

# **Role of Religious Education Institutions in West Kalimantan Social Life, Multicultural Education, and Religious Moderation**

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## **ABSTRAK**

Tulisan ini merupakan penelitian yang berkaitan dengan peran lembaga pendidikan keagamaan. Adapun penelitian ini merupakan penelitian kualitatif dengan pendekatan fenomenologi dan deskriptif sedangkan data yang diperoleh melalui hasil wawancara dan melakukan survey kepada masyarakat dan lembaga pendidikan keagamaan di Kalimantan Barat. Penelitian ini menunjukkan kehadiran Lembaga Pendidikan Keagamaan memiliki peran yang sangat penting bagi masyarakat. Hal ini dibuktikan dengan hasil-hasil survey yang dilakukan oleh Dewan Pendidikan Bidang Komisi Pendidikan Keagamaan yang mengungkapkan Setidaknya kehadiran Lembaga Pendidikan Keagamaan memiliki peran yang sangat mendalam terkait keberadaannya di tengah-tengah masyarakat. Adapun Hal yang mempertimbangkan Kurikulum yang mempertimbangkan tentang menyelesaikan Potensi Konflik dinilai sangat aktif oleh Lembaga Pendidikan Keagamaan yang ada, adapun bentuk Kurikulumnya yang mengacu KMA 183 dan 184. Sedangkan Kurikulum Pendidikan Multikultural yang menjadi pedoman adalah moderasi beragama.

**Kata Kunci:** Lembaga Pendidikan Keagamaan, Kehidupan Sosial, dan Multikultural

## **ABSTRACT**

*This paper is a study related to the role of religious education institutions, this research is qualitative research with a phenomenological and descriptive approach while the data obtained through the results of interviews and conducting surveys to religious education communities and institutions in West Kalimantan. This research shows that the presence of Religious Education Institutions has a very important role for society. This is evidenced by the results of a survey conducted by the Board of Education for the Religious Education Commission which revealed that at least the presence of Religious Education Institutions has a very deep role related to its existence in the midst of society. The thing that considers the Curriculum that considers about resolving Potential Conflicts is considered very active by existing Religious Education Institutions, as for the form of curriculum that refers to KMA 183 and 184. While the Multicultural Education Curriculum that becomes a guideline is religious moderation.*

**Keywords:** Religious Education Institutions, Social Life, and Multicultural

## A. INTRODUCTION

The presence of Religious Education Institutions has always been a new spirit in Education in Indonesia. As the foundation included in opening the 1945 Alenia IV Constitution and in the National Education System in Law No. 20 of 2003 which became a reference for Education in Indonesia by making the educational institution oriented to develop the potential for both Institutions, Educators and Students to become human beings who believe and obey God Almighty, noble character, healthy knowledgeable, capable, creative, independent, and become a democratic citizen. In carrying out the mandate, First, there is no reason to abolish Religious Education; Secondly at least we strive to build a quality Religious Education institution; Third, all our words and dreams in the Focus Group Discussion to realize the results of this research and will be realized if we all agree that, do not stop to think, speak, and work honestly and sincerely. (Interview of the Head of the Regional Office of the Ministry of Religious Affairs of West Kalimantan Province).

Especially during the current Pandemic, the role of public education institutions both Religious becomes a challenge for both institutions. This invites to explore the relationship between the environment and education after the Covid-19 pandemic through the philosophical lens of education.(Petar Jandrić 2021). Philosophically, when we pay attention between the pandemic period and the actual education that changes only technically, but does not change completely from education itself in serving a pleasant education and calming people's social life. Interestingly, there are several Religious Education Institutions, especially pesantren trying to open face-to-face. Environmental education not only needs to be offered to public institutions, but also needs to be applied in pesantren huts. Pesantren huts are a suitable place to implement environmental education, because it is not just a theory but can be directly applied in everyday life.(Ahmad Salim, Ibnu Ubay Dillah & Ika Tri Susilowati 2021). Although there are also Religious Education Institutions that ultimately follow the government by implementing online learning.(Qaisar Ali, Shazia Parveen, Hakimah Yaacob, Zaki Zaini & Nur Anissa Sarbini 2021).

