



Planting Seeds



In A Barren Land

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



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9

OUT OF BUSINESS AS USUAL

The Production System of PAI Teachers in Makassar

Ahmad Muttaqin

Introduction

Makassar has long been known as a hard and hot area. It is a city with a long history as a center of economy and government and is a hub for Eastern Indonesia. This position makes Makassar a kind of melting point from various ethnic groups from various backgrounds to grow, develop, and carry out various activities ranging from business to education. In Makassar, as the metropolitan city of Eastern Indonesia, citizens can easily be found from various ethnic groups such as Bugis, Makassar, Mandar, and Toraja, as well as ethnic Chinese to other nationalities.

In general, the relationships between social, cultural and religious communities are going well, although conflicts between residents, especially youth and students, often occur triggered by sentiments between regions. In various conflict studies, Makassar is known as a “short axis” area that is vulnerable to social conflict. The communal conflict was quite large between the ethnic Bugis Makassar and the Chinese who had occurred in September 1997. The conflict was triggered by criminal acts committed by a Chinese citizen but the law enforcement was considered by the local community to be inequitable. It was triggered by citizen sentiment towards the control of economic resources by certain ethnic groups, finally mass anger and widespread social conflict.

Religious life in the city of Makassar is also very dynamic.

Almost all religious schools and movements flourish. Mainstream Islamic organizations, such as Muhammadiyah and Nahdhatul Ulama (NU) are growing and developing well. Muhammadiyah has a variety of charity businesses ranging from kindergartens, to universities. NU also has a network of Islamic boarding schools and colleges that are quite extensive. Apart from the two mainstream mass organizations, new Islamic movements and organizations that promote the enforcement of Islamic law and symbolize new models of Islamic methods such as KPPSI (Islamic Law Enforcement Committee), Wahdah Islamiyah, etc.

The socio-religious constellation in Makassar more or less also manifests on university campuses, especially from its student activities. The nomenclature of the mainstream student movement that grows and develops on campus includes HMI, PMII, and IMM. This mainstream student movement continues to grow and develop--each of them luring new students to join through flyers or posters in strategic places.

Apart from the mainstream student movement in Makassar, since the 1990s began to emerge student groups offering different religious orientations than those practiced by the three student organizations above. According to Samsurizal (2015), the new student movement manifested from: (1) Tarbiyah Movement (KAMMI, LDK), (2) Hizb ut-Tahrir Indonesia (Echo of Liberation), (3) Shia (IJABI), and (4) Musholla Lovers Students (MPM, which is dominated by Salafi Wahdah).

In the midst of Makassar's religious and student life as above, this section tries to describe: first, the profile of PAI teacher producers in Makassar; second, problems faced by PAI teacher producers both at the level of input, process and output; third, the steps taken by internal stakeholders of PAI teacher producers in Makassar to overcome the problems faced; and fourth, lessons that can be learned and any recommendations for improving the production system of PAI teachers in the future.

The next section in this chapter will explain the settings of PAI teacher producers in Makassar. In this case the campus profile and PAI Study Program will be explained in UINAM and UMI, as well as lecturers and student profiles. Furthermore, the problems of Islamic Education Study Program in Makassar will

be explained in the midst of the strengthening of the flow of Islamism and the PAI Makassar teacher producer best practices in dealing with and resolving the problems faced. The next section explains some of the proposed reforms to the PAI teacher production system, the lessons learned from this research, then concludes with conclusions.

Regional Settings, Campus Profiles, Lecturers, and Students

This research was conducted in two Islamic Education Study Programs at two Islamic Universities in Makassar, one country and one private sector. State universities are represented by the Alauddin Makassar State Islamic University (UINAM) and Private Universities represented by the Indonesian Muslimim University (UMI). Although one is a state and one private, the two Islamic Universities have historical ties that are very close.

By age, UMI is 10 years older than UINAM. The establishment of UMI began in 1952 at the initiative of the Makassar clerics, the kings in South Sulawesi, and the governor of Makassar. UMI was officially established in 1954. At present, UMI is the oldest, largest and leading Private Islamic College in the Eastern Indonesia Region. UMI has 14 faculties, 55 study programs, 214 doctors, 32 professors, 21,450 active students and 5,694 new students in 2018.

Alaudin Makassar State Islamic University (UINAM) is a transfer of status from the State Islamic Institute (IAIN) Alauddin Makassar, which was established in 1962. Initially Makassar's IAIN Alauddin was a Branch School of the Yogyakarta Sunan Kalijaga IAIN, and it only became an IAIN through a series of affirmation process of the UMI Sharia Faculty to become the Sharia Faculty at Alauddin IAIN in 1962, affirmation of the UMI Tarbiyah Faculty to Tabiyah Faculty at Alauddin IAIN in 1964, and affirmation of the Ushuluddin Faculty of Sunan Kalijaga IAIN Makassar Branch in 1965. In 2005 Alauddin Makassar IAIN changed status to University Alauddin Makassar Islamic State based on the Presidential Regulation (Perpres) of the Republic of Indonesia No. 57 of 2005, dated October 10, 2005. Based on this description it can be said that UINAM is a "child" of UMI.

