

Date Received : 17 - 01 - 2024  
Date Accepted : 29 - 02 - 2024  
Date Published : 02 - 03 - 2024

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## TRANSFORMATION OF INDEPENDENT ISLAMIC EDUCATION SYSTEM IN THE MINORITY MUSLIM ENVIRONMENT OF DENPASAR, BALI

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### **Keywords:**

*Transformation,  
Islamic education,  
independence*

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### **ABSTRACTS**

*This research aims to analyze the implementation of the Islamic education system in public schools, specifically in public high schools and vocational schools (SMA/SMK Negeri) in Denpasar, Bali. Considering that Hindu communities predominantly inhabit Bali, it is essential to delve deeper into how the Islamic education system operates in educational institutions controlled by the Hindu community, namely SMA/SMK Negeri. The research is field research with a qualitative approach, focusing on Muslim teachers and students as the subjects. The findings of this research indicate that the Islamic education system, initially conducting traditional classroom learning activities, transformed response to the challenging conditions. This transformation involved strengthening the Islamic Education (PAI) curriculum by reinforcing faith, religious values, and religious practices. Furthermore, the transformation expanded various learning activities, spiritual practices, and other religious activities through intra and extracurricular organizations. As a result, the Islamic education system enhanced its image positively regarding extrinsic elements, including the school community and the wider society. This transformation also contributed to notable achievements, exemplified by the school's participation and success in the Halal Olympics organized by the Indonesian Ulama Council (MUI).*

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## A. INTRODUCTION

Islamic education in Indonesia formally has a diversity of understanding, streams, and worship styles. Although the learning content such as prayer, fasting, zakat, reading the Qur'an, akhlaq mahmudah, alms, infaq, funeral prayer, and hajji is the same series of worship. However, the needs in understanding and accepting them are adjusted to their respective regions and customs.

The process of understanding is also influenced by cultural, racial, linguistic, ethnic, national, belief, and religious differences within Islam itself (Salim, 2017). These differences often lead to clashes and conflicts due to the low acceptance of each other's language. The violence that frequently arises from conflicts between groups sporadically indicates the strong biases among groups and their lack of understanding (Akhmadi, 2019). This becomes a collective responsibility for all elements of the state. Creating harmony is a form of effort to achieve the aspirations of the national motto and is a small endeavor undertaken. This is because conflicts between beliefs within religious diversity in Indonesia also experience such challenges.

Education is the state's most responsible element in minimizing future conflicts and disunity. This is because the centralization of information, knowledge, and character formation predominantly occurs in formal and informal education.

Therefore, resolving such issues should not be a routine daily complaint for society, nor should it become a monthly news report like previous conflicts, such as the Sunni-Shi'a conflict in Sampang, Madura (Zattullah, 2021). The conflict in Sampang was not solely due to doctrinal differences between Sunni and Shia. Instead, the Sunni group strongly opposed the existence of the Shia community, believing that they disrupted social order. This sentiment was not limited to the grassroots level but extended to religious leaders and the broader community unwilling to accept them.

Similarly, there is a case of religious intolerance among different religious communities located in Tolikara, Papua, involving the burning of the Al-Muttaqin Mosque. The burning of the mosque appeared to have political motivations: the diversion of attention from local officials' corruption issues, preventing it from being fully exposed. Additionally, the orchestrated burning of the mosque was carefully timed with the Eid al-Fitr prayer ritual. They organized a seminar on the Spiritual Awakening Service by the Indonesian Evangelical Church (GIDI), inviting thousands of guests. This event deliberately coincided with the Eid prayer, and they objected when Muslims conducted their prayers with loudspeakers. Moreover, there were difficulties in obtaining permits from those not affiliated with GIDI to establish mosques within the Tolikara Regency (Rosyid, 2015).

As a proactive measure to manifest anti-conflict and high tolerance, Islamic education serves as a means to minimize characteristics of intolerance, conflict, and other negative traits. Analogously, if a person is ill, the individual needs to be treated, not waging war against the external illness. Therefore, Islamic education is expected

to play a role in maintaining the stability of social order by addressing and mitigating these issues at their roots.

The physical and mental impact of conflicts can be seen in how it affects Muslim groups involved. This is different from the mental tensions that occur in other minority Muslim areas, such as in Bali. After the Bali bombings incident, the Hindus treated the Muslim community differently. Facilities for worship in terms of distribution and construction were significantly hindered. This hindrance was present in written regulations and deeply rooted in cultural practices. As Nurkholis states, customary school rules explicitly prohibit the construction of places of worship within the school, except for Hindu temples (Pura) (Surani, 2022).

This discussion refines the meaning of conflict into challenges that hinder the development of the Islamic education system. These obstacles are not necessarily rooted in hostility but rather in restrictions related to efforts to enhance Islamic education. They also need more budgetary allocations to fulfill facilities and needs in Islamic education.

The development of Islamic education in Bali is limited to obtaining permission to implement Islamic Education (PAI) classes. Budgeting, educational administration, religious activities, and school facilities all revolve around realizing this, showcasing the level of independence of the Muslim community within those schools (PS, 2022a).

Similarly, the school budget allocated for the development of Islamic education needs to be increased. The school budget primarily focuses on developing learning materials and their evaluation. Public schools give funds for general purposes, such as exam materials, textbooks, and classrooms. However, beyond these aspects, the allocation of time for Islamic education often falls outside the effective school hours (PS, 2022a).

