added to those who did not answer or answered others) PAI students who came from public schools (SMAN/SMA/SMK/SMK) must be read carefully, meaning that there were 27% of PAI students who had the potential of not having the foundation (read: background in knowledge and understanding) that was sufficient to become PAI teachers. However, that does not mean that the remaining 73% from MAN/MA/SMA/MA *Pesantren* had sufficient Islamic understanding and knowledge, because as stated by one of the lecturers, there were students from high school Islamic Boarding Schools who were also unable to read al Quran smoothly. "There are some who read *a la ma*, which should be *alif laamm miim*, or *a la ra* which should be *alif lamm raa*," he said in an interview session.

Study program managers seem to realize that around 30-40% of their students have either minimum or nonstandard understanding and knowledge of Islam to become PAI teachers. This can be seen from the curriculum for standardizing religious understanding and knowledge, such as the *qiraah*, *kitabah*, and worship practicum courses at the PAI of UMJ; the subject of the *Qiraat* Practicum at PAI-UIN Syarif Hidayatullah Jakarta, and the *qira'atul qur'an wa tahfidz* (QQWT) course at the PAI-UIN SMH Banten. Understandably, the existence of PAI students who lack adequate Islamic basics, is not the fault of the PAI Study Program managers, because they basically only passively "accept" students who have passed the entrance examination system.

Those who have adequate Islamic understanding and knowledge can certainly be expected to become PAI teachers

who have comprehensive and in-depth Islamic knowledge and understanding as stated in the study program's vision, mission, and goals, but what about those with minimal abilities? The answer to this question is quite easy, but it becomes complicated when it is associated with the social reality that those who hold a Bachelor's degree in Islamic Education should have had the "permission" to become Islamic teachers. Diplomas held by PAI alumni are the permits to become teachers (*ustaz* or *ustazah*), without questioning whether they have sufficient Islamic knowledge or not at all. This is the concern of some PAI lecturers when presented with the research that says many PAI teachers were not qualified to teach. They said that there was a need to further explore their educational background, whether these teachers were PAI alumni or not, because in the work field there were many PAI teachers who were not PAI alumni. In addition, if these PAI teachers were PAI alumni, it would be also necessary to trace the origins of their college.

If PAI teachers do not have adequate Islamic knowledge, what kind of knowledge of Islam will they teach to their students. Or what kind of religious understanding will they transmit to students? If the question continues, where will they get the materials to teach? It will be problematic if the references used by PAI teachers come from sources that cannot be accounted for, such as the internet and social media groups (social media).

Second, admission selection. The number of pathways to become a PAI student was allegedly one of the main causes of the emergence of problems in PAI, especially those that occurred in PAI-PTKIN. The joint selection process at PTKIN which only looks at the academic competencies of prospective students, whether based on report cards (UAN) or written test results is considered by many to be unable to become a qualified filter to get prospective PAI teacher candidates. PAI study programs only become "passive" parties regarding who can be accepted and how many students each year will be accepted. It is possible that what is academically recorded in report cards and/or presented in the results of the entrance examination written test shows that the prospective student has high academic potential, but it will be problematic if he or she does not have sufficient basic Islamic provisions. This is experienced by PAI-UIN Syarif

Hidayatullah and PAI-UIN SMH Banten, where around 30% of students have low Islamic knowledge. A similar thing was experienced by PAI-UMJ. Although they have the opportunity to get the best prospective students through tests conducted independently, the fact is that this is quite difficult because those who register are sometimes those that have failed in the admission selection of the state campus. In addition, they are also burdened to accept many students as the life support and sustainability of campus operations.

Third, the ability to speak Arabic. For prospective PAI teachers or prospective *ustaz* and *ustazah*, being able to speak Arabic is an absolute requirement. By having the ability to speak Arabic, students will be able to access Islamic knowledge directly to their main sources. Based on the written test of Arabic language ability of students of PAI-UIN Syarif Hidayatullah Jakarta, PAI-UIN SMH Banten, and PAI-UMJ who took part in the Focus Group Discussion (FGD), the following data were obtained: Of the three PAI Study Programs that conducted written tests, 19% of PAI students had very low Arabic language skills, 39% low, 32% good, and 10% very good. Whereas if viewed in detail per study program, the following data were obtained: Arabic language skills of PAI-UIN Syarif Hidayatullah students: Low 9%, Good 64%, and Very Good 27%; Arabic language skills of PAI-UIN SMH Banten students: Very Low 25%, Low 67%, and Good 8%; While the Arabic language skills of PAI-UMJ students: Very Low 37%, Low 38%, and Good 25%. Looking at the results of the test, it can be seen that more than 50% of PAI Study Program students have low Arabic language skills. Low Arabic language skills have an impact on two things, namely to obtain Islamic knowledge from major sources, and verify Islamic information obtained.

In general, PAI students consider that it is very important for PAI students to master Arabic. They then take Arabic courses or live in boarding schools (*pesantren*). However, there are also students who think that along with the development of technology and information, Arabic language skills competence is not too important because currently there are many translations of Islamic materials. The ability to speak Arabic is related to the ability to develop Islamic knowledge

and understanding. Those who have proficient Arabic language skills will certainly be able to deepen, develop, and “clarify” Islamic knowledge and understanding by accessing Islamic sources that speak Arabic directly, not just accepting the results of other people’s interpretations. This is certainly different from PAI teachers who have low Arabic language skills. They will be very dependent on the results of the translation or books in Indonesian language, so that it will be difficult to develop and access various Islamic thoughts.

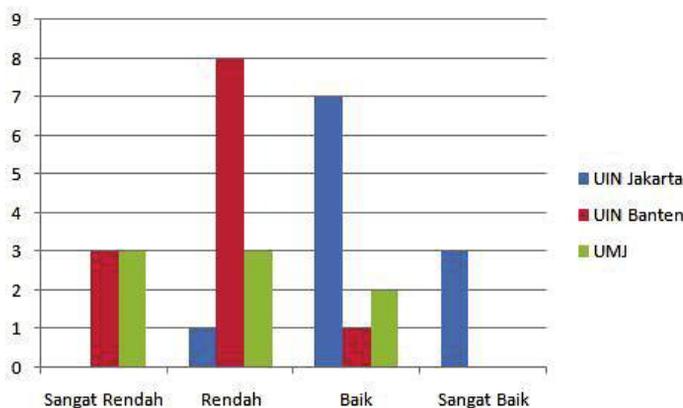


Figure 5.5: Arabic Language Competence of Students of PAI-UIN Syarif Hidayatullah Jakarta, PAI-UIN SMH Banten, and PAI-UMJ

PAI lecturers generally assume that the students’ lack of mastery of Arabic is very disturbing in the delivery of subject matter. However, the lecturers were powerless to implement the rules strictly because they were hit by an education system that required all students to graduate. In general, there are three major streams of lecturers in viewing the importance of Arabic. One, a PAI lecturer who considers that PAI students must be able to understand Arabic texts. They then formulated learning that required students to read Arabic texts, and made the ability to read and understand Arabic texts as graduation parameters. Lecturers with this type assume that students’ inadequacies in Arabic greatly disrupt the learning process. Students who do not have adequate knowledge of Arabic tend to avoid lecturers

with this type. Two, PAI lecturers who consider that Arabic language skills are very important, but are realistic enough to address the Arabic language abilities of their students. Three, PAI lecturers who do not question the Arabic language skills of their students. They do not question because their pressure point is to deliver the materials that they have formulated in the Semester Learning Plan (RPS).

Fourth, motivation to enter the PAI program. Usually, there is an assumption that the motivation to enter the PAI Study Program is because of wanting to become teachers. This assumption is not wrong, but not entirely accurate, because the reason for wanting to become a teacher is not more than 50%. Based on the questionnaires data from PAI-UIN Syarif Hidayatullah, PAI-UIN SMH Banten, PAI-UMJ, and PAI-IIQ Jakarta, it was found that 48% of students wanted to become teachers, 33% for *da'wah* and worship, 9% for parents, 7% for work, 2 % for employment, and 1% did not answer. If motivation is seen based on study programs, we will get quite interesting information. Motivation of students of PAI-UIN Syarif Hidayatullah: 37% wanted to become teachers, 36% for *da'wah* and worship, 14% for parents' encouragement, 10% for job security, and 3% for employment. Motivation of students of PAI-UIN SMH Banten: 56% wanted to become teachers, 32% for *da'wah* and worship, 4% encouragement from parents, 6% certainty of work, and 2% did not answer. Motivation of students of PAI-UMJ: 37% wanted to become teachers, 42% for *da'wah* and worship, 10% for parents' encouragement, 8% for job security, and 3% for employment. While the motivation of students of PAI-IIQ Jakarta: 59% wanted to become teachers, 23% for *da'wah* and worship, 8% for parents' encouragement, 6% for job security, 2% for employment, and not answering 2%.

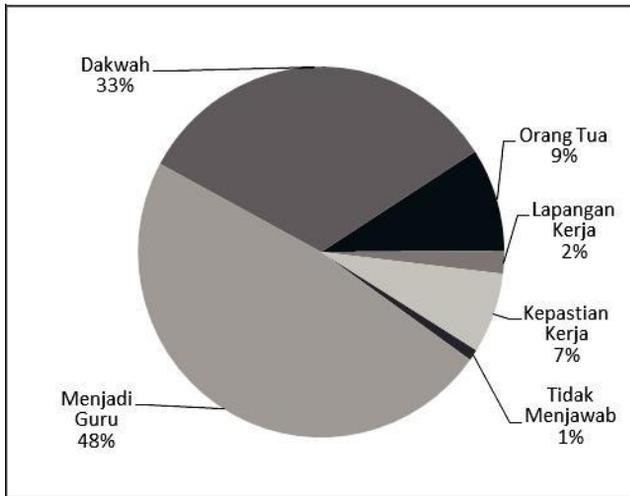


Figure 5.6: Motivation to Enter PAI

Based on these data, it can be seen that students' place of origin influences the motivation to enter PAI programs. One, the motivation of PAI students who were mostly from the regions, as portrayed by students of PAI-SMH Banten students and PAI-IIQ Jakarta, the majority of their motivations were to become teachers. Second, if the composition of the students is balanced between cities and regions, the motivation to become a teacher tends to be balanced with the motivation to worship and *da'wah* as can be seen in the students of PAI-UIN Syarif Hidayatullah. Third, if the students tend to come from cities, like the students of PAI-UMJ, their highest motivation is to worship and *da'wah*.

Based on in-depth interviews with two female students from the background of Accounting SMK (Vocational School), they said that they entered PAI to be better in religion, namely to worship. After graduating from SMK, they had actually studied in an accounting study program, but then stopped after getting guidance from the Islamic spiritual institution (Rohis) that they participated in at their SMK. At first their families opposed their desire to quit college from the accounting study program and plan to enter PAI to *da'wah* and worship, but in the end their family supported their decision to enter PAI and realize their desire to *da'wah*.

Capacity of PAI Lecturers

In general, the educational background of the lecturers of the PAI Study Programs at UIN Syarif Hidayatullah, at UIN SMH Banten, and at UMJ are masteral, doctoral, and professorial degrees. For example, lecturers at PAI UIN-Syarif Hidayatullah Jakarta are 7 professors, 12 doctors, and 13 masters. Most of the lecturers who teach PAI courses have an educational background of *pesantren*, both traditional and modern *pesantren*. Students also consider that PAI lecturers have a comprehensive Islamic understanding. The students of PAI-UIN Syarif Hidayatullah, PAI-UIN SMH Banten, PAI-UMJ, dan PAI-IIQ Jakarta agreed that 97% of Islamic lecturers had comprehensive Islamic knowledge, and only 3% said they did not agree.

As PAI lecturers, they have the ability to speak Arabic with a minimum category of good. The self-assessment (subjective) of PAI lecturers on their own Arabic language skills is quite interesting. As many as 36% of lecturers of PAI-UIN Syarif Hidayatullah considered their ability to be at a sufficient level, 55% considered it good, and 9% considered it very good. At PAI-UIN SMH Banten, 20% lecturers felt that their Arabic skills were less sufficient, 40% felt good, the rest did not answer, and no one felt very good. While at PAI UMJ, 70% lecturers felt that their Arabic skills were sufficient, 20% felt good, and 10% felt very good.

PAI Curriculum: Developing or Shrinking?

Broadly speaking, the curriculum of the PAI Study Programs at UIN Syarif Hidayatullah, UIN SMH Banten, and UMJ can be mapped in two major competencies, namely professional competency (teaching ability) and substantial Islamic competency. Looking at the two competencies and associate them with the vision, mission, and objectives, alumni of PAI Study Programs will become an *alim* in Islam (Islamic substantial competency) and have sophisticated skills in learning. However, the question is then whether the designed curriculum has been able to produce PAI teacher candidates who have the depth of Islamic knowledge and understanding on the one hand, and the ability to “teach” on the other side.

In the context of PTKI, the PAI Study Program is one of the study programs with a high category of interest. This condition

allows PAI to not only accept large numbers of students each academic year, but also has the opportunity to choose prospective students who have superior academic qualifications. In this dimension, which is the opportunity to be very free to choose the best prospective students, the PAI Study Program has a vast space to realize its vision and missions. This is certainly different from other study programs in the PTKI which lack interest, so that anyone who registers “as if” must be accepted. This kind of thing also applies in private campuses that underlie the campus’ operating expenses from the existence of students.

When students who are accepted are selected individuals, the existence of the curriculum becomes one of the determinant factors in forming graduates of PAI Study Programs in accordance with their vision and mission; namely PAI teachers who have deep religious knowledge, are nationally minded, and have skills in the learning process. However, many parties think that PAI alumni in general only excel in pedagogical skills (teaching), while their substantial Islamic abilities tend to be low. In this position, it is interesting to question: what happens with the PAI curriculum?

Based on the interviews with the stakeholders and the analysis of the curriculum of PAI Study Program of UIN Syarif Hidayatullah, PAI Study Program of UIN SMH Banten, and PAI Study Program of UMJ, there were three things that caused the assumption. First, the composition between pedagogical, Islamic, and supporting competencies ranges from 50%-30%-20% or 55% -30% -15%; 50% -55% for pedagogical competence, 30% for Islamic competence, and 15% -20% for support. Specifically for supporting subjects, in general these subjects are the General Basic Course (MKDU) that must be mastered by all students, regardless of the study program. Looking at this composition, it is certainly understandable why PAI Study Program alumni tend to be proficient in pedagogical matters, but relatively less in the field of Islamic materials.

Secondly, by law, PAI materials were initially designed to meet the needs of Islamic religion teachers in public schools. If referring to this dictum, it is certainly reasonable if the curriculum is made only to meet the “pragmatic” needs of teaching Islamic religion in public schools. But in its development, PAI Study

Program alumni also became madrasa teachers. Madrasas need teachers who have broader and deeper capabilities with specific specifications, such as the Quran-*hadith*, *akidah-akhlaq*, Islamic cultural history, *fiqh*, and Arabic language. Looking at the content and composition of the curriculum, it seems that the alumni of PAI Study Program are less appropriate to become religious teachers in madrasas.

Mata Kuliah	SKS
Psikologi Belajar PAI	2
Fiqh Ibadah I	2
Fiqh Ibadah II	2
Materi Al Qur'an Hadits I (MI/SD)	2
Materi Al Qur'an Hadits II (MTs/SMP)	2
Materi Al-Qur'an Hadits III (MA/SMA/SMK)	2
Materi Fiqh I (MI/SD)	2
Materi Fiqh II (MTs/SMP)	2
Materi Fiqh III (MA/SMA/SMK)	2
Materi Aqidah Akhlak I (MI/SD)	2
Materi Aqidah Akhlak II (MTs/SMP)	2
Materi Aqidah Akhlak III (MA/SMA/SMK)	2
Materi SKI I (MI/SD)	2
Materi SKI II (MTs/SMP)	2
Materi SKI III (MA/SMA/SMK)	2

The image shows a detailed curriculum chart with columns for Semester (I, II, III, IV, V, VI), Kode Mata Kuliah, Nama Mata Kuliah, and SKS. It lists various subjects like Psikologi Belajar, Fiqh Ibadah, Al-Qur'an Hadits, Fiqh, Aqidah Akhlak, and SKI across different levels of education.

3	K01612429	Pengembangan Kurikulum	2
4	K01613324	Perencanaan Pembelajaran PAI	2
5	K01613427	Pengembangan Sistem Evaluasi Pemb. PAI	2
6	K01613451	Manajemen Sekolah dan Madrasah	3
7	K01613416	Statistik Pendidikan	3
8	K01613420	Hadis Tsahebi	3
Jumlah			23
SEMESTER V			
NO	KODE MK	MATA KULIAH	SKS
1	K01612515	Metodologi Penelitian Pendidikan	2
2	K01613521	Pembelajaran PAI SMP	3
3	K01613522	Pembelajaran PAI SMA	3
4	K01613531	Pembelajaran Aqidah Akhlak MTs	3
5	K01613533	Pembelajaran Quran Hadis MTs	3
6	K01613535	Pembelajaran Fiqh MTs	3
7	K01613537	Pembelajaran SKI MTs	3
8	K01612550	Pendidikan Multikultural	3
9	K01612443	Kewarganegaraan dalam Pendidikan	3
Jumlah			24
SEMESTER VI			
NO	KODE MK	MATA KULIAH	SKS
1	K01616402	Praktikum Penelitian	3
2	K01613432	Pembelajaran Aqidah Akhlak MA	3
3	K01613434	Pembelajaran Quran Hadis MA	3
4	K01613436	Pembelajaran Fiqh MA	3
5	K01613439	Pembelajaran SKI MA	3

Figure 5.7: A Brief List of the Subjects of PAI UIN Syarif Hidayatullah, PAI UM Jakarta, and PAI SMH Banten

Third, Islamic materials of PAI are designed to be unproductive. When viewed into the curriculum structure, Islamic materials are made to fulfill the demands of being able to “teach” Islamic materials at the SD/MI, SMP/MTS, dan SMA/MA levels, as can be seen, for example, in the subject of Al-Quran *Hadith* I which is for MI/SD, Al Qur’an *Hadith* II

for MTs/SMP, and Al-Quran *Hadith* III for MA/SMA/SMK. Other examples are *Fiqh* I for MI/SD, *Fiqh* II for MTs/SMP, and *Fiqh* III for MA/SMA/SMK. In the interview process, it was mentioned that these subjects were in the process of revision and would soon be replaced with a new curriculum.

Looking at the composition of the curriculum as a support for pedagogical competence, substantial Islamic competence, and supporting competence, it seems that the PAI Study Program from the beginning was not designed to produce PAI scholars who have comprehensive, broad, and profound Islamic understanding to be able to transform and transmit Islamic values, humanity, and moderate nationality, but it only meets the pragmatic needs of companies named “schools” which are SD/MI, SMP/MTs, and MA/SMA. PAI seems to play a role like a Job Training Center (BLK) that trains a table maker, not a wood expert who is able to guess and imagine a wood that can be used for certain interests.

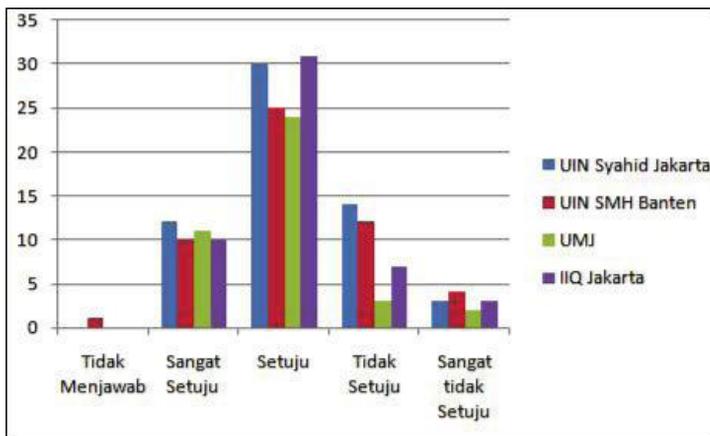


Figure 5.8: Joining a Social Media Group to Increase Religion Knowledge

Learning Process: A Barren Nursery Room

Based on the assessment of the students, lecturers of the PAI Study Programs at UIN Syarif Hidayatullah, UIN SMH Banten, UMJ, and IIQ Jakarta were considered to have comprehensive Islamic knowledge to teach Islamic courses. Their students also considered that the lecturers had a significant influence

in shaping their diversity, which was above 90%. In addition, they were also very enthusiastic about reading references recommended by their lecturers, which was above 81%. Thus, the existence of lecturers has a significant potential and is very important in shaping the diversity and style of knowledge of students. However, on the other hand, something seems to need to be explored more seriously related to the pattern and intensity of lecturer and student interactions.

Functionally, lecturers have a significant influence on students' religious and knowledge patterns, but is there sufficient space and arena so that the transmission of knowledge from lecturers to students can take place in a good and productive manner? This needs to be questioned because of the use of the internet to increase religious knowledge among PAI students is relatively high, namely PAI-UIN Syarif Hidayatullah students 49%, PAI-UIN SMH Banten students 39%, 72% PAI-UMJ students, and 37% PAI-IIQ Jakarta students. Based on these data, it is known that the PAI-UMJ students are the most dependent on the internet to increase their religious knowledge, followed by PAI-UIN Syarif Hidayatullah Jakarta, PAI-UIN SMH Banten, and PAI-IIQ Jakarta. The high use of the internet to increase the religious knowledge of PAI students may be because they do not get the knowledge in the classroom. Classrooms become barren spaces of the spring of an Islamic understanding that is comprehensive, ready to use, and according to the time. In addition, the phenomenon of fulfilling religious information from the internet of students of PAI-UIN SMH Banten and PAI-IIQ Jakarta is quite interesting, because it turns out that those from "villages" and affiliated with NU tend to be low in using the internet as a source of religious knowledge.

Besides adding religious knowledge through the internet, students also joined social media groups. 71% of students of PAI-UIN Syarif Hidayatullah Jakarta joined social media groups, 67% students of PAI-UIN SMH Banten, 87% students of PAI-UMJ, and 80% students of PAI-IIQ Jakarta. They also asked about religious issues in social media groups they participated in, with a high proportion of 40% for PAI-UIN Syarif Hidayatullah Jakarta students, 40% for PAI-UIN SMH Banten students, 67% for PAI-UMJ students, and 57% for PAI-IIQ Jakarta students.

The high use of the internet to deepen the religious knowledge of students of PAI-UIN Syarif Hidayatullah in Jakarta, PAI-UIN SMH Banten, PAI-UMJ, and PAI-IIQ Jakarta showed three things. First, PAI lecturers tend to be difficult to access. The role of the lecturers is actually quite significant in shaping the religion of the students, but because students find it difficult to access lecturers who may have been busy with their respective activities, students then look for religious information from the internet and other social media. Of course there is no problem as long as it is obtained from the internet or social media groups are the moderate Islamic, national, and humanitarian information, but it will be a problem when the information accessed comes from intolerant, radical, or even terrorist groups.

Second, PAI lecturers tend to focus on lecture materials so that they are ignorant of the religious phenomena directly faced by students. In interviews with PAI lecturers, there was a tendency for them to focus solely on lecture materials and tended to avoid actual issues in lectures. As a result, students sought their own knowledge of contemporary religious issues on the internet or by participating in social media groups. Of course in such conditions, the existence of students becomes quite vulnerable to the exposure to intolerance and radicalism. One of the students, for example, said that at the beginning of college until the fifth semester he joined a *tahajud* chain group, but he then stopped because the group was also used to present political information. If the student has enough critical thinking, of course he can filter the information he receives, but if he is not critical it will be very easy to be exposed to certain ideologies of the social media groups that he follows.

Third, looking at the condition of students who tend to want anything instant, the possibility of Islam offered by lecturers is too difficult to digest and practice because it is not in accordance with the needs of students in navigating their lives. Students as a millennial generation with the complexity of their lives certainly want to consume religious teachings that are easily practiced and not complicated, as conveyed by the *ustaz* and *ustazah* who often appear on television, youtube, or other social media, such as Ustaz Abdul Somad, Habib Rizieq Shibah, Adi Hidayat, Felix Siau, and others who are capable of packaging

Islam according to their tastes.

Regarding the religious figures who are students' idols, it is quite interesting to see the tendency of the religious figures who are the idols of the students of each PAI studied. UIN-Syarif Hidayatullah Jakarta has international caliber Islamic intellectual figures such as Prof. Azumardi Azra, Prof. Din Syamsuddin, and Prof. Quraysh Shihab. However, these famous names were not the idols of PAI-UIN Syarif Hidayatullah Jakarta students. The prominent figures of the PAI UIN Syarif Hidayatullah Jakarta students were Ustadh Abdus Somad (14%), Ustadz Hanan Attaqi (8%), Ustadz Adi Hidayat (8%), Habib Rizieq Shihab (7%), and KH Mustofa Bisri (6%).

The religious figures who were the idols of the students of UIN SMH Banten respectively from the most popular were Ustadz Abdul Somad (18%), KH Hasyim Asyarie (12%), KH Ma'ruf Amin (6%), Ustaz Adi Hidayat (5%), and Ustaz Yusuf Mansur (5%). The students of PAI-UIN Banten who were mostly from the NU family still seemed to know NU figures quite well. The inclusion of the names KH Hasyim Asyarie and KH Ma'ruf Amin as idols showed that Banten still remained an NU base. However, the majority of them idolized Ustadz Abdul Somad who was considered strict, pious, and not partisan.

Moreover, the idols of PAI-UMJ students were, respectively: Ustadz Abdul Somad (21%), Habib Rizieq Shihab (12%), and Ustaz Adi Hidayat (6%). The composition of idols of PAI-UMJ students is quite interesting because they do not "know" Muhammadiyah figures, such as KH. Ahmad Dahlan, Buya Syafi'i Ma'arif, Amin Rais, and others. The "ignorance" of some PAI-UMJ students towards the Muhammadiyah leaders showed the disruption or disconnection of Muhammadiyah's scientific and Islamic transmission, and was replaced with the emergence of new scientific and Islamic models as carried out by their idol figures.

Looking at the composition of the students' religious figures/idols, it can be guessed that the Islamic thoughts of PAI-UIN Syarif Hidayatullah students in Jakarta, PAI-UIN SMH Banten, and PAI-UMJ will be more or less the same as their idol figures. Devotees will always try to follow and identify themselves as their idol figures. Currently, this condition is slowly but surely developing in the PAI Study Program. Facilitated by the internet

and other social media, these idols-ustadzs gradually replace the lecturers' roles with their classrooms, and at the same time sow Islamism at campus.

Springtime of Radicalism at PAI Study Programs

“... Have you ever thought of our brothers in Palestine? They are currently living in oppression. They are tyrannized by Israel and we are here, unable to do anything because we are blocked by the Indonesian state that are based on Pancasila. In order to be able to directly help our brothers and sisters in Palestine against Israel, then it is inevitably that Indonesia must become an Islamic state. “

The words were uttered in a voice trembling with emotion by Dian (not his real name), an FGD participant, a student of the PAI-UIN SMH Banten with a rather fat appearance, claimed to have a wife, and was a “former” HTI activist. What was conveyed seemed to be a wrapper for all his attitudes and statements during the FGD process. With a rather high voice and emotional appearance, for example, he refused to argue and even questioned the radical concept when asked the question that based on the results of research, many PAI teachers were exposed to intolerance and radicalism. However, his enthusiasm for making Indonesia an Islamic State turned out to be inversely proportional to his Arabic ability. In the written test of giving *harakat* and interpreting the Arabic text, his ability was in a very low category.

This relatively ironic phenomenon implicitly or explicitly informs the existence of Islamism in the PAI Study Program. Islamism is sprouting and growing in PAI study programs at different speeds, for example the rise of large *hijab* clothing, *khilafah*-themed studies, hard attitude towards splinter groups, and so on. These phenomena, both thick and thin, are a sign that Islamism is growing in the PAI Study Program. Islamism enters springtime at PAI Study Program. There are five interesting phenomena to look at, namely the use of large *hijab* or veils, views on Shia and Ahmadiyya, choosing non-Muslim leaders, views on the West, and of course about the Islamic state.

First, the veil phenomenon. A quite hard debate about veils started from the decision of the Chancellor of UIN Sunan Kalijaga (although later revoked) to ban the use of veils, which was then implicitly or explicitly followed by other PTKIs in Indonesia. Quantitatively, the number of veiled female students at the PAI Study Programs at UIN Syarif Hidayatullah Jakarta, UIN Banten, and UMJ was very few, in total no more than five people. However, the students who wore large *hijab* were quite a lot. It is very easy to meet PAI students who use large *hijab*, although of course there are more people who use small *hijab* (read: reasonable). Most veiled people were affiliated with the Campus *Da'wah* Institution (LDK) or a small number with the Islamic Student Association (HMI). What is quite interesting is when discussing veils, most of the students of PAI-UIN Syarif Hidayatullah Jakarta, PAI-UIN SMH Banten, and PAI-UMJ refused if veils were prohibited. According to them, wearing veil is the right of every person to practice her religion.

Unlike the students, PAI lecturers in the three study programs tend to differ in opinion. Lecturers of PAI Study Program of UIN Syarif Hidayatullah Jakarta and PAI Study Program UMJ tend to ban female students from using veils. In fact, according to information from students, there was a lecturer at PAI UIN Jakarta who asked female students who were wearing veils to take off their veils when this lecturer was lecturing. In addition, there were also lecturers who “invited discussion” the students who were wearing veils to find out why they wear veils. In contrast to the lecturers of the PAI Study Program of UIN Syarif Hidayatullah Jakarta and PAI Study Program UMJ, lecturers at PAI Study Program UIN Sultan Maulana Hasanuddin said they did not agree if there was a ban on veils. For them, wearing veil or not is each individual’s free choice. In the context of PAI UIN Banten, the emergence of heretical groups, such as the kingdom of Ratu Ubur, has received more attention than the issue of fundamentalist Islam or transnational Islam which in recent years has been a fairly sexy discussion theme, especially if it is associated with the NKRI context.

In the research process, researchers did not have time to interview veiled female students, but only interviewed three female students who wore large *hijab* who had wished to wear

veils, named Eva, Diyah, and Pipin. Eva said that since high school she had wanted to wear a veil. At first she wanted to study Public Health, but was not accepted. She was then accepted at the PAI Study Program. As a PAI student from an SMA background, she felt that her Islam was still very lacking. Then she participated in several religious activities such as the study of LDK and *Tahajud Berantai*. On one occasion, she took part in an Islamic activity at Istiqlal Mosque and found that there was one of the stands “distributing” large free *hijabs* measuring 130 cm and 150 cm. When she came to the stand, one of the promotion girls gave her a 130 cm *hijab* because she saw the *hijab* that Eva wore at that time was a small *hijab*. When she wore the big *hijab*, the girl in the stand said, “You look more beautiful and graceful with a *hijab* like that.” Since then, she has worn a large *hijab* and had wanted to wear a veil but was not permitted by her parents. When she decided to stay in a *pesantren*, she wore more standard *hijab*, although sometimes she still wore big *hijab*. In two interviews, Eva wore different *hijab* sizes, standard and large.

Pipin and Diyah had a different story. They were PAI students with a background in SMK Accounting. They began to wear standard *hijab* during junior high school and continued to grade 1 of vocational school. Changes occurred when they went to the second grade in Vocational School and started to be active in *Rohis*. They even had the desire to wear veil, but in Vocational School it was not possible and besides that parents also did not agree. In addition to looking more beautiful, with a large *hijab* they felt more comfortable, and no longer felt uncomfortable with men’s views of their chests and hips. Although at the beginning, wearing large and layered clothes made them feel hot and uncomfortable, over time they became comfortable. The phenomenon of Eva, Pipin, and Diyah when wearing a large *hijab* is interesting enough to be analyzed further. In simple terms, it can be said that they wore large *hijab* because of the religious information that they received. The more diverse information is obtained, there is an opportunity for a change. In addition, the process is also gradual, starting from looking beautiful, being more comfortable because they are not the target of male views, and so on.

Second, views on Ahmadiyya and Shia. In the context of Indonesian Islam, the issue of Ahmadiyah and Shia is quite sensitive, especially in the last 10 years in DKI Jakarta, Banten, and its surroundings. Ahmadiyya followers and Shiites are often victims of persecution, both physical and speech. They are victims of violence because they are considered to pollute Islam. There are interesting patterns related to efforts to silence Ahmadi and Shiites. If to silence Ahmadiyah is carried out with elements of liquid Islam, meaning that there is no special organization that executes, then for the Shia it tends to be more organized and systematic, such as the establishment of the Anti-Shia National Alliance (ANNAS). In Jakarta, ANNAS was declared on October 25, 2015 (Padati, 2016) and in Banten on February 19, 2017 (ANNAS Indonesia, 2017).

Anti-Ahmadiyya and Shia can also be traced among students of PAI-UIN Syarif Hidayatullah, PAI-UIN SMH Banten, PAI-UMJ, and PAI-IIQ Jakarta. Based on the results of the questionnaire from the total of these four study programs, as many as 47% considered Ahmadiyah and Shia were not Islam, 49% considered Islam, and 4% did not answer. If sorted according to the high view that Shia and Ahmadiyya were not Muslims, the data obtained were as follows: PAI-UMJ (60%), PAI-SMH Banten (48%), PAI-IIQ (47%), PAI-Syarif Hidayatullah Jakarta (35%).

Comparatively, the number of PAI students who consider Ahmadiyah and non-Islamic Shiites were not Islam was 47%, compared to 49% who considered they were Islam. The data is quite worrying for the life of the nation and state. In fact, specifically at PAI UMJ, the number that considers Shia and Ahmadiyah were not Islam was very high (60%). When asked in the FGD forum, “do they need to be protected from the threat of violence?” Most say that as long as they do not “pollute” Islam, they need to be protected. Unfortunately, the issues developed related to Shia and Ahmadiyya are always related to the abuse or blasphemy of Islam.

Third, choose a believer (Muslim) leader. In the context of democracy, choosing leaders in accordance with the subjective considerations of each voter is certainly justified and not wrong, including considering the dimensions of similarity in religion

or faith. In the context of such a choice, every decision based on religion or belief cannot be said to be fundamentalist or intolerant. Likewise, those who do not consider religion as a basis for choosing also cannot be said to be non-Islamic or liberal. Therefore, the choice based on or not based on religion needs to be deepened so as to be able to reveal whether the choice of faith or religion is of Islamic background or not. In this context, choosing leaders who are believers is interesting to analyze.

In the three study programs studied, in general the majority said they had to choose leaders who were believers. However, the reason behind this choice turned out to have different Islamic thickness levels. In the PAI Study Programs if UIN SMH Banten and UMJ, the reason why they chose Muslim leaders was because of the majority of Islam. "It is strange that the majority are led by the minority, or the minority leads the majority", they said. That is, the decision to vote is based more on the consideration of the majority and minority, although the size of the majority is based on religion. As for the PAI at UIN Syarif Hidayatullah, the reason for choosing Muslim leaders is the Islamic nuance, which is to save faith. With this perspective, then if there are two prospective leaders who are religious and who are of different religions, they will still choose those who are religious even though they are incompetent to lead. "Save the faith," said the key word. Especially for PAI UIN Jakarta, they agreed with the concept of "saving faith," as a basis for choosing leaders.

Fourth, attitudes towards the West. One deep niche of Islamism is the anti-Western attitude. The West with all the values it supports, whether based on facts or just imagination, is considered a threat to Islam. When asked to students of the PAI Study Programs at UIN Syarif Hidayatullah, UIN SMH Banten, UMJ, and IIQ Jakarta, whether the decadence of Muslims was part of the Western scenario, 74% of them agreed, 22% said they did not agree, and 4% did not answer. If viewed from the Study Program, 76% of PAI-UIN Syarif Hidayatullah students agreed, 21% said they did not agree, and 3% did not answer. As many as 82% students of PAI-UIN SMH Banten agreed, 16% said they did not agree, and 2% did not answer. 77% of PAI-UMJ students

agreed, 21% said they did not agree, and 2% did not answer. Finally, 63% of students of PAI-IIQ Jakarta agreed, 22% said they did not agree, and 8% did not answer.

The high percentage of students of PAI-UIN Syarif Hidayatullah, PAI-UIN SMH Banten, PAI-UMJ, and PAI-IIQ Jakarta who agreed is quite worrying, especially if it is associated with the current society which is borderless. Positioning the West as a threat will give birth to the spirit of Islamism, from conservatism to the terrorism movement. Rejection of the West is not merely the West in the physical sense, but also the West as a value that confronts diametrically with Islam, such as liberalism, capitalism, democracy, and secularism.

Fifth, a response to an Islamic state. Judging the need for an NKRI based on Pancasila to be replaced with an Islamic state became an issue that arose in the history of Indonesian Islam. The dream of making NKRI as an Islamic state has historically been the same age as the formation of the NKRI. Many efforts have been made both physically, politically, or in a combination of the two, although until now all these efforts have failed. However, if the development of the increasingly dense Islamism is not addressed carefully and precisely, it is not impossible, in the end, the NKRI based on Pancasila will only be a historical record.

Concern is based on three things, namely the response to the statement that Pancasila does not conflict with Islam; the Indonesian government system is not *thaghut*; and the response to the statement of Islam is only upright with the Islamic state system (*khilafah*). One, Pancasila does not conflict with Islam. From the survey it was found that the majority of respondents, namely 88%, agreed that Pancasila did not conflict with Islam. It's just that the number who disagreed is also relatively high, reaching 11%. If viewed from the study program, 97% of PAI-UIN Syarif Hidayatullah students agree with the statement that Pancasila does not conflict with Islamic values, and only 2% of those who disagreed; 94% of students at PAI-UIN SMH Banten agreed, and 4% said they did not agree; 70% of PAI-UMJ students agreed, and 30% said they did not agree; and 86% of PAI-IIQ Jakarta students agreed and 14% said they did not agree. Based on these data, the percentage of the number of state PAI students is higher than that of private PAI.

Two, the Indonesian government system is not *thaghut*. After getting information about the views of PAI students on the suitability of Pancasila with Islam, we went on to find out the view that Indonesia is not a state of *thaghut*. Data from four study programs showed that 41% of PAI students in the four study programs said they disagreed with the statement that Indonesia was not a *thaghut* country, 54% agreed, and 5% did not answer. If viewed from the study program, as many as 27% of the Syarif Hidayatullah PAI-UIN Jakarta students said they did not agree, 69% agreed, and 4% did not answer; as many as 42% of the students of PAI-UIN SMH Banten stated that they did not agree, 52% agreed, and 6% did not answer; as many as 55% of PAI-UMJ students expressed disagreement, 38% agreed, and 7% did not answer; and as many as 43% of PAI-IIQ Jakarta students expressed disagreement, 51% agreed, and 6% did not answer. Based on these data, it is known that those who disagreed with the statement that Indonesia is not a *thaghut* country was 41%. Whereas, if viewed from the study program, the lowest percentage that considered Indonesia as a state of *thaghut* was students of PAI-UIN Syarif Hidayatullah in Jakarta at 27%, and the highest percentage was PAI UMJ students, namely 55%. If a gradation of views related to Indonesia is not *thaghut* is carried out, the following data will be obtained: PAI Study Program of UIN Syarif Hidayatullah in Jakarta (69%); PAI-UIN SMH Banten (52%), PAI-IIQ (51%), and PAI-UMJ (38%).

Three, Islam is only upright with the Islamic State system (*khilafah*). After learning about the views of PAI Study Program students regarding the suitability between Pancasila and Islam, and measuring their views on Indonesia as a state of *thaghut*, then they need to “measure” their dreams about the need for an Islamic state to uphold Islam. Of the four PAI Study Programs, it was found that 39% agreed with the need for an Islamic state to uphold Islam, 59% disagreed, and 2% did not answer. If sliced by study program, it will be known that 24% of the PAI Study Program at UIN Syarif Hidayatullah Jakarta students wanted an Islamic state, 74% disagreed, and 2% did not answer; 49% of PAI-SMH Banten students wanted an Islamic state, 47% disagreed, and 4% did not answer; 50% of PAI-UMJ students wanted an Islamic state, 48% disagreed, and 2% did not answer;

and 35% of the students of PAI-IIQ Jakarta wanted an Islamic country, 63% did not agree, and 2% did not answer. If you look at the data, the data showed that the highest percentage who wanted an Islamic country was PAI-UMJ (50%), followed by UIN-SMH Banten (49%), PAI IIQ (35%), and PAI-UIN Syarif Hidayatullah Jakarta (24%).

To establish an Islamic state (*khilafah Islamiyah*), survey data showed that as many as 7% of respondents agreed that physical violence and even suicide were used to enforce an Islamic state. If seen from the study program, the data were as follows: There were 8% of PAI-UIN Syarif Hidayatullah students who agreed, 90% disagreed, and 2% did not answer; at PAI-UIN SMH Banten there are 10% students who agreed and 90% did not agree; 5% of PAI-UMJ students agreed, 93% did not agree, and 2% did not answer; and 4% of IIQ Jakarta students agreed, and 96% did not agree. If we look at the proportion of 7%, it is clear that in PAI, radicalism is entering the spring.

