

THE SPIRITUAL INTELLIGENCE IN INTERPRETING THE RELIGIOUS DAYS COMMEMORATION BY CROSS-RELIGIOUS OF MALAY SOCIETY IN THE EDUCATIONAL INSTITUTION

Muslimah

IAIN Palangka Raya, Kalimantan Tengah
Muslimah.abdulazis@iain-palangkaraya.ac.id

Diterima 15-07-2020 | Direview 22-09-2020 | Diterbitkan 18-12-2020

Abstract:

This study aims to describe the form of the religious day celebrations of Malay society across religions and the meaning of commemorating them in educational institutions. This field research uses a qualitative research approach with data collection through in-depth interviews, participant level observation and documentation. The results of the study describe that the form of religious day commemoration activities in SMPN 2 Arut Selatan are grouped into two, namely: commemoration of religious days which are commemorated based on certain moments, for instance are maulid of the Prophet Muhammad, Isra Mi'raj, and celebrations to welcome the Islamic New Year (Islam), Christmas and Easter (Christian Protestant and Catholic); and routine religious activities, for example is prayer with each of the followers of interfaith religions. Furthermore, the meanings of the religious days celebration are grouped into three views, there are; as the obligation/ necessity of the learning process, empirical religion and individual's religion; as a culture / habit that becomes a system at school; as a requirement for the implementation of religious practices; and as a culture related to the commemoration of religious days..

Keywords: *Spiritual Intelligence, Commemoration, Religious.*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk perayaan hari keagamaan masyarakat melayu lintas agama dan makna peringatanannya di lembaga pendidikan. Penelitian lapangan ini menggunakan pendekatan penelitian kualitatif dengan pengumpulan data melalui wawancara mendalam, observasi tingkat partisipan dan dokumentasi. Hasil penelitian mendeskripsikan bahwa bentuk kegiatan peringatan hari keagamaan di SMPN 2 Arut Selatan dikelompokkan menjadi dua, yaitu: peringatan hari-hari keagamaan yang diperingati berdasarkan momen-momen tertentu, misalnya maulid Nabi Muhammad SAW, Isra Mi ' raj, dan perayaan menyambut Tahun Baru Islam (Islam), Natal dan Paskah (Kristen Protestan dan Katolik); dan kegiatan

keagamaan rutin, misalnya sembahyang bersama penganut agama lintas agama. Selanjutnya makna perayaan hari-hari keagamaan dikelompokkan menjadi tiga pandangan, yaitu; sebagai kewajiban / kebutuhan proses pembelajaran, agama empiris dan agama individu; sebagai budaya / kebiasaan yang menjadi sistem di sekolah; sebagai syarat pelaksanaan praktik keagamaan; dan sebagai budaya yang berkaitan dengan peringatan hari-hari keagamaan.

Introduction

Someone who has spiritual intelligence will be able to understand the meaning that occurs in his or her life as an individual or as a member of society. So, he or she can be flexible when facing problems. It means that the intelligence is useful for shaping behavior, not only as individual and social beings, but also as a religious beings in which this can make someone's life more meaningful.

As like as the Indonesian who have based themselves in a religious culture from the beginning until now substantially.¹ It is a spiritual intelligence that must be empowered as a capital in individual and social life. In the community life, when someone is carrying out religious teachings, it must be in conflict with the values of tolerance as a way to maintain unity and peace together.

In general, what has become the religious practice of other Muslims in Indonesia is practiced by Muslim Malays in West Kotawaringin who are a majority tribe and religion followers in West Kotawaringin. One of the religious practice that often carried out is a celebration of a religious day which is considered meaningful for each of its followers.

Even though the meaning of religion is felt positively for all adherents of religion. But in reality, religion is still on two sides with different functions. As the results of the research conducted by Handrix Chris Haryanto² that utilizing religion is still oriented to the internal conditions of individuals, as item presentation data: peace of life (25.32%) and increase belief in religion (15, 67%). Whereas for pure religious benefits oriented to individual conditions in communal/ social, namely: increase the tolerance (0.42%); live a directed life (41.85%) and avoid bad behavior (11.16%). These facts and data show that the function of religion individually is still dominating.

¹ Khotimah Khotimah, "Agama Dan Civil Society," *Jurnal Ushuluddin XXI* (January 2004): 121.

