Social Harmony in Diversity

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ABSTRACT

SMA Negeri 1 exemplifies an institution where individuals live harmoniously, peacefully, and in alignment with the institution's goals. This study aims to describe the "Model of Multicultural Islamic Education Development to Achieve Social Harmony at SMA Negeri 1 Tuban." The study employs a qualitative research approach using a case study method. Data collection techniques include participatory observation, in-depth interviews, and documentation. Data analysis is based on Robert K. Yin's methodology, which involves the application of research themes through research questions, research propositions, data and data interpretation processes, unit of analysis, and naturalistic generalization. After presenting the data, it is analyzed through various academic disciplines, including religious studies, philosophy, anthropology, and socio-psychology.

The research findings indicate that the model of multicultural Islamic education at SMA Negeri 1 Tuban encompasses five key components: analysis of religious conflicts, institutional policies, development of curriculum materials integrated with multicultural Islamic values, preparation of educators with an understanding of multicultural Islamic education values, and evaluation of the implementation of these values through context, input, process, and product assessments. This comprehensive approach ensures that the objectives and goals are clearly understood and achievable, thereby concluding the use of an integrated-comprehensive model based on social harmony.

Keywords: model, values, Islamic education, multiculturalism, social harmony

INTRODUCTION

Indonesia, with its foundational philosophy of Pancasila, comprises a society where approximately 87% of the population practices Islam, while the traditions of the five other recognized religions are acknowledged as equal under this philosophy. This is evident in the first principle of Pancasila, which affirms belief in the One Almighty God. Interestingly, in non-Islamic religions, such as in Chinese temples, there is recognition of "three devotions." Despite this diversity, Indonesia acknowledges the six officially recognized religions as having belief in the One Almighty God.

It must be acknowledged that fostering acceptance of diversity and developing a positive attitude of tolerance towards other religions is imperative. In schools, for instance, rather than creating deep divides, it is more beneficial to provide ample opportunities for learning about honesty and interfaith tolerance. Students should develop the ability to coexist with followers of different religions within a community that has varied beliefs and practices. However, this should not shake the core tenets of their own faith.

This research aims to explore the model of developing Multicultural Islamic Education to achieve social harmony at SMA Negeri 1 Tuban.

During the Regional Conference Proceedings in Jogjakarta and Semarang, it was highlighted that diversity fosters a new civilization characterized by equal recognition between men and women. The concept of Indonesian civilization is unique. Sociologically, Indonesia possesses dual identities: primordial and pluralistic. Within these identities, there is cultural uniformity; several ethnic groups have transformed this primordial identity into pluralism.

In addition to the aforementioned proceedings, previous research has emphasized the importance of social harmony within diversity. For instance, a dissertation titled "Internalization of Multicultural Islamic Education Values in Families and Communities to Achieve Social Harmony in Balun Turi Lamongan" reveals that conflict resolution models are crucial in the internalization process as they involve cognitive and affective dimensions directly related to issues of tolerance, moderation, and inclusiveness. This internalization process subsequently leads to the emergence of a harmonious society that embodies a collective voice of togetherness, fraternity, and solidarity among community members (ukhuwahijtima'iyah), interfaith solidarity (ukhuwahimaniyah), human solidarity (ukhuwahbasyariyah), and national solidarity (ukhuwahwathaniyah).

Decky Saputra, in his 2020 dissertation titled "Development Model of Multicultural Islamic Education (Explorative Analysis of Dar El-Hikmah Islamic Boarding School in Pekanbaru-Riau)," discusses the approach to developing multicultural Islamic education materials aimed at realizing the values of peace and social harmony. Dar El-Hikmah's approach includes: a) Informal educational pathways framed in the form of madrasah diniyah education, from Ula/MI, Wustho/MTs, to Ulya/MA levels, such as multicultural Fiqh and multicultural Qur'an-Hadith learning. b) Non-formal educational pathways (community-based), involving the surrounding community, such as visiting religious cultures at Viharas, Churches, etc., for senior students. These integrated approaches are coordinated by the Center for Islamic and Peace Studies Development at Dar El-Hikmah Islamic Boarding School in Pekanbaru.

