

An Evaluation of Women and the Ideological Interest of the Integrated Islamic School

Nurus Shalihin

Fakultas Ushuluddin dan Studi Agama Universitas Islam Negeri Imam Bonjol Padang
nurus_sbalihin@uinib.ac.id

M. Yusuf

Alumni Magister Sosiologi, Universitas Andalas
myus8896@gmail.com

Mufti Ulil Amri

Universitas Islam Negeri Imam Bonjol Padang
mufti_ulilamri@uinib.ac.id

Abstract

This study aims to analyze the phenomenon of female teachers as mediators in the ideological value transmission by Integrated Islamic Schools in Early Childhood Education institutions. Data were collected using two different techniques, namely questionnaires and in-depth interviews. A total of 43 respondents were selected as the study samples from 11 Integrated Islamic Schools in Early Childhood Education. The result showed that the Integrated Islamic Schools had taken advantage of the gender equality issue promoted by globalization in placing women as educational actors. It has also exploited the conceptions and stereotypes of women as actors with sufficient potential to deal with children in Early Childhood Education institutions. Conclusively, the Integrated Islamic School has empowered women to serve as strategic mediators who can be exploited as a catalyst for instilling ideological values through meeting spaces in each Integrated Islamic School.

Keywords: *Woman Exploitation, Early Childhood Education, Integrated Islamic School.*

INTRODUCTION

The implication of religious radicalism values is still a threat to the education system in Indonesia (Makruf, 2014; Tan, 2011). These values are transformed through several school instruments (Nisa et al., 2020), including curriculum (Muchith, 2016), Islamic Education books (Hasim, 2015), and extracurriculars (Convey Indonesia, 2018). In the educational context, teachers strategically implement values for students (Maryatun, 2016), including radicalism. A study by the Syarif Hidayatullah State Islamic University in 2016 found that Islamic Religious Education teachers have an exclusive tendency and are intolerant towards groups with different understandings, both Muslims and non-Muslims, as well as reject non-Muslims as leaders (PPIM UIN Jakarta, 2016). This is consistent with a study by the Maarif

Institute in 2017, which showed that schools faced weaknesses in infiltrating organizations, extracurricular activities, the teacher role, the learning process, and policies in schools (Muslim et al., 2018). Furthermore, a study by the Center for the Study of Islam and Society in 2018 showed that 4% of religious teachers held a biased opinion of minority groups within Islam and 29% of other religious adherents (Saputra, 2018). According to Nisa et al. (2018), 56.90% of teachers had biased opinions of other religious followers, while 46.09% had a radical understanding.

Implementing radicalism values occurs not only in educational institutions under the auspices of the Ministry of Religion but also in the Ministry of Education and Culture. The same is true of private educational institutions under the auspices of foundations and organizations, which generally use the name Integrated Islamic School (IIS). For example, Shalihin and Yulia (2019) reported a high intensity of instilling radicalism values, such as fanaticism, prejudice, and imposition on IIS (Shalihin & Yulia, 2019). In addition, vulnerable Islamic private school types with radicalism ideals were identified, including closed, divided, and pure Islamic character schools (Mochtar, 2018).

Due to the massive implementation of radicalism values in Early Childhood Education (ECE), the involvement of women is a crucial matter that deserves to be discussed based on two considerations. First, women have become the dominating actor as a teacher at ECE institutions in Indonesia (Mukhlis, 2019). Second, in the Indonesian context, in recent years, women have frequently served as objects for instilling values such as radicalism and conservatism (Antarnews.com, 2022; VOI, 2022) and even actors (Gitaningrum, 2021; Mufida & Mustolehudin, 2020). Moreover, Widyaningsih & Kuntarto (2020) emphasized that women currently play an active role in radical actions (Widyaningsih & Kuntarto, 2020). Some factors causing involvement in radical movements are religion, group pressure, politics, and personal (Widyaningsih and Kuntarto, 2020). According to Maghfur & Muniroh (2013), women involved in radical actions usually have a more exclusive religious pattern (Maghfur & Muniroh, 2013).

This study aims to analyze IIS employing women as teachers in ECE institutions. IIS used gender stereotypes as an instrument for transmitting radicalism values to children in ECE institutions. This argument is based on the fact that in a patriarchal culture, women are always assumed to have a role in educating, creating generations, protecting, providing a sense of security, and saving (Cunningham, 2007), as well as being considered more harmless than men (Zedalis, 2007). Tessler (2020) explained that women tend to have an intolerant attitude in patriarchal situations when interactions are only limited to the domestic area (Tessler, 2020). However, women are seen as apolitical beings (Mulia, 2019) and not easily suspected when carrying a dangerous object (Mufida and Mustolehudin, 2020).