Bali is a province within a vast archipelago, geographically situated between the islands of Java and Nusa Tenggara. Within its boundaries lies tremendous potential. Bali is renowned for its distinctive culture, traditions, religion, and tourism. These four aspects are intertwined and inseparable. Although tourists often pursue the beauty of its beaches, Bali's uniqueness lies in integrating these four interconnected potentials (Putra et al., 2015). Demographically, Bali is home to approximately 3.71 million people, with around 86.8% adhering to the Hindu, making it the majority religion. Islam holds the second position, with a population of approximately 430,920 people, constituting around 10.08% (Databoks et al., n.d.) In terms of numbers, the Muslim community in Bali is not insignificant.

Despite this, Denpasar, characterized by diversity, once again provides its unique multiculturalism. The population of Denpasar in 2020 was recorded at 888,425 people (Kementerian et al., n.d.). Hindus constitute a significant portion, with 675,724 individuals accounting for approximately 76.06%. Meanwhile, the Muslim population is 152,192 people, making up about 17.13%. This indicates that the

pluralism in the population of Denpasar, aside from the diverse quantitative figures, also reflects the city's modernization through the harmonious coexistence of its residents in matters of religion (Basyir, 2014).

Membangun Bali Aga (Tanu, 2019) (*Bali et al. -redevelop Bali*) represents an internal system within the Hindu-Balinese community aimed at correcting the perspective that the harmony and diversity in the present-day Denpasar, Bali, were not built on a concept of hierarchy based on caste but instead on the integration of various castes, treating everyone equally. This requires a process of theological, ideological, and socio-cultural dialectics. This is demonstrated by the government, social institutions, and the Balinese community working together to preserve Bali's Hindu-influenced culture by conserving the Menyama Braya tradition (Basyir, 2014). Kunawi further adds that the present-day Balinese society, especially in Denpasar, reflects an inclusive religious life in social, cultural, economic, and educational aspects.

The following reason regarding the locus of Denpasar is that being an urban center, the growth and development of schools in Denpasar have a higher level of community participation. However, in statistical records, some educational participation levels still show negative figures, thus impacting poverty and health. Nevertheless, despite these factors, Denpasar remains the only area in the Bali Province with a high level of educational participation (Pratiwi & Malik, 2022).

This research is intentionally conducted to examine how the education system operates in public schools, specifically in high schools/vocational schools (SMA/SMK). Why not focus on Islamic schools or Madrasahs? These schools' learning and practices are similar to those of Madrasahs in other regions. Therefore, the research focus narrows down to high schools/vocational schools (SMA/SMK).

In this context, the development program focuses on the Islamic education system in public schools by utilizing the independent setting of the Muslim community within it. It explores the efforts of Muslim school members in planning learning activities, fostering habits, and promoting religious practices. This can be examined by considering the development of the Islamic Education curriculum, budget allocation for habituation and spiritual activities, and provision of facilities for learning needs, habituation, and religious worship.

Some of these issues stem from the data we have gathered, indicating that government policies and school management may not be perceived as supportive of Muslim activities within schools. Instead, they require information about their needs (PS, 2022b). Therefore, as a hypothesis, the needs of Muslim members in educational institutions will be fulfilled if there is a dialogue about the Islamic education system within them. It will likely be fulfilled (PS, 2022b).

The dialogue should be presented appropriately but requires careful preparation and planning on how the Islamic education system should be developed

and actualized. This way, the progressiveness of Islamic education can be realized following the current Balinese context.

As a result, this research will be framed to the Islamic education system in public educational institutions at the high school (SMA/SMK) level. It will discuss the state of Islamic education and the Islamic education system within the formal education environment, specifically at the high school (SMA/SMK) level, and ultimately conclude the transformation of the Islamic education system within minority Muslim communities.

This research also aims to limit the selection of several schools as research objects. Each of the four districts in Denpasar will be considered research subjects. Additionally, the study will explore the efforts of the MGMP for Islamic Education in high schools (SMA/SMK) in Denpasar to develop teaching materials, assessment tools, and instructional media tailored to the needs of Muslim students.

Similarly, regarding the research subjects, this study will focus on educators, students, and the school's Muslim committee. We have chosen these three research subjects for data collection because the main title of this research already emphasizes the keyword "independence." Therefore, the development of the Islamic education system also begins within the scope of the Muslim community itself within the educational institution.

From the background, the researcher limits the issues discussed in this study to the condition of Islamic education in the minority Muslim area of Denpasar, Bali, and how the independent Islamic education system operates within the minority Muslim community in Denpasar, Bali. This will provide a more in-depth exploration and analysis of the independence transformation of the Islamic education system within the minority Muslim community in Denpasar, Bali.

## **B. METHOD**

The research in this article employs a qualitative approach, which provides descriptions of each condition's meaning in a natural setting (Rukajat, 2018). The research design utilizes field research (M., 2021), allowing the researcher to gather data based on the actual conditions. The methods include focus group discussions (FGD), interviews, and collecting administrative documents related to Islamic Education subjects.

The research design also incorporates phenomenological research. Various phenomena related to the Islamic education system in the Muslim minority setting in Bali will be the focus of the study. It aims to examine these phenomena by exploring the experiences of specific individuals or groups, focusing on deriving particular meanings. As for data analysis techniques, the stages involve data collection, data reduction, and analyzing data by categorizing each sub-chapter of discussion and drawing conclusions.

