

Religious Teachers' Views on The Caliphate Concept In The Learning Context

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ABSTRACT

The discourse on re-establishing the caliphate as a constitutional system has generated controversy. Such controversy has also penetrated the education context, including Islamic education. The research results indicated that the religious teachers' understanding of the caliphate has various thoughts. This difference will affect the learning method and students' understanding. In general, this variety of understanding can be categorized into three groups. First, the semi-group supports the caliphate, believing it will be established if each citizen improves their understanding of monotheism. The second is a neutral group. They stated that the implementation of the caliphate system had been practiced by socio-religious organizations in Indonesia, such as Nahdlatul Ulama or Muhammadiyah. The third is the counter group on the caliphate. This group views Indonesia as a country that can be interpreted as the incarnation of a caliphate with a democratic system; the president is also considered a caliph. These three groups of teachers with different understandings of the caliphate will affect students' understanding. If they are not straightened out, it will endanger the existence of the unitary state of the Republic of Indonesia as an established nation.

KEYWORDS

Controversy, Caliphate, Religious Teachers



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Introduction

Controversy about the caliphate as a constitutional system has never ceased to be debated among Muslims, including in Indonesia. Recently in Indonesia, there was a motorbike convoy on May 25, 2022, in Cawang Jakarta carrying flag poster attributes written with '*Khilafatul Muslimin*', *Welcoming the Rise of the Islamic Khilafah*, and *Be a Pioneer in Upholding the Khilafah Ala Minhajin Nubuwwah* has gone viral everywhere and reaped various comments. This action shows that the caliphate discourse continues to be a hot topic. A banned organization *Hizbut Tahrir Indonesia* (HTI), also carries it as an ideology in which its member believe in the caliphate returning to standing on earth. There are three reasons why HTI believes that establishing a caliphate is mandatory for Muslims. **Firstly** is normative reasons that the caliphate concept is the commands from Allah as mentioned in the Qur'an, even though they only rely on them without first studying the message of a verse (Rasyid, 2016, p. 2). **Secondly** is historical reasons, the existence of this system since the death of the Prophet. **Thirdly**, the decline of the Muslim community is caused by the loss of the Caliphate system in Islamic states. It makes Muslims easy to be pitted against and oppressed by other groups.

Apart from that, there are also reasons related to the field of education in Indonesia. The existence of a curriculum and educational methods built on the foundations of the Western colonialists, as a result of which these educational products perceive Islam as expected by infidels, their educational institutions become holders and spreaders of the Western colonialist curriculum. The continuous application of the educational curriculum of the infidel invaders will make the majority of young graduates move in the opposite direction to Islam. Based on that, Muslims must be aware of upholding the Caliphate (Sykiainen, 2017).

On the other hand, many parties are against enforcing the caliphate system—the Vice President of Indonesia, KH. Ma'ruf Amin expressed his disagreement with the implementation of the Caliphate in Indonesia. According to him, this would have the potential for civil war. He said that understanding Islam in Indonesia is perfect according to space and time. Because Indonesia consists of various religions and different ethnic groups, the caliphate cannot be applied. Indonesia has the basis of the Pancasila state, which has become the right ideology for this motherland. Likewise, the Islamic mass organization *Nahdlatul Ulama*, which has tens of millions of followers, stated in the Alim Ulama National Consultative Assembly in 2014 that the Unitary State of the Republic of Indonesia is the result of a noble national agreement among the nation's founding children of this country, therefore if a movement arises that threatens the integrity of the Unitary State of the Republic of Indonesia (NKRI). Therefore, establishing a Caliphate must be resisted because it will lead to big broken and division of the people (Hidayat, 2014, pp. 149–150).

The rise of pros-cons about the caliphate also penetrated the education world. Moreover, this concept is part of the standard content of Islamic Religious Education subject matter, where teachers must understand the concept as it should be. However, oddly enough, these subject matter teachers also have different views on the caliphate; some are semi-pro-enforcement of the caliphate, and some are against it. Moreover, these differences in views will also affect the implementation of teachers' main tasks and functions in educating, teaching, guiding, and directing students (*Law No. 19/2005 Concerning Teachers and Lecturers*, n.d.) Moreover, this has raised concerns about the government's refusal to enforce the Caliphate in Indonesia. In this regard, at the beginning of December 2019, the Minister of Religion, Fachrul Razi, announced that he would remove the material for the caliphate from the standard content in *Fiqh* subjects because it was considered that it would confuse students' minds, even though in the end the material was only transferred from *Fiqh* subjects to Islamic Cultural History subjects (*KMA 183 of 2019 and KMA 184 of 2019*, n.d.).

