Tolerance Through Cultural Integration: Embedding Traditions and values of Sasak Culture in School Environments

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Abstract

This study revealed that the integration of local Sasak culture as a solution toward intolerance that occurs in school's environment in West Nusa Tenggara province. The phenomenon of brawls, bullying, and acts of discrimination in forcing the use of school uniforms as a symbol of identity impacted on tolerance between and within religious communities. Does the majority always discriminate against the minority? This study used descriptive method; the data analysed used Hary King Nomogram analysis, by phenomenological approach. The teaching materials of religious education in the schools do not teach thoroughly how to live together in the post truth era, while the various religious and cultural backgrounds can be used as a solution to manage the conflict, this study also explained the characteristics of advanced humans in the millennial era civilization by living together in various religious backgrounds.

Keywords: *Culture; Traditions; Tolerance; Education*

Introduction

Culture and education are inseparably linked, with people from diverse cultures being educated in accordance with the perceived needs of their respective cultures (Samovar et al., 2009: 326). Mahbub Ul Haq (1995) argued that development should not be solely based on the economic dimension, such as Gross National Product (GNP), but rather on the human quality dimension. He emphasized the need to assess human development and welfare based not only on economic progress, but also on education and health (K. Haq, 2008; 329; M. ul Haq, 1995;13–23; Mon, 2008;331).

Moreover, education greatly influences the traditions preserved in community groups. In the Muslim community of Lombok Island, West Nusa Tenggara Province, for example, cultural traditions have been consistently maintained as a way of strengthening social solidarity and fostering a sense of brotherhood and kinship among citizens, which is part of human moral character (Mamar, 2016: 46). The power of local culture can also contribute to eradicating violence, intolerant acts, radicalism, and terrorism that cause fear, anxiety, and unstable security.

In the millennial era, educational institutions must adapt to existing developments, especially in religious education. Classical learning tends to isolate itself and is slow in responding to changes, which

poses a risk to the implementation of religious education that aims to raise awareness of multiculturalism. Kautsar Azhari & Noer (2014) identified several factors that contribute to the failure of religious education, including the overemphasis on the process of transforming religious and moral values in students, the lack of emphasis on maintaining moral values that support inter-religious harmony, such as mutual respect, compassion, friendship, tolerance, helpfulness, peace, and harmony, and the lack of interest in studying other religions.

Furthermore, intolerant acts, such as terrorism in the name of religion, are part of the nature of arrogance and radicalism that create social tensions, disrupt public order and comfort in social life. Lombok Island was a safe, peaceful, and harmonious community during the era of the *Orde Baru* (the era when Indonesia was led by President Suharto). However, disharmony between religion and culture during the era of reformasi (when President KH Abdurrahman Wahid lead Indonesia) lead to conflicts. Integrating religion and culture into education is one solution to reduce conflict, but it is important to manage it properly to avoid conflicts.

Method

This study utilized a qualitative descriptive method to gather data through observation and in-depth interviews. The collected data was then analysed using Hary King Nomogram analysis through a phenomenological approach. The use of a phenomenological approach was deemed appropriate as the focus of the study was on the meaning and manifestation of religious theology in educational teaching materials across various aspects of educational institutions. In contrast, a sociological approach would have concentrated on the interaction relationships and social constructions, exploring the role of educational institutions in *Mataram*, West Nusa Tenggara province, in reflecting tolerance education amid a heterogeneous community, particularly in the context of irresponsible information circulation on social media and the low level of community literacy regarding social life.

Result and Discussion

It is important to note that preventive measures can be very effective in reducing conflicts. This approach involves identifying potential sources of conflict and addressing them before they escalate. One effective way to prevent conflicts is to encourage open communication and dialogue between individuals and groups with different beliefs and backgrounds. Additionally, teaching the importance of law and religious values can help individuals understand their rights and responsibilities, as well as promote respect and understanding for others.

Another solution is to promote tolerance awareness in society. This can be achieved by promoting social interactions between people of different religions and backgrounds, as well as by providing education on the importance of tolerance and respect for diversity. Additionally, promoting a sociological perspective on tolerance can help individuals understand the social and cultural implications of living in a plural society.

In conclusion, it is important to address conflicts that arise from trivial individual and group issues, and to promote tolerance and understanding in society. Preventive measures, consistent teaching of law and religious values, promoting tolerance awareness, and applying a sociological perspective on tolerance are all relevant solutions that can be applied to reduce conflicts in the city of Mataram.