The theory employed in this research, serving as the analytical framework, includes the "Cactus Theory" proposed by Alaika Muhammad. This theory explores how the Muslim academic community can thrive amid a scarcity of Islamic services (PS, 2023). Additionally, to highlight the existence of the Islamic education curriculum, the study adopts the perspective of Chantal J. Gervedink Nijhuis, particularly her views on the influence of culture on curriculum development (Gervedink Nijhuis, PIETERS, & Voogt, 2013). She provides insights into curriculum development based on the adaptation of culture and tradition. Curriculum development can be effectively carried out by deeply understanding the local culture.

## **C. RESULT AND DISCUSSION**

### **The Condition of Islamic Education in the Minority Muslim Area of Denpasar, Bali**

Before delving into the transformation of the Islamic education system in the minority Muslim area of Denpasar, Bali, and before going deeper into the condition of the minority Muslim community in Denpasar, the majority of people express opinions about the life of the minority Muslims. Most of them are likely to point out the existence of tension, sensitivity, and the common occurrence of publications regarding the marginalization of Muslims as something expected.

The above opinions have been depicted by society regarding Muslim groups in Europe, America (Alaboudi & Munirah, 2016), and even in regions with fewer Muslims compared to other religions. This poses a challenge. In reality, the availability of places of worship generally faces limitations regarding space and distance. This is also a consequence of the actions of irresponsible groups who, in the name of religion, engage in activities such as terrorism and extremist movements. These actions can alter the perspectives of policymakers, leading to regulatory changes. Such developments can adversely affect specific minority Muslim groups (Wahib, 2011)

Wahib (Wahib, 2011), in his article, also states that the subsequent impact is felt in the education sector. Islamic Education teachers will face complex issues in schools, classrooms, open spaces (community), and other places. This often leads to clashes.

Efforts to overcome clashes and sensitivity indicators lie in how teachers communicate. One of the causes of clashes is also the critical activities initiated by teachers and students. Kimanen, in his writing, states that the effort to think and act critically is no longer a problem but needs to become an educational goal (Kimanen, 2019).

Critical thinking and action will materialize when there is open communication between religious teachers and other educators. Every activity, school event, the use of learning spaces, and habitual practices require

communication. This is because such communication is a form of effort to fulfill the right to religious freedom. Thus, independence in critical thinking is also a form of assessment in the affective domain.

Confidence, curiosity, and the courage to provide opinions or decisions wisely (Rauscher & Badenhorst, 2021) are three components that need to be embraced and implemented by all minority Muslim communities. What is the current situation for Muslim students and teachers in Denpasar, particularly at the formal high school (SMA/SMK) level?

The self-confidence of Islamic Education teachers in Denpasar is described differently by various individuals. For instance, Margiyanto, an Islamic Education teacher at SMA Negeri 7 Denpasar, has high confidence in the security and comfort of religious learning for students. Other teachers, such as Muhammad Zaini and Syamsuddin, derive their confidence from their status as civil servants, feeling a solid legal foundation for conducting religious activities. This confidence differs from Nurkholis, who teaches PAI at SMA Negeri 4 Denpasar; he limits himself to teaching and guiding religious competencies.

Several components of a teacher's self-confidence also stem from the personal experiences of the teacher, which lead to individual potential (Bandura & Adams, 1977). As Albert Bandura has expressed, the relationship between cognitive psychology and self-confidence is closely intertwined. When self-confidence decreases, self-anxiety and increased behavior become more dominant or prevalent (Rustika, 2012).

Potentials within oneself emerge when the ability of self-confidence or self-efficacy has sufficient potential. As observed in the cases of Muhammad Zaini and Syamsuddin, in terms of status, they are part of the Civil Servant Apparatus (ASN). Thus, in their status, they hold a strong position. Muhammad Zaini and Syamsuddin seize this self-confidence to fulfill their duties as Islamic Education teachers. With confidence, they coordinate Muslim students to organize activities outside of school for the development of their religious selves, including realizing religious actualization at certain moments(PS, 2022a).

Margiyanto, who teaches at SMA Negeri 7 Denpasar, also took his chances. Despite having non-ASN (non-civil Servant) status, he took risks by making breakthroughs, such as organizing Friday prayers in the school auditorium and delegating Muslim students to participate in competitions. This presented its challenges for Margiyanto. Consequently, in one instance, several of his students achieved the overall champion title in the halal olympiad organized by the Indonesian Ulama Council (MUI). This success boosted Margiyanto's confidence significantly, earning him the complete trust of the head of SMA Negeri 7 to provide facilities, time, and space further to develop Islamic religious activities within the school environment (PS, 2022b)

Secondly, curiosity or the willingness to experiment and explore as a contribution to the development of the Islamic education system in public schools is an essential component that must be part of the work of an Islamic Education teacher. Investigating various school regulations and leadership decisions requires more than mere understanding; it necessitates a deeper exploration of the reasons behind those decisions.

Even though a teacher's fundamental task is teaching, the need for religious activities, guidance, monitoring, addressing students' misbehavior, and acknowledging achievements also require guidance from the teacher. As Mihaly Csikszentmihalyi states in his flow theory (Csikszentmihalyi et al., 2018), teachers experience events in which they are actively involved, facing various tasks and challenges that can be overcome. In this way, teachers encounter challenges and need to periodically explore to understand and find solutions within the teaching process.

