

# ACCEPTANCE OF INTERFAITH VALUES: A CASE STUDY OF ISLAMIC RELIGIOUS EDUCATION IN NON-MUSLIM STUDENTS

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**Abstract:** This study aims to understand the meaning of the acceptance of interfaith values in learning Islamic religious education for non-Muslim students at STKIP Muhammadiyah Manokwari. Instilling multicultural values, tolerance and pluralism as well as building the character of non-Muslim students. the paradigm of social constructivism used, with a qualitative approach, as well as the type of case study research used in this study. The results of the study showed that non-Muslim students already had good religious, honest (*sidq*) attitudes (*jihad*), discipline, consistency (*istiqomah*), and tolerance (*tassamuh*) after receiving Al-Islam and *Kemuhammadiyah* learning which was integrated with values. Islamic values and understanding of *kemuhammadiyah*. Another acceptance is that they are enthusiastic and happy during learning and when doing assignments. Self-confidence in understanding Islamic teachings even though they are non-Muslims and mutual respect between one student and another.

**Keywords:** acceptance, cross-religious values, non-Muslim students



## INTRODUCTION

The diversity of religions in Indonesia can be seen in various religions such as Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, Confucianism, and even multiple sects of beliefs and tribal religions that are still preserved today.<sup>1</sup> Therefore, in Indonesia, people are free to worship according to their religion and beliefs.<sup>2</sup> Spelling the word Papua, one of our associations is that most of the Papuan population adheres to the Christian faith. This stigma was also strengthened when a suggestion later confirmed Manokwari as the city of the gospel.<sup>3</sup>

Similarly, Aceh is referred to as Mecca and Makassar as the Veranda of Medina. Of course, that assumption is valid but irrelevant. Where the Kokoda, Irarutum, and Arandai tribes are part of the local Papuan population. They mostly follow Islam from generation to generation. Islam first entered the land of Papua compared to other religions.<sup>4</sup> In 1512, a Muslim community was formed in Misool after contact with Seram and Bugis traders and Banda intellectuals.<sup>5</sup>

The region's distinctive characteristics with the contours of the coastal and mountainous areas then impact people's lives. In the process, it also influences religious identity. The majority of Papuan immigrants are Muslim. The arrival of these residents certainly cannot escape the religion they embrace. Before stepping onto the mainland of Papua, religious awareness had been formed from the start, obtained from each other's environment. When in the community, interactions between groups always include spiritual elements as one element.

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<sup>1</sup> D. Swartz, *Culture and Power The Sociology Of Pierre Bourdieu* (US. America: The University of Chicago Press, 2000), h.108

<sup>2</sup> C. Geertz., *Kebudayaan dan Agama* (Yogyakarta: Karnisius, 1992), h. 87-88

<sup>3</sup> M. Wanggai, *Rekonstruksi Sejarah Umat Islam di Tanah Papua* (Jakarta: Badan Litbang dan Diklat Kementrian Agama-RI, 2009), h.45

<sup>4</sup> Abu Muslim, "Dakwah Peka Kultur Ala Aipon Asso, Potret Keberislaman Pegunungan Tengah Papua," no. 72.

<sup>5</sup> K. Muller, *Mengenal Papua*. (Jakarta: Daisy World Books, 2008), h. 55



It is relevant to religion in Geertz's view. that faith provides the rules of social order. At the same time, it gives meaning to the world, especially in the metaphysical realm. Religion will answer human anxiety so that they find a way of life to serve as a principle.<sup>6</sup> It is also in the opinion of other experts with the description that religion is a moral guide. The behavior of religious adherents is then controlled. Then the form of enactment of institutions and norms so that devotees follow the line set by religion. Of course, he wants people to be led to salvation and follow the right path. Religion has a role in the formation of ethnic tendencies. This tendency then impacts enlightenment in the next phase of the cultural cycle.<sup>7</sup>

Islam as a religion cannot be separated as a social part of society's culture.<sup>8</sup> By taking place in the community, faith finds its elaboration. So, in everyday life, belief becomes a standard instrument. In Indonesian society, local cultural identity becomes one with the existence of Islam. The meeting of two cultures, then there is an acculturation process so that a new form of culture is realized, each of which does not deny the existence of a culture that has existed before. From this process, Islam found a different form from other areas of the Islamic world. Religious experience with local traditions is a unique experience for a believer.<sup>9</sup> The diversity in Manokwari, West Papua, is well established, as evidenced by the existence of togetherness, peace, and tolerance between religious communities.

