The Urgency of the Education on Religious Plurality Understanding to the Designate Bride and Bridegroom in Blitar Regency to Achieve Peaceful Loving Family Life

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THE URGENCY OF RELIGIOUS PLURALITY COMPREHENSION EDUCATION FOR BRIDEGROOM CANDIDATES IN BLITAR REGENCY TO REALIZE A SAKINAH FAMILY

by

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Abstract

The urgency of religious plurality comprehension education for bridegroom candidates in Blitar regency describes religious plurality comprehension and explains implementation of religious plurality increment and descripts the importance of religious plurality comprehension education for bridegroom candidates in Blitar regency. This research uses descriptive qualitative method with findings and discussions that half of bridegroom candidates have understood meaning of religious plurality for life in society and the rest have not yet. The implementation of plurality comprehension increment is conducted when they attended courses for bridegroom candidates held by face to face and independent guidance. The recommendation for implementation of premarital guidance should comply with instruction and implementation of technical guidance and includes religious plurality comprehension in order to make priority the religious moderation. The increment of religious plurality comprehension can be conducted by means of activities such as education and training, seminar, focus group discussion, and workshop.

Keywords : education, religious plurality, sakinah family

1. Foreword

1.1   Background

The religious plurality comprehension is very important to the Indonesian life. Studies about the religious plurality have been addressed since 1980s until now. The importance of this study can't be separated from the objective conditions of Indonesian who have high plurality in the order of life, religious behavior, and culture to conduct the functions of life. The large population of Indonesia originates from various ethnicity and

culture is united by means of the national principle of Pancasila which is unifier to increase role and to foster social and state life.

Family as the smallest element of society has very important role in the social life. The establishment of family from marriage which is protected by marriage law. Based on marriage law No.1 Year 1974 Chapter 1 Article 1 stating that "marriage is inner and outer bonds between a man and a woman as husband and wife with the aim of forming a happiness, eternal family based on belief in the one and only God and continued in Article 2 stating that the marriage shall be registered in accordance to the applicable law. Marriage registration service for muslim will be conducted in Religious Affairs Office .

Based on regulation issued by Directorate General of Islamic Community Guidance No. DJ.II/542 year 2013 about the guidance of implementation of premarital course article 1 stating that "premarital courses" is to give provisions of knowledge, comprehension, skill and to grow awareness for marriage-age teenagers about domestic and family life in order to realize sakinah family that is "family which is based on legal marriage, able to fulfill spiritual and material needs in harmonious, balanced ways, overwhelmed with mood of love between their internal family and their environment, able to comprehend, to practice, and to extend values of faith, piety, and akhlakul karimah".

In relation with those above that the decision of the Directorate General of Islamic Community Guidance no. 379 year 2018 about instruction of implementation of premarital marriage guidance for bridegroom candidates shows that family is important foundation in developing human resources. A strong and tough family is interest of state so that bridegroom candidate guidance is conducted to realize an ideal, sakinah ma wadah wa rahmah family.

Activities of the course, the guidance for bridegroom candidates, have not yet implemented to the maximum. This is proven with statements obtained from half of bridegroom candidates who have taken the course. They still though that the course is only formal requirement so that the implementation has not fully implemented. Divorce lawsuits at Religious Court of Blitar Regency increased from 2010 to 2019. Divorces took place because of conflicts that were triggered by problem of economic and problem of religious comprehension which was still low.

The conflict that arose in the Pikatan area of Wonodadi District, Blitar Regency, which destroyed the place of worship was not because of conflicts between religious communities but it was triggered by the problem of bad family relationship that required the role of a religious leader to solve them. To realize this peace, it is necessary to increase the comprehension of the value of faith as a guide to the way of happiness that grows from small families and can influence the realization of civil society, namely civilized society in social life in the 4.0 era, so that universal religious education is needed to solve problems of life.

1.2 Formulation of problem

The researcher emphasize formulation of problem as follows:

1. What is the religious plurality comprehension for bridegroom candidates in Blitar Regency?
2. How is the implementation of religious comprehension increment of bridegroom candidates in Blitar Regency?
3. How important is the religious plurality comprehension for bridegroom candidates in Blitar Regency?

