



Cross-Religion Curriculum Related to the Fact of Diversity: An Islam Education Model in 3 Secondary-Level Education Institutions in Indonesia

Nanang Hasan Susanto

Institut Agama Islam Negeri (IAIN) Pekalongan
nananghasansusanto@iainpekalongan.ac.id

Yayan Rahayani

University of South Australia
yayan.rahayani@mymail.unisa.edu.au

DOI: <https://doi.org/10.28918/jei.v7i1.4623>

Received: November 9, 2021

Revised: April 6, 2022

Approved: June 30, 2022

Abstrak

Berbagai konflik atas nama agama merupakan fakta sosial yang kerap terjadi di Indonesia. Untuk meminimalisir konflik, masyarakat perlu menghayati dengan sungguh-sungguh, fakta keberagaman di Indonesia. Pada konteks itu, lembaga pendidikan merupakan wahana strategis untuk memperkenalkan peserta didik, terkait fakta keberagaman di Indonesia. Kajian ini bertujuan untuk menelusuri pendidikan Islam yang dikembangkan oleh 3 lembaga Pendidikan tingkat SLTA di Indonesia, terkait fakta keberagaman. Karena kajian ini berupaya menggali makna dari objek penelitian, maka pendekatan kualitatif dipilih melalui pencarian data wawancara, observasi dan studi dokumentasi. Hasil penelitian menunjukkan, bahwa 3 lembaga pendidikan yang diteliti, jika menggunakan klasifikasi Pendidikan agama Grimmit's, lebih menunjukkan ciri-ciri Pendidikan agama learning religion, dibanding learning about religion dan learning from religion. Pendidikan agama yang dikembangkan hanya difokuskan untuk menjaga tradisi yang sudah dilakukan secara turun-temurun. Selain itu, menggunakan klasifikasi Symour, Pendidikan agama yang dikembangkan 3 lembaga pendidikan, lebih menunjukkan ciri-ciri pendidikan agama "in the wall", dibanding "at the wall", dan "beyond the wall". Pendidikan agama yang dikembangkan hanya difokuskan pada ajaran internal agama, tanpa ada kurikulum untuk mengenal pondasi dasar agama lain. Kondisi ini bisa menimbulkan "truth claim", dan "prasangka" terhadap agama lain. Kajian ini juga menawarkan gagasan, bahwa untuk menumbuhkan keharmonian, sudah saatnya Lembaga Pendidikan di Indonesia mengembangkan kurikulum Pendidikan agama "at the wall", dan "beyond the wall"

Kata Kunci: Pendidikan Islam, Lembaga Pendidikan, Fakta Keberagaman, Kurikulum Pendidikan Islam

Abstract

This study aims to explore the Islamic Education model developed by 3 high school education institutions in Indonesia, related to the facts of diversity. Because this study seeks to explore the meaning of the object of research, the qualitative approach was chosen through searching for interview data, observation and documentation studies. The results showed that the 3 educational institutions studied, using Grimmit's classification of religious education, showed more characteristics of religious education than learning about religion and learning from religion. The religious education developed is only focused on maintaining traditions that have been carried out for generations. In addition, using the Symour classification, religious education developed by 3 educational institutions shows more characteristics of religious education "in the wall", compared to "at the wall", and "beyond the wall". The religious education developed is only focused on the internal teachings of religion, without a curriculum to recognize the basic foundations of other religions. This condition can lead to "truth claims", and "prejudice" against other religions. This study also offers the idea that in order to foster harmony, it is time for Educational Institutions in Indonesia to develop "at the wall" and "beyond the wall" religious education curricula.

Keywords: *Islamic Education, Educational Institutions, Diversity Facts, Islamic Education Curriculum*

INTRODUCTION

Indonesia is known as multicultural state, because it consists of diverse religions and creeds, 300 ethnics with their own culture, and more than 250 languages used (Zada, 2006, p. 184). Because of its multicultural characteristic, the social life harmony in Indonesia is vulnerable to destruction due to racial issue. Contemporary phenomenon is the split of Indonesian society due to taught racial issue during Jakarta's Gubernatorial election of 2017 and Presidential Election of 2019 (Susanto, 2019).

Islam is majority religion in Indonesia. Therefore, Islam Education Model related to the fact of diversity highly affects Indonesians' multicultural life. Various studies on Islam Education in educational institution have revealed the prevalence of Islam radical thought. For example, a study conducted by PPIM UIN Jakarta, as cited in Maulana, revealed many teachers of Islam Religion Education with exclusive and conservative religious thought (Arifin, 2017, p. 267). Another study conducted by LaKIP also revealed Islam Religion Education's failure in developing pluralism and multiculturalism insights in students (Arifin, 2017, p. 267). Meanwhile, Suyatno also cited a study conducted by Setara Institute finding that Indonesia is in radicalism and terrorism emergency situation (Suyatno, 2015).