Islamic Education Study Program (PAI) in UINAM is one of 8 study programs under the Tarbiyah Faculty and Teacher Training. PAI UINAM's vision is: "Center for the Preparation of Prospective Islamic Education Teachers and Competitive and Competitive Education Personnel in the Integration of Islamic Civilization and Learning in Eastern Indonesia in 2025." This vision confirms that the UINAM PAI Study Program expressly states as an institution which does not only educate prospective PAI teachers but also educational staff. UINAM PAI Study Program has a superior and competitive position in the Eastern Indonesia Region with a target time of achievement in 2025.

While the missions of the UINAM PAI Study Program are: (1) Carrying out education and teaching, research, and community service based on Islamic civilization in order to produce competent Islamic Education teacher candidates and education personnel; (2) Developing and applying Islamic sciences based on Islamic scientific integration and civilization; (3) Strengthening the basis of the practice of conducting research on Islamic Education based on research and community service; (4) Strengthening the cooperation network with government and non-government institutions, both domestic and foreign (<http://pai.ftk.uin-alauddin.ac.id/>).

The vision of the UMI PAI Study Program is "Producing alumni of the Islamic Education Study Program (PAI) in 2020 who are competent and professional in the field of IT-based PAI." The vision of the UMI PAI Study Program is derived from the University Vision which reads: "Realizing the Indonesian Muslim University as a world-class famous educational and missionary institution, by giving birth to human knowledge, scientific charity, and moral character and high competitiveness." scientific, and berakhlakul karimah "are used as UMI's tagline, with core values of "Superior Islamic Quality," which is abbreviated in the local language, also, as UMI.

While the missions of UMI PAI Study Program include: (1) Developing education, research and community service in the field of PAI in a professional manner; (2) Producing PAI teachers whose knowledge is scientific and has good knowledge and knowledge of science, technology and Islamic art; and (3) Contribute to the development of the quality of Islamic

Education in the form of cooperation.

The UMI PAI Study Program's vision formulation is explicitly output-oriented, namely producing competent and IT-based PAI graduates in the PAI field, without explaining what the alumni are or what profession they are. The clarity of the UMI PAI alumni in what new profession is evident in the formulation of the second study mission, namely "realizing teacher staff", as well as the formulation of the study program's first goal which states education, research and community service. "In-depth study is needed to measure the level of success of the UMI PAI Study Program vision above. The vision explicitly states the target time to produce competent alumni and IT-based PAI field professionals is 2020. At present, about the level of achievement of that vision is at what level? This kind of question is important, considering that 2020 is near, two years from the time when this research was conducted, but from observing campus space and facilities, the nuances of IT have not been seen prominently.

In terms of human resources for lecturers, PAI UINAM Study Program has 17 full-time lecturers consisting of 14 doctors, and 3 Masters, with functional positions of 2 Professors, 12 Chief Lectors, and 3 Lectors. Of the 17 lecturers, three were women. PAI UMI lecturers numbered 18; consists of 1 Professor, 1 Chief Lector, 10 Lectors, and 4 Expert Assistants and the rest do not have functional positions. Of the 18 lecturers, only two were doctors. These data indicate that PAI lecturers in State Universities have better academic qualifications than Private PTKIs. The teaching competencies of UINAM lecturers and UMI as a whole have been good, this is indicated by the results of questionnaires from 10 UINAM PAI lecturers whose score of learning is at High (2) and Very High (8), while PAI UMI lecturers have 1 level High and 9 people Very High. Teaching competencies measured by the learning implementation score consist of aspects of the use of relevant research results as teaching materials, updating material and lecture references, using active learning strategies, willingness to accept criticism from students and delivering actual issues and the importance of tolerance and danger of extremism. religious.

On the aspect of delivering lecture material about the importance of tolerance in everyday life this is consistent with

the views of lecturers about living in neighboring non-Muslims. All lecturers agreed (UINAM 3, UMI 5), and strongly agreed (UINAM 7, UMI 5) with the statement “neighboring non-Muslims is not a problem.” The openness of PAI lecturers in Makassar can also be seen from their willingness to receive religious information from various sources. Regarding the question “For religious matters, I only believe in the ustaz or ulama that I follow, because only my cleric has the right understanding”, 9 out of 10 UINAM PAI lecturers who filled out the questionnaire said they did not agree, and all UMI PAI lecturers said they did not agree (2 disagree, 8 strongly disagree).

Lecturer competency as explained above is confirmed by the opinion of UNINAM PAI students who are 90% (41% strongly agree and 49% agree) and 82% of UMI PAI students (14% strongly agree and 68% agree) agree that their PAI lecturers have knowledge comprehensive. This comprehensive knowledge of the lecturer in turn affects student knowledge. Regarding the statement “Islamic lecturers have a significant influence on my religious knowledge”, 92% of UINAM students agreed (49% strongly agreed, 43% agreed), and 82% of UMI students also agreed (16% strongly agreed, 66% agreed).

