



The ideological spectrum of madrasah aliyah teachers in surakarta

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ABSTRACT

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Teachers play a key role in shaping students' religious identity and character. Islamic Religious Education (PAI) in Madrasah Aliyah (MA) is considered to play a major role in developing students' character, morality, and ethics. Experimental studies by TIFA show that religious education that encourages multiculturalism contributes to the formation of positive relationships between teachers, which, in turn, affects relationships between students. However, amid tensions between cultures and religions, the question is whether PAI is appropriate and can make a significant contribution to inclusive character development. Previous research from the Center for Religious and Cross-Cultural Studies (CRCS) stated that the 2013 PAI Curriculum tended to focus too much on doctrine, reflect less on the spirit of respecting diversity, and less encourage harmonious interaction between religious communities. Madrasah Aliyah, as an Islamic educational institution, teaches Islamic material and social sciences as well as exact sciences. This study focuses on the spectrum of teacher ideology through supplementary literature used to complement PAI textbooks, as well as teachers' views on Islamic and national issues. Qualitative research methods are used with content analysis techniques, in-depth interviews, and focus group discussions (FGDs). Research findings include "unfair" attitudes, moderate-conservative approaches, moderate understandings of Jihad, and conservative but progressive beliefs in muamalah. In conclusion, Madrasah Aliyah teachers in Surakarta tend to have a moderate-conservative style with a contextual, inclusive, and tolerant nature. However, there is an element of conservatism in some problems with textual, exclusive, and intolerant understanding in public affairs.

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Introduction

Teachers play an important role in the formation of students' religious patterns and character. Islamic Religious Education (PAI) in Madrasah Aliyah (MA) is also believed to have contributed significantly to the development of character, morality, and ethics of civilization of students. Experimental studies conducted by TIFA show that religious education that promotes multiculturalism contributes to the formation of positive relationships among teachers. and in turn, change the relationship among students. The question is, in the midst of the current sharpening

tensions between cultures and religions, is PAI aligned with and able to contribute substantially to the development of inclusive diversity and civilization characters? The results of previous research from the Center for Religious and Cross-Cultural Studies (CRCS) stated that Islamic Religious Education in the 2013 Curriculum was suspected to contain too much material content about doctrine, lack of reflection or spirit of respecting diversity, and limited encouragement for harmonious interaction between religious communities (Suhadi, 2015).

Madrasah Aliyah is a form of educational institution that teaches Islamic academic topics around doctrine, sources of authority in religion, language, Islamic law, and historical knowledge. Not stopping at Islamic material, Madrasah Aliyah also provides learning social sciences (Sociology) and exact sciences (Mathematics, Physics, Biology, and Chemistry). Based on statistics for the 2014/2015 academic year, Madrasah Aliyah both Public and Private amounted to 7,582 schools. Madrasah Aliyah is under the authority of the Ministry of Religious Affairs, being part of a historical chapter in the modernization of Islamic educational institutions begun in the 1970s by Abdul Mukti Ali as Minister of Religious Affairs. In the 1980s the existence of madrasah was confirmed by the National Education System No. 2 of 1989, bringing madrasah as part of the current system.

PAI textbooks used in Madrasah Aliyah in Indonesia vary greatly, depending on the school operational organizer. Madrasah Aliyah Negeri (MAN) under the auspices of the government tends to follow the development of the standard curriculum. While Madrasah Aliyah Swasta (MAS) which is under a private foundation even though it follows the national curriculum, has special improvisation in the teaching materials provided. Thus, PAI textbooks that become handbooks in schools are not only published by the KEMENAG but also by private publishers such as Erlangga (Jakarta), Tiga Serangkai (Surakarta), and Bumi Aksara (Jakarta). This study examines the spectrum of teacher ideology studied through the types of supplementary literature used by teachers to complement or replace PAI textbook material, as well as teachers' views regarding contemporary Islamic and national issues that they transmit in the learning process.

Method

This study uses qualitative research methods, with data mining techniques in the form of content analysis, in-depth interviews, and focus group discussion (FGD). The research team has formulated a research design that is used as a guideline in sample selection, research instruments in the form of interview questions and FGDs, data collection, data analysis, and reporting research results.

