

# CIVIL SOCIETY AND THE ROLE OF SCHOOLS, CITIZENSHIP EDUCATION, PANCASILA AND RELIGIOUS STUDIES IN BUILDING UNITY IN DIVERSITY

## **Choirul Mahfud**

Department of Development Studies, FDKBD, Institut Teknologi Sepuluh Nopember (ITS) Surabaya. Email: *choirul.mahfud@its.ac.id*

## **Ratna Rintaningrum**

Department of Development Studies, FDKBD, Institut Teknologi Sepuluh Nopember (ITS) Surabaya.

## **Niken Prasetyawati**

Department of Development Studies, FDKBD, Institut Teknologi Sepuluh Nopember (ITS) Surabaya.

## **Dyah S.Y Agustin**

Department of Development Studies, FDKBD, Institut Teknologi Sepuluh Nopember (ITS) Surabaya.

## **Ni Wayan Suarmini**

Department of Development Studies, FDKBD, Institut Teknologi Sepuluh Nopember (ITS) Surabaya.

## **Rahmawati**

Postgraduate at IAIN Sultan Amai Gorontalo, Indonesia

## **Rika Astari**

Faculty of Islamic Studies, Universitas Ahmad Dahlan, Yogyakarta

## **Abdurrohman Kasdi**

Postgraduate of IAIN Kudus, Central Java, Indonesia

## **Abstract**

Indonesia is a country that is united in diversity. It is reflected in the motto *Bhinneka Tunggal Ika, Pancasila*, and the 1945 Constitution. This research aims to determine the role of schools, civics education, Pancasila, and the views of religions and religious communities in Indonesia in realizing civil society. From the results of this study, it was found that the high level of diversity in Indonesia had occurred long ago and has continued until now and in the future. In this case, schools have a significant role in developing unity in diversity. Also, civic education, Pancasila, and religion have a role in unity in diversity in Indonesia.

**Keywords:** Education, Citizenship Education, Pancasila, Religion, and Schools

## **Introduction**

The circumstances and conditions of historical and sociological

reality show that the Indonesian nation has much diversity in terms of religion, race, ethnicity, and culture. Indonesian

society consists of various ethnicities, religions, and races. In Furnival's study, a plural society is a society that consists of two or more elements or social orders that live side by side but without mixing in a single political unit (Hefner, 2007; Nasikun, 2007). As religious people, we must build unity with the differences that surround us. However, some communities still often cause harmony problems between living things among religious people, such as attacks on specific groups, accusations, fights between groups, and insults to others (Yahiji et al., 2019; Mahfud, 2019).

In dealing with existing problems, we must always be guided by the Al-Qur'an and always fulfill the obligations of Allah SWT. By adhering to the Qur'an, our faith will increase, and we will avoid actions that harm many people. This study examines how student attitudes contribute to building unity in diversity and providing education to people in Indonesia (Mahfud, 2020; Muyasaroh et al., 2020).

In this case, the research attempts to build unity in diversity with the survey method to find out what kind of unity exists in our environment. We can also find out the community's behavior regarding unity and the many disparities and factors hindering unity in diversity. Here we use sources from several journals, such as Didik Arif Baehaqi (2016), Siti Nazlatul Ukhra and Zulihafnani (2021) and Gina Lestari (2016) and explanations of verses in

the Qur'an related to unity in diversity. The Al-Qur'an plays a crucial role as a way of life for Muslims so that they are able to live life as well as possible, and students are expected to be able to provide knowledge to the surrounding community about how the Al-Qur'an is a benchmark for building unity in diversity. Also, the values of civic education, Pancasila, and the character of civil society are further explored in this study.

### **Research Method**

This research paper is a qualitative research method that produces and utilizes data in the form of qualitative descriptive data using data collection techniques from various sources on the internet and credible library sources. Research with descriptive qualitative method aims to provide information about the social reality that occurs in society based on fundamental theory and examples. This descriptive qualitative research method is carried out by collecting data and information from various sources, journals, articles, or books to be scrutinized and understood, which then draws an outline conclusion to answer the problems discussed. In addition, a quantitative research method is also used. In this research, we surveyed the form of several questions and opinions about what aspects are at risk of undermining and threatening unity in diversity on the one hand. On the other hand, it is also to look at the supporting

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factors for the realization of civil society and unity in diversity. Using the Google form platform, we provide several examples of problems that respondents will answer in the form of several options based on their opinions, and we will then conclude each data obtained.

## Results and Discussion

The topic of unity in diversity as part of the portrait of civil society must be understood in its definition and concept. In the Big Indonesian Dictionary, unity means a combination (bond, assemblage, etc.) of several parts that have come together. Unity comes from the word one, which means whole or not divided. Unity implies the unification of various kinds of patterns into one complete and harmonious whole.

