Deradicalization of Religion Through Pluralism Education Methods in Jembrana Bali

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Abstract

Deradicalization through education is one of the main agendas in counteracting the massive spread of radicalism in Indonesia. This study aims to describe the effectiveness of the religious pluralism education method from the perspective of "Allison Cumming-McCann" at SMPN 4 and SMAN 1 Negara Jembrana to implement deradicalization. This study uses a qualitative method with the type of case study (multiple cases). Data were obtained through observation and unstructured interviews. This study's results indicate that the optimization of several religious pluralism education methods of "Allison Cumming-McCann" is in the form of contribution, enrichment, and decision-making & social action methods. Even though Muslims' position in the two educational institutions is a minority, this optimization is expected to strengthen harmonious relations between students of different religions and cultures. To a certain extent, there is also active involvement between students to prepare for each religious ceremony. This study provides an example of a pluralism educational model in a multicultural environment in the deradicalization effort through education.

Keywords: *Methods, Pluralism, Tolerance, Contribution, Enrichment, Decision Making and Social Action*

Abstrak

Deradikalisasi melalui pendidikan menjadi salah satu agenda pokok dalam menangkal masifitas penyebaran radikalisme di Indonesia. Penelitian ini bertujuan untuk mendeskripsikan efektivitas metode pendidikan pluralisme agama dalam perspektif "Allison Cumming-McCann" di SMPN 4 dan SMAN 1 Negara Jembrana dalam upaya pelaksanaan deradikalisasi. Penelitian ini menggunakan metode kualitatif dengan jenis studi kasus (multiple kasus). Data diperoleh melalui observasi dan wawancara tidak terstruktur. Hasil penelitian ini menunjukkan bahwa optimalisasi beberapa metode pendidikan pluralisme agama "Allison Cumming-McCann" berupa metode kontribusi, pengayaan, dan pembuatan keputusan &aksi sosial. Meski posisi umat Muslim di kedua

lembaga pendidikan tersebut minoritas, akan tetapi melalui optimalisasi tersebut, dapat mempererat hubungan yang harmonis antar peserta didik yang berbeda agama dan budaya, bahkan dalam kadar tertentu terjadi keterlibatan aktif antar peserta didik untuk mempersiapkan upacara keagamaan masing-masing. Penelitian ini memberikan contoh model pendidikan pluralisme di lingkungan yang multikultural dalam upaya deradikalisasi melalui pendidikan.

Kata Kunci: *Metode, Pluralisme, Toleransi, Kontribusi, Pengayaan, Pembuatan Keputusan dan Aksi Sosial*

Introduction

In recent years, the spread of religious radicalism has become increasingly massive in Indonesia. According to Hikam, religious radicalism generally originates from the Wahhabism school, which emphasizes the purity of religious life following religious law—which on a global scale this understanding underlies the NIIS and Al Qaeda movements[1]. Azra stated that some of the characteristics of this movement, including rejecting Pancasila, Bhineka Tunggal, Ika, and the Unitary Republic of Indonesia, practicing takfiri (labeling fellow religious group members with different views as kafir/infidel), and finally rejecting tolerance and cooperation with followers of other religions[2]. To overcome this phenomenon, it takes Islamic Religious Education to solve this currently prevalent phenomenon in Indonesia. Islamic Religious Education in question is an Islamic education model that prioritizes changes in behavior, attitudes, and the quality of a person's character, with a learning approach model that does not only transfer knowledge but also must reach into the heart, thus encouraging students to be able to make the best decisions for themselves and their surroundings[3].

Although Islamic Religious Education has become a concern of various parties as a means of religious deradicalization, for Jembrana and Bali's case in general, Islamic Religious Education remains something exotic. It is exotic because Islam is a minority religion, which in the embodiment of its religious activities is always overshadowed by the majority (Hindus) who "envelope" the

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[1] Muhammad A.S Hikam, *Deradikalisasi Peran Masyarakat Sipil Membendung Radikalisme* (Jakarta: Kompas, 2016), 1.

[2] Azyumardi Azra, "Paham Radikal Di Kampus Kita," *Majalah Tempo*, 2018, 36–48.

[3] Made Saihu, *Merawat Pluralisme Merawat Indonesia: Potret Pendidikan Pluralisme Agama Di Jembrana-Bali* (Yogyakarta: DEEPPUBLISH, 2019), 4.

diversity of its local culture with teachings contained in Hinduism[4]. Then, what methods of religious education are commonly used in Bali to keep Bali peaceful? Some studies that have studied tolerance in Bali generally only discuss anthropological aspects. Nordholt, for example, explains that the harmonious relations between Hindu-Muslim in Jembrana Bali are caused by the substantial domination of the dominant culture in controlling power in others to promote harmony and a better social life[5].

In contrast to Nordholt, Karim explained that one of the strengthening factors for tolerance in Jembrana Bali was caused by past events. Hindus and Muslims worked together to build Jembrana into a fertile and prosperous regency in Bali regardless of religious and cultural differences[6]. In the context of education, traditions, and local wisdom in Jembrana can also foster a tolerant attitude between Muslims and non-Muslims in Bali[7].

