ISLAMIC COURSE TEACHING IN A MULTIRELIGIOUS CLASSROOM: A CASE OF A UNIVERSITY IN MALUKU

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Abstract: Religious diversity can lead to conflict in society or class. Moreover, the condition of Maluku had experienced inter-religious conflict in 1999-2011. Uniquely, one of an Islamic university in Maluku required all students to attend the Islamic religious courses, such as Muslim, Christian and Hindu students. Therefore, this study aimed at exploring the learning of Islamic subjects in multi-religious classes, investigating the response of non-Muslim students toward the learning of Islam, and investigating the appropriate strategies for teaching Islamic religious subjects in multi-religious classes. This study employed a qualitative approach using a case study design involving two lecturers with their multi-religious classes as informants of the study which was selected purposively. Data collection was obtained through an in-depth observation of the Islamic learning process in multi-religious class and by interviewing with lecturers, Muslim and non-Muslim students. Data has been analyzed using the three-stage model technique, namely data display, reduction, and verification/conclusion drawing which were presented descriptively. The results showed that lecturers of Islamic subject always started every meeting by analyzing the situation and students needs in learning, adjusting learning material to the ability and diversity of students, evaluating the learning outcomes formatively, motivating students to learn, and they do not discriminate against other religious groups. The response of Muslim and non-Muslim students was very positive towards Islamic subjects. The right strategy used by the two lecturers was an integrity strategy. The results of this study are expected to contribute theoretically and practically to the further practitioners and researchers regarding religious learning in multi-religious classes.

Keywords: Multireligious, learning, Islamic religious course

Introduction

The term multiculturalism has recently become a hot topic and very interesting to be discussed by various groups, both by researchers, academics, NGO activists, and government officials in program planning and policy-making as well as in research studies. Unfortunately, research studies that discuss learning in multicultural classes are still limited to ethnicity, race, language, art, norms, morals, and customs of multicultural society, as has been done by Asse & Nursyam, 2014; Huda, 2015; Hanum & Rahmadonna, 2010; Irwansyah, 2013; Nurrahman, 2014; Rifai, 2015; Bin Tahir & Rinantanti. So this research focuses more studies on learning in multi-religious classes using the term Multireligious.

Multireligious is defined as religious plurality which means the rejection of bigotry and prejudice to accept inclusive religious diversity. This definition shows three main components of multi-religion, namely multireligious related to religion, referring to the religious diversity that exists, and specific actions or responses to religious diversity. Whereas the suffix *-ism* shows the normative doctrine by which everyone is expected to be able to respect and appreciate the diversity of religions in a social context (Haviland, 2003).

The diversity of religions is inevitable. There is no compulsion in religion is the basis of the plurality of people in religion, especially in Indonesia where people ranging from *Sabang* to *Merauke* are plural societies that have a variety of cultural (multicultural) and religious backgrounds. So that it can be described that the Indonesian nation is a nation whose society is very pluralistic or pluralist that is officially recognized by the state through the Population Administration Act (*Adminduk*) which is a revision of the Population Administration Law No. 23/2006 mentioned, each citizen must choose and include religion recognized by the government. The religion recognized by the Government, according to the Ministry of

Religion is Islam, Christianity, Protestantism, Hinduism, Buddhism, and Konghuchu. This law is a form of government recognition and approval of religious diversity in Indonesia.

Maluku is one of the provinces in Indonesia which has a multireligious community. It is also the case with Buru Regency as one of the districts in Maluku with a multi-religious population. Its population is Muslim as much as 48%, Christians as much as 41%, Hindus as much as 7%, and Buddhists as much as 5%. This religious diversity is a cultural asset of local wisdom that can contribute to the democratic process (Amri et al., 2018). On the other hand, this diversity can also lead to conflicts among religious adherents as inter-religious conflicts that have occurred in Maluku in 1999-2011, even more so after the chaotic ideology by religious issues in the 2017 DKI Jakarta governor election.

In reality, the settlements and activities of the Maluku people are increasingly fragmented based on religion after the riots. Feelings of trauma, fear, and anxiety have made it difficult for the community to blend in as before the conflict. The same is true in education. Before the conflict, many Muslim communities attended Christian schools and vice versa. However, after a conflict, it is challenging to find such things and can even be categorized as a rare phenomenon.

