

THE CONCEPTS OF RELIGIOUS MATURITY IN THE APPLICATION OF INTER-RELIGIOUS EDUCATION MODEL IN ISLAMIC EDUCATION

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ABSTRACT

This research intends to investigate the interreligious education model in Islamic religious education and to determine the notion of religious maturity in its application in Islamic religious education. This essay was composed using a qualitative methodology and library research. The researcher collects data from different library sources, such as journals, books, theses, reports, etc., that are relevant to the subject of this study, processes the data, and then draws conclusions based on the outcomes of the research. The findings of the study indicate that the interreligious education model may develop the following qualities and values in the notion of religious maturity in students: 1) tolerance; 2) dynamism; 3) integrity; 4) critical thinking; and 5) love. Educators that use the paradigm of interreligious education encourage the religious maturation of their pupils. It is anticipated that the findings of this study will serve as a resource for educators, particularly in the field of Islamic Religious Education, so that they may dare to open their eyes to the diversity of religions with which their students will be confronted in the future and make efforts to implement an interreligious education model that, of course, remains consistent within the corridor of Islamic law.

Keywords: *Religious Maturity, Islamic Religious Education, Interreligious Education, Tolerance*

A. INTRODUCTION

Religious maturity is one of the most intriguing topics of discussion in religious psychology. According to Jalaludin, religious maturity is the capacity to comprehend, value, and implement the religion's noble qualities in everyday life.¹ Religion as a value system also helps to the formation of human conduct. It may be evident from a lack of personal self-awareness that is impacted by a lack of knowledge of religious doctrines or a lack of religious maturity.² Religion has an important part in influencing human conduct, as stated by William James³. Religious maturity, which encompasses comprehension, appreciation, and practice, is a crucial factor impacting the growth of human existence in a variety of day-to-day activities. Both in terms of individual and interpersonal comprehension.

Religious maturity involves not only the ideal conception of human relations with God, but also the ideal conception of human relations with other people. Religious tolerance is a topic that is often debated. According to Roni Ismail in Sabiq, the psychological idea of religious maturity is very pertinent as a living concept of tolerance, especially religious tolerance⁴. Religious maturity brings about harmony not just inside an individual, but also in a life that is diverse.

If we track back to the conclusion of the cold war, many experts suggest that community identities such as race, nationality, and religion are at the root of most disputes. As whether religion has an influence on the causes of war, there are a number of studies that examine the

¹ Risma Frianty and Ema Yudiani, "Hubungan Antara Kematangan Beragama Dengan Strategi Coping Pada Santriwati Di Pondok Pesantren Tahfidz Putri Al-Lathifiyyah Palembang," *Psikis: Jurnal Psikologi Islami* 1, no. 1 (2016): 59–70, accessed January 9, 2022, <http://jurnal.radenfatah.ac.id/index.php/psikis/article/view/557>.

² Ida Windi Wahyuni, "Hubungan Kematangan Beragama Dengan Konsep Diri," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 8, no. 1 (2011): 1–8, accessed January 9, 2022, <https://journal.uir.ac.id/index.php/alhikmah/article/view/1532>.

³ Hablun Ilhami, "Kematangan Beragama Jalaluddin Rumi Ditinjau Dari Prespektif W. James," *YASIN: Jurnal Pendidikan dan Sosial Budaya* 1, no. 1 (2021): 96–107, accessed January 9, 2022, <https://ejournal.yasin-alsys.org/index.php/yasin/article/view/19>.

⁴ Ahmad Fikri Sabiq, "Hubungan Antara Kematangan Beragama Dan Kematangan Kepribadian Dengan Sikap Toleran Pada Guru SD PTQ Annida Salatiga Tahun 2020" (Institut Agama Islam Negeri (IAIN) Salatiga, 2020), accessed January 9, 2022, <http://e-repository.perpus.iainsalatiga.ac.id/8047/>.

role of religion in conflict, with many of them focusing on religion's destructive function.⁵ One of them is a study published in the journal of the American Sociological Association that identifies ethnic and religious conflicts in Indonesia⁶. This information seems to have a detrimental impact on religious devotees in Indonesia and maybe the whole globe. However, if we already comprehend the religious maturity of its believers, then the aforementioned issues are not inherent in religion, but rather in the religious maturity of its devotees.