Studies on Bali in various socio-humanities perspectives have been quite widely carried out, such as mythology, art, rituals, social organization, politics, law to childcare, and sociological-anthropological studies on Hindu-Muslim relations Bali that have been studied quite a lot by scholars. Generally, scholarly studies focus on historical aspects, majority-minority issues, regional autonomy, and post-Bali bombing tensions[8]. Several recent scholars have also explained the role of education in maintaining Hindu-Muslim harmony in

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[4]   Saihu and Cemal Sahin, "The Harmonious Dialectics Between Hindu-Muslim in Bali (A Study in Jembrana Regency)," *Religia Jurnal Ilmu-Ilmu Keislaman* 80, no. 1 (2020): 56–80.

[5]   Henk Schulte Nordolt, *The Spell of Power: A History of Balinese Politics 1650-1940* (Leiden: KITLV, 1996).

[6]   M. Abdul Karim, "'Toleransi Umat Beragama Di Desa Loloan, Jembrana, Bali,'" *Analisis* XVI, no. 1 (2016): 1–30.

[7]   Ahmad Zain Sarnoto Saihu, Abd. Aziz, Fatkhul Mubin, "Design of Islamic Education Based on Local Wisdom: An Analysis of Social Learning Theories in Forming Character through Ngejot Tradition in Bali," *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 1278–93.

[8]   Adrian Vickers, "Hinduism and Islam in Indonesia: Bali and the Pasisir World," *Indonesia* 44 (1987): 31–58; Yudhis M. Burhanuddin, *Bali Yang Hilang; Don't Let Bali Alone Againt Terorism* (Yogyakarta: Kanisius, 2012), 36; S Sastrodiwiryo, "Beberapa Faktor Penting Dalam Hubungan Hindu-Islam Di Bali: Sebuah Tinjauan Historis," in *Bali Di Persimpangan Jalan: Sebuah Bunga Rampai. Nusa Data Indo Budaya*, 1995; E Budiwanti, *The Crescent Behind The Thousand Holy Temples. An Ethnographic Study of the Minority Muslims of Pegayaman North Bali* (Yogyakarta: Gajah Mada Press, 1995); Fatkhul Mubin Saihu, Kidup Supriyadi, Karmawan, "Religious Pluralism Education in Bali Indonesia: Study on Cultural and Religious Integration in Completing Contemporary Social Conflicts," *International Journal of Advanced Science and Technology* 29, no. 7 (2020): 3761–70.

Bali [9]. However, not many explain Hindu-Muslim relations in Bali from religious pluralism education to support the harmony between ethnicities and religions. This study intends to explain the importance of the religious pluralism education method as a means of deradicalizing religion from the perspective of Allison Cumming-McCann. Some of the methods include contribution, enrichment, and decision-making, and social action methods.

This study discusses the pluralism education method in optimizing Islamic education in two formal education lines in Jembrana Regency, Bali Province. It is paramount to choose a method in teaching Islam in Bali because Islamic Religious Education in the perspective of pluralism is seen as an appreciative educational method for a pluralistic society, especially for the Balinese context, which is thick with its people's culture and religiosity. Whether the pluralism education method in the perspective of Allison Cumming-McCann is appropriate for the context of Jembrana Bali? It needs to be answered because religious education (religious activities) has been faced with significant challenges. It is due to the inability of religious education to free students from religion and culture's exclusivity. Problems arising from differences in religion, culture, language, infidelity to discourse-faith, Muslim or non-Muslim, and heaven-hell are often widely implanted in schools for learning. These could be due to educators who are indeed exclusive or could also be caused by educators' inability to describe problems or discuss the subject matter's substance in the classroom[10].

Educational institutions (schools) are the second educational environment for children after the family environment. Schools have become critical social institutions that function as means of formal socialization through educational activities in the form of systematic transmission of knowledge, skills, values, and all the formalities in them. `Also, schools are also

[9] Saihu, "Pendidikan Karakter Berbasis Kearifan Lokal (Studi Di Jembrana Bali)," *Edukasi Islami: Jurnal Pendidikan Islam* 8, no. 1 (2019): 69–90; Nengah Bawa Atmadja, *Ajeg Bali: Gerakan, Identitas Kultural, Dan Globalisasi* (Yogyakarta: LKiS Yogyakarta, 2010); Ali Romdhoni, "Mengintip Aktivitas Masyarakat Loloan Timur Bali," *Amanat*, 2004; I Made Pageh, "Faktor Integratif Nyama Bali-Nyama Selam: Model Kerukunan Masyarakat Pada Era Otonomi Daerah Di Bali," *Jurnal Kajian Bali* 3, no. 1 (2013): 191–206; M Sabarudin, & Arif, "Kerukunan Hidup Antar Umat Beragama Berbasis Kearifan Lokal Di Kampung Loloan, Jembrana, Bali," *Jurnal Sosiologi Reflektif* 14, no. 1 (2019): 1.