The previous studies aforementioned used quantitative approach. Whereas, to reveal religion radicalism in an educational institution a qualitative approach is needed to be able to reveal the deep meaning of phenomenon (Moleong, 2001). The qualitative researches on religious radicalism in educational institution are more normative-nuanced rather than uncover the actual fact. For example, Hadi and Anggraeni's study stated that multicultural values can be used to overcome religious radicalism as practiced in *Pesantren* (Islamic Boarding School) located in Lasem Chinatown area (Hadi & Anggraeni, 2021). Saihu and Marsiti stated that the inculcation of character education through inculcating love for homeland, honesty and discipline, can ward off radicalism in SMAN 3 (3rd Public Senior High School of) Depok, West Java (Saihu & Marsiti, 2019). Arif said that the inculcation of NU-based Aswaja value can ward off religious radicalism in SMK Al-Azhar (Al Azhar Vocational High School of) Gresik (Arif, 2018). Similarly, Wahyudin said that Aswaja Education can ward off religious radicalism (Wahyudin, 2017). Umro said that earlier socialization to Islam Religion Education teachers can ward off religious radicalism (Umro, 2018). Susanto said that radicalism on behalf of religion can be warded off through presenting a substantive Islam education (Susanto, 2018). Normatively, the studies aforementioned generally justified had been contributed to solving religious radicalism in the context of education. Despite the use of qualitative approach, previous studies were potentially entrapped into simplification of the problem.

This study explores the data in-depth in the object studied, related to Islam religion conducted in 3 (three) different SLTA (Senior High School)-level educational institutions. Islam education studied is directed to the fact of diversity occurring in Indonesia. In this case, Grimmit's theory was used, dividing religious education into *Learning Religion*, *Learning About Religion*, and *Learning from Religion*. In addition, Jack Seymour and Tabitha Kartika Kristiani's religion education model was also used as an instrument of analyzing the fact in the field. Seymour and Kristiani classified religion education into 3 (three) models: *in the wall*, *at the wall*, and *beyond the wall*.

The objects of research were 3 SLTA-level educational institutions consisting of MAN 1 Pekalongan, MA PUI Tenajar Indramayu, and SMK Pesantren Ciwaringin. The three educational institutions being the object of research are distributed in different areas, exactly 3 different regencies and 2 different provinces. MA PUI Tenajar is located in Indramayu Regency, West Java. SMK Pesantren is located in Cirebon Regency, West

Java Province. Meanwhile MAN 1 Pekalongan is located in Pekalongan City, Central Java Province. These 3 objects of research were selected based on different spread viewed from public and private educational institution aspect and the educational institution under Ministry of Religion and Ministry of Education and Culture. Considering Geertz's Javanese people typology, these 3 (three) educational institutions represent Geertz' typology: *santri* (student at traditional Muslim school), *priyayi* (people belonging to upper class), and *abangan* (people not adhering strictly to the precepts of their nominal religion) (Geertz, 1976). SMK Pesantren domiciling in Islamic Boarding School Center of Babakan Ciwaringin represents *santri* class, MAN 1 Pengalongan located in Pekalongan downtown represents *priyayi*, while MA PUI Tenajar represents rural peasant communities in Indramayu or called *abangan*.

This study was taken from field research using qualitative method. Data was obtained from the result of interview with Headmaster and religion teachers in 3 (three) educational institutions, observation, and document study. The analysis method used was descriptive one involving: 1) organizing data; 2) reading and *memoing*; 3) describing, classifying, and interpreting data into code and theme; 4) interpreting data; and 5) presenting and visualizing data (Creswell, 2014, pp. 251–263).

RELIGION EDUCATION MODEL

Learning Religion, Learning About Religion and Learning From Religion

Grimmit divides religion education into *learning religion*, *learning about religion* and *learning from religion* (Grimmit, 1987). In *Learning religion*, the religion is learnt to improve obedience to God according to the religion adhered to. Such education is often motivated by the mission to proselytize, to forward and to perpetuate certain religious tradition developing in the community. In contrast to *learning religion*, *learning about religion* makes religion the object of research to be studied. Such religion education model is usually implemented in academic institutions. Meanwhile, *learning from religion* is to learn religion by taking philosophy or lesson from the religion, how far the religion can solve the community problem and how far the religion's advantage in human live and surrounding.

In The Wall, At The Wall and Beyond The Wall

Seymour and Kristiani classifies religion education into 3 models: *in the wall*, *at the wall*, and *beyond the wall* (Symour, 1997). In the religion education model “*in the wall*”, religion learning is done by focusing on the religion adhered to without a willingness to dialogue it with other religions. Religion education “*In the Wall*” means speaking of religion at internal level of the religion itself. Such model of religion education discusses only tradition, precept, ritual, doctrine, etc, related to one’s own religion. Because it focuses on learning one’s own religion only, this education model will make students uncaring for other religion’s precepts. As a result, students will see other precepts with prejudice, underestimate, and very potentially misunderstand other religions’ tradition. Their unwilling to know other religions’ precept will potentially generate truth claim and feeling of superiority to other religions’ tradition and precept as well. Such education model potentially generates exclusiveness, and thereby results in clear gap between one religion and another.

