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Deradicalization of religion through pluralism education methods in Islamic religious education in Bali, Indonesia

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Abstract. This paper discusses Islamic religious education activities with the color of pluralism in two formal institutions in Jembrana-Bali. Writing that focuses on methods of tracing learning used in learning Islamic Religious Education subjects as a learning tool to facilitate interaction between students who are Hindu and Muslim, making it a focus on peaceful practices in the educational environment. Data sources were obtained through unstructured observations and interviews during November 2018 to March 2019. The writing used the theory of peace education proposed by John Dewey (1859-1952). Writing that discusses the learning process of Islam with the color of pluralism can shape the character of students, both Hinduism and Islam to be humanist, tolerant, and inclusive. This paper also refutes to shape the character and character of students in Jembrana and also to foster-develop understanding, develop methods of contribution, enrichment, and decision-making and social action proposed by Allison Cumming-McCann. Thus, the construct of individual character is built so that the interaction models of Hindu and Islamic students interaction in Public Secondary School No. 4 Negara and Public Senior High School No. 1 Negara are all in the Jembrana Regency, the process of finding results, complementation, and sublimation. Through the Contribution learning method, which aims to invite students to deepen the beliefs (religions) they embrace and can participate in understanding and appreciating different cultures and religions from them, Through the Enrichment Learning method, which aims to Enrich the curriculum with literature from or different communities culture, ethnicity, and religion, are the directions and objectives of the enrichment method, and through learning methods of decision making and social action aimed at not only requiring students to understand social issues, but also doing something important related to the issues This, can minimize conflicts in the name of ethnicity, religion, race, and between groups, in the two educational institutions.

Keywords. Method, Pluralism, Contribution, Enrichment, Decision Making and Social Action

I. Introduction

The article discusses the method of pluralism education in optimizing the substance of Islamic education in two formal education channels in Jembrana Regency, Bali Province. The importance of choosing a method in teaching Islam in Bali, because Islamic Religious Education in the perspective of pluralism, is seen as a method of education that is appreciative of a plural society, especially for the context of Bali which is thick in the culture and religiosity of its people. In religious education (Islam), educators and preachers must be concerned in responding to diversity in their area, because this is their moral responsibility. Especially when it comes to religious de-radicalization, it is not only the responsibility of the state but also

religious leaders and the community and this can be applied in the education sector, formal, and informal [1].

Although Islamic Religious Education is a concern of various parties, in the case of Jembrana and Bali in general, Islamic Religious Education remains something exotic. The exotic position lies in the fact that Islam is a minority religion which in manifesting its diverse activities is always overshadowed by the majority (Hindus) who "bind" their local cultural diversity with the teachings contained in Hinduism. Therefore, Islamic religious education in Bali must, as far as possible, be in line with the culture and nobility of Balinese culture by not "eliminating" monotheism and the concept of faith that has been determined by religion. According to Frans Magnez Suseno, religious education and the concept of pluralism are positively correlated, because of all religious teachings, naturally inviting religious adherents to be able to be respectful and respectful. Suseno added that, religious education by promoting the concept of pluralism is an educational model that seeks to open up the views and horizons of each individual to become more extensive, so that they can cross the boundaries of tradition, culture, and religion groups, and with each individual try to be able to see "humanity "As a family that has differences [2]. In other words, pluralism can be used as a means of communicating emotionally (psychologically) so as to reduce the religious and cultural exclusivity of each individual, especially students [3].

In a plural society, religious education (religious activities) is faced with great challenges, because of its inability to free students out of religious and cultured exclusivity. Problems arising from differences in religion, culture, language, discourse of infidels, Muslims-non-Muslims, heaven-hell, often become learning material that is widely planted in schools, this could be due to educators who are of an exclusive character or it could also be caused by the inability of educators to describe problems or discuss the substance of the subject matter in the classroom [4]. This phenomenon is compounded by the large number of political actors using religious arguments in their efforts to appeal to certain groups, religions, cultures while "vilifying" religion, different cultures, so what happens is that many "pro" political parties are found in certain religions even though there is also political parties that are open to all religions. Many theological lessons are taught simply to strengthen his faith and attainment to "heaven" without being accompanied by an awareness of dialogue with other religions. This condition makes religious education very exclusive and intolerant.

Educational institutions is the second educational environment for children after the family environment. Schools have become very important social institutions that function as a means of formal socialization through educational activities in the form of systematic transmission of knowledge, skills, values and all formalities in them. In addition, schools are also a vehicle for children to interact socially with members of the community with different social backgrounds, both peers and adults (educators and education personnel). In fact, according to Robertson, interactions between school members (educators, education personnel, students, security guards, etc.) are the main learning processes in the school system [5]. Educators in schools actually play a very important role in fostering the child's personality, this can be seen from: *First*, educators can touch or discuss issues surrounding the child's personal, religious, or ethnic identity; *Second*, educators focus on activities in school on the development of children's character; *Third*, besides directing to the cognitive realm, educators also have a very large function in the affective domain development; *Fourth*, all educators can help to recognize involvement associated with activities outside of school [6].