[10] Yasemin Acar-Ciftci, "Multicultural Education and Approaches to Teacher Training," *Journal of Education and Learning* 4, no. 8 (2019): 136–52.

a vehicle for children to interact socially with community members with different social backgrounds, both peers and adults (educators and education personnel). According to Robertson, the interaction between school members (educators, education personnel, students, security guards) is the primary learning process (formal institutions)[11]. Educators in schools play a significant role in developing children's personalities. It can be seen from: First, educators can touch or discuss issues surrounding the child's personal, religion, or ethnic identity; Second, educators focus their activities at school on children's character development; Third, in addition to directing to the cognitive realm, educators also have an essential function in developing the affective domain; Fourth, all educators are personnel who can help to identify their involvement in activities outside of school[12]. Of the four factors above, the Allison Cumming-McCann pluralism education method is considered appropriate for any educational activity in plural areas, especially in Muslim minority areas such as Jembrana Bali.

It is a field research type, which is explorative. It aims to obtain a description of the implementation of religious education in the perspective of pluralism, i.e., how the dimensions of pluralism are appropriately actualized in Islamic Religious Education material for the students to reflect in daily life. Specifically, this paper focuses on how pluralism's dimensions are actualized in the learning method at SMPN 4 Negara and SMAN 1 Negara Jembrana Regency-Bali.

This study uses a qualitative approach, which allows the researcher to analyze the discussion in a natural setting and interpret phenomena related to meaning[13]. Furthermore, the method used in this study is the case study method. This method provides a comprehensive description and explanation of a particular setting, document, or particular event. The advantages of this

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[11] Ian Robertson, *Sociology* (New York: Worth Publisher, 1977), 342.
[12] Holly F. Young, Magda Rooze, and Jorien Holsappel, "Translating Conceptualizations Into Practical Suggestions: What the Literature on Radicalization Can Offer to Practitioners," *Peace and Conflict: Journal of Peace Psychology* 21, no. 2 (2015): 220–21.
[13] Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation*, *The JosseyBass Higher and Adult Education Series*, vol. 2nd (USA: The Jossey-Bass, 2009), 13, doi:10.1097/NCI.0b013e3181edd9b1.

method allow researchers to get a comprehensive view of the actualization of the two schools' religious pluralism education methods[14].

This study's data sources are observations, in-depth interviews of two communities (Hindu and Muslim) in the world of education. The informants are: 1) Hj. Atikah, S.Pd.I (Islamic Religion Teacher) at SMAN 1 Negara; 2) Hj. Sri Mulyatin, S.Pd.I (Islamic Religion Teacher) at SMPN 4 Negara; 3) Drs. Parta Arya, M.Pd (Principal of SMAN 1 Negara); 4) I Made Sunariana, M.Pd (Principal of SMPN 4 Negara) 5) I Made Mardika, S.Ag, (Hindu Religion Teacher) at SMAN 1 Negara; 5) Muhammad Fatih 9 (student at SMPN 4 Negara).

The next technique is an in-depth unstructured interview, which is the interview technique chosen in this study. Data collection technique using unstructured interviews, according to Deddy Mulyana,[15] is relevant for this study because it allows informants to define themselves and their environment by using their terms, of course, based on the culture and traditions they profess. After the data were collected, data analysis was then carried out. In this study, data analysis refers to Miles and Huberman's data analysis procedures, starting from data collection, data reduction, data presentation, and drawing conclusions or verification. Therefore, using the pluralism education method with the perspective of peace education makes it possible to get a new perspective in a pluralistic society.

The Concept of Peace Education

Furthermore, to deepen this study, the author uses the theory of peace education. Peace education is an educational theory based on the educational philosophy of progressivism 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 a person and their environment. In other

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[14]   Carol Mutch, "Qualitative Research for Education: An Introduction to Theory and Methods [Book Review]," *Qualitative Research Journal* 6, no. 1 (2006): 54.

[15]   Dedi Mulyana, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi Dan Ilmu Sosial Lainnya* (Bandung: Remaja Rosdakarya, 2002), 183.

words, student-centered learning has a variety of learning processes and experiences in each educational institution[16].

Dewey saw students as something integral in social life. In the view of the philosophy of progressivism, students are organisms that experience a process of experience from their environment. Students are an integral part of their environment, including events that occur in society, social interactions, feelings, thoughts, and objects around them[17]. If the learning environment is peaceful, fun, and full of tolerance, then these conditions impact the learning experience and the psychological condition of students. According to Dewey, education is a reconstruction or reorganization of experiences and increasing the ability to determine the direction for the next experience departing from previous experiences.

In its actualization, peace education connects several bits of intelligence, including "supra-rational" intellectual intelligence and "supra-religious" spiritual awareness so that it leads to peaks in the achievement of students' power of creativity. The power of creativity possessed by students includes passions and instincts. These passions and instincts lead to aspects of conflict and violence prevention (to prevent), peaceful conflict resolution (to resolve), and creation (to create) of conducive conditions. In John Dewey's perspective, peace education is based on morality, democratic values, religious ethics, respect for culture, and traditions that bind individual activities to society's social interactions[18].