1.3 Aim of research

Aim of research is :

1. To describe the religious plurality comprehension for bridegroom candidates in Blitar Regency
2. To describe the implementation of religious comprehension of bridegroom candidates in Blitar Regency
3. To describe the importance of religious plurality comprehension education for bridegroom candidates in Blitar Regency

1.4 Benefit of research

This research will be useful as a material for further study on the increment of religious pluralism comprehension for the community, especially for bridegroom candidates and as a foothold for decision makers to establish several matters relating to religious plurality in realizing social society or civilized society.

2. Review of theory

2.1 Pluralism in religious life

According to Nurcholis Madjid (1992: LXXV) pluralism is a value system that looks positively and optimistically about diversity by accepting a reality and doing the best possible based on that reality. In Islam, context of plurality of humankind is universally taught and can be developed in accordance with conditions and situations at any time. In regulating religious life the Koran implements a message of tolerance which means "There is no compulsion to enter religion (Islam), in fact, the right path is clear from the wrong path (Qs. 2: 256) and if your Lord desires surely all people on earth will entirely have faith in Allah. So do you (want to) force people to become believers? (QS: 10; 99) and say the truth comes from your Lord so whoever wants to believe please believe and whoever wants to disbelieve, let it be infidel. (QS.18: 29), for you are your religion and for me my religion (QS.109: 6).

History records that when the Prophet Muhammad (PBUH) was in Medina the community structure was well organized and accommodated to all interests of the community, both Muslims and non-Muslims. The Medina Charter introduces a treaty that guarantees the safety of the lives, property and religion of the local population, an agreement made by Umar Bin Khotob with the inhabitants of Jerusalem, after the holy city was liberated by Muslim soldiers. The verse of the Koran that show the value of pluralism is: "O people, we have realized you from men and women and made you nationals and tribes to know one another. Surely the most noble among you by Allah is the most pious among you. Truly, Allah is All-Knowing.

Islam is a religion of humanity (fitrah) which has the same ideals and is in line with universal humanitarian ideals. Religion that thrives in Indonesia is protected by law so that tolerance of religious communities is guaranteed by the State. As Alwi Shihab (1999: 43) said that the concept of religious pluralism should be applied in Indonesia with the condition of a strong commitment to each religion. A pluralist in interacting with various religions is not only required to open up and respect his dialogue partners, but also must be committed to his religion so as to avoid religious relativism that is not in line with the concept of unity in diversity.

2.2 Increment of religious comprehension

According to Elizabeth (1990:3), the increment of religious comprehension becomes the needs of individuals in society and religion. This is a symptom that is often found everywhere so that it helps human efforts to realize a scientific picture. Meanwhile, Honig (1992: 111) said that religion is something that is trusted. The belief here is not only describing and explaining the sacred and unseen nature of the supernatural, but more important is that the belief tells that the natural world is associated with the real world. Furthermore, Zuli Qodir (2001: 11-15) stated that sociologically something is called religion if it has five conditions including: (1) religion has extraordinary power so that it is feared and asked for protection or help. (2) religion has systemic and systematic series of ritual procedures (worship) as a path to what is made a cult. (3) the existence of a person as a sacred mission carrier in the midst of society. (4) the presence of worshipers who preserve the prophetic holy message (5) the existence of the holy book which is used as a reference for ritual activities.

According to Taufiq Abdullah (1988: 8-9), intellectual dimension in religion is indispensable and absolutely existent because it can indicate level of comprehension of a person who has a religious doctrine. In other words, religious qualities of someone can be determined by the comprehension of his/her religion doctrines.

Religion in addition to functioning for individual and collective lives also functions as a medium for individuals to socialize themselves in the midst of society. Every individual

needs a guiding value system to direct all his activities in society. Therefore religious knowledge is very important as a foundation for social and moral value systems.

According to Abdurrahman Mas'ud (2002: 62), complete human education taught by Prophet Muhammad provides a positive solution to the problems of people. The Prophet in exemplifying education formed human beings by giving priority to teaching monotheism and offering sharpening of social sensitivity that originated from revelation, heart, conscience, reason, soul and social reality.

