The Learning Model of Madhhab Typology NU-Muhammadiyah in Islamic Religious Education

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Abstract. *Khilafiah* (the difference's of teachings) NU-Muhammadiyah has been known by the Muslim community of Indonesia. However, some students still question these differences. They question why in Islam many madhhabs, why Muslims do not agree in a single madhhab. The study aims to produce a learning model of madhhab typology NU-Muhammadiyah to improve students' understanding and acceptance of the variety of madhhabs of Islam. The research method used quasi experiment with one-sample t-test. The study found, the learning model of madhhab typology NU-Muhammadiyah proved to improve students' understanding and acceptance of different madhhabs. By exploring the different religious views between these two madhhabs the students are shown to have sufficient understanding of some of the religious issues of the two madhhabs' perspectives. They can also accept the teachings and the presence of NU and Muhammadiyah. However, the acceptance of these two *jam`iyah* did not indicate that the students had an inclusive and tolerant attitude to the variety of madhhabs of Islam.

A. INTRODUCTION

Nahdlatul Ulema (NU) and Muhammadiyah is the most popular *jam`iyah* (Religious organizations of Islam) in Indonesia. Alvara Research Center mentioned that 97% of Indonesia's population in 34 provinces knew NU and 94% knew Muhammadiyah (Website nu.or.id, 2017). *Khilafiah* (the differences of teachings) NU-Muhammadiyah was known by the Muslim community of Indonesia. The most widely known *khilafiah* is about the reference of the madhhab (the madhhab/sect of Islam), what directly refers to the Qur'an and Al-Sunna or Madhhab; tawasul to the Prophet and the Wali that has died, what is sunna or shirk; *tahlilan*, what is Sunna or bid`ah; and the rakaat of Tarawih prayer what are 23 or 11, and the determination of the beginning of Ramadan/Idul Fitri, what is the method of rukyat or hisab (reckoning)? However, some general students still question these differences: why in Islam many madhhabs of thought, why Muslims do not agree in a single madhhab? Furthermore, they question, whether in the time of the Apostles, there are madhhabs? Students generally, who lack the knowledge of religion, wonder why Muslims debate the issue of religion. They say religion is a private matter, not necessarily offending other people's religious beliefs. Let a Muslim run the religion according to his belief, no need to be distracted or blamed by other Muslims. In fact, it does not matter what his religion is. We do not need to disturb the religiosity of others. While there are students who are inclusive by justifying the religious beliefs of other madhhabs but firm with the beliefs of their own madhhabs; others are so fanatical about the truth of their madhhabs by blaming other madhhabs.

NU is known as the *jam`iyah* that holds on to the Four Madhhabs, while Muhammadiyah holds on the Quran and Al-Sunna. Hadratussyeikh Hasyim Asy`ary (founder of NU) asserted the need to refer the Fourth Madhhabs. The reason is: first, the *umma* (moslem society) agreed to follow the ulema of salaf (the pious former cleric) in understanding Shari'a. The followers of the companions (Tabi`in) follow the Shahaba (friend of the Prophet), and the *tabi`i al-tabi`in* (the friend of the Tabi`in) follow the Tabi`in. Thus the next generation of scholars followed the previous generation. Positive aspects can be rationally demonstrated, because Shari'a cannot be recognized except through tradition and istinbath. Tradition cannot run except, by the way. Every generation takes from the generation on an ongoing basis, while in holding istinbath, the former madhhabs have to be identified so as not to get out of the opinion of the previous scholars, which can lead to the exit of ijma (agreement of scholars). Istinbath must be based on the madhhabs, and in this case must use (ask for help) to the generation with a valid sanad. No madhhab of the past has this characteristic except four Madhhabs (Asy'ari, 1999). However, the reality of the books used in the pesantren is the works of the Shafi'iyah scholars (Bruinessen, 1995). Unlike the Muhammadiyah, from the very beginning of the establishment of the *jam`iyah*, this refused to madhhab (with Four Madhhabs). Among the factors behind the establishment of this association is the concern KH Ahmad Dahlan (founder of Muhammadiyah) about the impurity of Islamic teachings due to not based on Al-Quran and Al-Sunna as the only reference by most Indonesian Muslims. Muhammadiyah invites Muslims to refer directly to Al-Quran and Al-Sunna, which also the Madhhab referal. Ulema that is often referred by Muhammadiyah is Sayid Jamaludin al-Afghany, Sheikh Muhammad Abduh, Rashid Rida, Ibn Taimiyah, and Muhammad bin Abdul Wahab, and others. The decline of the Islamic world in the view of Muhammadiyah among them the crisis in the religious field, that is to absolute all opinions of mujtahid priests. He said that the cleric who closed the door of ijtihad is

jumud, old-fashioned (Pasha & Darban, 2000).

In Islamic Religious Education (PAI) is almost always questioned the issues of NU and Muhammadiyah perspective. They question, "Why in Islam, there are many madhhabs? What is the difficulty of Muslims united with one madhhab only? They also asked, whether in the time of the Prophet, there are many madhhabs? Students generally, i.e the layman of religious, wondered why fellow Muslims argue about their own religion? Is not religion a private matter, why should offend other people's religiosity, whereas Islam is the same? And other questions. Meanwhile, among students who feel understand the religion they are so fanatical about the truth of their madhhabs by blaming, misleading, and disbelieving other madhhabs. UPI students totaling more than 30,000 are expected to develop a peaceful and tolerant religious mindset. The students should not be confined in the mindset of single madhhab, especially not to blame and mislead other madhhabs. Assuming this thought would need to be developed methods of teaching of PAI that can expand the religious horizons of students based on madhhabs, as well as tolerance to other madhhabs. Model/method of learning madhhab typology allegedly as a learning model that can meet this need.

