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## Understanding Islam and The Impact on Indonesian Harmony and Diversity: A Critical Analysis of Journal Publication 2010 to 2020

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### Abstract

*This article discusses the correct understanding of Islam that will impact harmony and the development of life in the Unitary State of the Republic of Indonesia. This article also wants to gain a deeper understanding of the above understanding through the findings of socio-religious and civic studies and their impact on community harmony. This study collects data from online publications, and then we analyze it by involving a careful coding system. Not to forget the critical evaluation and interpretation of the data we obtained to obtain findings that we believe are appropriate to answer all the problems we pose in this study of religion and citizenship. From the results of the discussion and interpretation with a phenomenological approach, finally, this study can conclude that citizen harmony occurs when citizens have and live religious understanding objectively and correctly to build more harmonious relationships in a country that adheres to diversity. The results of this study are beneficial for many parties for the sake of increasing Islamic brotherhood and the unity of Indonesian citizens.*

**Keywords:** religious understanding, harmonization of citizens, Islamic religion, publication studies, and tolerance.

## Pemahaman Islam dan Dampaknya terhadap Keharmonisan dan Keragaman Indonesia: Analisis Kritis terhadap Publikasi Jurnal Tahun 2010 sampai 2020

### Abstrak

*Artikel ini membahas tentang pemahaman Islam yang benar yang akan berdampak pada kerukunan dan perkembangan kehidupan di Negara Kesatuan Republik Indonesia. Artikel ini juga ingin memperoleh pemahaman yang lebih mendalam dari pemahaman di atas melalui temuan studi sosial-keagamaan dan kewarganegaraan dan dampaknya terhadap kerukunan masyarakat. Studi ini mengumpulkan data dari publikasi online, dan kemudian kami menganalisisnya dengan melibatkan sistem pengkodean yang cermat. Tak lupa evaluasi kritis dan interpretasi data yang kami peroleh untuk mendapatkan temuan yang kami yakini tepat untuk menjawab semua masalah yang kami ajukan dalam studi agama dan kewarganegaraan ini. Dari hasil pembahasan dan interpretasi dengan pendekatan fenomenologi, akhirnya penelitian ini dapat menyimpulkan bahwa kerukunan warga terjadi ketika warga negara memiliki dan menghayati pemahaman agama secara objektif dan benar untuk membangun hubungan yang lebih harmonis di negara yang menganut keberagaman. Hasil penelitian ini bermanfaat bagi banyak pihak demi meningkatkan pemahaman persaudaraan Islam dan persatuan warga negara Indonesia.*

**Kata kunci:** pemahaman agama, harmonisasi warga, agama Islam, kajian publikasi, dan toleransi.

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## A. Introduction

The majority (more than 85%) of the Indonesian population is Muslim, so the attitudes and perspectives of Muslims towards pluralism are essential.<sup>1</sup> When Muslims view pluralism as something positive, it will contribute to the realization of a pluralistic society. If Muslims view pluralism as something negative, this view can trigger conflict.<sup>2</sup> Pluralism in Islam is accompanied by efforts to make pluralism a positive force for developing democracy in Indonesia. The Qur'an reminds us that there are differences between humans so that humans know and respect each other.<sup>3</sup> If plurality and pluralism cannot be managed, it will give birth to a negative image of Islam. This paper will examine the understanding of Islam, the factors that can facilitate harmonization, and how to make understanding into something positive for the greatness of a nation.<sup>4</sup> The pluralism practiced by the Prophet Muhammad in the Medina Charter was exemplified when he was trusted to lead the people of Medina.<sup>5</sup> Relations between fellow members of the Islamic community and members of other communities were based on the principles of (a) good neighbors, (b) helping each other in dealing with common enemies, (c) defend those who are persecuted, and (d) respect each other's religious freedom. Islamic law can run without the need for external forces or coercion from the State. The debate about Islamic law and the State continues until the Muslims entered the modern period. When entering the period where Muslim countries began to

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<sup>1</sup> Thomas Pepinsky, "Islam and Indonesia's 2019 Presidential Election," *Asia Policy* 26, no. 4 (2019): 54–62. Nicholas Kuipers, Saiful Mujani, dan Thomas Pepinsky, "Encouraging Indonesians to Pray from home during the COVID-19 pandemic," *Journal of experimental political science*, 2020, 1–12. Aslan, "Pergeseran Nilai Di Masyarakat Perbatasan (Studi tentang Pendidikan dan Perubahan Sosial di Desa Temajuk Kalimantan Barat)," Disertasi dipublikasikan (Pasca Sarjana, 17 Januari 2019), <https://idr.uin-antasari.ac.id/10997/>.

<sup>2</sup> Pusp Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa* 12, no. 2 (2019): 197–228. Aslan Aslan dan Agus Setiawan, "Internalization of Value education In temajuk-melano malaysia Boundary school," *Edukasia: Jurnal Penelitian Pendidikan Islam* 14, no. 2 (2019).

