

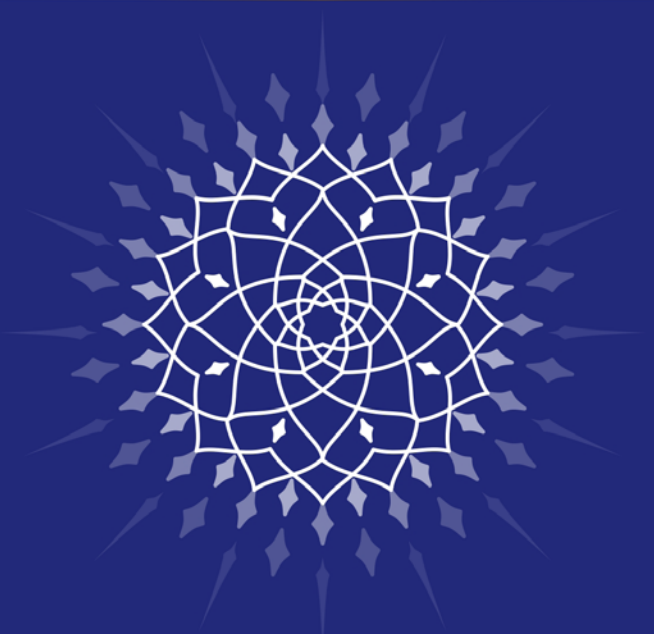
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NUSANTARA ISLAMIC EDUCATION

CULTIVATING CULTURAL EDUCATION VALUES OF ISLAM NUSANTARA
IN MA (ISLAMIC SENIOR HIGH SCHOOL) ALI MAKSUM KRAPYAK

Sembodo Ardi Widodo

THE DYNAMICS OF ISLAMIC CALLIGRAPHY TEACHING
AND LEARNING IN SOUTH SULAWESI

Abd. Aziz Ahmad

TRACING THE HISTORY OF THE ARABIC-JAVANESE LANGUAGE
TRANSLATION BOOKS IN NUSANTARA ISLAMIC EDUCATION

Abdul Munip

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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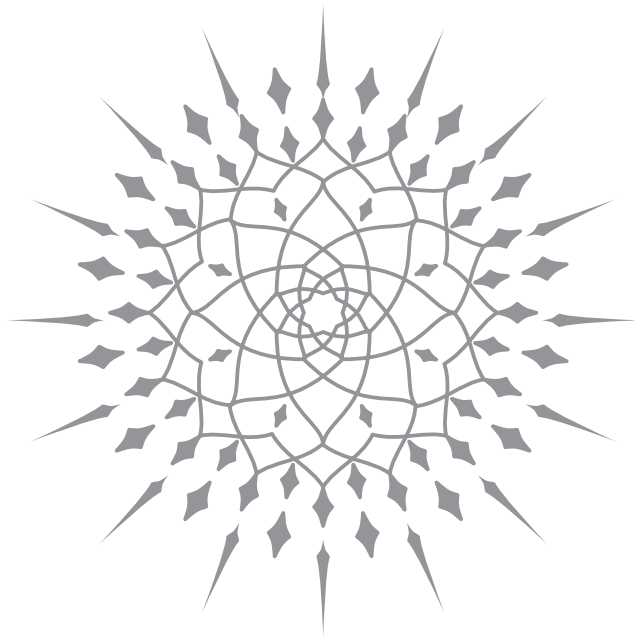
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Islamic Education For Community Of Coastal South Java: a Case Study of Coastal South Regency in Purworejo, Central Java

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Abstract

Education is a mean of change in society for a better life. In the community, education process is conducted by religious leaders (scholars or clerics) and also institute religious organizations. In running the educational process, religious leaders and organizations experience rejection in various forms both in words and actions. Community culture which is not in accordance with the Islamic values is a form of impious action in which it is as an object of Islamic education activity in the community. Some types of impious activities are by not respecting each other, not praying, and not fasting. This phenomenon makes scholars and religious organizations rush to perform their functions in Islamic education process, to cultivate the values of tolerances in various dimensions and mutual respect through a synthesis of religion and culture.

Keywords: *Islamic Education, Tolerance, Synthesis*

Abstrak

Pendidikan adalah alat untuk melakukan perubahan dalam masyarakat menuju kearah yang lebih baik. Dalam masyarakat proses pendidikan dapat dilakukan oleh tokoh masyarakat (kiai) dan juga lembaga organisasi keagamaan. Dalam menjalankan proses pendidikan dalam masyarakat, tokoh agama dan lembaga organisasi keagamaan mendapatkan penolakan dalam berbagai bentuk, yaitu

dalam bentuk ucapan, atau tindakan. Budaya masyarakat yang tidak sejalan dengan nilai-nilai ajaran Islam adalah bentuk ketidaksholehan masyarakat. Hal ini adalah obyek dalam kegiatan pendidikan Islam dimasyarakat. Bentuk ketidaksholehan tersebut misalnya adalah adanya perilaku tidak saling menghormati diantara sesama masyarakat, tidak sholat, dan tidak puasa. Fenomena tersebut, menjadikan para kiai dan organisasi keagamaan bergegas melakukan fungsinya. Fungsi para tokoh agama dan lembaga keagamaan dalam proses pendidikan Islam adalah diejawantahkan dalam bentuk penanaman nilai toleransi dari berbagai dimensi, saling menghormati, dan melalui sintesa agama dan budaya.

