

**THE IMPACT OF THE SUCCESS OF PLURALISM-ORIENTED RELIGIOUS
CULTURE THROUGH PAI LEARNING TO IMPROVE STUDENTS'
TOLERANCE ATTITUDE AT SMAN 1 RANGKASBITUNG**

MUMU ZAINAL MUTAQIN,¹ UUS RUSWANDI,²
MOHAMAD ERIHADIANA² & ABDUL KODIR²

¹ Mathla'ul Anwar University, Jalan Raya Labuan KM 23, Cikaliung, Saketi Pandeglang
Regency, Banten Indonesia 42273. Email: mumu.zainal.mutaqin@gmail.com

² Sunan Gunung Djati State Islamic University, Jalan Cimencrang, Panyileukan, Gedebage,
Bandung City, West Java Indonesia 40292. email: uusruswandi@uinsgd.ac.id;
erihadiana@uinsgd.ac.id; abdulkodir@uinsgd.ac.id

*Corresponding Author: mumu.zainal.mutaqin@gmail.com

Received Date: 10 April 2024 • Accepted Date: 1 May 2024

Abstract

This study aims to explore the learning of PAI, which is recognized as still having weaknesses, especially in relation to religious pluralism in schools. Whereas schools are obliged to facilitate their students to learn and develop in religious activities in the form of spiritual development programs, habituation so as to form students who have morals, faith and pious deeds. Pluralism-minded religious culture through PAI is reflected in actualizing the value of goodness such as religious belief, understanding of teachings, enthusiasm in socializing unity, positive attitudes, and real action. In addition, schools are not only developing science or technology, but also oriented to the religiosity of students. The impact of pluralism-oriented religious culture through PAI to improve students' tolerance attitude seeks to prevent intolerant attitudes in the lives of religious people. As well as providing examples that can foster brotherhood and even eliminate fanaticism. And can play a role in efforts to understand the insights of pluralism in cultural and racial diversity in schools.

Kata Kunci: pluralism-oriented religious culture, PAI Learning

Cite as: Mumu Zainal Mutaqin, Uus Ruswandi, Mohamad Erihadiana & Abdul Kodir. 2024. The Impact Of The Success Of Pluralism-Oriented Religious Culture Through Pai Learning To Improve Students' Tolerance Attitude At Sman 1 Rangkasbitung. *Malaysian Journal For Islamic Studies* 8(1): 1-9.

INTRODUCTION

School efforts in realizing good behavior are faced with different groups. Both in terms of background, characteristics, opinions, beliefs, habits and even traditions that have the opportunity to cause friction between students and students, with the environment and society. And to maintain integrity, an attitude of mutual respect, respect, honor and respect is needed so that friction can be avoided.

The pluralism-oriented religious culture through PAI to improve students' tolerance attitude at SMAN 1 Rangkasbitung is based on an activity, which is arranged in a planned system in each component in the school, namely: (1) providing orientation and understanding of the importance of religious culture with the insight of pluralism to all school members; (2) providing orientation and understanding to participate in supervision and become role models for students; (3) building communication and cooperation with parents; (4) integration of religious culture with the insight of pluralism through PAI in each subject significantly in accordance with the standard process and school assessment (Pranjia, 2020).

Furthermore, the insight of pluralism means an open attitude in accepting differences. mutual respect, mutual help, the principles of freedom, justice, equality of rights and obligations, compassion, benevolence, peace, open to cooperation in various fields (Ikmal, 2015).

Based on the initial research at SMAN 1 Rangkasbitung, there were students with different backgrounds in terms of ethnicity, race and religion because the students came from all over Lebak Regency, Pandeglang, Serang and even from outside the Province. Meanwhile, the students' religious beliefs are Islam, Christianity, Hinduism and Buddhism. However, in religious learning there is only a PAI teacher and has not accommodated other religious teachers. Unlike the case with one of the schools in Tangerang, in learning religion, it has implemented a policy that if students are Muslim, a PAI teacher is provided, while students of other religions are taught by teachers recommended by certain religious parties.

The expected result is that students have an openness that is not exclusive and can even accept the existence of these differences with a positive perspective from any direction because it is nothing but the power of Allah SWT which is made as human nature and sunnatullah. Differences are seen as a certain uniqueness that has a use value that complements each other and is certainly a source of cultural wealth so that it can be utilized more wisely. Therefore, the implementation of a religious culture with the insight of pluralism is a systematic framework that rests and rests on the embodiment of attitudes that can accept and understand others with their sensitivity and want to practice in real terms about the plurality of cultures, races and religions.