<sup>3</sup> M. Amin Abdullah, "Divinity and Humanity in Islam and Christianity: A Post-acw Reading of the Qur'an," *Exchange* 45, no. 2 (2016): 141–53. Alexander González García, "In search of a common base for interreligious dialogue: beyond 'a common word' between Muslims and Christians," 2020.

<sup>4</sup> Ilhaamie Abdul Ghani Azmi, "Islamic human resource practices and organizational performance: Some findings in a developing country," *Journal of Islamic Accounting and Business Research*, 2015. B. K. Dhar et al., "Impact of Islamic human resource practices on organizational performance through organizational commitment in the banking sector of Bangladesh," in *7th Islamic Economic System Conference (iEcons), Muscat, Oman*, 2017.

<sup>5</sup> Khaldon Roukie, "Islamic Political Thought and Modern Practice: Investigating Islamic Ethics and Political Praxis in Modern Constitutionalism" (Ph.D. Thesis, The George Washington University, 2020).

Understanding Islam and The Impact on Indonesian Harmony and Diversity: A Critical Analysis of Journal Publication 2010 to 2020

break away from colonialism and try to form a modern state based on a written constitution, there are many variations in their constitution.<sup>6</sup>

Several factors make it difficult for some Muslims to accept pluralism and tolerance in specific contexts.<sup>7</sup> According to Sahu, caring for pluralism is the same as caring for Indonesia so that pluralism becomes a portrait of each region and context. The first is related to the concept of religious protection in law; Utoyo,<sup>8</sup> suggests that every country needs legal regulations to overcome the negative impact of religious pluralism. About the *Amar ma'ruf nahi Munkar* taken from the hadith of the Prophet, it is also necessary to have state law provisions so that religious pluralism is maintained. Meanwhile, it is necessary to translate the respective religious leaders regarding the lack of understanding of the meaning of the words change and difference. Differences in each religion have become commonplace in Indonesia, which is indeed very diverse and diverse. The Qur'an encourages Muslims to do deep reasoning on verses that encourage pluralism and tolerance.<sup>9</sup> Some scholars argue that there is no evidence to support this biblical view. They argue that it is a myth that all revelations come from a Sacred source, namely Lawhi Mahfuz (Lawhi Mahafuz). A professor of religion from Marquette University, Milwaukee, argues that the respect of the Qur'an for various religions is based on the unity of the scriptures.<sup>10</sup>

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<sup>6</sup> Nurrohman Nurrohman, "Pesantren Responses to Religious Tolerance, Pluralism and Democracy in Indonesia," *International Journal of Nusantara Islam* 2, no. 1 (2014): 69–82. Muhamad Suhardi dkk., "Perubahan kurikulum lembaga pendidikan Islam di Sambas pada masa Kesultanan Sambas," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020). Aslan, "Dinamika Pendidikan Islam Di Zaman Penjajahan Belanda," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 6, no. 1 (12 Mei 2018): 39–50, <https://doi.org/10.21093/sy.v6i1.1024>. Aslan dan Hifza, "Kurikulum Pendidikan Masa Penjajahan Jepang Di Sambas," *Edukasia Islamika* 4, no. 2 (15 November 2019): 171–88, <https://doi.org/10.28918/jei.v4i2.2295>. Sardjana Orba Manullang, Mardani Mardani, dan Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (12 Juni 2021): 195–207, <https://doi.org/10.31538/nzh.v4i2.1334>.

<sup>7</sup> Made Saihu, *Merawat Pluralisme Merawat Indonesia (Potret Pendidikan Pluralisme Agama Di Jembrana-Bali)* (Deepublish, 2019).

<sup>8</sup> MARSUDI UTOYO, "KEBIJAKAN HUKUM PIDANA DALAM MENANGGULANGI DAMPAK NEGATIF PLURALISME AGAMA DI INDONESIA" (PhD Thesis, Diponegoro University, 2015)

<sup>9</sup> Zuhairi Misrawi, *Al-quran kitab toleransi* (Grasindo, 2010). Dewi Murni, "TOLERANSI DAN KEBEBASAN BERAGAMA DALAM PERSPEKTIF AL-QURAN," *SYAHADAH: Jurnal Ilmu al-Qur'an dan Keislaman* 6, no. 2 (2018): 72–90. Mutaqin Al Zam-zami, "Quo Vadis Toleransi Di Indonesia?(Revitalisasi Spirit Toleransi Al-Qur'an Berbasis The Triangle Of Tolerance)," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 2, no. 2 (2019): 17–30.

<sup>10</sup> Ingrid Shafer, *Religions in Dialogue: from theocracy to democracy* (Routledge, 2017).