The quality and competence of lecturers as described above are relevant to the high level of student trust in lecturers as a religious reference source. In the eyes of PAI students, PAI lecturers both at UNINAM and UMI were more trusted by students (UINAM: strongly agreed 30% and agreed 57%; UMI: 25% strongly agreed and 64% agreed) in terms of religious explanations rather than sources internet and social media. The high level of trust of PAI students in Makassar towards lecturers from the aspect of religious reference compared to internet sources and social media seems to be the result of a pattern of kinship relations built between lecturers and students so far. In UINAM students call the lecturer as “Ustaz/Ustazah” for the senior or “Sister” for young lecturers, while at UMI lecturers call “Father” and “Mother”. Instead, the lecturer calls students as “Ananda”, “Nak” or “Sister”. Besides aspects of family relations, religious programs and activities organized by the campus also helped to color. This is evident in UMI having Islamic coaching programs outside the lecture, for example: when students are

carrying out Friday worship at the mosque, female students are trained in Islamic in class by female lecturers.

In terms of students, the input quality of PAI students is quite diverse, but for the most part, more than 50% are from Public High Schools/Vocational Schools. Based on incoming questionnaire data, 13% of UINAM PAI students came from pesantren alumni, 19% from Aliyah Madrasah and 66% from General High School/Vocational School, and other schools 2%. Of the 66% of students from Public High Schools/Vocational Schools 43% entered through the Independent Examination Pathway, 28% SPAN-PTKIN pathway, 19% UMPTKIN pathway, and the remaining 8% filled in others and 2% did not answer. At UMI, the background of PAI students who came from pesantren alumni was 21%, Madrasah Aliyah 20%, Public High School/Vocational High School 52%, Islamic High School/Vocational High School 4%, and the remaining 3% did not answer. While the Arabic language skills of PAI students on both campuses based on self identification assessment mostly stated that they were lacking and sufficient. The complete data comparison of Arabic language skills of PAI students from both campuses can be seen in Figure 9.1.

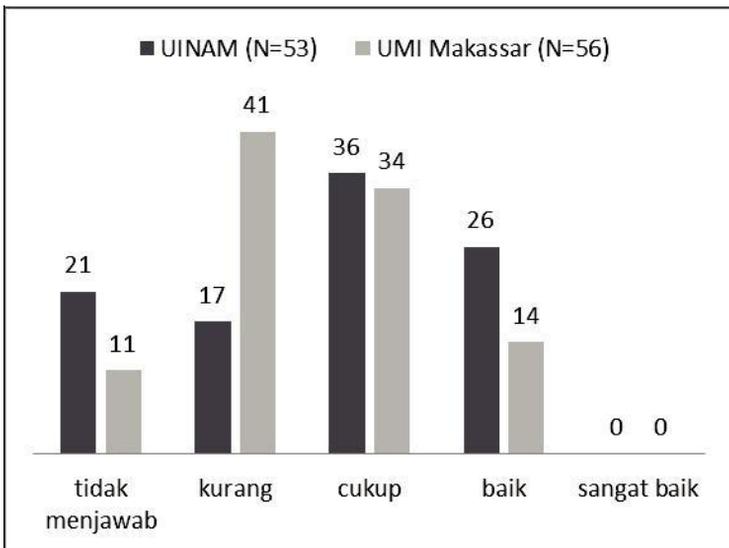


Figure 9.1: Graph of Arabic Reading Comprehension of PAI Students (in%)

The data above shows that raw input from PAI students in both PTKIs in Makassar has not fully met the ideal standards. This can be seen from the majority of their schools from General High School/Vocational High School, as well as the level of mastery of Arabic which the majority is still in the less category (UINAM 17%, and UMI 41%) and enough (UINAM 36% and UMI 34%). Only 26% of UINAM students, and 14% of PAI students who are confident have good Arabic language skills and none of them say they have very good abilities.

Like UINAM, UMI also has a dynamic student life, even quite “hard”. News about clashes, student fights, fights between students and citizens, even brawls between faculties, or even between students in one faculty often appear on television screens and other media. The digital footprint of demonstrations and clashes of UMI students can easily be seen on the internet; for example, portal new.rakyatku.com on October 18, 2017 reported on the brawl of UMI students that took place between seniors and juniors in one faculty. (<http://news.rakyatku.com>, 2017).

The University applies a policy of *pesantrenisasi* all new students for one month as part of character building and moderate Islam. Since *pesantrenisasi* has been implemented, fights between students have diminished. In addition, in the academic field, UMI has a distinctiveness: all UMI students, regardless of their study program, have 5 courses: Aqidah Science, Sharia Science, Virtue Science, Da’wah Science, and Islamic Discipline. The Islamization and the 5 compulsory Islamic courses for all UMI students are more values than the PTS to develop discourse and practice of moderate Islam among students. Organizationally, UMI even has Vice Chancellor IV in Da’wah and Islamic Campus.

Referring to the 2017 UMI Faculty of Islamic Religion Handbook, the structure of the PAI curriculum at UMI can be mapped as follows: around 31% of Professional-Islamic courses, 40% of pedagogical subjects, and 29% of supporting subjects. The curriculum has provided courses that are oriented to the readiness of students and alumni to live in a multicultural society and the importance of respecting diversity and the ability to think critically. This can be seen in the supporting subjects offered such as Multicultural Education, Philosophy and Contemporary

Fiqh, Education and Humanitarian Commitments, and Education and Social Change. While the courses that encourage students to think critically can be found in the Basics of Philosophy, Logic, Philosophy of Islamic Education, Critical Education Theory. At UINAM, out of 150 credit courses offered, 53 (35%) credits were Pedagogical courses, 68 (45%) Islamic credits, and 29 (20%) credits in Supporting courses. Among courses designed to foster critical thinking of students are: actual issues in education, comparison of schools, dates of tasyri 'and masail al-fiqhiyah. While the courses that provide students the ability to live in an open and multicultural era include: issues of education, entrepreneurship, practical computers, cultural and artistic development in Islamic Education, multicultural education, and soft skills education.