According to Syarbaini quoted by Rentika Oktapiani et al., unity generally means the unification of various kinds of diverse patterns into one unified whole and harmonious. Meanwhile, diversity in the broad sense, according to Chris Speechley and Ruth Wheatley, is a varied statement. However, diversity began to develop and was used to explain variations in certain places because there are people with various backgrounds and cultures in an area.

Meanwhile, diversity is a combination of species richness and evenness in a single value (Ludwig, 1988: 8). In addition, according to Wirakusumah, diversity is a measure of

the integration of biological communities by calculating and considering the number of populations that make up them with their relative abundance (Kusumohamidjojo, 2000; Muammar et al., 2020; Krisdiyanto et al., 2019).

In this case, it is undeniable that Indonesia has much diversity. It starts from the variety of ethnicities, cultures, customs, and races to the diversity of religions. The majority of the religion adhered to by Indonesian citizens is Islam. However, in Indonesia itself, several other religions must also be respected, such as Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, which Indonesian citizens embrace. Every religion undoubtedly has its own rules in worship. However, this difference is not a reason to split (Chanifah et al., 2021; Hidayat et al., 2019).

Agama	Jumlah Pemeluk (Jawa)	Persentase
(1)	(2)	(3)
Islam	207 176 382	87,18
Kristen	36 528 513	6,96
Katolik	6 907 873	3,91
Hindu	4 012 116	1,69
Budha	1 703 254	0,72
Khong hu cu	117 091	0,05
Lainnya	299 817	0,13
Tidak Terjawab	130 582	0,06
Total Ditanyakan	757 118	0,32
Jumlah	237 641 326	100

Figure 1. Number and percentage of population by religion (2010)

The Central Bureau of Statistics (BPS) in 2010 reported the result of census, the religion that is most widely

followed by the Indonesian population successively, namely Islam, as many as 207.2 million people (87.18%), Christianity, as many as 16.5 million people (6.96%), Catholics as many as 6.9 million people (2.91%), Hindus as many as 4.012 million people (1.69%), Buddhists as many as 1.703 million people (0.72%), Confucianism as many as, 117.1 million people (0.05%) and 299.6 million people (0.13%).

Besides having several religions, Indonesia is also rich in various kinds of tribes that spread throughout Indonesia. The following is a picture of the number, percentage, and ranking of ethnic groups in Indonesia:

Kategori Suku Bangsa	Jumlah	Persen	Ranking
(1)	(2)	(3)	(4)
Suku asal Aceh	4.091.431	1,73	18
Batak	8.466.908	3,58	1
Nias	1.041.825	0,44	30
Malayo	9.365.399	2,27	10
Minangkabau	6.462.713	2,73	7
Suku asal Inderi	1.415.547	0,6	25
Suku asal Sumatera Selatan	9.119.581	2,16	10
Suku asal Lampung	1.581.660	0,58	26
Suku asal Sumatera Lainnya	2.204.473	0,93	21
Batak	6.807.968	2,88	6
Suku asal Banten	4.657.784	1,97	11
Sunda	36.701.670	15,5	2
Jawa	95.217.022	40,22	1
Cekbon	1.877.514	0,79	24
Madura	7.179.156	3,03	5
Bali	9.946.416	1,67	15
Sasak	6.174.127	1,14	16
Suku Nusa Tenggara Barat lainnya	1.280.084	0,54	27
Suku asal Nusa Tenggara Timur	4.584.911	1,77	13
Dayak	1.009.494	1,27	17
Wanjar	4.127.124	1,74	14
Suku asal Kalimantan lainnya	1.968.420	0,83	12
Makassar	2.672.596	1,13	20
Bugis	6.269.706	2,69	8
Minahasa	1.237.177	0,52	29
Gorontalo	1.251.494	0,53	28
Suku asal Sulawesi lainnya	7.634.262	3,22	4
Suku asal Maluku	2.203.421	0,93	22
Suku asal Papua	2.693.430	1,14	19
Cina	2.832.510	1,2	18
Asing/Luar Negeri	102.772	0,07	31
<b>Total</b>	<b>236.728.378</b>	<b>100</b>	

Figure 2. Number and percentage of population by ethnic group (2010)

According to data from BPS for 2010, the Javanese are the largest ethnic group, with a population of 95.2 million or around 40.2 percent of Indonesia's population. This Javanese tribe combines the Javanese, Osing, Tengger, Samin, Bawean or Boyan, dragons, and other tribes on the island of Java. The next largest ethnic group is the Sundanese, with 36.7 million (15.5 percent), the Batak, with 8.5 million (3.6 percent), and other tribes from Sulawesi with 7.6 million. (3.2 percent). The Batak tribes include the Angkola Batak, Karo Batak, Mandailing Batak, Pakpak Dairi Batak, Simalungun Batak, Tapanuli Batak, and Batak.