Based on the views of the Syarif Hidayatullah Islamic State Islamic University Student Association of Jakarta, the Islamic State Islamic University of Banten, Islamic Education Institute, and Jakarta Islamic Education Institute about the suitability of Pancasila with Islam (11% disagree), their view that the Indonesian government is not tagged (41% disagree), the need for an Islamic state to uphold Islam (39% agree), and an agreement to enforce an Islamic state with physical violence or suicide (7%), it seems that Islamic radicalism in Indonesia is a latent danger to watch out for. This becomes increasingly alarming because they are prospective PAI teachers who will transmit Islamic values to the community (students).

The spring of radicalism in the PAI Study Program did not occur suddenly and without cause. There are two things that must be considered, namely the presence of push factors (pull) and pull (pull) that work at the level of individuals and society (PEER, n.d.). The driving factor in the individual domain can be feeling threatened by globalization on the identity of themselves or their groups, aridity of life that encourages someone to do "hijrah", bitter personal experiences, and feelings of isolation that encourage someone to act so that their existence gets recognition.

While the driving factors in the social sphere can be threats to the group, either in real or merely perceptions, such as issues exhaled by certain Islamic groups which state that the government is currently hostile to Islam, calls or obligations to defend and save Palestine from Israeli military aggression, and resentment towards certain parties that are considered to damage and hurt Muslims, such as the existence of Shia and Ahmadiyah.

While the pulling factor of the emergence of radicalism is because of association with people who are radical, either directly or indirectly. The terror case of suicide bombings in Surabaya carried out by one family is a clear example of how the terrorist environment will give birth to potential terrorists. Another attraction factor is the desire to become a heaven expert by living in an Islamic country, as experienced by Nurshadrina, a woman from Indonesia who consciously and voluntarily joined ISIS. He was interested in joining ISIS after seeing propaganda videos produced by ISIS and its sympathizers. They invited all Muslims to migrate and live in a system of Islamic government. Children will be guaranteed their lives, school will be free, fees for Syria will be replaced, all debts will be borne, provided high-paying jobs, and guaranteed entry to heaven (Erdianto, 2017).

In addition, the phenomenon of radicalism in the PAI Study Program does not just happen, but through a gradual process and even moves very slowly. The desire to Islam faithfully, which is to live as written in the Koran and Hadith, and exemplified by the Prophet Muhammad without making contextualization is an Islamization process which if it continues can lead to radicalization. One of the informants in this study, just called his name Jaja, a PAI student, was active in PMII but had time to take part in Islamic studies carried out by LDK and HTI (before being banned). In the afternoon between interviews, I invited him to eat around the Syarif Hidayatullah State Islamic University. We both eat rendang and drink hot tea. I noticed he used three fingers to eat. After finishing eating, he scratched the leftovers on his plate, and “licked” the fingers of his hands completely clean. Jaja explained that what he did was in order to practice the Prophet’s Sunnah. Of course, the discussion about Islamism must not be in the wrong and true stigma in

religion, because the basis of true and not in religion is belief, but it needs to be placed in the context of the multi-religious and multicultural Unitary Republic of Indonesia. In other words, Islamism can be accepted as long as it does not conflict with the basic principles of the multi-religious and multi-religious NKRI. In the context of PAI Study Program, this spirit is called in harmony with the spirit of Islam, humanity and nationality.

In the context of religious studies, there are three religious problems, namely the problem of information, interpretation, and action (Salehudin, 2018). Radicalism as a new phenomenon is a manifestation of the emergence of new religious information that is different from the information model of religious mainstream, or it can be mainstream diversity which experiences division, reinforcement, hardening, and/or adjustment to changing conditions. In this context, it is interesting to explore the socio-cultural and economic-political context of the growth of radicalism, the actors who encouraged it, and the media used to sow the idea of radicalism. Information received will certainly cause further problems in religion, namely the problem of interpretation. How does one interpret religious texts not solely by the text itself, but also by other factors such as education, social strata, political affiliation, and so on. How to interpret religious texts will also give birth to a third problem, namely the problem of action. People who decide to veil, want to change the NKRI into an Islamic state, or even have the heart to commit violence in order to establish an Islamic state cannot be understood only as a free choice of users, but also needs to explore further Islamic information such as what is obtained, and interests what lies behind them so they decide to use it.

Wrong Prescription in Overcoming PAI Problems

Based on the results of interviews with PAI managers at Syarif Hidayatullah UIN in Jakarta, UIN SMH Banten, and UMJ, an understanding could be taken that they had actually understood the acute problems faced by the PAI Study Program, and had tried to find a solution. They have been able to diagnose the disease, but prescription drugs are not appropriate. Mistakes in prescribing drugs are not solely because they do not know, but are intentional because there are certain factors that make

it powerless. As a result, instead of being cured, PAI disease becomes even more acute.

Several programs have been carried out to address the problems of the Islamic Education Study Program, both in the production domain and in the realm of Islamism, at least four things. First, the yellow book reading program as a course and at the time of a comprehensive examination, as conducted by the PAI of UIN Syarif Hidayatullah Study Program Jakarta. This program is very good as a “portal” to ensure that alumni have the ability to read the yellow book regardless of their educational background. Because of this policy, many PAI-UIN Jakarta students attended Arabic courses or chose to study in Islamic boarding schools around the Syarif Hidayatullah State Islamic University to deepen their Arabic. However, not all Islamic lecturers apply in lectures, so students who are not able to read yellow books will choose lecturers who do not require reading yellow books in the class, as stated by Diah (not his real name) at the interview. Likewise, with a comprehensive exam reading the yellow book, the idea was very good, but caused students to be delayed. In addition, for reasons of accreditation, those who are several times unable to get a dispensation. In fact, there are lecturers who disagree if they read the yellow book as a portal to ensure that the passers-by are truly able to read the yellow book.

Second, bilingual and excellent-class class programs. This program is very handsome and cool to give birth to prospective teachers in accordance with the vision and missions of the study program. This program is very good in order to encourage and facilitate students to be able to speak English and Arabic well. It's just that, this program tends to be oriented only to the spirit of the institution, not to students in general, moreover the ones chosen to enter the superior class are students who from the beginning did have Arabic skills and/or English. If those who are facilitated are those who are fluent in Arabic and/or English, what about those from high school or vocational school, or those who are weak in Arabic and/or English? In general, PAI Study Programs do not have programs specifically to improve their students' Arabic language skills.

Third, make the Campus Da'wah Institution (LDK) an intra-campus institution. In theory, making LDK as an intra-

campus organization is very strategic to ensure that religious organizations are not wild and become a hotbed of Islamic groups that endanger the NKRI. As happened at Syarif Hidayatullah State Islamic University and UIN SMH Banten, LDK was an extension of the extra-campus organization, namely KAMMI (Unity of Action for Indonesian Muslim Students), which in several acts always voiced *khilafah Islamiyah* (KAMMI Central Management, n.d.). In fact, in several activities carried out, LDK often brought PKS politicians or ustaz ustaz hijrah. The intention of the heart is to tame it by making it an intracampus institution, but because it is not managed properly, LDK actually receives legal support, facilities and infrastructure to transmit its ideas.

Fourth, programs such as the *qira'atul qur'an*, *tahfizul Qur'an*, *tahsinul Qur'an*, and worship guidance are good enough to ensure that PAI students have an appreciation of Islam. However, if it is not sustained by critical understanding and adequate mastery of Islamic sciences, these programs will be a way to strengthen Islamic conservatism. PAI students will only be busy to display the symbolic aspects of Islam, such as large veils/veils, memorizing the Koran without adequate understanding, and so on with other Islamic identities. Based on the results of observations and interviews, the majority who are eager to participate in these programs are those who are active in LDK with large head scarves as markers and few HMI members. Prospective PAI teachers must be encouraged to have “tools” to read Islamic sources directly, have a critical, moderate, transformative, and NKRI perspective.

Closing Remarks

When talking about PAI teacher competencies as formulated in the vision and missions and objectives, it will be obtained the reality of the importance of the existence of PAI Study Programs, especially to prepare Islamic scholars who have the ability to teach. PAI study program is a production system that is created to give birth to ustaz-ustazah (read: teachers) who have teaching skills as stated in their vision, missions and purpose. It's just that, in practice, what are nicely written in the vision, missions and the purpose may not be easily realized. As a system, the

results achieved are a result of intertwined interrelationships between various factors, such as student raw input, recruitment model, learning process, lecturer capacity, curriculum, and environmental factors.

In general, PAI students have superior academic qualifications. It's just that these superior academic qualifications are not fully supported by sufficient knowledge and basic Islamic understanding to become candidates for PAI teachers. This is because around 30% of PAI Study Program students have a non-religious SMA/SMK and around 58% have low Arabic language skills. In addition, the PAI curriculum only facilitates PAI teacher candidates only to deliver materials at the SD/MI, SMP/MTs, and SMA/MA levels, not to master Islamic material in depth and critically. Furthermore, the curriculum also causes the learning process to become arid, moreover the lecturers of Islamic subjects tend to focus solely on delivering lecture material and give less space to discuss the latest Islamic phenomena. This condition causes them to search for religious information from the internet or follow social media groups. In addition, lecturers are also less sensitive to the emergence of Islamism and radicalism, so that there is no consciously designed policy to counteract it. In fact, the policy taken has the potential to foster conservatism, intolerance and radicalism when it is less well-organized.

In the context of Islamism, the PAI Study Program seems to be welcoming the spring of radicalism. This can be seen from the high percentage of people who consider Pancasila not in accordance with Islam (11%), Indonesia state of taghout (41%), dreams of the need for an Islamic state to uphold Islam (39%), and agree on how to realize it (7%) . Spring is said, because if there are no anticipatory and comprehensive actions, it is not impossible that the number of PAI students who consider Pancasila is incompatible with Islam, Indonesia's state of taghout, the need for an Islamic state to uphold Islam, and higher levels of violence to realize it. In this context, the existence of PAI students who are in fact prospective PAI teachers is very important and strategic, because they will become transmitters of Islamic style for their students.

By assuming that the PAI production system can produce teachers who have professional, teaching, social, and emotional

competence, there are at least five things that need to be done. First, improve the pattern of PAI student recruitment. From the start, it must be ensured that prospective PAI students must have superior academic potential, and have an adequate base of religious knowledge and understanding, and have good Arabic language skills. Second, overhauling the PAI curriculum. The PAI curriculum must be designed to be able to facilitate the superior seeds of PAI students to become PAI teachers (ustaz/ustazah) who have extensive and profound Islamic knowledge and understanding on one side, and have capable pedagogical abilities on the other side. Third, the need to equip PAI lecturers with up-to-date Islamic understanding, so that students do not depend on Islamic knowledge for the internet and social media. Fourth, the need to apply Islamic learning that is not only critical and up to date, but also based on the diversity of religion, ethnicity, and culture of the Indonesian people. Intolerant attitudes can arise because of the many religious “walls” that are built to limit one group to other groups. Islamic material must be able to become a bridge to diversity. Fifth, the need for fundamental policies related to the needs of PAI teachers. In Indonesia, there are 627 more PAI Study Programs which each year pass PAI teacher candidates, but there is no certainty how many PAI teachers need each year. It is no longer possible for PAI Study Programs to focus solely on the acceptance of a number of students (how many classes) without considering market absorption. PAI study programs need to make a tracer study to find out the absorption of alumni on the one hand, and get feedback for improving their study programs, such as curriculum revisions. If indeed the number of teachers produced has exceeded the need, then the next stage needs to be made a regulation concerning the moratorium on the opening of new PAI Study Programs and/or limiting the number of PAI students.

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6

PREPARING PROFESSIONAL AND MODERATE PAI TEACHERS: The PAI Study Programs at UIN Sunan Kalijaga, UMY, and IIM Surakarta

Sukiman

Introduction

This research was conducted in two regions, namely the Special Region of Yogyakarta Province and Surakarta City, Central Java Province. The selection of these two regions is based on the consideration that the two cities have unique histories and characteristics related to the focus of the research. Many people identified the two cities as Twin Cities. Both Yogyakarta and Surakarta are cultural cities. A thick Javanese nuance wraps the lives of both of them. Both cities have historical relations (Wardhana, 2015). With the signing of the Giyanti Agreement on February 13, 1755 between Prince Mangkubumi and VOC under Governor-General Jacob Mossel, the Mataram Kingdom was divided into two parts, namely the eastern region which belonged to Paku Buwono and the western region which became part of Prince Mangkubumi. Prince Mangkubumi was appointed as Sultan with the title Sultan Hamengkubuwana I and ruled over half the territory of the Kingdom of Mataram. Meanwhile Sunan Pakubuwana III remained in power over the other half of the area with the new name Surakarta Sultanate and coastal areas still controlled by the VOC. Sultan Hamengkubuwana I then immediately made the royal capital and his new palace by opening a new area (Java: *babat alas*) in the Paberingan Forest located between the Winongo River and the Code River. The capital city of the palace is called Ngayogyakarta Hadiningrat. From the two new kingdom centers that began the development of Yogyakarta and Surakarta City (Ngatinah, 2008: 175).

Yogyakarta is known as a city of culture and art, a city of tourism, and a city of education. As a city of culture, art and tourism, many tourists come to this city. As a City of Education, many students and students from various parts of the country even abroad who come and live in Yogyakarta. The diversity of ethnicity, culture, ethnicity and religion is in this city (Zudianto, 2008: 96). This condition has its own positive impact on students, students or residents, in terms of their personal development. On the other hand there are also negative impacts, such as being prone to conflict when this diversity is not managed properly.

Yogyakarta until now is still often colored by cases of intolerance and acts of violence in the name of religion. Cases of intolerance or violence in the name of religion in Yogyakarta from 2015 to 2017 have a tendency to strengthen. Based on a number of studies, cases of intolerance in Yogyakarta increased. Data from the National Alliance for Unity in Diversity (ANBT) recorded 23 cases of violations of the right to freedom of religion and expression by intolerant groups in Yogyakarta in 2016. The number is believed to increase compared to violations in 2015 (Hidayati, 2018).

Surakarta City is one of the major cities in Central Java that support other cities such as Semarang and Yogyakarta. In terms of the diversity of religions and beliefs adopted, people in Surakarta have varied quite a long time ago. Six religions recognized by Indonesia have developed in this city. Based on the 2015 Central Java Province statistical data, the majority of the population of Surakarta city adheres to Islam (451,882 people). In terms of numbers, there were 78,756 people, 40,812 Catholics, 4,642 Hindus, 1,000 Buddhists, 120 others (Central Java BPS, 2018).

Surakarta as City of Plurality can be seen from the many historic worship houses in Surakarta, starting from the large and sacred mosques located in the western part of the city, namely the Great Mosque of Surakarta, Mangkunegaran Mosque, Laweyan Mosque, St. Church. Petrus on Jl. Slamet Riyadi, St. Church Antonius Purbayan, to the Tien Kok Sie Tri Dharma Worship Place, Am Po Kian Temple, and Sahasra Adhi Pura. Besides Java, there are ethnic Chinese, and Arabs who live in Surakarta. Arab villages occupy the Pasar Kliwon, Semanggi and Kedung Lumbu villages in Pasar Kliwon District.

Placement of Arabian villages in groups was arranged since the colonial era to facilitate the arrangement of foreign ethnic groups in Surakarta and for the realization of order and security. Ethnic Arabs began to come to Pasar Kliwon in the 19th century. Meanwhile, many Chinese villages focused on the Balong, Coyudan, and Keprabon regions. This can be seen from the existence of temples and places of worship, such as the Tien Kok Sie Temple. Although there are no definitive data on the number of individual beliefs and ethnic groups in the last census (2010), they often blend in among the people of Solo in general (Public Relations and Protocol of the Surakarta City DPRD Secretariat, 2018).

This diversity of religions and beliefs is on the one hand a wealth of the people, but on the other hand it has the potential to become a conflict in the name of religion if it is not managed properly. The Surakarta and surrounding areas, namely Boyolali Regency, Klaten Regency, Sukoharjo Regency, Karanganyar Regency, and Surakarta City, are five of the nine conflict-prone areas based on the mapping of the Central Java High Prosecutor's Intelligence Unit. In addition, Governor Ganjar Pranowo mentioned Surakarta, along with Temanggung Regency, as a region that needs to be wary of related incidents of inter-religious violence (Nurdin, 2015).

According to Baidhaw (2010), Surakarta is actually a city with a society that tends to be permissive. Various streams can be found in this city. Unfortunately, the growth of radicalism dominated the appearance of Surakarta. Islamic radicalism in Surakarta has continued to shape social relations since the 1990s. Islamic radicalism also resonated more closely after the Bali Bombing in 2001. The Bali bombers allegedly had close ties with the leader of the Al-Mukmin Ngruki Islamic boarding school, the imam of the Indonesian Mujahidin Council, and the Jamaah Anshorut Tauhid (JAT). Surakarta is also famous as a short axis city. The city has a history of three centuries of communal conflict. Various events of conflict and violence in the name of religion and terrorism became the axis of the dynamics of radicalism in the city of Surakarta. It was recorded that more than 20 terrorists acting on behalf of religion were arrested in Surakarta. Of the several cases the name Al-Mukmin

Ngruki Islamic Boarding School was accused of being a terrorist training ground (“School of Jihad”).

The conditions and characteristics of the cities of Yogyakarta and Surakarta as described above directly or indirectly will certainly affect the educational activities of the tertiary institutions in the two cities. Three Islamic colleges (PTKI) located in two Yogyakarta and Surakarta cities were chosen as samples in this study. They were the PAI Study Programs at the Faculty of Tarbiyah, Teachers Training (FITK) of Sunan State Islamic University (UIN) Kalijaga Yogyakarta, and the Muhammadiyah Yogyakarta (UMY) Faculty of Islamic Studies. Some of these study programs are located in the Special Province of Yogyakarta, while the Tarbiyah Faculty of Surakarta Islamic Institute of Mamba’ul ‘Ulum (IIM) is located in Surakarta City, Central Java Province.

Profiles of the PAI Study Programs at UIN Sunan Kalijaga, UMY, and IIM Surakarta

PAI FITK Study Program UIN Sunan Kalijaga Yogyakarta is the oldest PAI Study Program in Indonesia. The birth and development of the PAI FITK Study Program Sunan Kalijaga UIN along with and the age of the birth of PTAIN Yogyakarta which later became Sunan Kalijaga IAIN and now has changed to Sunan Kalijaga UIN. PTAIN Yogyakarta taken from the Faculty of Religion UII was established based on Government Regulation number 34 of 1950 and was inaugurated on September 26, 1950 with three majors, one of which was Education (later Tarbiyah) (Chancellor, 2001: 396). At that time, the Education Department (Tarbiyah) only had one part (the current term of study program), namely Religious Education. So, it can be said that Tarbiyah at that time was identical to the Department of Religious Education. The opening of the education department at PTAIN was inseparable from the reason for the need for educators/teachers in the religious field after the Joint Decree of the Minister of Religion with the Minister of Education, Teaching and Culture regarding the necessity of religious education since the fourth grade of the People’s School (SR) in 1946. the development of the Tarbiyah Department (in this case Religious Education) is not for pure academic development,

for example, to develop graduates with research expertise in the field of education/teacher training but to prepare students/teacher experts to meet the needs of educational institutions within the Ministry of Religion (Syafuruddin, 2000: 124).

The PAI department since its establishment to date has experienced four name changes. At the beginning of the establishment of PTAIN, the PAI Department was named the Tarbiyah Department. Then when the initial changes in PTAIN became IAIN, the PAI Department was named the Department of Religious Education. In the late 1960s, the Department of Religious Education changed to the Department of Religion. Beginning in the 1980s, when the Semester Credit System (SKS) was implemented, the Department of Religion changed to the Department of Islamic Education (PAI) until now. In its development, the orientation and objectives of the Islamic Education Study Program have expanded, namely in addition to realizing or producing PAI teachers for schools and madrasas, also giving birth to prospective researchers and counselors in the field of Islam. This development is certainly done in order to respond to the demands of development in society.

PAI study programs are among the favorite study programs in the Sunan Kalijaga UIN. Every year the demand is quite high with limited capacity. In the 2018/2019 academic year, the ratio of applicants to new students who are accepted is 1:49 (Rofik, interview, September 6, 2018). This means that the level of competition in the Sunan Kalijaga PAI UIN Study Program is quite strict.

PAI FAI UMY Study Program which at the beginning of its establishment was named the Tarbiyah Faculty, was opened from the academic year 1987/1988 based on the Decree of the Board of Trustees of UMY Number 004/BP/UMY/A.2-II/VII/'87 dated 5 *Zul Qa'dah* 1407 AH/July 1, 1987 AD and obtained an operational permit in 1989 based on the Letter of the Director General of Islamic Institutional Development of the Ministry of Religion No. 285/E/PP.00.9/L/89. In its development, the Minister of Religion through his Decree Number 72 of 1995 dated February 8, 1995 stipulated changes and merger of the Da'wah and Tarbiyah Faculties to become the Faculty of Islamic Religion (FAI). The impact of these provisions

is the increasingly clear existence of PAI Study Programs (Tim, 2018).

PAI FAI UMY is oriented towards the future by relying on efforts to strengthen faith and piety to Allah SWT. and mastery of science and technology in the field of Islamic Education (Tarbiyah Islamiyah), in forming professional, moral, innovative and independent PAI teachers. FAI UMY PAI Study Program graduates will be oriented to become Islamic educators in madrasas and schools, education managers, and educational researchers who have high competencies who can work in a trustful and professional manner. In the framework of alumni quality assurance, PAI Study Program has implemented a Competency Based Curriculum (KBK) since 2013 and in 2015 made adjustments to the curriculum based on the IQF and the National Standards of Higher Education (SNPT) to become the Higher Education Curriculum (KPT). This effort is focused on optimizing the development of learning processes and information systems through activities to strengthen learning outcomes and graduate competitiveness, which include improving the quality of practical skills, improving the quality of soft skills, increasing learning effectiveness with the Student Centered Learning (SCL) model and efficiency in the preparation of final assignments (Team, 2018). In addition, PAI FAI Study Program UMY has also pioneered the implementation of bilingual classes to prepare international-level PAI teacher candidates, starting from the lecture process to implementing learning practices (PPL) abroad. The opening of this international class is in order to prepare prospective PAI teachers to teach in international classes which are opened at madrasah/school education institutions (Sadam Fajar Shodiq, interview, 29 August 2018).

PAI Tarbiyah Faculty Study Program Surakarta IIM is a representative of Islamic universities that is neutral, in the sense that it does not belong to a particular Islamic organization foundation. The foundation that houses the IIM Surakarta is called YAPERTIS. This PAI study program is one of the study programs at IIM Surakarta which was founded in 1963 and was originally named the Tarbiyah Department. IIM Surakarta is located at Jl. Sadewa No. 14 Serengan, Surakarta 57155.

The Surakarta IIM has a long history. Institutionally, until now IIM has undergone five changes. Starting from the Indonesian Islamic University (UII) Surakarta branch, in May 2, 1979 a Surakarta Islamic University (UNIS) was opened with eight faculties, namely: Faculty of Education, Faculty of Social Politics, Faculty of Economics, Faculty of Engineering, Faculty of Agriculture, Faculty of Law, Faculty of Tarbiyah, and the Syari'ah Faculty (Suprobo et al., 2011). In 1983, UNIS left only religious faculties, namely Tarbiyah and Syari'ah. While the public faculties were only maintained by three faculties, namely the Faculty of Law, Economics and Agriculture, but were separated into Kyai Mojo University (UIM), which later changed to UNIBA. In subsequent developments, the status of UNIS was forced to be replaced by an institute because it only had two similar faculties, namely the Faculty of Religion, which meant that it did not qualify as a university. Therefore in 1988 the name of UNIS was replaced by the Surakarta Islamic Institute of Mamba'ul 'Ulum (IIM) by adding one faculty, the Faculty of Da'wah. (Suprobo et al., 2011). In 1997, IIM changed to the Mamba'ul 'Ulum Surakarta College of Islam (STAIMUS), and returned to being an IIM in 2015.

Tarbiyah Faculty IIM has two departments, namely the PAI and Madrasah Ibtidaiyah Teacher Education (PGMI) (Mukhlis Fathurrohman, interview, 4 October 2018). Among the study programs at the Surakarta IIM, the PAI Study Program is the most interesting. Every year, it opens 4 classes with an average of 30-35 students per class. The conditions of the PAI Study Program students in particular and generally Surakarta IIM are very diverse. At Surakarta IIM, the de facto rule does not prohibit veiled students. Then for male students there are also those whose appearance is somewhat different from the others, e.g. bearded and wearing *congklang* pants. So far, Surakarta IIM has collaborated with various *ma'had* in around Surakarta, for example Ma'had Darus Syahadah, Ma'had Abu Bakar, Ma'had Takmirul Islam, and Ngruki Islamic Boarding School, whose students are mostly veiled. Regarding the reason why this campus accepts students with various backgrounds like that even from Islamic boarding schools whose religious teachers are also "loud". According to the explanation of the

Vice Chancellor 2, Mr. Muh. Syamsuri, Surakarta IIM is present in the midst of the community, among others, to participate in fostering students from backgrounds that tend to be exclusive and extreme. The assumption here is that if such children are avoided and opposed, they will eventually become more radical. Therefore they must be embraced and nurtured so that they become more open and moderate. Surakarta IIM is present in the midst of the community by developing Islamic insights that *rahmatan lil alamin* in accordance with the vision and missions of this institution (Muh. Syamsuri, interview, 7 October 2018).

The Surakarta IIM policy accepts prospective students with the background as above, meaning the Surakarta IIM PAI Study Program has a high potential of Islamism when fostering Islamic insight into *rahmatan lil alamin* according to the specific vision and missions of the institution is not carried out optimally. However, if done optimally and ultimately brings results as expected, it means Surakarta PAI IIM Study Program makes a tremendous contribution to society, nation and country, especially in the process of deradicalization and prevention of the spread of Islamism among prospective PAI teachers.

Islamism and the PAI Students and Lecturers

In general, diversity and diversity of students are in the good category. The diversity and diversity of students were revealed by using 20 indicators grouped into 6 aspects. This grouping refers to the theory proposed by Bassam Tibi as stated in the introductory chapter, namely: (1) purification, (2) formalization of Islamic law, (3) violence in the name of religion, (4) anti-democracy, (5) anti against other religions, and (6) anti against the West. The average score of religious attitudes and diversity among the third students of the PAI Study Program is 2.75 based on the criteria in the good category. Thus it can be concluded that in general the attitude of diversity and diversity among students in the three PAI study programs is good. Of course this condition is not ideal, because ideally if the attitude of diversity and diversity among PAI Study Program students is in a very good category.

Diversity and diversity of lecturers were also revealed by using 20 indicators which were also grouped into 6 as used

to reveal the diversity and diversity of students. The average score of religious attitudes and diversity of the three lecturers of Islamic Education Study Program is 3.21 based on criteria (2.52-3.26) in the good category. Thus it can be concluded that in general, the attitude of diversity and diversity among lecturers in the three PAI Study Programs is good. Of course it would be ideal if religious attitudes and diversity among lecturers in the three PAI Study Programs were in a very good category.

Although the diversity and diversity of the three students and lecturers of the Islamic Education Study Program were generally in a good category, when examined more closely there were found potentials of Islamism both among lecturers and students. Symptoms of student Islamism are stronger than lecturers. Symptoms of student Islamism can be seen from the following indicators: (1) there are 27.5% of students who view agreeing to use violence to defend religion, (2) there are 3.9% of students who agree to physical violence and even suicide to enforce Islamic countries, (3) there are 7.2% of students who believe that jihad using suicide bombings is martyrdom, (4) there are 78.4% of students who agree that men should be prepared to fight for religion, (5) there are 7.2% of students who have the view that Pancasila is contrary to Islamic values, (6) there are 37.3% of students who think that Islam is upright with a khilafah system, (7) there are 74.5% of students who agree that the adversity of the ummah Islam because of the Western scenario, (8) there are 28.1% of students who disagree if they must obey the government in Indonesia, (9) there are 76.5% of students who have a view that agrees that Muslims must master in all aspects of life in Indonesia, (10) there are 58.2% of students who have a view agreeing that local traditions that are not based on the Qur'an and hadith textually must be abandoned, and (11) there are 71.9% of students who have views that all Western countries have certain political goals and powers to control Muslims. Then intolerant symptoms among students can be seen from the following indicators: (1) there are 2.6% of students who say they do not agree with neighbors of different religions, (2) there are 56.9% of students who think that choosing friends is very important the similarity of faith and (3) there are 62.1% of students with the view that they do

not agree that the Ahmadiyya and Shia groups include Islam.

The findings of the above survey results, when confirmed through interviews at the FGD, also found the potential for Islamism among students. The symptom of the attitude of Islamism, for example, was found by students who had an important view of being upheld by the Khilafah system in Indonesia. He wanted the system of government in Indonesia to be replaced with a khilafah system. Because the democratic system implemented in Indonesia is not the best system. Even though they are in the present condition they can still accept it, but when there is an opportunity he wants a democratic system in Indonesia as it is now replaced with a khilafah system.

Symptoms of Islamism among lecturers are characterized by the following indicators: (1) there are 3 out of 28 (10.7%) respondents of lecturers who view agreeing with the use of violence to defend religion, (2) there are 14 out of 28 (50%) lecturer respondents states agree that men must be ready to fight in defense of religion, (3) there are 5 out of 28 (17.9%) lecturer respondents who believe that Islam is upright with a khilafah system, (4) there are 10 out of 28 (35.7%) respondents the lecturer agrees that the downturn of Muslims because of the Western scenario, (5) there are 1 in 28 (3.6%) lecturer respondents who disagree if they must obey the Indonesian government, (6) there are 18 out of 28 (67.9%) respondents agree that Muslims must master all aspects of life in Indonesia, (7) there are 6 out of 28 (21.4%) lecturer respondents agree that local traditions that are not based on the Koran and hadith textually must be abandoned, and (8) there are 10 out of 28 (35.7%) lecturer respondents had the view that all Western countries have certain political goals and powers to control Muslims.

Then the symptoms of intolerant attitudes among lecturers are indicated by the following indicators: (1) there are 16 out of 28 (57.1%) lecturer respondents who believe that choosing friends highly considers the similarity of faith and (2) there are 11 out of 28 (39%) Lecturer respondents held the view that they did not agree that the Ahmadiyya and Shia groups included Islam.

Core Values, Vision, and Missions of the Institution: Towards a Moderate Campus

Core values at a university or higher education institution are core values or key values shared by all academics that create distinctiveness and foster an institutional culture. Core values or core values are intended to shape the behavior and character of work that are in line with the university's strategy. Well-internalized core values will be the main pillar in the formation of strong academic and non-academic culture and institutions. When core values have become the main pillar, it will unite the workings of the academic community, to solidly realize university goals, vision, missions and programs (Al Makin, et al., 2017). Among the three PTKIs that explicitly formulated core values were UIN Sunan Kalijaga and Muhammadiyah University of Yogyakarta, while the Surakarta IIM did not formulate it explicitly.

UIN Sunan Kalijaga's core values consist of 6 core values, namely: integrative-interconnective, dedicative-innovative, inclusive-continuous improvement. Integrative-interconnective core values develop a system of integration in academic development, management, student affairs, cooperation and entrepreneurship. Integrative-interconnective core values are based on the unitary and integrated/non-dichotomous paradigm between religion and science. Innovative-dedicative core values require every academic community of Sunan Kalijaga UIN to be dedicative, trustworthy, pro-quality, think and move actively, creatively, smartly, innovatively, not just routinely and diligently. These core values focus more on character, morality, morals, character in shaping Islamic personalities that have responsibility for the continuity of the Republic of Indonesia and the quality of the nation and state in all aspects of life and living systems in the Republic of Indonesia. Core values inclusive of continuous improvement require the academics of UIN Sunan Kalijaga to be open, accountable, and committed to change and sustainability. Core values continuous improvement is openness in accepting changes based on scientific, technological and hidden findings in all fields related to the integration of science, Islam, and civilization in this global and modern era.

The main values of Sunan Kalijaga UIN are used as a direction in preparing academic development policies and all programs and activities in order to achieve the outlined. In addition, UIN Sunan Kalijaga Yogyakarta established itself as an inclusive campus and a stronghold of diversity. As an inclusive campus UIN Sunan Kalijaga has committed to become an inclusive campus by providing equal opportunities to anyone to become students of Sunan Kalijaga UIN Yogyakarta, including persons with different abilities (diffables). The fact is that until now UIN Sunan Kalijaga Yogyakarta students come from various regions in Indonesia and all kinds of cultures, ethnicities, races, and some of them are disabled. That way, this college has acted as a fortress of diversity. UIN Sunan Kalijaga is committed to maintaining diversity in the perspective, life, religion, society and state.

UMY has a motto as a superior and Islamic university. Excellence in science, knowledge, and insight. Islam in the sense of having noble and noble values, in accordance with Islamic morality. These two values are like currency coins that cannot be separated. Superior in knowledge without being accompanied by deepening of religion, planting moral values, moral virtue, and substantive teachings of Islam, will give birth to an attitude of arrogance, selfishness, elitism, scientific arrogance or termed intellectual satanism. The entire academic community of UMY must emphasize the value of *Ketawadhuhan* in acting, in order to achieve vision, orientation, and achievement.

To achieve what is contained in the motto, UMY has the main values that were built from the very beginning. There are three main values that form the basis for every move of the UMY academic community, namely; sincerity, seriousness, and togetherness (Darmawan, 2016). Sincerity means to work tirelessly despite the limitations of facilities and facilities. Sincerity will give birth to commitment, honesty, trustworthiness, dedication, loyalty, simplicity, sacrifice, self-esteem and various transcendent and trans-historical spiritual values. Seriousness will give birth to hard work, responsibility, professionalism, competence, creativity, innovation, and grit. Togetherness will give birth to solidarity, be able to work together, be able to work together and be willing to work together, empathy, harmony,

tolerance, complementarity. The main values of UMY have been developed into: 1) Sincerity, 2) Trust, 3) Honesty, 4) Justice, 5) Professional, 6) Togetherness, 7) Introspective, 8) Concern 9) Discipline, and 10) Responsibility.

Although IIM Surakarta did not explicitly formulate its core values, according to the Deputy Chancellor for Academic Affairs, Dr. Ahmad Fatol, M.Ag., that Surakarta IIM has a distinctiveness as PTKI which is *rahmatan lil alamin*. In 2015 Surakarta IIM experienced a change in status from the Mambaul Ulum Surakarta College of Islamic Studies (STAIMUS) to the Surakarta Institute of Islamic Mambaul Ulum (IIM). The change was not just an institutional change but also followed the improvement of his vision and mission. The uniqueness (distinction) that was carried out by Surakarta IIM was to become an Islamic College characterized by *rahmatan lil alamin*. This uniqueness is formulated by considering the condition of Surakarta which is very plural with various kinds of existing schools. This cash characteristic is then translated into the education process starting from the formulation of the curriculum, syllabus, RPS, to the learning process in the classroom, even the activities carried out by students, especially intra-campus activities.

The meaning of *rahmatan lil alamin* as a characteristic of IIM is that Islam is a religion that contains perfect teachings as a guide for human life to be able to reach safety, peace, prosperity, prosperity both in the world and the hereafter. The essence of Islamic teachings consists of *aqeedah*, *syariah* and *akhlak* are a unified whole, solid that can form a mindset, a humanist attitude pattern, tolerant and inclusive both in community and state life. The Islamic understanding that was developed was one that could provide benefits which encouraged the adherence of *ukhuwah Islamiyah*, *ukhuwah basyariah*, and *ukhuwah wathoniyah*. In line with this meaning the process of education at the IIM is directed so that students and all academics have a religious attitude that is *rahmatan lil 'alamin* and is able to apply Islamic values that are *rahmatan lil' alamin* in social life. The application of Islamic values of *rahmatan lil amin alamin* in the behavior of community life in outline can be divided into 4 types namely *ukhuwah Islamiyah*, *ukhuwah bashariyah*, *ukhuwah wathaniyah*, and *ukhuwah 'ubudiyah*.

Looking at the formulation of core values, vision, missions and goals of education, both at the university level, faculty, and departments or study programs of the three PTKIs in essence have similar points. First, the three PTKIs want to make their institutions as educational institutions that excel in mastering science and technology. Second, excellence in the field of mastery of science and technology is based on Islamic values. Third, with different expressions, each of the Islamic Universities has a vision and missions as an inclusive, moderate, and rahmatan lil alamin institution of higher education.

Profiles of PAI Graduates and Curricula

In the early days of the establishment of the PAI Department during the Yogyakarta State Islamic Institute in 1950, the orientation of the development of the PAI Department was not for pure academic development, for example, to develop graduates with research expertise in the field of education/teacher training but to prepare Islamic teachers/teachers to fulfill the needs of educational institutions within the Ministry of Religion and the Ministry of Education and Culture (Syafruddin, 2000: 124). In its development today, there has been an expansion of the orientation of the PAI Department's development, which is no longer producing Islamic teachers in schools and madrasas, but also other experts such as researchers, counselors in the field of Islam, education managers, and authors of books. This development is certainly done in order to respond to the demands of development that exist in the community and provide flexibility and flexibility for graduates to be able to fill various alternative employment opportunities. The expansion of the orientation of the development of the PAI Department can be observed from the profile formulation of graduates of the PAI Department/Study Program in the three PTKIs.

The main profile of FITK PAI graduates is Sunan Kalijaga UIN as PAI Educators/Teachers in Schools and Madrasas, who have good personality and integrity, are knowledgeable and up-to-date in the field of PAI, and are able to apply theories of education and learning and are responsible for implementation of tasks based on Islamic ethics, science and profession. The first additional profile is as a PAI counselor in schools and madrasas,

who are competent, master the psychology of children and are able to provide guidance in learning and practicing the Islamic religion of school-age children and are responsible for implementing tasks based on universal values that uphold equality, justice with Islamic ethics, science and expertise and profession. The second additional profile is as a researcher in the field of Islamic Education namely being a researcher in the field of productive PAI, mastering research methods well, and being able to evaluate PAI and be responsible for implementing tasks based on universal values that uphold equality, justice with Islamic ethics, science and expertise and profession.

The main profile of PAI FAI's UMY Study Program graduates is as Educators (PAI Teachers), namely someone who can work in a trustworthy and professional manner as a PAI teacher in madrasas and schools. An additional alternative profile is as an education manager, who can work as a trustee and professional as a manager in an Islamic education institution. Another alternative is as an educational researcher, who can work in a trustful and professional manner as a young researcher in the field of Islamic education.

The main profile of the Tarbiyah Faculty Islamic Education Study Program graduates of Surakarta IIM is as an Islamic Education subject educator who has a good personality, is knowledgeable and up-to-date in his field and has the ability to carry out duties and responsibilities based on Islamic, scientific and professional ethics. The additional profile is as a basic education researcher and textbook writer.

Graduates of the Tarbiyah Faculty of Islamic Education PAI have been considered to have excellence in mastering the technical aspects of learning methodologies such as mastery of learning methods/strategies, development of media and learning resources, and so on. The shortcomings of the Tarbiyah Faculty PAI Study Program graduates are weak in mastering Islamic study material. Among the factors causing this condition is the curriculum design developed by the PAI Study Program and also the learning process which seems to provide a greater portion for the development of the technical aspects of the learning methodology compared to the mastery of Islamic studies. In addition, the content of Islamic developed

in the PAI Study Program curriculum is not so broad and profound. With this fact, what is said by Azyumardi Azra is still experienced by Islamic Education Study Program up to now, that LPTKs, including the Department of Islamic Studies, are considered less successful in producing professional teacher candidates. According to him, LPTKs generally belong to the PAI Department, still adhering to the technical based teacher education paradigm, teacher education based on technical matters about teaching. Very much time was spent on “technical matters” of teaching in the teaching and learning process at the LPTK. Meanwhile, the mastery of deeper scientific substances which is even more crucial for the success of the transfer of knowledge to students tends to be ignored (Azra, 2002: 51). In line with Azyumardi Azra, Muhaimin also stated that curriculum development in the PAI Department had been trapped in practical, technical methodological aspects and had forgotten its academic aspects so that graduates were richer with the skills and technical abilities of teaching methodologies than Islamic mastery and the development of insight. The jargon that is often echoed is “*al-tarīqah ahammu min al-māddah*” (method is more important than material). With these conditions, it is not surprising that the output does not even dare to teach Islamic sciences (Muhaimin, et. Al., 2004: 131). The description in this section seeks to explore the weaknesses of the curriculum design/design developed at the PAI FITK Study Program. UIN Sunan Kalijaga Yogyakarta, UMY, and the Islamic Institute of Mambaul Ulum (IIM) Surakarta.

At the time this research was conducted, there were two types of curriculum in PAI FITK Study Program UIN, namely the 2013 curriculum and the 2016 curriculum which referred to the Indonesian National Qualifications Framework (KKNI). The courses offered in the 2013 curriculum that apply to the PAI Department have an equivalent total load of 156 credits. The total minimum equivalent load that must be taken by students is 146 credits with the provision that the number of compulsory subjects is equivalent to 136 credits and elective courses must be taken at least 10 credits from those offered as many as 20 credits. The 2013 curriculum curriculum composition in relation to teacher competency development is for the development

of pedagogical competence mastery of 78 credits (50%), professional competence of 30 credits (19.23%), the remaining 48 credits (30.76%) to support basic mastery - basic knowledge and mastery of language.

