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Religious Moderation of Islamic Religious Education Teacher in Pekanbaru City Against Minority of Islamic *Mazhab*

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ABSTRACT

The research aims to determine the religious moderation of Islamic religious education (PAI) teachers towards minority Islamic schools of thought. Quantitative research methods, data collection techniques with questionnaires, and data analysis are descriptive-analytic with percentages (%). Three aspects are examined: the views on majority Muslims, Shia Islam, and Ahmadiyya, each netted with seven items (total of 21 items). All items have high validity (minimum alpha 0.05) and high reliability (r = 0.94 significant at alpha 0.01). Respondents to the study were 78 high school PAI teachers in the city of Pekanbaru. The study's results showed that most of the Pekanbaru PAI teachers failed to maintain Islamic moderation. They also failed to become preservers of Sunni Islam, which is moderate towards Shia and Ahmadiyya. If this attitude also occurs among Islamic Religious Education teachers in other areas, it is only natural that most students and university students are intolerant of Muslim minorities. Researchers recommend looking for learning models to eliminate negative prejudices and develop religious moderation among Muslims from different schools of thought.

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1. INTRODUCTION

At the end of the New Order government and its peak after the fall of this regime, there were incidents of violence against minority groups. This incident is a case that still causes controversy and continues to appear in public (Saefullah, 2016). In this context, hostility towards minority groups is increasing, such as incidents of violence and intimidation against Ahmadiyah (Connley, 2016). Starting from the MUI fatwa in 2005, which declared Ahmadiyah heretical and demanded the government to disband it (Avonius, 2008), even though Ahmadiyah had been present in Indonesia since the early 1920s (Burhani, 2014). Then the local government is free to limit their religious rights (Crouch, 2012). This fatwa also impacted the attack in the same year, carried out by an intolerant extremist group against the Ahmadiyah group in Cianjur, West Java. This incident resulted in the destruction of 4 mosques, 33

houses, four madrassas, one fertilizer warehouse, and one car. In addition, three cars were burned (Detik News, 2005). A similar incident occurred again in 2007 in Tasik Malaya, West Java. The peak was May 5, 2013, and 112 houses and mosques were damaged by residents and Islamic organizations (Detik News, 2013). Not only in the community but acts of intolerance in the form of banning school activities were also felt by SMA PIRI I Yogyakarta in 2012. This intolerant attitude was because an Islamic Foundation founded this school called the Islamic College of the Republic of Indonesia (PIRI) under the auspices of the Indonesian Ahmadiyya Movement (GAI) in 1942.

After the violence against Ahmadiyah was over, another attitude of intolerance towards another minority group, namely Shia, emerged. In Yogyakarta, it has been 11 years since Shia have lived side by side with other sects, including Sunni, but in 2013 because there was a provocation in the form of a pamphlet that said "Shia is not Islam", this phrase built hatred from several parties so that Shia was attacked by an organization calling itself the Islamic Jihad Front (FJI) (Saputra, Melly, Aini, & Muzakka, 2020). According to (Wildan & Rahmat, 2021), in his research explained that most PAI UNISBA and UPI students have exclusive and intolerant thoughts both towards other religions and towards minority schools, such as Shia, even research (Rizal & Rahmat, 2019), towards students in Middle school in Tasikmalaya, found that the higher the religious observance of students, the higher the level of intolerance (Rizal & Rahmat, 2019). Even though many studies from Shia (Zulkifli, 2016), and even Shia participated in the spread of Islam in the archipelago (Sofjan, 2016), still Sunni and Shia conflict in Sampang, Madura could not be avoided. The battle has been going on since 2004, the peak of which was in 2012 when 37 houses of Shia followers burned down, and a fight resulted in 1 person being killed and dozens injured (Tempo.Co., 2012).