Another study by Asrul Anan (2019) from the Islamic University of Malang revealed the model of internalizing multicultural Islamic education values at SMA Negeri 1 Tosari, emphasizing the strong synergy between the school and the community environment, which significantly shapes students' characters in fostering interfaith harmony. At SPI Batu High School, the internalization model involves synergizing activities and programs in dormitories, classrooms, school environments, transformer centers, and spiritual gardens.

Further findings by Anas Fauzie, who conducted research at SMA Taman Harapan Malang, titled "Internalization of Religious Values Based on Tolerance among Students at SMA Taman Harapan Malang" in 2022, uncovered an educational model of internalizing religious values using a sociological pluralist approach with integrative synergy. This model of education is carried out through integrated and synergistic means, promoting a multicultural ideology.

SOCIAL HARMONY

In the Indonesian Dictionary (KBBI, 2011:156), harmony means alignment or concordance. Thus, a harmonious school can be understood as a condition where individuals live in alignment and concordance with each other, characterized by solidarity. According to Enda M.C. in Amal Taufiq (2014:27), social interactions involve how individuals relate to each other in a respectful and positive manner. Weber, as cited in Wirawan (2014:98), describes the social individual as possessing two interrelated concepts: social structure and social institutions, which intertwine to form the social structure. Social harmony is the condition where individuals live in alignment and concordance with the goals of their society, also marked by solidarity (Wahyu N.M., 2017).

Social harmony represents a state of balance in life, and a harmonious school is an ideal state desired by any educational institution. Harmony can be realized if there is mutual respect and affection among members within the school institution. Combining these two words, one can conclude that social harmony will never be achieved without the creation of a peaceful life where every member of the institution respects each other and lives together despite their differences. The role of religion in building a culture of peace is emphasized by Kriesberg in Asry Yusuf et al. (2013: xxi), involving three mechanisms: internal religious mechanisms, inter-religious mechanisms, and external mechanisms.

These three mechanisms foster mutual respect and create a sense of togetherness and comfort in coexisting. Each community must recognize and respect the differences in choices and beliefs of others. Theoretically, the phenomenon of creating harmony in diversity within the framework of interfaith coexistence can be viewed

through Reychler (2006: vol 11) theory of peacebuilding, which includes elements such as effective channels of communication, consultation and negotiation, an effective system of arbitration, an integrative political-psychological climate, a critical mass of peacebuilding leadership, and a supportive international environment.

Effective communication channels can be established among school stakeholders if there is openness from all parties. Mutual recognition that communication is not confined to one religion is crucial for effective communication. Communication naturally involves negotiation and consultation, such as during celebrations within an institution. According to Kusnu Goesniadhie (2006:59), psychologically, harmony is defined as the balance and congruity of aspects in feelings, thoughts, and actions of individuals, thus preventing excessive tensions. Roqib (2007:2) adds that harmony in essence refers to congruity, warmth, integration, and deep harmony involving both physical and psychological aspects.

Leo (Semashko, 2005) describes social harmony as an integrative value in the global information society, encompassing love, peace, justice, freedom, equality, fraternity, cooperation, non-violence, tolerance, humanism, and other universal values, prioritizing children. Ideally, social harmony can be achieved because each religion, despite debates, shares the same essence and plays an active role, whether hierarchically the same or different (M. Amin Abdullah, 2005:180).

The ideal life for anyone is the ability to create a physically and psychologically harmonious culture and tradition within society and the nation, with dynamic living aimed at achieving the highest level of civilization and humanity. Roqib (2007:21) explains that true harmony exists when all social interactions occur naturally, without excessive tension or coercion, fostering freedom.

Religious harmony can occur if Muslims are willing to accept non-Muslims as members of the community, and there is no division among religious followers (Frans Magnis Suseno, 2005:15). Nurdien (2005:104) highlights three dimensions to achieve interfaith fraternity: ukhuwah Islamiyah (Islamic brotherhood), ukhuwahwathaniyah (national brotherhood), and ukhuwahinsaniyah (human brotherhood).

Abdul Aziz Sa'id (2001:17-21) in Taufiq (2016:49-50) outlines five Islamic approaches to achieving harmony or peace: a) the political power approach or peace through coercion, b) the world order approach or peace through legal force, c) peace through the power of communication, d) peace through the power of non-violent action, and e) peace transformation through the power of love.

To analyze harmonious institutions, Talcott Parsons' structural functionalism theory, known as the AGIL scheme (Adaptation, Goal attainment, Integration, Latency), will be used within the social fact paradigm. Parsons believes that AGIL can enable individuals to sustain and develop their lives within institutions and society (Rahmawati & Rahman, Maskuri, 2020; J, 2012).