This study conveys two messages; first, female teachers have been used by IIS as actors for instilling radical values in ECE institutions. Second, the recruitment of female teachers indicates that IIS has taken advantage of gender issues to instill radicalism values in ECE institutions.

This qualitative study was conducted at the ECE levels of IIS in Padang City at the end of 2019. It used qualitative data collected using the in-depth interview to explore the process of recruiting female teachers to join IIS. Meanwhile, data were collected using a questionnaire to explore the values instilled by female teachers in students. The questionnaire used was

“closed” by providing 4 choices with a graded scale, namely (i) *Always* = 4, (ii) *Often* = 3, (iii) *Rarely* = 2, and (iv) *Never* = 1.

Data were collected in two stages, and the first was distributing questionnaires to each population (SIT). This study used 11 IIS at the ECE level as a population, and samples were selected using a random sampling technique. Questionnaires were then distributed to 43 female teachers from the existing population. As a means of data triangulation for the second stage of data collection, in-depth interviews were conducted with the leadership of each IIS. There are also two stages of data analysis; First, data collected through questionnaires were analyzed descriptively using Microsoft Excel software with several stages. The first is inputting the scores of respondents' answers into the tabulation. The second is the average search for each value, and the third is the search for the percentage. The fourth is categorization, which is (i) *High*, (ii) *Moderate*, and (iii) *Low*, while the fifth is data visualization in tabular form. Meanwhile, in the second stage of analysis, data obtained through interviews were analyzed through stages, such as data management, reading and memoing, description, classification, and interpretation, as well as visualization and drawing conclusions (Shalihin et al., 2021b).

RESULT AND DISCUSSION

Integrated Islamic School (IIS)

Integrated Islamic Schools (IIS) are a new trend in Indonesian education (Lubis, 2018) and are favored by the urban Muslim middle class (Yusuf et al., 2022). IIS was initiated in Indonesia by *Jamaah Tarbiyah* activists in the late 1980s (Jihan, 2019) who spread Islamic ideology through the Campus Da'wah Institute, commonly known as *Lembaga Dakwah Kampus/LDK*, at the Bandung Institute of Technology, University of Indonesia (UI) and several others (Suyatno, 2013). The *Jamaah Terbiyah* movement later founded the Justice Party, which morphed into the Prosperous Justice Party (Siregar, 2021).

Generally, the founders are passionate about reviving the “golden age of Islam” in Indonesia with the concept of pure and ideal Islam in accordance with the Qur'an and *Sunnah* (Susanto et al., 2021). One of the factors behind IIS is the response and criticism of the Islamic groups' dissatisfaction with Indonesia's existing national education system (Suyatno, 2015). Most IIS is under the auspices of foundations, such as the Integrated Islamic School Network and the Association of Indonesian *Sunnah* Schools (ASESI). However, there are several schools under the auspices of the Ministry of Education and Culture and the Ministry of Religion (Shalihin et al., 2021a). Another factor is the growing effect of the transnational Muslim Brotherhood (Ikhwanul Muslimin) movement to dominate Islam in all fields, such as economics, law, culture, and education. This effect is evident in the emphasis of IIS on students' commitment to Islam for the implementation of sharia law in Indonesia (Robingatin, 2015).

In general, the IIS vision adopts Hasan Al-Banna's thinking, namely transforming the young Muslim generation into the *Rabbany* generation, which has a strong relationship with God and uses God's rules as a reference for thinking and acting in life (Suyatno, 2013). This thinking is reformulated by IIS with the concept of “integrated”, which combines scientific

and religious knowledge in the learning process (Hasan, 2012). The integration formulation is believed to produce a profile of graduates with *Kaffah Muslim*. In the IIS translation, *kaffah Muslims* have three abilities: practicing Islam as a way of life in all dimensions, making Al-Quran and Hadith a source of truth, and emulating the life of the Prophet and friends (Magdalena, 2016).

Women and Ideological Space

Women remain the dominant actors as teachers in ECE institutions (Hayati et al., 2021; Peeters et al., 2015). This fact is not only found on a national scale but also on a global level, such as in Hong Kong, Canada, and the United States (Besnard and Letarte, 2017), as well as Taiwan (Fu and Li, 2010), New Zealand (Morrison, 2014), and Australia (Mukhlis, 2019). It is based on the belief that women have more potential than men. Mukhlis (2019) showed that most ECE institutions in Indonesia consider women to be superior to men in managing students.

