



AT-TURATS

P-ISSN: **1978-418x** | E-ISSN: **2502-8359**

Homepage: <https://jurnaliainpontianak.or.id/index.php/atturats/>



SOCIAL LIFE AND ISLAMIC EDUCATION ON ETHNIC MADURESE AND MALAYS IN THE SUNGAI BESAR BESAR DARAT

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ABSTRACT

This research was highly intention by the researcher's interest in social life and Islamic education on ethnic Madurese and Malays in the Sungai Besar, Darat Besar. Although there have been ethnic conflicts in several areas in West Kalimantan, but it contrast to the two ethnic groups namely Malay and Madurese in the area in Sungai Pinyuh Subdistrict and Sungai Besar, Darat Besar. Both ethnic relations are fairly good (harmonious). The focus of this research was to describe how Islamic Education has big influence in people social life. The method in this research was descriptive with qualitative research form and historical approach. The subjects of this research are religious leaders, local political figures, government officials, Karang Taruna community, BPD and Madurese and Malay Communities. The data in this research study was interviews and documentation. Data collection techniques conducted in this research used data reduction, data presentation and drawing the conclusion. The result of this study is the education and social condition of the community seems very good, with harmony atmosphere in society. In Sungai Bakau Besar Darat, even though they are have different ethnicities and religions, but they can live in harmony, as the way to live together peacefully. They respect each other and make their differences as a new lesson for seeking the pleasure of Allah SWT.

Keywords: Social life, Islamic Education, Madurese ethnic, Malay ethnic.

INTRODUCTION

West Kalimantan has a very high level of plurality. Various people from different religions, ethnicities and cultures live in this island. However, West Kalimantan is also known as one of the areas prone to inter-ethnic conflicts. This is evidenced by the frequent occurrence of various ethnic conflicts in West Kalimantan, according to Al-Qadrie (2016) including in 1967 there was a conflict involving the Dayak and Chinese, in 1979, 1996/1997 there was a conflict between the Dayak and Madurese. Then, in 1999 there is a conflict involving ethnic Malays and Dayaks with ethnic Madurese. These incidents took many victims, both human life and their property.

This is what makes West Kalimantan, especially for outsiders with inter-ethnic conflict. West Kalimantan is one of Indonesia's regions that has social integration, especially in the fragile inter-ethnic relationship, which is likened to peatland in the dry season which is very easy to burn.

This can be seen from the conflicts that occur many times so that it attracts the interest of academics to conduct a research. However, if we look further from the cultural roots of the people in West Kalimantan, peace and harmony play an important role. Plurality or diversity which is often seen as a trigger for conflict cannot be separated from social life. All the conflicts that occur are basically not a rejection of ethnic plurality, but more driven by people's lack of understanding of other cultures around them. That is the reason education is needed to be taken by all levels of society, especially religious education.

The negative prejudices that develop in the community make the opportunity for a prolonged conflict be more wide open. This is inseparable from education. *Maraknya perilaku melanggar nilai-nilai moral, dan hukum baik yang dilakukan oleh orang perorangan maupun kelompok sosial secara bersama-sama menunjukkan indikasi ketidak berhasilan pendidikan nilai*, The rise of behavior in violation of moral values, and the law, both committed by individuals and social groups collectively together show indications of educational failure value (Machmud, 2011, p.58)

Education is a gradual process based on planning and efforts to create potential development (Mardhiah et al., 2021, p.46). Education is an inherent right for every people, not only to sharpen knowledge and train skills, but also to build the character in order to faces the challenges ahead which will certainly be more difficult and complex. Education is one of the proper spaces to provide people with understanding that human has a significant role in the environmental balance (Fua et al., 2018, p.1). In addition, education must produce graduates who can understand their community with all the factors that can support success or barriers that cause failure in community life.