Besides as a means to interact, schools can also serve as a means of social integration, which brings together students from a variety of diverse cultures, as well as to develop the values of society are "relatively" homogeneous [7]. This is certainly very important in multicultural

societies, where different cultures may even conflict with one another, and are expected to live in harmony and coexist in the same environment. So they can stimulate and respond to each other which can then be mutually reinforcing, structure, norms, common goals. School culture or the social system that exists in such schools can influence student learning outcomes. From this it is clear that the school is an educational environment that can provide facilities for children's social development [8].

As one of the educational environments, school is a social system that functions as a forum to develop attitudes, values, and norms that children have in a particular social climate [9]. Because of the school's social climate, it has a great influence on children's psychology, including: attitudes, beliefs, values, and norms related to relationships between community groups. If the social environment of education owned by children is different, then the effect on behavior and values will also be different. The interplay of interaction and dialogue between individuals becomes important factors that can stimulate the development of students 'character, the max is how the students' attitudes, whether positive or negative, depends on and to whom the students associate [10]. The influence of the educational environment will improve social relations between groups; this is due to the intensity of relationships and interactions of individuals in a group, influencing feelings, intellectual, and emotional between them. So, the higher the intensity of the interaction, the higher the chance for the development of the character of each individual in it [11].

II. Literature review

Humans and education are two things that cannot be separated substantially. Both can only be separated theoretically and analysis because humans throughout their lives always carry out education [12]. Even the proverb is often heard that says, "Education goes from the swing to the grave". Along with the development of human civilization, education is carried out more systematically and organized in the form of formal education, non-formal education, and informal education. In this context, humans are basically both subject and object of education [13], As an educational subject, humans play an active role in the process and its implementation. Humans are also responsible as planners, managers and parties who must evaluate and oversee the ongoing process of education. Where an object of education, humans are targets that must be worked on and addressed by education [14]. This analogy is in accordance with what Syafii Ma'arif said. According to him, education can be likened to a compass, it only shows the direction that should be headed, then human beings must move in the direction the compass has shown [15]. The question relating to this is, How do you go in the direction set by the compass?

Amin Abdullah, explained, there are three religious areas that are directly related to education, namely; absolute, relative, absolute and absolute. If distinguished first - although the three cannot be separated - between the concepts of human religiosity, religious diversity, and the process of becoming better, perfect, complete, unrelenting, and continually ongoing for contained in the body being (being religious), these three religious territories, which are considered absolute; which one is considered relative; and which ones are considered relative absolute, in the activities of daily life the three are often mixed together, making it difficult for religious people to find solutions to socio-religious problems. So it is not uncommon for the confusion to lead to strife, animosity, and conflict between religious communities [16].

Everyday socio-religious life is often confused between something called absolute and something called relative. Unconsciously the statement of the adherents of the religion, especially the religious leaders and leaders, often say that the nature is relatively particular as if that is the absolute-universal. This is done solely for the purpose of asserting, strengthening,

and strengthening the identity of themselves and their groups in the presence of various rivals of other socio-religious groups. So to respond to situations like this, a comprehensive, inclusive and pluralist education model is needed, which is then applied to every educational institution, be it formal, non-formal, and informal education institutions.

The development paradigm with the necessity of uniformity for 32 years under the New Order regime, pluralism was only introduced through symbols alone without touching its essence. Unity in Diversity is only a symbol that is gripped by Garuda birds without being associated with daily life. In fact, according to Azyumardi Azra, the custom of the New Order government often took the policy of "hiding something under the carpet", for reasons of sara and such. It was only when the New Order collapsed and the taps of openness had begun, the grip of freedom as if apart from a large bondage [17]. Cultural diversity and diversity, customs, social life began to be displayed, so that the result of excessive euphoria has an impact on social friction which is a superior seed in giving birth to social conflict or in other words the explosion of social discontent that has been buried. Some events arose and were turbulent because of conflict with bringing *sara* issues (ethnicity, religion, race, and among groups), so that they quickly spread into tense and disturbing social conflicts. Religion often becomes a very sensitive issue in a pluralistic society. In addition, M. Amin Abdullah, as quoted by Abdul Munir Mulkhan, explained that the exclusivism of Islamic education was seen from a classical-scholastic perspective. While in Abdul Munir Mulkhan's view, the exclusivism of the Islamic education system in Indonesia is related to the specific and exclusive meaning of the field of monotheism or creed. According to him, until now monotheism or creed is understood specifically and exclusively, because of that for multicultural societies, monotheism should be interpreted as substantive, universal, inclusive and pluralistic [18].

In the study of the Ministry of Religion of the Republic of Indonesia (R&D Agency), it was stated that the various social conflicts that occurred initially were not religious conflicts, but many social factors were often related. [19] Religion is then brought as a factor of legitimacy as well as to cover up the real roots of conflict. Therefore, the issue of religion becomes sensitive to defend oneself from other groups. When attacks on certain religions or religious groups occur, people who attack usually argue that they are attacking it in order to defend their religion.

