

**Islam and Religious Pluralism
The Role of Islamic Religious Education in Maintaining the Harmonization
of Multicultural Society in the City of Magelang**

Ida Zahara Adibah¹, Uswatun Chasanah²

Universitas Darul Ulum Islamic Center Sudirman GUPPI (UNDARIS) Ungaran

idazaharaadibah@gmail.com, uzwa.chaz26@gmail.com

ABSTRAK

Pendidikan agama Islam memiliki peran yang penting dalam menanamkan kesadaran akan pentingnya sikap sosial kepada masyarakat dengan keaneka ragaman ras, suku, budaya, dan agama. Penelitian kualitatif ini bertujuan untuk memperoleh informasi tentang peran pendidikan agama Islam dan mengetahui pengaruhnya dalam kehidupan sosial multikultural sehingga tercipta masyarakat yang harmonis meskipun bukan dalam satu keyakinan yang sama di kota Magelang. Melalui pendekatan sosiologis, penelitian ini menggunakan teknik pengumpulan berupa observasi, wawancara, dokumentasi, dan analisis data. Dengan mengutilisasikan teori harmonisasi dan pluralisme, penelitian ini menemukan fakta bahwa pendidikan agama Islam sangat berkontribusi dalam menciptakan kehidupan sosial bermasyarakat yang lebih harmonis. Ini ditandai dengan adanya toleransi, sikap saling menghormati, jiwa sosial yang tinggi, gotong royong, tidak membeda-bedakan antara yang satu dengan yang lainnya, dan terciptanya keadilan. Dengan temuan seperti itu, pendidikan agama Islam pada dasarnya adalah upaya untuk menyadarkan masyarakat dan generasi penerus tentang pentingnya sikap pluralisme terhadap orang-orang yang berbeda keyakinan, sehingga ini dapat menciptakan kerukunan di masyarakat.

Kata kunci: Pendidikan Agama Islam, Harmonisasi, Multikultural

ABSTRACT

Islamic religious education has an important role in instilling an awareness of the importance of social attitudes to the community with the diversity of race, tribe, culture, and religion. This qualitative research aims to obtain information about the role of Islamic religious education and its influence on multicultural social life to create a harmonious society, even if not in the same beliefs in Magelang city. Through a sociological approach, this research uses collection techniques in the form of observation, interviews, documentation, and data analysis. The study found that Islamic religious education greatly contributes to creating a more harmonious social life by applying harmonization and pluralism theories. This is characterized by tolerance, mutual respect, high social spirit, mutual cooperation, no discrimination, and the creation of justice. With such findings, Islamic religious education is basically an attempt to awaken society and the next generation about the importance of pluralistic attitudes toward people of different faiths so that this can create harmony in society.

Keywords: Islamic Religious Education, Harmonization, Multicultural

INTRODUCTION

Religion has become an essential staple for human beings. However, it is not often able to answer human needs (Mubid, 2016). Religion in society is a supporting factor in life; the most essential thing is religious life. In the future, religion will likely become a mixed tradition between new and old traditions in the order of society. Because traditions are hereditary, habits are challenging to get rid of. Seen from the other side, religion came in the back era by bringing a new doctrinal value that requires humanity to obey the commandments and stay away from its prohibitions. (Rohmaniah, 2018)

Man's needs in modern times resulted in a religion where many of his followers turned away. (Mubid, 2016) Many young people are also tempted by the lure of one of the extreme religious believers, and they are given a reward in the form of money and the cost of a decent life but on the condition that they enter and embrace their religion. It is not even uncommon in his own religion.

An effort that can be made is with a policy in educational institutions,

namely implementing Islamic Religious Education with a multicultural perspective. (Alam Mansur, 2018) Multicultural religious education can be adopted not only in Islam but in other religions as well. A good education will reduce conflicts outside of archery, resulting in the emergence of sustainable divisions towards a harmonious society by prioritizing a sense of love and understanding of the creation of differences as a perfection between them.

Islamic education is essential for Muslims because they can learn science and everything else. (Lubis, 2015). In addition, Islamic religious education plays an important role in fostering awareness of social attitudes in heterogeneous societies.

It is necessary to increase knowledge about the diversity that Indonesia has and the cultivation of love for the homeland for citizens in order to be able to accept the diversity possessed in the Republic of Indonesia. (Abdin, 2020) The education of the younger generation who will continue the order of life in society must be equipped with an education that includes a good

discussion of the order of social and social life in differences in religion, culture, race, and ethnicity.