The PAI at UMI is one of the study programs under the Tarbiyah Department. The other two study programs are Arabic Language Education (PBA) and Education Madrasah Ibtidaiyah (PGMI) teacher. Tarbiyah Department is one of the Departments under the Faculty of Islamic Religion. The other two majors are Sharia and Da'wah.

The total student body was 543, the highest number for students at FAI with a total of 900an FAI students. FAI has 3 Departments: Sharia (Islamic Family Law/Al-Ahwal as-Syakhsiyah and Islamic Economic Law), Tarbiyah (Islamic Education, Arabic Language Education, and Madrasah Ibtidaiyah Teacher Education) and Da'wah (Communication and Islamic Broadcasting).

As faced by other private universities, improving the quality of prospective student inputs is still difficult homework. One side of the College of Private Higher Education requires an adequate number of students so that universities can survive, but on the other hand it is also required to make a selection in order to obtain candidates who meet the standards. Ideally, as admitted by PAI lecturers, students who enter the PAI Study Program are those who have above average Islamic and Arabic competency provisions. This criterion is in the pesantren alumni or Madrasah Aliyah. But the fact is that it entered the PAI at UMI, where the questionnaire data above was as much as 52%, and even based on the data stated by the Faculty leadership about

60% came from General High Schools/Vocational Schools. Such raw input certainly requires the PAI Study Program manager to work harder on the education and teaching process. Intensive Islamic and Arabic language development programs are needed so that students from high school have sufficient competence as candidates for Islamic Education. At UMI, for example, to improve the ability of Arabic and other foreign languages, the faculty cooperates with the UMI Foreign Language Academy, which is located in one building with FAI.¹ Some PAI students attend foreign languages at ABA UMI on weekends.

Although various efforts to improve the Arabic language skills of PAI students have been carried out at UMI, they have not shown significant results. This can be seen from the questionnaire answers to the question of the ability to read Arabic text on students: from 56 samples of students who filled out the questionnaire, only 8 (14.3%) claimed to be able to read Arabic texts well, and no one claimed to have very good abilities. The rest, 19 (33.9%) students claimed to have sufficient ability, 23 (41%) claimed to be lacking, and 6 (10.7%) did not answer.

When asked about the competence of students and alumni of PAI UMI, FAI leaders of UMI confidently said that their alumni were able to compete with PAI alumni from other universities in Makassar, including PAI UINAM alumni. Exemplified, in the reception of Aqidah Akhlaq teachers for one of the Scholar Individuals MAN in Sulawesi, those who were accepted were PAI UMI alumni. The acceptance of religious teachers in Goa district was also an alumni of the PAI UMI who were accepted. The average waiting period for students to work is 4 months with the first salary averaging Rp1.5 million. Some students who have completed PPL have also been offered by the school to help teach.

The advantages of the UMI PAI Alumni, according to the former Dean of FAI, were the result of a combination of the education system in UINAM from the aspects of Islamic studies with the learning method of UNM (Makassar State University). Although the lecturers and managers stated the strengths and advantages of PAI UMI, they admitted that there were still

1 UMI Foreign Language Academy is located on the 1st Floor of Building H, while FAI occupies the 2nd floor.

shortcomings in the management of PAI in UMI, especially the lack of availability of references and other library materials.

The Flow of Islamism in the Production System of PAI Teachers

UINAM and campuses in Makassar are quite well known. Their students often stage demonstrations, often involving burning-tires. Fights or brawls occur among the students, not only between different universities but also between faculties in one same university.

Extra student organizations that exist in UINAM include: HMI, PMII, IMM, KAMMI, IMDI. At UINAM, HMI activists are well-known as demonstrators & care less about campus academics, PMII is active in contemporary issue studies and is quite academically accomplished, IMM and KAMMI mosque propagation activists.

According to some UINAM lecturers, about five to ten years ago many students wore robes, cloaks, turbans, and veils on campus. Gradually the practice disappeared although female students veiled in various variants are still commonly seen today. Some of them wear veils to match their Muslim clothing (usually black or dark), some also wearing colorful cloth masks.

The presence of students in turbans, *cingkrang* pants and veiled college students signaled a new influx of the entry of extra-campus student movements that were more oriented to the offer of Middle Eastern-style Islamic models, especially in the aspect of symbolic dressing codes. Many alleged ways to dress worn by the student movement of this model are not only suggesting some form of piety, but are also correlating with their worldview about the relationship between Islam and the State, pluralism, and relations with other religious groups. It is alleged that their religious views tend to be exclusive, fond of literal understanding of religious texts, and less tolerant of differences. On campus, this model student movement meets in the Dakwah Campus/Faculty Institution and Mosque/Mushalla Loving Students in faculty or university premises.

