STRATEGIES TO RAISE PLURALISM AWARENESS THROUGH ISLAMIC RELIGIOUS EDUCATION AT BUMI DAMAI FOUNDATION IN YOGYAKARTA

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Abstract: This article aims to analyze the strategies used in cultivating pluralistic values through Islamic education at Bumi Damai Foundation in Yogyakarta. This research used qualitative research methods in a case study. Interviews were conducted with caregivers, heads of institutions, and teachers. The data analysis revealed that Bumi Damai Foundation implements the *taḥfīẓ* program with emphasis on the relevant verses in the Qur'an, Da'wah Al-Muhibbin studying several areas from different cultures and religions, applying the motto 'Love of the Motherland is Part of our Faith', visits and social services in non-Muslim places of worship, and understanding of God's Beautiful Names (*al-Asmā al-Ḥusnā*). This research contributes to scarcity studies that uncover strategies and methods for cultivating awareness of pluralism within social welfare institutions. Similar research is appropriate to uncover strategies of Islamic forms of education used to foster awareness of

pluralism in social institutions.

Keywords: Islamic Religious Education, Pluralism.

Introduction

In his proposal of pluralism, Abdurrahman Wahid posits that pluralism is an open view of truth, predicated on the assumption that open-mindedness will lead to tolerance.[1] Furthermore, pluralism is not exclusively associated with religious differences. Rather, it encompasses a conceptual framework that articulates the diversity and plurality inherent to any given society, encompassing not only religious traditions but also customs, ethnicities, and cultures.[2] Indonesia, for instance, is a nation comprising a mosaic of cultural, ethnic, racial, and religious elements.[3] A pluralistic society, therefore, is a complex entity, mirroring the multifaceted nature of the universe itself. It is a reality that cannot be denied, that the universe is a tapestry of diversity, a mosaic of colors, shapes, and forms.[4]

These differences do not preclude the possibility of societal issues emerging in response to the inability of one community to accommodate differences, which can manifest as an intolerant attitude towards other groups.[5] As Nizamudin notes in his journal, Indonesian society is a pluralistic society comprising a multitude of religions, ethnicities, races, and cultures.[6] If the various religious communities are unable to maintain and respond to these differences, it could potentially lead to conflict. Additionally, Raihani's research

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[1] Farhonah Dzakie, "Meluruskan Pemahaman Agama," *Al-Adyan: Jurnal Studi Lintas Agama* 9 (2014): 79–94.

[2] Busyro, "Moderasi Islam (Wasathiyyah) Di Tengah Pluralisme Agama Indonesia Kemasyarakatan," *FUADUNA: Jurnal Kajian Kegamaan Dan Kemasyarakatan* 03 No. 01 (2019).

[3] Ady Ferdian Noor and Sugito, "Multicultural Education Based in the Local Wisdom of Indonesia for Elementary Schools in the 21st Century," *Journal of International Social Studies* 9, no. 2 (2019): 94–106.

[4] Mohammad Fuad Al Amin Rosyidi, "Konsep Toleransi Dalam Islam Dan Implementasinya Di Masyarakat Indonesia," *Jurnal Madaniyah* 9, no. 3 (2019): 277–96.

[5] Cahyo Budi Utomo and Wasino, "An Integrated Teaching Tolerance in Learning History of Indonesian National Movement at Higher Education," *Journal of Social Studies Education Research* 11, no. 3 (2020): 65–108.

[6] Nizamuddin, "Kerukunan Dan Toleransi Antar Umat Beragama dalamMembangun Keutuhan Negara Kesatuan Republik Indonesia(NKRI)," *Journal of Government and Civil Society* 1, No. 1 (2017).

indicates that Indonesian education has not yet adopted or implemented a clear concept of multiculturalism taught in educational institutions.[7]