² Handrix Chris Haryanto, "Apa Manfaat Dari Agama? (Studi Pada Masyarakat Beragama Islam Di Jakarta)," *Jurnal InSight Bimbingan Dan Konseling XIII* (February 2016): 29.

Do the results of the above research also apply to the people of West Kotawaringin who are in an educational institution with the character of adherents of heterogeneous religions in interpreting religious activities such as commemorating religious days in general? While the West Kotawaringin community with a culture of mutual respect, giving each other opportunities and protecting is a character that is inherent in the daily lives of its people.

Method

Field research is the type used in this study, because it requires the researcher to plunge into the field directly, to observe, to take a note, and to record various actual religious day activities that occurred. The researcher used a quantitative research approach in a descriptive analytic way. The use of descriptive analytics in this qualitative research because qualitative research is more understand and interpret the meanings, opinions and behaviors displayed by humans in a particular situation according to the perspective of the researcher. It means that conducting qualitative research will bring the researcher to see the real reality which occurs based on the focus of the study.

Result and Analysis

There are many events that are considered important for religious followers. So, it is necessary to repeat the meaning contained in it, including in relation to the implementation of religious teachings for followers of their respective religions. Because it contains a lot of wisdom that is beneficial for religious life in it. Nevertheless, there are various views from the teachers and education staff in this school in interpreting the commemoration of religious days.

As explained by the Islamic religion teacher who has long served in this school. If the commemoration of religious days in Islam has an annual temporary event where the implementation is once a year, such as the remembrance of the Islamic mission of the Prophet Muhammad and the commemoration of the birthday of the Prophet Muhammad, the celebration welcomes the hijri new year which is marked in red which includes national holiday days. This is only a ceremonial thing because Muslims should always carry out the same as the meaning contained in the events of Isra Mi'raj, namely to establish prayer. The same as contained in the memorial of the Prophet Muhammad, namely how to emulate the great morality of the Prophet

in everyday life. Likewise, the celebration of welcoming the Islamic new year is hijrah. Hijrah is meant by a way to always do good and try to be better.

The above teacher still considers that it is important with the implementation of religious day commemoration activities in school as an educational process that requires facilities. So, commemorating religious days is one of them. The teacher excluded the commemoration of religious days which became amaliah, such as the duha prayer and the midnight prayer in congregation in the school's Darul Ulum musala which is held every day by rotating classes for students who are given Islamic Education lessons.

All the teachers and educators acknowledge that the commemoration of religious days is an important event that has occurred in the past from the teachings of each religion that has been recognized to contain history. Its historical values need to be used as study material to hone the thoughts and remembrance of each believer, then to be practiced in the daily life.

Everyone who had been a school principal in this school said that the commemoration of a cross-religious of religious day at SMP Negeri 2 Arut Selatan was a positive practice, where in the days they served as leaders in this school it was certain that it would proceed very well. This means that as long as this school exists, the commemoration of interfaith religious days becomes a culture and becomes a spiritual force that can educate its adherents to respect each other adherents of religion to practice their religion, and uphold unity. A school with a positive culture like this will certainly support professional development among teachers and a sense of responsibility for student learning.³

The acknowledgment of the school principal was strengthened by interfaith teachers in this school that the commemoration of religious days in the school was used as a means of renewing the religious spirit of the school community. The memorial moment of religious days in schools must indeed be maintained, because every peak event involves school stakeholders such as the Office of Education and Culture, Ministry of Religion, school committees, education councils, religious leaders and community leaders and other equivalent school student council. These all become the right place to promote and to strengthen the spiritual unity.

³ Rahmadi Rahmadi, "Dinamika Intelektual Islam Di Kalimantan Selatan: Studi Genealogi, Referensi, Dan Produk Pemikiran," *Ilmu Ushuluddin*, 2, 11 (2012); Rahmadi Rahmadi, M.Husaini Abbas, and Abdul Wahid, *Dinamika Dan Tipologi Pemikiran Taubid Dan Tsawuf* (Banjarmasin: IAIN Antasari Press, 2012).

The habit of commemorating religious holidays is very important to support the overall quality of the school from the three human intelligences, which can project the quality of schools at the level of cognitive, affective and psychomotor values. The principal's statement confirms that it is very meaningful to commemorate the religious day at school. As said,

what is the meaning of high cognitive value, if the behavior, attitudes and actions of students are far from the teachings and values of religion. They are the leaders of the people in the future. All must be aware of what is desired, such as the desire to graduate with a high UN score, want to pass everything, but if it is not balanced with emotional and spiritual intelligence, then it will not be able to reach the real.