2.3 Role of education for bridegroom candidates

According to Nogis Tangkilisan (2005), humans basically need education. Humans need education and through education they can develop themselves. The statement shows that education plays an important role for bridegroom candidates so that there is a necessity to improve knowledge for bridegroom candidates to realize a sakinah family in the 4.0 era. According to Azizy (2003: 18), education in terms of language is called the process of training and developing the knowledge, skills, minds, characters etc., especially by formal schooling. Meanwhile, Faisal (2003: 1) stated that education is process of transferring value of knowledge and skills from older generations to younger generations so that the younger generation can run lives.

By obtaining education, people will easily obtain a more decent life with their competencies by attending in guidance, seminars, discussion group forums, and workshops. A society who have civilization and moral is also loyal and obedient to religious law is a society desired by civil society that places education and morality as a major component in society.

3 Method of research

3.1 Method of research

This study uses descriptive qualitative methods to explore social phenomena related to religious plurality comprehension for bridegroom candidates to realize a sakinah family. Descriptive research according to Arikunto (1999: 245) is research aimed to describe the state or status of phenomena. Furthermore, according to Kirk and Miller in Moleong (2004 : 4) descriptive research is a particular tradition in social science that is fundamentally dependent on human observations both in the region and its terminology. While qualitative research according to Bodgan (1982) is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior.

From the above statement it can be concluded that qualitative research is research that intends to understand what phenomena are experienced by research subjects such as behavior, perception, motivation and action holistically and with descriptions in the form of words and language in a natural context in depth.

3.2 Focus of research

This research focuses on problems that have been determined as expressed by Faisal (1990) that focus of research is initial subject matter chosen to be studied and how to focus it. This is in line with Moleong (2004) that focus of problems is basically the main problem that comes from experience of researchers or through the knowledge gained from scientific literature. Focus of problem needs to be limited because reality on field is full of variants and can't be expected. Furthermore, limitations is needed to sharpen the focus. moreover, it will also facilitate researchers to process data concerning problems in the field.

3.3 Data collection

Stage of data collection is done by entering the location, being in the location by communicating effectively in order to obtain information that is useful for researcher to be observed and studied to be more perfect in data collection by using interviews, observation and documentation methods that are related to research.

3.4 Type and source of data

Data used in this research is primary data obtained directly from field with direct interviews of informants, among others are bridegroom candidates and officers working in the Religion Ministry Office in Blitar Regency. Other type of data is secondary data as a support to complete primary data and is obtained from regulations, archives, documents relating to the implementation of increment of religious comprehension of bridegroom candidates.

3.5 Data collection technique

Data collection technique is carried out with effective interview in accordance with statement of Arikunto (1999: 233) that interview conducted effectively is interview conducted in shortest possible period of time and data can be obtained as much as possible. Language must be clear, purposeful, atmosphere must remain relaxed so that data can be obtained accurately. Next is observation technique, which is a deliberate and systematic study of natural phenomena by observation and recording, then technique of collecting data with documentation is to gather documentation to gather various information relevant to problem and focus of research.

3.6 validity of data

In qualitative research, validity of data is used as a benchmark or standard to see the truth of research. In this case the researcher refers to statements of Lincoln and Guba (1985) and opinion of Patton (1987) that to check validity of data by using validity check which consists of four criteria, namely degree of trust, distraction, dependability and certainty.

3.7 Dana Analysis

Data analysis is a process that is carried out continuously with creative thinking through organizing and sorting data into patterns, categories and basic description units so that they can find themes to formulate hypothetical themes as suggested by data. In this case, the researcher reduces the data by selecting and sorting and focusing on process of simplifying and transforming rough data obtained by researcher from interviews, observations and documentation. In order to make data easily analyzed, classification is made and coded on object of research so that findings of research can be useful as substantive theories.

4 Discussion

4.1 Comprehension of religious plurality for bridegroom candidates in Blitar Regency

Bridegroom candidates in Blitar Regency in comprehending religious plurality is highly determined by their educational background, religion, culture and environment. In line with definition of pluralism according to Gerald O'Collins & Edward G. Farrugia (1996: 267) that Pluralism is a philosophical view that does not want to reduce everything to the last principle, but accepts the existence of diversity. Pluralism covers the fields of culture, politics and religion. In the field of culture in the Blitar Regency there is a custom to determine the counting of a good day when marriage will take place. The culture is believed by the community as a guiding belief in their lifestyle. If there is a cultural violation then it is not considered a sin but is considered uncivilized.