Although there have been ethnic conflicts in several areas in West Kalimantan, but it contrast to the two ethnic groups in the area, particularly Sungai Pinyuh Subdistrict and Sungai Bakau Besar Darat Village, Malay and Madurese relations are fairly good (harmonious). Both complement each other in various activities such as mutual cooperation and the construction of places of worship. Not only that, the majority of Malays understand and are good at using the Madurese language. The visible social relations include that they can live side by side in the same residential

environment, then intermarriage often occurs. so that there is assimilation and acculturation of culture and accommodation in differences.

Being able to coexist is something that attracts researchers to conduct a research and this is something new to be studied more deeply, namely Islamic education between the two tribes that live side by side. Therefore, researchers are interested in conducting research with the title of social life and Islamic religious education on ethnic Madurese and Malays in the Sungai Besar Besar Darat.

Concept of Ethnic Relations

Indonesian society is a pluralistic society consisting of various ethnic groups. Relations between ethnic groups are also diverse, some are quite harmonious and some are often conflicted. The relationship between ethnic groups in society in general is a social relationship built by people who live together in a community or community environment.

The system of inter-ethnic relations is determined by three spatial patterns that determine the character of the inter-ethnic relationship itself (Hidayat, 2013, p.89). First, various Indonesian ethnicities are scattered in their own territory with clear physical boundaries, which causes self-definition to be more tied to the area of origin and has a claim to its origin as heirs of traditions and territories. Second, various ethnic groups in Indonesia are scattered in various places with increasingly unclear physical boundaries and have different past histories from the ethnic groups involved in daily social interactions. Third, the emergence of new areas (such as sub-urban areas) that were opened in various places which led to inter-ethnic encounters in an area that had undergone a redefinition of land status and territory that was free from the owner of an ethnicity.

Theologically-culturally, ethnicity is a classification of humans based on beliefs, values, habits, customs, language norms, history, geography and kinship (Article 1 No. 3 of UU No. 40 of 2008). The term ethnicity is the right word to view people from various origins. In addition, it is also disclosed that ethnicity is considered in terms of groups composed of cultural, religious, national origins or some combination of these categories.

Ethnicity refers to the character patterns possessed by certain ethnic groups. Therefore it is often considered as culture. In other words, if we talk about ethnicity, we cannot escape from talking about the culture in question. The most commonly used assumption is that the norms, values, attitudes, and behaviors displayed by individuals of a particular ethnic group are typical of the ethnicity concerned where the individual comes from. This tripical behavior is rooted in culture that has been passed down from one generation to the next.

In carrying out life together, various ethnic groups with different cultural backgrounds will be involved in a reciprocal relationship called social interaction which in turn will develop into social interaction. Social interaction is an absolute requirement for the occurrence of social activities. In social activities there will be dynamic

reciprocal social relations between individuals, individual with groups and groups with another groups.

The ethnic diversity of the Indonesian people is a symbol of the richness of culture. It is necessary to be careful in maintaining harmonious relations between these ethnic groups, in order to create an integrative and dynamic social order.

Definition of Social Solidarity

We believe that solidarity must be seen as one way of relation or function among others in human social existence. “Solidarity” is one basic and ineliminable mode of social relations, operating among a number of other important such modes of relations (Smith & Sorrell, 2014, p.219) The division of labor has enormous implications for the structure of society. Social solidarity is the ways in which society survives and how its members see themselves as part of the whole.

The existence of high solidarity in the group depends on the confidence of each member in the ability of other members to carry out their duties well. the division of tasks in groups according to each member under certain circumstances gives good work results. Thus, the higher the group solidarity and the higher the sense of belonging. Furthermore, social solidarity is the cohesion that exists between members of an association, group, social class or caste, and among various individuals.

Togetherness or cooperation in a group or community and vice versa without solidarity within the group it will be very difficult to create cooperation among group members. In fact, in a group with a low level of solidarity, conflicts within the group tend to occur.