The courses offered in the 2016 Curriculum have an equivalent load of 157 credits. The total minimum equivalent load that must be taken by the students is 147 credits provided that the number of compulsory subjects is equivalent to 137 credits and elective courses must be taken at least 10 credits from those offered as many as 20 credits. 2016 curriculum subject composition in conjunction with teacher competency development is for the development of mastery pedagogical competencies of 68 credits (43.3%), professional competence of 43 credits (27.4%), the remaining 46 credits (29.3%) to support mastering the basics of knowledge and mastery of language.

The curriculum of the PAI FAI UMY Study Program has the least study load compared to the Sunan Kalijaga UAI PAI Study Program and Surakarta IIM PAI Study Program. The overall study load offered consists of 144 credits. Course composition consists of 62 credits (43%) for mastery of pedagogical competence, 36 credits (26%) for mastery of professional competence, and 46 credits (32%) for mastery of general and language insight. The curriculum of the PAI UMY Study Program has far more content for the development of its pedagogical competence compared to the development of professional competence (mastery of Islamic scholars).

The curriculum of the Tarbiyah PAI Study Program of the Mambaul Ulum Islamic Institute (IIM) in Surakarta as a whole consists of 150 credits. The composition of credit weight in relation to teacher competency development is relatively balanced, but there are also more pedagogical competencies for developing professional competencies. SKS weighting for mastery of pedagogical competence is 48 credits (32%), mastery of professional competence is 46 credits (31%), and mastery of general and language insight is 56 credits (37%).

Based on the above data, it can be understood that the PAI FITK Study Program curriculum UIN Sunan Kalijaga and PAI FAI UMY Study Program generally provides a larger portion for the development of pedagogical competencies than for

the development of professional competencies (mastery of Islamic studies). While the Surakarta IIM PAI Study Program curriculum is relatively balanced. Of the three PAI Study Programs, PAI UMY Study Program has the most content for developing pedagogical competencies, followed by Sunan Kalijaga UAI PAI Study Program, and then Surakarta IIM PAI Study Program.

In the PAI UIN Sunan Kalijaga curriculum there are Islamic courses related to learning such as Akidah Akhlak Learning, Al-Quran Learning Hadith, Jurisprudence Learning, and SKI Learning. The course felt inappropriate because actually the strategies and procedures for learning the material were sufficiently accommodated with more general subjects, such as Strategy/Learning Methods. With these courses, learning in PAI Study Programs is increasingly trapped in the technical based teacher education paradigm as criticized by Prof. Azyumardi Azra about the practice of learning in PAI Study Programs so far.

Viewed in terms of depth and breadth, the content of the study of a number of Islamic courses is less extensive and profound. When compared with study materials in the curriculum of Madrasah Aliyah (MA), especially the MA of Religious Specialization, the topics or themes of study studies in the learning of Islamic Education Study Program look not much different. Subjects included in this category are Morals and Sufism, Jurisprudence and Islamic Jurisprudence, Tawheed, Jurisprudence Munakahat and Mawaris, Jurisprudence of Worship and Muamalah, Jurisprudence of Siyasa and Jinayah, Aqidah/Akhlaq, Qur'an Hadith in Madrasahs and Schools, Aqidah-Akhlaq in Madrasahs and Schools, Jurisprudence in Madrasahs and Schools, Fiqh in Madrasahs and Schools, dates in Madrasahs and Schools, Aqidah Tauhid, Islamic Morals, Jurisprudence, History of Islamic Civilization, Kalam Science, Jurisprudence 2, Proposal of Jurisprudence, Mawaris Islam, Material PAI 1, and Material PAI 2.

Judging from the breadth and depth of study material for Islamic courses, the PAI Study Program curriculum is not fully in line with the efforts to achieve the graduates' vision, mission, goals and profile, namely as PAI educators or teachers in schools and madrasahs. The formulation of study materials in the PAI

Study Program curriculum is only sufficient to educate PAI teacher candidates in public schools and inadequate to educate teachers of PAI families in Madrasas which include Al-Quran Hadith teachers, Aqidah Akhlak, Fiqh/Ushul Jurisprudence, and Islamic Cultural History (SKI).

Apart from these shortcomings, there is an edge in the PAI FITK Study Program UIN Sunan Kalijaga and Surakarta IIM curriculum, namely in the context of developing religious moderation attitudes with a number of supporting Islamic courses. For PAI UIN Sunan Kalijaga Study Program, there are courses in Religious Studies, Islamic Culture History and Local Culture, and Introduction to Islamic Studies. While in the PAI IIM Study Program curriculum there are three Masailul Fiqh courses, Comparative Madzhab, and the Methodology of Islamic Studies. Meanwhile in the PAI UMY Study Program there were no courses as above.

Learning Processes and Activities in PAI Study Programs

Prospective Student Recruitment Process

Basically the three PTKIs have the same principle in organizing a new student admission system (PMB), which provides equal opportunities for every prospective new student from various educational, social, cultural, economic and ethnic backgrounds. In order to obtain qualified student candidates, the three PTKIs hold several new student admission (PMB) systems.

UIN Sunan Kalijaga Yogyakarta organizes 5 PMB lines, namely SNMPTN, SBMPTN, SPAN-PTKIN, UM-PTKIN, and Mandiri. Religious study programs, including the Islamic Education Study Program (PAI), in the process of admitting new students since the 2015/2016 academic year, no longer follow the SNMPTN and SBMPTN pathways. This policy is based on the evaluation results that it turns out that the students who were accepted through the SNMPTN and SBMPTN pathways did not fulfill the qualifications as expected. The selection system through the two pathways is general in nature managed by Kemenristek Dikti, in the sense that there is no test material

related to Islam and mastery of Arabic. Therefore, since the academic year for the religious group study program within the Sunan Kalijaga UIN, only three paths have been taken, namely the SPAN-PTKIN, UM-PTKIN and the Mandiri lines. These three pathways have considered the measurement of mastery of Islamic competency or commonly referred to as *Dirasah Islamiyah* and Arabic language skills.

SPAN-PTKIN (State Islamic National Higher Education Academic Achievement Selection) is an academic achievement selection pattern using report cards and other achievements for students in the current year SMA/SMK/MA/MAK/Pesantren *Mu'adalah* implemented nationally by all UIN/IAIN/STAIN in a system that is integrated and held simultaneously. The national implementation of SPAN-PTKIN, which was attended by all PTKIN, fulfilled the principles of fairness, transparency and non-discrimination while taking into account the potential of prospective students and the specificity of PTKIN.

UM-PTKIN (State Islamic Higher Education Entrance Examination) is the national selection of UIN/IAIN/STAIN new student admissions through written examinations for students who graduated from the SMA/SMK/MA/MAK/Pesantren *Mu'adalah/overseas* education unit or equivalent. simultaneously by the executive committee established by the Minister of Religion of the Republic of Indonesia. For PAI Study Programs the test material includes: Basic Ability Test (TKD), Academic Potential Test (TPA), Language (Arabic and English), Islamic and Social Sciences Ability.

Mandiri Path is a selection mechanism for entering Sunan Kalijaga UIN Yogyakarta through tests (Computer-Based Test, Paper-Based Test, Portfolio) and Non-Test, for students of SMA/SMK/MA MAK/Pesantren *Mu'adalah* or equivalent managed directly by UIN Sunan Kalijaga Yogyakarta. The Mandiri Path consists of several types including: (1) Computer-Based Test (CBT), which is a selection with a test pattern using a computer. Prospective students come directly to Sunan Kalijaga UIN Yogyakarta, conduct tests, and immediately find out the announcement of 1 (one) day test results with an average score of at least 60; (2) Paper-Based Test (PBT) is a selection with a written test pattern. In the Mandiri CBT and PBT path,

there is a Mandiri Special Disability program for prospective new students with disabilities. Test materials on the CBT and PBT paths include: Academic potential tests (TPA), Islamic Islamization Tests (Al-Quran and Hadith, Cultural History of Islam, Tawhid, Morals, Fiqh), Languages (Arabic and English), Social Studies TKD (Ability Test The basic social studies consists of Sociology, History, Geography and Economics); (3) Non-Tests, namely the Mandiri path which is intended for prospective new students of Sunan Kalijaga UIN Yogyakarta who have at least 26 juz of memorized skills and memorized achievements, qari champions (1-5 national champions, 1-3 provincial champions, district champions) through direct verification; and (4) Portfolios, namely acceptance paths for prospective new students through selection of academic files and academic supporters for prospective new overseas students who have graduated equivalent to secondary education.

In general, the new student admission system at UMY has two types, namely the achievement path and the test track. The path of achievement is the selection path of prospective new students based on student report cards obtained from semester 1 to semester 5 at the senior secondary level with the minimum requirement that the average score for all subjects is 7 and the value of the National Final Examination. Besides being based on report cards and UAN scores, it is also supported by other academic and non-academic achievements such as championships in various competitions during high school education. Selection of new student admissions with achievement paths is divided into 4 types, namely: PMDK (Acceptance Based on Interest and Capability), PSB (Achievement Student Acceptance), PBUP (Acceptance of Superior Seedlings), and PNUAN (Acceptance based on National Final Examination).

There are two types of entrance test paths carried out by UMY, namely Paper Based Test (PBT) and Computer Based Test (CBT). CBT is a computer-based new student admission test known as One Day Service. Prospective students come to register and immediately do a test which results can be known after the test. The tests are conducted at UMY Campus and prospective students can choose two study programs from all study programs at UMY. Every prospective student can take

CBT three times. Path Paper Based Test (PBT), is a selection test that is held by using written questions on a sheet of paper. Prospective students can choose two study programs from all study programs at UMY. Prospective students can attend PBT for a maximum of four times. The material tested on the CBT and PBT pathways is academic potential test material (TPA) with a total of 100 items. According to information from the administrators of the UMY admission, there was no Dirasah Islamiyah or Islamic and Arabic material. Looking at the selection system developed at UMY, especially for PAI Study Programs, it seems that it is not effective enough to be able to select prospective students for PAI Study Programs who have sufficient Islamic skills and mastery of Arabic. This is because there is no test material that measures these two abilities.

The new student admission selection system applied at the Mambaul 'Ulum Surakarta Islamic Institute has two systems, namely through the path of achievement and through written tests. The path of achievement is done by considering the achievement of student learning outcomes at the level of education in high school. The test path is carried out by carrying out written tests with general knowledge material, religious and language knowledge. In addition, at the IIM there is also a cooperative path with Islamic boarding schools that hold Ma'had Aly which is equivalent to Diploma 2 or Diploma 3. Islamic courses such as Arabic, Fiqh, Al Quran Hadith, Interpretation, Akidah Akhlak and so. what they have traveled on Ma'had Aly can be recognized and converted at IIM. They do not need to go through the recognized courses. Those who enter through such a pathway in the Tarbiyah Faculty of Islamic Education PAI Study Program there are those who directly occupy semester 3 or even semester 5. They only take courses that have not been studied. Thus the study time of students who have an educational background with Ma'had Aly is relatively faster than other students.

The level of tightness as soon as the new prospective students in the three PTKIs, PAI FITK Study Program, Sunan Kalijaga UIN is the most stringent. According to the Head of the PAI Study Program, the level of competition in the PAI FITK Study Program at Sunan Kalijaga UIN in the 2018/2019 academic year is 1:49.

This means that the input entered in the PAI Study Program has quite a tight selection. The level of tightness in the PAI UMY Study Program according to the Chair of the Prodi is 1: 4. While in the PAI IIM Surakarta Study Program to date, all applicants have not been rejected because the number of prospective students who have registered has not exceeded the stipulated quota number. With this data, it can be said that in fact there is no adequate selection carried out in the Islamic Education Study Program of the Tarbiyah Faculty of the IIM Surakarta.

Although in the PAI FITK Study Program Sunan Kalijaga UIN the level of rigorous selection was so high, whether the selection system applied had guaranteed to be able to choose prospective students who were truly qualified or not. Therefore it needs to be traced from the provisions and selection instruments used. The system and pathway applied to the acceptance of prospective new students, especially for PAI Study Programs, seems to have not been fully able to recruit prospective students in accordance with the characteristics and qualifications as PAI Study Program students. This can be seen from the provisions and instruments used. Prospective PAI students ideally have adequate Islamic insight and mastery of Arabic. In addition, it also has a personality and religious attitude that is in accordance with the vision and missions of PAI and UIN Study Programs. With this kind of qualification, it is hoped that it can become a stock for prospective PAI teachers in competent/professional schools and madrasas.

The SPAN-PTKIN line has quite a lot of quota which is around 30% of the total number of new students accepted by the PAI Study Program. The disadvantages of accepting prospective students through this pathway include the basic aspects/criteria for consideration of acceptance of prospective students used. The basis/criteria used for candidates from majors other than religion do not consider the value of religious subjects, but only consider the value of general subjects. The value of subjects considered for the Science (Science) Department includes Indonesian, English, Physics, Chemistry, Biology, and Mathematics. The values of subjects considered for the Social Department are Indonesian, English, Geography, Economics, Sociology, and Mathematics. The values of subjects considered

for the Language Department are Indonesian Language, Indonesian Literature, Foreign Languages (other than English), English, Anthropology, and Mathematics. The value of subjects considered for Vocational Schools includes Indonesian, English, and Mathematics. Observing the basic considerations used means that the selection of prospective students through the SPAN-PTKIN path is general in nature so that PAI Study Programs do not seem to or have not guaranteed to be able to select prospective students according to their qualifications and competencies as potential PAI teachers because they might be smart or master in the field of religion but because the value of general subjects does not meet the criteria or cannot compete with other students, it cannot be accepted at PAI Study Program. On the other hand children who are actually less competent in the science of religion but because the value of general subjects is good, then they can be accepted at PAI Study Program. So that the SPAN PTKIN pathway based on current acceptance criteria is not suitable for selecting new prospective students, especially PAI Study Programs. The basis of acceptance should not be solely on general subjects, but also based on the value of other subjects in accordance with the characteristics of the study program, for example by considering religious subjects and achievements related to the religious field. Thus prospective students who are accepted will be more in accordance with the qualifications expected as candidates for professional Islamic religion teachers.

Then the reception system through the UM-PTKIN and Mandiri channels even though there are already Islamic and Arabic material already available, but the quality of the test instruments still needs to be examined. Another disadvantage is during this system selection New prospective students in all three PTKIs still emphasize academic aspects. Whereas those relating to attitudes, especially religious attitudes, have not received attention. So that when there are prospective students who have religious attitudes that tend to be exclusive or radical they cannot be detected and selected properly.

Learning and Teaching Activities

According to the survey results of learning/teaching

activities in the third PTAI PAI Study Program according to the perceptions of students obtained an average score of 2.97 based on criteria (2.52-3.26) including good categories. The measure used as the basis for seeing this lecture process from the students' perceptions is that there are 11 indicators grouped in 4 aspects, namely: 1) lecturer competencies, 2) responses to contemporary issues, 3) the influence of lecturers on students, and 4) critical learning.

According to the lecturers' perceptions of learning/lecturing activities in the third PAI Study Program PTKI was considered very good. This can be seen from the average score obtained is 3.71 which is based on criteria (3.27-4.00) including the excellent category. The basis for looking at this aspect is that there are 8 indicators that are grouped into four aspects, namely: (1) updating of lectures, (2) responses to contemporary issues, and (3) critical learning.

Although according to the survey results in general, the learning process according to the perceptions of students includes good categories and even according to the perceptions of the lecturers is very good, but when viewed from each aspect according to the perceptions of students there are still sides that are lacking and some very lacking. Aspects that are categorized as still very lacking are aspects of the influence of lecturers on students measured through 6 indicators. The average score of this aspect is 1.60 which is based on the criteria (1,00-1,75) including the very less category. This means that according to student recognition that in developing their Islamic knowledge insights are more influenced by other sources besides the main lecturers are internet media and social media. Then the aspects that fall into the less category are critical learning. The average score of this aspect is 1.99 which is based on criteria (1.72-2.51) including the less category.

Based on the results of interviews with students and lecturers as well as based on the results of class observations in weaknesses were found that need improvement. The weakness in terms of student learning motivation in following the lecture process in general is still dominated by extrinsic motivation. They are active in learning more because they can graduate with good grades. Moreover, the shortcomings associated with the performance

of lecturers in conducting lecture activities are lecturers who have not fully grown and built the critical power of students. One criticism that is often raised against PAI students so far is that their critical power is lacking. The Assistant Dean of 3 FITK UIN Sunan Kalijaga Yogyakarta confirmed this criticism.

“In general, the conditions of PAI Department students are like that (their critical power is lacking). But actually the mistake was not with the students themselves. The error is in the process in which there are many parties involved including lecturers. The tendency of lectures so far to accept what is in the lecture is very strong. They only accept what is given in lectures so that they are trapped in routine tasks, namely working on assignments given by the lecturer. If these tasks are able to develop their insights it doesn't matter. But most of these tasks are limited to giving assignments, in the sense that they have not been able to develop students' insight and their critical power. Such a process is mainly due to lecturer lecturers (Interview, November 5, 2018).”

Lectures conducted by lecturers generally with lecture models followed by question and answer, assignments to make papers (both individual and group papers), presentations and discussions, and there are some lecturers who provide mini research assignments. At the beginning of the lecture the lecturer provides lecture material using the lecture method and question and answer. Then after students finish writing papers, they will continue with presentations and discussions. The discussion models vary: there are models of class discussions and small group discussions. Cases in Surakarta IIM PAI Study Programs generally use class discussions, and very rarely use group discussions. This is partly due to the chair or student college seating made of wood which is quite heavy so that the difficulty to be moved/arranged according to the lecture strategy used, especially to carry out group discussion activities. The seats in the PAI FITK Study Program at Sunan Kalijaga UIN and UMY are lighter folding chairs, making it easier to arrange according

to the discussion model used by lecturers.

When discussion activities, especially class discussions, the number of active students is relatively small. The average number of students in each class is 25 to 40 people. Of these, only partially involved in the discussion process. The reason is that in addition to the limitations of time, students generally lack knowledge/insight about the material discussed. This happened because of the reading culture among students of low PAI Study Programs. Another weakness of the assignment model in the form of writing this paper is that when writing student papers tends to be merely copy paste, there is no adequate analysis. The lecturer lecturers also did not provide reviews and input for improving the quality of student writing. Based on the above data it can be concluded that the learning/lecturing process in PAI Study Program has not been able to foster a culture of critical thinking because the learning model even though using discussion is monotonous in nature and students tend to be passive. With such a model students are less trained to think more critically and creatively.

Student Activities in PAI Study Programs

Most of the students of PAI FITK Study Program at Sunan Kalijaga UIN from those selected as the study sample actively participated in the activities of intra and extra campus organizations. Intra-organizations that were followed were JQH Al-Mizan Student Activity Unit (UKM), Da'wah Study Institute (LDK) Sunan Kalijaga, Difable UIN SUKA, LDK Faculty, Lasdaf FITK, Religious Development and Tahsinul Qur'an (PKTQ), Student Cooperative (Kopma), PAI Student Association (HMJ), Educational Science Study Group (KsiP), and Futsal UKM. While the extra activities of the campus that followed were the Indonesian Islamic Student Movement (PMII), the Muhammadiyah Student Association (IMM), the Islamic Student Association (HMI), the Student Family of Nadhlatul Ulama (KMNU), and the Indonesian Muslim Student Action Unit (KAMMI). Among the extra activities of the campus which are the most members are PMII.

Besides being active in intra and extra campus organizations, there are also students from PAI FITK Study Program at UIN

Sunan Kalijaga who are active in various activities in the community. Among them are members of the Indonesian Mosque Youth Youth Coordination Board (BKPRMI), Moslem PES Community, administrators/members of ethnic/regional organizations, activists of the Nusantara Children Library Movement Yogyakarta, TPA Teachers, Spiritual Guidance in Vocational Schools, marbot mosques/mushala, Tahfidz Houses, teens mosque, TPA director, Village Youth Organization, Volunteer Hamada Foundation, active at the Muhammadiyah Youth Association, Karang Taruna, Board of Islamic Boarding School Alumni Association, and Koran at the Syuhada Mosque.

Not much different from the students of PAI FITK Study Program at UIN Sunan Kalijaga, some of the PAI FAI UMY students also actively participate in intra and extra campus organizational activities, as well as organizational activities in the community. Intra/extra campus organizations attended by PAI UMY Study Program students are the Student Executive Board (BEM), Student Association (HIMA) PAI UMY, LPTQ, Tapak Suci, Hizbul Wathan (HW), IPMPY, FMPP, BASEMKI, KOPMA UMY, LDK Campus, Jama'ah Al-Anhar, Release Photography Club, Askho Voice, Sentra Mudya, PMR PMI UNIT IX, and Kopma. Meanwhile, the extra on-campus activities are Muhammadiyah Student Association (IMM), Community for Jogja, Islamic Student Association (HMI), KAMMI, Mujadid. The extra campus organization mostly attended by UMY PAI students is the Muhammadiyah Student Association (IMM). In the UMY environment, the only officially recognized extra campus organization activities are IMM. Off-campus activities attended to and carried out by PAI UMY students include Teaching TPA, *ta'alim* assemblies, youth mosques, youth organizations, *takmir/marbot*, volunteers from Kampung Dongeng, volunteers from Yogyakarta Mengajar, Mahandika, Gedhe Kauman Mosque Library Community, sports activities such as futsal, soccer, and archery, and music.

In contrast to the students of Sunan Kalijaga UAI PAI Study Program and UMY, there were only a few students of the PAI Study Program at the Tarbiyah Faculty of Surakarta IIM who participated in intra and extra campus organizations. Of the 50 samples that followed the organization on campus only 15 people

(30%). This is partly due to the fact that some of the Surakarta IIM PAI Study Program students have worked both as teachers and other professions. The intra/extra campus organizations that followed were: Student Executive Board (BEM), Mahacita Al-Falah (nature lover organization), An-Nami Campus Da'wah Institution (LDK), Nature Lovers Student (MAPALA), IIM Surakarta Student Family (KM) , Kopma, and the Islamic Student Association (HMI).

Many Surakarta IIM PAI Study Program students do activities outside the campus. Among them there are those who study while teaching in schools, madrasas, or boarding schools. This is one of the reasons why students are not actively participating in organizational activities both intra and extra-campus. Their teaching activities included: teaching BTA in TPQ, teaching tahfidz, teaching BTA in elementary schools, private tutors, helping in boarding houses, teaching tahsin, kindergarten teachers, RA teachers, teaching at MI, religious private tutors, teaching in the majlis ta`lim, musyrif room at Al Azhar Solo Baru, BA Aisyah teacher, private tutoring, and teaching at PP Quryatul Qur'an. In addition, they are actively participating in organizational activities outside the campus. The organization's activities include: IPPNU, Zakat House, Saka Bhayangkara, youth organization, MI Da'wah Activity, LDII Development Organization, IMM Karanganyar Branch, mosque youth, active in Mahad Aly Al Mukmin, Takmir Management, board of Ma'had, The Indonesian Business Community, Cikal Sakti outbound Team, and became a member of the Indonesian Police for spiritual development.

Some Surakarta IIM students also actively participate in studies held outside the campus. The off-campus study activities that they participated in included studies conducted by educational institutions where students taught (there were some who taught in kindergarten/RA, MI, SMP/MTS, or SMA/K and MA), religious studies in the environment community, a study held in the environment of religious social organizations such as NU, Muhammadiyah, and Al-Quran Interpretation Majlis (MTA), Youth Mosque Studies, North Solo Solo Studies, and actively following halaqah.

Lecturer Competence

Law No. 14 of 2005 concerning Teachers and Lecturers states that one of the requirements to become a professional lecturer is that someone must have the competence to realize national education goals. In general, competencies can be interpreted as a combination of knowledge, ability, and application in carrying out tasks in the workforce. From this understanding, it can be formulated that what is meant by lecturer competency is the result of a combination of abilities of many types, can be in the form of a set of knowledge, skills, and behaviors that must be owned, internalized and mastered by lecturers in carrying out their professional duties. In this discussion the competence of lecturers is seen from several aspects, namely mastery of Arabic, mastery of Islamic knowledge, educational background, scientific work and its suitability with the subjects taught, and religious attitudes and diversity.

Arabic Competence and Islamic Insights

Data on mastery of Arabic lecturers are based on the perceptions of each lecturer collected using a questionnaire. There are two things revealed, namely the ability of lecturers to speak using Arabic and the ability to read Arabic texts. The ability of lecturers to speak Arabic in general includes good categories, as well as the ability to read Arabic texts in the good category. When looking at the reference books used by the lecturers contained in the syllabus or RPS some Islamic reference courses are used in Arabic, some even reach 50% of the total references used. However, the references included in the syllabus or RPS mostly appear to have been translated into Indonesian. Then when it was confirmed by students it turned out that Islamic lecturers rarely used these Arabic references in the lecture process in class. Students also rarely access Arabic-language references either when they do assignments given by lecturers in the form of writing papers or papers, or when they study for examinations. They access more books that speak Indonesian.

Data on mastery of lecturers' Islamic insights is based on student perceptions collected using questionnaires. The data obtained shows that according to the assessment of students of

Islamic lecturers in general have very good religious knowledge.

Educational Background, Assignment, and Lecturers' Scientific Work

In terms of educational qualifications, lecturers who hold Islamic courses in all three PAI Study Programs have all been educated in S2 and some have doctoral degrees, so from this side the lecturers are included in the category of professional lecturers. However, most of their educational backgrounds at S1, S2 and S3 levels are from within the country.

In terms of assignments in teaching courses, Islamic lecturers in all three PAI study programs still seem to have problems. The assignment of lecturers should be done by considering the level of professionalism of the lecturer concerned. Professional lecturers are when the lecturer teaches courses according to their educational background and field of expertise and is supported by the works produced in his field of expertise. The reality that exists in the three PAI Study Programs shows that most of the lecturers who teach Islamic courses are not in accordance with their educational background. For example, lecturers in the Fiqh and Ummah Fiqh courses are taught by lecturers with educational backgrounds from PAI Study Programs and Masters Degree in Islamic Studies. The Aqidah Tauhid course is taught by lecturers who are from S1 and S2 PGMI education backgrounds. Ideally, the lecturers of Jurisprudence/Islamic Jurisprudence courses must have an educational background from the Faculty of Sharia either undergraduate or postgraduate level, or at least in one of their education levels. Likewise, the Tauhid Ilmu Kalam or Aqidah courses are ideally taught by lecturers who have an educational background S1 and S2 from the philosophy of Ushuluddin aqeedah or similar study programs.

The issue of lack of conformity between assignments of subjects with educational backgrounds like this is still quite a lot happening in PAI Study Programs in the three PTKIs. In PAI UIN Sunan Kalijaga Study Program from 13 lecturers, 6 people were not suitable and 7 were suitable. In the PAI UMY Study Program from 8 lecturers who teach Islamic courses only 2 people whose educational backgrounds look relevant. Then in Surakarta IIM PAI Study Program from 15 lecturers, who really

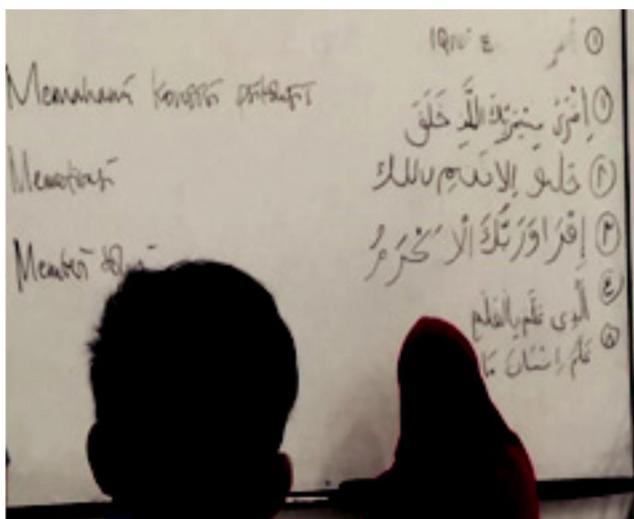
fit the educational background of only 2 people.

Another problem is that some Islamic lecturers teach many different subjects. For example, there is a lecturer whose expertise is the Hadith, but he teaches courses on Tawhid/Aqeedah, Akhlak-Tasawuf. There is also a lecturer who is actually an expert in the field of Philosophy of Islamic Education, but he teaches Islamic materials such as Tafsir, Hadith and some of them. From here it seems that there is indeed no specification of the task of teaching Islamic courses in accordance with the field of expertise written in the functional decree of the lecturer. Another issue that needs to be observed is that most lecturers with Islamic subjects do not yet have monumental scientific work in their fields of expertise which can be a reference for students and a wider audience.

Student Competence

Students' Educational Background

The educational background of the third student of PAI Study Program is general SMA/SMK 45.1%, SMA/Islamic Vocational School 2.6%, MAN/MAS 30.1%, and SMA/SMK Pesantren 19.6%, and 2.6% others. Based on this data, it can be understood that the dominant PAI Study Program students are from general high school/vocational education.



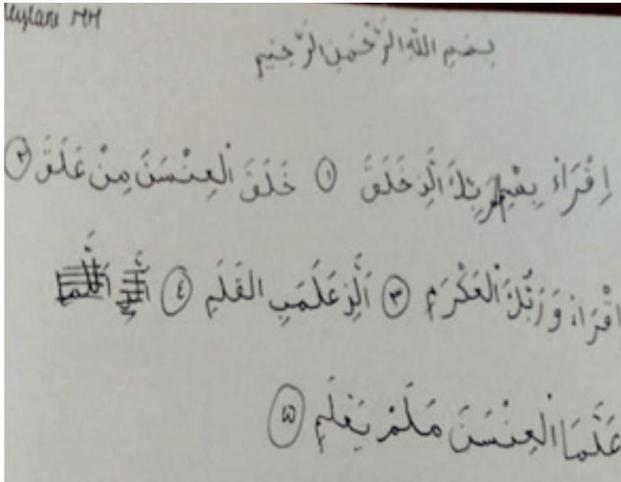


Figure 6.1: Test Result of Student's Ability in Writing the Verses of the Al-Quran

Then if seen in each PAI Study Program, there are students of PAI FITK Study Program Sunan Kalijaga UIN with a background of 29.4% Public High School/Vocational High School, Islamic High School/Vocational High School 2.0%, MAN/MAS 49.0%, and 19.6% High School/Vocational School. Students of PAI UMY Study Program with a background of Public High School/Vocational School 62.3%, High School/Islamic Vocational School 1.9%, MAN/MAS 22.6%, and High School/Vocational School Islamic Boarding School 13.2%. Students of Surakarta IIM PAI Study Program with a background of Public High School/Vocational School 46.9%, Islamic High School/Vocational School 4.1%, MAN/MAS 16.3%, and High School/Vocational School Islamic Boarding School 22.4%, others 8.2%. Of the three study programs whose students are dominant from MAN/MA are PAI UIN Sunan Kalijaga Study Programs, while the dominant ones from general Vocational/Vocational Schools are PAI UMY Study Programs.

Ability to Read and Write Al-Quran

Data on the ability of students to read the Koran is obtained through survey results using a questionnaire. In general, the ability of students to read the Koran obtained an average score

of 2.64 based on criteria (2.52-3.26) including good categories. Even so, it turns out that there are still quite a lot of students' abilities which are included in less (31.4%) and which are very few in the category (7.1%). This provides a general understanding of the ability to read Al-Qur'an for PAI Study Program students as prospective PAI teachers in madrasas/schools are not yet ideal and still need to be improved.

The ability of PAI Study Program students to write verses of the Koran in general is still lacking. This can be seen from the results of observations in the class when there are lecturers asking that some students write certain verses, there are still a lot of mistakes and the quality of the writing is also not good. When the researcher conducted a test writing the verses of the Koran it turned out that in general the results were not much different from the results of observations.

The data above is also reinforced from the narrative of one of the lecturers of Al-Quran courses at the Islamic Education Study Program who said, "In my view, mastery of students' Islamic material is lacking, a simple example when they are asked to write short letters is that there are still many difficulties" (Mahmud Arif, interview, September 21, 2018).

Arabic Competence

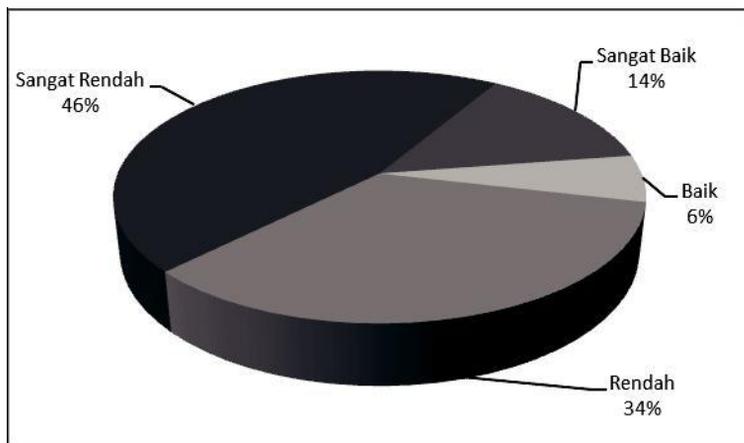


Figure 6.2: Students' Arabic language competence based on test results

The ability to master students in Arabic is explored through surveys to students, written tests, and interviews. Based on the survey results show that the ability of students to speak Arabic is mostly in the very low category (56.2%). If you see the average score in this aspect which is equal to 1.52 based on the criteria (1,00-1,75) including the very less category. Based on these data it can be concluded that in general the Arabic language skills of the students of PAI Study Program in the three PTKIs are still very lacking. Then the ability of students to read dominant Arabic texts is in the less category (42.5%). If you see the average score in this aspect which is equal to 1.76 based on the criteria (1.76-2.51) including the less category.

Furthermore, based on the results of tests conducted on the sample of PAI Study Program students in the three PTKIs, the data obtained as shown in Figure 6.2. The data shows the ability of students in Arabic which includes the ability to read texts and understand the contents of the dominant Arabic text are very low categories (45.7%) and low (34.3%). If you see the average score in this aspect which is equal to 1.89 based on the criteria (1.76-2.51) including the low category. Based on these data, it can be concluded that in general the Arabic language abilities of PAI Study Program students in the three PTKIs are still lacking.

The survey results and tests are in line with the results of the interview. When researchers conduct interviews with students, they generally also convey their shortcomings in the matter of mastering Arabic both written and oral. When writing papers they rarely access reference books written in Arabic. Generally they access reference sources written in Indonesian or translation books. So from here it can be concluded that mastery of student Arabic in general is still lacking.

Islamic Insights

The intended Islamic insight is Islamic insights related to contemporary issues. The indicator to see the mastery competency of Islamic material is seen from the willingness of students to read Islamic books and student insights related to contemporary issues that were explored through discussions/interviews with students. Willingness to read students can be divided into two, the willingness to read literature related to

courses and literature related to the development of insights on contemporary Islamic issues. Based on survey data, students who read the literature shown by lecturers (related to courses) were 82.3%. This shows the willingness of students to read the literature books used in lectures quite high. According to the students, they read the literature especially when they wanted to work on papers assigned by lecturers or when they were approaching the exam.

Furthermore, the willingness of students to read literature relating to contemporary issues such as radicalism, extremism, terrorism, tolerance, is still very lacking, there are even students who say they have never read such literature. Wrong attacking lecturers at PAI UMY Study Program said:

“If based on several classes that I teach so far, the understanding of the religion of students is still lacking. Yes, there are PAI students who actively read books and keep up with the development of contemporary thinking but there are not many. The average student I taught was innocent. So their first was innocent, the two religious bases were still lacking, the third they seemed not very interested in following the development of contemporary Islamic thought. But here is an opportunity for me to give them an understanding (Fajar, interview, 5 October 2018).“

Based on such facts, it can be concluded that students' insights on contemporary Islamic issues are relatively limited, especially related to the narrative of radical Islamic thought, moderate Islam, liberal Islam and similar issues. Another fact is that when they were invited to discuss the researchers on these issues, they were not very understanding.

Efforts to Prevent Islamism among Students of PAI Study Programs

UIN Sunan Kalijaga Yogyakarta made several policies in an effort to prevent the development of Islamism among students. These policies apply to all Study Programs including PAI Study Programs. Prevention efforts in addition to going through the

lecture process in accordance with the curriculum that has been formulated, also through several programs. One such program is the Introduction of Academic and Student Culture (PBAK) for new students whose material includes the profile of Sunan Kalijaga UIN, exemplary Sunan Kalijaga, student development (introduction of student organizations), various Student Activity Units, faculty and study program profiles, academic guidelines and student discipline, mental spiritual formation and fostering Indonesian nationality and love for the homeland. The program for other new students is Learning Socialization in Higher Education for new students whose material includes core values, UIN's vision, mission, development of student soft skills, student deradicalization movement, national pillars, and internalization of national values in Indonesia. Still for new students, there is a one-year pesantrization program, especially for students from public school (SMA/SMK) backgrounds who are not based on boarding schools. In addition to the above program, there is also a code of ethics/student discipline which is expected to prevent widespread Islamism among students. Other activities in the form of coaching activities are directly handled by the vice dean of student affairs, such as living values education (LVE) training for students of the Faculty of Tarbiyah and Teacher Training and activities carried out by student organizations both at the university, faculty, and department/study program level .

UMY made a policy similar to what was done at Sunan Kalijaga UIN as an effort to prevent symptoms of Islamism among students. These efforts are not only through the lecture process as outlined in the curriculum, but also through several activities, namely: (1) the implementation of Islamic Basic Study (OSDI) Orientation activities and the taaruf period for all new students whose material includes self discovery, social relations, career readiness; (2) the implementation of Al-Islamic Intensive Lecture (KIAI) activities for all students in the first semester; (3) carry out guidance on various activities carried out by students through student organization activities both at the faculty university level and study programs; (4) publish and implement a code of ethics/order for all students.

The policy carried out by the Surakarta IIM in an effort to prevent Islamism among its students seemed to be simpler

compared to what was done at Sunan Kalijaga UIN and UMY. In addition to lectures, these efforts are carried out through several activities, namely: (1) implementing Campus Introduction (Ospek) Orientation and Socialization activities for new students whose material includes the vision, missions and objectives of the foundation, vision, missions and objectives of IIM, introduction to student organizations with speakers of institute and faculty leaders; (2) carry out debriefing activities for students when they will carry out field experience practice activities (PPL) and real work courses (KKN); (3) carry out student activities development activities; and 4) publishing and implementing a student code of ethics.

Looking at the education policies and processes in the three PAI Study Programs starting from core values, vision-mission, policies, curriculum design, to the learning process there were no indications that there was an effort to develop an exclusive, radicalist, and intolerant narrative of attitude. The three PTKIs have a vision, missions and efforts to equip students with moderate, open and tolerant religious attitudes.

Likewise with activities carried out by students through intra-campus organizations based on the results of interviews with PTKI leaders both at the faculty and study program levels and by looking at programs and activities organized by intra-campus organizations there were no indications of an exclusive development of Islamic insights and religious attitudes of students moreover radical. Faculty leaders and study programs or departments have sought to control and monitor programs and activities organized by students through the intra-campus organization. The forms of control include the initial preparation of work programs and activities from the faculties and study program leaders. They have provided direction that all programs and activities held by students through intra-campus organizations must be adjusted or in line with core values, university vision, mission, and study program. When students will carry out an activity, they must consult and discuss it with faculty leaders or study programs, starting from the form of activities to determining the speaker or resource person involved in the activity, so that in such a way activities can be controlled. Based on the results of monitoring from the faculties and departments/

study programs so far there has been no indication that students carry out activities that are not in accordance with core values, the university's vision, mission, and study program.

Furthermore, the activities carried out by students through extra-campus activities such as PMII, HMI, IMM, KMNU, KAMMI in general also seemed to have a positive impact and no indications were found towards the development of an exclusive-radical religious attitude. The positive side of students who are active in extra-campus organizations seems to have insight into contemporary Islamic thinking better than those who are not active. This is because in the extra campus organizations generally have a routine agenda of activities in the form of studies and book reviews related to contemporary thoughts or issues. Indeed, there were also extra campus organizations which tended to be rather exclusive.

The campuses of the three PTKIs have attempted in such a way as to form a student's open, moderate and tolerant attitude as described in the previous section. But the reality is still found in the tendency of some students who have an attitude of Islamism and intolerance. The symptoms of Islamism among students seem to be more influenced by student activities outside the campus and also social media access. The off-campus activities are mainly studies that are followed by students. For example the case of a student who has an important view of being upheld by the Caliphate system in Indonesia. He wanted the system of government in Indonesia to be replaced with a khilafah system. Because the democratic system implemented in Indonesia is not the best system. The views of students like this when confirmed to those concerned are owned as a result of attending studies outside the campus.

Therefore, as a further prevention effort the campus needs to identify and control more intensively student activities or activities outside campus, for example by optimizing the role of academic advisor lecturer (DPA). DPA is not only functioned for tasks related to academic issues such as consideration of the selection of courses, thesis writing, etc., but it is also optimized to participate in monitoring the development of the students' religious attitudes. When there are indications that students take part in activities that lead to the development of

exclusive, radical and intolerant religious attitudes, they can be immediately directed in accordance with the campus vision and mission. Then the next step is that the campus needs to control the extent of the student's religious attitude before they graduate, for example during a comprehensive examination. When a comprehensive examination of the material tested should not only focus on measuring the level of mastery of student knowledge after undergoing the lecture process on campus, but also to check the extent to which students are religious. In this way, it can be controlled and monitored when there is an indication of the student's religious attitude that is not in line with the institution's vision and mission, so there is still a chance to improve it. With such efforts, when students have graduated there has been a maximum effort to prepare prospective PAI teachers who in addition have competence in the scientific field (professional competence) and competence in carrying out learning tasks (pedagogical competence), also have a moderate, open religious attitude, and tolerant (personal and social competence) as the vision and missions of the institution.