IIS is more dominant in recruiting female teachers with Tarbiyah ideology (Suyatno, 2013). Recruitment is carried out as exclusively as possible, bounded by several special requirements, such as the obligation for prospective staff to match the IIS vision. There are various callings of women teachers at IIS at the ECE level, such as “*Ummu*” and “*Ustadzah*”. In terms of appearance, most IIS mandate a *syar’i* appearance, such as wearing a robe, loose clothing, and even a veil or *cadar* within the institution.

“Teaching children needs a mature figure. Certainly, we are looking for a suitable teacher. All the teachers here take a test and then commit, which helps us determine whether prospective teachers align with this institution (Head of ECE-IIS, Interview by Yusuf, 2019).

Generally, there are stages that women whom the recruitment route must complete. This study found that there are 2 spaces of encounter between female teacher candidates and the IIS ideologies, namely in the recruitment and post-recruitment process. The ideological meeting space is where IIS brings together 2 different elements between ‘ideology’ and ‘female teachers’ in the same context.

In the recruitment process, the ideological meeting space is seen in 2 contexts, namely at the written test and interview stages. At the written test stage, prospective teachers are required to fill out a form containing a complete identity and the organizational religious experience. The contents of the form include the background of the organization the prospective teacher has joined, knowledge of the Islamic movement, and names of Islamic reformer idols. They are then given an interview test, usually conducted by the school leadership, although some involve teachers. Generally, the information collected is about the memorization of the Al-Quran, Hadith, and Sunnah activities, which are usually carried out and the social media owned. For example, Teacher X, one of the ECE-IIS teachers, shared the experience:

“.....when I was interviewed on social media, I was asked by the leadership of this school (ECE-IIS) to show what I post on my social media. In terms of basic knowledge in undergraduate education, it is not very important for school leaders. In fact, our behavior in everyday life is the most important. Hence, one of the ways the leaders of IIS see the behavior is through social media. Based on social media, they want our posts to be Islamic, for example posting photos with our muhrim and wearing veils. If our posts are safe, there is a possibility that we will be accepted by the integrated Islamic school they lead, and vice versa if our posts are not in accordance with their expectations, there is little chance for us to be accepted” (Former Female Teacher Candidate, X, interview by Yusuf, 2021).

After the recruitment process, teachers declared ‘accepted’ are required to participate in religious programs each IIS has programmed, which is the second ideological meeting room. This space is the internalization of religious values and simultaneously becomes the hallmark of each IIS. Based on the results of this study, the second ideological meeting room was given a different name in each school, such as *Daurah*, *Liqo*, *Halaqah*, and *Tahsin*. The second ideological meeting room is filled with various activities, such as *tahfizh* and routine recitations. *Tahfizh* and regular recitations are required for all female teachers at IIS, and this study found different patterns in each IIS. Furthermore, a weekly and monthly system is adopted for memorizing verses. Every memorized verse and surah is assessed by teachers who are considered seniors in each institution. Meanwhile, the recitation usually uses a pattern of bringing in selected teachers based on the ideological similarities of the institutions. The themes of the lectures are usually set by IIS, such as studies on genitalia, *sunnah* behavior, and educating children.

Implementing ideological values for female teachers in each IIS has implications for polarization between Islamic and non-Islamic. The data below shows the potential for polarization of Islamic and non-Islamic values:

Table 1. Polarization of Non-Islamic and Islamic Values in IIS

	Non-Islamic Value				Islamic Value			
	Statement	Average	Percentage	Description	Statement	Average	Percentage	Description
1	Obedient to Teachers and Parents	3.40	85.00	High	Must Sing Islamic Songs	3.28	82.00	High
2	Implementation of Pancasila Values	2.81	70.25	Moderate	Not Believing the Teachings Given by Strangers	3.07	76.75	High
3	Prohibition of saying and Celebrating Birthdays	2.63	65.75	Moderate	Islamic Values	3.53	88.25	High
4	Prohibition of Consuming	2.21	55.25	Moderate	Follow the Commandmen	3.47	86.75	High

	Western Products; KFC & CFC				ts of the Quran and Sunnah			
5	Must Obey the Teacher	3.53	88.25	High	Prohibition of Watching Un-Islamic Films	2.88	72.00	Moderate
6	Parents Must Follow Teacher Attire at School	2.35	58.75	Moderate	Prohibition of Playing with Different Religions	2.09	52.25	Moderate

Source: processed from study results, 2019

The value polarization data above signals that these ideological spaces contribute significantly to the formation of ideology for female teachers. Therefore, this patterned value is simultaneously internalized by female teachers to students through the curriculum or strategic plan created and formatted according to the wishes of each IIS.