Islamic Education

The following steps should be taken in order to reconstruct and reform Islamic education in order to meet global issues in addition to improving the caliber of human resources in order no matter in an environment / residential area has so many cultures, but they could live together:

1. It is essential to perform a critical and thorough examination of religion, both historically and normatively. It is essential to properly comprehend the normative sacred texts in order to fully comprehend the core principles of religion. On the historical side, it is important to reevaluate how people have understood their religion over time.
2. It is necessary to transform Islamic education by fostering Islamic noble qualities in daily life that are backed by the concepts of justice or religious harmony with various cultures.
3. There is a need for trained Islamic religious teacher which also teach their students to live happily with people that has different cultures.
4. The function of Islamic religious education is to descend and develop Islamic values as well as fulfill the people's aspirations and the needs of labor at all levels and development for the realization of justice, prosperity, and toughness (Tolchah & Mu’ammar, 2019, p.1031).

RESEARCH METHOD

This type of research includes qualitative research or descriptive research. This qualitative research is also used to solve a problem or answer the problem being faced in the current situation with the steps of collecting data, conclusions and reports with the aim of making a picture of the state of the object of the study. In this research, the research location is in the Bakau Besar Darat. The location was chosen because the Madurese and Malays generally live or are domiciled in the Tanah Besar Darat with a total of 4036 people. The subject of this study was determined by the researcher using a purposive method. The subjects of this research are religious leaders, local political figures, government officials, the members of DPRD, Karang Taruna communities, BPD and Madurese and Malay Communities. Interview and documentation procedures were employed in this research. The researcher used semi-structured interviews to collect data. The instruments consist of a list of open-ended questions, interview guidelines, and topics that the researcher must cover. The researcher also used a recorder and a camera to capture the data for the documentation. The researcher uses their ability to methodically link all of the data during the data analysis stage to decide on the data analysis methodology. The procedures done in the data analysis for this study were to reduce data, exhibit data, and draw conclusions. Triangulation, persistence augmentation, and the inclusion of some references were all used in this study to ensure that the data were accurate.

RESULT AND DISCUSSION

Population Conditions

According to data obtained from the Sungai Bakau Besar Darat Village office on Population Conditions, the total population of this village in 2022 was 4036 people, of which the people in this village were classified into several classifications.

Population Composition by Age

The residents of Sungai Bakau Besar Darat Village consist of people aged from under 5 years old to 80 years old. Based on the data obtained, the largest population is from the age of 21-30 years as many as 1654 people and ages 11-20 years as many as 1261 people. This data illustrates that the population in Sungai Bakau Besar Darat village is of a young age and is still in the period of education and work. The explanation is as follows:

Table 1. Population Composition by Age on 12 December 2021

No	Age	Number of people	%
1	0-4 years	309	7,66
2	5-6 years	183	4,53
3	7-11 years	396	9,81
4	12-14 years	284	7,04

5	15-17 years	257	6,37
6	18-22 years	365	9,04
7	23-29 years	364	9,02
8	30-44 years	870	21,56
9	45-55 years	465	11,52
10	56 and over	543	13,45
Total		4.036	100

Source: This statistical data was obtained from the Sungai Bakau Besar Darat village office on October 22nd, 2022

The table above shows that the residents of Sungai Bakau Besar Darat Village consist of people aged from 0-4 years old to 45-55 years old. Based on the data obtained, the largest population is from the age of 7-11 years as many as 396 people and ages 5-6 years as many as 183 people. This data illustrates that most of the population in Sungai Bakau Besar Darat Village is young ages and still in the period of education and work.

The composition of the population by gender

The data obtained from the village head's office in 2022. The male population is 2142 people, while the female population is 2008 people. For more details regarding the composition of the population by gender, see the following table:

Table 2. Population Composition by Gender, 12th December 2021

No	Gender	Number of people	%
1	Male	2142	50,79
2	Female	2008	49,21
Total		4.036	100

Source: This statistical data was obtained from the Sungai Bakau Besar Darat village office on October 22nd, 2022

The table above shows that the population of Sungai Bakau Besar Darat village consists of male sex, totaling 1986 (49.21%). Based on the data obtained, the highest number of women is 2050 people (50.79%). This data illustrates that the total population in Sungai Bakau Besar Dara village is 4,036 people. For more details regarding the sex of the population by age can be seen in the table above.

