SOCIAL-BASED EDUCATION; FOUNDATION OF SOCIAL INTEGRATION OF THE PEOPLE IN SALATIGA

Sutrisna*, Zakiyyudin*, Waston**
Universitas Islam Negeri Salatiga
** *Muhammadiyah University of Surakarta*
e-mail: sutrisna.sala3@gmail.com, zbaidhawy@gmail.com*,*
Was277@ums.ac.id

Abstract-*The purpose of research is to find out the social condition of society, the process of community-based education through social integration of society, and community-based education as the foundation of social integration. This is qualitative research that employed the phenomenological approach conducted in the people of through interviewing and observing the informants, then documenting the information, and after that conducting the focused group discussion. The researcher then validated the data through method and resource triangulations. The interactive techniques of data analysis include data collection, data reduction, data presentation, and concluding. The findings are that the social condition of the people is so plural for its ethnics, religions, races, and cultures. There are institutions and varied social groups with different identities which interacted and adapted to their society to fulfill their social needs to reach balance. The social integration occurred by adjusting the various components of the living patterns which have the functions synergically. Society is integrated based on the agreement on norms and values of the society in creating balance, regularity, and harmony. The components of the social integration which are done by the people among other things are accommodations, coordination, assimilations, and amalgamations; which are aspirations and the potential of the uniqueness of the people and the cultures of the locals. People tried to adjust, cooperate and acculturate among them by respecting others for their diversity and expressions supported by knowledge, open-mindedness, communication, freedom of thought, belief, and conscience and they accept that people are varied in nature. Those social integration components which are done by the people are the social integration practices through social-based education as the manifestation of the education for the society.*

Keywords: Social-based Education, Social Integration, Phenomenology

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Abstrak-*Tujuan penelitian, untuk mengetahui kondisi sosial masyarakat, proses pendidikan berbasis masyarakat melalui integrasi sosial masyarakat dan pendidikan berbasis masyarakat sebagai pondasi integrasi sosial. Penelitian ini adalah penelitian kualitatif dengan pendekatan fenomenologi. Pengumpulan data melalui wawancara, observasi, studi dokumen dan diskusi. Data divalidasi melalui triangulasi métode dan sumber. Teknik analisis data menggunakan model Miles dan Huberman meliputi: reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian, kondisi sosial masyarakat majemuk terdiri atas dasar suku, agama, ras, dan budaya, terdapat institusi dan kelompok sosial masyarakat dengan identitas yang beragam, saling berinteraksi, beradaptasi dengan lingkungannya untuk memenuhi kebutuhan sosial menuju keseimbangan. Terjadi proses integrasi sosial di masyarakat dengan saling menyesuaikan diantara unsur-unsur yang berbeda melalui pola kehidupan yang memilki keserasian fungsi. Masyarakat terintegrasi atas dasar kata sepakat anggotanya akan norma dan nilai kemasyarakatan tertentu yang berhasil menciptakan keharmonisan, sehingga tercipta keteraturan dan keseimbangan. Unsur pendidikan berbasis masyarakat melalui integrasi sosial masyarakat berupa akomodasi, Kerjasama, koordinasi, asimilasi, dan amalgamasi merupakan aspirasi dan potensi yang didasarkan pada kekhasan sosial dan budaya masyarakat setempat, warganya saling menyesuaikan diri, kerjasama, dan membaur dengan dilandasi sikap saling hormat, menerima, dan menghargai terhadap keragaman dan ekspresinya yang didorong oleh pengetahuan, keterbukaan, komunikasi, hati nurani, kebebasan berfikir, berkeyakinan, dan menerima kenyataan bahwa manusia secara alami beragam. Proses sosial sebagaimana di lakukan warga merupakan model pendidikan berbasis masyarakat sebagai perwujudan pendidikan dari, oleh dan untuk masyarakat yang berfungsi sebagai pondasi integrasi sosial masyarakat.*

Kata Kunci: Pendidikan Berbasis Masyarakat, Integrasi Sosial, Fenomenologi

INTRODUCTION

Education plays an important role in transforming comprehensive religious values and Noble cultural values of the Indonesian nation by providing an understanding of the plural and multicultural conditions of Indonesian society. In the context of educational practices in Indonesia, it can be seen from the policy side, education in Indonesia is now very

dominated by formal education so that it is centralized at all levels of Primary Education, Secondary, and Higher Education both in general education and religious education. As a result, Indonesian education is formalitis, does not describe the real condition of society, less focus on quality, is rigid and inflexible, the cost of Higher Education, the role of teachers is dominant, there are communication obstacles with students, and community Guardians. If such a pattern is applied in religious education can be fatal, potentially giving birth to an exclusive understanding.