On the other hand, there is also an assessment that Indonesia can damage a pluralistic society because it tries to impose its opinion on other groups in various ways, including violence against religious beliefs. The author agrees with Widjaja's,<sup>11</sup> Assessment that plurality and mission challenges with a conceptual framework for religious education in a pluralistic society are the main factors for the emergence of intolerance and fundamentalism in Indonesia. The lack of law enforcement from law enforcement officers in Indonesia also contributes to authoritarianism in the meaning of religion. The emergence of public concern about local regulations inspired by Islamic law is understandable because some rules violate human rights. However, it seems that what Zakaria,<sup>12</sup> calls an illiberal form of society when society is ruled by a dictator who ignores or violates human rights. This is also reinforced.<sup>13</sup>

Indonesian President Joko Widodo has called for a new era of pluralism in Islam regarding pluralism in Indonesia. The Indonesian people, especially Muslims, need to encourage democracy where freedom of opinion and expression is guaranteed, and there is no discrimination based on religion, ethnicity, or class.<sup>14</sup> For this reason, the content of the Qur'an is a phenomenon that is always interesting to study throughout history. Because the holy book must always be the basis for the study of all humanity, although sometimes, to study the contents of the holy book, there is a tendency to interpret or study the Qur'an from the classical to the modern era, namely traditional Qur'anic studies there will be differences in understanding and application by the community. Quraysh believed that the more often the commentator reads the text, the more meaning the message will find and the clearer its meaning will be. Islam's holy book, the Qur'an, contains several references to *ijtihad*, where people debate the meaning of the word *i* and its meaning. There was a debate between groups oriented towards

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<sup>11</sup> Fransiskus Irwan Widjaja, "Pluralitas dan Tantangan Misi: Kerangka Konseptual untuk Pendidikan Agama Kristen dalam Masyarakat Majemuk," *Regula Fidei: Jurnal Pendidikan Agama Kristen* 4, no. 1 (2019): 1–13.

<sup>12</sup> Fareed Zakaria, "Fareed Zakaria," *Children* 1000, no. 1997 (2018).

<sup>13</sup> Louay Safi et al., *American Journal of Islamic Social Sciences 36-1: Winter 2019* (International Institute of Islamic Thought (IIIT), 2019).

<sup>14</sup> Muhammad Adib dan Nur Qomari, "Arus Baru Politik Islam: Pluralisme, Kontestasi, Dan Demokratisasi," *Maqashid* 1, no. 2 (2018): 18–33.

literal meaning and groups oriented towards text context in some cases. This can create the impression of debate, which leads to misinterpretation of the texts.<sup>15</sup>

In this modern era, many interpreters are trying to interpret Islam from the Qur'an's perspective by utilizing new methods and approaches that are being developed, especially from the social sciences and humanities.<sup>16</sup> Thoughts of modern interpreters have an orientation towards and a new acceptance of the pluralistic reality of modern society. In the past, hadith experts and ar-ray experts interpreted the Qur'an with the support of their respective groups. Sayyid Kutb and Rasyid Rida are two figures in the discourse on the interpretation of the Qur'an.<sup>17</sup> The problem must be solved: how are the paradigms of interpretation of Islam textually and contextually different from those present? Is only one relevant to the Indonesian context or the dialectic of both? Besides, what are the differences between the two paradigms?.

The religious relevance of the majority ummah in Indonesia is Islam. Islam means peace, security, submission, and cleanliness. The word Islam is formed from three letters, namely S (sin), L (lam), M (mim), which means the basis of "congratulations" (Salama).<sup>18</sup> The many meanings of the root word "Salima" include the meanings of "feel safe," "whole," and also mean "integral." If the main word is changed according to the rules of sarfiyah and nahwiyah, the word can be changed to the word "Islam," "istaslama," or "sallama." The word "Salima" means "surrender" in the Qur'an, but its meaning changes when it is brought into the semantic field of the text. About 50 times in Islamic terms meaning "religion" in three categories: 8 times as a noun, three times as an adjective for Muslim males "Muslim," 39 times as JAMA.<sup>19</sup>

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<sup>15</sup> M. Solahudin, "Pendekatan Tekstual dan Kontekstual dalam Penafsiran Alquran," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (2016): 115–30.

<sup>16</sup> Muh Tasrif, "Indonesia Modern Sebagai Konteks Penafsiran: Telaah Metodologi Penafsiran Alquran Nurcholish Madjid (1939-2005)," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 2, no. 2 (2016).

<sup>17</sup> M. Fajrul Munawir, "Relevansi Pemikiran Sayyid Qutb tentang Tafsir Jahiliyah bagi Dakwah dan Pengembangan Masyarakat Islam Kontemporer," *Jurnal Dakwah* 12, no. 1 (2011): 69–98.

<sup>18</sup> Mohd Hafiz Abdul Karim dan Shayuthy Abdul Manas, "Al-Takāful Al-Ijtimā'i Secara Etimologi dan Terminologi Menurut Konteks Bahasa Al-Quran dan Hadis," *HADIS* 7, no. 13 (2017): 12–32.

<sup>19</sup> Agus Nur Qowim, "Metode Pendidikan Islam Perspektif Al-Qur'an," *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 3, no. 01 (2020): 35–58.