B. METHOD

The method of madhhab typology is inspired by the methodology of the religion of Ali Shari`ati. He said the method of religious typology is a special method for studying religion. It can even be used to all religions. This method has two important characteristics: first. Identifying major aspects of religion; and secondly, compare these aspects of religion with similar aspects in other religions (Dabla, 1992). The purpose of this method is for religious people to understand their religion by comparing them with other religions and being tolerant of religion and adherents of other religions. The main purpose of the method of madhhab typology so that the adherents of a madhhab can understand its own madhhab by comparing it objectively with other madhhabs and tolerate the madhhabs and adherents of other madhhabs. He emphasized how important the methodology is. The thinking right with the best method as the right way. A person who is crippled but chooses a straight and right path will arrive at a faster destination than a runner who chooses to run on the rocky and winding streets (Syariati, 1986). The meaning of the madhhab in the madhhab typology is the real madhhabs of existence in society with the characteristics: there are teachings, there are jamaah, there are scholars, and there are educational institutions. The madhhabs in question are Sunni, Shiite, and Wahhabi madhhabs in the Islamic World; alternatively, the madhhab of NU, Muhammadiyah, and Persis in Indonesia. So it does not refer to classical madhhabs like the Four Madhhabs in the fiqh or Ash'ariyyah and Mu'tazilah in theology. The method of madhhab typology has two important characteristics, namely: first, identifying the major aspects of the madhhab; and secondly, compare aspects of this madhhab with similar aspects in other madhhabs. Religious references, fiqh and theology, what is directly to the Qur'an-Hadith or Madhhab? *Ikhtilaf tawassul* to the Prophet and the Wali that has died, what is sunna or shirk? *Ikhtilaf* (religious dissent) *tahlilan*, what is sunna or bid`ah? and *ikhtilaf* of worship, especially tarawih prayer 23 or 11 raka`at and the determination of the beginning of Ramadan and Idul Fitri, what with hisab or rukyat? as well as the general attitude of students towards NU and Muhammadiyah. The five

aspects of this madhhab are aspects of the madhhab that are examined by the methodology of this madhhab.

The research method used mixed method, that is qualitative and quasi experimental with one-sample t-test (only experimental class without control class). The study population was UPI students who followed the Seminar of PAI. The sample members are three classes (100 students). Before the lecture is done pre test, and after six times face to face done post test. The tests used (pre and post test) are inventory of Acceptance to NU and Muhammadiyah. Research conducted in February-March 2018. Inventory is 20 items, each 10 items positive and 10 item negative. Inventory shaped Yes-No to any statement (item). If a student does not know, they are asked to give a cross to the number of item. Sample, No. 1: "NU and Muhammadiyah has a great contribution to the development of Islam in Indonesia." No. 19: "I justify the Muslims who practice or do not *tahlilan*." The first, Delphi test was conducted by three experts (three professors of PAI UPI: one of them is a NU, a Muhammadiyah, and a Liberal) to test the validity of inventory content. All 20 items are approved by all three experts. The test validity and reliability of items in a sample of 100 students using IBM SPSS Statistics. Test validity using Analrelze Correlate Bivariate while reliability test with split-half method using Scale Reliability Analysts. The 20 items are valid, 17 items significant at alpha 0.01 and three items at alpha 0.05. The reliability is high, equal to r = 0.752 at alpha 0.01. Analysis of data using IBM SPSS Statistics. First, the scoring of inventory. Answer Yes to the negative item is scored 0. The positive item is scored 2; while answering no is given a score of 2 and 0. If not know given a score of 1 (considered neutral). Second,

the comparative test between pre-test and post-test results using analyzes Paired Samples Statistics.

C. RESULTS AND DISCUSSION

Religious Background of Respondents

Religious background of UPI student respondents can be considered in the following table.

Tabel 1. Religious Background of Respondents *

No.	The acceptance	%
1	NU	75
2	Muhammadiyah	12
3	Persis	5
4	The others	8

* n = 100 student

Most of the religious background of a UPI student's respondents are NU (75%). Some of them were Muhammadiyah (13%), Persis (5%), and others (8%).

The Respondent's Acceptance to NU and Muhammadiyah

How the acceptance of UPI student to the *jam`iyah* of NU and Muhammadiyah before and after the lecture of PAI Seminar can be considered in the following table.

Tabel 2. The Respondent's Acceptance to NU and Muhammadiyah*

No.	The acceptance	Pre-test (%)	Post-test (%)
1	Very welcome	16	29
2	Recieve	47	49
3	Neutral	35	20
4	Reject	2	2
5	Refuse tough	0	0

* n = 100 student

Before the lecture, the majority of respondents accepted to the *jam`iyah* and the teachings of NU or Muhammadiyah (63%), even a small number of respondents

who strongly accepted the existence and teachings of these two *jam`iyah* (16%). A small number of other respondents chose a neutral attitude (35%). Few respondents rejected it (2%), and none of the respondents strongly rejected the existence and teachings of these two *jam`iyah*. After the lecture (after the implementation of the method of madhhab typology) there is an increase in score. Respondents who received the *jam`iyah* and the teachings of NU or Muhammadiyah became more (78%), and those who very received it were more numerous (29%). Respondents who were neutral decreased (20%). However, the rejects remain the same (2%).

As for, the respondent`s acceptance to the aspects of the NU and Muhammadiyah madhhabs, i.e: the existence of the *jam`iyah*, the religious reference, the *tawassul* against the Prophet and the Wali that has died, the *tahlilan*, and some worship (tarawih prayer and the early determination of Ramadan/Idul Fitri, is described in the following tables.

Tabel 2. The Respondent's Acceptance to the *Jam`iyah* of NU and Muhammadiyah*

No.	The acceptance	Pre-test (%)	Post-test (%)
1	Very welcome	61	67
2	Recieve	33	28
3	Neutral	6	5
4	Reject	0	0
5	Refuse tough	0	0

* n = 100 student

Before the lecture, almost all respondents accepted the existence of the *jam`iyah* of NU and Muhammadiyah (93%), in fact, most of them were very accepting of these two *jam`iyah* (61%). Few respondents chose neutrality (6%). No one has refused. After the lecture, there was

a small increase, but relative the same as before the lecture. Almost all respondents accept the existence of the *jam`iyah* of NU and Muhammadiyah (94%), and most of them very accept the existence of these two *jam`iyah* (67%). Few respondents chose neutrality (5%). No one has refused. This means that the presence of the NU or Muhammadiyah is generally accepted by the respondents.

The acceptance of the respondents to the aspects of the madhhab of NU and Muhammadiyah, namely: religious reference, *tawassul* against the Prophet and the Wali that has died, *tahlilan*, and some worship (tarawih prayer and first determination Ramadan/Idul Fitri, described in the following tables.