Closing Remarks and Recommendations

The Islamic Education Study Program (PAI) in the three PTKIs as producers of prospective Islamic Education educators or teachers in madrassas and schools has made every effort to print professional Islamic Education teacher candidates and in accordance with the Islamic context in Indonesia, namely Islam which moderate and rahmatan lil alamin. However, based on the results of this research, there are still a number of shortcomings faced by the PAI Study Program of the three PTKIs, so that they cannot optimally realize professional PAI teacher candidates in the context of Islam in Indonesia. A number of deficiencies that need to be paid attention by all parties, especially the managers of the three PAI Study Programs are: (1) a new prospective student selection system; (2) curriculum design that still emphasizes the development of pedagogical and technical aspects of learning rather than Islamic scientific mastery; (3) the learning process that does not build the culture of critical thinking of students; (4) the competence of some lecturers is still inadequate and there are still mismatches in the assignment

of lecturers; (5) the existence of symptoms of Islamism and intolerance among some lecturers and students. Symptoms of Islamism among students are stronger than lecturers and the symptoms of Islamism among students are more influenced by student activities outside of campus; and (6) the absence of systematic mapping, control and monitoring by the campus on activities carried out by students outside the campus.

Based on these shortcomings, suggestions were made for improvement. First, the need to improve the selection system for new students. The things that need to be improved related to the selection system for new students the achievement path is the basis/criteria used need to be adjusted to the characteristics and profile qualifications of PAI Study Program graduates. Then the test path selection system, the quality of the test instrument must be good and the material being tested must be able to measure the Islamic mastery ability of prospective students. In addition, there is also a need for an instrument to measure aspects of the tendency of religious attitudes of prospective students to be obtained by prospective students who have a tendency towards a more moderate religious attitude.

Second, the need to improve curriculum design. Based on the results of this research, among the weaknesses of the third curriculum design of PAI Study Program is the composition of the curriculum in general still provides a larger portion of mastery of pedagogical competencies, it is necessary to change this formula. The portion for mastering professional competence must be more than the charge for pedagogical competence. Another disadvantage is that the content to cultivate religious moderation and tolerant attitudes needs to be strengthened, for example with the content of subjects such as comparison of schools, studies of religions, and the like. Another disadvantage is that related to the content of courses to provide critical thinking skills need to be given the subject of science/logic. Another disadvantage is that certain PAI Study Programs have courses in Al-Quran Learning and Hadith, Jurisprudence Learning, etc. that need to be reviewed. In the opinion of the author, the subject is sufficiently accommodated with the subject of strategy/learning methods so as not to get caught up in the technical based teacher education paradigm.

Another disadvantage is that there is still a lack of breadth and depth of Islamic contents in the third PTKI PAI Study Program curriculum; thus to prepare prospective PAI teachers in madrasas, a concentration model needs to be developed according to the needs of madrasas.

Third, weaknesses related to the learning process which have so far been unable to train students' critical abilities. During the lecture process the lecturer needs to invite and train high-level thinking students by applying the right strategies. Furthermore, to improve the Arabic language skills of students who are on average still weak, improvement efforts are in addition to strengthening and streamlining language learning at the level of study programs or language center institutions, it is necessary to require students in each Islamic course to have at least one Arabic reference used as a reference mandatory. With such conditioning students' Arabic language skills will be well trained.

Fourth, the results of this study found the existence of symptoms of Islamism among some lecturers and students. Therefore there needs to be an effort to control, identify and further develop so that the symptoms of Islamism do not develop and expand among students. Efforts to overcome the symptoms of Islamism among students need to be done starting from the selection process of prospective students, the learning process and when they will graduate so that professional and moderate PAI teacher candidates can be produced in accordance with the Islamic context in Indonesia. The last point that is not less important is the need for PAI Study Program students to be given the ability to participate in tackling Islamism among students at the elementary and secondary education level where they will serve as PAI teachers.

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7

CHALLENGES OF ISLAMISM IN MODERATE CAMPUSES

The PAI Study Programs at UIN Maulana Malik Ibrahim and Universitas Islam Malang

Fatimah Husein

Introduction: Malang as an Important Breeding Ground of Islamism

Malang City is the second largest city in East Java after Surabaya. Together with Batu City and Malang Regency, Malang City is part of a regional unity known as Malang Raya. Besides being known as a tourist city, Malang City is also known as an education city with Brawijaya University, Malang State University, Malang State Islamic University, Muhammadiyah Malang University, Malang Islamic University and several other universities. This makes urbanization in Malang quite high.

Yusli Effendi, lecturer at Universitas Brawijaya (UB) Malang, said that Malang was “an important point in the knot of terror movements in East Java” (Malang Post, May 17, 2018). According to him, Malang is not a new field for terrorism because in 2014 the ISIS was declared in the Dau area. He added that the spread of terrorism in Malang extended to Singasari, Karangploso, and Dau (Malang Post, 16 May 2018).

Based on a latest research conducted on 1,888 UB students who took part in general courses (Pancasila, Islamic Education, Citizenship, and Indonesian Language) across faculties, Yusli Effendi found that 22.7% of the students supported *khilafah*. Their exposure to Islamism was influenced by relationships amongst the students, through assistance (for instance, in their search for boarding houses, during laboratory work, etc.) or through non-academic activities involving groups of scholars.

The study concludes that students are easy targets because as they are far away from home, they may feel alien to the new environment, and experience identity crisis (Effendi, 2018).

This is reinforced by a survey of the New Student Religiosity Scheme of Maliki UIN Malang for new students totaling 2,644 people. The survey initiated by the Vice Chancellor for Student Affairs was conducted to detect radicalism early on the campus of UIN. Of this number, 51% said they had studied in Islamic boarding schools, and 49% never. One positive finding is that more than 90% of new students have a view of justice, are full of tolerance, and are based on the ability to make religious choices rationally. However, as many as 19% (499 students) have potential intolerance. From the total number of surveys it was also found that 29.3% (744 students) stated that they would defend to death their religious teachings, and as many as 18% (475 people) stated that fighting infidels was the culmination of the path to heaven (Maliki UIN Psychology Research Team Malang, 2018).

This study sampled the Islamic Education (PAI) Study Programs at Maulana Malik Ibrahim (UIN Maliki) State Islamic University Malang and Malang Islamic University (Unisma). One of the key reasons was related to the fact that both universities are located in the city of Malang as the nursery ground of Islamism as mentioned above. The sampling was also based on the considerations of their status as state-private universities that run on-campus religious orientation programs. This research provides an overview of the Islamic competencies of prospective teachers produced by the PAI Study Programs as well as their religious views and attitudes--especially those related to Islamism.

The first part of this paper presents the history of the founding of the two universities and the underlying epistemological framework. From there it can be seen how the epistemological building colors the vision and missions of the two universities--particularly their PAI Study Programs. To see how the two universities' visions and missions are pursued, this paper then discusses other university policies that are directly related to the two PAI Study Programs, i.e. on the admissions system, new student development programs,

and Arabic language improvement programs. The curriculum designed to produce graduates' learning outcomes of the PAI Study Programs becomes the next discussion point. Here the balance of pedagogical, professional, and supporting contents is evaluated. The next part profiles the PAI Study Program students in terms of their educational background, Arabic skills, and organizational activities. As for the profiles of lecturers at the Islamic Education Study Programs, this paper focuses on their educational background, teaching methods, and Arabic language mastery. The final part of this paper presents the challenges of Islamism and how the two moderate campuses respond to them. This paper concludes with a number of recommendations.

University History: Between The Tree of Knowledge Epistemology and Aswaja Platform

The State Islamic University (UIN) Malang was established on 21 June 2004. Originally, it was a branch of Sunan Kalijaga IAIN in 1961. The first faculties established were the Tarbiyah Faculty in Malang and the Sharia Faculty in Surabaya. On 1 October 1964 the Faculty of Islamic Education was established based in Kediri. The three became the forerunners to the birth of Sunan Ampel Surabaya IAIN, which was inaugurated in 1964. Later on, the Tarbiyah Malang Faculty became a branch of Sunan Ampel IAIN Surabaya. In mid-1997 the Sunan Ampel Malang branch of the IAIN Tarbiyah Faculty was changed to the State Islamic College (STAIN) Malang. On 21 July 2002 it became the Islamic University of Indonesia-Sudan (UIIS), which was a collaboration between the two governments, before it changed to Maliki Malang State Islamic University (UIN) in 2004. It is interesting to note that this campus did not undergo a change from STAIN to IAIN first (as what commonly happened to other Islamic higher education institutions); rather, it directly transformed into a university (www.uin-malang.ac.id).

Campus I Maliki UIN Malang, located on Jln. Gajayana Malang, currently has 7 faculties: Tarbiyah and Teacher Training, Syari'ah, Humanities, Psychology, Economics, Science and Technology, Medicine and Health Sciences. The Tarbiyah and Teacher Training Faculty has 6 study programs, namely:

Islamic Education, Social Sciences Education, Madrasah Ibtidaiyah Teacher Education, Arabic Language Education, Raudhatul Atfal Teacher Education, and Islamic Education Management (an A-accredited PAI study program).

In line with the changes in STAIN Malang to become a university, the then-chancellor Prof. Imam Suprayogo introduced an epistemological “integration” between the general sciences and Islamic studies, which was symbolized in the tree of knowledge of Maliki UIN Malang. Imam Suprayogo said:

The tree, consisting of several parts, has at least roots, stems, branches, twigs, leaves and fruit. The tree shape, with its various parts, I imagine it is very suitable to explain the concept of scientific integration ... The life and growth of the tree can also mean that science also always grows and develops ... I think that to understand the Qur’an and the hadith and what people call general sciences, must use several tools. What I refer to as a tool is language, namely Arabic and English, basic knowledge of philosophy, natural sciences and social sciences. Such knowledge is very important to be mastered by anyone who studies integrative knowledge ... (Suprayogo, n.d.).

Prof. Imam asserted that the change from STAIN Malang to become a university was based on an ideal to integrate science and religion that is not merely manifested in curricula but also in campus community behavior. In UIN Maliki Malang the entire educational process and the existing system are directed to produce “Professional Intellect which is Ulama ‘and Ulama’ Professionals that are Intellect.” Through such a process of education it is expected that the students of UIN Maliki Malang can develop four forces at once, namely (1) spiritual depth, (2) moral greatness, (3) knowledge breadth, and (4) professional maturity (Suprayogo, 2016).

All aspects needed by students, lecturers, and all academics are formulated in nine main pillars called *Arkanu Jami’ah* (pillars of higher education): 1) Academically and spiritually qualified lecturers, 2) Mosques as centers of spiritual activity

and intellectual, 3) *ma'had* as a place to familiarize worship practices, respect time, and learn discipline, 4) libraries as information centers and research sources, 5) laboratories as a means of observation, 6) lecture halls, lecturer rooms, discussion rooms, 7) campus administration services that provide fast, appropriate, and well mannered services, 8) art development centers and by body, 9) broad and strong funding sources by rewarding sufficient lecturers, and formulating quality improvement and innovation programs according to community needs (Suprayogo, 2016).

While the birth of the Islamic University of Malang (Unisma) was initiated by the ideas and enthusiasm of the community leaders and ulama Nahdlatul Ulama (NU) to establish a large, quality and independent Islamic tertiary institution. The embryo of Unisma, which explicitly calls itself an NU university, originated from the Academy of Islamic Sciences and Religion Education (APIA) which later changed to the Faculty of *Tarbiyah Watta'lim* (FTT) Nahdlatul Ulama University (UNU) on 12 January 1963. In 1971 the faculty turned into the Tarbiyah Faculty of Sunan Giri Islamic University (UNSURI). When the Sunan Giri Malang Islamic University Foundation (now transformed into the Malang Islamic University Foundation) was established, the Tarbiyah Faculty and the Faculty of Agriculture UNSURI joined the faculties at Unisma on 27 March 1981.

Unisma is located in a row of several other universities on the road leading to the Batu Wisata City area, Malang. The 10 faculties are: Faculty of Islam, Faculty of Law, Faculty of Agriculture, Faculty of Animal Husbandry, Faculty of Engineering, Faculty of Mathematics and Natural Sciences, Teacher Training and Education Faculty, Faculty of Economics, Faculty of Administration, and Faculty of Medicine. In 2015, the campus entered the top 10 leading campuses of 384 Kopertis VII region colleges. The Faculty of Islamic Religion has 4 study programs, namely: Islamic Education (PAI), Teacher Education Raudhatul Atfal (PGRA), Madrasah Ibtidaiyah Teacher Education (PGMI), and *Ahwal al Syakhsiiyah* (US). PAI study program is accredited B.

To support the needs of the academic community, Unisma has several supporting facilities, including the Institute for

Islamic and Welfare Studies, the Halal Center Laboratory, and the Ainul Yaqin Islamic Boarding School. It must be admitted that the scientific epistemology that underlies Unisma is less clearly visible. It is true that Unisma also has an important pressure to integrate science and technology and culture based on *Ahlussunnah waljama'ah* (*Aswaja*) and oriented towards international universities. In addition, this university has the slogan "From NU for Indonesian and World civilization." Here there is a very strong ideological framework in the form of disseminating access to education and Islamic teachings based on Aswaja's principles, namely: *tawasuth* (moderate/impartial), *tawazun* (balanced), *tasamuh* (tolerant), and *ta'adul* (fair). However, this philosophical-scientific framework that underlies and illuminates the university's perspective has seemed yet to be implemented in all aspects of campus life.

Vision and Missions of the PAI Study Program

The epistemological tree of knowledge clearly renders some coloring to the vision and missions of Maliki UIN Malang--the vision being "To be a superior, trusted, competitive and internationally reputable Islamic university." At the level of the PAI Study Program, the vision is adapted to "Become a leading PAI Study Program provider that creates PAI educators and managers with *ulul albab* character and international insight. An *ulul albab* is a human being who can unite "ideas, remembrances, piety and charity" and who is "religious, patient, sincere, trust-worthy, *tawadu*, *istikamah*, placid, *fair*, *honest*, *gentle hearted*, *hard-working*, critical, knowledgeable, perceptive, caring, empathetic, tolerant, cooperative, and professional." (Walid, 2011).

This was then elaborated into six PAI Study Program missions, namely:

- 1) Organizing superior education designed to produce graduates who are ready to become PAI teachers in schools/Madrasas and other types of PAI, as well as managing PAI units.
- 2) Preparing qualified graduates who have the strength of faith and depth of spirituality, moral virtue, breadth of knowledge and professional maturity in carrying out their duties as Islamic education personnel.

- 3) Develop a new paradigm of education management and create a religious academic climate in the management of education and the development of competencies as PAI educators.
- 4) Develop research that can give birth to and develop theories of Islamic education both on the path of formal education, non-formal and informal.
- 5) Developing community service that is more proactive and anticipatory in dealing with and solving the problems of Islamic education that grow and develop in the community.
- 6) Develop a network of cooperation/partnerships with universities at home and abroad, graduates, and other stakeholders. Develop and maintain values, professional ethics and academic morals for quality control of study programs.

The vision of PAI Unisma Study Program, meanwhile, is “To become a Study Program that is able to produce professional, superior and competitive PAI teachers in the fields of science and technology, and who are faithful, pious and virtuous based on the teachings of *Ahlussunnah wal Jama’ah*.” The concept of *Ahlussunnah wal Jama’ah* An-Nahdliyah, meaning “the teachings of Islam brought and exemplified by the Prophet Muhammad and his companions,” applies specifically to the Nahdliyyin community, with methods of thinking and behaving that uphold the principles of piety.” These principles underlie the implementation of study programs so that students and graduates are expected to have a tolerant character, do not win themselves, are fair, and maintain balance.

To realize this vision the PAI Study Program at Unisma derives the following missions:

- 1) Carrying out the learning process in the realm PAI by promoting professional, creative, independent, technology-based and modern management attitudes according to national education standards.
- 2) Study and develop the science of Islamic education and science and technology in the learning process actively, effectively, innovatively, adaptively, creatively, pleasantly and sustainably with the support of technology, adequate facilities and infrastructure, based on morality.

- 3) Conduct periodic research activities in the field of Islamic education to support the improvement of personality, pedagogical, professional and social competencies for lecturers and students.
- 4) Carry out service in the form of fostering religious teachers in Madrasas and Schools as well as sustainable community empowerment.

The PAI Policies

To achieve the above vision and missions, and also because they realize that as prospective teachers in Islamic schools and madrasas, the PAI alumni are expected to have sufficient competence both in Arabic and Islamic knowledge. Since 2015 the student recruitment system at PAI UIN Study Program Maliki Malang has undergone some changes . Previously prospective students were selected through several channels, including SNMPTN (the national selection system to enroll in state universities) and SBMPTN (the joint selection system to enroll in state universities); since 3 years ago the PAI Study Program has only accepted students through SPAN-PTKIN (the national academic achievement-based selection), through state Islamic colleges, through UM-PTKIN (the state enrollment system to Islamic colleges), and through the independent pathway run by Maliki UIN Malang).

In the three final selection models, Islamic and Arabic language material is included as material that is tested in writing, so that prospective students who have a basis in Islamic science are expected to be more netted. In addition, as explained by the Head of the PAI Study Program, prospective PAI students from boarding schools and madrasas are given extra considerations in the admission test to mitigate dominance by candidates from non-religious public schools: “They are mostly highschool graduates but pesantren graduates are most encouraged” (interview with Head of Department of Islamic Education, Maliki UIN Malang, 25 September 2018).

This was then reinforced by a language improvement program that applies to all students conducted in the first year through a 1 year *ma’had* (dormitory) and PKPBA (Special Arabic Learning Program) program. The *Ma’had al-Jami’ah* 3-mission

program aims to deliver students who possess: 1) solid aqeedah and spiritual depth, moral strength, knowledge breadth, and professional maturity, 2) Arabic and English language fluency, and 3) excellent Al-Quran knowledge/understanding. In the dormitory students take part in various daily studies, namely *Shabah al-Lughoh* (morning language), *Ta'lim Al-Quran*, *Tashih Qiroatul Qur'an*, *Tahsin Tilawatul Qur'an*, and *Ta'lim Afkar al-Islamiyah*. Arabic and English are used as means of communication in the *ma'had*.

Ma'had also collaborates with PKPBA, which organizes Arabic Language Education as a provision for students to be able to read, write and speak. In 1 semester, face-to-face meetings in class take place 10 times in the morning and evening practices. All new UIN Malang students who take part in the PKPBA activity are divided into 3 levels, namely basic, medium, and advanced. One important note from this program is that if students who do not get a certificate graduated from *Ma'had*, they cannot attend other Islamic courses such as the Study of the Qur'an and Hadith or Qiro'atul Kutub (Interview, PKPBA, 26 November 2018).

According to one of the managers of Maliki UIN Language Center Malang, since 2018 a Test of Arabic as a Foreign Language has been mandatory, although the required scores from graduates have varied. For the 2013 class students, for example, the passing Arabic test score was 300; for the 2015 class it was 400, and 450 for classes of 2018 and afterwards. The manager admitted that the average score of Arabic Language Education students was moderate. (Interview, PKPBA, 26 November 2018).

In addition to regular programs, the PAI Study Program at Maliki UIN Malang also runs an International Class Program (ICP) delivered in Arabic and English. This 2-semester course demands a certain level of language mastery. Besides practicing to teach in both languages, students also take part in other activities such as interpreting Al-Quran, hadith studies, and TOEFL/IELTS preparation sessions that are held once a month.

On the other hand, as a private campus, Unisma admits its new students solely through its own admissions system, which usually opens three batches in a year. Religious knowledge is not

required for enrolling as PAI students. Candidates who are not from Madrasah Aliyah (MA), or who never attended boarding schools, are eligible provided they pass the entrance selection test. Neither the Dean of the Faculty of Islamic Religion (FAI) nor the PAI program head does have the authority to require religious elements or Arabic skills in the admission process. However, once the students join the PAI, a test on Arabic skills is administered to map their skills. According to the program head, students of class 2018 would be given Arabic training. (Interview, Head of PAI Program, 25 October 2018).

Unisma has no mandatory system for boarding new students. Due to the limited size, the *ma'ad* building on campus can only accommodate a small number of students. In a Focus Group Discussion (FGD) with Unisma PAI students, it was found out that thus far they had not received any intensive Arabic language training on campus; consequently, they grouped themselves with fellow students of pesantren background who would mentor them. In October 2018 the Arabic Language Intensive Program was opened by Unisma's Foreign Language Development Center. Of about 100 registrants, 55% were students of the PAI at Unisma (suryamalang.tribunnews.com, 10 October 2018). Head of the Unisma Foreign Language Development Center, Dr. Mutmainah Mustofa, said that this program runs for 1 year with an emphasis on Arabic communication skills (ambassador.co, 10 October 2018).

One important activity for new students at Unisma, including the PAI students, is the 1-semester orientation program called Master Maba (the New Student Character Transformation and Development Period). The program has run since 2015, designed to manage diversity of the new students, both in terms of their religions and areas of origin. The character development program is carried out in 2 stages, namely the debriefing stage and the development phase. The debriefing stage is packaged through the Campus Life Orientation for New Students (OSHIKA MABA) for 3 days; it focuses on giving general information about Unisma and on introducing Islam as the campus identity. The next stage, called *Halaqoh Diniyah*, intends to standardize the minimum traits that must be possessed by Unisma students. Important activities in the 3-day orientation, in addition to the practice of worship, include a mapping of the Al-Quran's literacy skills for new students and

tutorials for those needing help. The development phase is done by way of habituation practices for developing three positive student characters, namely: scientific, Islamic, and Indonesian characters. It is a daily activity to be done in separate character groups on Wednesdays from 7am to 12pm for as long as 10 meetings. In the Islamic character groups, students are nurtured and directed to uphold the Aswaja's values as mentioned above. This is run under the coordination of the Institute for Islamic and Worship Studies (Compilation Team, Master Student Guide, 2017).

The PAI Curricula and Critical Thinking Skills

The main profiles of the PAI Study Program graduates at Maliki UIN Malang is as "Islamic Education subject educators in schools/madrasas (TK/RA, SD/MI, SMP/MTs, SMA/ MA, SMK/MAK) who have good personality, are knowledgeable and up to date in their field and are responsible for the implementation of tasks based on scientific ethics and profession. "While the additional profile of PAI graduates is as: counselors and extension officers of Islamic Education in schools and families, PAI educators abroad, Islamic Education trainers, managers of Islamic education institutions, supervisors Hajj, socio-religious leaders in schools/madrasas and communities, Islamic education journalists, Islamic education sociologists, Islamic entrepreneurs, and preachers/preachers.

To give birth to graduates who have the above competencies, the curriculum of the Malang Maliki UIN PAI contains 150-152 credits, which can be divided into three categories, namely: pedagogical, professional/Islamic content, and support. The pedagogical category consists of 49 credits (32.6%), professional/Islamic content 55 credits (36.6%), and supporting 44 credits (29.3%). It is interesting to note that pedagogical courses which are often assumed to dominate PAI study programs in PTKI do not occur in Maliki UIN Malang. This may be attributed to the philosophy of the tree of knowledge proclaimed by Imam Suprayogo, which requires the integration of general science, tool science, and religious sciences.

The composition of Islamic courses taught to PAI UIN Maliki Malang students is actually quite a lot and is not only narrowly directed so that graduates are able to teach certain courses

at school. Teaching Arabic too, especially in semester 1 and 2 is quite intensive with each weighing 6 credits per semester carried out by PKPBA. This includes 4 language skills, namely: *maharah istima* (listening skills), *maharah kitabah* (writing skills), *maharah kalam* (speaking skills), and *maharah qira'ah* (reading skills). Some important subjects related to Islam such as the Qur'an Hadith, Fiqh, Aqidah Akhlak, and History of Islamic Culture are taught in two semesters (semesters IV and V) with each weight of 3 credits. Besides that, Teosofi (2 SKS), Polar Qiroatul (3 SKS), Hikmatut Tasyri (3 SKS), Ushul Fiqh (2 SKS), and Masail Fiqh (3 SKS) are also taught.

In addition to the above-mentioned subjects, the Maliki UIN PAI Malang students were also strengthened by several supporting subjects such as Pancasila, Citizenship, and Studies of Religions. But the offered Multicultural Education and Anti-Corruption Education courses are still in the form of choices so not all students take them. These courses can actually equip prospective teachers with inclusive understanding and ethical values that are needed for young Indonesians. Similarly, if we look at the tree of knowledge epistemology as described above, important subjects related to basic knowledge of philosophy that equip students with the ability to think critically, such as logic, are not taught. This course actually enables students to think critically and understand logical fallacies, such as appeal to belief (arguments to support or reject something are based more on personal beliefs), or ad hominem (more emphasis on the person than the debated argument). The Science Philosophy course is taught in the first semester with 2 credits, the purpose of which includes "seeking PAI students to have competent competencies in terms of logical, systematic, methodological and procedural thinking according to scientific rules." But from the Semester Learning Plan (RPS) it can be said that this course emphasizes theoretical study, and not at the level of practice. This is not enough to equip students to think critically, because the tools (tools) needed have not been taught.

In addition, a large number of Islamic subjects were felt by some students, especially MA alumni and Islamic boarding schools, as too general and basic. In a Focus Group Discussion with PAI UIN Maliki Malang students, one student said:

...”Well, if the shortcomings are there, when we discuss the matter of fiqh, yes, Sharia students can also understand, complete also related to fiqh. Then when discussing hadith, students of the Science of Interpretation of Hadith can understand also. Meanwhile, what we have learned up to now, for example hadith, is too general and only the traditions that we studied when still in MA. That doesn't focus, I think.” (FGD of Maliki UIN Malang, September 24, 2018).

Up to this point, the question arises whether the Islamic Education Study Program UIN Maliki Malang has prepared PAI teachers in schools and madrasas as targeted. As explained by Kaprodi PAI, if the background of the students from the pesantren, the process carried out by the PAI Study Program will be enough to equip them to teach Islam in the madrasa. However, the diversity of PAI student input coupled with the low interest of some students to become PAI educators resulted in the low competence of PAI graduates, especially in Islamic competence. The weakness of this professional competence, according to Kaprodi PAI, can be compensated with methodological capabilities: “if the methodological aspects are good, God willing, he can teach effectively ... so that we reinforce the pedagogical aspects, how to teach and learn to enrich the learning media “(Interview, Head of Department of Islamic Education, Maliki UIN Malang, September 25, 2018).

Graduates who want to be produced by the PAI Unisma Study Program also have a profile similar to UIN Maliki Malang, namely as educators, managers of educational institutions, research assistants, edupreneur. There is no distinction between main profiles and additional profiles, and between educators in public schools and madrasas. To realize the competent graduates mentioned above, the 2016 KKN PAI Unisma curriculum contains 155 credits, which can be divided into three categories, namely: pedagogical (66 credits, 42.6%), professional/Islamic content (44 credits, (28.3%), and supporting (45 SKS, 29%). From this composition it can be seen that pedagogical subjects still dominate the PAI Study Program at Unisma.

Actually there are several important and interesting subjects taught in PAI Unisma Study Programs such as Aswaja, Logic, and Human Rights & Gender. In addition, to direct students to moderate thinking methods also added 1 new course in this 2016 curriculum, namely Multicultural Islamic Education. Islamic courses are taught quite a lot since semester 1 to semester 7, including Ilmu Kalam, Ulumul Hadith, Ulumul Qur'an, Ushul Fiqh, Guidance on Reading Books and Islamic Philosophy. It is true that these Islamic courses are not specifically directed at teaching in schools or madrasas. For provision of teaching Fiqh in schools, for example, only inserted in the PAI Learning subject and MTs-MA Material Analysis, each of which is only 2 credits. But the weight of the pedagogical subjects is indeed very thick, and most Islamic courses weigh only 2 credits each. Then the course that sharpens the criticality of thinking is also very limited. The subject of Islamic Philosophy, for example, is more focused on the "product of thought" of Muslim philosophers from al-Kindi to Mulla Sadra. Of course the discussion of many figures such as this does not lead students to study Islamic Philosophy as a "process" of critical thinking.

At this point the same question can also be asked, whether the Unisma PAI Study Program has prepared educators, especially in its Islamic competency aspects, as targeted. As stated by the Head of the PAI Unisma Study Program, the average student still has difficulty when lecturing that requires mastery of Arabic, reading Arabic books, and other Islamic lectures. The existing assistance is only planned for batch 2018, and through the Master Maba Program specifically for mentoring reading the Koran (Interview, Head of Study Program at PAI Unisma, 23 October 2018).

The PAI Students

The total number of Maliki UIN Malang PAI students is 1108, and the average student per class is 258 people. From the results of a survey of 50 PAI students, the highest number (54%) came from Public Madrasas (MAN) or Private Madrasas Aliyah (MAS), 28% from Senior High Schools (SMA)/Madrasah Aliyah (MA) in Islamic boarding schools, and 18% came from general high school/vocational school. With a total of 82% of students

who have a background in Islamic education, we might say that the efforts of PAI Study Program to recruit prospective students from Islamic education backgrounds began to show results.

This is also supported by non-formal religious education students have participated in. Islamic boarding school education is the most non-formal education followed by Malang Maliki UIN PAI students (78%). Of this number, the majority of Islamic boarding schools that PAI students have lived in are modern pesantren (38%) and traditional boarding schools (30%). A small percentage of students have attended non-formal education through madrasas (8%) and majelis taklim (8%). This is a good enough capital to educate prospective PAI teachers.

The survey results also obtained data on the ability of UIN Maliki Malang students to speak. It is also interesting to analyze it based on the tree of knowledge framework mentioned above, where language (Arabic and English) as a tool is needed to get integrative knowledge. The results of the survey on the Arabic language conversation skills of PAI students showed that 57% lacked the ability, 28% had sufficient ability, and 15% had good abilities. This is in line with their recognition of their ability to read and understand Arabic texts. The total number of students who said they were capable enough (53%) and less (24%) were far greater than those who claimed to be good (23%). Although the results of the survey above only contain student recognition of their ability to speak Arabic, we can compare them with the results of written tests in Focus Group Discussion (FGD). The results of 11 FGD participants who worked on the questions (punctuating and translating text) in Arabic showed that 36.3% were well-off, while 63.6% had less ability.

The other side of the life of Malang Malin UIN students that can be observed is the activity of students in campus organizations. According to student admission, the most influential religious organization is the Indonesian Islamic Student Movement (PMII). In addition, students are also actively involved in the Nahdlatul Ulama (IPPNU) Women's Association, the Nahdlatul Ulama (IPNU) Student Association, Scouts, and *musyrif/musyrifah ma'had*.

Although the Maliki Malang UIN is a state campus, the Nahdlatul Ulama values are very strong. This is also evident from the results of a survey that shows that the majority (48%)

of students say Abdurrahman Wahid (Gus Dur) is his idol figure, and several other NU figures such as Gus Mus, K.H. Hasyim Asyarie, K.H. Marzuki, and Emha Ainun Najib. But there are also a small number of students who idolize other figures such as Abdul Somad (16%), and Quraish Shihab (10%).

The total number of PAI Study Program students at Unisma is 1,098, the average PAI student per class is 250 people. From the results of a survey of 50 PAI students, the highest number (32%) came from high school/MA in boarding schools, and 30% came from MAN or MAS. However, the number of students from high school is quite high, which is 24%. The majority of non-formal education attended by PAI students is boarding schools (58%). Of these, students who have attended modern Islamic boarding schools are 48% and traditional boarding schools are 17%. A small percentage of students attend education in madrasas (16%) and majelis taklim (14%).

Data of school background and student activities in Islamic boarding school education are closely related to the results of surveys of Arabic language skills of PAI students. In terms of Arabic language conversation skills, 46% of students claimed to have sufficient ability, 39% lacked ability, and 15% had good abilities. Meanwhile their recognition of their ability to read and understand Arabic-language texts is quite balanced between adequate (35%), good (33%), and less (32%). This was confirmed in an Arabic language test written in the FGD, 58.3% of them were capable enough, 33.3% had insufficient abilities, and 8% had good abilities.

As an NU campus, the most influential student organization is the Indonesian Islamic Student Movement (PMII), which many PAI Study Program students join. In addition, PAI students are also quite active in the University Student Executive Board (BEMU), UKM Jam'iyatul Qurra 'wal Huffadz (JQH), and UKM Pramuka. It is also interesting to note that some PAI students were also active in several weekly review forums managed by PAI lecturers. Ahmad Shams Madyan, a lecturer at PAI Unisma, for example, managed the Haraka Institute recitation in Batu Malang with topics related to Aqeedah, Sharia, and Morals in the midst of a flow of ideological differences and contestation.

In line with the students of PAI UIN Maliki Malang, most of the students of PAI Unisma study program put Gus Dur, K.H. Hasyim Asyarie, and Cak Nun as her idol figures. Another minority idolized Ustaz Abdul Somad, Adi Hidayat and Quraish Shihab. It is interesting to note, for example, why some of the students idolized Ustaz Adi Hidayat:

“Adi Hidayat did not directly judge this should not be, so for example like the birthday of the Prophet, why is it still connected with Aswaja, the birthday of the Prophet is not said to be forbidden by Adi Hidayat. So in focus it is really discussed, what is the definition of maulid. Mawlid was born, for example. Cook born unclean? Where is the law born haraam? Well, that means it’s not haram. Because Adi Hidayat is also strict in matters that may have already had his passage or theorem so that he is in the middle line, in my opinion, is leaning to the right, but not to the left. So, I really like the legal logic given by him, this is not immediately ... this ... this ..., but the point is given first, then the text comes in, the history comes in.” (FGD Unisma, 24 October 2018).

The PAI Lecturers

The total number of lecturers at PAI UIN Maliki Malang is 42 people, with 31 (74%) people holding doctoral degrees and 11 (26%) people holding master’s degrees. In 2014 the Faculty of Tarbiyah and Teacher Training received an award from the Chancellor as a faculty with the highest number of lecturers with doctoral degrees.

Malang lecturers at UIN Maliki interviewed included young lecturers and senior lecturers. One of the courses we attended, Education Management, was delivered by young lecturers with open, dialogical methods and provided opportunities for students to express their opinions. This affirms the survey data regarding the implementation of classroom learning which shows that 60% of lecturers use active learning strategies. But 40% of lecturers claimed that they rarely used this strategy.

The survey results related to the active learning methods mentioned above are also closely related to the updating of the Semester Learning Plan (RPS). The majority of lecturers (80%) of Maliki UIN Malang said that they often update material and reference lectures in Semester Learning Plans (RPS) in each semester. Only 1 person (10%) said that he had never done an RPS update. From the results of interviews with several PAI lecturers, it was explained that they held meetings every semester to review RPS. Here all cognate lecturers meet to discuss issues related to the same interests. The majority (80%) of lecturers said that to broaden their lecture material they use technology and communication media, while 20% say no. In addition, in the learning process, the majority (80%) of lecturers claimed to often slip actual religious issues, the importance of tolerance, and the dangers of religious extremism. From the results of the interview, it was also obtained an explanation that even in subjects that were not directly related to contextual issues, several lecturers inserted them.

From the results of a survey of lecturers at the Malang Islamic Institute of Islamic Studies in Maliki, related to their capacity to speak Arabic, on average they claimed to have good and sufficient abilities in communication, and on average were good at reading texts. Only 1 person (10%) claimed to lack the ability to read Arabic texts. In speaking English, on average they claim to have sufficient and good abilities. Whereas in reading English texts, the average is good and sufficient. Only 1 person (10%) claimed to have very good ability, and 1 other person had very little ability.

Most of the lecturers of PAI UIN Malang teach according to their fields of expertise, but there are some lecturers who teach subjects outside their fields of expertise. For example, lecturers with Sociology expertise also teach Theosophical courses. Another lecturer with the field of thinking in Islamic education teaches the Study of Religions. Some lecturers are also quite productive in the field of publication. Indeed for publications in international journals, there are still very few lecturers who succeed in doing so, but some lecturers have published national books for lecture purposes. Dr. Su'aib Muhammad, for example, wrote several volumes of the complete Al-Quran manuscript

entitled *Mushaf Ulil Albab* which examined the root words, word meanings, statistics, signs of the alphabet, and index numbers. Dr. Marno and Dr. Triyo Supriyatno wrote a book on *Islamic Education Management and Leadership*.

It can be concluded at this point that the majority of the lecturers of the UIN Maliki Malang PAI are doing the learning process very well. This can be seen also from the perspective of students. Students agree (100%) that Islamic lecturers have comprehensive religious knowledge. In addition, 100% of students affirm that in the learning process, the lecturers often insert actual religious issues, the importance of tolerance, and the dangers of religious extremism. It is true that some students (36%) used to ask about religious issues in social media groups (especially Facebook and Instagram), but the majority (98%) of them felt more confident in lecturers' explanations to answer religious problems compared to answers they found on the internet and social media.

One important note from the results of the FGDs with UIN Maliki PAI students is that some Islamic boarding school students feel that teaching lecturers are still too basic and lacking in aspects of mastering Islamic material. This is according to them because PAI does not focus on one particular subject, but rather studies Islam in general. The material learned was not much different from what had been learned in Aliyah Madrasas or Islamic boarding schools. In addition, in the classroom learning process some students feel that they must prioritize respect for lecturers and may not cut their explanations. In this context it is understandable that 46% of students admitted in the survey that they used search engines more often on the internet to find alternative information about religion.

What about PAI lecturers at Unisma? The number of lecturers with master's degrees at Unisma is far more than lecturers with doctoral degrees. Of the total 46 PAI lecturers, only 7 people (15%) held doctoral degrees, while 14 lecturers were continuing their studies at the S3 level. Some Unisma lecturers also serve as *kiai* in *pesantren*. The relationship between lecturers and students, even between young lecturers and older lecturers, is very respectful. A general call to lecturers is *Ustadz* or *Gus*. The lecturers we interviewed included young lecturers and senior lecturers. One

interesting thing that can be directly observed is the learning process in the class that begins and ends with the reading of the students displayed in front of the class. According to several lecturers, this has only been done in the last four years in accordance with the policies of the rector who served at that time.

From survey data regarding the implementation of classroom learning, 100% of lecturers said that they used active learning strategies. This is also closely related to the updating of the Semester Learning Plan (RPS), the majority (90%) of lecturers said that they often update material and lecture references in RPS in each semester. Only 1 person (10%) said that they rarely do RPS updates. The majority (90%) of lecturers said that to broaden their lecture material, they use technology and communication media. In addition, in the learning process, the majority (80%) of lecturers said that they often inserted actual religious issues, the importance of tolerance, and the dangers of religious extremism.

One lecturer, who has an educational background at al-Azhar in Egypt and Gadjah Mada University and is often involved in various international forums, explained that in the Masail Fiqhiyah course he taught, he talked about Islamic legal problems related to contemporary issues. For example, he included a discussion related to interfaith marriage law in Munakahat Fiqh and the law of non-Muslim leaders in Siyasa Fiqh (Interview, Ahmad Shams Madyan, 26 October 2018).

The survey results of Unisma PAI lecturers related to the capacity to speak Arabic are sufficient (50%). Only 10% claimed to have the ability to speak Arabic well. While the ability to read Arabic texts is on average good (60%). Only 10% claimed that they lacked this ability. In speaking English, on average (40%) lecturers claim to have sufficient ability. While the other 50% claimed to have good abilities. In reading English texts, the average is good (60%) and sufficient (30%).

Some lecturers who filled out the survey lacked a match between the field of expertise and the subject they taught. For example, a lecturer with a Ulumul Hadis expertise area teaches General Philosophy and Legal Sociology courses. A lecturer in the field of Islamic Education Management expertise teaches Kalam Science. The educational process also varies according

to the background of the lecturer and the competencies he has. Some young lecturers interviewed have used technology such as uploading lecture material to Google Drive. While more senior lecturers still use more conventional methods.

Almost the same as the publication in the Islamic Education Program of the Maliki UIN Malang, the lecturers at Unisma have also published several books. One of the anthology books written by lecturers of the Unisma Islamic Religion School entitled Islamic Education in the Challenge of Globalization tries to discuss the various challenges faced by Islamic education today. However, as also happened in Maliki UIN Malang, the results of the publication in the form of articles in international journals still did not yet exist.

It is interesting to see the explanation above about various aspects of competence and teaching lecturers from the perspective of PAI Unisma students. Related to the question whether Islamic lecturers have comprehensive knowledge, 98% of students agree. In addition, only 6% of students said that in the learning process lecturers rarely inserted actual religious issues, the importance of tolerance, and the dangers of religious extremism.

Challenges of Islamism and Campus Response

From the entire discussion above, it is necessary to revisit the ideal ideals of UIN Maliki Malang to build the integration of science and religion that are not merely manifested in the form of curriculum, but in the form of developing spiritual, moral, scientific, and professional aspects, as well as the vision of PAI Study Program to become a leading Study Program in preparing PAI educators with the character of Ulul Albab. This is also in line with the ideals of the Unisma PAI Study Program to produce professional, superior and competitive PAI teachers in the field of science and technology, faith, piety and morality based on the teachings of *Ahlussunnah wal Jama'ah* that promotes inclusive and tolerant values. The next question is how do the religious views of PAI lecturers at the two universities relate to the ideals that the PAI Study Program wants to realize at their respective universities? To what extent do their religious views relate to the religious views of their students?