Kata Kunci: *Pendidikan Islam, Toleransi, Sintesis*

Introduction

Education is considered as a mean of changes in various fields of life. This is consistent with the purpose of education itself so that the learners actively develop the potential in order to have the religious spiritual power, self-control, personality, intelligence, character and skills needed in society, nation and state. This means that education provides change to people to have more powerful spiritually, more control, more intelligent and good behavior.

Education so far still has a strategic position in society as an agent of change. Thus, education occupies a position to be a way of change in society. If observed, education in the community also experiences a process through the role of the society or organizations that exist in a society. The role of society and public institutions is very essential as both of the elements are closely interconnected in order to achieve a positive change in society. It is one of the results that wants to be achieved through educational process.

Agents who contribute in the educational process in society are clerics or Islamic religious leaders which play a central role in the process of propaganda in society towards a better life. Besides the community leaders, institutions that exist in society also contribute in the process of change. This institution makes the society is embodied and get new things related to the direction and purpose.

The religious institutions that exist in Islamic societies are *Nahdlatul Ulama* or NU, *Muhammadiyah*, and LDII. The three institutions if seen from the background of the establishment, are as efforts to educate the Islamic community. The efforts are conducted due to the concerns of the founders over the phenomena that occur in society. The phenomena are retrogression the national unity, and the

presence of *taklid* and *takfir* in society. This phenomena has implications for the deterioration of Islamic community in various fields of life. By this reason, the three religious organizations undertake the concrete steps through Islamic education in the community south coast of Java; it is by cultivating the values of tolerance, mutual respect through a synthesis between the teachings of religion and local culture.

The retrogression national unity and the presence of *taklid* and *takfir* in society are the issues that must be resolved in order to avoid the adverse impacts to the community. Unity of the nation is very valuable in life to achieve the individual and shared goal in the society. The presence of “*taklid kiri*” (left taklid) can cause the stagnant conditions in the community. People who do *taklid kiri* (following others without any trusted source) will make reliance on the thing followed and finally cause a restriction of the critical potential. *Takfiri* is a phenomenon that accuses others disbelieve among the religions where between one to another person is accused disbelieve that can lead to hostility.

This problem needs to be resolved using educational process in the society. Not all people in the community have formal education, so the role of education in society needs to be enhanced as the way of settlement. To solve this problem, community leaders and religious organizations are used as the settlement through each function in Islamic education.

By these functions, community leaders and religious institutions in society will give the contributions to create a unique community through the educational process in order to resolve the problems in the environment.

Rejection of Islamic Education Process in Society

According to Ashraf, Islamic education is a process to train the sensibility of the individual in order to behave appropriately towards life, steps, decisions, as well as their approach to all the science organized by Islamic values.¹ Islamic education is a process of changing a society to realize the Islamic values in life.

In society, Islamic education is as a direction towards a better life as can be seen by the presence of Islam in public education process conducted by local community leaders. By education process conducted by the surrounding community, it changes people to a better life as people who initially perform actions considered impious; they are eventually directed to be pious. As one of the examples, people in the southern coastal communities still do *sesaji* (serving foods to the spirit) which are

¹ Ali Ashraf, *New Horison of Isamic Education* (Jakarta: Pustaka Firdaus, 1993), 67.

performed as a form of tribute to the spirits that guard at certain places. But with the presence of NU leaders in the community, the process of *sesaji* that was originally without meaning becomes meaningful based on Islamic values. Cultivation of Islamic values is implemented by the way of reading *basmallah*. As according to Langgulong, it is as the role of education to form a virtuous society.²

Furthermore, Langgulong also states that Islamic education gives the contribution to society in terms of the development to adapt to the modern life. Islamic education is not merely to get the “values” in society, but the most important is to make people eager to modernize themselves by following the development of the global world based on the spirit of Islamic values believed in the vicinity.

The way in contributing the modernization is to develop the economics, social, and political potential. Another thing that needs to be developed is the academic potential. It is as one way to further process the change in society. In other words, Islamic education in society is a process planned to follow a global world developments that lead to changes to a better society based on the Islamic values believed without neglecting the cultural values that have been grown within a community.

Education is essentially as a process in a society that aims to gain knowledge easily applied to achieve the better changes. Based on the data in Ministry of Religion in southern coastal districts of Purworejo, it shows that the presence of community leaders (clerics) gives positive implications to the changes. Based on data from *keburuhan* village, the presence of clerics makes people who carry out social piety are increasing in numbers. This can be seen when the activity to build the mosque, which was originally used as a cowshed, finally it is used as the center of worship.

This process may take many years to bring over people to do things in accordance with the values of Islam. The process of Islamic education in south coast of Java does not run easily because there is a rejection by the local communities.

The way of rejection is the understanding that *sembahyang* (prayer) does not need to be implemented, but just enough with a good attitude. In addition, there are many people joking to legitimize their actions that are not fasting by saying, “Working to make a living for the family is an obligatory and fasting is also required.” On the pretext, they assume that by jointly carrying out the obligations, fasting is not an obligation and it will be not sinful. Context rejection even worse is, people go to the mosque only by representing a dog. The dog goes into the porch of

² Hassan Langgulong, *Islamic Education Facing 21st Century* (Jakarta: Pustaka Al Husna, 1988), 96.

the mosque when no one over there, it sleeps and just goes back after the worshippers entering the mosque. In this village, the dog population is in advance before, so to prevent the dog to not entering the mosque is very difficult although it is already given a fence “pacak suji” as high as one meter.

Overview the rejection of Islamic education is also reflected in the loss of goods belonging to the mosque such as loudspeaker, charity box, radio tape, and especially clocks that happens frequently. Community actually know who is the thief as it can be judged from the sound of the bell wall clock in people’s houses, but *takmir* (mosque guard) does not dare to accuse the homeowners because those will just excuse that they buy the same clock from the clock shop.