Furthermore, the word *din* in 7th century Arabic can be grouped into three categories. First, *din* means "judgment," "make a decision," and together with this, it means "judgment," "decision," and "to direct oneself." Second, the *din* is an abstract noun, which means "appropriateness," "property," "obedience," "custom," "standard behavior." Third, *din* as a verbal noun means "Performing a certain practice" and following tradition. Abu Zayd borrowed Roman Jakobson's communication model to explain the concept of Islam in the Qur'an from a textual perspective. The text will be handed over to a translator in another language, and the translator is effectively a substitute for the text. Abu Zayd argues that the interpreter acts as the most authoritative spokesperson for the text.<sup>20</sup>

In the concept of understanding and interpreting revelation, it is clear that Abu Zayd does not deny that Allah is the sender of the message (treatise).<sup>21</sup> However, lately, he has focused more on the text of the Qur'an that we have and does not question the divine dimension anymore. However, this does not mean that he rejects God's "authority." On the other hand, studying aspects of the speaker (Allah) is beyond human scientific investigation and can lead to mythological views (*usturi*). The theological conception of Islam in the Qur'an is a textual perspective that Islam is the only way of life that must be upheld in the Qur'an. Any situation and condition without considering seeing other groups or groups.<sup>22</sup>

Islam means submission or submission to Allah SWT, obedience to His Shari'ah, following His Messenger, and taking His path. Anyone who does not surrender does not obey and does not follow His orders, and he is not a Muslim. Moreover, he cannot be classified as a follower of a religion pleasing to Allah because Allah is not pleased with any religion other than Islam. There is no other way to interpret the nature of Islam, let alone deviate from its true meaning. Islam must be interpreted as intended by Allah SWT. The belief system and belief that

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<sup>20</sup> AIAE Khalil, "The Islamic perspective of interpersonal communication," *Journal of Islamic Studies and Culture* 4, no. 2 (2016): 22-37.

<sup>21</sup> Nasr Abu Zayd, "Towards understanding the Qur'ān's worldview: an autobiographical reflection," in *New Perspectives on the Qur'an* (Routledge, 2012), 69-110.

<sup>22</sup> Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam* (Oxford University Press, 2011).

are singular are an absolute requirement for one's glory before God, as well as a guarantee of safety and happiness in the hereafter. Moreover, in turn, assume that the religion understood is a religion that is superior to other religions.

Rahayu,<sup>23</sup> Said that the concept of Islam in a contextual perspective defines Islam as a universal and progressive religion. He said that the word contextual has at least three meanings: Efforts to interpret to anticipate current problems that are generally urgent or interpret the word from the historical, functional, and predictive terms considered relevant. For the field of pure worship ('ibadah mandala) and aqidah, there is no contextualization. This means that the addition or subtraction is for the sake of adjustment in a specific environmental context. The moral ideals of the text will not change, while the specific law (its implementation is adapted to the situation) will change according to ongoing social conditions.<sup>24</sup>

At-Tabari interprets Islam as an active response to God's will, more than just an individual ethnoreligious membership.<sup>25</sup> At-Tabari does not deny the importance of identifying one with religious formalities. However, Islam as *din al-haqq* also has submission, obedience, and devotion to the truth under God's guidance. Az-Zamakhsyari also stated the same thing: Islam generally means "surrender" and "surrender." The true meaning of Islam is not just saying the two creeds without being accompanied by a deepening of their meaning and essence, said Sayyid Qutb. Islam is comprehensive, covering all aspects of life; he says Allah SWT meant Islam. He added that the only religion that provides solutions to various problems is that those who do not embrace Islam will not find happiness in the afterlife.<sup>26</sup>

March,<sup>27</sup> Believes that Islam is a comprehensive way of life. Qutb's interpretation of Islam shows an interpretation that tends to be textual, namely Islam as creed or belief. The Qur'an is believed to be able to provide solutions to all

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<sup>23</sup> Arti Sri Rahayu, "Islamic Education Foundation: An Axiological Philosophy of Education Perspective," *International Journal of Nusantara Islam* 4, no. 2 (2016): 49–60.

<sup>24</sup> Ihsan Yilmaz, *Muslim laws, politics, and society in modern nation-states: Dynamic legal pluralisms in England, Turkey, and Pakistan* (Routledge, 2016).

<sup>25</sup> Muhammad Haniff Hassan, "Interpreting Islam and plural society," *ICR Journal* 1, no. 1 (2009).

<sup>26</sup> Miao-Chih Tsai et al., "Long noncoding RNA as modular scaffold of histone modification complexes," *Science* 329, no. 5992 (2010): 689–93.

<sup>27</sup> Andrew F. March, "Taking People As They Are: Islam As a" Realistic Utopia" in the Political Theory of Sayyid Qutb," *American Political Science Review*, 2010, 189–207.

the problems of human life that arise from the Islamic system. Burhani,<sup>28</sup> Sees the liberal and conservative matter in the Muhammadiyah organization as the struggle against Islamic reformists. In practice, he had to follow and submit entirely to Allah's instructions to His Messenger, not follow his path. This way of thinking is called Islam." He added that in the Qur'an, there is no such thing as an "infidel" or "atheist" attitude, but an attitude of defiance in the sight of God.<sup>29</sup> He sees that there is a God's way to Islam and socio-political power.

