The Role of Religious Education in Forming Social Consciousness

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Abstract: This research describes Islamic Religious Education as related to the lack of religious education for minority students. This research is qualitative research that uses a pedagogical approach. The data source in this research comes from interviews, while the parties interviewed were the principal, teachers, students and parents. Meanwhile, secondary data is taken from documents related to research. The research results show that a. Awareness of success can be seen from the practice or implementation of the school principal's plan regarding religious education, there is no prohibition on Muslim students from praying, in fact the school always holds Islamic religious activities. Social Success is seen from the elements found in the field, namely the relationship between teachers, teachers and students who appear close in intimacy without distinguishing between each other. The school's strategy in providing understanding of religion to Muslim students apart from teaching at school is through friendship by building communication with interfaith students leaders, religious institutions, educational institutions as well as through a socio-cultural approach and management of educational units to accept all Muslim to school without special requirements, and provide services to students regardless of ethnicity and religion.

Keywords: Religious Education, Awareness, Social.

Introduction

Islamic religious education is a conscious and planned effort to prepare students to believe, understand, appreciate and practice Islamic teachings through guidance, teaching and training activities. PAI in state schools aims to increase students' faith, understanding, appreciation and practice of the teachings of the Islamic religion so that they become Muslim human beings who are devoted to Allah SWT, and have noble character in their personal, social, national and state life. (Fadhli & Sirait, 2018). In order for PAI goals to be achieved, effective learning is needed. In this learning, appropriate learning strategies are used, the activity steps to be carried out are determined, including the infrastructure used, the media used, the materials provided, and the methodology used in carrying out the learning activities. (Yunus & Salim, 2019).
The purpose of PAI is because in the learning process it only pays attention to cognitive aspects and ignores affective aspects (Cornford, 2002). The conative-volutive aspect is the will and determination to practice the values of religious teachings. This causes the gap between knowledge and experience in religion or in practicing religious education to turn into religious teachings, so that it cannot shape the Islamic character of students (Ropi, 2019). Islamic Religious Education learning has been influenced by western tendencies which prioritize teaching patterns rather than character education patterns, even though the essence of religious education is character education (Sri Winarni, 2013).

PAI is currently still oriented towards the theoretical, normative and cognitive domains. This creates gaps and disparities between religious teachings, social reality and the religious behavior of its adherents. The ideal PAI learning goal is to provide sufficient learning time. Considering PAI material is very broad, universal and complex. Apart from that, most of the material in PAI is dominated by special material that is dogmatic and rote, so that many teachers are trapped only in the cognitive realm. At times like this, it is important to reconstruct PAI learning through curriculum management by internalizing the values of religious moderation. This is strengthened by instilling the value of religious moderation through familiarization with PAI (Gunawan et al., 2021).

Based on the results of initial observations, students have a diverse group of students. There are various ethnicities, languages and religions of students studying there. At this school, strengthening Islamic religious education continues to be carried out in the world of education, especially for students. A student is someone who grows and develops until he finds his identity. Islamic religious education subjects are integrated through the learning process starting from the initial or opening steps, during the learning process or providing material, and at the conclusion. Integration is carried out to strengthen religious moderation between students, teachers and the community.

Students are the next generation of religion who must be educated with strong Islamic values (Robiatur Rohmah, 2019). The need for optimal understanding of religion to prevent violence in the surrounding area. Instilling and strengthening religious education is very important as a perspective for the millennial generation. To understand and deepen Islamic teachings as a whole. In teaching religion, there is a need for individual formation, making understanding of religion an instrument for Muslims who have different understandings and different religions.

In Islamic religious education, the application of educational management is very important and helps in setting goals and targets. These goals define the desired outcomes of an organization, which can be used as performance criteria. For this reason, planned and organized education management with mutually sustainable management is needed so that it can be implemented well. Due to the many obstacles faced in the implementation of educational institutions, educational management is needed in an educational institution.

**Methods**

The research used is qualitative. The approach used in this research through sociocultural approach, data source in research of school principals, teachers, students and parents, as well as traditional leaders.

