Exploring Religious Teaching and Attitudes of Traditional Muslim on Social Politics in Indonesia

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Abstract

Today Indonesia encounters a significant downturn in its political life amid the society participation, among other things, by traditional Muslim society. Consequently, attentions are drawn to the religious teaching the traditional Muslims obtain to adapt to social or political life in Indonesia. This study aims to describe the impact of religious teaching on traditional Muslims' ethical behaviors and to analyze their behavior shifts towards the socio-political situations in Indonesia. A literature review was employed as the data collection technique by way of observations, in-depth interviews and documentaries. Semi-structured interviews were selected using purposive sampling techniques. The population and participants involved came from the Ternate Sultanate, North Maluku Province, Indonesia. The research methodology used the historical, sociological, theogical and phenomenological approaches to analyze problems related to traditional Muslim political life and the role of religious teachings in it. The result demonstrated that the traditional Muslims, who appeared to be rigid, doctrinal, and intolerant towards newly developed ideas, were influenced by literal perceptions. Furthermore, strong local cultures and attitudes performed in religious rituals for maintaining traditions over generations have also created the various attitudes of traditional Muslims towards the politics in Indonesia. The interviews revealed that the existence of '*Pangaji*' (a term for religious leaders who teach religious teaching in the Sultanate of Ternate) in '*Bobato*' could shape improved individual characteristics. Based on the diversity paradigm approach, '*Pangaji*' ,despite their rarity in modern Muslim societies, has resulted in a shift in political behaviors wherein democratic values, justice, solidarity among society groups, a sense of responsibility, and respect for human rights are promoted. This finding hopefully strengthens the political structure in Indonesia, as the existence of religious teaching should initiate spiritual expansion, which seeks to help the Muslim society understand the true meaning and function of religious and socio-political life.

Key words: religious teaching, individual behavior, traditional Muslim politics, social politics

Introduction

Indonesia is a democratic state which so far has undergone three phases of leadership successions, namely: the old order, the new law, and the reform era (Putra, 2003). Empirically, the three consecutive periods in leadership are part of a continuous process of democracy and the

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Indonesian people have politically lived in a great democratic life amid public participation, mainly contributed by Muslim society. As part of the most significant Muslim culture worldwide either in groups or organizations, Muslims' involvement is said to be an onset in accomplishing general and regional electoral victories as political activities of the Muslim society are integral parts of the legislative history in Indonesia.

Religions are likely to trigger a political crisis wherein under particular circumstances, may worsen due to misinterpretations toward religious roles. At times, such situations emerge as a bureaucracy competition among numerous official players and non-governmental proxy (Mandaville & Hamid, 2018). Therefore, religiosity needs to be strengthened within the state administration.

Furthermore, the role of Muslim society is integral whereby caliphate *(Khalifah)* and *sharia* shall create a significant fundamental potential in sound political developments: establishing the life of a peace-loving nation, striving for mutual justice, and welfare. Islam remains independent from any *Khalifah* political institutions; thus, it is identical to the state development (Cesari, 2018). Nationalism is considered as an organized loyalty and originates from the state on behalf of the political community in the established country (Calhoun, 1998). Faith practiced in political activities requires that a Muslim is at least farsighted and pays attention to political and racial issues. Islam provides a separate scope for organizing political and national affairs by which social welfare developed and authorities as the operators are expected to do so (Al-Banna, 2005; Ridwan, 2017).

This study advocates that Islam should provide guidance to society related to national issues and create a more democratic, empowered, and smarter organization. Through Islamic politics, Muslims are expected to detach any political behaviors wherein political values are taken for granted and free from threats of radicalism, communism, and secularism beliefs.

On the other hand, Muslim societies claim it is essential that *sharia* principles be applied in political life to ensure proper political practices by Islamic *sharia*. Furthermore, there have been numerous issues, comprising of monolithic viewpoints, arguments and interpretation issues towards how Islam and politics be effectively placed, continuously emerging as a cutting edge on Indonesian politics (Effendy, 2001; Rais, 2001; Khaldun, 2011; Aziz, 2011; Suntana, 2011).

