

## Study of Power Relations in The Practice of Obedience of Islamic Religious Teaching at SD Muhammadiyah Malang Raya

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*This research is an attempt to see the other side of Islamic religious education. Previously, research was always emphasized on examining patterns, systems, or a series of learning and teaching mechanisms in an orderly and steady form. Therefore, a system of discipline and obedience is needed for students who are targeted as objects of that order. The other side of this research lies in an in-depth examination of compliance, not only aiming from a psychological perspective but at revealing the hidden meanings behind the actors who want the obedience attitude of students to occur. The goal is clear to photograph the obedience behavior of students based on the concepts that already exist in the agreed pattern and system of religious education. This study uses a qualitative approach by analyzing critically the teacher's understandings that have occurred so far. In the initial observations, it is not clear how the question of student compliance is sociologically constructed, although it is widely known that the question of compliance is the psychological formation of students for the sake of ease of learning. In the end, the researcher found out that not all compliance was interpreted the same by everyone. They will interpret obedience according to the context of the times. There are those who say that obedience is not always subject to submission, there are those who assume that obedience can be understood from only one side, namely those who govern and so on.*

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## Introduction

Religious education patterns may differ to some degree (Hamdi, Ab Halim, Rosadah, & Safani, 2012) from other educational patterns. This means that a pattern will be formed by looking at the situational state of students (Ermindyawati, 2019). Among the patterns are formed compliance embedded in learners, especially towards elementary school learners. Teachers want learners to be under intense supervision to assess the entire learning process. Supervision and compliance are two different domains, filling each other and at the same time contradictory. Teachers who are obliged to evaluate have a central role in determining the dynamics that occur between the attitudes and behaviors of students. While students who are in a supervised and detected position have obligations that reverse with the role of teachers. This condition is nothing but for the sake of organizing a learning and teaching program that has been planned in a particular curriculum.

The same in the teaching of Islam, which basically occupies a state that is in harmony with the curriculum program. In many cases there is a conflict between what teachers teach through Islamic religious lessons and the reality of learners' attitudes and behaviors. This inequality is suspected to be due to the non-compliance factor of students. Learners in the classroom are directed to be in an attitude that is in accordance with what teaches the curriculum. This is related to the teaching of Islam itself which views the term *sami'na wa tho'na* as a daily adagium that should be infused in attitudes and behaviors. Violations of certain rules committed by learners become the point where teachers have the right to assess their compliance attitudes. The more violating the more it is considered disobedient, and vice versa. Although there are many things that students must learn about Islamic religious lessons, but obedient attitude is still a priority to get maximum results. There is no good judgment if compliance is not implemented correctly. The question is, is it possible that without fair adherence judgment can be obtained only through other abilities alone? For elementary school level students do not seem to be, they must follow the rules of attitude, values and character of obedience that have been determined especially in Islamic religious learning.

There are many studies that look at the relationship between student compliance and their learning achievements (Nursakinah, 2019). If referring to KBBI will be found the meaning of compliance as the motivation of a person, group, or organization to do in accordance with the established rules. Even obedience is also identified with discipline or obedience. At least obedience breeds a disciplined attitude towards everything that in this case is a predetermined rule (Sholichul Hadi, 2019). But in this study will not discuss the issue of discipline or obedience because both are already contained in one common purpose with compliance. Both disciplined and obedient attitudes are a series of advanced psychological conditions of obedience. Therefore, it is necessary to know the sociological meaning from the perspective of the subject who applies the attitude of compliance of learners, namely teaching teachers who are within the scope of teaching.

This research took social settings at SD Muhammadiyah Malang raya with the consideration that Muhammadiyah schools have a more rational teaching background than

schools with other Islamic religious teachings. The level of elementary school is the next consideration, considering that at this stage students will pass a long time (for 6 years) with their teachers who are obliged to give their evaluation. The process of supervising, monitoring, controlling and educating according to curriculum procedures and school rules is a common state that occurs in elementary school. Therefore, it is necessary for researchers to know the point of view of the meaning of student compliance for teachers in this elementary school.

