

The Role and Strategy of Islamic Religious Education in Preventing The Spread of Caliphate Ideology (Case Study in SMAN 1 Wonosobo)

Muhamad Yusuf Amin Nugroho ¹, Ngarifin Shiddiq ², Karwadi Karwadi ³

¹ Universitas Sains Al-Qur'an, Wonosobo, Jawa Tengah, Indonesia; yusufamin@unsiq.ac.id

² Universitas Sains Al-Qur'an, Wonosobo, Jawa Tengah, Indonesia; ngarifin@unsiq.ac.id

³ Universitas Islam Negeri Sunan Kalijaga Yogyakarta; Indonesia; karwadi@uin-suka.ac.id

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Abstract

This study intends to raise two main issues, namely about the role and learning strategies of Islamic Religious Education in preventing the spread of caliphate ideology in SMA Negeri 1 Wonosobo. Using a qualitative-descriptive method, the researcher collected data through observation and interviews. This study yielded findings: In preventing the spread of the caliphate in SMA Negeri 1 Wonosobo, Islamic education learning has a significant and strategic role. Because through PAI, learning Islamic understanding and values can be instilled. Even so, the role of PAI learning cannot be separated from the role of the PAI teacher himself. The PAI learning strategy for preventing Khilafah in SMA Negeri 1 Wonosobo has been carried out through planned steps and has become part of the curriculum. The strategy is carried out through learning in and outside the classroom. Although there is no specific material on the caliphate, the teacher considers that preventing the spread of the caliphate is part of the hidden curriculum. PAI learning outside the classroom in preventing the spread of the ideology of the caliphate is carried out through several activities, namely: Formation of an Islamic Study Group, publication of the Al-Hikmah Journal, Commemoration of the Isra' Mi'raj, Commemoration of the Prophet Muhammad's Birthday, Friday sermon pulpit, Hari Raya Ceremony Santri, Seminar on religious moderation.

Keywords

Caliphate; Education Islam; Learning

Corresponding Author

Muhamad Yusuf Amin Nugroho

Universitas Sains Al-Qur'an, Wonosobo, Jawa Tengah, Indonesia; yusufamin@unsiq.ac.id



1. INTRODUCTION

In recent years, there has been concern that Islam in Indonesia is undergoing a transition from the image of a moderate Islamic society to Islam with a radical conservative ideology. The number of acts of violence against minorities such as the Ahmadiyya, Shia, and Christians has also increased. A recent survey conducted by Alvara Research Consulting found that one out of every five students supports establishing a caliphate system over the Indonesian government. The survey involved more than 4,200 Muslim students at junior high schools, high schools, and state universities in Java. (Arifianto, 2019)

Bassam Tibi highlights the threat of Islamic fundamentalism, which is spreading in various parts of the world, including Indonesia. According to him, the roots of the Islamic revival were influenced by the nation-state system's failure to bring about social, economic welfare and political freedom. Tibi also highlighted the big agenda of the Islamic fundamentalist movement, namely the creation of an Islamic daulah, or what is commonly known as a caliphate, at the international level. But because the target was too big, they started by criticizing and continuing to spread disapproval of the nation-state at the domestic level. This is only used as a short-term target. (Tibi, 2000) However, its long-term mission is to establish an international caliphate.

The climate of democracy in Indonesia has indeed become a fertile ground for the spread of the ideology of the caliphate. Various campaigns for the ideology of the caliphate are always positioned as legitimate ideas to be discussed and contested. This is where the paradox emerges: riding democracy to spread anti-democratic ideas. Therefore, according to the author, the government's decision through the PTUN session to dissolve Hizbut Tahrir Indonesia (HTI), one of the mass organizations supporting the caliphate in 2017, is correct. Because the organization with the HTI ideology, if it is not immediately dealt with firmly, sooner or later, it can backfire, threatening the nation's disintegration. Moreover, HTI always uses the name of Islam in their political games. As Abdurrahman Wahid (Wahid, 2009), political jargon involving Islam is dangerous because the challengers will be considered against Islam.

