The Role of Islamic Religius Education In Realizing Justice And Peace In Indonesia

Muhammad Ilham Nurhakim[1*], **Shintia Devi**[2], **Masduki Asbari**[3]

[1,2]Sekolah Tinggi Ilmu Ekonomi Insan Pembangunan, Indonesia
[3] STMIK Insan Pembangunan, Indonesia
[*]*Corresponding author email:* nurhakimmuhammadilham@gmail.com

Abstract - The role of Islamic religious education in realizing justice and peace in Indonesia has been going on for a long time, along with the entry of Islam in Indonesia. However, that does not mean the role is completely finished. It is widely emphasized that there are still acts of anarchy, injustice, intolerance and other destructive acts. In this void, it is interesting to study the role of religious education in realizing justice and peace. This study aims to find a new light about Islamic education that can be used as a standard for developing religious education in an effort to create peace in Indonesia. This study uses a qualitative approach using in-depth interviews, participatory observation, and documentation as data collection methods. The results of this study reveal that first, religion has a fundamental role in the existence and survival of the Indonesian nation. Second, in the era of regional autonomy and reform, it was found that there was a significant improvement in the quality of religious education which was carried out consistently. Third, post-reform, religious education plays an important role as a forum for building the moral values of human resources to create a sense of justice and peace in Indonesia.

Keywords: justice, peace in Indonesia, Religious education,

INTRODUCTION

Educational Institutions in the Reformation Era, the role of religious education is very important in everyday life, especially for Muslims. In Islam, religion is known as Ad-din. Religion is a rule that is used as a guide for life that will lead to the right direction. Islamic religious education is the basis that must be introduced from an early age. If religious education is given properly and correctly to someone, then there is no need to worry, because at least religion is the basic foundation of life. With the provision of Islamic religious education, human life will be more directed and orderly.

But lately the world community is haunted by feelings of worry because of many incidents and acts of violence that have emerged such as anarchism, war, to global terrorism. In Indonesia, this is clearly seen in various cases of conflict and anarchism due to differences in views, opinions, thoughts, ideologies, ethnicities and even religions that always appear in the midst of the condition of the nation which until now continues to be plagued by problems and prolonged crises in various fields of life. , including the crisis in the world of education, even though the desire to enjoy peace is everyone's dream. That's why many people talk about this

issue. Apart from researchers and scientists, doctors, artists, students, and NGOs are also involved in discussing

the dangers of war and violence for the life of living things on earth. In Indonesia, there are many seminars involving many experts who come from various experts in different sciences, looking for solutions to achieve a peaceful and secure life.

For Muslims, peace can only be achieved by sticking to religious teachings. Islam is a religion that was born and exists to create a human life that is full of peace. Because Islam as a word means peace. Peace in Islam is the main value for its adherents and must be implemented as an attitude in life. In Islamic religious literature , both al-Quran and al-Hadith as well as stories about Islamic history, there are many documents that contain the spirit of peace and justice in the form of suggestions and orders. However, it cannot be denied that there are many problems faced by Muslims in realizing this peace. In Islamic teachings, apart from literature advocating peace, there are also several documents in the text that talk about war issues. This is what is then widely used as the basis and basis for individuals or groups within Muslims to commit acts of violence and even commit suicide bombings in the name of jihad or other means by establishing Islam as the standard of sharia that regulates public life in general that must be carried out by all religions in the world. Indonesia.

DISCUSSION

The Value of Peace in Islamic Words

One of the features of Islam is its name. Unlike other religions, the name of this religion does not come from the name of its founder or the name of the place where it was spread. However, the name Islam shows the attitude and nature of its adherents towards Allah. It is also not a person who gave the name Islam, nor a society, but Allah ta'ala, the Creator of the universe and everything in it. So, Islam was known long before the arrival of the Prophet Muhammad. with the name given by Allah. Islam comes from the word 'salima yuslimu istislaam' , From this root word also formed the words salm, silm and so on which contain the meaning of submission, peace, welfare, safety, surrender and obedience. In addition to yaslamu salaam which means safe, prosperous, or peaceful. According to Arabic, the fraction of the word Islam contains the following meanings: Islamul wajh (sincerely surrendering oneself to Allah), istislama (total submission to Allah), salaamah or saliim (holy and clean), salaam (good health), and silm (calm and peaceful).).