Based on the background description above, this study will focus on the question of how exactly the Islamic teaching teachers of Muhammadiyah elementary schools in Malang raya interpret the compliance value of their students.

### **Research Method**

In this study, the author uses a qualitative approach that can be ascertained as a series of activities or information filter processes from reasonable conditions in the life of an object related to solving a problem, both in terms of theoretical and practical points of view.

And in a study it is certain that there is data as a strengthener of a study. The type of data used in this study is a descriptive type of qualitative data. Descriptive research is intended to obtain information on the status of symptoms and the nature of a situation at the time the investigation was conducted.

This research aims to describe a particular phenomenon by relying on research procedures that produce descriptive data of written or spoken words from people and behavior holistically. This research is fundamentally dependent on human observations (researchers) in their own area and relates to these people in their language and intelligence (Maleong, 2017).

This research is not directed to test hypotheses so this research is non-hypothetical. According to Suharsini Arikunto it is written that the hypothesis is only made if the person in question indicates a relationship between two or more variables. The answer to one descriptive variable does not need to be hypothesized.

While the data source in this study uses three sources, namely::

1. Literature data sources, namely materials of a theoretical nature, are sourced from books or journals related to the topic of discussion and are very suitable for the use of documentation methods. In this case, the author reads a lot, learns, and understands several books to obtain the necessary data..
2. Field data source, which is a source of data obtained from the research site. In this case, the author conducts research and religious to the object in question, namely the place and things related to it..
3. Data source person, which is a data source that can provide data in the form of oral answers through in-depth and structured interviews.

To find out whether or not a study is valid, depending on the type of data collection method used. For this reason, the use of appropriate methods and in accordance with the type and data sources needed then in this study the author uses several methods, namely:

a. Observation method is the systematic observation and recording of the phenomena investigated (Sutrisno Hadi, 2016). This method is used to obtain data by direct observation of the object being studied.

b. This method is also called an interview, which is a dialogue conducted by the interviewer to obtain information from the interviewee. This method is carried out by jumping directly into the field by holding interviews or Q&A directly to respondents who are considered as data sources. While the data that the author wants to get from this interview, among others:

1. Islamic religious teachers who teach at the elementary school level in Malang Raya
2. Learners related to islamic religious teaching as community comparison informants
3. civil or parents of student guardians who know learning and teaching activities

In the target school of research in carrying out this intervui the author uses a structured interview model, namely by the way the author brings guidelines a series of questions that have been formulated previously by writing.

c. Documentation methods

Documentation is the retrieval of data obtained through documents. such as notes, book transcripts, newspapers, journals, and so on. This method is used to obtain data about the location and subject of the study. After the data needed in the research is collected, the next stage is to analyze the data. According to Lexi J. Maleong data analysis is the process of organizing, sorting data, organizing it into patterns, categories, and basic units, while data interpretation is giving the meaning of specifications to analysis that explains the pattern of description and looks for relationships between the dimensions of the description. (Maleong, 2017, p. 39).

The purpose of data analysis in each study is to narrow and limit discoveries so that later it becomes regular and composed and more meaningful data. So the data analysis process is an effort to determine the answers to questions about formulation and elaboration or even things obtained from research..

Furthermore, the data that the author has obtained through observation, interviews, and documentation is processed and analyzed with the following steps.:

a. Read, study, and study all available data

b. Conduct data reduction that is done by creating abstractions. This abstraction is an attempt to make a summary of the core, processes and statements need to be maintained so that they remain in it. In this stage, the data that has been reviewed, summarized and taken the point while maintaining words or questions directly from data sources that greatly support the existence of data.

c. Compile data in units where the unit here as a unit of information that serves to determine or identify by providing codes according to the source and type of data, the location of data collection and the way or technique of collecting data.

d. Categorization (categorization), here the data that has been identified, grouped according to their respective categories where similar categories are arranged and collected into one

Conducting an examination of the validity of the data, that is, presenting the data in the descriptive form of analysts.