Tabel 3. The Respondent's Acceptance to the Religious Reference of NU and Muhammadiyah*

No.	The acceptance	Pre-test (%)	Post-test (%)
1	Very welcome	21	32
2	Recieve	29	23
3	Neutral	37	37
4	Reject	10	8
5	Refuse tough	3	0

* n = 100 student

Before the lecture, half of the respondents received religious references from NU or Muhammadiyah (50%), even some of them very received both these references (21%). A minority was neutral (29%), and few respondents rejected NU or Muhammadiyah referrals (13%), few respondents strongly rejected. After the lecture, there was an increase in acceptance. More than half of the respondents received religious references from NU or Muhammadiyah (55%), some of whom very received both these references (32%). Those who rejected decreased to 8%, and none of the respondents very refused. However, the

number of the neutral respondents is same, i.e 37%.

Tabel 4. The Respondent's Acceptance to the *Ikhtilaf* of *Tawassul**

No.	The acceptance	Pre-test (%)	Post-test (%)
1	Very welcome	35	40
2	Recieve	39	38
3	Neutral	19	18
4	Reject	6	4
5	Refuse tough	1	0

* n = 100 student

Prior to the lecture, most respondents accepted the *tawassul* as sunna or syirik (74%), in fact, some of them strongly

Tabel 5. The Respondent's Acceptance to the *Ikhtilaf* of *Tahlilan**

No.	The acceptance	Pre-test (%)	Post-test (%)
1	Very welcome	26	35
2	Recieve	45	42
3	Neutral	25	20
4	Reject	3	3
5	Refuse tough	1	0

* n = 100 student

Prior to the lecture, most respondents accepted the argument of the *tahlilan* as sunna or bid`ah (71%), even a third very received the two arguments (26%). A minority is neutral (25%), and few respondents reject any of the arguments (3%). Some even very balk at (1%). After the lecture, there was an increase in acceptance. Most respondents accept the argument of the *tahlilan* as sunna or bid`ah (77%), even some of them strongly accept both arguments (35%). Those who are neutral is 20%, but the number that refuse remains the same, i.e 3%. No one respondents strongly reject these two arguments.

Tabel 6. The Respondent's Acceptance to the *Ikhtilaf* of Worship*

No.	The acceptance	Pre-test (%)	Post-test (%)
1	Very welcome	77	78
2	Recieve	17	16
3	Neutral	6	6
4	Reject	0	0
5	Refuse tough	0	0

* n = 100 student

accepted both arguments (35%). The smallest part is neutral (19%), and few of the respondents reject either argument (6%). Some even very balk at (1%). After the lecture, there was an increase in acceptance. Most respondents accept the *tawassul* as sunna or syirik (78%), even some of them strongly accept both arguments (40%). Those who were neutral decreased slightly to 18%, and those who refused to decline sharply to 4%. No one respondents strongly reject these two arguments.

Before the lecture, almost all respondents received the argument of the worship of NU and Muhammadiyah (94%), in fact, most of them were very accepting of these two *jam`iyah* arguments (77% and 78%). Few respondents chose neutrality (6%). No one has refused. After the lecture, there was a small increase, but almost the same as before the lecture. That is, the argument of NU or Muhammadiyah worship in general has been accepted by the respondents.

Seminar on Class of PAI with Methodology of Madhhab Typology

The purpose of the lecture so that students understand the teachings of Islam more broadly, deeply, and tolerant of the main aspects of NU and Muhammadiyah with the model/method of madhhab typology. Aspects Of the madhhab studied by the five student groups, namely: (1) Excess *jam`iyah* of NU and Muhammadiyah; (2) Religious references, what is the Qur'an-Hadith or Madhhabs; (3) *Ikhtilaf* on *tawassul* to the Prophet and the Wali that has died, what is sunna or shirk; (4) *Ikhtilaf* about *tahlilan*, what is sunna or

bid`ah; and (5) *Ikhtilaf* about worship (especially tarawih prayer and early determination of Ramadan/Idul Fitri), what is 11 rakaat or 23 rakaat; what through the method of hisab or rukyat. To facilitate the study, students simply open the websites of NU and Muhammadiyah, or sites that are scientific/neutral like sites of Islamic universities and pesantren. For example, http://www.nu.or.id and http://www.aswajanu.com (NU website) and http://www.muhammadiyah.or.id and http://www.fatwatarjih.com (Website of Muhammadiyah).

Lectures are held with class seminars. Students are divided into small groups (3-4 people). Each group was assigned to study one aspect of the madhhab's teaching. In a class seminar, a group of student's acts as a presenter, a group as a comparison, while the other students are questioners and critiquing the presenter and comparison groups. In one meeting discussed one aspect of teaching. The process of preparing papers/learning using the model/method of madhhab typology with the table or format of learning format as the following table.

Tabel 7: The Learning Format of Madhhab Typology of NU-Muhammadiyah

No.	Aspect of Madhhab	NU	Muhammadiyah
1.	Excess *jam`iyah* of NU and Muhammadiyah	NU has a major contribution to the development of Islam in Indonesia. *Jam`iyah* has the most followers, Kyai, and pesantren. However, lately NU also has many educational institutions (ranging from Play Group and Kindergarten to universities, both under the guidance of Kemendikbud, Kemenristekdikti, and Kemenag), Muslim scholars, as well as polyclinics and hospitals.	Muhammadiyah has a major contribution to the development of Islam in Indonesia. *Jam`iyah* has the second largest followers after NU, has the most Muslim intellectuals, educational institutions (ranging from Play Group and Kindergarten to universities, both under the guidance of Kemendikbud, Kemenristekdikti, and Kemenag), polyclinics and hospitals, and orphanages. *Jam`iyah* also has many Ulema and Doctor of Islam.
2.	Religious References, What is the Madhhab or Al-Qur'an and Hadith	The NU argument to four madhhabs: (1) The personal and expertise qualities to the four madhhabs are already famous. If it is called their name, it is almost certain that the majority of Muslims in the world know and no longer need to explain in detail; (2) The four imams of that madhhab are the	Muhammadiyah does not bind itself to a madhhab, but the opinions of the madhhab can be taken into consideration in establishing the law, insofar as it corresponds to the soul of the Qur'an and Al-Sunna or other strongly regarded grounds. The Jam'iyah does not doubt the quality of scholarship of