The peak of criticism of the dominance of formal education in Indonesia, namely by eliminating the 2020 National Examination replacing it with competency assessment and character survey, zoning policy on the admission of new students . But it is not denied, that the centralized education system also has a positive side in the quality control of education nationally, and in order to maintain the unity and unity of the nation. However, the ideal education according to H.A.R Tilaar is an education that lives from and for the community. Education based on society is an actual form of Education.

Education will become alienated from its objective context if community participation is ignored, because education is unable to answer real needs and culture. Education that is independent of society and culture in it is education that has no responsibility. Community-based education is a concrete manifestation of the democratization and decentralization of Education. Therefore, researchers try to study using a community-based education system through social integration of society, namely, the implementation of Education based on the peculiarities of religion, social, cultural, aspirations, and potential of society as the embodiment of education from, by, and for the community.

Education and social integration are two different terms, but they can be related in function. Therefore, the focus of the discussion of this study is the process of community-based education through social integration of society, using the phenomenological approach. Community-based education is studied using the theory of experiential education by empowering and developing the potential and aspirations of the community as the embodiment of education from, by, and for the community.

METHODS

The method used in this study is qualitative, qualitative research is a research process to reveal a social phenomenon and human problems

that occur in individuals, groups, communities, or organizations in the form of behavior, perception, motivation, or action. Qualitative research is research that produces descriptive data in the form of written and oral words from people who are the subject or object observed. This Taknik is used, because it can understand rational reality as subjective reality, according to Bogdan and Taylor (Moleong, 2006).

The approach used in this study is the phenomenological approach by (Hasbiyansyah, 2008). The phenomenological approach is used to understand the meaning of an event and its influence with humans in a given situation. Phenomenology explains the phenomenon and its meaning for each individual by conducting interviews with a number of individuals to understand the value-based social integration of *Rahmatan Lil'alamin* in the local wisdom of Indonesian society in behavior and social interaction in the association of life in society.

Research data collection through participant observation, in-depth interviews, documentation studies and focus discussion groups. The main data collection technique in the phenomenological approach is in-depth interviews with research subjects. Data completeness is supported by other techniques such as participant observation and document tracing. Data analysis is done through data reduction, data categorization, data display, conclusion drawing, and verification (Moleong, 2011). Research data was collected through participant observation, in-depth interviews, documentation studies, and focused group discussion. Focus group discussion for three times involving community leaders and religious leaders, conducted to deepen the research findings in the field.

Data analysis in this study was carried out using an interactive model developed by Miles and Huberman (1984). This Model means that the process of organizing and tracing data into patterns, categories, and basic unit descriptions so that themes can be found. Data analysis process starts from data collection (data collection), the data obtained in the field is recorded or recorded in the form of narrative descriptive, that is, the description of the data obtained from the research findings of informants from these discription records, then made a reflection record, which is a record that contains comments, opinions or interpretations of researchers on the phenomena encountered in the field.

Data reduction, the data analysis process begins with examining all data obtained from various sources, namely in-depth interviews, participant observations, and documentation studies. The data is further written in the form of a detailed description or report.

Presentation of data (data display), to be able to see the overall picture or certain parts of the research data, the effort was made to be able to sort the data obtained according to certain categories, and not confused with too much detail. Conclusion and verification. verification is carried out continuously through the search for new information, through different data sources and different methods in order to re-review containing similar information so as to obtain the last valid data.