Formal educational institutions have a strategic role in breaking the chain of violence in the name of religion because formal educational institutions have structured, systemic, and easy-to-evaluate learning spaces (Machali, 2013). This concept reveals that education can develop behaviours and attitudes of mutual respect, tolerance, peace, helpfulness, and anti-violence (Misrawi, 2013). Given the importance of understanding religious moderation in education, studies on multicultural education are always integrated into all courses, especially for prospective teachers, as the main place to study diverse student populations (Lawyer, 2018). This is so that teachers are prepared to face reality where students come from various religious, ethnic and cultural backgrounds. Teachers must have an understanding of religious moderation, including Islamic religious education teachers at the high school level (Harmi et al, 2002). With the hope that Islamic religious education teachers become the main promoters of creating peace and harmony both in the school environment and outside the school, so that they can live side by side with other people of different religions, beliefs, races, ethnicities, and so on (Muawaroh, 2019).

In a multicultural society like Indonesia, religious moderation may not only be an option, but a necessity (Kementerian Agama R. I., 2019). The hope is that acts of violence both verbal and nonverbal can be minimized in Indonesia. For more details, the focus of this research is to find out how the religious moderation of the Pekanbaru City High School Islamic Religious Education teacher towards minority Islamic schools, especially towards Shia and Ahmadiyah.

This research is relatively new. Previous research only mentions teacher tolerance toward other religions, not toward minority Islamic schools of thought. The results of the 2017 research by the Center for the Study of Islam and Society (PPIM) of UIN Syarif Hidayatullah were from a total of 1,859 students and 322 teachers and lecturers in state schools and universities, including from the national capital. As a result, 55% of students and 62% of teachers agree that: (1) Muslims are currently being oppressed, and (2) they refuse non-Muslims to become heads of regions or heads of services. (Koran-Tempo, 2019). The condition of teacher intolerance relatively persisted into the following year. The results of research in 2018, as many as 57% of teachers have an intolerant opinion of adherents of other religions. (tempo. co, 2018). The research results with almost the same problem are the intolerance of students and students, not teachers, towards minority Islamic schools of thought. Students in Islamic schools are intolerant of minority Islamic sects. 94% of Madrasah Tsanawiyah students and 52% of Islamic Middle School students in West Java are intolerant (Rizal & Rahmat, 2018). Meanwhile, 60.4% of student

respondents at universities stated that the only true Islam was Sunni. According to 67.4% of respondents, Shia deviance, among others, believes in 12 Imams. Meanwhile, 83.5% of respondents say Ahmadiyah is not Muslim (Rahmat & Yahya, 2022). In another study at the university, before the experiment, only 25.3% of student respondents accepted Shia as part of Islam. The rest refuse and are neutral (Fahrudin et al., 2023).

Teachers have a strategic role in education; even other adequate educational resources are often meaningless if qualified teachers do not support them. In other words, teachers are the spearhead in efforts to improve service quality and educational outcomes (Beeby, 1969). Therefore, teachers are required to be professional in carrying out the mandate as a person who is given the task of being an educator, teachers, and mentors, directing, training, assessing, and evaluating students.

Professional teachers will be reflected in the appearance of carrying out tasks marked by expertise in both material and methods (Uno, 2007). With this expertise, a teacher can show his autonomy, personally and as a stakeholder in his profession. In addition to his expertise, the professional figure of the teacher is shown through his responsibility in carrying out all of his professional services; he should be able to assume and carry out his responsibilities as a teacher to students, parents, community, nation and religion. Professional teachers have social, intellectual, moral, and spiritual responsibilities.

Islamic Religious Education teachers who are committed to their professionalism will be reflected in all their activities as *murabbi, mu'allim, murshid, mu'addib,* and *mudarris* (Nizar, 2011). As a *murrabbi,* he will develop, manage and maintain students' potential, interests and talents and abilities gradually towards the optimal actualization of their potentials, talents and abilities, through research activities, experiments in the laboratory, problem-solving and so on. As a *mu'allim*, he will transfer knowledge, knowledge and values, as well as internalize or absorb the appreciation of knowledge, knowledge, and values into himself or his students, and try to arouse the enthusiasm and motivation of students to practice it. As a murshid, he will carry out moral and personality transinternalization to his students. As a *mu'addib*, he is aware that his existence as a PAI teacher has a role and function to build a quality civilization in the future through educational activities. And as a *mudarris*, he tries to educate his students, eliminate ignorance or eradicate ignorance, and train their skills through educational activities, teaching and training (Muhaimin, 2003).