The importance of peace, harmony, and tolerance in communities is crucial for a peaceful coexistence among individuals and groups. Economic conflicts and threats to group identities, ethnicity, religion, state, and ideology are the root causes of conflicts between religions and ideologies. Therefore,

the implementation of religious teaching materials should be carried out by competent individuals who understand the principles of religion and prevent deviant or radical thoughts.

1. Preventive Measures

Basically, every human being, both individually and in groups, living in a community, needs to live in peace, harmony, and comfort, without being disturbed by disruptive threats from within or outside the community. To achieve this goal, communities form structures that facilitate coordination and organization, with the aim of living together in peace, harmony, and tolerance.

Conflicts between religions and ideologies in the modern era are influenced by two main factors. First, the economic conflict arising from the control of economic assets by a few people with capital. Second, the existence of group identities based on ethnicity, religion, state, or ideology, which can create tensions and divisions.

The implementation of religious teachings should be carried out by competent individuals in their respective fields, rather than by those who only have minimal understanding of religion, to avoid deviant or radical thoughts in the interpretation of religious teachings obtained from formal and non-formal institutions.

This basic principle has led to the establishment of various educational institutions in Mataram. Education is necessary for individuals to become better than their previous selves. Formal education plays a crucial role in maintaining the values and culture of the archipelago, amid the rapid development of technology from developed countries. Education should aim to maintain a solid academic tradition, as evidence of our commitment to preserving the five dimensions of forming participants, as proposed by Rusli: intellectual, cultural, transcendental values, physical/physical skills, and human personality development.

John Dewey (1916) emphasized that the main task of education is to develop individuals as thinking and social beings. Progress is made when individuals question social systems that they no longer believe in. Dewey recognized that the classroom is a social organization that represents the larger social community. Students must see themselves as agents of change, worthy of the social organization. To effect change, students must realize that they have some degree of control over classroom activities. The ultimate goal of all educational experience is to compel individuals to reconstruct their thinking about the situation, in order to maintain each individual as an agent of change.

Similarly, Vygotsky believed that the classroom is a limited social organization representing the larger social community, and that each individual should be an agent of change. The aim of education is to integrate children into the larger social structure, so that they become productive members of society. Changes in the larger social structure are historical, and result from the cumulative efforts of social groups over time.

Dewey and Vygotsky left a legacy of ideas that continue to influence educators in their efforts to create better classrooms. The essence of their legacy is the importance of daily activities for all human beings, whether individuals or social organizations. Educators should recognize the strength and significance of daily activities in a social context that is threatened with decay.

2. Teaching to the State Law and Religious Values Consistently

Increasing the level of education in Indonesia is not necessarily accompanied by increasing religious and political tolerance. Generally, those who are educated often share their opinions and protest in an intolerant way. In addition, recent research has found that most public-school teachers are intolerant

of the diversity that exists around them, both when they teach at school and when they are in their neighbourhood (Saiful Mujani, 2019, p. 335).

Indonesia is a democracy with the largest Muslim population in the world and is recognized as the third largest democracy after India and the United States. Unfortunately, Indonesia's democracy is showing signs of deconsolidation. Its civil liberties, especially freedom of religion or religious politics, and tolerant attitudes have declined in the last seven years. To find out how tolerant Indonesians are, especially the Muslim majority towards non-Muslim minorities, it was found that Indonesian Muslims, who make up 87% of the national population, are politically intolerant of other religions, especially towards non-Muslim public officials. Potential discourse factors that have been overlooked by previous studies include economic, political, and security conditions, institutional involvement, and democratic values.

Contemporary social theories, as explained by Robert van Krieken and Norbert Elias (See also: Abdul Aziz, 2016, pp. 28–29; Robert van Krieken, Norbert Elias, Anthony Elliot and Larry Ray (ed.), 2005, pp. 158), state that there are five interconnected conceptual relationships within the framework of figuration sociology: First, although members of society consist of human beings who are involved in intentional actions, the outcome of the combination of these actions tends to be unplanned and unintentional. What is called society includes the interweaving that is built on the different actions of many people (human agents), who carry out their respective goals and produce social forms such as Christianity, capitalism, modernity, and other forms of culture or identity for another group.

Second, human individuals can only be understood in their interdependence with one another, as part of a network of social relations, which Elias usually calls "figurations". In other words, what is called society or even the state is actually a social form as the embodiment of "figuration", and the interdependence between humans is always built around the dynamics of power. Individuals are not seen as autonomous identities, but rather only exist in and through relationships with other individuals, developing socially constructed habits. Habitus itself is a psychic personality structure that forms the collective basis for human behaviour.

