

The Optimization of Civic Education in Building the Harmony of Religious Life Through Religious Humanism Approach

Bali Widodo

Civic Education Department

Universitas Pendidikan Indonesia, Bandung, Indonesia

Email: baliwidodo@upi.edu

Suwarma Al Muchtar

Civic Education Department

Universitas Pendidikan Indonesia, Bandung, Indonesia

Email: suwarma@upi.edu

Abstract– Indonesia is a country that consists of various ethnic groups, cultures and religions. Religious differences have the potential to social conflict if mutual respect is poor, or too concerned about other people's religious affairs. The issue can certainly threaten Indonesia's unity. Through this religious humanism approach it is expected that it will foster awareness that God's law that teaches affection for others can be used as a basis for citizens' behavior in social, national and state life. This paper aims to describe the process of optimizing civic education as a religious humanist education in higher education. This study employs a qualitative approach that is descriptive over reality with the aim of interpreting social phenomenon in the form of case studies obtained from print media, electronic media and literature. In the research, it is found that there is still prohibition of celebrating religious commemoration and the difficulty of building houses of worship which shows that there is intolerance. This can cause relationship disharmony among religious communities. Optimizing civic education by emphasizing religious human values can build harmony in religious life.

Keywords: *civic education, religious, humanism, harmony of religious life*

I. INTRODUCTION

As a pluralist country, Indonesia has diverse ethnic groups, cultures, languages and religions. Not only Indonesia, Malaysia is also known as a pluralist country because it has diverse ethnicities, languages and religions. The practice of tolerance in Malaysia is obvious in urban areas [1]. Freedom in terms of religion and belief is guaranteed in the Constitution of the Republic of Indonesia. It is stated in article 29 section (2) of the 1945 Constitution of the Republic of Indonesia that "The State guarantees all persons the freedom of worship, each according to his/her own religion or belief" [2]. It means that the state guarantees and protects the freedom of every citizen to embrace their religion and belief without coercion from other parties, also ensures the peacefulness in doing their worship. This is a constitutional obligation of the state in the guarantee of religious freedom. Even though the state of Indonesia is not a theocracy country but the administration of the state cannot be separated from

religion, both are side by side and run in harmony and balance. Quoting the sentence stated by Jimly Asshiddiqie [3] that "when the Constitution is in one of our hands, the sacred scripture is always in the other one of our hands". Thus it can be explained that the Article 29 section (2) of the 1945 Constitution of the Republic of Indonesia as legal basis of the state of Indonesia is not a theocracy state which combines state affairs with religion, whereas the article 29 section (1) of the 1945 Constitution of the Republic of Indonesia as legal basis that the state of Indonesia is not a secular state that separates the state and religious affairs completely so that the state of Indonesia is a country that is Theistic Democracy, the State that based upon the One and Only God and provides guarantee and protection of its citizens in embracing and worshipping according to his/her religion and beliefs [4]

The right to embrace a religion is a human right, a basic right that is inherent in everyone that must be respected and appreciated and must not be reduced (non derogable right) under any conditions and by anyone. Constitutionally, human rights are rights protected by law, and as a legal state, the state constitution must treats every citizen that they have equal position in the eyes of the law (equality before the law). Human rights are legal rights [3]. Human rights are legal rights that everyone has as human beings. These rights are universal and are owned by everyone, rich and poor, male or female. These rights may be violated, but they can never be abolished. Human rights are legal rights and this means that these rights are legal. Human rights are protected by the Constitution and national laws of many countries in the world. From the definition of human rights above, it can be explained that human rights are inherent in every human being since his/her birth which is a gift from the One and Only God to every human being, so that it cannot be reduced or even abolished.