Still related to the pros and cons of the caliphate as a constitutional system, many studies have been produced by experts. At least the results of this study can be categorized into four categories. **The first** is the work and research results that discuss the caliphate as a concept. Among them is Sheik Ali Abd al Raziq's work *al-Islam wa Usul al-Hukm: Bahs fi al-Khilafah wa al Hukumah fi al-Islam*; he argues that the caliphate is not an obligation in Islam. This refers to the task of the Prophet Muhammad SAW, which is only obliged to convey Islam to humanity, not as a king or leader of a country (Siregar, 2018). Likewise, the results of Abdurrahman Abdullah's research have concluded that no standard concept of the caliphate is applied in the long journey of Muslims (Ar-Raziq, 1985). This thought was opposed by other scholars such as Rashid Ridha and other al Azhar scholars, who that Islam has teachings on the relationship between religion and state, as evidenced when the Prophet Muhammad was in Medina not only as a carrier of religion but also as head of state and then after the Prophet died, the leadership was continued by *Khulafa' al Rashidin*, the Umayyads, the Abbasids till the Ottoman Turks.

The second is caliphate as a practice of the long history of Muslims until the abolition of this institution in 1924 (McQuaid, 2014). **The third** is the caliphate, a political movement that must be fought for, as echoed by several groups in Indonesia, such as HTI, the *Khilafat Muslimin* movement, and others. Research shows two strategies to support establishing the caliphate system in Indonesia; the caliphate as a political movement and the caliphate as an ideology fought for through *halaqah* (religious assembly) (Putrawan & Eunike, 2021). **The fourth** research concludes that the Fiqh Teachers agreed to transfer caliphate material from the Fiqh subject to the Islamic Cultural History course in the Islamic senior high school. Even the results of this

study indicate that 99% of teachers agree with the abolition of caliphate material in *Fiqh* subjects (Nugroho, 2021).

Meanwhile, this paper aims to fill in the blank space that previous researchers have not uncovered; the views of Islamic Religious teachers regarding understanding the concept of the caliphate. This research is very important because different views among religious teachers about a concept will affect students' understanding and outcomes. As researched by Arifudin, whether students' thoughts are ambiguous is not fully influenced by the subject matter. Still, it depends on the teacher's professional and pedagogical competence (Arifudin, 2018, p. 57). According to Nurhayati's research, the professional competence of teachers has influenced 84.9% of students' attitudes and behavior (Hayati & Pahlevi, 2022). Based on this assumption, the teacher's understanding of the caliphate is one of the determining factors for the achievement of transfer of knowledge and influences the quality of students' understanding of the material and their behavior.

In this regard, the focus of this paper is to explore the views of Islamic religious teachers on the concept of the caliphate for the reasons 1) because not many researchers have examined teachers' views on the concept of the caliphate, 2) it is realized that the professional competence of teachers greatly influences the attitudes and behavior of students as revealed by Nurhayati above.

Through this research, the author has proven that the perceptions of Islamic religious teachers towards the concept of the caliphate are different; some are semi-pro-enforcement of the caliphate, some are neutral, and some are totally against it. The results of this study simultaneously answered the government's concern that the revision of the content standards for the caliphate material from the *Fiqh* subject was moved to the content standards for the Islamic Cultural History subject. These two subjects have different characters and approaches. *Fiqh* learning is more about an indoctrination approach with the aim of students understanding, experiencing, and having skills in implementing the material being taught. At the same time, the Islamic Cultural History subject is only a complement in supporting the understanding of the long history of Muslims in the hope that students will learn from the events that happened to Muslims.

Moreover, the learning approach of the Islamic Cultural History subject leads to history (Nasution, 1998, p. 119) namely presenting what is following the facts both as a subject and as an object of history (M. Yatimin, 2006, p. 58). Henceforth, the doctrinal or historical learning approach depends on how a teacher's professional and pedagogical competence influences student outcomes. This is the important thing that has been explored in this research.

Literature Review

1. The Chaliphate Concept

There is some information about leadership, both related to the main human task as caliph, the duties and responsibilities of a leader, the obligations of a leader, the community's obligations to a leader, and even the prohibition against asking for a position for a Muslim in the Qur'an and Hadith. Allah and His Messenger expressed these things in several different forms of words such as *Khalīfah*, *Mâlik*, *Wali*, *Shulthân*, *Ulil Amri*, *Imâm*, *Râ`in*, and *Amîr* (Arifin, 2019) All these words refer to the title of a leader, not referring to the system of government. The word commonly used to refer to the system of government in the trajectory of Islamic history is *khilafah*.