PAI teachers are also not allowed to think narrowly by limiting their knowledge to only reading textbooks. However, PAI teachers must have a broad outlook and think globally about problems in the wider community. The role of the PAI teacher is one of the sources of religious knowledge for students, as well as being at the forefront in building the character of students so that they become the next generation of the noble ideals of the Indonesian nation in the future. As conveyed by Lukman Hakim Saifudin, Minister of Religion of the Republic of Indonesia for the 2014-2019 period, in his remarks at the 3rd Mukernas of the AGPAII DPP 2017 in Surabaya. He advised teachers, especially PAI teachers, to become agents of tolerance, spread a message of gentleness, and instil mutual respect within the nation and state, and promote Islam as a religion that teaches compassion among human beings (Humas, 2017).

The Indonesian nation is a pluralistic nation, multicultural, multi-ethnic and multi-religious. If it is not managed as well as possible, divisions will grow and engulf our country, Indonesia. It is natural for all Indonesian people to continue to protect and care for this diversity with all the strength of their souls and bodies, and it must continue to be cared for and cared for throughout their lives. KH. Hasyim Asy'ary in 1937, at the 12th NU Congress in Malang, stated that debate, disputes, mutual insults, dropping, hostility was a disaster and a very big loss for the Indonesian people (Fatoni, 2017).

The diversity of the Indonesian nation is not the work of humans but is a destiny inherited by God for the Indonesian nation. This can be seen from the number of tribes spread throughout Indonesia totaling 633 tribes, the number of regional languages is 652 languages and consists of 18,306 islands. The diversity of the Indonesian nation is not to be bargained for but to be accepted and maintained in order to create national unity and integrity (Kementerian Agama R. I., 2019).

In the Al-Qur'an surah Al-Baqarah [2] verse 143 Allah subhanahu wata'ala says:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا

"And similarly We have made you (Muslims) a middle nation so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions)."

The verse provides a signal for all mankind to act fairly in testimony, to be the chosen people over people who rely on material things, who tend to follow their passions and to be moderate in terms of religion, to be in the Middle in terms of faith, worship, and *muamalah* (Kementerian Agama R. I., 2019). Being moderate means not being fanatical, let alone to the point of blind fanaticism, moreover to the point of disbelieving others. Because this attitude of blind fanaticism can lead to religious conflicts that can cause divisions in the Indonesian nation. Religious moderation is one of the cultural strategies in caring for Indonesianness (Kementerian Agama R. I., 2019).

The actual application of religious moderation is the key to creating tolerance and harmony at the local, national and global levels. Rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity (Kementerian Agama R. I., 2019).

PAI teachers must be the main pioneers of implementing religious moderation in schools, for that they must understand a complete understanding of moderate Islam. Religious moderation is very important because it concerns beliefs related to solidarity and religious integrity in the Unitary State of the Republic of Indonesia (AR., 2020) In the noble philosophy of the Indonesian nation, Pancasila, religion and culture have a mutualism that should be maintained. Religion gives a religious spirit to culture, and culture provides space for the contextualization of religious teachings. The two cannot be separated, let alone contradicted. Being religious does not mean giving up culture, and being cultured does not mean going against religion.

Moderate PAI teachers do not mean further away from essential religious values and Shari'a, but PAI teachers must be more active in creating the next generation of peace-loving nations, by equipping themselves with the confidence to emulate the Prophet *sallallaahu 'alaihi wa sallam* in life and always spreading love wherever he is. If the belief in religious moderation is always instilled and accustomed to, it will indirectly affect the mindset of a teacher. So the religious teachings conveyed by PAI teachers really foster an attitude of love and peace for students (Sondang, 2018).

2. METHODS

Research using descriptive-quantitative research type. According to (Sugiyono, 2016), descriptive research is a method that functions to describe or give an overview of the object under study through data or samples that have been collected as they are. However, this research still conducts analysis and draws conclusions. The population in this study were high school PAI teachers in Pekanbaru City. The sample is 78 people. Research conducted in November 2022.

Religious moderation data was collected using a research instrument in the form of a questionnaire of 40 items. There are 21 valid and reliable items, 7 of which reveal the respondent's attitude as a majority Muslim (Sunni Muslim), 7 items reveal religious moderation towards Shi'a Islam, and 7 other items reveal religious moderation towards Ahmadiyah. This questionnaire was distributed to research respondents (Narbuko & Ahmadi, 2010).