Muhammad At-Tabari, az-Zamakhryari, and Rashid Rida are two modern thinkers who have inspired the contextual interpretation of the Qur'an.<sup>30</sup> Rida argues that the so-called al-Muslim al-Haqiqi (true Muslim) ) is anyone free from the taint of shirk against Allah SWT. He said social Islam and customary Islam, which are diverse and depend on differences between adherents through uncritical acceptance, have nothing to do with real Islam. Rahman,<sup>31</sup> On Islam and argues that historical Islam is Islam that Muslims have understood and practiced in its long history. At the same time, normative Islam is contained in the Qur'an and hadith in the context of modern life. Rahman sees historical Islam as more of a burden in the reconstruction of Islam. Because of that, he invites Muslims to revive normative Islam with a contemporary and contemporary spirit.<sup>32</sup> In constructing religious understanding or through Islam.

Sayyid Qutb and Rashid Rida try to show the inclusive meaning of the terms ad-din and Islam. However, certain groups lack the universal spirit of the term ad-din, Willis.<sup>33</sup> (2010). Sayyid said there is a difference between textual and contextual-oriented interpretations of the meaning of Islam. He said that the method of interpretation revolves around the analysis of the most important

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<sup>28</sup> Ahmad Najib Burhani, "4. Liberal and Conservative Discourses in the Muhammadiyah: The Struggle for the Face of Reformist Islam in Indonesia," in *Contemporary Developments in Indonesian Islam* (ISEAS Publishing, 2013), 105–44.

<sup>29</sup> Daniel Pipes, *In the Path of God: Islam and political power* (Routledge, 2017).

<sup>30</sup> Khairussaadah Wahid, Mohd Saiful Anwar Mohd Nawawi, dan Saadan Man, "INTERPRETATION AND VIEWS OF QURANIC COMMENTARIES ON THE PLANET BASED ON AL-KAWKAB AND AL-KAWAKIB TERMS," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 21, no. 1 (2016).

<sup>31</sup> Fazlur Rahman, *Islam* (University of Chicago Press, 2020).

<sup>32</sup> Mohammad Iqbal, *The reconstruction of religious thought in Islam* (Stanford University Press, 2013).

<sup>33</sup> John Willis, "Debating the Caliphate: Islam and Nation in the Work of Rashid Rida and Abul Kalam Azad," *The International History Review* 32, no. 4 (2010): 711–32.

## Understanding Islam and The Impact on Indonesian Harmony and Diversity: A Critical Analysis of Journal Publication 2010 to 2020

verses and causes debate among Muslims. Islam is a masdar form of the word Islam, which means: 1) submit and obey, 2) fulfill, convey, 3) enter into peace, safety, and purity. Qutb defines Islam as submission, obedience, and following, i.e., submitting to Allah's commands, obeying His Shari'a, and acknowledging His messengers and manhaj. The term Islam also means "reconciliation," "peace," or "whole."<sup>34</sup>

Talking about diversity, from Sabang to Merauke, Variety in Indonesia consists of various ethnic groups, religions, customs, and languages.<sup>35</sup> The Javanese are the highest ethnic group, with 85.2 million individuals or 40.2% of the total population of Indonesia. The most widely used language in daily life is the closest language which presents 79.5%, while Indonesian and unknown dialects are 19.9% and 0.3% are individuals. To work on this diversity in the public's eyes, Bhineka Tunggal Ika, which means Bhinneka Tunggal Ika, was chosen as the proverb. Multicultural training is a suitable framework for application in Indonesian schools.<sup>36</sup> The term multicultural, pluralistic worldview appears in various directions, although the reality is not striking. Naim and Sauqi say that multicultural training can bring resilience and joint arrangements for a calm and prosperous life. However, some problems arise, for example, educators who are not fully educated about environmental cultures, such as students changing society.<sup>37</sup>

Sund & Lysgaard,<sup>38</sup> Also said that the implementation of multicultural training in schools affects the preparation of educators in teaching because many teachers are not ready to present various students. Educators must sort out and organize school training in a multicultural manner, including each student's substance, size, and circumstances from different ethnicities, religions, and sexual orientations regarding teachers' apathy. Many instructors are not prepared to

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<sup>34</sup> Willis.

<sup>35</sup> Firdaus, Dian Kurnia Anggreta, dan Faishal Yasin, "Internalizing Multiculturalism Values Through Education: Anticipatory Strategies for Multicultural Problems and Intolerance in Indonesia," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 1 (2020): 131–41.

<sup>36</sup> Ayami Nakaya, "Overcoming ethnic conflict through multicultural education: The case of West Kalimantan, Indonesia," *International Journal of Multicultural Education* 20, no. 1 (2018): 118–37.

<sup>37</sup> Per Sund dan Jonas Greve Lysgaard, "Reclaim 'education' in environmental and sustainability education research," *Sustainability* 5, no. 4 (2013): 1598–1616.

