

The Role of Islamic Education on Increasing Democratic Attitude and Religious Tolerance in High School Students in Indonesia

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Abstract—In the 21st century, democratic attitudes and religious tolerance among students everywhere are increasingly declining due to technology and digital developments that cause students have the tendency to be apathetic and less care about their environment. It is expected that Islamic education can prevent these behaviour. This study was conducted to analyze the relationship between Islamic Education and democratic attitudes and religious tolerance. Out of 900 high school students in West Java, Indonesia, 172 students were taken as research samples. This study uses a quantitative approach with correlational design in order to find out the relationship of a variable with other variables. This method reveals factual data based on information found. The results of this study indicate that between the understanding of Islamic Education (X) on Religious Tolerance (Y2) a significance value of $0.004 < 0.05$ which means there is a significant correlation, and also for democratic attitudes (Y1) towards Religious Tolerance (Y2) significance value amounting to $0,000 < 0,05$ which means there is a significant correlation. Hence, it can be concluded that Islamic religious education can improve democratic attitudes and religious tolerance among high school students.

Keywords: *The role of Islamic education, democratic attitude, religious tolerance, high school students*

I. INTRODUCTION

In recent years, the issue of Islam is identical to radicalism, and even terrorism has always been interesting to discuss among scholars, academics, researchers, or the general public at large who are interested in the issue. This is not without reason; the negative stigma of Islam is always associated with acts of radicalism and even terrorism cannot be separated from the big phenomena that occur that were reported by the mass media, both on a national and international scale. The rise of radicalism and

even terrorism actions that have always been carried out by some "Muslims", has become the basis for the formation of public opinion on the negative stigma; as a consequence, Islam has always been synonymous with radicalism, even terrorism.

Among the major events that linked Islam with radicalism and even terrorism was the tragedy of the collapse of the World Trade Center (WTC) twin towers in New York-United States on September 11, 2001 which killed thousands of people. In addition, on a national scale, several heartbreaking events that linked Islam to radicalism and even terrorism also took place. Among the phenomenal was the Bali bombing on October 12, 2002 which killed approximately two hundred people. The events above are only part of the many events of radicalism and even terrorism which associated with Islam. Regardless of whether it is true or not that the perpetrators of terror are carried out on the basis of Islam, that is the fact. Islam has always been used as a tool for actors who have the ideology of "radical Islam" to carry out the mission of the ideology they believe in. After the September 11 bombings, the 2005 French riots and the London 2005 bombings, understanding of the potential influence of religion on management and the conceptualization of conflict offered a broad social impact to the wider community. [1].

The issue that need to be underlined is that it is very important to understand all dimensions of Islam because if it is wrong, it will result in the wrong application; thus, the impact will be fatal. Departing from this point, a Muslim must be careful in understanding and interpreting the verses of the Qur'an or Hadith as the basis for legal making in the Islamic religion. According to Qardhawi, among the factors causing the birth of the ideology of "radical Islam" is to understand the Nas Al-Qur'an or Hadith

textually without wanting to understand the content and purpose of its essence [2]. In line with Yusuf Qardhawi, Azra explained that in the context of radicalism and terrorism, the ideological adherents often use the lafadz-lafadz al-Qur'an to legitimize their actions [3].

Islamic Education which is a manifestation of Islamic education originating from the Qur'an and the Hadith of the Prophet Muhammad is mandatory material in the education unit at the school level. The Qur'an and the Hadith of the Prophet Muhammad as the main sources of Islamic teachings is in the sense of being a source of faith (faith), sharia, worship, muamalah, morality, and date; thus the study is in each of these elements and the items become the learning material in the lesson of Education Islamic Religion (PAI) [4]. As a compulsory subject, the aim of Islamic Education must be in line with the goals of the state; that is, to form an understanding and religious people. In addition Islamic education is also aimed at forming students to become good citizens. In government regulation number 55 of 2007 in chapter II, article II and point 1, concerning religious education, the function of religious education in addition to forming human believers and noble characters should also be able to strengthen national values, such as: peace, tolerance, fairness and freedom (Indonesian Government Regulation No 55, 2007).

The issue of understanding Islamic Education will be a dilemma. In hand Islamic education is expected to be able to improve and as a solution to all the problems of conventional education. However, on the other hand, the process of Islamic education "in depth" is feared to form individuals who live exclusively and intolerantly that they would violate democratic values such as respecting differences, being able to accept the opinions of others, not discriminating or intimidating minorities, and so on.