Third, human social life must be understood in terms of relationships, rather than understood as a collection of "states" or things. For example, Elias does not explain that power is something that is obtained by individuals or groups, but rather describes it as power relations with all changes in the balance or ratio of power that are constantly changing between individuals or social units.

Fourth, human society can only be understood to include long-term processes of development and change, rather than being understood as a timeless state or condition. In the context of society, Elias is more inclined to use the term procedural character, such as when talking about rationality or the market, he is more inclined to use the term rationalization or marketization.

Fifth, sociological thinking always moves between positions of social and emotional involvement and positions of detachment in certain study topics.

In the social field, especially in the field of kinship and friendship, there are four mutually binding relationships as customs and culture that have been applied in daily routines, customs, and culture, namely:

a. Jot, which refers to the act of giving or delivering food mutually, is a form of closeness and brotherhood among friends regardless of their religious background, whether they are Hindu, Buddhist, Christian, or Sasak Muslim. For instance, during family celebrations like weddings, mourning, and *tasakkuran* (a ceremonial event of giving thanks), Sasak Muslims invites their Hindu friends to join them. The raw materials for the celebration such as rice, side dishes, and halal meat like chickens and goats are prepared by the host, while the utensils and cooking

equipment are provided by their Muslim neighbors to ensure the food's Halal status. After the event, they exchange dry food in the form of snacks and fruits with their relatives or friends. The PHDI Mataram City (Hindu religious organization) chairman confirms that in every religious event, there is a culture of mutual jot, which means delivering food to each other.

b. Mutual prohibition, on the other hand, refers to mourning each other's death. When a Sasak Muslim dies, non-Muslim friends and family members come to pay their respects, even if they are not officially notified, especially when the announcement is made in mosques. Balinese Hindu mourners bring innate violators, such as rice or money, in traditional containers made of silver aluminum tails, and accompany them to the funeral. However, if a Balinese Hindu dies, Sasak Muslims are only allowed to take them to the graveyard, and if the grieving family allows it, the mourners may enter the Balinese Hindu cemetery.

c. Mutual Ayoin or visiting each other is customary without an official invitation, especially if the settlements between the Sasak Muslim-Balinese Hindu communities are close. When guests visit a Balinese Hindu house, they are served with rice and side dishes, which Sasak Muslims may find difficult to eat. However, Balinese Hindus are more receptive and willing to eat when they visit a Muslim Sasak house, showing a significant difference between the two religions' followers.

d. Mutual Ajinan or mutual respect in friendship and association is shown during bridal groups' procession accompanied by Gamelan or other musical arts. When the Gamelan approaches the mosque or Musalla in a Sasak Muslim village, the music stops, even if there are no worship or prayer activities. Similarly, if there is a Gamelan or Kecimol bridal procession, Sasak Muslims will also stop the music, as shown by the picture of a crossed trumpet on every street in Mataram City, indicating that playing Gamelan or other musical arts on the street is not allowed. The Secretary of MUI of Mataram City (the assembly of Indonesian Ulama) and the head of the Dasan Agung village confirm this during an interview.

Islam, which places divine dependence on the Prophet Muhammad (peace be upon him), contains the message of human rights as the basic law and animates the values of interests that completely normalize claims, demands, and needs in every society. Laws and provisions are made for the benefit of individual human beings.

Teaching law in every religion means that the reward for each individual, both in this world and in the hereafter, and the punishment obtained in the form of physical punishment from counselling guidance, as well as punishment carried out by the respective teacher or homeroom teacher, should not have a deterrent effect. Significant things related to punishment and punishment in the form of reciting or memorizing verses in the holy book will have a negative effect. It will make the verses in the holy book seem full of torture or punishment. The head of the Sasak customary bearer explained that:

"Every punishment for students should be carried out with full responsibility, provide a deterrent effect, and cause psychological impacts, so that students do not repeat their actions. For example, when punishment is given in the form of physical punishment, students usually repeat the same behaviour. Therefore, the sanctions should be in accordance with the violations committed. For example, when a student does not do their homework, the most effective way is to give them additional assignments again". (*Interview with Drs. H. Lalu Azhar, personal communication, 2 July 2019*).