Moreover, Islamic political profile is a part of the struggle against the interpretations of Islamic perception and mastery of formal and informal political institutions justifying the precise

definition of Islamic politics (Eickelman & Anderson, 2003; Azra, 2004). Psychologically the core issue of religion can relatively determine political attitudes and behaviors of dogmatic authorities or absolute truth, directed authorities, completed management and authority embodiment or integrated understanding and the use of absolute truth in formulating regulations which strengthen religious structures (Smith, 1985; Eickelman & Anderson, 2003; Azra, 2004).In its development, politics related to the Islamic economic system turns out to be distinctive since it allows extended connections beyond political interests; it brings influence on companies (Syaputra & Hendrawaty, 2020) and food security (Sutjipto & Affifatusholihah, 2019).

Research Questions

Derived from the background of study, three research questions were developed to guide the research process. They are:

1. What kinds of religious teaching and attitude are present to share social politics in Indonesia?

2. How do people perform religious teaching and attitude to perceive the social politics in Indonesia?

3. What reasons do people use to perform teaching and attitude to the social politics in Indonesia?

Literature Review

Religious Teaching

In essence, religious teachings are carried out to avoid and prevent all forms of deviation from individual personalities. Religious teachings study various aspects and dimensions of human life related to beliefs (theologically), doctrines, rituals, customs, rites, and the role of individuals as caliphs. The process of religious teaching is the whole process of distinguishing and analyzing the fundamentals of religious intersections carried out by individuals or a social group who consciously and intentionally learn in their hearts in favor of the society, state, as well as owned capacities, attitudes, talents and knowledge (Moore, 2007). By learning more about each other in religious traditions and beliefs, people can begin to minimize discrimination due to misinformation or lack of information obtained (Jafralie & Zaver, 2019). Conceptually,

providing religious education is carried out for human rights such as the individuals' freedom in choosing religion and obligation to tolerate others' religious beliefs (Amor, 2001).

Studies on religious teaching are invaluable efforts in numerous dimensions of life (Jackson, 2015). The efficacy of spiritual-religious teaching in society leads to a more enhanced quality of life due to several factors, among other things, secular society wherein individualism process provides few opportunities to individuals or societies to obtain more organized religious teaching (Moazedi, et. al, 2019). Based on sociocultural perspectives, religious teaching has likely encouraged learners to expand their religious identities through their participation in religious practices. By all accounts, religious teaching has made contributions to social and political life (Itulua-Abumere, 2013).

Moreover, several steps need to be administered to instill religious teaching values so that individuals or social groups benefit from it. Those steps are 1) developing skills of listening to others and endorsing enthusiasm for learning from others; 2) getting prepared to respect diversity for mutual virtues; 3) having the ability to realize that faith is incomprehensible considering the growing rumors today; 4) getting to know and acknowledge self-prejudice; 5) enhancing perspectives towards people's ideas and ways of thinking including the openness within religious teachings; 6) willing to learn from mistakes and accept new ideas; 7) being naturally involved in arguments and respect others whose viewpoints on ethical, moral and spiritual issues differ from those of others; 8) expanding thought patterns and curiosity as well as acknowledging that Allah is the limits to all knowledge; 9) developing rational competence (Itulua-Abumere, 2013).

Enhancement of education quality can likely create a sustainable education (Dewi, Rahmatunnisa, Sumaryana & Kristiadi, 2018). Religious education needs to be improved. Because contextual religious education is that spiritual teachings must pay attention to the ethnic, religious, and sociocultural needs of the community. Subsequently, bilingual education is required as well to quickly gain information and avoid misunderstandings due to the divergent society cultural background of each religion and ethnicity (Maximova, Belyaev, & Laukart-Gorbacheva, 2017).

Political Behavior

Politics is the interaction between government and society in the sense or process of creating and implementing regulations restricted to various things such as who is related to what he publishes,

what he gets, when, and what methods are applied to achieve common goals. Goals can be unlimited because of the essential attitude of humans who have various desires. It is obvious that the interactions developed in political behavior are never far from political and ideological beliefs about how the implementation of politics should be practiced (Kelly, 2016; Lasswell, 2018).