From the results of a survey of lecturers and students of Malang Maliki UIN PAI, it appears that they have a fairly open view. The majority of lecturers (90%) and students (92%) said they did not agree with the argument that Islam can only stand up to the Caliphate system. In addition, the majority of lecturers (90%) and students (96%) also do not agree to the use of physical violence or suicide to enforce an Islamic state. This inclusive view is also reflected in their views in neighboring life. The majority of lecturers (90%) and students (98%) say that neighbors with people of different faiths are not a problem.

However, some interesting notes on lecturers and students of the Maliki Malang Islamic State Islamic University Islamic University can be delivered. First, while the majority of lecturers (90%) agree that the Indonesian government system is not a system that is not Islamic (taghout) and therefore must be obeyed, the total students agree with this is 74%. Second, although the majority of lecturers (90%) and students (88%) did not agree to defend Islam by using violence, there were 10% of lecturers and 12% of students who agreed. Third, there are 30% of lecturers and 42% of students who do not recognize Ahmadis and Shiites as Muslims.

Does the same pattern emerge in the PAI Unisma Study Program? Some important notes can be delivered. As in UIN Maliki Malang, almost all Unisma PAI lecturers have an inclusive Islamic outlook. From the survey results, 100% of Unisma PAI lecturers claimed to disagree with the argument that Islam can only stand up to the Caliphate system, and 90% agree that the Indonesian government system is not a system that is not Islamic and must therefore be obeyed. This is in line with their view that 100% disagree with the use of physical violence to enforce an Islamic state. This inclusive view is also reflected in their views in neighboring life. The majority of lecturers (90%) say that neighboring people of different faiths are not a problem.

However, the response of Unisma PAI students showed quite different results. Although they are in line with the opinions of the lecturers regarding the prohibition on the use of physical violence to uphold the Islamic state and inclusiveness in neighboring people of different religions, they are quite different in several other ways. There were 26% of students who said that the

Indonesian government was taghout (not Islamic). This is also very similar to the view of 28% of students that Islam can only stand up to the Caliphate system. In addition there are 30% of students who do not recognize Ahmadis and Shiites as Muslims.

Why and where did the students from the two universities have religious views that lead to Islamism? From the results of the FGD with the students of Maliki UIN Malang, it was recognized by some students that radical notions entered the campus through students who were not from boarding schools or who were “thirsty for religion.” They then sought various religious information through social media and lacked understanding authoritative sources. The students who are termed want to “go back to Muslim identity” then start with expressions of physical piety, such as veiling for women or pants over the ankles for men.

Students of Islamic Education Study Program at UIN Maliki Malang agree that their campus is actually more oriented towards NU values that are moderate. However, several campus organizations are very strong in inviting students to enter hardline Islamic study groups. This is like a welcome scoop for some students who are still unfamiliar with the religion of Islam and feel that the knowledge of Islam that is learned in PAI Study Programs is not very deep. Here the opportunity for students to find information about Islam from other sources is quite large. Some students from pesantren backgrounds admitted that they had tried to take part in “radical” recitations and then the manager of the recitation followed up with invitations to jihad. But they claimed that if they had a strong Islamic boarding school background, such invitations would be easily resisted.

On the other hand, students from the Unisma PAI Study Program also underlined the importance of upholding moderate NU values. Students admitted that “radical Islam” began to enter the campus “quietly” and suddenly was present on campus. Their target is person to person which is done personally. They acknowledged that Unisma itself had actually been trying to prevent religious radicalism, but it was still at the university level and had not yet been socialized to students. ¹Students said that on this NU campus it was easy to find veiled students who

1 When this FGD was held at Unisma on 24 October 2018 the Rector’s Decree on October 2 had not been socialized to students.

voiced hijrah in the form of syar'i clothing. .

Of course we cannot draw a direct connection between the use of veils or ankle-length pants with radical ideology or religious radicalism. However, the concerns of some of the students mentioned above, both from the Islamic Education Institute of Maliki Malang and the Unisma PAI, seemed to be in line with the anxiety of the campus who saw the link between the expression of physical piety and the ideology of Islamism or even religious radicalism on their campus.

Some leaders and students disagree about the right terms to label new religious phenomena on this campus. One of the lecturers at the PAI UIN Maliki Malang Study Program, for example, said that radicalism was "a thought that labeled things that were not in accordance with what he wanted to be as infidels, as a follow-up he could carry out human actions." One of the leaders of UIN Maliki Malang said that the right term to describe this new religious phenomenon was not radicalism, but was "extremism."

Indeed the phenomenon of the use of the veil that is visible in the eyes of the Maliki UIN Malang, including the PAI Study Program, invites several different reactions among lecturers and leaders. Some lecturers choose to offer a counter narrative about this discourse through explanations that are inserted in the course. One of the PAI lecturers, for example, chose to explain in the class that there were female students who were veiled, that the veil usage was included in the ijthadi regions. Students are given an explanation that the ijthadi region is not absolutely true, and therefore students must think openly and tolerantly. Other lecturers who teach the Qur'an and Hadith explain that the Koran has *asbab an-nuzul* and hadith have *asbab al-wurud*, so that students are able to understand the context, and not only take textual interpretations. Other lecturers who teach Basic Teaching Skills offer a persuasive approach to students related to the practice of teaching in schools because some schools that accept veiled students complain that the ideology carried through the veil may affect school students.

In relation to this teaching professional ethics, on 4 May 2018, the Dean of the Tarbiyah and Teacher Training Faculty of UIN Maliki Malang issued a Circular on the rules of dress

for students. It is interesting to note that female students are prohibited from using thin/transparent clothing, veiled, torn, made of jeans, inscribed or pictured that contain elements of pornography, provocation, violence and others. Here the prohibition on veiling is equated with the procedure of dressing which is considered inappropriate for prospective PAI teachers. When tracked further the background of the issuance of the circular letter, Deputy Dean of Student Affairs, Tarbiyah Faculty of UIN Malang said:

“In accordance with the government program for deradicalization, each tertiary institution is required to start from PBAK (Introduction to Academic and Student Culture) to provide materials on the dangers of radicalism, the dangers of terrorism on campus. The business starts from giving material about the dangers of radicalism at the beginning ... Well, then the second, indeed at the time the PBAK we netted people who were indicated radicals, one of which was about the veil or how to dress. Well, far before we have socialized that in FITK it is forbidden to dress veils during formal events, one example, for lectures in class, consulting lecturers, entering offices, not wearing veils, but if only activities outside the lecture, please ... Then the third, what we do is directly call those who put on veils.”

From the results of observations in lectures used by the Tarbiyah and Teacher Training Faculties in Maliki UIN Malang, there were quite a number of banners in the FITK Administrative Office and near lecture halls that showed “how to dress according to the rules.” However, some PAI students who used veils appeared to enter several lecture halls. There are no strict sanctions for students who do not follow these rules.

Shortly after the circular letter was issued on 25 May 2018, a Rector’s Decree of UIN Maliki appeared in the Guidelines for the Introduction of Academic and Student Culture (PBAK) for new students. The rules on clothing for female students taking the PBAK say: “long-sleeved white shirt, long black skirt, black shoes, white socks, alma mater suit, white veil (not shirt), and

no veil.” WR 1 explains that banning the veil at UIN Maliki is done persuasively.

“If they wear veils, well we try persuasion. On the one hand they have the right, but on the other hand we have rules. What if there are no rules? Included in Ma’had, all students must follow internal rules. Otherwise, go study elsewhere. Just intent is well meaning. And if you wear a veil like yesterday there is a chance you’ll be asked by a lecturer to remove it.”

It should be underlined that the above rules are intended for new students in the PBAK program. The persuasive approach described above seems to be the attitude of Maliki UIN Malang. This is also implied in the poem made by the Chancellor, Prof. Abdul Haris, related to the use of veils. The Chancellor is indeed famous for his poetry works as a medium of communication to the public regarding certain trends. The poem, entitled “Cadar Perempuan, has long been debated” dated March 20, 2018, reads:

Kalau saja kita buka lagi
Kitab-kitab terutama kitab fikih
Perbedaan berbagai mazhab terjadi
Wajib di kalangan mazhab Syafi’i dan Hambali
Sunnah di kalangan mazhab Maliki dan Hanafi
Sesungguhnya sudah lama para ulama berselisih
Perbedaan tidak memicu permusuhan para ahli
Sesungguhnya di balik yang nampak ada pesan yang
tersembunyi

Pesan yang tersembunyi
Justru ajaran yang sangat esensi
Menjaga keamanan jangan sampai terganggu ajnabi
Bila ini sudah terlindungi maka hijab tidak wajib lagi
Apalagi berdasar kaidah *al hukmu yaduru ma’a illati*
Jika Allah tidak ada maka hukum tidak diakui

Persoalan persepsi
Harus segera selesai
Tidak boleh terjadi selisih
Memecah belah umat apalagi
Seharusnya dakwah Islam simpati
Tidak boleh terkesan ekstrim sekali
Orang-orang bukan dekat justru akan lari
Makna Islam yang berarti damai harus terealisasi
Dalam kehidupan berbangsa sehari-hari

Mungkin kita sendiri
Harus mencari sebuah strategi
Dakwah dengan metoda yang lihai
Sebagaimana *ud'u ila sabili rabbika bil hikmati*
Konflik dan permusuhan harus selalu dihindari
Sesama umat Islam harus diupayakan menjadi harmoni
Dengan bicara yang etis dan nilai-nilai Islam dijunjung
tinggi
Inshaallah semua perbedaan tentang cadar akan selesai
Manfaatkan moment cadar untuk membangun ukhuwah
kembali

Bukankah tugas kita mendidik?
Untuk membangun bangsa pandai dan cerdas
Dengan pendekatan humanis yang metodik

Free translation:

If only we open it again
The books, especially the book of fiqh
Differences in various schools occur
Must be among the Shafi'i and Hambali schools
Sunnah among Maliki and Hanafi schools
In fact the scholars had been at loggerheads for a long time
Differences do not trigger the animosity of experts
Indeed, behind that there appears to be a hidden message

The hidden message
Precisely the very essence of teaching

Maintaining security should not be interrupted by rabbi
If this is protected, the hijab is no longer mandatory
Especially based on the rules of *al hukmu yaduru maa illati*
If God does not exist then the law is not valid

Perception problem
Must be finished soon
Difference may not occur
Breaking people apart
Islamic sympathy should be preached
Don't be so extreme
People who are not close will run away
The meaning of Islam means peace must be realized
In national life everyday

Maybe we are alone
Must find a strategy
Da'wah with a clever method
Like *ud'u ila sabili rabbika bil hikmati*
Conflict and hostility must always be avoided
Fellow Muslims must be sought to be in harmony
By speaking ethically and with Islamic values at the top
Inshaallah all the differences about the veil will be finished
Take advantage of the veil moment to build the *ukhuwah*
back

Isn't our duty to educate?
To build a smart and smart nation
With a methodical humanist approach

The messages above can be interpreted that the spread of the issue of veil issues must be addressed in a wise manner and not to divide the body of the Muslim community itself. Besides, until now there has been no written rule at the university level that regulates the use of clothing during college.

On the other hand, Unisma also felt the outbreak of the challenge of Islamism seen from the physical appearance, especially the use of veils. It was acknowledged that the entry of Islamism to Unisma through students who held several *halaqah*

during zuhr prayer breaks (11.30-12.30). In addition, one of the leaders of Unisma said that there were radical organizations that deliberately sent their people to study on this campus and then spread their ideology inside.

This anxiety was then expressed in the Unisma Rector's Decree (SK) dated October 2, 2018 concerning the dress code for academics who entered the campus environment or were conducting activities on behalf of Unisma outside the campus. Among the rules for male academics include provisions for long pants to ankles. Whereas for female academics, including the prohibition to "cover the face with the cover of any form, except for reasons of illness that can be proven sensory or proven by a doctor's certificate." One of the considerations contained in the decree above is "in order to maintain adab or order Krama is dressed for a polite academic community according to politeness norms and Islamic norms. "This decree also includes sanctions for students in the form of prohibitions to enter campus locations, use campus facilities, and participate in activities on behalf of the campus. The sanctions are planned to be implemented on December 1, 2018, but because the date coincides with the determination of the Unisma Chancellor election, it has not yet been implemented. Currently the campus is still continuing to approach veiled students to open it and say it will soon impose sanctions for those who do not obey it.

Veiled Female Students: Practical, Fashionable, or Ideological?

This research managed to interview two veiled female students from the PAI Study Program, each one from Malang Maliki UIN and from Unisma. These narratives from them are important to understand what the veil uses mean to them and why they use it. In addition, it is also interesting to see how they respond to campus policies regarding the procedure for dressing, especially the veil, which in turn will lead us to understand the extent to which they believe and maintain it.

A PAI student from Maliki UIN Malang said that he used the veil after high school in one area in Kalimantan. This departs from the study of the Qur'anic verses that he participated in, most of the participants dressed in black and veiled. But at that

time he still hadn't consistently used it because his parents objected. Its presence in Malang which is far from the family makes it more free to veil. The one-year process in Ma'ad also brought him together with other friends who were veiled and a moment to strengthen each other. He said that among his classmates there were those who were initially not veiled, but then used it for various reasons. But he was aware of the order in FTIK in dressing and willing to open the veil if there were lecturers who asked for it in the lecture process. This student said the main reason for veiling was to be more able to protect themselves and be more valued by men, and not ideological. He holds the opinion that the veil is sunnah, according to the situation and conditions. In fact, he also said that one of the practical benefits of using the veil is as a dust barrier.

The use of this non-ideological veil was also found in several other female students at the Maliki UIN Malang Islamic Education Institute. PAI lecturers explained the reasons for using the veils of some of their students, as follows: "This is only a fashion, sir. I just want to distinguish between the religion that is in my village and the religion that I embraced when I returned to the village." Another student who used to wear a veil, said: "I sell veils, sir. I use it to promote my products. "

Veiled female students from the Unisma PAI Study Program that we interviewed were very interesting. One of them entered Unisma not immediately after high school as she had joined a boarding school for a few years. This student looks keen on wearing a veil and has a strong reason. Her wearing a veil began when she was a santri a pesantren in East Java, admittedly due to the environment (most students there wore it so it was not an exception). Upon finishing the pesantren education, she began to preach in her hometown. Her missionary journey brought her to a community of officials' wives. At this point she thought that she should increase her knowledge of Islam, and chose Unisma as a place to study.

The choice to Unisma is not without relation to the culture of veil-wearing. She said she even asked when registering, if accepted as a student would Unisma allow her to stay veiled? The positive answers she got further strengthen her determination. She has chosen to wear a veil and felt comfortable with it during

lectures. Active in mountain climbing, she sometimes says to her veiled friends that “Veils do not hinder your school, your activities, and your hobbies.” Furthermore, the PAI Study Program students believe that the culture of wearing veils is not a foreign culture in Indonesia, as evidenced in “Rimpu” in Bima, which has lived on since the existence of the Bima community.

Now with the decree of the Unisma Chancellor mentioned above which prohibits the use of veils, he stands at a crossroads. It was impossible for him to retreat and leave Unisma, but it was also impossible for him to open the veil. He deeply regretted, even questioning “why should the veil be crushed,” because for him, “radical thoughts are more dangerous than clothes.” He also said, “ready to be released from Unisma if proven radical.” Like other Unisma students, the concept of reverence is he continued to guard his lecturers, saying that the ban on veiling should be based on the results of research that showed a direct link between the use of veils and religious radicalism, so that more substantive reasons could be proposed as a basis. Instead of issuing a ban for female students to veil, he said he was ready if given the mandate by the university to foster veiled student friends at Unisma.

From the discussion with one of the Unisma lecturers, it was explained that actually the issue of veil usage had been discussed by Unisma elders for two years, and there were data on veiled students on the campus. They are then collected and briefed. Since there have been rumors of the ban, some people negotiate veils with masks, because for some students who are used to using the ban they make them uncomfortable: associating with men also by using veils. “However, as said by the lecturer” the momentum is now that there is an accusation that the veil is a symbol of radicalism so it needs to be banned, whether it’s a temporary ban or so on. “

The two narratives above about the use of the veil by two female students at UIN Maliki Malang and Unisma and some lecturers’ experiences in dealing with veiled students did not represent the views of all veil users in both universities. But this gives at least some different perspectives from the side of the veil. The use of veils can be based on reasons that are very practical, fashionable, or ideological. When the use of veils is an ideological choice, it

turns out that the arguments held by users cannot always be linked to ideologies that lead to religious violence.

Closing Remarks and Recommendations

Some important conclusions regarding the competence of prospective religious teachers and the challenges of the entry of Islamism into the two campuses are moderate, and recommendations can be presented here. First, in terms of the competence of prospective religious teachers there are still problems in terms of input of prospective PAI students. In Maliki UIN Malang, a new student screening system has been carried out by giving higher weighting to Islamic based Islamic boarding school or high school alumni. But it is necessary to ensure that the tests carried out can really measure the ability of prospective students in Arabic and Islamic sciences. Interview tests in the selection of new students that have previously been conducted can be done again as a more definite way of measuring the competency of prospective students. Actually the additional Arabic language training at UIN Maliki Malang that has been done is very comprehensive, but because the input is still very diverse, it is difficult to achieve maximum results. At Unisma, although as a private university, Islamic competence for prospective PAI teachers also needs to be taken into consideration in admission selection. If this is difficult, the strengthening of PAI Study Program students related to Islamic competence (including Arabic) needs to be done since the early semesters.

Secondly, there is a view that PAI Study Programs are indeed more prepared to educate staff will lead to the lack of Islamic competence of prospective religious teachers because more emphasis is placed on pedagogical abilities. As a result, only pesantren alumni and religious special madrasas are ready to become teachers in the madrasa, because the lecture process at PAI Study Program is less prepared for them in that direction. If PAI UIN Maliki Malang Study Program still holds its mission to “conduct superior education designed to produce graduates who are ready to become PAI teachers in schools/madrasas,” and PAI Unisma Study Program still holds its mission to “become a Study Program capable of producing Islamic teachers who professional, superior, and competitive in the field of science

and technology, faith, piety and morality based on the teachings of Islam Ahlussunnah wal Jama'ah "the emphasis on Islamic competence needs to be done. Islamic Education Study Programs that are considered too broad can open several concentrations, such as Fiqh Teacher Concentration, Qur'an Hadith Teacher Concentration, Aqedah and Moral Teacher Concentration, or Islamic Culture History Teacher Concentration (SKI).

Third, there is a need for critical thinking courses such as the Philosophy of Science and Logic for PAI Study Program students. Although these courses have been taught, the emphasis needed is not on the theoretical discussion but rather on the practical application of inviting students to think critically. This critical thinking ability will in turn help students to see more carefully the various information that surrounds them, both the information obtained online and offline.

Fourth, related to the challenges of Islamism on campus, several leaders of UIN Maliki Malang and Unisma whom we interviewed believe that religious radicalism began to enter campus. Both UIN Maliki Malang and Unisma have actually prepared their students to think moderately. The new student character strengthening program such as sistem ma'had at UIN Maliki Malang or Master Student at Unisma which emphasizes character education can be used as a model to equip students with inclusive values and good Arabic/ Islamic knowledge. But it is necessary to continue throughout the student study period. Academic Advisory Standardization Program for the Tarbiyah and Teacher Training Faculties, including PAI Study Programs, which require 4 lecturers' guidance in 1 semester can actually be utilized. In this context it needs to be re-emphasized so that the mentoring process is not merely a memorization deposit of the verses of the Koran and Hadith as well as other PAI technical abilities, but rather a means for lecturers to guide students' religious understanding in an inclusive direction.

Fifth, more strategic steps are needed in approaching and fostering students who are considered to have been exposed to Islamism. A more embracing approach is needed. Counter narrative method by using authoritative sources, or methods of discussing actual issues related to the topics of hijrah, jihad, veils need to be done in a class with an open and non-authoritarian discussion system. Thus students will see that there are no

absolute truths in the ijtihadi areas. As a result, the campus must also be open to accepting differences of views insofar as the main principles that become the vision and missions of the university are not violated.

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8

STUDENTS OF A RELIGION IN A RELIGIOUS COMMUNITY: FORTRESSES TO PREVENT THE SPREAD OF RADICAL NARRATIVES IN SOUTH KALIMANTAN

UIN Antasari Banjarmasin dan IAI Darusalam
Martapura

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Introduction

In South Kalimantan, this research project chose Antasari State Islamic University (hereinafter referred to as UIN Antasari) in the city of Banjarmasin and the Islamic Institute of Darusalam (hereinafter referred to as IAI Darusalam) in Martapura City, as the research location. The distance from the city of Martapura from Banjarmasin is one hour by road. The two PTKIs were chosen because they manage the Islamic Education Study Program or PAI that, with an annual capacity of 200-400 students, produces thousands of prospective religious teachers each year.

UIN Antasari was founded in 1964 and at the time of this research carried out a capacity of 2,500 new students. PTKI manages five faculties, including the Faculty of Tarbiyah and Teacher Training or FTK with the Islamic Education Study Program. PAI, including the oldest study program, was approved in 1965 and now has thirty-five full-time lecturers. In 2018, UIN Antasari applied additional methods in screening new students, namely the assessment of the Koran's literacy skills.

IAI Darussalam is managed by the Darusalam Foundation which also supervises the Islamic Boarding School in Darusalam. Its establishment was initiated by KH. M. Syarani Arif in 1970 with an official legal entity called the Islamic Boarding School of Darussalam. In 1987 a legal entity changed to become the Syari'ah High School of Darussalam. This status changed into

the Islamic Institute of Darussalam in 2017. PAI Study Program is in the Tarbiyah Faculty, one of the three faculties managed by IAI Darussalam. In addition to the PAI Study Program, the Tarbiyah Faculty oversees two other majors namely, Arabic Language Education (PBA) and Madrasah Ibtidaiyah Teacher Education (PGMI).

The researcher interviewed key officials related to the management of the PAI Study Programs in both PTKIs, from the university, faculty and study program levels. Interviews were also conducted with four non-official lecturers in each PTKI. The involvement of students in this study was carried out through FGD sessions, each of which was attended by eight students of UIN Antasari and twelve IAI Darussalam students. There were 56 student questionnaires which were considered valid from UIN Antasari and 50 questionnaires from IAI Darussalam. The survey also involved ten PAI lecturers from each PTKI. Observations are applied mainly to classes, informal interactions between lecturers, student activities, and lecturers and officials workspace. The researcher also reviews relevant documents, archives, and written data in the implementation of Islamic Education Study Programs in both PTKIs.

In this study, all survey respondents, FGD participants, interviewees, and classes for observation were selected purposely according to certain considerations. Student survey respondents were selected based on their status as final level students (of semester V or VII), the level of activity in student organizations along with differences in the organization, and gender balance. The same selection criteria used for FGD participants were added to the willingness and ability to participate in the activity. Lecturer respondents were chosen based on variations in the courses they taught (between the subject of basic competencies and supporters), their activities outside the campus, seniority, and gender balance. The same selection criteria are applied to lecturer speakers in the interview. Some lecturer sources were selected for interviews because of their positions which were directly or not related to the management of PAI Study Programs (vice chancellor, vice dean, and head of study).

This study broadly found that the production system of Islamic teachers at the PTKAI level in South Kalimantan operates with

a variety of weaknesses and inadequacies, ranging from basic components to practical aspects. Despite the shortcomings, the system is relatively immune from exposure to the narratives of Islamism and radicalism because it is protected by a strong religious culture and climate. This strong religious culture and atmosphere is guarded by priests or religious teachers as traditionally established holders of religious authority who have been institutionalized for decades. This situation does not mean that the nature of intolerance does not have a place in the system and the perspective of the second PTKI academic community, because in reality intolerance tendencies arise in different modes and narratives.

After the introduction, this paper will describe the Islamic context of Banjar culture in South Kalimantan. Then the next section will parse various conceptual, systemic, and practical aspects of the weaknesses in the PAI Study Program in the two PTKIs for this research. After that, it will be discussed how the PAI Study Program system deals with intolerant and radical narratives and how this system can survive. The final section of this paper will provide a critical reflection on the findings and analysis of the problems of the production system of PAI teachers in South Kalimantan and close the discussion in this section with several recommendations regarding strengthening the production system of PAI teachers based on the Islamic context of South Kalimantan.

Religion Learning Community in South Kalimantan

The people of South Kalimantan are known to be very religious with a long history of Islamic development. Allegedly the spread of Islam to coastal communities in this region has occurred more than four centuries ago (Daud, 1997). Ulama and pesantren have a fundamental position in the cultural, social, legal and political life of society. The activity of 'reciting', being involved in the learning community, and 'being close' with religious teachers or priests is the main characteristic of religious life in South Kalimantan (Daud, 1997). This extensive practice of recitation provides cultural resources which, according to Apple (2012), can shape curriculum culture from

learning activities. The various forms and practices of public religious studies from those involving only a few participants to thousands of worshippers are the practice of 'recitation' which takes place routinely and becomes a collective rhythm for the South Kalimantan Muslim community.

In addition to the Tarbiyah and Teacher Training Faculties at UIN Antasari Banjarmasin, a number of private tertiary institutions in South Kalimantan open PAI Study Programs as their prestigious study programs that attract quite many students (between 200 and 300 students each year). The superior status creates prestige among the PAI students as religious teacher candidates, as the religious models most preferred by the community.

One of the most fundamental things that relates to, and serves as an implication of, the strong atmosphere of religious life in South Kalimantan, is the high demand for PAI teachers. This is especially true in the pockets of Muslim communities such as Martapura City, Banjarmasin, Amuntai, Barabai, and Banjar District. Religious rituality is a major part of socio-cultural routines; it is more than a compulsory ritual for individuals; rather, it is institutionalized in the form of culture that encourages the study of religion itself, which very much colors religious practices in South Kalimantan (Daud 1997, Lukens-Bull, 2001).

Various practices of recitation, directly or not, helped shape the religious behavior of the Banjar community. Many scholars, teachers and their students provide religious learning forums for ordinary people in their respective communities. This practice makes a community or village have a religious figure who provides religious instruction, and the community follows it passionately. The ethos of continuing to increase the knowledge of religion spread widely among ordinary people in South Kalimantan (Daud, 1997: 521).

Among several religious learning centers, Martapura is the most prominent city of santri. In this city, the Islamic Boarding School of Darusalam is the most influential religious institution. This lodge is under the management of the Darusalam Foundation which also organizes the Islamic Institute of Yogyakarta. The complex of the location of the campus of the

Islamic Institute in Padang is spread over five hectares. Within the complex also stands five school complexes from Madrasah Tsanawiyah to Aliyah which are all managed by the Darusalam Foundation. Every Saturday, thousands of worshipers crowded the complex. They followed the book study by the main teachers, for mothers in the morning and for the fathers in the afternoon. The same number of worshipers packed the complex of the Ar-Raudah Sekumpul Mosque every Sunday for a pilgrimage to the tomb of the most popular cleric in South Kalimantan, Sheikh Muhammad Zaini Abdul Ghani who is more popularly known as Abah Guru Sekumpul. Banjar Regency is a religious atmosphere that is stronger than the city of Banjarmasin, which is more of a metropolis.

In such institutionalized and cultured rhythm and atmosphere in Muslim communities in South Kalimantan, individuals who are sources of religious knowledge such as priests and religious teachers have a distinct position and play a fundamental role in maintaining the atmosphere and routine. The vast cultural force that promotes religious study to the people of South Kalimantan demands vast reproduction of individuals capable of playing their role in the growing number of religious education institutions.

Becoming a religion teacher provides a very promising professional prospect for students and parents of students. Becoming a religion teacher is also occupying a social and cultural position that is dignified and honorable for the Muslim community of South Kalimantan. This means that PAI Study Program alumni can expect to occupy a respectable position and be religiously authoritative for the people of South Kalimantan.

Being part of religious education institutions, both higher education institutions and especially pesantren also means being part of social and political networks that influence the scope of South Kalimantan. Connection between pesantren and structural power holders in regional and provincial governments is a key thing that can determine one's position. Moreover, this connection is also largely determined by one's affiliation with the Nahdlatul Ulama network, the most dominant community organization in South Kalimantan. The circular relationship among Islamic boarding schools, colleges and Nahdlatul Ulama,

or the three pillars, greatly determines religious life and the practices of religious education in South Kalimantan.

Philosophy, Policy, and Design of Religious Education that Lacks Religious Insights

This research found conceptual aspects that contributed to the weak production system of the PAI teachers in South Kalimantan. These aspects include the obscurity of the philosophy of education adopted, study program curriculum policy, and educational design with a strong pedagogical orientation. These aspects are fundamental because they determine the purpose, form and practice of organizing PAI Study Programs in realizing the profile of graduates or prospective religious teachers whose main component is pedagogical ability. This chapter will discuss in more detail the issues that arise in this fundamental domain for the religious teacher production system.

Design of Higher Education with a Strong Pedagogical Orientation

An understanding of the deepest meaning of education, or the philosophy of education, is the foundation of the implementation of education that determines the shape, direction and purpose of implementing educational activities (Lukens-Bull, 2005). In various interviews, group discussions and observations, there were no indications that indicated the enactment of a thought or philosophy regarding education which became a common reference in design, curriculum, syllabus and teaching methods in the classroom and outside the classroom. Each lecturer involved in this study does not narrate a coherent shared understanding or practice that reflects how they share an understanding of education and teaching. This is mainly in terms of understanding aspects of Islamic education.

The design, methods and practices of teaching for prospective PAI teachers are carried out on a unified and coherent basis that reflects the absence of a basic philosophy of education that is understood and accepted in the institutional environment. The researcher found no indication that showed consistency among the speakers in the two PTKIs of the research subjects in explaining the rationale behind the teaching activities they

did. This is except in more practical terms such as applying certain methods in lectures. One thing that stands out is the application of class presentation methods by students in groups that demand students' ability to use presentation technology and public speaking skills in class.

The lecturer in the Philosophy course of Islamic Education at the PAI UIN Antasari Study Program did not explain what educational philosophy was adopted at the Antasari PAI UIN Study Program. Likewise, the lecturers of Education and Teaching Strategy at IAI Darusalam only mention technical aspects, such as delivery ability, appearance and grammar, as profiles of desirable religious teacher graduates. When asked about the rationale for education adopted by lecturers or PAI study programs at UIN Antasari, the resource person who taught the relevant subject said,

“Oh well, ... I honestly think that we (the PAI lecturers) need to sit together to discuss the matter.” More or less the same points were also stated by lecturers of the same subject in IAI Darusalam; the respondent continued, “Well, when it comes to education, there are diverse ideas. In my class I explain various schools and branches of thoughts to my students so that they know. “

The absence of a shared understanding of the fundamental meaning or purpose of education among PAI lecturers in both PTKAI encourages differences in approaches, attitudes to students, and teaching methods applied. Furthermore, the absence of a shared understanding of the meaning of education creates a gap between the vision and missions of education launched by the Islamic Education Study Program and the teaching practices of each lecturer and university policy.

Apart from normative statements about the meaning and purpose of education, there are other narratives from lecturers and students who reflect their shared understanding of education. First, this data reflects on the understanding that education is teaching that is tied to the technical aspects of delivering ideas from one education actor to the subject of education. One important aspect in the design of teacher

education is a description or concept of an ideal teacher. An ideal teacher is perceived as one with the skills to manage the class, get sympathy/attention, convey teaching materials effectively, appear attractive, to speak articulately, prepare syllabi, and evaluate the learning process. His or her teaching methods should align with the public speaking skills and compilation as well as delivery of his or her materials.

The ideal idea or teacher prototype is consistently stated by both students and lecturers, especially those who are able to study Education. Several FGD student participants from UIN Antasari and IAI Darusalam stated the criteria for ideal religious teachers with more or less the same aspects. These aspects include: appearance, speaking Arabic, communicating well, can entertain students with humor, and not be fierce. A senior lecturer at IAI Darusalam, for example, when asked about the ideal picture of a religious teacher, replied, "The ideal teacher is one who has a good appearance, masters the material, can convey the material well, and can keep up with the situation in the community. "These statements reflect the understanding that religious teachers are seen as limited to technical aspects. An UIN student Antasari, for example, saw the ideal teacher figure at Tuan Guru Sekumpul, a highly acclaimed cleric in South Kalimantan. This is because: "When Sidin (teacher gathered) lectures, conclusions can be reached, just stay deep, even though there is no question and answer session. Long depth. This is what is needed, no need for a variety of methods. Delivered systematically, it is quite ideal. "On a different occasion, another senior lecturer at UIN Antasari emphasized the original aspects of education and attitudes in teaching. The resource person explained

"An ideal religious teacher candidate is a *pesantren* graduate of 3-6 years who continues to go to college. His or her Arabic, as well as the *adab*, will help. Other graduates are too generic. MAN graduates are very ill-equipped, especially those from the social sciences, natural sciences, or high schools; they are unteachable--lacking attention and lacking Islamic knowledge."(Firman, lecturer at UIN Antasari).

Second, the practice and motivation of teaching, as well as the position between teachers and students in both universities, reflects the understanding of education as a safeguard mechanism for moral standards and religious symbols. Teachers are supposedly models and sources of knowledge of moral teachings with various instruments and aspects. This understanding encourages the practice of implementing education as a routine and part of the practice of religion itself. In this context, the practice of education as carried out in PAI Study Programs takes place as cultural reproduction (Torres, 2006). This understanding is evident in students' attitudes and statements. Furthermore, there is an indication of understanding that the cultivation and formation of morals and moral teachings must be carried out primarily by instilling a strong belief in students in the value of the truth of the teachings and the urgency of their application. Ani, a fifth semester PAI student, for example views the position of the teacher especially as a model for implementing operational morality. Ani explained her views on religious teachers:

“In my opinion, morality is first. A teacher is a role model. People view religious teachers differently from that of other teachers. Teachers of religion are judged from their morality, and the society can assess it directly or indirectly whether they do good or bad things. (Ani, Student of UIN Antasari).

Thus a teacher is perceived as a figure that teaches morality, guards societal moral standards, and is part of the value-institution system in the community. Education is seen as practical routine processes of reproducing culture and guarding morality and its symbols. The morality and ethics here are associated with symbols of behavior such as in how to dress, speak and obey religious teachings. Dress-code is seen as a most important symbol of piety. Ani added:

“So what's the issue with the way teachers get dressed? In any case, students will copy their style. Many of today's kids have little regard to their parents. People seem to encourage women to dress

minimally and discourage those who wear proper clothing.” (Ani, UIN Antasari student)

Ani’s view more or less reflects the views of his colleagues at UIN Antasari. Sometimes this fashion must be practiced more rigidly, as Rita explained below:

“We get to know more, especially about clothing. Some who never wore hijabs, began to wear them. As for regulations, in Tarbiyah they seem to have good taste and things are more orderly run than that in other faculties. In Tarbiyah, dressing codes are regulated, such as through banners, which is not the case in other faculties. This influences how students get dressed.” (Rita, UIN Antasari student).

In the UIN Antasari PAI Study Program, the practice of moral guarding has been regulated since the student phase, especially with disciplinary methods in fashion. Every Monday and Thursday, PAI students are required to wear plain white tops uniform with plain black skirts. At first glance this regulation will appear as a restraint on the point of view from outside the PAI environment. But it turns out students actually understand and feel proud to follow this rule. Emi, a UIN PAI Antasari student, strongly supports this moral disciplinary practice. Emi said:

“From the black and white uniform worn from Monday to Thursday we can already tell whether or not one is a lecturer or a prospective teacher. That helps us adjust our attitude during socialization. (Emi, UIN Antasari student).

Vision and Missions of Education: Separation from Curriculum

In relation to the lack of understanding of the meaning of education that is consistently and jointly accepted by PAI officials and lecturers in both PTKI subjects, this research found that there is no description or narrative on specific policies or long-term planning that underlies or guides the implementation of PAI Study Program in both PTKI research locations. The most

prominent driving factors or reasons in the implementation of PAI Study Programs are the high demand from the people of South Kalimantan for the availability of religious teachers both at the school and community levels. The PAI study programs in both PTKI do state their institution's long-term plans in their vision and missions. Yet it is difficult to find the coherence of the vision and missions at the level of the learning system, organizational policy, and curricula.

The vision and missions of good education as stated in the University's policies and faculties do not provide a picture of any specific educational model other than that the system is expected to be able to maintain its relevance to the development of a society that is faster in implementing teaching. The vision and missions of education in the UIN Antasari 2018 PAI Study Program are stated as:

Superior and competitive at the national level in 2020 in creating PAI graduates who are professional, noble, creative, and responsive to various contemporary Islamic education issues.

**Missions of the PAI Study Program at
UIN Antasari:**

- 1) Fostering students to have professional, superior and competitive knowledge, attitudes and skills;
- 2) Develop Islamic science, technology and cultural arts through study and research;
- 3) Providing services and information to the public and stakeholders in the form of example and innovation in the fields of concepts, theories and applications of Islamic education science and technology;
- 4) Carry out various collaborations with various state and private parties for the smooth implementation of the tri dharma of higher education, and;
- 5) Implement administrative, academic and student services in a modern and IT manner.

While the vision and missions of PAI Study Program in IAI Darusalam are: "Year 2022 print professional PAI teachers in the study of fiqh. "Three of the six points of Study Program missions of IAI Darusalam PAI is:

- 1) Organizing and improving the academic atmosphere professionally;
- 2) Produce competent graduates as professional and religious teachers insightful in Islamic education and able to compete at the local level as well national;
- 3) Acting actively in contributing to the development of science especially in the field of Islamic education, both through educational activities, research and community service.

More details than PAI Study Program at UIN Antasari, PAI Study Program at IAI Darusalam also formulated the objectives of their study program in a context resembling a short-term mission.

The objectives of the PAI study program in IAI Darusalam to be achieved within five years are as follows:

- 1) Implementation of better and professional academic activities based on Islamic values.
- 2) Quality human resources (lecturers, students/alumni, and staff) are established and uphold the values of Islamic teachings/*Ahlussunnah wal jamaah* and *Nahdliyah* teachings.
- 3) Produce graduates/teachers of Islamic religion who have high competence in the field of education, especially the science of Islamic education.
- 4) Produce graduates or PAI teachers who are professional, have Islamic education insight, and have noble character based on *Ahlussunnah wal jamaah an Nadliyah*.

Written documents regarding the vision and missions of each PAI Study Program have not materialized significantly and consistently in educational policies and practices on both campuses. Even from seven lecturers, three of whom were structural officials at UIN Antasari and Tarbiyah Faculty of UIN Antasari, none of the informants felt confident that they could explain the meaning of the Vision and Missions if they were revealed in the education system of prospective religious teachers. Likewise, in IAI Darusalam, a number of speakers acknowledged that the characteristics of this service, as far as the research was concerned, had not been fully formulated into

the format and design of education in PAI Study Programs. This shows that the practice of teaching and learning in both PAI Study Programs was not built on concepts that were coherent with the direction imaginable to be addressed, other than that the practice was carried out as a routine to produce religious teachers.

Latif, one of the leaders of the Tarbiyah and Teacher Training Faculty at UIN Antasari explained that there was a desire among university officials to create special characteristics in the field of expertise by imitating what had been successfully done by Lambung Mangkurat University with the concept of building river civilization. However, they intend to maintain the characteristics of its “UIN-ness”. But this perspective is far from clear in planning university programs. Regarding the vague concepts in the vision and missions, Latif explained:

“If we [the PAI Study Program] refer to the university’s vision and missions, we need to understand what we mean by, say, superior and moral. But does each of them mean? Does by superior we mean to be able to be better than other UINs? In what respects? What is the system like? How to attain superiority and high character? We want to be different from Lambung Mangkurat University but we cannot escape from the UIN. Our academic standard is the same as in ULM and our religion-related standard is the same as in UIN.”

Latif further informs that the design of the PAI Study Program must wait for the formulation of the rector regarding the vision and missions at the faculty level and study program. However, until this research was conducted, there was no firm interpretation of this vision and mission. The UIN rector of Antasari said that the formulation of the vision and missions must be locally based and have global insight. The idea of its own superiority has not been explained. According to Latif,

“Actually there are three things that exist in the Tri Dharma PT, covering teaching, research and service. But which one should be prioritized? We have yet to

receive directions from the rectorate. Indeed, local-based global perspectives are always raised. But not only that, there is also nationality and Islam.”

The Latif explanation above reflects the middle of the circulation of various parts of the formulation, wishes and expectations about the direction of PAI education. However, these aspects have not found coherent formulations with each other and can be implemented at the curriculum level.

Meanwhile, IAI Darusalam’s vision shows the direction of education to produce graduates with specialization in jurisprudence. However, this vision has not been reflected in the composition of their PAI program courses. Because Fiqh courses are only taught as many as 4 credits from a total of 144 credits. Meanwhile, the PAI Study Program at UIN Antasari establishes specialization in the fifth semester with four concentration choices, namely: moral, fiqh, Quran hadith, and SKI. But in semester V, each subject that teaches this specialization is only provided a maximum of 4 credits in each specialization.