In religion education model “*at the wall*”, learning religion is done by educating and introducing students not only to their own religion, but also to others’ religion. Thus, religion education model “*at the wall*” means an education teaching the students to speak of religion departing from the similarity along with other religions’ adherents. Such religion education model potentially encourages an attitude to appreciate different religions. The wish to understand other religions is encouraged and developed in this model. This religion education model allows for the cross-religion dialogue. This model can reduce superiority feeling and truth claim against different religions. This education model can also reduce prejudice and thereby generate respect and appreciation to other religions. It is this an asset to do what Charless Kimball calls “*passing over and coming back*” (Kimball, 2003). It means that the students are led to get out of tradition, to understand other tradition, but thereafter to get back to their own tradition as their self identity.

Meanwhile, in religion education model “*beyond the wall*”, religion education is inspired with the wish to educate and to introduce students or to make them willing to cooperate with other students adhering to different religion, on behalf of humanity, peace, justice, and harmony. Teaching religion through this education model allows for the reinforcement of solidarity between students with different religions. Different religions

will not inhibit the cooperation on behalf of humanity. It departs from the awareness that prophetic missions of all religions are similar substantively, to achieve goodness for human. Religion education “*Beyond The Wall*” help students connect theory to practice and theory to action (Symour, 1997).

PROFILE OF MAN 1 PEKALONGAN, MA PUI TENAJAR AND SMK PESANTREN CIWARINGIN CIREBON

MAN 1 Pekalongan

MAN 1 Pekalongan is located in Bina Griya Raya Street No.64, Medono, Sub District of Pekalongan City, Central of Java. This *madrasah* (Islam school) located in Pekalongan city has 1308 students and 95 educating staffs. The number of students is enough to establish 36 learning groups (classes) in this school. This madrasah provides 3 majors: MIPA (Mathematics and Natural Science), IPS (Social Science) and religiosity (Darumawan, 2021).

MAN 1 Pekalongan has a vision: “To be a religious, superior, highly-performing and environmental-oriented Madrasah”. Meanwhile its missions are: to hold high-quality education in religion and general fields; to implement self and skill development program; to implement Islam religion values and to develop religiosity character in living within society; and to develop creative and competitive culture in the attempt of achieving and improving achievement (“Profil Visi Dan Misi [Profile, Vision and Mission],” 2021).

MA PUI Tenajar Lor

MA PUI Tenajar is located in Tenajar Lor Village, Kertasemaya Sub District, Indramayu Regency, West Java. The livelihood of majority Tenajar Lor villagers is farm, being either farmer or farm worker (*Profil Desa Tenajar Lor, Kertasemaya, Indramayu*, n.y.). Considering the result of interview with Headmaster, it can be seen that almost all students of MA PUI domicile in Tenajar Lor Village and surrounding (Taufik, 2021).

In academic year of 2019/2020, MA PUI Tenajar has 75 students. In the academic year of 2020/2021, this figure decreases to 56 students. In the academic year of 2021/2022, it decreases more to 55 students. There are 11 teaching staffs, all of which have non-civil servant (non-PNS) status (*Profil MA PUI Tenajar*, n.y.).

MA PUI Tenajar Lor has a vision: to create skillful and highly-performing students with broad knowledge based on faith and piety". To achieve the vision, MA PUI Tenajar Lor has formulated some missions constituting long-term activities with clear direction. The missions formulated based on the vision aforementioned are: to lead the students to have deep spirituality, noble character, and broad knowledge; to uphold and to implement the good role model in daily life; to provide Islamic educational service to students; to lead the graduates to have high competitiveness with noble character (*akhlakul karimah*) (*Profil MA PUI Tenajar*, n.y.)

SMK Pesantren Ciwaringin Cirebon.

SMK Pesantren Ciwaringin is located in the center of Babakan Islamic Boarding School complex, Ciwaringin, Cirebon. Babakan is often called *desa pesantren* (the village of Islamic boarding schools), because there are 46 *pesantrens*, either large or small, in this region. Each of *pesantrens* has different number of santris. Totally, there are thousands santris in this region. It is the existence of *Babakan* as a village with many *pesantren* that makes outsiders call it *Pesantren Babakan* (Herlina, 2021).

Located in the center of *Pesantren* complex, majority students of SMK Pesantren are santris (Islamic students in Pesantren). Santris come from different regions. Not only coming from around Babakan, but santris in Pesantren Babakan environment also come from other Regencies and even other Provinces. Thus, the students of SMK Pesantren also come from different domicile regions. Nevertheless, the similarity that unites the difference is the wish to learn religion science more deeply through yellow book curriculum becoming the general curriculum in Babakan (*Wawancara Dengan Neni Fitriani [Kepala Sekolah Smk Pesantren], Di Kantornya* [interview with Neni Fitriani, the Headmaster of SMK Pesantren, in her office], 2021)

SMK Pesantren has substantial number of students. It has 1061 students in the academic year of 2021/2022, divided into 36 learning groups (classes). There are 6 specialty competencies offered in SMK Pesantren: light vehicle engineering, motorcycle engineering, computer and network engineering, marketing, software reengineering, and shariah banking (*Profil SMK Pesantren 2021*, n.y.).