Based on the above, Indonesia is a large country with much diversity. However, these differences are not a reason for us to be divided. Various efforts being implemented at this time are respecting and appreciating each other's differences, then caring for each other so that the unity of the people among various diversity is realized (Mahfud et al., 2018; Mahfud, 201; Rahmawati et al., 2018; Mahfud, 2014).

Pancasila and Citizenship Education in Building civil society, several subject teacher competencies will be achieved in this lesson. The competencies that will be achieved in this lesson are schools. In this case, teachers and lecturers must continue to carry out and analyze the role of Pancasila, Citizenship, and religion to strengthen moral values in building global citizens. For a country that wants



Prof. Dr. Hamka (Uhamka), University of Lampung, and others.

With the diversity that exists in Indonesia, not all regions are doing well in building unity in diversity. This is evidenced by the survey results we have obtained as follows:

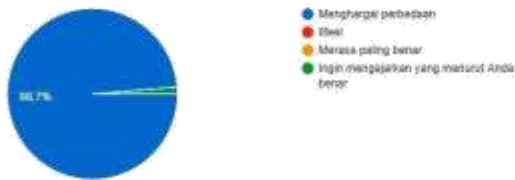


Figure 5. The diagram of unity in diversity has been going well in the respondent's area

In this survey, we use the range 1-10 to indicate conditions in the area around the respondent in building unity in diversity. A value of 10 indicates that it is running well, and a value of 1 means it is not going well. According to the survey that was conducted, it was found that one respondent (1.3%) chose a value of 1 out of 10, 1 respondents (1.3%) chose a value of 2 out of 10, 1 respondent (1.3%) determined a value of 3 out of 10, 2 respondents (2.7%) chose a value of 4 out of 10, 4 respondents (5.3%) chose a value of 5 out of 10, 9 respondents (12%) chose a value of 6 out of 10, 15 respondents (20%) chose

a value of 7 out of 10, 25 respondents (33.3%) chose a value of 8 out of 10, 10 respondents (13.3%) chose a value of 9 out of 10, and 7 respondents (9.3%) chose a value of 10 out of 10. This shows that Islam builds the unity in diversity that surrounds us is going well enough because the community has applied the Islamic religious knowledge that has been obtained to everyday life. However, some areas could still be improved in building unity in diversity.

Based on the data we have found regarding the attitude of respondents to the great diversity in Indonesia. 98.7% of respondents said they appreciated differences, and 1.3% wanted to teach what they thought was right.

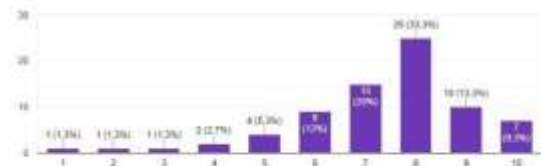


Figure 6. A diagram of respondents' attitudes toward the great diversity in Indonesia

In addition, some factors can undermine unity in diversity. Based on our survey, 57.3% of respondents stated that the most significant factor was a lack of tolerance. The second factor, namely 33.3% of respondents, said that frequently reading hoax (fake) news can also undermine unity in diversity. Not only that, but there are

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also other factors, such as differences in ethnicity, race, and religion, hate speech, lack of implementation of the values of the Koran in life, and the ease with which people can be provoked.



Figure 7. Diagram of factors that can undermine unity in diversity

Even though several factors can undermine unity in diversity, most students can maintain kinship ties amidst the diversity in Indonesia. This is evidenced by a survey showing that 82.7% of students were able and 17.3% of students lacked confidence.



Figure 8. Diagram of the respondent's ability to maintain kinship ties amidst the diversity in Indonesia

How to Maintain Unity and Diversity Based on the results of data collection that we have carried out, it is

clear that in our environment, we are already quite good at maintaining unity and have been able to maintain kinship amidst so many differences, as for how to maintain unity, among others, such as mutual respect between each other. This is important to do because it can create an environment that is safe, peaceful, and just in the midst of the many differences that exist. In addition, maintaining unity can be done by sorting out information so that it is not easily influenced by hoax news circulating.

Many things can be done to realize unity in diversity. To discover the unity of a pluralistic society like in Indonesia, among other things: There needs to be cooperation between leaders and the people; caring for others regardless of ethnicity, race, and culture by respecting each other and appreciating each other's differences; if there are differences around us, it is enough that we respect them and we have no right to corner or blame their choices because it would be wonderful if we could live side by side in a diverse environment.

## Conclusion

Based on the discussion above, Indonesia's diversity condition is very high. However, from this diversity, many challenges can undermine unity in diversity. From the survey that has been conducted, the three most significant factors that can endanger unity in diversity are a lack of tolerance,

frequent reading of fake news, and differences in ethnicity, race, and religion. This can be avoided through respecting each other, sorting out information, and building a peaceful atmosphere in the surrounding environment. Civil society can be realized by overcoming these problems through various approaches and methods. More than that, the role of schools, civics education, Pancasila, and Islamic religious education must also be continuously improved.

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