Educational Institution, Ideological Contestation and Identity Politic Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

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Abstract

This article is based on the phenomenon labeled Islam in Solo Raya, The Integrated Islamic School (SIT) which is expected to be an alternative education for morality issues in society. SIT is antithesis of national education itself. How SIT in Solo Raya is based on the religious ideology of the organization or its prime Foundation. The research is descriptive qualitative by using analysis of an interactive model, namely data reduction, data submission, and drawing conclusions. The theory used is a social movement. The presence of SIT in Solo Raya's public space gives a new color for the development of education. The five SITs, namely SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA which emerged after the 1998 reforms utilized of an open political structure. The five SITs used as an alternative Islamic education in Solo Raya. Despite it based on different organizations and foundations, the existence of SIT in Solo Raya has begun to show its various characteristics and advantages according to the vision and mission of its prime organization as part of discourse framing and strengthening of identity politics. With their human resources and management capabilities, the five SITs present a new style for society re-Islamization, previously it was carried out in mosques through recitation, now it carried out through Islamic religious learning in schools.

Keywords: *SDIT; Ideological Contestation; Identity Politic; Social Movement*

Introduction

It consists of background statement, the development of educational institutions labeled Islam in Indonesia after the 1998 reformation provided an alternative for the societies in choosing schools. Its existence cannot be separated from religious organizations for developments of ideology, identity politics, and religious discourse. The Societies initially considered educational institutions labeled religion like the Integrated Islamic School (SIT) as second grade school, the development began to increase, and became the society main choice. Because people see Islamic education institutions such as SIT based on their teaching that prioritize morality with learning by doing and full day school. In addition, SIT also focuses

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

80

on forming Islamic morals (Fauziddin, 2009: 62). In management, SIT is arranged with a different appearance, it is more modern, and adopts a meritocratic side without leaving the character of traditional education, so that it becomes the attraction of the society. SIT collaborates between general education and Islamic religious goals in a balanced manner. This synthesis is supported by academic qualities, human resources (HR), infrastructures, strong funding sources, and good environment creations.

In Solo Raya there are many Integrated Islamic Schools (SIT) in organizational structure under the auspices of the Integrated Islamic School Network (JSIT). In the learning model, SIT implements a full day school system combined with the National Curriculum. The presence of SIT in the society of Solo Raya tries to answer the modernization challenges. The presence of SIT becomes a topic of conversation for education experts to capture the meaning of this phenomenon. According to SIT, the National education system is considered unable to demonstrate a significant quality of education. As an Islamic education institution, SIT is supported by adequate human resources such as educators, educational staffs, and other facilities to produce graduates who master knowledge, technology, spiritual strength, and noble personality.

Historically, SIT has unbroken historical roots from the Prophet, friends, and *salaf* scholars (Intent, 2010: 42). The presence of SIT began from academic anxiety about the importance of reconstructing the epistemology, methodology, institutions, and personality of Islamic education institutions. These four things are the characteristics inherent in SIT. The term integrated contains elements of curriculum integration, integrated faith, knowledge and charity, integrated management, and program integration (Intent, 2004: 55).

The societies of Solo Raya are going through an educational crisis, especially in the aspect of morality. One solution is to return the educational process to the correct conception of Islamic education. Paradigmatically, belief (*akidah*) must be used as a determinant of the direction and education goals, curriculum arrangements, and knowledge value standards, as well as teaching and learning process. The new paradigm which is based on belief takes place continuously at all education levels (Danim, 2006: 22). This paradigm is applied by SIT by developing the concept of Islamic education based on the Quran and the Sunnah by adopting various approaches. SIT emphasizes integration in learning methods to optimize cognitive, affective, and psychomotor, namely mind, spiritual, and body. SIT combines the involvement and active participation of learning environment, namely school, home, community (Suyatno, 2013: 356).

SIT is a new feature and a complex educational model in accordance with the Islamic basis of mass organizations as the center (Suyatno, 2015: 9). SIT becomes an agent for developing discourse, movement, and the interests of the institutions that become the basis of its institution. An Integrated curriculum development has an impact on the process of integrated learning activities. Learning carried out by SIT requires integrated learning between education aspects (Suyatno, 2013: 372). The Integrated Islamic Schools in Solo Raya are diverse, with varying degrees of ideology, interests, discourses, and movement backgrounds.

SIT was originally established in JABODETABEK in 1993, rapidly expanding throughout Indonesia. There are five schools that become first projects for the SIT implementation model, namely SDIT Nurul Fikri Depok, SDIT Al-Hikmah South Jakarta, SDIT Iqro Bekasi, SDIT Ummul Qurro Bogor, and SDIT Al-Khoirot East Jakarta. Over the span of ten years, the number of schools under the management of Integrated Islamic School Network (JSIT) reaches 1.926 schools consisting of 879 Kindergartens, 723 Elementary Schools, 256 Junior High Schools, and 68 Senior High Schools (Moeflich Hasbullah, 2007: 80).