The results of Balitbang research, consider that the root causes of social conflict in Indonesia are generally motivated by three things; *First*, the existence of crises in various fields that occurred in the previous period, resulting in the loss of the confidence of some people towards government officials, the bureaucracy, and the military, which for years have shown a less attractive attitude of sympathy for some people followed by the emergence of mutual distrust community groups; *Second*, the impact of the globalization of information flow worldwide, the religious understanding that develops increasingly creates exclusivity and sensitivity to group interests; *Third*, there are social, economic, and political inequalities, making it easier for religious followers to be involved in the flow of competition, opposition, and furthermore hostility between groups [19].

Educational pluralism that leads to humanist and peaceful education in a pluralistic society was originally a typical education of western societies that sought to place individuals or communities as the main subjects and objects in the education process. Includes; recognition of basic rights, diversity, and potential possessed, by involving the community or active students in the education process that aims to realize positive values in themselves as a result of social and cultural interaction [20]. Educational pluralism emphasizes humanist education, namely; how to establish communication and personal relationships between individuals and between individuals with groups in the community. This educational model aims not only to

hone intellectuals, but also to harmonize emotional, social and spiritual intelligence, so as to give balance to each individual from the aspect of individuality to aspects of sociality that give birth to sensitivity in a shared life as a system of school community or society in general. In addition, education is more than just teaching, but education is a process in which a nation or country fosters and develops self-awareness among individuals. Thus, pluralism education is basically an effort to increase the ability of human resources so that they can become independent human beings and can contribute to their society and nation.

If humans are able to develop spiritual values (cultural values) include; the value of knowledge, religion, art, economics, society and politics, then it can be said as a human being, truly human, because the basic human instinct is actually that he wants to be treated humanely. This obligation can be realized in the humanitarian commitment to the embodiment of culture without violence, a culture that respects life, a culture of solidarity, and fair economic procedures, as well as accustoming a culture of tolerance, a righteous life, and a culture of equality of rights and commitment of men and women [21].

In addition to aiming at humanist education, pluralism education also leads to "peaceful" education. According to Mundzier Suparta, [22] peaceful education is actually another term for multicultural education. According to him, multiculturalism presupposes the existence of awareness for each community with a particular cultural identity and position as part of the harmony of life. Multiculturalism requires diversity and plurality with its emphasis on awareness of diversity. If pluralism implies awareness is built on individuals with the ideal of personal right that leads to liberalism and communicative society, then multiculturalism is built on the basis of collective awareness, which is a community that leads to the formation of multi-ethnic civil society, religious diversity and social identity others, so that between understanding pluralism will inevitably lead to an understanding of multiculturalism.

Multiculturalism can also be interpreted as cultural plurality and religious plurality. If culture is plural, then humans are required to maintain plurality so that a friendly and peaceful life will occur. Cultural plurality is social and political interaction between people of different ways of living and thinking in a society. Ideally, cultural pluralism means rejection of bigotry, prejudice, racism, tribalism. By accepting diversity in an inclusive manner, social integration in a plural society can be achieved. M. Atho Mudzhar, interpreting social integration as a process or potentiality that leads to a process in which the components of two or more social groups become integrated so as to provide unity and unity between the existing groups [23].

Approaches that can be taken to embody peace education include: First, a functional understanding of religion and changing the learning approach, from a mystery approach to a a rational and functional approach so that the nuances of religion are integrated with life, including the transformation of religious values, interpretations, and re-actualization in accordance with the development of society so that religion will continue to benefit and function in life; Second, the noble values of the nation, awareness of pluralism, and the need for an inclusive attitude in religion are fundamental values that must be built systematically, schematically through the openness or intelligence of humanist education and learning that prioritizes the plurality of society[24]. So if this can be implemented well, conflicts that occur in the community can be avoided.

III. Research methodology

Type of research is a field Research, explorative, aiming to obtain a description of the implementation of religious education in the perspective of pluralism, that is how the dimensions of pluralism actualized well in the material Islamic Education so as to be reflected in everyday life by participant's students. Specifically, this paper focuses its discussion on how

the dimensions of pluralism are actualized in learning methods, school curricula, implementation of learning, and the effectiveness of learning pluralism in Public Secondary School No. 4 Negara and Public Senior High School No. 1 Negara, Jembrana-Bali.

This study uses a qualitative approach, because through qualitative research, it allows researchers to examine the discussion in settings natural and interpret phenomena related to meaning. Qualitative research as explained by Sharan B. Merriam, has several main characteristics, including: 1) emphasizing the process; 2) the researcher functions as the main instrument in data collection and analysis; 3) the research process is inductive; 4) So the results are rich and meaningful descriptions [25]. Next, the method used in this research is the case study method. This method will provide a comprehensive description and explanation of a setting particular, document, or event.[10] advantages of this method allow researchers to get a comprehensive view of the actualization of the religious pluralism education methods of the two schools [26].