Khilafah (Caliphate) derives from the Arabic "*half*," which means representative, substitute, and ruler. Not infrequently, some interpret "follow" (*takhallafa*), and a person is said to follow if he is behind someone else and takes his place (Ar-Raziq, 1985, p. 3). Thinkers have explained the concept of the caliphate as a form of an Islamic government system. For example, Ibn Khaldun argues that the caliphate is leadership over all people based on the point of view of the Sharia (Islam) for the benefit of their afterlife and also for the benefit of their worldly ones that refer to it (to the benefit of the hereafter), because all conditions in this world will be taken into account, with Allah based on his benefit in the hereafter. The caliph is essentially a substitute for the Messenger of Allah in guarding religion and in managing world affairs with religion (Ibnu Khaldun, 1998, p. 239). Sheikh Muhammad Taqiyuddin bin Ibrahim bin Mustafa bin Isma'il bin Yusuf an-Nabhani (born in Ijzim, Haifa in 1909 - died in Beirut, Lebanon, December 20, 1977) Jerusalem cleric said the caliphate was the only system of government for the Islam state. Al-Nabhani defines the caliphate as general leadership for all Muslims to uphold Sharia laws (Al-Nabhani, 1996, p. 18). Raziq stated that what is meant by the caliphate is an Islamic government system as a substitute for the Prophet Pbuh in its function of implementing Islamic law and dealing with worldly political issues (Ar-Raziq, 1985).

Scholars have generally agreed that the caliphate is a form and system of Islamic government in the long historical trajectory of Muslims until the beginning of the modern era (Al-Buthy, 1993). However, they differ in opinion regarding the obligation of Muslims to establish the caliphate as the only form and system of Islamic government.

There are three major schools of thought regarding the necessity for Muslims to establish a caliphate.

- 1) The school of thought obliges Muslims to uphold the caliphate on the grounds of *ijma'* (consensus) of friends and Muslims throughout history. Furthermore,

this *ijma'* is one of the principles of the source of Islamic teachings, as stated by the mujtahids. Therefore, as long as the establishment of the caliphate is based on *ijma'*, no other theory is needed in discussing the caliphate because *ijma'* is based on the Qur'an and Hadith (Al-Rais, 1985, pp. 172–173). Even harder, al-Nabhani said that the caliphate is the Islamic state's only form and governance system. So that no other system can be tolerated in the Islamic State (Al-Nabhani, 1996, p. 18). In line with the two previous opinions, al-Maududi stated that the Prophet Muhammad with the treatise he brought did not only serve as an "introduction" of revelations but moreover formed and prepared a society that was in line with these revelations (Al-Maududi, 1965, pp. 53–54; Ibnu Khaldun, 1998, p. 239). This statement indicates that Muslims should uphold the caliphate system to be implemented in constitutional law.

- 2) The school rejects the establishment of the Caliphate in Islamic government because the form and constitutional system have never been standardized in the Qur'an or al-Hadith, as revealed by Raziq that Islam does not advocate a particular form of government (Kassab, 2010, p. 40). Raziq further ridiculed that in history, the religious caliphate was only seen as a legitimacy for the power of the caliphs, even considering that the application of religious law in the contemporary political context was prohibited (Badie et al., 2011, p. 1350) because it resulted in identity politics and divided the people and attacked each other both physically or mentally. For this reason, Muslims are free to adhere to any form and constitutional system because this includes worldly issues, not religion.
- 3) The school, which says that whatever form practiced in the Islamic world refers to Islamic principles, is still said to be another form of the caliphate. It could be an Islamic state in the form of a republic, democracy, monarchy, theocracy, theo-democracy, and others. So that Muslims can determine the form and constitutional system based on needs, space, and time. Even Mahfudz MD (Coordinating minister for politics, law, and security) in the National Dialogue of the Corps of Islamic Student Association Alumni, in West Kalimantan, Saturday night, October 26, 2019, said:

"... there is no caliphate state system in Islam. "What exists is the principle of the caliphate, and it is contained in the Qur'an..."

