

Implementation of multicultural Islamic religious education in nature developing religious harmony through social activities in the wonosobo community

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ABSTRACT

Diversity in life is the difference that is made into wealth and a path to unity. However, the problem that often occurs is the division caused by each side elevating their own religion and culture. The lack of tolerance among religious communities, which is still insufficient, also serves as a trigger for conflicts, both individual and group-based. The purpose of this research is to understand the role and implementation of FKUB in Wonosobo Regency in uniting differences or mediating interfaith issues through social activities conducted. The method used in this research is descriptive qualitative. Data collection was conducted through field observations, interviews, and documentation. The data source in this study is the FKUB supervisor, who is the authority in providing policies. The result of this research is that the FKUB of Wonosobo Regency collaborates with community leaders and religious figures to foster interfaith harmony through social activities such as community nights, interfaith youth futsal, and harmony walk events

1. INTRODUCTION

The role of Islamic education in life is very crucial and holds significant importance as a means of character and behavior formation for every individual in today's multicultural society. Every diversity in religious beliefs within society requires validation and appreciation in the form of tolerance. Considering that the Indonesian nation is a great nation because of its diversity (Irmawati and Mardiana 2024). Even in Islam, it teaches that diversity and differences are natural. Differences are not a path to division; rather, they become a unique wealth for the culture possessed by a nation (Yusuf 2020). As Allah SWT says in the Qur'an, Surah Al-Hujurat, verse 13:

This verse provides an understanding that the environment inhabited by humans is full of diversity, and in the social dimension, it is certainly inseparable from daily interactions. The common problem that occurs in a multicultural context is the friction or division caused by differences. Even more than that, the existing differences are used as a reason for division. Looking down on and favoring their own culture and religion. This issue arises due to cultural differences in each region, such as in Wonosobo Regency, which is located in Central Java, where this province has a wealth of cultures that have been acculturated with Islamic culture. Moreover, differences of opinion in Islamic

jurisprudence create friction due to the presence of people who are considered still ignorant and those who already understand several laws (Gebangrejo, Kecamatan, and Kota 2019). The ethnocentric attitudes that occur in society, along with the advancement of technology, create a significant opportunity for division if the control of technology is not conditioned by the awareness of each individual (Suryawan and Danial 2016).

Various problems arise due to the prevalent attitudes of elevating one's own culture while belittling others. The awareness of tolerance in the Wonosobo community regarding religious culture is still very low, influenced by the heterogeneous behavior of the local population. The existing problems arise and sometimes remain unresolved due to the minimal involvement of elements that can mediate these issues. Therefore, the presence of FKUB as a platform that mediates religious harmony issues is expected to always be at the forefront in fostering community tolerance for diversity, especially in Wonosobo Regency. The hope of every community is to achieve harmony in religious practices amidst the wealth of existing cultures. The attitude of tolerance holds great significance in life, allowing each individual and group to respect one another, thereby creating the harmony that is hoped for.

The research conducted by Muhammad Yasser (2019) in his article titled "The Implementation of Religious Harmony in Poso Regency: A Study on FKUB Activities" discusses the implementation of harmony in multicultural diversity, specifically related to the role of FKUB in handling various cases and how FKUB mediates cases of turmoil in diversity (Muhammad Yasser Fedayyen 2019). It has not yet elaborated on the specific activities of the institution in its implementation, so the author attempts to conduct research titled "FKUB and the Implementation of Multicultural Islamic Religious Education in Developing Religious Harmony through Social Activities in the Wonosobo Community." This research aims to identify the Islamic activities carried out by FKUB in addressing various diversity cases in Wonosobo Regency, so that by understanding these activities, they can serve as a means to educate the community on the importance of tolerance towards diversity in social relations, and also to enhance academic knowledge.