The religious moderation questionnaire is shown in the following table:

Table 1. Religious Moderation Questionnaire for PAI Teachers

No.	Yes	No	Statement
1 (+)	…	…	A Muslim is a person who claims to be a Muslim regardless of his sect.
2 (-)	…	…	As the majority group, Sunni Islam is the most correct Islam while the others are misguided.
3 (+)	…	…	The intolerant Middle Eastern style of Islam should not develop in Indonesia.
4 (+)	…	…	In my opinion, Ahmadiyya is still classified as Islam.
5 (-)	…	…	Ahmadiyah is clearly a disbeliever because they believe in Mirza Gulam Ahmad as a prophet.
6 (-)	…	…	The Indonesian Ulema Council (MUI) has rightly sentenced Ahmadiyah to be heretical and not a Muslim.
7 (+)	…	…	I agree with the Amman Risalem (result of the world scholar conference), that Shia Islam = Sunni Islam, both are Muslims.
8 (-)	…	…	I agree with Islamic groups who like to disperse the commemoration of Asyura Day (Shi'a recitation)
9 (+)	…	…	I will allow Shia Muslims to build mosques or Islamic boarding schools in my area
etc	…	…	

These instruments are part of Rahmat and Yahya's religious tolerance instruments. The instrument has high validity (minimum alpha 0.05) and very high reliability, r = 0.94, which is significant at alpha 0.01 (Rahmat & Yahya, 2022).

The questionnaire uses the Guttman Scale. That is to measure explicitly and consistently the attitudes, opinions, and perceptions of Pekanbaru City High School PAI teachers regarding religious moderation. In this case, only two alternative answers are provided: Yes and No. So if the data is quantified, the value is only 0 or 1. Method of scoring: if positive, Yes = 1, No = 0. If negative, Yes = 0, No = 1.

After the questionnaire was made, validity and reliability tests were carried out on 30 trial respondents outside the research sample, which the authors considered to have the same characteristics as the authors' research respondents (Sugiyono, 2016).

A validity test is used to measure the validity or validity of a questionnaire.

Table 2. Validity Test Standards

Basis of Decision	Information
R count > R table	valid
Sig < 0.05 and is positive	valid

In contrast, a measurement instrument's precision and accuracy during a measurement operation are evaluated during a reliability test.

Table 3. Reliability Test Standards

Basis of Decision	Information
Alpha value > R table	reliable

This validity and reliability test uses a percentage of 5% with a sample of 30 people, t table value = 0.361. If the t count > t table, then the questionnaire is valid, but if the t count < t table, then the

questionnaire is invalid. And if the value of Alpha > R table, then the questionnaire is reliable, and vice versa if the Alpha < R table is unreliable. A total of 21 items have t table => 0.361.

The analysis technique used is the descriptive data analysis technique. Descriptive analysis is an analysis of data in the form of respondent identity and the decision-making process. This analysis is grouped based on the questionnaire answers from each respondent, then percentage. The largest percentage is the dominant factor of each variable studied. This analysis involves collecting, processing, and describing the collected data (Sugiyono, 2016).

To determine the tolerance or intolerance of respondents, we make benchmarks based on the number of those who are tolerant. The more tolerant respondents we classify the respondents as having a high tolerance, the less we classify these respondents as having a low tolerance. The classification is as follows:

Table 4. Analysis of the Percentage of Research Instruments

NO	Percentage	Criteria
1.	85-100 %	Very Moderate
2.	70-84 %	Moderate
3.	60-69%	Moderate Lean
4.	40-59 %	leaning Intolerant
5.	16-39 %	Intolerant
6.	0-15 %	Very Intolerant

3. FINDINGS AND DISCUSSION

3.1 Research Findings

The general description of religious moderation of PAI teachers in Pekanbaru City towards Muslim minorities is as follows:

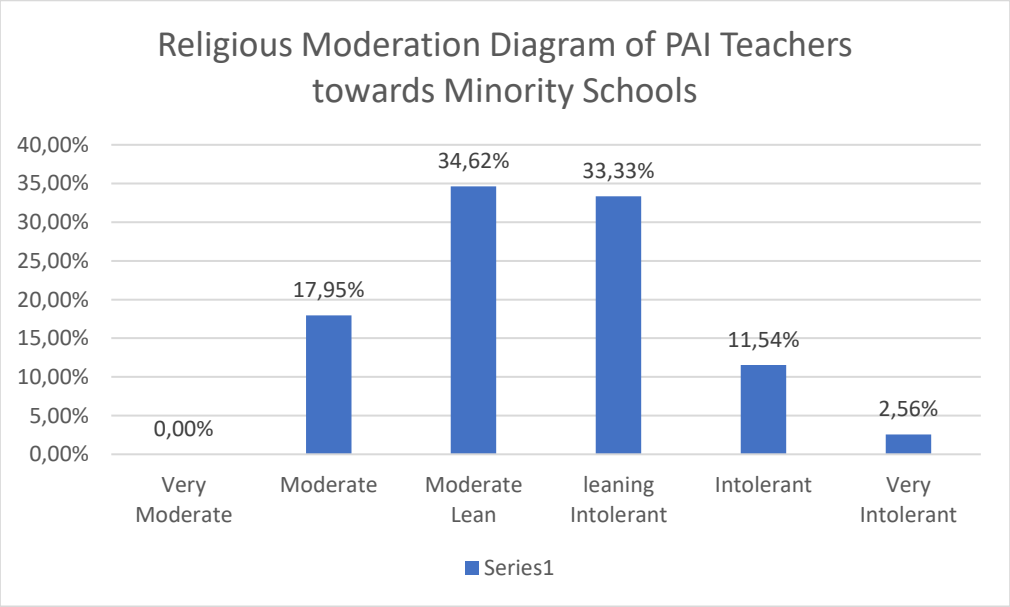


Figure 1. Moderation diagram of various PAI teachers towards minority schools

The figure above shows that 52.57% of respondents from a number of 78 teachers were moderate (17.95% moderate and 34.6% moderate lean), and 47.43% of other respondents were intolerant (33.3%

leaning intolerant, 11.5% intolerant, and 2.6 % very intolerant). That is, the number of moderate and intolerant teachers is almost equal.

As for the components seen, the moderate attitude of the respondents as majority Muslims, as well as their religious moderation towards Shi'a and Ahmadiyya Islam can be seen in Tables 5, 6 and 7 below.

Table 5. Moderate Attitude of PAI Teachers as Majority Muslims

NO	Religious moderation items	Questionnaire results		Information
		f	%	
1.	A Muslim is a person who claims to be a Muslim regardless of his sect.	78	100	Very Moderate
2.	As the majority group, Sunni Islam is the most correct Islam while the others are misguided	56	71,8	Intolerant
3.	The intolerant Middle Eastern style of Islam should not develop in Indonesia	69	88,5	Very Moderate
4.	I want to interact with other Muslim friends even though they have different schools of thought with mine	75	96,2	Very Moderate
5.	I refuse to attend closed study activities that are indicated to be intolerant	78	100	Very Moderate
6.	As an Islamic religion teacher, I am also responsible for supervising every spiritual activity at school to avoid extremist views	54	69,2	Moderate Lean
7.	I strongly oppose discriminatory attitudes towards fellow Muslims, just because he has a different sect from me.	75	96,2	Very Moderate

Table 5 above suggests that the respondents of Islamic Religious Education teachers were generally very moderate (88.5% - 100%). But two items can invalidate their moderate impression: first, they are of the opinion that as Sunni Muslims, they are a true Muslim group. While other Islamic groups (minority schools) are heretical groups (71.8%). Second, only 69.2% of respondents supervise school spiritual activities to avoid extremist views. Means as much as 30.8% of other respondents did not supervise it. Associated with item No. 2, the extremist understanding referred to by the respondent may be Muslim extremists in the style of Middle Eastern Muslims, while those who mislead Muslim minorities may not be considered extremists.

Thus the respondents of PAI teachers in Pekanbaru City actually tended to be intolerant. In the sense that only the Sunni group is right, while the Muslim minority is misguided. But they also disapprove of the extremist style of Middle Eastern Muslims.