<sup>38</sup> Sund dan Lysgaard.

carry out multicultural training, starting with its quality or standards. In Indonesia, multicultural teaching is a stage for students to become multicultural with the existing diversity.<sup>39</sup>

National and multicultural education leaders from several schools saw that the quality of initiative and training was promising in creating multicultural teaching in Indonesia.<sup>40</sup> In previous schools, multicultural teaching can last longer and continue if it is masterminded by leadership with multicultural character and implemented in children at kindergarten. Teacher managers must choose the right learning system that matches the motivation behind multicultural training. The learning procedure combines conversation, pretending, critical thinking, modeling, and contextual analysis. There are also many different techniques that instructors can use in the learning cycle in the classroom.<sup>41</sup> Managers say educators should consider the State of students in the classroom if the system is implemented. Several approaches should be used in implementing multicultural training in schools. The Contribution Approach is good to use because it is easy to navigate and easy to use.

Addictive learning methodologies are also mainstream because they allow educators to add alternative perspectives to educational programs without adapting the social construction of society. The enthusiastic methodology is mainly used when entering the stage of ethnic renewal. This methodology uses the names of loyalists from ethnic, verifiable items, such as ethnicity, into the learning material.<sup>42</sup> The Decision Making and Social Action Approach expects students to investigate and understand the complex dynamics of ethnic, racial, and religious persecution. This methodology incorporates fundamental changes into other learning methods for students in Indonesia. Students should have the option to make choices and change the framework through friendship activities. Students

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<sup>39</sup> Ida Zulaeha, "Innovation models of Indonesian learning in a multicultural society," *Procedia-Social and Behavioral Sciences* 103 (2013): 506–14.

<sup>40</sup> Carolyn R. O'Grady, *Integrating service learning and multicultural education in colleges and universities* (Routledge, 2014).

<sup>41</sup> Abbas Pourhosein Gilakjani, "A match or mismatch between learning styles of the learners and teaching styles of the teachers," *International Journal of Modern Education and Computer Science* 4, no. 11 (2012): 51.

<sup>42</sup> Norman Knowles, "5. 'Fairy tales in the guise of history': The Loyalists in Ontario Publications, 1884-1918," in *Inventing the Loyalists* (University of Toronto Press, 2016), 91–114.

are asked to directly execute the ideas, issues, or issues given to them in social activities. This learning aims to educate students to be more confident in the opinions of others.<sup>43</sup> The social methodology is centered on indigenous authenticity through social methodologies. The mind research approach underscores the student's reasoning because students have extraordinary abilities in their behavior. The tasteful method is a method that teaches students to be more polite, beautiful, friendly, and peaceful. Implementing multicultural education and training in schools should be carried out several times, utilizing mixed models in various subjects. Putri,<sup>44</sup> Said that harmony in diversity could be implemented through multicultural education in educational institutions throughout Indonesia. Students are treated with courtesy in the examination regardless of their religion, race, culture, and ethnicity. This means that students' mentality and everyday behavior are not affected by multicultural training. Jiyanto and Efendi,<sup>45</sup> clarified various methods of implementing multicultural schools in Indonesia. Comprehensive training is to combine students with special needs and typical ordinary students.

To support the harmony and diversity of the homeland, educational efforts that create a social climate are also significant in carrying out multicultural education in families and social conditions. Jiyanto,<sup>46</sup> Said he had the option to conduct multicultural training at his school. He accepted this because he was not an instructor and had no information about the curriculum. There are no differences in skin color, religion, society, and ethnicity in Indonesia in determining student welfare. Teachers must have a mentality that is appropriate for a multicultural school.

Furthermore, there would be no difference in their prosperity. Many schools in Indonesia have coordinated multicultural teaching in its implementation

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<sup>43</sup> Allan Collins, John Seely Brown, dan Susan E. Newman, *Cognitive apprenticeship: Teaching the crafts of reading, writing, and mathematics* (Routledge, 2018).

<sup>44</sup> Dwi Chyntia Putri, "Harmony in Diversity: The Implementation of Multicultural Education at Indonesian Schools," in the *2nd International Conference on Social Science and Character Educations (ICoSSCE 2019)* (Atlantis Press, 2020), 168–72.

<sup>45</sup> Jiyanto Jiyanto dan Amirul Eko Efendi, "Implementasi pendidikan multikultural di madrasah inklusif madrasah aliyah negeri maguwoharjo yogyakarta," *Jurnal Penelitian* 10, no. 1 (2016): 25–44.

<sup>46</sup> Jiyanto dan Efendi.

by embedding it in a book or educational plan. So to complete a deeper understanding of how life and cultural diversity in Indonesia are, this study would like to explore what experts think about the role of understanding in socio-religious matters that will positively impact the harmonious life of citizens.<sup>47</sup>

This socio-religious study aims to understand the true religion of Islam, semi-increasing the social impact on harmony and diversity in Indonesia. So for that, we try to find and examine various publications of religious and cultural sciences that systematically discuss our study's problems. Our first step was to search for journal articles on social and religious sciences through the help of digital technology on databases such as Google Scholar. We prioritize the latest publications between 2010 and 2020. Next, we will continue with an in-depth analysis involving a critical approach to evaluation and interpretation. Finally, if the data has answered our questions, we conclude that it is valid data and sure that it is true to the problem. We summarize it with a qualitative and descriptive design, considering that this study is a social and religious science. For this reason, we are guided by qualitative studies such as Tanaka,<sup>48</sup> In his study of the limits on assessing religion in a pluralistic society, such as the context of social life in Indonesia. Because this study is shares authorship, we are often involved in conflicting data and answers, but we can finally unite our views and mutually acknowledge each of our weaknesses.

