



## Harmony and Religious Education Toward Harmony

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## ABSTRACT

### Harmony and Religious Education Towards Harmony

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**Religion** has various definitions. In simple terms, it can be defined as trust "a belief system in which a human being as a religion maker depends or is bound to something he deems to have power, and the power referred to is higher than himself". Because of this, religion has existed as humanly as it is.

**Religious Education** is a process of individual and joint efforts in which "a set of experiences and learning is carried out by humans in a planned, structured, and continuous system concerning or related to a belief system." Religious Education needs to be a learning system that is open to everyone, thus, the main purpose of Religious Education can produce religious civilization that is full of concepts, values, morals, and religious behavior that humanize humans.

**Harmony** , context of religion and religious education is a condition where humans feel and enjoy the experience of an orderly, coherent, organized, harmonious, and balanced life. Harmony in relation to God, self, others, and the natural . Therefore, people who are religious and under go a process of religious education properly and correctly will be "bound or dependent, walking, and consistent with the life of balance in spiritual and physical aspects that are reflected in the quality of religious religious behavior. religious education should produce religious people in a sacred, noble, noble civilization in religious and human diversity

## BIOGRAPHY

Wilson, born in Pelaik, Sintang, on June 30, 1969. He took his bachelor's degree in Pontianak Theology College graduating in 1995 with a Bachelor of Theology degree, graduating at STT Jafray Makassar graduating in 2006 with a Master of Theology degree, S3 at Cipanas STT in 2015 with a doctorate in concentration of Religions Theology. Experience as a lecturer: 1996-2008 Permanent Lecturers at STT Pontianak; Permanent Lecturer at STAKN Palangka Raya since 2008 - present. Experience as lecture: Deputy Chair IV (Field Services and Cooperation) 2001-2006 at STT Pontianak; Director of Postgraduate Program of Palangkaraya STAKN (2015-2019).

## A. RELIGION

Religion in an anthropological sense is a "cultural product", created by humans, so that humans "depend on something" and or "be attached to something" that is considered higher than themselves. From the practical side, religion was created by humans to "dialogue with God (something)". The word "religion" itself is used in Indonesian (and Malay) is actually derived from Sanskrit ( *Sanskrit* ) or Pali "religion", and is rooted in the tradition of the ancient religions of India such as Hinduism (Hindu), Buddhism (Bud h a ) and Jainism (Jain). In these three ancient Indian religions, the word "religion" is interpreted as "scripture" (*scripture*) . In the context of Bud h a, religion is a collection of holy books of various schools of early Buddhism (Tripitaka = Vinaya Pitaka, the Sutta Pitaka, and Abhidamma Pitaka). In Jainism, religion is a collection of sacred texts based on tirthankara discourses. While in Hinduism, religion refers to a collection of holy books in a number of schools or schools of thought in Hinduism.

Although the root word "religion" comes from Sanskrit or Pali, but the use of the word religion in Indonesian is more the translation of the word "*religion*" in English than Sanskrit or Pali, which is a set of dogmas that contain rules about human relations with God or about human belief in something (Substance) that is considered sacred, absolute, and supernatural (ba ca, God). Thus, "religion" is "*the belief in and worship of a superhuman controlling power, especially a personal God or gods*" (oxford dictionaries.com - see on Jonathan Z. Smith, 1950 ). Or a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agency, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs ( dictionary.com). There is also a definition of the word "*religion*" as "*human beings' relation to what they regard as holy, sacred, absolute, spiritual, divine, or worthy of special reverence*" (Encyclopaedia Britannica).

Humans have diverse and unique views about religion. The diversity of views can be categorized in four views related to the presence of religion (religions), namely: *First* , the view of religion as "something" created by humans for humans ; *Second* , the perception that believes that religion was created by God for humanity so that they live in the right path. They believe that God is the creator of religion along with normative teachings and sacred texts as a way of life for humans, so that they do not get lost while living life in the world; *Third* , pa ndang 's religion was actually created by ma nusia to their Lord. That is, religion was created by humans with the aim of "bribing" and "seducing" God (or whatever His name) with ritual worship (prayers and the like) and various offerings, offerings, or "offerings" (or offerings) so that He continue to love humans and not bring disaster, disaster or disaster. So, rituals and offerings are a kind of "medium of seduction and bribery" to God, the Supr anatural; *Fourth*, the view that presupposes that the religion was deliberately created by God through the mediation of angels, prophets, apostles, or saints, as a medium to recognize His existence.

Based on various perspectives on religion above, then religion is "the relationship or traffic between God and humans and humans with God, human relations with themselves, human relations with others, and human relations with the universe". Thus, in the relationship of man "depends on something" is called sak ral, pure, noble, majestic, and powerful. Thus, religion is a spiritual system with an organized social dimension that contains a set of norms, rituals, teachings, doctrines, traditions, and various values (both written and unwritten, stored in people's memories and oral traditions ) that bind their adherents.