The theory of peace education, as stated by Dewey, can be a learning strategy, technique, and tactic in the context of the process of religious deradicalization. It is because peace education provides views, insight, and openness to students related to humankind's plurality and multicultural reality, be it ethnicity, religion, culture, race, or language. Peace education emphasizes that the existing diversity is not something that must be rejected but must be managed and grateful for as wealth and potential and a blessing

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[16] Megan Lee and Kieran Egan, "Getting It Wrong from the Beginning: Our Progressive Inheritance from Herbert Spencer, John Dewey, and Jean Piaget," *Canadian Journal of Education / Revue Canadienne de l'éducation* 27, no. 2/3 (2002): 53–68, doi:10.2307/1602232.

[17] Mohammad Noor Syam, *Filsafat Pendidikan Dan Dasar Filsafat Pendidikan Pancasila* (Surabaya: Usaha Nasional, 1984), 13.

[18] Moh. Toriqul Chaer, "Islam Dan Pendidikan Cinta Damai," *ISTAWA* 2, no. 1 (2016): 234–49.

for human life. Therefore, for Dewey, the aspects that must be developed and taught in education are peace and non-violence, human rights, democracy, tolerance, international and intercultural understanding, and understanding cultural and linguistic diversity[19]. This theory provides understanding and awareness to students about the importance of an "active tolerance" attitude in a pluralistic society. "Active tolerance" in this context does not mean only letting other people exist, but also how to develop an attitude of togetherness, mutual understanding, and mutual respect. Thus, tolerance becomes a minimal means or essential asset for realizing mutual respect and awareness of relations between religious communities[20].

Deradicalization of Religion Through Pluralism Education Methods

The research results in 2 (two) formal educational institutions in Jembrana, i.e., SMPN 4 Negara and SMAN 1 Negara. In the implementation of Islamic religious education with the nature of pluralism, the two schools use the pluralistic learning method proposed by Allison Cumming-McCann, i.e., contribution, enrichment, and social decision-making action[21].

1. Contribution Method

    This method aims to invite students to deepen their religion and understand and appreciate different cultures and religions in learning activities at SMPN 4, as described by Hj. Sri Mahayatin (Islamic religion teacher), [22] the learning process of Islamic Religious Education and Character, still refers to the necessary competencies that have been defined in the curriculum. First, the competencies apply honest behavior in everyday life, which is the implementation of understanding QS. 3:77,

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[19] Imam Machali, "Peace Education Dan Deradikalisasi Agama," *Jurnal Pendidikan Islam* 2, no. 1 (2013): 41–64, doi:10.14421/jpi.2013.21.41-64.

[20] Corey Dolgon and Reuben Roth, "Twenty-First-Century Workers' Education in North America: The Defeat of the Left or a Revitalized Class Pedagogy?," *Labor Studies Journal* 41, no. 1 (2016): 90–113, http://ezp.slu.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=buh&AN=114781399&site=eds-live%0A10.1177/0160449X16634575.

[21] Allison and Cumming-McCann, "Multicultural EducationConnecting Theory to Practice, Focus on Basics," *National Centerfor the Study of Adult Learning and Literacy (NCSALL)* 6, no. B (2003): 1–14.

[22] Interview with Hj. Sri Mahayatin, S.Pd,I, on 13th November 2018.

QS. 33: 70; Second, the application to parents and teachers of respectful and obedient behavior as an exercise of understanding QS. 17:23; Third, applying behaviors that reflect etiquette, courtesy, and shame as an implementation of understanding QS. 2: 83; Fourth, implementing tolerant behavior and respecting differences in relationships in schools and communities as an implementation of understanding QS. 49: 13.

The achievement indicators of using this learning method are; First, showing and exemplifying honesty in speaking and interacting with others; Second, showing mutual respect, obedience to both parents and teachers; Third, showing polite attitudes in interacting, starting from the family environment, the school environment, and the community environment; Fourth, developing a culture of tolerance and "tepo seliro" based on or originating from the principles of religion, tradition and regional culture; Fifth, being able to work together and contribute (positively) to people of different religions, ethnicities, races, and groups.

In the context of multi-religious and cultural community life such as Jembrana, the embodiment of honesty, mutual respect, courtesy, tolerance, and working together with different individuals or groups (religions, ethnic races, and groups) is a must to prioritize. Besides, as explained by Hj Sri Mahayatin, in the teaching and learning activities at SMPN 4 Negara, In using the discussion method, educators are more dominant [23]. According to her, the substance of Islamic Religious Education material and discussing monotheism (Tawheed) and faith (iman) also discussed many social issues. Of course, it will lead to students who are pious in Tawheed and pious in social practice. This understanding is essential to instill in students because as a grade IX (ninth year) student, Muhammad Fatih [24] acknowledged that some students whose level of respect for Muslim and non-Muslim teachers is slightly different. Even though whomever the teacher is, they are our teacher too.