Nowadays, violence in the name of religion and belief is still happening, the nuances of enlightenment, affection and brotherhood as taught by each religion towards adherents of other religions appear to be not so good. For example, the Mosque burning in Tolikara Papua, the Church demolition in Aceh Singkil, and the prohibition to celebrate Christmas in West Sumatra. It shows that intolerance still exists. Intolerance can also occur in all regions of the world such as

conflict between the Shah and Sunni that occurred in Saudi Arabia and Bahrain [5]

There is even a kind of competition in finding followers, as stated by Ahmad that religion is no different from a mass organization which competes to increase followers, prioritizes quantity over the quality of its people, quantity is what matters most [6].

The current religious life conditions do not meet our collective expectations, there are still horizontal conflicts that is nuanced about religion even though happening on a small scale, such as the destruction and the burning of Mosque house of worship in Tolikara, Papua and the Church in Aceh Singkil, the issue of permitting the construction of churches in Bogor, and the bombings that took place in houses of worship. It can be said that the values of Godhead and humanity in people's lives have decreased in quality, there has been a moral crisis. Excessive fanaticism towards the religion he/she embraces will lead to fundamentalist groups. This group considers that the religion they adhere to is the most true religion that others are wrong even the adherents of other religions are considered as competitors or enemies. This can cause disharmony in religious life and even lead to conflicts that could threaten national unity. Religion has become a kind of personal and communal identity which can then be used as a tool for the political interests of a group or a denomination, moreover to provoke the emotions of the masses. The masses who are less intelligent in ideology will certainly be easily ignited by emotions [7].

Therefore, there must be a serious action, it can be done by giving a deeper understanding of the values of humanism and religion in the community as a step to minimize or eliminate friction that has religious nuances so that religious harmony in a pluralist Indonesian society can be realized through Civic Education. Civic Education as value education is oriented towards instilling shared values in life in which consists of religious values to form citizens who have spiritual intelligence, noble character, and have skills for the sake of themselves, the wider community, and even the state [8].

II. THEORETICAL REVIEW

Civic Education as character education as well as values education has a role to shape citizens who have actions and attitudes pattern based on Pancasila values. There are 18 points of character values that have been formulated by the Ministry of Education, these are: religious, honest, tolerance, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love the country, appreciate the achievement, friendly / communicative, love peace, love to read, care for the environment, social care, and responsibility. The character values to God include: faith and piety, gratitude, tawaqal (trusting in God's plan), sincerity, patience, introspection, discipline, think forward, honesty, trustworthiness, devotion, morality and civilized. While the character values to other people are: fair, honest, disciplined, compassion, gentle, initiative, hard work, responsible, wise, respectful, forgiving, willing to sacrifice, humble, orderly, trustworthy, patient, tolerant, empathy, generous, friendly, polite, sporty and open [8]. The character values to God and

the character values to other people is the manifestation of religious humanist values contained in Pancasila which becomes a civic disposition that the civic disposition is The character which includes politeness and human interaction, individual responsibility, self-discipline, caring for the community, open mindedness which includes openness, acquainted skepticism towards ambiguity, compromise that includes the principles of conflict and the limits of compromise, tolerance towards diversity, patience and steadiness, compassion, generosity, and loyalty to the nation and all its principles [9].

The civic disposition that is based on Pancasila is emanated from the character of the nation which has a good moral responsibility, towards itself, as a member of society and citizens. That good citizens are patriotic, tolerant, loyal to the nation and state, religious, democratic, true Pancasila [10]. The behavior of good citizens is described as a true Pancasila reflected in their patriotic, nationalist, and religious attitudes and actions. Good citizens are the citizens who understand, and are able to carry out their rights and obligations well as individual, have sensitivity and social responsibility, able to solve their own problems, and also social problems intelligently in accordance with their functions and their roles (socially sensitive, socially responsible, and socially intelligence), have a personal discipline attitude, able to think critically-creative, and innovative in order to achieve personal qualities and good behavior of citizens and community member (socio civic behavior and desirable personal qualities) [11] As good citizens, they should understand their rights and obligations, have high social sensitivity, able to solve either personal or community problems, think critically and innovatively in order to improve their quality.