It is evident how urgent religious maturity is and that it requires several attempts to evolve. One of these initiatives is the educational process. Education is an intrinsic aspect of life, since any discussion about people will always include education, and vice versa. In education scope, it reaches three dimensions such as person, society or national community of the individual, and the complete substance of reality, both material and spiritual⁷. Therefore, it can be said that education is one of the most efficient means of fostering religious maturity in humans. Because the educational process is an endeavor to humanize mankind by developing a physically and spiritually whole individual.

Islamic religious education is one of the disciplines that promotes religious maturity in education. Islamic religious education is the conventional term for the practice of teaching Islam, or it is the name given to one of the courses that students must study in order to complete their education at a certain level. On the basis of this understanding, Islamic religious education in various educational institutions should be able to serve as a forum for instilling religious values in students, and with these efforts, Islamic religious education is anticipated to be

⁵ Mohammed Abu-Nimer, "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding," *Journal of Peace Research* 38, no. 6 (2001): 685–704.

⁶ Agnieszka Kanas, Peer Scheepers, and Carl Sterkens, "Interreligious Contact, Perceived Group Threat, and Perceived Discrimination: Predicting Negative Attitudes among Religious Minorities and Majorities in Indonesia," *Social Psychology Quarterly* 78, no. 2 (2015): 102–126.

⁷ Nurkholis Nurkholis, "Pendidikan Dalam Upaya Memajukan Teknologi," *Jurnal Kependidikan* 1, no. 1 (2013): 24–44.

one of the most effective means of fostering religious maturity.

As was previously established, religious tolerance has its own urgency in the maturation process. Obviously, Islamic religious education must include an educational paradigm that assists students in comprehending, living, and practicing religious tolerance in their lives as they progress toward religious maturity. The researcher examined the applicability of interreligious education as a paradigm in Islamic religious education to the idea of religious maturity. The study was done using a qualitative methodology and library research.⁸ In order to conduct this research, researchers gather data from numerous library sources, such as journals, books, theses, reports, etc., that pertain to the subject of this study, analyze the data, and then draw conclusions based on the research findings.

There are pertinent studies pertaining to this research topic. First, quantitative investigation on the association between religious maturity in adolescents and Islamic religious education in the home and learning results in Islamic religious subjects at school, using students from Muhammadiyah I Surakarta Senior High School (SMA) as the sample. The findings revealed a substantial beneficial association between religious maturity in teenagers and Islamic religious education in the household and school performance in Islamic religious topics⁹. The researchers get an in-depth understanding of the notion of inter-religious education from an Islamic perspective as they examine the qualities of inter-religious education in the Qur'an¹⁰. This study examines trends, possibilities, difficulties, and challenges in interreligious education. Based on these studies, it is evident that this study is distinct, particularly in terms of its aims and emphasis; thus, it

⁸ Nursapia Harahap, "Penelitian Kepustakaan," *Jurnal Iqra'* 08, no. 01 (2014): 68–73.

⁹ Diah Ummu Salamah, "Hubungan Antara Kematangan Beragama Pada Remaja Dan Pendidikan Agama Islam Dalam Keluarga Dengan Hasil Belajar Dalam Mata Pelajaran Agama Islam Di Sekolah" (Universitas Muhammadiyah Surakarta, 2012), accessed January 9, 2022, <http://eprints.ums.ac.id/id/eprint/18730>.

¹⁰ Muhammad Hariyadi and Imronuddin Imronuddin, "Karateristik Pendidikan Inter-Religius Dalam Al-Qur'an," *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam* 20, no. 1 (2021): 127–146, accessed January 13, 2022, <http://journal.uinjkt.ac.id/index.php/kordinat/article/view/20649>.

is essential that this research be conducted.