DISCUSSION

The emergence of a paradigm of community-based education was triggered by a large current of modernization that requires the creation of democratization in all human life, including education. Community-based education is considered to be one of the education that can cover the shortcomings of state-based education. The birth of Education democratization is not to cure various educational problems such as eliminating educational discrimination and getting cheap and quality education, but at least it is an opportunity for various levels of society to get the same opportunity. Community-based education can be the best opportunity to provide equal opportunities and provide opportunities for cooperation that wins all parties. Community-based education is the implementation of Education based on the peculiarities of religion, social, cultural, aspirations, and potential of the community as the embodiment of education from, by, and for the community.

In the perspective of law, the implementation of education in Indonesia, as contained in Chapter 6 of the law. *Sisdiknas No. 20 of 2003*, that: "education is organized by empowering all components of society through participation in the implementation and quality control of educational services". This is in line with the intention of community-based education, by empowering all components of society.

In the context of community-based education, Sihombing (1999) provides special characteristics of community-based education, which is directed not only to spin students, but also to educate. Therefore, community-based education provides services, the educational process is not limited to cognitive knowledge but learning to the community is all about the aspects of life (Umberto Sihombing, 1999).

In the context of social integration, community-based education is a process of awareness of social relations between it's individuals, between it's social groups in society that is directed to order (order) and balance (equilibrium), by developing and integrating the peculiarities of religion, social, cultural, aspirations and potential of society. As

the purpose of community-based education as outlined in the act. No. 20 of 2003, namely the implementation of Education based on the peculiarities of religion, social, cultural, aspirations, and potential of the community as the embodiment of education from, by, and for the community.

The formulation of the concept of community-based education rests on three main pillars, namely "from the community, by the community, and for the community". Education from the community means that education is the answer to what the community needs. Education by the community means that the community is an active actor or subject of education not just as an object of education so that the community really has, is responsible, and concerned about education. Therefore the definition of education for the community means that the community is actively involved in all programs designed to answer their needs. (Zabaidi, 2005).

According To H.A.R Tilaar (2000) ideal education is education that lives from and for the community. Education based on society is an actual form of Education. Education will become alienated from its objective context if community participation is ignored, because education is unable to answer real needs and culture. Education that is independent of society and culture in it is education that has no responsibility. Community-based education and school-based management are concrete manifestations of the democratization and decentralization of Education. (Tilaar, 2000).

Social integration is a process to maintain the survival of the group that will never be completed and continues continuously. The process of social integration in a society causes the survival of individuals or groups to be assured in social groups and social institutions of society, despite differences. Social integration can be achieved in several phases; *First* accommodation is a process of achieving an agreement that can be accepted by the parties in the dispute.

Second, cooperation which is the main form of social interaction, cooperation can describe most forms of social interaction. Cooperation is intended as a joint effort between individuals or between groups to achieve a common goal, cooperation will arise when people realize that they have common interests and at the same time have enough knowledge and control of themselves to achieve common interests. Cooperation between different social groups in a pluralistic society has a considerable influence on social integration. By cooperation means that different social groups adapt to each other, complement, need, and

do not impose each other's will in society. The cooperation carried out by different social groups in a pluralistic society must be coordinated so that it is more purposeful and can achieve goals for the mutual kindness.

Third, coordination arrangements are central to achieve integration by uniting individuals and groups in order to achieve balance and harmony in the relationship in society. The fourth assimilation is the fusion of different cultures into a single culture as a common property. The fourth assimilation after the coordination stage will be achieved or created a common understanding, so that between the groups can adjust to each other. This process is called assimilation. Assimilation is a process characterized by efforts to reduce differences between individuals or human groups in order to reach an agreement based on common interests and goals. It can also be through amalgamation, that is, the process of intermarriage between different ethnicities leads to cooperation between individuals and groups in the fulfilment of mutual needs (Susanto, Astrid S., 1983).

In the context of community-based education, the educational process is based on the principles of education in Indonesia regulated in the law. No. 20 of 2003, article 4, as follows: (1) education is held in a democratic and equitable, and non-discriminatory manner by upholding human rights, religious values, cultural values, and national pluralism. (2) education is organized as a systemic unit with an open and multi-meaning system. (3) education is organized as a process of cultivation and empowerment of students that lasts throughout life. (4) Education is organized by giving example, building willpower, and developing students ' creativity in the learning process. (5) Education is organized by developing a culture of reading, writing, and counting for all citizens. (6) Education is organized by empowering all components of society through participation in the implementation and quality control of educational services.