Wahab also stated that good citizens are citizens who obey and implement laws and regulations and statutory provisions with full responsibility, do not damage the environment, do not pollute water, and air around it and maintain and utilize their environment responsibly. Citizens who are law-abiding, responsible, loving and preserving forests and utilize the environment wisely [11]. Based on civic perspective there are 3 competencies that must be possessed by good citizens, civic knowledge, civic skills, and civic disposition [12] As a good citizen, he/she must have knowledge of constitutionality, constitution as the basic law of the state, bilateral and multilateral relations, smart, care for the social environment, have private and public character.

The final goal of education cannot be separated from religious and humanity values in developing the students' potential, that National Education has the function of developing capabilities and forming disposition and dignified civilization in order to educate the nation's life, aiming at developing students' potential to become human beings who believe and fear the One and Only God, have noble character, knowledgeable, creative, independent, and become a democratic and responsible citizen [13]. Based on the aforementioned Law above, Civic Education should be designed, programmed and implemented as well as evaluated in order to build and form smart and good citizens.

Civic Education aims to develop manusia Indonesia (Indonesia men) entirely that is based on Pancasila as philosophical basis of the state of Indonesia, the 1945 Constitution of the Republic of Indonesia as constitutional basis, National Insight as visional foundation, and National Resilience as its conception basis [14]. Notonagoro's view on the implementation of Pancasila through state administration is based on Pancasila as the character of the Indonesian nation, is not a dogma or doctrine of a person or group so that it must be embodied in community, nation and state life. Pancasila has religious and humanity values as spiritual and moral basis for Indonesian nation state. In other words the first principle and the second principle are the state moral foundation [15,16].

The Mission of Civic Education is building a faithful, pious and noble citizen to educate the life of the nation and state". From the mission of the civic education, it can be explained that in educating the life of the nation, it cannot be separated from instilling the divine values that is noble and virtuous. A nation that is intelligent but does not have strong faith and piety will generate individuals who are spiritually weak [17].

The approach of divine and human values in Civic Education is intended to give students knowledge, attitudes and actions in accordance with religious values and become the doers of God's word, so the point is to become a religious humanist person. Religious humanist approach in Civic Education is also intended to make students realize and aware that differences are God's grace and determination or God's work that must be accepted by all mankind. Thus, human beings actually have the same Creator, which means that all human beings are family, not enemies who must be avoided and fought against. In the Holy Qur'an and the Gospel, it can be seen that basically human beings are equally created by the One and Only God, as in the Qur'an, (QS. Al-Hujurat: 13), which states O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. [18]. Furthermore, it can also be seen in the Holy Bible or the Gospels: (Genesis 1: 27) So God created mankind in his own image, in the image of God he created them; male and female he created them. (Genesis 1: 28) God blessed them and said to them: Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground [19].

In the two Holy Books mentioned above it is very clear that humans are God's creatures, who are from God and will return to God. God does not discriminate His people, God loves all of His people, all mankind have the same level and dignity before God, what distinguishes them is only from their deeds during their life in the world.

In building harmony among religious communities, in line with Musthofa's research that in accordance with religious human values in Islamic Education, it is said that Humanism-Pancasila is religious humanism that is based on Islamic teachings in which humanism is a manifestation of

the attributes of God in human beings . []. Whereas in this paper, the humanism-religious approach in the context of Civic Education has been less focused on the humanism-religious aspects in the learning process [20].

III. RESEARCH METHOD

This study is a type of qualitative research with phenomenological methods. This research is characteristically descriptive which emphasizes process instead of result. Thus the truth obtained is a natural scientific truth through deep interpretation of natural phenomena. The study is conducted by carrying out studies related to research problems by referring to various sources of literature and social phenomena that occur in society. The technique of collecting data used is documentation studies, where data of information are not obtained from people as informant, but are obtained from various written sources. The documents are required for an in-depth analysis so that they can support and increase the trust and proof of an event [21].