The Integrated Islamic Schools (SIT) in Solo Raya emerge from foundations or religious mass organizations with its background, vision and mission, and development. SIT uses an integrated system by promoting an integrative learning approach, even though in reality it does not fully apply it. For example, The Integrated Islamic School which become the object of this article study is based on religion

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

81

organizations such as Muhammadiyah, Nahdlatul Ulama (NU), the Al-Quran Tafsir Council (MTA), the Nur Hidayah Foundation, and the Ar-Risalah Foundation which has the SIT educational institution. These school include SDIT Muhammadiyah Al-Kautsar Kartasura, SDIT Al-Anis Kartasura, SDIT MTA Gemolong, SDIT Nur Hidayah Surakarta, and SDIT Ar-Risalah Surakarta.

The presence of SIT in Solo Raya with various ideologies and interest is in line with the vision, mission, and movement of mass organizations as a form of identity politics. The example of SITs includes SDIT Nur Hidayah, Muhammadiyah for SDIT Muhammadiyah Al-Kaustar Kartasura, Nahdlatul Ulama (NU) for SDIT Al-Anis Kartasura, Ar-Risalah foundation for SDIT Ar-Risalah Surakarta, and the Al-Qur'an Tafsir Council (MTA) foundation for SDIT MTA Gemolong with their respective visions and missions and even different curriculum. As social movement, SIT can be seen in three perspectives or theories, namely open political opportunities, mobilization resources, and framing. As a social movement, SIT requires that a group of people move to accept or reject values or norms in an organized way.

This article uses social movement theory. The word movement indicates a dynamic change, there is something move, and there is something moved, as well as there is an effect of movement. Meanwhile the term of social movement requires that it be carried out by group of people who move to accept or reject values or norms in organized way (Locher, 2002: 233). Generally, social movements are conscious, collective, and organized efforts to encourage or resist changes in the social order. It is mean that the main criteria of social movement are aimed at encouraging fundamental changes in society. According to Giddens, a social movement is a movement to achieve a common interest through collective action outside the scope of established institutions (Situmorang, 2007: 3). There are two things that can be understood from social movements. First, social movements are faced with collective challenges, namely various organized efforts to make changes in institutional relations. Second, the political style inherent in social movements typically includes changes in the distribution of power and authority (Situmorang, 2007: 3).

Social movement theory wants to see more deeply the new trends of SIT in Solo Raya by reviewing the ideology, goals, movements, social political settings, resources, network models, and discourse framing that SIT has develop in Solo Raya through its religious education activities. A social movement requires that a group of people move to reject or accept values in an organized way (Locher, 2002: 233). Some of the social theories used to read the SIT social movement in Solo Raya are: (1) Political Opportunity Structural (POS), (2) Resources Mobilization Theory (RMT), and (3) Collective Action Framing (CAF). First, according to McAdam, POS is a pattern of relationships between political elites or interest groups, which place the society as constituent (McAdam, et al., 1997: 154). In this theoretical perspective, evaluate that social movements occur because of change in the political structure which seen as opportunities. Political opportunities are always related to external resources. These resources are used by the agents of change through the opening of the political access, networks to political institutions, and breakdown within the political elite to make changes (Tarrow, 1998: 20). This theory is used to read the emergence of SIT, namely SDIT Muhammadiyah, Al-Kautsar Kartasura, SDIT Al-Anis Kartasura, SDIT MTA Gemolong, SDIT Nur Hidayah Surakarta, and SDIT Ar-Risalah Surakarta with their perspective ideological characters and political identities after the falling of the Soeharto regime until now.

Meanwhile, to know the resources of development and organization owned by SDIT Muhammadiyah Al-Kautsar Kartasura, SDIT Al-Anis Kartasura, SDIT MTA Gemolong, SDIT Nur Hidayah Surakarta, and SDIT Ar-Risalah Surakarta in basing their Islamic and Indonesian, this research uses RMT. In this theory, their movements are seen as rational and organized manifestations of collective action. Social movements will develop if they are able to optimize the resources they have, both material and organizational resources, legitimacy resources, and identity, as well as institutional resources (Tarrow: 1998: 15). In the context of social movements, there are three areas of the structure of resource mobilization. First, the structure of formal political mobilization of political parties and legal institutions;

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

82

second, the legal environment of civil society; and third, the informal sector social networking and personal ties (Situmorang, 1997: 19).

For action framing, communication patterns, Islamic discourse framing and religious education at SDIT Muhammadiyah Al-Kautsar Kartasura, SDIT Al-Anis Kartasura, SDIT MTA Gemolong, SDIT Nur Hidayah Surakarta, and SDIT Ar-Risalah Surakarta with the wider community, using CAF Theory (Framing). This theory is used to explain the transformation pattern of potential mobilization into actual mobilization in an effort to convince a diverse and wide target groups so that they encouraged to push for change (Snow, et al., 1988: 197). The process of framing collective action is a conscious strategic effort by groups or individuals to forms a common understanding of the world and themselves, which legitimizes and encourages collective action. So, the framing of collective action is related to the struggle for meaning in society.

The study of the SIT social movement in Solo Raya is a descriptive qualitative study. With a descriptive qualitative model, it is expected to be able to reveal existing meanings in terms of thoughts and actions of the research object (Strauss and Corbin, 2007: 5). Data collection in this study was carried out in three ways (Sutopo, 1998: 24). First, direct observation on activities at SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah Surakarta, and SDIT MTA. Second, in-depth interviews with the SIT managers (Faishol, et al., (2007: 96). Third, record documents. The data analysis techniques were interactive analysis models consisting of three stages, namely data reduction, data submission, drawing conclusion. The conclusions obtained are tasted for truth and validity by: data triangulation and informant review.