The implementation of community-based education refers to three principles, that is; (1) education is organized in a democratic and equitable, and non-discriminatory manner by upholding human rights, religious values, cultural values, and national pluralism. (2) education is organized as a systemic unit with an open and multi-meaning system. (3) education is organized as a process of cultivation and empowerment of students that lasts throughout life. This is in line with the purpose of community-based education which is essentially the implementation of Education based on the peculiarities of religion, social, cultural, aspirations and potential of the community as the embodiment of

education from, by, and for the community.

As for the process of community-based education in social integration, the authors focus on; social system of society that is pluralistic of tribes, religions, and cultures. The social system referred to in this study is the interaction between two or more individuals in a certain environment, between social groups, and between social institutions of society where this social system is always directed to the order, equilibrium or balance. In the study of the implementation process of community-based education, the authors combine by using the concept of progressive education John Dewey. According to him, education and learning are social and interactive processes, thus the school is a social institution, therefore, through education, social reforms can be carried out. Education is not only between teachers and students, it is much greater than that, because education is not a preparation for life, but life itself.

In the context of community-based education, social integration is a process of interaction between individuals, between social groups, and between social institutions of society where the elements adjust themselves. The technical implementation of community-based education in social integration of society, in this paper, is packaged in educational components, among these components are interrelated with each other towards educational goals. As for the components as follows: the nature of education, is the regulatory process of sharing in social consciousness with the adjustment of individual activity on the basis of social consciousness-the value of experience lies in the perception of relationships (continuity between events) – then the daily life of society as an educative experience that is the experience by which we make connections between things what we do and what happens to them or us in consequence.

The purpose of education is to learn to develop skills and create the full potential for the greater good. Education is not only as a place to obtain knowledge but also as a place to learn how to live and as an instrument of social change (social Roformation). Based on John Dewey's theory of education, the author can determine the components of community-based education that include: educational purpose, educational subject, educational object, educational material, educational method, educational environment.

Implementation of community-based education in the social integration of multiple communities, as follows; (1) the purpose of education is to learn to develop knowledge, skills, and ways of life by

realizing the full potential of community citizens for the greater good, in the context of social integration with a focus on pluralism and tolerance. Therefore, the purpose of Education; so that between individuals, between social groups, and social institutions of society are able to develop the potential of themselves and groups to appreciate, accept, and respect diversity on the basis of ethnicity, religion, and Customs and expressions that are actualized in community life. This can be realized through adjustment or integration between different elements towards a pattern of behavior that leads to order and equilibrium.

Component (2) subject of Education; the subjects or actors in community-based education in the social integration of society are the religious leaders, community leaders, citizens, and members of social groups and social institutions of society. (3) the object of Education; What is meant by the Object d of this paper is the developed potential, while the object developed is the potential of a pluralistic society of tribes, religions, and cultures to integrate the social system in the pattern of relationships developed in the direction of order (order) and balance (equilibrium). (4) Educational Materials; what is meant here is the material used as a medium to develop the potential of a pluralistic society, namely social system, society, namely the interaction between two or more individuals in a certain environment, between social groups and between social institutions of society where this social system is always directed to order (order) equilibrium (equilibrium). Focused on aspects of pluralism and tolerance (5) educational methods; what is meant here is the way or way to achieve educational goals, while the methods are; "Learning by Doing", empirical theory ; ideas acquired through experience, truth and knowledge are the result of observation and experience. (6) educational environment; the social environment of the community is the location where the citizens of the community activities to interact both between individuals, between social groups, and between social institutions of the community.

Subject of Education; all elements of society are diverse differentiation and social stratification in the social structure; between social groups and social institutions of society interact with the social system, through the understanding of pluralism and tolerance; pluralism is understood as an attitude that tolerates the diversity of thought, civilization, race, tribe, culture, customs, and religion, not only tolerate the diversity of understanding, but even recognize the truth of each understanding, at least according to the logic of its followers. Our willingness to accept diversity (plurality) to live together in a tolerant

manner in the order of society. Pluralism that exists in society is seen by interfaith leaders and religious people by accepting as a gift and nature from the Almighty and as the wealth of the nation for assets to build the state.