If at the level of formulation of PAI’s vision and missions there is a significant degree of obscurity, in the formulation of graduate profile and PAI UIN Study Program curriculum Antasari reads the tendency to form a pedagogical dimension, far stronger than religious scientific mastery. The most tangible guidance on this tendency is in the KKNi Draft Format for Islamic Education Program, Tarbiyah Faculty and UIN Antasari Teacher Training which was reported to the Chancellor of UIN Antasari in April 2018. The draft is a very important document and contains the formulation of vision, mission, objectives, profile graduates, as well as the PAI Study Program curriculum in 2018. In the section on “Profile of PAI Study Program Graduates”, there are six points of the “Main Competency” graduates of the program. The first to third points state competency in the field of teaching and learning, while the fourth point is about behavior and morals. Competency points related to mastery of Islamic knowledge are in fifth place. The proportion and composition of these competency points demonstrates that UIN’s Antasari PAI Study Program actually primarily aims to produce graduates who are

skilled in learning, not to master religious knowledge.¹ The Field of Special Knowledge, “is not a component of the understanding of Islamic sciences among a long list of components of education and teaching knowledge. At this point, the aspect of “Islam” in the design formulation of the UIN PAI Study Program Antasari was almost gone, becoming a complete “education” study program.

This strong pedagogical tendency is increasingly apparent in the curriculum design that applies and will be applied in PAI Study Programs in both PTKIs. The largest portion of the courses taught at PAI Study Programs in both PTKIs is courses that put pressure on pedagogical skills and supporting knowledge. Professional courses that provide mastery in Islamic science receive a low portion of 35% (in UIN Antasari) and 20% (in IAI Darusalam). In UIN Antasari, out of a total of 144 credits, the course load must be taken for graduating PAI students, only 51 credits (UIN Antasari) are allocated for professional or Islamic courses. Whereas the same course category only allocated 28 credits in IAI Darusalam. The composition of the curriculum reflects that since the design phase of the study program, mastery of Islamic sciences is not the main goal of the achievement of Islamic Education Study Program both at UIN Antasari and IAI Darusalam.

Managerial Challenges and Resource Limitations in Realizing the Competence of Prospective PAI Teachers

In addition to conceptual and normative aspects, a number of weaknesses in the production system of PAI teachers in South Kalimantan are in the aspects of organization, management and educational practices that take place. This section will discuss these weak points in more detail.

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- 1 The main competency points of UIN PAI PAI Study Program graduates in the UIN Antasari KKNi draft are as follows:
- 1) Understanding comprehensively the insights of education and being able to apply it in the implementation of Islamic learning
 - 2) Having skills in developing the PAI curriculum
 - 3) Having the ability to manage student learning.
 - 4) Having a strong, stable, mature, wise and authoritative personality ability, being a role model for students, and having a noble character.
 - 5) Having extensive and profound ability to master Islamic material that enables him to guide students to meet the competency standards set out in national education standards.
 - 6) Having the ability as part of the community to communicate and interact effectively and efficiently with students, fellow teachers, parents / guardians of students.

Inexperienced Officials vis-a-vis Abundant Technical Tasks

At the time of this research, the Faculty of Tarbiyah in both PTKIs was led by a female Dean. The two Deans were relatively newly elected with quite different backgrounds of leadership experience, one of the Deans had a long direct experience in managing the PAI Study Program he led, while the other Deans were selected with very limited organizational experience. At the management and leadership level, a number of officials, both at the faculty level and at the study program level, were not always selected based on the suitability of their study background and expertise with the responsibilities of the relevant officials.

A number of speakers mentioned how the background of his studies was not at all related to his position in the field of education. For example, this happened to Latif, one of the officials at the faculty level at UIN Antasari, who explained, "In fact, my studies from undergraduate to doctoral degree have never had anything to do with institutional academic, curriculum and tarbiyah. All have nothing to do with tarbiyah. I actually studied after being here when I was in office. "The same thing happened in the same position in IAI Darusalam. Sofyan, the official at the position of the faculty explained his position, "I have no idea about education and the Tarbiyah Faculty. But maybe because I was just a long time ago, my official was put on as a vice dean here. "Sofyan has a long experience in leadership and includes senior figures in government departments related to the management of PAI in Martapura City. Meanwhile, PAI Study Program officials at IAI Darusalam, are younger figures with similar situations to their positions. Rofiah, the official from the official said, "I did not know anything about the PAI organization in Darusalam and I am actually not interested in becoming an official."

All informant officials who participated in this study claimed that they did not have interest, especially the ambition to occupy the position they now occupy in each PTKI. They were chosen because the faculty really needed their energy. One official even in the process of resigning from his position on the grounds of a conflict of interest between the study he is currently carrying out and institutional responsibility. Some officials are totally new actors in the world of educational organizations, although

they have long been lecturers. In this situation, Latif explained that institutions can run the wheels of the organization because of the collective leadership practices that help related officials carry out their duties. The resource person explained:

“Leadership does not work alone. I usually, if I don’t know, I ask directly to the senior Study Program Chair. If I’m not sure I read again. I ask more questions to those who manage FTK. FTK is full of solids, we have 12 study programs, if each study program is 1 activity and academic average. Various seminars. Before their seminar I asked first. What are they talking about? Actually, in terms of difficulties, there are only problems, but because I have become accustomed to the organization, it can be resolved.”

There is an indication that the same leadership practices also occur in IAI Darusalam. This study found that leadership in higher education institutions cannot work effectively mainly due to the accumulated administrative and bureaucratic workload. Technical and administrative busyness proved to be very time consuming and energy for faculty and study program leaders. All officials interviewed in this study complained about the mounting administrative workload. Latif, the resource person of the Tarbiyah faculty at UIN Antasari complained casually about his days as an official.

“I was in this office almost late at night and sometimes we were forced to take assignments to the house. I tried not to take work at home, if I could finish it in the office. I, if tired, can no longer change the existing curriculum. It must be at night, when the time is gone, it’s gone. Study programs that report, night are processed. Except for this (diplomas that require legalization), sir, the person is waiting, immediately signed. Usually come to the house with 1 bag containing documents. All the nights were done.” (Latif, Antasari’s UIN FTK official).

When this fieldwork was conducted in both PTKIs, both study programs and FTK were preparing accreditation for each educational institution with a minimum target of B. The preparation for this accreditation seemed to provide a multiplier of workload that they had to do with extra time and energy, especially for officials with limited experience in higher education organizations. Azwardi, a study program official complained, “This accreditation preparation really absorbs all our attention and time. There is no time for evaluation and thinking about improving teaching materials. “

These administrative tasks make the officials concerned no longer have time to research and publish scientific works. Latif, the speaker of the FTK UIN Antasari explained the situation:

“Particularly being a full Deputy Dean (no time), first time in Ma’had I still had time to write, research. One semester one article. Now I can’t stand it anymore “. Azwardi, the guest speaker at the UIN PAI Study Program Antasari said the same thing. He complained, “Frankly I am also surprised, my duty as the head of this study program is only administrative. There is nothing strategic. See all of this document stack. When can I think of a program to improve this study program?”

Observations made at the Antasari PAI UIN Study Program office showed that the office was relatively narrow and simple even though it was neatly arranged. While Azwardi’s work desk was full of piles of such documents, researchers had difficulty finding space during observation and Azwardi had to use another table to work with her laptop. Officials also complained that there had never been a program to strengthen the capacity of officials and leaders at both the faculty and study program levels. These shortcomings were fully realized by the two educational institutions. But elementary limitations such as funding and a lot of workload make efforts to find solutions such as never take place seriously.

Challenges of Quality and Competence of PAI Lecturers

Except for two lecturers from IAI Darusalam, all lecturers interviewed in this study have taught at least ten years in their teaching institutions. In addition to teaching in their parent company PTKI, it is common for a lecturer to have a class to teach in a proportion that is not much different. Some full-time lecturers at IAI Darusalam for example, are also lecturers at UIN Antasari.

When compared based on the level of qualifications, the profile of PAI lecturers at IAI Darusalam has very limited competence compared to PAI lecturers at UIN Antasari. Of the 36 PAI lecturers in IAI Darusalam who were recorded in the Odd Semester 2018/2019 academic year teaching schedule, only two lecturers who were S3 qualified and one had a professorship. Most (17 people) lecturers with M.Pd degree, the rest are M.Ag, M.Hi. and M.Sc. While there are eight PAI lecturers with doctoral qualifications at UIN Antasari, from 94 lecturer names recorded in the same academic calendar period. There were two professors who taught at the Antasari PAI UIN Study Program. Looking at the proportion of lecturers' education levels between those who hold doctorates and masters, the qualifications of PAI lecturers in both PTKIs are still far from sufficient. When field research was carried out in both PTKIs, a number of lecturers held masters degrees while pursuing doctoral studies.

All lecturers interviewed hold courses according to their areas of interest and expertise. This is except for two lecturers who sometimes have to hold courses outside their fields. The teaching burden of each lecturer for each PTKI in the PAI Study Program ranges from 4 credits to 6 credits. This burden does not include the burden of teaching in other faculties in one PTKI, or other PTKI. There are only four lecturers who conclusively state that they also conduct research and publications. In general, the lecturers complained about the low support for conducting research and publications, in addition to teaching workloads and other activities including community service.

In the survey, almost all PAI lecturers reported that they applied a critical approach to their teaching by exploring the problems at the same time providing alternative solutions. The openness of thought towards external references also seems to be

emphasized by the lecturers, where the majority of respondents stated that they encouraged their students to expand access to discourse. The spirit of openness to the source of knowledge was strengthened by the finding that most lecturers carried out material updates as well as other references used for the teaching-learning process. Almost all lecturers also do not place clerics or scholars as the main reference in religious affairs. Most of these lecturers also stated that they also touched on the latest religious issues in the classroom (90%), where tolerance and danger of extremism were included (60%).

The PAI lecturers interviewed felt a high need to increase their capacity as teachers. The initiative and allocation of scientific refresher programs and the strengthening of the capacity of lecturers were felt to be very lacking and became an urgent need for PAI lecturers.

Limited infrastructure both in number and quality, class changes and class schedules, limited reading resources, and the absence of skill development programs are things that are very coloring the implementation of the learning process in the two PTKIs. In IAI Darusalam for example, several classes of students must buy loudspeakers together for their own classes. At UIN Antasari, PAI classrooms are in a dull condition, easily exposed to outside noise, and inadequate air fresheners and temperatures. A lecturer source complained that he had to bring his own loudspeaker because the study program did not provide it in class.

Based on the results of observations, interviews and FGDs with students, the researchers got a strong impression that the process of teaching and learning activities in the PAI Study Program in both PTKIs took place as a routine because it is a major part of cultural reproduction of a very strong religion. Nevertheless the strategy of participatory education by involving the contributions of participants, especially with the presentation and discussion methods can be thought to have become a practice that is widely practiced. In the six classes observed, only one class did not apply the form of presentation and discussion from students to this student. The method gets a good response from students and provides an active nuance in the classroom.

In the survey, almost all (94%) students agreed that their lecturers had a significant influence on their religious knowledge. The proportion of students who were almost the same (96%) also believed that their lecturers had comprehensive religious knowledge. Overall students believe that their lecturers are very competent in their fields.

However, according to a student survey also, the critical learning scale in the class tends to be low and very low. In practice there were several complaints from students about their learning experiences in the PAI Study Program. Rahman, the UIN Antasari PAI student, for example complained about several lecturers who were very busy and rarely appeared in class. Rahman recounts:

“Sometimes there are many lecturers whose characteristics are not liked. This lecturer is busy, often unable to enter, and can not be contacted. Many do not enter, then the mid and final exams become one. Presentation of all groups progressed in one day.” (Rahman, Antasari PAI student).

More or less the same complaint was also conveyed by Emi, UIN student Antasari:

“If it’s hard. Lecturers do not enter, change to another day. Sometimes students on other days have an agenda too, there are those who organize, work on assignments from other lecturers. So sometimes it is full, if the lecturers who do not attend are too often.” (Emi, a student at Antasari PAI).

There are PAI lecturers who like to change their class because of other interests and ask students to work on a substitute class. There are also PAI lecturers who like to accumulate tasks for students and make it difficult for them. This is the dance experience of UIN Antasari students. As Dance complains, “If there is a substitute class, rarely does the lecturer look for his own class and usually students are asked to look for the class. Then stack the tasks until the final. A lot of work. This makes it difficult for us. “Students also feel that they have had a very difficult task and feel that they are judged by assessment

criteria that they do not understand. This was stated by Iwan from UIN Antasari, “There are lecturers who give assignments beyond our capacity and arbitrarily give values. This is probably too saturated to meet lecturers like that.” In IAI Darusalam, a number of seventh semester students complained that it was difficult to meet with lecturers to ask for final assignments, because IAI Darusalam lecturers were usually only present on campus during teaching hours. Empty class practice without notice or class changes schedule and location suddenly also often occur based on the results of observation and recognition of students. Some IAI Darusalam students further complained about the lecturers who taught monotonously and made them lose their enthusiasm for learning.

In terms of leadership, organization and management practices of PAI Study Programs, IAI Darusalam as a private institution shows a worse degree of complexity of problems compared to UIN Antasari. Although it has only been running for a year, IAI is upgrading its status as an ‘institute’, so that there are various shortcomings in completeness and institutional mechanisms, this university has been managed for more than twenty years with the PAI Study Program there. As a production system for prospective religious teachers, the PAI Study Program at IAI Darusalam, when this research was conducted, is a much weaker institution than the Antasari PAI UIN Study Program.

In both universities, students’ Arabic language skills were felt to be very poor by students and by lecturers and structural officials. In PAI Study Programs in both PTKIs, Arabic Language courses are only allocated 2 credits, the composition felt far from enough by lecturers and students. This is especially a complaint at UIN Antasari because the portion of students from boarding schools is smaller than IAI Darusalam. At UIN Antasari, Arabic language standardization programs for students are conducted through language training for six months. But due to the increasing number of students, the training time span is getting shorter. But in the case of IAI Darusalam, most students gained their religious scientific abilities from learning activities in various pesantren which became a common practice in Martapura. The results of the assessment of Arabic language

skills for students show that the ability of IAI Darusalam PAI students is far more adequate than PAI students at UIN Antasari.

One of the main findings in this study was that both the PAI students and lecturers felt that the Islamic knowledge they obtained from college was not enough to equip the role of students later as religious teachers. In the FGD session in the two PTKIs, students were very aware of the limitations of the religious knowledge they had obtained, however significant these achievements were for them. A number of FTK lecturers and officials were also aware of the same thing and thought of ways outside of lectures to overcome these limitations. The PAI students at IAI Darusalam were greatly helped by their activities studying at the pesantren outside of school hours to improve their religious knowledge.

The practice of studying at PTKI and Islamic boarding schools at the same time became a trend practiced by almost every student. Although it was felt very helpful in increasing religious knowledge, this practice made the time and opportunity of students to carry out other activities outside the lectures almost nonexistent. While the learning burden and tasks of both learning activities, PTKI and pesantren, sometimes come together and cannot be avoided. The learning culture and teaching methods of the two religious teaching institutions were also not always mutually supportive. This is felt to create its own challenges for the learning process in IAI Darusalam.

Attitudes and Awareness of Traditional Local Religious Beliefs

Local Religious Atmosphere and Ethos Guarding against Radicalism

The views, attitudes and practical diversity of Muslim communities in South Kalimantan are strongly influenced by the very strong religious culture and atmosphere in South Kalimantan. This religious atmosphere comes from Islamic boarding schools which number in the hundreds and are spread mainly in a number of areas where Islam spreads in South Kalimantan such as Balimau, Martapura, Amuntai, Negara, Barabai, Alabio and Banjarmasin. Some of these pesantren

have been established since the Dutch colonial period and have established networks in Java, Sumatra and Sulawesi. These Islamic boarding schools are led by generations of highly respected scholars who are references to religious teachings and practices in South Kalimantan. One of the local scholars who has a very strong influence on the religiosity of the South Kalimantan Muslim community is Sheikh Muhammad Zaini Abdul Ghani or better known as Tuan Guru Sekumpul (w. 2006). This figure, despite his death, is the most favorite figure of the cleric (60%) among student respondents at UIN Antasari and IAI Darusalam more than Ustadz Abdul Somad and Ustadz Quraish Shihab. When this research was conducted, in South Kalimantan there were three important religious figures who could be said to be the most influential for the people of South Kalimantan. They are Tuan Guru H. Akhmad Zuhdiannoor in Banjarmasin, Tuan Guru H. Muhammad Bakhiet in Barabai, and Tuan Guru H. Asmuni or Tuan Danau Guru at Amuntai.

In Banjarmasin and Martapura, Tuan Guru Zuhdiannoor gave a weekly recitation which was attended by thousands of learning pilgrims from both Banjarmasin and other nearby cities. Other weekly recitation activities with a slightly smaller scale were carried out by other teacher masters. These recitations are based on the classic yellow text with each teacher having a specialization. One of the big themes that overshadow various routine recitation material is sufism and its application in daily practical behavior. In addition to religion, being physically close to the masters in such recitation activities is believed to bring blessings that are often accepted as virtues beyond science itself. Especially in Martapura City, lecturers and especially PTKI students are part of the perpetrators of this recitation activity in their position as learning pilgrims as well as religious teachers themselves.

The nature of their non-political teachings, centered on the application of rigid rituals (individual or congregation), involving physical encounters, and having long roots in Banjar culture (David, 1997) provides its own religious nature which can be a barrier to intolerant and radical narratives. This situation is reflected in the statement of a number of lecturer and student speakers, one of which was as follows by Anwar, senior lecturer and faculty level officials at IAI Darusalam.

“About radical understanding at IAI Darussalam Martapura 100% did not exist, but once there was a symptom, HTI activists had also entered the IAI Darussalam Martapura. Alhamdulillah, it did not develop because of the thanks of teachers and clerics who also provided guidance in several recitations or other formal institutions.” (Anwar).

More or less the same statement by Ridwan, lecturer at IAI Darussalam, about the importance of local Islamic teachings by local scholars in preventing radicalism.

“In the environment of IAI Darussalam about intolerant problems in Islam there are still some students who wear veils, but those who believe in their wisdom and still take resources to kiai or ulama here.” (South Kalimantan) (Ridwan).

For more than thirty years IAI Darussalam established, only from 2017-2018 IAI Darussalam had veiled students with a number that could be counted on the fingers with a decreasing trend. It can be doubted that the veil is a symptom of radicalism. However, the idea of Ridwan’s statement above is that scholars and religious teachers in South Kalimantan provided a separate Islamic view that contained religious wisdom based on local culture which could filter out religious elements from outside South Kalimantan.

Self-Confidence towards Islam Banjar Reducing a Sense of Urgency on Intolerance and Radicalism Issues

This strong atmosphere and religious ethos in South Kalimantan raises confidence in the religious and cultural resources of the Muslim community of South Kalimantan. But this confidence can create an attitude of neglect or a sense of urgency over the issue of religious politics which is rapidly escalating.

In the survey, most (60%) PAI lecturer respondents stated that they also alluded to tolerance and the danger of extremism in the classrooms they taught. Nevertheless, both in interviews and FGDs, this study found that the outbreak of intolerant

views and attitudes and trends of radicalism among Muslim communities is not an issue that has received serious attention by PAI officials, lecturers and students. There were only four out of a total of fourteen lecturer speakers who expressed recognition of the importance of paying attention to issues surrounding intolerance and radicalism in the teaching context. Four of the speakers are faculty officials, while the other three speakers are lecturers. This study further found that the initiative to engage these issues specifically into teaching materials, educational curricula and teaching and learning practices was very low. This was acknowledged by Latif, an official at the Tarbiyah and Teacher Training Faculty at UIN Antasari, explaining, “In my opinion the issue of radicalism must get serious attention here (PAI Study Program).

... But it must be admitted that we do not have special attention and programs to deal with the problem.”

One reason is the confidence that South Kalimantan is still a safe and farthest area of the issue of intolerance and radicalism. The following statement by Azwardi, a lecturer and official at the UIN PAI Antasari, reflects self-confidence which also contains a low sense of urgency, “Such problems (intolerance and radicalism) only exist in Java. In South Kalimantan it is still safe and we maintain the peaceful life here. Here the problem is nothing like that. Islamic communities here respect each other “. Similar confidence was expressed by Chairul, a lecturer at PAI IAI Darusalam. The resource person assured this by saying:

“In Martapura itself, it is still highly upholding the values of diversity and thank God in Martapura, such cases rarely occur--riots or brawls and others. So we can say Martapura is safe from such things (intolerance and radicalism).” (Chairul).

The low sense of urgency over the escalation of the issue of intolerance and radicalism in Indonesia also arises from the self-confidence in the ability of the PAI curriculum which is being carried out in building national awareness. Pancasila courses, for example, which are taught as they are in PAI Study Programs are believed to counteract the issue of intolerance and

radicalism. This belief is stated not only by the senior lecturer in the subject, but also by Riana, a senior lecturer in the supporting subjects, as follows:

“Teachers or lecturers must also be sensitive to the development of intolerance, radicalism. If in a boarding school it might not be given a lesson about Pancasila, but if you are in college, God willing, you will be given a lesson or understanding of the Pancasila, which means that they have a basis for counteracting these radicals. Moreover, coupled with the understandings of Islam (in South Kalimantan). And the demonstration in this martapura is also lacking because martapura is also a religious city, and (for Muslim communities in South Kalimantan) there is no conflict between religion and Pancasila. And HTI was dissolved because it was in conflict with Pancasila.” (Riana, Lecturer at IAI Darusalam).

In one interview session, Sofyan, a Pancasila Education lecturer in PAI Study Program and related faculty level officials, assured the researcher by asserting, “I always emphasize to students that there is no conflict between Pancasila and Islam. If you implement the Pancasila, you are also practicing Islam. “

Trust in the solidity of Islam in South Kalimantan and the lack of attention to the issue of intolerance and radicalism more or less the same is shown by student respondents in the FGD session in both PTKIs. However, a number of student sources showed a greater sense of urgency over the issue. In both FGD sessions, several introductory questions are needed to explore the views of PAI students on the urgency of the problem of intolerance and radicalism. Broadly speaking, the second PKTI PAI student holds the principle that tolerance is an important norm for religious and community life, while the issue of intolerance and radicalism in South Kalimantan has not yet to be feared because religious life is still very harmonious.

The above discussion about the belief in the strength of religious resources and Islamic culture in South Kalimantan further reflects the collective attitude of PAI lecturers, officials

and students in both PTKIs about the adequacy of the education system they are currently undergoing without the need for additional elements in the system to specifically respond the issue of intolerance and radicalism. The system and practice of education of religious teacher candidates who have taken place in both PTKIs, with all their limitations, are believed to be able to provide provisions for prospective religious teachers in facing various challenges related to intolerant narratives and radicalism.

Moderate Religious Attitude with Low Consistency

The strong belief in the form and teachings of Islam in South Kalimantan above in fact does not fully guarantee the institutionalization of tolerant views or attitudes among the academic community of Islamic Education Study Program in both PTKIs. The results of the FGDs and surveys of students (and lecturers) provide clues that the views and attitudes of students' religious scales are not always consistent in some aspects that shape tolerance. It was even found an indication of agreement on radicalism narratives on the scale of PAI student attitudes in a significant percentage, although support for state ideology was also almost total.

In two FGD sessions attended by PAI students in each PTKI, the religious attitude of PAI students at UIN Antasari and IAI Darusalam in general seemed to be open and moderate. PAI students view Islam in Indonesia as the most suitable for them, tolerance as a shared value that must be held, democracy and nation states are the best system for Indonesia, and the need for an open and respectful attitude among religious followers. But at the same time, with local religious enthusiasm *nahdliyin* also emerged resistance and resistance to the religious needs of religious minorities, such as the establishment of places of worship belonging to minority religions or the existence of Islamic sects outside of Ahlus Sunnah Wal Jamaah, in South Kalimantan, appearing in FGDs with students. This attitude is evident in the Muslim community of Martapura.

But the views of students in the FGD on certain aspects appear to contradict the survey results. Almost all of the 106 student respondents felt that they did not object to living with neighbors of other religions. However, it seems that openness

to followers of other religions has been reduced if brought to a more personal realm. This is indicated in choosing a friendship environment where most (69%) prefer to be friends with individuals who are in their faith. Even 18% of them view the similarity of faith as urgency in the selection of friends.

In terms of life, almost all respondents (93%) did not oppose Islam with Pancasila. Even 50% of respondents showed strong support for the suitability of both. Most respondents (63%) acknowledged that Indonesian government was in line with the Islamic religion and therefore must be obeyed. However, when linked between Islamic values and the concept of an Islamic state (*khilafah*), the attitude of supporting *khilafah* (51%) is only slightly higher than those who reject (47%). The possibility of this happened because, even though Pancasila was deemed to not contradict Islamic values and although the ruling government at the time this research was conducted was not considered *taghout*, students who considered it sufficient to carry out the entire Islamic teachings had a smaller proportion. So that in this case more students believe in the narrative of the Islamic state in upholding Islam as a whole, although at the same time accepting Pancasila. The anti-democratic attitude in Antasari's UIN shows relatively higher indications. While the respondents of PAI students at IAI Darusalam showed a higher attitude towards democracy. In the life of the state and community, almost all (85%) student respondents support the claim that Muslims as the majority have greater rights to control the joint life of the state than other religious people.

More than half of the respondents (54%) expressed their support that polygamy was a religious practice as the Prophet did. However, there is ambivalence when it comes to fair conditions, the majority (78%) consider that this will be difficult to fulfill and therefore the practice of monogamy is preferred over polygamy. In relation to the openness of women's leadership ideas despite the tendency of support for women's leadership, the value of dissent between support and rejection of women's leadership is only modest. Some student respondents strongly rejected the idea of women's leadership. This is similar to the finding that almost all respondents (90%) considered that the main position in religious affairs remained in the hands of men

rather than women. A significant proportion (34%) of students even showed strong support for the primacy of men in religion.

The primacy of the position of men in religious affairs also correlates with the view that men bear the main obligation to be involved if there is a call to uphold religion through physical struggle, where almost all respondents (90%) agree on this statement. But most respondents indicated a strong rejection of the use of violence such as suicide bombings. Disagreement over the use of violence in upholding religion is also reinforced by the understanding that extremists who use this method cannot be called martyrs. In the scale of support for the violence approach in the context of religious enforcement, student respondents in both PTKIs showed a low attitude scale.

Respondents from PAI lecturers from UIN Antasari and IAI Darusalam showed a relatively more moderate and more consistent religious attitude than their students. Regarding the issue of tolerance, the lecturers showed a similar attitude to students, where all lecturers stated that they did not mind living with people from other religions. But in a more personal space, for friendship, the majority (60%) of lecturer respondents continue to emphasize the importance of maintaining their social interactions with fellow believers. The majority (70%) of lecturer respondents also agreed that as a majority, Muslims should have mastered many joints of life in this country.

The majority (80%) of lecturer respondents agreed that an Islamic state does not have to be upheld according to the khilafah narrative. They believe that Pancasila values are in line with Islamic values. They also do not think that the current government is a Thaghut government because it agrees that the current government should be obeyed.

Survey questions regarding religious practices get a more varied response. In terms of polygamy, pro and contra attitudes arise among lecturers with a balanced proportion. However, almost all PAI lecturer respondents realized that justice prerequisites were difficult to fulfill and more in line with the concept of monogamy. Regarding the superiority of men in religious affairs, there are significant differences between lecturer respondents who stated that the importance of religious affairs is on the shoulders of men (60%) and those who do not

approve of the priority (40%). Most of the lecturer respondents supported the idea that women could sit in the leadership if they had the capacity (85%). Almost all lecturer respondents rejected violence in upholding religion and did not judge death in efforts made through violence as martyrs.

When compared, the religious views of the lecturers and students from the two PTKIs (as State and Private PTKIs) did not show a striking difference. However, the lecturers and students from UIN Antasari showed a slightly higher awareness of the risk of the spread of the teachings of intolerance and radicalism in the Muslim community. Lecturers and officials from UIN Antasari expressed greater concern and concern about the issue than lecturers and officials from IAI Darusalam. Moreover, several speakers from IAI Darusalam also displayed an exclusive attitude and were resistant to religious flow and practices that were not affiliated with *ahlus sunnah wal jamaah*. UIN Antasari PAI students voiced a more straightforward view about the need to develop a tolerant attitude in social political life and acceptance of differences in religious beliefs or practices. While regarding national and Islamic awareness, students from both PTKIs showed more or less the same views and attitudes.

The views of the diversity of lecturers and PAI students as discussed above implies that the religious attitude of the academics in PAI Study Programs, especially students, holds the potential for intolerance by looking at religious identity, the proportion of citizenship (majority) and gender (men) as the basis for primacy claims. However, this finding does not exclude other very positive facts in this religious attitude, especially in relation to the acceptance of the fundamental principles of national life. These facts include acceptance of *Pancasila*, strong support for democratic and legitimate government, rejection of violence in the name of religion, and acceptance of values of tolerance and religious spirit of a nationality.

Lessons Learned and Recommendations to Strengthen PAI Study Programs

The discussions on various systemic problems, challenges and dynamics of the practice of the production of religious teachers in the UIN Antasari PAI Study Program and IAI

Darusalam above offer a number of important learning points as follows:

- 1) Islamic teachers in South Kalimantan are produced by a system in higher education institutions that has so many debilitating components. This component includes conceptual and normative aspects such as the basic philosophy of education referred to, vision and mission, curriculum to managerial aspects, resources and facilities such as workload, lecturer capacity, student recruitment to physical teaching facilities. These debilitating components greatly influence the competency level of the religious teacher candidates passed by the PAI Study Program.
- 2) A number of components of the weaknesses of the PAI Study Program system are alleged to be aspects of weakness which more or less generally also characterize PAI Study Programs in other universities. The aspects that characterize the limitations of the PAI system are conveyed by several officials who are directly or indirectly related to PAI Study Programs (Dean of the Tarbiyah Faculty in three PTKIN in Java, Directorate of Higher Education Ministry of Religion) in several research stages outside the fieldwork at UIN Antasari and IAI Darusalam .
- 3) Initiatives, management and production processes of prospective PAI teachers at the tertiary level are not primarily driven by the target of achieving quality education, creating good competencies, and implementing a quality education process. The high demand of the community and the interest of prospective students towards the PAI Study Program is still the main consideration in the implementation of teaching and learning activities in the PAI Study Program. This large and promising educational market consideration encourages the achievement targets and implementation of the educational process with minimalist quality.
- 4) The above, especially coupled with an inefficient administrative and bureaucratic system, has led to conditions in which the implementation of PAI Study Programs and the production of religious teacher candidates is carried out as business as usual. Management and educational activities are run as routines with minimalist targets while programs

and supporting aspects for increasing systemic capacity, both from the internal structure of study programs or PTKIs and the larger institutional structure, in this case the Ministry of Religion, feels quite weak.

- 5) Educational philosophy, curriculum design, composition of courses and educational practices in both PAI Study Programs are oriented towards creating teacher prototypes as limited to teaching staff who are skilled in instrumental pedagogical aspects, even with scientific capacity that is not considered sufficient. Teaching aspects such as appearance, good communication skills, and mastering good public speaking techniques appear to be more significant in shaping concepts about ideal teacher profiles. Another aspect that is considered important is the application of symbolic moral standards such as Islamic clothing, speech and manners. The main form of the pedagogical instrumental orientation is the PAI Study Program curriculum that includes pedagogical and supporting subjects with a proportion that is more dominant than professional-Islamic courses. This situation has implications for the capacity of prospective religious teachers who do not have sufficient Islamic scientific provisions to carry out their role in society, even with good teaching skills.
- 6) One aspect that weakens the system of the PAI Study Programs in both PTKIs is the input of prospective students with a significant portion (above 30%) of prospective students coming from schools that do not provide specialized religious knowledge (SMA and SMK). This is exacerbated by the procedures for recruiting students who do not specifically open opportunities specifically for school graduates with good religious knowledge skills (madrassa or pesantren). The non-standard recruitment process causes the selection of prospective students to not optimally produce students with the potential for mastering good religious knowledge.
- 7) The views on and practice of education in both PTKI managers of PAI reflect a culture of teaching and religion that is widely accepted by people outside of educational institutions. The religious culture that comes from the values and ethos of the people in South Kalimantan strongly colors the atmosphere

of education, understanding, and teaching practices and the relationship between lecturers and students further in the PAI Study Program. This culture of religious teaching is manifested in the mode of teaching which provides very strong pressure on the development of confidence in students about the superiority of Islam as a religion and the urgency of the application of religious teachings, especially at the individual level.

- 8) Religious attitudes among the PAI lecturers and students in both PTKIs are basically open, normatively tolerant and uphold the Indonesian-Indonesian context with Pancasila. Nevertheless, this study found inconsistencies in a number of aspects of the religious attitudes of lecturers and especially PAI students, with lecturers showing a higher level of consistency. Almost all or most of the student respondents believe in the compatibility between Islam and Pancasila, supporting democracy and believing that the current Indonesian government must be obeyed. However, there is a significant proportion of respondents who view the need for khilafah in the enforcement of the Shari'a. They contradict the teachings of radicalism and intolerance, but also reject the establishment of houses of worship of other religions in their city (especially in Martapura).
- 9) The most important finding of this study in South Kalimantan was the strong influence of religious local culture on the religious atmosphere in South Kalimantan in stemming the spread of Islamic narratives in PAI Study Programs in both PTKIs, especially in IAI Darusalam. This religious culture is sourced from traditional Islamic boarding schools that have been in South Kalimantan for a long time, especially the City of Martapura and led by master teachers who are highly respected as guardians of religious authority in South Kalimantan. This phenomenon provides clues that a strong religious atmosphere and culture outside campus can be a very important resource for PTKI in creating an open, moderate and nationalistic, as well as fortifying the educational climate from intolerant teachings and radicalism.

Closing Remarks and Recommendations

In an effort to create a quality education system for prospective religious teachers that are able to respond to developments in the situation of pride and integrity and have deep awareness on nationality, the researcher recommends the following steps:

- 1) The main aspect in the education of religious teacher candidates as analyzed in this study is the weakness of PAI Study Program graduates in mastering Islamic sciences and their ability to respond to the dynamics of religious issues in the context of nationality. Therefore, it is necessary to reconstruct the philosophy and design of PAI education, at the S1 level, with an orientation to graduate production with Islamic scientific mastery that is far more prominent than its pedagogical skills. This reconstruction must begin by looking at religious teachers not primarily as teaching actors who can carry out various teaching technical instruments, but as academic actors who have adequate and capacity in mastering religion in reproducing religious knowledge independently in accordance with their analysis of the problem of contextual integrity.
- 2) The reconstruction must also encourage the model, design and culture of education that is open, critical and nationally-minded. Such models and designs need to be formulated in curriculum and teaching models that are responsive to the problems of nationality and national contextualism with an orientation to safeguarding and maintaining the life of the nation. In this case the issue of the spread of teachings that lead to intolerance and radicalism in the Indonesian Islamic community must receive serious attention. Culture and practice of education in the classroom and outside the classroom need to be oriented to the values and spirit of nationality, brotherhood, peace and tolerance by maintaining a growing Islamic scientific tradition.
- 3) More technically, PAI curriculum design needs to provide a far greater portion of Islamic professional courses by significantly reducing pedagogical and supporting subjects that are not directly related to professional science. This step must be accompanied by an increase in the quality of the material in the professional lecture, one aspect of which is the aspect of

academic sophistication and critical attitude among students. At this point, Islamic material with a local context based on culture and community values of South Kalimantan will be a very strategic and important teaching material.

- 4) Alternative procedures for student admission and student recruitment processes should be sought so that pesantren alumni who have a better Islamic knowledge base have a greater chance of being accepted as students. At the same time, standardization of the new student recruitment system must be carried out so that new students with non-pesantren or madrasa backgrounds have adequate standards of religious knowledge
- 5) The need to form a leadership mechanism to run more effectively and efficiently. An important part of this leadership efficiency is the simplification of bureaucracy and administrative systems so that the burden of routine technical responsibilities and official documentation does not burden the leadership function in strengthening and developing PAI Study Programs.
- 6) The need to form an assignment system for lecturers and officials that allows them to increase their scientific capacity and teaching periodically. This aspect includes providing adequate support for improving the scientific knowledge of lecturers and officials through research or workshops, developing research cooperation and support for the publication of scientific works.
- 7) The most important lesson from field research in South Kalimantan is the strong religious learning culture of the community outside the campus which provides a positive atmosphere for academic life within the campus, especially in stemming intolerant Islamic narratives from outside the local culture. Local religious culture that has been built for more than a century is a resource for the campus in reproducing values and religious narratives that are tolerant, respecting local culture and national oriented. PAI study programs need to strengthen the relationship between the implementation of education within the campus and the context of religious culture outside the campus as such in order to create a more contextual educational process along with the dynamics of social and external integrity.

In the context of South Kalimantan, this study shows that the religious context that has long been associated with religion provides very important resources not only for enriching the narrative and practice of religion itself, but also for constructing a meaningful culture and ethos of education in the local community. As stated by Jackson (2005) that religious education must also consider differences and aspects of locality of religious references in a society to encourage respect for different religious expressions. This means that the culture and ethos of education outside of educational institutions must be considered and involved in the education process to create a model of education that is responsive and sensitive to the dynamics of culture and politics outside.

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9

OUT OF BUSINESS AS USUAL

The Production System of PAI Teachers in Makassar

Ahmad Muttaqin

Introduction

Makassar has long been known as a hard and hot area. It is a city with a long history as a center of economy and government and is a hub for Eastern Indonesia. This position makes Makassar a kind of melting point from various ethnic groups from various backgrounds to grow, develop, and carry out various activities ranging from business to education. In Makassar, as the metropolitan city of Eastern Indonesia, citizens can easily be found from various ethnic groups such as Bugis, Makassar, Mandar, and Toraja, as well as ethnic Chinese to other nationalities.

In general, the relationships between social, cultural and religious communities are going well, although conflicts between residents, especially youth and students, often occur triggered by sentiments between regions. In various conflict studies, Makassar is known as a “short axis” area that is vulnerable to social conflict. The communal conflict was quite large between the ethnic Bugis Makassar and the Chinese who had occurred in September 1997. The conflict was triggered by criminal acts committed by a Chinese citizen but the law enforcement was considered by the local community to be inequitable. It was triggered by citizen sentiment towards the control of economic resources by certain ethnic groups, finally mass anger and widespread social conflict.

Religious life in the city of Makassar is also very dynamic.

Almost all religious schools and movements flourish. Mainstream Islamic organizations, such as Muhammadiyah and Nahdhatul Ulama (NU) are growing and developing well. Muhammadiyah has a variety of charity businesses ranging from kindergartens, to universities. NU also has a network of Islamic boarding schools and colleges that are quite extensive. Apart from the two mainstream mass organizations, new Islamic movements and organizations that promote the enforcement of Islamic law and symbolize new models of Islamic methods such as KPPSI (Islamic Law Enforcement Committee), Wahdah Islamiyah, etc.

The socio-religious constellation in Makassar more or less also manifests on university campuses, especially from its student activities. The nomenclature of the mainstream student movement that grows and develops on campus includes HMI, PMII, and IMM. This mainstream student movement continues to grow and develop--each of them luring new students to join through flyers or posters in strategic places.

Apart from the mainstream student movement in Makassar, since the 1990s began to emerge student groups offering different religious orientations than those practiced by the three student organizations above. According to Samsurizal (2015), the new student movement manifested from: (1) Tarbiyah Movement (KAMMI, LDK), (2) Hizb ut-Tahrir Indonesia (Echo of Liberation), (3) Shia (IJABI), and (4) Musholla Lovers Students (MPM, which is dominated by Salafi Wahdah).

In the midst of Makassar's religious and student life as above, this section tries to describe: first, the profile of PAI teacher producers in Makassar; second, problems faced by PAI teacher producers both at the level of input, process and output; third, the steps taken by internal stakeholders of PAI teacher producers in Makassar to overcome the problems faced; and fourth, lessons that can be learned and any recommendations for improving the production system of PAI teachers in the future.

The next section in this chapter will explain the settings of PAI teacher producers in Makassar. In this case the campus profile and PAI Study Program will be explained in UINAM and UMI, as well as lecturers and student profiles. Furthermore, the problems of Islamic Education Study Program in Makassar will

be explained in the midst of the strengthening of the flow of Islamism and the PAI Makassar teacher producer best practices in dealing with and resolving the problems faced. The next section explains some of the proposed reforms to the PAI teacher production system, the lessons learned from this research, then concludes with conclusions.

Regional Settings, Campus Profiles, Lecturers, and Students

This research was conducted in two Islamic Education Study Programs at two Islamic Universities in Makassar, one country and one private sector. State universities are represented by the Alauddin Makassar State Islamic University (UINAM) and Private Universities represented by the Indonesian Muslimim University (UMI). Although one is a state and one private, the two Islamic Universities have historical ties that are very close.

By age, UMI is 10 years older than UINAM. The establishment of UMI began in 1952 at the initiative of the Makassar clerics, the kings in South Sulawesi, and the governor of Makassar. UMI was officially established in 1954. At present, UMI is the oldest, largest and leading Private Islamic College in the Eastern Indonesia Region. UMI has 14 faculties, 55 study programs, 214 doctors, 32 professors, 21,450 active students and 5,694 new students in 2018.

