# Strengthening Integrated Mutual Understanding of Social Sciences Learning in Islamic Education Institutions: A Comparative Study in Madrasas, Islamic Boarding Schools and Integrated Islamic Schools in Bengkulu City

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## Article Info

## ABSTRACT

**Purpose of the Study:** This study aims to examine the role of social studies learning in strengthening mutual understanding among students in Islamic educational institutions in Bengkulu City. It explores how Islamic values, cultural integration, and national principles can be used as foundations to promote harmony and social cohesion within diverse educational contexts.

**Methodology:** A case study approach with a multiple-case type was employed, guided by Yin's design of connecting data with theoretical propositions. The study began with theoretical propositions to shape the research framework, aligning data collection and analysis with pattern-matching techniques. Data were gathered through interviews, classroom observations, and document analysis, focusing on social studies teachers' practices and perspectives in three Islamic educational institutions.

**Main Findings:** The findings reveal that social studies teachers universally emphasize the importance of mutual understanding as a core objective in their teaching. They integrate Islamic principles, Pancasila (Indonesia's foundational philosophy), and local culture to foster tolerance, empathy, and collaboration among students. Teachers adopt diverse learning models and approaches, including discussion-based, problem-solving, and project-based learning, to contextualize lessons and encourage critical engagement. These strategies have significantly promoted mutual understanding and reduced social prejudices within the student body.

**Novelty/Originality of the Study:** This study uniquely highlights the strategic role of Islamic educational institutions in using social studies learning to strengthen mutual understanding. By connecting religion, national values, and cultural heritage, the study provides new insights into the transformative potential of education in shaping harmonious and inclusive communities, offering practical implications for policymakers and educators.

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## 1.   INTRODUCTION

Indonesia is a nation-state with extraordinary diversity. In addition to being multi-ethnic (Javanese, Sundanese, Bugis, Batak, Minang, Malay and others), Indonesia is also multi-mental (Indian, Chinese, Arab, Dutch, Portuguese, Hinduism, Buddhism, Confucianism, Islam, Christianity, Capitalist and so on). This diversity

is basically a strength if it can be managed properly. However, if not, then diversity can also be a cause of conflict. For Indonesia in recent years, especially since the beginning of the reform era, the failure to manage pluralism as stated above is a reality[1]. This can be seen in the many SARA-based conflicts that occur in several places in Indonesia, such as the Ambon conflict, the Poso conflict and others. Not to mention a series of vertical conflicts between the centers such as in Aceh and Papua [2].

Of the various categories of conflicts, SARA-based conflicts are one of the conflicts with long historical roots, not only after independence, but also in previous periods[3]. This is inseparable from the reality of Indonesian society as a meeting place for many tribes (Javanese, Batak, Bugis, Malay, etc.), religions (Hinduism, Buddhism, Islam, Catholicism, Protestantism, Confucianism) and others[4]. In addition, SARA-based conflicts are conflicts with complex and complicated causal factors. In many cases, what is called religious conflict, for example, sometimes also has a connection with other dimensions, such as economic, political, ethnic and others. In the case of the Ambon conflict, for example, religion is basically not the main factor, it is just a supporting factor. Religion as stated by Jati is only a provider of moral legitimacy and political identity to commit violence against others. The main factor is precisely in the form of rivalry in the struggle for public positions/bureaucracy [5].

With all its complexity, SARA-based conflicts cannot only be resolved through temporary political approaches, but must be with a socio-cultural approach that touches the root of the problem. The socio-cultural approach as an effort to resolve conflicts and harmony must be carried out in order to foster mutual understanding between ethnicities, religious believers, races, and between different groups[6]. This attitude of mutual understanding (mutual understanmding) is not formed by itself, but through a long process, starting from the phase of building positive perceptions, interpretation to finally giving birth to real actions as a manifestation/reflection of this attitude of mutual understanding. The culmination is that each individual or group of different individuals or groups has reached a consciousness of plurality, namely fully realizing that differences are a reality that must be accepted, not as something that must be rejected or questioned [7]-[9]. In this phase, various psychological capacities for the emergence of intolerance have been successfully eliminated and efforts towards the realization of harmony will become a common task [10].

