The Piety and Educational Aspirations of the Muslim Middle Class in Yogyakarta

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Abstract

Elite Islamic schools have recently become the alternative to the urban Muslim middle class. Its presence has raised alternative educational options in addition to madrassa and pesantren. As a student city and a fertile ground for investment, Yogyakarta is an excellent place for establishing private schools to accommodate the needs of middle-ups, including Muslim families. Using a qualitative approach, the study obtained data from both literature and fieldwork and was held in Yogyakarta from March 2017 to December 2018. This research reveals that the idea of elite Islamic schools in Yogyakarta was backgrounded by the eagerness to provide qualified Islamic education without neglecting the government's policy. Characterized as a non-partisan Islamic school in Yogyakarta, Al-Azhar is a modern Islamic school that vocalizes moderate Islamic belief with no specific ideological affiliation. Meanwhile, Budi Mulia Dua presents Islamic education emphasizing egalitarianism and inclusivity and introduces Islamic values substantively without ignoring person-to-person relationships.

Keywords: Alternative, Islamic Education, Middle Class, Muslim, Value

A. Introduction

The existence of pesantren and madrasa no longer dominates the discourse of contemporary Islamic education. In the 60s, a model of education adopted the system of both institutions while maintaining its characteristics as a modern Islamic education (Nor & Malim, 2014). The educational institution is an elite Islamic school whose growth is in demand by the Muslim middle class (Daulay & Tobroni, 2017).

The Al-Azhar Islamic Education Foundation became a pioneer of the educational model. Ten years later, this school spread to various cities in Indonesia. As the popularity of Al-Azhar increased, similar models emerged, such as SMA Insan Cendekia in Serpong and SMA Madania in Parung. Azyumardi Azra called them elite Islamic schools (Azra, 2015). Elite Islamic schools in Indonesia, which are increasingly in demand, differentiate education from pesantren and madrasa. In the structure of a religious society, education emphasizing religious and moral teaching will have a potential market share. This view makes the Muslim middle class pay attention to the future of their children's education.

The lack of attention to the development of science and technology has led to a discordant assumption that Islamic educational institutions are the last choice after public schools, even when dealing with non-Islamic schools. The anxiety about the future of Islamic education is felt collectively by some middle-class Muslims (Rakhmani, 2017). There is a feeling that Muslims are lagging when it comes to education. A strong desire to turn the situation into an inevitable reason may be overcome by the development of the field of education. In the future, this Muslim middle class helped popularize the establishment of elite Islamic schools in urban areas (Charlene Tan, 2014).

The rise of elite Islamic schools in urban areas is a response to the dissatisfaction of the Muslim middle class towards modern education, which is considered unable to conform to the development of science, technology, and morals and to shape the personality of students (Bryner, 2013). Muslims want to realize an education that balances emotional and spiritual intelligence and creates awareness of quality education among upper-class Muslims (Muttaqin et al., 2020). Anxiety has triggered the middle class to look closely into if the above things happen to their children. Therefore, intensifying general education, which is integrated with religious education, is vital as an effort to Islamize formal education in schools as a means for children to avoid harmful things (Parker, 2014).

Strengthening high educational aspirations towards the middle class is a social transformation their financial capacity facilitates (Parker, 2014). It is part of self-awareness building a cosmopolitan spirit in the global era that makes education one of the main needs in their lives. From another perspective, education is deemed an investment. This allows elite Islamic schools to develop in urban areas (Parker, 2014). Charlene Tan called this model with a smiling face and taught Islam with the principle of inclusivity (Tan, 2014). Teaching in this education system does not favor a particular ideology. Unsurprisingly, elite Islamic schools are becoming a quality

education model for the middle class, simultaneously teaching religious science and general knowledge (Daulay & Tobroni, 2017). These schools were established by private parties with a concern for building integrity and commitment in the field of education (Malik, 2023), including Al-Azhar, Al-Izhar, Muthhahhari, Madania, Bina Insani, Dwiwarna, Lazuardi, Fajar Hidayah, Nurul Fikri, and Salman Al-Farisi (Suharto, 2018). The emergence of Al-Azhar as a pioneer of elite Islamic schools in Indonesia cannot be separated from the role of institutions and figures who take part in it. Later, Al-Azhar also established a university, which made this institution more prestigious than other Islamic educational institutions (Mas'ud et al., 2019).