Alaudin Makassar State Islamic University (UINAM) is a transfer of status from the State Islamic Institute (IAIN) Alauddin Makassar, which was established in 1962. Initially Makassar's IAIN Alauddin was a Branch School of the Yogyakarta Sunan Kalijaga IAIN, and it only became an IAIN through a series of affirmation process of the UMI Sharia Faculty to become the Sharia Faculty at Alauddin IAIN in 1962, affirmation of the UMI Tarbiyah Faculty to Tabiyah Faculty at Alauddin IAIN in 1964, and affirmation of the Ushuluddin Faculty of Sunan Kalijaga IAIN Makassar Branch in 1965. In 2005 Alauddin Makassar IAIN changed status to University Alauddin Makassar Islamic State based on the Presidential Regulation (Perpres) of the Republic of Indonesia No. 57 of 2005, dated October 10, 2005. Based on this description it can be said that UINAM is a "child" of UMI.

Islamic Education Study Program (PAI) in UINAM is one of 8 study programs under the Tarbiyah Faculty and Teacher Training. PAI UINAM's vision is: "Center for the Preparation of Prospective Islamic Education Teachers and Competitive and Competitive Education Personnel in the Integration of Islamic Civilization and Learning in Eastern Indonesia in 2025." This vision confirms that the UINAM PAI Study Program expressly states as an institution which does not only educate prospective PAI teachers but also educational staff. UINAM PAI Study Program has a superior and competitive position in the Eastern Indonesia Region with a target time of achievement in 2025.

While the missions of the UINAM PAI Study Program are: (1) Carrying out education and teaching, research, and community service based on Islamic civilization in order to produce competent Islamic Education teacher candidates and education personnel; (2) Developing and applying Islamic sciences based on Islamic scientific integration and civilization; (3) Strengthening the basis of the practice of conducting research on Islamic Education based on research and community service; (4) Strengthening the cooperation network with government and non-government institutions, both domestic and foreign (<http://pai.ftk.uin-alauddin.ac.id/>).

The vision of the UMI PAI Study Program is "Producing alumni of the Islamic Education Study Program (PAI) in 2020 who are competent and professional in the field of IT-based PAI." The vision of the UMI PAI Study Program is derived from the University Vision which reads: "Realizing the Indonesian Muslim University as a world-class famous educational and missionary institution, by giving birth to human knowledge, scientific charity, and moral character and high competitiveness." scientific, and berakhlakul karimah "are used as UMI's tagline, with core values of "Superior Islamic Quality," which is abbreviated in the local language, also, as UMI.

While the missions of UMI PAI Study Program include: (1) Developing education, research and community service in the field of PAI in a professional manner; (2) Producing PAI teachers whose knowledge is scientific and has good knowledge and knowledge of science, technology and Islamic art; and (3) Contribute to the development of the quality of Islamic

Education in the form of cooperation.

The UMI PAI Study Program's vision formulation is explicitly output-oriented, namely producing competent and IT-based PAI graduates in the PAI field, without explaining what the alumni are or what profession they are. The clarity of the UMI PAI alumni in what new profession is evident in the formulation of the second study mission, namely "realizing teacher staff", as well as the formulation of the study program's first goal which states education, research and community service. "In-depth study is needed to measure the level of success of the UMI PAI Study Program vision above. The vision explicitly states the target time to produce competent alumni and IT-based PAI field professionals is 2020. At present, about the level of achievement of that vision is at what level? This kind of question is important, considering that 2020 is near, two years from the time when this research was conducted, but from observing campus space and facilities, the nuances of IT have not been seen prominently.

In terms of human resources for lecturers, PAI UINAM Study Program has 17 full-time lecturers consisting of 14 doctors, and 3 Masters, with functional positions of 2 Professors, 12 Chief Lectors, and 3 Lectors. Of the 17 lecturers, three were women. PAI UMI lecturers numbered 18; consists of 1 Professor, 1 Chief Lector, 10 Lectors, and 4 Expert Assistants and the rest do not have functional positions. Of the 18 lecturers, only two were doctors. These data indicate that PAI lecturers in State Universities have better academic qualifications than Private PTKIs. The teaching competencies of UINAM lecturers and UMI as a whole have been good, this is indicated by the results of questionnaires from 10 UINAM PAI lecturers whose score of learning is at High (2) and Very High (8), while PAI UMI lecturers have 1 level High and 9 people Very High. Teaching competencies measured by the learning implementation score consist of aspects of the use of relevant research results as teaching materials, updating material and lecture references, using active learning strategies, willingness to accept criticism from students and delivering actual issues and the importance of tolerance and danger of extremism. religious.

On the aspect of delivering lecture material about the importance of tolerance in everyday life this is consistent with

the views of lecturers about living in neighboring non-Muslims. All lecturers agreed (UINAM 3, UMI 5), and strongly agreed (UINAM 7, UMI 5) with the statement “neighboring non-Muslims is not a problem.” The openness of PAI lecturers in Makassar can also be seen from their willingness to receive religious information from various sources. Regarding the question “For religious matters, I only believe in the ustaz or ulama that I follow, because only my cleric has the right understanding”, 9 out of 10 UINAM PAI lecturers who filled out the questionnaire said they did not agree, and all UMI PAI lecturers said they did not agree (2 disagree, 8 strongly disagree).

Lecturer competency as explained above is confirmed by the opinion of UNINAM PAI students who are 90% (41% strongly agree and 49% agree) and 82% of UMI PAI students (14% strongly agree and 68% agree) agree that their PAI lecturers have knowledge comprehensive. This comprehensive knowledge of the lecturer in turn affects student knowledge. Regarding the statement “Islamic lecturers have a significant influence on my religious knowledge”, 92% of UINAM students agreed (49% strongly agreed, 43% agreed), and 82% of UMI students also agreed (16% strongly agreed, 66% agreed).

The quality and competence of lecturers as described above are relevant to the high level of student trust in lecturers as a religious reference source. In the eyes of PAI students, PAI lecturers both at UNINAM and UMI were more trusted by students (UINAM: strongly agreed 30% and agreed 57%; UMI: 25% strongly agreed and 64% agreed) in terms of religious explanations rather than sources internet and social media. The high level of trust of PAI students in Makassar towards lecturers from the aspect of religious reference compared to internet sources and social media seems to be the result of a pattern of kinship relations built between lecturers and students so far. In UINAM students call the lecturer as “Ustaz/Ustazah” for the senior or “Sister” for young lecturers, while at UMI lecturers call “Father” and “Mother”. Instead, the lecturer calls students as “Ananda”, “Nak” or “Sister”. Besides aspects of family relations, religious programs and activities organized by the campus also helped to color. This is evident in UMI having Islamic coaching programs outside the lecture, for example: when students are

carrying out Friday worship at the mosque, female students are trained in Islamic in class by female lecturers.

In terms of students, the input quality of PAI students is quite diverse, but for the most part, more than 50% are from Public High Schools/Vocational Schools. Based on incoming questionnaire data, 13% of UINAM PAI students came from pesantren alumni, 19% from Aliyah Madrasah and 66% from General High School/Vocational School, and other schools 2%. Of the 66% of students from Public High Schools/Vocational Schools 43% entered through the Independent Examination Pathway, 28% SPAN-PTKIN pathway, 19% UMPTKIN pathway, and the remaining 8% filled in others and 2% did not answer. At UMI, the background of PAI students who came from pesantren alumni was 21%, Madrasah Aliyah 20%, Public High School/Vocational High School 52%, Islamic High School/Vocational High School 4%, and the remaining 3% did not answer. While the Arabic language skills of PAI students on both campuses based on self identification assessment mostly stated that they were lacking and sufficient. The complete data comparison of Arabic language skills of PAI students from both campuses can be seen in Figure 9.1.

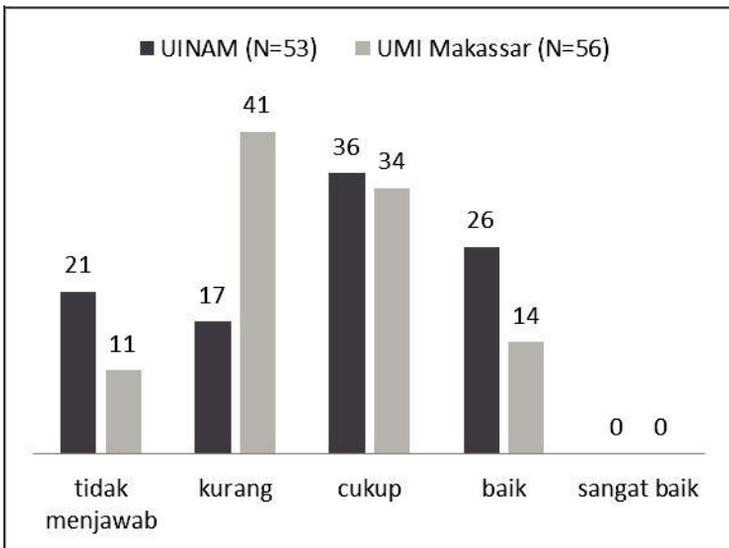


Figure 9.1: Graph of Arabic Reading Comprehension of PAI Students (in%)

The data above shows that raw input from PAI students in both PTKIs in Makassar has not fully met the ideal standards. This can be seen from the majority of their schools from General High School/Vocational High School, as well as the level of mastery of Arabic which the majority is still in the less category (UINAM 17%, and UMI 41%) and enough (UINAM 36% and UMI 34%). Only 26% of UINAM students, and 14% of PAI students who are confident have good Arabic language skills and none of them say they have very good abilities.

Like UINAM, UMI also has a dynamic student life, even quite “hard”. News about clashes, student fights, fights between students and citizens, even brawls between faculties, or even between students in one faculty often appear on television screens and other media. The digital footprint of demonstrations and clashes of UMI students can easily be seen on the internet; for example, portal new.rakyatku.com on October 18, 2017 reported on the brawl of UMI students that took place between seniors and juniors in one faculty. (<http://news.rakyatku.com>, 2017).

The University applies a policy of *pesantrenisasi* all new students for one month as part of character building and moderate Islam. Since *pesantrenisasi* has been implemented, fights between students have diminished. In addition, in the academic field, UMI has a distinctiveness: all UMI students, regardless of their study program, have 5 courses: Aqidah Science, Sharia Science, Virtue Science, Da’wah Science, and Islamic Discipline. The Islamization and the 5 compulsory Islamic courses for all UMI students are more values than the PTS to develop discourse and practice of moderate Islam among students. Organizationally, UMI even has Vice Chancellor IV in Da’wah and Islamic Campus.

Referring to the 2017 UMI Faculty of Islamic Religion Handbook, the structure of the PAI curriculum at UMI can be mapped as follows: around 31% of Professional-Islamic courses, 40% of pedagogical subjects, and 29% of supporting subjects. The curriculum has provided courses that are oriented to the readiness of students and alumni to live in a multicultural society and the importance of respecting diversity and the ability to think critically. This can be seen in the supporting subjects offered such as Multicultural Education, Philosophy and Contemporary

Fiqh, Education and Humanitarian Commitments, and Education and Social Change. While the courses that encourage students to think critically can be found in the Basics of Philosophy, Logic, Philosophy of Islamic Education, Critical Education Theory. At UINAM, out of 150 credit courses offered, 53 (35%) credits were Pedagogical courses, 68 (45%) Islamic credits, and 29 (20%) credits in Supporting courses. Among courses designed to foster critical thinking of students are: actual issues in education, comparison of schools, dates of tasyri 'and masail al-fiqhiyah. While the courses that provide students the ability to live in an open and multicultural era include: issues of education, entrepreneurship, practical computers, cultural and artistic development in Islamic Education, multicultural education, and soft skills education.

The PAI at UMI is one of the study programs under the Tarbiyah Department. The other two study programs are Arabic Language Education (PBA) and Education Madrasah Ibtidaiyah (PGMI) teacher. Tarbiyah Department is one of the Departments under the Faculty of Islamic Religion. The other two majors are Sharia and Da'wah.

The total student body was 543, the highest number for students at FAI with a total of 900an FAI students. FAI has 3 Departments: Sharia (Islamic Family Law/Al-Ahwal as-Syakhsiyah and Islamic Economic Law), Tarbiyah (Islamic Education, Arabic Language Education, and Madrasah Ibtidaiyah Teacher Education) and Da'wah (Communication and Islamic Broadcasting).

As faced by other private universities, improving the quality of prospective student inputs is still difficult homework. One side of the College of Private Higher Education requires an adequate number of students so that universities can survive, but on the other hand it is also required to make a selection in order to obtain candidates who meet the standards. Ideally, as admitted by PAI lecturers, students who enter the PAI Study Program are those who have above average Islamic and Arabic competency provisions. This criterion is in the pesantren alumni or Madrasah Aliyah. But the fact is that it entered the PAI at UMI, where the questionnaire data above was as much as 52%, and even based on the data stated by the Faculty leadership about

60% came from General High Schools/Vocational Schools. Such raw input certainly requires the PAI Study Program manager to work harder on the education and teaching process. Intensive Islamic and Arabic language development programs are needed so that students from high school have sufficient competence as candidates for Islamic Education. At UMI, for example, to improve the ability of Arabic and other foreign languages, the faculty cooperates with the UMI Foreign Language Academy, which is located in one building with FAI.¹ Some PAI students attend foreign languages at ABA UMI on weekends.

Although various efforts to improve the Arabic language skills of PAI students have been carried out at UMI, they have not shown significant results. This can be seen from the questionnaire answers to the question of the ability to read Arabic text on students: from 56 samples of students who filled out the questionnaire, only 8 (14.3%) claimed to be able to read Arabic texts well, and no one claimed to have very good abilities. The rest, 19 (33.9%) students claimed to have sufficient ability, 23 (41%) claimed to be lacking, and 6 (10.7%) did not answer.

When asked about the competence of students and alumni of PAI UMI, FAI leaders of UMI confidently said that their alumni were able to compete with PAI alumni from other universities in Makassar, including PAI UINAM alumni. Exemplified, in the reception of Aqidah Akhlaq teachers for one of the Scholar Individuals MAN in Sulawesi, those who were accepted were PAI UMI alumni. The acceptance of religious teachers in Goa district was also an alumni of the PAI UMI who were accepted. The average waiting period for students to work is 4 months with the first salary averaging Rp1.5 million. Some students who have completed PPL have also been offered by the school to help teach.

The advantages of the UMI PAI Alumni, according to the former Dean of FAI, were the result of a combination of the education system in UINAM from the aspects of Islamic studies with the learning method of UNM (Makassar State University). Although the lecturers and managers stated the strengths and advantages of PAI UMI, they admitted that there were still

1 UMI Foreign Language Academy is located on the 1st Floor of Building H, while FAI occupies the 2nd floor.

shortcomings in the management of PAI in UMI, especially the lack of availability of references and other library materials.

The Flow of Islamism in the Production System of PAI Teachers

UINAM and campuses in Makassar are quite well known. Their students often stage demonstrations, often involving burning-tires. Fights or brawls occur among the students, not only between different universities but also between faculties in one same university.

Extra student organizations that exist in UINAM include: HMI, PMII, IMM, KAMMI, IMDI. At UINAM, HMI activists are well-known as demonstrators & care less about campus academics, PMII is active in contemporary issue studies and is quite academically accomplished, IMM and KAMMI mosque propagation activists.

According to some UINAM lecturers, about five to ten years ago many students wore robes, cloaks, turbans, and veils on campus. Gradually the practice disappeared although female students veiled in various variants are still commonly seen today. Some of them wear veils to match their Muslim clothing (usually black or dark), some also wearing colorful cloth masks.

The presence of students in turbans, *cingkrang* pants and veiled college students signaled a new influx of the entry of extra-campus student movements that were more oriented to the offer of Middle Eastern-style Islamic models, especially in the aspect of symbolic dressing codes. Many alleged ways to dress worn by the student movement of this model are not only suggesting some form of piety, but are also correlating with their worldview about the relationship between Islam and the State, pluralism, and relations with other religious groups. It is alleged that their religious views tend to be exclusive, fond of literal understanding of religious texts, and less tolerant of differences. On campus, this model student movement meets in the Dakwah Campus/Faculty Institution and Mosque/Mushalla Loving Students in faculty or university premises.

Concerned about the development of religious movements this model, university leaders and faculty began to introduce several policies. The UINAM Teacher Training and Science

Faculty, for example, made the extra MPM organization (Mosque Lovers Students), and LDF (Faculty Da'wah Institution) an intra-organization. By being recognized as an intra organization, MPM and LDF can get coaching funds from the campus. This step was taken so that the existence of this organization could be monitored and fostered directly by the faculty.

At UMI, the extra student organizations that are dominant are HMI and PMII. This organization is segmented per faculty. For example, in FITK which is predominantly PMII, the Faculty of Economics and Agriculture is dominantly HMI.

Previously, about 5 years ago, religious studies at campus mosques were spawned by groups of casual and veiled pants. At present the group has been banned from holding activities at the campus mosque. They are still there but off campus. This policy was taken because the campus leaders of UMI realized that students were vulnerable to being exposed to radical ideas. The radical understanding referred to by the faculty leadership is an understanding that is anti-Republic of Indonesia (NKRI).

Mapping Problems in the Production System of PAI Teachers in Makassar and Efforts to Overcome the Flow of Islamism

The awareness that the production system of PAI teachers has faced various problems has become a common awareness among the PAI stakeholders in Makassar. This is known from the results of interviews with lecturers, managers of Study Programs and Tarbiyah Faculty Leaders and FGDs with students. Problems in the production process of PAI teachers can be mapped in 3 domains: input, process and output.

In the realm of input, it is realized that students who enter PAI do not all have adequate Islamic and Arabic competencies. In the realm of the process, problems can be seen from the extent to which aspects of curriculum, lecturer human resources, campus facilities, learning methods and the internal and external environments of the campus contribute positively to the production process of PAI teachers. Whereas in the realm of output, the problems are related to the competency standards of graduates or the profile of graduates among various universities.

Among these three domains, the most fundamental problem

faced by the PAI Study Programs in UINAM and UMI lies in the realm of input, because it is known that students who enter PAI study programs do not all have adequate Islamic and Arabic competencies. One factor is the percentage of students from high school/vocational high school is still quite high. The manager of the Makassar UINAM PAI said that around 30-40% of PAI students came from high school/vocational school. At UMI the number is much higher, reaching 60%.²

Religious Studies lecturers find it difficult to teach students from high school because of their low Islamic knowledge and Arabic skills. Some students cannot even read the Koran. Institutionally, UINAM and UMI have tried to overcome these input problems. Some steps that they have taken are as follows:

1) There is a character building program at UINAM that includes fostering foreign languages and BTQ. This program is for all new students to provide a minimum standard of language skills (Arabic and English) and the ability to read and write the Koran. But according to PAI managers and lecturers, the program has not been maximized.

2) UMI has a month-long religionization program. Since 2000 the UMI Waqf Board has the Darul Mukhlisin Islamic Boarding School in Pangkeb, which is about 60 KM from the City of Makassar. It is at this boarding school that all UMI students from all study programs must take part in the *pesantrenisasi* program for a full month. Students are divided into several classes, each class can reach 700 students. They must stay at the boarding school. During the *pesantren* the students carried out the obligatory prayers and sunnah prayers (*tahajjud* and *dhuha*), recited *dhikr*, and followed studies on *aqeedah*, *akhlaq*, and *syariah*. For those who have not been able to read the Qur'an fluently, a special class is held. For a month at the *pesantren* students are also invited to fast on Mondays and Thursdays. As acknowledged by some directors and lecturers of the Faculty of Islamic Studies, the results of the *pesantrenisasi* program are quite positive to change the character of students. Student brawls, which often occurred involving faculties, gradually disappeared. According to some students, however,

2 The results of the student questionnaire indicate that 66% of PAI students are in UINAM, and 52% in UMI are from public high schools.

the effect of *pesantrenisasi* on the students is rather fleeting; it quickly disappears once they resume campus routines.

3) Other efforts to overcome the weak input in Islamic and Arabic studies, some students are encouraged by the lecturers to study independently or participate in studies outside. How many lecturers also recommend peer teaching, asking students from public schools to study with colleagues who have better abilities such as those from pesantren or Aliyah alumni.

4) In UINAM, increasing the quality of PAI inputs is also done by reducing the number of students accepted. Previously, considering there were quite a lot of study program applicants, usually the number of new students was accepted to 5 classes. But since the last 3 years it has been reduced to 3 classes in 2016 and 2017, and only 2 classes in 2018.

The second problem is in the realm of the inner and outer campus environment associated with the emergence of threats of understanding and religious movements of students whose Islamic orientation is quite strong. Among the characteristics of this kind of student movement are literal understanding of religious texts, low appreciation of diversity, and more symbolically oriented religious practices. Faculty leaders and managers of PAI Study Programs and students have realized the potential of future problems with this kind of student movement, both at UINAM and UMI.

When the students were asked in a FGD whether they were indicated as radical on campus, some admitted it. The same thing was also recognized by some lecturers and faculty leaders. When the researcher again asked what was meant by the radical group, they replied that what was meant by radical groups was the anti-NKRI (Unitary State of the Republic of Indonesia).

Some policies made to respond to the strengthening of the flow of Islamism include:

1) UINAM Tarbiyah Faculty accommodates the Faculty Da'wah Institution (LDF), and Mosque Lovers Students (MPM) from extra organizations become intra-organization. In the past, when it became an extra organization, the two institutions were mostly filled with students from certain groups who indicated high Islamism. To minimize the dominance of certain groups within the institution, as well as to facilitate

the faculties involved directly in the seeding of moderate Islam, the two were adopted into intra-organizations so that their activities and activists could be more monitored and controlled.

- 2) At UMI, there is a policy to limit and prohibit groups indicated to have high Islamism in activities at campus mosques. The Faculty even implemented a policy of controlling the participation of students in off-campus Islamic learning activities. Tarbiyah and UMI-PAI students who join such activities outside the campus study groups must ask for permission from the faculty leadership.
- 3) In lectures, PAI lecturers at UINAM have also included contemporary issues such as multiculturalism and the importance of tolerance in Islamic courses, such as in contemporary fiqh, hadith, interpretation, and the history of Islamic civilization. FAI UMI has a Constitutional Court Contemporary Jurisprudence to update students' insights on the latest developments in the world, such as the issue of radicalism and terrorism, as well as to develop the attitude of *tasamuh* towards differences, in addition there are also courses in Multicultural Education.
- 4) Faculty leaders and PAI lecturers are also aware and concerned about the existence of students who are indicated to have a radical view, in the anti-NKRI sense and do not accept the Pancasila as the basis of the state. Under sector III, student affairs, FAI has an academic dialogue forum every semester, after finishing the Final Test, as a venue to gather input from students on the teaching and learning process and campus life. In this forum there are also frequent reports from students of other potentially radical students, or reports on lecturers whose teaching methods are inadequate, etc. This academic dialogue forum was attended by Faculty Leaders and students, lecturers were not invited.
- 5) Faculty leaders and UMI lecturers assess radicalism as a threat. Islamic Campus Da'wah and Development Institution monitors the movement of veiled female students and junkies (*congklang pants*). Since the last 5 years UMI has restricted the access of this group to organize activities and studies in mosques. Currently veiled students are also being watched.

At UMI, as at UINAM and other campuses in Makassar, one of the nurseries and veil supporting agents was Wahdah Islamiyah.

- 6) FAI UMI's policy of fortifying students from a potentially radical Islamic movement includes: The campus creates a study and remembrance program for students to fortify students from the possibility of being influenced by radical anti-NKRI ideas. Students are encouraged verbally not to attend informal Islamic studies outside the campus, before coordinating or obtaining permission with the Faculty leadership. This activity is under the control of WD IV which is in charge of da'wah and Islamic campus.

In general, the PAI students in Makassar are pro NKRI. Students also view that the right Islam for Indonesia is moderate Islam in the style of Nusantara Islam and advancing Islam. In the perspective of PAI students, radical groups are anti-NKRI. Students see more radicalism in the perspective of citizenship, namely the loyalty of citizens to the principle of nation and state which has become a common consensus. This student perception shows that "radicalism" is not directly related to the model and way of dressing someone.

Both at UINAM and UMI there were students who were veiled, but the campus had never issued a policy to ban it. The phenomenon of veils on Islamic campuses has lately become an interesting issue. There are those who associate the widespread use of the veil with an indication of the exposure of users to radical anti-NKRI ideas, some consider it to be a piety expression, and there are also those who judge it as limited to Muslim fashion trends.

The assumption that the veil is an indication of exposure to anti-NKRI radical ideas among female students seems difficult to prove because based on research researchers on the phenomenon and trend of veiled female students in UINAM in August 2018, data from 10 of 13 female students revealed their love for NKRI.³ Research It also yields findings that they are veiled for theological reasons, based on their understanding

3 Of the 13 respondents, 3 did not answer. Of the 3 who did not answer, 1 was a foreigner.

that veiling is a form of Islamic teachings and expressions of perfection in Islam, not just a fashion trend.

The statement of the veiled female students shows that they are wearing a veil for theological reasons that stem from their understanding of the hadith texts that they believe that the face is part of the aurat. This signifies active and strong women's advocating agents veiled in playing discourse that veils part of a piety expression. This narrative continues to wake up so that many female students follow it. If this is the case, what is needed is an alternative narrative that comes from a strong text and explains that veiling is not mandatory, women's faces are not aurat, and there is a dangerous side to veiling in the learning process. Active participation from experts in the study of the Koran and al-Hadith from PTKI is needed to provide an easy and well-accepted "matched" narrative by female students that veiling is not a form of sunnah and moreover mandatory. This kind of step was tried by UINAM student chancellor.

Based on the results of interviews with the Deputy Chancellor III of UINAM's student affairs, the veiled female students at the S1 level have not yet known the exact number because the campus has never officially collected data. Interestingly, students who are veiled can be found not only at undergraduate level (S1), but also at the postgraduate level (S2) and several laboratory staff. WR III, who is also a hadith expert, said that he once had 6 veiled postgraduate students in one class. The Dean of the University of UINAM also said that besides there were some students who were veiled

The campus, in this case the chancellor, has never issued a special policy on veils. It was indeed discussed at the university leadership meeting, but due to differences in perspective in looking at the veil among the leaders, there has never been an official policy from the campus about this veil, whether to be banned, restricted or released. What is available is personal initiative from the lecturers or leaders. For example, WR III invited a veiled student dialogue that was met incidentally. They are usually asked what is the reason for wearing the veil. If they are veiled for theological reasons, or based on their understanding of a particular hadith, then they will be invited to understand the hadith that is made as the veiled basis

appropriately. Then they were invited to understand the text thoroughly so as not to mistakenly interpret verses and hadith. In addition, the students were veiled because they followed the recommendations of certain groups, so guidance was needed to map between Islamic studies and practices based on Islamic values that were in accordance with the culture in Indonesia.

So far in UINAM and UMI there are no rules on prohibiting veiling on campus, but only the dress code of conduct that applies on campus. If later there will be a ban on veiling regulations imposed on campus, especially in the PTKI environment, the campus leadership hopes that the regulation should come from the Central Ministry of Religion, not from the rules of each PTKI.

Some campus leaders also suggested that veiled students need to find solutions that are persuasive and participatory. The main reason often conveyed to the public as to why they put on veils is for caution and self-care, thus this matter cannot be decided unilaterally by the majority who do not wear the veil. Campus leaders need a long discussion with them through a special forum. The hope is through the forum they get a method to understand verses or hadith more comprehensively.

Looking at the Future of the PAI

There are several proposals from PAI stakeholders in Makassar that emerged from the results of the Focused Group Discussion (FGD) about efforts to improve Islamic Education Study Program. First, remove the thesis, because the thesis written by students is only stored in the library. This proposal appeared in the student FGD. Instead, students are asked to read and understand about 150 books about Islam. This effort is also to respond to students' reading interest which is currently declining and the literacy culture is missing. Of course this kind of proposal is too extreme, because writing a thesis for strata students - or level 6 if referring to the National Standard Higher Education Curriculum (SNPT), refers to the Indonesian National Qualification Framework (KKNI) - its orientation is research practice. In this context writing a thesis is a medium for training students to solve problems academically through scientific procedures. Seeing the importance of research ability

for scholars, the proposed compromise is the addition of “obligation” to read a number of books for students who will graduate, in addition to the obligation to write a final assignment by writing a thesis.

The second proposal that arises from students is to impose the terms of the reading ability of students who will graduate. This proposal is important and strategic for PAI alumni candidates who will later become PAI teachers in schools. Equipped with the ability to read the book, the teachers will have the independence to find teaching resources from sources that are *mu'tabar* and authoritative, not only depending on the textbook or even only on sources on the internet whose quality has not been tested. However, this proposal certainly requires HR support from lecturers who also have good reading skills. Unfortunately, as some students recognize, not all PAI lecturers have good reading skills. The graduation requirements of PAI students when applied in UINAM are juz-30 memorization and a minimum TOEFL score of 350.

The third proposal was the need for a forum for friendship between PAI students throughout Indonesia. The gathering forum for PAI students if managed properly has a strategic role and function to increase the capacity of prospective PAI teachers. Through the forum of PAI students throughout Indonesia the dissemination of the latest ideas and developments in education can be easily implemented. Indonesian PAI student forums can also be used as a venue for academic competition and talent interest among students through the annual meeting, which contains scientific conferences about PAI, scientific writing competitions, and other scientific activities.

Fourth, it is time for the PAI teacher production system to be quality rather than quantity oriented. PAI study programs are among the largest number of study programs in both public and private PTKIs. This shows that the interest in the PAI Study Program is still quite large. The amount of interest from the community who will study in this study program should not be used as a means to receive as many students as possible as if it was used as a “barn” of income for universities. The amount of interest is ideally used to improve the quality of input for prospective PAI students. PAI study programs are still required

to continue to increase interest in enthusiasts, but the number of students accepted must be limited by tighter passing grades so that they meet the best quality standards. The ratio of students who take part in the selection to those who qualify needs to be continually enlarged which indicates a high level of selectivity. The better and better quality of PAI raw inputs, the more “easy” in the process of education and teaching, the more qualified graduates will be, the more quality PAI teachers will be.

Lessons Learned

Methodologically, there are some notes in this study. The sample selection of students and lecturers to fill in the questionnaire in the study was determined not by the strict random sampling technique. For students, sample selection is done purposely for PAI students at least semester V. Sample per semester is also not done randomly. When determining the sample it is also not based on the calculation of a definite population. The choice of two campuses, UINAM and UMI, is based more on the representation of public and private PTKAI and both are well-known campuses in Makassar City. The PAI study program in both PTKIs was chosen due to the consideration of the oldest age in Makassar City, assuming that the older the study program the more PAI teachers that have been produced. This needs to be noted so that the quantitative data is not as well as used as judgment to generalize. It would be more appropriate if the quantitative data were used to see trends and complement qualitative data. As for lecturers, the sample was chosen purposely with priority on lecturers who teach Islamic courses such as Jurisprudence, Interpretation, History of Islamic Civilization, Morals, Arabic, etc.

Conceptually, this research tries not to get caught up in the flow of discourse on radicalism, extremism and terrorism. Because, learning from previous studies about the threat of intolerance, radicalism, extremism, and agreement on the use of violence in the name of religion among students, students, teachers, and the community (Muslims) in general tend to only bring up “noise” pro and contra against the results of these studies, but concrete solutions to actual problems are not adequately decomposed. In fact, there are many research and

counter-terrorism and deradicalisation programs trapped in radicalism thesis, which according to Kanan Malik tends to be simplistic and built by arguments that are not data-based.

Malik gave an example by citing the results of the M15 study on extremism in Britain that “far from being religious zealots, a large number of those involved in terrorism do not practice their faith regularly”. Malik also cited the results of London’s Queen Mary College research which stated that there was no correlation between terrorists in the background of poverty and low education. March Sageman, a former CIA agent and now an academic and consultant for the United States America counterterrorism program, as quoted by Malik, states that terrorists are often among the best and brightest of middle-class families (Malik, 2015).

Unfortunately, the critics of this “conventional radicalization thesis” also suffer from the same weaknesses. Among the most frequently used arguments by critics is that religion is not a factor driving the emergence of acts of terror, but politics. Western countries’ intervention in Muslim-majority countries that actually encouraged the emergence of acts of terror. This kind of argument seems to mask the existence of internal factors (religious and domestic politics) about the emergence of acts of terror. Malik further wrote, “Where the conventional thesis focuses on the “pull” factor of Islamic fundamentalists, such critics stress the “push” factor of Western foreign policy “(Malik, 2015).

Trying to get out of the trap of the discourse of radicalism and extremism, this research uses the concept of Islamism which is expected to be more “neutral” in seeing and categorizing the findings. With this concept, researchers try to get out of just elaborating on the threat of intolerance, radicalism and extremism. A more important discussion is what best practices have been carried out by the campus and PAI managers in the context of their engagement in solving the production problems of PAI teachers amid the recent strengthening of Islamism.

PAI’s internal stakeholders in Makassar have realized that PAI faces various problems ranging from input, process and output. University leaders and faculties and managers of PAI have also made various efforts to resolve the problem, although it

is still sporadic, it has not been accompanied by a clear roadmap for improvement so that the results are inadequate. There have not been any fundamental efforts to improve the governance of PAI teacher production. The limitation on the acceptance of new PAI students at UINAM in the past two years, the month-long pesantrarization of students, and the encouragement of UMI PAI students to lecture on twinning programs with Foreign Language Academies which happen to be in one building, are examples of PAI management efforts to obtain input and increase the capacity of students who have entered to be more qualified. Concern and direct involvement of the campus to deal with the problem of the strengthening of the flow of Islamism among students by making extra student organizations into intra-organizations in FITK UINAM and monitoring students attending Islamic studies off the UMI campus is an example of PAI management best practices to escape from being “business as usual.” However, the reform initiatives carried out by the two PAI Study Programs in Makassar still seem responsive, not yet proactive, despite its comprehensive road map. For this reason, efforts toward proactivity need support from all parties, especially from central-level policy makers.

The ineffective “reformation” of the PAI teacher production system has been due to the policies that are data-driven. This can be seen from the lack of maximum use of quantitative data as a basis for problem analysis and decision making. For example, lecturers and managers (Kaprodi and Sekprodi) complained about the number of public high school alumni who entered the PAI, but when asked how many percent of the alumni of Public High School were included in the PAI, there was no exact quantitative data that could be given. The figures submitted are only estimates. The complaints PAI lecturers on the difficulty of teaching students from high school backgrounds have not been accompanied by fundamental policies to change the new student admission selection system, or the implementation of matriculation programs for those who have been accepted. In this context there is still a tug of interest between market demands and ideals. Due to market demands, that PAI study program is a good study program, there have been no attempts to limit input from SMU, even though PAI Faculty and Study

Program leaders admit that PAI alumni from pesantren backgrounds are of a better quality than non-Pesantren alumni.

Policies from the Center (Kemenag) are needed to fundamentally implement PAI reforms. The Faculty and Study Program have made improvement initiatives, but the results are still not effective and seem sporadic. The managers of PAI expect PAI reforms to be carried out through the Central Policy (Kemenag).

Closing Remarks

Various problems in the production system of PAI teachers have become shared awareness among internal stakeholders in UINAM and UMI Makassar. In HR, lecturers of UINAM Islamic University and UMI are qualified, but student input still does not meet the ideal criteria. This is due to the still high ratio of PAI student candidates who come from public high schools with mastery of Islamic and Arabic basics which are still below the standard. The problem becomes increasingly complex when the managers of PAI Study Programs and PAI students with diverse backgrounds are confronted with the current strong trend of Islamism in the campus environment. Fortunately, internal “producer” stakeholders of PAI teachers in Makassar have shown their awareness of the threat of strengthening the flow of Islamism and have made various engagement efforts to carry out preventive steps through various policies. UINAM PAI Study Program and UMI Makassar have also made various efforts to improve the production problems of PAI teachers and to innovate to get out of the management of a normal (business as usual) study program. Strong support from stakeholders is needed, especially the Central Ministry of Religion to dare to take fundamental steps to improve teacher production processes starting from input, process and output.

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10

MODERATE VS. MILLENNIAL ISLAM

The Production System of PAI Teachers at UIN Mataram and IAI Nurul Hakim of West Nusa Tenggara

Alimatul Qibtiyah

Introduction

West Nusa Tenggara (NTB) is an area that is used as an Islamic barometer in the eastern part of Indonesia. NTB is also known as the island of a thousand mosques which are guarded by master teachers or kiai haji in Javanese terms that are very influential in the community. Aside from being the key holder of Islamic narratives in Lombok, master teachers along with other non-governmental institutions in some issues can be effective conflict providers in NTB (Jacob, 2010). The high religiosity aspect of Lombok people, coupled with the construction of local Islam from Nahdlatul Wathan (NW) - which in terms of membership is the largest Islamic organization in NTB - has made several PTKI campuses open Islamic Education Study Programs (PAI) to answer the needs of the “market” Islam in Lombok.

Two universities in NTB, namely Mataram State Islamic University (UIN) and Nurul Hakim Islamic Institute (IAI Nurul Hakim), made PAI the leading study program. That is why these two campuses became important sources when talking about the production system of religious teachers and understanding Islamism of prospective PAI teachers in NTB. As mentioned earlier, Islamism has six spectrums, namely purification, religious formality, anti-system, anti-other religions, anti-Westernism and violence (Tibi, 2012). One important note as a religious picture in NTB other than NW, Islamic organizations that have also continued to develop until now are Nahdhatul Ulama (NU),

Muhammadiyah, and Ahmadiyah. In addition, the data that is also noteworthy is that even though the small islands of NTB have quite a number of Islamic education institutions (pesantren). BPS data up to 2014 recorded 549 Islamic boarding schools spread across districts in NTB, and in 2017 the BNPT recorded 5 Islamic boarding schools in NTB indicated radical (Sindu, 2017).

Therefore, it is important to present the results of research related to the PAI Teacher production system involving students, lecturers and leaders totaling 153 people with details of 106 students, 21 Lecturers and 6 leaders, 84 men and 69 women, 82 from UIN Mataram and 71 from IAI Nurul Hakim. The flow of discussion in this paper, after giving reasons for the selection of cities and PT research targets, then continued with the attitude of Islamism of the prospective teachers of PAI/student/i teachers, then continued with the PAI teacher production system consisting of input processes and patterns of PAI student recruitment. The PAI teacher production system will also be seen as the suitability of the vision and missions with the offered curriculum and lecturer profile, the process of teaching and learning activities, the atmosphere and activities of the campus environment which may affect the production system of PAI teachers. After the conclusion, at the end of this paper recommendations will be given as material for policy making for stakeholders to improve the quality, capacity of production systems for prospective PAI teachers, and strengthen their religious moderation, where the results of research will contribute to a better Indonesian life.

Profiles of UIN Mataram and IAI Nurul Hakim

Previously, UIN Mataram had the status of IAIN and changed its name to UIN 2017. This transition period made UIN continue to improve in many aspects, both in terms of facilities and infrastructure including human resources. There are five Faculties for undergraduate programs, namely, the Tarbiyah and Teacher Training Faculty, the Sharia Faculty, the Da'wah and Communication Faculty, the Faculty of Islamic Economics and Business, and the Ushuluddin Faculty and Religious Studies. While the Postgraduate Program has six Study Programs, namely, Arabic Language Education,

Islamic Broadcasting Communication, Islamic Economics, Management of Islamic Education, Ahwal Syakhshiyah and PAI. The only one who has a Doctoral program at UIN Mataram until 2018 is PAI. In addition to PAI, Tarbiyah and teacher training faculties have 9 other study programs, namely Arabic Language Education, Mathematics, Economics Social Sciences, Biology Science, PGMI, English Language, Physics, Chemistry and Early Childhood Education. The issue of accreditation, until 2018 UIN Mataram does not have an accredited study program A. When this research was conducted, lectures were still mostly carried out in tents because many spaces were not suitable for use after the earthquake in 2018.

IAI Nurul Hakim, previously the Tarbiyah College of Sciences Nurul Hakim, was inaugurated on the 14th of Jumadil Akhir 1421 H/13 September 2000 by the Governor of West Nusa Tenggara, Drs. H. Harun Al-Rasyid, M.Sc. IAI Nurul Hakim is a college under the PP Nurul Hakim Foundation that refers to Gontor's modern PP education and teaching model. IAI Nurul Hakim combines the scientific traditions of the campus (intellectuality) with the spirituality tradition of the pesantren so that it can give birth to Islamic scholars who are creative, resilient, professional, independent and imbued with religious values (IAI Nurul Hakim, 2018). The study program includes the IAI Nurul Hakim consisting of Arabic Language Education (PBA), PAI, and PGMI D-IV.

In the IAI Nurul Hakim environment, in addition to Universities there are other educational institutions from the Kindergarten level, Ibtidaiyah, Tsanawiyah Madrasah, Aliyah Madrasah, Ma'had Aly Darul Hikmah and parts of Al-Ulum Al-Islamiyah and Arabic. In the Nurul Hakim boarding school there is even a Special Education Program (Kulliyatul Mu'allimin Wal Mu'allimat Al-Islamiyah-KMMI) which aims to achieve results that are closer to perfection in the field of science and the Islamic sciences. The education curriculum is a blend of the applicable curriculum in schools under the auspices of the Ministry of Education and Culture, Ministry of Religion, Islamic Boarding School Nurul Hakim and KMI Pondok Modern Gontor and secondary schools in the Middle East. With more allocation of study time with the Full Days School system. MIPA, Arabic, English, Islamic sciences are core programs that are highly preferred in addition to other

extra activities. Santri/santri who can enter the Special Education Program are prospective students who have passed the pesantren exam and have NEM SD above 32 and passed the selection exam by agreeing to the prescribed requirements such as 6 years of learning readiness (MTs and MA) (PP Nurul Hakim, 2018). When viewed from the system in Pesentren Nurul Hakim has a strong religious and Arabic base. Similar to UIN Mataram, IAI Nurul Hakim also has no study program accredited A.