This study interviewed 16 PAI teachers as important informants to explore the data. Interview informants are selected based on the criteria of their role as PAI teachers. The interview process was carried out by visiting resource persons (PAI teachers) in six madrasahs; MA Negeri 1

Surakarta, MA Negeri 2 Surakarta, MA Al Muayyad, MA Al Islam, MA Muallimin Muhammadiyah, and MA Al Kahfi. The focus group discussion (FGD) was also conducted involving 8 PAI teachers from the six schools. The FGD was conducted at Muhammadiyah University Surakarta by inviting a total of 8 PAI teachers. In the process of data mining, both through interviews and FGDs, researchers involved teachers based on: recommendations from the Surakarta Ministry of Religion with researchers given data on Madrasah Aliyah teachers throughout Surakarta, and recommendations from curriculum principals. The problem found in the field is that it turns out that the distribution of madrasah aliyah teachers in Surakarta is uneven, according to data from the Surakarta Ministry of Religious Affairs, the number of madrasah aliyah teachers is 30 teachers spread across 6 (six) madrasah aliyah both public and private. So with this situation, researchers identify schools to get substitute teachers who will be used as resource persons with direction from the principal and the school curriculum.

Result and Discussion

A. Describe the study area

Geographically, the area of Surakarta City is 44.06 Km² and administratively divided into 5 (five) sub-district administrative areas, 51 kelurahan, 602 Rukun Masyarakat (RW) and 2,708 Rukun Neighbor (RT). The administrative borders of Surakarta City, according to the RT/RW of Surakarta City 2007-2026 are as follows:

- North : Boyolali and Karanganyar Districts
- East : Karanganyar and Sukoharjo Districts
- South : Sukoharjo Regency
- West : Sukoharjo, Karanganyar and Boyolali Districts

Demographically, based on the results of the 2010 Population Census Projection, the population of Surakarta City in 2017 reached 516,102 people with a sex ratio of 95%; Which means that for every 100 female residents there are as many as 95 male residents. When compared to other cities in Indonesia, Surakarta is the most populous city in Central Java and the 8th most populous in Indonesia, with the 13th smallest area, and the 22nd largest population out of 93 autonomous cities and 5 administrative cities in Indonesia. The population density is quite high, reaching 12,390 people / km², so if the rate of population growth is not controlled, Surakarta City will become more dense.

According to the BPS (Central Statistics Agency) of Central Java Province in 2013, the city of Surakarta is among the top three districts / cities with a low population growth rate, below the average population growth rate of Central Java Province (1.92). The low rate of population growth in Surakarta City is estimated as a result of the rapid development of Surakarta City and the

development space in the city is saturated, resulting in population movement to suburban areas outside the Surakarta City area. Settlements in the downtown area gradually turned into trade and service activities.

The population of Surakarta City is classified as plural, besides being inhabited by Javanese, there are also many ethnic Chinese and Arab residents living in Surakarta. Arab villages occupy three sub-district areas, namely Pasar Kliwon, Semanggi and Kedung Lumbu in Pasar Kliwon District. The placement of Arab villages in groups has been arranged since ancient times to facilitate management for foreign ethnicities in Surakarta and for the realization of order and security. Meanwhile, many Chinese villages focused on the Balong, Coyudan, and Keprabon regions.

Historically, Surakarta or Solo is often associated with the emergence of the spirit of nationalism, socialism, and various religious movements. History records that this city was not only the place of political conflict between the Kraton and Dutch colonialism, but also became the center of the nationalism movement. In the first quarter of the 20th century, Solo and its surroundings witnessed the birth of several independent groups and political parties, such as Syarikat Islam, Insulinde, National-Indische Partij, PKI, and Sarekat Rakyat. The city is also the birthplace of famous figures, such as Sukarno, Indonesia's first president, Marco Kartodikromo, radical activists and journalists, Tjipto Mangunkusumo, a prominent socialist, and Haji Mohammad Misbach, a prominent communist figure.

Ethnic conflicts also reflect social dynamics in Solo, as a result of social fragmentation and ethnicity on the one hand, as well as economic inequality, political power, cultural differences, religion, education level, and other aspects (Nurhadiantomo, 2004). Several incidents of ethnic conflicts occurred between Javanese and Chinese communities, as well as between Arab (Javanese-Encik) descendants, as well as between indigenous and non-indigenous groups, namely between Javanese and non-Javanese peoples.