SMK Pesantren has a vision: "to be an Islamic, competitive, superior, and national-class school". To achieve the vision, the missions formulated are: To develop

faithful and devout students believing in Allah SWT; to grow creative, innovative, entrepreneur-spirited, ready-to-work, and independent students; to create students through hard skill and soft skill development according to the specialty competency; and to develop and to improve the quality of school, according to national education standard.

ISLAM EDUCATION MODELS OF MAN 1 PEKALONGAN, MA PUI TENAJAR AND SMK PESANTREN

Islam Education Model of MAN 1 Pekalongan

Considering the result of interview with some informants, overall the Islam Education Model implemented in MAN 1 Pekalongan is *Islam Nusantara*. Islam Nusantara (Archipelagic Islam), as a slogan carried by Nahdlotul Ulama (NU/ Awakening of Islamic Cleric) as highest mass organization in Indonesia , is often “considered” supporting nationalism, and thereby is compatible to be implemented in MAN 1 Pekalongan, as a government-owned educational institution. In addition, the NU culture of Pekalongan people and the existence of national charismatic figure - Habib Luthfi bin Yahya – all at once make NU religiosity thought more dominant. Simply, although varying mass organizations are affiliated with MAN 1 Pekalongan, majority is dominated by NU (Ilmiyati, 2021; Latifah, 2021).

Homogenization of ke-NU-an (NU principles), according to Mudjib, has been done massively during the previous headmaster’s leadership period. If the academic communities, particularly some teachers indicating different religiosity perspective different from the mainstream thought of *Nahdliyin*, he will clarify and straighten it enthusiastically. As a result, the homogenization of religious understanding is achieved in MAN 1 Pekalongan, the effect of which is still felt until today (Mudjib, 2021).

Although *Nahdliyin*-style religiosity thought is fairly strong, in practice MAN 1 Pekalongan cannot avoid various differences of religiosity thought. At student level, the difference of religiosity view feels better. A slightly different and tend-to-stringent religiosity view is often shown by students in discussion and debriefing forum in the teaching-learning process.

For example, some students state a hadith that the house of Muslim who does not do *sholat berjamaah* (praying together) in masjid (mosque) may be burnt. Considering Latifah’s investigation, the students with such information always get the information

from social media like youtube and website with Islamic content. As the teacher of Al-Quran and Hadith, Latifah admitted that she often clarifies the students' radical understanding. She also always says that they should learn religion science from the obvious teachers, and never learn it from social media and make it the rationale (Latifah, 2021).

To learn deeply the religious material, madrasah has pesantren-style program, called Islamic Boarding School (IBS). This program is intended to learn deeply the religious materials that have been delivered in madrasah. For example, the lesson of *Tauhid* is sharpened with Ushul material and so on (Ilmiyati, 2021). In addition, the school program related to Islam Education is implemented in varying programs like *Jumat amal* (charity on Friday), appeal to do *dhuha* pray, reading *asma'ul husna* (the names of Allah) everyday in the first lesson hour, Community Service Program (Indonesian: *Program Pengabdian Masyarakat*, thereafter called PPM), etc. At technical level, this PPM program is implemented in collaboration by Islamic Boarding Schools (*Pesantrens*) around Pekalongan. The activities are done by participating in the religious activities held by communities. Opportunity is also given to give brief sermon (*kultum*), and so on (Muthoharoh, 2021).

The result of interview with Mudjib, teacher of *Akidah Akhlak* (moral theology), reveals more detailed information related to Islam education program held by MAN 1 Pekalongan. In addition to the programs aforementioned, Mujib said that there are *murrotal* playing program, religious music playing during rest time, Quran study in masjid conducted alternately, *dzikir* (recitation), pray, and *istighosah* sometimes in the first and second learning hours. These varying programs are usually done on Friday in normal condition (before pandemic). In addition, the program of *sholat dzuhur berjamaah* (praying dhuhur together) is also emphasized. Unfortunately, the capacity of masjid cannot accommodate all students, making this program non-obligatory. In addition, the appeal to do *dhuha* prayer is also done, one of which is to use MMT reading: "please take time to do pray dhuha 4 raka'at" (Mudjib, 2021).

In relation to the cooperation conducted with people with different region, the data found based on the result of investigation shows that the cooperation is limited to raise fund for the victims of some disasters like rob floods. Latifah said that this activity was initiated by the Ministry of Religion of Pekalongan City, the participants of which come

from cross-religion schools and madrasah. Latifah also said that there was neither protest nor agitation nor contradiction among students or other teachers related to this non-Muslim cooperation (Latifah, 2021).

Islam Education Model of MA PUI Tenajar

The field data investigation based on the result of interview shows that the members of MA PUI Tenajar educational institution, particularly its teachers and headmaster, admitted that they understand religious thought “*ahlusunnah wal jama'ah*”. Taufik, as the headmaster of MA PUI Tenajar, said that majority teachers including him follow NU religiosity thought, from both theological belief aspect and worship practice. Because majority teachers have NU religiosity thought, Islam Education Model taught is adjusted with NU tradition, such as *tahlil*, *marhaban*, *sholawatan*, etc. Thus, one of competencies taught in MA PUI Tenajar is to equip students to implement tradition constituting the typical characteristics of NU (Taufik, 2021).