**Results**

Based on The data that the author has obtained shows that the religious tolerance that exists among students in Toraja has gone quite well so that in everyday life there have never been conflicts and disputes with SARA nuances. They are seen living in harmony, as students' social activities and associations are carried out together without distinction of ethnicity, race, social status, class or even religion. The steps taken by the school to achieve this success are through:
a) Family Approach

Family relationships can be defined as kinship relationships, namely a form of social unity characterized by strong emotional ties, shared knowledge, shared traditions, and usually by descent or blood ties and the same place of residence. Meanwhile, the family has become a social institution characterized by external and internal ties. This family usually bridges social relations between residents and groups of students. This family bond is also experienced by Torajan people who have family relationships based on bloodline. This ancestry is one of the factors in creating harmony between followers of different religions in Toraja students. However, family relationships are not only measured by bloodline, there are many things in students that can strengthen family relationships (Ririn et al., 2021).

Bella said there are 3 types of family relationships. Close relatives are, on the one hand, people who are part of the family through blood relations, adoption and/or marriage, such as spouses, parent-child and siblings (siblings), and on the other hand, distant relatives consist of people who are tied into families by blood, adoption and/or marriage, but whose family ties are weaker than those of close relatives. Third, someone who is considered a relative is considered a relative because of a special relationship, such as the relationship between close friends. Family relationships among Toraja students reflect the nature of Indonesian students, which is known as a country whose students are friendly and have a strong spirit of family, mutual cooperation and concern for others.

The conclusion is that family relationships are not only defined as a small association of student members, but can also be interpreted as an attitude of tolerance and the cultivation of strong togetherness. By upholding the value of communal togetherness, there is a great opportunity for Torajan students to understand each other, care for each other, remember each other, stay away from social relationships that only prioritize each other's egos or focus on certain roles and interrelated interests.

The togetherness displayed by Toraja students is one of the factors in fostering harmony between different religions. A form of togetherness is the existence of expressions or names for fellow student members with the aim of strengthening the ties of brotherhood among Toraja students such as sangsuran, siunu, sangmane, sangbane and so on. The three terms mentioned above are linguistic symbols that mark and mediate social relations between Muslim and Christian students in Toraja. As in the perspective of symbolic interactionism, social life is basically "human interaction using symbols and meaning". Because Blumer believes that people act on things based on the symbols and meanings they hold, these meanings come from "a person's social interactions with other people", meanings or symbols are refined during the process of social interaction.

The discovery of language symbols that have meaning by Toraja students is another factor that encourages the creation of harmony and closeness between followers of different religions or within Toraja students. This expression is usually used by peers, so the emotional closeness between individuals is very close. However, returning to Durkheim's explanation of solidarity, solidarity is a feeling of mutual trust between members of a group or community. This means that when everyone trusts each other, they become one, form friendships, respect each other, are motivated to be responsible, and pay attention to the interests of others. Solidarity actually leads to intimacy or cohesion within a group. From a sociological perspective, close relationships between groups of students are not just a means to achieve or realize their dreams. However, close social relations are one of the main goals of the life of existing groups of students. The increasingly strong condition of the group will then give rise to a strong sense of mutual belonging and emotionality among its members (Yunus, 2018). Solidarity is also solidarity and a sense of responsibility and a sense of belonging between members of a group of students, as seen in students in Toraja (Adams, 2003).

Muslim students view non-Muslim students as brothers and vice versa, because quite a few of them are still related by blood, and they accept these differences well.
Apart from being based on a sense of kinship, it is also based on a sense of wanting to live in harmony and peaceful side by side even with people of different religions without any conflict that results in division. The act of tolerance by Toraja students does not require coercion or pressure from other people, but they do it because they are used to living with students of different religions and can easily accept these differences (Ashsubli, 2015).

Torajan students are among students who can be said to be citizens who love peace, because the author has never seen any conflict with other citizens, be they fellow believers or with followers of other religions, even if there is a conflict, so far they have been able to resolve it peacefully.

b) Customs as a Medium of Harmony

Customs in a place are norms passed down from generation to generation, so customs are something that must be obeyed in realizing common interests. Through custom, from generation to generation, students see that their existence is actively involved in the maintenance and preservation of their existence. Customs are the basis (rules) or man-made procedures that can regulate human life until death, making it a social need for humans themselves. Including the Toraja people, because social life will run well and regularly. From various aspects of Toraja life, everything is regulated in various types of customs (Lebang, 2017).

c) Harmony between Students of Different Religions

The existence of the structure and function of family relationships, customs and social activities among Torajan students is a driving force for solidarity among students of different religions. The meaning of tolerance among Toraja students. For Toraja students, religious differences are normal, even in one house there are many religions, including Islam, Christianity, and each of them even has local religious beliefs, so even though we have different religions, we still get along well because our ancestors are the same.