B. Describe Society

Historical worship buildings in Surakarta are diverse, reflecting the diversity of beliefs held by the people of Surakarta, starting from the largest and most sacred mosque located in the western part of the North Square of the Kasunanan Palace, Surakarta, namely Great Mosque of Surakarta built around the year 1763 on the initiative of Sunan Pakubuwono III, Masjid Al Wustho Mangkunegaran, Masjid Laweyan which is the oldest mosque in Surakarta, St. Peter's Church di Jl. Slamet Riyadi, St. Anthony's Church Purbayan, to the Tri Dharma Place of Worship Tien Kok Sie, Vihara At Po Kianand, and Sahasra Adhi Pura.

Besides being inhabited by Suku Jawa, there are also many ethnic residents Tionghoa and Arabic who live in Surakarta. Although there is no exact data on the number

of each faith or ethnic population in the last census in 2010, they blend in a lot among Surakarta residents in general.

Arab villages occupy three sub-district areas, namely Pasar Kliwon, Semanggi and Kedung Lumbu in Pasar Kliwon sub-district. The placement of Arab villages in groups has been arranged since ancient times to facilitate management for foreign ethnicities in Surakarta and for the realization of order and security. Ethnic Arabs began to arrive at Kliwon Market in the 19th century. The formation of a village in Pasar Kliwon, apart from being caused by settlement politics during the royal period, was also inseparable from the policies of the colonial government. Wartyo in his research said in 1984, the number of Arab descendants was 1,877 people, while the number of Chinese citizens was 103 people. Based on monographic data from Pasar Kliwon village in 2005, it was stated that the number of Arab descendants was 1,775 people, while Chinese descendants were 135 people. From this data, it can be seen that there is a decrease in the number of people of Arab descent in Kliwon Market. This is because the land in Pasar Kliwon village is getting narrower so that there is movement in other areas. Meanwhile, many Chinese villages focused on the Balong, Coyudan, and Keprabon regions. This can be seen by the existence of temple buildings and places of worship, such as Tien Kok Sie Temple.

In addition to the history of buildings and places of worship, madrassas also have their own history. In general, madrasah is an Islamic educational institution that has a long history, until finally recognized as part of the National Education System. The existence of madrasahs that have long been managed by the Ministry of Religion / Ministry of Religion becomes a problem when faced with the regional autonomy law which entrusts the education sector to be handed over to the management of the Regional Government. In the end, the progress of madrasah does not lie in being under the Ministry of Religion or the Ministry of National Education but in the creativity of the madrasah itself. Currently, according to data from the Ministry of Religious Affairs Surakarta City has 6 (six) aliyah madrasahs spread in various places. Furthermore, researchers made these six madrasahs the object of research for reasons of the quantity of cruising range that can be reached.

1. MA Negeri 2 Surakarta, Address at Jl. Slamet Riyadi 308 Surakarta, Sriwedari, Laweyan District Surakarta City.
2. MA Al Muayyad, Alamat: Jl. Kh. Samanhudi 64, Kec. Laweyan Kota Surakarta
3. MA Al Islam Surakarta, Alamat: Jl. Veteran 263 Surakarta, Serengan, Kec. Serengan Kota Surakarta
4. MA Private Muallimin Muhammadiyah, Address: Jl. Demangan No. 70, Sangkrah, Kec. Pasarkliwon Kota Surakarta
5. MA Al Kahfi, Address: Jl. Lingkar Utara Km 5, Mojosongo, Kec. Jebres Kota Surakarta

6. MA Negeri 1 Surakarta, Address: Jl. Sumpah Pemuda 25 Surakarta, Kadipiro, Kec. Banjarsari Kota Surakarta

C. Conceptual Definition

In this study, there are several conceptual definitions that are in focus. First, the psychosocial disposition of teachers includes cognitive, attitudinal, and behavioral aspects that are influenced by psycho socio-political factors and cultural environment, such as expectations, religious traditions, and worldviews held by teachers (Murray, 2007; Ruitenber, 2011). Second, the pedagogical dimension involves three levels in the realm of learning objectives. First, the cognitive level is an understanding of religious teachings. Second, the affective level includes attitudes and beliefs associated with religious commitment. Third, the level of behavior includes concrete actions as a consequence of the application of knowledge and beliefs (Bloom, 1965; Krathwohl, 2001). Third, there is an ideological spectrum that groups teachers' religious beliefs into three variations, namely conservative, moderate, and progressive. These three categories are used as a conceptual framework to analyze the content of textbooks and religious ideologies owned by teachers.