Meanwhile, as a term, Islam has the meaning: submitting and accepting all the commands and prohibitions of Allah contained in the revelations sent down by Allah to the Prophets and Apostles collected in the Qur'an and Sunnah. Humans who accept the teachings of Islam are called Muslims. A Muslim follows the teachings of Islam totally and his actions bring peace and salvation to mankind. He is bound to believe, live, and practice the Qur'an and Sunnah. From some of the explanations above, it is very clear and clear that Islam is a religion of peace. But the question is what needs to be done so that Muslims are able to implement the mission of peaceful Islam? The word "Islam" literally means "peace", "safe", "peaceful", "peace", "Sentosa".

Thus, the next step that educators need to think about is how to bring peace education into the school environment. Judging from the challenges of peace in the school environment, this is very relevant. As is well known, lately we have often witnessed through the media, fights between students and fights between students, both from the same school and campus as well as from different schools and campuses, quite often occur in cities in Indonesia. So there are several things that must be considered and considered by education managers if they want to create peace. One of them is:

1. Curriculum Problems - In the world of education we know there are n ya kur i kulum, curriculum can also be said to be the heart or the lifeblood of a teaching -learning process that takes place in various educational institutions. So what about the Islamic education curriculum at this time ?. Making human beings

who are faithful and pious is one of the goals that is to be achieved by Islamic education with the knowledge that human beings have is expected to further increase their piety to Allah SWT. As an all -knowing God.

In general, the curriculum used by Islamic educational institutions is the same as the curriculum used by other educational institutions in general, but the difference is that the learning unit is prioritized in the field of Islam compared to other general subjects. Before discussing the problems in the PAI curriculum, we must first know what the meaning of the curriculum itself is. The curriculum is an educational plan, providing guidelines and guidance on the type, scope, sequence of content, and the educational process.

This means that the curriculum also includes planning the teaching methodology that must be carried out. The implementation aspect of the curriculum itself is referred to as the learning process. Every education system will always be faced with and between conflict pressures, such as the influence of tradition and demands for change in the social order. This is mainly due to the complexity of the education system. and every system education own possibility to " fallen " or " get away " from objectivity . In the Islamic religious education curriculum which is now implemented in Islamic religious education institutions, there are several obstacles, such as: the professionalism of PAI teachers, PAI learning media, different student backgrounds, and allocations for Islamic education. the time provided, but from some of these obstacles, what is most felt is about the professionalism of a PAI teacher in mastering the material he teaches so that it creates a good understanding for his students.

Considering all these problems, the Islamic Religious Education Curriculum (PAI) needs to be immediately updated and developed towards a plurality-based curriculum. To create lasting peace and brotherhood between followers of religion, need the courage to make changes, especially through a diversity-based education curriculum. This kind of curriculum allows dismantling the theology of each religion, which so far tends to be exclusive and dogmatic. In addition, the curriculum makes it possible to present tolerant Islamic teachings to students, as long as the education carried out is truly based on religious grounds.

This principle is considered relevant, especially for entering the future of the world which is marked by cultural and religious diversity. A theology usually only claims that it is his religion that can build worldly welfare and lead humans to God's heaven. There is only one door and heaven's room and cannot be opened or entered, except by followers of their respective religions. Theological material given in schools today is very worrying and can disrupt the harmony of religious communities in a pluralistic era, especially if the material is delivered using an extreme dogmatic method. In fact, in the pluralistic era, all people from various groups are required to depend on each other for the sake of peace. Herein lies the challenge for religions, including Islam, to redefine themselves in the midst of other religions.

It is undeniable that at this time in society there is still a growing assumption that one religion to another is an enemy that must be thrown away. In fact, every religious teaching, including Islam, has taught religious tolerance. We also feel that the religious education given in our schools in general does not turn on a good peace education, in fact it tends to be the opposite. As a result, social conflicts are often exacerbated by the existence of religious legitimacy taught in religious education in schools located in conflict-prone areas. This makes conflicts have roots in fundamental religious beliefs so that violent social conflicts are increasingly difficult to overcome, because they are understood as part of their religious vocation.

The fact shows that religious education is still taught by denying the right to life of other religions (intolerant), as if only one's own religion is right and has the right to life, while other religions are wrong and misguided. and their right to life is threatened, both among the majority and the minority. This narrow spirit of religious education, of course, is fundamentally opposite to the spirit of peace education, and will weaken national unity. To have high religious tolerance, develop an attitude of pluralism in participants educate is absolute immediately " done " by all religious education in Indonesia for the sake of true peace.