Table 6. Religious Moderation of Islamic Religious Education Teachers towards Shia Muslims

No	Religious moderation items	Questionnaire results		Information
		f	%	
1	I agree with the Amman Risalah (result of the world scholar conference), that Shia Islam = Sunni Islam, both are Muslims	17	21,8	Intolerant
2	I agree with Islamic groups who like to disperse the commemoration of Asyura Day (Shi'a recitation)	11	14,1	Very moderate
3	I will allow Shia Muslims to build mosques or Islamic boarding schools in my area	25	32,0	Intolerant
4	I agree with the opinion of many scholars, such as Prof. Dr. K.H. Din Samsuddin, Prof. Dr. K.H. Said Aqil Siraj and Prof. Dr. Habib M. Qurais Shihab that Shia Islam = Sunni Islam, both Muslims	35	44,9	Leaning intolerant
5	The Shiites glorify Ali bin Abi Talib more than the prophet Muhammad SAW	32	41,0	Leaning intolerant

6	The absence of the pillars of Faith in Angels, makes Shia infidels	38	48,7	Leaning intolerant
7	I agree with the expression conveyed by several national preachers that the Shia are heretical	34	43,6	Leaning intolerant

Table 6 above shows that Islamic Religious Education teacher respondents in Pekanbaru City tend to be intolerant of Shia Muslims. Most of them (78.2%) disagreed with the Amman Treatise (result of the 2005 World Scholars Conference), which stated that Shia = Sunni, both Muslims. More than half of them (55.1%) disagree with the opinion of many scholars, such as Prof. Dr. K.H. Din Samsuddin, Prof. Dr. K.H. Said Aqil Siraj and Prof. Dr. Habib M. Qurais Shihab that Shia Islam = Sunni Islam, both Muslims. Nearly half of the respondents (43.6%) agree with the statement made by several national preachers that the Shia are heretical. This attitude is reinforced by the statement that there are no pillars of faith in Angels, indicating that Shiites are infidels (48.7%). They also accused the Shiites of glorifying Ali bin Abi Talib more than the Prophet Muhammad SAW (41%). Therefore, only a few respondents would allow Shia Muslims to build a mosque or Islamic boarding school in their area. But the majority (85.9%) do not agree with Islamic groups who like to dissolve Ashura (Shi'a recitation) commemorations. By looking at item No. 21 below, the majority of them (87.2%) do not agree with the Salafi-takfiri who states that Shia Islam is heretical and infidel.

Table 7. Religious Moderation of PAI Teachers towards Ahmadiyya Muslims

No	Religious moderation items	Questionnaire results		Information
		f	%	
1	For me Ahmadiyya is heretical and misleading	22	28,2	Moderate
2	Ahmadiyah is clearly a disbeliever because they believe in Mirza Gulam Ahmad as a prophet	27	34,6	Moderate Lean
3	The Indonesian Ulema Council (MUI) has rightly sentenced Ahmadiyah to be heretical and not a Muslim	36	46,2	leaning Intolerant
4	In my opinion, Ahmadiyya is still classified as Islam	34	43,6	leaning Intolerant
5	Ahmadiyah adherents are prohibited from living in Indonesia	55	70,5	Intolerant
6	Ahmadiyah has the right to develop its teachings in Indonesia (such as building mosques or Islamic boarding schools)	43	55,1	leaning Intolerant
7	I agree with the takfiri salafi who state that Shia and Ahmadiyya Islam are heretical and infidel	10	12,8	Very moderate

Table 7 above shows that Islamic Religious Education teacher respondents in Pekanbaru City tend to be intolerant towards Ahmadiyah Muslims. Most of them (70.5%) stated that Ahmadiyah adherents (should) be prohibited from living in Indonesia. Nearly half of the respondents (46.2%) stated that the Indonesian Ulema Council (MUI) had rightly sentenced Ahmadiyah to be heretical and not Islam. But most of them (71.8%) did not dare to call Ahmadiyah heretical and infidels. Most of them (65.4%) do not even dare to accuse Ahmadiyah of being infidels because of their belief in Mirza Gulam Ahmad as a prophet. However, only less than half of the respondents (43.6%) stated that Ahmadiyya was still classified as Muslim. The majority of respondents (87.2%) disagreed with the Salafi-takfiri, who stated that Ahmadiyah is heretical and infidel. Because of this, more than half of the respondents (55.1%) stated that Ahmadiyah has the right to develop their teachings in Indonesia (such as building a mosque or Islamic boarding school).

