

RELIGIOUS READING MATERIALS AND RELIGIOUS ORIENTATION OF HIGH SCHOOL ISLAMIC EDUCATION TEACHERS IN BANDAR LAMPUNG

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ABSTRACT

This paper aims at showing the result of the research on the variety of religious reading materials and religious orientation based on religious reading materials of Islamic Education (Pendidikan Agama Islam/PAI) teachers in Bandar Lampung. Religious reading materials is one of the sources of knowledge being read by Islamic Education teachers as an effort to improve the quality of their knowledge. Utilizing mixed methods with psychology of religion approach and discourse analysis, this study aims to know the variety that PAI high school teachers in Bandar Lampung for the enrichment of teaching contents at schools and to find the linkages between religious reading materials with the religious orientation of PAI teachers in Bandar Lampung. The findings of this research show that the orientation of PAI high school teachers in Bandar Lampung was more categorized as intrinsic and a few was categorized as extrinsic. Based on the religious reading materials of PAI high school teachers in Bandar Lampung, the teachers who are categorized as intrinsic are more varied in terms of topics and authors compared to the teachers who are categorized as extrinsic.

Keywords: *Religious reading materials, religious orientation, Islamic Religion education teachers.*

INTRODUCTION

In 2016, Center for the Study of Islam and Society (PPIM) released a survey result related to the perception of Islamic education teachers on tolerance and contemporary religious issues in Indonesia. The study reveals that the majority of PAI teachers agree and support Indonesia as a country based on Pancasila and 1945 Constitution but they have strong aspiration on the implementation of Islamic Sharia and rejects Non-Muslim leadership (Effendy, 2017). This is because the PAI teachers did not understand how important it is to teach national values. On the other hand, it was found that some PAI teachers were following along and dragged into the vortex of exclusive and even radical ideology. Actually the presence of PAI teachers at school is not only to spread religious teachings to students but they

are also expected to develop and instill senses of nationality to students (Safaat, 2016). In line with the elaboration of national in Indonesia that religion education is still one of the priorities which show that religion is still an important factor as reflected in the First verse of Pancasila (Nur, 2015: 98).

A number of studies also state that PAI subject teachers and students in Java are intolerant, such calling those who perform different worship practices as heretics or even infidels, agreeing to destroy non-Muslim places of worship, refusing non-Muslims to become leaders, refusing women to be leaders and agreeing to the struggle for implementation Islamic law by the State. Teachers as the main components in the world of education should be required to be able to keep up even go beyond the development of science and

technology in the society. It is teachers who are at the forefront of creating the quality of human resources. Teacher face students directly in the class through teaching and learning process. It is in their hands that the quality students are formed and prepared, in terms of academic ability, skills, emotional, moral, and spiritual maturity.

In this context, Islamic Education certainly can contribute, with the teacher as the front guard through the movement of reading religious literature to broaden their horizons. Thus, the interest in reading and the quality of the literature of Islamic Education teachers can contribute to the improvement of students' reading interest, and at the same time make Islamic education to be oriented to Islam that is *Rahmatan lil amin alamin*. Reading activities can also trigger deep thinking, which can prevent people from doing something meaningless and shallow. In the case of religious life today, shallow thinking due to not thinking deeply results in radical attitudes and violence in the name of religion (Baedowi, 2012: 79).

The meaning of a person towards his religion which is often called religious orientation which in the context of inter-religious relations can encourage religious person to have two tendencies: to be a peaceful and friendly person or to be a person who keeps prejudices and hostility (Aryani, 2015: 59). This religious orientation can then direct individuals to two attitudes, the first is inclusive, moderate, and respectful attitude towards different beliefs or the second is exclusive and violent or radical attitude. Likewise, both attitudes can in turn affect the way the individual behaves in daily life, including when interacting with other people, both to those of the same religion or those having different religion and can also influence the reading material in fulfilling the person's knowledge of religion.

Reading material has a very important role in human life. Kleden (in Maryam, 2006: 60) says that in terms of culture, books have three different functions but interrelated each other. First, books as cultural products that contain physical manifestations of human thoughts, feelings and

experiences. It can be said that a book is a physical object that stands alone and a complete, objective and fixed work so that the book is no longer dependent on the author. In other words, a book as a product has opened itself up for use by other people who may have different meanings and intentions, even contrary to the intention of the author of the book. Second, books as part of cultural behavior provide readers who seek information and entertainment or increase knowledge. Third, books as cultural production process, namely that writing a book means freezing and standardizing thoughts and feelings physically into writing. By writing a book through physical fixation by script, the oral discourse is made no longer changing, what have been written will not be lost again. It is due to writing that the works of language become as independent as sculptures.

In addition, books are also a product as well as a medium for disseminating knowledge, art, culture and religion. Books in religion (especially Islam) have a very important role because they are used as a means of disseminating religious teachings or as a medium of propaganda (Maryam, 2006: 60). Therefore, the literature that is the choice of PAI teachers must also receive special attention, because according to Watson (2005) in the last two decades, Islamic publishers have experienced very rapid development. Islamic books or media can easily be found in book exhibitions and Islamic and public bookshops and even easily found on roadside or small agents. It is clear that Islamic books have a clear market segmentation, so this can be a concern on how the Islamic reading books PAI teachers read present the tendency of understanding Islamic teachings.

Bandar Lampung as the focus of this research is one of the regions having the mission to increase the quality of education, health, culture of the people and, tolerance in religious life, that is increasing the quality of education and health and transformation of the culture of Lampung and the strengthening of tolerance in religious life (Lampung, 2017). Geographically, Lampung is a very strategic region because it is the entry point to Sumatra that closes to provinces in Java (only

separated by Sundanese Strait). But in terms of the quality of education, the position of Lampung is fairly low in national level namely in the rank of 27 out of 34 provinces (Kurniawan, 2016).

This can be seen in the study conducted by Fauzan (2013: 53) which revealed that the ability of PAI teachers in Bandar Lampung to mastering the materials of the subject was still fairly low and they did not keep themselves up to date. Learning management was also relatively weak since there are still many students who did not pay attention to the teachers in the learning process. Similarly, the classroom management was also still not good. The teaching methods used were not that interesting because teachers were still fixated to classical learning methods which only rely on one-way communication. The use of learning media was also difficult to implement due to the limited facilities and infrastructures and the lack of ability of the teachers to operate them.

Thus, the improvement of the quality of teachers among others is done through increasing the quality of their knowledge. One of the sources of knowledge for teachers including the religious education teachers are literatures that they read. So, the increase of the quality of teachers among others is through the increase of the quality of reading and the choice of literature (Iswanto, 2017: 285). The literature the PAI teachers choose should also get special attention. As according to Watson (2005) in the last two decades, Islamic publications have experienced a very rapid development. Islamic books or media can be found easily in Islamic book exhibitions and bookstores and general bookstores. They can also be found in book stall along the streets and small agencies. It is very clear that Islamic books have segmented market, so this can be taken into account how the books that teachers read represent the tendency of their understanding of the teachings of Islam.