During the Covid-19 pandemic, it caused a weakening of teaching and learning activities, institutional administration and economic shake-up in religious education institutions such as pesantren huts. The teaching and learning process must still be carried out with online learning methods, among others, in order to follow the government's direction on preventing the spread of the wider pandemic, as well as the economy must survive and remain stable and

even have to take advantage of the opportunities and challenges that exist.(Arif Zamhari & Ismi Rahmayanti 2021).

In addition, religious education institutions also have their own challenges, namely having a strategic role to break the chain of violence in the name of religion. An educational approach for all learners that can be implemented in peaceful education integrated with the school curriculum, conflict resolution, constructively, mediation and negotiation by peers.(Samsul AR 2020). Moreover, West Kalimantan has a long history of ethnic conflicts and religious conflicts.(Syamsul Kurniawan, Sangkot Sirait, & Aziz Muslim 2021). In a multicultural society, religious education institutions are expected to be facilitators of change and experts in overcoming conflicts and understanding parties, especially students, to improve harmony between ethnic and religious groups. With the increasing need for the role of religious education institutions, religious education institutions should be faced with a wider range in providing materials to students so that they need to understand multiculturalism in society.(Agus Akhmadi 2019).

Moreover, culturally the people of West Kalimantan have a diversity of both culture, ethnicity, religion, and even local traditions that still exist found today.(Syamsul Kurniawan & Bayu Suratman 2018). In addition, Muslims in West Kalimantan, especially in rural areas, are also moderate Muslims and accept all differences in the scope of social life.(Zaenuddin Hudi Prasajo, Elmansyah, & Muhammad Sahrin bin Haji Masri 2019). Therefore, religious education institutions should be in line with the government's deradicalization program that affects the development of students in Madrasah. This condition then makes religious education institutions seem realistic in seeing the social life that continues to develop. One side of religious education institutions performs its functions in the world of education but the other side also builds community communities to adapt to the challenges of today's social development. (Noorhaidi Hasan & Anas Aijudin 2019). At least some studies also discuss related to the same research that researchers do. Like, the research written (Rahman Khalid & Syed Rashad Bukhari 2006) entitled, "Pakistan: Religious Education and Institutions." In addition, a study conducted by Lyn Parker published in (2014) entitled, "Religious Education for Peaceful Coexistence in Indonesia?".

Finally, the research conducted by (Syamsul Arifin 2016) entitled, "Islamic Religious Education and Radicalism in Indonesia: Strategy of de-radicalization through strengthening the living values education". From the research that has been done on religious education

institutions that are differentiating from other research in this research is related to the existence of how religious education institutions as existences that survive in society try to maintain or maintain the peace of social life in the community in West Kalimantan. This research is qualitative research with a descriptive approach. The data obtained in this study through in-depth interviews with informants. While the location of this research was conducted at religious education institutions in West Kalimantan.

## **B. RESEARCH METHODS**

Research used is qualitative research, there is a purpose of qualitative research intends to understand the object studied in depth and naturally.(Imam Gunawan 2015). The approach used is phenomenology approach and descriptive analysis. The meaning of Phenomenology is knowledge that is visible or refers to physical phenomena.(Muhammad Farid 2018). Descriptive analysis is an analysis that uses narrative in explaining the intent, content and results of research. The steps of this study are data reduction, analyzing data and drawing conclusions.

## **C. DISCUSSION AND RESEARCH RESULTS**

### **INDICATORS OF RELIGIOUS EDUCATIONAL INSTITUTIONS**

The indicators that support the role of this Religious Education Institution in overcoming social peace in society are as follows:

#### **Religious Education Institutions become part of the Tri Education Center**

Tri Education centers at least have their respective roles and between one element and another element is inseparable. The progress of a nation's civilization is determined by how each element of education processes and how the integration of the three.(Nurul Hidayati 2016). In this case, religious education institutions are certainly part of the Tri Education Centers that should be part of and take an important role in maintaining social stability in society.