Concerned about the development of religious movements this model, university leaders and faculty began to introduce several policies. The UINAM Teacher Training and Science

Faculty, for example, made the extra MPM organization (Mosque Lovers Students), and LDF (Faculty Da'wah Institution) an intra-organization. By being recognized as an intra organization, MPM and LDF can get coaching funds from the campus. This step was taken so that the existence of this organization could be monitored and fostered directly by the faculty.

At UMI, the extra student organizations that are dominant are HMI and PMII. This organization is segmented per faculty. For example, in FITK which is predominantly PMII, the Faculty of Economics and Agriculture is dominantly HMI.

Previously, about 5 years ago, religious studies at campus mosques were spawned by groups of casual and veiled pants. At present the group has been banned from holding activities at the campus mosque. They are still there but off campus. This policy was taken because the campus leaders of UMI realized that students were vulnerable to being exposed to radical ideas. The radical understanding referred to by the faculty leadership is an understanding that is anti-Republic of Indonesia (NKRI).

Mapping Problems in the Production System of PAI Teachers in Makassar and Efforts to Overcome the Flow of Islamism

The awareness that the production system of PAI teachers has faced various problems has become a common awareness among the PAI stakeholders in Makassar. This is known from the results of interviews with lecturers, managers of Study Programs and Tarbiyah Faculty Leaders and FGDs with students. Problems in the production process of PAI teachers can be mapped in 3 domains: input, process and output.

In the realm of input, it is realized that students who enter PAI do not all have adequate Islamic and Arabic competencies. In the realm of the process, problems can be seen from the extent to which aspects of curriculum, lecturer human resources, campus facilities, learning methods and the internal and external environments of the campus contribute positively to the production process of PAI teachers. Whereas in the realm of output, the problems are related to the competency standards of graduates or the profile of graduates among various universities.

Among these three domains, the most fundamental problem

faced by the PAI Study Programs in UINAM and UMI lies in the realm of input, because it is known that students who enter PAI study programs do not all have adequate Islamic and Arabic competencies. One factor is the percentage of students from high school/vocational high school is still quite high. The manager of the Makassar UINAM PAI said that around 30-40% of PAI students came from high school/vocational school. At UMI the number is much higher, reaching 60%.²

Religious Studies lecturers find it difficult to teach students from high school because of their low Islamic knowledge and Arabic skills. Some students cannot even read the Koran. Institutionally, UINAM and UMI have tried to overcome these input problems. Some steps that they have taken are as follows:

1) There is a character building program at UINAM that includes fostering foreign languages and BTQ. This program is for all new students to provide a minimum standard of language skills (Arabic and English) and the ability to read and write the Koran. But according to PAI managers and lecturers, the program has not been maximized.

2) UMI has a month-long religionization program. Since 2000 the UMI Waqf Board has the Darul Mukhlisin Islamic Boarding School in Pangkeb, which is about 60 KM from the City of Makassar. It is at this boarding school that all UMI students from all study programs must take part in the *pesantrenisasi* program for a full month. Students are divided into several classes, each class can reach 700 students. They must stay at the boarding school. During the *pesantren* the students carried out the obligatory prayers and sunnah prayers (*tahajjud* and *dhuha*), recited *dhikr*, and followed studies on *aqeedah*, *akhlaq*, and *syariah*. For those who have not been able to read the Qur'an fluently, a special class is held. For a month at the *pesantren* students are also invited to fast on Mondays and Thursdays. As acknowledged by some directors and lecturers of the Faculty of Islamic Studies, the results of the *pesantrenisasi* program are quite positive to change the character of students. Student brawls, which often occurred involving faculties, gradually disappeared. According to some students, however,

2 The results of the student questionnaire indicate that 66% of PAI students are in UINAM, and 52% in UMI are from public high schools.

the effect of *pesantrenisasi* on the students is rather fleeting; it quickly disappears once they resume campus routines.

3) Other efforts to overcome the weak input in Islamic and Arabic studies, some students are encouraged by the lecturers to study independently or participate in studies outside. How many lecturers also recommend peer teaching, asking students from public schools to study with colleagues who have better abilities such as those from pesantren or Aliyah alumni.

4) In UINAM, increasing the quality of PAI inputs is also done by reducing the number of students accepted. Previously, considering there were quite a lot of study program applicants, usually the number of new students was accepted to 5 classes. But since the last 3 years it has been reduced to 3 classes in 2016 and 2017, and only 2 classes in 2018.

The second problem is in the realm of the inner and outer campus environment associated with the emergence of threats of understanding and religious movements of students whose Islamic orientation is quite strong. Among the characteristics of this kind of student movement are literal understanding of religious texts, low appreciation of diversity, and more symbolically oriented religious practices. Faculty leaders and managers of PAI Study Programs and students have realized the potential of future problems with this kind of student movement, both at UINAM and UMI.

When the students were asked in a FGD whether they were indicated as radical on campus, some admitted it. The same thing was also recognized by some lecturers and faculty leaders. When the researcher again asked what was meant by the radical group, they replied that what was meant by radical groups was the anti-NKRI (Unitary State of the Republic of Indonesia).

