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## RESILIENCE STRATEGIES OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN FACING RELIGIOUS DIVERSITY IN JUNIOR HIGH SCHOOL STUDENTS

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### Abstrak

Penelitian ini bertujuan untuk mengkaji strategi resiliensi guru Pendidikan Agama Islam dalam menghadapi diversitas agama di SMPN 1 Lamongan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Pengumpulan data menggunakan wawancara kepada 2 siswa, 1 guru PAI dan dilakukan observasi. Teknik analisis data menggunakan analisis data tematik (Craswell) dengan cara mengorganisasikan data, memberi kode data, mengidentifikasi pola kode, mengklasifikasi, menginterpretasikan, kemudian menyajikan data. Kredibilitas diuji menggunakan triangulasi data. Penelitian ini menunjukkan bahwa tantangan utama yang dihadapi adalah ketidakseimbangan jumlah siswa agama mayoritas dan minoritas yang kemudian diatasi dengan klusterisasi kelas. Meskipun menyebabkan risiko segregasi, kepala sekolah mampu melakukan mitigasi melalui berbagai kebijakan yang dilakukan seperti: (1) Hafalan kitab suci; (2) Forum kajian keagamaan; (3) Pelibatan siswa dalam berbagai kegiatan akademik, non akademik, keagamaan. Guru PAI menunjukkan strategi resiliensi diantaranya emosional regulation dan impuls control, self efficacy, optimism.

**Kata kunci:** Guru PAI; Keberagaman Agama; Strategi Resiliensi; Pendidikan Multikultural; Sekolah Menengah

### Abstract

This study aims to examine the resilience strategies of Islamic Education teachers in facing religious diversity at SMPN 1 Lamongan. This research employs a qualitative method with a case study approach. Data collection was conducted through interviews with two students and one Islamic Education teacher, as well as observations. The data analysis technique follows Creswell's thematic analysis, which includes organizing data, coding, identifying code patterns, classifying, interpreting, and presenting data. The study ensures credibility through data triangulation. The findings indicate that the main challenge faced is the imbalance in the number of majority and minority religious students, which is addressed through classroom clustering. Although this approach poses a risk of segregation, the school principal mitigates it through various policies, such as (1) scripture memorization programs, (2) religious study forums, and (3) student involvement in academic, non-academic, and religious activities. Islamic Education teachers demonstrate resilience strategies, including emotional regulation and impulse control, self-efficacy, and optimism.

**Keywords:** *Islamic Religious Education Teacher; Religious Diversity; Resilience Strategy; Multicultural Education; Middle School*

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## INTRODUCTION

Indonesia is a country with a high level of diversity. And tolerance and respect are a major value amid plurality in Indonesia (Prasetiawati, 2017). The plurality that exists in Indonesia makes it have many opportunities as well as challenges. The plurality that exists in Indonesia, like a rainbow, includes the plurality of languages, cultures, ethnicities, religions, racial beliefs, tribes, customs (Djollong & Akbar, 2019). It is not easy to take care of this diversity. The founders of the Indonesian nation made Pancasila as the basis of the state and Bhineka Tunggal Ika which has different meanings but remains one as the nation's motto, with full confidence that these two things are a depiction of a united Indonesian society (Salsabila et al., 2022).

Indonesia as a pluralistic country is reflected in the large number of islands, tribes and languages in Indonesia (Buaq & Lorensius, 2022). Plurality in Indonesia is like two blades, it has opportunities as well as challenges. Among the challenges faced due to plurality and diversity, it can also threaten the integrity of the nation (Putri et al., 2023). Among them are the emergence of various attitudes of conflict due to religious, racial, and cultural fanaticism (Marbun, 2023). Diversity in Indonesia also affects Indonesian education. This diversity is reflected in the student population in public and private schools that have different religious, racial, and cultural backgrounds (Affendi, 2024).

Of course, this kind of diversity is a challenge in the world of education, teachers must have a resilience strategy when dealing with students with religious diversity, because in an environment with diversity, teachers must know effective ways to facilitate the needs of every student with different religions. In the process of minimizing conflicts that occur due to religious diversity, education must have efforts by continuing to teach multicultural insights to empower a pluralistic society to have an attitude of understanding and respect, and being open to various kinds of differences (Tilaar, 2004). Not only that, education also has the main control as a locomotive in moving in which direction human life, especially the Indonesian people will run (Idris & ZA, 2017).