IV. RESULTS AND DISCUSSION

The humanist and religious values that exist in society have begun to fade, some consider it because of the lack of success of the education field in educating and rapid development of information technology so that moral and religious values are neglected. The moral crisis can be the cause of the emergence of national disintegration. The manifestation of the moral crisis, for example is the existence of violent behavior in the name of religion which is clearly contradicts the values in Pancasila as the basis of the Indonesian philosophy of life. Moral degradation is feared to damage the future of the nation and state. Pancasila is an inanimate object that cannot do anything. Pancasila becomes something meaningful if the values contained in it are carried out by all elements of the Indonesian people themselves [22]. Pancasila as the crystallization of Indonesian values should be used as a basis in education to guide students to become virtuous and religious citizens. Education has provided a very large portion of knowledge so far, but the portion of attitudes or values and behavior is very small in the learning process, they should be given proportionally [8]. This is revealed by Santoso according to him, education is not merely the transfer of the most up-to-date knowledge yet it must be able to form and build a system of beliefs and character of students which can be useful for them, society and the country [8]. Education is a very important tool in shaping the personality of students that is democratic, reflected in their human qualities both as personal beings and as social beings in society [23].

Wijayanti explain that the freedom in embracing religion and belief, and mutual respect and appreciate adherents of other religions are also taught in religion, as in Islamic teachings there are: (Surah Al-Baqarah verse 256), (Surah Al-Kafirun verse 6), (Surah Al-An'am verse 108), (Surah Yunus verse 99), (Surah Al-Kahfi verse 29), (Surah Al-Ghaasyiyah verses 21-22), Medina Charter, Genova Conference, and Cairo Declaration. Furthermore, according to Wijayanti (2016) religious freedom is also taught in Christianity and Catholicism. The freedom in choosing, practicing, replacing, and spreading his/her religion in accordance with his/her beliefs, will later be accounted to

God not to fellow human beings [24] This religious freedom is a human right that must be respected and appreciated by all parties and the state for the realization of religious life harmony in the pluralist Indonesian society.

Islam as a religion which is rahmatan lil 'alamin views differences as fitrah or sunnatullah or God's provisions that must be accepted by all mankind. Those who cannot accept this mean denying God's provision. Religious tolerance becomes very important in any religious practice. There are several verses in Al-Quran that can be used as guidance or guidelines in building tolerance (tasamuh), including: Surah Ali-Imran (3): 19 and Surah Al-Mumtahanah (60): 8-9 and the attitudes and behavior that have been exemplified by the Prophet Muhammad during his lifetime. Tasamuh taught by Islam aims to assert that Islam respects differences in religion that must be manifested in pluralistic social life, both ethnicity, culture and religion [25].

Religion should become a way of life that directs its followers to respect, appreciate and love one another. As a matter of fact, many people prioritize their interests, religion loses its substantive meaning, so that the differences becomes problematic. In fact, pluralism that Pancasila wants to build is pluralism on the basis of humanity which is universal. Pancasila in developing pluralism recognizes the existence of diverse religious identities. The principle of the One and Only God is an absolute reality that can bring religious diversity together and foster tolerance in it.

What is meant by tolerance in religious life is The ability to respect the character, beliefs, and behavior of others. In Islamic literature, tolerance is called tasamuh which is understood as the character or attitude of respect, let or allow other peoples' opinion that is contrary to our opinion. Based on methodological principle, tolerance is acceptance of what appears until the falsity is revealed. Tolerance is relevant to epistemology. It is also relevant to ethics as the principle of accepting of what is desired until the unfairness is revealed. And tolerance is the belief that religious diversity occurs because of history and its all influential factors, either the conditions of space, time, prejudice, desires, and interest which differ from one religion to another [26]. The above opinion explains that there is the attitude to accept differences. As long as the difference is not disruptive, the difference will not be problematic. The tolerance in religious life is carried out on the basis of respect towards other people's interest in religion. All religions recognized by the state (Islam, Catholicism, Protestantism, Hinduism, Buddhism) teach each of its followers to respect other religions' adherents, and not mixing up one religious teachings with another religious teachings. This opinion illustrates that no religion teaches hostility. Now, there is one more religion recognized by the Government, i.e. Kong Hu Cu.