No.	Aspect of Madhhab	NU	Muhammadiyah
		Imam Mujtahid Absolute Mustaqil, i.e the Imam Mujtahid that is able to independently create the Manhajul Fikr, i.e the patterns, methods, processes, and procedures of istinbath with all the necessary tools. Imam Ghazali's classmate just has not reached the degree of the four imams of the Madhhab. He follows the madhhab of Imam Syafi`i; (3) The Imams of the Madhhab have disciples who consistently teach and develop their madhhab supported by the parent book that is still assured of its authenticity to this day; and (4) it turns out that the Imams of the Madhhab have links and intellectual networks between them. Likewise the theological madhhabs.	the priests of the madhhabs, but the opinions of the priests do not have the absolute truth as the truth of the Qur'an and Al-Sunna al-Shahihah. The opinions of priests are closely related to the conditions of their lifetime, of which there will be differences and there will also be things that are less relevant to our time. What the Muhammadiyah did carrying out religion derived from Al-Quran and Al-Sunna; this is in accordance with the words of the Messenger of Allah: "I have left you two things, will not go astray as long as you hold fast to both the Book of Allah and the Sunna of His Apostle.
3.	*Ikhtilaf tawassul* to the Prophet and the Wali that has died.	In some hadith there is a hint or proposition, that everyone besides can pray (pleading) to God directly, may also use the intermediaries of those who loved Allah made by Him as the cause the fulfillment of his servants. While human beings are full with sin that makes it far from God then it certainly feels worthy of rejection. Therefore, he faces God through his beloved ones. He pleads with God with the position	Based on the study of the Qur'an, the hadith, and the article of Shaykh Ibn Baz, it is mentioned: (1) *tawassul* to the Holy Prophet if done by following him, loving him, obeying orders and abandoning his prohibitions, and sincerely because Allah is in worship, then this is what is prescribed by Islam; and (2) making the Prophet as intercessory, namely *tawassul* by asking him, istighatsah to him, pleading for help to overcome the

No.	Aspect of Madhhab	NU	Muhammadiyah
		and glory of his lovers, that God grants him because of his chosen servants whom they know nothing about except obey to Him.	enemies, and pleading healing to him (from his illness), according to Saikh Ibn Baz including the greatest shirk. Likewise, praying in a way of *tawassul* to other than the Prophet Muhammad, like the other prophets, the wali, the jinn, the angel is haram.
4.	*Ikhtilaf* of *tahlilan*	Tahlil or *tahlilan* is the tradition of NU people. The prayer readings and tahlil event sequences have also been arranged in such a way. Similarly, how the implementation, where the family was hit by a tragedy of death giving alms food for invited guests to participate prays for. *Tahlilan* in line to Islamic Shari'a. Submission of reward from reading the verses of the Qur'an, and sedekah (alms), can be sent to the deceased. Students describe a number of arguments used by NU to establish that the *tahlilan* is sunna, both concerning the time, the prayers are read, and alms charity.	Muhammadiyah misleading *tahlilan*. According to this *jam`iyah*, *tahlilan* has no source in Islamic teachings. The tradition of celebrating the deaths of 7 days, 40 days, 100 days and 1,000 days for the deceased, is, in fact, a Hindu religious tradition and there is no source from the teachings of Islam. Students describe a number of propositions used by Muhammadiyah to establish that the *tahlilan* is bid`a. One of his arguments is the hadith of the Messenger of Allah (saws): "When man is dead, then break his charities except for three things: alms, useful knowledge for him, and the pious son who prayed for him."
5.	*Ikhtilaf* of worship (tarawih prayer and day determination of Ramadan/Idul Fitri)	a. Tarawih prayer is a special prayer in ramadan. This prayer is done after the completion of praying `isya as much as 20 raka`at plus witir three raka`at with two greetings. *Qiyam al-lail* (tahajud prayer) remains, which is the same as other times	a. Tarawih prayer is night prayer (*qiyam al-lail*), or called tahajud prayer and witir prayer done in Ramadan month. The number of tarawih prayer rhymes, because as *qiyam al-lail*, is 11 rakaat (eight raka`at plus witir three raka`at), but how to do it to be different than in other months. Every 4

No.	Aspect of Madhhab	NU	Muhammadiyah
		outside the month of Ramadan. This prayer time after midnight to the approaching of shubuh. So, tarawih prayer does not abort tahajud prayer. b. The beginning of Ramadan and Idul Fitri is based on rukyat, which is a direct view to the crescent (crescent moon) which always appears in the early of month of qamariah.	raka`at must rest a little while, while in other months without rest. Witr prayer as much as three raka`at with one salam. b. The beginning of Ramadan and Idul Fitri is based on hisab, which is mathematical and astronomical calculation. Scientific advances in this field have been very accurate.

Results of student seminars can be further described as follows.

The first group discussed the advantages of the *jam`iyah* of NU and Muhammadiyah. The presenter group said that NU was founded by KH Hasyim Asy`ary in Surabaya on January 31, 1926. NU embraced *Ahlussunah waljama'ah*, a mindset that took the middle path between rationalists (extreme aqli) and the scripturalists (extreme naqli). Therefore, the source of thought for NU is not only the Quran and Al-Sunna, but also using the ability of reason and empirical reality. Such thinking is referred to earlier thinkers such as Abu Hasan Al-Ash'ari and Abu Mansur Al-Maturidi in theology. Later in the field of fiqih it is more likely to follow the Shafi'i madhhab and recognize three other madhhabs: Hanafi, Maliki, and Hanbali priest as depicted in the 4-star NU symbol below. Meanwhile, in the field of Sufism, developed the method of Al-Ghazali and Junaid Al-Baghdadi, which integrates tasawwuf with syari`at (http://www.islamedia.id, 2013/04). NU has a major contribution to the development of Islam in Indonesia. *Jam`iyah* has the most number of followers, Kyai, and pesantren. However, lately NU also has many educational institutions (ranging from Play Group and Kindergarten to universities, both under the guidance of Kemendikbud, Kemenristekdikti, and Kemenag), has many Muslim intellectuals, as well as polyclinics and hospitals.

Muhammadiyah was founded by KH Ahmad Dahlan in Yogyakarta on November 18, 1912. *Jam`iyah* was first established because of the condition of the Islamic ummah at that time in a state of old, jumud (frozen), full of superstition, bid`a (perverted), and khurafat (believing there is a mystical force in things). He then moved his heart to invite people back to the true teachings of Islam based on Al-Qur`an and Hadith. The ideal mission of Muhammadiyah is three: (1) Upholding pure monotheism based on Al-Quran and Al-Sunna; (2) Disseminating and promoting the teachings of Islam derived from the Holy Quran and Al-Sunna, which are shahihah (valid) and maqbulah (recieved); and (3) Realizing Islam in private, family, and community life (http://hamdanizone.blogspot.co.id,

2011/12). Muhammadiyah has a major contribution to the development of Islam in Indonesia. *Jam`iyah* has the second largest followers after NU, has the most intellectuals, educational institutions (ranging from Play Group and Kindergarten to college, both under the guidance of Kemendikbud, Kemenristekdikti, and Kemenag), polyclinics and hospitals, and orphanages. The *Jam`iyah* also has many Ulemas and expert of Islamic study.