The rejection by the community can be seen from the children who want to learn Koran to the mosque, it is by making them be afraid of the story exaggerated that behind the mosque, there is a cemetery sacred, or in front of the mosque there is a tree as the place for “*Sundel gendruwo growong*”, a women ghost with the ugly and scary face, her hair is disheveled, and her back cavities containing blood, pus, and caterpillars. This story makes children are always looking for friends in large numbers when coming back home from the mosque.

The rejection is partly due to cultural differences in society between the existing culture and the culture that want to be changed as for example from people originally do not want to pray eventually becomes pious who do obliged prayers, Friday prayer, and fasting. It is a culture that is very contradictory because the existing culture is originally impious socially in the contex of Islamic values formally. Furthermore, clerics as community leaders will turn to change to be more virtuous society.

Cultural differences in the community eventually bring awareness to the community leaders so it will be implicated to Islamic educational process in society tolerant by seeing the difference as a natural thing and embracing the unity by unifying the differences to achieve the better goals in the community.

The purpose of Islamic education in a society is increasingly widespread in which originally the community just want to be virtuous formally (prayer, Friday prayer, and fasting) but then the public are also asked to explore the soul in the essence of Islamic living to achieve happiness. Society leaders, clerics put a lot of hope to the community to be able to follow the changes of globalization

The Forms of Islamic Education in South Coastal Communities of Java

1. Tolerance Education

In the process of Islamic education in the communities south coast of Java, there are religious organizations, NU, Muhammadiyah, and LDII. These three religious institutions give great contributions in the process of Islamic education. Purworejo southern coastal region is a region with the strong adherent of *abangan* culture. *Abangan* accepts Islam only partially and still performs traditional rituals. According to Rikklefs, although Islam begins to spread following the decrease of Majapahit Empire in the fourteenth century, most of the regions still maintain the old form of worship because Keraton Mataram is emerging as the political center of Java in the late of 16th century AD with the strong of Hindu-Buddhist religious traces. Instead, it still maintains the style of Indian and indigenous rites palace (keraton) politics. It was only in the 19th century AD, Islamic orthodox began to take a significant influence and raised the difference between *abangan* and Islamic students. The differences are more significant after Indonesia's independence, when the commitment to Islamic orthodox in the community of Islamic students getting stronger as the response and the contemporary politics condition.³

Tolerance and Muslim Brotherhood as the Education Line for People South Coast of Java

In the south coastal of Java, the community of NU, *Muhammadiyah*, LDII, and *abangan* are along with other religions to build a unity without significantly questioning the differences. In coastal communities, despite the tension caused by the field equations in the process to achieve objectives undertaken by each community, basically there is a harmony between the communities NU, *Muhammadiyah*, LDII, and *abangan* along with other religions. Disharmony that occurs is only limited talk and little action that can still be tolerated by each community. In other words, people in the south coast of Java is still very functional in carrying out their respective roles.⁴

³ M.C Rikklefs, *Islamization in Jawa: An Overview and Some Philosophical Considerations* (Jerusalem: The Magnes Press Hebrew University, 1984), 13–15. See in Noorhaidi Hasan, *Laskar Jihad: Islam, Militancy, and finding identity in Indonesia on post reformation*, (Jakarta: LP3ES cooperating with KITLV-Jakarta, 2008), p. 235.

⁴ Noorhaidi Hasan, *Laskar Jihad: Islam, Militancy, and Finding Identity in Indonesia on Post Reformation* (Jakarta: LP3ES cooperating with KITLV-Jakarta, 2008), 129.

a. Islamic Educational through Tolerance between *Abangan* and NU

In the process of Islamic education in the coastal areas, according to Pujianto (religious leaders in the southern region of Java), religious teachers and clerics do not reject frontally various local cultural activities that are already grown and carried down for generations by their ancestors. However, they reduce little by little without offending the people who still believe the activities of making offerings (*sesaji*) and other variety of activities.

Here is seen the harmonious fusion of the local culture and religion which actually the two are very contradictory but combined well so that the contention can be minimized. In other words, between religion and local culture is packed into a unified whole that are difficult to separate. Local culture has entered deeply into the various rituals.

The phenomenon of *kendurian* strengthens the understanding that the religious ritual is always inserted with the local culture. In fact, according to Pujianto, in society there is a belief that spirits can help to provide safety to the people who are still alive.

One thing treated weird or funny by the communities is when there are people who do prayers, but they still perform *sesaji* (offerings foods to the spirits). In fact, some people say, "As can not live 'without *sesaji*.'" In other words, *sesaji* can be said can not be separated from public life. Although people have embraced Islam by praying and fasting, but the tradition of *sesaji* still can not be abandoned. Giving something from people who are still living to the dead spirits still can not be abandoned.⁵

Strategy adopted by the clerics when entering the field of local culture is by reducing local cultural elements steps by steps and adding little by little the religious element which eventually the local culture can be eliminated or reduced. The public until now still go to the sacred ruins and other sacred places.

⁵ The older generation actually spends a lot of time to transmit the local culture to the next generation, and the future generations usually receive a lot of messages from a variety of teaching hard to forget. It is basically in accordance with the opinion of Kleden who argues that by relying on tradition and the integration, a culture will be preserved its identity and guaranteed its survival. The surviving past is where the process of cultural socialization related to the background context of cultural production itself both in temporality and spatiality. The viability of the culture as the surviving past is relied on socialization. Read more Tadjoeer Ridjal Bdr, Tamparisasi Tradition of Rural Islamic students in Java: A Case Study of Identity Interpretation Wong Njaba, Njero Wong, and Wong-Mambu Mambu, (Surabaya: Kampusina Foundation, 2004), p. 125-127.