IIS and Women Exploitation

The sketch of the facts above provides a real description that the involvement of women in the teaching and learning process at ECE-IIS has placed them as mediators with an important role in transmitting certain ideological ideas to students. The cycle is illustrated in the schematic below:

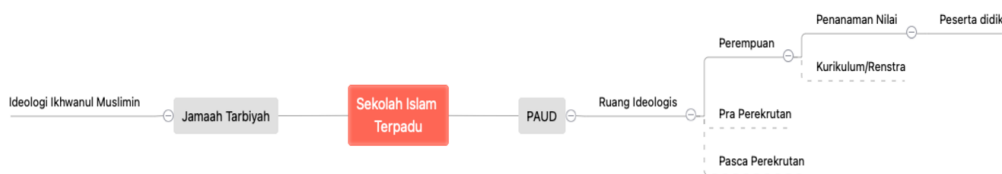


Figure 1. Scheme of Exploited and Exploited Women

Description: ————— *direct relation*
 - - - - - *instrument used*

The scheme above shows that IIS, through the ECE institution, has made women exploitation victims for the sake of the ideological values that will be given to students. However, women are also actors who exploit students as subjects who receive ideological values. This result raises an important question concerning IIS placing women as actors to transmit ideological interests.

In the meantime, IIS, as an educational institution founded by activists from the *Tarbiyah* Movement who joined the *Jamaah Tarbiyah* in the 2000s, has ideological interests. The Islamic movement of *Jamaah Tarbiyah* has a strong ideology base in the Egyptian-Muslim

Brotherhood (Mitchell, 1993). Permata (2008) emphatically stated that the *Tarbiyah* movement was the Indonesian branch of the Muslim Brotherhood. Furthermore, the inspired form of the *Tarbiyah* Movement with the Muslim Brotherhood is evident in the many works of its founders translated by the *Tarbiyah* Movement in Indonesia, such as the work of Hasan Al-Banna (Noor, 2016; Van Bruinessen, 2015). Jamaah *Tarbiyah* uses the adoption of this thought for the benefit of the education system construction implemented in IIS.

The facts above reflect that the system constructed by Jamaah *Tarbiyah* is a transnational education system (Aksa, 2017). Even though this movement was founded in Indonesia, the concept originated in Egypt with the thoughts of the Muslim Brotherhood. This can be interpreted as a system that comes from a country (Middle East) and is different from the education system in Indonesia. Suppose the transnational education system is interpreted to transcend borders to other countries. Then, it can be said to be a global education system. This correlates with the emergence of transnational movements due to globalization (Syaoki, 2017), included in the education system. Furthermore, it indicates that the education system implemented by IIS at ECE institutions is a worldwide system capable of connecting education systems, such as those of Indonesia and the Middle East or between Jamaah *Tarbiyah* and the Muslim Brotherhood.

The IIS education system's presence has significantly altered Indonesia's national education system. Previously, the education system in Indonesia was the placement of religious and general knowledge in different arenas, such as Islamic boarding schools, madrasas, and public schools (Kurniawan and Ariza, 2020). The current National education system has changed due to the entry of IIS, then religious and general knowledge is gathered in one arena, namely at the IIS institution (Suyatno, 2015). Jamaah *Tarbiyah* massively disseminated the system to various regions in Indonesia. Suyatno (2015) provided notes on the IIS development in Indonesia, reaching 10,000 schools in the last 20 years.

The IIS used two instruments in placing women as teachers in ECE institutions. First, it exploited globalization which brings about gender equality issues. In the traditional education system, women are more active as educators in the domestic area (home) (PSSAT, 2020). However, this pattern has changed due to globalization, where women now have the freedom to educate in educational institutions in the public sphere. Many female teachers at ECE are a form of gender equality in education (Mukhlis, 2019) due to {globalization (Muhyidin, 2018). Shalihin & Firdaus (2019) analyzed that two treatments are detrimental to women who choose to work outside the home: exploitation and discrimination (Shalihin and Firdaus 2019). For IIS, globalization is a threat that can alienate Islamic values in education (Karomah, 2011). Meanwhile, an alternative way for IIS to fight against the discourse of domination brought about by globalization is the imitation strategy (mimicry) (Bhabha, 1984; Demartoto, 2020; Fay and Haydon, 2017; Pervez, 2004).