## **B. Result and Discussion**

In this results section, we present the findings and discussion of the results of studies analyzed from several scientific publications that focus on the discussion of social religion well, which will impact the harmony of people's lives in a diverse country such as Indonesia. The first finding is from Islam,<sup>49</sup> The limitations of tolerance in dealing with religious diversity based on Islamic teachings are very relevant to be studied. He said Islam is the religion of Rahmatan Lil Alamin.

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<sup>47</sup> Abdullah, "Divinity and Humanity in Islam and Christianity."

<sup>48</sup> Kimiko Tanaka, "Limitations for measuring religion in a different cultural context—the case of Japan," *The Social Science Journal* 47, no. 4 (2010): 845–52.

<sup>49</sup> Muhammad Hifdil Islam, "Tolerance Limitation in Facing Religious Diversity Based on the Teaching of Islam," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020): 1–13.

## Understanding Islam and The Impact on Indonesian Harmony and Diversity: A Critical Analysis of Journal Publication 2010 to 2020

Although many claim Islam as the true faith (blessing for the whole universe), Islam recognizes religious entities, like other religions, theories, and social life. The Qur'an, the primary source of Islamic teachings, describes religious tolerance and how certain Islamic scholars support tolerance and diversity and pluralism in Indonesia as a country of diversity. The theme of the study on Islam and the teaching of the diversity of society came from the non-Muslim writer Jackson,<sup>50</sup> Through the study of religion social sciences, namely the description of Islam in the United States media and the implications of Islamic education.

The portrait of religious harmony in Indonesia after the reformation becomes an exciting theme to study. This great nation is increasingly successful with its cultural diversity. Therefore, the Ministry of Religion is a government institution with the most significant role in Indonesia, which was formed specifically to regulate the objectives of religious affairs and the plurality of the ummah or ummah. According to Kharlie & Kubis,<sup>51</sup> The main weakness in this religious development policy is based on two assumptions: the mixed effect on Indonesia's development programs is still tiny. So very few people have a direct impact on the country's development. So that citizens can live in a balanced state and religion, the government, through related agencies such as education and the media, must carry messages of harmony and religion in a balanced way. This problem can also be seen from the Neo,<sup>52</sup> Study of the dimensions and functions of national harmony in religion as a state constitution practice that does not have to be tightly controlled.

Social tolerance in a multi-religious country is a critical issue to address. Indonesia is a country consisting of various cultures, races, and religions. According to Japar et al.<sup>53</sup> The existence of six recognized religions, nine unofficial religious communities, and 300 different ethnic groups is the biggest challenge for people in Indonesia in maintaining social tolerance, which shows the condition of

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<sup>50</sup> Liz Jackson, "Images of Islam in US media and their educational implications," 2010.

<sup>51</sup> Ahmad Tholabi Kharlie dan M. Ridwan Kubis, "The portrait of policy on religious harmony after the post-reformation in Indonesia," 2020.

<sup>52</sup> Jaclyn L. Neo, "Dimensions of Religious Harmony as Constitutional Practice: Beyond State Control," *German Law Journal* 20, no. 7 (2019): 966–85.

<sup>53</sup> M. Japar, K. Sahid, dan D. N. Fadhillah, "Social tolerance in multi-religious states: A case study in Cigugur society, Indonesia," *Int. J. Innov. Creat. Chang* 7, no. 7 (2019).

social tolerance in Indonesia by tracing the community's local cultural traditions. This kind of research was also conducted by Lapinski et al.,<sup>54</sup>. They say an essential need for prison staff and staff education because prison conditions are implied by a very multicultural, ethnic, and religiously diverse population. The security and comfort of prison inmates and staff can be realized.

Furthermore, via the study of judicial politics and bureaucratization in India and Indonesia, Sezgin & Künkler,<sup>55</sup> Demonstrate that the regulation of "Religion" and "Religion" India's predominant method is judicialization approaches. The Ministry of Religion in Indonesia, on the other hand, has bureaucratized the control of religious matters. We suggest that the method of delegation, rather than the choice of implementing institutions (i.e., the court or bureaucracy), affects the effects of policy on religion (vertical versus horizontal). As a result, the plurality controlled by the State is a benefit for growing religious life. The study of the traditional state secularism and Islamic humanization models by Soltani,<sup>56</sup> It is a technique and practice of religious politics in Iran.

According to Beta, Commerce, piety, and politics are Indonesian young Muslim women's organizations as religious influences.<sup>57</sup> The transformational functions of social-media-based young Muslim women's groups (YMWGs) in the socio-political analysis are discussed in this article. How does Muslim womanhood's (political) subjectivity change due to the YMWGs' (in) visibility? How should we think about the role of this kind of "women's movement" in the re-invention of Muslim identity? Explain the organizations' combination of religious, political, and economic components in their online and offline representations; the paper suggests the term "social media religious influencer."