Hj confirms the description of the above phenomenon. Sri Mahayatin. According to her, she had found that some students had this attitude. Therefore, at the end of the learning process, she always confirms

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[23] Interview with Hj. Sri Mahatin, S.Pd.I, on 20th February 2019.
[24] Interview with Muhammad Fatih, on 20th March 2019.

or concludes that: First, the attitude of being honest is not only done to fellow Muslims, especially if it is related to the Balinese context. Islam is a minority religion in Bali, so to care for and preach Islam as a rahmatan lil alamin religion, the attitude of being honest in relationships is an obligation. Second, teachers are parents at school, so without distinguishing one from the other, whoever they are, where they are, what religion they are, and what class they are, must be respected. Third, to be a good Muslim, manners and tolerance must be prioritized because this is a religious command. If this is done, a harmonious community will be created—even though there are differences and moral crises in society, these can be avoided[25].

Also, to introduce Islam to non-Muslims at school, Sri Mahayatin has activated many religious activities with a social dimension. One of them is the celebration of the Mawlid al-Nabi, the Prophet Mohammad's (PBUH) birthday. At the Prophet Muhammad's (PBUH) birthday celebration, the school ordered all school members, from teachers to students, both Christians and Buddhists, especially Muslims and Hindus, to celebrate this activity. It should be noted that the activities of the Prophet Muhammad's (PBUH) birthday in Jembrana are always followed by the male tradition (eggs that are pierced with bamboo and then stuck in a banana tree trunk). This Mawlid with the male tradition always includes all religious people in its arrangement.

Many benefits can be taken from this religious event. First, these benefits are showing models and examples of tolerance among fellow school members and religious people. It can be seen from the enthusiasm of all school members of different religious backgrounds. They are working together in preparing Mawlid events. They are even working together to make male; Second, to become a medium for inculcating religious values that are not only inclusive-humanist and adhering to Pancasila, this activity can also be a means of realizing pluralism-based religious education. It is because what is built in this tradition is the nobility, emotional growth for mutual respect, helping each other, active involvement, deep understanding of the values of different religions, and is a place for implementing Jembrana's cultural philosophy itself, i.e.,

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[25] Interview with Hj, Sri Mahayati, on 20th February 2019.

agawe suka ning len (trying always to make other people happy and joyful).

This educational method based on religious pluralism positively affects students' character to strengthen relationships between religious communities, especially among Hindus and Muslims in Jembrana. This learning method is essential because it can be used as a starting point (preparations) before they enter the community in which they will be dealing with various and more complex life phenomena.

2. Enrichment Method

Enriching the curriculum with literature from or communities of different cultures, ethnicities, and religions is the enrichment method's direction and goal. In its implementation, students are invited to assess or test and then appreciate school members' perspectives on their respective religious and cultural traditions. Azra argued, for the condition of multicultural pluralism, an educational curriculum is needed, especially religious education, which contains the theme of tolerance, the theme of ethnocultural differences, religion, the danger of discrimination, conflict resolution, mediation, human rights (HAM), democracy, plurality, universal humanity, and other themes relevant to multicultural contexts. These themes must be implemented comprehensively in every school subject[26].

In answering the arguments described by Azra, the Ministry of Education and Culture has made fundamental changes to subjects' nomenclature. In the 2007 curriculum (KTSP), the subjects of religion and character stand independently (become separate subject units). In the 2013 curriculum (KURTILAS), the subjects of religion and character, which had previously been independent, were merged into one, becoming the subject unit of religion and character. It is done because they see the phenomenon of individuals today, where many of them, if their level of religious understanding is high, tend to forget about the local wisdom. There are many sublime cultures of local wisdom that do not conflict with religious

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[26] Azyumardi Azra, "Pluralisme Agama Dan Multikulturalisme: Usaha Mencari Perekat Sosial," in *Reinvensi Islam Multikultural* (Surakarta: PSB-PS UMS, 2005), 118.

principles[27]. It indicates that the government wishes that students deepen their religious understanding do not necessarily forget the region's local wisdom and traditions. From this point, of course, the character of students who are faithful and pious, virtuous, inclusive, and pluralist will develop, always trying to create peace without forgetting local wisdom, which of course is rooted in the culture and results of the civilization of the people.

In the context of a multi-religious and cultural State of Indonesia, the subject of Islamic Religious Education and Character must be implemented and developed with due observance to Islamic values of rahmatan lilalamin, prioritizing humanist, pluralist, tolerant, democratic, and multicultural Islamic principles, such as the in the chart below:[28]

Figure 1: PAI (Islamic Education) and BP (Counseling Guidance) Curriculum Chart
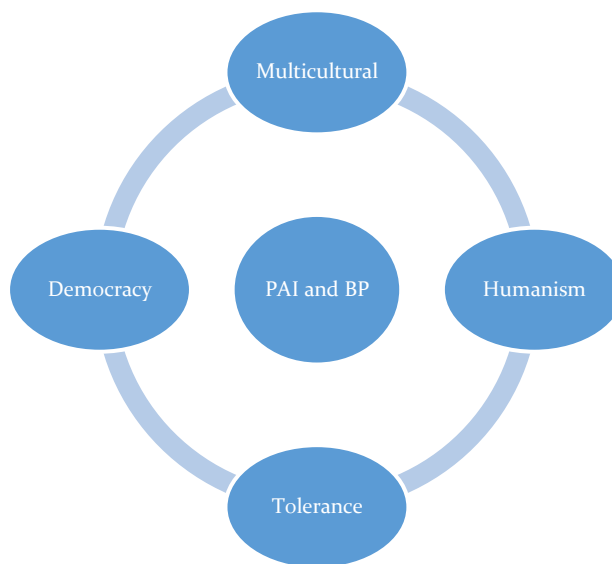
A humanist Islam, or a pluralist Islam, views human unity as God's creation, has the same origin, enlivens a sense of humanity, and aspires to

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[27] Abdul Rozak, Reza Pahlevi Dalimunthe, and Asep Supianudin, "Preventing Radicalism and Managing Cultural Diversity in Transmigration Areas in Indonesia," *International Journal of Civil Engineering and Technology* 8, no. 8 (2017): 1068–80.