Furthermore, in view of the phenomenon of religious pluralism education at two educational institutions, this paper uses the theory of peace education (peace education). Peace education is an educational theory based on the flow of progressivism education philosophy pioneered by John Dewey (1859-1952). According to him, learning is a real experience from the field. Dewey, argued that education is a transaction between person and the environment. In other words, learning is centered on students who have a variety of processes and learning experiences in each educational institution [27].

Dewey, sees students to be something integral in social life. Students in the view of philosophy of progressivism are organisms that experience a process of experience from their environment. Because students are an integral part of their environment, including events that occur in society, social interactions, feelings, thoughts, and objects around them [28]. If the learning environment is peaceful, Enjoyable, full of tolerance, these conditions have an impact on students' learning experiences and mental conditions. Because according to Dewey, education is the reconstruction or reorganization of experience and increasing the ability to determine direction for the next experience departs from previous experience. In actualization, peace education connects several intelligences, including: "supra -rational" intellectual intelligence and "supra-religious" spiritual awareness so that it leads to the peaks of students' creativity. Creativity of learners, including appetite and instinct. From the passions and instincts that lead to the prevention aspects (to Prevent) conflict and violence; finish (to resolve) conflict peacefully; and create (to create) conditions conducive. peace education in John's perspective, based on morality, democratic values, religious ethics, respect for culture and traditions that bind individual activities in their social interactions in the midst of society [29].

The theory of peace education, as said by Dewey, can be a strategy, technique, and tactic of learning in the context of the process of DE-radicalization of religious communities. Because in peace education, providing views, insights and openness to students related to the reality of plurality and multiculturalism of humanity both ethnicity, religion, culture, race, language, and so forth. Peace education emphasizes the understanding that diversity does not have to be denied, but must be managed and grateful for as wealth and potential and the blessings of human life. Therefore, for Dewey, aspects that must be developed and taught in education is peace and non-violence, human rights, democracy, tolerance, understanding between nation and intercultural understanding, as well as understanding cultural and linguistic differences.

[30] This theory provides students with an understanding and awareness of the importance of an "active tolerance" attitude in the life of a plural society. "Active tolerance" in this context does not mean just letting others exist, but also how to develop an attitude of togetherness, mutual understanding, and mutual respect. In this way, tolerance becomes a minimum means

or basic capital for the realization of relations between religious people who respect and realize each other [31].

Data sources from this paper are observations, in-depth interviews from two communities (Hinduism and Islam) in the world of education. The informants are: 1) Hj. Atikah, S.Pd.I (Islamic Religious Teacher) at Public Senior High School No. 1 Negara ; 2) Hj. Sri Mulyatin, S.Pd.I (Islamic Religious Teacher) at Public Secondary School No. 4 Negara ; 3) Drs. Parta Arya, M.Pd (Principal of Public Senior High School No. 1 Negara School); 4) I Made Sunariana, M.Pd (Principal of Public Secondary School No. 4 Negara) 5) I Made Mardika, S.Ag, (Hindu Religious Teacher) at Public Senior High School No. 1 Negara ; 5) Muhammad Fatih 9 (student of Public Secondary School No. 4 Negara); .

In qualitative research where the researcher itself is a key instrument, both in data collection and data analysis, the process of collecting data writing is based on educational activities in two institutions, namely Public Secondary School No. 4 Negara and Public Senior High School No. 1 Negara . Data collection techniques carried out by: National observation and in-depth interview. Observation, that is directly observing the educational process and interaction between religions and various other activities between Hindu and Muslim students in the Jembrana region. This observation is directed to understand the setting of education and social conditions, as well as to understand the possibilities of social conflicts that may be caused by different theological understandings and their implications in the context of religious pluralism education in Jembrana society.

The next technique is in-depth interviews (interviews) un-structured is the interview technique chosen in this study. Data collection techniques with unstructured interviews, according to Deddy Mulyana, are relevant to this research, because it allows informants to define themselves and their environment using their own terms of course based on the culture and traditions they profess. After the data is collected, data analysis is performed. In this paper, data analysis refers to the Milles and Hubermen data analysis procedure, which starts from data collection, data reduction, data presentation, and drawing conclusions or verification [32].

IV. Results

Based on the results of research in 2 (two) formal education institutions in Jembrana, namely Public Secondary School No. 4 Negara , and Public Senior High School No. 1 Negara . In implementing Islamic religious education with the color of pluralism, the two institutions use the pluralistic learning method proposed by Allison Cumming-McCann, namely the method of contribution, enrichment, decision making and social action [33].

1. Method of Contribution

This method aims to invite students to explore the beliefs (religion) they embrace and can participate in understanding and appreciating different cultures and religions from them. In learning activities at SMPN 4 as described by Hj. Sri Mahayatin, learning processes of Islamic Religious Education and Pekerti, all of them still refer to the basic competencies set in the curriculum. Among others; First, applying honest behavior in everyday life which is an implementation of understanding QS.3: 77, QS.33: 70; Second, applying respectful and obedient behavior to parents and teachers as an implementation of the understanding of QS.17: 23; Third, apply behaviors that reflect religious conduct, courtesy, and shame as an implementation of the understanding of QS.2: 83; Fourth, implement tolerant behavior and

respect differences in relationships in schools and communities as an implementation of the understanding of QS.49: 13.