1) What is the inter-religious education model in Islamic religious education? and 2) What is the role of the concept of religious maturity in the application of the inter-religious education model in Islamic religious education? While the objectives of this study are to: 1) determine the model of inter-religious education in Islamic religious education and 2) identify the concept of religious maturity in the application of the model of inter-religious education in Islamic religious education, the study also aims to: 3) determine the effectiveness of the model of inter-religious education in Islamic religious education.

B. INTER-RELIGIOUS EDUCATION IN ISLAMIC EDUCATION

Inter-religious education is a subset of inter-cultural education with the goal of fostering mutual understanding, tolerance, and social bonding to actively shape the interactions between individuals of different faiths.¹¹ Inter-religious education is also characterized as a type of religious study imbued with zeal and hope towards the diversity of faiths and society's fast transformation.¹² In light of these two perspectives, researchers have concluded that inter-religious education provides a paradigm for fostering tolerance and a positive outlook toward religious diversity in a religiously diverse society.

Numerous specialists, mostly from Western Europe and North America, have explored the interreligious problem.¹³ The debate focuses on the community's literacy approach. Interreligious subjects will evolve throughout time, and not only in the academic world.

¹¹ Hariyadi and Imronuddin, "Karateristik Pendidikan Inter-Religius Dalam Al-Qur'an."

¹² Zuyyina Candra Kirana, "Pendidikan Interreligius Berbasis Pancasila Sebagai Acuan Melawan Stigma Menguatnya Radikalisme," *MOMENTUM: Jurnal Sosial dan Keagamaan* 9, no. 1 (2020): 150–169, accessed January 13, 2022, <https://scholar.archive.org/work/h3ji4kxpprburku3elo7wmtmcq/access/wayback/https://ejournal.stib.ac.id/index.php/mmt/article/download/82/69>.

¹³ Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (2021): 383–405.

Referring to the sociological realities of religious variety, inter-religious has expanded into the education area and has become a trend in industrialized nations, including the United States. Especially after the tragic events of September 11, 2001, colleges and theological institutes there have developed several types of interreligious education.¹⁴ In a culture characterized by religious diversity, interreligious education becomes not just a trend but also a requirement.

In Indonesia, Muzakki in Hariyadi and Imronuddin describe that the implementation of the inter-religious education model happened in 2014-2015 and started to be formed in 2015-2016 in order to address shortcomings in religious education that are typically still closed with a range of forms. However, the interreligious education approach has its own advantages and disadvantages. The endeavor to protect the purity of creed and faith according to their separate faiths has a counterpoint, which makes it difficult for religious leaders in the nation to accept. Nevertheless, given that Indonesia is a nation immersed in a diverse religious reality, the formation of pluralistic views and attitudes must begin early.¹⁵

Islamic religious education is one of the means that has the ability to enhance interreligious education. Islamic religious education, apart from being a topic of religious education, is fundamentally an inclusive faith that promotes tolerance. In accordance with Cak Nur's perspective as cited by Mahmud Arif, Islam has a fundamental attitude as its doctrinal foundation, among others. (1) pluralism is the sunnah of God, (2) recognition of the right to the existence of other religions, (3) continuity of religions -religion, and (4) there is no compulsion in religion, plus there is a normative basis that can be cited to support this, such as Q.S. Yunus: 19, Q.S. al-Baqarah: 62, 112, 213, 256, Q.S. al-Maidah: 48, The above statement criticizes Islam as exclusive, intolerant, and extreme.

In addition to its potential, Islamic religious education, particularly

¹⁴ Berling, "Finding Our Way: Issues and Challenges in Interreligious Teaching and Learning."

¹⁵ Hariyadi and Imronuddin, "Karakteristik Pendidikan Inter-Religius Dalam Al-Qur'an."

in Indonesia, needs a model of interreligious education. This approach facilitates the student's socialization with a diverse community.¹⁶ Students that are unable to interact with others will be radicals. According to the Setara Institute, as cited by Nur Ali and friends, 10 state colleges, including two Islamic universities in Java, have been exposed to extremism. Therefore, the inter-religious education model is a solution for reducing implementation challenges of Islamic religious education in diverse Indonesia.