Abdul Muzadi (2006), in his book on Nahdlatul Ulama, provides a clear picture of three types of human relationships significantly influencing life, derived from the spirit of mutual understanding, respect, and assistance in the context of mutual acquaintance (li ta'arofu) found in QS. Al-Hujurat verse 13. These relationships, according to Abdul MuchithMuzadi (2006:31-33), foster peaceful and harmonious living: Islamic brotherhood (ukhuwah Islamiyah), national brotherhood (ukhuwahwathaniyah), and human brotherhood (ukhuwahbasyariyah/insaniyah). This concept is also applicable in formal institutions. According to Hasbullah (2012:46), "The school environment is understood as a formal, systematic, and structured educational institution, following clear and strict requirements from kindergarten to university." Wahjo Sumidjo (2001:134) adds that as an educational institution, a school serves several functions: as an organization, a social system, and an agent of change. This is reinforced by Freire in Yamin's book (2009:149), which emphasizes that an ideal school should be progressive, fostering an enlightening educational atmosphere without indoctrination, embracing academic freedom, and constantly striving for changes and innovations for national progress and culture. Therefore, school education must be inclusive, dedicated, and oriented towards improving the quality of students.

According to Khozin et al. (2006:36), the vision of school education is to provide educational services that support the development of high-quality schools and education. Generally, the function of schools is to

educate future citizens towards maturity, prepare them for community life, and develop professional or career aspirations, as noted by Simanjuntak (2000:65).

Nata (2001:252) states that a successful educational institution should integrate excellence in knowledge, skills, and technology with excellence in religious matters, including faith and piety. According to Hoy, Wayne K. (2005:62), these components need to function together to make schools more effective. In the contemporary era, only effective schools are likely to survive and exist. Arismunandar (2005:65) identifies the characteristics of effective schools: school climate and culture, high expectations, student progress, principal leadership, parental involvement, student freedom, responsibility, and participation in school activities, rewards and incentives, and curriculum implementation. This aligns with Sudarwan's views (2006:61-62). However, Abdurrahman an Nahlawi (1995:146) emphasizes that religion's role remains primary and special because all knowledge absorption must adhere to a system that aims to serve Allah.

In this era of technology and multiculturalism promoted by the Indonesian Ministry of Religion, school education provides knowledge that allows individuals to recognize their position and condition in a multicultural context. Thus, it is not surprising that schools, according to Abdul Latif (2009:28), can be used to reconstruct society and even control changes through "social engineering." School culture aims to achieve the school program's objectives. Kemendikbud (2011:24) outlines several strategies for developing school culture: organizing the school environment, and developing the school's psychological, sociological, and cultural environment. Schools that incorporate multiculturalism in their teaching embrace UNESCO's concept of learning: learning to think, learning to do, learning to be, learning to learn, and learning to live together (Hasan, 2016:2).

From the above explanation, it is clear that schools play a crucial role in shaping institutions to implement policies and practices that actualize multicultural education to achieve social harmony.

The model of Islamic religious education used includes: examining the potential for social-religious conflict; formulating policies for developing Islamic education materials; formulating multicultural Islamic education materials based on educational and social harmony values (peace and social harmony education); and implementing and evaluating multicultural Islamic education materials.

It must be recognized that acceptance of diversity and the development of a positive attitude of tolerance towards other religions must be carried out. In schools, for instance, rather than creating deep divides, it is better to provide ample opportunities for learning about honesty and interfaith tolerance. Students should develop the ability to coexist with followers of other religions within a community that has varied beliefs and practices. However, this should not shake the core tenets of their own faith.

ACTUALIZATION OF MULTICULTURAL ISLAMIC EDUCATION DEVELOPMENT MODELS IN ACHIEVING SOCIAL HARMONY

There are three key elements in achieving religious harmony: the commitment to reject violence, the acceptance of religious freedom, and the building of trust among religious leaders (Franz Magnis, Suseno SJ, 2004:18). Interfaith harmony is a necessity rather than a mere desire. Relationships between religious communities can be well established by adhering to these three principles.