Furthermore, political behaviors based on gender become an issue today and lead to a gap in political life in many widespread areas worldwide (Harell, 2017). Political behavior is an effort made by an individual or a group of people to claim their rights and obligations as a political person who aims to create a better future for the wider community (Lasswell & Kaplan, 2013). Political behaviors are efforts produced by individuals or social groups to claim their rights and obligations as political beings seeking to build a better future for the widespread society (Lasswell, 2018). Political behaviors are efforts produced by individuals or social groups to claim their rights and obligations as political beings intended to build a better future for society at large (Lasswell & Kaplan, 2013).

Various ways can be done to prevent political and socially destructive behavior attempting to change the social and political behavior of individuals, including through the levels of education (preparation-organization), analysis (information-prognostic) and mediation (information-pedagogic); and introducing the 'people in social and political life' system at the stage of collecting, processing and analyzing sentiment data in selected interest areas, interest groups, and subcultures (Nikiporets-Takigawa & Lobazova, 2018).

Typology of Muslim Political Thought

The typology of Muslim political thought is a thought movement that emphasizes various contextualization of Islamic doctrine through various attempts to reconcile Islam with political life in order to overcome various political inequalities and injustices (Feldman, 2010). The development of Muslim political thought is something natural, meaning that in society, certainly will have a variety of thoughts, culture, language, and religion. It appears complex to avoid a plurality of political thought leading to bleak mindsets in the dynamics of thinking between politics and religion (Liddle, 1997). The consequence to be faced is the emergence of various tensions and even social, political, and economic conflicts in the community. Whereas, the

typology of Islamic political thought can in fact encourage its society to participate in debates on modernization politics (Madjid, 2001).

Religion as a moral teaching functions to oversee and direct politics to endorse humanity's values. In this context, Islam pays attention to spiritual and moral aspects and seeks to become an ideology of emancipation and liberation. Indeed, Islam hardly recognizes class and prohibits all forms of discrimination and oppression (Syari'ati & Muhammad, 1992; Esposito, 1995).

There are two models of Islamic political thought. First, groups who understand that the modern political system is contrary to Islamic political thought. Thus, to deal with Western political concepts, Islam shall assess, teach, and rule the country's political life. The political concept adopted is to believe that humans are merely mandate takers in political life; therefore, they highly prioritize God's law or expect God's intervention in state affairs. Second, is an accommodative view of the modern political system (Effendy, 1998). In Islam there are no standard patterns of politics adopted by Muslims during the Islamic civilization era. The term state (*al-daulah*) is not found in the Koran. Islam only places a set of ethical values that serving as basic guidelines in the level of behavior (*suluk*) of humans in meeting their needs (*mu'ammalah*) (Feldman, 2010).

There are three typologies of Islamic political thought, namely: 1) a formalistic tendency to maintain forms of Islamic political conception; 2) substantives which emphasize the importance of substantial meaning and rejects formalistic forms of thought, in the context of state administration, the doctrine that Islam is religion and state (*al-Islam huwa al-din wa ad-daulah*); and 3) fundamentalism which tends to lift the back of Islam into contemporary political reality. This group emphasizes the transformative character which requires a revolutionary and evolutionary transformation of society (Syamsuddin, 2000).

Methods

Design

This study adapts research conducted by Omar & Albakri (2016) which uses qualitative research methods to determine the application of thinking maps in encouraging critical thinking during the teaching process in learning patterns. This study uses a content analysis design that aims to explore the religious teachings and attitudes of traditional Muslims towards social politics in

Indonesia. The three components investigated in this study are religious teachings, attitudes, and behavior of the Muslim community, social and political society. This study examines the results of semi-structured interviews from three dimensions (religious teaching, political behavior, and Typology of Muslim Political Thought), documents and photos of personal documentation about the behavior of the Muslim community, and historical records of the Sultanate of Ternate to see what themes emerge (Zhang et al., 2016) that focuses on unique issues describing the various meanings of specific phenomena or texts as concepts relevant to research (Hsieh & Shannon, 2005). It inductively compresses the raw data into categories or themes through the researchers' careful examination and constant comparison (Patton, 2002).

The focus of qualitative content analysis is language as communication defined in the content or contextual meaning of the text sourced from research data sources (Tesch, 1999). Text data includes verbal, print, or electronic forms expressed from narrative responses to interviews, field observations, and relevant articles (Kondracki, Wellman, & Amundson, 2002). Following Hsieh & Shannon (2005), the researcher applied a directed content analysis approach. Focused content analysis begins by collecting material relevant to research that is objective, systematic in content, and in general subsequently broadens the analysis to include the meaning of religious teaching, political behavior, and Typology of Muslim Political Thought.