Therefore, implementation of Islamic religious education must emphasize the diverse nature of life. Students must comprehend the variety.¹⁷ This endeavor may be initiated by Islamic religious education instructors in different educational institutions who must begin to recognize the multiplicity of faiths that their pupils will encounter in the future, or have encountered while they were in school. As the situation now stands, educators are obligated to offer their pupils with a certain level of religious literacy, including knowledge of global faiths.

There are two models that can be used by schools in integrating and implementing inter-religious Islamic education. First, the educational process must foster socio-normative concern, build objective reasoning, and develop a universal perspective on the individual. Second, education must lead to strategic seeding, namely the personal qualities of individuals who are consistent and solid in their social role involvement.

Inter-religious Islamic education is generally said to be a cultural correction education that aims to introduce new ways of thinking and values to students¹⁸. Thus, inter-religious Islamic education guides

¹⁶ Zakiyuddin Baidhawiy, "Pendidikan Agama Islam Untuk Mempromosikan Perdamaian Dalam Masyarakat Plural," *Analisis: Jurnal Studi Keislaman* 14, no. 2 (2014): 289–309, accessed January 13, 2022, <http://ejournal.radenintan.ac.id/index.php/analisis/article/view/690>.

¹⁷ Mahathir Muhammad Iqbal, "Pendidikan Multikultural Interreligius: Upaya Menyemai Perdamaian Dalam Heterogenitas Agama Perspektif Indonesia," *SOSIO DIDAKTIKA: Social Science Education Journal* 1, no. 1 (2014): 89–98, accessed January 13, 2022, <http://journal.uinjkt.ac.id/index.php/SOSIO-FITK/article/view/1209>.

¹⁸ Agus Dharma, *Manajemen Supervisi*. (Rajawali Press : Jakarta, 2004)

students to think about Islamic values within the framework of correcting the culture that tends to damage these values. In Islamic education inter-religious must integrate three domains, namely the domain of knowledge (cognitive), attitudes and behavior (affective), and skills (psychomotor). Implementation of inter-religious Islamic education Inter-religious Islamic education at the school level can use an integrative-inclusive strategy (inserted in existing subjects) and exclusive (special / separate subjects). In this article, we try to discuss an integrative-inclusive model of inter-religious Islamic education, namely with alternative materials that are integrated in Islamic religious subjects.

All of this is carried out with a contextual approach in learning, so that students are able to make meaningful relationships. Students can organize themselves as people who learn actively in developing their interests individually, people who can work alone or work in groups, carry out significant activities, such as requiring students to make connections between schools with various real contexts, To become self-regulated learners, students do significant work: there are goals, they have to do with other people, they have to do with making choices, and there are tangible products or results.

In addition, students can work together. Teachers help students work effectively in groups, help them understand how they influence and communicate with each other, think critically and creatively; can analyze, synthesize, solve problems, make decisions and use logic and evidence, nurture or maintain his personality: knowing, paying attention, having high expectations, motivating and self-reinforcing. So that students are able to use academic knowledge in real-world contexts for a meaningful purpose.

C. CONCEPTS OF RELIGIOUS MATURITY IN APPLICATION OF INTERRELIGIOUS EDUCATION MODEL IN ISLAMIC EDUCATION

Religious maturity becomes one of the discourses on religious psychology that captures the public's interest. Religion as a system of

values helps to the evolution of human conduct.¹⁹ Thus, scientists in the disciplines of religion, philosophy, and psychology provide the fruit of their ponderings in the shape of perspectives about the formulation of signals that exist in people who have attained maturity in their variety. These prominent scientists have their own ideas on religious maturity. Despite their differences, these notions do not contradict one other and may even be considered complementary.

In assessing religious maturity, the researchers discovered three perspectives from the characters. First, G.W. Allport, as cited by Hidayah, defines the characteristics of religious maturity as follows: 1) excellent distinction; 2) active religious life motivation; 3) continuous and fruitful execution of religious teachings; 4) a holistic perspective on life; and 5) the spirit of seeking and serving God.²⁰ Allport's position is consistent with the study, particularly in point 3, where he emphasizes the notion of education when describing the criteria of religious maturity.