Munip (2010: 362-368) in his study on the phenomenon of Arabic translated books which characterize Islamic discourses in Indonesia, stated that some publishers have ideological motivation in publishing their books. 'Ideological'

motivation means the desire of a person or specific parties to spread the religious understanding they adopt to the public. This kind of motivations is usually clearly seen in the surface but there are some which is vaguely seen. Similar to Munip's study, Iswanto (2017) explores the ideological aspect in the reading as described above by analyzing the ideological tendencies behind the books or readings. This search is not intended to judge whether the goodness of the ideological motive in certain books are better than other ideological motive, but only to give understanding to readers on the ideology behind the reading.

With respect to the founding from PPIM (2017), Fauzan (2013), Watson (2005), Munip (2010), and Iswanto (2017), it is also important to consider the impacts of the religious readings towards religious orientation of the PAI teachers. Aryani (2015: 60) stated that religious orientation is formed by a number of pre-conditions such as education, religious life in the family, formal religious education, friends, organizations they join, role models, references they read or other sources of information they dominantly absorb as well as other sources. Therefore, this study tries to examine what kind of variety of reading materials are chosen by high school PAI teachers in Bandar Lampung as teaching content enrichment school? How is the religious orientation based on reading materials of high school PAI teachers in Bandar Lampung?

This study of religious reading and religious orientation is obviously not the first to be conducted from the perspective of PAI teachers in particular, and of the society in general. There are a number of writings on religious reading materials other than those previously mentioned, such as the one conducted by Yani (2018: 150) which examined reading materials and religious orientation of high school Islamic education teachers in Palembang. The study only highlights information about teacher's reading interest, religious orientation and the variety of readings used by PAI teachers in Palembang. The study shows that the interest in reading of PAI teachers in Palembang was relatively low

because it was seen from reading references used in the process of teaching and learning activities. While the religious orientation of PAI teachers in Palembang between extrinsic and intrinsic ones has no significant difference.

The study conducted by Hasan (2018: 21) on Islamic literature among high school students (Sekolah Menengah Atas/SMA) and undergraduate students (*mahasiswa*) mapped out and comprehensively studied Islamic literature that was available and accessible among the Indonesian millennial generation. This study discusses how the dissemination and transmission of literature is used up to the hands of the current millennial generation. This study classifies Islamic literature read and accessed by students and students into five categories, namely Jihadi, Tahriri, Tarbawi, Salafi and Popular Islamism.

The categories mentioned above are seen from the content, approach, ideological orientation, and narration developed in the Islamic literature. This study shows that the literature accessed and read by students is produced by various publishers affiliated with Islamist movements and organizations that are developing in various cities in Indonesia. Solo became the city that produced the most publishers that actively produced literature on Islamism, followed by Yogyakarta, Jakarta and Bogor. Islamic literature that reaches to the students is also facilitated by intermediate actors, namely distributors, sales agents, shop owners, traders, discussion organizers and book exhibitions, the figures of Islamic movement, and da'wah activists.

The same study was also carried out by Latif (2010: 72) who mapped Islamic literature spread among UGM students, UNY, UMY, UII and Sunan Kalijaga UIN. This study shows that Islamic literature used and read by students is categorized into three mainstream, namely first, Salafi-Puritan literature such as the book of monotheism by Muhammad ibn Abdul Wahab and *Aqidah Islamiyah* by Ibn Taimiyah. Second, general Islamic literature such as the *Fiqh Sunnah* by Sayyid Sabiq and *Arabin Nawawi*. Third,

political ideologically oriented literature such as *Ma'alim Fi al-Tariq* by Sayyid Qutb and *Fatawa Muasira* by Yusuf Qardhawi.

In her study on religious orientation, attitudes and behaviours, Aryani (2015: 76-78) found that the religious history of liberal, fundamentalist and moderate groups is not much different. The people who played the important role or commonly called the *significant other* in instilling religious souls are parents, religious teachers, and peers. Some also claimed that the planting of religious souls was further reinforced by various books that were read and religious experiences that people experienced. In terms of religious orientation, attitudes and behaviour, almost all three groups belong to the intrinsic category. It is seen by how they interpret religion as a way of life. However, the only difference is how they treat these guidelines.

The aim of the research is to know the variety of choices of high school PAI teachers in Bandar Lampung as enrichment of teaching content at schools and to know the religious orientation based on the religious reading materials of the high school PAI teachers. This study is part of the efforts to support the direction of national policy and strategy of the Ministry of Religious Affairs year 2015 – 2019, namely (1) Improve the quality understanding and practice of religious teachings making religion can function and act as moral and ethical foundation in development, (2) Promote harmony of religious communities, (3) Improve the service of religious life.

This paper shows the result of the research on the variety of religious reading materials and religious orientation based on religious reading materials of high school PAI teachers in Bandar Lampung. Reading materials in this paper refers to literature which deals with religious substance for the enrichment of PAI subject in the teaching learning process. While what is meant by religious orientation is the motive underlying various religious expressions which are done by individuals, in this case the high school PAI teachers in Bandar Lampung.

THEORETICAL FRAMEWORK

Religious orientation is defined as the motive underlying various religious expressions done by individuals (Allport and Ross, 1967). Wullf (1991) comprehensively defined religious orientation as a person's perspective towards the religion which he or she believes which determines relation pattern among the person and religion. A person's perspective towards his or her religion will influence the individual's behavior in interpreting the teachings of the religion and carry out what is considered to be the command of religion. This Religious Orientation theory was first introduced by Gordon Allport, one of the figures of humanistic approach in psychology. Allport (in Crapps, 1993: 179-181) states that the relation between religion and prejudice depends on kind of religious orientation owned in a person's personal life.

Allport (in Crapps, 1993: 179-181) divides religious orientation into extrinsic and intrinsic. Extrinsic religion according to him is when religion is used, meaning that religion is used to support self-confidence, improve status, hang on against reality or impose sanctions on a way of life. People with this orientation assume that religion is useful in many ways and emphasizes what "gifts or benefits" will be obtained to overcome what they demand. Such people may be diligent in the place of worship but are not interested in discussing or thinking about their faith beyond its practical advantages and benefits. Therefore, 'extrinsic religion' is called a religion that is manipulated and utilized.

Whereas 'intrinsic religion', on the other hand is when religion is internalized. Faith is considered to be valuable in itself and demand involvement and overcoming self-interest. This kind of religion exceeds world point of view which is egocentric and assess habit, customs, family, nation based on extrinsic values. People with this orientation assume that "religion does not exist for the sake of humans, but rather humans for the sake of religion". This means that religion has important, main and comprehensive factors

in the formation of one's faith. The martyrs who sacrifice life for something noble or a holy person who fills his entire life with service without asking for rewards whether psychologically such as praise and material such as gifts or financial in the form of money are characteristics of someone who is intrinsically oriented.