Still, according to Mahfud, in the Qur'an, a caliphate means a state with a government, but Islam does not teach about a system. This means that each country can determine its system. Along with this statement, in the Muhammadiyah meeting in East Java 2017, Mahfudz said:

"...in the primary sources of Islamic teachings, the Koran and the Sunnah of the Prophet Muhammad SAW, there are no standard teachings on political systems, state administration, and government. In Islam, there are teachings on state life and the term caliphate, but the system and its structure are not

regulated in the Al-Quran and Sunnah but are handed over to the Muslims following the demands of the place and the times. The Pancasila caliphate state system as a system of government is a human creation whose contents can vary from time to time and from place to place. In Islam, there is no standard constitutional system and government. Indonesian Muslims may have a government system following the needs and realities of the Indonesian people. The scholars who helped establish and develop Indonesia stated that the Pancasila state is the final choice and does not conflict with Sharia, so it must be accepted as a mitsaaqon ghaliedzaa or noble agreement of the nation....(Moh. Mahfud MD, 2017)"

Mahfudz's statement above is inseparable from what Muslims practiced over a long historical trajectory, starting the post of Muhammad's Prophet until the fall of the Ottoman Empire, which was marked by the abolition of the caliphate institution. Likewise, in the modern era, Muslims have practiced the ideas of a modern state nation, including Indonesia. Therefore, based on Mahfudz's statement, Indonesia can be said to be a country with the principle of the caliphate because it also uses Islamic values in inspiring state violations and does not conflict with Sharia.

2. The Impact of Teacher Professional Ability on Student Understanding

Asmani (2009) states that teaching is a noble profession. A teacher can achieve this starting profession if he understands and carries out his main duties and functions as stipulated in Law No. 14 of 2005 concerning Teachers. This rule states that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal, basic, and secondary education. In the context of religious teachers, this main task is carried out through educating and teaching students about knowledge of Islamic law. It specifically discusses the laws that govern various aspects of human life, personal life, society, and human life with their God.

Islamic religious teachers must also have the pedagogical and professional competence to translate the duties and functions of the teacher above (Muthohar, 2008). In pedagogic competence, religious teachers are required to organize interesting learning. This means that religious teachers must be able to choose, define and implement various methods in education to create an active and effective teaching and learning process. Meanwhile, the professional competence of a religion teacher is required to master the material taught to students. Indicators of mastering the material can be seen in how Islamic religious teachers understand the facts, concepts, procedures, principles, and metacognitive of the substance and analysis of related material development. Understanding of these temporal indicators will certainly be transmitted by the teacher to students in the

hope that students will understand the material according to the required standards. Then students' understanding of the material will affect their attitudes and behavior, and it is practiced in everyday life as the fruit of the knowledge they gain. Especially when considering the function of teaching religion not only as knowledge about religion but also as a practice of religious experience where religious education is intended to help participants grow and develop according to their beliefs by borrowing Sealy's term "*confessionalism*". Therefore, professional competence for an Islamic religious teacher is necessary. Related to this, many research results show that good professional competence of teachers will improve student learning outcomes (Iswandi et al., 2021, p. 93).

Further related to the concept of the caliphate as material for the PAI family in the subject of Islamic Cultural History, religion teachers should understand this in detail. Initially this material was included in the subject of *Fiqh*. However, the government's concern about the caliphate for political movements moved it to the material on the History of Islamic Culture subject. These two subjects have their own character and require different learning approaches. The History of Islamic Culture is a subject that teaches about events or records of past events in the form of the development of human thoughts and feelings that occurred during the Islamic period or were influenced by Islam from the time of the Prophet Muhammad Pbu until now (Watt, 2003, p. 5). It leads to the historical approach.

Meanwhile, *Fiqh* talks about laws related to ritual, social interaction, criminal law, family law, and politics. That is why normative and even indoctrination approach in learning is suitable. However, after the transfer of caliphate material into the history of Islamic culture, it practically demands that teachers play a strategic role in rectifying the meaning of caliphate and *jihad* through education as agents of change.

Research Method

The concept of the caliphate concept is still controversial in the perception of Muslim society. Islamic religious teachers are the most concerned people in understanding these two concepts because they are an important part of the standard content of *Fiqh* subjects that all students must achieve competency in. So finding out the understanding of *Fiqh* teachers is very important because it affects how they teach it and influences students' understanding and behavior. Therefore, the subject of this research is practical for *Fiqh* teachers.

This study uses a qualitative approach through data collection techniques, including observation, interviews, field notes, and documentation. Observations and interviews were used to collect primary data. Meanwhile, to obtain secondary data, the researcher also interviewed informants. Apart from that, the researcher also used

field notes and documentation. The primary data source analyzed was the opinion of Islamic religious teachers at Islamic Senior high school. However, the main instrument is the researcher himself, who is assisted by several supporting tools for data collection; the main tools are writing instruments, smartphones as voice recording devices, and cameras for documentation.