The comparison groups question why Muhammadiyah does not have a pesantren like NU; and why did NU support the tradition of the coastal community that performed the sea offering for Nyi Roro Kidul? While among the participants of the class seminar, there is a question, why NU and Muhammadiyah is many different, whereas both are Islamic organizations? The group of presenters answered that Muhammadiyah also had a pesantren. They cite Darul Arqam in Garut. However, they cannot answer the second and third questions. They asked the lecturer to explain both questions.

The lecturer explains the subject matter and the student's question. First, the religious teachings of these two *jam`iyah* are much the same: in the creed, the pillars of faith, the pillars of Islam, the Quran, and the hadith. The difference is only a little, but it impressed a lot. Muhammadiyah has many modern pesantren, which integrate schools with pesantren. Likewise NU. Why NU is impressed to support the tradition of the offering to the sea, is actually more a religious guidance for people who are still weak in religion. In this way, people will be closer to religion.

The second group reviews the religious references of the NU and Muhammadiyah. NU holds to the Four Madhhabs, while Muhammadiyah holds on the Qur'an and Al-Sunna. NU arguments to madhhab, e.g to four madhhabs: (1) Personal quality and expertes of the four madhhabs that are famous. If it is called their name, it is almost certain that the majority of Muslims in the world know and no longer need to explain in detail; (2) The four imams of that madhhab are the Imam Mujtahid Absolute Mustaqil, i.e the Imam Mujtahid that is able to independently create the Manhajul Fikr, the patterns, methods, processes, and procedures of istinbath (the establishment of Islamic law) with all the necessary tools. Imam Ghazali's classmate just has not reached the degree of the four imams of the Madhhab. He follows the madhhab of Imam Shafi'i; (3) The Imams of the Madhhab have disciples who consistently teach and develop their madhhab supported by the parent book that is still assured of its authenticity to this day; and (4) it turns out that the Imams of the Madhhab have links and intellectual networks between them (Hazin, 2012).

Muhammadiyah does not bind itself to a madhhab, but the opinions of the madhhab can be taken into consideration in establishing the law, insofar as it corresponds to the soul of the Qur'an and Al-Sunna or other strongly regarded grounds. The Jam'iyah does not doubt the quality of scholarship of the priests of the madhhabs, but the opinions of priests do not have the absolute truth as the truth of the Qur'an and Al-Sunna ash-Sahihah. The opinions of the priests are closely related to the conditions in their lifetime, which of course there will be differences and also there will be things that are less relevant to our present time. What the Muhammadiyah did - carrying out religion derived from Al-Quran and Al-Sunna - this is in accordance with the words of the Messenger of Allah: "I have left unto you two things, shall not

go astray as long as cling to them both the Book of Allah and the Sunna of His Apostle"

The comparison group provides additional explanations. Actually NU also refers to Al-Quran and Al-Sunna. The proof, when explaining the sect, they mention the verses of the Qur'an and hadiths. The citizens of Muhammadiyah also actually follow the madhhab. That is the Muhammadiyah madhhab. The proof of this jam'iyah citizens follow the religious thought of the Muhammadiyah Ulemas? While among the participants at the class seminar, there is a question, how exactly the position of the Qur'an, the extent to which the Muslims can refer directly to this Scripture? The presenter group confirmed what the comparison group had said. However, they asked the lecturer to explain the questions from the seminar participants.

The lecturer explains the subject matter and the student's question. First, the NU argument follows the madhhab already described, because the Imams of madhhabs have more abilities in understanding the Qur'an and Al-Sunna. The Muhammadiyah argument refers directly to these two sources as explained too, because it is based on a hadith that mentions the Qur'an and Al-Sunna as the references of the Muslims. Second, the Qur'an consists of verses that muhkamat (meaning clear) and mutasyabihat (meaning vague). No one knows the meaning of the mutasyabihat except Allah (QS 3/Ali Imran verse 7). However, since the Qur'an is a guide to man (especially a guide for those who are devoted), Allah then establishes holy men who are understood with the Qur'an: "Indeed the Qur'an is a very noble reading; preserved in the preserved Book (Lauh al-Mahfuzh); No (no one can) touch it except

al-muthahharun - those who are sanctified " (QS 56/Al-Waqi`ah: 77-79). Thabathabai, an Iranian commentator, interpreted yamassuhu (touching) in the sense of "understanding" its meaning; while al-muthahharun are God's sanctified servants, i.e the Prophet and the Imams of the Prophet's proclamator (Thabathaba`i, 2010). A similar opinion is expressed by Al-Biqa, the Lebanese commentator. The meaning of al-muttahharun is the noblest creature, namely the guardian (angel) and the most sacred human heart (Arifin, 2011).

The third group examines *tawassul* to the Prophet and the Wali that has died. In some traditions, there is a hint or a proposition that everyone besides may prays directly to Allah, may also use the intercessors of those whom Allah loves, which he has made to the cause of the fulfillment of his servants. While humans are full sin that keeps him away from God, then of course feels worthy of being rejected. Therefore, he faces to God through his beloved ones. He pleads with God with the position and glory of his lovers, that God grants him because of His chosen servants whom they do not know what except obey to him. So, according to NU, *tawassul* with the dead is not a problem, even it is recommended, especially *tawassul* to the Prophet Muhammad. *Jam`iyah* is of the opinion that there is no element of shirk in *tawassul*, because at the time of *tawassul* with people who are close to Allah SWT (like the Prophets, the Apostles and the shalihin), in essence, we do not *tawassul* with their dzat, but with deeds of their godly deeds; not to associate with the sinner who abstains from God, nor does it affixes with trees, rocks, mountains, and so on. Muhammadiyah does not agree with NU. The way of prayer

begins with praising God, shalawat to the Prophet, pray, then ends by reading the hamdalah. Then what about the *tawassul* to the Prophet Saw? Based on the study of the Qur'an, the hadith, and the article of Shaykh Ibn Baz, it is mentioned: (1) the meaning *tawassul* to the Prophet is done by following him, loving him, obeying orders and abandoning his prohibitions, and sincerely because God in worship, then this is what is prescribed by Islam; and (2) making the Prophet as intercessory, namely *tawassul* by asking him, istighatsah (ask for help) to him, pleading for help to overcome the enemies, and pleading healing to him (from his illness), according to Saikh Ibn Baz, including the greatest shirk. Likewise, praying in a way of *tawassul* to be other than the Prophet Muhammad, like the other prophets, the wali, the jinn, the angel is haram (Nugroho, 2012).