With this such conditions, religious leaders attempt to construct an understanding of society that the mosque is also as the sacred place in the hope people also like to go to the mosque. Things could be sacred from mosque are the development process of *tiban*, sacred spear and pulpit, *umpak* and sacred pillars, wells and sacred sump water, and so forth.

Besides, the form of tolerance conducted by NU leaders is by directing the cultural rituals activities combined with Islamic months such as the *Rajab*, *Muharram*, and *Maulud* which prove the tolerance between religion and local culture as between NU and *abangan* (including aboge). Tolerance between local culture and religion can be seen when NU religious leaders help giving the Islamic names to *abangan* children, which was originally for example is Tusimi, but by the tolerance and integration between *abangan* and NU community, it is given a additional names such as *Muhammad Ngatino*.

In the dialectic between religious activity and the local culture, there are differences of interest. The purpose of religion is to preserve the coastal communities religiosity. Meanwhile, local cultural destination is socially to construct the whole reality on the coastal communities. Local cultural reality of coastal communities is strongly influenced by social process that continually builds and maintains a thriving local culture. To avoid differences, religion and local culture do tolerance by respecting each other.

The description above shows Islamic education process in the community through the tolerance between NU and *abangan* is started by giving ritual prayer during the local culture, unificating local cultural ritual with Islamic holidays, making sacred for religious symbols, and giving Islamic names to children.

a. Islamic Education Through Tolerance to explain Ideological differences between NU and *Muhammadiyah* in South Coastal Communities Java

In the process of Islamic education of coastal south Java community, there are ideological differences between NU and *Muhammadiyah*, it is the fairness in society because in the process of delivering the Islamic ideology and goals is difference. So this leads to differences in attitudes and practice of worship in the community. To solve this problem, it takes strategy as part of Islamic educational process in society. The strategy is a society tolerance between NU and *Muhammadiyah*.

Tolerance between NU and *Muhammadiyah* is diverse in variations. First, the tolerance between NU and *Muhammadiyah* can be seen at the time of

Friday prayers. NU does adzan (call to prayer) twice as when *zuhur* begins and when the preacher goes to the pulpit. Meanwhile *Muhammadiyah* only does adzan once.

Adhan twice by *Muhammadiyah* is done as like in Saudi Arabia. The first adhan is echoed when the sun goes over the head exactly around 11:30 while the second call (adzan) to prayer is echoed when 'manjing' midday prayer (*zuhur*) with the distance between the first and second adhan is about 30-45 minutes. As the form of tolerance, *Muhammadiyah* will succumb but their hearts do not believe in the second call to prayer as when the preacher goes up to the pulpit.

When becoming a preacher (*khatib*), NU wants the preacher to be in the pulpit while giving a sermon meanwhile *Muhammadiyah* wants the freedom whether to stand in the pulpit or not. In this context, as the forms of tolerance, *Muhammadiyah* who get the assignment as a preacher remains up in the pulpit by forced.

In case of using a stick or spear when delivering the sermon, according to Ustadz Jilani (leaders of local religious scholars), NU wants the preacher would receive the stick from the muezzin (people who do adzan) and constantly lean it on a cane when becoming a preacher. Meanwhile, *Muhammadiyah* will not hold the stick when becoming a preacher because according to the understanding of *Muhammadiyah*, the use of the stick when becoming a preacher is something new made (*bid'ah*). In the past, stick was used by *khatib* (preacher) to protect from precarious security. Now, the existence of a stick to protect is no longer needed. As the forms of tolerance, *Muhammadiyah* becoming *khatib* would receive the stick from the muezzin, but the stick directly is placed aside, not holding continuously.

On Fajr prayer (*subuh*) done in congregation in the mosque, NU read a *qunut* and lifts both hands when reading the prayer and in the meantime *Muhammadiyah* will not read *qunut* and not lifting hands. Including during Tarawih prayers, starting on the sixteenth day, NU people read *qunut* and lift the hand while reading. Meanwhile, *Muhammadiyah* will not read *qunut* and not lift hands. The form of tolerance is *Muhammadiyah* people do not read and do not lift hands, but just quietly wait for NU to finish reading *qunut*.

In *Tarawih* prayer, NU require 23 cycles with 2 greetings for 11 times plus 1 cycle. 20 cycles are as *tarawih* prayer, and 3 cycles are as *witir* (close prayer). Meanwhile, *Tarawih* prayers by *Muhammadiyah* require 11 cycles with

4 cycles greetings twice plus 3 cycles of *witir*. As the forms of tolerance, *Muhammadiyah* join the Tarawih prayers along with NU, but after 8 cycles, they stop and wait for *Tarawih* is finished, and then they jointly perform *Witr* for 3 cycles by comprising 2 cycles and 1 greeting.

In *kenduri*, NU people invite close neighbors to attend receptions while *Muhammadiyah* do not agree with the festivity. The forms of tolerance, *Muhammadiyah* always goes to the person who invites receptions, meanwhile they never invite to a feast. Form of food giving they provide is by delivering directly to the neighboring houses.