Participants

Researchers collected data from 18 participants consisting of the Sultan of Ternate (*Jogugu* 1 person, *Bobato* 4 people, two traditional leaders, and 4 people from *Bala Kusu*) and community leaders (3 religious figures, 2 community leaders, and 2 youth leaders).

Table 1.

Partisipants Demographic Profile

Variable	Characteristica	Frequency	Percentage (%)
Gender	Male	18	100
	Female	-	
Age group	20-30 years old	2	11
	31-40 years old	4	22
	41-50 years old	10	56
	51 years old & above	2	11
Customary honorary title in the Sultanate of Ternate	*Jogogu*	1	6
	Bobato	4	22
	Custom figures	2	11
	Bala kusu	4	22
	Religious leaders	3	17
	Public figure	2	11
	Youth leaders	2	11

Data and Sources of Data

Two sources of data were employed in the study: 1) the primary data originated from field observations within the region of Ternate Sultanate by surveying the Muslims' life in social politics and conducting semi-structured interviews.; and 2) the secondary data originated from previous studies and documents, either private or the government, from which reports on religious teachings at '*Pangaji*' and social politics activities of Muslim society and the Ternate Sultanate were presented.

On the basis of primary data, initial data was obtained through field observations by surveying the activities of Muslim society in Ternate City. Additionally, interviews with the Ternate Sultanate, society, religion and youth prominent leaders were conducted to gather their responses toward religious teaching and attitudes toward social politics in Indonesia. While the secondary data was acquired through documents of religious teaching activities and illustrations over social politics activities practiced in the Ternate City.

Instruments

The main data were obtained from observations, interviews and documents. Whereas instruments applied in this study served as guidelines of observations and interviews to gather data as listed in the following checklists:

Table 2

The Checklist for Observation and Interview Guidelines

Themes	Observation Guideline	Interview Guidelines	Documentation Guidelines
Religious Teaching	Religious teaching practiced in Ternate City	What kinds of religious teachings and attitudes are present to share social politics in Indonesia, particularly shared in Ternate City?	Documented activities of '*Pangaji*' and early studies corresponding to religious teaching
Political Behavior	The Ternate Muslim society behaviors on social politics.	How should attitudes and religious teachings and be delivered to correspond to social politics in Indonesia?	Private as well as the government's documents regarding the reports on social politics activities in Ternate City and previous studies on political behavior
Typology of Muslim Political Thought	Varied religious teachings and Muslims' social attitudes toward social politics in Ternate City.	What reasons are applied to hold teachings and attitudes toward social politics in Indonesia?	Private and government's documents as well as previous studies corresponding to Typology of Muslim Political Thoughts

Table 2 described the themes, the guidelines of conducting observation, interview and documentation seeking to observe and record information on the developments of religious teaching and attitudes toward social politics held by the Muslim societies, a topic on complex religious teachings and attitudes toward social politics in Indonesia as well as the room for dialectical interaction to help the society interaction with the interviewers were provided. Prior to the interviews, one of the Ternate Sultanate leaders, a prominent *Bobatu*, was requested to provide assistance. Here is the interview sessions table;

Table 3

Interview Sessions

Section	Duration (minutes)	Activities
1	15	The author brought up a perception toward religious teaching and social politics in Indonesia.
1	15 minutes/participant	Interviews were held with participants originated from the prominent figures of Ternate Sultanate (*Jogogu, Bobatu*, Custom Figures, and *Balakusu*)
2	15 minutes/participants	Interviews were held with participants originated from the society members (religious and youth leaders as well as public figures)
2	10	The author recorded comments expressed by the participants again and drew the conclusion.
2	5	Evaluation

Table 3 described the interview sessions including participants involved who were the prominent figures of Ternate Sultanate and society members comprising of religious and youth leaders as well as public figures and each participant spent 15 minutes for the interview. Prior to the interview, the participants were gathered in one of the *'Pangaji'* by *'Bobato'.* s listed in the interview guideline that during the interview, the researcher recorded and reported the whole session from which each comment made by the participants.