The definition of extrinsic-intrinsic orientation stated above is not as a stand-alone and separate understanding from one another, but it is a continuum. Therefore, a person cannot just be put into one type of orientation, because one's religion tends to lead to the one of the continuum above. According to Allport (1950: 142) religion is in the core of the human personality which becomes a "challenge" in the face of his life which in turn gives birth to meaning and peace. Religion is a solitary, and very personal way so that many factors must be seen to classify one's religious orientation.

The reading materials referred here, as mentioned in *Kamus Besar Bahasa Indonesia* (Large Dictionary of Indonesian Language) are the entire reading texts whether in the form of books, magazines or bulletins that are read by readers (KBBI, 2008: 114), which in this case are PAI teachers in Certified High School. The reading materials can also be the internet which is now widely used as a medium of mass communication. Religious is everything that has to do with religion (KBBI, 2008: 18), in the context of this study, what is meant by religious readings are in the form of books, magazines, and bulletins that contain religious texts.

Ikhwan (2018: 104-108) maps Islamic publishers in Indonesia in terms of the types of books published and their religious affiliations, namely: publishers Jihadi, Tahriri, Salafi, Tarbawi, and popular Islamism. Jihadi publishers are publishers that provide books about the doctrine of the obligation of jihad in the form of war, or taking up arms against those who are considered to be 'enemies' of Islam (Ikhwan, 2018: 76). The majority of Jihadi publishers are based in Solo, namely publishers al-Alaq, Arafah

Group, al-Qawam Group, Aqwam and Jazera. The publishers in general are managed by the alumni of the Islamic boarding school al-Mukmin Ngruki, the Salafi Islamic Boarding School whose alumni are active in taking on the role of dissemination and reproduction of Salafi discourses. Other Jihadi publishers also exist in Klaten (Kafayeh Cipta Media) and Jakarta (Ar Rahmah) (ICG, 2008 in Ikhwan, 2018: 104). Whereas Tahriri publishers are the publishers engaged in the production of books on the urgency of re-establishing the Caliphate which will guarantee the implementation of perfect Islam (Ikhwan, 2018: 89). Many of these publishers concentrated in western Java, especially in Bogor and Jakarta, among others are Qisthi Press (Jakarta), al-Fatih (Jakarta), HTI Press (Jakarta), Library Thariqul Izzah (Bogor), Wadi Press (Bogor), and D'Rise (Sukabumi).

Salafi publishers are much engaged in the publication of *aqidah* books, religious procedures, ethics, and Nabawi parenting. This publisher emphasizes on the content of puritan Islamic *da'wah* in accordance with the Qur'an and Sunnah, the interpretation of religion tends to be absolute and affirmation as bearers of Islamic *da'wah* *manhaj salaf ahlu sunnah wa al-jamaah*. Among Salafi publishers which are quite productive are Al Qamar Media (Yogyakarta), Ibnu Umar Library (Bogor), Library At Taqwa (Bogor), Darul Haq (Jakarta), Library of Imam As Syafi'i (Bekasi), Science Minutes (Cibubur), Assalam (Surakarta), Zamzam (Surakarta), al Qalam (Surakarta), Aqwam (Surakarta) and Jazera (Surakarta). Some of these Salafi publishers also publish Jihadi literature because the purist and absolutist Salafi discourses are widely used as a basis for Jihadi discourse if they are transferred to the form of practice theory (ICG, 2008 in Ikhwan, 2018: 105).

Tarbawi publishers are much engaged in publishing books on motivation and strategies for implementing Shari'a in multilevel which are expected to encourage the formation of an Islamic state (Ikhwan, 2018: 89). These publishers are also affiliated to a certain extent with Jamaah

Tarbiyah network, and the books published are written by figures and tarbiyah activists, although they also publish books written by external writers as long as the content does not contradict the agenda of Islamism in general. Among the publishers of this category are Rabbani (Jakarta), Gema Insani Press (Yogyakarta), Pro-U Media (Yogyakarta), Media Insani Publishing (Surakarta), and Era Adicita (Solo). While Islamisme Populer is a publisher that produces cross-ideological literature (Ikhwan, 2018: 106). These publishers generally publish literature on popular types of Islamism, motivation, public piety, or Islamic general. Included in this category are Mizan (Bandung), Mizania (Bandung), Qanita (Bandung), Republika (Jakarta), Asma Nadia Publishing House (Depok), and Gramedia (Jakarta).

RESEARCH METHOD

This research uses mixed methods with religious psychology approach and discourse analysis. With these methods and approaches, it is expected that this research produces detailed study on the influence of religious reading materials towards religious orientation of high school PAI teachers in Bandar Lampung. To acquire the data on the literature that PAI teachers use, the researcher spreads questionnaires only to certified teachers both with the status of Government employee or non-government employee. This is based on the argument that teachers who have been certified are professional teachers who have a number of competencies in order to support their duties. There are four competencies that must be possessed by professional teachers, namely pedagogic, social, personality, and professional competencies (Muallimah, 2014: 18). The number of teachers that was planned to fill in the questionnaires was 47 people. Only 40 teachers filled in the questionnaires because five teachers had retired and two others had passed away. The distributed questionnaires contains questions on what kind of religious reading materials were used for the enrichment of PAI subject and also on religious

orientation of PAI teachers in Bandar Lampung.

Religious orientation is measured using an instrument called “Allport-Ross Religious Orientation Scale” (AROS) which was developed by Allport and Ross (1967, in Suralaga, 2014). AROS scale is a set of questionnaires with 20 questions consisting of 9 statements measuring the intrinsic religious orientation and 11 statements measuring extrinsic religious orientation. Statements on intrinsic religious orientation are related with personal piety and worship; while statements which measure extrinsic religious orientation encompassing the view of religion as a means which can be distinguished between serving personal needs such as acquiring sense of safety, tranquility and to fulfill social needs such as acquiring social relations, grief, acceptance, status, maintenance of order and loyalty towards tradition (Suralaga, 2014).

The religious orientation of each respondent was obtained by comparing the score from two categories of religious orientation acquired from the result of distribution of questionnaires. Scores of each category of religious orientation (O_x) was obtained from the result of score of religious orientation category (n_x) minus the mean value (m) divided by value of standard error (sd) (Azwar, 2003).

$$O_x = n_x - \frac{m}{sd}$$

The highest score from each category of religious orientation shows the religious orientation of each research respondent.

Focus group discussion/FGD with committee of PAI subject teachers Discussion Group and some PAI teachers was also conducted to get data on the resources in deepening literatures that become the preference of the PAI teachers. The process of data collection was conducted from 18 days since October 30th up to November 17th.