In a press conference held on National Tolerance Day, Indonesia Deputy Director Ghufron Mabruri highlighted the persistence of religious intolerance in Indonesia. He observed that there are ongoing instances of the closure of places of worship for minority groups, the dissolution of certain religious activities, and terrorism.[8] From this phenomenon, it can be observed that in the unitary state of the Republic of Indonesia, there are numerous instances of conflict between groups with differing religious, cultural, racial, and ethnic affiliations, which have the potential to result in divisions within communities. This phenomenon has the potential to threaten the integrity of the Indonesian nation, which is based on the principle of Bhinneka Tunggal Ika. Therefore, it is essential to implement strategies to effectively address the challenges posed by differences and conflicts between cultures, religions, and tribes, ensuring that each adherent has the knowledge and tools to navigate these issues in a constructive and responsible manner.[9]

In order to achieve the aforementioned objectives, a number of potential avenues for action can be pursued. These include the establishment of a pluralistic education system, the facilitation of dialogue between diverse religious, ethnic, cultural, and multicultural groups, the provision of tolerance education to the community, and the advancement of multicultural understanding.[10] As Abdur Rahman Assegaf observed, failure to address the issue of multiculturalism in a constructive manner may result in prolonged horizontal conflict. Consequently, it is imperative to devise a comprehensive strategy that

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[7] R. Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare* 48, no. 6 (2018): 992–1009, https://doi.org/10.1080/03057925.2017.1399250.

[8] Kompas Cyber Media, "Imparsial: Intoleransi Masih Jadi Masalah Yang Terus Berulang Di Indonesia," *KOMPAS.Com*, November 17, 2019.

[9] Sukardi Weda and Haryanto Atmowardoyo, "Cross - Cultural Competence (CCC) and Cross - Cultural Understanding (CCU) in Multicultural Education in the EFL Classroom," *The Journal of English as An International Language* 13, no. 2.2 (2018): 9–31.

[10] Zamroni et al., "Cross-Cultural Competence in Multicultural Education in Indonesian and New Zealand High Schools," *International Journal of Instruction* 14, no. 3 (2021): 597–612, https://doi.org/10.29333/iji.2021.14335a.

addresses the challenges of multiculturalism across various domains, including social, political, cultural, legal, economic, and educational.[11]

In Q.S Al-Hujurat [49]:13, Islam teaches its followers to recognise and respect the differences that have been bestowed upon them. However, in the context of national life in Indonesia, there are still conflicts based on SARA (ethnicity, religion, race and intergroup). Therefore, there is a need for an effort to understand and learn the nuances of multiculturalism for each group adherent, in order to provide a solution to the problems that occur.[12]

To address this issue, it is essential to develop an effective strategy for integrating multicultural education into both formal institutions and community life. As stated in the Sidiknas law below, multicultural education is in accordance with the principles set forth by education providers in Law Number 20 of 2003 concerning the National Education System, Article 4, Paragraph (1). This article stipulates that national education is to be conducted in a democratic, fair, and non-discriminatory manner, with due respect for human rights, religious values, cultural values, and national pluralism.[13]

A review of the literature reveals that the majority of studies on pluralism and multiculturalism education are conducted in the context of educational institutions. This observation contrasts with the approach taken by one particular child social welfare institution, which implements a pluralism-based education strategy. This strategy will be the focus of the present research. Imam Syafei's study, "Pondok Pesantren: Lembaga Pendidikan pembangunan Karakter", is one such study.[14]

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[11] Abd. Rachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Yogyakarta: PT. RajaGrafindo Press, 2011).

[12] Syahid Izharuddin Lubis and Agnes Sianipar, "How Religious Tolerance Can Emerge among Religious People: An Investigation on the Roles of Intellectual Humility, Cognitive Flexibility, and Trait Aggressiveness," *Asian Journal of Social Psychology* 25, no. 2 (2022): 276–87, https://doi.org/10.1111/ajsp.12493; Barbara Ann Rieffer-Flanagan, "Promoting the Right of Freedom of Religion: Diverse Pathways to Religious Tolerance and Freedom of Religion and the Implications for American Foreign Policy," *Human Rights Quarterly* 41, no. 1 (2019): 17–38.

[13] Tracey Yani Harjatanaya and Chang Yau Hoon, "Politics of Multicultural Education in Post-Suharto Indonesia: A Study of the Chinese Minority," *Compare* 50, no. 1 (2020): 18–35, https://doi.org/10.1080/03057925.2018.1493573.

[14] Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 61, https://doi.org/10.24042/atjpi.v8i1.2097.