Some policies made to respond to the strengthening of the flow of Islamism include:

1) UINAM Tarbiyah Faculty accommodates the Faculty Da'wah Institution (LDF), and Mosque Lovers Students (MPM) from extra organizations become intra-organization. In the past, when it became an extra organization, the two institutions were mostly filled with students from certain groups who indicated high Islamism. To minimize the dominance of certain groups within the institution, as well as to facilitate

the faculties involved directly in the seeding of moderate Islam, the two were adopted into intra-organizations so that their activities and activists could be more monitored and controlled.

- 2) At UMI, there is a policy to limit and prohibit groups indicated to have high Islamism in activities at campus mosques. The Faculty even implemented a policy of controlling the participation of students in off-campus Islamic learning activities. Tarbiyah and UMI-PAI students who join such activities outside the campus study groups must ask for permission from the faculty leadership.
- 3) In lectures, PAI lecturers at UINAM have also included contemporary issues such as multiculturalism and the importance of tolerance in Islamic courses, such as in contemporary fiqh, hadith, interpretation, and the history of Islamic civilization. FAI UMI has a Constitutional Court Contemporary Jurisprudence to update students' insights on the latest developments in the world, such as the issue of radicalism and terrorism, as well as to develop the attitude of *tasamuh* towards differences, in addition there are also courses in Multicultural Education.
- 4) Faculty leaders and PAI lecturers are also aware and concerned about the existence of students who are indicated to have a radical view, in the anti-NKRI sense and do not accept the Pancasila as the basis of the state. Under sector III, student affairs, FAI has an academic dialogue forum every semester, after finishing the Final Test, as a venue to gather input from students on the teaching and learning process and campus life. In this forum there are also frequent reports from students of other potentially radical students, or reports on lecturers whose teaching methods are inadequate, etc. This academic dialogue forum was attended by Faculty Leaders and students, lecturers were not invited.
- 5) Faculty leaders and UMI lecturers assess radicalism as a threat. Islamic Campus Da'wah and Development Institution monitors the movement of veiled female students and junkies (*congklang pants*). Since the last 5 years UMI has restricted the access of this group to organize activities and studies in mosques. Currently veiled students are also being watched.

At UMI, as at UINAM and other campuses in Makassar, one of the nurseries and veil supporting agents was Wahdah Islamiyah.

- 6) FAI UMI's policy of fortifying students from a potentially radical Islamic movement includes: The campus creates a study and remembrance program for students to fortify students from the possibility of being influenced by radical anti-NKRI ideas. Students are encouraged verbally not to attend informal Islamic studies outside the campus, before coordinating or obtaining permission with the Faculty leadership. This activity is under the control of WD IV which is in charge of da'wah and Islamic campus.

In general, the PAI students in Makassar are pro NKRI. Students also view that the right Islam for Indonesia is moderate Islam in the style of Nusantara Islam and advancing Islam. In the perspective of PAI students, radical groups are anti-NKRI. Students see more radicalism in the perspective of citizenship, namely the loyalty of citizens to the principle of nation and state which has become a common consensus. This student perception shows that "radicalism" is not directly related to the model and way of dressing someone.

Both at UINAM and UMI there were students who were veiled, but the campus had never issued a policy to ban it. The phenomenon of veils on Islamic campuses has lately become an interesting issue. There are those who associate the widespread use of the veil with an indication of the exposure of users to radical anti-NKRI ideas, some consider it to be a piety expression, and there are also those who judge it as limited to Muslim fashion trends.

The assumption that the veil is an indication of exposure to anti-NKRI radical ideas among female students seems difficult to prove because based on research researchers on the phenomenon and trend of veiled female students in UINAM in August 2018, data from 10 of 13 female students revealed their love for NKRI.³ Research It also yields findings that they are veiled for theological reasons, based on their understanding

3 Of the 13 respondents, 3 did not answer. Of the 3 who did not answer, 1 was a foreigner.

that veiling is a form of Islamic teachings and expressions of perfection in Islam, not just a fashion trend.

The statement of the veiled female students shows that they are wearing a veil for theological reasons that stem from their understanding of the hadith texts that they believe that the face is part of the aurat. This signifies active and strong women's advocating agents veiled in playing discourse that veils part of a piety expression. This narrative continues to wake up so that many female students follow it. If this is the case, what is needed is an alternative narrative that comes from a strong text and explains that veiling is not mandatory, women's faces are not aurat, and there is a dangerous side to veiling in the learning process. Active participation from experts in the study of the Koran and al-Hadith from PTKI is needed to provide an easy and well-accepted "matched" narrative by female students that veiling is not a form of sunnah and moreover mandatory. This kind of step was tried by UINAM student chancellor.