#### **1. Community-Based Educational Institutions**

Community-based education is an educational system in which people take most decisions about education, ranging from input, process, and output issues to education financing. The concept of community-based education seems urgent to be applied for the democratization of education. Community-based education is a political struggle for social transformation. Thus, community-based education is part of a critical

pedagogical agenda that seeks to free education from the shackles of political power. When education has been freed from the domination and hegemony of that power, it means that the democratization of education has been actualized.(Toto Suharto 2005). Religious Education Institutions should be community-based, because those who have an interest are the community, namely producing quality human resources.

## **2. Educational Institutions Aimed At, By and For Society**

Paulo Freire revealed, school is indeed the most powerful and efficient tool of social control for efforts to maintain the presence of *qua status*. In an authoritarian country that adheres to totalitarianism, the government will limit individual freedoms by issuing a uniform education policy for all students.(Paulo Freire 2000). In this case in contrast to Democratic Education, Democracy in the field of education is a must, in order to give birth to democratic human beings. Education reform through educational democracy can be carried out in three aspects of education, namely regulatory, professionalism, and management.(Zamroni 2001). Indicators of Religious Education Institutions are the presence of educational democracy that is able to be compassionate and think democratically.

## **3. Resilience of Religious Education Institutions in Aspects of Management Independence**

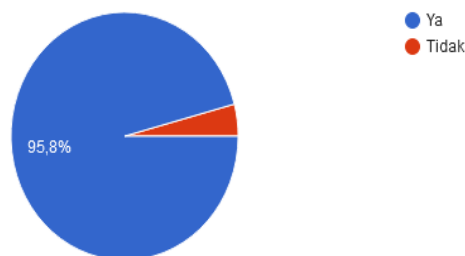
In Asia, a large number of children live in challenging family environments such as poverty, increased labor migration, increased divorce and related factors. Investigating pathways to educational resilience, primarily focusing on protective factors that can withstand the negative effects of low socioeconomic status or dysfunctional family environments or migrant family environments on the educational outcomes of Asian children has significant implications. In this study, we found that, in Asia, education is a key vehicle for individual social mobility, and factors from school, home, and society can increase students' chances of success by buffering the effects of some stressors from the family on academic and personal success.(Yeung, Wei-Jun Jean &Haibin Li 2021).

Unlike the study in Japan, the resilience of the educational community and school infrastructure for them is very important to protect children from various natural and artificial threats to strive to recover from full human life. But after that, they focused on residential revitalization, psychic recovery, and rapid reconstruction without considering the broader framework for rebuilding better school buildings and at the

same time creating infrastructure, institutions and communities that are resistant to various shocks and pressures.(Rishi R Parajuli, dkk 2020). In this case we try to take from the two studies related to Educational Resilience related to the development of their Human and Mental Resources to become educated human beings.

### **THE ROLE OF EDUCATIONAL AND RELIGIOUS INSTITUTIONS AND THEIR FUNCTIONS IN THE PEOPLE OF WEST KALIMANTAN**

Of the four indicators, at least the West Kalimantan Religious Education Institute in this case tries to integrate religious education institutions with the surrounding community. The results of the survey that researchers conducted the survey are:



**Figure 1**  
**Percentage Diagram of Respondents' Perceptions of the Important**  
**Role of Religious Education Institutions**

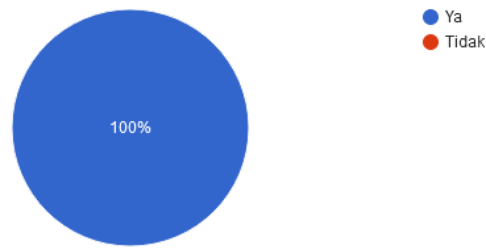
**Source: Google Form West Kalimantan Board of Education 2021**