After the data is obtained, it will be analyzed using descriptive qualitative analysis techniques. First, descriptive analysis is used to describe the views of fiqh teachers on the concepts of caliphate obtained from interviews and observations, which are then described as a narrative; then, attention is paid to the sides of the data that should or do require further analysis.

Data analysis is a continuous process with regular, explanatory, and proportional patterns. In this cycle, the researcher begins to move with the data analysis and collection components. Next, data reduction is made by clarifying similar data and coding. Finally, the description of the presentation of the data is carried out according to the subject matter.

Technically the analytical steps used by the researcher are 1) data reduction from the summary of the field notes, which are then arranged systematically to provide a sharper picture and make it easier to trace back whenever the data is needed again. 2) Data Display. Data display is useful for seeing the overall picture of research results. From the results of data reduction and data display, the researcher then draws conclusions to verify data to become meaningful data. 3) Conclusion drawing or verification. To establish more reasonable conclusions and no longer in the form of trial and error conclusions, verification is carried out as long as the research takes place in line with data triangulation, thereby guaranteeing the significance or significance of the research results.

Results

The material of the caliphate concept in the course of Islamic senior high school curriculum becomes the spotlight for many parties because this concept is multi-interpreted and causes much debate. This is evidenced by interviews conducted by researchers with several Islamic religious teachers at the Islamic senior school level. They have various perceptions about the caliphate concept. This affects the methods and strategies applied when they are delivering material.

1. Teachers View of The Chaliphate Concept

From the field, many variations of the views of religious teachers regarding the concept of the caliphate have been produced, as can be seen in the interview transcripts from the following sources:

Respondent 1, as a Fiqh teacher at State Islamic Senior high school 2 (MAN 2) Kudus, gave an explanation that

"...the caliphate is only a system of government unless it is added to Islamiyah, then it becomes an Islamic system of government..."

Separately, respondent 2 provides additional comments from respondent 1, that:

"...the caliphate is a system of government whose implementation follows the Al-Qur'an and Hadith..."

The two opinions above can be said to be no different and even complementary. Likewise, the other respondents were almost the same as the opinions of the two previous respondents. However, from the many sources, one respondent had an interesting perception of the caliphate. This respondent came from madrasas owned by Muhammadiyah organizations. He stated that:

"...if I interpret the caliphate,.. like Muhammadiyah. Muhammadiyah is a caliphate. So for me, the caliphate is an organization like Muhammadiyah, Nahdlatul Ulama, etc. It's not the caliphate that turns Pancasila into an Islamic state. Because if you do that, you have to go through jihad first, and the jihad is jihad qital, namely, with war and violence. So here I agree more if the caliphate is like my organization Muhammadiyah, nothing more. I speak like that because Muhammadiyah is suitable and can carry out everything based on Islamic law, starting from practice and worship. So it follows the caliphate, especially the one existing during the Prophet Muhammad's period..."

It is different from respondent 5, who is a Madrasah Aliyah teacher specializing in *Fiqh* subjects, saying that:

"...The form of democracy adopted by our country can be said to be a caliphate, where the president can be said to be a caliph because the people elect him. Let us see how the change in the prophetic system (when the Prophet Muhammad was in his position as the head of state of Medina) became a caliphate system in the election of different leaders. First, Abu Bakr was sworn in by Umar then, followed by other Muslims, when Umar became caliph through the direct appointment of Abu Bakr before his death. Then Uthman passed the presidium council and Ali ibn Abi Thalib through community pledges. This means that the caliphate does not use a standard system. I think the president of Indonesia can be said to be the caliph. So the caliphate system can take the form of democracy, monarchy, theocracy and others as long as *maqasid al syar'i* (Sharia objectives) is the main goal in administering the state. The respondent further emphasized that in the trajectory of Islamic history, there were several models of the caliphate system, such as the *khulafa al Rashidun*, the Umayyads, the Abbasids, the Mamluks, and the Ottoman Turks. In addition, the caliphate

system, the Khulafa al Rashidin was a monarchy, and only until the Abasids held the title of Islamic leader using a caliph. The Mamluks and the Ottomans used the title sultan. This is where our question arises, why did the Mamluks and the Ottomans not use the title of caliph? Seeing this fact, of course, any Islamic country can be said to be a caliphate as long as the maqasid al-sharia principles are achieved in the administration of the state..."

Almost the same side was conveyed by respondent 6, a private Madrasah Aliyah teacher. He stated that:

"..the caliphate is not suitable for Indonesia, especially now. Indonesia is right with Pancasila and democracy, which cannot be changed anymore. If someone changes it, it means he does not appreciate the struggle of the ancestral figures for Indonesian independence.."

