

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

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Abstract: This article aims to analyze the strategies used in cultivating pluralism awareness through Islamic Education at Bumi Damai Foundation, Yogyakarta. This research uses qualitative research methods with a case study approach. Interviews were conducted with caregivers, heads of institutions, and teachers. All interviews are recorded and then transcripts of interview results are provided. Data analysis uses 3 stages: data reduction, data display, and drawing/verifying data conclusions. This study found that the Bumi Damai Foundation in implementing a strategy to foster pluralism awareness through Islamic Education implements several programs, namely: the tahfidz program with emphasis on memorization of the context of pluralism contained in the Qur'an, Da'wah Al-Muhibbin studying several areas from different cultures and religions, applying the motto Hubbul Wathon Minal Iman, visits and social services in several non-Muslim places of worship, and emphasized memorizing and deepening the contents of Asmaul Husna. 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

According to the outline of Pluralism proposed by Abdurrahman Wahid, he stated that pluralism is an open view to find the truth because open-mindedness will lead to tolerance.¹ In addition, pluralism is not always related to religious differences, but as a concept of views that express diversity or plurality in a society, both customs, ethnicity, and culture.² Indonesia is a country that consists of many different elements including culture, ethnicity, race, and religion.³ A pluralistic society is a pluralistic society with various complexities. No one can deny the fact that the universe is plural, diverse, colorful varied, and multifaceted.⁴

These differences, do not rule out the possibility of problems in society that arise against the background of the inability of one community to respond to any differences that exist, resulting in an intolerant attitude towards other groups.⁵ This is as expressed by Nizamudin in his journal that, Indonesian society is a pluralistic society consisting of various religions, ethnicities, races, and cultures. From this diversity, if followers do not

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

² Busyro, "Moderasi Islam (Wasathiyah) di Tengah Pluralisme Sosial Keagamaan Indonesia," *FUADUNA: Jurnal Studi Agama dan Sosial* 03 No. 01 (2019).

³ Ady Ferdian Noor dan Sugito, "Pendidikan Multikultural Berbasis Kearifan Lokal Indonesia untuk Sekolah Dasar di Abad 21," *Jurnal Studi Sosial Internasional* 9, No. 2 (2019): 94–106.

⁴ Mohammad Fuad Al Amin Rosyidi, "Konsep Toleransi dalam Islam dan Implementasinya dalam Masyarakat Indonesia," *Jurnal Madaniyah* 9, No. 3 (2019): 277–296.

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.

manage to maintain and respond to differences, it will lead to conflict between religious communities themselves.⁶ In addition, according to Raihani's research, shows that Indonesian education has not adopted or implemented a clear concept of multiculturalism taught in educational institutions.⁷

Impersial Indonesia Deputy Director Ghufron Mabruuri in a press conference on National Tolerance Day said that there are still many practices of religious intolerance in Indonesia, it can be seen that there are still many cases of closure of places of worship for minority groups, dissolution of certain religious activities, and terrorism.⁸ From this phenomenon, it can be seen that currently in the unitary state of the Republic of Indonesia, there are many phenomena of conflict problems between differences in religion, culture, race, and ethnicity, which are prone to causing divisions between communities. This phenomenon can threaten the integrity of the Indonesian nation which is built based on *Bhinneka Tunggal Ika*. Therefore, prevention efforts are needed so that the problems of differences and conflicts between cultures, religions, and tribes can be overcome properly and wisely by each adherent.⁹

To realize the above efforts, various things can be done. Among them, creating a pluralism-based education system, building dialogue between

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

⁷ R. Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare* 48, no. 6 (2018): 992–1009.

⁸ Kompas Cyber Media, "Imparsial: Intoleransi Masih Jadi Masalah Yang Terus Berulang Di Indonesia," *KOMPAS.com* (November 17, 2019), <https://nasional.kompas.com/read/2019/11/17/16015521/imparsial-intoleransi-masih-jadi-masalah-yang-terus-berulang-di-indonesia>.