Indicators of achievement of the use of this learning method are; First, it is for maintaining and modeling an honest attitude in speaking and interacting with others; Second, showing mutual respect, obedience to both parents and teachers; Third, showing polite attitude in contracting, starting from the family environment, school environment, and community environment; Fourth, develop a culture of tolerance and "tepo selero" based on or sourced from religious principles, traditions, and regional culture; Fifth, can work together and can contribute (positively) to people of different religions, ethnicities, races and groups.

In the context of a plural-multicultural community life such as Jembrana, the embodiment of honesty, mutual respect, courtesy, tolerance, and being able to work together with individuals or different groups (religion, ethnicity and race), becomes a necessity to put forward. Furthermore, in teaching and learning activities at Public Secondary School No. 4 Negara, as explained by Hj, Sri Mahayatin, educators are more dominant using the discussion method. According to him, the substance of Islamic Religious Education material, many besides discussing the problem of monotheism and faith, also discussed a lot of social issues. This of course will lead to the character of students who are not only pious in monotheism, but also godly in social praxis. This understanding becomes important to be instilled in students, because as Muhammad Fatih acknowledges, students of class IX (nine), there are some students whose level of respect for Muslim teachers and non-Muslim teachers is slightly different, whereas anyone he, is our teacher too.

The description of the above phenomenon is justified by Hj. Sri Mahayatin, according to him, he had found that there were some students who behaved that way. So at the end of the learning process, he always confirms or concludes that: First, honesty is not carried out only to fellow Muslims, moreover if it is related to the Balinese context, Islam is a minority religion in Bali, therefore to care for and preaching Islam as a religion that *rahmatan lil alamin,* honest attitude in association becomes an obligation; Second, teachers are parents at school, so whoever they are, where they are from, what their religion is, and from what group they are, must be respected without distinguishing one from the other; Third, to be a good Muslim, then the attitude of courtesy, tolerance must be put forward, because this is a religious commandment. If this is done, it will create a harmonious community - even though there are differences and moral crises that occur in society - can be avoided.

In addition, in order to introduce Islam to non-Muslims in schools, Sri Mahayatin activated many religious activities with a social dimension. One of them is the activity of the Birthday of the Prophet Muhammad. During the celebration of the birthday of the Prophet Muhammad SAW, the school ordered all school residents ranging from teachers to students, both Christians, Buddhists, moreover those who were Muslim and Hindu to come together to celebrate the activity. It is worth noting that in the Maulid activities of the Prophet Muhammad SAW in Jembrana always followed by the tradition of *male* (eggs stabbed with bamboo and then embedded in a banana tree trunk), the maulid with the tradition of *male* always includes all religious people in its making.

There are many benefits that can be taken from event this religious. Among others; First, showing models and examples of tolerance among fellow school members and religious communities, this can be seen from the passionate of all school members who have different religious backgrounds, together to work together in preparing for a maulid event, even together working to make *male*; Secondly, it becomes a medium to instill religious values which was not only inclusive-humanist, Pancasilais, this activity was also can be a means of embodying religious education based on pluralism, because what is built in this tradition is nobility,

emotional growth for mutual respect, help, active involvement, a deep understanding of the values of different religions, and is a vehicle for implementation from the philosophy of Jembrana culture itself, namely: *agawe suka ning len* (trying to always make others happy). Through educational methods based on religious pluralism such as this, it has a positive effect on the character of students to be able to mutually enhance relations between religious communities, especially between Hindus and Muslims in Jembrana. This learning method becomes important, because it can be used as a foothold (provision of provisions) before they enter the community that will be faced with various more complex life phenomena.

2. Enrichment Method

Enriching the curriculum with literature from or different cultural, ethnic, and religious communities, is the direction and purpose of the enrichment method. In its implementation, students are invited to assess or test and then appreciate the views of the school community on their respective religious and cultural traditions. Azyumardi Azra, argues that for a plural-multicultural condition of Indonesia, an educational curriculum is needed, especially religious education which includes themes of tolerance, themes about ethno cultural differences, religion, the danger of discrimination, conflict resolution or resolution, mediation, human rights human (HAM), democracy, plurality, universal humanity, and other themes that are relevant to multicultural contexts that must be carried out comprehensively in every subject [34].

In the 2013 curriculum *(KURTILAS)*, subjects of religion and conscience that used to stand alone, were merged into one, namely to become subjects of religion and manners. This is done because of seeing the phenomenon of individuals today, where many of them who if the level of religious understanding is high tend to forget the nobility of regional culture. In fact, there are many sublime regional cultures that do not conflict with religious norms [35]. This indicates that the government wishes that students in understanding their religious understanding do not necessarily forget the nobility of regional culture and traditions. From here, of course, the character of students who have faith and piety, virtuous, inclusive and pluralist will be built, always striving to create peace by not forgetting local wisdom, which of course is rooted in the culture and the results of the civilization of its people.