Tabel 1. The matrix of the ideological spectrum with each of its indicators is as follows:

	Conservative	Conservative	Conservative
Category Spectrum	Textual	Textual	Textual
	Exclusive Intolerant	Exclusive Intolerant	Exclusive Intolerant
	Moderate	Moderate	Moderate

The spectrum of religious ideology consists of three categories arranged with a flexible and dynamic understanding, recognizing that each category is not rigidly separate. The academic operational explanations for each category are as follows:

1. Conservative: reference source: Revelation. Textual: The literal and literal understanding of Islamic teachings (normative, dogmatic-theological) from an "insider" perspective, is definite (absolute: non-dialogical), apologetic-defensive, and affirms truth claims. Exclusive: Continuing textual thinking that produces a closed attitude (self-righteousness: truth claims), causing support / prioritization of one's own group (in-group) with a priori feeling towards the out-group (out-group). Intolerant: Prejudice against "the others/out-groups"; see diversity and diversity as burdens; negative thinking (El Fadl, 2006).
2. Moderate: sources of reference: Revelation and science. Contextual: Objective-scientific understanding of Islamic teachings, including sociological, anthropological, and

historical approaches in accordance with scientific developments. Inclusive: Egalitarian, open-minded, broad-minded towards one's own or other groups, not extreme. Tolerant: Willing to recognize, understand, respect differences, think positively, accept diversity in the vision of living a harmonious plural society (Cox, 2006).

3. Progressive : sources of reference: Revelation, science, and ethics. Humanist: Religious critically and compassionately, has social concerns, criticizes injustice by the status quo and hegemony, uses religion as a solution to problems, supports gender equality, anti-discrimination, anti-oppression, anti-terrorism, and supports positive social change. Pluralist: Beyond tolerance, not only accepting differences but also actively promoting Indonesian values such as diversity, pluralism, multiculturalism, unity, and appreciation of local culture (read: Nusantara culture). Cosmopolitan: Departing from the view of tawhid (unity of humanity), resulting in an attitude of respecting plurality, awareness as a global community, and having a vision of universal humanity (Aljunied, 2016).

D. Thematic Findings

Research findings in the field are the result of the process of processing and analyzing data. The research findings will at least explain how the PAI book is used, how teachers perceive the PAI book used, and how they translate (appropriation) Islamic knowledge in the classroom so that it becomes a complete learning setting.

1. Teachers' Perceptions of Textbooks

The interview found several interesting things related to teachers' perceptions of PAI textbooks. Perception We need to convey that all teachers receive socialization that textbooks published by the Ministry of Religion are official materials for teaching Islamic religious lessons. Most schools use Islamic Religious Education (PAI) literature published by the Ministry of Religion which consists of teacher handbooks and student books covering the subjects of Akidah Akhlak, Al-Qur'an Hadith, Fiqh, and Islamic Cultural History. Private publishers used by PAI teachers other than the publications of the Ministry of Religion are Tiga Serangkai and Toha Putra.

Most PAI teachers base the religious understanding on the MORA's version. Socialization and direct supervision from the MORA provide them with a reference for religious understanding. Teachers who have been using MORA textbooks since 2014 stated that this book is very complex. They illustrate the complexity of MORA textbooks with the large scope of material each semester that must be taught by teachers. They compared it with PAI books published by the 2007 KTSP curriculum and the 1994 curriculum. For teachers, the PAI book of the Ministry of Religion is very broad material compared to books under the 2013 curriculum.