IIS has also used gender stereotypes of women as teachers. The observation results show that IIS positions more women as a teacher, especially at the ECE level, and the percentage

is only 1% of men. They are also preferred to be placed in sections that deal with administrative issues.

Initially, women were selected as a teacher for pragmatic reasons. They are perceived as someone with more tenderness and compassion in educating children. Hence, the education system is identical to women, especially in early childhood education institutions (Mukhlis, 2019). In a patriarchal culture, conscientiousness, painstakingness, patience, gentleness, compassion, and sensitivity emphasize more by women than men (Mukhlis, 2019). Their position as natural nurturing actors (Martino and Rezai-Rashti, 2010) and primary education for children (Sevier and Ashcraft, 2009) further strengthen the construct that women have a big responsibility in educating, creating generations, protecting, providing a sense of security, and saving (Cunningham, 2007), and are considered less dangerous than men (Zedalis, 2007).

This gender construct and attachment provide space for the emergence of capitalization practices toward women (Shalihin and Firdaus, 2019). Placing women as catalysts for transmitting values and ideological spirit is a soft and safe choice for schools. This is because the school is not suspected of using women even when it brings dangerous objects (Mufida and Mustolehudin, 2020).

In addition to the data in Table 1, Amancio (1993), Munthe (2019), and Nisa et al. (2018) can be used as an argument this result that women are very ideological actors. Furthermore, previous studies from various perspectives state that women are victims (Leede et al., 2017; Patel and Westermann, 2018). This study found that women are not only victims of exploitation from the ideological dissemination perspective but also actors in spreading that ideology.

CONCLUSION

This study shows that women are victims of the implementation of ideology in Integrated Islamic Schools (IIS). Furthermore, IIS was able to transmit ideological values to students through female teachers due to its various ideological encounter spaces. In this context, it is hoped that “women” have been identified as key players who can be used to accomplish substantial value change in Early Childhood Education (ECE) institutions. This study is based on a structuralist paradigm, which considers female teachers as actors who act based on IIS values. Consequently, it is intriguing to conduct a study using paradigms, such as social definitions, which explicitly explore aspects of women’s rationality entering the IIS ideological space.

REFERENCES

- Aksa, 2017. Gerakan Islam Transnasional: Sebuah Nomenklatur, Sejarah dan Pengaruhnya di Indonesia. *Yupa Hist. Stud. J.* 1, 1–14. <https://doi.org/10.30872/yupa.v1i1.86>
- Amancio, L., 1993. The case of Gender Categories. *Rev. Psicol. Soc.* 8, 163–170.
- Antaraneews.com, 2022. BNPT: Potensi Radikalisme pada Perempuan Tinggi [WWW Document]. [Antaraneews.com. URL https://www.antaraneews.com/berita/2792773/bnpt-potensi-radikalisme-pada-perempuan-tinggi](https://www.antaraneews.com/berita/2792773/bnpt-potensi-radikalisme-pada-perempuan-tinggi) (accessed 4.2.22).