The realization of mutual understanding in a society is not something that comes suddenly, but goes through a natural process over a long period of time and involves many parties and elements of society. Figures and institutions or institutions, both customary, religious and educational, are elements that play an important role in the creation of mutual understanding. As for the education sector in Indonesia, Islamic educational institutions are one of the elements that play an important and strategic role, both because of the majority of Indonesian society and the spirit of Islam as a peace-loving religion or because of the socio-historical background of Islamic educational institutions in Indonesia which are very deeply rooted since the sultanate era until now [11].

The city of Bengkulu is a city in Sumatra with a majority of Muslim people. The city of Bengkulu is also two places where Islamic educational institutions are experiencing rapid development. However, socio-historically these two regions have differences. Bengkulu, as proposed by many researchers, is an area where Islam, especially Islamic educational institutions, does not have a strong base [12], [13]. In contrast to several other regions in Indonesia, especially Sumatra, Islamic educational institutions only emerged in Bengkulu in the 20th century, namely in the form of Madrasah established by several Islamic movement organizations. As for the pesantren, as it was only established for the first time in Bengkulu in 1972, namely the Pancasila PP. However, since the beginning of the reform era, Islamic educational institutions in Bengkulu have experienced very rapid development, both in the form of Madrasas, Islamic Boarding Schools and more so in the form of integrated Islamic schools. It has been shown that until 2019 in Bengkulu City there are 34 Madrasas, 10 Islamic Boarding Schools and 22 Integrated Islamic Schools [14].

Regarding mutual understanding, the city of Bengkulu is a place that although multicultural has a good mutual understanding. In terms of ethnicity, for example, the city of Bengkulu is inhabited by many ethnicities, both indigenous and immigrants such as Lembak, Rejang, Serawai, Pasemah, Pekal, Minangkabau, Batak, Javanese, Sundanese, Chinese and others. The formation of a good mutual understanding in the people of Bengkulu and Padang Panjang City is inseparable from the role of Islamic education, ranging from Madrasas, Islamic Boarding Schools, to Integrated Islamic Schools. Based on several studies that have been conducted, various Islamic educational institutions have played an important role in strengthening Mutual Understanding. These important roles are carried out through approaches and programs, such as religious moderation, character education, multicultural education, and peace-loving education. This can be proven by the many studies carried out) about religious moderation in Islamic boarding schools, about character education in Madrasas, about multicultural education in Islamic boarding schools, and about peace-loving education in Integrated Islamic Schools and others [15], [16].

From the studies above, information was obtained that Islamic educational institutions such as Islamic boarding schools, Madrasas or Integrated Islamic Schools have a strategic role in instilling the values of love, peace and tolerance, strengthening mutual understanding between religious believers as well as between tribes

and others [17]. However, from the many existing studies, the strengthening of mutual understanding is generally carried out through a religious perspective, especially through the teachings of Islam that love peace, respect differences, and so on. The socio-cultural approach (from the perspective of social and cultural sciences) has not been widely implemented. In fact, as stated above, the various conflicts that smell of SARA that occur in Indonesia have very complex roots. For this reason, efforts to strengthen mutual understanding in Islamic educational institutions also need to be carried out with a socio-cultural approach, especially through certain subjects that have the same vision and material relevance.

Social studies is a subject that, when viewed in terms of vision and material, has great potential to strengthen mutual understanding to students. This is because social studies is a combination of several social and humanities disciplines such as History, Sociology, Economics and Geography [18] in which there are themes such as social and cultural systems, people, places and environments, economic behavior and welfare, time, sustainability and change as well as the system of the nation and state. In addition to being relevant to the learning material, strengthening mutual understanding in social studies learning also has similarities with learning objectives. The Bank explained that the main goal of social studies is for students to be able to make decisions and give birth to reasonable actions in dealing with various problems in society [19].

Based on this explanation, it can be concluded that Islamic education as an institution and social studies education as a subject has a great responsibility in strengthening mutual understanding to students. However, based on preliminary studies conducted on several Islamic educational institutions in Bengkulu and Padang Panjang, there are only a few educational institutions (schools) where efforts to strengthen mutual understanding have been carried out through school programs and social studies learning. For Bengkulu City, some of these schools include MTs Negeri 1 Bengkulu City, MTs Negeri 2 Bengkulu City, IT Iqra Junior High School, Al-Hasanah IT Junior High School, Darussalam Islamic Boarding School and Pancasila Islamic Boarding School.