Despite the NU religiosity view generally, sometimes deviation occurs from NU religiosity view, particularly among the students. Taufik said that one time a student of MA PUI had radical religiosity view. During teaching-learning process, the student often defied teachers' elaboration about religiosity view based on NU tradition. Based on the information obtained, the student admitted that he followed typical activity *Gerakan Tarbiyah* (Tarbiyah Movement) called “Liqo”. Those differences make the student get out of school eventually (Taufik, 2021).

Islam Education Model of SMK Pesantren Ciwaringin

The existence of SMK Pesantren in the center of Babakan *Pesantren* Complex, Ciwaringin Cirebon gives its distinctive uniqueness. The existence of *Pesantren* replete with NU nuance makes it inseparable from NU-style religiosity view. It is in line with Neni Fitriani, the Headmaster of SMK Pesantren, stating that the NU-style religiosity is strong enough and colors dominantly the religiosity view of academic community, either teachers or students, in the school. Therefore, in *akidah* and *'ubudiyah* aspects, almost everyone follow NU tradition holding *Ahlu sunnah Wal Jama'ah* view. The name “*Pesantren*” as the school identity was also chosen by the Foundation, coming from *pesantren*. About 70% students of SMK Pesantren also serve as *santri* spreading in

Babakan Ciwaringin *pesantren* environment (*Wawancara Dengan Neni Fitriani (Kepala Sekolah Smk Pesantren, Di Kantornya* [Interview with Neni Fitriani, the Headmaster of SMK Pesantren, in her office], 2021).

The strong NU nuance can also be seen from the spirit to internalize *pesantren* values into school activities. Teachers of SMK Pesantren, according to Rohim, are indoctrinated to make the typical characteristics of *pesantren* dominating students' religious behavior. *Ahlussunah wal jama'ah*-style religious deeds should be done by students. To create students with noble character, they assemble in the field in the first 15 minutes every day to read *Asma'ul Khusna* (Rohim, 2021).

Just like MA PUI Tenajar and MAN 1 Pekalongan, because NU religiosity view dominates the religious behavior of academic communities in SMK Pesantren, there is no significant dissenting opinion among teachers. Nevertheless, there is a fairly unique phenomenon in SMK Pesantren. Despite located in the center of *pesantren* with NU culture, one of Islam Religion Education teachers in SMK Pesantren wear *niqob* (veil), Mrs. Sri. Despite getting attention from many parties, particularly the Foundation, in Neni's observation, Sri does her duty well as educator. Her care for the students has been proven. It makes the students comfortable, and grows emotional bond among them, not only during formal learning process but also in informal circumstance (*Wawancara Dengan Neni Fitriani, Kepala Sekolah Smk Pesantren, Di Kantornya* [Interview with Neni Fitriani, the Headmaster of SMK Pesantren, in her office], 2021).

From Islam Education models implemented in three Educational Institutions aforementioned, simply the characteristics of the models can be depicted in Table 1.

Table 1
 Islam Education in MAN 1 Pekalongan, MA PUI Tenajar
 and SMK Pesantren Ciwaringin

Name of Institution	Similarity	Technical Difference in the Field (uniqueness)
MAN 1 Pekalongan	Inculcating <i>Ahlu sunnah Wal Jama'ah</i> religious tradition to students, such as Tahlil, Marhaban, etc. Majority are affiliated	<ul style="list-style-type: none"> - Some students have extreme religious view and they get it from internet - There is a cross-religion Educational Institution cooperation program initiated by the Ministry of Religion of Pekalongan City

MA PUI Tenajar	with NU Mass Organization.	<ul style="list-style-type: none"> - A student has extreme religiosity view and gets it from interaction with <i>Gerakan tarbiyah (tarbiyah movement)</i> (liqo') - A teacher of Islam Religion Education believes that Islam and politics (State) are a unity. The struggle to maintain Islamic values should be done through political medium.
SMK Pesantren Ciwaringin		<ul style="list-style-type: none"> - A teacher of Islam Religion Education wears veil while in <i>Pesantren</i> location - 70% of students are <i>santris</i> around <i>Pesantren Babakan Ciwaringin</i> Cirebon.

ISLAM EDUCATION MODELS OF MAN 1 PEKALONGAN, MA PUI TENAJAR AND SMK PESANTREN RELATED TO THE FACT OF DIVERSITY IN INDONESIA

Learning Religion, Learning About Religion and Learning From Religion Perspectives.

Considering the result of field research, Islam education models implemented in 3 (three) educational institutions studied show the characteristics of learning religion more strongly. Various religion doctrines are taught, understood, and believed without critical attitude. Religion doctrine taught is also understood by parents and teachers based on tradition done hereditarily and forwarded to children and students.