This study's main problem is wanting to know interfaith values in Islamic religious education. The research object is non-Muslim students at STKIP Muhammadiyah Manokwari.<sup>10</sup> Therefore, diversity-oriented education can become a paradigm to reduce tensions that arise because there is no mutual understanding, tolerance, or willingness to accept

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<sup>6</sup> C. Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), h. 110

<sup>7</sup> A.-A. Mahmud Syukri, *Bulugh al-Arab fi Ma'rifah Ahwal al-Arab* (Libanon: Dar al Kutub al Ilmiyyah,tt), h.115

<sup>8</sup> M. A. Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah Journal of Islamic Studies*, Vol. 52 No.1 tahun 2014, h. 175-203, DOI: <https://doi.org/10.14421/ajis.2014.521.175-203>

<sup>9</sup> K. Muller, *Mengenal Papua* (Jakarta: Daisy World Books, 2008), h. 77

<sup>10</sup> Y. D. Dumupa, *Berburu Keadilan di Papua, Mengungkap Dosa-Dosa Politik Indonesia di Papua Barat* (Jakarta: Aliansi Mahasiswa Papua dan PHB, 2006), h.66



differences.<sup>11</sup> Education plays an essential role in social life in Indonesia. Therefore, it is crucial to apply pluralism education in the realm of education, as stated that there are three things about pluralism.<sup>12</sup> First, pluralism is not only diverse or plural but also participates in it. Second, pluralism is not just tolerance but an effort to understand other people; Third, pluralism is not just relativism, meaning the linking of commitments between fundamental religious obligations and real secular responsibilities. Pluralism focuses on differences, not similarities, as well as a bond, not a release of disagreements and specialties. We must respect each other and live together peacefully.

STKIP Muhammadiyah Manokwari is a place to study the public from Islam, Christianity, Catholicism, Buddhism, Hinduism, or Confucianism. It is proven that up to now, there are also many students on the campus, and even 85% are Christians. It shows that Muhammadiyah, as a da'wah movement in the world of education, brings together all humans regardless of culture, race, ethnicity, or religion. However, Muhammadiyah is here to answer people's problems through education. STKIP Muhammadiyah Manokwari is located on the edge of sin beach and is right at the top of arfai. With a variety of cultures, ethnicities, tribes, and religions. And it is dominated by the Protestant Christian community.

The phenomenon on the STKIP Muhammadiyah Manokwari is about how the sense of acceptance of interfaith values in Islamic religious education courses for non-Muslim students is felt. The author observes and feels that non-Muslim students at STKIP Muhammadiyah Manokwari are very active and enthusiastic when learning Islamic education and AIK. Students are very excited about learning in the learning process, and even non-Muslim students are happy to wear headscarves during the course.

It can be seen when observing these diverse students living in peace, comfort, and without any disturbance from those of different religions with them. But they respect each other. In fostering the values

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<sup>11</sup> D. Swartz, *Culture and Power The Sociology Of Pierre Bourdieu* (US. America: The University of Chicago Press, 2000), h.99

<sup>12</sup> J. De Meneses, "Kondisi Sosial Budaya Masyarakat Papua," pp. 1-27, 2000.



of peace and togetherness, many students live in the same boarding house/rented with friends of different religions.

In religious activities on campus, they are also involved in participating in the cadre of the Muhammadiyah Student Association (IMM) at the beginning of the semester. In this IMM cadre, students learn sciences about Islam, both in terms of *aqidah*, morality, knowledge of the Qur'an and hadith, and other sciences related to Islam, and they study Islam. The IMM cadres were not offended at all, and the campus did not force them to follow the cadre, meaning they were sincere and willing to learn about knowledge even though it was about Islam.

Non-Muslim students at STKIP Muhammadiyah Manokwari not only participate in the IMM organizational cadre to learn about Islam, but they also learn through Mars Muhammadiyah (Sang Surya). Usually, these poems are sung during formal events such as graduations and other formal events. In singing Mars Muhammadiyah, the combined students from Muslims and non-seasons sang it. When they malafadzkan words (*YA ALLAH my Lord Robbi, Muhammad Junjunganku, Al Islam My Religion, Muhammadiyah My Movement*). We can imagine non-Muslim students chanting sentences containing Islamic values and claiming the greatness of ALLAH in front of the general public who attended the graduation or formal event. But uniquely, they are not offended by the meanings of the word when they know the importance.

The same thing happened on the STKIP Muhammadiyah Manokwari. The intertwined kinship, tolerance, peace, and comfort are evidence that they are well aware of peace, which has always been the mecca of harmonious social life. Apart from that, the Manokwari people have different cultures and customs to unite as well, as they marry Muslims and non-Muslims so that no wonder in every family there are Christians and Muslims. Another is that people in culture have instilled Islamic values into the existing culture without leaving the prevailing customs; for example, the use of a koteka at every formal event can be used by Muslims by wearing closed layers of clothing, still utilizing a koteka.