2. METHODS

The type of research used in this paper is descriptive qualitative, which describes as it is about a variable, symptom, or condition. The author uses this approach because field data is more related to the actions and direct expressions of the respondents, in this case, the informants, so the data obtained in this research is pure without any manipulation (Lexy J. Moleong 2017). The data obtained can be written down or recorded as material to be used as direct data originating from the source. Data collection was carried out through field observation, interviews, and documentation. The data sources in this research are the supervisors of the Forum for Religious Harmony as the authorities in

providing policies and the involved members. Meanwhile, the data validity technique is carried out through triangulation, which involves combining several data sources for processing and drawing conclusions from the obtained data. The triangulation conducted includes source and technique triangulation.

3. RESULTS AND DISCUSSION

3.1 Implementation of Multicultural Islamic Religious Education

Etymologically, kerukunan comes from the Arabic word "rukun," which means peace. Interfaith harmony is the peace and tranquility built upon the attitude of mutual respect for differences within the community. Humans are social beings who need harmony in their daily interactions. Every activity carried out between individuals inevitably has a reciprocal effect, making harmony one of the keys to realizing peace in community life. Maintaining harmony is also an effect of the quality of worship of each individual, as stated in Islamic teachings that prayer prevents sinful acts, including insulting and belittling one another. If the prayer is good, then all deeds will be good, including fostering harmony in society (Suryana 2011). However, on the contrary, if the quality of worship and religious understanding of each individual is lacking, it will result in poor relationships within the community, and ultimately it can decrease the level of tolerance, leading to divisions among religious groups. The Forum for Religious Harmony, commonly known as FKUB, is an institution that serves as a platform for fostering harmony among religious communities. This institution is established in several regions and is composed of figures from various religions. The government's concern in addressing the divisions that often occur in each region due to the intolerance of certain individuals has led to the effort of forming a forum that accommodates the aspirations of interfaith communities through discussions and actions, and then channels those aspirations in the form of recommendations. The Religious Harmony Forum is present to mediate conflicts that are difficult to resolve in religious matters (Lubis 2020).

The strategic role of FKUB in carrying out its duties is regulated in the PBM according to article 9 paragraphs 1 and 2, which involves conducting dialogues with religious leaders and community figures. As per the interview conducted with T, the Supervisor of FKUB Wonosobo Regency, the community's condition has been improving in understanding and comprehending religious tolerance year by year, although some individuals still occasionally require guidance. This provides an understanding that improving the conditions of interfaith harmony will be conducive if the community and the government work together to realize it.

According to Tilaar in his writing, multiculturalism is an idea that develops from "interculturalism" which involves human rights politics. Several opinions from experts regarding

multiculturalism, such as James A. Banks, state that multiculturalism is a concept or idea that emerges as a series of efforts to understand the values of the importance of cultural and ethnic diversity that shape lifestyles. This lifestyle will later determine the direction of how a person's attitudes and behaviors respond to the differences presented in society (Banks 1993). Islamic Religious Education with a multicultural perspective is an education that opens a broader vision and realm of knowledge. This is because it can transcend the boundaries of ethnic groups or cultural and religious traditions, thereby uniting differences. Multicultural Islamic Education promotes social education to instill a sense of living together amidst many differences. Islamic Religious Education is usually taught in madrasahs or schools as a means of fulfilling the spiritual needs of its adherents. Many subjects are taught in schools, including Islamic Religious Education (PAI), but it seems that they have not yet been able to provide students with an understanding of applying tolerance in their lives towards others (Novayani 2018).

In general, multicultural Islamic education is the process of internalizing the fundamental values of Islamic teachings in the aspects of differences within the scope of humanity. The context of multicultural Islamic education (PAI) is very broad, because its main goal is that as followers of Islam, they should be able to be open-hearted amidst the heterogeneous realities of humanity in all its dimensions to create a life order filled with justice so that peace in society can be felt (Harto 2014). Multicultural Islamic education emphasizes behaviors of compassion, mutual respect, aversion to division, helping one another, and prioritizing harmony. Being religious means that a person is ready to receive goodness and ready to give goodness. According to Aly, there are seven characteristics in multicultural-oriented religious education, namely (Aly 2015): (1) Maintaining an attitude of mutual understanding (2) Open-minded in expressing thoughts (3) Building trust among peers (4) Upholding an attitude of mutual respect amidst differences (5) Learning to live by adapting to many differences (6) Avoiding violence and seeking solutions to every conflict (7) Be appreciative and interdependent.