Interestingly, based on the results of preliminary observations in March 2017 in Buru District, especially at Iqra Buru University (UNIQUBU) as one of the Islamic-based private universities having students of various religions where they as minority religious students are required to follow all curricula applied at the university, including the obligation to attend Islamic religious education courses and also Arabic. Even those (minority students, Christian 0.8%, Hindu 0.2%) get better scores in the Islamic course compared to their Muslim friends (BPS, 2015). Whereas Islamic education, as well as Arabic, is very identical to Islam as the teachings and language of the Koran which would undoubtedly make it difficult for them to learn Arabic or reluctantly learn it due to unity in their religion and traumatic post-riots. Based on this background, researchers are interested in investigating the phenomenon of Arabic learning in multireligious classes in Buru Regency.

Method

The study employed a qualitative approach using a case study design. The subject is the main source of data (primary) research, that is, which has data on the variables studied (Sugiyono, 2013). The subjects in this study were all lecturers of Islamic subjects at Iqra Buru University, Buru Regency with a total of 2 people and Multireligious classes taught. In each class there are 3 and four non-Muslim students. The secondary data source is obtained from the environment in which the subject is on campus. This data was gained through observation, interviews with non-Muslim lecturers and students, and through learning documentation.

Data collection techniques are ways that are done to obtain data contained in research subjects. To obtain accurate data, researchers used several methods, including:

Observation, which is a data collection technique that is done through systematic observation and recording of the phenomenon under study. The observation in this research was semi-participant in which the researcher was involved in some activities and passive in some activities. Observations in this study also use semi-structured observations, that is, there have been some observational guidelines, and some will be observed at the site. This method is to get data about the implementation of Islamic learning at Iqra Buru University.

The interview is a tool to gather information by asking questions verbally to get oral answers too. The type of interview in this study is also free-guided, meaning that this interview uses a prepared question framework (semi-structured), but it does not rule out new questions arising related to the research problem. This method is used to obtain data about student responses and factors that strengthen or weaken the learning of Islam by students and to determine student learning outcomes that are collected and analyzed descriptively.

Documentation is a way to obtain data sourced from written data, such as laws and regulations, syllabus and lesson plan, student report cards, MID and final test scores as supporting data on the results of learning Islamic religious performance. The data have been analyzed descriptively using Three-Stage model, namely data display, reduction, and conclusion drawing.

Results and Discussion

From the results of observations on the implementation of Islamic learning in Multireligious classes, several strategies were used by Islamic religious teachers when starting learning, presenting material, giving assignments and evaluating, and closing. The four strategies can be presented as follows.

Beginning the Subject

Islamic lecturers begin their learning by greeting '*Assalamu Alaikum Warahmatullahi Wabarakatuh*' and 'Greetings to all of us' and 'good morning/afternoon' at each meeting and then attend or check the attendance of students while asking the situation, origin of the area and their schools, and their religion one by one. It aims to get to know a little about the background of students before giving lectures. After knowing the backgrounds and religions of the students, the lecturer then prepares materials by the diversity and background of the abilities of the students in the class. In the following meetings, lecturers only attend and ask about news and their readiness to participate in learning at the meeting and provide motivation and moral encouragement to appreciate any differences in the environment, especially in the campus and classroom environment.

Besides, Islamic religion lecturers also begin their learning by giving a brief description and explanation of the importance of religious subjects to be studied, not only by Muslim students but also for non-Muslim students as information and knowledge material. The aim is to motivate students, both Muslims, and non-Muslims, to study religion and show appreciation for the equality and equality of each student in the class without distinguishing between ethnicity, race, and religion.

Presenting material

The material provided by Islamic religious lecturers is the primary material on beliefs and beliefs that are presented in general, starting with the importance of religion, why should be religious, for what is religious, and the benefits of religion. Then discuss general topics, such as respecting others, working together in daily life, helping one another and materials related to social interaction. This material was prepared based on the initiative of the lecturer concerned, who based his confirmation through interviews about the reasons for giving general material and social interaction, he stated that this was done based on the needs of students, both Muslim and non-Muslim who had no basis in religious learning or life experience. The aim is to make it easier for students to universally digest religious teachings and make it easier for them to apply them in their daily lives.