Furthermore, the researchers identified a number of studies on the cultivation of pluralism that have been conducted. This research was conducted by Hua Yau and is entitled "Multicultural Matters".[15] An investigation of the fundamental tenets of multicultural education reform in teacher education. Nevertheless, the majority of pluralism studies focus on educational institutions, and the pluralism values espoused in these studies do not necessarily align with the objective of instilling pluralism values in society. The distinction between this research and the aforementioned study is the methodology employed to instill pluralism values through Islamic religious education. This study, conducted by one of the researchers in DIY, aims to identify the forms of pluralism and strategies utilized to instill community pluralism through Islamic religious education.

The research methodology employed is that of a field study, given the necessity for direct access to the research site in order to extract the requisite data.[16] This research employs qualitative methods to examine a social issue.[17] The research employs two distinct approaches: case study and ethnography. The case study approach is employed to identify an event or event strategy associated with the methods employed in fostering awareness of pluralism.[18] While ethnography is utilised as a tool to examine patterns of life, culture, human behaviour, and those related to socio-culture, it is employed in this instance to analyse forms of awareness of pluralism experienced.[19] It is anticipated that this approach will facilitate the author's investigation of strategies and methods for fostering awareness of pluralism in the community.

The data collection techniques employed in this study encompass observational observation, semi-structured interviews utilising snowball sampling, and the analysis of administrative documents pertaining to the phenomenon of pluralism within the

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[15] Hua Yu Sebastian Cherng and Laura A. Davis, "Multicultural Matters: An Investigation of Key Assumptions of Multicultural Education Reform in Teacher Education," *Journal of Teacher Education* 70, no. 3 (2019): 219–36, https://doi.org/10.1177/0022487117742884.

[16] Kenneth D. Bailey, *Methods of Social Research* (New York: A Division of Macmillan Publishing Co. Inc, 1982).

[17] JW Creswell, "Research Mthods Qual and Quant : Mixed Methods Approaches," *Second Edition*, 2003.

[18] Creswell.

[19] M. Pole, C. J., & Morrison, *Ethnography for Education. Maidenhead:*, *Open University Press*, 2003.

Bumi Damai Foundation in Yogyakarta.[20] The informants in this study are caregivers, administrators, students, and work programme documents. The author will utilise the aforementioned data sources to generate the primary information for this research project. The collected data will then be subjected to analysis using the Miles and Huberman analysis model, comprising data condensation, data display, and conclusions.[21]

The research was conducted at the Bumi Damai Foundation in Yogyakarta. The foundation was established by Nur Ali Suwandi, a police officer who had served in the Yogyakarta Regional Police. The rationale behind selecting this location for investigation is that the foundation in question represents a social welfare institution that provides accommodation for individuals from a range of socioeconomic backgrounds, ethnicities, and social groups. Consequently, the management of this Foundation strives to foster a society that upholds the values of pluralism, embracing the rich diversity of society. Additionally, the majority of the Foundation's programmes are based on the teachings of pesantren educational institutions, which further enhances the appeal of identifying the strategies employed in promoting awareness of pluralism within the community.

Tahfidz Education Program with the Prophet's Storytelling Method

A number of strategies for fostering pluralism among students were identified at the Bumi Damai Foundation in Yogyakarta. The initial strategy entails the incorporation of the *tahfidz* programme curriculum integration with the pluralism story method. This is necessary due to the foundation's location in a pluralistic area, which requires a method to foster a sense of brotherhood among students.

In implementing the integration of Islamic education with the values of pluralism, the *tahfidz* program is a method used to foster awareness of pluralism through Islamic education at this foundation. This is as stated by Setya Budi, one of the foundation's administrators:

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[20] Timothy P Johnson, "Snowball Sampling: Introduction BT - Wiley StatsRef: Statistics Reference Online," in *Wiley Online Library* (Chichester, England, UK: John Wiley & Sons, Ltd, 2014), https://doi.org/10.1002/9781118445112.stat05720.
[21] M B Miles, A M Huberman, and J Saldana, *Qualitative Data Analysis* (London, England, UK: SAGE Publications, 2013).