Millennial century skills require three components to prepare students: life and career skills, learning and innovation skills, and information media and technology skills. These three skills are summarized in a scheme called the 21st century knowledge skills rainbow.
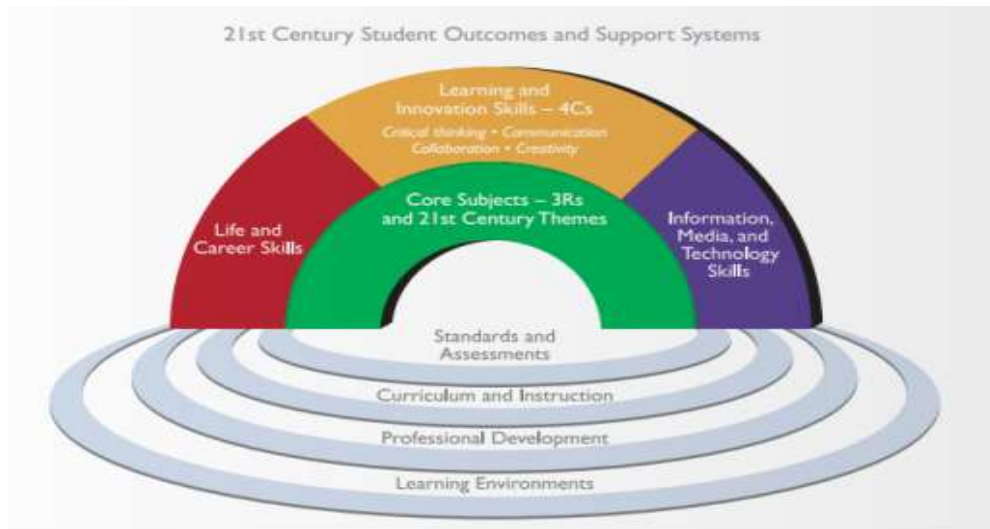
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21st Century Skills

Figure 1.2 illustrates that education in the 21st century must shape individuals who are critical in their thinking, creative in their ideas, ethical in their behavior, and characterized by their actions. These three components serve as a measure of success for educational institutions in the modern era.

The United Nations identifies the challenges facing 21st century education as the need to build a knowledge-based society that includes the following five components: 1) Information and Communication Technology (ICT) and media literacy skills, 2) critical thinking skills, 3) problem-solving skills, 4) effective communication skills, and 5) collaborative skills. The integration of ICT into the learning process can help develop these five characteristics in learners. In the context of education, ICT plays a vital role as a tool to facilitate an effective, efficient, and enjoyable learning process.

3. Embodied Tolerance and Awareness among Society

A unique tradition carried out by Sasak Muslim Bali Hindus in Mataram is the special ritual conducted every August by three different religions: Hinduism, Islam, and Buddhism. This ceremony takes place in *Baturinggit* Village, precisely in the middle of the forest at the border of Mataram City with West Lombok. It is called the *Ruwahan* event. There is an inherent belief in each religion that during the previous *Selaparang* war, there was one *patih* who managed to escape death threats. He believed that the incident took place in this area, and so the *Ruwahan* ritual was born. However, the relationship between religious ritual activities was polluted by religious purification movements. This long-standing tradition is now considered idolatrous by Islam, which is considered radical (hardlines).

The last two decades have shown symptoms that have never happened in the previous era. Populist issues are those that are in accordance with the needs of the community. They are not issues that are only understood by certain social strata or groups, but rather populist issues that concern the lives of many people. With these arguments, it is easy to get sympathy and a mass base from the wider community. The sentiment of ethnicity and religion in political competition is a strategy that is difficult to avoid. The rise of post-truth, or in Indonesian translated as post-truth, marks an era filled with repudiation or denial of facts and common sense.

Fake news, hoaxes, and even conspiracy theories are easy to go viral and be trusted by the public. Even in today's era, the public doubts verified news from experienced and credible media. Social media (social media) is an arena where the post-truth can be observed directly, and even each individual is able

to provide criticism in the comment's column, even though the individual is not an expert in the field in question. The post-truth phenomenon (McIntyre, 2018, pp. 1–3) has the effect of denial and doubt on the credibility of science.

Education in the context of international standard schools (RSBI) is a rapidly growing and increasingly important field, but schools of this standard have now been abolished through the trial of the Constitutional Court (MK). On January 8, 2013, the argument that international standard schools are expensive and give rise to different educational dualisms to contribute to the overall experience for students will help sharpen our understanding of what the term international standard education means to those who are most centralized. (Hayden & Thompson, 1998, p. 565)

In extra-curricular activities, SMAK Kesuma (senior vocational high school) also takes an active role in every activity related to other institutions. As stated by Urbanus Bate Nu'a:

"The activities that we do to instill tolerance in SMAK Kesuma are to take an active role in every religious activity. For example, during the fasting month, we as the foundation's secretary do iftar together, even though we are not fasting, but we provide iftar together. We usually do it every year in the month of Ramadan and we hold it regularly, and invite all teachers from various religions who teach at SMAK Kesuma," *(Interview with Urbanus Bate Nu'a, personal communication, 20 May 2019)*.