- Besnard, T., Letarte, M.J., 2017. Effect of Male and Female Early Childhood Education Teacher's Educational Practices on Children's Social Adaptation. *J. Res. Child. Educ.* 31, 453–464. <https://doi.org/10.1080/02568543.2017.1319445>
- Bhabha, H.K., 1984. Of Mimicry and Man: The Ambivalence of Colonial Discourse. *Discipleship. A Spes. Issue Psychoanal.* 28, 125–133.
- Convey Indonesia, 2018. Ancaman Radikalisme di Sekolah, PPIM UIN Jakarta.
- Cunningham, K., 2007. The Evolving Participation of Muslim Women in Palestine, Chechnya, and the Global Jihadi Movement, in *Female Terrorism and Militancy: Agency, Utility, and Organization*. Routledge, USA, pp. 89–99.
- Demartoto, A., 2020. The Representation of Hybrid Identity through Performance and Symbol of Transgender Santri Resistance at Al-Fatah Islamic Boarding School of Yogyakarta, Indonesia. *Society* 8, 147–162. <https://doi.org/10.33019/society.v8i1.167>
- Fay, S., Haydon, L., 2017. The location of culture, *The Location of Culture*. <https://doi.org/10.4324/9781912281701>
- Fu, C.-S., Li, K.-C., 2010. Learning Experiences of Male Pre-service Preschool Teachers in Taiwan. *New Horizons Educ.* 58, 34–42.
- Gitaningrum, I., 2021. Children and Terrorism: Human Rights for Indonesian Cubs of Caliphate. *J. Penelit.* 18, 171–180. <https://doi.org/10.28918/jupe.v18i2.4170>
- Hasan, N., 2012. Education, Young Islamists and Integrated Islamic Schools in Indonesia. *Stud. Islam.* 19. <https://doi.org/10.15408/sdi.v19i1.370>
- Hasim, M., 2015. Potensi Radikalisme di Sekolah Studi Terhadap Buku Pendidikan Agama Islam Sekolah Dasar. *EDUKASI J. Penelit. Pendidik. Agama dan Keagamaan* 13, 255–268. <https://doi.org/10.32729/edukasi.v13i2.242>
- Hayati, M., Yubaedi Siron, Hermawati, E., 2021. Strategi Lembaga Pendidikan Anak Usia Dini dalam Melibatkan Guru Laki-Laki. *Golden Age J. Ilm. Tumbuh Kembang Anak Usia Dini* 6, 11–24. <https://doi.org/10.14421/jga.2021.61-02>
- Jihan, J., 2019. Strategi Penguatan Pendidikan Agama pada Sekolah Islam Terpadu. *Paedagog. J. Pendidik.* 8, 55–76. <https://doi.org/10.24239/pdg.vol8.iss1.10>
- Karomah, A., 2011. Faktor-Faktor Kemunculan Gerakan Radikal Dalam Islam. *Alqalam* 28, 515–534. <https://doi.org/10.32678/alqalam.v28i3.888>
- Kurniawan, H., Ariza, F.N., 2020. Sekolah Islam Terpadu: Perkembangan, Konsep, dan Implementasi. *Ittihad IV*, 81–88.
- Leede, S. De, Haupfleisch, R., Korolkova, K., Natter, M., 2017. Radicalization and Extremism- Focus on Women: How Women Become Radicalised.
- Lubis, A., 2018. Sekolah Islam Terpadu Dalam Sejarah Pendidikan Islam Di Indonesia. *J. Penelit. Sej. dan Budaya* 4, 1077–1095.
- Magdalena, M., 2016. Konstruksi Muslim Kaffah dalam Kurikulum Terpadu Di Sekolah Islam Terpadu, in: *Integration and Interconnection of Science The Reflection of Islam Kaffah*. IAIN Batusangkar, pp. 475–488.
- Maghfur, Muniroh, S.M., 2013. Perempuan Di Balik Teroris (Religiusitas, Penyesuaian Diri dan pola Relasi Suami Istri Tersangka Teroris di Kota Pekalongan). *Analisa* 20, 181–195.
- Makruf, J., 2014. Incubators for Extremists? Radicalism and Moderation in Indonesia's Islamic Education System. Australia.
- Martino, W., Rezai-Rashti, G.M., 2010. Male Teacher Shortage: Black Teachers' Perspectives.