According to David L. Levinson, as quoted by Ghony in his writing, multicultural education can be implemented through five approaches to achieve the welfare of religious communities. (1) approach through social reconstruction, with this approach, students tend to understand their environment more easily because they are actively assisted, (2) approach with a single study, which is a study conducted critically to understand the position of community groups, (3) An approach that emphasizes the backgrounds of students who have cultural differences, (4) a multicultural approach that familiarizes students with facing differences, (5) an approach to the relationship between the diversity of human cultures (Djunaidi Ghony 2018). The approach taken is an implementation of multicultural-oriented Islamic religious education, which serves as the initial step for a student in learning religion and fostering close relationships with a heterogeneous social environment. The goal

is that by implementing the aforementioned approach, students can understand the essence of diversity and view differences as a readiness that must be experienced and faced. The seriousness of the teacher in helping students understand the importance of accepting differences with tolerance becomes a measure of success for the religious values learned to be applied in community life.

3.2. Implementation of Multicultural Islamic Religious Education and FKUB in Developing Religious Harmony Through Social Activities in the Wonosobo Community

Wonosobo Regency is a small regency located in Central Java Province with a population of 1.03 million people based on BPS data. The large population, as mentioned, 20.32% are poor residents, where one of the factors contributing to the increase in division is the economic factor. Economic factors influence the level of education, so with a relatively high poverty rate in Central Java, many people in Wonosobo have not yet achieved the standard 12 years of schooling (Feby, n.d.). Based on the interview conducted by T as the supervisor of FKUB Wonosobo Regency, one of the factors frequently causing divisions in diversity is the low quality of education in the community. The issues occurring in Wonosobo Regency regarding diversity include many cases of mutual insults over differences that lead to brawls, competition for followers of different religions with numerous provocations, such as churches distributing food and basic necessities to Muslim residents, deliberately done to attract the attention of Muslims to convert to Christianity. This is evidenced by data indicating that the level of interfaith tolerance in Wonosobo Regency is relatively low.

Division of Provinces by Cluster

Cluster 1	Cluster 2	Cluster 3	
Aceh	North Sumatera	Jambi	North Kalimantan
Bengkulu	Riau	Bangka Belitung	Central Sulawesi
DKI Jakarta	South Sumatera	Kep. Riau	West Sulawesi
East Java	West Sumatera	Central Java	Papua
DI Yogyakarta	Central Kalimantan	East Java	West Papua
Banten	North Sulawesi	West Nusa Tenggara	
Bali	South Sulawesi	East Nusa Tenggara	
West Sulawesi	Southeast Sulawesi	West Kalimantan	
	Gorontalo	South Kalimantan	
	North Maluku	East Kalimantan	