3.2 Discussion

The study's results showed that the number of moderate and intolerant PAI teachers was almost balanced, 52.57% moderate and 47.43% intolerant (Figure 1). But if you pay attention to tables 5, 6, and

7 they tend to be intolerant. 100% of PAI teachers stated, "A Muslim is a person who claims to be a Muslim regardless of his sect" (Item 1) and "I refuse to attend closed study activities that are indicated to be intolerant" (Item 5). Contrary to this statement, among others, item 8 "I agree with the Amman Risalah (result of the world scholar conference), that Shia Islam = Sunni Islam, both are Muslims" (only approved by 21.8%), item 10 "I will allow Shia Muslims to build mosques or Islamic boarding schools in my area" (only approved by 32%), item 18 "In my opinion, Ahmadiyya is still classified as Islam" (only approved by 43.6%), and item 19 "Ahmadiyah adherents are prohibited from living in Indonesia" (70.5% approved). The findings of this study indicate that the meaning of Muslims for most PAI teachers in Pekanbaru is only their school of thought (read: Sunni Islam), and the meaning of school for them is only Sunni Islam. While Shia and Ahmadiyah for most of them are not Islam.

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Islamic religious education teachers' intolerance towards Shia is in line with anti-Shia Wahhabi-Salafi (Purnomo 2010). They even founded the Anti-Shia National Alliance (Annas) (annasindonesia.com 2018; Abubakar et al. 2018). Of course, the intolerance of PAI teachers is not in line with the results of the World Scholars Conference in Amman, Jordan, which emphasized Shia = Sunni, both Muslims (Wikipedia, 2005). This is also not in line with the MUI/Indonesian Ulema Council (Junaidi, 2015) and the NU-Muhammadiyah Major Ulama (Siradj, 2013; Syamsuddin, 2017) who emphasize Shia = Sunni, both Muslims (Fahrudin et al., 2023).

The intolerance of PAI teachers towards Ahmadiyah is in line with the results of the Organization of the Islamic Conference (OIC) 1985, and the 2005 MUI Fatwa, which decided "decided that Ahmadiyah who believe in Mirza Ghulam Ahmad as a prophet after the Prophet Muhammad and received revelations are apostates and leave Islam because they deny Islamic teachings which qath'i and all Islamic scholars agree with it that Muhammad SAW is the last prophet and apostle" (Fatwa-MUI, 2005). But this is not in line with the results of the World Scholars Conference at Al-Azhar Egypt in 2020 which made a clause prohibiting takfir (accusing infidels) by asserting "if the person accused of being infidel has 99 characteristics of disbelief, but there is still one characteristic of Islam then he must be sentenced as Muslim" (Al-Azhar-Conference, 2020; Rahmat, 2020). Let's say the Ahmadiyya disbelievers believe in the existence of the Prophet Mirza Ghulam Ahmad (one) characteristic. But there are many Islamic characteristics, especially the pillars of Islam are the same, the Scriptures are the same, and the pillars of faith are almost the same. This means that the characteristics of Ahmadiyah Islam are more than those of disbelief.

This study's results align with many studies that religious intolerance among Indonesian teachers, pupils, and students is very high. In 2010 and 2011, the Institute for Islamic Studies and Peace (LaKIP) conducted a survey of 1,000 students from 100 public and private schools in 10 areas of the State capital (Jakarta) and its surroundings. It turned out that almost 50% of them agreed to radical religious actions (BBC News, 2011). In 2017 and 2018, the Center for the Study of Islam and Society of UIN Syarif Hidayatullah (PPIM UIN Jakarta) researched 1,859 students and students as well as 322 teachers and lecturers in state schools and universities, including from the nation's capital. As a result, 55% of

students and 62% of teachers agree that: (1) Muslims are currently being oppressed, and (2) they refuse non-Muslims to become heads of regions or heads of services. (Koran-Tempo, 2019).