In a study conducted by the Wahid Institute among 306 students in the middle school in Jakarta, it was found that 27% of the respondents were disagreed to give wishes to other people's religious celebrations such as Christmas, and 28% of them were in doubt on whether or not they congratulate those who celebrate Christmas. And also found data of students who will repay the acts of destruction of their places of worship as much as 15%, and hesitant 27%. While those who do not want to visit sick religious friends are 3% and 3% hesitant. In general, referring to this data, the views of students in public schools in Jakarta are indeed open and tolerant, but, there is a tendency that intolerance and radicalism may emerge, and it will continue to strengthen [5].

In line with several surveys above SaifulMujani[6] explained that political tolerance is very important for the consolidation of democracy. Islam and

Christianity are believed to be religious propaganda and mission. The adherents have an obligation to preach people who do not believe in their religion. Hence, this is believed to be the source of Muslim intolerance towards Christians, and vice versa. If this is the case, of course this will clog up the democratic governance system, especially because the majority of the people in Indonesia are Muslim. If radicalism and Islamic terrorism always occur, it means that Muslims in Indonesia are intolerance whereas tolerance is important to support a democratic system of government.

The real democratic system of government is already ideal for the Indonesian context as a nation, It is based on the reality of a pluralistic Indonesian nation in which Indonesian society is based on various ethnic groups, religions, races and groups. To protect the rights of its citizens without discriminating against these backgrounds, a democratic system is needed to guarantee the right to life of all its citizens.

One thing that must be reinforced, as implied by empirical data from several studies and surveys above, is to what extent religious education correlate with democratic attitudes and religious tolerance; is it true that the number of cases of intolerance in the name of Islam shows that cases of intolerance are caused by understanding of Islamic religious education, which according to Zuhairi normatively Islam highly upholds the value of democracy and tolerance [7], In line with this, Abdurrahman (2016) also argues that the higher the level of understanding of one's religion, the person will have greater sense of tolerance. True religion is present as an answer, enlightenment, and liberation for every doubt. This study is intended to explain and discuss the relationship between the role of Islamic education with democratic attitudes and religious tolerance in high school students in the West Java region, Indonesia

II. METHOD

This study used a quantitative approach using correlational design. this study is intended to determine the relationship of a variable with other variables. The relationship between one and several other variables is expressed by the magnitude of the correlation coefficient and significance (significance) statistically [8].

This study uses three instruments in the form of questionnaires compiled based on the indicators in the research variables to measure each: 1) student religious tolerance and democratic attitudes as dependent variables (Y1 and Y2), 2) understanding of Islamic religious education as independent variable (X), with a resear.

III. RESULTS AND DISCUSSION

The hypothesis testing in this study uses the SPSS application to make it easier for the author to

calculate data and analyze the results of the calculated data. The results of calculations using SPSS can be seen in table 1.

		Democratic Attitudes	Religious tolerance	Understanding of Islamic Religious Education
Democratic Attitudes (Y1)	Pearson Correlation	1	,571**	-,204
	Sig. (2-tailed)		,000	,000
	N	72	72	72
(Religious tolerance (Y2))	Pearson Correlation	,571**	1	-,336**
	Sig. (2-tailed)	,000		,004
	N	72	72	72
Understanding of Islamic Religious Education (X)	Pearson Correlation	-,204	-,336**	1
	Sig. (2-tailed)	,086	,004	,086
	N	72	72	72

** . Correlation is significant at the 0.01 level (2-tailed).

Table 1. Relations between Variables Correlations

Data interpretation:

- 1) From the output of the data above, it can be seen between the understanding of Islamic Education (X) on democratic attitudes (Y1) significance value of $0,000 \leq 0,05$, which means there is no significant correlation between the two variables.
- 2) From the output of the data above, it can be seen that the understanding of Islamic Education (X) on religious tolerance (Y2) has a significance value of $0,004 \leq 0,05$, which means there is a significant correlation between the two variables.
- 3) From the output of the data above, it can be seen between democratic attitude (Y1) towards religious tolerance (Y2) significance value of $0,086 \geq 0,05$, which means there is no significant correlation between the two variables.

Table 2. Summary of Relationships between Variables

Variable	Pearson correlation	Description
Understanding of Islamic Education on democratic attitudes	0,571	Correlated
Understanding of Islamic Education on Religious Tolerance	0,336	Correlated
The democratic attitude towards religious tolerance	0,204	Does not Correlate

Based on table 2, data analysis shows:

- 1) Islamic Education Understanding of democratic attitudes (X-Y1) there is a r value of 0,571 (pearson correlation) $\geq 0,235$ (r table) which indicates based on the basis of decision making there is a correlation between these two variables.
- 2) Understanding of Islamic Religious Education on religious tolerance (X-Y2) there is a r value of 0.336 (Pearson correlation) $\geq 0,235$ (r table) which indicates that based on the basis of decision making there is a correlation between these two variables.
- 3) The democratic attitude towards religious tolerance (Y1-Y2) has a r value of 0.204 (pearson correlation) $\leq 0,235$ (r table) which indicates that based on the basis of decision-making there is no correlation between these two variables.