Population Composition Based on Education Level

There are some school provided in Sungai Bakau Besar Darat village. There are 3 elementary schools, 1 Junior High School, 7 Madrasah Ibtidaiyah and 3 village libraries. Residents of Sungai Bakau Besar Darat village, based on their education can be divided into several levels, starting with residents who have never school and have not finished elementary school. Graduated from Elementary School (SD), Graduated from

Elementary School Madrasah Ibtidaiyah (MI), Junior High School (SMP), Senior High School (SMA), to college. From the data obtained by researchers from the field, the population who graduated from elementary school was the most. It's about 1739 people. The population who only graduated from junior high school about 1645 people, while the population who had never attended school and did not finish elementary school was quite a lot about 930 people.

The population who did not finish elementary school were mostly elderly people and housewives. This is because the Madurese in ancient times did not care about education for women, but also for economic reasons which in ancient times were inadequate. For more details regarding the composition of the population based on the level of education can be seen in the table below:

Table 3. Population Composition by Education Level, 12th December 2021

No	Education	Number of people	%
1	Illiterate	1205	29,86
2	Not graduate from primary school	715	17,72
3	Graduated from primary school	1010	25,02
4	Senior High School	891	13,53
5	Junior High School	440	10,36
6	Islamic boarding school	57	1,41
6	Post graduate	3	0,09
7	bachelor	85	2,01
8	D3	25	1,05
Total		4.036	100

Source: This statistical data was obtained from the Sungai Bakau Besar Darat Village office on October 22nd, 2022

The table above shows that the population of Sungai Bakau Besar Darat village consists of the most illiterate people. This data illustrates that the population in Sungai Bakau Besar Darat village is of a young age and is still in the period of education and work.

Population Composition Based on Religion

The majority of the population in this village embrace Islam with a total of 5639 people, including Malay and Madurese. Both of them are the most dominant and all people in the tribe are Muslims. Even though the Madurese in this village have all embraced Islam, they are inseparable from Madurese customs in general. This is evidenced by the existence of Madurese people who still use customs/belief in spirits, believe in sacred places, or the existence of ancestral spirits who reside in certain places which are contrary to Islamic beliefs. For more details regarding the composition of the population based on religion can be seen in the table below:

Table 4. Population Composition Based on Religion, 12th December 2021

No	Religion	Number of people	%
1	Islam	3991	98, 89
2	Konghucu	45	1, 11
Total		4. 036	100

Source: This statistical data was obtained from the Sungai Bakau Besar Darat Village office on October 22nd, 2022

Based on the table, it appears that the residents of Sungai Bakau Besar Darat Village consist of two religions. In addition, Islam is the most dominant religion. However, until now the entire community of Sungai Bakau Besar Darat Village can live side by side in harmony and peace. (Source: Liability Statement Report (LKPJ) Village Head of Sungai Bakau Besar Darat)

Population Composition Based on Ethnicity/Ethnicity

Sungai Bakau Besar Darat Village is a village where the majority of the population is ethnic Madurese, most of whom are immigrants from the island of Madura. The Madurese ethnic population in this village is 4980 people. In addition, there are people who are ethnic Chinese, Malay and others. For more details can be seen in the table below:

Table 5. Population Composition Based on Ethnicity, 12th December 2021

No	Ethnic	Number of people	%
1	Madura	3379	78,39
2	Melayu	683	19,28
3	Tionghua	45	1,11
4	Bugis	36	0, 89
6	Dayak	13	0, 32
Total		4.036	99,99

Source: This statistical data was obtained from the Sungai Bakau Besar Darat Village office on October 22nd, 2022

Based on the table above, it appears that the residents of Sungai Bakau Besar Village have ethnic diversity, this is one clear evidence of a series of heterogeneous realities of Indonesian society. From the table, it can be seen that the number of Madurese ethnic families is high, Madurese, the second order is Malay ethnicity, Bugis ethnic Chinese and quite a few Dayak ethnic groups. Then, from the results of interviews can be seen that Dayak community is around 13 people, but they have intermarriage.