More observant again he explained that:

"... if the caliphate is still imposed in this country, it will cause divisions and civil war between the people of Indonesia because in the caliphate government, all aspects of life must follow the Qur'an and Hadith, while in Indonesia, it does not only recognize Islam. So, if it is implemented, there will be a process of forcing other religions, even though it is said that in Islam, there is no term for coercion. Therefore, it is impossible if this system is implemented in our country because the government must care for and prosper the people from various ethnicities and religions.

On the other hand, respondent 7 commented that:

"...It would be nice if the people who voiced to re-establish a caliphate in Indonesia first improved their Tawhid and Aqidah. However, moreover, for me personally, of course, I will do that through da'wah. Because for me, if monotheism and belief have not been perfectly formed in each person, then a caliphate cannot be formed...."

From these different views, it can be concluded that the caliphate is a system of government that must follow Islamic law when implemented. In other words, all government actions, decisions, and policies must be guided by Islamic law, namely the Qur'an and Hadith. However, some argue that a government like Indonesia can already be called a caliphate because it still applies Islamic principles in administering the state, as stated by several respondents.

2. Implementation Learning

Understanding the material as one of the professional competencies that the teacher must own greatly determines students' understanding. Studies show that teacher professional competence (mastery of learning materials) has an

effect of 82.3% on students' knowledge, attitudes, and behavior (Asrin et al., 2021). Nevertheless, the teacher's pedagogical competence also determines students' understanding (Mujib, 2006). Therefore, the pedagogic competence of religious teachers needs to be seen proportionally.

During the learning process, Islamic religious education supporting teachers have various ways to convey the material, especially caliphate material. The strategies and methods chosen by the teachers when delivering caliphate material were the lecturing methods. As stated by Informant 1

".... I prefer to use the *mauidhoh hasanah* (lecturing) method for the benefit of students because this material is very prone to be misunderstood. If I explain, God willing, students will avoid misunderstandings because I always open a question session. When students do not understand, I am free to ask questions rather than ask students to find and understand this material in their reading, which is more worrying. If I, as a teacher can still supervise at school, now outside of school, I can no longer supervise."

In the discussion, it is clear that teachers prefer conventional strategies to active learning ones because it is considered more effective and safer for material on the concept of the caliphate. Especially when considering the rapid advancement of technology and not even a few people who abuse it.

In caliphate material, Fiqh teachers prefer to use the lecture method to others by explaining in detail from history, definition, and implementation process, with the aim of 1) broadening students' Islamic insights, 2) preventing students from all forms of radicalism in the world outside. In addition, some Fiqh teachers have used a comparative method by comparing the Islamic government's basis with the Indonesian state's. As was done by informant two, who conveyed :

"I compared the basis of our country with the basis of the caliphate itself, for example, starting from the first precept, namely Belief in One Almighty God, while the basis of the caliphate, namely the Enforcement of Monotheism, both of them talk about divinity or monotheism. In addition, the fourth precept of Pancasila, Democracy Led by Wisdom in Deliberation of Representatives, while based on the caliphate, namely deliberation for consensus, both discuss deliberation for consensus. The others are the same way."

The success of a method can be seen from the applied evaluation. The evaluation carried out by the resource person was an oral examination through question and answer during the learning process and a written exam whose instrument questions were adjusted to the basic competencies and indicators that the association of religious subject had prepared.

Discussion

1. The View Variety in Chaliphate

At first glance, the concept of the caliphate, as perceived by religious teachers, is generally almost the same. However, when examined closely, it can be classified into three groups: semi-supporting groups for establishing the caliphate, neutral groups, and groups that expressly reject the enforcement of the caliphate system. Nevertheless, these three groups are almost similar, and the difference is very thin and subtle.

a. *Semi Supporters of The Chaliphate*

This group can be seen from the contents of the messages in the interviews, which are unclear in their firmness against establishing the caliphate system in Indonesia. For example, the respondent said that the caliphate is a system of government and it is impossible to implement it in this country, but if it is to be upheld, what must be corrected is monotheism within each citizen. Once monotheism is formed within a person, society will easily establish and accept the caliphate system. Statements like these contain winged meanings and indicate that the caliphate as a constitutional system still has a chance to replace the Unitary State of the Indonesian Republic's constitutional system, even though the chance is very small. Unfortunately, there are many pseudo-opinions among religious teachers, and this kind of understanding will affect students' understanding.