The growth of elite Islamic schools from Yanwar Pribadi's research entitled Islamic School as Symbols of Indonesia's Urban Muslim Identity explained that these conservative and Puritan Muslims express their Islamic political identity through conflict with the Islamic school. Analysis of in-depth interviews with the observations of school students and parents (preachers or sometimes spiritual trainers) in most Islamic schools shows that they strive to achieve a true Islamic identity and to know their identity. They insisted on a very important factual study of Islamic identity focusing on the politics of Islamic identity and the antagonistic relationship between local Islamic traditions and Salafism as viewed by the Islamic school. The relationship between Islamic politics and identity is complicated by transforming public discourse and behavior into public symbols in many schools of Islamic thought. His study demonstrates that through intelligence and activities in the Islamic school, these Muslims are active actors in the current landscape of Islamic identity politics in Indonesia. This article from an Islamic school in Indonesia provides examples of well-known social changes that can also occur in the larger Islamic world (Pribadi, 2022). In this paper, it can be seen that the arguments for Islamic schools are still generally presented, based on the perspective of ideologies for presenting quality Islamic schools around Serang City (near Jakarta). Meanwhile, the author did not elaborate deeply if the existence of those schools is not part of the investment of piety instilled in children but only becomes an educational alternative other than madrasa and pesantren.

Another paper is entitled Integration of Nationalistic and Religious Values in Islamic Education: Study in Integrated Islamic School. An education integrating national and religious values transforms students into good citizens and obedient servants of God. This study was conducted in an integrated Islamic school in Yogyakarta, from primary to high school, exploring two goals: first, what is the purpose of nationalism-based learning and religious inclusion? Second, what are

strategies for integrating learning of nationalism and religious integration into integrated religious schools? The fusion of national and religious values is organized based on the concept of the ideal Indonesian, which is the submissive people of Indonesia because the main indicator of nationalism is the submissive people of Indonesia to God, where the main indicator is the religious spirit. Second, integrating national and religious values is achieved through three main strategies: integrating curricula into intracurricular and extracurricular activities, assimilating ethnic and religious values, and familiarizing with ethnic and religious values in the cultural school. The results of this study can serve as a reference for teachers to implement strategies for incorporating ethnic and religious values into their students (Fuadi & Suyatno, 2020).

Further, the various backgrounds of establishing elite Islamic schools affect the education system. At the same time, the elite Islamic schools are required to follow the regulations set by the government under the National Education System (Parker, 2014). This paper, therefore, tries to put elite Islamic schools as part of the mode of consumption in today's modern era. In this context, this kind of education plays a crucial role in instilling the ideology of middle-class consumption (Yuswohady, 2014), which is considered the best choice in presenting a quality of education that aligns with the modern needs of their children.

The elite Islamic schools also try to present a different educational model than schools in general. As a result, Muslim parents are encouraged to engage intensively in organized education. The support provided cannot be separated from the financial aspect because to realize good quality, a large amount of funds is needed to support it. For that reason, this paper aims to answer three main questions being studied as follows: (1) What is the background behind the establishment of these schools? (2) What are the characteristics of such schools? (3) Why do middle-class Muslim families send their children to these types of schools?

B. Methods

This study adopted a qualitative approach, integrating literature review and fieldwork. In the literature phase, data were acquired through an extensive examination of various sources, including books, journals, articles, dissertations, and research reports, specifically centered on elite Islamic schools and the Muslim middle class. Simultaneously, the fieldwork was concentrated on two prominent Islamic schools, Al-Azhar and Budi Mulia Dua, situated in the Special Region of

Yogyakarta, from March 2017 to December 2018. The selection of Al-Azhar and Budi Mulia is intentional, as these institutions symbolize the identity of the Muslim middle class. Compared to other schools, both have comprehensive modern facilities, making them pivotal subjects for examination.

The research methodology involved on-site observations, including in-depth interviews and focus group discussions (FGD) with parents of students to glean insights into the parenting perspective within these educational institutions. Additionally, interviews with teachers from both schools provided a detailed understanding of teaching and learning activities and the interactive processes within the school environment. Further, interviews with the founders of these schools were conducted at both central and regional levels, offering insights into the historical and philosophical underpinnings of Al-Azhar and Budi Mulia Dua. The researcher also endeavored to interview academics proficient in this research domain, conducting interviews in both Jakarta and the Special Region of Yogyakarta.