Tolerance carried out by social groups and social institutions of society about tolerance elements of society place respect, acceptance, and appreciation of cultural diversity and its expression, tolerance can be realized if driven by knowledge, openness, communication, conscience, freedom of thought, and freedom of belief. Tolerance also means accepting the fact that humans are naturally diverse. Therefore, one cannot be forced to follow the views of others. In relation to religion and belief, tolerance means appreciating, allowing, allowing that different religion to exist, even if it is different from the religion and belief of each person.

The object of education; among the social groups of society and the social institutions of society in the social system of society develop a tolerant attitude through the cultivation of values of tolerance in a diverse society by instilling the value of compassion and kindness for all. In line with the theory of structural functionalism, that society is integrated through shared values (Lawer H., 1989).

Materials of education; social systems of society: pluralism and tolerance; between social groups and social institutions of society direct practice by interacting between different elements in everyday social life. They directly interact between different elements of society in everyday social life, by accepting a common value for order and equilibrium.

Educational methods; Learning by Doing between social groups and social institutions of society in the social system, performing their respective roles and activities in accordance with the behavior of mutual respect, acceptance, and respect of other different parties, in the form of continuity between events. In line with Dewey's theory the process of setting up for sharing in social consciousness with the adjustment of individual activity on the basis of social consciousness, according to him the value of that experience lies in the perception of relationships, then the daily life of society as an educative experience, that is, the experience by which we make connections between things what we do and what happens to them or us in consequence. Ideas are acquired through experience, truth and knowledge are the result of observation and experience (empirical theory). The component of the educational environment, where individuals, social groups, social institutions of

different ethnic backgrounds, religions, and cultural customs, are active in a community.

CONCLUSION

Based on the results of the research discussion, it can be concluded that the condition of diverse communities consists of tribes, religions, and cultural customs. The social groups and institutions of the people, can be idolized as follows; First, the population is pluralistic. Second, the diversity of religions and beliefs held by its citizens. Third, the diversity of Customs and culture as the identity of authenticity or ethnicity expressed in certain moments.

The process of community-based education through social integration forms of pluralism; between individuals, between groups, and social institutions of society means that a pluralistic society has an outlook of the existence of things that are many and different (heterogeneous) in a society. In everyday social interaction, do not distinguish the background of each individual. It is a form of social integration a form of accommodation, that is, a social process in which there are two or more individuals or groups that seek to adapt to each other, so that stability (balance) is achieved.

The process of social integration is continued by cooperation between individuals, between groups, and social institutions in society, fostering mutual respect, respect, and cooperation by not interfering in each other's personal affairs. Cooperation is a basic form of social interaction. as a joint effort between individuals or between human groups to achieve a common goal that has the harmony of function.

The condition of the diverse population, has an impact on several social aspects of life, among others; the occurrence of intermarriage between different tribes, different religions, different nationalities, but they live in harmony, side by side, in one household. This is a form of social integration of assimilation, which is the fusion of different cultures into a single culture as a common property (amalgamation) is a process of social integration form of coordination, which is a central arrangement to achieve integration by uniting individuals and groups in order to achieve balance and harmony in relationships in society.

Implementation of community-based educational learning in social integration; the main educational goal is to achieve order and balance or equilibrium of all elements of the society. Educational methods; Learning by Doing; between social groups and social institutions of society in the social system, performing their respective roles and

activities in accordance with the behavior of mutual respect, acceptance, and respect of other different parties, in the form of continuity between the facts.

The process of setting up for sharing in social consciousness with the adjustment of individual activity on the basis of social consciousness, according to which the value of that experience lies in the perception of relationships, then the daily life of society as an educative experience, that is, an experience in which we make connections between things what we do and what happens to them or us in consequence. Ideas are acquired through experience, truth and knowledge are the result of observation and experience (empirical theory). The component of the educational environment, where individuals, social groups, social institutions of different ethnic backgrounds, religions, and cultural customs, are activities in a community.

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