Data Collection Procedures

Data collection is obtained from semi-structured interviews, observations, and documentary media information, and standard documents issued by the government. The researchers were involved in the interview with the Sultanate of Ternate and traditional Muslim community leaders.using a purposive sampling technique. In this way, the data was obtained from the results of interviews with participants.

The semi-structured interview was the first instrument applied to obtain the preliminary data. The interviews focused on the discussed themes: (1) religious teaching, (2) political behavior, and (3) Typology of Muslim Political Thought. The interview listed several questions

related to religious teaching and attitudes toward social politics to gain the participants' responses. The data was used for mapping the participants' preliminary responses.

Data Analysis Techniques

To analyze data for the content analysis design, 7 steps should apply using an inductive approach. The steps are; 1) all data are transformed into narrative data (transcripts from interview, observation identification, themes from the documents); 2) coding each data in a narrative form; 3) categorizing the coding based on themes; 4) applying coding attached with sample data; 5) applying the coding system to all data; 6) checking the consistency of each coding and sample data for the entire analysis; and 7) drawing the conclusion of each coding data to verify the correct theme, correct message, and correct description.

Table 4

Overview data based on coding

Dimension	Kode	Compact facts	Interpretation
religious teaching	RT1	The term religious teaching in the region of the Sultanate of Ternate is '*Pangaji*' or '*Torang Mangaji'* (PN1 & PN2) / other data sources Religious teaching tends to be very important for people's political life (PN3, PN4, PN6, PN12, PN13, P14, PN15, PN16, PN17, PN18) 'Pangaji' is part of the process of enhancing the morals, souls, and behavior of individuals in worshiping God by maintaining good relationships among '*hablumminannas*' (PN3, PN7) Religious teachings can provide a deeper understanding. about how to harmonize real social and political life by creating peace and prosperity in society (PN1, PN2, PN3, & PN7)	The influence of religious teaching in the Sultanate of Ternate was very strong because of the tendency of traditional Muslim communities to uphold their ancestral culture. The importance of religious teaching for the community because it is able to create social justice and build morality
political behavior	PB2	'*Pangaji'* gave birth to good leaders in the organization and helped me understand how to judge people in politics (PN8) The importance of tolerance and respect for the rights of others. Political life is not about the interests of a group. But it belongs to the whole community (PN9, PN15, & PN16) / other data sources	The relationship between the community and a sense of socio-political solidarity based on strong religious teachings will lead to a better life and free from conflict.
Typology of Muslim Political Thought	TMP3	Modern Muslim societies like changes that are beneficial to their lives and tend not to question one's social status in political life (PN3 & PN4) Traditional Muslim communities whose religious teachings do not understand that political life and religious life are separate (PN1, PN2, PN3, PN4, PN17, & PN18)	Modern Muslim societies are more able to accept changes in socio-political life, whereas traditional ones tend not to accept change and by making people vulnerable to radicalism and terrorism.

Table 4 showed that the guidelines of observations and interviews used were based on literature reviews, and each of it was coded as: (1) religious teaching (RT1), (2) political behavior (PB2), (3) Typology of Muslim Political Thought (TMP3). Next, the manual coding was made according to the participants' numbers: Participants 1 = NP1, Participants' Numbers 2 =. Finally, the coding consistency was assessed to draw conclusions from the coded data.

Result and Discussion

The findings listed below highlight the three points corresponding to religious teaching and attitudes toward social politics implemented in Indonesia. First; religious teaching should convey high tolerance among society members and shape the characteristics of a reliable leader within social politics in Indonesia. Second religious teaching practices in Ternate take social politics as some efforts to enhance the social welfare. Third; religious teachings were performed out of essential purposes to conceive noble characteristics in leaders involved in social politics in Indonesia. Through '*Pangaji*' the societies learn numerous dimensions of the life and afterlife. The graduate '*Pangaji*' are recognized, honored and trusted as the excellent future leaders to be.

Religious Teaching and Attitude Are Present To Share Social Politics in Indonesia

An analysis was conducted on the participants' knowledge of religious teaching and attitudes toward social politics in Indonesia, particularly practiced in Ternate city. The analysis provides significant findings to interpret the development of participant's religious teaching and social politics attitudes. The interview revealed that most participants have grasped knowledge of religious teaching and code of ethics concerning social politics practiced within the society. In short, the interviews confirmed the participants' ability to answer the point questions regarding the first result.