Commitment to Reject Violence All religions must commit to the principle that violence brings disaster. In Indonesia, from 1990 to 2000, there were numerous acts of violence against minority groups, such as Christians. Many churches were attacked by irresponsible groups, leading to the destruction of churches and many congregants becoming victims. Similarly, there were attacks on Muslims. Mutual violence is detrimental and disrupts religious harmony. Therefore, all religious communities must recognize the importance of mutual respect, despite differences in ethnicity, language, religion, and race.

Acceptance of Religious Freedom On August 18, 1945, after Soekarno-Hatta proclaimed Indonesia's independence from Japanese colonial rule, the Preparatory Committee for Indonesian Independence

established the Constitution (UUD 1945). Indonesia is founded on five principles, known as Pancasila, with the first principle stating the belief in One Supreme God. Article 29, paragraph 1 of the Constitution ensures freedom of religion and worship. This guarantee from Pancasila and the Constitution means that the state ensures there will be no religious discrimination in Indonesia.

Building Trust Among Religious Leaders Religious leaders play a crucial role in uniting the community. They are respected figures who can mobilize people for a common cause. Therefore, trust among religious leaders must be established correctly. Religious leaders should be pioneers of unity and peace, thus ensuring social harmony.

RESEARCH PROCEDURE

This study uses a qualitative approach, specifically a single instrumental case study model, focusing on constructing explanatory frameworks. The presence of the researcher (Key Instrument) is crucial to the success of qualitative research. To obtain accurate data, the researcher employs in-depth interview techniques aimed at gathering responses rather than testing theories (Maskuri, 2013:161). Participatory observation is also utilized, with the researcher documenting observations in verbal language (DjunaidiGhony, 2020:165; Sugiono, 2017:64-67). The researcher engages in participant observation, immersing themselves in the school's environment to observe and understand patterns and phenomena in all relevant situations and conditions related to fostering social harmony at SMA Negeri 1. Additionally, documentation is collected, including data, photos, and videos from SMA Negeri 1 Tuban. This documentation serves as a tool for comparing spoken and visible data with the information obtained from school documents.

Data validation is ensured using four methods: Persistent Observation, Triangulation, Peer Examination, and References. Data analysis employs Robert K. Yin's approach, which involves the application of research themes with research questions. The initial step involves formulating questions for data collection. Research questions, typically framed as "how" or "why," are explored with primary informants, expanding as needed using a purposive snowball sampling method to gather necessary information. Research propositions, reflecting important theoretical issues, guide the researcher in identifying relevant data sources (Muhajir, 2000:36). These propositions are derived from theory, logic, and/or general knowledge, ensuring the research remains focused. A data collection matrix is then developed to systematically gather information.

Table 1: Data Collection Matrix

No	Source/Informant	Data
1	Islamic Education Teacher.	Multicultural values, learning processes, and religious activities.
2	Students from Papua, Bali, Batak, and ethnic Chinese.	Social harmony at SMA Negeri 1.
3	Christian Religious Education Teacher.	Social harmony, tolerance, and religious activities and education.
4	Hindu Religious Education Teacher.	Social harmony, tolerance, and religious activities and education.
5	Curriculum Staff/Operator.	Data on learning activities.
6	Head of School Administration Affairs (Ka. TU).	Data on students, teachers, and educational staff.
7	Vice Principal of Academic Affairs (Waka Kurikulum).	Data on curriculum and its regulations.
8	Student Council President.	Data on tolerance and social harmony.
9	Vice Principal of Student Affairs (Waka Kesiswaan).	Activities of OSIS, Rohis, and Rokris.
10	School Principal.	SMA Negeri 1 and school policies.

DATA COLLECTION

Type of Data: Information based on sources from informants; Unit of Analysis. At this stage, the researcher limits the case to SMA Negeri 1, focusing on Multicultural Islamic Education aimed at achieving social harmony at SMA Negeri 1. The naturalistic generalization or criteria for interpreting findings pertain to the model of developing Islamic Education to foster social harmony. At this stage, the researcher performs naturalistic generalization of the findings.