"Here, the form of society consists of several cultural and ethnic elements, so the Foundation needs to make a way to instill a sense of respect for differences by exemplifying the Prophet's stories about life in Medina in learning the Qur'an."

This is also akin to the theory proposed by James Banks, which posits that in multicultural education, there must be integration of content into the curriculum (content integration). This involves the infusion of diversity into a single educational culture, with the overarching goal of eradicating prejudice.[22] This aligns with the concept of blending and adapting content by educators to illustrate concepts from diverse cultural and group perspectives, with the aim of generalising these concepts according to the specific field of study.

The phenomenon of *tahfidz* institutions has emerged and proliferated rapidly over the past decade. The establishment of private *tahfidz* schools in the country has been encouraged by two factors. Firstly, parents are concerned about various social problems that affect society, especially adolescents. Secondly, there is a public awareness of the importance of religious education and inspiration to produce a complete individual (*hafiz*, religious and academic) in one family unit.[23] This is exemplified by the *tahfidz* programme implemented at the Bumi Damai Foundation, which aims to facilitate students in memorising the Qur'an. Additionally, the programme integrates values of pluralism, as evidenced by the Foundation's implementation of the *tahfidz* programme, which combines verses of the Koran related to messages of pluralism with the objective of facilitating comprehension of their contents.

Furthermore, Latipah's research corroborates these findings. According to Latipah, the extrinsic motives for memorising the Qur'an include being inspired by the exemplary behaviour of parents as *Hafizh*, investing in family life, investing in the afterlife, and solutions to life's problems. The spiritual experiences of a *Hafizh* may include feelings of calm, feelings of wakefulness, and feelings of

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[22] James A. Banks, *An Introduction to Multicultural Education* (Boston: Allyn and Bacon, 1993).

[23] Muhamad Suhaimi Taat, Roslee Talip, and Musirin Mosin, "The Influence of Curriculum and School Climate on the Academic Attitude of Tahfiz Students in Malaysia," *International Journal of Evaluation and Research in Education* 10, no. 3 (2021): 807–15, https://doi.org/10.11591/ijere.v10i3.21275.

peace. This may occur as a result of exploring the messages contained in the Qur'an in order to find solutions to problems.[24]

From this explanation, it can be concluded that the maintenance of harmony and mutual respect within the environment of the Bumi Damai Foundation is contingent upon the instillation of the values of pluralism and awareness of differences through the medium of *tahfidz* learning. Consequently, the utilisation of the storytelling method to instill the values of pluralism derived from the Qur'an will facilitate a flashback system, wherein students can reflect on the narrative of the prophet Muhammad's care for pluralism in Medina. This enables students to comprehend, exemplify and apply the prophet's attitude of respecting differences in a plural society, as observed in the Bumi Damai Foundation.

Furthermore, the integration of the *tahfidz* programme with the narratives of the Prophet offers students the opportunity to draw insights from these accounts and to acquire the knowledge and skills necessary to navigate the challenges of plurality in their immediate environment. This is consistent with the views expressed by Nur Uhbiyati and Abu Ahmadi, who have highlighted the value of employing narrative and historical approaches in Islamic religious education.[25] These methods facilitate the indirect invitation to children to engage in reflection on past facts and data, thereby fostering self-awareness. In another study, it was also demonstrated that the learning method based on stories or narratives was effective in enhancing students' learning expectations. With regard to these findings, the narrative method embedded in the Qur'an is deemed a suitable approach for instilling awareness of pluralistic values.

Al-Muhibbin Routine Da'wah Program

The method of religious preaching or lectures conducted by caregivers in several places in the Yogyakarta area was revealed by Nur Ali Suwandi to be an effective method of instilling awareness of pluralism values in Bumi Damai Foundation:

"Here there are regular Al-Muhibbin study activities every Tuesday night in several places, such as in Kotagede, Gunung

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[24] Eva Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (the Qur'an Memorizer) in Indonesia," *International Journal of Instruction* 15, no. 1 (2022): 653–72, https://doi.org/10.29333/iji.2022.15137a.

[25] Nur Uhbiyati and Abu Ahmadi, "Ilmu Pendidikan Islam," June 12, 2022.