Even though HTI has been disbanded administratively, the ideology of its former members has remained, and the spread of their political views has continued. It could be that, like the Islamic Defenders Front (FPI), which was frozen by the government and is now reviving under the Islamic Brotherhood Front, HTI has also camouflaged itself in an organization with a different name. Especially in the digital era, various damaging information is easily spread. The spread of the ideology of the caliphate was carried out with a strategy of appropriating symbolic reports of multiculturalism, but doing so was only to criticize liberal interpretations. This strategy is intended as a rebranding of HTI with a persuasive aim to spread the ideology of the caliphate. (Wai Weng, 2022)

This is clearly worrying for the younger generation, especially students at the high school level who incidentally are in a psychological state of searching for identity. Moreover, students in public schools usually need basic

religious education and only get literal Islamic religious education from their teachers. One of the ways to spread the ideology of the caliphate is by clashing religion and national ideology, which are actually in different domains. Those who are unfamiliar with religious issues can easily be provoked and participate in supporting the ideology of the caliphate.

Research on preventing the spread of caliphate ideology through education has not been done much before. Some researchers more generally discuss school efforts in preventing radicalism. In his research entitled *Anti-Radicalism PAI Learning Strategy at SMP Negeri 1, Ngoro Jombang* (Hasan & Chumaidah, 2020) have just revealed the role of PAI teachers in providing an understanding of the creed without neglecting national values as a provision for warding off-conflict, both internal to Muslims and between religious communities.

Meanwhile, Aniek Handajani, in his research entitled *The Tendency of Intolerance and the Role of Religious Education in Yogyakarta State High School* (Handajani et al., 2019) published in the *Wahana*

Journal found Islamic practices by showing that the process of radicalization that occurs in schools is carried out in a planned manner through various activities, such as extracurricular activities. and others. Activities at the Intra-School Student Organization (OSIS) and other extracurriculars are thick with Islamic nuances. The research also revealed that most Yogyakarta State High School students agreed to implement Islamic sharia in the state even though Indonesia consists of various ethnicities, cultures, and religions.

Not so different from Jakaria Umro's research entitled *The Efforts of Islamic Religious Education Teachers in Preventing Religious Radicalism in Schools* (Umro, 2018) reveals that part of the characteristics of radical movements is the notion that considers the Unitary State of the Republic of Indonesia as a system that is not based on Islamic teachings (taghut). Furthermore, Umro revealed that elements of radicalism in Islamic Religious Education books could cause radicalism in schools. The task of the PAI teacher is very strategic in providing feedback on Islamic education materials that contain radicals. The teacher also has a managerial role overseeing religious extracurricular activities such as Rohis and others.

Adiwilaga's research entitled *Quo Vadis Khilafatism: A Necessity or Threat in Pancasilaist Republican Ideological Discourse* is quite interesting. Adiwilanga tries to elaborate on the values of Islamic reform thinking (such as Hizbut Tahrir) and compares them with the values of Pancasila (Adiwilaga, 2018). Caliphate ideology is seen as a strict, absolute, and stagnant understanding because it is trapped in the romance of the past and truth claims in the name of God. The Islamic values have basically supported Pancasila itself Islamic values.

Based on some of the previous research, there is still no research that specifically examines the role and strategy of Islamic Religious Education in preventing the spread of caliphate ideology in schools.

The authors found several interesting things based on the results of temporary observations at SMA N 1 Wonosobo. First, SMA N 1 Wonosobo is a public school with students from different religious backgrounds, although Muslim students dominate quantitatively. Second, SMA N 1 students' religious understanding varies because most come from public schools. Third, teachers and Islamic spiritual activists spearhead the GPM (moderation pioneer movement). GPM is considered an effort to embed moderate thinking and acting about how the role and strategy of Islamic Religious Education and its synergy with GPM in preventing the spread of caliphate ideology is interesting for further research.