When there are celebration of religious holidays such as *Isra Mi'raj* dan *Maulid*, NU want to celebrate together meanwhile *Muhammadiyah* requires no need to hold various celebrations because it is never exemplified by the Companions of four. The forms of tolerance in every commemoration of religious holidays, NU and *Muhammadiyah* come together to cooperate, make and decorate *tarup*, collect dues, participate in hauling tables and chairs, cookware, cutlery and drinking, make banners, putting up loudspeakers sound, and other work. Those *Muhammadiyah* also dismantle the *tarup* after the event is finished. However, when the show is started, *Muhammadiyah* people do not come. There are also some people who come when the event starts "ngetok" or "just showing face" to people who attend, and take a leave or pretend to the restroom, but immediately return to home. There are also who pretend receiving a call and go to home.

When *Muhammadiyah* precedes to do 'Id prayer while NU is still fasting, then *Muhammadiyah* still will not eat and drink in absolute terms, they also visit the neighbors, but until waiting for NU having Id prayer. And also NU wants to do 'Id prayer in the mosque while *Muhammadiyah* wants to do prayer in the field as a form of greatness. The form of tolerance is *Muhammadiyah* people follow Id prayers in a nearby village who perform prayers Id in the field, or follow Id prayers at the mosque together with NU even though their hearts disbelieve it.

Tolerance not realized by NU is to change or take over a symbolic mosque or prayer room of NU into mosques or *Mushala Muhammadiyah* by making the place as the center of their activities for teaching children to read al-Quran using Iqra ' and eliminating prayer qunut whenever there are *Muhammadiyah* becoming imam, reducing the amount of time Adhan Friday prayers into one, teaching the children with *Muhammadiyah*'s prayers, inviting worshipers to perform *Tarawih* as many as 11 cycles, eliminating the praise after the call

to prayer before *iqamah*, moving the pulpit of the mosque to northwest side priests, not using and storing stick, not using and letting the drum and *gong* to be broken, and continuously cultivating the lesson of anti *bid'ah*. Thus, the worshipers do not realize that have been pressed, marginalized, and embedded by understandings of Muhammadiyah to them.

Some worships in coastal communities that have not been visible for tolerance is *Yasinan* and *Tablilan*. NU people are very fond of worship like that while *Muhammadiyah* hate this kind of activity. NU people love to do the praise after adzan (call to prayer) five times for waiting for the prayer congregation is started while Muhammadiyah altogether reject such routines

The description above convinces the tolerance between NU and *Muhammadiyah* in many ways is a process of Islamic education in the community. Although there are also some things that have not been discovered as the form of tolerance, but it does not make a barrier in the Islamic community to understand each other and move towards positive change.

b. Tolerance Between NU, Muhammadiyah, and LDII as a manifestation of Islamic Education in South Coastal Java Communities

Tolerance between NU, *Muhammadiyah*, and LDII can be seen as when sacrificing goat to be distributed in the communities. *Abangan* and NU sacrifice their animals in the *Jami* Mosque, *Muhammaadiyah* sacrifice their animals in their own homes or in *langgar* of Muhammadiyah, meanwhile LDII sacrifice their animals in the mosque of LDII.

They sacrifice animal on the first day to third day of *tasyrik* (3 days in Islam which are harmed for fasting). But most of them sacrifice their animals on the first day after the *Eid* prayers. However, the implementation of *Eid al-Adha* prayer sometimes does not coincide. To avoid overlapping distribution of meat of sacrificial animals, then it is divided in the division of the target area. Those who get the mandate for sacrificing animals in large numbers will get a broad distribution of target areas and vice versa.

The tolerance between NU, *Muhammadiyah*, and LDII is very visible in their harmonious life in society. Many differences among them in conducting worship, but by the same holly Koran and prophet Muhammad, surely they are one and no need to question the differences, but just need to look for the similarities to create the sense of mutual respect, and cooperate in social life.

In the coastal communities also exist the cultural tolerance where NU or *Muhammadiyah* marry to LDII. Many examples of NU marry to *Muhammadiyah* and over time, the two large families can understand each other's differences. Likewise, there are some cases of people NU or *Muhammadiyah* marry to LDII. This case is not so many because the majority of LDII marry to each other, but in society of Ketawangrejo and *Awu-Awu*, it is already a nature as usually the family members are affiliated to NU or *Muhammadiyah* that marry to LDII and some families will also be affected to LDII. This is the opinion of Headley referred to the cultural tolerance.⁶

Tolerance on coastal community also can be seen at their cohesiveness in addressing the various government programs in agriculture which encourages all farmers regardless of religious groups to plant ahead either corn, papaya, peppers, tomatoes or other crops. They are in discussions regarding various agricultural issues regardless of their religious group. They are also together working on agricultural land without any significant problems. Indeed, LDII women do not work in the fields, however, the men work along with *abangan*, NU and *Muhammadiyah* men and women. The majority of LDII only trade in LDII environment, but in LDII coastal communities, they do not always trade in the group but they also trade on the environmen of *Abangan*, NU and *Muhammadiyah*. This is called developmental tolerance.

Recognized by the coastal communities that between NU, *Muhammadiyah*, and LDII have many differences of principle so that there are hidden frictions between them. The frictions develop at the level of chatting at work in a relaxed gathering place somewhere. The differences are usually exaggerated by one group that does not like others so that people in the group hate against other group that is being gossiped.

To understand the process of tolerance, it needs to return to the issue of identity which triggers the relevant issues concerning self-recognition and recognition of others. Recognition of self-importance in the process of reflection to choose what action will be taken and to take consideration for the consequences, and the hope to improve themselves. This admission becomes the most aspects of identity that creates problems for social change driven by modernity.