RESULTS AND DISCUSSION

Overview of Research Informant

Based on data from Islamic Education Section, Ministry of Religious Affairs Lampung, 47 PAI teachers from 89 PAI teachers from all high schools in Bandar Lampung have passed certification. The number of PAI teachers with the status of government employee or non-government who fill in the questionnaires in this research as presented in Table 1 are 40 teachers, consisting of 23 male teachers and 17 female teachers. Most of the teachers had completed their studies to undergraduate level, consisting of 27 teachers with bachelor degree qualification (S1), 12 teachers with Master degree (S2).

Only one teacher has only received education up to Diploma level. 27 out of the 40 teachers were PAI teachers and 13 were non-PNS PAI teachers. The working period of these teachers varies, some are under 10 years old to over 20 years old. Teachers whose tenure is still under 10 years are 3 persons, while 1 person just having 2 years working period. While the teachers with 10 unto 20 years of work became the most group in this study, which consists of 26 people. While those who are included in the service period of over 20 years amount to 9 persons, with the longest working period is 37 years.

Based on the religious orientation category, amount of 18 high school PAI teachers in Bandar Lampung have extrinsic religious orientation and 22 teachers have intrinsic religious orientation. Based on gender, 8 male PAI teachers have extrinsic religious orientation and 15 male PAI teachers have intrinsic religious orientation. Female PAI teachers who have extrinsic religious orientation amounted to 10 teachers, while those who have intrinsic religious orientation amounted to 7 teachers. This means that based on gender, female PAI teachers are more categorized as having extrinsic religious orientation compared to male PAI teachers.

Table 1. Overview of PAI Teachers in Bandar Lampung

Category	Male	Female	Total
Extrinsic	8	10	18
D4		1	1
S1	5	4	9
S2	3	5	8
<10 years		1	1
10-20 years	4	9	13
>20 years	3		3
NA	1		1
Intrinsic	15	7	22
S1 (Bachelor)	12	6	18
S2 (Master)	3	1	4
< 10 years	2		2
10-20 years	9	4	13
> 20 years	4	2	6
NA		1	1
Grand Total	23	17	40

Looking from religious orientation based on level of education, high school PAI teachers who has reached S1 (bachelor) are more intrinsically religious oriented are 18 teachers, while those categorized as extrinsically religious oriented are 9 teachers. High school PAI teachers with S2 (Master) degree turns out to be more extrinsically religious oriented with as many as 8 teachers compared to only 4 teachers who have intrinsic religious orientation. One teacher who has Diploma degree belongs to those who have extrinsic religious orientation.

Tabel 2. Books in the Category of Qur'an Science

No	Title	Author	Publisher	Notes
1	Pendidikan Agama Islam dan Budi Pekerti	Dra. Latifah, M.Hum; Drs. Margiono, M.Pd; Drs. Junaidi Anwar	Yudhistira	PAI subject book which is often used for teaching at school
2	Al-Qur'an Terjemah		Ministry of Religious Affairs	

Reading Materials for High School PAI teachers in Lampung

The variety of literature that becomes the choice reading materials of high school PAI teachers in Bandar Lampung is very varied. Based on the results of distribution of questionnaires, it is found that some books are classified according to the themes in the PAI subject at school, namely Qur'an, Aqidah (Faith), Akhlaq (Morals), Jurisprudence, and History of Islamic Civilization (SPI). Besides the reading materials with the abovementioned themes, high school PAI teachers in Bandar Lampung also read Islamic magazines and tabloids. The following are some religious reading materials, Islamic magazines and tabloids which were obtained from the questionnaires distributed to high school PAI teachers in Bandar Lampung:

1. Science of the Qur'an

Religious reading materials which are included in the Qur'an Science group are more to translations of the Qur'an published by Ministry of Religious Affairs and interpretation books. Tafsir by Ibnu Katsir and Tafsir Al-Azhar by Buya Hamka become the most widely read by high school PAI teachers in Bandar Lampung, followed by *Membumikan Al-Quran* and *Tafsir Al-Mishbah* by Prof. Quraish Shihab. Table 2 provides brief descriptions of books in the Qur'an Science group which used as enrichment reading materials in teaching by high school PAI teachers in Bandar Lampung.

3	Tafsir An Nur	T.M. Hasbi Ash-Shiddieqy	PT. Pustaka Rizqi	Tafsir An-Nur by Hasbi Ash-Shiddieqy does not have any pattern and orientation towards a specific field. This Tafsir explains the meanings in the Qur'an with brief description and easy language making it easily understood by people whether they are widely knowledgeable or not.
4	Tafsir Al-Misbah	Prof. Dr. Quraish Shihab		This Tafsir is tafsir of 30 Juz of the Qur'an written in Indonesian style. The writer gives an interesting and distinctive touch of Indonesia and very relevant to enrich the treasures of our understanding and appreciation towards the secret meaning of the verses of Allah.
5	Tafsir Ibnu Katsir	Ibnu Katsir		One of the most widely accepted and distributed Tafsir among Muslims. This book is arranged by mentioning the verse at first then explaining the meaning in general and then interpreting it with verses, hadith and words of friends and <i>tabi'in</i> .
6	Tafsir Munir	Imam Nawawi		Tafsir Munir or Marah Labid is one of the tafsir which is written by using " <i>tahlil</i> " (analytical) method, that is examining and interpreting the Qur'an based on systematical sequences of verses and Surah. It also contains the <i>asbâb al-nuzûl</i> of context and cause of a verse emergence, outlining the variants of the recitation of the Qur'an (<i>qirâ'ât</i>) and legal implications caused by it.
7	Membumikan Al-Qur'an	Prof. Quraisy Syihab	PT. Tiga Serangkai	This book is a collection of papers and lectures that have been made by the writer from 1975 up to 1992. The theme and style of the discussion are patterned into two parts. The first part describes and discusses various rules that are required in understanding the Qur'an. In the second part, the writer demonstrates his expertise in understanding and also finding solutions to social and intellectual problems in the society by relying on the rules in the Qur'an.
8	Tafsir Al Azhar	Prof. Dr. Hamka	Publishing House Sendirian Berhard, Malaysia	This Tafsir explains the verses of the Qur'an with meticulous expressions, explaining the meanings contained in the Qur'an in beautiful language and connecting the verses with existing reality of social and cultural system. Not only that the Tafsir also talks about the historical, social and cultural problems in Indonesia.

Thirteen out of 40 PAI teachers have never read the books in the category of Qur'anic sciences as enrichment materials in teaching PAI in class. While as many as 27 PAI teachers as presented in Table 3 read books of Qur'an Science

as enrichment materials in teaching PAI in class. From the 27 teachers, only one who admits having read more than 3 books, 3 admit of reading 2 books and most or as many as 23 people admit to only have read 1 book.