Clark (in Hafidzi) outlines the following criteria of a developed religion: 1) being able to be creative, critical, and homogeneous in religion socially; 2) being able to see similarities in differences by using the lowest point, namely the vertical relationship with God; 3) being able to see religious belief differences well; and 4) being able to use the natural abilities of his soul in his life ²¹. Clark's perspective, as compared to that of Allport, concentrates on the maturation process of the individual, although it still incorporates vertical and horizontal interactions.

William James, a well-known philosopher and psychologist cited by Ilhami, provides a more detailed analysis of mature religious indications as follows

¹⁹ Wahyuni, "Hubungan Kematangan Beragama Dengan Konsep Diri."

²⁰ Lanti Nurul Hidayah, "Upaya Menumbuhkan Kematangan Beragama Melalui Bimbingan Keagamaan (Studi Kasus Pada Wanita Pelaku Konversi Agama Di Jomblang Dukuhwringin Slawi Tegal)" (Universitas Islam Negeri Walisongo Semarang, 2020), accessed January 9, 2022, <http://eprints.walisongo.ac.id/12811/>.

²¹ Anwar Hafidzi, "Konsep Toleransi Dan Kematangan Agama Dalam Konflik Beragama Di Masyarakat Indonesia," *Potret Pemikiran* 23, no. 2 (2019): 51–61, accessed January 9, 2022, <http://journal.iain-manado.ac.id/index.php/PP/article/view/1003>.

1. The probability of God's existence. In this circumstance, spiritually developed individuals will be able to sense the broader purpose of life and the God existence that may be sensed via faith..
2. Continuance with God and submission. People who have reached religious maturity have a continual sense of being near to God and of surrendering to His supervision or provisions. So that this kind of emotion will have an effect on worry, loss, and so on..
3. Surrender provides delight. Religiously developed individuals will always experience happiness and freedom. This is due to the dissolution of self-bounds. esteem's So that there is just purity, a rising awareness to God is one of its defining traits. Transform emotion into love. The emotional shift from "no" to "yes" in James's words on love relates to the loss of ego. This situation then shapes a disposition of love and concern for people and the natural world.²².

From the three notions of religious maturity, we may deduce that there are six points associated with the accomplishment of the inter-religious education model in Islamic education, including three points in Allport's concept: 1) the desire for an active religious life; 2) the constant and fruitful application of religious teachings; and 3) a holistic perspective on life. Then there are two points in Clark's concept, namely the ability to be creative, critical, and religiously homogeneous socially, as well as the ability to see religious belief differences clearly, and one point in W. James' concept, namely the transition from emotion to love.

The six criteria at least illustrate the relationship between the inter-religious education paradigm in Islamic religious education and the idea of religious maturity. Both have a causal or cause and effect connection. Therefore, if an educator is attempting to implement the inter-religious education model in Islamic religious education, he is essentially attempting to assist his students in maturing their religion, and the outcome of the inter-religious education model can have an effect on the religious maturity of students.

²² Ilhami, "Kematangan Beragama Jalaluddin Rumi Ditinjau Dari Prespektif W. James."

Researchers identified attributes that may be attained in inter-religious education application models that can assist the religious maturation of students, including 1) tolerance; 2) dynamic; 3) integrated; 4) critical; and 5) love. These ideals align with Munawar's assertion that religiously mature individuals attain a feeling of tranquility and harmony, where love underlay all interpersonal connections. Therefore, religiously mature individuals are devoid of hate, prejudice, and antagonism, but love and harmony are the foundation of their social or interpersonal existence.²³

The inter-religious education approach in Islamic religious education must continue to be applied within the framework of Islamic law, as it is in other nations and faiths. As feared by religious leaders in the nation, this interreligious education paradigm poses a threat to the sanctity of religion. Therefore, its implementation must be meticulously planned and constructed such that it maintains within the boundaries and principles of Islam. In response, Hariyadi and Imronuddin created the following elements of the Islamic idea of interreligious education based on the Qur'an.