C. Result and Discussion

1. Schools' Backgrounds and Curriculums

The growth of Al-Azhar Islamic schools has spread very rapidly in several locations in Jakarta and other cities in Indonesia., including Jakarta, Bekasi, Tangerang, Cikarang, Cibinong, Bogor, Sukabumi, Cianjur, Serang, Purwakarta, Bandung, Cirebon, Cilacap, Semarang, Salatiga, Surabaya, Yogyakarta, Pontianak, as well as expanding its network to Eastern Indonesia such as in Makassar and Gorontalo. In Kalimantan, YPI (Yayasan Pendidikan Islam) has established its headquarters in Balikpapan, Samarinda, and Pontianak. Meanwhile, they established schools in Pekanbaru, Jambi, Padang, Bengkulu, and Palembang in Sumatra. Apart from that, it was established in Malang and Gresik. Usually, the central YPI Al-Azhar will see the needs and prospects of the school to be established.

The commitment to realizing excellent and quality education continues to be carried out by opening new schools, both those with branch status and those established by other institutions in collaboration with YPI Al-Azhar. In this regard, the Yogyakarta Al-Azhar Islamic School was established in collaboration with the Asram Foundation (2018) with the central YPI. The cooperation model is that YPI is responsible for education and curriculum management. At the same time, aspects of

educational facilities, human resources (teachers, employees), and finance are managed independently by the Asram Foundation (2018). This pattern illustrates the existence of standardization and special policies built to achieve a reputation and superior quality in an educational institution.

The reason for the establishment of Al-Azhar Yogyakarta is to provide the best quality of education. Quality education cannot be understood in a dichotomous manner. However, it must be supported by many integrative aspects such as teachers, curriculum, and financing that guarantee the implementation of the education. The selection of the Al-Azhar brand is based on national credibility and reputation; thus, it is not difficult to develop it. Consequently, the expensive support costs to reinforce this educational model are inevitable. Efforts to integrate Islamic education into the National Education System seem to be a solution for Al-Azhar Yogyakarta to strengthen its existence amid the onslaught of emerging Islamic schools of this kind.

In addition to the existence of Al-Azhar Yogyakarta, this section also describes the establishment of the elite Islamic school Budi Mulia Dua. The previous background of this institution was the establishment of Budi Mulia Pandeansari Kindergarten (TK) by Amien Rais and Kusnariyati on April 26, 1987. The addition of "Dua" was intended to distinguish Budi Mulia from the Salahudin Foundation UGM. The next development was the establishment of a playgroup on August 23, 1995. Later, on April 19, 1999, Budi Mulia Dua College and Budi Mulia Dua Kindergarten were established in Seturan, officially opening a full-day school in the 2000/2001 academic year.

In the next stage, in the 2001/2002 academic year, an elementary school and kindergarten were opened in Sedayu, Bantul. After that, in the 2004/2005 academic year, the foundation established the Budi Mulia Dua Junior High School, which is located in Panjen, Yogyakarta. Then, in the 2006/2007 school year, Budi Mulia Dua Kindergarten was established in Taman Siswa, Yogyakarta. Based on available data, in Yogyakarta, 17 school units and 754 human resources join this school consisting of teachers and employees. In addition, for the number of students at all school levels, there are 2779 people. Consecutively, in the 2007/2008 school year, the foundation established Budi Mulia Dua High School. Until now, Budi Mulia Dua has opened branches in Solo, Surabaya, Medan, and Jakarta.

Budi Mulia Dua's establishment was based on the idea that intellectual and cognitive skills are no longer sufficient in today's modern era. Therefore, Budi Mulia Dua strives to make a breakthrough that not only revolves around these two things but also improves abilities and instills the habit of independent thinking according to the talents and development of students. At the same time, educational content should be able to transform knowledge as a whole, not only transfer the contents of textbooks into the classroom. For Kusnariyati and Amien Rais (2018), the quality of education does not only rely on the mastery of science but is also capable of producing and forming human beings with faith and piety, integrity, skills, are sensitive to the physical, social and cultural environment, and competitiveness.