Based on this description, this study intends to answer the question, what is the role and strategy of Islamic Religious Education at SMAN 1 Wonosobo in preventing the spread of caliphate ideology. This question is important, bearing in mind that the concept of a caliphate continues to spread and tries to attract students whose roots in understanding religion are weak, especially in public schools. In addition, those who are pro-khilafah continue to move through closed doctrinal studies, thereby blocking access to a correct understanding regarding national ideology (1945 Constitution, Pancasila, Bhinneka Tunggal Ika, NKRI).

2. METHODS

This research method is qualitative, the purpose of which is to explore and describe the meaning in reality. This research intends to understand social phenomena from the participants' perspective using case studies. The object of this research is the academic community of SMAN 1 Wonosobo. In addition to library research, researchers conduct documentation studies and try to gather data using interviews and observing various phenomena related to the problems and objects used as case studies. Various interview results will be reconciled with other findings to find more complete and valid data. The collected data is first categorized according to theme and discussion. After that, data analysis was carried out using descriptive-analytical methods. First, the author dissects issues related to Islamic fundamentalism and the ideology of the caliphate, which are the basis for subsequent discussion. The

role and strategy of PAI in preventing the spread of caliphate ideology, which is the result of field research is analyzed using qualitative methods. The results of the author's interviews with informants, both teachers, school principals, and students are explained explicitly, and only the parts that are considered important are presented.

3. FINDINGS AND DISCUSSIONS

Islamic Fundamentalism and the Ideology of the Caliphate

Caliphate ideology is a concept that aims to build an Islamic dynasty led directly by a caliph who is considered the representative of God to implement Islamic law. (Adiwilaga, 2018). The idea of a caliphate system itself should be questioned from the start. The argument used by the supporters of the caliphate is considered not by what is meant by Al-Qur'an Surah Al-Baqarah (2:30-38). According to Quraish Shihab, the caliphate referred to there, as quoted by M. Djidin & Sahiron Syamsuddin, refers to political leadership from Adam to Doomsday (Djidin & Syamsuddin, 2019). Meanwhile, according to Yudian Wahyudi, the caliphate there refers to all professional positions related to human life and not political leadership. While the caliph itself means a leader or a figure, or it could be an institution needed to prosper the earth as Allah wills. According to Quraish Shihab, this view is as Allah stated to the Prophet Daud As. (QS 28: 26) (Shihab, 2020)

Caliphate ideology is a clear threat. Muhammad Mustaqim and Muhamad Miftah (Mustaqim & Miftah, 2015) gave a convincing statement regarding the threat of the caliphate ideology. The Islamic fundamentalism movement at the domestic level has developed into a political upheaval, often a threat to the regime in power. Naturally, if the nation-state system is like in Indonesia, it is under threat. They move through political channels by establishing parties; economic channels through the rise of Islamic financial institutions; social channels through the organization; and other routes.

Research conducted by Mohamed Nawab Mohamed Osman in the book *Hizbut Tahrir Indonesia and Political Islam: Identity, Ideology and Religio-political Mobilization* (Mohamed, 2018) details reveal the growth of the caliphate ideology movement promoted by HTI in Indonesia. Even if HTI has been disbanded, it isn't easy to separate studies on caliphate ideology from HTI's work. Based on Osman's findings, students (educated people) have always been the basis of HTI membership. Almost all HTI leaders were recruited through student groups.

Still related to the threat of Islamic fundamentalism with the caliphate ideology as its target, John L. Esposito revealed that efforts to change the government system carried out by the pro- caliphate movement were running massively simultaneously (Esposito, 1994). If you are not vigilant and do not take firm and directed action, it can threaten the existence of the Unitary State of the Republic of Indonesia. For supporters of the Khilafah system, the Islamic dawlah (Khilafah) is overly considered a solution to the failure of the nation-state. If this cannot be realized through non-violent jihad, then there is nothing but militant jihad and overthrowing rulers considered apostates.