The first result demonstrated that the political life in Ternate City is apparently deep-rooted in Islamic values. The term for traditional religious teaching in the Sultanate of Ternate is '*Pangaji*' or '*Torang Mangaji*,' which means a place of Islamic religious teaching taught by an expert in managing matters of worship (*sharia*) or known as '*Bobatu*.' In the socio-political life, the influence of the Ternate Sultanate is powerful due to the tendency of traditional Muslim societies to endorse the culture of their ancestors. Consequently, there have been frequent differences in viewpoints about how politics should run. Religious teaching is essential for socio-

political life for it encourages the society to be more tolerant towards differences in thoughts between groups in Muslim society so that do not easily get emotional nor violate human rights."

Furthermore, the interviews have indicated that religious teaching is a process of studying patterns of Islamic relations and socio-political life. Respondents understand that religion is not merely a doctrine of faith resulting in arguments over the differences in thoughts among its believers. Yet, it serves as the basis of an improved view of life. Lacking of religious teaching should lead to misinterpretations towards the meaning of differences in political thought that definitely triggers conflicts in society.

Articulation matters within practical education, historically, have raised issues due to the divergent foundation used to interpret Islam holism as a view to learning patterns of Islamic relation and social reality within legal and formal patterns. At the same time, others perceive Islam holism within substantial perspectives (Effendy, 1998). However, at the same time, perception towards this phenomenon is overly inadequate and a need to initiate and encourage a bolder, freer, vigorous perception of Islam raises. Religion is not merely a sociological phenomenon to its believers as it is more closely connected to meaning as the foundation to view life in reality (Arkoun, 2001). There is a dialectical relation between the way revelations entrusted by religion and definitions; the ones which are objectively associated with its real context from which its believers are required to understand.

This study illustrates that different thoughts and behaviors influence individuals and traditional Muslim groups in terms of politics: one of them is the typology of religious thoughts of Islamic society in Indonesia. In fact, such reasoning owned by the diverse traditional Muslim has lasted for quite a long time and encountered unrest and ups and downs due to dynamic diversity within the traditional Muslim society (Abdullah, 1996). The emergence of such diverse patterns of reasoning and movement is definitely a refutation towards the dynamics of internal Muslim society themselves. Religion is not merely a sociological phenomenon possibly categorized on one side. To its believers a religion is more closely connected to revelations as the foundation to accept ongoing reality and seek resolutions for problems they encounter in life

The proclamation of values such as peace and universal harmony becomes an intrinsic part of Islam globally (Dunne, et.al, 2020). The style of thought and movement that developed in the Islamic world is inseparable from several indicators. First, pre-modernist revivalism or early revivalism which arises as a reaction to the morality decadence of Islamic society and the

freezing of thought because it is trapped by traditional patterns that are no longer appropriate to current developments or conditions. The second is classical modernism seeking to explain that Islam shall experience its glory provided that it is interpreted correctly in accordance with modern civilization. This cannot be separated from the historical facts of the spread of colonialism. In this phase, the birth of the statement that Western dance developed because it took the values of teachings revealed in the Koran, while Muslims moved backward because it abandoned the values of their own teachings.

Furthermore, the third is post-modernist or neo-revivalist which epistemologically seeks to carry out religious purification trying to cleanse Islam either from cultural or Western influences seen as a harm to Islamic originality and authenticity as well as clean Islam from religious practices considered as *bid'ah* and *khurafat*. An affirmation is necessarily made that Islam is total and it contains universal insights, values and instructions in various dimensions of life. At this phase, excessive apologetic attitudes arise, leading to internal conflicts of traditional Muslims. In fact, to avoid divisions and strengthen unity in various life practices to realize people's welfare, especially Islamic politics, Muslim behavior should be guided by the true Islamic principles of the Qur'an and *As Sunnah*.

Fourth, neo-modernism is trying to synthesize modernist progression with classical tradition and *ijtihad*. Based on these four stages, it is clear that in the beginning, the dominance and characterization of cleric figure, and Islamic thinkers still triggered the development of traditional Muslim thought in Indonesia(Barton, 1999; Bahasoan, 1994).