[28] Kementerian Pendidikan dan Kebudayaan, *Silabus Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti* (Jakarta: Kemenbud RI, 2016).

a better life relationship, such as: always having acceptable prejudice, discipline, honesty, doing good to fellow humans, and acting reasonably. Meanwhile, a tolerant Islam means being respectful of opinions, views, beliefs, or habits that are different from a person's stance and not being pushy, still being kind, gentle, and forgiving. Understanding humanism, pluralism, and tolerance will create learners with a democratic attitude from their daily experiences. Democratic means were prioritizing equal rights and obligations as well as equal treatment to others. Democracy is implemented by prioritizing freedom of expression, assembly, and expression following the prevailing norms and laws. Democratic Islamic values that can be implemented in everyday life include self-control, discipline, responsibility, competition in goodness, critical thinking, and unity.

From the above definition, Hj. Atikah, an Islamic Religious Education Educator at SMAN 1 Negara, explained that the teaching and learning activities on the material of Islamic Religious Education and Character in her school prioritize the learning construction process guided by inclusive diversity and reject exclusivism[29]. She developed Islamic Religious Education and Character Education subject matter with multicultural nuances adapted to Jembrana and Bali's context in general. The development of the subject matter substance includes:

First, apart from providing material on monotheism and faith, Hj. Atikah also instills a humanistic understanding and attitude when interacting with people of different religions, especially Hinduism, the religion of most of the population of Jembrana. As early as possible, this is done so that a tolerant and inclusive attitude is embedded in students. Examples of material that she usually gives to students are materials related to the recognition of the Qur'an about the existence of plurality. She gives or takes many "hujjah" about pluralism in the primary source of Islamic law (alQur'an), and from this plurality aspect, there is a suggestion to always compete in goodness (QS.2:148). Besides, there is also material related to recognizing peaceful coexistence in inter-religious relations (QS.60: 8-9) and material that mostly discusses justice and equality of

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[29] Interview with Hj. Atikah, on 11th November 2018.

rights (QS.4: 135). From this, she instilled the Kalimatun sawa concept, which is to become an element of humanity as a measure of interaction.

Second, expand the fiqh material, discuss the substance of religious fiqh, and discuss muamalat fiqh (social fiqh). This social jurisprudence contains the sociological concepts exemplified by the Prophet Muhammad (SAW), especially in drafting the Medina charter (shohifat al-Madinah). Tabin's companions, to the Umayyad caliphate, and especially the Abbasids, were also known for their diverse tolerance, especially during the reigns of Caliph Harun al-Rashid and al-Ma'mun. The construction and development of educational institutions at that time involved many Christians and Jews[30]. During the Prophet Muhammad (PBUH) time, for example, it was explained how the Prophet Muhammad (PBUH) managed and led the people of Medina whose situation and conditions were not much different from the situation and conditions of the pluralistic and multicultural Indonesian society.

Third is focusing on morality material on how to relate well to Allah, to fellow humans, and to the environment, which in Balinese terminology, these three relationships are called Tri Hita Karana (three causes of happiness). This material is the basis for interaction in the nation and state because its sustainability depends on its citizens' morals or ethics. If a nation degrades morals, the nation will perish. Much is told in the Qur'an about the destruction of an immoral nation. For example, the people of Lut were destroyed by Allah because they negated ethics or morals in their life activities. Presenting morals, ethics, and morals in interaction can be familiarized through religious pluralism education. For this religious pluralism education to be effective, the role of Islamic religious teachers is very decisive. It is the role of the religious teacher, as stated by Hj. Atikah, which is always to develop learning methods that are varied, comprehensive, not monotonous, and what is more important is that Islamic teachers are obliged to set an example.

Providing this set of examples comes from historical facts and realities from the social interaction practices applied by the Prophet Muhammad (PBUH) when building Medina society. From a historical

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[30] Suwito, *Sejarah Sosial Pendidikan Islam* (Jakarta: Kencana, 2008), 29.

point of view, for example, it can be seen from how the process of community development in Medina was carried out by the Prophet Muhammad (PBUH). Facts have been found about the recognition and appreciation of the values of pluralism and tolerance. In order for the understanding of pluralism and tolerance to be well embedded in students, it is necessary to add a description of the development process of the Medina community in the material "State of the Medina Society after the Hijrah" by making the Medina Charter the primary reference in the material of Islamic Cultural History (SKI). As one of Muslims' historical products, the Medina Charter is evidence that the Prophet Muhammad (PBUH) succeeded in implementing the values of justice, principles of equality, tolerance, upholding fair laws, and guaranteeing the welfare of all citizens, and protecting minority groups[31].