The comparison groups tend to compromise these two different views. According to them, we can *tawassul* with the method of NU or Muhammadiyah. For example, in the prayers to eat, sleep, in and out of our toilets use the way Muhammadiyah. However, a special prayer, such as asking for urgency, we use the NU way. One of the seminar participants asked to be explained more about the meaning of *tawassul*. The presenter group approves the comparison group. They asked the lecturer to explain more about the meaning of *tawassul*.

The lecturer explains the subject matter and the student's question. Theoretically *tawassul* with three ways, namely through: (1) Asmaul Husna and sentence thayyibah, (2) good deeds, and (3) ask the help of the pious to pray him (Ahmad, 2010). This is the third way that is judged the fastest to God. While Muhammadiyah forbade it, especially

tawassul with pious people who have died, including with the Prophet. The NU perspective, based on QS 2/Al-Baqarah verse 154, the righteous man alive even though he died. The *tawassul* argument used as a reference by the two *jam`iyah* especially QS 5/Al-Maidah verse 35: wabtaghû ilaihi al-wasīlata, meaning "look for" al-wasilah;. In tasawwuf al-wasīlata means "an intermediary"; (ism fa`il), not *tawassul*, i.e mursyid teacher (Website Thariqah Nur Al-Mu`min, 2012). According to the Syaikh of the Sharithariah Order, al-wasīlata is the Messenger of Allah and the rightful and legitimate progressor (Muttaqien, 2014), which in the hadiths is called *al-Khulafā al-Rashidīn al-Mahdiyyīn* (Prophet's proponents who can provide guidance and obtaining God's guidance) and the ulema of the Prophet's heir. The prayer of them is accepted by God.

The fourth group discussed the *tahlilan*. It means mentioning Lā ilāha illa Allāh (لااله الا الله). In the Indonesian context, tahlil becomes a term to refer to a series of prayer activities held in the framework of praying for the dead (for seven days, then 40th, 100th, and so on). Tahlil activity is often referred to as *tahlilan*. This activity was conducted by NU citizens from the past until now. The prayer readings and sequences in the tahlil show have also been arranged in such a way. Similarly, how the tradition of execution, where the family left behind provides alms food for guests who are invited to participate pray for. *Tahlilan* is an Islamic Shari'a. Submissions of reward from reciting Qur'anic verses and alms can be sent to the deceased. Students describe a number of arguments used by NU to establish the recommended *tahlilan* both concerning the time, the undefined prayers are read, and the alms charity.

While Muhammadiyah establish the law of *tahlilan* as bid'a. In the Suara Muhammadiyah Magazine and in the book of Religious Questions II published by Muhammadiyah, *tahlilan* has no source in Islamic teachings. The tradition of celebrating the deaths of 7 days, 40 days, 100 days and 1,000 days for the deceased, is, in fact, a Hindu tradition and there is no source from the teachings of Islam. Students describe a number of propositions used by Muhammadiyah to establish misguided *tahlilan*. One of his arguments is the hadith of the Messenger of Allah (saws): "When man is dead, then break his charities except for three things: alms, useful knowledge for him, and the pious son who prayed for him" (Website Imronlutfi, 2013)

The comparison group informed that in the Tirtayasa Serang area (Banten) there was once a Muhamadiyah figure died, and his family held *tahlilan*. That is, in this *tahlilan* society is not disputed again. On the other hand, the NU family did not seem to be tight anymore to hold *tahlilan*. The proof is there are some NU families who held *tahlilan* only three days. A seminar participant asked, why in the *tahlilan* read Surah Yasin? Can it be replaced with other surahs? Another participant asked, how if the family pray without *tahlilan*?

The group of presenters is grateful for the info from the comparison group. However, they asked the lecturer to explain more about the meaning of *tahlilan* and answer the student's question.

The lecturer gives an appreciation to the group of presenters who have explained the objective and fairness of the second perspective of the jama`ah. The lecturer also approved the comparison group, that *tahlilan* is not questioned anymore. This

problem seems to be over debated until 2000, as shown in the Fananie & Sabardila (2001) and Rahardjo (2007). After that there was no more debate. The *tahlilan* in the sense of a set of prays and Qur'anic verses/surahs that are commonly read are not compiled by the Prophet. However, each of the selected prayers and verses and surahs are based on the Qur'an and Al-Sunna and the pious tradition of the Ulema. Even if the Muslims do not hold *tahlilan*, it does not matter; however, most importantly ask forgiveness and prays salvation for families who died.

The fifth group reviews the religious worship, especially the tarawih prayer and the early determination of Ramadan/Idul Fitri. According to NU, tarawih prayer is a special prayer in Ramadan. This prayer is done after the isya prayer as much as 20 raka`at plus witir three raka`at with two greetings. *Qiyam al-lail* (tahajud prayer) remains, which is the same as other times outside the month of Ramadan. This prayer time after midnight to the approaching of shubuh. So, tarawih prayer does not abort tahajud prayer.

Meanwhile, according to Muhammadiyah, tarawih prayer is night prayer (*qiyam al-lail*), or called tahajud prayer and witir prayer done in Ramadan month. The number of tarawih prayer rhymes, as *qiyam al-lail*, is 11 raka'at (eight raka`at plus witir three raka`at), but the way it does it is somewhat different from that in other months. Every 4 raka`at to rest on a little while, while in other months without rest. Witir prayer as much as three raka`at with one salam (Nugroho, 2012). NU set the beginning of Ramadan and Idul Fitr based on the rukyat, i.e see directly the hilal (crescent moon) that always appears at the beginning of the month qamariah. While

Muhammadiyah set the beginning of Ramadan and Idul Fitri is based on hisab, which is mathematical and astronomical calculation. Scientific advances in this field have been very accurate.

The comparison group observed Muhammadiyah consistent performing tarawih prayers for 11 raka'ats. However, NU residents, especially UPI students who are NU, are also doing tarawih prayers for 11 raka'ats instead of 23 raka'ats. Different things in setting Ramadan/Idul Fitri, both NU and Muhammadiyah is consistent with their madhhabs. One participant commented that, in my opinion, doing tarawih with the 11 or 23 raka'ats were both true. The wrong person is the one who does not do tarawih prayer! The presenter group agrees with the comparison group or the questionnaire. However, they asked the lecturer to explain more about the meaning of tarawih and the determination of the beginning of the month.