Every part of the social system has a function in fostering harmony to this day. The social system in Toraja students has similarities with the biological organism system, as explained by several figures in functional structure who expressed their concepts regarding the differences and similarities between social systems and living organisms.

The three factors driving harmony, namely family relationships, customs and social activities, produce social forms in students in Toraja such as social acceptance, social solidarity and compliance with traditional norms.

a. Social Acceptance

Social acceptance between students of different religions in Toraja students, namely the creation of places of worship, both mosques and churches, even some of the Islamic students during the construction of the church came to help and vice versa, when one of the mosques in Toraja Regency was built, many non-Muslim residents helped. The great social acceptance of Toraja students means that everyone is enthusiastic about attending traditional ceremonies or social activities. When there are students holding ceremonies, people no longer need to be invited to attend, they themselves will consciously come to celebrate.

b. Social Solidarity

Social solidarity among students in Toraja between residents of different beliefs is witnessed during traditional ceremonies. Usually students will come to help without being asked.

c. Values and customs norms are adhered to

Toraja still carries out customs, there are several customs carried out from generation to generation by Toraja students, such as wedding ceremonies, birth ceremonies, death ceremonies and so on. The students carried it out with great enthusiasm, so that in celebrating the ceremony they used large capital. Realizing the importance of color in life, humans should continue to learn to appreciate the differences that exist. Because only in this way will the harmony of student life and the color of diversity be
maintained. However, it is very unfortunate, because of greed, ambition, and the desire to get more, humans often forget about their real needs. He forgets that real life is impossible to live alone. Many people move along the opposite path. Instead of caring for and loving each other, instead they fight over each other and eliminate each other, which ultimately robs them of the peace of life itself.

There is no religious or tribal conflict between Toraja students and other tribes, because the majority of Toraja students still adhere to the principles of padaidi/solata, it can be seen from how they work together to build civilization, which is based on:

1. Established Relations Between Tribes

Through the Harmonization Tradition is not the same as simply believing in religious pluralism and tolerance. People who understand religious diversity do not necessarily believe in the existence of truth values or ways of salvation in other religions. Someone in this position usually falls into the category of exclusive or inclusive, but not pluralist. This is Armai Arief's research, a lecturer/teacher must explain that democratic values such as equality, respect for life, justice, freedom, honesty, search for goodness, cooperation, self-respect, tolerance, sensibility, responsiveness, change of differences, security, peace, development, perfection, Effectiveness are taught to students. Likewise, someone who is tolerant is in these two categories, because tolerance is the social attitude of someone who is willing, because there is no other choice, to live side by side with other people of different religions, even though they do not agree or do not like the religious beliefs of their neighbors.

A person who is tolerant and who believes in pluralism may be someone who has high social and humanitarian concern for other people of different religions, but he still does not recognize the path to salvation in other religions. These habits become stronger when they meet the habits of Torajan students which are adaptive and adoptive to every existing social phenomenon.

Through the Siri concept, they built a civilization wrapped in a cultural philosophy. In the past, Muslims liked to support orphans, both Muslims and Christians, and this is still the case today. Many Muslims are now starting to realize the impact of giving alms or doing good deeds for creating religious harmony. There are various ways to support, including: giving money, gifts, basic necessities, clothes and so on. Meanwhile, the Torajan people, with gentleness, politeness and openness, provide facilities (not limiting) for Muslims to carry out their activities and show their identity as Muslims.

Second. Economic value. If we look at history, in the pre-independence period, the profession of most Torajan students, most of whom lived in several regions, was farmers. As time goes by, farmers led by Muslims now carry out many of their economic activities in the agricultural sector, such as coffee farmers. They carry out these economic activities not only for Muslim students, but also for Christian residents, most of whom work as farmers. In fact, many of them are Toraja students. Differences in ethnicity, religion and race also do not limit them in carrying out economic activities.