However, from several Islamic schools that have made efforts to strengthen mutual understanding through social studies learning, there are several differences in terms of models, approaches and implementation strategies between each school (madrasah, pesantren and integrated Islamic school) in Bengkulu City. These include the approach of religious moderation and multicultural education which is more widely applied in Madrasah and Islamic Boarding Schools and Madrasah as well as the approach of character education which is widely applied in Integrated Islamic Schools. The difference is certainly caused by many factors, both due to the socio-historical background of the school, the curriculum (between the Ministry of Education and Culture, Research and Technology and the Ministry of Religion), as well as the regional socio-cultural background. Therefore, it is necessary to conduct a more in-depth study of each model, approach and implementation of strengthening mutual understanding in each school. Thus, the title of this study is: Strengthening Integrated Mutual Understanding of Social Studies Learning in Islamic Education Institutions: A Comparative Study in Madarsah, Islamic Boarding Schools, and Integrated Islamic Schools in Bengkulu City.

## 2. RESEARCH METHOD

As an effort to obtain accurate data in relation to exploring the model of strengthening mutual understanding, this study uses a qualitative method, where this research is carried out in a natural, natural situation and real setting (natural setting). Qualitative research is a type of research in which the researcher is highly dependent on information from objects/participants in a wide scope, general questions, data collection which mostly consists of words/texts from participants, explaining and analyzing words and conducting research subjectively [20]. The reason for using this method is related to the object to be studied, namely human (social) society. Strauss & Corbin argues that social research should use qualitative methods for the following reasons: 1) researchers should go out into the field to find out what really happened; 2) the relevance of the theory is based on data for the development of the discipline and for social action; 3) the complexity of human phenomena and actions; 4) the belief that humans are actors who take an active role in responding to a problematic situation; 5) awareness that humans act on the basis of meaning; 6) the understanding that meaning is defined and redefined through interaction; 7) a sensitivity to nature will reveal an event; and 8) an awareness of the relationship between conditions (structures), actions (processes) and consequences [21].

The research approach used in this study is a case study approach with a multiple case type. According to Yin, the design of a case study is to connect data with propositions, for example by matching patterns. Yin views the purpose of case study research as one of them as the development of theories [22]. Thus, the theoretical proposition is the starting point (not the result) of the case study analysis. The case study approach with multiple case type (multiple case studies) is a case study research that uses many (more than one) cases in one study [23]. The study can focus on just one issue by using many cases to explain it. The assumption of the use of multiple cases is that each case may show something similar or different, but when examined together or collectively, it can explain the common thread between the cases to explain their general characteristics. One of the advantages of this type of case study approach is that overall the evidence created from this type of study is considered to be strong and reliable.

In this study, the researcher selected 3 cases in two different places, namely madrasas, Islamic boarding schools and Integrated Islamic schools in Bengkulu and Padang Panjang cities. However, in order for the research to be more in-depth, the research will focus on junior high school/MTs level schools in Bengkulu City and Padang Panjang City that have strengthened mutual understanding through social studies learning, namely each of two types of schools (madrasas, Islamic boarding schools and Integrated Islamic Schools) in each city. Thus, the total schools to be studied are 12 Islamic educational institutions.

## 3.    RESULTS AND DICUSSION
### 3.1.   Social Studies Teacher's Views on Strengthening *Mutual Understanding*

Social studies teachers' views on strengthening mutual understanding in Islamic educational institutions. Both social studies teachers in madrasas, Islamic boarding schools or Integrated Islamic Schools all have the same goal, namely that strengthening mutual understanding is necessary and important to be done for two reasons, namely because of the reality of Indonesia as a multicultural country that is sensitive to conflicts and the socio-cultural reality of Indonesia in the past which has experienced several conflicts. The reason that Indonesia as a country with diverse ethnicities, religions, races, languages, cultures, and political streams so that it is feared that it can trigger conflicts is a common assumption. Suparlan said that diversity in Indonesia on the one hand is a strength, but on the other hand it can also be a threat, namely that it cannot be managed properly. He further explained that in responding to diversity, a high attitude and awareness from all parties is needed that diversity is a necessity so it does not need to be a problem. Thus, all parties will respect each other, without having to suspect each other and create prejudice [24].