Kidul, Sleman, Mas. This activity aims to unite various elements of society so that they can get along and greet each other. Usually, Mr. Yusuf also explains Qur'anic verses about the importance of living in harmony amidst differences."

This illustrates that the routine Al-Muhibbin study session on Tuesday nights is utilised as a conduit to cultivate awareness of pluralism at the Bumi Damai Halfway House Foundation. This is pertinent to the theory proposed by James Banks, who posits that in the implementation of multicultural education, it is imperative to give due consideration to aspects of human equality pedagogy (equity pedagogy), which ensures that every element is accorded equal space and opportunities.[26] It is thus incumbent upon the preacher to provide equality to every community by fostering awareness of pluralism for all people from different racial groups, cultures, and social classes. In this regard, the use of a preacher's teaching style is indispensable. Nur Ali Suwandi further states that:

"Through regular studies organized by the Foundation, peaceful shelters can have a positive impact on communities with cultural, racial, and ethnic differences. The public can blend into one at the event. Mr. Yusuf also often gives examples of Quranic verses that explain the importance of unity amid differences."

Religious leaders have a significant role to play in encouraging and promoting the value of living in peace and harmony despite differences. In each instance of this activity, the speaker incorporates the principles of pluralism into the da'wah material. This da'wah is conducted in a number of locations, including the districts of Gunung Kidul, Sleman, Bantul, and the city of Yogyakarta. These areas are characterised by a diversity of cultural, racial, and religious traditions. The objective of this da'wah activity is to foster awareness of pluralism within the Bumi Damai Shelter House Foundation. As evidenced by the findings of Afrianto's research, the Islamic da'wah method has proven effective in maintaining unity and integrity in the land of Toraja.

The "*sirri*" da'wah activities facilitate the maintenance of religious harmony, both within the Muslim community and between

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[26] James A Banks, *Teaching Strategies for Ethnic Studies* (Allyn & Bacon, 1984).

religious communities in the wider community. This approach has proven effective in instilling the *sirri* cultural values in Muslim children in Tana Toraja. Toraja Muslim children are able to demonstrate noble moral standards, foster mutual understanding, respect and adhere to their beliefs (*kapa'patongan*), and observe worship, particularly prayer (*kapenomban*). Consequently, the values of siri da'wah must be preserved, safeguarded collectively, standardised and cultivated on a daily basis. This activity is analogous to the initiatives undertaken by the Bumi Damai Foundation to promote awareness of pluralism.

The routine Islamic study activities organised by the Bumi Damai Foundation have the potential to effect considerable change in the awareness of pluralism in Yogyakarta. The convergence of disparate elements at this Islamic study event can foster an attitude of mutual understanding and constructive engagement between community groups.

Furthermore, this study is reinforced by Islamic teaching materials that emphasise the significance of coexisting in harmony and peace despite the inevitable differences that arise. This routine study activity is also aligned with Hernandez's assertion that multicultural education must acknowledge the political, social, and economic realities experienced by each individual in complex and culturally diverse human interactions. It must also reflect the importance of culture, race and gender, religious affiliations, social status, economy, and other factors.[27]

Upholding the Value of *Hubbul Waton Minal Iman*

The third strategy employed by the Bumi Damai Foundation to promote awareness of pluralism is the instillation of the value of *Hubbul Waton Minal Iman*. This slogan represents the manifestation of love for the country as part of faith. It is a postulate expression created by NU scholars through ijtihad, drawing upon the values of the Qur'an and Hadith in fiqhiyah. One of the founding figures of NU, Kyai Hasyim Asy'ari, introduced the concept of hubbul wathon minal iman to the values of the nation's struggle, emphasising the importance of a strong fighting spirit and encouraging the nation's

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[27] Hilda Hernandez, *Multicultural Education: A Teacher Guide to Linking Context, Process, and Content* (New Jersy & Ohio: Prentice Hall, 1989).

youth to enhance their awareness of the need to defend the nation and state.[28]

It is anticipated that this approach will facilitate comprehension of the reality of national unity in diversity among students and communities. This is achieved by fostering an understanding of the values of harmony and peace in the context of difference. This assertion is supported by the views of Happy Intercession:

> "The caregivers always remind and motivate students to always get along and love this nation through the slogan *Hubbul Waton Minal Iman*. Every moment of the event, the caregivers often give and remind this log."