In the context of a plural-multicultural Indonesia, subjects of Islamic Religious Education and Characteristics must be implemented and developed with due regard to the values of *Islam rahmatan lilalamin*, prioritizing Islamic principles that are humanist, pluralist, tolerant, democratic, and multicultural, such as the chart in below:

Figure 1 Form of *PAI* and Culture Curriculum

Humanist Islam or pluralist Islam, views human unity as a creature of Allah, has the same origins, enlivens humanity, and aspires for a better social life, such as: always having good prejudice, discipline, honesty, doing good to fellow human beings, and be fair. Whereas tolerant Islam means being respectful of opinions, views, beliefs, or habits that are different from someone's standpoint, also do not force, remain good, gentle, and forgive one another.

From the understanding of humanism, pluralism, tolerance, it will create students who are democratic in getting from their daily experiences. Democratic means prioritizing equal rights and obligations and equal treatment for others by prioritizing freedom of expression, association, and expressing opinions in accordance with applicable norms and laws. Democratic Islamic values that can be implemented in daily life for students, including; self-control, discipline, responsibility, compete in goodness, think critically, and maintain unity.

From the definition above, Hj. Atikah, Islamic Education Educator at Public Senior High School No. 1 Negara , explained that in teaching and learning activities on Islamic Religious Education and Characteristics in her school, the emphasis was on the process of learning construction guided by inclusive religious principles and rejecting exclusivist understanding. Giving Islamic and Budi Pekerti Islamic Education materials, developed by him with a plural-multicultural nuance that is adapted to the context of Jembrana and Bali in general. The development of the substance of the subject matter includes:

First, in addition to providing material on monotheism and faith, Hj. Atikah also instills humanist understanding and attitude when interacting with people of different religions, especially Hinduism as the majority religion of Jembrana population. As early as possible this is done so that tolerant and inclusive attitudes are embedded in students. Examples of material that he normally gives to students is material related to the recognition of the Koran about the existence of plurality. He gave a lot or take "hujjah" about pluralism in the main source of Islamic law (al-Qur'an) and from the aspect of plurality, there is a suggestion to always compete in goodness. (QS.2: 148), also material relating to the recognition of peaceful coexistence in relations between religious communities (QS.60: 8-9), and material that deals with issues of justice and equality (QS.4: 135). From here he planted concept *Kalimatun Sawa*, which is an element of humanity as a benchmark in interacting.

Second, expanding the *fiqh* material, not only discusses the substance of religious *fiqh,* but also discusses the issue of *fiqh muamalat* (social). From this social jurisprudence contained sociological concepts that have been exemplified by the Prophet Muhammad, especially in the process of preparing the charter of Medina *(shohifat al-Madinah)*, a best friend. *Tabiin*, to the Caliphs of the Bani Umayah and especially the Bani Abbasids who were famous for their diverse tolerance, especially during the reign of Caliph Harun al-Rasyid and al-Ma'mun, who in building and developing educational institutions at that time involved many Christians and Jews [36]. During the time of the Prophet Muhammad SAW for example, it was explained how the Prophet Muhammad (PBUH) managed and led the people of Medina whose situation and condition of the community At that time it was not much different from the situation and conditions of a pluralistic and multicultural Indonesian society.

Third, focusing on moral material on the attitude of how to relate well to God, to fellow human beings, and to the environment in Bali's terminology these three relationships are called *Tri Hita Karana* (three causes of happiness). This material is the basis for interacting in the nation and state, because the survival of a nation depends on the morals or ethics of its citizens. If a nation is degrading, then that nation will be destroyed. Much is told in the Qur'an about the destruction of a nation that is not moral, for example the people of Lut were destroyed by God because it negates ethics or morals in the activities of life. Presenting morals, ethics, and morals in

interacting, can be accustomed through religious pluralism education. In order for this religious pluralism education to be effective, the role of Islamic religion teachers is indeed crucial. This is the role of the religious teacher as said by Hj. Atikah to always develop learning methods that are varied, comprehensive, not monotonous, and more importantly, are required by Islamic teachers to set an example.

The exemplary giving comes from the facts and historical realities of the social interaction practices that were applied by the Prophet Muhammad when building the community of Medina. From the historical side for example, it can be seen from how the process of community development in Medina was carried out by the Prophet Muhammad. Facts have been found about the recognition and appreciation of the values of pluralism and tolerance. So that understanding of pluralism and tolerance can be well embedded in students, it is necessary to add a description of the process of Madinah community development in the material "The State of Medina after Hijrah" by making the Medina Charter as the main reference in the material of Islamic Cultural History (SKI). As one of the historical products of Muslims, the Medina Charter is evidence that the Prophet Muhammad (PBUH) succeeded in applying the values of justice, the principles of equality, tolerance, fair enforcement, guaranteeing the welfare of all citizens, and protecting minorities [37].