Religious tolerance in Malaysia is visible from the freedom of religious belief and practice. Religious harmony in Malaysia is established by the Federal Constitution which deals with human rights and religious issues [27].

There are five dimensions of tolerance among religious people which is related to each other, these are:

1. there is respect and appreciation of the existence of other religious people in their environment;
2. each religious people are free to actualize their religious symbols;
3. there is a big heart to acknowledge that in addition to his/her religion, there is also the value of truth in others;
4. every-follower of religion can go on a spiritual journey;
5. there is a spiritual experiences in his/her life [28,25].

In order to apply tolerance values in the learning process, Educators or teachers can assign students to become actors in a drama or film that illustrates the tolerance among religious communities.

In addition to tolerance, inter-religious harmony can also be carried out by means of interfaith dialogue to seek equality, not differences. Dialogue is a two-way communication or dialogic interaction. The criteria of dialogue are based on religious experience / a strong experience of faith, fully understanding the teachings of religion they embrace, the belief that other religions also have the value of truth, the openness to the possibility of sincere change in the sense of accepting criticism or doing auto-critical or self-criticism.

V. CONCLUSION

This issue of religious life is still a big problem in this country when differences are not interpreted wisely. Horizontal conflicts that have nuances of ethnicity and religion still occur, although the intensity is not high. Seeing the phenomenon that occurs, it can be said that this nation is experiencing a moral crisis, because the values of divinity and humanity as the basic substance of religion have faded from their attitudes and behavior.

Civic Education as character education that is based on the values of the belief in the One and only God and humanity has the main goal of making Indonesian citizens as person who believe and fear of the One and Only God, have noble, healthy, knowledgeable, capable, creative, independent, democratic and responsible characters. The success of instilling the values of divinity and humanity will form citizens who are religious humanists, smart and nice, have a tolerance attitude, help each other, respect and appreciate people of different religions, so that at the end of the day, there will be harmony in religious life.

Optimization of civic education is carried out by optimizing learning which includes a variety of activities that can provide knowledge improvement, attitude and behavior changes, and character building of students. The use of blended learning models using advanced technology can support learning religious humanists more interesting because it combines face-to-face and virtual learning.

REFERENCES

- [1] Ghani, R.A. dan Awang, J. A Review on Writings on Religious Tolerance in Malaysia. *Internasional Journal of Islamic Thought*. Vol. 12, 72-82. 2017.
- [2] Undang-Undang Dasar Negara Republik Indonesia Tahun 1945
- [3] Rahmah, A.M. dan Sudrajat, T. "Penemuan Hukum in Concreto Dalam Kebebasan Beragama dan Berkeyakinan". *Jurnal Dinamika Hukum*. Vol. 9 No. (2). 2009.