Additionally, according to Amien Rais (2018), humans must have a declaration of life; therefore, for the basic philosophy in Budi Mulia Dua, the word Dua (Dunia-Akhirat) has the meaning of the World and the Hereafter, which means that as long as humans live in the world, they must move the two potentials above as the essence of human creation in the world. In the hereafter, as the last estuary, humans must invest as much as possible in terms of goodness so that it remains to reap the results in the hereafter. For Amien Rais, Islam is placed in the heart, not only as an identity. Islam must be practiced comprehensively and become a human reference to intensify the spread of goodness on this earth.

Aside from pesantren and madrasa, there are still elite Islamic schools that are a new model of modern Islamic education (Azzumardi Azra, 1999). Therefore, elite Islamic schools have the same opportunities as other institutions such as madrasas and pesantren. Elite Islamic schools can also develop their curriculum but still are guided by the National Standard of Education (Mutohar, A. and Taufiq, 2020). Thus, the curriculum still refers to the Ministry of National Education (Kemendikbud) and the Ministry of Religious Affairs.

Fundamentally, the curriculum adopted by the two Islamic schools above refers to the Ministry of National Education Regulation No.2/2006 on Content Standards for Elementary and Secondary Education Units (Satuan Pendidikan Dasar dan Menengah). The curriculum structure includes subjects that must be taken to one specific level within six years, from first to sixth grade. The subjects listed in the curriculum are based on graduate and subject competency standards adjusted to existing provisions (Muhaimin, 2014).

In Indonesia, the power of politics alternately affects the national education system (Freeman et al., 2021)—starting from the leadership of President Suharto (Azra, 1996), switching in the era of reform policies from President Megawati to President Susilo Bambang Yudhoyono—which has implications for the system's inconsistency (Mujani & Liddle, 2009). The existence of a Competency-Based Curriculum (Kurikulum Berbasis Kompetensi) in 2004 until the Education Unit Level Curriculum (Kurikulum Tingkat Satuan Pendidikan) in 2006 raised the notion that education is no longer a matter of importance; it has turned into the political interests of the sovereignty (Jalal, 2001).

The difference in the curriculum of public schools with elite Islamic schools lies in the addition of subject hours in Islamic Religious Education and the intensification of religious content per their respective classes (Shaikh, A.L. and Alam Kazmi, 2021). Strengthening the Islamic values of Al-Azhar Islamic school for grades 1, 2, and 3 is increased to four hours. As for classes 4,5, and 6 plus, it is up to six hours. Beyond that, students will be given tahsin Al-Qur'an for grades 4, 5, and 6 held outside of school hours as part of Qur'an-Hadith lessons.

Different things happened in Budi Mulia Dua. Eight Learning Bases Integration of the national curriculum and the learning model is enforced in this school. Islamic lessons are given the same portion as other general subjects, as much as two hours of learning. The thematic curriculum model 2013 is provided by each subject teacher (Budi Mulia, Interview, 2018). In addition, the cultivation of Islamic values is given not only by Islamic teachers. Instead, each general subject teacher provides a knowledge base packed with Islamic living values, tolerance, and positive values under the institution's vision. It is to become a school that develops universal values and knowledge based on religious morals (Nilan, 2009), to form individuals who have integrity, self-esteem, sensitivity to the environment, and are aware as citizens of the world.

The essence of education in Budi Mulia Dua is that it embodies children's independence and the development of educational models by combining educational patterns that instill in each individual a mature attitude socially, academically, and psychologically (Smock, 2005). Based on these interests, an educational model is developed that orientates the interests and talents of children, including children with special needs (Budi Mulia, head school, 2018).

The curriculums used are the National Curriculum and Cambridge Curriculum, developed by Budi Mulia Dua. The method used is happy learning. Methods are created to apply learning and teaching activities that are interesting, comfortable, and motivate every child (Budi Mulia, head school, 2018). They are invited to active learning to create a creative atmosphere, high curiosity, and independent learners. In the next stage, they will recognize every relationship between the subjects in school and daily life. The subjects given include Indonesian (Bahasa Indonesia), Mathematics (Matematika), English (Bahasa Inggris), Social Sciences (Ilmu Pengetahuan Sosial), Natural Sciences (Ilmu Pengetahuan Alam), Citizenship Education (Ilmu Pengetahuan Alam), Islamic Religious Education (Pendidikan Agama Islam), and Sports (Olah Raga). Meanwhile, supporting subjects include Javanese Culture (Kebudayaan Jawa), Life Skills (Kemahiran Hidup), Scouting (Kepanduan), Music (Musik), Swimming (Renang), and Information Technology (Teknologi Informasi).