One of the values that must be transmitted in learning is a tolerant attitude. This attitude must be prioritized in the future considering the plurality of Indonesian people who have diversity. Teaching materials about tolerance are an urgent need that the Indonesian people need to pay attention to by reformulating the attitude, especially related to good and right diversity in a pluralistic society. Strengthening the future of tolerance has a strong foundation by returning to the values of Pancasila.

In addition to actively participating in all religious holidays, Kesuma Catholic High School collaborates with Australia's Victor Harbour High School (VHHS) by organizing visiting activities and direct interaction between students of both schools. This collaboration takes place every year through reciprocal visits between the two schools. Kesuma Catholic High School also collaborates with several well-known universities such as Widya Mandala University, *Sanata Dharma, Machung, Ciputra,* Petra, UBAYA, *Bunda Mulia,* President University, and other universities. The extracurricular activities at Kesuma Catholic High School that promote solidarity and pluralism include Paskibraka, Olympics, Choir, Dance, Scouts, Tae-Kwondo, Deutch Club, Dance Arts, *Qasidah*, Beatbox, *Mading*, and Photography.

Some of the extracurricular activities listed above have made Kusuma Catholic High School a local and national champion. For example, the Qasidah competition won at the Mataram City, the Developmental Basketball League (DBL) Basketball championship in 2017, and the Futsal championship at the national level. These activities greatly support harmonization among fellow students, and by participating in each competition, individuals can increase their emotional relationships, which cannot be obtained significantly in the classroom.

The foundation, together with all existing stakeholders, supports every invitation to participate in the competition for each activity mentioned above, both at the local and national levels. Therefore, every student who has talent in every sport and others has high spirit to win.

Religious phenomena can sometimes give the impression of a paradox, not only within a region but also on a macro or national scale. Every religion offers a cool, beautiful, spiritual and moral way to live peacefully and intimately with God, which is what every believer desires. However, when religion becomes an institutional and historical development, various local contents in the form of personal and group interests enter. The religion which was initially believed to be God's revelation in the sequence developed into a social reality that is no longer sacred.

Elina Hella's article explores the implications for religious education in state and church-linked schools, suggesting the need for a more problem-based approach with less emphasis on descriptions of religious systems. This article reports on research conducted at a comprehensive school for ages eleven to sixteen in the city of Sheffield, England (Hella, 2007, 53). Religious education lessons from a class of twelve to thirteen-year-olds were studied for four months. The main objective of this research is to find ways to motivate students' learning in religious education. Research methods are based on ethnography and action research, and students are encouraged to act as collaborative researchers with their teachers.

The article shows how motivation and engagement increase when students' own questions and concerns are taken seriously as material for religious education, especially when students are included in topic and lesson planning. It is argued that teachers should primarily be concerned with engaging students personally, rather than presenting religious traditions in a systematic manner. Drama activities are suggested as a successful form of experiential learning for the same purpose. Finally, it is considered that learning in religious education can start from student questions or from items that have religious meaning.

Likewise, students at SMAK *Kesuma Mataram* are fully involved in implementing the curriculum that has been set, as stated by one student:

"Religious lessons in the 2013 curriculum that have been implemented in this school teach us to respect each other and be more open to one another. When we study religion, there are more roles and participation of students. For example, religion teachers explain tolerance according to teaching materials, and we are given opportunities for discussion and responding to opinions from friends or other groups. Even religious teaching materials are available in the form of dramas or video slides on how harmony is established among fellow citizens. After the show, we discuss it. With a learning model like this, it is easier for students to appreciate and practice tolerance among others." (*Interview with: Antya Sekar Ganitri, personal communication, 19 August 2019*).

Realistic teaching and learning today does not happen and is implemented because learning resources are no longer monopolized by teachers or lecturers. Students often know in advance what teachers or lecturers teach, because they can access it on the internet with their mobile phones. Teachers or lecturers who have opposing views on student information tend to be ignored.

Adam Dinham and Martha Shaw, in their article, explain the criteria for students in studying religious education in schools. They state that students are worried that they hear a lot of negative information (stereotypes) in the media and in some of their learning. They want to know what the real facts are and think that learning about religions and beliefs becomes more relevant because they see more differences and diversity in different religions and cultures as well.