Based on the results of interviews with the Deputy Chancellor III of UINAM's student affairs, the veiled female students at the S1 level have not yet known the exact number because the campus has never officially collected data. Interestingly, students who are veiled can be found not only at undergraduate level (S1), but also at the postgraduate level (S2) and several laboratory staff. WR III, who is also a hadith expert, said that he once had 6 veiled postgraduate students in one class. The Dean of the University of UINAM also said that besides there were some students who were veiled

The campus, in this case the chancellor, has never issued a special policy on veils. It was indeed discussed at the university leadership meeting, but due to differences in perspective in looking at the veil among the leaders, there has never been an official policy from the campus about this veil, whether to be banned, restricted or released. What is available is personal initiative from the lecturers or leaders. For example, WR III invited a veiled student dialogue that was met incidentally. They are usually asked what is the reason for wearing the veil. If they are veiled for theological reasons, or based on their understanding of a particular hadith, then they will be invited to understand the hadith that is made as the veiled basis

appropriately. Then they were invited to understand the text thoroughly so as not to mistakenly interpret verses and hadith. In addition, the students were veiled because they followed the recommendations of certain groups, so guidance was needed to map between Islamic studies and practices based on Islamic values that were in accordance with the culture in Indonesia.

So far in UINAM and UMI there are no rules on prohibiting veiling on campus, but only the dress code of conduct that applies on campus. If later there will be a ban on veiling regulations imposed on campus, especially in the PTKI environment, the campus leadership hopes that the regulation should come from the Central Ministry of Religion, not from the rules of each PTKI.

Some campus leaders also suggested that veiled students need to find solutions that are persuasive and participatory. The main reason often conveyed to the public as to why they put on veils is for caution and self-care, thus this matter cannot be decided unilaterally by the majority who do not wear the veil. Campus leaders need a long discussion with them through a special forum. The hope is through the forum they get a method to understand verses or hadith more comprehensively.

Looking at the Future of the PAI

There are several proposals from PAI stakeholders in Makassar that emerged from the results of the Focused Group Discussion (FGD) about efforts to improve Islamic Education Study Program. First, remove the thesis, because the thesis written by students is only stored in the library. This proposal appeared in the student FGD. Instead, students are asked to read and understand about 150 books about Islam. This effort is also to respond to students' reading interest which is currently declining and the literacy culture is missing. Of course this kind of proposal is too extreme, because writing a thesis for strata students - or level 6 if referring to the National Standard Higher Education Curriculum (SNPT), refers to the Indonesian National Qualification Framework (KKNI) - its orientation is research practice. In this context writing a thesis is a medium for training students to solve problems academically through scientific procedures. Seeing the importance of research ability

for scholars, the proposed compromise is the addition of “obligation” to read a number of books for students who will graduate, in addition to the obligation to write a final assignment by writing a thesis.

The second proposal that arises from students is to impose the terms of the reading ability of students who will graduate. This proposal is important and strategic for PAI alumni candidates who will later become PAI teachers in schools. Equipped with the ability to read the book, the teachers will have the independence to find teaching resources from sources that are *mu'tabar* and authoritative, not only depending on the textbook or even only on sources on the internet whose quality has not been tested. However, this proposal certainly requires HR support from lecturers who also have good reading skills. Unfortunately, as some students recognize, not all PAI lecturers have good reading skills. The graduation requirements of PAI students when applied in UINAM are juz-30 memorization and a minimum TOEFL score of 350.

The third proposal was the need for a forum for friendship between PAI students throughout Indonesia. The gathering forum for PAI students if managed properly has a strategic role and function to increase the capacity of prospective PAI teachers. Through the forum of PAI students throughout Indonesia the dissemination of the latest ideas and developments in education can be easily implemented. Indonesian PAI student forums can also be used as a venue for academic competition and talent interest among students through the annual meeting, which contains scientific conferences about PAI, scientific writing competitions, and other scientific activities.

Fourth, it is time for the PAI teacher production system to be quality rather than quantity oriented. PAI study programs are among the largest number of study programs in both public and private PTKIs. This shows that the interest in the PAI Study Program is still quite large. The amount of interest from the community who will study in this study program should not be used as a means to receive as many students as possible as if it was used as a “barn” of income for universities. The amount of interest is ideally used to improve the quality of input for prospective PAI students. PAI study programs are still required

to continue to increase interest in enthusiasts, but the number of students accepted must be limited by tighter passing grades so that they meet the best quality standards. The ratio of students who take part in the selection to those who qualify needs to be continually enlarged which indicates a high level of selectivity. The better and better quality of PAI raw inputs, the more “easy” in the process of education and teaching, the more qualified graduates will be, the more quality PAI teachers will be.

Lessons Learned

Methodologically, there are some notes in this study. The sample selection of students and lecturers to fill in the questionnaire in the study was determined not by the strict random sampling technique. For students, sample selection is done purposely for PAI students at least semester V. Sample per semester is also not done randomly. When determining the sample it is also not based on the calculation of a definite population. The choice of two campuses, UINAM and UMI, is based more on the representation of public and private PTKAI and both are well-known campuses in Makassar City. The PAI study program in both PTKIs was chosen due to the consideration of the oldest age in Makassar City, assuming that the older the study program the more PAI teachers that have been produced. This needs to be noted so that the quantitative data is not as well as used as judgment to generalize. It would be more appropriate if the quantitative data were used to see trends and complement qualitative data. As for lecturers, the sample was chosen purposely with priority on lecturers who teach Islamic courses such as Jurisprudence, Interpretation, History of Islamic Civilization, Morals, Arabic, etc.