Different from Budi Mulia Dua, broadly speaking, Al-Azhar Yogyakarta encourages Muslim scientists with a spirit of piety, akhlak al-karimah, to be independent, intelligent, capable, and physically and spiritually healthy. In addition, it is characterized by a strong personality and innovative thinking to realize the progress of the people and nation.

Therefore, realizing it requires education that develops science and technology as well as faith (Iman) and piety (Taqwa) (Smock, 2005). The Islamic school environment became a culture in elite Islamic schools (Murray Thomas, 1988). Also, each child can develop talents and interests based on Islamic values. The curriculum used was the adoption of the national curriculum, which was later developed into the Muslim Personal Development Curriculum (Kurikulum Pengembangan Pribadi Muslim). This model refers to the curriculum standardized by the National Education Standards Agency (Badan Nasional Standarisasi Pendidikan) aimed at primary and secondary education while paying attention to the competence standards of graduates. The curriculum was compiled and developed by the Directorate of Primary and Secondary Education of Al-Azhar Islamic Education Foundation (Direktorat Dikdasmen Al-Azhar).

The educational model in this institution also pays attention to aspects of religiosity by paying attention to aspects of Islamic education, including understanding Aqidah, Sharia, and Akhlak. In every subject delivered, always carrying out aspects of the Muslim Personal Development Curriculum, students are

taught to understand Islam as a comprehensive aspect derived from the Qur'an and Al-Hadith (Al-Azhar, 2018).

In addition, psychologically, the Muslim Personal Development Curriculum model teaches children to make positive habits so they will understand slowly these practices. In practice (Sabani, N., Hardaker, G., Sabki, A. and Salleh, 2016), before the activities in the classroom begin, children are required to line up in front of the class, then they are required to pray, say greetings, and kiss the hands of the teachers, then enter the classroom. This habituation may be very simple, but by doing it daily, they will recognize it as good; it can even become a habit practiced after school (Azyumardi Azra, 2015).

The components of subjects that are part of the Muslim Personal Development Curriculum include Islamic Religious Education (Pendidikan Agama Islam), Qur'anic Education (Pendidikan Al-Quran), Indonesian (Bahasa Indonesia), Citizenship Education (Pendidikan Kewarganegaraan), Mathematics (Matematika), Natural Sciences (Ilmu Pengetahuan Alam), Social Sciences (Ilmu Pengetahuan Sosial), Cultural arts and Skills (Seni Budaya dan Keterampilan), Physical Education (Pendidikan Jasmani), and Sports and Health (Olah raga dan kesehatan). In addition, there are local contents consisting of Arabic (Bahasa Arab), English (Bahasa Inggris), and Javanese (Bahasa Jawa). The standard book used in general subject learning activities in this school refers to the publication of the Ministry of National Education. Nevertheless, Muslim Personal Development Curriculum standards published by the Al-Azhar Foundation are used for Islamic religious subjects.

2. School Characteristics: Full-day School and Personality Strengthening

Society's need for modern education has become inevitable (Kamil, 2018). In addition to having a clear vision and mission, the variety of educational models that develop today cannot be separated from the characteristics of organized learning (Rosyada, 2017). The learning in question should at least consider the learners' needs. Full-day school is a model of education that is familiar in Indonesia. In the last four years, this model has caused controversy in the community. The holding of a full-day school is to provide Character Strengthening Education. This model requires all students to study at school from morning to evening. At the same time, the busyness of working parents requires them to send their children to school until they return home. In addition, the need to optimize general and religious knowledge

teaching and character-building causes Islamic schools to organize this learning model (Hoesterey & Saat, 2017).

The need for character indoctrination for students becomes inevitable, in which some practices require them to know each other to understand one another (Asyafah, 2014). Good habits must be taught and displayed to the students so they feel habituation simultaneously (Norton, 2013). In Bourdieu's view, habitus reflects individual and collective consciousness regardless of gender, age, or social status (Grenfell, 2008). With habitus, a person will realize his presence in social reality (Grenfell, 2008). Likewise, the cognition process in education, especially the cultivation of ethics, must be instilled from an early age.