Discussion

Openness of Space, Educational Institutions, and Ideological Contestation Surakarta

Surakarta is the center of Supreme Javanese culture and Socio religious laboratory marked by the number of developing religious educational institutions. Meanwhile, the support areas such as Karanganyar, Sragen, Boyolali, Klaten, Wonogiri, and Sukoharjo as support social, economic, cultural, educational and religious aspects of Surakarta. The various religious educational institutions have varied ideologies. It made Solo Raya as religious movement due to the dynamic distribution of ideologies, discourse framing, and the struggle for public space between existing educational institutions. The Islamism movement with its religious educational institutions dominates the Islamic discourse in Solo Raya. So, societies see Solo Raya as a contestation area for Islamism events that connect both locally, nationally, and internationally through various religious activities such as study groups, recitation, and sermons (Mibtadin, 2018: 98).

The increasing of the Islamic activism movement made Solo Raya identical with radical religious movement. It is strengthened by the number of religious education institutions as the growing area and the basing for ideology of Islamic activism violence. Religious education institutions have a significant role in accelerating the spread of ideology among Islamic activism in Solo Raya society. The function of religious educational institutions has rubbed, *das sollen* (general law regulations) from transferring knowledge to the growing area of violent ideology. Solo Raya is occurring the Islamism revival movement now, including through educational institutions. In the public space there are posters inviting the societies to uphold Islamic law, subuh praying in congregation, living hadith, anti-usury, and other Islamist content. Educational institutions have become media and agents of the revival of Islamism in Solo Raya (Mibtadin, 2019: 41). At this point, mass organizations and educational institutions become the media and central agents that encourage the vibrant Islamism movement so that it can be felt by all the societies of Solo Raya, as seen by many activities that are spread across various Muslim activities in Solo and its support areas.

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

83

The presence of SITs such as SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA in Solo Raya with various typologies and ideologies is understood as a social movement for framing discourse as well as affirming identity politics. This is what makes Solo Raya a struggle area because of the dynamism of the SIT movement to struggle for discourse and public space. This is reinforced by the large number of SDITs and educational institutions, which become the basis area for their violent ideology. Mass organizations, Islamic educational institutions, Islamic boarding schools, recitation assembly (*majelis taklim*), and mosques have a significant role in accelerating the spreads of the Islamism ideology among the societies of Solo Raya. The functions of educational institutions such as SDIT Muhammadiyah Al-Kautsar Kartasura, SDIT Al-Anis Kartasura, SDIT MTA Gemolong, SDIT Nur Hidayah Surakarta, and SDIT Ar-Risalah Surakarta have rubbed, das Sollen (general law regulation) encourages socio-religious changes and universal values of harmony for society empowerment based on the spirit of religion, it is now become growing area of violent ideology, spreading hoaxes, and hate speech (Mibtadin, 2017: 37).

The euphoria of the 1998 reformation was used well by the Islamism movement in Solo Raya, they expressed their political rights and freedom to establish mass organizations which based on Islamic ideology (Ulum, 2002: 144). The openness of political structures has encouraged the presence of Islam in the public space to experience a significant development (Gaffar, 1999: 179). During the early period of the reformation, dozens of Islamic parties were established, and Islamic mass organizations also developed, with various ideological orientations. MMI, FKWJ, JI, FPI, FUI West Java, and KPPSI Makasar, are examples of organizations based on the Islamism ideology which during the reformation period have been active in developing a more purified discourse with formalization orientation of Islamic law in Indonesia (Mibtadin, 2017: 42).

Solo Raya is the politics barometer in Indonesia, including the term of religious movement so that the city is known as "short axis". Surakarta becomes an important area for the study of the Islamism movement and even become an interesting religious laboratory to follow its dynamic. The ideology of Islamism thrives, they freely develop their ideology and connections with various media. Although their numbers are insignificant in quality, their movements are quite massive because they are framed in such way in order to their existence is maintained. As a result, the emergence of Islamist groups filled Solo Raya's public space. Such as FPIS, JAT, JAD, LUIS, JAS, DSKS, Laskar Hizbullah, Laskar Sunan Bonang, Laskar Jundullah, Laskar Zulfikar, Laskar Basmalah, Laskar Teratai Emas, Laskar Honggo Darma, Laskar Hamas, Laskar Hawariyun, Laskar Barisan Bismillah, GPK, Brigade Hizbullah, Majelis Taklim Al-Islah, they are present and give color to the public space of Surakarta (Fanani, 2002: 1). An open public space provides an opportunity for the Islamism movement to articulate their political interests and religious ideology in an aggressive, reactive, and demonstrative manner (Idharam, 2011: 11).