Worship Facilities

As previously described, the majority of the population in this village are Muslims (97%), therefore the worship facilities in this village are all worship facilities for muslims in the form of *mushola* and mosques. For more details can be seen in the following table:

Table 6. Places of Worship , 12th December 2021

No	Worship Facilities	Number
1	Mosque	7
2	Mushola	24
3	Kelenteng	1
Total		32

Source: This statistical data was obtained from the Sungai Bakau Besar Darat Village office on October 22nd, 2022

From the table above, this is a very encouraging development, especially in the Sungai Bakau Besar Darat area, because a lot of *mushola* and mosques are located in Sungai Bakau Bersar Darat Village. This is because the *mushola* and the mosques are not only a place for Friday prayers and 5 daily prayers, but also a place to study Islamic education (TPA) for children of ethnic Madurese and ethnic Malays.

Building tolerance in inter-ethnic diversity must start from awareness. So, after individuals understand and aware of the importance of maintaining harmony with each other, it will be easy to stay in touch with each other just like the people in Sungai Bakau Besar Village. The awareness of the people of Sungai Bakau Besar Village arises because there is a factor of religious education so that conscience does recognize that relationships are very important because Islam also teaches to get along with each other. Public awareness of the importance of maintaining relations and building tolerance in Sungai Bakau Besar Village, it seems that it has been going well between ethnicities and religions in the village.

The social condition of the community seems very good, with the creation of harmonious harmony in society. Muslims are bound by the same *Aqidah* and religious attitudes based on the Al-Qur'an and Hadist. In Sungai Bakau Besar Darat, even though they are have different ethnicities and religions, but they can live in a harmony which strives to be able to live together with the aim of creating a peaceful atmosphere. They respect each other and make this difference in understanding as a new lesson and for seeking the pleasure of Allah SWT. Apart from that, they are also very tolerant in social relations, such as in managing the mosque together, doing community service together, and learning Qur'an and hadits together.

The people of Sungai Bakau Besar Darat village highly value mutual respect and respect for people of different religions. Spirituality in life is very strong because people understand the missions of peace in their respective religions.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him. (Q.S.Ali-Imran:159)

Harmony in a society that is diverse in ethnicity, religion, race, and culture is very difficult to find. However, Sungai Bakau Besar Darat Village is the compass of the construction of a multi-ethnic community harmony and the reality of diversity that greets each other. This village has its own uniqueness because the area is inhabited by four dominant ethnicities and three religions that greet each other. The region is also a portrait of the diversity of Indonesian society, which is able to construct a diversity of identities into a harmonious life and is able to create solutions for any turmoil that occurs in that society.

Interviews were also conducted with Chinese (Apin). *"Justru peran agama yang menjaga kerukunan di Desa Sungai Bakau Besar Darat ini. Kami di sini menjaga kerukunan ini Bersama. Kami pernah mengadakan acara perayaan imlek yang dihadiri dari berbagai etnis dan agama. Kami saling menghargai.* In fact, the role of religion is to maintain harmony in Sungai Bakau Besar Darat Village. We are here to keep this harmony together. We once held Chinese New Year celebrations attended by various ethnicities and religions. We respect each other. (interview on 13/4/2021)

The results of the interview provide a descriptive that they have made religious education the foundation for integrating a heterogeneous society. The portrait of inter-religious harmony in Sungai Bakau Besar Darat Village is a construction of peace that must be a reflection for people who are prone to social conflict. Prescription and management of harmony through religion is a specific design and progress in building a harmonious life.