In habitus, it is possible to construct an awareness and logic of action that aligns with humanist attitudes. It includes personality structures based on the regularity of action to achieve symbolic modalities (Larzelere, 2013). Hence, the school must teach it as a device, and to allow students to practice it, it is expected that if they intensively practice the ethical modalities, then in the future, it will have value derived from the ethics that have been studied.

Habitus is also the driver of action and has a series of authorizations in carrying out attitudes and ethical tendencies that run in social structures (Grenfell, 2008). Thus, habitus will produce lifestyle differences and life practices adapted to agents' internalization process in interacting with other agents (Banton, 2013). Students become objective structures depending on the situation; in school, they will learn to understand the reason for kindness, mutual respect, and respect (Norris & Inglehart, 2011). Of course, the role of the teacher as an actor of change will teach positive habituation schemes to all students.

Additionally, full-day school was originally a model of learning held in America in the 80s (Holland et al., 2015). It was originally intended only for children in kindergarten and elementary school. The restriction was made because the age range of 3-6 years is still very good cognitively. They can quickly receive and absorb information from around them while being able to imitate what the people around them do (Khilmiyah, A. and Wiyono, 2021). Therefore, schools may instill and develop good values and personalities in children from an early age (Muhaimin, 2014). Furthermore, children are allowed to explore their potential and talents under the supervision of teachers so that the enrichment of learning materials can be optimal (Atiqoh, 2017).

Dede Rosyada argued (2017) that full-day school provides an opportunity to interact more intensely between schools and students. Students are expected to make optimal use of school facilities, especially today, when the school has various play facilities and a conducive environment. They are not allowed to eat or drink outside of school. With this function, the school becomes a second home for students. Outside of the subject hours, they are also given extracurricular provided by the school as a special charge for the individual character coaching of the students (Mutohar, A. and Taufiq, 2020).

With the implementation of a full day, the school is expected to be able to arrange a schedule as needed. In addition, if local materials or content are deepening, students can freely follow the implementation arranged after the main subject hours are completed. The effectiveness of learning has become more optimal. At least formally, learners only need 3-4 hours a day. The rest, for informal situations, takes 7-8 hours a day. For this full day, the school has provided lunch so that students do not have to bring food to school. From the teacher's side, with a full day of school, they are expected to innovate and always create creative ideas to improve learning so students do not get bored.

All full-day school design at Budi Mulia Elementary School was made by the foundation, while the principal and teacher are implementers in the field. According to Budi Mulia Dua, the core of implementing full-day school is integrating academic ability with character education based on religious values and habits so that students have good moral and ethical habits (Sabani, N., Hardaker, G., Sabki, A. and Salleh, 2016).

Internalization of character coaching in full-day school wants to create good habituation (Muhaimin, 2014). According to the teachers, this is a true model of Islamic education, in addition to transforming science in the classroom. Cognitively, students will more easily understand Islamic habits. Hopefully, they can be actualized in daily life. Success in education is not only measured from the academic side. However, making learners have a character following religious teachings is not easy. Habituation can be done when the students perform congregational prayers in the mosque. In terms of worship, teachers always exemplify how to ablution and pray according to the conditions and pillars.

3.   Muslim Middle-Class Aspirations and Piety Investment

The moral crisis that occurs in this millennial era is a concern for all parties, including the Muslim middle class. The concerns arise based on their observations so far. Negative influences can automatically enter into the mindset of minors. The parenting patterns are most important (Andres Jarlets, 2012). Parental control is needed early, starting from home as the smallest environment when interacting with fellow family members (Marsh & Li, 2016).

Parents' assessment in choosing a school cannot be separated from the quality of education presented. In general, Islamic schools offer different qualities than public schools. Teacher qualifications, teaching models, and school achievements are selling points offered to middle-class parents to include children in the school (Marsh & Li, 2016). Elite Islamic schools can adapt to global standards, while to become Islamic, the school must have an Islamic character development curriculum. Therefore, Islamic schools have two aspects that must be met: global standards and Islamic values.

The parenting patterns used by modern parents have an impact on the psychological and psychological aspects of children. At least some models could be the preferences used by the Muslim middle class in adopting parenting patterns that influence them to send their children to Islamic schools. The first is authoritative. This model provides space for discussion for children. At the same time, parents also make a set of rules that children must obey. Children are allowed to express their opinions (Parker & Raihani, 2011). Parents in this model tend to want to build children's independence while increasing obedience in an elegant way without violence.