The presence of SIT that was presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA as mouthpieces of Islamism in the public space of Solo Raya aims to struggle space and dominate discourse. What is presented by SIT is a strategy to spread religious symbols, identities, and values to wider community by utilizing the openness of existing socio-political structures. Both real and virtual, SIT tries to communicate and negotiate their ideas, views, and religious interests to the wider community (Hardiman, 2009: 68). As a movement, SIT Islam as part of their political action that based on the paradigm that Islam is a perfect religion has provided all the rules of the state and society. Islam is a solution for people who are predominantly Muslim and because the existing law does not provide a sense of justice (Effendi, 2010: 405). People see Solo Raya as a house with its doors wide open to all mass organizations, transnational Islamic ideologies and religious movements that can enter, grow and develop in it. It is not surprising that Solo Raya becomes a public space for Islamism contestation through various media, including educational institutions. This discourse encourages thrive of Islamism and SIT movements which lead to religion-based violence and suppression of local culture.

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

84

A Recitation Assembly (*Majlis taklim*) Al-Ishlah is an assembly that strictly refers to the Quran and Hadith and it is not related to school of thought concerning Muslim law (*Madzhab*). This organization is centered at Al Mujahidin Islamic Boarding School Banyuanyar Surakrta. This assembly has the aspirations of building the character of an Islamic society, moralist, patriotic, togetherness, patience, defender of the faith (*mujahid*), and independent. Meanwhile, MMI, this organization was established by Abu bakar Ba'asyair take a place at Al-Mukmin Ngruki Islamic Boarding School. This group is known as a radical group and it is often involved violence in religion name (Fanani, 2002: 5). In addition, the Al-Mukmin Ngruiki Islamic Boarding School has wide connection with the Darul Syahadah Simo Boyolali and the Isy Karima Karanganyar Islamic Boarding School. The Islamic boarding schools above are the center of movement (*harakah*) of various Islamic Boarding School in the region, such as the Tahfidz Al Quran Ulil Albab and Darul Hijrah Islamic Boarding Schools, the Al-Madinah Sukoharjo Foundation, MMI, JAT, JAK or JAD Jama'ah Al-Islam Gumuk Solo. The Al-Baniy Matesih Karanganyar Foundation, the Al-Manar Foundation, YAPI Wonosari, Al-Istiqlal and Ibnu Abbas Klaten as well as several Islamic Boarding Schools or other Islamic educational institutions with the salafi haraki pattern. Today, Islamist groups formed several new mass organizations such as ANAS which is led by Tengku Azhar and DSKS led by Muinudinillah Basri, who is also ex-PTQ Ibn Abbas Klaten.

The rapid movement and the development of the Islamism networks in the Surakarta area cannot be separated from the large number of salafi-haraki Islamic boarding school which spread in this region (Aijudin, 2008: 41). So that it further reinforces the negative stigma that Surakarta and its surrounding areas are the places that gave birth to various forms of Islamist movement. The Islamism network in Surakarta is formed from pockets of majlis taklim, association (*halaqoh*), mass organizations, media classes, and salafi haraki Islamic boarding schools which are connected to each other from buffers areas, such as Klaten, Karanganyar, Sukoharjo, Boyolali, Sragen, and Wonogiri. Surakarta is only 'stage' and 'show force' of the Islamism movement from the buffer area, while mass organizations, educational institutions, association (*halaqah*), recitation assembly (*majlis taklim*), and mosques as cadres in the regions become sub-ordinates through cadre and ideological activities. As a buffer area for Surakarta, these six districts are areas that have been heavily influenced by changes of the political, social, religious, cultural situation of Surakarta, it results the emergence of various Islamic studies, understandings, movements, mass organizations, and various religious ideologies.

All of movement groups, Islamic boarding schools, mosques, Educational institutions have connections with one another. The existence of the connection with a salafi-haraki design that exists in the Surakarta area and its surrounding bring out a new discourse that Islamic education institutions are the breeding ground for terrorism. The discourse is closely related to its intellectual, cultural, connectivity, religious understanding and ideology. Islamic boarding schools, mosques, and Islamic education institutions such as SDIT Muhammadiyah Al-Kautsar, SDIT Al-Anis, SDIT MTA, SDIT Nur Hidayah, and SDIT Ar-Risalah with salafi-haraki characters basically produce a generation of scholars who fear Allah *(ulama amillin)* who are ready to preach and fight in the way of Allah to enforce Islamic law in a whole (Mu'in, 2007: vii).

According to Crow and Crow, as quoted by Fuad, education is a process that contains various kinds of activities that are suitable for individuals for their social life and help to carry on customs and culture as well as social institutions from generation to generation (Ihsan, 2005: 4). Meanwhile, in the 2003 SISDIKNAS Law, education is defined a conscious and planned effort to create an atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them, society, nation, and state (UU Sisdikna, 2003: 2).