Islamic religious education needs to immediately display friendly and tolerant Islamic teachings through its educational curriculum with the aim and emphasis on understanding and efforts to be able to live in the context of religious and cultural differences, both individually and collectively and not trapped in primordialism and exclusiveness of religious groups. and narrow culture. So that pluralism attitudes will be

able to be developed in our young generation through the dimensions of religious education by paying attention to things such as the following:

a. Religious education such as fiqh, interpretation does not have to be linear, but uses a muqaron approach. This becomes very important, because children are not only equipped with knowledge or understanding of legal provisions in fiqh or the meaning of a single verse, but are also given different views. Of course, it's not just knowing what's different, but also being given knowledge about why it's different.

b. To develop social intelligence, students should also be given interfaith education. This can be done through interfaith dialogue programs that need to be organized by Islamic educational institutions. As example of dialogue about " fasting " that can be bring the monks or clergy from other religions. This program has become very strategic, especially to provide students with an understanding that in fact fasting is also a teaching for our Buddhist brothers and sisters. With dialogue like this, students are expected to have an understanding, especially in assessing the beliefs of our brothers and sisters of different religions. because in fact outside of Islam there is salvation.

c. To understand the reality of differences in religion, Islamic educational institutions not only hold interfaith dialogue, but also organize interfaith road shows. This interfaith road show program is a real program to instill concern and solidarity with other religious communities. This is done by sending students to participate in community service cleaning churches, monasteries or other holy places. Awareness of plurality is not just understanding differences, but also must be shown with a concrete attitude that even though we have different beliefs, we are brothers and help each other.

d. To instill spiritual awareness, Islamic education needs to organize programs such as spiritual work camps, this can be done by sending students to join a family for several days, including the possibility of joining families of different religions. Students must merge into the family. He also has to carry out activities as the daily activities of the family. If the family is a farmer, then he must also help the family in farming and so on. This is a very strategic program to increase sensitivity and social solidarity. Another important lesson, is that students can learn how to understand diverse lives. Thus, students will have the awareness and sensitivity to respect and respect others.

e. In the month of Ramadan, is a very strategic month to cultivate sensitivity social in children educate . With organize a " saur on the road program", for example . Because with this program , you can designed Suhoor together between students and street children. This program also provides direct benefits for students to cultivate an attitude of social sensitivity, especially to those around them who are less fortunate.

In addition to the things above, it is necessary to teach Inclusive Aqidah material. As is well known people Islam , aqidah originated from Arabic which means " trust ", meaning is things believed by religious people. In Islam, aqidah is always related to faith. Aqidah is a central teaching in Islam and became the core of the message of Islam through Muhammad. The enforcement of Islamic activities in a person's life and life can explain that that person has faith. The problem is that faith is theoretical and ideal which can only be known by evidence be born in life and life everyday , sometimes creates its own "problem" when should face to face with the " faith " of people of other religions. Moreover, this issue of faith is also the core of all religions, so it does not only belong to Islam.

So, don't be surprised if later the problem arises of claiming that only one's belief is correct while other people's beliefs are considered wrong and heretical, so that it often ends up in inter-religious conflicts. The violence prevention program through education needs serious attention for educators in schools,

especially in areas that have been hit by conflict such as West and Central Kalimantan, Central Sulawesi, Maluku, North Maluku, Papua, and Aceh. Apart from state schools, Islamic schools such as madrasas and Islamic boarding schools, and other Islamic organizations need to be involved as well in order to increase the scope of violence prevention education.

2 . School Management - In order to prevent violence through education, one approach that can be used is to create a positive classroom climate. The learning environment in the classroom is created to enable students to solve problems, work and study with other students, and carry out collaborative tasks together. A learning process that emphasizes positive collaboration and interdependence, not just competition, needs to be practiced in the classroom. In this case, the idea of school-based conflict management, which the author has conveyed in this paper some time ago, needs to be considered. In addition, the prohibition of corporal punishment in schools needs to be done.