Table 3. Number of Teachers as Readers of Quran Science Book

Quran Science Book	D4	S1	S2	Total
0		10	3	13
1	1	14	8	23
2		2	1	3
3		1		1
Grand Total	1	27	12	40

In terms of educational background, PAI teachers who have reached S1 (Bachelor) and S2 (Master) in average only read book. Only 4 from the two groups of educational background admitted having read 2 to 3 books in Qur'an Science, where only one teacher with S1 (Bachelor) admitted up

Table 4. Books in the Category of Faith

No	Title	Author	Publisher	Notes
1	Serial Akidah dan Rukun Iman	Dr. Umar Sulaiman al-Asyqar	Pustaka Imam Syafii	
2	Buku Pintar Agama Islam	Syamsul Rijal Hamid	Cahaya Salam	This edition of Buku Pintar Agama Islam contains collection of knowledge on Islam (Tauhid, Fiqh, Akhlak, Hadith, Tarikh, and others). In the book Pintar Agama Islam this edition contains quotes of the verse of the Qur'an along with the Arabic text
3	Aqidatul Awam	Syaikh as-Sayyid al-Marzuqiy		Book which contain poems the Nadham on Tauhid
4	Aqidah Islamiyah	Sayyid Sabiq	Robbani Press	This book presents functions and role of faith and the implementation in the form of alms. Faith is an absolute requirement for the fulfillment of self-servitude and full commit to Allah ta'ala.
5	Tijan ad-Darori	As-Syaikh Ibrahim Al-Bajuri		The book of Monotheism is very phenomenal. This book usually becomes a reference of pesantrens (Islamic Boarding School) salaf, for santri who are still not familiar with the science of Tauhid (Monotheism). The book Tijan Ad Darori contains of 50 aqidah that a mukallaf should have and understand.

The number of high school PAI teachers in Bandar Lampung who read the books in the category on Faith is 20 persons. That is as many as the number of teachers who did not read any books in this category. As presented in Table 5, the number of teachers who read one book in the

to three books in the category of Qur'an Science, whereas, the teachers with Diploma degree only read 1 book as enrichment in the category of Qur'an Science.

2. Aqidah (Faith)

Few of the books which fall into the category of readings on Faith are read by High school PAI teachers in Bandar Lampung. Books written by Umar Sulaiman Al-Asyqar entitled *Serial Akidah dan Rukun Iman* and *Buku Pintar Agama Islam* by Syamsul Rijal Hamid are mostly read by the high school PAI teachers. Only few primary books on faith are read by the teachers. Table 4 presents brief description of books in the category of Faith which are read by high school PAI teachers.

category of Faith is more than that is 17 people than those who read 2 books that is 3 people. Those who read two books in the category of Faith having S2 (Master) degree is only one person, while those who had just finished their education for S1 (Bachelor degree is 2 persons).

Tabel 5. Number of Teachers Reading Books on Aqidah

Number of Aqidah book	D4	S1	S2	Total
0		14	6	20
1	1	11	5	17
2		2	1	3
Grand Total	1	27	12	40

Tabel 6. Books on Morals

No	Title	Author	Publisher	Notes
1	Buku Pintar Agama Islam	Syamsul Rijal Hamid	Cahaya Salam	This edition of Islamic Smart Book contains collection of knowledge in Islam (Tauhid, Fiqh, Morals, Hadith, Tarikh, etc). It also has several quotes of the verse of the Qur'an along with the Arabic texts in every chapter.
2	Bidayatul Hidayah	Imam Ghazali		This "Bidayatul Hidayah" Kitab is widely cited as the mukadimah of Ihya Ulumuddin. This Book discusses the initial process when a servant acquires hidayah from Allah Ta'ala, where the servant is in desperate need of His help and guidance. It also explains about obstacles (passive) and obstacles (active) which are scattered around it, that is when servant tries to get closer to the All Mighty, through correct procedures and adab. This book mainly contains three parts; part on adab on obedience, part on leaving immorality, and part on associating with others, The All Mighty and other creatures.
3	Terjemah Al-Akhlaq lil Banin	Umar binAhmad Baraja		Lessons on Islamic characters for boys
4	Ihya 'Ulumuddin	Imam Al Ghazali		A monumental book by Imam Al Ghazali which is very well-known and has widely read by various circles. The book is used as a standard reference in the field of jurisprudence, whereas it contains the main materials which should not be abandoned by the Sufis. Both part of the science (Fiqh and Tasawuf) are contained in this book, thus making the book as a great book because in it have been summarized various kinds of knowledge

Twenty-six teachers out of 40 PAI teachers who fill in the questionnaires, admit that they never read book on the theme of morals as enrichment materials in delivering the material of PAI in the class. Only 14 PAI teachers as presented in Table 7 who claim to read books with the theme of morals as enrichment materials. From the 14 teachers, 11 people claim to read 1 book as enrichment material, 1 person reads 2 books, and

3. Morals

The themes which are mostly read in the reading materials in the category of Morals are books with the theme of motivation and advice about the heart and Sufism. As presented in Table 6, the works of Imam Al-Ghazali are the most widely read works by high school PAI teachers in Bandar Lampung.

2 respectively with S1 (Bachelor) and S2 (Master) degree who reads 3 books up to 3 books.

Table 7. Number of Teachers Reading Books on Category of Morals

Books on Morals Read	D4	S1	S2	Total
0	1	16	9	26

1	10	1	11	
2		1	1	
3	1	1	2	
Grand Total	1	27	12	40

Islamic Jurisprudence book by Sulaiman Rasyid and Fiqih Sunnah by Sayyid Sabiq as presented in Table 8 becomes the most read book by PAI teachers in Bandar Lampung in the category of Fiqh. Other books become enrichment reading materials are the classical Fiqh books such as

4. Fiqh (Jurisprudence)

Fathul Muin, Fathul Qarib, and Safinatun Najah.

Tabel 8. Books on the Category of Fiqh

No	Title	Author	Publisher	Notes
1	Fiqih Islam	Sulaiman Rasyd		This book contains laws in Islam based on the four mazhab (schools of law) on Fiqh law on daily activities. The book begins with the discussion on thaharah and ends with the discussion on khilafah. This book becomes the most preferred book among PAI teachers in Lampung.
2	Fiqih Islam	Drs. H. Moh. Rifa'i	PT. Karya Toha Putra	This more or less 500 pages book on Fiqih can be made as a sort of reference to those who want to delve or know more Islamic laws, especially in matters concerning jurisprudence. Following are some of the contents in the book: Sources of Islamic laws, Chapter on Thaharah (purification), Chapter on shalat (prayer), Iktikaf, Prayers in congregation, prayers of Musafir, prayers for the sick, Khauf prayers, Jum'at (Friday prayer, Meaning of Friday Sermons, Sunnah Prayers, Management on corpses, Chapter on Fasting, Chapter on Zakat, Chapter on Hajj, Chapter on muamalat, Chapter on food and drinks, Chapter on Marriage and Chapter on Inheritance.
3	Buku Pintar Agama Islam	Syamsul Rijal Hamid	Cahaya Salam	This edition of Islamic Smart book contains collection of knowledge in Islam (Tauhid, Fiqh, Akhlak, hadits, Tarikh, etc). In this book, several quotes of the verse of Qur'an are also accompanied with the Arabic text in every chapter.
4	Fiqih Sunnah	Sayyid Sabiq		This book contains Fiqh law on daily matters which are often practiced by Muslims cross sectional mazhab and the use of language is easy to understand.
5	Safinatun Najah	Imam Nawawi Al Bantani		The book of Safinatun Najah is a classical book or bold book in Islam referring to a traditional book which contains Islamic lessons (diraasah al-islamiyyah) starting from fiqih, aqidah, akhlaq, and tasawuf.