This means that the celebration of religious days in schools is not just a mere ceremony for the school, but also able to take the values contained in all these activities, then applied in daily life for students in accordance with their functions as learners, and teachers as educators, and in managing an educational institution.

In contrast to what was felt by the youngest Islamic religious teachers in this school, assuming that they did not carry out habits that were used to be done such as commemorating the maulid of the prophet, praying together before the school exam, there was something that was felt lacking or a feeling of guilt. Although not an obligation or pillar of religion, but in the world of education is a means and media that serves to deepen religious teachings, pumping the religious life up, giving students the opportunity to develop their potential through competitions as a series of activities prior to the anniversary of religious days. So, the commemoration of religious days for teachers contains a deep meaning as stated by the school principals, but it was delivered in different sentences.

Still according to the Islamic teacher, it was also agreed with senior Protestant Christian teachers that there was something unnatural and even disgrace for the school if it did not carry out the religious day commemoration while there was no logical obstacle to abolish it, because religious days were a medium to remind each other, for muhasabah / introspeksi, so that they can assess which ones must be corrected and which ones must be defended against the duties and responsibilities of each as a teacher, student and embrace religion. The ultimate goal is to have a change in behavior from the bad to a better direction.

Similarly, the opinion of the deputy headmaster of the student field, considers that carrying out religious activities in schools has become an obligation of the school that has become an agreement between educators and education personnel adhering to interfaith in SMP Negeri 2 Arut Selatan.

In line with the words of a Hindu teacher, the implementation of a religious day at SMP Negeri 2 Arut Selatan can strengthen unity because there is a value of respecting the good that is the teaching of each religion. The good that is done repeatedly will be the character of someone or an educational institution even society and nation.

From the information obtained about the meaning of the celebration of the religious day above, it can be grouped into several outlines, namely:

1. As a school obligation to hold these activities because they cannot be separated or replaced by a person's religious and religious learning and empirical processes. Referring to institutional actions that relate to sacred things from the dimensions of religious life that are collected in an educational institution, namely schools, where religious power is felt to be more significant than worldly life.
2. As an activity that has become a culture or habit of the beliefs of its followers and has a system in the belief (belief system), which can actualize positive behavior and connect indicators that regulate the boundaries and behavioral consequences of religion adherents as a group that is in the society called educational institutions. As Robert and Graham stated that, *"the central element is the belief system which embodies the tacit assumptions and understandings of the group. This influences the group value system, an expression of common judgment about the relative importance of issues an matters of concern. The group value system influences the development of norms that express behavioural expectations and associated standars which set the limits for consequent behaviour"*.⁴
3. Distinguish the meaning of celebrations relating to religious days which are more inclined to activities that are serial on the peak day of implementation; and religious observances that are considered important because it is a must for each religion to extract meaning

⁴ Robert F Cananagh and B Deller Graham, "Towards a Model of School Culture paper presented to the 1997 Annual Meeting of the American Research Association" (Chicago Eric Document Reproduction, 1997); Robert. F Cavanagh and Grahaman. B Deller, *Towards A Model Of School Culture (Paper Presented to the 1997 Annual Meeting Of The American Education Research Association* (Chicago: Chocago Eric Ducumen Reproduction Service, 1997).

from any religious teaching and implement them. If the meaning of religious activities has colored every act of the perpetrator, it will become a culture system in the school, which means “*school culture has an impact on the achievement and behavior of students, as well as the motivation, productivity and job satisfaction of teachers. It influences the willingness of teachers and administrators the extra mile*”.⁵

The three groups based on the strength of the meaning felt by the teachers and education staff of the SMP Negeri 2 Arut Sekatan above, all of them agreed that the commemoration of religious days and religious activities in the school had a positive impact on the learning process as students, teachers and education staff, especially as a servant of God who is inevitable to obey the teachings of each respective religions. The basic essence is established by the school includes the culture of carrying out religious and religious activities including the commemoration of religious days which will have a positive effect on the achievements and behavior of school members.