The phrase "*Hubbul Waton Minal Iman*" can be interpreted as a form of devotion to one's homeland that is inextricably linked with one's faith. The conventional understanding of this devotion is that it entails a profound dedication to one's country, manifested in a willingness to make ultimate sacrifices. In Islamic thought, this devotion to one's country is not merely a demonstration of loyalty to the state, but it also encompasses an intrinsic connection between one's love for and belief in one's faith in God.[29]

The institution's motto is frequently reiterated to all students. It is important to instill in all students an appreciation for the Indonesian homeland, which is comprised of a multitude of ethnic, racial, religious, and cultural groups.[30] The inculcation of religious values in the faith of each student will facilitate the realisation that differences are an inherent aspect of *Sunatullah*. Consequently, the value of diversity inherent in a student's faith will ensure that they maintain integrity and unity amidst the diversities that characterise Indonesia. Thus, the values of pluralism will be actualised through the cultivation of national values in the faith of a student.

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[28] Zaidatur Rofiah, "Telaah Konseptual Slogan Hubbul Wathan Minal Iman Kh.Hasyim Asy'ari Dalam Meningkatkan Kesadaran Bela Negara," *JURNAL LENTERA : Kajian Keagamaan, Keilmuan Dan Teknologi* 21, no. 1 (March 4, 2022): 39–51.

[29] Slamet Tri Wahyudi, "Hubbul Waton Minal Iman as Reinforcement Theorem of State Defense in the Context of Terrorism Prevention in Indonesia," *SHS Web of Conferences* 54 (2018): 08019, https://doi.org/10.1051/shsconf/20185408019.

[30] Risa J Toha, Dimitar D Gueorguiev, and Aim Sinpeng, "The Normalization of Intolerance: The 2019 Presidential Election in Indonesia," *Electoral Studies* 74 (December 1, 2021): 102391, https://doi.org/10.1016/j.electstud.2021.102391.

Social Service at Non-Muslim Places of Worship

The fourth strategy for fostering awareness of pluralism at Bumi Damai Foundation is the implementation of field studies in the form of social service programmes in non-Muslim places of worship. This activity represents a practical application of pluralism learning that has been integrated into the basic curriculum. The objective of this activity is to instill a sense of concern for non-Muslim religious people. The term "caring" can be defined as attitudes and actions that demonstrate a willingness to assist someone in need.[31]

The results of this exposure demonstrate that social care is an attitude of consistently assisting those in need, founded upon a sense of awareness. This is exemplified by the Bumi Damai Foundation. On a monthly basis, this institution conducts a social service programme at places of worship for non-Muslim brothers and sisters. This activity aligns closely with the values of pluralism espoused in Islam. This is as stated by Nur Ali Suwandi:

> "Here we have visits and social activities to several non-Muslim places of worship, such as churches, in temples. This activity is in the Gunung Kidul Mas area. With this activity, it is hoped that students under the auspices of our Foundation can appreciate religious differences."

The objective of social service activities in non-Muslim places of worship is to provide students with the opportunity to gain insight into the operations of non-Muslim places of worship. This activity is conducted on a biweekly basis by the caregivers of the Bumi Damai Foundation. As Muslims, we are encouraged to uphold the value of *tasamuh*.[32] Therefore, students are permitted to apply the values of *tasamuh* through their participation in worship services and the cleaning of non-Muslim places of worship, with the aim of fostering awareness of mutual respect and respect for differences, thereby facilitating the realisation of the value of pluralism in every student.

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[31] Pambayun Mustika Rahayu Sari and Agustinus Sugeng Priyanto, "Silaturahim Sebagai Bentuk Utama Dalam Kepedulian Sosial Pada Tradisi Weh-Wehan Di Kaliwungu," *Indonesian Journal of Conservation* 8, no. 1 (2019): 41–50.

[32] Rayfi Mohammad Latif, "Internalisasi Moderasi Beragama Di Mts Negeri 2 Manggarai Timur Provinsi Nusa Tenggara Timur Internalization of Religious Moderation in Mts Negeri 2 Manggarai Timur Province Nusa Tenggara Timur" 19, no. 1 (2022).