Just as teachers face challenges as totally responsible figures in both academic understanding and overseeing the religious obligations of their students, they are also accountable for their students' worship duties. Hence, what is consistently monitored by education practitioners, including Muslim staff and policymakers at the Ministry of Religious Affairs office in Denpasar, is related to the Friday prayer time, Dhuhr prayer time, prayer locations, and activities related to Islamic celebration days (PHBI - Peringatan Hari Besar Islam) (PS, 2022a).

When the school exclusively handles the schedule of lessons, it becomes a challenge for teachers and students to agree on class hours outside of regular school hours. Determining the learning location also poses its own set of challenges in this context.

Furthermore, there are also students' needs related to the prayer activities. SMA Negeri 7 has adequate facilities for performing Dhuhr and Friday prayers. The midday break is an opportunity for students to achieve their prayers. However, in providing a place for ablution (wudhu), they still use tap water from the bathroom, and Muslim students, along with other Muslim teachers, collectively purchase a hose for ablution needs.

The same practice is also observed at SMA Negeri 2 and SMK Negeri 1, where a prayer room (musholla) is provided and initially used as a place for the Health Unit (UKS) and a storage room. However, what differs is regarding the Friday prayer time. Syamsuddin and Muhammad Zaini have repeatedly suggested aligning the Friday prayer time with the school break. They proposed this adjustment because several male students must perform the Friday prayer. However, until now, the Friday prayer time still coincides with the midday class hours. As a result, the school only allows students to perform the Friday prayer during this time, and lessons continue afterward.

SMA Negeri 4 Denpasar has an unwritten customary rule within the school. Following the Bali bombing tragedy, the school's head has passed down a rule



prohibiting the construction of places of worship except for Hindu temples (pura) within the school. This regulation challenges the Muslim academic community to perform Dhuhr and Friday prayers at the school. The efforts of Islamic Education teachers have yet to reach the point of discussing the independent provision of services related to time access, facilities, and activities with the school head. Consequently, the existence of SMA Negeri 4 Denpasar for conducting religious activities remains nonexistent.

Thirdly, it involves the courage to diplomatically express opinions among Islamic Education teachers, educational policymakers, or other school community members. Some critical attitudes of a teacher are part of the process of boldly expressing opinions and actively participating in discussions related to the educational unit.

Simply put, the critical thinking process of an Islamic Education teacher in this context is also a crucial aspect of the Islamic education system. Because in the subsequent discussion about the exploratory attitude of teachers, the results of their exploration will contribute to the critical thinking approach adopted by those teachers.

Understanding the values and principles of Islam is non-negotiable for Islamic Education teachers. These educators must fully grasp Islamic values and educational ethical principles. Critical thinking can assist teachers in interpreting and applying religious values in education within a minority Muslim environment.

This critical attitude is also essential to guide teachers in understanding their position as a minority group. This helps teachers comprehend the diverse needs arising from different religious backgrounds. For example, in the context of Islamic education in Bali, Muslim students are often presented with morning prayers using the *tri-sandhya mantra*. In respect, students participate by standing. However, after the joint prayer, they independently perform their prayers according to their religion.

Furthermore, curriculum adjustment and teaching methods are crucial for teachers who serve as the sole controllers of the Islamic education system in public schools. Islamic Education teachers need to think critically in adapting the curriculum and teaching methods to the needs of students in a minority Muslim environment. This can involve selecting relevant materials, employing inclusive teaching methods, and understanding the local context to make learning more meaningful.

As developers of Islamic Education curricula and innovators in teaching, teachers are undoubtedly aware of the challenges Islamic Education faces in minority environments (Agustin et al., 2022). Some aspects may not align with the ideal Islamic education, requiring further adjustments. For example, the supervision of worship habits, the scheduling of Islamic Education classes, and the quality of worship practices may need revisiting. Teachers of Islamic Education in SMA/SMK Negeri Denpasar have yet to reach a stage of categorizing the outcomes. This is because there

are a few alumni from SMA/SMK Negeri who have left Islam due to marriage (PS, 2022a)

Cases like these require strengthening Islamic education in delivering materials, guidance, and resilience in religious matters (Suliantika & OK, 2023). Additionally, teachers need to understand the complexities of Islamic education in public schools. Teachers are no longer sole controllers; they also require support or collaboration from fellow Muslim teachers, students, and parents to ensure the success of Islamic education within the school (Wahib, 2011)

The last point is the implementation of advocacy and the involvement of Islamic Education teachers in the decision-making process of the school principal. Advocacy in Islamic education is an absolute necessity for teachers. Therefore, constructive input from Islamic Education teachers can influence policies and impact the learning of Muslim students, attention to the needs of Muslim students in the school, and equal access to resources.

This is not only because of a reluctance to understand the position of Muslim students at the school but also because some facts indicate that they may not fully understand the needs. As a result, they may not actively voice concerns or seek to understand these needs, making it the responsibility of Islamic Education teachers to provide the necessary advocacy to accommodate the needs and aspirations of the Muslim community at the school.

The above conditions depict the situation of Islamic Education teachers in public high schools and vocational schools in Denpasar. Additionally, some aspects of Islamic education within these schools need further elaboration to build a comprehensive understanding of strengthening Islamic education and developing the struggle for Islamic education in the minority context. Firstly, the lack of government funding for Islamic religious activities is notable. The government only provides access to holidays on significant Islamic occasions, organizes Islamic extracurricular activities outside of school hours, allocates classrooms for Islamic learning activities, and provides spaces for obligatory prayers within the school. Regarding ablution facilities (wudhu), a few have been built, but they are limited in number.