Thus Islamic education has a contribution to the religious culture found in schools to be an intermediary in educating students without being intervened with negativity. Instead, schools can foster pluralism in order to create wholeness, unity in building an inclusive and moderate school future.

THE FOUNDATION OF A PLURALISM-MINDED RELIGIOUS CULTURE

School is where students go through the second stage of education after their first education at home with their parents. This place of learning, which is supported by various facilities, organizes information that leads to education that transfers knowledge, values, and skills that are systematically transferred. The school also functions as a social forum that is integrated with a culturally diverse society, but can be integrated with the existence of an institution in the form of a school. Pluralism-oriented religious culture is carried out in the form of developing the potential that exists from birth which is developed harmoniously in an educational institution. The foundations include.

1. Theological foundation

Pluralism-oriented religious culture becomes an adhesive between school members who tend to have similar values, norms, customs, beliefs and assumptions. The similarity brings different individuals to work together in achieving the goals of the school's vision and mission. As for the philosophical foundation, the first is as Allah says in Qs. Al Hujurat verse 13 as follows.

The content of Qs. Al Hujurat verse 13 can be interpreted as follows. First, willingness is an expression of human nature, because, if someone is willing, sincere and sincere, then automatically the truth will be easily accepted by a sincere heart as well. Second, the activity of in-depth introduction or ta'aruf can be interpreted as basically coming from the same descendants, namely the Prophet Adam As and Siti Hawa and can establish brotherhood, a sense of peace and frankness about differences. This concept has implications for student development in attitude formation, maturing towards diversity and upholding morals that are valuable in humanitarian attitudes (Wahyu, 2021).

2. Philosophical Foundation

A pluralism-minded religious culture in the frame of Indonesia is so appropriate to tie closely between multiculturalism and religion. The appropriate bond between religious belief and multiculturalism is a variety of real aspects and is always present in the teachings believed to be, among others, God, which contains the understanding and perspective of a high and absolute truth, namely human existence (Saihu, 2020).

This is seen as an existing perspective according to the facts that are running until now. As for the first philosophical foundation, it is in accordance with the first principle of Pancasila, namely "Belief in God Almighty". This means that Indonesia is a religious country and has belief in God Almighty. Second, Islam as rahmat lil alamin, its presence is a blessing for all nature. The existence of Islam at that time initiated that differences were not a problem.

3. Juridical Foundation

As a necessity that is expected to realize mutual understanding in the midst of a plural society. The juridical foundations are as follows. First, based on Article 29 paragraph 1 of the 1945 Constitution, namely that everyone is free to embrace their respective religions and to worship according to their religion and beliefs. Second, in legislation number 20 of 2003 concerning

the national education system paragraph 1 that every student has the right to obtain religious education taught directly by teachers who have the same beliefs as the student (Ma'rufah, 2020).

4. Historical Foundation

The motto *Bhineka Tunggal Ika* means different but still one where the Indonesian nation whose historical principle is unity amidst the diversity of ethnicity, language, religion and culture. Therefore, various differences erode into something that blends neatly indiscriminately. And have the same rights and obligations as Indonesian citizens. But historically pluralism is to build and develop according to its posture with the format of this Republic in maintaining the unity and harmony of the life of the nation and state in the future (Ikmal, 2015).

Second, the historicization of PAI in a religious culture that becomes an activity in the development and learning of PAI in schools. When the Sjahrir government approved the establishment of the Ministry of Religious Affairs on January 3, 1946, the Muslim elite placed the education agenda as one of the main agendas of the Ministry of Religious Affairs as well as improving the quality or modernizing educational institutions that had been paying attention to PAI and at the same time modern general knowledge (Sahlan, 2015).

THE PURPOSE OF RELIGIOUS CULTURE WITH THE INSIGHT OF PLURALISM

The school has lofty ideals in a religious culture that is instilled in students as a readiness for a deeper understanding of religion as well as an increase in faith and piety to the Creator and the reflection of noble character. The purpose of religious culture with an insight into pluralism is as follows.

First, to develop and assist students in solving various problems that occur at school and in real life in society. Such as practicing religious teachings, coexisting with certain ethnicities and religions, and carrying out learning activities without discriminating against friends (Saini, 2019).