Religion in Indonesia as data released by the Central Statistics Agency in 2024, states that Islam still occupies the majority religion with a population of 87.2% of the total population of Indonesia, coexisting with 5 minority religions Nurrochmat & Khoiriyah, (2022) namely Protestant Christians, Hindu Catholics, Confucian Buddhists (Badan Pusat Statistik Republik Indonesia, 2024)

With pluralistic religions, it allows the clash of civilizations of major religions Pace & Moreira, (2018), Coupled with fanatical actions that come from religious communities that teach religion without rationality in secular schools Ezzy et al., (2020) can keep Indonesia away from the Pancasila philosophy to

become an anxiety for teachers in Indonesia. Especially nowadays, media surveys show alarming results on the level of student tolerance towards followers of other religions (Achadi & Fithriyana, 2020). Teachers must be able to recognize prejudice or help students reduce prejudice about differences, and teach that differences are inevitable (Winarto & Irawati, 2020).

Islamic Religious Education teachers who become teachers in schools that have diversity, such as State Junior High Schools (SMPN) are required to be obliged to teach religious and divine values with exclusivity without triggering the religious sensitivity of students with adherents of different religions. The value of Islam must continue to be introduced as a religion of peace Lendang, (2016), namely through the educational path to form character, and realize students who contribute to society, and are adaptive to the development of the times. In schools, with the situation of students who have different backgrounds, it triggers conflicts due to diversity. Various conflicts then led to various disputes and divisions (Sulhan & Januri, 2022).

PAI teachers then have the responsibility to dissolve, communicate openly and resolve conflicts with each student with various dialects, the communication that is built must not hurt and offend the sensitivity of the students' beliefs (Khairuman et al., 2024). Therefore, Islamic religious education teachers must also be able to adopt an educational approach that is responsive to social development. Azizah et al., (2023) with the hope that Indonesian education can compete with the human resources of other nations, without having to eliminate Indonesia's tolerant, peaceful, cultured, and religious identity (Muchsin et al., 2010). The ability of resilience by teachers is seen as a process to continue to develop, resilience exists because individuals face challenging situations (Luh et al., 2020). These various responsibilities then cause Islamic Religious Education Teachers to need a resilience strategy in implementing it in the midst of various challenges faced.

In schools that have Islamic religious education teachers in schools with different religious populations, they must continue to update their strategies and innovations in managing every diversity in a creative way (Hartono et al., 2024). As an effort to make education an alternative intervention to social conflicts caused by differences and to make students have an attitude of tolerance and inclusivity, to prepare students to live in a pluralistic Indonesian society (Azizah et al., 2023). Education at school is used as a place that connects every difference and inequality in community groups, adolescents with interaction with exclusive beliefs (Merino, 2010) must be taught about the learning process to respect every difference and respond to various differences in daily life as an early intervention for social conflicts (Huda et al., 2023).

If diversity is not addressed properly, there will be many social conflicts in the name of religion as has already happened. Many people died due to religious



tensions, many houses of worship were destroyed by burning and demolished into conflicts in the name of religion within the scope of global diversity (Mawarti, 2017). Islamic religious education must be present as a religion of peace, peace that comes from universality and manifestation of the oneness of God (Abegebriel & Abeveiro, 2004). Therefore, all these responsibilities are the resilience of teachers in dealing with a diverse population in the educational environment.

In the context of schools with diversity, the application of multicultural education is a solution to the reality of diverse religions as a process of developing all potentials that respect plurality (Winarto & Irawati, 2020). However, in the process of its implementation, this requires high adaptability and various resilience efforts to implement and run the educational process as well as possible.

Resilience is an individual's effort to continue to adapt to stressful situations, so that they are able to carry out their optimal functions well even though they have gone through various difficult and stressful conditions. The resilience strategy of Islamic religious education teachers in this study is understood as an effort made by Islamic religious education teachers to continue to adapt and overcome every incident or problem that occurs in schools in the context of a student population with religious diversity. Every individual certainly has the nature of resilience as a self-protection against all things that make it difficult. Factors that affect teacher resilience are spiritualism, self-efficiency, optimism, self-esteem, and social support (Missasi & Izzati, 2019).