The typology of Islamic thought in Indonesia is divided into several groups: fundamentalist, theological-normative, exclusive, rational, transformative, actual, contextual, esoteric, traditionalist, modernist, cultural, and pluralist-inclusive (Nata, 2016). Moreover, traditional Muslims are sociologically identical to Islam as they are blended with local culture as well as elite groups of traditional culture who lack interests in Islamic changes, ways of thinking as well as up to date practices.

Religious teachings and attitudes held to perceive the social politics in Indonesia
Upon completing the analysis on participants' knowledge of the first dimension, the second result was acquired. It illustrated the attitudes and perspectives on reacting to social politics trends in Indonesia, specifically related to Ternate.

The second result; '*Pangaji*' made a good leader in organizations and helped me understand how to judge people in politics. The people not easily provoked and realized the importance of tolerance and respect the rights of others. Political life is not about a group's interests. Rather, it belongs to the entire society." The existing social values and traditions should be determined to strengthen the political and religious structures. The relationship between society and a strong sense of socio-political solidarity will lead to a better life that is free from conflicts.

This study revealed that the participants perceived politics as efforts made to build social welfare and hence, religious teachings functioned as a way to accomplish the mission. Further, they took into account that holism could shape the attitudes and behaviors of individuals as well as excellent future leaders. Altogether believed that religious teachings were *aqidah, akhlak* and *sharia* exercised within the state governance in respect of the social politics life.

The formation of political attitudes and sociological behavior is influenced by dogmatic autonomy or absolute truth, directed authority or completeness of regulation, the authority embodiment or the integration of understanding and use of absolute truth in formulating regulations that strengthen religious structures (Smith, 1985). Political behavior is also determined by the community's shared identity. Factors forming a shared identity include primordial, sacred, personal, and cavities identity (Surbakti, 1982).For instance, on the dimensions of kinship, ethnicity, linguistic, regional, and customs that applies in indigenous communities. Expressions of individual political behavior are generally based on these matters. Ethnic loyalty also has significance and a pivotal role in shaping the attitudes, perspectives, and orientation of individuals or community groups. The loyalty devoted to supporting political parties or political figures cannot be separated from ethnic loyalty (Suryadinata, 2003). It is the determination to the values of existing traditions and social situations that have strengthened the political loyalties of traditional Muslims in political life in Indonesia.

There is also a sacred factor based on the same beliefs among Muslim societies. As religious and holy beings, humans are created in a sacred realm. Experience and appreciation of the divine (ultimate reality) affect and shape the variety of styles and ways of life of individuals in the community (Sastrapratedja, 1982). Despite the emergence of relatively homogeneous ethnic communities and secular states as well as Western cultural influences, sacred values will not disappear (Andrian, 1992) as they are built with a strong sense of social solidarity.

Empirically, these can be seen in religious practices that likely lead to syncretism over generations. The embraced religion can influence the perspective and assessment of various aspects of life. Once a religion is considered important by individuals, simultaneously they will understand all aspects of life from the perspective of their faith . In addition to strong sociocultural values, the society hold dualism in their political culture patterns. The dualism broadly includes 1) harmony and dynamism; 2) discretion and limitations; 3) external values in the community not taken as a generalist's.

Reasons the people use to have religious teachings and attitudes to the social politics in Indonesia

The field observation demonstrated that the Muslim society were likely to accept religious teaching to lead to improvements on their attitudes and behaviors concerning the political and social life in Ternate City. Ternate. In addition, '*Pangaji*' families belong to a prestigious class in the Ternate society for their noble characteristics, derived from extensive Islamic religious teaching, as the basis of creating great leaders. Thus, the Government documents show that the '*Pangaji*' have been appointed as most of the Ternate leaders.

The third result; "there are clear differences between modern Muslim societies and traditional Muslim societies. Modern Muslim societies like changes that benefit their lives and tend not to question one's social status in political life. The expression of "Who I am" can advance in the realm of politics as long as they comply with the ethics and norms prevailing in the society. Meanwhile, traditional Muslim communities are the values of their traditions and culture. They perceive the importance of Islamic values to gain rewards in today's life and in the hereafter. "Nonetheless, traditional Muslim societies whose religious teaching are improper actually understand this in a narrow scope. To them, political life and religious life are different things. A religion is sacred and it cannot be confused with the political interests of a group of people. As a result, they less likely accept changes and thus make them prone to radicalism and terrorism."