2. Teacher Learning Innovation

The stigma in the growing society states that PAI subjects are considered boring subjects to learn because they mostly teach dogma. In fact, students are often found who feel bored and sometimes sleep during KBM. So there needs to be good learning innovation to overcome these problems. Learning innovation refers to the strategies used by PAI teachers as a process of reconstructing religious insights to students. Learning innovation includes ideas, instruments, and implementation and evaluation driven continuously by relational dynamics between teachers and students. The 2013 curriculum demands a large portion of teachers to develop active learning. Not all PAI teachers are ready for how the 2013 Curriculum works. Moreover, this system cannot be maximized in full, especially in areas with learning facilities. In research, it was found that teachers generally view textbooks published by the Ministry of Religion as quite good (to say not good), some say incomplete, not deep, or not detailed. But what needs to be underlined here is that the textbooks are designed with the 2013 curriculum, using the principles of search-based scientific learning. Learning requires students and teachers to be equally active in looking for learning resources other than those in the classroom, so inevitably teachers must be creative and innovative.

In the researcher's research, there are at least two main sources besides textbooks that are used as references for PAI teachers in Surakarta City. First, that most of the handbooks in addition to textbooks from the Ministry of Agriculture, teachers also have LKS books made by the city MGMP (there are even maple teachers making them the main handbooks), books from libraries published by the Triad, books published by Toha Putra, and thematic books in accordance with teaching materials. Second, is the internet. The Internet is used as a secondary source of learning. Internet use is very unrestricted by teachers, students are asked to dig into assigned material without restricting certain sites. But during the presentation in class, if the teacher finds students taking from sites that are considered radical or heretical (Shia for example), then the teacher will "set the record straight". Third, video. Video studies are used as teaching materials to take examples and visualizations of a story or event so that students do not only live in the world of wishful thinking during learning (especially in the subjects of SKI and Morals). Fourth, electronic media. Most electronic media used by madrasah teachers are LCD projectors. This LCD is used to display a powerpoint at the beginning of the discussion of a new chapter that contains a summary of the achievements to be taken.

3. Teacher Expectations: Islamic Student Character

The issue of "Islamic and un-Islamic" or "Shar'i and Non-Shar'i" is still a debate and phenomenon that continues to be hot lately. The question is, is someone said to be "Islamic"?

How is Islamic society? What established the "Islamic State" (Khilafah Islamiyah)? Or on the other hand, who practices Pancasila as Darul Ahdi Wasy-Syahadah (State of Consensus and Proof) in that life is Islamic? To test the teachers' views on the Islamic character of Aliyah teachers, we propose the definition of "Islami as the achievement of the goals of Islamic sharia (maqasid al-sharia)". People are said to be Islamic who practice the purpose of Islamic law, which is "to avoid as little damage as possible, and to achieve as much good as possible" (rahmatan lil alamin).

Using Jasser Odah's theory 8 Islamic indicators can be seen from the following six objectives of sharia: First, maintaining religion (al-Din), a person who maintains the purity of Tawhid, at the same time society can maintain, protect and respect the freedom of religion or belief of others in a multi religious society. Second, take care of the soul (al-Nafs), the person who takes care of the life, physical and spiritual health both personally and others. Third, maintain reason (al-Aql), a person who likes to learn, read, intellectual activities and science, critical and does not spread hoaxes. Fourth, guarding offspring (al-Nasl), guarding the honor of parents, family, school (alma mater). Fifth, maintain wealth (al-Mal), thrifty, simple, productive, business spirit and sufficiency. Sixth, protect the environment (al-Bi'ah) such as saving water, throwing garbage in its place, not smoking etc.

Normatively, teachers at Madrasah Aliyah Surakarta expect that their students have Islamic characters, such as behaving honestly, punctually, and other types of akhlakul karimah. But there is one hope that feels good for researchers expressed by the teacher of one of the Surakarta state madrassas, namely: "I hope that students when out there respect the old and love the young ". This hope is a social attitude that is very rarely found in society (generally, regardless of ethnicity and religion) and also with this hope realized it will create harmony in society, without prejudice, and harmony.