⁹ Sukardi Weda dan Haryanto Atmowardoyo, "Cross - Cultural Competence (CCC) dan Cross - Cultural Understanding (CCU) dalam Pendidikan Multikultural di Kelas EFL," *Jurnal Bahasa Inggris sebagai Bahasa Internasional* 13, No. 2.2 (2018): 9–31.

different religions, ethnicities, cultures, and building multicultural understanding, and providing tolerance education to the community.¹⁰ As Abdur Rahman Assegaf said, if the problem of multiculturalism is not managed positively, then it is likely that this nation will continue to be trapped in prolonged horizontal conflict. Therefore, it is necessary to find a special strategy to find solutions to the problems of multiculturalism through the social, political, cultural, legal, economic, and educational fields.¹¹

In Q.S Al-Hujurat [49]: 13. Islam teaches its people to recognize and respect the differences that have been given. However, in the realities of national life in Indonesia, there are still conflicts based on SARA (Ethnicity, Religion, Race, and Intergroup). So there needs to be an effort to understand and learn multicultural nuances for each group adherent so that it can be a solution to the problems that occur.

To overcome this problem, there needs to be an appropriate strategy to implement multicultural education both in formal institutions and in community life. This is as stated in the Sidiknas law below: Multicultural education is in line with the principles of education providers contained in Law Number 20 of 2003 concerning the National Education System article 4 paragraph (1) which reads that national education is organized in a democratic and fair and non-discriminatory manner by upholding human rights, religious values, cultural values and national pluralism.¹²

From several studies, including research written by Imam Syafei with the title "Pondok Pesantren: Lembaga Pendidikan Pembangunan

¹⁰ Zamroni et al., "Kompetensi Lintas Budaya dalam Pendidikan Multikultural di Sekolah Menengah Atas Indonesia dan Selandia Baru," *Jurnal Instruksi Internasional* 14, No. 3 (2021): 597–612.

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

¹² Tracey Yani Harjatanaya dan Chang Yau Hoon, "Politik Pendidikan Multikultural di Indonesia Pasca-Suharto: Sebuah Studi tentang Minoritas Tionghoa," *Membandingkan* 50, No. 1 (2020): 18–35.

Karakter”.¹³ From this study, it was found that most of the pluralism and multiculturalism education is often carried out in the educational institution sector, in contrast to one form of child social welfare institution that implements a pluralism-based education strategy that the author will make as the object of research.

In addition, researchers identified several studies on the cultivation of pluralism that have been conducted. This research was conducted by Hua Yau with the title “Multicultural Matters: An Investigation of Key Assumptions of Multicultural Education Reform in Teacher Education”.¹⁴ However, from some of these studies, most of the pluralism research leads to educational institutions and also most of the pluralism values contained in the research do not make Islamic religious education a means to instill pluralism values in society. The difference between this research and this research lies in the strategy of instilling the value of pluralism through Islamic religious education carried out by one of the innocent officials in DIY. Thus, the purpose of this research is to identify forms of pluralism and strategies used in instilling the value of community pluralism through Islamic Religious Education.

The type of research used is a field study because the data extracted requires going directly to the research site.¹⁵ This research uses qualitative methods to explore a problem that arises in the social community.¹⁶ The approaches used in this research are case study and ethnography. The case

¹³ Imam Syafe'i, "PONDOK PESANTREN: Lembaga Pendidikan Pembangunan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, No. 1 (2017): 61.

¹⁴ Hua Yu Sebastian Cherng dan Laura A. Davis, "Masalah Multikultural: Investigasi Asumsi Kunci Reformasi Pendidikan Multikultural dalam Pendidikan Guru," *Jurnal Pendidikan Guru* 70, No. 3 (2019): 219–236.

¹⁵ Kenneth D. Bailey, *Metode Penelitian Sosial* (New York: Sebuah Divisi dari Macmillan Publishing Co. Inc, 1982).