Based on the results of the survey conducted, the role has been seen based on the answers from respondents as follows: The total number of responses is 24 while those who answer the presence of the role of Religious Education Institutions as many as 23 (as many as 95.8%) while those who do not feel the role of at least 1 person (4.2%). However, what is interesting is that the reason expressed only has 19 respondents while the other 5 people prefer to undecided answer. The reasons for the importance of the role of religious education institutions are as follows:

1. To make choices that serve the ummah
2. Increase integrity, noble ahklak, adab and ethics, as a child of the nation
3. With Religious Education, users of these religious education institutions can learn to absorb and practice what is conveyed through the implementation of education in the field so that Akhlakul Karimah's target can be achieved.

4. To assist the government in succeeding the National Education Goals, to facilitate the development and expansion of the faith of students, and to give freedom to students in developing faith.
5. Because religious education institutions are a forum or place for the development of the nation's generation in order to realize superior human resources to achieve the ideals of the Indonesian nation as stated in the 1945 Constitution and Pancasila
6. As an institution to support religious quality
7. Because with the existence of religious education institutions help the community in providing lessons about religion and deepening religion.
8. To foster the wider community requires good service from the community and the government
9. Very helpful to the government in the development of religious education in society
10. Religious education is very important to shape the character and mentality of children
11. Because it can help the community and the government in developing religious education institutions.
12. With the existence of religious institutions educate the nation's children with noble character, the creation of a peaceful life, and make a generation useful for the nation and state
13. To foster and provide religious education services to the community.
14. As a religious fortress for the next generation of the nation in the current era of globalization
15. As a fortress, and a powerful and moral generation-absorber of religion.
16. In order to equip religious knowledge for generations of the nation
17. Instilling religious values in society
18. Very important, because religious education is the identity and as the main basis and guideline in carrying out the life of the nation and state
19. Can help the implementation of the development and cooperation of the institution

Seeing the response of the answer, there are at least some important points of the role of religious education institutions is to be a forum to serve the ummah, equip religious knowledge, have noble character and realize superior human resources to achieve the ideals of the Indonesian nation as stated in the 1945 Constitution and Pancasila and become a religious fortress for successors.



**Figure 2**

**Percentage Diagram of Respondents' Perceptions Related to the Influence of the Existence of Religious Education Institutions for the Next Generation**

**Source: Google Form West Kalimantan Board of Education 2021**

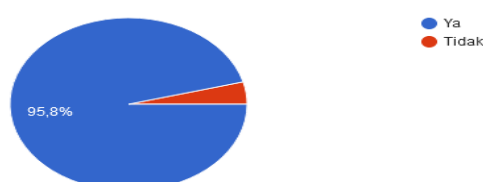
The total number of responses all agreed on the influence of the existence of Religious Education Institutions for the next generation. However, what is interesting is that the reason expressed only has 19 respondents while the other 5 people prefer to undecided answer. The reasons for the influence of the existence of Religious Education Institutions for the next generation are as follows:

1. Provide learning, experience, morals, values of truth, humanity and distinction
2. If the results of religious education are practiced in everyday life will improve spiritual life, increased integrity of self, adab and ethics, noble, patient and sincere.
3. How religious education has provided material about religion for the next generation and the youth. It is recognized that religious education and Keagaam do not guarantee one's behavior, but at least with existing Religious Education is able to control one's bad behavior.
4. Religious education helps humans to be able to know the Creator, Religious education is character formation and religious education gives signs to students in managing this life.
5. Making the generation of the nation knowledgeable and practiced, charitable based on science
6. With the existence of religious institutions the next generation can become an ethical generation
7. Need the next generation of Indonesians
8. Can help control the morale of the younger generation
9. If the child has a good understanding of religion then he will have a good personality as well.