In the movement, the pride of members can be realized because of feel different. Even though they get emphasized but there is still the will of that want to be achieved. This certainty is important for the consolidation of

⁶ Stephen Headley, *The Islamization of Central Java; The Role of Muslim Lineage in Kalioso, in Studia Islamika*, 3 2, 1977, 34–45.

identity disrupted by the excesses of modernization and globalization. No wonder that this impulse is the spirit behind a person's willingness to carry on social stigma.⁷

1. Mutual respect on Worship as a Form of Islamic Education

According to *abangan*, worship is realized in prayer to the Almighty. Prayer is done continuously 24 hours. The word "prayer" is interpreted as " *Menyembah karo Sang Hyang Widi* " (worship to God Almighty). In this prayer, *kejawen* society often defines as a remembrance to the Almighty (God) without the need to pray. According to them, those who pray but have less of good attitude means the person is not praying and people who have good attitude are no need to do prayer.

They never do prayers five times a day and never go to the mosque to do prayers in congregation including the Friday prayers (*jum'atan*). On Eid Fitri and Eid al-Adha, most of them do not go to the mosque, and only a small fraction goes to mosque.⁸

In NU community, prayers are performed more varied. There are people who have been able since childhood, there are lately practices to cleric, and there are also only little by little in reading to memorize prayers.

NU community are more in performing prayers at home and just go to mosque only on Friday. The mosque is quiet especially at *subuh* (dawn prayer), there is only just muezzin (people calling to prayer).⁹ In NU community, there are not many who do *dhikr* (praises). It can be observed after the completion of Friday prayers. " *Salam klebat* ",¹⁰ after greeting just straight up and return to home. Not " *Allahuma anta assalam tetapi Allahumma* " " *lantas jalan* " (go walking)" and only a few people who do *dhikr* (praises). Rarely found anyone performs *rawatib*, *Duha*, or night prayer (*tahajud*) consistently¹¹ as it is said, " *Awrat sanget pak menawi kedah istikamah nglampahi, paling-paling menawi kober kemawan utawi pas sreg.* " It means it is so hard that should routinely performing prayers and they just do when they want. Instead of *sunnah* prayer, performing the obligatory prayers is *berling* (*kober lan eling*: briefly and remember). It means the prayers are not done, sometimes yes and sometimes is not.

⁷ Hasan, *Laskar Jibad: Islam, Militancy, and Finding Identity in Indonesia on Post Reformation*, 263.

⁸ When in the mosque, they just pray rubuh-rubuh gedang as if do prayer movements correctly, but do not read anything because do not memorize the entire reading prayers.

⁹ Friday speech officers and speech (*khutbah*) for two ieds, Eid al-Fitr and Eid al-Adha

¹⁰ After greeting is finished, the worshipers leave without *dhikr* (praises).

¹¹ Diligent to implement and never left at all.

There is a unique behavior for people who never pray five times a day. Even though they do not pray five times a day, but they still go to “jum’atan” (following Friday prayer) which is called by “weekly prayer”.

The number of community members of Friday prayers at the mosque in the coastal area is relatively great in number although “jum’atan in tegalan” (still working in tegalan). The main room is full of worshipers and only a few villages congregation are up to the porch. If calculated, the average in every mosque has reached about 80 s.d. 120 people. For *Muhammadiyah*, they always do prayers five times a day consistently in congregation in the mosque. Community mark *Muhammadiyah* people by performing the following characteristics.

- 1) Those *Muhammadiyah* after *takbiratu al-ihram* will read *iftitah* “*Allahumma ba’it bai ni wa baina hatha yaya*” and so on while NU reading *inni wajjah tu wa’j hiya li alladzi* and so on.
- 2) When *subuh* (morning prayer), *Muhammadiyah* do not read *qunut* while NU will read *Qunut* while lifting both hands upward.
- 3) When reading prayers for *rukuk* (bowing) and *sujud* (prostration), those *Muhammadiyah* read *Subha naka Allahumma Rabba na wa biham dika Allahumma al-ghafir libi*, while NU reading *Subha na Rabbii al ‘adzimi wa biham di hi*, and *Subha na Rabbii al ‘ala wa biham di hi*.
- 4) At the beginning and end of *tasyahud* (the end part of prayer), those *Muhammadiyah* remove words *wa’ala ali syayyidi na* while NU reading it.
- 5) Reading basmalah before *Alfatihah* and before reading the short letters as NU read it *jahr* (louder) while *Muhammadiyah* is *sirri* (softer/lower).

In the fasting month, *Tarawih* prayer of *Muhammadiyah* is different with NU including *subuh* (Morning Prayer) explained in the previous section. They perform *Idul Fitri* and *Idul Adha* according to the decision of PP *Muhammadiyah* which is usually different from the one decided by the Government.¹²

¹² They prefer to pray Eid al-fitri and al-Adha in the field. This is in accordance with the Sunnah of the Prophet. The Prophet always pray Eid fitri and Eid al-Adha in the field unless raining they will do id prayers in the mosque. Explanation of Abdul Basit (46), related to the use when PP Muhammadiyah decide to Eid. Earlier, the followers of *Muhammadiyah* increase in a very significant number proven that there are many NU members who follow the decisions of PP Muhammadiyah to do Eid prayers together in the fields. Results of interview held on February 5, 2012, at 15:00.

LDII people prefer to do five daily prayers: Friday prayers, and Id prayer in the mosque of LDII. They do prayer Tarawih in eleven cycles with two greetings. They do not use *qunut* on the 16th of ramadhan to the end. According to their understanding, when a man hears *adzan* (a call to pray) and he does not go to the mosque to pray, so his prayer will not be accepted by God.

Seeing the differences above, the various ways of mutual respect is done by prayers according to ability that means if you want to do prayers at home, in the mosque, or at the job site are welcome because the important thing is they still able to perform prayers and hopefully they want to carry it out in the mosque in congregation.