¹⁶ JW Creswell, "Penelitian Mthods Qual dan Quant: Pendekatan Metode Campuran," *Edisi Kedua*, 2003.

study approach is used to identify an event or event strategy related to the methods used in fostering awareness of pluralism.¹⁷ While ethnography is used as a tool to study patterns of life, culture, human behavior, and those related to socio-culture, in this case, it is used to analyze forms of awareness of pluralism experience.¹⁸ With this approach, it is expected to facilitate the author in researching strategies and methods for fostering awareness of pluralism in the community.

Data collection techniques in this study include observational observation, semi-structured interviews using snowball sampling, and administrative documents,¹⁹ related to the phenomenon of pluralism that occurs in Bumi Damai Foundation, Yogyakarta. The informants in this study are caregivers, administrators, students, and work program documents. From the types of data sources described above, the author will make the main information in conducting this research. The collected data is then analyzed using the Miles and Huberman analysis model, with data condensation, data display, and conclusions.²⁰

This research was conducted at the Bumi Damai Foundation, Yogyakarta. This foundation was founded by a police officer who served in the Yogyakarta Regional Police named Nur Ali Suwandi. The author's reason for making this place the object of research is because this Foundation is a Social Welfare Institution that accommodates underprivileged people consisting of various regions, ethnicities, and groups. Thus, from various forms of society, the management of this Foundation has the aim of forming a society that upholds the values of pluralism. In addition, of the many programs run by this Foundation, most of them adopt programs in pesantren

¹⁷ Ibid.

¹⁸ M. Pole, CJ, & Morrison, *Etnografi untuk Pendidikan. Maidenhead., Pers Universitas Terbuka*, 2003.

¹⁹ Timothy P Johnson, "Snowball Sampling: Pendahuluan BT - Wiley StatsRef: Referensi Statistik Online," di *Perpustakaan Online Wiley* (Chichester, Inggris, Inggris: John Wiley & Sons, Ltd, 2014).

²⁰ M B Miles dkk., *Analisis Data Kualitatif* (London, Inggris, Inggris: SAGE Publications, 2013).

educational institutions. Thus, this is the author's attraction to identify the strategies used in fostering awareness of pluralism in the community.

Tahfidz Education Program with the Prophet's Storytelling Method

At Bumi Damai Foundation Yogyakarta, several strategies for the formation of pluralism among students were found. The first strategy is the implementation of the tahfidz program curriculum integration with the pluralism story method. This needs to be done because the foundation is located in a pluralistic area, so it requires a way to foster a sense of brotherhood for each student.

In the application of the integration of Islamic Education with the values of pluralism obtained, the tahfidz program is a method used to foster the awareness of pluralism through Islamic Education in this Foundation. This is as stated by Setya Budi, one of the Foundation's administrators:

“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 like the theory put forward by James Bank that in multicultural education there must be integration of education in the curriculum (content integration) which involves diversity in one educational culture whose main purpose is to eliminate prejudice.²¹ This follows the concept of mixing and matching content by teachers to provide examples from diverse cultures and diverse groups that aim to generalize a concept according to the field of study.

Tahfidz institutions have become a new phenomenon that has grown rapidly over the past decade. Parents' concern for various social problems plaguing society, especially adolescents, and the public's awareness of the

²¹ James A. Bank, *Pengantar Pendidikan Multikultural* (Boston: Allyn dan Bacon, 1993).

importance of religious education and inspiration to produce a complete individual (hafiz, religious and academic) in one family unit have encouraged the establishment of private tahfidz schools in the country.²² This is like the tahfidz program implemented at the Bumi Damai Foundation, which aims to facilitate students to memorize the Qur'an, but there is also integration between the tahfidz program and the values of pluralism. This can be seen in the implementation of the Foundation's tahfidz program which is combined with verses of the Koran related to messages of pluralism to understand and understand its contents.