Physical ways of instilling discipline among students will provide poor conflict resolution role models, lower students' self-esteem, and make it difficult for children to trust adults. Managing and running schools in a democratic way needs to be encouraged. Workshops and training should be conducted in this area for teachers and school staff as well as students. In particular, educating teachers to understand children's rights needs to be carried out more broadly. Creating a school environment that is safe from acts of violence (including those involving drugs and alcohol, etc.). Peace week and peace celebrations in schools need to be introduced and carried out regularly. Likewise, activities that support this, such as writing competitions (scientific essays and short stories) in the field of reconciliation, and joint celebrations for children from various regions and backgrounds. Peace will be created if trust is built between the components of society. Cultivating this mutual trust takes a relatively long time and requires determination and consistency between words and actions. Both sides must eradicate each other's suspicions while showing the other side evidence that they want peace. The author feels confident that Islam can present itself as a religion of rahmatan lil'alamin if the ulama, educators and religious leaders can display religious teachings and a peaceful attitude. Indeed, many people question why Islam, which is very concerned about the teachings of peace, is not synonymous with safety, justice, and peace, but is always synonymous with violence? This may be due to the behavior of Islamic minority groups who do not understand the teachings of Islam comprehensively. They use religion to legitimize the violence they commit. As a result, Islam is tarnished by their actions. For that, let us be aware of those around us who commit violence in the name of Islam. Because the face of Islam depends on the actions of its people.

CONCLUSION

It is not easy to teach peace education to someone. Giving an understanding of peace, the purpose of living in peace, while at the same time maintaining peace at the local, national, and global levels must be done slowly and continuously. Because apart from a culture of peace, on the other hand there is a culture of violence. This is where we have to explain to someone how to suppress the violence so that it doesn't happen again. Someone must also get an explanation that by implementing peace education, they will soon get that peace at home, on campus, or in the work environment. Peace education can take advantage of religious lessons given in schools or colleges by incorporating the importance of peace. Unfortunately, so far, religious lessons given in schools are limited to teaching religious rituals and religious dogmas themselves. Actually peace education can be delivered there. Therefore, we hope that through religious lessons which recognize the existence of plurality, peace education can be easily delivered. In that way, dialogue between students will occur by looking at various religions that talk about peace. Apart from the material (content) of the lesson, one of the important items that also determines the achievement of educational goals is the method used by educators when delivering it, to create peace, a truly wise and wise learning method is needed, religious teachers who usually convey religious teachings. in extreme ways, especially those related to religious doctrines, must be changed. To provide religious understanding to students, it does not have to be extreme, theological teaching

is very necessary, but it does not have to instill hostility towards community groups who disagree. , religion, with us.

REFERENCES

http://www.geocities.com/donikoesoema/bataspendidik.htm. January 12 , 2009 .

Zuhdi, Masyfuk, Islamic Studies, Vol. I; Jakarta: Raja Grafindo Persada, 1993

Zuly Qodir, Understanding Diversity in Indonesia The basis of inclusive education http://www.google.co.id/search?hl=id&q=Zuly+Qodir . January 21, 2009.

Zakiah Daradjat, Islamic Education in Families and Schools (Cet. II; (Bandung; Ruhama, 1995.

Azhari, D. W., Putri, W. F., & Asbari, M. (2022). The Role of Islamic Religious Education in Growing a Sense of Nationalism. Journal of Information Systems and Management (JISMA), 01(01), 24–28. https://jisma.org/index.php/jisma/article/view/4

Emilia, S., Andini, M., & Asbari, M. (2022). Pancasila as a Paradigm of Legal Development in Indonesia. Journal of Information Systems and Management (JISMA), 01(01), 29–32. https://jisma.org/index.php/jisma/article/view/6

Rahmawati, R., Rosita, & Asbari, M. (2022). The Role and Challenges of Islamic Religious Education in the Age of Globalization. Journal of Information Systems and Management (JISMA), 01(01), 6–11. https://jisma.org/index.php/jisma/article/view/2

Susilawati, S., Aprilianti, D., & Asbari, M. (2022). The Role of Islamic Religious Education in Forming the Religious Character of Students. Journal of Information Systems and Management (JISMA), 01(01), 1–5. https://jisma.org/index.php/jisma/article/view/1/1

Tamam, M. B., & Asbari, M. (2022). Digital Literature. Journal of Information Systems and Management (JISMA), 01(01), 19–23. https://jisma.org/index.php/jisma/article/view/4

Tsoraya, N. D., Primalaini, O., & Masduki Asbari. (2022). The Role of Islamic Religious Education on the Development Youths' Attitudes. Journal of Information Systems and Management (JISMA), 01(01), 12–18. https://jisma.org/index.php/jisma/article/view/3