In her research, entitled "Why Some South Asian Muslims Celebrate Christmas," Amna Khan identified several key findings. The concept of the 'acculturation exchange' was introduced in this study, which revealed that Muslims in South Asia frequently participate in non-Muslim Christmas celebrations. Their participation in the festivities is guided by the tenets of Islamic religious teachings. By acknowledging this phenomenon, it becomes evident that the concept of "acculturation exchange" elucidates how individuals can integrate, negotiate, or submerge themselves in the practices of others, thereby fostering the emergence of pluralistic values within society.[33] This notion is also underscored in Aparajita's findings, entitled "Spatialization of Selves: Religion and Liveable Spaces among Hindus and Muslims in the Walled City of Ahmedabad, Indonesia."[34]

Mavtrain Fauzul Adzima provided insight into the instillation of pluralistic values, suggesting the memorization and comprehension of the contents of the *Asmaul Husna* as a means to achieve this end. The results of the interview are presented below:

> "There are TPQ and Diniyah activities here. Well, every time we want to start this activity, our students are required to memorize the *Asmaul Husna* and explore the contents of the *asmaul husna*. With this activity, it is hoped that every student can know that Islam upholds the values of peace and harmony."

The practice of committing to memory and comprehending the teachings of the *asmaul husna* is employed as a means of instilling the values of pluralism in students and the wider community. This is done in order to ensure that they are aware that Islam encourages a peaceful coexistence despite the existence of differences.

To foster awareness of pluralism at the Yayarasn Institute, the House of Thrones of the Earth of Peace employs the strategy of memorising and understanding the contents of this Asmaul Husna. This activity is conducted prior to the commencement of the initial

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[33] Amna Khan, Andrew Lindridge, and Theeranuch Pusaksrikit, "Why Some South Asian Muslims Celebrate Christmas: Introducing 'Acculturation Trade-Offs,'" *Journal of Business Research* 82, no. October 2017 (2018): 290–99, https://doi.org/10.1016/j.jbusres.2017.07.023.

[34] Aparajita De, "Spatialisation of Selves: Religion and Liveable Spaces among Hindus and Muslims in the Walled City of Ahmedabad, India," *City, Culture and Society* 7, no. 3 (2016): 149–54, https://doi.org/10.1016/j.ccs.2016.06.002.

learning phase. Through the internalisation of the pluralistic values espoused in the Asmaul Husna, students are encouraged to maintain harmony and peace throughout their lives. This approach aligns with the findings of Khoiroti, which indicate that the religious character of students who engage in the routine recitation of the *asmaul husna* is enhanced, leading to an increase in faith and piety, akhlakul karimah and discipline, and tolerance towards their fellow students.[35]

Conclusion

The inculcation of pluralistic values through Islamic education is a crucial aspect of fostering a more tolerant society in Indonesia. One strategy for fostering awareness of pluralism and addressing the issue of intolerance in Indonesia is exemplified by the Bumi Damai Foundation. The strategy of fostering awareness of pluralism is implemented in this institution through the introduction of a *tahfidz* programme, which emphasises the values of pluralism as set forth in the Qur'an. The objective of the Al-Muhibbin da'wah studies is to facilitate the internalisation of the values of pluralism through da'wah in a variety of cultural, ethnic, and religious settings, with the subsequent integration of these values into the students' own belief systems. The emphasis on the motto *Hubbul Wathon Minal Iman* is designed to foster tolerance for the differences in beliefs held by students. Furthermore, social services at non-Muslim houses of worship facilitate interaction between students and non-Muslims, thereby promoting mutual respect and understanding. (Fifth) memorise and explore the contents of Asmaul Husna.

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[35] Fhadilatul Khoiroti, Mukhlis Mukhlis, and Rapiko Rapiko, "Peningkatan Karakter Religius Santri Melalui Rutinitas Membaca Asma'ul Husna Di Pondok Pesantrenriyadhul Amien Desa Danau Lamo Kec. Maro Sebo Kab. Muaro Jambi Provinsi Jambi" (2022).

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