Humans are social beings who will not be able to survive without the help of others (Jannah & Nawir, 2018). Indonesian society is a plural society. This plurality is characterized by differences in religion, ethnicity, class, and ethnic groups that live together. There are many variations in social life, cultures, customs, ordinances, and a social life that vary from one to another, all of which are dynamic that must exist in a plural society (Irmawati, Marhaeni, 2020).

In a society, the peace of life can be realized by avoiding actions for one's own interests, violence, and division by providing justice. Multicultural education here plays a role in shaping and motivating students to build a harmonious social life. (Prasetiawati, 2017)

Multicultural education provides a way, namely through the application and concept of education by using diversity in society such as religious, linguistic, cultural, ethnic, gender, abilities, race, social status,

and age diversity. And most importantly, educational strategies are aimed at making students easily understand the lessons being learned, and efforts to raise their awareness always to behave democratically, humanistically, and pluralistically. (Prasetiawati, 2017)

In previous research (Salmiwati, 2013) describing the reality of plural social life, there are often conflicts that ultimately interfere with the stability and harmony of society. In Indonesia, there are often several violent phenomena of conflicts between religious people, conflicts between races, tribes, cultures, and other competitions. One example of a problem that we can encounter in religious life that is pluralism and homogenizing is the suspicion and conflict of understanding from one religious believer about the attitudes and behaviors of another religion or towards fellow adherents of a particular religion. (Salmiwati, 2013)

Based on the background above, the author sees Islamic religious education as necessary in supporting the process of harmony between pluralism and homogeneous

societies in the order of social life. Social interaction and harmony that are established are also able to become tolerance (*tasmuh*) in social life that is worthy of being used as an example in carrying out an appropriate life. Therefore, the authors are interested in raising this study. Considering that in this era of increasingly advanced development, many people lack understanding of the awareness in maintaining harmony with other religions, many societies always discriminate between one religion and another, and they disrespect and respect each other. Not only in other religions, but even with their own religions, they contradict each other and often argue according to their understanding, as in the case of research (Adibah, 2014). The description and understanding of religions that have an exclusive habit tend to give rise to a single truth. This claim, in conclusion, gives rise to the behavior of not acknowledging any truth found in other cultures and religions. Meanwhile, in multicultural citizens, what is needed is a behavior of recognition and appreciation to respond to diversity. On the other

hand, there are also often claims of truth in teaching in one religion. This claim of truth often causes polemics at the level of clerics or religious people and stimulates a split in the grass base level, which is really just "agreeing to" what has become a fatwa from the figure. (Adibah, 2014)

The research study conducted in this article is the role of Islamic religious education in maintaining the harmonization of a multicultural society in the city of Magelang. This study aims to obtain information about the role of Islamic religious education and its influence on multicultural social life to create a harmonious society even though it is not in the same faith. The research method used in this study is a qualitative method with collection techniques in the form of observation, interviews, and documentation.

RESULTS AND DISCUSSION

Magelang City is a city where in its life there is a community with a diversity of beliefs in religions. One of them is in the Armada Estate housing estate in the south of

Magelang City; in this housing, there are many residents with the majority of followers of different religious beliefs but live in harmony with equal justice.

There is also an Islamic religious mosque with Tiong Hoa architecture adopted by one of the followers of the Islamic religion who comes of Chinese descent as a community drawer in worship, as a characteristic in proselytizing.

Islam is a religion that directs harmony without violence. Islam directs about eliminating competition between religions so that adherents of the Islamic religion mean to have a behavior of tolerance. (Noor et al., 2021) Religion that enters the order of a multicultural society in the process of acculturation later religion can have several versions, especially in the implementation. In understanding of the importance of religion is the same as the culture of each region. Then from this multicultural society was born the expression of difference when the commands in religion were carried out. (Rohmaniah, 2018)

Harmony in religion in the midst of cultural diversity is an asset of state life in Indonesia. (Prasetiawati, 2017) Especially in the world of education, the existence of differences in religion is not an obstacle for them to continue to able to get a better education. In Magelang City itself, differences in religious beliefs are not an obstacle for children to continue to get a proper education; teachers in providing services have never given rise to an element of the description. Teachers can be more understanding in serving learning according to the religious beliefs adopted by their students.