Mutual respect seen in the Islamic community south coast of Java is a manifestation of the successful Islamic education as mentioned by Langgulung, Islamic education strengthen relations and faithfully among Muslims through the incorporation of ideas, attitudes and values. It is one of the most important things in the community to effect the change, and the direction and integration towards the unity of the community, nation, and state.

2. Mutul respect in fasting worship as a Form of Islamic Education

Abangan majority is not fully fasting in Ramadan. They only fast on the first and the last day of Ramadhan while in the middle of Ramadhan is absent for fasting. They also perform "*pasa sapi*" means after eating is wiped by hand, "*pasa podang*" *esuk-esuk Madang* "means as like birds *podang*, fasting by having morning meals. There are many reasons for people who do not fast like unable not to consume water and cigarette.

To do the whole day fasting, most of them are unable. "*Mboten kiyat Salit-ipun pack, menawi luwih-ipun kiyat.*" They are unable to resist thirst and hunger. Another for community members who smoke, they say, "*Inggang awrat punika udut-ipun, menawi mboten udut kecut sanget*" means hard not to smoke and will feel sour on the tounge¹³ All is just an excuse so that others can understand the actions.

Abangan / kejawen do fasting precisely on the 1st of Muharram in a way by not sleeping, eating rice, eating salty, drinking sweet, eating meat, and only eating *ngrowot* (just eat tubers).

¹³ Those who like to smoke are dubbed by society as "smoker expert (ahli hisap) ", people who are skilled in smoking a cigarette. There is also dubbed as the group of "suro council (dewan suro)", smoke lovers and even dubbed as, "trains" which always smoke.

Kejawen also perform 3 day fasting (*ngebleng*) or *wisol* fasting (not breaking their fasting for 3-7 days, there are also *ngalong* (fasting like bats only eat fruit), fasting *ngrowot* (just eat tubers), fasting for the day of birth (*pasa ngapit wedalan*),¹⁴ fasting in three days during the full moon on 13rd, 14th, and 15th of Arabic months.

“*Pasa Ngapit Wedalan*” (fasting in three days before, during, and after the birthday) is performed in two ways. The first way is as usual, fasting before dawn (*sahur*), and having meals (fast breaking) in the evening after Maghrib for three days. The second way is fasting by reducing four things: salt, rice, chili and sugar. Fasting “reducing” is done to fulfill the wills. Fasting *ngapit* (fasting on birthday) only reduces consuming four things: salt, rice, chili and sugar performed once in a month. To honor and tell the older brother (amniotic fluid) and younger brother (*ari-ari*) in the womb, it is performed for the oldest sister and the youngest brother requests: since I have a will and requests, wherever possible Gusti Allah will answer accompanied by putting five kinds of *jenang* (traditional cake): white, black, red, yellow, and *boning-baning*. *Jenang* is placed on the bed during the day and night. White *Jenang* is laid out in the east, yellow in the south, red in the west, and black in the north, and in the middle of *Bonang-baning* there is a glass filled with water and flowers.

For NU, in Ramadhan there are many members of the public who are fasting and praying *Tarawih*.¹⁵ After *Tarawih*, they read the intentions of prayer both in Arabic and Javanese together loudly.

Goal of fasting can be interpreted by fasting continuously without any days of *Mokel* (breaking the fast on the time harmed). They are the clerics, religious scholars, students, and parents always performing five daily prayers to the mosque, fasting on Mondays and Thursdays, pious teenagers, and children able to do fasting motivated by their parents. The number of those who are able to do fasting is approximately 50% and the other half is failed. In fact, there are some members of the public who are unable for fasting.

Fasting done by children is to practice. There are also “*pasa bedugan*” means when the drum of *zuhur* is sounded, children break their midday fasting or “*pasa setengah dina*.” (Fasting a half day).

For parents who are ashamed eating during the day, they usually go to the neighboring village shop open. The food stall is opened but the door is closed using a curtain so that no one is seeing if anyone is eating inside

¹⁴ Wedalan Ngapit is fasting on three days before, during, and after the day of birth.

¹⁵ Goal fasting is interpreted by fasting consistently without *Mokel* or breaking the fast.

Villagers basically already recognize the members of the community who are truly consistent¹⁶ and devout fasting or not. Even if there are people who pretend to fast, people know about it. People who fast have the sense of smell which is unbelievably sharp as evidenced when there is someone smoking “Gudang Garam” (a cigarette brand) in the middle of rice fields, people who are on the edge of the village could smell the cigarette.

According to Muhammad, fasting styles of coastal community are varied: 1) the fast of pious coastal people is from dawn till Maghrib preceded by *sahur* (the meal eaten after *magrib* during the fasting month); 2) fasting of the coastal *abangan*: *ngapit wedalan* by simply reducing 4 things; sugar, rice, salt, and chili; 3) fasting people who want to get spiritual strength or *mutih*; 4) fasting lazy people “*pasa sapi*”; and 5) fasting for children: a half-day fasting, *bedugan*, and fasting *manuk podang*.

All type of fasting by the second to fifth group basically can be interpreted as a form of mutual respect for coastal communities. If allowed, they prefer to ask and choose the form of fasting easiest to do.