All emphasize the role of learning about religion and belief in positively engaging in diversity, the importance of learning about religion and beliefs for personal development, and are concerned that many students only learn one or two traditions. Students really enjoy learning about religion, especially through thinking about religious and belief controversies. Most of this cohort argue that religious education should be a separate subject with subject specialist teachers. Many of them think that religious education does not have a clear status in the educational curriculum in schools. (Dinham & Shaw, 2015, p. 7) In the same vein, Soekarno said, "Teachers are the shapers of children's minds and souls!" (Soekarno, 2015, p. 673)

The Equivalent Institute distinguishes between active intolerance and passive intolerance. Passive intolerance is the residue of a person's belief that their religion is the only true religion. Intolerance and discrimination refer to all forms of distinction, exclusion, limitation, or preference on the basis of religion or belief that result in the cancellation or reduction of the recognition, enjoyment, or exercise of basic rights based on the principle of equality.

In the dynamics of social interaction, individuals must accept differences and try to adapt. On the other hand, active intolerance not only believes that one's religion is the only true religion but also has a tendency to view those with different religions or even those having different interpretations within the same religion as heretical and deviant. A real difference between the two forms of intolerance lies in how a person behaves and acts.

Those who are in the category of active intolerance not only express it verbally but also through actions. Meanwhile, religious intolerance is a broad understanding, including negative prejudices motivated by certain beliefs, affiliations, or religious practices, both towards individuals and groups. This negative prejudice sometimes manifests in acts of intimidation or violence motivated by neglect. (Wahid et al., 2014, p. 15).

The results of the national survey conducted by PPIM UIN Jakarta in 2017 showed that the internet had a major effect on increasing intolerance among the millennial generation. Students who did not have internet access had more moderate attitudes than those who had internet access. Although 84.94% of students had internet access, the remaining 15.6% did not. Apparently, the millennial generation relies more on cyberspace as a source of religious learning. As many as 54.37% of students learn about religion from the internet, including social media, blogs, and websites.

It is generally accepted that schools play an important role in the integration of ethnic minority students and in promoting their feelings of inclusion through engagement in academic and social fields. The importance of integration is evident in the rhetoric about multicultural and intercultural education in various policy documents across Europe. Several sources refer to various barriers to integration in schools, including potential tensions related to the provision of religious education and the broader religious ethos in schools.

A very phenomenal work, "The Wealth of Religions: The Political Economy of Believing and Belonging," by two great academics from Harvard University, Rachel M. McCleany and Robert J. Barro (2019), showed the causal relationship between the effect of religion on political economy and vice versa. In the conception of religious teachings about rewards, punishments, and the afterlife, it can provide a strong motivation for the behaviour of its adherents. Belief-based motivation is the foundation for personality formation, such as work ethics, discipline, honesty, and modesty. If this personality is related to the social capital of religious services and the tradition of reading scriptures that encourage literacy and education levels, then the increase in religious beliefs has a positive impact on economic and political development. However, this religious belief needs to be supported by an institutional framework (Barro & McCleary, 2019, pp. 15–16).

> "To understand religious attitudes towards the election of leaders on a small scale, local and national, the students interviewed generally thought that there were no problems regarding leadership. Several students explained that leadership issues, whether local such as schools, Regents/Mayors, Governors, or the president, did not care about their religious background. The important thing is that the person concerned can maintain the mandate, carry out promises during the campaign, and some students believe that the leader should protect all religions and groups and should not issue discriminatory policies for minorities". (*Interview with I Made Sarwo Ade, personal communication, 20 August 2019*).

The high level of religious belief in the Muslim world is not supported by institutional transformation. When the Western world entered the industrial revolution and new socio-economic institutions, the Islamic world was still locked in an obsession with stability that avoided openness and critical thinking. As a result, they were not ready to formulate legal and regulatory institutions for credit, insurance and contracts, or to develop a corporate structure that could support industrialization. On the other hand, the development of political economy also affects the level and phenomenon of religion. In general, the level of a country's GDP determines its wealth.

In popular terms in Indonesia, GDP and urbanization tend to lead to a decline in the level of religion, although there are exceptions for some countries, especially in the Muslim world, because of the special context of the character of secularization and religiosity that must be taken into account. The increasing level of education in economic decline can give birth to underutilized human capital. Educated people, with the expectation of vertical mobility, who find business and work opportunities narrow, can turn to militant groups as a source of confidence, self-identity, and social security.

The enactment of Law Number 22 of 1999, which was renewed by Law Number 32 of 2004 concerning Regional Autonomy, was further revised again by Law Number 12 of 2008. The operational and technical management of basic education in Indonesia is the responsibility and authority of district/city governments. The responsibility of the central government in the provision of education is to set standards for basic education, including management standards, standards for educators and education personnel, standards for financing infrastructure, and standards for assessing processes and student learning outcomes. In the beginning, religious and religious education were still centralized. All of that changed after the implementation of regional autonomy.