Some of the phenomena above show that there are values of peace and harmony in life by upholding diversity's importance. This existence makes the author the core topic of this research. Therefore, it is crucial in this study to examine how the sense of acceptance of interfaith values in



Islamic religious education courses for non-Muslim students at STKIP Muhammadiyah Manokwari is felt.

## LITERATURE REVIEW

The theory in this study is a multicultural theory famous for the concept of a melting pot society. It interprets the existence of society with individuals with various ethnic backgrounds (race or ethnicity), religions, and social classes.<sup>13</sup> The diversity of individual experiences in society has implications for the variety of students' locations in an educational institution. This theory was built from the concept of multicultural education in America and Western European countries in the 1960s by a movement that demanded attention to civil rights (civil rights movement).<sup>14</sup>

## RESEARCH METHODOLOGY

The social constructivism paradigm by Manheim develops subjective meanings based on experience directed at specific objects. A qualitative approach is used in this research by developing and analyzing in-depth cases, various cases, or studies of an issue in life. The type of research uses case study research by exploring a topic through detailed and in-depth data collection involving several sources of information through interviews, observations, audiovisual materials, documents, etc.<sup>15</sup>

## RESULT AND DISCUSSION

The acceptance of interfaith values among non-Muslim communities (STKIP Muhammadiyah Manokwari Case) includes the nature of Islamic education at STKIP Muhammadiyah Manokwari. Secondly, it makes students aware of themselves as servants who can get closer to the creator to find spiritual values. The basis of Islamic education is a revelation, in this case, the Qur'an and As-Sunnah, which have never been separated

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<sup>13</sup> M. Nuh, "Islam, Nilai Sosial, Sikap Keberagaman Di Tengah Problem Kebangsaan," *Politika: Jurnal Ilmu Politik* Vol. 5, no. No. 2, 2014, pp. 60-65, DOI: <https://doi.org/10.14710/politika.5.2.2014.60-65>

<sup>14</sup> A. N. Ngr. Anom Kumbara, "Pluralisme dan Pendidikan Multikultural di Indonesia.," *Jantra Jurnal Sejarah dan Budaya*, vol. IV, no. 7, 2009. h. 531-539

<sup>15</sup> J. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed (Ketiga)* (Yogyakarta: Pustaka Pelajar, 2014), h. 15



from the world of Islamic education because Islamic education is comprehensive and complex. Hence, it requires syar'i arguments to be a reinforcement and a benchmark in taking things. The basis of Islamic education applied by STKIP Muhammadiyah Manokwari is not much different from the primary education used by other educational institutions because they both adopt the Qur'an, Sunnah, and ijtihad. In addition, STKIP Muhammadiyah Manokwari also emphasizes the values of Islamic character, behavior, and culture to form a surface that always reasons. Third, the goal of Islamic education at STKIP Muhammadiyah Manokwari is ideals (ideals) that contain Islamic values to be achieved in the educational process based on Islamic teachings. The results of this study are expected to be able to contribute knowledge to practitioners and parties who care about Islamic education, as well as a contribution to enriching scientific treasures, especially those related to the development of Islamic values. The attitude of acceptance is based on the values of multiculturalism and pluralism. First, Multiculturalism Values is an ideology that states that culture is inequality, democracy, and true tolerance. The concept of multiculturalism existed around the 1970s, first appearing in Canada, then followed in Australia, the United States, Britain, Germany, and others. Famous for the concept of melting pot society which presupposes the fusion of various socio-cultural elements into a "homogeneous mixture" (homogeneous Amalgama), becoming a practical conceptual footing in building multiculturalism. And Indonesia is one of the largest multicultural countries in the world.<sup>16</sup>

Multiculturalism is also a movement demanding recognition (politics of recognition) proposed by Charles Taylor for all differences as societal entities that must be accepted, respected, protected, and guaranteed their existence. Parekh distinguishes five kinds of multiculturalism. First, isolationism is a society where various cultural groups live independently and engage in minimal interaction. Second, accommodative is a plural society with a dominant culture that makes adjustments and accommodations for the cultural needs of minorities. Third, autonomous multiculturalism, namely a plural society in which the primary cultural groups seek to achieve equality with the dominant culture and envision

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<sup>16</sup> I. Mashadi, *Pendidikan Agama Islam dalam Persepektif Multikulturalisme* (Jakarta: Balai Litbang Agama, 2009), h. 55



an independent life in a political framework that is collectively acceptable.<sup>17</sup>