Second, to develop students' potential to become human beings of faith and piety, as well as noble character. The practice of religious culture in the school environment is important to implement. The targets of religious culture are students and all levels of management and personnel including principals, teachers, school staff, and school committees. Meanwhile, efforts to realize a mature program in order to introduce religious values that can be applied by students in a real and comprehensive manner on an ongoing basis (Putra, 2015).

Third, creating communication to bridge the gap of ignorance and misunderstanding between different religions and letting them express their views in their own terms. Indonesia in the midst of the country's cultural diversity prioritizes cultural development as a modality in building civilization. This is in addition to having learned skills, as well as having a strong character to always be democratic, pluralist and humanist. So that the outputs of education need to be committed to upholding human values, can appreciate differences, and always strive to uphold democracy and justice both for themselves and others (Fathurrohman, 2015).

Furthermore, a religious culture with the insight of pluralism provides a foothold in the growth and development of thinking, in life and makes maturity to understand each other emotionally, sympathize, tolerate and build participation in the environment together. In addition, it is necessary to instill mutual understanding between religions, cultures, and tribes, maintain trust in each other, encourage students to protect and maintain each other despite their

differences.

Therefore, a pluralism-minded religious culture in an educational environment does not only mean praying in congregation, reading the Qur'an and all activities regarding religion. Rather by displaying a smiling face, teaching work fighting power, order in life that is always honest to act fairly, fostering attitudes of tolerance, sympathy, care for others, maintaining cleanliness and environmental order and keeping the school beautiful and comfortable and so on. This can be realized in the school community through exemplary, habituation and implementation of school policies. Because as a school community that has a direct attachment and acts as a whole unit in achieving everything that wants to be realized, if done together and synergize forward in supporting each other and submitting to what has been programmed and become a habit in school as a culture that cannot be separated in life (Khoironi, 2020).

THE IMPACT OF RELIGIOUS CULTURE MODEL WITH PLURALISM INSIGHT THROUGH PAI TO IMPROVE STUDENTS' TOLERANCE ATTITUDE

Religious culture in schools helps strengthen religious values in the minds and behavior of students by learning religion, worship, other religious activities, students can internalize it into their daily lives. Religious culture often emphasizes good moral attitudes, such as honesty, cooperation, empathy, and simplicity. The impact of pluralism-oriented religious culture through PAI to improve students' tolerance attitude is as follows:

Maintaining faith and piety

The Qur'an contains teachings of kindness, justice, compassion, and benevolence. In addition, the Qur'an contains stories about previous generations, the challenges they faced, and the world and the hereafter. In addition, it gives students insight into the meaning of life, the purpose of existence, and preparation for the afterlife. This knowledge can stimulate reflection and deep thinking about the meaning of life and how to live it responsibly. Furthermore, the Qur'an often teaches about the importance of patience, perseverance, and resilience in the face of life's trials and challenges. Reading the Qur'ān can help students develop these traits, which in turn will help them face obstacles with confidence and poise.

This is in accordance with humanistic learning that views each learner as a subject that is free to determine where his or her life is going. Students will be guided to be able to take full responsibility for their own lives and for the lives of others. Some relevant approaches to be applied in this method are dialogic, reflective, and expressive approaches. The dialogical approach brings the learners to think together critically and creatively. The teacher or teacher does not act fully in the learning process but only becomes a facilitator and partner in dialogue. This means that the teacher only plays a role in assisting and motivating the learners to realize and obtain the objectives of their learning (Tasyirifiah, 2023).

The success of students in maintaining faith and piety by behaving politely and modestly and covering the aurat at school is important in the context of education and attitude formation. In addition, education is not only related to academic aspects, but also involves the formation of moral, ethical and spiritual values. Schools can provide good and comprehensive religious education so that students understand the principles of faith and piety. Strong religious

knowledge can help students recognize the importance of behaving politely, being well-mannered, and covering the aurat according to religious teachings. In addition, students need to be accustomed to polite and courteous behavior from an early age. This can be done through the introduction of these values in daily life at school, such as in interactions with friends, teachers and school staff.

This is in line with Gestalt theory, (Pautina, 2018) learning activities must be carried out by providing learning materials related to everyday life. This aims to make it easier for students to accept the material. When constructing concepts, students should be given the opportunity to dialogue (discuss) with their friends and with the teacher, explore, and be given the freedom to experiment so as to facilitate these students in the learning process. Because the learning process is a cognitive phenomenon of students who experience the learning process, there is a reorganization in their perception. After the learning process occurs, a person can have a new perspective on a problem.