According to Azra, education is process of guidance by students toward mental development (thought, feeling, interest, desire and so on) and physical object students with certain materials for a certain period of time and with existing equipment toward the creation of a certain personality

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

85

accompanied by appropriate evaluation in accordance with Islamic teaching (Azra, 2002: 6). Whereas, Syaiful gave a definition of Islamic education as follows Islamic education in the true sense of learn, is a system of education which enables a man to lead his life according of the Islamic ideology, so that he may easily mold his life accordance with tenets of Islam (Saiful, 1999: 10). It can be conclude that Islamic education is an education system that guides students in their soul and body development with the ideology of Islamic teaching namely the Quran and hadiths. SIT is essentially a school that implements the concept of Islamic education based on the Quran and The Sunnah. The operational concept of SIT is an accumulation of the process of civilization, inheritance, and development of Islamic teaching, culture and Islamic civilization from generation to generation. The term 'integrated' in SIT is meant as reinforcement (*taukid*) of Islam itself. It is meant that Islam that is intact, integral, not partial, whole not part. This has become the main spirit in the dawah movement in the field of education as a 'resistance' to the secular understanding, dichotomy, partly.

In its implementation, SIT is defined as a school that applies an implementation approach by integrating general and religious education into a single curriculum., such as SIT presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA. By this approach, all subjects and all school activities cannot be separated from the framework of Islamic teaching and value. There is no dichotomy, there is no separation, there is no "secularization" where lessons and discussions regardless from Islamic value and teaching, or "sacralization" where Islam is taught regardless of the beneficial context of present and future life. General lessons such as mathematics, science, social studies, languages, physical or health, skills are framed by Islamic footing, guidelines and Islamic guidance. While studying religion, the curriculum is enriched by contemporary context approaches profits and benefits.

The Integrated Islamic Schools (SIT) which were presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA emphasized integration in learning methods so that they be able to optimize the cognitive, affective, and psychomotor domains. The implication of this integration requires the development of learning process approach that is rich, varied and uses a wide range of media and learning resources. The learning method emphasizes the use and approaches that trigger and stimulate the optimization of the empowerment of the left and right brain. SIT learning is carried out with an approach based on: (a) problem solving which trains students to think critically, systematically, logically, and solutively; (b) based on creativity which trains students to think original, flexible, fluent, and imaginative. Skills to carry out various activities that are useful and beneficial to themselves and their environment.

SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA also combine education of mind, spirit, and body. It means that SIT tries to educate students to become children who develop intelligence and intellectual abilities, improve the quality of their faith and devotion to Allah SWT, develop noble morals, and also have health, fitness and skills in their daily lives. SIT combines the active participation of the learning environment, namely: school, home, and community. SIT tries to optimize the role of teachers, parents, and the community in the process of school management and learning so that there is a constructive synergy in building the students' competence and character. Parents are actively involved in enriching and giving adequate attention to the educational process of their children. Meanwhile, out of school visits or interactions are an effort to bring students closer to the real world in the society.

SITs such as SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA are Islamic schools organized by integrating Islamic values and teachings integratively in curriculum building with an effective learning approach and optimal engagement and cooperative between teachers and parents, as well as the society to foster the character and competence of students. In the late 1980s, SIT began to emerge, starting with campus da'wah activist who were members of LDK ITB, UI and several other well-known universities that were members of the Jamaah Tarbiyah (JT)

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

86

community who had concerns with the condition of education in Indonesia. They are campus activists who play an important role in spreading Islamic ideology to students. Youths are the main target of this movement because they believe that youths be able to become the agent of social change which are very important in carrying out the Islamization of all Indonesian societies. The task of SITs such as SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA are to prepare young Muslim generations who have commitment to da'wah and more efficient through education. Until now, there are around 1.000 SITs who incorporated in the Integrated Islamic School Network (JSIT) (Suyatno, 2015: 3).

SIT, Identity Politics, and Ideological Base

SIT has become a phenomenon in our education. This is due to several reasons: first, historically the Indonesian nation has never been separated from religious values which have become the source and power of the nation. Reflected by who are fighting for the independence of this nation are the students of Islamic boarding school. Although not all of them went to war, some went to diplomatic ways such as KH. Agus Salim, HOS. Cokroaminoto, KH. Hasyim Asy'ari, and KH. Ahmad Dahlan, statesmen like M. Natsir, military like General Soedirman. They are Islamic boarding school and santri leaders who struggle based on their each abilities and capacities. Second, humans want to return to their nature. Allah SWT created humans as the best creatures "ahsan al-khaliqin" among His creatures because they are able to think, feel, and have imagination. Humans tendency influence their choices. For a long time, the people of Solo Raya practiced a secular education system that made the soul of the nation revolt. Effort to uproot this nation from its cultural roots have been unsuccessful. Societies are getting "bored" with the National Education System and the general education model that separates religious education from general education.

Third, SIT as presented by SDIT Muhammadiyah Al-Kautsar, SDIT Al-Anis, SDIT MTA, SDIT Nur Hidayah, and SDIT Ar-Risalah offer more than general education. Besides integrating religious education with general education, SIT also provides students with skill according to their respective talent. The learning pattern is different and accommodates the students' rights. SIT essentially tries to answer the times challenges by equipping managerial students, skills and so on that support themselves to be able to compete in the midst of a harsh life. For SIT, forming the character of students is not to become a workforce but to create jobs. These three things make SIT demanded by Indonesian people today (Sumantri, 2011).

The three things above became the basis for SIT in Solo Raya which was presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA to try to implement a learning system, in order not only prioritized numerical values but also morals Islamic. Practices in the field regarding the educating approach in public schools are different from SIT, namely in "processing" their students into human resources who are also smart behaviorally. For example, there is no learning of wisdom in public schools, even prayer cannot be pronounced and justified in short lengths and letters because in one class there may be students of other religions. In addition, what is more important is that all subjects starting from exact to social are delivered without being integrated with Islam, it only appropriate with the achievement of the delivery of the material.