1. Tolerance. Islam is a religion of peace, and its aim is to promote love across the whole globe. Diversity and differences are part of the test that Allah administers to humanity so that they may react appropriately in accordance with His instructions. It is thus difficult for Muslims to eradicate these distinctions. Islam displays and teaches unity in diversity and promotes brotherhood (*al-ukhuwwah*) among individuals. There is no cause to live in opposition to one another. The love amongst fellow humans to establish a society that cooperates and assists each other on the basis of love would bring about peace on earth.
2. Prioritize dialogue first. As exhibited by the Prophet Muhammad

²³ Munawar Rahmat, "Model Perkuliahan Pendidikan Agama Islam Yang Damai, Moderat, Dan Toleran," *Nadwa: Jurnal Pendidikan Islam* 12, no. 1 (2018): 39–64, accessed January 13, 2022, https://www.researchgate.net/profile/Munawar-Rahmat/publication/325899390_Model_Perkuliahan_Pendidikan_Agama_Islam_Yang_Damai_Moderat_dan_Toleran/links/5b4fae89a6fdcc8dae2b3fb9/Model-Perkuliahan-Pendidikan-Agama-Islam-Yang-Damai-Moderat-dan-Toleran.pdf.

during the Medina period, Islam is exceedingly tolerant and always ready to discourse with other faiths. The Prophet Muhammad's discourse with the people of Medina culminated in a well-known agreement, the "Medina Charter." If there is a disagreement between parties, Islam does not need a power battle to address the issue; rather, Islam provides a road to peace via communication. Moreover, discourse is the foundation for the illumination of conscience and reason in religious and societal ways that recognize "otherness."

3. The spirit of cooperative effort. Humans are social creatures that cannot survive without the assistance of others; thus, as social beings, they should be alert to everything that occurs in their environment. Differences are not the cause of discord and animosity; rather, differences will empower one another if handled carefully. If these disparities are appropriately handled and coordinated, they will form a community with a robust and durable civilisation. If not, it will become a cause of contention and a terrifying apparition. Therefore, Islam provides a paradigm based on mutual collaboration and support.
4. Create brotherhood. Ukhuwah insaniyyah, or human brotherhood, is a peaceful connection between two people regardless of their ethnicity, race, class, religion, skin color, or language. Humans have the drive to generate an environment of genuine brotherhood based on a global sense of humanity. Everyone in the world is a brother. It is clear that the connection system in ukhuwah insaniyyah focuses on issues pertaining to human dignity in order to attain a successful, just, and peaceful existence, and seeks to develop human solidarity regardless of religion, country, or race.²⁴

The four components of the concept of inter-religious education in Islam, which are derived from the Qur'an, namely tolerance, putting dialogue first, the spirit of mutual cooperation, and establishing brotherhood, should be incorporated into the inter-religious education model for Islamic religious education learning in schools. In

²⁴ Hariyadi and Imronuddin, "Karateristik Pendidikan Inter-Religius Dalam Al-Qur'an."

techniques, resources, methods, tactics, and learning goals for Islamic religious education in the classroom, these four ideals may be presented and developed. As a result, it is anticipated that it will be more successful in teaching the principles that may erase the exclusive, intolerant, and radical character of pupils in religion than one of the resources used in classroom instruction.

D. CONCLUSION

The inter-religious education paradigm in Islamic religious education that aims to reduce and erase the stigma of being exclusive, intolerant, or extremist has a connection to the notion of religious maturity. The connection demonstrates that the inter-religious education paradigm is capable of fostering the following qualities and values in students: 1) tolerance; 2) dynamic; 3) integral; 4) critical; and 5) love. Educators that use the interreligious education paradigm genuinely promote the religious development of their pupils. Nonetheless, in the formal realm, additional educational domains are required to assist students' religious maturation holistically. It is anticipated that future studies will enable a deeper examination of this topic.

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This research is library research which still requires field study. For this reason, it is hoped that further researchers can continue this concept into a field research.

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