E. Special and Crucial Findings

1. Pesantren as an information filter

Pesantren are generally referred to as educational institutions because they provide special, general, skill and religious institutions. Because in that institution the teachings of Islam were thought out, developed and broadcast. Historically, pesantren is one form of religious institution that spearheads the spread of Islam widely. This can be seen from its influence in social dynamics, especially its authority in the religious field, which places kyai and pesantren institutions as the center of scientific development for the majority of Muslims living in rural areas. In addition, pesantren have also played a great role in helping to educate the nation's life. At a time when the Indonesian nation was in colonial rule, education for some Indonesians was

very expensive, in addition to structural obstacles, pesantren education was one alternative at that time.

Al Kahfi is one of the pesantren that holds formal schools affiliated with the Ministry of Religion teaching the values of moderatism, but the version of the Hidayatullah Foundation. All information obtained by students is all information obtained from the foundation's website. One of the efforts to maintain the existence and seeding of the direction of Hidayatullah's da'wah. Another pesantren, Al Muayyad consistently provides reading and factual information through its teachers with red threads nuanced Nusantara Islam.

2. Uneven distribution of textbooks

As a commitment of the Ministry of Religion in preparing the golden generation of sholeh and sholihah children, starting from the 2014-2015 school year all Madrasah under the guidance of the Ministry of Religious Affairs of the Republic of Indonesia are ready to implement the 2013 Curriculum. For this purpose, the Ministry of Religious Affairs of the Republic of Indonesia has formally issued a Minister of Religious Affairs Regulation (PMA) on the 2013 Curriculum which contains the Basic Framework of the 2013 Madrasah Curriculum, Graduate Competency Standards (SKL), Core Competency Standards, Process Standards and Assessment Standards. However, researchers consider the uneven distribution of textbooks. This inequality is found in Private Madrasahs, so that in the learning process they often only use Student Worksheets (LKS), or only displayed soft-files, or print independently.

F. Direction of Ideological Spectrum

Speaking ukhuwah becomes interesting as a foundation of unity. Understanding Ukhuwah, The word ukhuwah comes from Arabic whose basic word is akh which means brother, so the word ukhuwah means brotherhood. First, Ukhuwah Islamiyah, The definition of ukhuwah islamiyah is the strength of faith and spirituality that Allah gives to His faithful and pious servants who foster feelings of affection, brotherhood, glory, and mutual trust towards brothers and sisters. Second, Ukhuwah Insaniyah (Basyariyah), Ukhuwah Insaniyah / Basyariyah is a form of brotherhood that applies to all humans universally without distinction of race, religion, ethnicity and other aspects of specificity. Fraternity is bound by the soul of humanity, meaning that we as humans must be able to position or look at others with compassion, always seeing the good not the bad. Third, Ukhuwah Wathoniyah, Ukhuwah Wathoniyah is a form of brotherhood bound by the spirit of nationalism without distinguishing religion, ethnicity, skin color, customs and culture and other aspects. Given the importance of establishing national relations based on the Word of Rasulullah, namely "Hubbul wathon minal iman" which means Love among compatriots including part of faith.

The following are the responses of Madrasah Aliyah teachers in Surakarta that reflect ukhuwah islamiyah is on the issue:

1. Women who do not wear hijab, basically jilbab is a symbol of Islam as a marker of female piety. Over time, hijab was not only interpreted as a form of piety but as the existence of some women in fashion in the midst of society. In its development, the hijab follows market demand, which in the end the hijab is made more fashionable solely to sell in the market. For some, hijab is simplicity, closeness to the creator and self-protector as a Muslim woman. For others, hijab is a lifestyle, modernity, mobility, and self-identity in the midst of society.

These two poles are always intertwined in the lives of Muslim women in Indonesia. These two views have their own rationalizations for the meaning of using personal protection which is referred to as the terms Hijab, Hijab, and Veil in Indonesian society. The use of hijab for Muslim women cannot be separated from the space in which they live. Hijab is always related either directly or indirectly according to one's educational background, culture, and outlook on life.

According to the RANS of Madrasah SOCN1 said that "hijab is obligatory, if there is a Muslim woman who does not wear hijab, it means she is not carrying out any of the obligations of Islam. It takes a prudent approach to get Muslim sisters to wear hijab." This was reaffirmed by the AR statement from Madrasah SOCN2 which stated that Muslim women are obliged to wear the hijab as a form of obedience to covering their private parts.