Teachers who cannot be resilient and teach in a diverse environment have a double burden because in addition to having to carry out teaching activities, they also face various pressures to meet the needs of diverse students in the context of religious diversity. Teachers in religious diversity environments are also prone to experiencing emotional burden because they are overwhelmed by discriminatory behaviors and conflicts between students, if the teacher is not resistant to change and becomes an adaptable person (Panjaitan et al., 2021).

Not only that, considering that Indonesia currently uses an independent curriculum which in its teaching emphasizes differentiated learning as a systematic approach with a curriculum design that emphasizes the diversity of learning styles and learning styles of students, this curriculum also emphasizes the principle that a teacher must be able to process learning from various points of view as one of the manifestations of the difference in student populations in learning (Sutalhis & Novaria, 2023). This also makes it more difficult if Islamic religious education teachers cannot be resilient.

Previous research by Mahmudah (2022) discussed the role of teachers in helping student resilience, then Rahmawati et. all (2022) Examining the role of teachers in helping students with the resilience of students with various conflicts experienced, each study did not mention a specific research object. Research Habibah (2018) researching how teachers' creativity can affect student resilience.

Of the many studies, many focus on how PAI teachers help the resilience process in students, but there is no research that specifically focuses on examining the resilience strategies of religious education teachers themselves in dealing with students with religious diversity in junior high schools (SMP) with heterogeneous students. Therefore, this study focuses on determining the resilience strategies of Islamic religious education teachers in dealing with school environments that have religious diversity at the junior high school level.

One of the schools in Lamongan Regency that is the object of research and has a diverse student population is SMPN 1 Lamongan. SMPN 1 Lamongan is the only school that is a reference and recommendation of the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) because it is a school that is included in the list of 503 schools with a high integrity index with the highest and consistent IIUN average for 6 years.

SMPN 1 Lamongan is one of the schools that has students with various diversity, but there are rarely religious and racial conflicts in the school environment. The most diversity is religious diversity, the majority of students are indeed Muslims, but there are also many students who are minorities with different religions. This study aims to find out how the resilience strategy of Islamic religious education teachers in dealing with students with religious diversity in the SMPN 1 Lamongan environment.

## **METHOD**

The research was carried out using a qualitative research paradigm using a case studies approach or case studies by exploring cases regarding the resilience of Islamic religious education teachers using a data collection method through in-depth interviews with research informants, namely 2 students and 1 Islamic religious education teacher at SMPN 1 Lamongan with the following criteria: (1) Being an active teacher teaching at SMPN 1 Lamongan for at least 3 years (2) Being an active student and having participated in learning at SMPN 1 Lamongan for at least 1 year (3) Teachers have experienced challenges related to the diversity of students in the school environment, (4) Teachers are willing to be interviewed and voluntarily contribute to research. The data that has been collected is then analyzed using the thematic data analysis method using the resilience theory framework. The research was conducted at SMPN 1 Lamongan because this place is considered to meet the research criteria. After all, it has students with religious diversity and is a reference school in Lamongan Regency. This condition is considered by the researcher to be very relevant and in line with the research objectives.

This study seeks to determine the resilience strategies of PAI teachers in dealing with students with different religious contexts based on the indicators of resilience emotional regulation, impulse control, optimism, causal analysis,



empathy, self-efficacy, and reaching out (Efianingrum et al., 2023). The question was triggered in the collection of research data according to what the researcher had set for all respondents in the study plus the freedom of the researcher to add questions according to the context of the respondents' answers.

The research is then analyzed by analyzing and presenting case study data by: (1) Organizing data by recording the results of interviews and observations; (2) Providing the code to be traced. (3) Describe each code and theme found and form it into patterns (4) Classify each data and code using manual coding (5) Interpret the data with naturalistic generation of what is taken (6) Present and visualize the data by providing an in-depth description of the case or several cases using a narrative (Sirajuddin Saleh, 2022). Then the data is checked for credibility by data triangulation, namely through interviews with students to ensure consistency in the information provided. Then a comparison of written documents with the results of the interview was also carried out (Abdussamad, 2023).