The result of interview with Taufik, the headmaster of MA PUI Tenajar, informs that the Educational Institution attempts to create students that can read prayers like *tahlil*, *marhaban*, *hadiyu* etc, as NU religious traditions. It also occurs in SMK Pesantren. According to Rohim, SMK Pesantren has a mission to create students who have *pesantren* character, as the typical characteristics of NU educational institution. Using Rohim words, "All of students studying in SMK Pesantren must be able to do *Tawashul*". The similar data was found in MAN 1 Pekalongan. Ilmiyati said: "Islam model developed in this Educational Institution is NU-version Islam Nusantara (Archipelagic Islam)". Thus, the students created by this Educational Institution are led to maintain and to preserve

traditional religious traditions like *Tahlil*, *Marhaban*, *Yasin*, etc, as the typical characteristics of NU community.

Thus, the Islam Education Model developed in this Educational Institution is lead to maintain and to preserve the religiosity view that has become tradition hereditarily. Considering the author's investigation, there is a tradition to criticize religiosity doctrine. If there is critical case in the students, it occurs because they receive religiosity information from outside, such as social media or certain organization. Critique is made against critical area of religiosity doctrine, e.g. related to the role of religion in achieving welfare and social justice, but against the interpretation of religiosity doctrine.

Critical tradition, like the role of religion in achieving social justice, etc, is not found in the field. Three institutions studied focus merely on creating pious and obedient male/female students, based on religious tradition developing in surrounding community. Borrowing Ilmiyati sentence: "Focusing on maintaining, taking care of, and implementing religious tradition only, the school has been overloaded, because in this era there are many challenges such as cellular phone, modern cultural developing continuously, etc (Ilmiyati, 2021).

In, At, and Beyond The Wall Perspectives

Considering the result of data investigation in the field, the three educational institutions studied show *in the wall* religion education model rather than *at the wall* and *beyond the wall* ones. The author has never found a curriculum presenting religion precept beyond Islam (*at the wall*). It potentially generates the *claim of truth* attitude. The precepts of other religions are understood based on their own religion tenet, without the wish to comprehend it.

The result of interview conducted in MA PUI Tenajar shows it. Taufik, as the Headmaster of MA PUI Tenajar, admitted:

"There has been no curriculum related to non-Muslim religion precept. It is merely a proposal; even, there has been no plan at all. Majority teachers are afraid that their faith will be disturbed. In addition, they are afraid with community members, leaders, foundation leaders, etc, because they will be considered as teaching misleading belief to the students." (Taufik, 2021).

Then, Taufik said that personally he admits that the cooperation with non-Muslim educational institution may be beneficial. But it relates to professionalism rather than to

faith, e.g. institution management, human resource development, etc. Nevertheless, it is suspicion that restricts the cooperation. Taufik continues: “We, as Muslims, still have big suspicion that Christianization will occur, and they also have suspicion that Islamization will occur (Taufik, 2021).

Despite neither curricular material about non-Muslim religion nor cooperation with Non-Muslim educational institution, Latif as the Vice Headmaster admitted that material of tolerance has been taught. In the subject of Al-Quran and Hadith he assumes, Latif has delivered the material of tolerance among fellow human beings (*Insaniah*), nationalistic tolerance (*Wathoniyah*) and humanity tolerance (*basyoriyah*). Those materials, according to Taufik, have been mandated by the government through a curriculum included into Standard Competence (Indonesian: *Standar Kompetensi*, thereafter called SK) and Basic Competency (Indonesian: *Kompetensi Dasar*, thereafter called KD). Quran verses justify this material are Q.S. Al-Bayinah: 1-5, and Q.S. Al-Kafirun (Latif, 2021).

Taufik and Latif said that there has been no governmental program to establish cross-religion cooperation in educational area, through either Ministry of Religion or other Ministries. It can lead to fear of or suspicion against other religion, Taufik said. Something that has never been done can make an individual afraid of initiating it. Otherwise, if they have been accustomed with doing it, it will no longer be frightening.

Just like MA PUI Tenajar, the data obtained in SMK Pesantren also reveals similar information. Rohim said that there has been no non-Muslim religion curriculum, either plan or proposal. All religion-related curricula focus on Islam religion to grow students with noble character. Rohim admitted:

“The presence of non-Muslim learning curriculum is unnecessary. It will worryingly persuade the students to get into their belief. Therefore, learning others’ religion is impossible anytime. Students will be confused when they are given Non-Muslim learning materials” (Rohim, 2021)

SMK Pesantren, according to Rohim, does not provide curriculum to comprehend non-Muslim religion, but there is a material about cross-religion tolerance taught to students. Rohim assuming PAIBP subject for the 10th and 11th grades said that tolerance values are expressed explicitly in the curriculum developed by the government. Rohim also said that this tolerance material is included not only in PAIBP but also in PPKN (Pancasila and Civic Education) subject (Rohim, 2021).

The fear to present non-Muslim religion curriculum seems to be the keywords leading to the similarity between MA PUI Tenajar, SMK Pesantren and MAN 1 Pekalongan. Setyo Budi, as the teacher of SKI in MAN 1 Pekalongan, also worries that students will be apostate, when non-Muslim material is taught.