The group of semi-enforcement of the caliphate as a form and constitutional system within the Islamic state above has gained legitimacy from several Islamic political thoughts such as al-Nabhani, *Hizbut al-Tahrir* figures (Al-Nabhani, 1996, p. 18) and Dhiyauddin (Al-Rais, 1985, pp. 172–173). These two figures conveyed that enforcing the caliphate system in state administration within the Islamic state is mandatory for all of Islam and must be pursued on the grounds of the companions of the Prophet's consensus and continued by later generations until now. However, this semi-supporting view of the caliphate does not necessarily mean that the enforcement of the caliphate as a system and state administration is mandatory for Muslims because it relates to situations and conditions. Therefore, according to them, the establishment of this caliphate must first be prepared regarding the quality of faith and monotheism of Muslims and then think about how the caliphate will be enforced.

b. The Neutral Group

The perception of the category of neutral groups argues that the caliphate is a system of government whose implementation is adjusted to Sharia. So, when a country has a caliphate government system, everything implemented in that country must be guided by the Al-Qur'an and Hadith. Some teachers believe that the caliphate is no longer suitable to be implemented in Indonesia considering that Indonesia is a country of many ethnicities, religions, races, and others. Meanwhile, the caliphate system is upheld by imposing Islamic law, which must be based on the Qur'an and Hadith for all citizens, even though it is known that not all citizens are Muslims. To enforce it, you need *full-force jihad qital (war)*. Therefore, sources in this group interpret the implementation of the caliphate only in socio-religious organizations with large followers and a commitment to practicing a religion that does not conflict with the laws in force in the Unitary State of the Indonesian Republic. Imagining a caliphate system in social, and religious organizations indicates that this group is neutral, not supporting or rejecting the establishment of the caliphate.

In this neutral group, the basis of their thinking is unclear because Islamic political theory, nothing suggests that a socio-religious organization replaces the concept of the caliphate in the constitutional system. This group cannot be included in the schools of thought that oblige the establishment of the caliphate or reject it altogether for various reasons, 1) it does not explicitly or implicitly state that the establishment of the caliphate is obligatory for Muslims, as stated by Ibn Khaldun (Ibnu Khaldun, 1998, p. 239) nor al-Maududi (Al-Maududi, 1965, pp. 53–54). Likewise, do not openly reject establishing a caliphate as initiated by Ali Abd Raziq (Kassab, 2010, p. 40; Siregar, 2018), which looks so secular. Alternatively, take the middle road as Mahfudz MD's idea, which generally says that as long as Islamic principles are used, whatever form and state system remains valid and does not violate Islamic Sharia. Moreover, the main sources of Islam do not specify the system and form. Islam only provides its principles.

c. The Contrast Group on The Chaliphate

Most of these groups argue that the caliphate system stopped after the formation of modern Turkey, which was marked by the abolition of the Ottoman Caliphate in 1924. Therefore, it only becomes a historical memory for Muslims. This a brilliant thought from a respondent who provides a more dynamic picture where every Islamic government, democracy or monarchy system, can be an Islamic caliphate as long as *maqasid al-sharia* is the goal of

state administration. Therefore Indonesia may be an Islamic caliphate even though it is not explicitly stated as an Islamic country.

Most sources in the counter-caliphate category have viewed Indonesia as not an Islamic state. That is why it is expressly rejected if the caliphate is enforced in Indonesia as promoted by Hizb ut-Tahrir Indonesia (HTI). Their desire has received much criticism from various parties, including the Islamic Religious Education teachers at the madrasah. It is said that Indonesia does not only recognize Islam but six other religions are recognized in this country. The six religions live side by side and tolerate each other. However, if the caliphate is established in Indonesia, the harmony will surely turn into splits and war between the people of Indonesia. To avoid this, HTI was disbanded by the government because it was considered dangerous and deviated from state law. Furthermore, the government's action received support from the teachers of the Islamic religious education teachers group.

There are two important reasons for this group. **First**, the caliphate system has never been standardized in Islamic sources. Islam only provides general principles of government, for example, fairness, trustworthiness, prioritizing public welfare, and guaranteeing the implementation of *maqasid al shar'i*. The caliphate is the result of the interpretation of Islamic scholars to maintain the continuity of Islamic values practiced in Islamic society. That is why the system and form of the state depend on Muslims following the needs and challenges of the times, as conveyed by Mahfudz MD (Kompas: May 26, 2017). **Second**, the caliphate system cannot be implemented in a pluralist country like Indonesia. If forced, it will become chosen and cause harm to the Muslims. Therefore, the agreement of the nation's ancestors, who continued to uphold the modern nation-state with a republican form, is the best and final form, as expressed by KH. Ma'ruf Amin (Even the results of Komarudin Hidayat's research show that every bearer of the caliphate must be resisted because it creates disadvantages and splits the nation's children, especially Muslims (Komaruddin Hidayat, 2014: 149-150).