The method used in presenting the material is the lecture method and individual practice or between peers. The lecturer presented the material and explained its purpose and benefits. Then instruct the students to demonstrate it properly and correctly, after that, divide students into pairs to do pair practice, and after that the students demonstrate the results of peer-practicing in front of the class. After being confirmed through an interview with the lecturer, he stated that the method of presentation and peer-practicing was the method he obtained based on his experience in studying Islam, which he believed was the best method that had improved his ability to understand religion and then tried to adopt and apply it in his teaching to students. He taught, with hope, this method would also succeed in increasing the ability of students to understand religion. The lecturer also focused more on memorizing the terms and

implementing them directly and demonstrating the material that was learned. From the way of implementing this learning, it is known that it uses a direct strategy and communicative strategy that focuses on understanding and applying.

Giving assignments and evaluations

At the end of each lesson, the Islamic religion lecturer evaluates the success of student learning (formative tests), and he also continues to provide assignments to find additional knowledge that will later be practiced with fellow students (peer practicing) in front of the class. At the end of each lesson, the lecturer also always gives assignments to students to find and memorize 5 (five) new terms related to the material that has been taught. The assignment will be charged or asked for again and tested at the next meeting.

Evaluation is given by the lecturer in oral and written form. Generally the evaluation is done verbally to be more convincing than the student has mastered the material that has been taught. According to him after being confirmed through interviews about the reasons for choosing oral evaluations rather than writing is that oral evaluations are a more effective way to find out and assess students' mastery of the material that has been taught.

The components that are evaluated at the end of the lecture by the lecturer as the student's final grade are attendance value, activity value, daily assignment value, Mid-semester value, and final semester exam value. All values were converted to several score classifications according to the assessment guidelines available at Iqra Buru University, i.e., grades 80-100 are A, 66-79 are B, 56-65 are C, 46-55 are D, and less than 45 are E.

Closing the Subject

At the end of each lecture, the lecturer always asks again about students' understanding of what has been taught and what things are still not understood by them or any obstacles that can complicate their understanding of the material that has been given. Not only the obstacles to learning Islam in particular but also the general obstacles faced by students in lectures and families. The goal is to become more familiar with students as a place for them to devote their emotions and find solutions to the problems they face.

It shows that the lecturer not only acts as a teacher, educator, and transformer of knowledge, but also acts as a problem solver, siblings, and parents as well. According to him, this role through interview confirmation is instrumental in establishing communication with students, which in itself will make it easier for them to absorb and master what he has taught them.

Lecturers also always motivate students with moral messages so that they are more enthusiastic about learning, both Islamic religion, and other subjects. Lecturers also always apologize if during learning there are words or deeds that offend the students so that they may be forgiven, both to Muslim students and also non-Muslim students. After being confirmed to the lecturer through an interview about the reason he apologized to students, he explained that, in the class there were four students who were not Muslim who might have been offended by their words or deeds, or also with students who had different cultures that might I just feel disturbed by their culture by the words and actions that are not intentional and spontaneity so it should be asked for forgiveness from them.

Based on the explanation above, it can be concluded that the implementation of Islamic religious learning in Multireligious classes is done by analyzing the situation and condition of the students at the beginning of the meeting, adjusting the material to the abilities and diversity of students, giving assignments to enrich cognitive and psychomotor abilities, to practice directly on what has been taught, evaluate student learning outcomes in a formative-objective manner, and always motivate students to learn.

Conclusion

From the results and discussion in this study, some conclusions can be concluded by researchers as follows:

The implementation of Islamic learning in Multireligious classes is done by analyzing the situation and conditions of the students at the beginning of the meeting, adjusting the material to the abilities and diversity of students, giving assignments to enrich practical abilities, evaluating student learning outcomes in a formative-objective manner, and always motivating students in learning.

Title

The positive response of non-Muslim students to the learning of Islam in multireligious classes is due to the awareness of the importance of religion to be studied, the potential of multireligious possessed by lecturers who support the subject, the compatibility of the material with the abilities of students, the variety of teaching methods, and the classroom environment that respects religious differences.

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