Pattern of community life in Blitar Regency is very heterogeneous so it needs to respect culture of others so that relationship can be realized properly and not easily provoked as event in the village of Pikatan Wonodadi District Blitar Regency. In the beginning, the incident occurred from an ineffective communication process between husband's family and his wife's family, so that it brought impact of anger of residents due to the destruction of places of worship. Conflict can be resolved properly by religious leaders and with a clear explanation that the act of destroying a place of worship is uncivilized. Any religion never teaches errors and always conveys moral messages in living side by side in society.

Society according to Hendropuspito (1983: 34) is a collection, patterns, relationships, various traditions, individual and public rights that are organized and have been preserved throughout time. While religion is a social system realized by adherents who pivots on a non-empirical provision and is trusted and empowered to achieve safety for themselves and society. In this regard religion is one of the important aspects to unite the aspirations of humans in the most sublime societies. Religion is a source of morality and inner peace that can make humans noble and civilized (Thomas F.Oea) (1985: 1-2).

According to Hasan Shadely (1989: 47) in society life, a thing that must exist is the relationship of mutual relations with full awareness. Religion is able to perform social

functions through the values of plural religious comprehension as a form of integration among members of society to unite towards the desired goals. Based on this, when there was a destruction of place of worship (musholla) in Blitar Regency, precisely in Pikatan Village, Wonodadi District, Blitar district, actually, it was not because of conflicting interests in comprehending different religious beliefs, but because of the communication relation among members of family that were not harmonious, so there was a necessity to equip bridegroom candidates with the comprehension of religious plurality in which they will realize a new family so that the comprehension of religious plurality can be maintained for the continuity of life together in society.

4.2 Implementation of increment of religious plurality comprehension for bridegroom candidates in Blitar Regency

Bridegroom candidates in Blitar Regency from 2013 to 2018 after registering marriage registration at the Religious Affairs Office then followed courses of bridegroom candidates for 16 hours of study with material of basic group, core group and support group. In the core group, they shall be able to mention subjects of implementing family functions whose its competence is able to understand family functions, able to contextually explain family functions with experiences of marital and family life and able to implement in family life through action plans with the subject of religious functions. It describes functions of the values of Islamic teachings in domestic life and maintaining human nature and strengthening monotheism by developing akhlakul karimah.

Other than the above is the decision of the Director General of Social Affairs No.379 / Year 2018 regarding the instructions for the implementation of pre-marital marriage guidance for bridegroom candidates which is carried out with amount of guidance hour of 16 lesson hours conducted in 2 consecutive days or according to the specified time.

The material includes: (1) building a foundation for a sakinah family, that is, an ideal family, (2) Planning a solid marriage towards a sakinah family on the basis that two human beings are brought together to lead to the same goal of forming a mawadah wa rahmah sakinah family. (3) Marriage dynamic is described by understanding that marital life is not static but is always dynamic based on the development of information and technology or in tune with the dynamics of the times. (4) Based on Maslow's theory of needs to meet needs by giving a moral message to every bridegroom candidate about the needs of life in which the needs of every human being are universal, (5) family health to maintain the continuity of a prosperous household for bridegroom candidates to receive material relating to the importance of maintaining health, (6) Building a quality generation that is a generation that can realize a civilized society, a society that respects the interests of others, upholds morality and those can be implemented with religious plurality comprehension (7). Family resilience in facing contemporary challenges while still holding fast to religious beliefs so that all challenges can be overcome properly. (8) Recognizing and using the law to protect family

marriages, the material is conveyed so that every bridegroom gets protection from her marriage process towards the same goal of building a sakinah mawadah warahmah family.

The increment of religious plurality comprehension for bridegroom candidates in Blitar Regency is carried out with guidance for the implementation of technical guidance in each District carried out by the Religious Affairs Office totaling 22 Religious Affairs Office in each district. As for the implementation, face to face costs Rp. 400,000 per pair and Rp. 200,000 per person, but for an independent tutoring the fee is Rp. 50,000. The source of budget is from the list of contents of implementation of budget (DIPA) of Religion Ministry Office in Blitar Regency obtained from APBN or APBNP.