Fourth, critical or interactive multiculturalism, namely a plural society in which groups are less concerned with autonomous cultural life but instead demand the creation of a collective culture that reflects and affirms their distinctive perspectives. Fifth, cosmopolitan multiculturalism is an understanding that seeks to eliminate cultural boundaries to create a society in which each individual is no longer bound to a particular culture. On the contrary, they are freely involved in intercultural experiments and develop their own cultural life simultaneously.<sup>18</sup>

Some of these understandings have a common thread that can be used as a foothold; namely, cultural alignment is essential in the meaning and interpretation of multiculturalism. Each human culture or ethnic group must be positioned as equal and equal, no one is higher, and no one is more dominant. The concept of multiculturalism emphasizes cultural diversity inequality. Humans with differences from one another have different belief systems, cultures, customs, religions, and ritual procedures.<sup>19</sup> Thus, multicultural education, when viewed from several perspectives, rejects the view that equates education with schooling or multicultural education with formal school programs. It is intended that Islamic Religious Education, exceptionally multicultural education, does not lose its way in the world of education. In addition, education is a progressive approach to transforming education that thoroughly uncovers deficiencies, failures, and discriminatory practices in the education process. Likewise, it is based on the idea of social justice and equal rights in education. With multicultural education, it is hoped that the nation's mental flexibility will arise in dealing with social conflicts so that national unity is not quickly broken.

Second, the values of tolerance and pluralism. In various discourses, tolerance is an attitude of mutual respect, respect, and acceptance of

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<sup>17</sup> J. A. & M. C. Banks, *Multicultural Education Issues and Perspectives* (United States of America: RRD Crawfordsville, 2010), h. 105

<sup>18</sup> Y. Ainul, *Pendidikan Multikultural; Cross-Cultural Understanding Untuk Demokrasi dan Keadilan*. (Yogyakarta.: Pilar Media, 2005), h. 58

<sup>19</sup> A. Afif, "Model Pengembangan Pendidikan Islam Berbasis Multikultural," *Tadris: Jurnal Pendidikan Islam*, Vol. 7, No. 1, tahun 2012, h. 1-18, <https://doi.org/10.19105/tjpi.v7i1.375>



cultural, ethnic, and religious diversity and freedom of expression so that they can live in peace and harmony and work together to overcome various environmental problems.<sup>20</sup> It can also be understood as a happy acceptance of the fact that we are different. Therefore, equality is the crucial word for tolerance.

However, according to Eck, tolerance is too passive to solve the problem of diversity with all its consequences. And can create a climate for self-restraint but not for understanding others.<sup>21</sup> That is why, according to Eck, tolerance alone cannot bridge the gap between stereotypes and concerns that may dominate the shared picture of others. A foundation too fragile for a complex society. The relationship between tolerance and pluralism is based on the basic concept of being positive and respecting others in the context of using human freedoms as human beings. Because it is based on two models of tolerance, namely: First, passive tolerance, namely the attitude of accepting differences as something factual; Second, active tolerance, involving oneself with others in differences and diversity, functional tolerance is the teaching of all religions.<sup>22</sup>

The discourse of pluralism in Islam has also developed in line with the global thinking of religious pluralism and democracy. The essence of pluralism recognizes freedom, difference, and peaceful existence. Madjid emphasized that the idea of pluralism in Indonesia in terms of equality and tolerance are ethical ideas from the civil society discourse (civil society). It developed in line with the answer to how to track the moral foundation authenticity of these values in Islamic treasures. Besides, liberatingly be able to build a dialogical relationship with the discourse of modernity.

## CONCLUSION

This study's results indicate that most non-Muslim students have the character of tolerance, religion, hard work, and discipline. It certainly shows the presence of STKIP Muhammadiyah Manokwari especially

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<sup>20</sup> A. Halim, "Pluralisme dan Dialog Antar Agama", *TAJDIR Jurnal Ilmu Ushuluddin*, Vol. 14, No. 1, 2015, h. 35-62 DOI: <https://doi.org/10.30631/tjd.v14i1.21>

<sup>21</sup> Lihat M. A. Abdullah, "Agama, Ilmu dan Budaya...", pp. 175-203.

<sup>22</sup> L. Fikri Zuhriyah, "Dakwah Inklusif Nurcholish Madjid (J. *Komun. Islam*, 2012), h. 88



given its color for non-Muslim students participating in Islamic religious education learning. On the other hand, non-Muslim students, when doing assignments and lectures given, are you serious? These impacts include the reading of prayers and understanding the values of Muhammadiyah at the beginning of learning, making students always remember Allah and start everything with prayer. The role of learning in integrating Islamic and Muhammadiyah values associated with character education shows that non-Muslim students believe in themselves and respect each other between students.

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