The most principle thing is self-awareness as a newcomer that makes them live side by side with one another. It is very rare to find in a heterogeneous society, an attitude of tolerance in a life ship in which there are various ethnicities and religions. There are several examples of mutual respect in the people of Sungai Bakau Besar Darat Village, as conveyed by several figures interviewed by the researcher.

The interview was also conducted by Siti Aminah from the Malay ethnic group. *“Pada waktu pembangunan pesantren orang-orang Madura dan etnis lain ikut bekerja membangun, tanpa melihat perbedaan dalam diri masing-masing, kami hidup di wilayah ini lebih mengutamakan kerja Bersama-sama, Ketika pesantren mengadakan majelis ta’lim orang Melayu dan Madura dan etnis lain diundang untuk mendengarkan, mereka sangat antusias untuk menghadiri undangan tersebut, During the construction of the pesantren, Madurese and other ethnic groups worked together to build it, regardless of the differences within each other, we lived in this area prioritizing working together. others are invited to listen, they are very enthusiastic to attend the invitation.”* (interview on 11/4/2021)

The people in Sungai Bakau Besar Darat Village are known by the general public not only for their multi-ethnic and multi-religious community. But also, with a multicultural construction and constructing a harmony, the role of social relations in togetherness is very much needed. to maintain a harmony of life between people of different religions and between ethnic groups.

The interview was also conducted by Marham from the Madurese ethnic group. *“Adanya silaturahmi dan saling koordinasi maka di situlah timbullah rasa cinta antar sesama. dan juga merupakan salah satu tempat yang proses silaturahmi antar etnik dan agama berjalan, misalnya, ketika ada kegiatan Majelis Ta’lim yang dilaksanakan satu minggu sekali khusus untuk para ibu rumah tangga. kemudian juga ada kegiatan Yasinan yang dilaksanakan satu minggu sekali untuk para bapak-bapak juga dihadiri oleh semua etnis yang beragama Islam. Dari kegiatan tersebut dapat terbangun silaturahmi yang baik, sehingga interaksi antar etnik pun berjalan baik, the existence of friendship and mutual coordination is where love arises between each other. and is also one of the places where the inter-ethnic and religious relationship process takes place, for example, when there is an Ta’lim Assembly activity which is held once a week specifically for housewives. then there is also the Yasinan activity which is held once a week for gentlemen and is also attended by all ethnic groups who are Muslim. From these activities, a good relationship can be built, so that inter-ethnic interaction goes well.”* (Interview 11/4/2020)”.

From the results of the interview above, it gives an overview of Islamic education in strengthening ties of friendship. Conditions with a diverse community environment are able to construct diversity into a unifying instrument for the community through its productive activities so as to strengthen the relationship between people.

The worship place at Sungai Bakau Besar Darat upholds mutual respect for people of different ethnicities and religions. All of the communities understands the missions of peace in their religion and in the relationship between their respective ethnicities. This can be seen from most of worship place are mosques and *mushola*, but never distinguishes ethnicity.

Several religious leaders of Sungai Besar Besar Darat who have been interviewed by researchers, have responded positively to every problem that occurs, that religion is a form of peace.

The interview was also conducted by Mastur from the Malay ethnic group. “Yang kami jadikan pedoman adalah persaudaraan sebagai bagian dari iman. Ketika di desa ini ada kegiatan keagamaan atau pembangunan tempat ibadah seperti mushola, kami lakukan secara bersama dengan suku madura. Mushola dibangun banyak supaya anak-anak warga dapat mengaji pada malam hari setelah magrib. jumlah anak-anak warga semakin banyak, oleh karena itu pembangunan mushola pun perlu ditambah, What we use as a guide is brotherhood as part of faith. When there are religious activities in this village or the construction of worship places such mushola, we do it together with the Madurese. Many mosques were built so that the children of the residents could recite the Koran at night after sunset. The number of residents' children is increasing, therefore the construction of mushola needs to be added” (Interview 11/4/020).