2. Understanding the Caliphate in the Context of Learning

Furthermore, the concept of the caliphate is an important material in Islamic Cultural History at Madrasah Aliyah, which is prone to misunderstandings. So the teacher's role in delivering this material is very much tested. What understanding do they have, and how do the teachers convey this material. Extensive knowledge and proper understanding are needed to make the students understand easily. Therefore, Islamic Cultural History teachers prefer to use traditional strategies through the lecture method, which they feel is more effective in understanding students than they have to look for material on their own and understand it

themselves. The teacher applies an evaluation in the form of an oral test, questions, and answers during the learning process, so from there, the teacher can see how successful the teacher is in conveying the material being taught through students' understanding when asking or answering questions raised by the Islamic Cultural History teacher. In addition, written tests are still being carried out in order to maximize the grades obtained by students.

Seeing the methods used by still conventional teachers, lecturing with normative approaches, of course, the effectiveness of indoctrination is not enough. Therefore, teachers should use other variations of methods, such as cognitive models or value clarification. With the value clarification model method, the results will be better than what has been taken so far because students will choose their actions based on self-awareness, not because of coercion or joining in (Muthohar, 2008: 8).

Concerning religious indoctrination, the curriculum approach used should be a curriculum based on social reconstruction, meaning that in compiling a curriculum or skills education program starting from the problems faced in society, then by playing science and technology and working cooperatively and collaboratively, solutions will be sought for the formation of a better society (Muhaimin, 2003: 150). Therefore, the curriculum approach should use a social reconstruction approach in which learning is focused on the problems being faced by the community. This curriculum model comes from the flow of interactional education. The designs featured in the social reconstruction curriculum are as follows:

- a. The assumption is that the main goal of this model curriculum is to expose students to the challenges, threats, obstacles, and disturbances humans face (conflict theory). These challenges include universal societal problems that can be studied in the curriculum.
- b. Existing social problems contribute to social problem questions that must be answered with curriculum activities
- c. Organizational patterns make plenary activities that discuss the main themes used as material in group discussions.

This model curriculum requires a learning process that produces permanent behavioral changes, namely in thinking, feeling, and doing. If education can change individual behavior, education can also change society, so schools are seen as "agents of change." Furthermore, the nature of education always refers to the future, even though it uses the past and the present as its basis. Therefore, education can regulate and control social development by using "social engineering" techniques to achieve the desired society (Abdul Mujib, 2006: 9). Thus, the methods and strategies in learning should not be sole with lectures and

logical and argumentative dialogue, but also use patterns of discussion by raising the problems being faced by the community so that the results of indoctrination are stronger and more stable.

In addition to the above learning methods, in indoctrination, an understanding of religion or teachings can be achieved by applying effective learning models, as offered by Nana Saodih. He commented that until now, in practice, the learning process in schools seems to emphasize more on achieving changes in cognitive (intellectual) aspects, which are carried out through various approaches, strategies, and certain learning models. Meanwhile, learning that specifically develops affective abilities seems to have received less attention. Even if done, it may only be used as a nurturing effect or a hidden curriculum, which is inserted into the main learning activities, namely cognitive learning or psychomotor learning.

The inculcation of doctrines, such as a moderate understanding of Islam, places more emphasis on the affective aspect rather than the cognitive aspect. Affective learning differs from intellectual and skill learning, because the affective aspect is highly subjective, more changeable, and no specific material is to be learned.

Conclusion

The understanding of religious teachers about the concept of the caliphate, an important material in the Islamic Cultural History subject, turns out to have various thoughts. There are three categories of their thought clusters, namely 1) semi-supportive thoughts of the caliphate with the assumption that Muslims still have the opportunity to uphold the caliphate as long as the conditions are met, 2) neutral thoughts that neither support nor reject the establishment of the caliphate. They realize that the caliphate is difficult to implement in a multi-ethnic, religious, and racial country like Indonesia; 3) thinking against the caliphate. This group criticized the establishment of the caliphate in a narrow sense. They see that Indonesia is a country that can be interpreted as the incarnation of a caliphate with a democratic system; the president is also considered a caliph.

This difference in views will affect the learning method and, at the same time, students' outcomes. Therefore, there is a need to streamline the concept of the caliphate in the Indonesian context to realize national unity and integrity within the framework of the Unitary State of the Republic of Indonesia.

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