- [4] Bakry, N. Ms. Pancasila Yuridis Kenegaraan. Yogyakarta: Liberty. 1994.
- [5] Polus, S.S. and Benny, G. ISIS in Iraq: The Impact on National, Regional and Global Peace and Security. Saudi Journal of Humanities and Social Sciences. Vol. 2, 8-14. 2017.
- [6] Syafi'ie, M. Ambiguitas Hak Kebebasan Beragama di Indonesia dan Posisinya Pasca Putusan Mahkamah Konstitusi. Jurnal Konstitusi. Vol. 8. No. (5). 2011.
- [7] Sitanggang, M.H. Pancasila, Agama, dan Tantangan Globalisasi. Yogyakarta: LKiS. 2017.
- [8] Aeni, A.N. Pendidikan Nilai, Moral, dan Karakter. Bandung: UPI Press. 2018.
- [9] Winataputra, U.S. dan Budimansyah, D. Civic Education Konteks, Landasan, Bahan Ajar, dan Kultur Kelas. Bandung: Prodi PKn Sekolah Pascasarjana Universitas Pendidikan Indonesia. 2007.
- [10] Somantri, Nu'man. Menggagas Pembaharuan Pendidikan IPS. Dedi Supriadi & Rohmat Mulyana (ed). Bandung: PPS-FPIPS UPI dan PT. Remaja Rosda Karya. 2001.
- [11] Wahab, A.Azis Politik Pendidikan dan Pendidikan Politik: Model Pendidikan Kewarganegaraan Indonesia Menuju Warga Negara Global. (Pidato Pengukuhan Jabatan Guru Besar). Bandung: IKIP Bandung. 1996.
- [12] Budimansyah, D. Penguatan Pendidikan Kewarganegaraan Untuk Membangun Karakter Bangsa. Bandung: Widya Aksara Press. 2010.
- [13] Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.
- [14] Winataputra, U.S. Pendidikan Kewarganegaraan: Refleksi Historis-Epistemologis dan Rekonstruksi Untuk Masa Depan. Jakarta: Universitas Terbuka. 2015.
- [15] Notonagoro. Pancasila Secara Ilmiah Populer. Jakarta: Pantjuran Tudjuh. 1980.
- [16] Soeprapto, S. Konsep Inventif Etika Pancasila Berdasarkan Filsafat Pancasila Notonagoro. Yogyakarta: UNY Press. 2014.
- [17] Al-Muchtar, S. Revitalisasi Pendidikan Kewarganegaraan sebagai Pendidikan Pancasila dalam Perspektif Pendidikan Watak Bangsa. Bandung: Jurusan Pendidikan Kewarganegaraan, Fakultas Pendidikan Ilmu Sosial Universitas Pendidikan Indonesia. 2011.
- [18] Al-Quran dan Terjemah New Cordova. Cetakan 1. Jakarta: Syamiil Quran. 2012.
- [19] Al-Kitab
- [20] Musthofa. Pendidikan Islam Perspektif Humanisme-Pancasila. Jurnal Tarbiyah, Vol. XXIV (1), 157-180. 2017.
- [21] Al-Muchtar, S. Dasar Penelitian Kualitatif. Bandung: Gelar Pustaka Mandiri. 2015.
- [22] Ruslan, I. Membangun Harmoni Kehidupan Berbangsa dan Bernegara Dengan Nilai Islam Dalam Pancasila. Jurnal TAPIS. Vol. 9. N0. (2). 2013.
- [23] Lickona, T. Education for Character, How Our Schools Can Teach Respect and Responsibility. New York: Bantam Books. 1992.
- [24] Wijayanti, T.Y. Konsep Kebebasan Beragama Dalam Islam Dan Kristen. PROFETIKA: Jurnal Studi Islam. Vol. 17 No. (1): p. 16-22. 2016
- [25] Ghazali, A.M. Teologi Kerukunan Beragama Dalam Islam. Jurnal Analisis. Vol. XIII. No. (2). 2013.
- [26] Naim, N. dan Sauqi, A. Pendidikan Multikultural Konsep dan Aplikasi. Jogjakarta: Ar-Ruz Media. 2012.
- [27] Khambali, K.M. dan Herzali, M. Toleransi Beragama Dan Amalannya Di Malaysia: Rujukan Kepada Artikel 11 Perlembagaan Persekutuan Malaysia. Jurnal Usuluddin. Bil 27, 81-92. 2008.
- [28] Schumann, Olaf H. Menghadapi Tantangan Memperjuangkan Kerukunan". Jakarta: PT. BPK Gunung Mulia. 2006.