10. With the existence of religious education institutions, it is expected that the next generation has a strong provision of faith and piety
11. The creation of noble morals leads to the safe life of the world and the afterlife
12. Get a proper and good religious education
13. Graduates from religious institutions are still many who are straight in their lives
14. Religious leaders whose policies are strong can be expected to side with the importance of society
15. Spiritual intelligence of the nation's generation is getting better
16. More and more parents are sending their children to religious education institutions
17. As a basis and guideline in behaving and getting along with better morals
18. Is part of the da'wah movement

Based on the answers that have been expressed by respondents at least there are several points that broadly speaking the influence of Religious Education Institutions for the next generation is religious education has been providing material about religion for the next generation and youth, then with the presence of religious institutions the next generation can become a rabbani generation and as a guideline to make better morals.



**Figure 3**

**Percentage Chart of Perceptions Respondents Consider Regarding Curriculum with Related Community Interests on Resolving Potential Social Conflicts of Society**

**Source: Google Form West Kalimantan Board of Education 2021**

The overall number of responses regarding curriculum with community interests related to resolving potential social conflicts of the community. However, not one hundred percent of respondents, there was at least one respondent who did not agree. answer related to considering related curriculum with community interests related to resolving potential conflicts. In this case, it indicates the presence of Religious Education Institutions also contributes in facing existing realities including efforts to maintain calm, tranquility, comfort

and social order in the community. Speaking of curriculum discussed at least among the number of respondents, the number of answers and the number of affirmations of answers are out of sync. The answers to the curriculum are as follows:

1. Follow the curriculum of the Government or the Ministry of Religious Affairs
2. In accordance with Diversity
3. Curriculum 13
4. Integrated Curriculum Between Local and Government
5. KMA 183/184
6. Multicultural
7. Curriculum 13 revised with KMA 184 Emergency Adjustment
8. Curriculum that adopts moderation in religion
9. Character-based curriculum
10. Curriculum 13 refers to PMA 183 and PMA 184
11. Integrating anti-corruption and tolerance materials
12. Curriculum 2013
13. The need for the value of togetherness in social life
14. Ministry of Religious Affairs curriculum and general curriculum

Interesting if we pay attention to the respondents' answers regarding the Curriculum on Resolving Potential Social Conflicts of the Community there are those who know very well related to the Curriculum which refers as the respondent's answer while what is often expressed is the 2013 Curriculum, although with the Revised edition. Then there are those who answer with the Decree of the Minister of Religious Affairs No. 183/184 curriculum guidelines and curriculum implementation. There were also those who answered with a Curriculum that tried to adopt on Religious Moderation as echoed by Minister of Religious Affairs Yaqut Cholil Qoumas. In accordance with the directive, an attitude of religious moderation is needed in the form of recognition of the existence of other parties, having a tolerant attitude, respect for dissent and not imposing the will by violent means. The role of the government, community leaders, and religious extensionists is needed to socialize, develop religious moderation to the community for the realization of harmony and peace.(Agus Akhmadi 2019). There are also those who answer with the Multicultural Education Curriculum which is considered suitable for the application of life today and its application seeks to minimize conflict in the era of religious plurality. The purpose of

Multicultural Education has ideals, namely the realization of peace, justice, and social brotherhood. (Syamsul Kurniawan 2021).

#### **D. CONCLUSIONS**

Based on the results of a survey conducted by the Religious Education Council, especially the Field of Religious Education Commissions. That is, religious education institutions have a very important role in people's lives. At least the presence of Religious Education Institutions has a very important role related to its existence in the midst of society. This is evidenced by the results of the Survey conducted, the result is that the community feels the presence of Religious Education Institutions and feels important for the Next Generation. The thing that considers the Curriculum that considers about resolving Potential Conflicts is considered very active by existing Religious Education Institutions, as for the form of the Curriculum that refers to KMA 183 and 184, the Multicultural Education Curriculum and the most highlighted is Religious Moderation.

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