Based on the explanation and analysis above, it can be seen that the members of SMP Negeri 2 Arut Selatan realize that every religion teaches about goodness according to their respective teachings. And there are rights and obligations as individuals adhering to their respective religions to practice them. However, the session that the school wanted to appoint in commemoration of religious days and religious activities in schools were:

1. School as an educational media that is truly in accordance with its function of educating.
2. Maintaining the unity that is encapsulated in a cross-religious tolerance that has benefited as an institutional strength to achieve common goals.

The meaning of practicing religious activities such as the commemoration of religious days in SMPN 2 Arut Selatan, has fulfilled the normative and applicative meaning as guided and desired by the Directorate of Islamic Education in schools in order to: a) provide knowledge, understanding, and appreciation to the school community about meaning from religious day celebrations; b) increase faith in God and draw closer to Him from every meaning contained in every event commemorating religious days; c) instill a sense of brotherhood between school members through commemoration of religious days; d) practice the values of religious teachings

⁵ Sherry Posnick-Goodwin, *How's Your School Culture? Positive, Negative or Totally Toxic?*, 23 vols. (California: Educator, 2004).

contained in every meaning of the event of religious days by practicing a noble character.

The above facts are in line with the characteristics of Malay people who live in West Kotawaringin. It is the forerunner of the Central Kalimantan community, namely the Kutaringin Malay tribe, which upholds the culture of the Kutaringin Sultanate, among which are; a) the value of religion that focuses on human relations communicates with God and teaches about goodness; b) the value of brotherhood, namely the value that teaches about mutual love, praying for, and prioritizing the interests of brotherhood above personal interests; c) historical and cultural values contained, namely the existence of historical values which are a reflection of history, the way of life, culture and civilization of the society before.⁶

Conclusion

Based on descriptive analytical results above, it can be concluded that:

1. The forms of religious day commemoration activities in SMPN 2 Arut Selatan are grouped into two; a) commemoration of religious holidays which are commemorated based on the moment of time which is each year. Like the commemoration of the Prophet Muhammad, Isra Mi'raj, and the celebration of welcoming the New Year of Hijrah (Islam); Christmas and Easter (Christian Protestant and Catholic); and, b) religious commemoration that are not related to time / history such as joint prayer by each follower of interfaith religion.
2. The meanings of religious day commemoration are grouped in three views, namely as: a) obligation/ necessity for the school because it cannot be separated from the learning process, the emperic religion, and one's religion; b) culture/ habits of a systemic activity in the school; and, c) the necessity for the implementation of religious practices as a culture related to ceremonial religious days commemoration.

⁶ Suratno Suratno, "Peranan Istnana Kuning Dalam Memepersatukan Masyarakat Pangkalan Bun Kotawaringin Barat Kalimantan Tengah" (Skripsi, Yogyakarta, Universitas PGRI Yogyakarta, 2015).

Bibliography

- Cananagh, Robert F, and B Deller Graham. "Towards a Model of School Culture paper presented to the 1997 Annual Meeting of the American Research Association." Chicago Eric Document Reproduction, 1997.
- Cavanagh, Robert. F, and Grahman. B Deller. *Towards A Model Of School Culture (Paper Presented to the 1997 Annual Meeting Of The American Education Research Association*. Chicago: Chicago Eric Document Reproduction Service, 1997.
- Haryanto, Handrix Chris. "Apa Manfaat Dari Agama? (Studi Pada Masyarakat Beragama Islam Di Jakarta)." *Jurnal InSight Bimbingan Dan Konseling XIII* (February 2016): 29.
- Khotimah, Khotimah. "Agama Dan Civil Society." *Jurnal Ushuluddin XXI* (January 2004): 121.
- Posnick-Goodwin, Sherry. *How's Your School Culture? Positive, Negative or Totally Toxic?* 23 vols. California: Educator, 2004.
- Rahmadi, Rahmadi. "Dinamika Intelektual Islam Di Kalimantan Selatan: Studi Genealogi, Referensi, Dan Produk Pemikiran." *Ilmu Ushuluddin*, 2, 11 (2012).
- Rahmadi, Rahmadi, M.Husaini Abbas, and Abdul Wahid. *Dinamika Dan Tipologi Pemikiran Tauhid Dan Tsawuf*. Banjarmasin: IAIN Antasari Press, 2012.
- Suratno, Suratno. "Peranan Istnana Kuning Dalam Memepersatukan Masyarakat Pangkalan Bun Kotawaringin Barat Kalimantan Tengah." Skripsi, Universitas PGRI Yogyakarta, 2015.