Each correlation between the three variables are as follows:

1) *The relationship of understanding Islamic Education (X) to democratic attitudes (Y1)*

With the understanding of Islam that is high, the tendency will produce good democratic attitudes towards students. This is in line with the findings of Plazi (2013), which states that religion can be a source of undemocratic attitudes but also contributes to democratic norms. This article argues that different dimensions of religiosity produce opposite effects on democratic attitudes through different mechanisms. The personal aspect of religious belief is associated with traditional values and survival; thus, it will provide real and intrinsic support for democratic attitudes. (this finding is in contrast with Natalia's (2012) findings, which saying that Islamic prejudice lead to an authoritarian attitude. In addition, this study illustrates the important role given to democracy and trust in the Church in shaping democratic attitudes across religions.

2) *Relationship to understanding Islamic Education (X) toward religious tolerance (Y2)*

In mid-July 2001 [9] a study by the Center for Islamic and Community Studies (PPIM) of Syarif Hidayatullah State Islamic University in Jakarta (formerly IAIN), According to Ali (REF) around 70 cases in Muslim-majority countries including Indonesia, led to a hypothesis that more pious someone, the more he is intolerant. An ambiguous hypothesis on the one hand can be correct if you see many cases of violence and terrorism based on religion, but on the other hand it is very contradictory to the Islamic shari'a which all its joints always teach tenderness. As in the results of a study conducted by Wai-Yip [10] which states that in the post-September 11 era, scientific literature and growing social concern have focused on Islamic education in Muslim-majority countries and Muslim minorities in the West.

However, public attention and academic research on the teachings of Islam as a world religion and human civilization that are commonly shared, are hardly understood in a secular context and in public education. This problem requires more attention, especially in Asia. The article explores alternative pedagogical discourses in teaching Islam to Chinese students in the East Asian context by considering its specific geographical position in global politics and recent developments in Hong Kong. The conclusion obtained is the development of Islamic teaching pedagogies that should challenge students to break away from media clichés and apathy towards human suffering, thus making them understand that they themselves are potential peacemakers of future global multiethnic and multicultural societies.

This is supported by the findings from Amy 's [11] study, which in details stated that the higher the social level and level of education of the community, the higher the level of religious tolerance. Small tolerance can also be started from the principal with the teachers in school, by directly teaching these religious tolerance values to their students. A study conducted by Darmanin [12] critically examines how Malta, the smallest EU country, has developed specific 'small' or 'minimalist tolerance' discourses and practices in the education of ethnic minorities and immigrants in the country.

3) Relationship to democratic attitudes (Y1) and religious tolerance (Y2)

The attitude of tolerance is important to support a democratic life. Democracy means building cooperation in realizing the vision and mission in a social group. Cooperation to realize the vision and mission will not be realized if each individual in a society does not have a tolerance attitude. Each individual will be different in giving an attitude of religious tolerance' as revealed by a study conducted Bangwayo [12], in being tolerant of different groups in Sub-Saharan Africa. The findings can be used as a reference to help inform policies aimed at reducing inter-and intra-group conflicts and increasing democratic attitudes and religious tolerance caused by high ethnic and cultural fragmentation in the region. Meanwhile, Burdbard's (2012) findings emphasize a holistic education and human development in Islamic education to practice the principles of modern human resource development in order to improve democratic attitudes and religious tolerance

IV. CONCLUSIONS

Indonesia has the largest number of Muslim followers in the world, even though this country has a variety of religions. Religion and trust play an important role in the daily lives of Indonesians, and are part of one's identity and national identity. The Indonesian state

advocates for its people to prioritize aspects of democratic attitudes and religious tolerance. However, in reality there are still many Indonesian who encounter religious discrimination. Laws, policies and practices that are in conflict with international human rights continued, and the State is accused of failing to protect its citizens in the face of religious intolerance and violence. This can be overcome to safeguard Indonesia's commitment to human dignity, and to maintain harmony that guarantees the unity and future of a democratic Indonesia. Based on the results of this study it was found that by providing Islamic education to students, especially at the upper secondary level, it would be able to improve democratic attitudes and religious tolerance in Indonesian society.

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