Islamism among Students and Lecturers

Based on the level of Islamism initiated by Bassam Tibi (2012) the data between lecturers and students is different. The level of lecturers' Islamism, if sorted from the most vulnerable, is around 48% anti-Western, 34% anti-other religions and also tends to puritans 20% agree with the formalities of Islamic law, 5% agree with religion-based violence. All respondents agreed (100%) with the democratic system. If viewed from the aspect of religion-based violence, more students agree (23%) than their lecturers (5%). However, if viewed based on the origin of higher education, IAI Nurul Hakim lecturers have a higher level of Islamism than the lecturers at the UIN Mataram. Figure 10.1 clearly shows the difference.

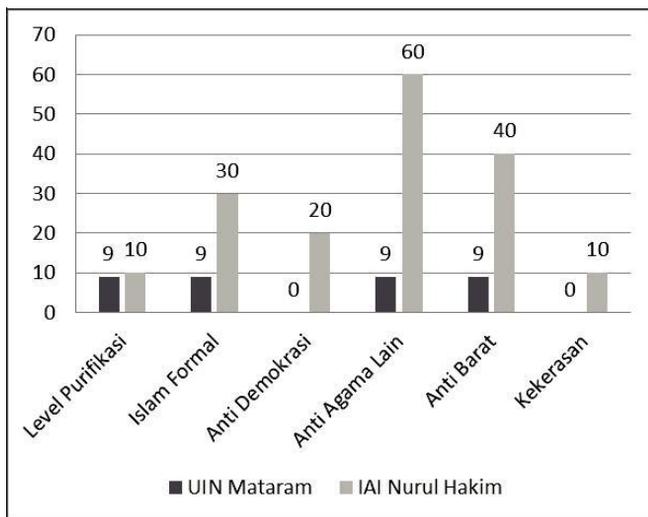


Figure 10.1: Score of Islamism of Lecturers at UIN Mataram and IAI Nurul Hakim in NTB

Slightly different from lecturers' Islamism, the order of the most vulnerable for students is 60% anti-Western and tends to be puritan, 47% agree with the formalities of religious law, 46% anti-democracy, 42% anti-religious and 23% agree on religion-based violence. However, if viewed based on the origin of college, just like the lecturers, IAI Nurul Hakim students have a higher level of Islamism than students at the UIN Mataram. Chart 2 explains that in almost all aspects, except anti-democracy, IAI Nurul Hakim students have a higher level of Islamism than students of Mataram UIN.

Both lecturers and students have the same tendency, namely the issue of Western resistance is the issue that most concerns them. One of the students from UIN Mataram when in the Focus Group Discussion (FGD) said that he did not want to go to school in the West even though the one who gave the scholarship was the Muslim community there (FGD, September 30, 2018).

Some students at UIN Mataram said that the leader should be Muslim and that democracy does not always make the leader Muslim, because there are opportunities for other religions, because inevitably they must be accepted.

“I am of the view that being born here inevitably must be followed and accepted by a democratic system because democracy provides a person's opportunity without distinguishing religious background. I don't think it's appropriate for me to be a rising Muslim leader.” (Feb, interview September 2018)

“In my opinion, a citizen must choose a religious leader, entrust, must be an Islamic religion because it has been explained in the Maidah letter. The important thing is Islam because entrusting religion is better than non-Muslims.” (Adi, interview 30 September 2018).

In contrast to his two friends, one of the students agreed to a democratic system and he did not question the non-Muslim leader, which was an important attitude and behavior of Islam.

“In my opinion Islam is the core discussion and democracy is an important form of deliberation

which is important the results are not contrary to the teachings of Islam. As long as it does not conflict with Islamic principles and does not impose Islam. Even though he is not Islamic but is Islamic in nature, it is okay not Islam but his personality is Islam.” (Lina, interview 30 September 2018).

When asked about the existence of non-Muslims in Indonesia, one of the IAI students at Nurul Hakim argued that Indonesia should be an all-Islam. But this was denied by some of his friends who said that Indonesia could not be all Islam, because in the history of various religions in Indonesia.

“As for myself, because we have a singular diversity, we must socialize, tolerate among religious people, and we take it from the Quran which is empty by the Waliyadin Law.” (FGD, 20 October 2018).

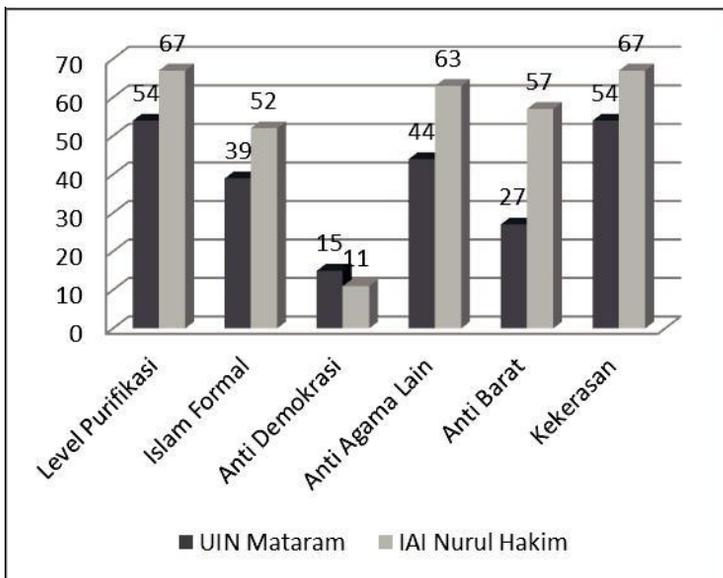


Figure 10.2: Score of Islamism of Students at UIN Mataram and IAI Nurul Hakim in NTB

When asked about the possibility of exposure to radicalism among PAI students, and the indicators of exposure both

lecturers and leaders mentioned with a veil symbol. Students of PAI Study Program use more veils than other Study Program students at Mataram UIN. Based on the data obtained, there are 75 female students wearing the veil in UIN Mataram, 45 (60%) of whom are from the Tarbiyah and Teacher Training Faculties. Of these 45, 14 (31%) were from PAI. This was acknowledged by one of the lecturers who had just moved to PAI, which was previously in the Mathematics Study Program.

“In the Mathematics Study Program at UIN, if the non-religious study program on public campuses is more conservative than the social study program, if in the UIN Mataram, on the other hand, in Mathematics study program I know there are only 2 people who wear masks, and sometimes I admonish , but there are almost 5-6 female students who use veils in the PAI.” (Nur Hilaliyati, interview October 1, 2018).



Figure 10.3: Homepage Display of PAI UIN Mataram's Website

At IAI Nurul Hakim, the leaders did not agree if the veil was used as an indication of someone's radicalism. One of the interviews with the IAI Leader Nurul Hakim, said that the imagination of clothing for female students is to use the veil (Supiatun, Interview October 22, 2018). Somewhat different, Deputy Chairperson of Academic Affairs IAI Nurul Hakim argued that:

“Ideal clothing in Indonesia is the important thing to close the genitals, the problem of how to close it is up and preferably in Indonesia, as it is today, which has diversity in how to dress Muslim women.: (Mukhlisin, interview, 22 October 2018).

“The use of the veil here is respected, welcome, even better if you all wear veils ... use the veil is more awake, for example if you come late, ... use the veil, but late to class, then she will be embarrassed. use veils not from the part of radicalism.” (Supiatun, interview October 22, 2018).

At Nurul Hakim, there are names of ‘Hijrah’ after using the veil (Interview October 21, 2018). There are names of the Hijrah which are obtained from their ustazah and which make themselves. One of the veiled PAI students whose real name is Nurul from IAI Nurul Hakim said that after he migrated he had a new name, namely SAGITA which stands for Sabar, Giat and Taat (Interview October 21, 2018). At UIN Mataram, the understanding that the niqab is a symbol of negligence and the obligation to preach encouraged them to invite their friends to wear the niqab, by giving them a veil gift on their birthday (FGD, 30 September 2018).

One aspect that can be used as a barometer of someone’s Islamism is to look at his views on gender issues. There is a very significant relationship between the values of gender equality and women’s status and violent conflict (Fink, Zeiger, and Bhulai, 2016: 28). Promoting gender justice is a UN agenda (the UN’s Preventing Violent Extremism Plan of Action) in preventing the recent extreme violence (UN, 2015). The role of women as policy makers, educators, community members and activists in contributing to fighting extreme violence has begun to be recognized (OSCE, 2013: 2; Carter, 2013). The Women, Peace and Security (WPS) agenda of UNSCR 1325 also emphasized that the role of women in PVE or CVE was very significant especially in increasing access to education, critical education and providing equal opportunities for women in public space and production (Couture, 2014: viii; Idris & Abdelaziz, 2017). Strong relationships between women and families are also seen as potential agents for spreading tolerance (Majoran, 2015;

Calfas, 2016). Therefore, looking at gender aspects in this

Several aspects of gender were probed into in this study, namely the problem of polygamy, women's leadership and men's primacy. Based on survey data shows that on the issue of polygamy between those who agree with disagreement are almost the same both lecturers and students. This finding is interesting and in line with the phenomenon that occurred in NTB. Some cases of polygamy carried out by officials including the governor of NTB have also been discussed. Three veiled female students from IAIN Nurul Hakim agreed to polygamy, but with the note that not being a second wife because being a second wife would hurt the first wife (Interview, 21 October 2018). It means better hurt than hurt. In addition to polygamy's approval due to fear of adultery, children do not lose their father's love and also keep earning a fair living. One respondent said that a letter of agreement was needed before polygamy to be fair and continue to support it (Interview, 21 October 2018). Here's a report from them:

“If I become the second one, it seems like I can't. I don't want to. If I become the first, I can search for the second one ... Let no one get hurt. if I am hurt, it's okay ... if the situation does have to be polygamous, my husband is not enough with one wife, rather than my husband committing adultery, I leave him polygamous. The important thing is that my child and I are guaranteed ... I would like to have a polygamous husband if he could not hold it back. For example, he must have another wife. it's better than we divorced. Yes, you already like that. If divorced, the pain is doubled. I am sorry for our child. If we meet with ex-husbands, we are embarrassed because we are not a *halal* lover anymore, it is forbidden. Yes, if it happens to me, I have to make an agreement. I don't want to be abandoned.” (Interview, 21 October 2018).

They reason that polygamy, besides a *sunnah* from the prophet, is to prevent the husband from unlawful channeling of his sexual drive. In addition, some respondents wish to be

awarded with “Fatimah’s golden umbrella at heaven’s door.” Fatimah herself was never polygamous nor the Prophet ever allowed any friend of Ali bin Abi Talib’s to polygamize Fatimah (Qibtiyah, 2006). When Fatimah’s experience was explained, the respondents said that the hadith was *daif*. Besides that they also did not know that the Prophet Muhammad was monogamous for 25 years and in the Qur’an Surat An Nisa the Prophet felt he could not do justice with his wives. This shows inadequate knowledge of Islam related to polygamy.

If it is related to women’s leadership of men, lecturers have better gender sensitivity than students, almost half (45%) of students do not approve of it, while lecturers who disagree about 10%. Based on the results of interviews with IAI Nurul Hakim students, it was revealed that opinions about women’s leadership over men varied, there were those that allowed the origin not to be president and there were those who did not matter to be the president as long as he could. They report as follows:

“Women may also be leaders, provided that women’s knowledge is more than men’s. But if you become a president, if that’s the challenge, it’s big, so it’s not correct for women.” (Interview, 21 October 2018).

But when talking about the superiority of men over women, students actually have better gender sensitivity than their lecturers. Students who do not agree with the superiority of men over women are only around 18%, while the lecturers are around 62%. This is an interesting finding why this millennial generation has a more egalitarian view on this issue. This is possible because the discourse on gender equality has been widely discussed among young people. While lecturers if not in their fields rarely speak of gender issues, this is different from leadership, which is not only a discourse but they also experience the selection of leaders and become leaders on their campus work.

The findings of the high gender bias among lecturers and students are related to their level of Islamism. Those who have a gender bias usually have a tendency to think conservatively, textually and puritanically. Some literature says that textual and

conservative thinking tendencies understand religious texts as they are, including understanding gender issues (Burhanudin & Fathurahman, 2004; Wahid, 2008).

Student Input and Recruitment

Respondents from the student element consisted of 106 (41.5% male and 58.5% female; 49% from UIN Mataram and 51% from IAI Nurul Hakim). Most respondents (73%) are Facebook users and only about 9% use Instagram. Most of them live with parents (44%) and boarding houses (23%), living in boarding schools (18%). Even though they are PAI students, not all have the motivation to become teachers. Only about 35% of those who want to become teachers, the rest are 33% who want to preach, and also some of them are the will of parents.

If seen from the origin of the school, many come from the Islamic boarding school (43%) and then followed by MAN/MAS graduates 34%, only around 14% come from public schools (high school/vocational high school). Based on the report of Mr. WD1 FTK and the Head of Study Program at the Islamic Education Institute of Mataram, there were differences in the quality between the origin of public schools and religion. In addition to the cases in NTB, the geographical or regional aspects also determine the input quality of prospective PAI teachers.

“The recruitment process through SPAN PTKIN is rather vulnerable, because there is no Al-Qur’an literacy test ... The origin of public schools is usually around 15-20% and they have very different qualities from those from religious schools/pesantren ...psychologically they need intensive religious studies ... besides those students from the East, I’m sorry, like Bima, they have a weak religious knowledge and some of them use a veil ... to overcome this, matriculation for students from public schools.” (Abdul Quddus and Saparudin, 1 October 2018).

When viewed from the recruitment process, there are many candidates for PAI UIN Mataram who use the independent lane, which is around 57% and then followed by SPAN-PTKIN

37%. While at IAI Nurul Hakim all recruitment processes for prospective PAI students using independent pathways, 90% of them set as PAI their first choice.

Unlike the student recruitment process at Mataram UIN, at IAI Nurul Hakim only uses the Mandiri route and all who register are accepted. Facilities are very limited, there are no LCDs in 19 Classes that exist and no cooperation in terms of facilities with other parties. Even in their huts, there are 25 classes studying on the terrace. The condition of not loading capacity has been proposed by Mr. WR1 to accept it according to the capacity of the facility.

“I once suggested that accepting santri in huts and schools according to capacity, but the foundation said that all who seek knowledge should not be obstructed. The foundation said, the parents had been told that the capacity was limited, and if they kept registering again, then they agreed with the conditions.” (Mukhlisin, interview, October 22, 2018).

Based on the Arabic language proficiency test, data shows that more than half of PAI students have Arabic language skills above the average, there are only 5% (1 person) who have very low Arabic language competence and there are around 35% (7 people) who have low Arabic language skills. The rest is around 45% (9 people) good, and 15% Very good (3 people). If seen in more detail, the data shows that the Arabic language ability of IAI Nurul Hakim PAI students is better than UIN Mataram. 50% of IAI Nurul Hakim students have good language skills and 20% are very good. While in UIN Mataram is 40% good and 10% is very good. The reason IAI Nurul Hakim students have good Arabic language skills is possible because of the collaboration between IAI Nurul Hakim and Ma’had Khalid bin Walid who received Saudi funding for Arabic language training (Muchklisin, interview 22 October 2018).

Associated with English language skills, on average the level of mastery in both universities is in a good category. This is consistent with the survey record.

The policy of improving English language skills at UIN Mataram includes the running of an English Study Club (ESC). Yet this policy applies only to those interested to join it (Asfari, Interview, October 1, 2018). For Nurul Hakim there is no program to improve English competence, because no one teaches (Supiatun, Interview, October 22, 2018).

In addition to the Arabic skills, these two universities have policies related to hafiz or memorization of the Qur'an. There is a policy in UIN Mataram, one of the conditions for munaqasyah is memorizing at least 1 juz. Somewhat different from UIN Mataram, IAI Nurul Hakim has more attention in terms of the hafiz program. Campus will give tahfiz scholarships to students who memorize at least 15 juz. Based on existing data, there is no policy for increasing other religious competencies, other than reading and writing Al-Quran and tahfiz.

Students' literacy skills in finding references to studying religion also vary. This study found that more women (59%) sought religious information from the internet than men (39%). Almost all respondents, both male and female, joined social media to study religion and almost two-thirds of them asked questions about religion in social media. However, all still believe in lecturers rather than social media in finding their religious answers. This can be explained by the strong influence of local religious leaders (master teachers) in the community.

University	Faculty of <i>Tarbiyah</i> and Teacher Training	PAI Study Program
The vision of UIN Mataram is to become an Islamic college with good governance and national competitiveness in developing Islamic studies, technological sciences, and civilizations integratively.	Become <i>tarbiyah</i> and teacher training faculty with good and national competitiveness in developing Islamic studies, technology, science, and civilization integratively.	Become a PAI Study Program that is "Notable" in the year 2025 under development of Islamic education (PAI) based on Islam, Indonesianness, and humanity.

Figure 10.3: Matrix of Vision Alignment of Universities, Faculties, and PAI Study Program at Mataram UIN

Vision of IAI Nurul Hakim	Vision of the PAI Study Program
Becoming an Islamic college-based <i>pesantren</i> that is superior, competitive, and innovative.	Excellence, qualified, and leading in assessment, development, and practice of PAI.
Missions of IAI Nurul Hakim	Missions of PAI Study Program
Carry out transfer activities and development of science in depth with emphasis on improving the quality of education, learning, and research; Do Islamic spiritual mental development to achieve the purpose of forming an Islamic bachelor with <i>pesantren</i> spiritual insights, and; Carry out service to community and contribute in solving various actual problems arising in the community.	Organizing education, research, and service community to produce graduates who are ready to become PAI educators in family, school and community; Prepare qualified graduates who have spiritual depth, moral nobleness, breadth of inner knowledge Islamic religion, and professional maturity in development of PAI and learning; Develop PAI research that can give birth to and develop theories of Islamic education in the family, school, and community environment; Carry out community service within order to practice PAI; and Improve cooperation with various parties carry out the <i>Tridharma</i> of higher education, especially in PAI.

Figure 10.3: Matrix of Vision Alignment of the University, Faculties, and PAI Study Program at IAI Nurul Hakim

Vision and Missions

One characteristic of a good institution is that institutions that have core values, vision, missions that are clearly measurable and also understood by all parties involved in it. UIN Mataram and IAN Nurul Hakim have a vision and missions that have been socialized in written documents and on its website.

Core values of Mataram UIN are scholarship, openness and excellence. Curriculum is a religious value based on integrity and innovative-creative attitude, both on academic, leadership and environmental aspects as well as governance. Openness is the nature of persona and governance that measures inclusion and engagement of citizens of UIN Mataram. Excellence is the value carried by UIN Mataram. The core values are then translated into the vision of the university, faculty and study program, in this case the Tarbiyah Faculty and Teacher Training and PAI Study Program.

Based on this vision UIN Mataram has a mission to carry out education, research, community service and credible,

accountable and competitive governance. Furthermore this vision was also developed into the missions of the Faculty and PAI Study Program which covers aspects of organizing education, research, community service and cooperation.

Core values set at IAI Nurul Hakim are known as the Five Souls of Islamic Boarding Schools which consist of Sincerity, Independence (Self-Reliance), Simplicity, Ukhuwah Islamiyah, and Direct Freedom. IAI Nurul Hakim combines the scientific tradition of the campus (intellectuality) with the spirituality tradition of the pesantren so that it can give birth to Islamic scholars who are creative, resilient, professional, independent and imbued with religious values. These core values are further elaborated on the Vision at the university level and study program. Based on the results of interviews and documents obtained, IAI Nurul Hakim is not affiliated with any of the mass organizations or groups, but is more neutral. The vision for PAI is “Excellent, quality, and foremost in the study, development and practice of Islamic Education”.

Curriculum and Learning Process

The PAI curriculum in Mataram UIN is not much different from other UIN in Indonesia. This is due to the policy of Presidential Regulation No. 8 of 2012 concerning the Indonesian National Competency Framework (KKNI) and Permenristekdikti concerning National Standards for Higher Education (SNPT) No. 44 of 2015. Based on existing documentation, three profiles of PAI UIN Mataram graduates are PAI educators in Schools and Madrasas, PAI counselors and PAI entrepreneurs. When viewed the distribution of subjects and learning outcomes in the field of attitudes and governance values there are 26, knowledge 26, and skills 37 achievement learning. And if viewed in more detail, the emphasis is more dominant on pedagogical competence than Islamic competence. Islamic competence is emphasized in narrative Islam, not critical. This was also acknowledged by several leaders including the Head of the Department of Islamic Education UIN Mataram.

“There was a very significant change in the IQF curriculum, in the past there were 1 to 4 Arabic

languages, so that when they graduated they had decent language skills. Even in PAI there used to be an Arabic thesis, now almost nothing. There was a student who had a 3.9 GPA, but he graduated a long time after being asked, he felt ashamed to pass the PAI, how come he couldn't speak Arabic. That's why he studied Arabic outside campus. In PAI UIN Mataram to overcome the shortcomings of Islamic competence, the practicum is a practicum for more care and education." (Saparudin, Interview, October 1, 2018).

Furthermore, the Head of Department of Islamic Education UIN Mataram said that at the national scale meeting it was discussed that there was a need for a PAI curriculum revolution which proposed PAI graduates to be mastered in mastering

"In the PPG program, PAI graduates emphasized content mastery by 70-80%, while pedagogical aspects were strengthened by non-PAI graduates with a composition of 70-80% pedagogical and 20-30% content." (Saparudin, Interview, 1 October 2018).

Not much different from UIN Mataram, IAI Nurul Hakim also implemented an IQF-based curriculum and had four profiles of graduates as educators, education managers, research assistants, and entrepreneurs.

Another element that is also important to see in exploring the production system of religious teachers is related to the implementation of the curriculum in the learning process. Almost all lecturer respondents from UIN Mataram said that they used the results of the research in the lecture, updating the Semester Lecture Plan (RPS), encouraging students to be able to solve problems and insert actual issues in the learning material. As stated by one of the following Mataram UIN PAI lecturers:

"Memang kita menjelaskan yang namanya hukum Islam Indonesia itu bisa dilakukan baik secara *kaffah*, salah satunya yang konstitusional bisa dilakukan seperti di Aceh yang itu bisa dilakukan.

Kalau tidak seperti itu maka kita akan hancur. *Ma la yudraku kulluhu fala yutraku kulluh*. Jangan secara konstitusional tidak boleh namun faktanya tidak dilakukan, kira-kira begitu yang dijelaskan salah satu bentuk pemutakhiran materi kita.” (Taisir, Interview, 1 Oktober 2018).

While for IAI Nurul Hakim PAI lecturers less than half (40%) of them used the results of research in learning. Similar to UIN Mataram, IAI lecturers Nurul Hakim also almost made RPS updates. There is no difference in terms of accepting student criticism both at Mataram UIN and at the IAI Nurul Hakim, both not questioning or questioning.

Regarding contemporary issues, almost all lecturers of Islamic Education UIN Mataram and IAI Nurul Hakim inserted the importance of tolerance values. Regarding the dangers of extremism in religion, around less than half of the IAI Nurul Hakim inserted it in the learning process. But almost all of the Mataram UIN PAI lecturers delivered or discussed this. This was felt by the students. They reported that all the lecturers inserted the importance of tolerance in UIN Mataram and about 90% of the IAI PAI lecturers Nurul Hakim also conveyed. One female student who had the “most open” thoughts during the FGD reported that one of her lecturers invited her to think critically and contextually:

“Pak Jumarim’s method was to invite us to think critically elcome arguments. According to him, Islam depends on where we are. For example, in Saudi Arabia, the average veil is different from in Indonesia, depending on geography and conditions.” (Interview 30 September 2018).

However, the results of the FGD indicate that the integration of contemporary issues carried out by PAI lecturers is not as well as making PAI students follow or be interested in contemporary issues, including the emergence of contemporary and transnational Islamic models. When asked about contemporary issues, there was only one thing that could be mentioned, namely the issue of five school days and full day school (FGD, 30

September 2018). As with the findings of the FGD at IAI Nurul Hakim, when asked about the Islam Nusantara, many did not know and understand. One of the students from the FGD IAI Nurul Hakim understood that the Nusantara Islam was “... died using batik cloth, not a shroud” (FGD October 21, 2018). This information indeed circulated viral when there was a polemic on the acceptance of Nusantara Islam in Padang. Even when asked whether to know with “Progressing Islam”, no one knows and understands. This finding shows that they did not follow contemporary Islamic studies.

However, rather different from the issue of the danger of religious extremism, not all lecturers deliver it in lectures. At IAI Nurul Hakim around 59% and in UIN Mataram reached 90% who expressed this issue. From these data both from the lecturers ‘and students’ statements, the integration of actual issues was mostly carried out by UIN Mataram rather than IAI Nurul Hakim.

Regarding the selection of schools that are used as field practices for PAI students, Mataram UIN has a neutral and flexible policy, the important thing is that students can practice teaching. Most of the schools chosen by PAI UIN Mataram students are from the area’s school of origin (Interview, 1 October 2018). While at IAI Nurul Hakim, most are based on alumni schools, which until now have 60 alumni who have educational institutions, this is also done by the Gontor Modern Islamic Boarding School (Interview, October 22, 2018).

In the context of awards to lecturers, there is no ideal lecturer selection activity at both UIN Mataram and IAI Nurul Hakim. And when asked who is the ideal lecturer and the lecturer is not liked along with the reasons to the students, they have diverse answers. In UIN Mataram there is a PAI lecturer who is considered to be “the Righteous One” when asked about the application of dialogical learning.

“Depending on the lecturer himself, there are lecturers who sometimes even though students are still true students are blamed. Until one of the students said “Supreme true lecturer with all his words” ...based on *akhlak tasawuf*, dan MKP

Metode Khusus PAI Subject. Even one second is late to be considered negligent, whereas if he is late, it is ok.” (FGD, 30 September 2018).

Lecturers and Leaders

There were 21 respondents from the leadership and lecturer elements consisting of 11 UIN Mataram people and 10 IAI Nurul Hakim members with a composition of 17 men and only 4 women. Four out of five (81%) they have a Facebook account and most are between 30-45 years old. There are 12 people (57%) with master's degrees and 9 (43%) who have doctoral degrees.

The leadership ability of the leaders at Mataram UIN is quite good. WR1, Prof. Dr. Masnun, M.A. received a Bachelor to Doctorate degree at UIN Yogyakarta and had attended leadership training for 3 days at Deakin University Australia and 2 weeks in Yogyakarta. WD1 and Kaprodi, although lately specifically there has never been a special leadership training, but in some events there is leadership material. Outside the campus they have experience being leaders in several places, for example in mass organizations.

The leaders both at Mataram UIN and at IAI Nurul Hakim explained that their personal vision is in line with the institution's vision. WD1 UIN Mataram said that his personal vision related to education is to realize the rahmatal lil'alam in Islam and shape the character of the caliph and abdullah. Thus Islam can be a blessing for all beings (Abdul Quddus, Interview 1 October 2018). While the vision of the Head of the PAI Program at UIN Mataram conveyed that his personal vision of making good Muslims and good citizens is also in line with the vision of the workplace institution (Saparudin, Interview October 1, 2018).

Although the vision is open as proclaimed by UIN Mataram, there are still 2-3 lecturers who in reality are still closed and still biased in looking at the West and even conservative tendencies. This was reported by the leadership of UIN Mataram when there was

a problem of miscommunication between female students veiled with a thesis supervisor. Some of the lecturers who were not open-minded questioned why the lecturers gave attention and guidance to veiled students, while not paying attention to those who used tight clothes (Interview 1 October 2018).

The ability and leadership experience at IAI Nurul Hakim is somewhat different from those in UIN Mataram. IAI Chairperson Nurul Hakim, Supiatun, also served as a primary school principal at the same foundation, and sometimes helped work in the foundation. He had never received leadership training specifically and earned a bachelor's degree at UIN Mataram and S2 at the University of Muhammadiyah Malang (Tarbiyah). While the Deputy Chair of the academic field, Mukhlisin, had received leadership training for two weeks in Jakarta held by the As Shofa foundation which is engaged in education. Mukhlisin received a bachelor's degree in Medina (sharia), a master's degree at UMM Malang (Tarbiyah), and a doctorate at Universitas Kebangsaan Malaysia (Dakwah Leadership).

Based on the recognition of the PAI lecturers, they have quite good language skills, both in Arabic and English. Only about a quarter of those who claim to have Arabic and English skills are very good. The language skills of PAI lecturers both in Mataram UIN and at IAN Nurul Hakim are not based on test results, but only based on survey results.

Campus tEnvironment

Campus environment is very influential. In UIN Mataram and IAI Nurul Hakim there were no restrictions on the campus for extra student activities, such as HMI, IMM, PMII, KAMMI, and other extra organizations. Ideally, students should concern themselves with a variety of activities that can enhance thinking, reasoning, insight and experience.

As mentioned earlier, students who are from the public and from the East, who feel they lack the knowledge of religion, learn a lot from outside of college. PAI UIN Mataram once worked with the Semarang Religious Research and Development Center to identify student activities. From the study there were about

12 extra student organizations including ex-HTI. Saparudin, Head of PAI Study Program, said:

“At that time we mapped out extra campus activities, and as a result there were around 12 organizations, one of which was the agency that handled the Kaffah Islamic bulletin, and after reviewing the HTI bulletin.” (Saparudin, interview October 1, 2018).

Furthermore WD1 FTK, Abdul Quddus, said that the influence of radical thinking that occurred in PAI students was undeniable because there was room for institutions outside there and there was discussion of the khilafah problem, even though there were not many students involved (interview 1 October 2018). The same thing was affirmed by one of the female lecturers at the PAI, according to him if students have good understanding and intensive discussions with lecturers and not only rely on information outside the lecturer, they will not be influenced by radicalism (Nur Hilalliyati, interview 1 October 2018).

When asked about radical exposure indicators, the leadership of UIN Mataram mentioned it with a veil symbol for women and found it difficult to identify for men. Veil users are not always from among those who have been considered the “right” group, there are also those in the PMII who are known to be liberal. In fact, there are critical veil-wearing females who behave normally and will even shake hands with male lecturers (Saparudin, October 1, 2018).

Efforts to Prevent Radicalism in Campuses

The field findings show that the word “radicalism” is not interpreted singly by lecturers at either UIN Mataram or IAI Nurul Hakim. There is no agreement in defining the term radicalism. Narrative understanding of radicalism and

disagreement or denial of the results of research which states that PAI students exposed to radicalism always appear in every data excavation. The “disagreeable” jurisdiction was expressed by almost all respondents among lecturers and students. Some of the narratives that emerged from the lecturers during the FGD included the following:

“I do not agree; first of all, they are the ones (Diktis) who made the curriculum. Yes, we admit to giving other supplements from yellow books. I am confused how PAI students can be indicated, or generalized, as radical.” (FGD, October 22 2018).

“First, I want to know what radicalism is or what its interpretation is, because ...why do people who are diligent in reading the Koran are considered radical? who are religious, who are bearded, are radical? Now they say PAI students are radical! I don’t agree, sorry to say. I have been here in Surabaya for 5 years. I myself have a few foster students here. The radical ones excluded from their campuses were in ITS, UB and Unair students--but not in Sunan Ampel.” (Mukhlisin, Interview, October 22, 2018).

In my opinion, at UIN Mataram, students who are involved in radicalism, in actual actions, do not yet exist, but maybe they do in the contexts of ideas and symbols. Putting on veils may show a tendency towards radicalism. Although not all female students are veiled for ideological reasons, there are some of them for reasons of joining friends and also not harmonious in the family.” (Muhammad Quddus & Saparudin, interview October 1, 2018).

Because the reason for the absence of students who are indicated as radical Muslims and have not found the elements of radicalism on campus and also the narrative that has developed as above, the efforts made by the university in the context of countering radicalism are still limited to discourse or discourse development only one particular moment is carried out such as

a seminar by raising the issue of Moderate Islam both at the IAI Nurul Hakim and at UIN Mataram, and anti-radicalism declarations at the UIN Mataram.

One important note is related to the prevention of radicalism, officials of UIN Mataram (WR1, WD1 Tarbiyah, WD3 Tarbiyah and Kajur PAI) said that the research was discussed and discussed related to new rules for students in the lecture. These rules are related to the prohibition on the use of face covers when in class and during guidance with lecturers. In addition, the data collection on the number of veiled students considered as the “easiest” identification has been carried out with the results of 73 students from the veiled UIN Mataram and 63% of veiled students at the Tarbiyah and Teacher Training Faculties. Another thing that was also done by UIN Mataram was the establishment of the Center for Moderate Islamic Studies, which had also emerged at the time of this research.

Although institutionally there is no institution such as a study center, student institution or special community that has been formed by UIN Mataram and IAI Nurul Hakim to prevent the spread of terms of radicalism among students, some PAI lecturers at Mataram UIN revealed that doing individual actions as lecturers, such as approaching students using veils or niqab and giving other views related to the niqab and the veil directly.

I once had a case with a student doing her thesis. We in the teaching department wanted to know her face better, because the majority [of female students] in Indonesia do not wear veils. I told her that from a *fiqh* perspective, no one recommended or ordered [women] to wear veils, and that from a social viewpoint, it could be slander of an immense proportion; wearing a veil can be more serious than slander. The girl objected and reported it to her parents in Bima. The father contacted one of the lecturers here. He must have thought that her daughter’s thesis advisor did do a proper job. And this student kept wearing her veil.” (Ashari, Interview, October 1, 2018).

In addition, lecturers at UIN Mataram also inserted several contemporary issues related to Islamism during the lecture and tried to invite students to discuss the issue.

In contrast to UIN Mataram, in IAI Nurul Hakim actually tends to allow or allow even to be considered as good when students use veils or niqab. According to reports from lecturers and leaders until the time this research was conducted there were no santri or students of Nurul Hakim who were indicated to be radical. Even as stated earlier, according to the mother of the Chairperson of IAI Nurul Hakim, she hoped that one day IAI Nurul Hakim could use all veils.

Closing Remarks and Recommendations

Based on various data, it can be concluded that some interesting findings are related to the production system of prospective religious teachers in West Nusa Tenggara with a case study at Mataram State Islamic University (UIN) and Nurul Hakim Islamic Institute (IAI), namely:

- 1) At UIN Mataram and at IAI Nurul Hakim does not have an accredited study program A. The curriculum uses KKNi as decided by the Ministry of Research and Technology, but based on existing documents it is not fully in accordance with the idealism and spirit of the KKNi. Pedagogical competence is more dominant than Islamic competence. Islamic material is more narrative and descriptive and does not invite students to think critically. There are many lecturers who insert tolerance values but not many slip the dangers of religious extremism.
- 2) The dialogical process is built up during the learning process, even though there are lecturers who are considered to be righteous and strict in the matter of delay. The lecturers have the ability to follow contemporary issues, but this is not automatically followed by students. There are still many students who have difficulty when asked to share their experiences in discussing contemporary issues. At IAI Nurul Hakim the discourse of Islamic Nusantara and Progressing Islam is not well understood.
- 3) The Arabic language mastery is higher than that of the English. IAI Nurul Hakim has taught language skills

- more successfully than Mataram UIN as the former has collaboration with the Saudi-funded Ma'had Khalid bin Walid institution. The policy of increasing religious capacity is still limited to reading and writing the Koran and *tahfiz*; no programs are offered to deepen the Islamic understanding.
- 4) Based on the level of Islamism students have a higher level of Islamism than lecturers. IAI private in this case IAI Nurul Hakim has a higher tendency towards Islamism than State universities in this case UIN Mataram. This research reveals the clash between moderate Islam and millennial Islam which tends to be close to Islamism. Lecturers and students have the highest anti-Western attitude compared to their attitude towards other aspects of Islamism. The aspect of religion-based violence is that students agree more (23%) than their lecturers (5%).
 - 5) Gender issues become one of the barometers to see one's level of Islamism, the more sensitive the issue of gender equality, the lower the level of Islamism. Respondents, both lecturers and students who agree and disagree on the issue of polygamy as the prophet's Sunnah, need to be exemplified in almost the same amount. The issue of women's leadership over male lecturers is more supportive, while men have a preference for women more supported by students than lecturers.
 - 6) Veils are often used as an easiest way to identify people who are likely to be exposed to Islamism and 63 percent of veil users are found in the PAI study program at UIN Mataram. Meanwhile, wearing the veil is not an issue at IAI Nurul Hakim. This study inspired UIN Mataram to examine the application of prohibitions on the use of face covers during college and other academic processes, as carried out by Sunan Kalijaga UIN. Efforts to deter radicalism have not been systematically carried out in these two universities.

Based on data, findings, and analysis and conclusions, this study in NTB recommends the following ideas:

- 1) Input of prospective PAI teachers should have good Islamic provisions. Student input still exists from public schools that do not have a good Islamic basic, thus enabling them to

- look for additional Islam from outside the campus, which is sometimes less measurable and controlled in Islamic colors.
- 2) The recruitment process with the SPAN PTKIN and Mandiri procedures which do not have an interview test selection process needs to be reviewed. Sometimes this model recruitment process cannot measure the level of Islam required by prospective PAI teachers. Moreover, the principle must not prevent a person from learning, so that all applicants must be accepted (the case of IAI Nurul Hakim), this also makes it vulnerable to the lack of capacity of prospective religious teachers in a comprehensive manner.
 - 3) If viewed from the condition and capacity of PAI students (who still lack critical academic enthusiasm, do not follow contemporary issues and have a level of Islamism that is of concern, and have a lack of language capacity), then efforts to think are rather revolutionary. in changing the curriculum and academic environment that is conducive and encourages critical thinking, actual and good tolerance, and is ready to face global competition by mastering foreign languages. more strategic steps are needed in approaching and fostering students who are considered to have been exposed to Islamism. A more embracing approach is needed. Studies on gender equality and justice also need to be intensified, as a first step to invite critical thinking and justice perspective.
 - 4) More balanced curriculum adjustments in Islam and pedagogical and language skills are needed. Public schools that still use the IQF can introduce matriculation programs. In the PPG program, PAI graduates are given more Islamic contents than pedagogical contents; on the contrary, non PAI graduates are given more Islamic contents than pedagogical ones.
 - 5) The same standard is needed for lecturers in public and private universities. PAI lecturers in public universities have relatively many opportunities to participate in capacity building compared to their counterparts in private universities.
 - 6) An environment that supports Islamic and Indonesian-ness both through intra-and extra-campus activities is

more emphasized, since students often get the influence of Islamism from outside the campus.

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ABOUT CISFORM

The Center for the Study of Islam and Social Transformation (CISForm) is a research institute at the State Islamic University (UIN) of Sunan Kalijaga Yogyakarta which is engaged in Islamic studies and social transformation. As a research institution, CISForm develops interdisciplinary research and examines various actual issues in the Indonesian context, especially those related to the ongoing modern-social transformation process. The pace of modernization and globalization accompanied by shifts in diversity and rationality has opened up various opportunities for social, economic and cultural progress.

CISForm positions itself as an interdisciplinary research center interested in issues of multiculturalism, interfaith dialogue, radicalism, extremism and the conflict between Islam and local culture. CISForm also pays attention to the diversity of social problems that haunt the broad scope of Muslim communities in Indonesia, such as: poverty, backwardness, and violence.

CISForm continues to contribute in making Islam the majority religion in Indonesia in order to be able to take part in navigating and overcoming these problems. This institution also develops programs that produce publications in the form of books, journals, and other works that are widely accessible to academics, both domestic and foreign. This publication is expected to strengthen Islamic studies in general and UIN Sunan Kalijaga specifically in the context of religious discourse

and the process of social transformation. A comprehensive and in-depth understanding of these issues will provide a solid foundation for the birth of alternative solutions through various advocacy, learning and community empowerment programs. As an effort to develop programs and activities, CISForm also builds solid cooperation with centers and research institutions, NGOs, government agencies, and other international institutions. The full attention of these institutions to current issues in Indonesia will be an important capital for CISForm in building mutually beneficial cooperation.

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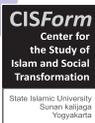
Planting Seeds

In A Barren Land

Portraits of the Production System of PAI (Islamic Education)
Teachers in Indonesia

Radicalism and extremism remain to be a serious threat to Indonesia. The threat is quite obvious with the growing notions of intolerance and radicalism in various circles, most notably in the younger generation. As shown in several studies, symptoms of intolerance and radicalism are growing in the school realm, especially in high schools and universities. The growth seem to be in line with the increasing religiosity of Muslims and the rise of global salafism. In the context of Indonesia, the condition has exacerbated with a lack of democracy, inequitable development, and poor law enforcement.

This book is a research report that examines the extent to which PAI Programs--in colleges or universities that offer Islamic studies (PTKIs) – play a part in enforcing the state’s ideology and as agents that sow the seeds of moderate religious views in the country. The research looks into the PAI curricula, methods, learning processes, and campus environment, to examine how the programs produce religion teachers with orientation towards moral education in a multicultural society. Overall, the study seeks to gauge the resilience of the PAI Programs in warding off the currents of islamism, particularly in the forms of intolerance and radicalism, that are currently plaguing Indonesia.



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