The second is authoritarian. This model pays close attention to children. Parents make rules with consequences. If the children are guilty, they will be punished. Children will be forced to follow the wishes and principles that parents apply. More than that, the child will be given little choice and must obey what the parents say. Children cannot ignore parental orders.

The third is permissive. This model allows children to behave according to their attitudes and desires. When he made a mistake, his parents did not punish him. He was allowed to take responsibility for what he had done. Parents tend to have low involvement in instilling universal values and openness.

The parenting patterns above intersect with what is the parenting preference of the Muslim middle class in urban areas. Authoritative models are the most widely found. They are the kind of modern parents with a good career and a dialogical and participatory educational style (Larzelere 2013). However, they need Islamic education as an added value for children. Therefore, Islamic schools are the right choice for internalizing religious values and teachings. While the permissive model is found in middle-class parents, they do not have much opportunity to interact with children. They spend more time outside the home. Therefore, some choose Islamic schools as a mainstay in educating children. Although they are parents who have open-minded characteristics, they are not rigid in educating.

The Muslim middle class's commitment to ethics and morals continues to come to the fore as obedience and piety increase in the public sphere (Abaza, 2010). Various kinds of contestation of Western culture displayed in various media also cause unrest among the Muslim middle class, along with that popular Islam is widespread, one of which is represented by various kinds of religious activities in the public space (Jati, 2016). This interesting narrative explains the importance of increasing spiritual needs for the Muslim middle class (Heryanto, 2011).

The moralistic perspective of familism is trying to present the life of middle-class families in Southeast Asia, including in Indonesia (Abaza, 2010). Concerns about the behavior of the younger generation, who are starting to ignore ethics, are tremendous. In later life, it is hard to imagine if the same thing hits their children.

The elite Islamic schools have given affirmations against the actualization of religion in the public sphere. Thus, creating religious nuances that correlate with the practices of religious teachings in modern life is needed (Zine, 2008). On the other hand, the school has been given authority in positioning as an institution concerned with teaching piety to participants in the school (Lukens-Bull, 2001). Therefore, religion has always been a major factor in transforming attitudes of obedience and obedience that are rare today (Larkin, 2002). If there is an assumption that parents cannot educate in matters of religion, there is a truth. Hence, there has been a shift in piety from the scope of the house to the school. Parents believe the school should be able to indoctrinate religious knowledge that aims to make children's lives more noble in the future (Larzelere 2013).

D. Conclusion

The scope of this study was restricted to exploring the educational aspirations of Yogyakarta's Muslim middle class. The succeeding researcher, thus, can provide a more in-depth exploration of the economic status of the middle-class Muslim population and its implications for the sustained presence of elite Islamic institutions. Ultimately, this study observed a significant integration of the national curriculum with the curriculum of Islamic Educational Institutions like madrasas and pesantren. The incorporation of religious teachings into the national curriculum indicates a clear recognition, suggesting that the government has acknowledged the importance of these two curricula complementing each other. Emphasizing religious education is crucial for fostering students' moral and ethical stability. Simultaneously, it underscores the importance of not neglecting general lessons, which are pivotal in enhancing students' intelligence.

Budi Mulia Dua and Al-Azhar Yogyakarta, as mentioned earlier, have extensively evolved their educational models in alignment with the progress of the national education system. At Budi Mulia Dua, the learning framework is intricately crafted by incorporating both the national and Cambridge curricula. Notably, religious instruction is seamlessly integrated, emphasizing noble values and a sense of humanity. Conversely, Al-Azhar Yogyakarta meticulously orchestrates the implementation of the national curriculum, intricately interwoven with the curriculum devised by the central Al-Azhar Educational Institution. Additionally, in religious education, Al-Azhar strongly emphasizes nurturing students to become exemplary Muslims, promoting virtues such as respect for fellow creations of God, humility, consistent acts of charity, and contributing to the welfare of others.

Further, the current trend in educational institutions is the widespread adoption of full-day schooling, a practice embraced by both Budi Mulia Dua and Al-Azhar Yogyakarta. This approach is anticipated to cultivate patterns of courtesy and decorum among students profoundly. Moreover, there is a heightened emphasis on delivering lessons more intensively within school hours. Beyond the regular school day, students can reinforce their understanding of subjects at home, fostering the potential for achieving positive grades and facilitating additional study for optimal academic outcomes.

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