Secondly, public holidays for major Islamic events in Denpasar, Bali, are less extensive than in Java island. In Denpasar, Bali, long holidays are specifically observed for Nyepi (the Day of Silence) and Kuningan. As a result, Eid al-Adha and Eid al-Fitr do not have special public holidays as they do in provinces with a Muslim-majority population (Maharani, 2020)

Thirdly, providing Islamic Education teachers with civil servant (ASN) status is limited. In Bali, there are only two Islamic Education teachers with PNS status. As of 2015, the Department of Education, Culture, and Sports of Bali Province has filled the ASN status positions for Islamic Education teachers, and there have been no new

openings since then. Consequently, there is a shortage of Islamic Education teachers in public and vocational schools.

Fourthly, regarding the policies of educational institutions towards Muslims conducting Friday prayers, there are difficulties in adjusting the timing for Friday prayers. As a result, some Muslim teachers, staff, and students are forced to find the nearest mosque and sacrifice their working or study time to perform Friday prayers once a week.

The condition of Islamic education in public high schools and vocational schools in Denpasar differs from that in Islamic boarding schools (*pesantren*) and Islamic schools such as *Madrasah* and Islamic high schools/vocational schools in Denpasar. As described by Muhammad Fahmi in his dissertation, some Islamic schools, *pesantren*, and similar institutions receive recognition and acceptance from the local community. There is also a level of tolerance in terms of recruiting non-Muslim employees or teachers for non-religious subjects. This is considered part of the adaptation strategy in educational institutions (Fahmi et al., 2020). However, in other aspects, such as customs, environment, and meeting the needs of students, they are described as similar to educational institutions in majority Muslim areas.

### **Independence Islamic Education System in Minority Muslim Environments**

Islamic education provides its distinctive characteristics. The discipline of Islamic education is a form of enrichment and effort in producing Islamic personalities. Moral development, enrichment of religious skills such as reading the Qur'an, practicing daily worship needs, and the legality of implementation obligations are inevitable.

The urgency of Islamic education planning in this study also becomes crucial in actualizing the Islamic education system. One of the discussions about the Islamic education system is the similarity of several components within it. One of them is the curriculum of Islamic Religious Education, the learning process, and how the framework of the transformation of the Islamic education system is viewed from the curriculum to its implementation.

Its role is a benchmark for the success of holistic Islamic education goals. Furthermore, what is the portrayal of the Islamic education curriculum used at the formal level? The curriculum, in its actualization, leads to the ultimate learning goals. As in the 2013 curriculum (Fauzan et al., 2019), students' learning outcomes (assessment standards) are based on authentic assessments such as assessment tests, performance, projects, and portfolios.

Therefore, exploring and describing a table outlining the initial setting of the Islamic Religious Education curriculum for high school/vocational school levels in the independent learning curriculum is necessary. We deliberately chose the independent learning curriculum as documentation data because it became momentum in April 2023, when the PAI (Islamic Education) Subject Teachers

Assembly for SMA/SMK and SMP (junior high school) compiled a new leadership structure, appointing Muhammad Zaini as its head in the Denpasar city. This marks the beginning of a new chapter in how PAI teachers respond to the current state of the PAI curriculum (Hutabarat et al., 2022). The details are as follows:

### 1. 10<sup>th</sup> Grade High School (SMA/ SMK)

Islamic Education material for 10th-grade high school (SMA/SMK) consists of 10 chapters completed over two semesters. The curriculum for Islamic Education includes four aspects: *Akidah dan Akhlak* (creed and morality); *Al-Quran et al.*; *Fikih* (Islamic jurisprudence); and *Sejarah Islam* (history of Islam). The themes of the material are in Table 1:

Table 1. Theme of the material

<i>Akidah &amp; Akhlak</i>	<ol style="list-style-type: none"> <li>1. Meraih Kesuksesan dengan Kompetisi dalam Kebaikan dan Etos Kerja</li> <li>2. Memahami Hakikat dan Mewujudkan Ketauhidan dan dengan Syu'abul (Cabang) Iman</li> <li>3. Menjalani Hidup Penuh Manfaat dengan Menghindari Berfoya-foya, Riya', Sum'ah, Takabbur, dan Hasad</li> <li>4. Menjauhi Pergaulan Bebas dan Perbuatan Zina untuk Melindungi Harkat dan Martabat Manusia</li> <li>5. Hakikat Mencintai Allah Swt., Khauf, Raja', dan Tawakkal Kepada-Nya</li> <li>6. Menghindari Akhlak Madzmumah dan Membiasakan Akhlak Mahmudah Agar Hidup Nyaman dan Berkah</li> <li>7. Menerapkan al-Kulliyatu al-Khamsah dalam Kehidupan Sehari-hari</li> </ol>
<i>Al-Qur'an dan Hadis</i>	<ol style="list-style-type: none"> <li>1. Meraih Kesuksesan dengan Kompetisi dalam Kebaikan dan Etos Kerja</li> <li>2. Menjauhi Pergaulan Bebas dan Perbuatan Zina untuk Melindungi Harkat dan Martabat Manusia</li> </ol>
<i>Fikih</i>	<ol style="list-style-type: none"> <li>1. Asuransi, Bank, Koperasi Syariah untuk Perekonomian Umat dan Bisnis yang Maslahah</li> </ol>
<i>Sejarah Islam</i>	<ol style="list-style-type: none"> <li>1. Meneladani Peran Ulama Penyebar Ajaran Islam di Indonesia</li> <li>2. Peran Tokoh Ulama dalam Penyebaran Islam di Indonesia (Metode Dakwah Islam oleh Wali Songo di Tanah Jawa)</li> </ol>

The description of the above material indicates that the aspect of *akidah dan akhlak* carries more weight. However, the Quran and Hadith aspects are also intertwined with the elements of *akidah dan akhlak*. Furthermore, fish consists of only one material related to Muramasa. The same applies to the history of Islam, which has entered the realm of Islamic history in Indonesia.