One of the contents of the Medina Charter is obliging residents of Medina to prioritize tolerance in interacting with anyone. Tolerance is a basic principle of democracy that helps civil society cope with the increasing level of diversity that could be caused by increased immigration and individualism. One way to foster tolerance can be done by forming an association or organization in educational institutions that serves to provide insight as well as invite each individual to understand the nature of that togetherness. [38, p. 1036] According to Nurcholish Madjid, tolerance results in "good" social relations between different groups, and will be "wisdom" or "benefit" for the culprit when implementing a true teaching. Wisdom or benefit is secondary in value, while the primary is the true teaching itself. As something primary, tolerance must be implemented and realized in society, although for certain groups can be found, the consistent implementation of tolerance may not always produce something. The delicious one". This is due to differences in views about the concept of tolerance. And if explored deeper, in fact, contemporary policies adopted by many countries in the United Nations especially related to respect, justice, equality, peace and respect for humans, all these principles have been practiced by him the Prophet Muhammad SAW centuries before the contemporary world try to govern politics in the same way. Thus, it can be said that many western countries have borrowed the basic principles of government from the first Islamic Welfare State in Medina [39].

Giving and planting material with the theme of tolerance, as recognized by Hj. Atikah, in no way is contrary to the curriculum of Islamic Religious Education and Human Rights. Giving this material becomes even more interesting and has a very good pretension in building noble character among the students. The phenomenon of learning development as explained earlier, is a separate science or knowledge for educators (teachers). Knowledge of the foundation of Indonesian education by educators will make learning more meaningful. This becomes meaningful, because the educator knows for what, why, and because of what he is doing the education process. Likewise with students, where they will feel more comfortable to learn, because they know the reasons and goals why he invests his youth time to learn in class.

The practice of enrichment methods can increase understanding and broad understanding among students. In Jonathan T. Cope's view, the enrichment method functions similarly to the method Critical Literature Information (CIL), which is to analyze deeply the material and curriculum that will be provided to students. Is the material in accordance with the religious

and cultural principles of an area, or even vice versa, because there are many found as the explanation, that a lot of material or substance in a subject, contains materials that only concern the group itself, contrary to culture, and what's worse is just for business [40].

3. Decision Making Methods and Social Action

This educational method is actually an integration of the contribution method and the enrichment method with the actual activities of school members which in turn can have an impact on social interaction in the community in general. Here, students are not only required to understand social issues, but also do something important related to these issues.

That is, students not only stop at the deepening and mastery of the material, but are also directed to engage directly in the midst of society in order to apply the theories they have acquired in the classroom. The above definition is similar to the education process that occurs in Public Secondary School No. 4 Negara and Public Senior High School No. 1 Negara . In Public Senior High School No. 1 Negara, for example, in implementing the concept of pluralism, The Principal of Public Senior High School No. 1 Negara first made a program that aims to treat the diversity that exists in his school. According to Prapta Arya, in caring for diversity in schools, he has a program or set of policies which he termed "suka-duka" (in the Jembrana dialect it says *suke-duke*). The purpose of this program is to provide services to all school members, (educators, and education staff, and students, employees, without discriminating between ethnicities, racial religions, and groups). When there are deaths, marriages, and religious holidays in schools and/or experienced by school residents both Hindu and Muslim, the school will always provide financial assistance. Although the assistance is not fully adequate, at least this activity is a model of fraternity (equalization) among the school community. So that the nuances of intimacy in the school are neatly intertwined, maintained, and run beautifully.

Likewise in the process of practicing Islamic Religious Education, explained by Hj, Atikah, that there was no impression from the school or school members of different religions, not to value Islamic religious activities, even though there were only 4 Islamic employees out of 70 employees who work at Public Senior High School No. 1 Negara, as well as Muslim students, amounted to only 102 out of 1127 students. He explained:

> "As long as I teach here there has never been intolerance that can make the atmosphere of teaching and learning not conducive even though we are here in the minority. This is due to the maturity of the attitude instilled by the teachers to students especially with the motto that I often convey to them, that is, the more you deepen your religion, the more you love and appreciate what your Lord has created".

Here it is seen that education is a humanization process that emphasizes the formation of social beings that have moral autonomy and sensitivity to cultural sovereignty, namely creating humans who can manage conflict, respect for diversity, and understand cross cultural issues. If this phenomenon does not get enough attention, then what will happen is the emergence of "ruthless" humans who try to suppress individuals who are different from them [41]. Cultural tolerance in educational institutions can be pursued through association in schools by enriching material on subjects. Cultural transformation through education in the perspective of pluralism, must be guided slowly, not forced, let alone made as a revolution. Learning activities in schools can be a minimum grid in order to provide an understanding of the diversity of humanity while aiming to foster a positive attitude in interacting with

individuals from different backgrounds. Although there are still not many religious books specifically speaking about pluralism, re-writing of religious books by including and developing a pluralism-based curriculum must be done as early as possible. This can be started from the planning and curriculum design, methods, also through the process of enrichment and/or strengthening of various competencies. Existing ones which can then be included in the textbook material or material that will be a guide for educators [42]. This is important to apply, bearing in mind that every religion in the world, in addition to having typical values that only exist in each religion, also has universal values. The plurality discourse does not pretend to eliminate the particular values of each religion, but in the face of adherents of other religions, each individual must be guided by universal values, such as; equality, fairness, honesty, trying to do good to others, and so on.