Accommodation was also created when village heads were elected, they competed in a healthy manner, each ethnic group proposed people who were deemed to have the ability to become leaders and could protect all ethnicities in Toraja. Each ethnic group tries to reduce conflicts that might arise in the election, so that whoever is elected will receive support from all ethnic groups within the scope of students in Toraja. Tradition has several functions, namely: First, Individual Function. Tradition is an institution of cultural activities which is considered to have a function and contribution for students which can reduce anxiety in dealing with things they do not understand.

The individual's function in a tradition will provide emotional self-satisfaction, and can foster a basic sense of self-confidence, so that individuals who perform a ritual will feel safer and more comfortable than not performing the ritual. Second, social function. Humans are said to be social creatures because humans have the urge and need to interact with other people, whose lives are always filled with physical and spiritual needs. Third, psychological function. The beliefs held by Toraja students are one of the most important factors for the survival of the umpakilala to ma'rapu tradition (bringing the family
Some citizen activities not only involve civilian students, but also involve all government officials. They are active in student cultural activities or activities with the aim of getting to know each other's differences and filling each other's gaps and helping each other in student life. Harmony between diverse communities is an effort by religious communities and the government in the fields of service, regulation and empowerment of religious communities.

In this way, religious communities are not objects but rather subjects in efforts to maintain harmony, so that there will be no conflicts that lead to the loss of human life. If we look at the teachings of Islam, the human soul is placed in the highest order. For the sake of the salvation of souls, Allah introduced something that should have been prohibited. In Islamic law, for example, a food that was originally haram will become halal, when under duress, namely; when human life or life is threatened, if they do not consume food that is haram. Islam really cares about the safety of human souls, actions that threaten the safety of lives are the main enemy of this religion. Islam also does not differentiate between eliminating one life and eliminating many lives, because both equally threaten world peace.

Harmonization must start from within the family to produce deep awareness for students. All these differences – by students in Toraja – are used as a means of helping each other, complementing each other, correcting each other, and reminding each other, which aims to strengthen padaidi (brotherhood) in social interaction among students in plural-multicultural Toraja. Students are directed to actively promote tolerance and respect for other people’s beliefs. This is done so that individual students can reflect these two targets in the students’ daily lives.

Constructive changes in individual students can be the forerunner to the birth of a life of diversity that is full of respect for differences. At this stage, it is hoped that we can create bonds of diversity that strengthen each other, support each other and respect each other. Every student is free to explore their religious experiences, without having to feel intimidated by other people’s religious experiences. Therefore, this is where culture is important. Because, culture emphasizes the lesson learning aspect, it is not enough to just memorize formal religions and culture in Indonesia. This rote model of religious learning is easy, but the pedagogical process to be achieved is not touched upon, especially if the final assessment is based on numbers. Religious and cultural education should be based on the extent to which a student can express, experience directly, and transform his or her religious beliefs in everyday life.

Conclusion

In this case it is also seen from two aspects, firstly the awareness aspect and secondly the social aspect. a. Awareness success Judging from the practice or implementation of a school principal’s plan related to religious education, there is no prohibition on Muslim students from praying, in fact the school always holds religious activities specifically for the Islamic religion. b. Social Success is seen from the elements found in the field, namely the relationship between teachers, teachers and students who appear close in intimacy without distinguishing between each other. School strategies in providing understanding religion Muslim students apart from teaching at school. Teachers collaborate with 1) families because Family relationships are not only defined as a small group of student members, but can also be interpreted as an attitude of tolerance and the cultivation of strong togetherness. By upholding the value of communal togetherness, there is a great opportunity for Torajan students to understand religion more, to understand each other, care for each other, remember each other, stay away from social relationships that only prioritize each other’s egos or focus on certain roles and interrelated interests. 2) Making customs a medium of harmony. It is important to know that the role of Toraja customs is very vital because culture is a norm passed down from generation to generation, so custom is something that must be obeyed in realizing common interests. 3) Teaching harmony, structure and function of family relationships, customs and social activities to Torajan
students is a driving force for solidarity among students of different religions.

**References**