## 2. 11<sup>th</sup> Grade High School (SMA/ SMK)

In the 11th grade of high school (SMA/SMK), this is the last textbook still compiled by the Ministry of Education, Culture, Research, and Technology. Because the implementation of this curriculum started in the academic year 2022/2023. So, by 2023/2024, it has reached the second batch. The curriculum for independent learning for 1 (one) year consists of 10 chapters (Rahman & Nugraha, 2021). They are Table 2:

Table 2. The Curriculum for Independent Learning

<i>Akidah &amp; Akhlak</i>	<ol style="list-style-type: none"> <li>1. Bukti Beriman: Memenuhi Janji, Mensyukuri Nikmat, Memelihara Lisan, Menutupi Aib Orang Lain</li> <li>2. Menghindari Perkelahian Pelajar, Minuman Keras, dan Narkoba</li> <li>3. Memperkuat Kerukunan melalui Toleransi dan Memelihara Kehidupan Manusia</li> <li>4. Memperkuat Iman dengan Menjaga Kehormatan, Ikhlas, Malu, dan Zuhud</li> <li>5. Adab Menggunakan Media Sosial</li> <li>6. Menebarkan Islam dengan Santun dan Damai Melalui Dakwah, Khutbah, dan Tablig</li> </ol>
<i>Al-Qur'an &amp; Hadis</i>	<ol style="list-style-type: none"> <li>1. Membiasakan Berpikir Kritis dan Semangat Mencintai Iptek</li> <li>2. Memperkuat Kerukunan melalui Toleransi dan Memelihara Kehidupan Manusia</li> </ol>
<i>Fikih</i>	<ol style="list-style-type: none"> <li>1. Menebarkan Islam dengan Santun dan Damai Melalui Dakwah, Khutbah, dan Tablig</li> <li>2. Ketentuan Pernikahan dalam Islam</li> </ol>
<i>Sejarah Islam</i>	<ol style="list-style-type: none"> <li>1. Meneladani Jejak Langkah Ulama Indonesia yang Mendunia</li> <li>2. Peradaban Islam pada Masa Modern</li> </ol>

Several materials presented in the curriculum setting for Islamic Religious Education for high school (SMA/SMK) have the same weight across different grades, similar to the 10th-grade level. It is said to be the same because the weight

of the aspects of *akidah* and *akhlak* has a larger volume than other aspects. Thus, it can be ensured that the axis of Islamic Education is a manifestation of character strengthening, in line with the goals of *Kurikulum Merdeka* (the independent curriculum) (Yeyen et al. R, & Saihul Atho Alaul Huda, 2020)

Several archives of Islamic Education materials in the *Kurikulum Merdeka* above are intentionally presented. Then, how does the role of Islamic Education teachers involve developing, modifying, and delivering the material in its implementation? This is a specific focus of this journal research, delving deeper into how Islamic Education teachers examine the material, develop it, implement it, and reflect on it.

In the 10th grade of high school, when Islamic Religious Education (PAI) material is elaborated on the aspects of *akidah* dan *akhlak*, three significant themes are related to preventing juvenile delinquency. These include avoiding a frivolous lifestyle, avoiding free mixing, and explaining the prohibition of alcoholic beverages (Taufik & Setyowati, n.d.)

When looking at the information Muhammad Zaini provided, several humanitarian values are embedded in it, consistently included in every material about cooperation (*gotong royong*) (Shodiq & PS, 2023). He instills the spirit. When we confirmed this, Zaini utilized the intra-school community under the auspices of the Student Organization, namely the Islamic Division (Kerohanian Islam - ROHIS), as a bridge between teachers and students. Consequently, this approach has specific efforts to emphasize cooperation.

Considerations as a minority group provide a unique perspective. It emphasizes the need for collectivity among Muslims as a consideration. As suggested by Muhaimin (Muhaimin, 2005), there is a need for a social reconstruction approach in curriculum development. The affective issues in the adolescent age group, especially in high school, involve transitioning attitudes from early adolescence to adulthood. Additionally, the portrayal of Denpasar as a metropolitan city supports the presence of a psychological atmosphere that prioritizes personal needs or has a high level of egocentrism.

Muhammad Zaini builds the scheme for establishing cooperation by prioritizing the role of students in their practical learning needs, such as through outings or field trips. He equalizes the learning time inside the classroom with activities outside, such as visits from one mosque to another. The role of students is emphasized here to develop social interaction skills with the community.

Furthermore, regarding the strengthening of faith. The researcher found that some students still have low understanding and religious skills. Thus, there is a significant chance of conversion to other religions through marriage or friendships. Therefore, strengthening faith also needs to be carried out intensively. Zaini realizes he can only do it with a spirit of cooperation. Thus, he fosters a sense of brotherhood

(*ukhuwah*). *Ukhuwah*, in this context, takes the form of cooperation, helping in social matters, and assisting in the faith of each individual in the school.