In addition, Latipah's research strengthens these findings, according to Latipah, the extrinsic motives for memorizing the Qur'an include being inspired by the good behavior of parents as hafizh, investing in family life, investing in the afterlife, and solutions to life's problems. Hafizh's spiritual experiences include feelings of calm, feelings of wakefulness, and feelings of peace by exploring the messages contained in the Qur'an according to their problems.²³

From this explanation, it can be concluded that to maintain harmony and mutual respect in the environment of the Bumi Damai Foundation tahfidz learning is a means to instill the values of pluralism and awareness of differences. Therefore, through the storytelling method in instilling the values of pluralism derived from the Qur'an will be a flashback system where students can reflect on the story of the prophet Muhammad caring for pluralism in Medina so that students can understand realize, and exemplify the prophet's attitude in respecting differences and can be applied in the plural society that occurs in the Bumi Damai Foundation.

²² Muhamad Suhaimi Taat et al., "Pengaruh Kurikulum dan Iklim Sekolah terhadap Sikap Akademik Siswa Tahfiz di Malaysia," *Jurnal Internasional Evaluasi dan Penelitian dalam Pendidikan* 10, No. 3 (2021): 807–815.

²³ Eva Latipah, "Motif, Pengaturan Diri, dan Pengalaman Spiritual Hafizh (Penghafal Al-Qur'an) di Indonesia," *Jurnal Instruksi Internasional* 15, No. 1 (2022): 653–672.

In addition, by using the method of integrating the tahfidz program with the stories of the Prophet, each student can take lessons from these stories as well as learn wisdom to equip them to face the challenges of plurality that occur in their environment. This is in line with what Nur Uhbiyati and Abu Ahmadi said, that using the method of stories and events in the process of Islamic religious education gives messages to children indirectly inviting them to reflect on facts and data in the past to see themselves.²⁴ In another study, it was also found that the learning method with stories or stories was proven to be able to increase students' learning expectations.²⁵ Concerning some of these findings, the story method contained in the Qur'an is considered suitable for use as a method of fostering awareness of pluralism values.

Al-Muhibbin Routine Da'wah Program

To instill awareness of pluralism values in Bumi Damai Foundation, the method of religious preaching or lectures conducted by caregivers in several places in the Yogyakarta area. This was revealed by Nur Ali Suwandi as follows:

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

²⁴ Nur Uhbiyati dan Abu Ahmadi, "Ilmu Pendidikan Islam".

²⁵ Emily J. Hopkins dan Angeline S. Lillard, "Dilema Bus Sekolah Ajaib: Bagaimana Fantasi Mempengaruhi Pembelajaran Anak-Anak dari Cerita," *Jurnal Psikologi Anak Eksperimental* 210 (2021): 105212.

This shows that the routine Al-Muhibbin study on Tuesday nights is used as a medium to foster awareness of pluralism at the Bumi Damai Halfway House Foundation. This is relevant to the theory put forward by James Bank, who suggests that in implementing multicultural education, it must pay attention to aspects of human equality pedagogy (equity pedagogy) which provides equal space and opportunities to every equal element.²⁶ At this point, a preacher or preacher should provide equality to every community by fostering in raising awareness of pluralism for all people from different racial groups, cultures, and social classes. In this part, the use of a preacher's teaching style is indispensable. Nur Ali Suwandi further said:

“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 an important war to motivate and realize the importance of living in peace and harmony among differences. Every time this activity takes place, the speaker fills the da'wah material by upholding the values of pluralism. This da'wah is carried out in several places, including Gunung Kidul, Sleman, Bantul, and Yogyakarta City, the majority of which have different aspects of culture, race, and religion. The existence of this da'wah activity aims to instill awareness of pluralism in the Bumi Damai Shelter House Foundation. The success of this method is as stated in the results of Afrianto's research where the Islamic da'wah method is used to maintain unity and integrity in the land of Toraja.