6	Ringkasan Kitab Al-Umm	Imam Asy-Syafi'i	Pustaka Azzam	Kitab Al-Umm is the best book which becomes the reference of Islamic jurisprudence (fiqh) of the Madzhab of Syafi'i in Indonesia which is the largest Madzhab. This book encompasses various discussions on Islamic jurisprudence (fiqh), and becomes the initial phase of the development of Hadith science in Ushul Fiqih as a discipline of science. His book also becomes the main reference for Syafi'iyah jurists in compiling their works up to the present.
7	Fathul Mu'in	Syeikh Zanuddin Abdul Aziz Al-Malibary		This book is a book on Islamic jurisprudence for the mazhab or school of Syafi'i which is the explanation from the book of Qurratul 'Ain fi Muhimmatud Diin from the same writer. This book is a book on Islamic jurisprudence and is one of the highest books in the study of Islamic law in the mazhab Syafi'i.
8	Fathul Qarib	Syech Muhammad bin Qasim as-Syafii		This Shafi'i school jurisprudence is taught in many as a basic book of jurisprudence, besides learning ushul fiqh. This book among those in pesantren is generally taught Tsanawiyah level.

The number of High school PAI teachers in Bandar Lampung who reads books in the category of Fiqh as enrichments as presented in Table 9 is 26 people whereas 14 other teachers admitted of not reading the books in the category of Fiqh as enrichment of their teaching in the class. From the 14 teachers who do not read the books, as many as 10 hold S1 degree, while the number of teachers having S2 degree who do not read the books in the Fiqh category as enrichment are 4 persons.

From the 26 high school PAI teachers in Bandar Lampung who read books in the Fiqh category as enrichment, as many as 17 hold S1 degree, while those who hold S2 degree only

5. History of Islamic Civilization (SPI)

Book on History of Islamic Civilization (SPI) is part of the kind of religious reading materials that are least read by high school PAI teachers in Bandar Lampung. The most read SPI books as presented in Table 10. There are books on the history of the Prophet Muhammad Saw and Companions and some other books on the general history of Islam.

consists of 8 persons and 1 person holds the Diploma degree. The average of teachers holding S2 degree who read 1 book with the theme of Fiqh is the same as the average of teachers holding S1 degree. Only 2 teachers with S2 degree who read 2 up to 3 books on the theme of Fiqh, while there are some high school PAI teachers with S1 degree who read up to 5 books in the theme of Fiqh.

Table 9. Number of Teachers Reading Fiqh books

Fiqh books read	D4	S1	S2	Total
0		10	4	14
1		10	6	16
2	1	4	1	6
3		2	1	3
5		1		1
Grand Total	1	27	12	40

Tabel 10. Books with Category of SPI

No	Title	Author	Publisher	Notes
1	Sirah Nabawiyah	Dr. Muhammad Sa'id Ramadhan al Buthi	Rabbani Press	This book depicts and analyzes scientifically the history of Islamic movements in the era of Rasulullah Saw. Besides that, the book also describes the nature of Islam in a comprehensive way reflected in the life of Prophet Muhammad Saw.
2	Sejarah Peradaban Islam	Samsul Munir Amin	Amzah	
3	Khulafaur Rasyidin	Hasby Asshidiqi		
4	Khulasoh Nurul Yaqin	Syaikh Umar Abdul Jabbar		In this book, Syaikh Umar Abdul Jabbar write in detail and focused on one point of discussion namely the role model for us Rasulullah Muhammad SAW, starting from the journey of life, da'wa (preaching), praiseworthy characters up to the moral beauty of the Prophet Rasulullah SAW
5	Diktat Sejarah Pendidikan Islam Indonesia	Drs. H.A. Shobri Nurjan		

Books on SPI are the least read books by high school of PAI teachers in Bandar Lampung. From 40 teachers, as presented in Table 11, only 13 people who admit reading and 27 other people do not read the books on this theme. The number of readers of these books is also the smallest compared to book on other themes. Teachers holding S1 degree are the biggest number in reading kind on this theme that is as many as 8 people with the highest number of books read of 2 books. Only 4 teachers with S2 degree who read books in this category, with the number of books of 1, which is the same with the number of books read by teachers holding Diploma degree.

Table 12. Islamic Magazine

No	Title	Notes
1	Sabili	An Islamic magazine which has the vision and mission of upholding Islamic Sharia and making the young generation of Islam and educated people the segment of readers. This magazine once represented the category extreme-orientated religious magazine. In 2015 held the highest circulation of 380 thousand copies. In term of ideology, this magazine is Islamic magazine with bombastic, controversial and often opposed government policies (Mardhiah, 2015; 13-14).

Tabel 11. Number of Teachers Reading SPI Books

SPI books read	D4	S1	S2	Total
0		19	8	27
1	1	6	4	11
2		2		2
Grand Total	1	27	12	40

6. Magazines and Tabloids

The most widely read religious magazines and tabloids by high school PAI teachers in Bandar Lampung as presented in Table 12, is Sabili magazine. Other magazines and tabloids read by high school PAI teachers in Bandar Lampung are Suara Hidayatullah, Tarbawi, Suara Islam, Khalifah and Hidayah.

2	Suara Hidayatullah	A magazine that aims to be an effective way for da'wa and education. The history of the magazine is inseparable with the presence of Hidayatullah pesantren in Balikpapan, East Kalimantan. This pesantren was established in 1970, while birth of Suara Hidayatullah magazine was in around 1980 (Hidayatullah, 2016).
3	Tarbawi	An Islamic magazine which emphasizes the contemplation of an event. The content in this magazine emphasize on solutions of every issue that is raised. According to Zairofi (Santoso, 2010; 62) this magazine is more focused on the personal side as asserted in its tagline "towards personal and umma's piety". This means that the magazine sees it that the roots of every problem actually exists in human themselves (antropocentric) thus environmental changes begins with personal changes.
4	Ummi	A magazine that carries strong Islamic ideology but gives the impression of friendly and tender (Handayani, 2014: 76-77). This magazine is devoted to the segment of mothers and offers Islamic contents with the nuances of family.
5	Suara Islam	In the map of Islamic movements in Indonesia, Suara Islam is a tabloid which is categorized as a source of information produced by Islamic puritan groups (Rachmanto, 2015; 8). One of the central figures in this tabloid is Habib Rizieq who is a figure from Islamic Defenders Front Front pembela Islam (FPI).
6	Khalifah	An Islamic tabloid published by PT. Khalifah Indo Pratama in 2005. With the motto "Devout, Virtuous and Rational", This tabloid aims to spread the da'wah of Islam to form devout and virtuous people (Khaliq, 2009; 80-81)
7	Hidayah	A magazine which dominantly filled with true stories which are presented mysteriously.