Fostering an attitude of compassion and brotherhood

Fostering an attitude of affection and brotherhood in schools needs to be created to establish relationships between students and teachers and peers. In addition, open, honest and respectful communication can help resolve conflicts and strengthen relationships. Listen carefully when others speak and speak attentively. Being polite and friendly to everyone, regardless of social status, race, religion or background, can create a warm environment.

This is in line with Banks' theory (Saihu, 2018) in his research revealing five dimensions of multicultural education as follows: First, the interactions of content in instructional refers to the ways in which subject matter or learning content is presented and taught by considering the diversity of cultures, backgrounds, and experiences of students. Second, the knowledge construction process in instructional refers to the way individuals develop their understanding, knowledge, and view of the world that is colored by the diversity of cultures, values, backgrounds, and experiences.

Third, An equity paedagogy in instructional is an educational approach that focuses on justice, equality, for all individuals regardless of background, gender, race, or other factors. Fourth, a multicultural approach in the context of instructional training aims to ensure that teaching and learning methods not only consider cultural differences, but also utilize them as valuable resources in the learning process. Fifth, prejudice reduction in multicultural education refers to efforts to reduce negative attitudes, stereotypes, and prejudices between individuals or groups from different cultural, religious, racial, ethnic, or belief backgrounds.

Schools can thus implement a pluralism-minded religious culture program through PAI that focuses on attitude development, including values such as compassion, brotherhood, cooperation, and empathy. The program can involve activities inside and outside the classroom that teach students about the importance of these positive attitudes. In addition, schools in fostering attitudes of compassion and brotherhood use the approach of integrating religious values in the curriculum. Learning materials do not only focus on academic aspects, but also teach moral and ethical values drawn from religious teachings.

Role model

The role of the school as a role model reflects that education should shape students as a whole, not only in terms of knowledge and intellectual intelligence, but also in terms of ethical values, morality and spirituality. In the Islamic context, education is regarded as an effort to shape students to be balanced between physical and spiritual aspects. Therefore, schools are considered an ideal environment to introduce and revive religious values, including in understanding and commemorating Islamic holidays. Through teaching and real experiences in the school environment, students can learn about the meaning and importance of celebrating the big days of the Prophet Muhammad's birthday, the Hijri Year, Eid al-Fitr, Eid al-Adha, or Ramadan.

This is in accordance with Raghieb al-Asfahani (Syauqi, 2022) Role model is everything good or pleasure that humans get for their soul, physical, and emotional conditions. So the role model is a noble behavior that is an example for mankind. Role model is not just having good morals but must be wrapped with adequate knowledge and skills. Another ability that must also be possessed by a teacher is the quality of high personality competence and broad insight, so that later it can understand and shape the attitudes of students.

Role models for schools have the responsibility to provide education and awareness to students about the importance of the religious culture. This helps students understand and appreciate the deep meaning of the day. This is in line with the role model as the principle of education is not enough in the realm of attitude, but must be balanced with technological knowledge, especially in the era of society 5.0. Teachers should not be apathetic to technology. It should be as an educator must be able to master reading literacy, analyzing, digital, technology, how machines work, technology applications and communication and design in improving the quality of resources in the era of society 5.0 (Yaqin, 2022).

By creating an environment and respect for differences, schools can become role models for other schools in promoting harmonious relationships amid religious diversity. In addition, moral and spiritual education does not only focus on religious aspects, but also on developing cross-cultural attitudes, empathy and understanding.

CONCLUSION

The impact of pluralism-oriented religious culture through PAI is as follows: First, students in maintaining faith and piety by behaving politely and modestly as well as covering the aurat at school is important in the context of education and attitude formation. Second, fostering an attitude of affection and brotherhood at school needs to be created to establish relationships between students and teachers and peers. In addition, open, honest and respectful communication can help resolve conflicts and strengthen relationships. Third, good role models in schools have the responsibility to provide education and awareness to students about the importance of the religious culture. This helps students understand and appreciate the deep meaning of the day.

ACKNOWLEDGEMENT

I would like to express my deepest gratitude to the principal of SMAN 1 Rangkasbitung who has given permission to conduct research in this place. and to all those who have helped the completion of this research.