The lecturer explains the tarawih, first, the tarawih is a special prayer in the month of Ramadan ordered by the oral of the prophet, while *qiyam al-lail* (tahajud prayer) is the prayer commanded by Allah in the Qur'an; secondly, tarawih prayer can be done after `isya prayer, while the new tahajud prayer may be done after midnight; and thirdly, Imam Bukhari who narrates these hadiths using the term qiyam al-Ramadan for tarawih, while for tahajud using the term *qiyam al-lail*. The lecturer said the apology cannot understand the view of Muhammadiyah, which equates tarawih with tahajud.

As for determining the beginning of Ramadan, what the presenter group is saying is correct, Muhammadiyah uses hisab method, while the NU is the rukyat method. Hisab is a mathematical and astronomical calculation to determine the position of the moon at the beginning of the month on the Hijri calendar. The rukyat is the activity of observing the visibility of the new crescent moon, that appears first after the ijtimak (conjunction). Rukyat can be done with the naked eye or with optical aids such as telescopes. Rukyat is done after the sun sets. Hilal is only looked after sunset (Maghreb), because the intensity of hilal light is very dimmed compared to the sunlight, and the size is thin. When the hilal is not visible, the beginning of the Ramadan/Idul Fitri is set in the next maghrib (Wikipedia, 2018). The legal basis of QS 2/Al-Baqarah verse 185: faman syahida minkum al-syahra falyasumhu = "So every one of you who is present (at his home) during that month should spend it in fasting." The word shahida (witnessed) by NU, based on the hadiths of the Prophet, must use the method of rukyat; while Muhammadiyah, assuming consideration of mathematical and astronomical advancement of science, set it by hisab.

The Effectiveness of Model

The effectiveness of the model can be seen from the experimental test results of the acceptance of respondents to NU and Muhammadiyah in the following table.

Table 8. The results of statistical tests between post and pre-test

No.	Aspect of Madhhab	Mean		t-test	Significance
		Pre-test	Post-test		
1	The existence of the *jam`iyah*	7.21	7.31	2.569	Not significant
2	Religious references	5.38	5.87	6.243	Significant at alpha level of 0.01

3	*Tawassul*	6.36	6.55	3.909	Significant at alpha level of 0.01
4	*Tahlianl*	6.12	6.40	5.250	Significant at alpha level of 0.01
5	Worship	7.46	7.51	1.682	Not significant
	Total	32.53	33.64	9.275	Significant at alpha level of 0.01

In general, there was an increase in the score of the respondents' acceptance of NU and Muhammadiyah (t = 9. 275 significant at alpha 0.01). Before the lecture, the score is 32.53 or the mean 1.6 (accept the existence and teachings of NU and Muhammadiyah). After the lecture (after the implementation of the model/method of madhhab typology) increased to 33.64 or the average of 1.7 (accept the existence and teachings of these two *jam`iyah*).

The aspects of the teachings of the madhhab can be described as follows. There was no difference of respondents' acceptance score on the existence of the NU and Muhammadiyah before and after the lecture (t = 2.569 not significant at alpha 0.05). By looking at table 2, before the lecture, almost all respondents have accepted the existence of these two *jam`iyah* (93%). After the lecture only increased one percent to 94%. As for religious referral, there was a significant increase of score before and after the lecture (t = 6,243 significant at alpha 0.01). By looking at table 3, before the lecture of respondents who receive references of Al-Quran and Hadith or Mazhab as much as 50%, but after the lecture increased to 55%. Respondents who reject declined from 13% to 8%.

The acceptance of respondents to the teachings of *tawassul* increased before and after the lecture (t = 3.909 significant at alpha 0.01). By looking at table 4, before lecture as many as 74% of respondents accept the argument *tawassul* Sunna or shirk. However, after the lecture increased to 78%. While the respondents who rejected one of these arguments decreased from 7% to 4%. Likewise, the acceptance of respondents to the teachings of *tahlilan* increased before and after the lecture (t = 5,250 significant at alpha 0.01). By looking at table 5, before the lecture 71% of respondents accept the argument *tahlilan* Sunna or bid`ah. However, after the lecture increased to 77%. Similarly, respondents who are neutral and reject one of these arguments decreased from 25% and 4% to 20% and 3%. The acceptance of respondents to the argument of NU and Muhammadiyah worship did not increase significantly. By looking at table 6, either before or after the lecture 94% of respondents accept tarawih prayer argument 11 or 23 raka`at and initial determination Ramadan/Idul Fitri by using rukyat or hisab method. Respondents who were neutral were 6%, and none of the respondents rejected any of these two *jam`iyah* worship arguments.

4. Discussion

In general, an increase in the number of respondents who accept the existence and teaching of NU and Muhammadiyah from 63% to 78%. As for the aspects of teaching, there is an increase and some are not. The rising aspects of teaching are religious references, *tawassul*, and *tahlilan*. While the non-rising aspects are the acceptance of the existence of the *jam`iyah* and the worship. Whereas if sorted from the most to the least acceptance, either before or after the implementation of the model/method of learning the madhhab typology is the acceptance of worship, the existence of the *jam`iyah*, *tawassul*, *tahlilan*, and religious references. On the other hand the respondents who rejected these two *jam`iyah* is a little. The greatest teaching aspect of rejection is religious referrals (from 13% to 8%), *tawassul* (from 7% to 4%), and *tahlilan* (from 4% to 3%). While the aspect of the existence of the *jam`iyah* and worship no one respondents who refused. The findings of this study indicate that the existence of NU and Muhammadiyah has been accepted by the majority of student respondents. Those with a NU background received Muhammadiyah, and respondents from Muhammadiyah background received NU. Similarly, respondents from Persis background and others received these two *jam`iyah*. That is, the existence of these two *jam`iyah* no longer disputed by the respondents UPI students. But the respondents' acceptance of these two *jam`iyah* did not indicate that the students had an inclusive and tolerant attitude towards the diversity of madhhabs of thought in Islam. The influential factor in the acceptance of these two *jam`iyah* is, firstly, the Indonesian people are always in contact of the two these *jam`iyah*; second, these two *jam`iyah* are still in the great madhhab of Sunni Islam; third, these two *jam`iyah* are equally; and fourthly, these two *jam`iyah* have been present long before Indonesia became independent. Alvara Research Center says, NU and Muhammadiyah is the most popular *jam`iyah* in Indonesia. As many as 97% of Indonesians in 34 provinces know NU and 94% know Muhammadiyah (Website nu.or.id, 2017). Even in Dukuh Medono Batang, there is tolerance among NU, Muhammadiyah and Christian communities. Forms of religious tolerance, among others, NU and Muhammadiyah in celebrating Idul Fitri, although different days. Christians Java as well as celebrating Idul Fitri with provide food and drinks in celebrating Halal Bihalal events. NU and Muhammadiyah residents work together in sharing