As presented in Table 13, from 40 high school PAI teachers in Bandar Lampung only 24 teachers admitted of reading religious magazines and tabloids, whereas 16 other teachers admitted of not reading them. Teachers with S1 (Bachelor) degree became the most teachers who read religious magazines and tabloids, with as many as 16 respondents. There were 7 respondents with S2 (postgraduate) degree who admitted to have read the magazines and tabloids and only 1 teacher with Diploma degree who admitted of reading the books. Teachers with S2 degree read 1 to 3 magazines and tabloids, including teachers with Diploma degree who only read 1 magazine and tabloid and those with S1 degree read 4 magazines and tabloids.

Table 13. Number of Teachers who Read Magazine and Tabloid

Magazine read	D4	S1	S2	Total
0		11	5	16
1	1	6	2	9
2		7	3	10
3		2	2	4
4		1		1
Grand Total	1	27	12	40

Besides the reading materials that were chosen, the researcher also asked about authors, whose works had been read by high school PAI teachers in Bandar Lampung, the most favorite preacher and the most idolized Islamic figure.

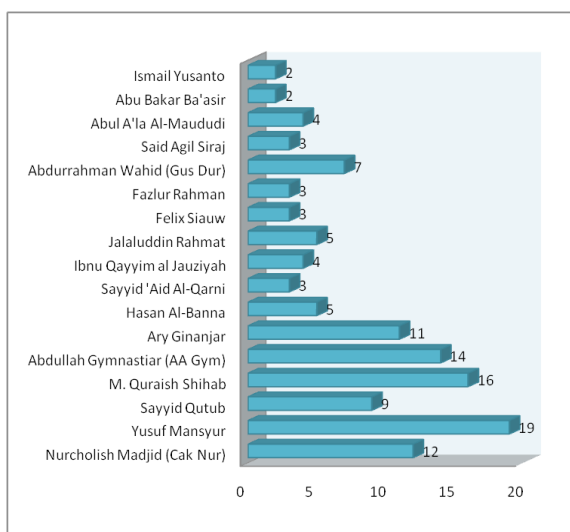
This were done because according to Spilka (in Aryani, 2015; 62) important influential figures (*significant other*) in individual life are the actor of religious propagators or preachers. The following is list of authors whose books are read, the most liked preachers and the most idolized Islamic figure by high school PAI teachers in Bandar Lampung.

1. Authors Whose Works had been Read

Based on the Picture, authors whose works had been read by high school PAI teachers in Bandar Lampung are also very varied. There are 17 authors, whose works had been read with Yusuf Mansyur as the author whose books had been read the most, with as many as 19 teachers. The works of Prof. Quraish Shihab are also the most read by high school PAI teachers in Bandar Lampung with 16 teachers who had read his works, while the works of Abdullah Gymnastiar (AA Gym) are read by 14 teachers.

Figure 1

Authors whose works had been read

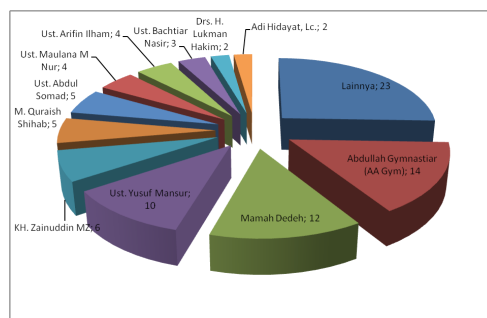


2. The most preferred Preachers

Diagram 2 below presents the most preferred preachers by high school PAI teachers in Bandar Lampung. As many as 14 high school PAI teachers in Bandar Lampung admitted to like KH. Abdullah Gymnastiar (AA Gym) as preachers. Furthermore, female da'i who often perform da'wa program in the morning in one of the Television stations, Mama Dedeh, is preferred by 12 teachers. Ustadz

Yusuf Mansur ranked third as the most preferred preachers chosen by 10 high school PAI teachers in Bandar Lampung. From two categories of author and preacher, Yusuf Mansur is the most popular among of high school PAI teachers in Bandar Lampung.

Figure 2
 Most Preferred Preachers

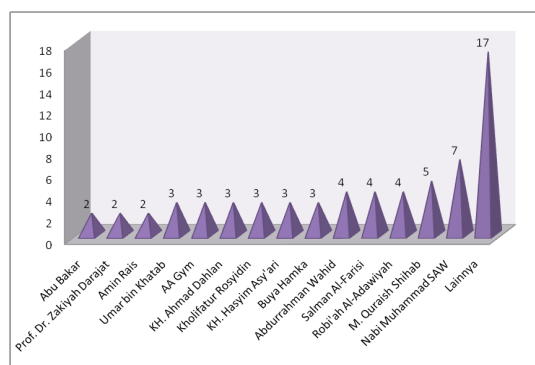


3. The most idolized Islamic Figure

Figure 3 shows Islamic figures who became the idol to high school PAI teachers in Bandar Lampung. Prophet Muhammad Saw was the figure chosen by 7 high school PAI teachers in Bandar Lampung, while M. Quraish Shihab was the idol idolized by 5 teachers. Rabia'ah Al Adawiyah, Salman Al Farisi, and Abdurrahman Wahid respectively idolized by 4 high school PAI teachers in Bandar Lampung. From the so many Islamic figures idolized by high school PAI teachers, most of them are simple and have moderate religious thought. The Islamic figures with "radical" thought like Habib Rizieq Shihab, Bachtiar Nasir are idolized by few teachers, one for each.

Figure 3

Most Idolized Islamic Figure



The Religious Reading Materials a Tendency of Religious Orientation of High School Islamic Education teachers in Lampung

One of the indicators of religious orientation is human's motivation in religious living. As previously elaborated, Allport divides religious orientation into two typologies which are extrinsic and intrinsic. Extrinsic diversity is regarded as a shield against self-centered attitude. This kind of religion becomes the source of fanatic/bigotry. Other people or groups are viewed as rivals for personal satisfaction and for the religion which becomes a tool to protect personal interests (Crapps, 1993: 66). On the other hand, intrinsic diversity in nature is tolerant. If religion is accepted for to the values then the way to explore the values in full is opened. Humility is the dominant factor to view the opinions of others (Crapps, 1993: 67).