Setyo said:

“I think, the presence of non-Muslim curriculum in MAN 1 Pekalongan is something impossible. Students of Madrasah Aliyah (Islamic Senior High School) are still in unstable age; thus their faith can be loose. Moreover, students of Aliyah are homogeneous, all of which adhere to Islam. Perhaps, cross-religion learning material may be taught in the school where students with heterogeneous religions study” (*Wawancara Dengan Setyo Budi, Guru SKI MAN 1 Pekalongan. Wawancara Dilakukan Di Rumahnya* [Interview with *Setyo Budi, a teacher of SKI in MAN 1 Pekalongan, interview was conducted in his house*], 2021)

Just like in MA PUI Tenajar and SMK Pesantren, according to Setyo, there has been neither proposal nor plan to present non-Muslim learning material. In line with Setyo, Iis, teaching *Fikih* subject in MAN 1 Pekalongan, also states that the inclusion of non-Muslim curriculum has never been thought of. Iis states that: “It is not the time for the curriculum of religiosity subject at Madrasah Aliyah level to introduce other religions. Even some students have not understood well their own religion” (Ma’isyah, 2021).

Although Iis states that non-Muslim religion is not appropriate to be presented at Aliyah level, the author finds contradictory data. In a more in-depth interview, Iis said that personally she admits that the curriculum of non-Muslim religion subject is important to be implemented. It is because one of ways to understand Islam sharia perfectly is to know non-Muslim religion, and to Iis, it is one of commands in Islam religion (Ma’isyah, 2021).

Iis’ reason of personally recognizing the need for non-Muslim learning material seems to be influenced by her personal experience with interacting with many non-Muslim people. Iis said that she enjoys the intercourse and it does not her *ketauhidan* (belief in the oneness of Allah SWT) at all, as cited below.

“Before working in MAN 1 Pekalongan, I worked in Kota Bumi, Bandar Lampung. I had Hindu and Buddhist neighbors. I was interacting enjoyably with them, despite our different religions. When I undertake my religion sharia such as *sholat*, delivering my children to study Quran etc, they instead indicate their religiosity spirit. They previously did not undertake religious ritual now do so routinely, e.g. praying and serving meal offering (*sesaji*). I think, knowing that we are obedient Muslims but still willing to interact with them, they instead respect us. Friendship and chatting circumstance was also relaxed, and even one of them told me that she almost married

a Muslim man. They even respected me further, e.g. they never sent me non-*halal* food” (Ma’isyah, 2021).

Considering the elaboration above, briefly the religion education model “*at the wall*” has never been implemented in the 3 (three) educational institution studied. The teaching of tolerance concept as delivered by Latifah and Mudjib in MAN 1 Pekalongan, Rohim in SMK Pesantren, and Taufik and Latif in MA PUI Tenajar, has not shown the characteristic of *at the wall* education model completely. This teaching, according to the author, leads more to something normative rather than substantive. Narration of respect to difference is now voiced intensely by many people, particularly multicultural nations like Indonesia. Some discourses like tolerance, friendly Islam, well-behaved Islam, and etc are voiced widely. It generates shyness in a group for not following the discourses. Nonetheless, militancy and conservatism being the basic characteristics of a religion often make the discourse limited to normative level only.

It can be seen from the author’s analysis citation of interview with Latifah and Mudjib showing that tolerance teachings they delivered were limited in normative aspect only. In the process of inculcating tolerance values to the students, both of them gave an example that the Prophet was willing to enter into agreement with other religion adherents, including Hebrews. Then, they said “Although finally Hebrews betrayed the agreement”. Latifah and Mudjib’s sentences seem to defend their religion and Prophet as the carrier of treatise on the one hand, and to put Yahudi community to the corner, for denying the agreement on the other hand. The truth of information was not investigated critically.

In addition, the data about the presence of curriculum recommending the cooperation with the adherents of other religions (*beyond the wall*) is not found as well. Data of MAN 1 Pekalongan indeed presents the existence of program to raise fund to overcome rob flood along with non-Muslim Educational Institution. Latifah and Mudjib said that MAN I Pekalongan cooperates with Christian schools in Pekalongan, when rob flood occurs. The cooperation intended is conducted by raising donation. This cooperation is also initiated by the Ministry of Religion of Pekalongan Regency. This cooperative activity seems to pertain to Education Model “*beyond the wall*”. Nevertheless, according to the author, the form of cooperation intended is not the one initiated actually based on solidarity on behalf of equality and humanity to solve social

problem in the community. The cooperation established leads to more bureaucratic formality aspect. The donation raising program as the form of cross-religion school cooperation is initiated by the Ministry of Religion. The Ministry of religion is a bureaucratic institution constituting the extension of government to deal with religiosity-related program. One of affairs dealt with by this ministry of religion is of course the implementation of cross-region cooperation program.

In addition to program initiated by the ministry of religion, the author found no data revealing the presence of cooperation purely initiated by schools, whether in MA PUI Tenajar, in SMK Pesantren Ciwaringin, or in MAN 1 Pekalongan. Rather than establishing cooperation, these three education institutions seem to avoid the relationship with non-Islam educational institution. It is intended to avoid negative image in the society, still underestimating non-Islam community. In this case, a view that education and society are interrelated is correlative. Education often becomes a vehicle to perpetuate society tradition and culture rather than becomes an agent to do social transformation in the society (Fatimah, 2017).