Made Mardika (Hindu religion teacher), explained that between Muslims and Hindus at Public Senior High School No. 1 Negara, it was very upholding tolerance, both teachers, students, and all school residents. According to him:

> "There has never been any religious friction or conflict between Muslims and Hindus. If there are religious nuances conflicts in other regions in Indonesia, then I and other religious teachers, act directly, explaining the case that occurred in the area. And in general, our school members do not really respond to things that smell like conflict, they stick to their obligations, namely good learning.

Hj. Atikah and Made Mardika, added, that in every event religious both from Hinduism and Islam, always involving all students regardless of ethnicity, religion, race, and class. On Saraswati Day for example, students who are Muslim, participate in preparing the facilities and infrastructure needed by Hindus, such as making penjor, cleaning temples, making plaits, and others. Vice versa, when Muslim students hold the Prophet's Birthday, or Ramadan Islamic Boarding School, students who are Hindu, actively participate in welcoming these activities, such as making pamphlets, banners, preparing for competitions and others. Even to respect Muslims, every religious celebration that is usually held at Public Senior High School No. 1 Negara has never used pigs as material in these religious activities. This is done as a form of religious tolerance that takes place at this school. Because as is known that pork is one of the meat that is forbidden by Islam.

Islamic Students in Public Senior High School No. 1 Negara, as said by Hj. Atikah, also represented the province of Bali in a camp at Cibubur in 2016. In every appearance, the students she fostered always displayed Hindu-Balinese culture, even though it was in the context of Islamic activities, such as using traditional Balinese clothes, Balinese jewelery, and all accessories that surround it. The difference is if the use of traditional clothes does not use a veil and seems open when used by Hindus in Bali, but if those who use Muslims, then continue to use the veil or clothes that can cover their nakedness by not eliminating elements of Balinese culture.

In the view of Winter and Feixas, the method of learning the contribution, enrichment, and taking of social decisions and actions, are part of the model of religious de-radicalization based on theory personal construct (character building). This deradicalization model identifies general features of the radicalization and de-radicalization models that exist in general. This model seeks to transition individual character from uncertainty towards certainty with provision of knowledge and real experience from the environment. In a deeper sense, the model construct personal, identifies, that: 1) Organized individuals have a narrow interpretation of religious texts; 2) The existence of rigidity in the individual's thinking system

so that the validation of the results of individualized thinking; 3) Their radical beliefs, usually referring to emotional pride (high exclusivities) [43].

According to the author, this model is in line with John Dewey's theory of education, where students are invited to see firsthand the phenomenon of plurality through a learning process that is centered on real experiences or activities in the environment, thus allowing students to be able to see diversity and be able to learn and recognize and interact in these differences. The result is that students will be positive in a pluralistic society that can appreciate all the differences they face in the real world.

V. Conclusion

Religious education which should be directed to be a medium for awareness rising, in fact up to now still maintains an exclusive impression. So in society there is an understanding that is not inclusive so that the harmonization of religions in the midst of community life cannot be realized. The inculcation of such awareness has finally produced a pattern of religious paradigms rigid and intolerant. For this reason, efforts are needed to change the educational paradigm that is exclusive to the paradigm of religious education that is tolerant, inclusive, and leads to an educational process that emphasizes aspects of democracy. Religious teaching methods that only emphasize the truth of their own religion must be "dismantled" because an exclusive and intolerant way of understanding theology can in turn undermine the harmonization of religions and negate mutual respect. Especially considering that one religion is better than another religion is an offensive attitude, and narrow view.

The results of the application of religious pluralism education through the methods of contribution, questioning, decision making and social action are, the stronger harmony between religious communities in Public Senior High School No. 1 Negara and Public Secondary School No. 4 Negara . School residents in each of these educational institutions, see pluralism as not only an effort to build normative theological awareness, but most importantly is the creation of social awareness as a reality that humans live in a plural-multicultural society, ranging from religion, culture, ethnicity , and various other social diversity. Therefore pluralism is not merely a theological concept, but also a sociological concept that functions to minimize social conflict.

This is where the importance of pluralism as a bridge to minimize and end conflict, so every individual needs to change the mindset (frame of mind) that is still wrong by creating harmony between religious communities in a country that has a plurality of cultures and religions into an urgent need. The community must learn to sit together, listen to one another, and exchange ideas, both with fellow Muslims or non-Muslim. Efforts to break the freezing of pluralism discourse can also be accelerated by intensifying the education of pluralism and multiculturalism in schools followed by curriculum designs that provide students with an understanding and answers about the importance of the meaning of pluralism in religious and community life.

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