In addition to the diversity factor, another reason for the importance of strengthening the mutual understadium is because of the reality of Indonesia as a conflict-prone country. A series of SARA-based conflicts have indeed often occurred in Indonesia, conflicts on a large or small scale. Large-scale conflicts that have occurred include the conflict between the Dayak and Madurese tribes in Kalimantan, the Acehnese and Javanese tribes in Aceh, the conflict between Muslims and Christians in Ambon and others. As for small-scale conflicts, individuals or small groups almost always occur and become news material in various media. Thus, the reason for social studies teachers in strengthening mutual understanding is very reasonable.

### 3.2 The Role of Islamic Education Institutions and Social Studies Learning in Strengthening *Mutual Understanding*

The role/position of Islamic education and social studies education in strengthening mutual understanding. The results of the study show that social studies teachers in Madrasas, Islamic Boarding Schools and Integrated Islamic Schools all have the same understanding and view that there is a special role of Islamic educational institutions and social studies education in strengthening mutual understanding. Regarding the role of Islamic educational institutions, social studies teachers argue that strengthening mutual understanding must be carried out in Islamic educational institutions as part of the realization of the vision of Islamic education itself, namely the cultivation of Islamic values. Islamic education is an educational system that provides a person with the ability to lead his life in accordance with the ideals and values of Islam that have animated and colored his personality [25]. Islamic education is also an educational system that covers all aspects of life needed by the servants of Allah as Islam has become a guideline for all aspects of human life, both worldly and ukhrawi. According to Alfauzan Amin, there needs to be a balance because PAI learning that emphasizes more on the cognitive aspect results in a gap between religious teaching materials and the current situation [26]. Thus, the message of Islamic religious teachings is only placed in the context of normative teachings, unable to color a person's attitude to life in daily life both related to himself, his family and the wider community [27].

Furthermore, social studies teachers at Islamic education institutions explained that Islam is a religion that loves peace, is tolerant and recognizes differences as an intention, even including in terms of religion. This is as stated in the Qur'an Surah Al-Hujarat verse 13 as follows:

$$\text{يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ}$$

$$\text{أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}$$

*O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most devout among you. Indeed, Allah is All-Knowing, All-Knowing. (QS Al-Hujarat (49): 13)*

From the description above, it can be concluded that strengthening *mutual understanding* is one of the goals of Islamic education so it is natural for social studies teachers in Medrasah, Islamic Boarding Schools and

Integrated Islamic Schools to feel that it is important to take a role. Even for Islamic educational institutions such as Islamic boarding schools, for example, which are the oldest Islamic educational institutions in Indonesia are considered to be a representation of moderate Islam in Indonesia so that cases of mutual understanding between religious communities have a strategic position [28].

Similar to Islamic education in general, social studies teachers also believe that social studies subjects in particular also have a purpose and relevance to strengthening mutual understanding [29]. In terms of goals, social studies education aims to develop a set of competencies towards strengthening responsible and democratic citizens. This is as stated that social studies education aims to equip students with a set of competencies, both knowledge, skills or attitudes and values so that they can become good citizens [30]. Furthermore, Sapriya identified four objectives of social studies education as follows: 1) introducing concepts related to community life and its environment; 2) have basic abilities for logical and critical thinking, curiosity, inquiry, problem-solving and skills in social life; 3) have a commitment and awareness of social values; 4) have the ability to communicate, cooperate and compete at the local, national and global levels [31].

Not only is it appropriate in terms of objectives, social studies learning in is also relevant in terms of subject matter. This can be seen in the social studies education curriculum in junior high school there are several themes that are directly related to mutual understanding, such as the theme of the plurality of Indonesian society, the theme of integration, disintegration and social conflict and others. It is stated that in the social studies curriculum there are themes such as social integration, culture, ideology, conflict, democracy, human rights and others [32]. In line with that, there are five main themes in multicultural education in Indonesia, namely: 1) the theme of divinity; 2) the theme of humanity; 3) the theme of unity and unity; 4) the theme of the people; and 5) the theme of justice [33].