With the “*sirr*” da'wah activities, religious harmony can be maintained well, both internally by Muslims and between religious

²⁶ James A Bank, *Strategi Pengajaran untuk Studi Etnis* (Allyn & Bacon, 1984), <https://www.amazon.com/Teaching-strategies-ethnic-studies-James/dp/0205079733>.

communities in the community, making the *sirri* cultural values instilled in Muslim children in Tana Toraja successful. Toraja Muslim children can show noble morals, understand each other, respect and obey their beliefs (*kapa'patongan*), and obey worship, especially prayer (*kapenomban*). Therefore, the values of Siri da'wah must be preserved, guarded together, standardized, and cultivated every day.²⁷ This activity is like what is done at the Bumi Damai Foundation to raise awareness of Pluralism.

The routine Islamic study activities organized by the Bumi Damai Foundation can provide significant changes to the awareness of pluralism in Yogyakarta. The moment of unity of different elements in this Islamic study event, can form an attitude of knowing each other and reprimanding each other between community groups.

In addition, this study is also reinforced with Islamic teaching materials related to the importance of living in harmony and peace amid differences that occur. This routine study activity is also relevant to Hernandez's opinion that: multicultural education must recognize the political, social, and economic realities experienced by each individual in complex and culturally diverse human encounters and reflect the importance of culture, race and gender, religious entities, social status, economy and others.²⁸

²⁷ A H Alang, "Budaya Siri di Tana Toraja: Cara Menanamkannya pada Anak Muslim dalam Perspektif Pendidikan Islam," *Jurnal Internasional Pendidikan Asia* 01, No. 3 (2020): 147–154.

²⁸ Hilda Hernandez, *Multicultural Education: A Teacher Guide to Linking Context, Process, and Content* (New Jersey & Ohio: Prentice Hall, 1989).

Upholding the Value of *Hubbul Waton Minal Iman*

The third strategy in raising awareness of pluralism in the Bumi Damai Foundation is done by instilling the value of *Hubbul Waton Minal Iman*. This slogan is a manifestation of love for the country as part of faith, this is a postulate expression created by NU scholars through *ijtihad* from the values of the Qur'an and Hadith in *fiqhiyah*. Kyai Hasyim Asy'ari is one of several founding figures of NU who has brought the concept of *hubbul wathon minal iman* to the values of the nation's struggle, with a high fighting spirit, wanting to invite the nation's youth to increase their awareness in defending the Nation and State.²⁹

With this method, it is hoped that every student and community can understand the reality that occurs in our country about unity in diversity, by realizing the values of harmony and peace amid differences that occur. This is as said by Happy Intercession saying:

“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.”

Hubbul waton minal iman can be interpreted as devotion to the homeland as part of faith. The meaning of devotion to the homeland understood so far is devotion to the country, wholeheartedly and willing to sacrifice to the last drop of blood. In the Islamic concept, devotion to the country is not only interpreted as a manifestation of devotion to the state, but more than that there is an attachment between love and belief in one's faith in God.³⁰

²⁹ 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.

³⁰ 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.

With a motto that is often raised and reminded to all students in this institution. Making all students realize that loving the Indonesian homeland, where this country is a country consisting of several differences, these differences include ethnicity, race, religion, and culture.³¹ By instilling religious values in the faith of each student, it will make students realize that differences cannot be avoided which are already part of Sunatullah. Therefore, the value of diversity contained in the faith of a student will make students always maintain integrity and unity amid differences that occur in Indonesia. So that the values of pluralism will be realized through the cultivation of national values in the faith of a student.

Social Service at Non-Muslim Places of Worship

The fourth strategy in fostering awareness of pluralism at Bumi Damai Foundation is done by conducting field studies in the form of social service programs in non-Muslim places of worship, this activity is a form of application of pluralism learning that has been programmed in the basic curriculum, this activity is carried out to instill a sense of concern for non-Muslim religious people. Caring can be defined as attitudes and actions that try to assist someone in need.³²

From the results of this exposure, it can be seen that social care is an attitude of always wanting to help others in need and is based on a sense of awareness. This is what happens at the Bumi Damai Foundation. In this institution once a month there is a social service program to places of

³¹ Risa J Toha et al., "The Normalization of Intolerance: The 2019 Presidential Election in Indonesia," *Electoral Studies* 74 (December 1, 2021): 102391, <https://www.sciencedirect.com/science/article/pii/S0261379421001086>.