CROSS-REGION CURRICULUM AND COOPERATION, AN ALTERNATIVE SOLUTION TO THE FACT OF DIVERSITY IN INDONESIA

The relation between Islam and State is inseparable in the dynamic of state life in Indonesia. Therefore, students need to be introduced to the perspectives different from Muslim thinkers' ones, in order to have comprehensive perspective, related to Islam and State relation (Susanto, et al, 2021). In the context of Islam Education Context, ideally Education model should understand not only its own religion precepts but also other religions, in order to readily live adjacently and cooperatively.

Considering the data investigation aforementioned, Education in the 3 (three) institutions studied indicates "*learning religion*" model (learning religion only to maintain the well-established value and tradition), and "*in the wall*" education model (learning religion only from its own religion's eyes). The result of data investigation revealed fear and suspicion among the important actors of educational institution to introduce different precepts. If it is left, according the author, it will be hazardous to the existence of plural society such as Indonesians.

The statement made by Iis, as the teacher of Fikih MAN 1 Pekalongan, can illustrate the need for diversity education. Her personal view is different from her view as the part of learning system in MAN 1 Pekalongan. On the one hand, as the part of learning system in MAN 1 Pekalongan, Iis said that non-Muslim curriculum is unnecessary, and there has been neither plan nor idea to implement non-Muslim curriculum.

Iis' argument related to the need for Non-Muslim curriculum may be influenced by her personal experience with interacting with non-Muslims in relaxed, intimate, unsuspecting, respectful circumstance without disturbing her believe. This condition can be seen from the result of interview cited above. This statement proves that interacting with and knowing non-Muslim religion instead generate respect, remove suspicion, and grow relaxed circumstance. Otherwise, without interaction and knowledge on Non-Muslim precepts will instead potentially generate suspicion and entrap us into excessive truth claim.

Otherwise, Iis' opinion that non-Muslim curriculum is unnecessary and there have been no idea to implement it seems to be influenced by her existence as the part of learning system in MAN 1 Pekalongan. As the part of system, Iis is affected by sub system, such as curriculum, environment, created culture, and curriculum-related governmental regulation, etc. It is the subsystems not supporting the presence of non-Muslim curriculum that seem to generate Iis' opinion that non-Muslim curriculum is unnecessary. Iis' life experience with interacting comfortably with Non-Muslims implies that the fact of diversity in Indonesia no longer becomes a problem. Otherwise, it is something needing to be internalized into education realm. The presence of educational curriculum facilitates the students to know and moreover to cooperate between the adherents of different religions. If there is no cross-religion curriculum, it will result in suspicion and truth claim until a student undertake his life within society.

From the result of research on some institutions, it can be seen the prevalence of radical religiosity thought in students and teachers of Islam Religion Education. For example, PPIM UIN Jakarta's study, as cited in Maulana, reveals that many teachers of Islam Religion Education (PAI) have exclusive and conservative religious thought or perspective (Muzaki, 2014). While PPIM focused on teachers of PAI, LaKIP's study as cited in Suyatno focused on Senior High School students. Just like PPIM study, LaKIP's

study also found the failure of Islam Education in developing plural and multicultural discourses among students. In addition, citing Setara Institute's study, Suyatno also revealed that Indonesia is in radicalism and terrorism emergency situation (Suyatno, 2015). Considering the results of various studies, the religious exclusivity perspective still becomes a problem in educational institution in Indonesia. Therefore, the presence of cross-region curriculum and cooperation in educational institution can be an alternative to create tolerant communities that respect each other.

CONCLUSION

Considering the data investigation above, the religion education in the 3 educational institutions in Indonesia indicates more the characteristics of "*learning religion*". Religion education is implemented to maintain hereditary religious norm and tradition. It can be seen from the similarity in perpetuating NU-style religious ritual traditions such as *tahlil*, *marhaban*, *maulidan*, *reading asmaul husna* etc. In relation to the classification of religion education including *in the wall*, *at the wall* and *beyond the wall*, the three educational institutions studied show *in the wall* educational model. Religiosity material taught is related to its own religion's precepts, without material to know other religions' teachings. MAN 1 Pekalongan has actually held cooperative program along with non-Muslim educational institutions to raise fund for the victim of flood. However, the activity was initiated by the Ministry of Religion rather than by the School. Therefore, the cooperation is limited to bureaucratic formality aspect rather than the wish to actually establish cross-religion cooperation to solve social humanity problems.

This study has some limitations, particularly in elaborating the prevalence of radical Islam perspective in educational institution. Therefore, further researches still can be done to complement this research. For example, *research and development* (R & D) can be conducted related to an effective cross-religion Islam education model that can be implemented in formal education institutions in Indonesia.

Acknowledgment

This study is taken from the output of research grant program in 2021. The author thanks to Research and Community Service Institution (LP2M) of IAIN Pekalongan for

funding this research. Thank also to the big family of IAIN Pekalongan, Ministry of Religion and everyone for helping this research completion.

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