Elementary school education or Madrasah Ibtidaiyah, which is located on the Sungai Besar Besar Darat, are educational institutions that forms a mindset for students to respect each other's differences from ethnic and religious backgrounds. Encourage yourself to want to regulate all elements of personal ability, control the willingness to achieve good things, and develop various aspects of personal life to be more perfect (Khoiri, 2018, p.102).

This is evidenced by the presence of many students who come from different ethnicities to study at the Elementary School and Madrasah Ibtidaiyah. Not only the students, but the teachers also come from different ethnicities. This is because the contribution of people who come from different ethnicities prioritizes a togetherness because there is assimilation. As the results of interviews that the authors found, as follows:

“Dari pendidikan karakter juga cukup menunjang. oleh karena itu ajaran yang menuntun anak-anak kami hidup dengan rukun. Teman-teman dari berbagai suku yaitu Melayu, Madura, Dayak dan Tionghua ada juga menuntut ilmu, from character education is also important. Therefore, it lead our children to life in harmony. Friends from various ethnic groups, namely Malay, Madurese, Dayak and Chinese, also studied” (Wawancara 11/4/2022).

If socialization and education (nurture factor) is very crucial in character education, then since when should it be done? character education needs to be done at an early age (Huda et al., 2020, p.854). The young child represents the time when early man first became a man and the qualities were steadily but gradually developing. Otherwise put, When virtue fails the fundamentals that are implanted in children at a young age, he will grow up to be an adult without excellent values.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is obligatory upon every Muslim” (HR. Ibnu Majah no. 224)

Oleh karena itu, untuk membangun kultur hidup rukun dan toleransi, maka melalui upaya pendidikan sangat tepat, terutama melalui institusi pendidikan formal (sekolah). Therefore, for building a culture of living in harmony and tolerance, through efforts to provide education is something that is very appropriate, especially through educational institutions formally (at school) (Nugroho, 2012,p.300). Education as a preparation process to be a good citizens, the function of social control, the function of preserving the culture of society, etc.

One of the subjects that have a very important role for incorporating the values of a culture of peace is Religious Education. *Hal ini karena Pendidikan agama di sekolah merupakan salah satu sarana dalam pembentukan watak dan kepribadian peserta didik,* this is because of religious education in schools is one of medium in the formation of the character and personality of students (Atmanto, 2017). And this is in accordance with the mandate of *Undang-undang Sistem Pendidikan Nasional* (UU Sisdiknas, 2003) which states that education national aim to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become citizens who democratic and responsible.

The explanation from the interviews are one proof of the cooperation of each religion and ethnicity in constructing a harmonious life and also education has a big role in educating students to maintain a harmonious relationship between different ethnicities and religions.

The long journey of social interactions between the two ethnic groups is also marked by the ups and downs of harmony between the two. The relationship between ethnic groups shows a more positive relationship, which is marked by the fact that incidents never happened again. Especially ethnic Malays and Madurese prove that the relationship between the two parties experienced good communication.

Related to the two ethnic groups that are getting better, with the emergence of a new awareness to strengthen the foundations of similar religious beliefs beyond the ethnic similarities they show in the form of social relations and intercultural communication. Therefore, the great social and educational conditions that allow the two ethnic groups to peacefully live side by side, even though they are hostile to each other in other parts of Kalimantan.

CONCLUSION

The findings provide an overview of Islamic education's role in fortifying friendships. Through its productive activities, a diverse community setting has the ability to construct variety into a unifying tool for the community, strengthening interpersonal relationships. With the fostering of harmony in society, the social state of the neighborhood appears to be quite positive. Muslims are united by a shared Aqidah and a set of moral principles derived from the Al-Qur'an and Hadith. Even if people in Sungai Bakau Besar Darat are of various nationalities and religions, they can coexist peacefully by trying to get along with one another and foster a peaceful environment. They respect one another and use this discrepancy in understanding to learn a new

lesson and seek Allah SWT's favor. Aside from that, they also exhibit great social tolerance, working together to run the mosque, volunteer in the community, and study the Qur'an and hadiths.

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