³² Pambayun Mustika Rahayu Sari and Agustinus Sugeng Priyanto, "Silaturahmi Sebagai Bentuk Utama Dalam Kepedulian Sosial Pada Tradisi Weh-Wehan Di Kaliwungu," *Indonesian Journal of Conservation* 8, no. 1 (2019): 41–50.

worship of non-Muslim brothers and sisters. This activity is very close to the values of pluralism taught in Islam. This is as said 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.”

Social service activities in non-Muslim places of worship aim to provide flexibility for each student to know non-Muslim places of worship. This activity is carried out every two weeks by the caregivers of the Bumi Damai Foundation. Because as Muslims we are encouraged to uphold the value of *tasamuh*.³³ Thus, students are allowed to apply the values of *tasamuh* through the work of worship services and cleaning non-Muslim places of worship to foster awareness of mutual respect and respect between differences, so that the value of pluralism can be well realized in every student.

This is what Amna Khan found with the research title *Why some South Asian Muslims celebrate Christmas: Introducing the ‘acculturation exchange’*, in this study it was found that Muslims in South Asia often attend non-Muslim Christmas celebrations. Their involvement in the celebration is based on the principles of their Islamic religious teachings. By recognizing this behavior, it can be seen that the term ‘acculturation exchange’ describes how individuals can blend, compromise, or immerse themselves in the behavior of others³⁴ so that the values of pluralism can emerge in society. This is also emphasized in Aparajita’s findings, entitled “Spatialization of

³³ 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).

³⁴ Amna Khan et al., “Why Some South Asian Muslims Celebrate Christmas: Introducing ‘Acculturation Trade-Offs,’” *Journal of Business Research* 82, no. October 2017 (2018): 290–299.

Selves: Religion and Liveable Spaces among Hindus and Muslims in the Walled City of Ahmedabad, Indonesia.”³⁵

Mavatih Fauzul Adzima gave information regarding how to instill the value of pluralism, namely by memorizing and understanding the contents of the *asmaul husna*. The results of the interview are as follows:

“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 habit of memorizing and understanding the contents contained in the *asmaul husna*, is used as an effort to instill the values of pluralism so that students and the community are aware that in Islam, religion wants a peaceful life amid differences that occur.

To foster awareness of pluralism that occurs at the Yayarasn Institute, the House of Thrones of the Earth of Peace uses the strategy of memorizing and understanding the contents of this Asmaul Husna. This activity is carried out every time before the initial learning takes place. With the internalization program of pluralism values contained in Asmaul Husna, students can be shaken to always maintain harmony and peace in life. This is in line with Khoiroti’s findings, that the religious character of students who increase through the routine recitation of Asmaul Husna is to increase faith and piety, *akhlakul karimah* and discipline, and tolerance towards students.³⁶

³⁵ 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): 149–154, <http://dx.doi.org/10.1016/j.ccs.2016.06.002>.

³⁶ Fhadilatul Khoiroti et al., “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, <http://repository.uinjambi.ac.id/11573>.

Conclusion

Islamic education is very necessary for the content of pluralism values, so it is possible that Islamic education is often used as a strategy to overcome the tolerance gap that occurs in Indonesia. One of the strategies to raise awareness of pluralism to solve the problem of intolerance that occurs in Indonesia is applied at the Bumi Damai Foundation. The strategy of fostering awareness of pluralism applied in this institution is by opening a tahfidz program with an emphasis on the values of pluralism contained in the Qur'an. Al-Muhibbin da'wah studies are carried out with the aim of internalizing the values of pluralism through da'wah in several different cultural, ethnic, and religious places followed by students. The emphasis on the motto *Hubbul Wathon Minal Iman* is expected to instill a sense of tolerance for the differences that are lived in a student's belief. And then, social services at non-Muslim houses of worship with the aim that each student can get to know and mingle with non-Muslims so that mutual love and affection grow. (Fifth) memorize and explore the contents of Asmaul Husna.

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