'*Pangaji*' should be used as a role model for education based on traditional wisdom in Ternate. In fact, so far '*Pangaji*' has proven to be able to produce figures and leaders whose religion, character, and thoughts are moderate according to Islam perspectives. Moreover, the society acknowledges their tradition, among other things, by admitting the notability of '*Pangaji*'

within the social and political life of Ternate society albeit the recognition starts to fade away as modernism arises. The study reveals that, unlike during their heyday, 'Pangaji' are hardly known today. Modern Muslim society, particularly most newcomers, barely learns about the Ternate Sultanate history or the .existence of '*Pangaji'*.

Political activities can influence decision making and power. Involvement in political activities makes political connections support the company's debt financing. LQ-45 Indonesian index companies that are politically connected and which are not clearly visible in corporate leverage but do not show a significant impact on tax and profitability (Syaputra & Hendrawaty, 2020). It is an essential concern where a lack of representation in politics can encourage discrimination and radicalism. A study revealed that a more traditional Islam influenced by native religion amid structural and institutional vulnerability could create a space for the development of radicalism. This vulnerability is triggered by several things, namely: 1) a relatively developed economy and infrastructure that allows freedom of movement and many targets, weak governance in the security sector; 2) criminal justice system and rule of law that hinders effective actions against terrorist groups; and 3) unstable geographical proximity.

Four main factors function to increase the country's vulnerability to radicalism and terrorism, namely: structural and institutional elements, complaints, foreign and military policy, and jihadist ideology (Patterson, 2015). Evidence shows that Islam's religiosity is essential in challenging the political elite through collective action. The politically moderate spells of Muslim societies appear to be more likely involved in a joint political process without violence. In contrast, political radicals seem less likely to do so (Achilov & Tennessee, 2016). The finding pushed political ideology into a central role in moderating the complicated relations between Islam and collective political activism. Therefore the orientation of traditional Muslim behavior old as Islamic values built in politics is needed to create a sense of justice and realize the welfare of society.

Finally, traditional Muslims who have undergone several phases of political life are encouraged to improve their behavior and mindset in accepting bureaucratic conditions (Jackson, 2015; Jackson & Everington, 2017), to grow trust towards the government (O'Dea, 2018) and seek enlightenment as a fundamental concept suggested by religiosity education itself; namely, by acknowledging democratic values, justice, sense of responsibility and human rights (Osipova, Elishev, Pronchev, & Monakhov, 2018). The findings in the research show that individuals or

social groups in general will likely adapt and possess such abilities to logically and critically evaluate the state condition and pragmatically realize the ongoing political phenomenon once encouraged by sound political, ideological and moral values as well.

Conclusion and Implications

The results and discussion have revealed three main points. The first result, Islamic teaching presents various attitudes of a caliph (honest, trustworthy and responsible) in social politics. This helps individuals to be more tolerant and promotes peace and prosperity. '*Pangaji*' has an impact on the behavior of Muslims in carrying out their socio-political life, especially those who live in Ternate City, North Maluku Province. Participants are aware of the importance of '*Pangaji'* which is the hallmark of a real Muslim community (caliph). The second result; the attitude and teaching of Islam view that social politics should be in accordance with Islamic values *(aqidah,* morals, and sharia) in efforts to strengthen political and religious structures to create life free from conflicts. The third result is the way how the Muslim community perceive the importance of religious teachings as it can be used as a role model for education in attitudes and behavior in the typology of Muslim society based on traditional wisdom. Religious teaching can produce figures and leaders whose faith in religion is indestructible and who hold Islamic characteristics and moderate thoughts as well as encourage the growth of a democratic and peace-loving character.

Theoretically, this research shows an influence on the theories of religious and political teachings. With practical terms, this imitation shows that Muslim societies can be influenced by their political attitudes and behavior because of this finding.

In the long run this research shall encourage stakeholders to continue to practice the teachings of traditional religions in accordance with the true Islamic principles in order to create peace and prosperity for the society since traditional religious teachings are rich with leadership values such as; justice, honesty, responsibility, and tolerance towards religious communities.

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