The development and growth of Islamic educational institutions are supported by the ideologies and schools that education providers believe in. In addition, the socio-economic and political conditions of the nation play a very important role in shaping the face of education in Indonesia. This gives Islamic education in Indonesia various models and variants.

Religious education in the formal scope is still the same nationally. In the same vein, Abuddin Nata said that the emergence of educational goals externally is based on the assumption that what is contained in religion, cultural values, ideology, and organization are values that have been strictly selected, and have proven advantages and benefits in people's lives from time to time. Therefore, these values need to be preserved, maintained, and passed on to every generation through education.

Islam, as a religion that contains universal values and applies throughout the ages, is guaranteed to be true, in accordance with human nature, contains the principle of balance, and so on. It is also guaranteed to save human life in the world and the hereafter. The goal is not only in the interests of religion, but also to prosper and make people happy (Abuddin Nata, 2016, p. 58).

Hindu Dharma is based on revelation and adapted to the unique culture of Indonesia. This religion is considered to be the true religion revealed by God, the "religion of heaven," as opposed to the "religion of the earth" created by man. The biggest change in Indonesian Hinduism was the adoption of a monotheistic deity, *Sang Hyang Widhi Wasa*. The origin of the term god is unclear. Some authors say the name refers to a Balinese deity, while others assume it was coined at the time of the Indonesian constitution as a monotheistic term for Brahma or Shiva. Still, others claim that the term comes from Dutch Christian missionaries' attempts to translate a Judeo-Christian God into English, Bali.

"*Sang Hyang Widhi Wasa"* is the Balinese equivalent of the Indonesian Muslim term "God." This name can be translated as "Lord of the Universe, Divine, and Supreme" (a more monotheistic translation), or "Almighty Cosmic Law" (closer to the Hindu philosophy of Vedanta and Sanatana Dharma). *Sang Hyang Widhi Wasa* is unknown to Indian Hindus and is not worshiped by most of the merchants, artists, writers, waiters, taxi drivers, and musicians with whom the researcher spoke. Balinese Hindus worship their ancestors and follow family religious traditions. The state only demands that believers not have to pay attention to God. Therefore, religion is accepted as an identity affirmed in public but then ignored (McDaniel, 2010, p. 90).

The figure who made a major contribution to science from the Islamic circle was Ibn Khaldun. His struggles related to the world of education had led him to the conclusion that education is the business of every individual. People who enter the world of education seek to find a number of traits and skills that can increase their ability to communicate with others. Most of the books written by Ibn Khaldun seem to

see education as something independent and self-directed. Although there are various reciprocal relationships and mutual influence, these relationships usually involve the influence of education on people or the environment itself (Sa'id Ismail Ali, M. Zaenal Arifin (Translator), 2010, p. 55).

In this perspective, education shows that the most effective means of communicating with various kinds of people and individuals. Since classical, medieval, and modern times, the progress of a society is determined by the ability to apply various kinds of knowledge. As stated by Ki Hajar Dewantara, for every individual who wants to advance, they must pay attention to the experiences of others, follow their successes, and develop themselves to have more useful added value for themselves as individuals and the community around them.

4. The Implications of Sociological Tolerance in a Plural Society

A study conducted by the Setara Institute on the Tolerant City Index, which collaborated with and received institutional support from both academic and non-academic institutions, concluded that there are ten cities with the highest tolerance scores, namely: *Singkawang, Salatiga, Pematang Siantar, Manado, Ambon, Bekasi, Kupang, Tomohon, Binjai,* and *Surabaya*, in that order. In the same year, there were also ten cities with the lowest tolerance scores, namely: *Tanjungbalai, Banda Aceh, Jakarta, Cilegon, Padang, Depok, Bogor, Makassar, Medan*, and *Sabang*. When compared to the previous year, there was a significant change in the group of cities with the highest scores. The inclusion of the cities of *Ambon, Bekasi, Kupang, Tomohon,* and *Surabaya* in the top ten tolerant cities in Indonesia is a new phenomenon in the Tolerant Cities Index in 2018. This means that 50 percent of the top ten rankings are new faces. These cities replaced *Tual, Kotamobagu, Palu, Tebing Tinggi,* and *Surakarta* from the top ten rankings. (Halili, 2018, p. 93)