### 3.3 Strengthening Foundations *Mutual Understanding* in Social Studies Learning

The foundation for strengthening mutual understanding in social studies learning in Islamic schools. The results of the study show that there are three main foundations for social studies teachers in strengthening mutual understanding, namely religion, Pancasila and culture [34]. Regarding religion, the basis used is in the form of the Quran and the Prophet's Hadith. Most social studies teachers at Islamic educational institutions in Bengkulu City, both Madrasas, Islamic Boarding Schools or Integrated Islamic Schools use the Quran and hadith as a foundation, especially Surah Al-Hujarat verse 13 [35]. However, there are also teachers who do not use the Quran and Hadith as a foundation because they do not have the basis of religious education so that they know or understand the verse in question [36].

As for Pancasila, it was explained that Pancasila is the basis of the Indonesian state which contains basic, instrumental and practical values about the life of the nation and state, including in facing diversity. This is certainly inseparable from the position of Pancasila in Indonesia as the basis of the state, the ideology of the state, the source of all sources of law and others that provide instructions by every citizen in acting [37] Pancasila contains fundamental values that guarantee every joint of the life of the Indonesian nation both in terms of religious values, human values, recognition of human dignity, human rights and human freedom [38].

### 3.4 Approaches, Models, Teaching Materials and Media

Approaches, models, media and teaching materials [39]. Regarding approaches, there are several approaches used by social studies teachers, namely the learning, exemplary, reinforcement and habituation approach as well as the contribution approach, additive approach and transformation approach [40]. The learning, challenge, reinforcement and habituation approach is an approach in the implementation of character education so that it can be said that the strengthening of mutual understanding is considered part of character education. The contribution, additive and transformation approach is an approach in multicultural education so that it can be said that strengthening mutual understanding is considered part of the implementation of multicultural education.

As for the learning model, the results show that there are two main models applied by social studies teachers in strengthening mutual understanding, namely the problem-based learning model and the cooperative model [41]. Problem-based learning models and methods [42] are applied because they are considered to be able to relate learning materials to real problems in daily life and can improve students' ability to think critically and solve problems. This view is in line with many previous research results, where the implementation of the PBL model can improve/hone students' ability to solve problems. Syaputra & Sariyatun (explained that the PBL model is one of the models that is in accordance with the characteristics of 21st century education [43]. In addition, Huang's study shows that the PBL model can actively develop communication skills, creativity, and collaboration. Meanwhile, for the cooperative model, the results of the study as stated above show that its use is based on the characteristics of the cooperative model that emphasizes collaboration or cooperation in completing learning. This is also in line with several previous studies that show that cooperative learning models can train students' ability to work together [44].

Regarding media and teaching materials, the results of the study show that the media used is limited to image and video media and the teaching materials used are in the form of textbooks and worksheet. Both media and teaching materials are all available or just need to be used, not the result of design or development from social studies teachers.

## 4. CONCLUSION

Social studies teachers at Islamic educational institutions in Bengkulu City have the same view that strengthening mutual understanding is very necessary in social studies learning because Indonesia is a country with a plural society and prone to conflicts with SARA nuances. Social studies teachers at Islamic educational institutions in Bengkulu City share the same view and understanding that Islamic education has an important role and strategic position in strengthening mutual understanding, especially with the approach of Islam as a peace-loving religion. In addition, social studies teachers also view that social studies is the most appropriate subject to strengthen mutual understanding because it has a consistent goal/vision and relevant learning materials. In strengthening the mutual understanding of social studies teachers in Islamic educational institutions in Bengkulu City, three main landstools are used, namely religion (in the form of Al-Quran and hadith), Pancasila and Culture. The foundation in the form of religion is used by teachers who have an Islamic educational background such as Islamic Boarding School, Madrasah or IAIN/UIN while the foundation in the form of Pancasila is generally used by teachers from all educational backgrounds. In strengthening the mutual understanding of social studies teachers in Islamic educational institutions in Bengkulu City, several approaches are used, namely the learning, exemplary, reinforcement and habituation approach as well as the contribution approach, additive approach and transformation approach. In strengthening the mutual understanding of social studies teachers in Islamic educational institutions in Bengkulu City, two main models, two media and two teaching materials are used, namely the problem-based learning model and the cooperative learning model (for the model), image and video media as well as textbooks and worksheet (for teaching materials).

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