Multicultural learning can be defined as learning about cultural diversity in response to demographic and cultural changes in certain areas of citizens, let alone the world in totality. (Prasetiawati, 2017) People's and social attitudes are determined by the existence of strength based on the value of religious teachings by internalizing them first. Therefore, religion with a subjective nature can be objectified in various expressions, and the expression has an understandable structure. And to

protect the balance of the structure, various efforts are needed, one of which is through the important position of learning. (Jannah & Nawir, 2018)

Based on interviews and observations that have been made, the author can elaborate on the role of Islamic religious education in maintaining the harmonization of a multicultural society in Magelang city. In this study, the author obtained results regarding the role of Islamic religious education as a support for the harmony of a diverse society (heterogeneous).

Pd, as a community from a non-Islamic religious background, said that the role of Islamic religious education in the harmony of religious communities is very good and well applied in social life in Magelang city. Here's what the interview said.

"I really like the Islamic religion because the education is very good in educating children who are religious so that they can become human beings who value tolerance in diversity, not only with Islam but with other religions. I was a teacher

and also realized that Islamic religious education is able to form a multicultural society with togetherness and mutual respect. An example in life that I really appreciate the existence of Islamic religious education is when the day my mother died; the Islamic religious community was very enthusiastic about preparing equipment before my mother's funeral, even though that day my mother's body had not yet arrived home but the equipment and all kinds of things had been prepared perfectly. In everyday life, they also greet each other to respect differences."

In the interview above, the author sees that the role of Islamic religious education in educating children and in society is a very good influence. With the existence of Islamic religious education, the community is able to appreciate the differences between them harmoniously and without showing any visible differences.

In addition to Sm, other informants from communities with Islamic religious backgrounds apparently have the same opinion that Islamic religious education that

emphasizes tolerance among religious people is the basis for mutual respect and respect. Below is his full narration.

"As a Muslim citizen, I actually also realize that children who get full Islamic religious education from elementary school to college-level tend to have a sense of tolerance between residential communities that fall into the heterogeneous category, not only in terms of respect but also in terms of socially. Likewise, with non-Muslims who are around, although they are considered very individualist, their attitude is also very tolerant. For example, when one of our people, there are those who die they as a non-Islamic usually just look and sit until the body is left for the tomb."

The above statement confirms the answer of the first informant. The author sees a tendency that religious education is able to form a residential society whose majority of the population is immigrant and heterogeneous to be more tolerant and respect one religion and another. There is a common reason expressed by the two

informants, namely the role of religious education is equally influenced between multicultural societies so as to form a harmonious society and respect tolerance.

The other author's informants came from the field of counseling guidance education but from the Non-Islamic religion. Have the same opinion as the two informants mentioned above. According to Sm, the role of education greatly influences the existence of an attitude of tolerance. Still, in its application, the life of a multicultural society in the city is indeed very individualist. Still, respect for fellow religious people has become a habit for them even though their attitudes are individualist, but they can balance their multicultural social attitudes.

"Yes, indeed here the majority of people are with their own beliefs, yes, but that does not mean that the people here become intolerant people; I, who have been here for a long time, also feel that the attitude of other people here depends on our attitude to them."

The statement made by Sm above was also affirmed by Cr, who is also from non-Islamic circles. According to Cr, the community is also very good in terms of tolerance; although religious backgrounds are different, however Muslims are able to appreciate and respect others with the existence of strong Islamic religious education applied in education is felt to be able to form adolescents and among the community to lead a good multicultural society.

"I like Muslims because maybe I think that the teachings of education can make them able to appreciate the significant differences between us. Then when someone is affected by the disaster, the Muslims are enthusiastic about inviting them to visit."

The author sees from the opinions of the majority of informants it can be concluded that if Islamic religious education is well understood, then the sense of tolerance of the majority of people of different religions will become more harmonious and not descriptive of each other.

The opinions of the informants are based on their educational background; the four informants are undergraduate graduates because most of the population there are people who have received undergraduate programs. However, the two informants did not have professions in the field of education.

Below, the author will categorize the data from the research process according to the observations and interviews the author has conducted. The following is a table of data organizing research results.