Subsequently, after the data is presented, it is analyzed using various academic disciplines. This includes:

1. Religious Studies: Religious analysis is utilized by the researcher to provide sources from scriptural bases and philosophical considerations, specifically addressing ontological, epistemological, and axiological aspects.
2. Philosophical Analysis: This involves examining the philosophical foundations related to the study.
3. Anthropological Analysis: This approach is employed to understand cultural, linguistic, and environmental diversity related to Multicultural Islamic Education.
4. Sociological-Psychological Analysis: This analysis is used to examine social interactions among school members and to assist the researcher in identifying the processes of Multicultural Islamic Education applied at SMA Negeri 1, thereby facilitating the achievement of social harmony.
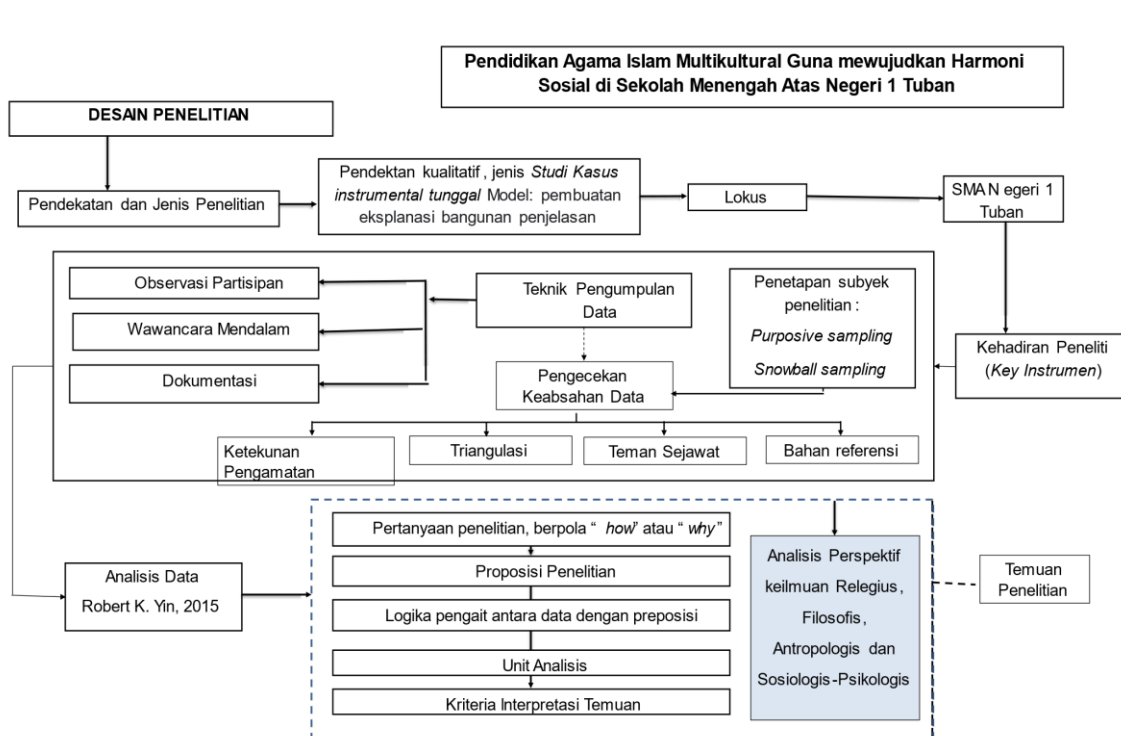
The Research Design can be described as follows:

Fig 1: The research design

RESEARCH RESULTS

The research results on the model used in developing multicultural Islamic education at SMA Negeri 1 indicate an integrated-comprehensive approach based on social harmony. This involves five key aspects: religious conflict analysis, which can be anticipated and resolved early (conflict resolution), reaching consensus, and strategies for providing subsequent education through student performance analysis.
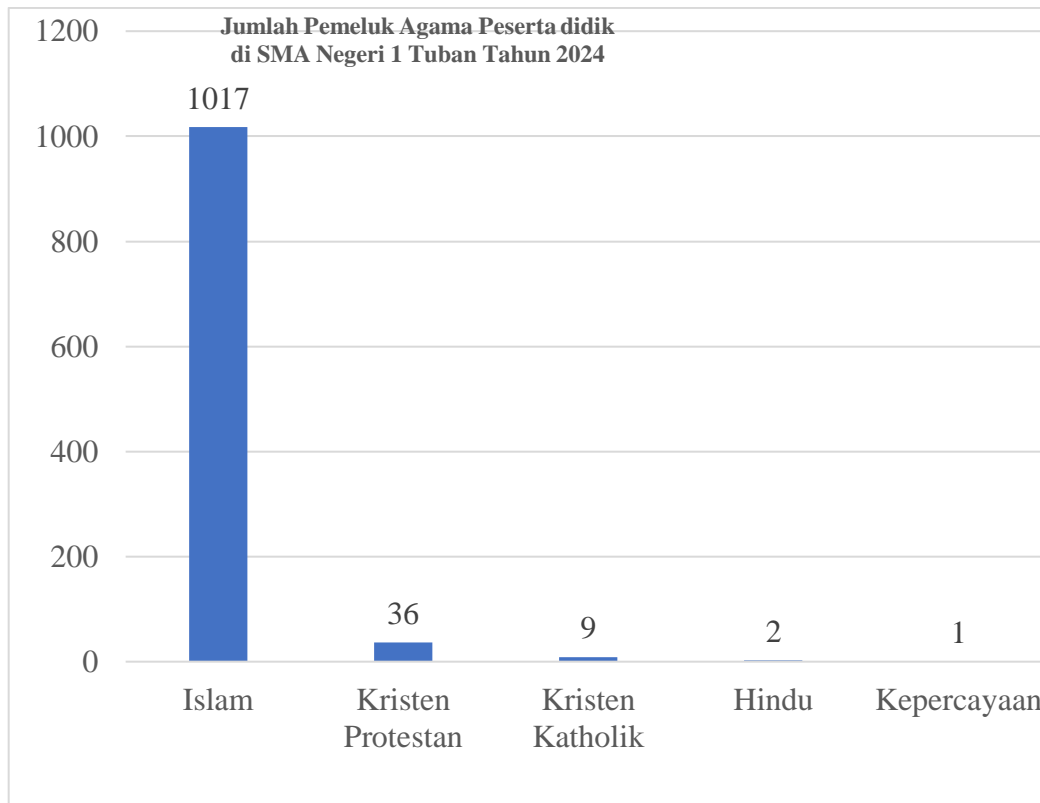
Table 2: Number of religious adherents among students at SMA Negeri 1 Tuban in 2024.

Table 2 shows the details of students: 1,017 are Muslim, 36 are Protestant Christians, 9 are Catholic Christians, 2 are Hindu, and 1 adheres to indigenous beliefs (as of February 2, 2024). While multicultural students represent social wealth, if not managed properly, they can lead to conflict. A lack of religious conviction may undermine faith, and excessive extremism can result in disharmony. Through the student zoning system, achievement, and affirmation policies from the Ministry of Education and Culture, particularly for students from Papua, the student body has become diverse in terms of religion, ethnicity, tribe, race, and language. Consequently, the institution conducts a religious conflict analysis to facilitate problem resolution or conflict resolution.

Institutional policy, with a clear formulation, indicates that from its inception, the institution has been inclusive of various religions. Policies include recommendations for wearing attire in accordance with religious obligations and promoting interfaith tolerance as a vision in education. The Pancasila character is implemented within the institution, with all school members adhering to and practicing it. Additionally, institutional policies are designed to be relevant and effective in promoting social harmony within a dynamic and diverse community.

The development of material integrated with multicultural Islamic values aims to ensure that education incorporates multicultural values into all subjects, especially Islamic education. Each material, whether implicitly or explicitly, and its insertion provides an understanding of multicultural dimensions in line with the school's vision. The integrated multicultural Islamic education values include:

- **Ta'aruf (Introduction)**: Through the School Environment Orientation Period (MPLS) and school activities.
- **Tasamuh (Tolerance)**: Reading religious texts at the beginning of lessons, special religious instructors, and celebrating religious holidays within the institution. This value is also promoted through religious activities such as ROHIS (Islamic spirituality) with Islamic da'wah (preaching) and publication in Cakra magazine for Muslim students, Rokris (Christian spirituality) for Christian students, and prayer activities for Hindu students. Additionally, activities include personal development and projects strengthening the Pancasila student profile.

- **Tawasuth (Moderation)**: Providing additional material to strengthen conviction through religious activities, performing Duha prayers and obligatory prayers in congregation, and accepting differences in beliefs without disturbing the practices of others.
- **Tawazun (Balance)**: Maintaining balance in interactions and joint activities.
- **Ta'awun (Mutual Assistance)**: Assisting students who face learning difficulties, supporting those affected by disasters, and providing equal treatment in education. This also includes cross-subsidies or different educational costs according to students' abilities, performance-based scholarships, and ensuring equal learning opportunities.
- **Ta'addul (Fairness)**: Providing necessary facilities for religious observances.