Conceptually, this research tries not to get caught up in the flow of discourse on radicalism, extremism and terrorism. Because, learning from previous studies about the threat of intolerance, radicalism, extremism, and agreement on the use of violence in the name of religion among students, students, teachers, and the community (Muslims) in general tend to only bring up “noise” pro and contra against the results of these studies, but concrete solutions to actual problems are not adequately decomposed. In fact, there are many research and

counter-terrorism and deradicalisation programs trapped in radicalism thesis, which according to Kanan Malik tends to be simplistic and built by arguments that are not data-based.

Malik gave an example by citing the results of the M15 study on extremism in Britain that “far from being religious zealots, a large number of those involved in terrorism do not practice their faith regularly”. Malik also cited the results of London’s Queen Mary College research which stated that there was no correlation between terrorists in the background of poverty and low education. March Sageman, a former CIA agent and now an academic and consultant for the United States America counterterrorism program, as quoted by Malik, states that terrorists are often among the best and brightest of middle-class families (Malik, 2015).

Unfortunately, the critics of this “conventional radicalization thesis” also suffer from the same weaknesses. Among the most frequently used arguments by critics is that religion is not a factor driving the emergence of acts of terror, but politics. Western countries’ intervention in Muslim-majority countries that actually encouraged the emergence of acts of terror. This kind of argument seems to mask the existence of internal factors (religious and domestic politics) about the emergence of acts of terror. Malik further wrote, “Where the conventional thesis focuses on the “pull” factor of Islamic fundamentalists, such critics stress the “push” factor of Western foreign policy “(Malik, 2015).

Trying to get out of the trap of the discourse of radicalism and extremism, this research uses the concept of Islamism which is expected to be more “neutral” in seeing and categorizing the findings. With this concept, researchers try to get out of just elaborating on the threat of intolerance, radicalism and extremism. A more important discussion is what best practices have been carried out by the campus and PAI managers in the context of their engagement in solving the production problems of PAI teachers amid the recent strengthening of Islamism.

PAI’s internal stakeholders in Makassar have realized that PAI faces various problems ranging from input, process and output. University leaders and faculties and managers of PAI have also made various efforts to resolve the problem, although it

is still sporadic, it has not been accompanied by a clear roadmap for improvement so that the results are inadequate. There have not been any fundamental efforts to improve the governance of PAI teacher production. The limitation on the acceptance of new PAI students at UINAM in the past two years, the month-long pesantrarization of students, and the encouragement of UMI PAI students to lecture on twinning programs with Foreign Language Academies which happen to be in one building, are examples of PAI management efforts to obtain input and increase the capacity of students who have entered to be more qualified. Concern and direct involvement of the campus to deal with the problem of the strengthening of the flow of Islamism among students by making extra student organizations into intra-organizations in FITK UINAM and monitoring students attending Islamic studies off the UMI campus is an example of PAI management best practices to escape from being “business as usual.” However, the reform initiatives carried out by the two PAI Study Programs in Makassar still seem responsive, not yet proactive, despite its comprehensive road map. For this reason, efforts toward proactivity need support from all parties, especially from central-level policy makers.

The ineffective “reformation” of the PAI teacher production system has been due to the policies that are data-driven. This can be seen from the lack of maximum use of quantitative data as a basis for problem analysis and decision making. For example, lecturers and managers (Kaprodi and Sekprodi) complained about the number of public high school alumni who entered the PAI, but when asked how many percent of the alumni of Public High School were included in the PAI, there was no exact quantitative data that could be given. The figures submitted are only estimates. The complaints PAI lecturers on the difficulty of teaching students from high school backgrounds have not been accompanied by fundamental policies to change the new student admission selection system, or the implementation of matriculation programs for those who have been accepted. In this context there is still a tug of interest between market demands and ideals. Due to market demands, that PAI study program is a good study program, there have been no attempts to limit input from SMU, even though PAI Faculty and Study

Program leaders admit that PAI alumni from pesantren backgrounds are of a better quality than non-Pesantren alumni.

Policies from the Center (Kemenag) are needed to fundamentally implement PAI reforms. The Faculty and Study Program have made improvement initiatives, but the results are still not effective and seem sporadic. The managers of PAI expect PAI reforms to be carried out through the Central Policy (Kemenag).

Closing Remarks

Various problems in the production system of PAI teachers have become shared awareness among internal stakeholders in UINAM and UMI Makassar. In HR, lecturers of UINAM Islamic University and UMI are qualified, but student input still does not meet the ideal criteria. This is due to the still high ratio of PAI student candidates who come from public high schools with mastery of Islamic and Arabic basics which are still below the standard. The problem becomes increasingly complex when the managers of PAI Study Programs and PAI students with diverse backgrounds are confronted with the current strong trend of Islamism in the campus environment. Fortunately, internal “producer” stakeholders of PAI teachers in Makassar have shown their awareness of the threat of strengthening the flow of Islamism and have made various engagement efforts to carry out preventive steps through various policies. UINAM PAI Study Program and UMI Makassar have also made various efforts to improve the production problems of PAI teachers and to innovate to get out of the management of a normal (business as usual) study program. Strong support from stakeholders is needed, especially the Central Ministry of Religion to dare to take fundamental steps to improve teacher production processes starting from input, process and output.

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