- Gend. Educ. 22, 247–262. <https://doi.org/10.1080/09540250903474582>
- Maryatun, I.B., 2016. Peran Pendidikan Paud Dalam Membangun Karakter Anak. *J. Pendidik. Anak* 5, 747–752. <https://doi.org/10.21831/jpa.v5i1.12370>
- Mitchell, R.P., 1993. *The Society of the Muslim Brothers*. Oxford University Press, Oxford.
- Mochtar, A., 2018. Radikalisme di Sekolah Swasta Islam: Tiga Tipe Sekolah yang Rentan [WWW Document]. [theconversation.com](https://theconversation.com/radikalisme-di-sekolah-swasta-islam-tiga-tipe-sekolah-yang-rentan-96722). URL <https://theconversation.com/radikalisme-di-sekolah-swasta-islam-tiga-tipe-sekolah-yang-rentan-96722> (accessed 7.15.22).
- Morrison, A., 2014. *Statistics of Men in Early Childhood Education*.
- Muchith, M.S., 2016. Radikalisme dalam Dunia Pendidikan. *Addin* 10, 163–180. <https://doi.org/10.21043/addin.v10i1.1133>
- Mufida, S., Mustolehudin, 2020. New Media dan Konflik Ekstrimis Perempuan Indonesia. *J. Bimas Islam* 13, 345–370. <https://doi.org/10.37302/jbi.v13i2.231>
- Muhyidin, 2018. Pengaruh Kesetaraan Gender di Era Globalisasi Terhadap Konsep Harta Bersama dalam Sistem Kewarisan Islam. *Diponegoro Priv. Law Rev.* 2, 189–197.
- Mukhlis, A., 2019. Dominasi Guru Perempuan dalam Pendidikan Anak Usia Dini: Persepsi Stakeholder. *Al-Athfal J. Pendidik. Anak* 5, 117–134. <https://doi.org/10.14421/al-athfal.2019.52-01>
- Mulia, M., 2019. Perempuan Dalam Gerakan Terorisme di Indonesia. *Al-Wardah* 12, 80–95. <https://doi.org/10.46339/al-wardah.v12i1.136>
- Munthe, H.M., 2019. Ideologi Gender pada Perempuan Pakpak. *Jurnal Soc. Cult. Anthropol.* 4, 152. <https://doi.org/10.24114/antro.v4i2.11957>
- Muslim, A.A., Fuadah, A.F., Setiawan, B., Ghazali, M.H., Syarif, N., Zuhri, S., 2018. Menjaga Benteng Kebinekaan di Sekolah (Studi Kebijakan OSIS di Kota Padang, Kab. Cirebon, Kab. Sukabumi, Kota Surakarta, Kota Denpasar, dan Kota Tomohon. MAARIF Intitute for Culture and Humanity, Jakarta Selatan.
- Nisa, F.Y., Nasuhi, H., Abdallah, Rohayati, T., Faiqoh, Mubarak, M.Z., Alfajri, A., Saputra, E.R., 2020. *Pelita yang Meredup: Keberagaman Guru Sekolah/Madrasah di Indonesia*. PPIM UIN Jakarta, Jakarta.
- Nisa, Y.F., Hendarmin, L.A., Lubis, D.A., Mubarak, M.Z., Agung, S., Narhetali, E., Rohayati, T., Maulana, D., Saputra, R.E., Utomo, A.P., Ruswandi, B., Outra, D.K., 2018. *Gen Z: Kegagalan Identitas Keagamaan*. PPIM UIN Jakarta, Jakarta.
- Noor, I., 2016. Islam Transnasional dan Masa Depan NKRI: Suatu Perspektif Filsafat Politik. *J. Ilm. Ilmu Ushuluddin* 10, 1. <https://doi.org/10.18592/jiu.v10i1.742>
- Patel, S., Westermann, J., 2018. Women and Islamic-State Terrorism: An Assessment of How Gender Perspectives Are Integrated into Countering Violent Extremism Policy and Practices. *Secure. Challenges* 14, 53–83.
- Peeters, J., Rohrmann, T., Emilsen, K., 2015. Gender balance in ECEC: why is there so little progress? *Eur. Early Child. Educ. Res. J.* 23, 302–314. <https://doi.org/10.1080/1350293X.2015.1043805>
- Permata, A.N., 2008. *Islamist Party and Democratic Participation: Prosperous Justice Party (PKS) in Indonesia 1998-2006*. University of Munster, Germany.
- Pervez, S., 2004. Hybridity is Heresy: Homi Bhabha and The Santanic Verses. *South Asian Rev.* 25, 153–164. <https://doi.org/10.1080/02759527.2004.11932351>
- Pimpinan PAUD-SIT, 2019. Interview by Yusuf.