The implementation of religious teaching materials is carried out by everyone who is competent in the field of religion, not just by people who only understand religion to a limited extent, to avoid deviant (radical) thoughts in the implementation of religious teachings that have been obtained from both formal and non-formal institutions. This basic principle gave birth to the *Insan Mandiri* educational institution foundation located in Mataram. Education is a necessity to become a better individual in this life and formal education is the most important part as a means to maintain the values and culture of the archipelago from the rapid development of technology originating from developed countries. In this sense, education must maintain a solid academic tradition as evidence of existence in maintaining and preserving the five aspects in forming participants. As stated by Rusli in Ali Maksum, the dimensions formed are: the intellectual dimension, the cultural dimension, the dimension of transcendental values, the dimension of physical/physical skills, and the dimension of developing human personality itself. (Maksum, 2015, p. 91)

In the holy text, the literal meaning of Islam is correlated with the meaning of peace, safety, security, or peace, which means that Islam expressly rejects the occurrence of violence, conflict, war between mankind, and so on. In another verse (Surah Al-Anfal [8]: 61), Allah also says:

وَاِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ

"And if they incline to peace, then incline to it and put your trust in Allah. Indeed, He is the All-Hearing, All-Seeing."

In another verse, Prophet Ibrahim peace upon him Pray and hope for the realization of peace and tranquillity for his country (Surah Al-Baqarah [1]: 126) Allah SWT said:

وَاِذْ قَالَ اِبْرٰهِمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗ اِلٰى عَذَابِ النَّارِ ۗ وَبِئْسَ الْمَصِيْرُ

"And (remember), when Abraham prayed, "O Allah, make this land a safe and secure land, and provide sustenance from fruits to its inhabitants who believe in Allah and the Last Day, Allah says: "And to the disbelievers too. I gave him temporary pleasure, then I forced him to undergo the torments of hell and that is the worst place."

Al-Imam Fakruddin ar-Raziy, in his work "Mafatih al-Ghaib," states that the request of Prophet Ibrahim AS for the peace of his country before other blessings shows that peace is the benefit of the world, and it is impossible to achieve the hereafter. Even according to some scholars, peace and tranquillity are more important than health.

Various kinds of Sasak chronicles (lontar) explain in detail the essence of life called *Pandite telu* (three mottos), namely the first: *Adat gama* (hablum minallah) relation with God, the second: *Adat tapsila* (hablun Minnannas) relation with humankind, and the third *Adat luirgama* (human relations with nature and its surroundings), as the results of interviews with traditional leaders.

"In every activity, such as religious activities, planting rice seeds, secondary crops, and even cutting down trees, all have rituals and rules. The Sasak people who still adhere to customs since long ago when *rebak lolo* (cutting down trees) were given a *sawik* (marker). Thereafter, the person concerned is obliged to plant trees again as a substitute. All of these terms are summarized in the Lombok chronicle with the sentence "*Adat luir gama tuye beerdi nauhan*" (the water of life given by God must be protected and must not be wasted and must be preserved)." (Interview with: H. Lalu Putria, S.Pd. M. Pd., personal communication, 23 June 2020)

The doctrine of mercy described in the Qur'an has a universal meaning. The principles of Islamic teachings regulate everything in all aspects of life towards humans, animals, and the natural environment. This principle is also the reference for Sasak Muslims in their attitudes and behaviour regardless of their social, cultural, political, religious, and other backgrounds. They firmly reject cruel and barbaric attitudes and forcefully eliminating human rights to worship according to their sects and beliefs. This is why the *Watu Telu Sasak* Islamic belief still exists today, even though it has rituals that are not in accordance with pure Islamic teachings, as generally.

Likewise, the next verse that Prophet Ibrahim AS, who is a prophet belonging to the Ulul Azmi group, is still praying and hoping for peace for his country because it is with the way of peace that all activities related to worshipping the Creator will feel easy to carry out continuously. Education is essentially humanizing humans, so that they become individuals who grow and develop and are useful in the midst of social life, have responsibilities with the knowledge they have, and always have a proactive and cooperative personality.

Conclusions

The culture of mutual support, mutual abuse, mutual cooperation, and mutual *ajinin/ilaqin* is a local wisdom of Sasak culture that has been integrated into the educational environment. These four cultures can provide a solution to conflicts in situations of intolerance that continue to be a concern for various parties. In the millennial era, society expects education to produce individuals who are reliable in their fields, as well as professionals in the academic field, have noble characters, are intelligent, and humanistic in social life, regardless of ethnic background, religion, and race. Therefore, the value of culture can be applied in the school environment to instill positive character traits in students.

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