Nadirsyah Hosen strictly opposed caliphate ideology. According to him, if what became the reference for the caliphate system was prosperity in the Islamic Daulah era, then that would be a big mistake. Because in that era, Islamic history was never spared from dark and heartbreaking events. That is, the caliphate system, which is believed to be able to bring prosperity, is only a utopia. (Hosen, 2018) Therefore, we should avoid the opinion that the caliphate as an Islamic political system is a definite opinion and that no *ijtihad* is needed anymore. The caliphate system is simply a set of rules within an Islamic state that allows for the election of leaders and limits powers and responsibilities. (Arif, 2020)

The Role of Islamic Religious Education in Preventing the Spread of the Caliphate Ideology

Islamic Religious Education, according to Abdul Majid (Abdul Majid, 2014), is a planned and conscious effort to prepare students to understand, recognize, live, and also have faith and piety, and

have good morals in practicing the teachings of Islam that originate from the Al-Quran and Hadith. This effort is carried out through teaching, guidance, training, and experience.

Aziz Safarudin, a PAI teacher at SMA Negeri 1 Wonosobo, admits that learning PAI can counter radical ideas, including the efforts of certain groups who want to spread the ideology of the caliphate. Through PAI learning, students are expected to be enlightened in their understanding of Islamic teachings. "Indeed, other learning also has an effect, but PAI learning should be more able to become a driving force in prevention efforts."

The role of PAI learning in preventing Khilafah in SMAN 1 Wonosobo can be considered significant and strategic. Significant because Islamic religious education material taught in high school can influence students' religious views and behavior. This is strategic because through PAI learning at SMAN 1 Wonosobo, students understand true Islam, foster an attitude of love for the motherland, and moderate towards differences. PAI learning is no longer in the form of indoctrination. Students are introduced to various religious understandings and instilled in an attitude of tolerance.

The role of PAI learning in preventing Khilafah in SMAN 1 Wonosobo is implemented in learning activities in class and outside the classroom. Learning in class is carried out in discussion rooms because there is no specific material about the caliphate. Meanwhile, PAI learning outside the classroom can be seen in extracurricular activities like the Commemoration of Islamic Holidays. Also, through a Rohis organization at SMAN 1, Wonosobo is called the Islamic Study Group.

In preventing the ideology of caliphate in SMAN 1 Wonosobo, the role of PAI learning cannot be separated from the role of the PAI teacher. This was also realized by the teachers of the Islamic Religious Education subject at SMAN 1 Wonosobo. Teachers with a moderate understanding of the Islamic religion will certainly teach moderate Islamic Religious Education and vice versa. Therefore, religious moderation education for teachers is urgent to enhance the role of PAI learning in preventing the spread of the caliphate in schools.

The role of PAI learning in preventing the spread of the caliphate cannot be separated from other learning roles, such as learning Pancasila Education and Citizenship. As Salahuddin Wahid stated, to stem and fight the pro-caliphate movement, which tends to be closed, students need to understand that Pancasila is not contrary to Islamic teachings. Instead, Pancasila is a vehicle for implementing Islamic teachings. If there are still many people who are not yet prosperous and there are many injustices, it is not because we use Pancasila as the basis of the state but precisely because we do not apply Pancasila. (Ubaid & Bakir, 2015)

Islamic Religious Education Strategy in Preventing Caliphate Ideology

Like a soccer game, a strategy is needed to be able to put the ball into the opponent's goal, as well as a strategy to defend against the opponent's attack. Likewise, learning takes a precise strategy to achieve certain goals. The strategy must utilize all existing strengths (resources). Logically, a good strategy is expected to achieve goals effectively and efficiently.

The PAI learning strategy for preventing Khilafah in SMAN 1 Wonosobo has been carried out through planned steps and has become part of the curriculum. The strategy is carried out through learning in and outside the classroom. Even though there was no specific material on the caliphate, PAI teachers tried to provide an understanding regarding the threat of the caliphate in breaking up unity. This was done when students alluded to national ideology and its conformity with Islamic law. The material for the caliphate is also closely related to the material for Islamic history. There, the teacher invites students to discuss, and occasionally the teacher gives a moderate understanding of Islam that rejects the caliphate.