Providing and planting material with the theme of tolerance, as recognized by Hj. Atikah in no way contradicts the Islamic Religious Education curriculum and character. This material provision is even more exciting and has a perfect pretension in building noble character among the students. The phenomenon of learning development, as previously explained, is a separate science or knowledge for educators (teachers). Educators' knowledge of the foundation of Indonesian education will make lessons more meaningful. It becomes meaningful because educators know what for, why, and what they do in the educational process. Likewise, they will feel more comfortable learning with students because they know the reasons and goals why they invest their youth in learning in class.

The practice of enrichment methods can increase broad understanding among students. In Jonathan T. Cope's view, the enrichment method functions similarly to the Critical Literature Information (CIL) method, which analyzes the material and curriculum given to students in-depth. Whether the material is in line with the religious and cultural principles, or vice versa, this is because many are found as the explanation that a lot of material or substance in a subject

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[31] Zulkipli Aspan Syafrudin Muhtamar, Muhammad Asri, M. Arifin Hamid, "Substantial Position of Constitution as Human Nature to the Existence of State in Modern Civilization," *Journal of Law, Policy and Globalization* 82, no. 92–111 (2019): 92–111, doi:10.7176/jlpg/82-12.

contains material that is only concerned with one's group, is contrary to the culture, and worse it is only for business[32].

3.   Method of Decision Making and Social Action

This educational method integrates the contribution method and the enrichment method with the school community's real activities, which can impact social interactions in society in general. In this method, students must understand social issues and do something important related to these issues. It means that students do not only stop at deepening and mastering the material but are also directed to go directly into the midst of society to apply the theories they get in the classroom. The definition above is similar to the educational process at SMPN 4 Negara and SMAN 1 Negara. At SMAN 1 Negara, for example, in implementing the concept of pluralism, the Principal of SMAN 1 Negara first made a program that aims to care for the diversity in his school. According to Prapta Arya,[33] in caring for diversity in schools, he has a program or establishes policies that he terms "joy and sorrow" (Jembrana dialect, it is pronounced as such-duke). This program aims to provide services to all school members (educators, academic staff, students, employees, without discriminating against ethnicity, religion, race, and class). When there are deaths, weddings, and religious holidays in schools and experienced by school members, Hindus, and Muslims, the school will always provide financial assistance. Although this assistance is not entirely sufficient, this activity becomes a model for companionship (penyama-brayaan) activity among school members. Therefore, the nuances of intimacy at school are neat, well-groomed, and run beautifully.

Likewise, in the process of practicing Islamic Religious Education, as explained by Hj, Atikah,[34] that there is no impression from the school or school members of different religions to disrespect Islamic religious activities, even though there are only 4 Muslims out of 70 employees who

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[32]   Jonathan T. Cope, "The Reconquista Student: Critical Information Literacy, Civics, and Confronting Student Intolerance," *Communications in Information Literacy* 11, no. 2 (2017): 264–82, doi:10.15760/comminfolit.2017.11.2.2.

[33]   Interview with Drs. Putu Prapta Arya, M.Pd, on 11th November 2018.

[34]   Interview with Hj. Atikah, on 11th November 2018.

work at SMAN 1 Negara, as well as only 102 Muslim students out of 1127 students. She further described the following:

> "As long as I teach here, there has never been any intolerance that could make the teaching-learning atmosphere unfavorable even though we are a minority here. It is due to the maturity of the attitude instilled by the teachers to students, especially with the motto that I often convey to them, i.e., the more you deepen your religion, the more you love and appreciate what your Lord has created."

It can be seen here that education is a humanization process that emphasizes the formation of social creatures that have moral autonomy and sovereign cultural sensitivity, i.e., creating humans who can manage conflict, respect diversity, and understand cross-cultural problems. If this phenomenon does not get enough attention, what will happen is the emergence of "violent" humans who try to suppress individuals who are different from themselves[35]. Cultural tolerance in educational institutions can be pursued through association at school by enriching material in school subjects. Through education, the cultural transformation from the perspective of pluralism must be guided slowly, not forced, let alone be turned into a revolution.

Learning activities in schools can be a minimal rubric to understand humankind's diversity and foster positive attitudes in interacting with individuals of different backgrounds. Although there are still not many religious books that discuss pluralism, rewriting religious books by including and developing a pluralism-based curriculum must be done as early as possible. It can be started from planning and curriculum design, methods, and the process of providing for enrichment and strengthening of various existing competencies that can then be incorporated into textbook materials or materials that will guide educators[36]. It is essential to apply, bearing in mind that every religion in the world, apart from having typical values that only exist in each religion, has universal values that are plural in nature. The discourse of plurality does not pretend to eliminate particular values from each religion.

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[35] Daniel Koehler, "How and Why We Should Take Deradicalization Seriously," *Nature Human Behaviour*, 2017, 1–3, doi:10.1038/s41562-017-0095.