Figure 1: Cluster level data for each province 2024

Source: FKUB Data 2024

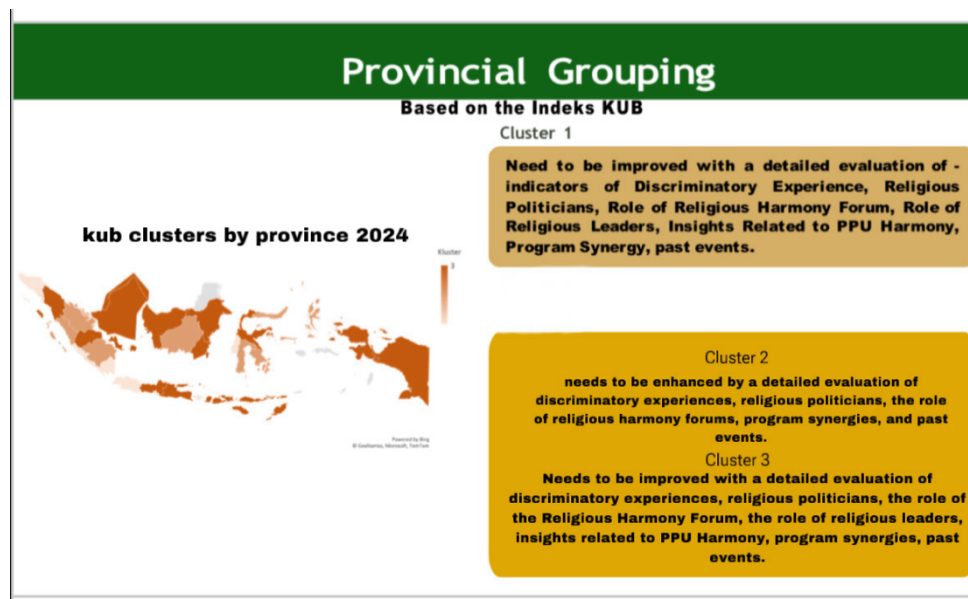


Figure 2: Cluster level data for each province 2024

Source: FKUB Data 2024

Various issues in diversity, FKUB and the government strive to accompany and oversee the resolution of each problem. Such as holding discussions among religious leaders, mediating ongoing conflicts, and much more. The FKUB of Wonosobo Regency often engages in dialogue with religious leaders and community figures to socialize the importance of religious tolerance. The purpose of FKUB collaborating with community leaders and religious figures is to facilitate resolution and ensure that potential aspirations are conveyed, thereby fostering religious harmony within the community.

There are three dimensions that serve as pillars in the implementation of interfaith harmony, namely the dimension of tolerance, the dimension of equality, and the dimension of cooperation. (1) the dimension of tolerance, which measures the level of tolerance among religious communities in a given area, (2) the dimension of equality, where it assesses whether the government provides the same policies for all religions or otherwise, in order to promote their respective religions, (3) the Cooperation dimension, which measures the extent of participation or involvement in community activities that include followers of other religions (Hermawati, Paskarina, and Runiawati 2017).

According to FKUB, social activities are one of the ways to help achieve the goal of unity. The implementation of social activities certainly does not interfere with each other's beliefs. Like providing assistance, which has already been carried out by FKUB members gathered for that activity. The goal is not only to provide socialization but also to set an example for the community

(Aldana dan Agus 2019). In addition, this activity also provides a lesson that even though there are different religions, people must be able to love and care for one another. Several social activities carried out by FKUB in collaboration with community leaders in Wonosobo Regency include: leisurely walk for harmony. The unity walk is held once a year, just before the Independence Day of the Republic of Indonesia. This activity involves young people of various religions and is conducted in Wonosobo Regency. The activities started in the morning, followed by a national orientation and the distribution of door prizes. This social activity, in addition to instilling a sense of love for the Unitary State of the Republic of Indonesia, also provides an understanding that Indonesia is great because of its differences wrapped in tolerance, which leads to unity (Thomas Rizki Ali, Bowo Sugiarto, and Ahmad Sabiq 2022).

Evening of Togetherness. Based on the interview conducted by T as the Supervisor of FKUB Wonosobo Regency, the night of togetherness was organized by FKUB in an effort to unite young people of different religions. This activity is conducted like a camp accompanied by casual discussions. FKUB invites representatives from each youth group to discuss and exchange ideas. The hope is that this activity can serve as a means of fostering interfaith harmony, starting with the solidarity of the youth. Just as the Youth Pledge exists because of the unity of its youth and its orientation towards unity. Futsal among interfaith youth This futsal activity is held every year leading up to Indonesia's Independence Day to instill unity among religious communities. The activity is participated in by youth from different religions to foster harmony among religious communities. This activity started in 2019 in Wonosobo Regency as part of national orientation and to foster mutual tolerance among its participants.

4. CONCLUSION

The Forum for Religious Harmony is present to resolve various intolerant religious issues faced within the community, as exemplified by the actions of the FKUB Wonosobo Regency. The FKUB of Wonosobo Regency, together with the government, community leaders, and religious figures, often synergize to realize a peaceful community life based on the values of diversity. Activities that are often carried out include futsal between interfaith youth, a night of togetherness involving interfaith youth, and a peaceful walk for harmony. Various social activities are carried out to unite youth of different religions in the social field, instill Pancasila values, and promote mutual tolerance in diversity.

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