For *Muhammadiyah*, Muslim should do fasting as it is only truly exemplified by the Prophet of Muhammad. When *sahur*, *Muhammadiyah* does not follow time as a sign of the end of the meal (*imsyak*), but the dawn (*subuh*). *Muhammadiyah* people do not like morning walks after *subuh*, and do not like *ngabuburit* (evening walk in the fasting month). They prefer to be in the mosque reading the Koran and break fasting together along with *Muhammadiyah* and NU

Likewise LDII people, they do fasting obligatory and *sunnah* that are really in accordance with the Qur’an and Hadith. When *sahur*, LDII people also do not follow *imsyak* (time to end meals) because *imsyak* is defined as *fajar khizib* (false dawn), so it is not as a sign of the end meal and the final time of *sahur* is *subuh*.

LDII people do not like morning walks after *subuh* and do not like *ngabuburit* during the afternoon. They prefer to study in Islamic mosque of LDII, and to break the fast along with LDII worshipers in the mosque.

Tolerance conducted by the coastal communities are fasting according to each ability. For people who do not fasting should not conspicuous while eating, drinking, and smoking. In Islamic education, mutual respect for each other is a must for showing good morals in society. Mutual respect in

¹⁶ Routine in conducting worship continuously.

fasting society of the south coast is a part of Islamic education that is already cultivated therein.

3. Synthesis of Religion Doctrine and Culture toward Islamic Society

So far, Islam in Indonesia is considered more tolerant of local culture. The tolerance is shown by accommodating attitude towards the local culture. That attitude reflects the ability and willingness of Muslims to understand the local culture becoming part of Islam. The local culture is seen as an inherent part of the life society, so it is not possible for a movement that gives mercy to all the world muzzles something that has become part of the community.¹⁷

In coastal communities, the patterns of religious worship often accommodates the local cultures. Even when there are those who want to separate the local culture with the religion, they frequently experience difficulties. The difficulty occurs because the worshipers believe that local cultures accommodated by religion is considered as a part of worship. It happens to most layman who do not know exactly where the ritual that actually exist in religion and which is the ritual that comes as a result of the accomodation process.

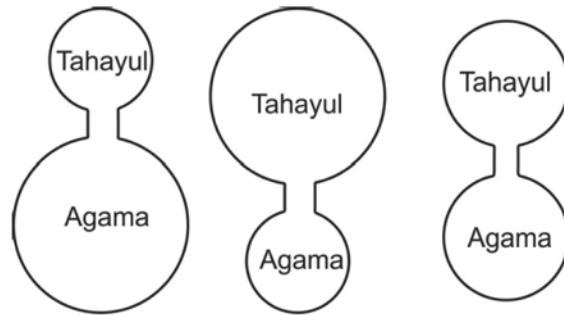
For example, *zikir* and prayer together are as if becoming a ritual of religion in which if not implemented will be, “*nganeh-anehi* (odd) or *nyulayani adat* (changing habits), *ora lumrah* (unusual), *nerak paugeran* (crashing provisions), *ra manut karo wong mbiyen* (not following the predecessor), *lali karo kulite* (not following the predecessor), and so forth. These indicate the existence of local culture accommodation as like shaking hand and forgiving that have been accommodated by religion into *halal bi halal*.

Interesting to be analyzed that local cultural accommodation cooperation is also included in ritual prayer sent to parents and ancestors in the form of sending prayers reading together. Prayer of children to parents should be read alone, but because of a local cultural accommodation, the religious ritual is done by asking for help to others.

Islam and local culture of coastal are fused into one in a religious and spiritual bond which are very solid even as if cannot be indistinguishable exactly which one is local culture and which one is religion. The integration very closely causes friction when the local culture is separated from religion.

¹⁷ Awang Darmawan, “Islam and Local Culture,” <http://agama.kompasiana.com/2010/11/08/ Islam-Dan-Budaya-Lokall/>, January 2, 2013.

The findings of the research related to the synthesis can be understood that between religion and local culture is basically thing that is quite the opposite. When one enlarges the other decreases.



Gambar 1 Perbandingan agama dan budaya lokal

Based on the picture above, it can be understood that the people who have strong religious beliefs, thus the believe in the local culture as superstition will be weak. In fact, they do not trust the local culture in the form of superstition. Conversely, people who really believe in the local culture in the form of superstition means less understanding of religion. Thus, comparisons between religious beliefs and superstitions in local culture can be described like a balloon, when a large part of religion is ballooned, then part of the local culture in the form of superstition will be smaller and vice versa.

The accommodating attitude of religion with the local culture is motivated by the principle alignment and harmony which are always in high esteem by the coastal communities. They basically always want a harmony in the society by always taking a position leading to conflict. They also promote respect for the hierarchical relationship as like to the religious leaders. There is embarrassment for hostile especially regarding religious life.

Based on the description above, it can be concluded that the process of Islamic education for coastal communities south Purworejo employs a cultural framework which accommodates to the local culture and ultimately coastal communities changes in accordance with the values of Islam.

Conclusion

Education is considered as a mean to make changes to various spheres of life. Community leaders can contribute to the process of education in society. Among the community, there are Islamic religious leaders that play a central role in the process of propaganda a state of society toward a certain direction. In addition to community leaders, institutions in society also contribute to the process of change.

In order to realize a change in the southern coastal communities through Islamic education, religious leaders and religious institutions also use the tolerance of various dimensions as like dimensions of worship, prayer and fasting. Besides, Islamic education taken is through religious and cultural synthesis. With this synthesis of religion and culture, people who are originally far from the value of the pious, eventually become pious society. Obstacles encountered in the process of Islamic education conducted by religious leaders is the rejection of society, for example is by saying that prayer is not an important matter as long as have good behavior, not fasting is okay because of works. Besides, there is also the notion of representation a dog to go to mosque. All of these phenomena are as the ways of rejection and also as a culture that reflects impious society. It can be overcome slowly by Islamic education through the teaching of tolerance and synthesis of religion.

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