## **Result and Discussion**

### **Overview of Muhammadiyah elementary schools in Malang city**

Malang raya consists of three different administrative cities; namely, malang municipality, Malang regency, and Batu city. Malang raya located in the highlands is a suitable place to study. So this city is nicknamed the city of "education". There are many schools from the most basic level to universities in this city. Schools that are under the auspices of large organizations such as Muhammadiyah are also widely available in Malang Raya. Data shows that there are 19 Muhammadiyah Elementary Schools in Malang Raya, all of which are registered with malang city and district. The nineteen elementary schools have their own characteristics with different levels. It will usually refer to the number of school students and the level of popularity in the view of society.

In addition to schools with the name 'Muhammadiyah' there are still elementary schools with other names that are also under the auspices of Muhammadiyah. Although not many of these schools also have popularity that is not inferior to a school called 'Muhammadiyah'. The teaching system carried out in this school is similar to muhammadiyah elementary school.

The teaching system and learning patterns in Muhammadiyah schools have their own characteristics compared to schools in general. Because Muhammadiyah organizations through the Department of Primary and Secondary Education (dikdasmen) they have set some teaching and learning rules that must be obeyed by the schools under its guidance. Like teaching and learning AIK (al-Islam and Kemuhammadiyah) which is typical only owned by Muhammadiyah schools from elementary level to higher education. This system is professionally and measurably has become a system that is applied throughout Indonesia. Teachers who teach AIK are also specially trained by bringing in 'trainers' who master in their fields. Sometimes the 'trainers' are Muhammadiyah structural administrators in their respective cities, if in Malang City from the structural ranks of PDM (Muhammadiyah regional administrators) of the city to the lower level, namely PRM (Muhammadiyah branch management), in Malang regency there are PDM districts to PRM, and in batu pdm city of Batu to PRM. Regularly and sustainably these 'trainers' continue to provide knowledge and share their experiences in muhammadiyah that is in accordance with the spirit and personality of the organization.

### **Description of teacher and student social relations**

If there is a question of what is different from Muhammadiyah elementary school with other elementary schools, then social relations can be the answer. Based on the results of observations, the comparison between teachers and those who are taught socially can be different from school to school. However, there is something typical of Muhammadiyah schools, even if they are only schools at the elementary level. The students are not taught about the social level (social strata) between teachers and students. It is almost not found in Muhammadiyah schools the patronage culture system as seen in many other schools, especially those that smell religious such as pesantren. Students are allowed to blend

between one strata and another. There is no clear distance or boundary with regard to the way they communicate which implies the egalitarianity of association. Even if it offends the relationship between teachers and students in asking questions to their teachers. Without awkwardness, students will easily ask or answer even if it is the wrong answer and not necessarily the teacher will blame the student.

This pattern of relationships is apparently formed from the results of the learning process carried out in the classroom. Learning about behavior and politeness has actually been stated in textbooks taught or in the subjects of ethics and Islamic Religious Education. But in reality the lessons that students receive do not show a bright mark in their daily communication patterns. Teachers take it for granted when there are students who behave outside of reasonableness as long as they do not violate the norms or values believed by each party. Like students who do not excuse or salute when they are passing in front of teachers. Although they have been taught how to respect older people or use manners in front of teachers, students seem to tend to ignore these things they find simple. It can be compared to such students in faith-based schools or pesantren who will definitely take a condescending position in the presence of their teachers.

There is more about greetings to peers, teachers or other people. There is no fixed pattern that applies in Muhammadiyah schools. Each school has a different way of greeting depending on the agreement arranged by the relevant school stakeholders. For example; There are schools that apply greetings to teachers as ustad or ustadzah (for women). Immediately the students will agree to call their teacher like that. Although previously they called him 'mom teacher' or 'master teacher'. The change of designation does not make them reject or disagree. Although it takes a process for such changes socially all can accept. In the observations of researchers, this kind of greeting change takes at least one semester towards social 'normality'. This means that when changes occur awkwardness is still seen here and there, the passage of time in a semester of circumstances towards normal. For them change is only a matter of time, at any time the possibility can occur due to the absence of patrons to follow.