2. In the phenomenon of women working outside the home. The question of career women is whether the work of women, especially wives, will hinder the fulfillment of the rights of husbands and children, and cause women (wives) to forget their obligations. This is what is feared to happen and adversely affect the continuity of the household and the development of children left behind to work. But if all these concerns can be overcome and the existence of career women can actually help strengthen the family economy, then women should be given the breadth and leeway to work. The risks that will arise should be faced and resolved with husbands who are life partners as well as partners in a family team. Most interviewees allow this, but with a note. The record is in the form of: may, as long as it is able to maintain honor, not mingle with the opposite sex, work in an Islamic environment, work at home, maintain boundaries so that slander does not occur, and maintain the aurat. Regarding women who do not wear hijab, all agree that it is mandatory, so teachers require (especially families) Muslim women to wear hijab. But if there are Muslim women who do not wear hijab, they are prayed to immediately wear hijab.
3. An understanding of jihad. The teachers who were the speakers in this study agreed that the meaning of Jihad is not necessarily fighting on the battlefield. All agree that the meaning of jihad returns to the meaning of language and is applied to all aspects of life (their respective professions). AR as a SKI teacher at SOCN2 said: "Jihad is according to their

respective professions. Be earnest in carrying out the trust. Be serious in teaching if he is a teacher, study hard if he is a student, not corrupt if he is in government, and so on". Similar to what AR said is IS, the Guru Akidah Akhlak in SOCS2. This thinking is very progressive, because it is able to interpret terms in accordance with the current situation.

4. Perception of Islamic Defense Action. This phenomenon is considered an ordinary occurrence by some teachers of madrasah aliyah in Surakarta, although some consider the event to be a grace from Allah because at that moment Muslims can gather on the basis of ukhuwah and da'wah. ARR SOCN1 said: "In my opinion, there is nothing wrong with the action. In fact, I am happy to be able to watch millions of people walk peacefully without any garbage and violence. And I don't see it as part of a political movement. There are many points of view that we can take in such events. Well, if so, why fixate on the "political mount" if there is?". RZRA SOCN2 said: "I personally think 212 is a positive movement. This is one of the platforms for Muslims in particular and for non-Muslims in general to convey the voice of the people. Considering that 212 participants are not only from among Muslims but from followers of several other religions also participated". As for MSH SOCS3 said: "For me, the activity was present not because of coercion, but because of the will of Muslims in Indonesia towards the disturbing feelings they have felt to unite in the activity."

Any response to ukhuwah wathoniyah is found in the perception:

1. views on the democratic system that exists in Indonesia today. The discussion around the theme of democracy is indeed interesting, especially if it is related to religious doctrine, in this case Islam. By searching the literature, the results of the study found that there are some democratic messages that are in accordance with Islam, some are the opposite. In Islam itself there is a term that is almost close to the term democracy, namely shurā, but both have differences in principle. Therefore the response of Muslim scholars was mixed; Some fully accept the term democracy, some oppose it, some are gray—between opposing and accepting. Meanwhile, with the implementation of democracy in Indonesia, it turns out that Indonesian Muslims are so accepting and positively related to the concept of democracy which has been considered contrary to Islamic teachings by some Islamic scholars. MSH madrasah aliyah teacher at SOCS3 said: "It needs to be improved, because Indonesia is a multicultural country, so there needs to be an effort to understand Muslims thoroughly in order to understand Islam and implement it in accordance with its Shari'a." And NH from SOCN1 said that there is right when it is carried out properly and correctly and trustfully, it is not good if democracy becomes an oligarchy.

2. Sharia law should be applied in Indonesia. Raising the hope among PAI teachers in Surakarta that Syariat Islam should be applied in Indonesia. AN SOCS4: "Sharia should be implemented for Indonesians who are Muslims. Alhamdulillah, what has been implemented is the Sharia related to marriage".
3. Agree with leaders who are non-Muslims. In general, PAI teachers in Surakarta said they should choose leaders who are Muslim. SOCN1's RANS said: "If the majority are Muslims, I think it's better if the leader is Muslim. Because the leader is the cornerstone of a society. On the contrary, some regions in Indonesia or abroad that are majority non-Muslim, of course they also want their leaders from the majority". There is only one teacher who does not question as long as he is democratically elected, this opinion was conveyed by NH from SOCN1.
4. Christmas pronunciation. Teachers disagreed on the pronunciation of Christmas to Christians, because it was considered that the greeting could invalidate the faith. But researchers found a very moderate opinion that Christmas pronunciation is permissible if the person becomes a public official. This needs to be done for the sake of harmony between diverse people. Unlike if the person does not hold any position in the government, then it is better not to say.