According to Suyatno (2014: 77) principally, the presence of SIT there are three things, namely: first, the politicization of education, that there is a relationship between JSIT and PKS. Second, it is expensive but not worth the employee's welfare; and third, become a political vehicle, where many of the foundations owners that oversee SIT have become politicians because of the abundance of money from providing SIT model education. Therefore, SIT is a school that comes with an integrated concept. In Solo Raya, SIT according to the data in Surakarta City, there are seven SDITs in five districts, namely the Nur Hidayah Islamic Elementary School, the Ar-Risalah SDIT, Insan Mulia SDIT, Fatmah PAB SDIT, Luqman Al-Hakim SDIT, Alif Smart SDIT and Bina SDIT Human Thoyibah. Whereas in Solo Raya,

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

87

which is a buffer zone for Surakarta City, including Klaten, Boyolali, Wonogiri, Sukoharjo, Sragen and Karanganayar, SITs have also existed although they have different systems, visions and missions, such as SDIT Nur Hidayah, SDITM Al-Kautsar, SDIT Al-Anis, SDIT Ar -Risalah, and SDIT MTA Gemolong.

SDIT Nur Hidayah is designed as a superior school that pioneers the implementation of integrated basic education that is oriented towards the future to create a generation of "Islamic character". The school which was established by the Nur Hidayah Surakarta Foundation, was established on July 18, 1999. Meanwhile, SDIT Muhammadiyah Al-Kautsar was established based on the concerns of several community leaders in Gumpang Kartasura regarding education that does not prioritize quality. They want a representative basic education, and be able to meet the demand of the times. Gumpang community leaders initiated a change in MIM (Madrasah Ibtidaiyah Muhammadiyah) 6 Gumpang into SDIT Muhammadiyah Al-Kautsar. In 2002 the idea emerged and was realized in 2003. Obtain an operational permit from the District Education Office of Sukoharjo Number 420/3346 October 1, 2003. The objective of SDIT Muhammadiyah Al-Kautsar is to prepare future generations who are honest, noble, and professional. A good curriculum and learning methods cannot be maximally realized if they are not supported by adequate media and infrastructure, so the facilitates and infrastructure are provided that support the teaching and learning process, such as libraries, student health unit (UKS), cooperation and counseling guidance.

SDIT Al-Anis Kartasura is an Islamic education institution under the guidance and supervision of the NU patterned Al-Anisiyah Islamic Boarding School foundation. SDIT Al-Anis is one of the schools that provide space for the society to be able to get a decent and quality education. By developing effective and innovative learning models, students be able to find the most ideal and enjoyable way of learning for them. The SDIT Al-Anis curriculum refers to the applicable national curriculum, both KTSP and Curriculum (K-13), as well as the religious curriculum which becomes superior at this school. All learning programs at SDIT Al-Anis are designed using the methods of habituation, gradual, continuous, generalist, humanistic, holistic, and avoiding violence in an effort to produce students who excel in various fields.

The vision and goal of SDIT Al-Anis is to prepare a generation with a Quranic personality, pious, intelligent, creative, responsible, love the Prophet. The purposes of SDIT Al-Anis are to equip students with basic skills to read and write the Quran, as well as memorize the Quran and Hadith as a provision to acquire religious knowledge, to provide basic literacy and numeracy skills as a means of absorbing dynamic and evolving science and technology. In addition, it also motivates students to be independent, creative and competent in various fields in order to foster a strong and independent entrepreneurial spirit; and gives positive suggestions so that students love to learn and make it a fun activity throughout life.

SDIT Ar-Risalah is a formal education under Surakarta Ar-Risalah Foundation. The concept of establishing SDIT Ar-Risalah coincided with the establishment of the AR-Risalah Foundation in 2000. The concept developed so that the SDIT Ar-Risalah was official in 2002, which is located at Al-Manar Mosque, Mendungan, Pabelan, Kartasura. SDIT Ar-Risalah is one of educational institutions of the Ar-Risalah Foundation for educational and da'wah activities. The Majlis Tafsir Al-Quran (MTA) Foundation has since 1987 had formal education at Senior High School MTA, in 1993 the MTA Junior High School was established in Gemolong. In addition to Senior High School and Junior High School, there were also several Kindergarten MTA, both managed directly by the central MTA and branches or representative. SDIT MTA under the auspices of the MTA Foundation is designed as a superior primary school that implements integrated basic education between the religious curriculum and the National curriculum. Education at SDIT MTA is oriented towards achieving a balance of Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) and integrating Quran (*Qouliyah*) and universe (Kauniyah) verses in every lesson taught to create a generation with Islamic character.