Guidance in Religion Ministry Office is conducted by face-to-face and independent methods carried out at the Religious Affairs Office with a total of 25 brides or 50 participants. Meanwhile, if the number does not reach 50 participants, the implementation will be carried out at the Religion Ministry Office in the districts where participants are joined from several sub-districts. For candidates who cannot follow face-to-face guidance, the implementation is carried out with independent guidance.

Independent Guidance is carried out by the Religious Affairs Office whose typology is D1 and D2 with the following conditions:

1. Participants receive an independent reading book published by the Ministry of Religion
2. When registering, bridegroom candidates get the basics of marriage, building a sakinah family and legislation relating to family matters
3. bridegroom candidates come to the health center to get guidance, reproductive health, healthy lifestyle, family health as proven by a certificate of guidance from the health center.
4. Bridegroom candidates receive guidance from 2 advisors that can be carried out by counselors of counseling agencies for marital guidance and preservation (BP4), headman, Islamic religious counselor, ulama, psychologist, or education practitioner in the area of residence or an affordable place with material: building family relationship and fulfilling the needs of family as much as 2 lesson hours and preparing a quality generation as much as 2 lesson hours as proven by a statement signed by the advisor.

Concerning the provisions above, in fact, bridegroom candidates did not get the materials for 2 hours and even gave a form signed by two advisors. As said by bridegroom candidates that the guidance is only as a formality to fulfill the requirements of marriage registration after registering at the Religious Affairs office.

4.3 The importance of religious plurality comprehension education for bridegroom candidates in Blitar Regency

Education of plurality comprehension for bridegroom candidates in Blitar Regency is highly needed considering from the observation of researcher that the guidance is not optimal and is still considered a formality to fulfill the requirements of marriage. Even the

implementation with independent guidance that should have been given 16 lesson hours was not fulfilled because bridegroom candidates when facing the advisor only asked to signing the provided form. Whereas the purpose of guidance is to increase knowledge and insight of bridegroom candidates in preparing a sakinah mawadah wa rahmah household in a civilized society.

Society according to Poerwadarminta (2006: 751) is a group of people who live together in a certain place. This group of people comes from families as those who play a very important and strategic role in realizing the smallest community that is prosperous. So from this the importance of religious plurality education so that the regularity of life to carry out its functions as abdilah and kholifatul fil ardhi can be realized properly.

Bridegroom candidates in attending the face-to-face guidance or independent guidance are students who have increased their competence in religious comprehension and knowledge related to sakinah family and reproductive health in the process is expected to be able to become insan kamil. In education process to give birth insan kamil, it needs religious humanist education. As according to Abdurrahman Mas'ud (2002: 154) religious humasism with the pluralism education process (respecting differences) given to students will make khalifatullah or insan kamil. Islamic teachings or education in Islam provides support for pluralism and cross culture. Islam supports human brotherhood, opposes racial, ethnic and primordial prejudices in order to realize a civilized society from small families who respect differences as in the verses of the Qur'an which means: O people we actually realized you from a man and a women and make nations and tribes, so that you know one another, in fact the most noble person in the sight of Allah is the most pious among you. Verily Allah Almighty is omniscient (Al Hujurat: 13).

5. Closing

5.1 Conclusion

From this explanation, the researcher can conclude that the comprehension of religious pluralism for bridegroom candidates in Blitar Regency still less. Not all bridegroom candidates comprehend the meaning and function of religious plurality comprehension for families in society. The implementation of plurality comprehension increment for bridegroom candidates is carried out when they attend the course of bridegroom candidates held with face to face and independent guidance. Bridegroom candidates in Blitar Regency consider important to the education of religious plurality comprehension to realize a civilized society.

5.2 Recommendation
1. The organizer of bridegroom candidates guidance or implementation of premarital education should be carried out in accordance with the guidelines for the implementation

of guidance and includes material of increasing religious plurality comprehension as religious moderation in realizing a sakinah family.

2. The need for community participation in raising self-awareness to increase religious plurality comprehension in order to realize a civilized society by conducting activities that make priority the religious moderation, while the activities are by means of education and training, seminars, focus group discussions, and workshops.

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