Finally, the response about *ukhuwah basyariyah* can be found at:

1. views on joint prayer activities between religious communities. RANS from SOCN1 said: "If it is necessary to strengthen unity between religious communities, it is fine, as long as each of them prays according to their respective religious beliefs, so they are physically assembled, but worship according to their respective religions". While MSH from SOCS3 said: "It is better to pray according to the beliefs of each one, because it is feared that there will be many differences of opinion in it."
2. Relationships with fellow Muslims who adhere to different madhhabs. There is no problem and if necessary does not trigger contentious discussions. If it has happened, then it is better to give in when talking about something about it. ARR SOCN1: "I live in an environment that adheres to a different school from mine. But I am neutral. There are differences in mazhab, which means that there have been differences in the opinions of scholars since ancient times. If scholars (I mean scholars are scholars) who have broader knowledge they can be friendly and tolerant, what am I if I still feel self-righteous. So the difference is the flexibility of science."
3. Establish friendships with non-Muslims. PAI teachers establish good relationships, both conflicts, business, and even family relationships. AN from SOCS4: "Alhamdulillah still

intertwines, for example old friends, many neighbors who are not Muslims. My house in Palangkaraya is close to the Dayak people who are Christians and close to the Balinese tribe who are Hindu."

G. Crucial Findings

1. "Unfair" attitude

This finding means that most of the interviewees are very moderate-minded in interpreting a matter, but at the same time there are doubts that still lean towards conservative. This finding was found in cases of violence between others. It becomes very emotional when you get news or cases of Muslims becoming "victims" of violence somewhere. Researchers gave examples of Uyghur and Rohingya events, most of which teachers expressed compassion and concern. It is different when researchers convey cases of violence in Singkil Aceh or the Surabaya Bombing case, where in this case, Muslims are the "perpetrators' ". PAI teachers responded to it as news that needed to be investigated (tabayyun) further.

2. Moderate-conservative

In the theological aspect, this group tends to be deductive-normative, moderate. The character of moderatism lies in the rationality approach in selecting normative foundations. This ideology considers that Islam is aligned with modern rationality. According to Mohammad Hashim Kamali moderation or wasatiyyah (Arabic synonyms: tawassut, i'tidal, tawazun, iqtishad) is very compatible with justice (choosing a middle position between extremities). Here Kamali contrasts moderatism with extremism. Moderatism is a group of people who have common sense and intelligence, the goal is a balance between ethics, socio-politics and the meaning of the substance of Islamic teachings.

3. Moderate Jihad Implication

The teachers who were the speakers in this study agreed that the meaning of Jihad is not necessarily fighting on the battlefield. All agree that the meaning of jihad returns to the meaning of language and is applied to all aspects of life (their respective professions). As AR said: "Jihad is according to each profession. Be earnest in carrying out the trust. Be serious in teaching if he is a teacher, study hard if he is a student, not corrupt if he is in government, and so on". Similar to what AR says, is IS. This thinking is very progressive, because it is able to interpret terms in accordance with the current situation.

4. Conservative in belief, progressive in muamalah

Both in interviews and FGDs, PAI teachers argue that saying Christmas and praying together between religious communities is a "business" for each religion. Saying Christmas, for PAI teachers, is a greeting that can undermine faith and can even cancel one's Islam. So that not carelessly Christmas greetings are said by a muslim. However, there is an interesting opinion

that Christmas greetings do not become a "problem" if the person who says is a public official who aims to maintain harmony in diversity.

Conclusion

If we look closely, the teachers of the aliyah madrasah in Surakarta are moderate-conservative. This moderate has a contextual, inclusive, and tolerant nature that is evident in problems that have been confirmed in research. But besides that, there is an element of conservatism on certain problems characterized by textual understanding, exclusivity, and intolerance in some public affairs.

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