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

88

The presence of SIT in Solo Raya's public space gives a new color to the development of education in Indonesia. In contrast to Islamic Boarding School (*Pesantren*), Islam School (Madrasah), and public school, the SIT presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA want to combine religious education that is characteristic of Islamic Boarding School and modern education that has become typical of public schools. The difference with madrasah, although they both combine general subjects and religious lessons, sit does not only combine the two types of subjects in its formal curriculum, both of which are united in one students' personality. Coupled with adequate facilities resulting in increasingly high costs, the majority of these schools are only accessible to middle-class muslims. The sit that was presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA was also to present a new style regarding the re-islamization of the muslim community in solo raya. The re-islamization of the previous period was carried out in mosque and through big recitations, currently the process in carried out lslam in each school.

Tabel 1. The re-islamization SIT

SIT	POS	RMT	CAF
SDIT Al-Kautsar	Utilizing the open space in the reform era, in 2002 the idea emerged and was realized in 2003	Prioritizing material resources, Muhammadiyah networks, open management, public trust, and other social capital	Prepare future generations who are honest, noble, and professional
SDIT AL-Anis	Utilizing open space in the reform era, established in 2005	Prioritizing material resources, NU networks, open management, public trust, kyai figures and other social capital	Prepare a generation with a Quranic personality, pious, intelligent, creative, responsible, love the Prophet
SDIT Ar-Risalah	Utilizing the open space for reform, the foundation was established in 2000. Starting educational activities since 2002	Prioritizing material resources, the Ar-Risalah Foundation network, open management, public trust, and other social capital	Combining education, preaching, and morals.
SDIT MTA	Utilizing the open space for reform, established in 2007 as continuation of the Kindergarten MTA that existed in 2001	Prioritizing material resources, MTA networks, open management, public trust, and other social capital	Balance IQ, EQ, and integrate Qouliyan and Kauniyah verses, and create a generation that is smart, competent, and noble
SDIT Nur Hidayah	Utilizing the open space for reform, since 1999 it has focused on dawah and education and Islamic Boarding School	Prioritizing material resources, foundation networks, open management, public trust, political access, and other social capital	Emphasized the quality, character of Islamic morals, environmental insight.

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

89

SIT, National Education, and Future Challenges

SIT is an integral part of the national education system. This can be seen based on its readiness to fully accept the curriculum originating from the Ministry of Education and Culture of Republic Indonesia, the implementation of examinations that adjust with the examinations held by government, and the teacher certifications program at SIT. Despite it emerged as the dissatisfaction response with the practice of education in Indonesia, but SIT has become an integral part of the national education system. The existence of SIT is an effort to Islamize formal education institutions in Indonesia. Islamization is carried out in all components of education, both educational objectives, curriculum, strategies, learning resources, and teacher who are considered as the spearhead in education.

The development of SIT in the future is expected to be able to provide an answer to the dissatisfaction of some circles in the education system in Indonesia. Islamic boarding school, madrasah and public schools as models for educational institutions in Indonesia are deemed incapable of realizing the idealized educational goals according to Muslims. Even to achieve the goals of national education is still far from expectations. In Law Number 20 of 2003 concerning the National Education System, the goal of national education is to form human beings who believe in and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. SIT has not been able to answer its own criticism, instead it is trapped in development of sectarian ideologies based on the mass organizations that shelter it such as NU, Muhammadiyah, MTA, Ar-Risalah. In addition, SIT has not been able to make improvements to the educational system, instead it is include the same habitat with the educational institutions that become the target of its criticism.

SIT is an educational model that combines idealism with the national educational system and the society's need so that it makes accommodation and hybridization in education. This is proofed by several things: first, SIT is an Islamic education institution that adopts a national curriculum that added with religious concept, or it is enriched with Islamic moral education through the insertion of Islamic values and codes that are systematically packaged. Second, SIT was established in 1993 and supported by the strong desire of missionary activists to send their children to good Islamic schools because they felt the "failure" of the existing education system at that time. Third, several factors influence the value or moral model, among which the strength of the vision factor is epistemological correction, methodological reform, and ideological movements. These three things can be seen in all activities at SIT. More SIT developed, these three things began to fade because of pragmatic goals.

Forth, SIT tries to harmonize the value of renewal in the educational frame in several aspects but not all of these aspects work well in accordance with the existing regulations. Fifth, the integration of the education (*tarbiyah*) ideology with Indonesian arises because there is same vision between the education created by this movement and the vision of education proclaimed by the Indonesian government. Sixth, even though the Integrated Islamic School originated from criticism of national education, SIT in many ways has also become a follower of the national education system. The incorporation of SIT into the national educational system is more influenced by pragmatic goals, although in some respects idealism, SIT as an ideological movement is maintained. SIT is more develop due to the emergence of the Muslims middle class community (Fuadi, 2019: xii).

The SIT network is one of the phenomenal da'wah movements that developed in the latest era of the Indonesian Islamic stage, it is an educational movement through these schools that are spread throughout Indonesia. SIT has affiliations with the education (*tarbiyah*) movement and the campus mosque movement as well as LDK which was influenced by the spirit of the Muslims Brotherhood (IM) on the 1980s. Politically, psychologically and culturally, SIT has emotional ties with the Islamic party, the Prosperous Justice Party (PKS). As a modern school, SIT has achieved success from Islamic Kindergarten to Integrated Islamic Senior High School.

Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

90

SIT integrates general and religious education in an integrated curriculum, learning and environment in building quality schools such as International standard schools. SIT is an inspiration to build quality Islamic Schools and they are free from secularism. The high interest of Solo Raya societies as a place to educate their children. There are three reasons for the success of the educational process at SIT, namely: first, the intention and dedication of educators at SIT only based on the motive to achieve the pleasure of Allah SWT. Second, the trust and high expectations of parents for SIT. Third, support from society, government, and others for the rise of quality Islamic schools.

SIT education has become a phenomenon not only in Solo Raya but also in Indonesia and even Southeast Asia. The spirit of community, especially the middle and upper class to send their children to school cannot be separated from the principles of SIT, rejecting secularism and its educational philosophy. Because the concept is integrated, SIT rejects dichotomy between religious and secular education. As a school that is managed by da'wah activists, it is different from schools in general. SIT organizers are educated Muslims who have high Islamic awareness inherited from the da'wah activists of the campus mosque movement, LDK, and the education (*tarbiyah*) movement (Hasbullah, 2017: 80).

Principally, there are several advantages of SIT, namely: first, public education which continues to separate Islamic religious education from public education. SIT has more Islamic education than public schools. At SIT, there is material from the Quran which teaches children to read and memorize the Quran. Second, SIT is very humane and there is no violence against children by teachers. This can reduce worry when sending children to SIT. Third, SIT offers more than just general education. Besides integrating religious education with general education, the Integrated Islamic School also offers programs to teach students personalities and skills according to their talents. In addition, learning style are also slightly different and accommodate students' rights as a science seeker.

Apart from the advantages of SIT, society can choose educational products that suitable with children characteristics and conditions. The decision is based on the child. Society does not force personal desire on children because it affects their development. As a school that was born from a mission of da'wah, the principle of SIT cannot be separated from the purpose of da'wah. First, the existing education tends to make humans interested in pragmatic and material life. Second, the people which is expected by the existing education system to be religious, intelligent, creative, healthy and beneficial to society and the nation. Third, the education system that demand expectations is an integrated education system (Fahrizal: 2018: 67).

The five SDITs in Solo Raya, namely SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA use the SIT system and integrated learning. The five SITs focus on and give priority to general subjects, Islamic Education, and tahfidz. The curriculum concept of SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA is a National Curriculum which is colored with integrated Islamic values through the addition of Islamic study areas, both separately and integrated. The targeted results of the students from the five SDITs are having the right faith, worship right, have a noble character, be able to read the Quran, intelligent, strong, behave creative, tolerant, honest, courageous, disciplined, hardworking, and love other people. The goals of the five SITs are adjusting with the needs and ideology of the prime institution. In the midst of the moral decadence of the Solo Raya society, the presence of SIT which emphasizes religious and moral education is a breath of fresh air and a strong attraction for parents to send their children to study at SIT.

The five SITs, namely SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA are the foundation for overcoming moral decadence caused by a lack of religious education at home, at schools, absence of parental and teacher exemplary roles The presence of the five SITs in Solo Raya with their integrated educational offer which is managed through the concept of a boarding school, makes the SIT school much in demand by the community and the choice of many parents. The emergence of public awareness about the importance of youth moral make SDIT Nur

Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA as the main choices to overcome the problem of lack of religious education, because the five SITs promise adequate education quality for morals formation. (Hasbullah, 2017)

The five SITs in Solo Raya namely SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA are national Islamic schools that use a national curriculum which is enriched with a number of Islamic Education lessons with the main orientations are attitudes education and Islamic behavior. Its development today is the establishment of Integrated Islamic Elementary and Junior High Schools such as SDIT / SMPIT / SMAIT (Bagir, 2008: 349). The initial idea of SIT is the integration of Islamic moral education into all subjects through a thematic or integrated approach. However, the practice has not fully carried out integratively, although there are efforts to focus on teaching the Islamic belief and faith. In the education (*tarbiyah*) perspective, this type of school is only in the early years of its formation (Bagir, 2008: 350). The SIT presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA function as an alternative to Islamic education institutions in Solo Raya. In spite of based on different organizations and Foundations, the existence of SIT in Solo Raya has begun to show its various characteristics and advantages according to the vision and mission of its prime organizations. It is carried out as a form of ideological basis and strengthen of each politic of Islamic identity.

Conclusion

The presence of SIT in Solo Raya's public space gives a new color to the development of education in Indonesia. The five SITs in Solo Raya, namely SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA are national Islamic schools that use a national curriculum enriched with a number of Islamic Education lessons with the main orientations are attitude education and Islamic behavior. The SIT presented by SDIT Nur Hidayah, SDIT Al-Kaustar, SDIT Al-Anis, SDIT Ar-Risalah, and SDIT MTA function as an alternative to Islamic education institutions in Solo Raya. Despite it based on different organizations and foundations, the existence of SIT in Solo Raya has begun to show its various characteristics and advantages according to the vision and mission of its prime organization. SIT in Solo Raya presents a new style regarding the re-Islamization of the Muslim community, previously it was carried out in mosques through recitation, association (*halaqoh*), and recitation assembly (*majelis taklim*), now this process is carried out through Islamic religious learning in schools.

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Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

92

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Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

93

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Educational Institution, Ideological Contestation and Identity Politic
Social Movement study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia

94