## B. RELIGIOUS EDUCATION TOWARDS HARMONIZATION OF LIFE

Religion as a product of human culture, tends to be intended as a means to communicate to substances that are considered, assumed, perceived, or imagined supernatural. But, also as a medium "social glue" and "group identity". It is through religion and religious institutions, humans build social networks and communication and affirm the primordial identity of a particular ethnic group and community. It must be acknowledged that on one hand religion develops and is oriented towards things that are "supernatural", but also "real nature". However, whatever the context of his understanding, practice, and human expression of religion, it is clear that humans have the ability to adapt and survive very well and unique, different from other creatures (animals for example). Religion is part of the mechanism or way of humanity to adapt to the environment and survive it from the onslaught of various life obstacles that stretch: hunger, death, sickness, and threats from evil people. Because religion was born from human civilization, religious education is important to ensure that human civilization is constructed from the past to the present (modern).

The construction of religious education needs to be done with an awareness of building a harmonious religious civilization. Because religion itself is born and demands human consciousness as the culprit. Religious awareness as a civilization that aims to harmonize relations with God, self, others, and nature needs to be built on the three main pillars of religion, namely:

### 1. Critical Religious Philosophy.

Religion is "*the ways of life*", "the lightening of life", the news of hope". It is in this context that the critical philosophy of religious awareness is built as a principle. Religion which is seen as "*the ways of life*" will produce awareness about the inevitability that God establishes the "destiny" of every human being differently. That is, the "way of life" of eternity and eternity of man may not be one and the same, in other words "One God, many Ways to Him". Religion which is seen as "*the lightening of life*" will produce awareness that religion brings goodness and enlightenment of life for humans. Religion lived as "*the news of hope*" will produce

### 2. Religious Education Strategy.

Religious Education Strategy to build a harmonious life requires an adequate strategy. The Religious Education Strategy referred to are:

#### a. Pluralism or Multicultural Education.

Indonesia is a plural society. Through the awareness that the community consists of many tribes and several religions, the search for alternative forms of education is absolutely necessary, namely pluralism religious education. Bentuk education such a religion that tries to keep the culture of a society and memindahkanya to the next generation, to grow to be the values, memupuk friendship between the students of diverse ethnicity, race, and religion, develop mutual understanding, as well as working on openness and dialog. This form of education is widely offered by "many experts" in order to anticipate religious conflicts and lead to lasting harmonization, which came to be known as "pluralism education".

Religious education pluralism can also be called "multicultural education". However, these literatures show diversity in terms of terms. Sleeter (in Burnet, 1991) defines multicultural education as *any set of processes by which schools work with rather than against oppressed groups*. Furthermore, George Bennet, in his book *Multicultural*

*education: historical development, dimension, and practice* (1993) states that although there is no consensus about it, he concluded that among the many meanings, what is dominant is the notion of multicultural education as education for *people of color*. Thus, the definition of pluralism education delivered by Frans Magnez Suseno (in Suara Updates, 23 September, 2000), which is an education that presupposes humans to open their vision to a wider horizon, capable of crossing the boundaries of our ethnic groups or cultural and religious traditions so that we are able to see "humanity" as a family that has both differences and similarities in ideals. This is the education of basic human values for peace, independence and solidarity. Muhammad Ali (in Kompas, 26 April 2002) mentions education that is oriented to the awareness process that is religiously pluralist and at the same time multicultural, as it is called, "multicultural pluralist education". According to him, such education should be seen as part of a comprehensive effort to prevent and arbitrary n ggulangi religious ethnic conflicts, religious radicalism, separatism, and integration of the nation, while the basic value of the concept of education is tolerance.

Regarding some facts about the educational pluralism or multikultural education at the top, the type of education it needs to be sharpened as a response to the diversity of k eagamaan and cultures, the response to demographic changes and cultural community or even the world as a whole in order to create harmony of life.

#### b. Tolerance Education.

Toleransi derived from the word "tolerant" (English: *tolerance*; Arabic: *tasamuh*) which means that the limit measure for the addition or subtraction are still allowed. Etymologically, tolerance is patience, emotional endurance, and spaciousness (M. Quraish Syihab, 2014). According to *Webster's New American Dictionary* the meaning of "tolerance" is to give freedom and be patient in dealing with others. (sv. "tolerance") Thus, toleransi is the attitude of tolerating, let, either in the form of establishment, beliefs, and behavior of a person over another. In other words tolerance is a graceful attitude towards the principles held by others. Tolerance does not mean that someone sacrifices his beliefs or principles. Toleransi also refer willingness to accept what the others be r different. Religious tolerance is not an arbitrary attitude and behavior towards a religion and its adherents. Therefore, toleransi in religion is not the attitude and behavior of people who today adheres to a particular religion and tomorrow embrace another religion; nor is it free to follow the worship and rituality of all religions without binding rules. Will t etapi, religious tolerance should be understood as a form of recognition of other religions other than religion that is embraced by all forms of s i stem her, and ordinances of worship and give it the freedom to carry out obligations under the religious beliefs of each.