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Our research, namely how the tolerance of Pekanbaru PAI teachers towards minority Islamic schools of thought may be relatively new. We did not find the same research with the same object, namely teachers. As for different objects, we found several facts and studies with the same results. The Muslims in Sampang (Madura) expelled the Shia residents. Until now, the Shia Sampang people live in refugee camps (Siradj, 2013). Hardline Muslims executed the 2005 MUI Fatwa (Al-Nizar, 2019). Setara Institute (2021) states that violence against Ahmadiyah intensified during the time of President SBY. In 2008, the 2008 Joint Decree was issued which restricted the movement of the Indonesian Ahmadiyya Muslim Community (JAI). Violence and local regulations prohibiting Ahmadiyya's activities then came in succession. Setara Institute said that every year there is always a mass attack against the Ahmadiyya congregation. As a comparison, in 2007 (after the issuance of the 2005 MUI Fatwa) there were 15 cases. But in 2008, after the issuance of the Joint Decree, it increased sharply to 238 cases (tribunnews.com, 2010). Rahmat and Yahya (2022) report that students are intolerant of Shia and Ahmadiyah. Fahrudin et al. (2023) found that college students were intolerant of Shia.

Intolerance towards these two minority Muslim sects seems to be a world phenomenon. Even though Shia has existed since the beginning of Islam, the same as the founding of Sunni (Fahrudin et al., 2023). Shia has existed even in Indonesia since Islam's early arrival to Indonesia (Zulkifli, 2016; Sofjan, 2016). The Sunni-Shia conflict seems to have been exaggerated after the 1979 Iranian Islamic Revolution (Rijal, 2018). The Middle East conflict is a big opportunity for some radical Islamic groups to develop an opinion that Shia is heretical. NU at the International Summit of Moderate Islamic Leaders (Isomil) at the Jakarta Convention Center (JCC), September 10 2016, emphasized "Over the past decades, various governments in the Middle East have exploited religious differences and the history of animosity between sects, without considering the consequences for humanity at large.By exhaling sectarian differences, these countries seek soft power (influence of opinion) and hard power (influence of politics, economy and military) and export their conflicts to the world.Such sectarian propaganda deliberately fosters religion extremism and encourages the spread of terrorism throughout the world" (NU Online, 2016).

The Ahmadiyya was only founded in 1889 in British India – in Qadyan, Pakistan to be precise – by Mirza Ghulam Ahmad (1835-1908) (id.wikipedia.org, 2019). In 1925 Ahmadiyah entered Indonesia (Burhani, 2014). But this sect has been persecuted since the beginning (Dhume, 2017). Ahmadis are considered non-Muslims by many mainstream Muslims because they consider the MGA to be the Mahdi and the promised Messiah, which Muslims have been waiting for (Logo, 2011: 312).

But some Indonesian Muslims are friends with Shia and Ahmadiyah. District of Bangsri (Jepara, Central Java) as the Shia center is Indonesia's best Sunni-Shia exclusivism model. In this subdistrict, Shia has four mosques/mushallas and one pesantren. The key is the Sunni-Shia figure in this district respects the diversity of the Madhhabs, joint social-religious activities, and marriage (Saefudin & Rohman 2019). Shia received recognition from MUI (Junaidi, 2015), NU (Siradj, 2013), and Muhammadiyah (Syamsuddin, 2017). Some regions give freedom to Ahmadiyah, such as Padang City and Purwokerto Regency. Even the Semarang City MUI involves Ahmadiyah in religious activities (Fatoni, 2018; Yosarie et al., 2023). NU is a large Islamic organization that protects Ahmadiyah (Ma'arif et al., 2023).

4. CONCLUSION

Most of the PAI teacher in Pekanbaru that become respondents in this research failed to maintain Islamic moderation. They also failed to become preservers of Sunni Islam, which is moderate towards Shia and Ahmadiyya. If this attitude also occurs among Islamic Religious Education teachers in other areas, it is only natural that most students and university students are intolerant of Muslim minorities. The limitation of this research is that it only recruited 78 PAI teachers in Pekanbaru. Researchers recommend expanding the study population. Besides that, it is also necessary to examine the typical teachings of minority schools that make the majority Muslims intolerant, as well as look for learning models that can eliminate negative prejudices and develop religious moderation among Muslims from different schools of thought.

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