[36] Dede Rosyada, *Madrasah Dan Profesionalisme Guru Dalam Arus Dinamika Pendidikan Islam Di Era Otonomi Daerah* (Jakarta: Kencana, 2017), 330.

However, in dealing with other religions' adherents, universal values must guide each individual, such as; equality, justice, honesty, and trying to do good.

Made Mardika (Hindu religion teacher) explained that Muslims and Hindus at SMAN 1 Negara highly uphold tolerance for teachers, students, and all school members. According to him: "There has never been any friction or religious conflict between Muslims and Hindus. If there is a conflict with religious nuances in other regions in Indonesia, then other religious teachers and I will act directly and explain what is happening in that region. Moreover, in general, our school residents do not respond to matters of conflict like that. They stick to their obligation, which is good learning"[37].

Hj. Atikah and Made Mardika added that Hindu and Islam always involve all students regardless of ethnicity, religion, race, and class in every religious event. For example, on Saraswati Day, Muslim students prepare the facilities and infrastructures needed by Hindus, such as making penjor, cleaning temples, making plaits, and others. Likewise, when Muslim students hold activities for Mawlid al-Nabi or Ramadan Islamic Boarding Schools, Hindu students are actively involved in welcoming these activities, such as making pamphlets, banners, preparing for competitions, and others. Even to respect Muslims, every religious celebration usually held at SMAN 1 Negara never uses pork as a meal ingredient in these religious activities. It is done as a form of religious tolerance that takes place at this school. It is because it is known that pork is one of the meats that is forbidden in Islam.

Muslim Students at SMAN 1 Negara, as stated by Hj. Atikah had also represented the province of Bali at a campsite in Cibubur in 2016. In each performance, the students she coaches always display Hindu-Balinese culture, even though it is in Islamic activities, such as wearing traditional Balinese clothes, Balinese jewelry, and all the relevant accessories. If a Hindu wears traditional clothing in Bali, they are not wearing hijab and may wear revealing clothes, but if a Muslim wears it,

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[37] Interview with I Made Mardika, S.Ag, on 11th November 2018.

they will wear a hijab, a headscarf and, covercoverhes without eliminating elements of Balinese culture.

In the view of Winter and Feixas, learning methods of contribution, enrichment, decision-making, and social action are part of the deradicalization model of religion based on the personal construct theory (character building). This deradicalization model identifies the standard features of the existing radicalization and deradicalization models in general. This model attempts to shift the individual character from uncertainty to the certainty with the provision of real knowledge and experience from the environment. In a more profound sense, the personal construct model identifies that: 1) radicalized individuals have a narrow interpretation of religious texts; 2) There is rigidity in the individual thinking system so that the validation of the results of thinking is individualistic; 3) Their radical belief usually refers to emotional pride (high exclusivities)[38].

The presentation of Allison Cumming-McCann's educational pluralism method implementation shows that the methods offered and used in the research object are successful in religious deradicalization. One of the results, such as Hindu students participating in preparing for the Mawlid al-Nabi at school and Muslim students, was to prepare for the Saraswati ceremony. This study supports and develops several previous studies, i.e., that the materials and methods used in educational activities must look at the context in which the educational process is carried out so that social frictions that lead to the conflict do not occur. Furthermore, the authors see that the learning methods used in learning activities at SMAN 1 Negara and SMPN 4 Negara Jembrana are in line with Dewey's education theory, 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. Therefore, the learning process allows students to see diversity and learn and recognize and interact in these differences. However, the results of this study may not be perfect. Thus, it

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[38] David. A Winter and Guillem Feixas, "Frontiers of Psycology," in Toward Constructivist Model of Radicalization and the Radicalization: A Conceptual and Methodological Proposal, 2019, 1–11.

is necessary to conduct related studies to enrich educational methods' repertoire in multi-religious and multicultural societies.

Conclusion

This study shows that the optimization of the "Allison Cumming-McCann" religious pluralism education method can be a means of deradicalization in the world of education. The methods of contribution, enrichment, decision-making, and social action will further strengthen the harmony between religious communities at SMAN 1 Negara and SMPN 4 Negara. School members in each of these educational institutions view pluralism as an effort to build normative theological awareness. However, the most important thing is creating social awareness to live in a multi-religious and cultural society. It is because pluralism is not merely a theological concept but also a sociological concept that minimizes social conflict.

The "Allison Cumming-McCann" religious pluralism education method can also run optimally using the peace education theory. Consequently, local understanding is also used to establish education, tolerance, and democracy as a priority. This study recommends that religious teaching methods that only emphasize the truth of one's religion should be "re-dismantled." It is because an exclusive and intolerant way of understanding theology will, in turn, destroy the harmony of religions and eliminate mutual respect. Moreover, considering that one religion is better than another is an offensive, narrow-minded attitude. Therefore, providing religious material through religious pluralism education methods is one of the essential keys to understanding differences in ethnic and religious differences. It is perspective that places humanity as a symbol of communication between religions and cultures in Indonesia.

A case study research limited to cases that occurred at SMAN 1 Negara and SMPN 4 Negara with a specific context of Balinese society. This study does not provide generalizations about cases that occur in all educational institutions in Bali. Therefore, future researchers can research with a broader scope.

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