the meat of sacrifice and the zakat of fitrah. NU adjacent residents with church participate in celebrating Christmas Day. NU and Muhammadiyah Residents become khatib Jumat not alludes to the issue of *khilafiah* (Irfani, Alimi, & Iswari, 2013). In the past, there has been a conflict between NU and Muhammadiyah. For example, there is still a conflict of acceptance of the *tahlilan* (Fananie & Sabardila, 2001). Ten years earlier, in 1960, in Wonokromo Yogyakarta, there was a physical conflict of mosque drag problems due to the difference of Idul Fitri. But within a short time, the local government managed to reconcile these two *jam`iyah* In 2002 the conflict re-emerged, but more due to local political factors of village head election (Rahardjo, 2007). Perhaps this conflict as a result of the decline of President Gusdur at the time. However, in a short time, this conflict soon subsided.

Actually, the acceptance of NU and Muhammadiyah is not as an expression of inclusive and tolerant attitude of the students. The proof, there are still many students who reject the madhhabs outside of Sunni Islam. Almost half of UPI students rejected to Shi'i and Ahmadiyah (Rahmat, 2018). This rejection is more representative of the attitude of the Indonesian Muslim community toward the two minority sects. In 2010, there have been cases of violence against Shi`i and Ahmadiyah. The teachings of Ahmadiyya as in many Muslim countries (Saudi Arabia, Pakistan, Malaysia) are also prohibited in Indonesia. However, this teaching is still evolving. Ahmadiyya mosques and educational institutions are widely established in various cities. Then this teaching was disturbed back in 2006. Its peaks in 2010-2011. The followers of Ahmadiyah in Cikeusik Pandeglang (Banten) were attacked by mobs (Tempo.co, 2011). A few years later the mosques and Ahmadiyah educational institutions were forcibly shut down. As in Malaysia, still in 2010, there was an attack on the Shiite minority in the city of Kuala Lumpur (Musa, 2013). Apparently, this violence seeps into Indonesia. In 2011 the burning of houses, mosques, and pesantren, and the expulsion of Shi'i minority in Sampang Madura (Fianto, 2015). This case has raised many concerns.

The Minister of Religious Affairs of the Republic of Indonesia, Lukman Hakim Saifudin, gave a special statement of the need to solve the Sampang case (Website Bimasislam, 2014). After that there was a continuous ban on Shi'i teachings. In 2015, the mayor of Bogor (West Java) and the mayor of Balikpapan (East Kalimantan) did not allow Shi'i citizens to commemorate Ayura Day in their city; and in 2017 held the commemoration of Ashura Day in Bandung Regency (Website Majulah.ijabi, 2017). However, in the morning, hundreds of men in white robes came to frighten Shi'a citizens. Fortunately, hundreds of policemen succeeded in securing the situation.

As for the main findings from this research, the model/method of madhhab typology has proven to increase the acceptance of respondents to NU and Muhammadiyah. The findings from this study reinforce the results from previous studies. Rahmat (2016) found that the methodology of madhhab typology of Sufi-Syari'at can increase students' understanding and acceptance of Islam of Sufi. This method can also increase students' tolerance towards Shia (Rahmat, 2018). Approach to the study of religions proven to increase student tolerance to other religions (Firdaus & Rahmat, 2017). Even at the high school this method can increase students' tolerance to other religions (Firdaus & Rahmat, 2016).

The main condition of educational success that can develop religious tolerance is the attitude of educators who must be moderate. After that the selection of methods and materials should develop an inclusive and tolerant attitude. SMA Plus Jaya Bintaro Tangerang students have an inclusive religious attitude as they are fostered by the moderate teachers; furthermore, the design of learning also develops Islamic inclusive (Irham, 2018). In addition, multicultural-based learning design model in Kartini SMA Rokan Hilir regency of Riau influences the success of multicultural education and reduces conflict among students (Syahbudin & Hanafi, 2017). The model/method of madhhab typology can only be implemented by moderate, tolerant, and anti-radicalism PAI lecturers.

D. CONCLUSION

The model/method of teaching the madhhab typology has proven successful in improving students' acceptance of NU and Muhammadiyah. In detail, the conclusions from this study are as follows: Firstly, there is an increasing number of respondents who

accept the existence and teachings of the NU and Muhammadiyah from the original 63% to 78%. As for the aspects of teaching, there is an increase and some are not. The rising aspects of teaching are religious references, *tawassul*, and *tahlilan*. While the non-rising aspects are the acceptance of the existence of the *jam`iyah* and the worship. If sorted from the most to the least of its acceptance of these two *jam`iyah*, either before or after the implementation of the teaching model of the madhhab typology, is the acceptance of worship, the existence of the *jam`iyah*, *tawassul*, *tahlilan*, and religious references. On the other hand the respondents who rejected these two *jam`iyah* is a little. The most prominent aspects of the doctrine of his rejection are religious references, *tawassul*, and *tahlilan*. While the aspect of the existence of the *jam`iyah* and worship no one respondents who refused.

Secondly, the acceptance of NU and Muhammadiyah does not indicate that students have inclusive and tolerant attitudes toward the variety of madhhabs of Islam. The influential factor for the acceptance of these two *jam`iyah* is, firstly, the Indonesian people are always in contact of the two these *jam`iyah*; second, these two *jam`iyah* are still in the great madhhab of Sunni Islam; third, these two *jam`iyah* are equally; and fourthly, these two *jam`iyah* have been present long before Indonesia became independent. The proof, they tend to refuse Shi'ah and Ahmadiyah.

Thirdly, the model/method of learning in the PAI proves effective in improving students' acceptance to madhhabs. However, this model can only be implemented by lecturers who are open (inclusive) to the existence of the diversity of madhhabs in Islam; besides of course the selection of PAI materials that can develop Islamic inclusive. On this basis, the recruitment of PAI lecturers should consider their openness to the various madhhabs of Islam.

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