Similarly, with some background information about Muslim students, as reflected in their family environment, the majority of them come from a lower to middle economic status, with a few from middle to upper economic levels. Their social interactions are also predominantly with the Hindu community. Whether willingly or not, social circumstances also play a role in influencing them.

The cultivation of collectivism in the implementation of Islamic learning also involves mutual involvement in maintaining behavior. This aspect is covered in the available materials, especially concerning free association in the 10th and 11th grades. Tolerance and religious moderation are emphasized in the 11th grade while strengthening faith is consistently addressed at each level.

One of the best approaches to enhancing the PAI curriculum development program undertaken by Muhammad Zaini is implementing strategies to maintain Islamic character (morality), improve students' Islamic ethics, and strengthen their spirituality. This is achieved through collectivism involving all elements, such as students, teachers, parents, and other Muslim staff at school.

Borrowing from Kautsar's opinion, establishing relationships with Muslim entrepreneurs or parents with above-average economic status is a common practice supporting the sustainability of Islamic religious programs in the school environment (Wibawa, 2018). One of the best approaches when lacking strong material support is ensuring students' interests are well-received.

Alaika M. Bagus, in his dissertation, presents the cactus theory as a proposal for Islamic education services, emphasizing the need to strengthen the plant's roots and enable it to grow independently (PS, 2023). This implies that innovative school activities planned by teachers as the main actors also require practical communication skills, in addition to innovation in delivering Islamic education materials tailored to the needs of students at that time.

Indeed, it is a self-awareness among the Muslim academic community in the school. When external support for Islam is lacking, there is a need for self-strengthening, readiness, and independence development.

### **Transformation of An Independence Islamic Education System in the Minority Muslim Community of Denpasar, Bali**

Some information in the previous chapters provides an overview of Islamic education from planning to evaluation. Essentially, the Islamic education system is a structure built on several components. These components include planning, learning, evaluation, supporting facilities, and religious activities. However, in the focus of this research, these components will be discussed in detail regarding how the transformation of an independent Islamic education system takes place in Denpasar.

The first component as the main framework is the Islamic Education (PAI) curriculum for high school (SMA/SMK). Information obtained from the MGMP PAI SMA/SMK of Denpasar suggests that some have not undertaken development, while others claim to have done so (Shodiq & PS, 2023). Therefore, 50% state that they have implemented curriculum development, while the remaining 50% have not yet developed the PAI curriculum.

The curriculum is a measure or target for students to complete a subject taught. In this regard, PAI teachers must also have a strong fighting spirit. This means that PAI teachers also need to understand the current conditions in Denpasar and how the lives of teenagers in Denpasar are, thus requiring integration between social facts and how to minimize them.

As an analogy, just as all plants will wither and die in a barren area, Muslim students also need attention when they are in a state of spiritual decline and understanding of religion. This condition cannot be addressed independently.

So, regular maintenance is the right solution by providing, monitoring, and cultivating character (Jaffer, 2022). This guarding is a form of defense effort; Fertilization is a form of effort to develop, and the fruit will grow well when care and maintenance efforts are carried out periodically for an indefinite period (Rissanen, 2022). This strategy is a form of a teacher's work as a servant or facilitator of Islamic education.

As an embodiment to cultivate an Islamic environment, PAI teachers also propose fostering a sense of cooperation. Likewise, to maintain harmony with non-Muslim majority brothers, who are Hindus, expressions of mutual respect are also carried out intensively and repeatedly. They are developing collectivity as a form of solidarity among minority groups, especially in spiritual activities (Haldane, 1988; Khan, 1995).

Repetition to nurture and foster a spirit of cooperation in religious matters is an effort to maintain the steadfastness of faith among peers. Students are responsible for strengthening the faith of their peers who still have a minimal level of faith.

Encouraging the performance of prayers, attention to religious obligations, and social collectivism among fellow Muslim friends become habitual for Muslim students. The context of spiritual reinforcement, when analogized with a cactus tree, is also a form of strengthening the cactus trunk and emphasizes the vibrant green color of the cactus amid aridity.

With limited facilities and infrastructure, it becomes a challenge for teachers of Islamic Education (PAI). Innovation is demanded in such conditions. Similar to a cactus with limited potential for photosynthesis, it is necessary to manage the available water reserves as much as possible. This involves contributing to procuring worship tools and teaching aids and showing mutual respect during significant Islamic events.



Some students still need more religious awareness, such as not participating in extracurricular activities organized by the *ROHIS* and not having a high awareness of the collective provision of worship facilities. To address this, PAI teachers need practical methods to raise awareness. Some teachers visit students' homes, and there are instances where consequences for PAI grades are used as a form of encouragement.

Academic threats such as giving grades and promoting learning achievements are not reasonable solutions for Islamic teachers. Carrying out formative assessments, such as describing student habits, mentoring, and approaches, should be tried. Providing additional social competence, Muslim morals, and spiritual discipline is a form of socio-religious group branding (Alkoutli et al., 2023).

Socio-religious branding can be analogous to personal creativity that needs to be preserved by minority groups as the word of Allah, SWT, teaches us to continue to be optimistic in carrying out religious teachings amid impossibilities (Ali & Sonn, 2017; Yuen & Leung, 2019).