The preparation of educators with an understanding of multicultural Islamic education is crucial as educators transfer these values. Educators must engage in continuous professional development through Teacher Education Institutions (LPG) and serve as role models for students. Preparation includes PAI (Islamic Education) subject groups, teacher communities, training on religious moderation, and guidance in meetings about emerging sensitive issues.

Teaching is conducted using contextual learning approaches with models such as Discovery Learning, Problem-Based Learning, Cooperative Learning, Project-Based Learning, and thematic bases, integrating scriptural and rational foundations. Evaluation of the implementation of multicultural Islamic values involves assessing the context, input, process, and product to determine targets and goals and inform future implementations. Contextual evaluation examines the multicultural environment and school community at the beginning of the year during curriculum preparation. Input evaluation is conducted through MPLS, the school's environmental introduction period, as students come from various provinces, including Papua, Batak, Bali, ethnic Chinese, and Javanese backgrounds. This evaluation ensures that students appreciate and accept diversity. Process evaluation assesses the integration of multicultural values through direct observation of teaching and religious activities. This evaluation occurs periodically through administrative meetings and leadership discussions to maintain social harmony. Finally, product evaluation reviews whether SMA Negeri 1 students continue to respect and accept differences, maintaining friendships despite varying religions, tribes, races, ethnicities, and languages. Social harmony is sustained not only in education but also across all activities.

CONCLUSION

The integrative-comprehensive model of multicultural Islamic education based on social-cultural harmony is a model developed to foster social harmony at SMA Negeri 1 Tuban. This model encompasses five interrelated components: religious conflict analysis, institutional policies, development of material integrated with multicultural Islamic values, preparation of educators with knowledge of multicultural Islamic education, and evaluation of the implementation of multicultural Islamic values. Evaluation involves assessing the context, input, process, and product to determine targets and goals and to guide future implementations.

The findings of this research have both theoretical and practical applications, as the development of multicultural Islamic education values introduces a perspective on the multicultural Islamic education model. Conceptually, the focus is on several elements: institutional policies, integration of educational practices with multicultural Islamic values in teaching, implementation, assessment, and religious activities that integrate and synergize to achieve social harmony. Social harmony, in this context, implies the absence of violence, a comfortable learning environment, and harmony among religious leaders/teachers within the institution, as supported by Frans Magnis-Suseno SJ. All school members exhibit high solidarity towards each other, reflected in the harmony among all members of the institution.

Effective teaching goes beyond the paradigms of "learning to think," "learning to do," and "learning to be," incorporating "learning to live together." Additional supporting principles include ZakiuddinBaidhawi's idea that multicultural-based Islamic education encompasses seven paradigms: living with differences, building mutual trust, maintaining mutual understanding, open-mindedness, appreciation and interdependence, conflict resolution, and nonviolence. These paradigms shape every aspect of teaching, particularly Islamic education.

Teachers' holistic approach to education makes them transformative agents who guide students in a multicultural civilization. Multicultural education equips students to be socially responsible, thereby perfecting social piety in line with Haar Tilaar's view that multicultural education genuinely addresses differences (politics of recognition) and acknowledges minority groups. Therefore, the development of education should not only involve doctrinal teaching but also be balanced with a social planning approach. Both aspects should work in tandem within Islamic education to achieve multicultural missions.

The model of integrated-comprehensive multicultural Islamic education based on social harmony also extends from James Lynch's perspective in his book "Multicultural Education: Principles and Practices."

Practical Implications of the Research Findings include:

1. The process of multicultural Islamic education can introduce values such as Ta'aruf, Tasamuh, Tawasuth, Tawazun, Ta'awun, and Ta'addul. This result emphasizes the primary role of teachers not only in transferring knowledge but also in transferring values, making them educators and role models for students. Hence, teachers need to be transformative and capable of providing holistic education.
2. Islamic education based on multicultural values and using a contextual approach helps students understand the importance of respecting and accepting differences across religions, ethnicities, races, and cultures, thereby enhancing their national awareness.
3. The integrated-comprehensive multicultural Islamic education model based on social harmony has implications for developing various strategies for multicultural Islamic education in formal institutions.

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