- PPIM UIN Jakarta, 2016. *Pelita yang Merdup: Keberagaman Guru Sekolah/madrasah di Indonesia*. PPIM UIN Jakarta, Jakarta.
- PSSAT, 2020. *Dilema Bias dan Pendidikan Gender pada Anak Usia Dini* [WWW Document]. pssat.ac.id. URL <https://pssat.ugm.ac.id/id/dilema-bias-dan-pendidikan-gender-pada-anak-usia-dini/> (accessed 7.20.22).
- Robingatin, S., 2015. Implementasi Kurikulum Jaringan Sekolah Islam Terpadu di Sekolah Menengah Pertama Islam Terpadu. *SYAMIL J. Pendidik. Agama Islam (Journal Islam. Educ.* 3, 127–154. <https://doi.org/10.21093/sy.v3i1.241>
- Saputra, R.E., 2018. *Api Dalam Sekam: Sikap Keberagaman Generasi Z* 1, 16.
- Sevier, B., Ashcraft, C., 2009. Be Careful What You Ask For: Exploring the Confusion around and Usefulness of the Male Teacher as Male Role Model Discourse. *Men Masc.* 11, 533–557. <https://doi.org/10.1177/1097184X07302290>
- Shalihin, N., Firdaus, F., 2019. Transformasi Gender: Strategi Pembebasan Perempuan dari Jerat Pembangunan dan Kapitalisme. *Sawwa J. Stud. Gend.* 14, 109. <https://doi.org/10.21580/sa.v14i1.3366>
- Shalihin, N., Firdaus, F., Yusuf, M., 2021a. Impact of Islamic Value To School Management: Case Study of Early Childhood Education Programs. *Ta'dib* 24, 102–110. <https://doi.org/10.31958/jt.v24i1.2879>
- Shalihin, N., Hasibuan, D.S., Yusuf, M., Muliono, M., 2021b. Persilangan Kultural dalam Mengelola Keberagaman Pada Masyarakat Muslim-Kristen Siringo-Ringo Sumatera Utara. *Relig. J. Stud. Agama-Agama dan Lintas Budaya* 5, 187–198. <https://doi.org/10.15575/rjsalb.v5i2.11847>
- Shalihin, N., Yulia, Y., 2019. *Radikalisasi Anak Usia Dini; Studi Atas Praktik Radikalisasi Anak Usia Dini Pada Lembaga Pendidikan Islam*. Padang.
- Siregar, H.D.P., 2021. Gelombang Ideologi Islam Transnasional dalam Sekolah Islam Terpadu. *J. Ilmu Sos. Indones.* 2, 27–39.
- Susanto, N.H., Thohir, M., Wahib, A., Mukhlis, A., Rahayani, Y., 2021. The Relation between Islam and The State Form Islamic Education Perspective: Al-Banna, Haikal and Raziq' Thought. *J. Penelit.* 18, 119–130. <https://doi.org/10.1017/s1742058x21000436>
- Suyatno, 2015. Sekolah Dasar Islam Terpadu Dalam Konsepsi Kelas Menengah Muslim di Indonesia. *Anal. J. Soc. Sci. Relig.* 22, 121–133.
- Suyatno, S., 2015. Sekolah Islam Terpadu dalam Peta Sistem Pendidikan Nasional. *Alqalam* 32, 309. <https://doi.org/10.32678/alqalam.v32i2.553>
- Suyatno, S., 2013. Sekolah Islam terpadu; Filsafat, Ideologi, dan Tren Baru Pendidikan Islam di Indonesia. *J. Pendidik. Islam* 2, 355–377. <https://doi.org/10.14421/jpi.2013.22.355-377>
- Syaoki, M., 2017. Gerakan Islam Transnasional dan Perubahan Peta Dakwah di Indonesia. *Komunike* 9, 167–182.
- Tan, C., 2011. *Islamic Education and Indoctrination*. Routledge. <https://doi.org/10.4324/9780203817766>
- Tessler, M., 2020. Islam and Democracy in the Middle East: The Impact of Religious Orientations on Attitudes toward Democracy in Four Arab Countries. *Comp. Polit.* 34, 337–354. <https://doi.org/10.2307/4146957>
- Van Bruinessen, M., 2015. Ghazwul Fikri or Arabization? Indonesian Muslim Responses to Globalization: Southeast Asian Muslims in the Era of Globalization. Palgrave

- Macmillan UK, London, pp. 61–85. https://doi.org/10.1057/9781137436818_4
- VOI, 2022. Survei BNPT Tunjukan Potensi Radikalisme pada Perempuan Tinggi [WWW Document]. VOI.id. URL <https://voi.id/berita/151889/survei-bnpt-tunjukan-potensi-radikalisme-pada-perempuan-tinggi> (accessed 4.2.22).
- Widyaningsih, R., Kuntarto, K., 2020. Determinan Keterlibatan Perempuan dalam Gerakan Radikalisme. *MATAN J. Islam Muslim Soc.* 2, 40–56. <https://doi.org/https://doi.org/10.20884/1.matan.2020.2.1.2251>
- Yusuf, M., Afrizal, Alfiandi, B., 2022. Analisis Studi Kelas Menengah Muslim di Indonesia. *IJRS Indones. J. Relig. Soc.* 4, 1–16. <https://doi.org/10.36256/ijrs.v4i1.238>
- Zedalis, D., 2007. *Beyond The Bombings: Analyzing Female Suicide Bombers, in Female Terrorism and Militancy: Agency, Utility, and Organization.* Routledge, USA, p. 20.