Similarly, when extracurricular learning activities occur outside of regular hours, teaching and learning activities scheduling becomes independent. This involves teachers and students forming a learning contract to discuss the learning schedule and the number of students in a class. In such conditions, when confirmed, it is found that there is a reduction in learning time or even learning time that does not comply with the standard rules of an ideal educational system, which is less than three learning hours. However, teacher innovation is needed, such as replacing it with implementing PAI materials outside of regular class hours. This can work well when everyone is mutually supportive, but there are challenges for PAI teachers who have non-civil servant status.

It is necessary for Islamic religious teachers who are the motor of learning and religious education. They need to carry out total education in a single educational unit. It does not branch out to other institutions (Irwandi et al., 2022). The logical reason is to maintain and get used to religious activities in learning activities and outside learning hours. The classic reason for Islamic religious teachers is economic income. However, apart from this, the glory of Islamic religious teachers is that they can maintain the integrity of their students' beliefs, morals, and worship, which is the most crucial thing (Abdul-Jabbar, 2022).

Many PAI teachers hold non-civil servant status, and there are only two teachers with civil servant (*ASN*) status. Therefore, a submission to the head of the Islamic Education section at the Ministry of Religious Affairs in Denpasar is needed to request a change in the teacher's status from non-civil servant to *PPPK* (Civil Servant with a Work Agreement) or *ASN*.

Given this situation, besides enhancing their capacity as professional teachers, the most crucial suggestion is understanding the students' conditions. Following Margiyanto's approach (Shodiq & PS, 2023), adjustments are made, and students are

involved as learning facilitators. This includes the provision of textbooks, classroom preparation, and scheduling of learning time.

When students' awareness and involvement become habitual, they can begin to reap the results. As they cultivate a habit of Islamic behavior, maintaining integrity and high learning discipline, they contribute to excellent achievements in subsequent stages. Margiyanto added (Shodiq & PS, 2023) that students in one of his schools once became national champions in the Halal Olympics organized by the MUI (Indonesian et al.). This achievement also brought the school a good reputation.

Just as a cactus, which, at the end of its photosynthesis, also bears fruit, the fruit becomes a subject of external competition, attracting attention and interest from the community. The plant's fruit becomes a contested resource for animals interested in it. Hence, in conclusion, the systematic transformation of the Islamic education system in public schools, with SMA/SMK Negeri Denpasar as the research object, involves teachers as the main actors making efforts to strengthen the roots of Islam. This is similar to a cactus that requires strengthening of its roots to withstand any threats.

Next is to implement the process effectively. This involves curriculum development with adjustments based on the students' general characteristics using a social reconstruction approach and innovative teaching methods. This applies to both the delivery of theoretical content and the cultivation of good morals.

Secondly, there is a need for additional platforms for Muslim students' activities. Apart from ROHIS, grassroots movements involving external organizations to supplement the schedule of religious activities are also essential. For instance, at SMK Negeri 2, IPNU and IPPNU have been established, although their activities are often conducted outside of school hours and on school premises (PS, 2022a)

Finally, there is the reaping of fruits. This involves making efforts to have a positive impact on the school community. Providing quality contributions that garner positive comments from other school members, including students, teachers, and staff, can contribute to a good reputation. This, in turn, can lead to achievements and garner primary attention.

Such an intense approach and seeking attention from the majority group is part of sociocultural achievements in meeting service needs (Coley et al., 2022). Also, how they can provide proof of academic or non-academic achievements that are still religious is a form of developing the achievements and good name of the school (Walker et al., 2021). So, strengthening the excellent name of religious groups will also grow, and the value of the risk of awareness of the majority group will decrease.

However, in this regard, altruistic behavior should be the main asset for students who, daily, need to be guided on the importance of cooperation or mutual assistance in strengthening, innovating processes, and harvesting the fruits of an independent Islamic education system. It is also necessary to ensure religious and

spiritual creativity and collectivity. In terms of habituation and participatory activities(Ardhian et al., 2021; Matemba & Addai-Mununkum, 2019).

Instilling awareness is the primary strategy of Islamic religious teachers as an accurate Muslim figure for Muslim students. We are forming a solid community to show religious character in front of the majority Muslim group. Likewise, showing the quality of Muslim minority groups in schools by raising achievements and raising the level of schools is a form of high totality in Islamic education services in Muslim minority settings.

#### **D. CONCLUSION**

The Islamic education system in Bali is conducted independently. The school management entrusted the PAI teacher to manage and organize the rhythm of Islamic education, creating an institution within an institution. This expression arises from the researcher because activities such as scheduling, class determination, procurement of PAI learning facilities, and even religious practices are carried out independently.

Similarly, in curriculum development, the current independent curriculum presented for classes X and XI reflects the needs of Islamic education in Denpasar. Given the free lifestyle of Denpasar's teenagers, the material not only avoids a free lifestyle but also requires monitoring spiritual activities, which may need to be condensed weekly.

Grassroots Islamic communities or organizations must also make efforts to minimize such issues. By involving these movements, it will expand the network and make the schedule of their activities busier. The impact of these activities will also erode unwilling activities.

With the support of space facilities from the school management, implementing independent Islamic religious activities requires a collective attitude(Schriewer, 2023) and tolerance to complement various learning tools and independent religious practices. Thus, the success of Islamic education is also measured by the achievement level. Islamic education can also create a harmonious impression on school members of other religions, especially Hindus, as the majority and significant stakeholders in the education system.

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