When no students ask questions about the caliphate, the teacher also does not mention the discussion of the caliphate. According to the confession of one of the teachers, the explanation about the

caliphate is not to introduce this understanding directly but as an additional explanation. Students are not directly introduced to the caliphate because it is thought to make them curious. An explanation of the caliphate is only given when a discussion alludes to that direction.

Through discussions, students are expected to be more enthusiastic about participating in learning and to be able to construct their understanding more strongly. Ignorance about the caliphate ideology is realized to have become the entry point for spreading the seeds of caliphate ideology among students. By providing sufficient understanding regarding the caliphate, it is hoped that it can prevent the spread of the caliphate in schools.

The strategy for preventing the caliphate at SMA Negeri 1 Wonosobo tends to strengthen love for the motherland rather than providing material knowledge about the ideology of the caliphate itself. The Principal said, "What is important for the school is to strengthen love for the motherland. Especially now that we are also involved in developing a project to strengthen the profile of Pancasila students."

In grade 12, which was taught by Mr. Aziz, the material that slightly intersected with the Khilafah was on Tafsir Al-Qur'an Surah Ali Imron Verse 158, related to democracy. Because of this, the material for the caliphate was deliberately not conveyed directly. Apart from that, Aziz was also involved in forming Friends of Moderation Pioneers, which students of SMA Negeri 1 Wonosobo attended. The aim is to understand students so that they can still get along with friends of different religions they get used to differences. "I always convey that being different is legal. The important thing is not to force the will to be the same as us. Friends of the pioneers of moderation are going there."

PAI learning outside the classroom in preventing the spread of the ideology of the caliphate is carried out through several activities, namely: Formation of an Islamic Study Group (KKI), publication of the Al-Hikmah Journal, Commemoration of Isra' Mi'raj, Commemoration of the Prophet Muhammad's Birthday, Friday sermon material, Islamic Day Ceremony Santri, Open discussion regarding religious moderation.

The Islamic Studies Group (KKI) SMAN 1 Wonosobo regularly discusses Islamic topics and the latest issues. KKI guidance in campaigning for religious moderation is carried out intensely by KKI supervisors. Through KKI, it is hoped that it can provide a deeper understanding to prevent the spread of the ideology of the caliphate. KKI also publishes the Al-Hikmah Journal, a medium for campaigning for friendly Islam. So that through this media, students and teachers can jointly be involved in preventing radical views, including the spread of the caliphate.

Likewise, the commemoration of the Isra' Mi'raj, the Birthday of the Prophet Muhammad, and the Friday sermon pulpit can also be used to spread Islamic teachings of peace, tolerance, and love for the country. Even though the theme raised in the Commemoration of Islamic Holidays changes every year, and the sermon material changes every Friday, at least students can live up to the teachings of Islam. Especially if the theme is closely related to the material about the dangers of the caliphate, then the PAI learning strategy through the commemoration of Islamic holidays in preventing the spread of the ideology of the caliphate becomes more effective.

4. CONCLUSION

In preventing the spread of the caliphate in SMAN 1 Wonosobo, PAI learning has a significant and strategic role. Because through PAI, learning Islamic understanding and values can be instilled. Even so, the role of PAI learning cannot be separated from the role of the PAI teacher himself. Therefore, religious moderation education for teachers is urgent to enhance the role of PAI learning in preventing the spread of the caliphate in schools.

The PAI learning strategy for preventing Khilafah in SMAN 1 Wonosobo has been carried out through planned steps and has become part of the curriculum. The strategy is carried out through

learning in and outside the classroom. In class, especially when using the discussion method, teachers can bring discussions that lead to the topic of the caliphate and its dangers to the integrity of the Unitary State of the Republic of Indonesia. Although there is no specific material on the caliphate, the teacher considers that preventing the spread of the caliphate is part of the hidden curriculum.

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