Education toleransi want her interpreted as an effort to instill the concept of living together with people of other religions, with m emberikan freedom in principle -prinsip their respective religious tolerance in a place where education is carried out. Education religious tolerance stressed that religious t idak be no coercion and pressure in terms of worship and daily life from one party to another party. Differences in religion need to be accepted and done with the right attitude with the goal of common good with students, both at home, school, and society. According to H Muchoyar HS, in responding to religious differences related to tolerance between religious communities, and can be directly related to religious education that requires three (3) concepts, namely:

- (1) *Agreeing to disagree*, meaning that each religion has its own creeds so that religions tolerate each other with these differences.

(2) *Agreeing to agree* , this concept means to believe that all religions have in common in an effort to improve the welfare and dignity of their people.

(3) *Agreeing to be different* , that is to say, in the matter of differences being addressed peacefully not to destroy each other ( Muchoyar HS , 2012)

That is, the education of religious tolerance understood as giving religious freedom to anyone, term asuk freedom ber of worship, honor and respect among people of different religions. Education of authority is also understood as being together in God's nature. Live together without differentiating others based on ethnicity, language, skin color , and religion. So that tolerance education sees togetherness in different beliefs as an opportunity for mutual respect, respect and mutual help, and not to antagonize or harass one another. The purpose of education t oleransi is creating mutual patience, restraint, and mutual respect for each other . The purpose of managing tolerance itself is mutual respect, living in harmony, loving each other and understanding differences.

c. Religious Education Through Dialogue.

Dialogue comes from the Greek word "*he*" which means *between, between*, and "*legein*" which means *talking, conversing , exchanging thoughts and ideas* . So, literally *dialogs* or dialog is talking, conversing, exchanging thoughts and ideas together (Agus M Hardjana, 2007) . So, dialogue is communication with conversation, exchanging thoughts and ideas between two or more people for a certain purpose. Religious education through dialogue is an effort to " talk " (education) to achieve a common goal, namely to harmonize life together. Therefore, religious education through religious dialogue is not a bargaining transaction about something or religious values to reach an agreement , not a confrontation where one party questions the religion of the other party while demanding to provide accountability , not an opinion to seek excellence in one's own opinion and beat other opinions. Therefore, religious education through dialogue needs to be directed at education or conversation aimed at mutual understanding, understanding, accepting, living in peace and working together to achieve mutual prosperity (Agus M Hardjana, 2007).

Thus, religious education through dialogue in the family, school and community needs to convey information, data, facts, thoughts, ideas and opinions, and try to consider, understand and accept one another. Religious education through dialogue in the context of the process is expected to form attitudes and behaviors of mutual understanding and a broader and deeper understanding of what is the subject of dialogue.

3. Contents of Religious Education

In the past, implementers of religious education often felt afraid to teach religious material. In Indonesia, in the 1960s there was only a distinction between teaching religion and teaching about religion. Teaching religion usually takes the form of da'wah and indoctrination and is therefore prohibited; while teaching about religion is to notify and apply scientific principles and universal values of religion d ith k does not violate the Brazilian Constitution. Therefore, it is important for state (and also private) educational institutions to provide teaching and learning about religion, not merely religious teaching. In addition to religious teaching, learning about religion needs to be done, in order to create a harmonious life, religious education needs to have the following contents:

a. Inclusive Religious Patterns of Religion.

Religious devotion or religious observance remains the dominant content in religious education. Since the purpose of religious study is to achieve piety, no matter how abstract goal, then studied religion with sema Ngat absorb what is taught educators

with the attitude of uncritical or attitude is critical. This means, at certain levels religious education needs to contain *at face value* , not to discuss its dynamics and complexity. But it is accepted and recognized by students according to the religion they believe. But on the other hand, devotion can not reduce common sense to be able to accept other people who have different beliefs from himself.

Inclusiveness starts from the content of religious education with knowledge of other religions. If there is only one religion, students actually do not know anything. Teaching about religion is an academic endeavor, not religious rituals (worship, prayer, etc.) . Therefore, learning about religion can also be called religious academic study or religious studies. In essence, religious education is an effort to ensure religious devotion as well as teach how to be devoted to accepting others.

b. Patterns of Socialist Religious Practices.

Humans are social creatures, as well as religious. By him, humans can become religious people who are both social creatures. The context of religious education, the approach to religious education needs to contain lessons about religion to sharpen the diversity of expressions and beliefs as well as their role in social life and culture past and present. Because the contents of religious studies need to start from a multidisciplinary approach (cross science), such as : historical, sociological, literary, anthropological, and also theological of one and many religions.

The multidisciplinary approach to "learning about religion" parallels the increasingly multicultural nature of religious education . Multicultural education can be interpreted as a process that allows students to develop a critical understanding of their culture and others so that they become aware of and care about "the other". The main aspects of multiculturalism as an ideology are acceptance and respect for cultural diversity, respect for universal human rights and dignity, and responsibility for world society.

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