The patron question becomes important in this case when it comes to distinguishing it from other schools. Patron culture in Indonesia gets a special place, especially in Javanese culture. So that if there are schools that apply this culture will be directly proportional to their social conditions. This means that it is not difficult for the school to implement the rules that will be enforced. Not to mention the religious attitude of the community that must also have compliance with the rules of their religion. Many social theorists believe that the role of religious compliance is an important factor in realizing the sustainability of the two aspects (culture and religion).

### **The meaning of student obedience in the teacher's 'eyes'**

Up to the obedient attitude of students to the teacher there are various opinions conveyed by the teachers. The opinions of teachers about the value of compliance that must be applied in schools, almost uniformly they answer the need for example or example done by teachers for students. According to ES (name disguised) a teacher who handles Counseling

Guidance at Muhammadiyah A Elementary School said that: "There are examples and examples that must be shown by teachers in order to form a obedience attitude from students in the school environment." In line with what is conveyed by the EP (Islamic Religious Education teacher): "By giving a real example that is done everyday, especially by teachers as educators." The teacher's factor in setting an example seems to determine when referring to the statement.

Like the question of the inevitability of compliance values applied in the school above, then how about the role of religious education to students' compliance with their teachers. The answer of the two (ES and EP) is also almost the same: "influential in the formation of commendable behavior (akhlakul karimah) children." In addition, the formation of behavior can also affect the attitude of students when in a larger environment such as the community said LN and VC, other teachers.

Then what about when someone does not obey anything (researchers exemplify teachers and school rules). Almost all teachers agreed that there needs to be sanctions for those who violate compliance. Although the form of sanctions in their opinion is not the same, it depends on not obeying what used to be. There are harsh sanctions, light sanctions, administrative sanctions or other forms of sanctions. There are various kinds of treatments for those who do not comply, such as warning not to repeat, taking a personal approach, or providing insight into the need for compliance. What needs to be noted in this kaiatan is that as hard as sanctions for non-compliant people, it turns out that no one agrees to use physical violence. This method is considered primitive and does not educate them to return to the path of obedience. In this way it can be described that teachers also have their own way of applying methods or ways of returning to compliance although somewhat patient with the 'compliance offenders' but effective with long-term use.

## **Conclusion**

Obedience is originally an attitude of obeying the will of others on the orders he wants. This time it has been scattered its meaning by keeping up with the times. Where obedience no longer has to submit to all the orders and will of the person who wants it. There is a growing dialogue between them to understand each other's meaning of the capatuhan itself. Although in religion there are rules that are strict enough to be met for those who adhere to them, but bargaining power is able to 'defeat' the tightness in question.

Without prejudice to the meaning of adherence to the rules, those who engage in the rules try to understand the meaning of a single meaningless obedience. Simpler can be said to be "obedient according to whom". So on the one hand if someone does something that they think is an act of compliance it could be on the other party will say not to comply. Because there is a slight distortion of attitude that the other party thinks needs to be emphasized again. This distortion is most likely caused by the resonance of one's understanding in looking at the rules that must be obeyed. As is known there is not a single standardization that can be used as a handle by anyone by saying "this is called obedient". The standard will be returned to a person in interpreting the form of compliance, there is no standard standard.

The relationship with religious education is interesting to read further. Religion does apply certain rules to be obeyed, but religion has beliefs that are impregnated by every human being who believes in their religion. The belief factor becomes an unwritten standard as a measure for any religious believer. In other languages, as strong as faith is carried as strongly as it is that obedience will be done. So compliance does not just carry psychological implications as explained earlier in the theoretical review of compliance. However, obedience also leads to the transcendence aspect of a person who has beliefs and or beliefs in this regard the religion that is embraced.

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