One of the characteristics of humility is able to accept many different views from the views that one believes in. The acceptance of other people's views can be seen through numerous religious reading materials that one consumes. Table 14 presents the number of reading materials based on categories of books and the tendency of religious orientation of high school Islamic Education Teachers in Bandar Lampung. Besides reading materials with the theme of Science of the Qur'an, reading materials on the other themes consumed by high school Islamic Education Teachers in Bandar Lampung who are categorized as intrinsic is more compared to the reading materials consumed by high school Islamic Education Teachers in Bandar Lampung who are categorized as extrinsic. In every theme, although more high school Islamic Education Teachers in Bandar Lampung who are categorized as intrinsic do not read religious materials, but the number who read is more compared to high school Islamic Education Teachers in Bandar Lampung who are categorized as. Exception is found for reading material on Akhlak, where more high school Islamic Education Teachers in

Bandar Lampung who are considered as ekstrinsic do not read this theme compared to high school Islamic Education teachers who are categorized as intrinsic.

Table 14. Religious Reading Materials and Tendency of Religious Orientation

Category of books	Extrinsic	Intrinsic	Total	
Magazines and tabloid				
0	8	8	16	
1	5	4	9	
2	2	8	10	
3	2	2	4	
4	1		1	
Al-Quran				
0	4	9	13	
1	12	11	23	
2	2	1	3	
3		1	1	
Aqidah				
0	9	11	20	
1	7	10	17	
2	2	1	3	
Akhlak				
0	14	12	26	
1	2	9	11	
2	1		1	
3	1	1	2	
Fiqh				
0	7	7	14	
1	6	10	16	
2	3	3	6	
3	2	1	3	
5		1	1	
SPI				
0	13	14	27	
1	5	6	11	
2		2	2	
Grand Total		18	22	40

Based on the category of religious reading materials read by high school Islamic Education teachers in Bandar Lampung, those having extrinsic tendency choose less varied reading materials compared to those with intrinsic category. As an example in reading materials

on Quranic science, the reading materials of teachers categorized as extrinsic was more to translations of the Quran. While teachers with intrinsic category read more on exegesis books, such as Tafsir Ibn Katsir, Al Azhar and Tafsir Al-Mishbah.

With regard to the selection of magazines and Tabloids, PAI teachers in Bandar Lampung who are categorized as intrinsic are more in numbers than those who are extrinsic. This goes to show that the magazines and tabloids that are read even though categorized as “magazines that contain certain ideologies” do not make someone follow and agree with the ideology. For instance, Sabili magazine which became the most favorite magazine for PAI Teachers in Bandar Lampung. In addition, there is also Suara Islam magazine, which according to Hasan (2018: 88) falls into the category of Tahriiri literature, namely a reading that contains the urgency of re-establishing the khilafah which will guarantee the implementation of kaffah (complete and comprehensive) Islam (Hasan, 2018: 89). Currently the Suara Islam magazine is rarely found, and is indicated has been replaced with a new bulletin, “Kaffah”. The data on the reading material for the magazine and tabloid above also shows that PAI teachers read more secondary reading sources than primary reading sources.

Intrinsically religious orientation of high school PAI teachers in Bandar Lampung City read more books from various authors than extrinsically religious orientation teachers. Whereas extrinsically categorized PAI Teachers read books by “hard” Islamic writers. The works of book writers who are known as moderate Islamic thinkers, such as Abdurrahman Wahid, Jalaluddin Rahmat, Quraish Shihab, and others are widely read even with the works of “hard” Islamic writers, such as Sayyid Qutub, Hasan Al-Banna, Abul A ‘la Al-Maududi and others. Table 15. The following presents the number of authors of books read by PAI Teachers and their religious orientation tendencies.

Table 15. Amount of Authors and Tendency of Religious Orientation

Amount of Authors	Extrinsic	Intrinsic	Total
0	5	5	10
1 author	2	3	5
2 authors	3	5	8
3 authors	2	2	4
4 authors	2	4	6
6 authors	2	1	3
8 authors		1	1
10 authors		1	1
13 authors	1		1
16 authors	1		1
Grand Total	18	22	40

This shows that high school Islamic Education teachers with intrinsic religious orientation tried to understand their religious from various sources and groups. They try to understand various religious views to acquire a comprehensive understanding of the religion they believe in so as to not get trapped on narrow religious understanding. They understand religion based on the values of religious faith itself which goes far beyond their religious egocentrism.

The religious orientation in this study does not aim to stigmatize. Religion for those who are classified as intrinsic, theoretically, is a way of life, internationalization, and not using religion for personal interest. While religion for those who are classified as extrinsic, theoretically, is only an obligation. Sometimes they treat religion as a tool. So, if there is a question which one is the influence factor, religious orientation or reading material, in the context of this study it has not been proven. But from the results of this research, which have been stated above, those who are intrinsically oriented have more varied reading material than those having extrinsic ones. There is a tendency for those who are classified as extrinsic to prefer certain readings that are in accordance with their religious interests. This means that they are more closed to reading sources that are different from their interests. This is similar to Allport’s explanation that those who are intrinsically oriented are more open to varied knowledge.

CONCLUSION

This study found that the reading materials chosen by high school Islamic Education teachers in Bandar Lampung as enrichment materials for teaching materials at school are varied based on the theme of the reading materials, namely the Quran, Aqidah, Akhlak, Fiqh, SPI, as well as religious magazines and tabloids for example Tafsir Ibnu Katsir, Tafsir Al-Mishbah, Fikih Islam, Safinatun Najah, Aqidatul Awwam, Bidayatul Hidayah, Ihya Ulumuddin, Sabili, Ummi dan Sirah Nabawiyah.

The tendency of high school Islamic Education teachers in Bandar Lampung is categorized as intrinsic and few are categorized as extrinsic. Based on the religious reading materials, high school Islamic Education teachers in Bandar Lampung categorized as intrinsic are more varied in terms of theme and authors compared to high school Islamic Education teachers in Bandar Lampung with extrinsic category. As an example in reading materials on Quran Sciences, teachers with extrinsic category read more to translations of the Quran. While teachers with intrinsic category read more on tafsir books such as Tafsir Ibnu Katsir, Tafsir Al Azhar, and Tafsir Al-Mishbah. In terms of authors, high school Islamic Education teachers in Bandar Lampung with intrinsic category read more in terms of numbers and more varied compared to teachers with extrinsic category.

This shows that high school Islamic Education teachers in Bandar Lampung with intrinsic religious orientation try to understand their religion by reading material from various sources and groups. They try to understand various religious views of the religion they believe in comprehensively so that they will not be trapped on narrow religious understanding. They understand religion based on religious values of faith itself which goes beyond their religious egocentrism.

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