REFERENCES

- Fathurrohman, Muhammad. 2015. *Budaya Religius Dalam Meningkatkan Mutu Pendidikan: Tinjauan Teoritik Dan Praktik Kontekstualisasi Pendidikan Agama Islam Di Sekolah*. Yogyakarta. Kalimedia.
- Ikmal. 2015. *Internalisasi Nilai-Nilai Pluralisme Dalam Pendidikan Islam*. *Jurnal Pendidikan Islam Iqra*. <https://journal.iain-manado.ac.id/index.php/JII/article/view/596>
- Khaironi, Nur . Abdul Muhid 2020. *Pendidikan Islam Dan Upaya Membumikan Kesadaran Pluralisme*. *Dirāsāt: Jurnal Manajemen Dan Pendidikan Islam*, Vol. 6, No. 2, Desember. <https://journal.unipdu.ac.id/index.php/dirasat/article/view/2207>
- Ma'rufah, Afni. 2020. *Pengembangan Mata Pelajaran Pendidikan Agama Islam Dalam Mewujudkan Budaya Religius Di Sekolah*. *Edukasia: Jurnal Pendidikan dan Pembelajaran*. Volume 1 Nomor 1. <https://www.jurnaledukasia.org/index.php/edukasia/article/view/6>
- Mutaqin, Mumu Zainal. 2022. *Implementasi Model Karakter Tadzkiroh Untuk Meningkatkan Sikap Religius Siswa*. *Islamika: Jurnal Agama, Pendidikan, dan Sosial Budaya*. Vol. 16, No. 1, Januari-Juni, <https://ejournal.unis.ac.id/index.php/ISLAMIKA/article/view/2490>
- Sahlan, Asmaun. 2010. *Mewujudkan Budaya Religius Di Sekolah Upaya Mengembangkan Pai Dari Teori Ke Aksi*. Malang. Uin-Maliki Press.
- Saihu Dan Abdul Aziz. 2020. *Implementasi Metode Pendidikan Pluralisme Dalam Mata Pelajaran Pendidikan Agama Islam*. *Belajea: Jurnal Pendidikan Islam*, Vol. 5, No. 01, <http://journal.iaincurup.ac.id/index.php/belajea/article/view/1037>
- Saini, Mukhamat. 2019. *Model Penanaman Budaya Religius Bagi Siswa: Studi Kasus Di Sman 2 Nganjuk Dan Man 1 Nganjuk*. *Tabyin Jurnal Pendidikan Islam*. Volume 1, Nomor 1, Juni.
- Syauqi, Muhammad. 2022. *Peran Guru Sebagai Role Model Dalam Membina Akhlak Siswa Supm Ladong Aceh*. *Ar-Raniry*. *International Journal Of Islamic Studies*. Vol. 9. No. 2, December. <https://jurnal.ar-raniry.ac.id/index.php/jar/article/view/17745>
- Tahniah Tasyirifiah, Arba'iyah, Zaidan Muzakki Wibisono. 2023. *Peranan Teori Belajar Humanistik Dalam Keberhasilan Belajar Di Abad 21*. *Anwarul: Jurnal Pendidikan dan Dakwah*. <https://ejournal.yasin-alsys.org/index.php/anwarul/article/view/1345>
- Putra, Septian. Kirtiyya. 2015. *Implmentasi Pendidikan Agama Islam Melalui Budaya Religius (Religious Culture) Di Sekolah*. *Jurnal Kependidikan*, Vol. Iii No. 2 November. <https://ejournal.uinsaizu.ac.id/index.php/jurnalkependidikan/article/view/897>
- Pranjia, Ufara Rizki Pranjia, Indah Maria Ulpa, Suci Putri Manthika. 2020. *Implementasi Sikap Spiritual Dan Sikap Sosial Dalam Sistem Full Day School*. *Jurnal Pendidikan Islam*. <http://download.garuda.kemdikbud.go.id/article.php?article=1720557&val=11426&title=IMPLEMENTASI%20SIKAP%20SPIRITUAL%20D>
- Widhayat, Wahyu Dan Oksiana Jatningsih. 2018. *Sikap Toleransi Antarumat Beragama Pada*

Siswa Sma Muhammadiyah 4 Porong. Kajian Moral Dan Kewarganegaraan. Volume 06 Nomor 02 Jilid III. <https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraa/article/view/24925>

Yakin, Nurul. Sutarjo, Slamet Sholeh. 2022. *Role Model Guru Sebagai Asas Pendidikan Karakter Siswa Di Era Society 5.0*. Jurnal Penelitian dan Pemikiran Keislaman. Februari. Vol. 9. No.1 <https://journal.uim.ac.id/index.php/alulum/article/view/1336>