Categorization of the role of Islamic religious education in shaping the harmonization of a multicultural society

No.	Informant's background	Opinion
1	Informants from the field of education	Religious education has a leading role in shaping a sense of tolerance to create a harmonious multicultural society

2	Informants from non-educational fields	Religious education is important as a means to increase the sense of tolerance between religious people around them to form harmony between religious people
---	--	--

Table 1.1

(Source: researcher's thinking framework, 2022)

In the table above, the author can clearly describe that Islamic religious education shapes the harmonization of a multicultural society in a residential environment in the city of Magelang. Therefore, based on the results of the research that has been carried out, it can be shown that the people who are research informants really appreciate the differences between them. People with a non-educational majority argue that having Islamic religious education is essential to maintain and improve the harmonization of a multicultural society in Magelang.

The significant factor in multicultural education becomes a means to cultivate a sense of love for the homeland and uphold tolerance in religion, not even divide each other and cause mere conflicts that eventually make people individualist and reluctant to socialize between religions with each other.

In the teachings of Islam itself, tolerance in religion has been stated in the Qur'an (Q.S Al Kafirun: 1-6) summed up in the last verse of Q.S Al Kafirun: 6, which means "For you your religion, and for me my religion" where the verse is the basis that in Islam strongly upholds the existence of tolerance.

CONCLUSIONS

In this study, the role of Islamic religious education in shaping and maintaining the harmonization of the multicultural community in Magelang City. The results showed that the role of Islamic religious education in maintaining the harmonization of a multicultural society is the main factor in supporting contributions to creating a more harmonious social life in society. This study is characterized

by tolerance, mutual respect, high social spirit, mutual cooperation, no discrimination between one another, and the creation of justice.

With such findings, Islamic religious education is basically an attempt to make society and the next generation aware of the importance of pluralism toward people of different faiths so that this can create harmony in society.

Through the findings in this study, the application of religious education is very necessary. In addition, the implementation of multiculturalism-based education needs to be applied so that the awareness of differences in religious beliefs is not a trigger for prolonged conflicts.

In addition to this study, other analyses that examine the role of education in maintaining the harmonization of a multicultural society are also very necessary to bring out characters in other places in which there is a multicultural society.

BIBLIOGRAPHY

Abdin, M. (2020). *KEDUDUKAN DAN PERAN WARGA*

NEGARA DALAM MASYARAKAT MULTIKULTURAL. 1(1).

Adibah, I. Z. (2014). *PENDIDIKAN MULTIKULTURAL SEBAGAI WAHANA PEMBENTUKAN KARAKTER. Madaniyah Edisi VII, 175–190.*

Alam Mansur, D. (2018). *Pendidikan Islam Berwawasan Multikultural Masnur. 3(02), 104.*

Irmawati, Marhaeni, R. (2020). *KEHIDUPAN MASYARAKAT MULTIKULTURAL DALAM MEMPERTAHANKAN KEBHINEKAAN PADA ERA INDUSTRI 4.0 DI DESA PATOMAN KECAMATAN BLIMBINGSARI KABUPATEN BANYUWANGI. 5(2).*

Jannah, S. M., & Nawir, M. (2018). *HARMONISASI AGAMA (Studi Kasus Koeksistensi Umat Beragama di Kecamatan Lamasi Kabupaten Luwu). VI, 1–8.*

Lubis. (2015). *Pendidikan Islam dan Peranannya Dalam Membangun*

- dan Mengembangkan Kearifan Sosial. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 1(6), 1–11.
<https://doi.org/10.18592/khazanah.v12i2.409>
- Mubid. (2016). *PERAN AGAMA DALAM MULTIKULTURALISME MASYARAKAT INDONESIA*. 163–184.
<https://doi.org/10.21274/epis.2016.11.1.163-184>
- Noor, T. R., Idrus, I., Ridwan, M. M., & Maskuri, M. (2021). Fkub Dan Implementasi Pendidikan Agama Islam Multikultural Dalam Mengembangkan Kerukunan Umat Beragama Pada Masyarakat Tengger. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 19(1), 83.
<https://doi.org/10.18592/khazanah.v19i1.4498>
- Prasetiawati, E. (2017). *Urgensi pendidikan multikultural untuk menumbuhkan nilai toleransi agama di indonesia*. 01.
- Rohmaniah. (2018). Peran Agama Dalam Masyarakat Multikultural. *Ri'ayah*, 03.
- Salmiwati. (2013). *URGENSI PENDIDIKAN AGAMA ISLAM DALAM PENGEMBANGAN NILAI-NILAI MULTIKULTURAL*. 336–345.