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<sup>54</sup> Piotr Lapinski, Jan Maciejewski, dan Leszek Markuszewski, "The educational needs of prison staff as implied by a multicultural, multi-ethnic and multi-religious prison population," *Internal Security* 6, no. 2 (2014): 91.

<sup>55</sup> Yüksel Sezgin dan Mirjam Künkler, "Regulation of" Religion" and the" Religious": The Politics of Judicialization and Bureaucratization in India and Indonesia," *Comparative Studies in Society and History*, 2014, 448–78.

<sup>56</sup> Ebrahim K. Soltani, "Conventional Secularism and the Humanization of Islam: Theory and practice of religious politics in Iran," *The Journal of the Middle East and Africa* 9, no. 2 (2018): 195–211.

<sup>57</sup> Annisa R. Beta, "Commerce, piety and politics: Indonesian young Muslim women's groups as religious influencers," *new media & society* 21, no. 10 (2019): 2140–59.

Understanding Islam and The Impact on Indonesian Harmony and Diversity: A Critical Analysis of Journal Publication 2010 to 2020

In Indonesia, Islamic religious education and radicalism: a de-radicalization approach based on improving living values education. In the Indonesian educational system, religious instruction is compulsory at all levels of formal education.<sup>58</sup> Radicalism continues to throw a shadow on the dynamics of religious life in Indonesia. This article recommends that Islamic religious education be strengthened in order to avoid the spread of extremism. Living Values Education, or LTE, is a theoretical framework for creating Islamic religious education following this method.

This article explores how Chinese people become Muslims from the Cheng Hoo Mosque construction to Islamic education services and media literacy. Medium literacy is a communication component that considers who says what, when, where, how, and the impact of the medium utilized. Rahmawati and colleagues.<sup>59</sup> From the Cheng Hoo Mosque to Islamic education and media literacy, Chinese Muslims are doing it right. In Indonesia, several Chinese community-based Islamic education programs represent the Chinese perspective on being a good Muslim. Similarly to Tan,<sup>60</sup> On Islam and citizenship education in Singapore. With challenges and implications. Singapore's religious variety and the present issue of Islamic revivalism make religion management a top priority for the Singapore government. This essay claims that citizenship education that considers Singapore's diversity, complexity, and the confluence of religion and citizenship is required. It is claimed that indoctrination is required into a particular set of state-sanctioned beliefs and viewpoints and an understanding and respecting other faiths, particularly Islam.

Study Amina & Nasution,<sup>61</sup> That identified movements, religious organizations, and social harmony in North Sumatra. Through a case study of

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<sup>58</sup> Syamsul Arifin, "Islamic religious education and radicalism in Indonesia: strategy of de-radicalization through strengthening the living values education," *Indonesian Journal* 6, no. 1 (2016): 93–126.

<sup>59</sup> Rahmawati Rahmawati et al., "Chinese ways of being good Muslim: from the Cheng Hoo Mosque to Islamic education and media literacy," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018): 225–52.

<sup>60</sup> Charlene Tan, "Islam and citizenship education in Singapore: Challenges and implications," *Education, Citizenship and Social Justice* 2, no. 1 (2007): 23–39.

<sup>61</sup> Muryanto Amina dan Muhammad Arifin Nasutionb, "Identity Movements, Religious Organisations and Social Harmony in North Sumatra," *Identity* 13, no. 12 (2020).

elections in North Sumatra, this essay seeks to examine the roles of religious organizations in political involvement and electoral trends. The results provide light on how religious movements via religious organizations grew as public interest in politics dwindled. Social harmony, although in unexpected ways, played a significant role in avoiding activism and radicalism.

Zaelani & Santoso,<sup>62</sup> Noted that understanding civil society through the perspective of ushul fiqh (Basic Principles in Islamic Law). This article investigates civil society in Islam's historical records and ushul fiqh (basic principle of Islamic jurisprudence). Based on historical-normative research, it is discovered that civil society and Islamic teachings are compatible. Democracy, pluralism, fairness, and tolerance are all values compatible with sharia, or Islamic law. These requirements must be held by all people and leaders of a nation under Islam.

## **E. Conclusion**

In this final section, we summarize the results of the discussion of the findings of this study which aims to gain a new understanding of the views and teachings of Islam and its impact on harmony and diversity in Indonesia. The results of our critical analysis of several scientific publications confirm that the findings we describe above have answered the question of this study. The majority of the publications we analyzed prove that a good understanding of Islamic teachings and state policies on tolerance and pluralism has excellent potential for peace and harmony in national life in a diverse country like Indonesia. On the contrary, if the understanding is not balanced, then a life with harmony is tough to create. This is because an unbalanced understanding between religion and nationality will quickly lead to conflicts of interest between religion, ethnicity, and socio-economic and political interests. Thus, this finding should add insight into nationalism to create harmony in the diversity of the Indonesian nation.

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<sup>62</sup> Abdul Qodir Zaelani dan Rudi Santoso, "Understanding Civil Society Through the Perspective of Ushul Fiqh (Basic Principle in Islamic Law)," in the *1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* (Atlantis Press, 2020), 60–66.

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