## RESULTS AND DISCUSSION

From the results of the interview, it was found that PAI teachers at SMPN 1 Lamongan understand diversity as a diversity. And interpret religious diversity at SMPN 1 Lamongan as a diversity in the context of the religion of students at SMPN 1 Lamongan. Based on the results of interviews conducted with Islamic religious education teachers, the challenges faced by Islamic religious education teachers when facing religious diversity in students at SMPN 1 Lamongan are regarding classroom management problems.

*"Saya memahami diversitas sebagai suatu keragaman, termasuk dalam konteks agama. Di SMPN 1 Lamongan sendiri, diversitas agama mencerminkan keberagaman keyakinan yang dianut oleh para siswa."*

*"Tantangan utama yang saya hadapi adalah problematika dalam pengelolaan kelas. Mengingat siswa memiliki latar belakang agama yang berbeda, saya harus memastikan pembelajaran tetap berjalan dengan baik tanpa menimbulkan perbedaan yang dapat menghambat proses belajar-mengajar. Saya juga berupaya menciptakan suasana kelas yang inklusif agar semua siswa merasa nyaman dan dihargai." (Interview with PAI Teacher of SMPN 1 Lamongan)*

Classroom management with fewer minority religious students compared to students with a majority religion makes learning less effective because there is a sense of discomfort, insecurity, and isolation in students with non-majority religions, causing fear if the phenomenon of inequality that occurs between the number of minority religious students and the majority religion in the classroom causes developmental failure in students (Fihris et al., 2023).

Due to concerns about the inequality in the number of students adhering to the majority religion and non-majority religion in the class, which triggers social conflicts, class clustering is then carried out for students with non-majority

religions to create comfort and security in learning. The principal and decided on a policy that students with non-majority religions are clustered in one class, carry out joint learning in one class with a ratio of 50/50 students with majority and non-majority religions.

However, the policy with clustering is expected by SMPN 1 Lamongan teachers as an effort to create a comfortable environment in learning among students with religious diversity. However, this approach also has the risk of widening the boundaries of religious identity exclusively in the educational environment. So that the principal made mitigation steps with other policies such as: (1) Providing facilities for the scripture memorization program for every student with various religions. This program is the first multicultural program carried out at SMPN in Lamongan Regency. Memorization programs include the Qur'an memorization program for Muslims, the Veddha memorization program for Buddhists and the Al Kitab memorization program for Christians. This is in line with liberal education, with the right of every student to receive education as needed (Mughtar et al., 2022). ( 2) The principal facilitates inclusive, dialogical, non-descriptive policies, demonstrating the achievement of leadership accuracy towards the goal of inclusive education management by realizing education without discrimination (Putri et al., 2020).

This is shown by the integration of multicultural values in the curriculum Hadiansah et al., (2024) by establishing a study forum for Pondok Ramadhan for students with Islam, Pondok Kasih activities for students who are Catholic Christians, and Protestant Christians. The award is reflected in various activities that facilitate students with different religions, with this showing how the existence of minorities is paid special attention so that there is no discrimination (Umar, 2012). This certainly helps the development of the formation of the character of tolerance and respect, students from the morals applied in school, based on what is seen, done, and understood when interacting at school Kistoro et al., (2023) This is because schools are the main institutions for the formation of young people's minds in social life (Aryani et al., 2024). The involvement of every student, regardless of religion, background, and social in various academic, non-academic, and religious activities.

The informant also explained that during the implementation of learning at SMPN 1 Lamongan, Islamic religious education teachers instilled the idea that teaching is not a difficult thing even though they have to deal with various students with religious diversity. Because it is supported by various policies of school principals that are inclusive and facilitate every student with a different religion.

*"Saya selalu menanamkan pemikiran bahwa mengajar bukanlah hal yang berat, meskipun saya berhadapan dengan siswa yang memiliki keberagaman agama. Justru, ini menjadi pengalaman yang berharga dalam menciptakan lingkungan belajar yang harmonis dan saling menghargai."*



*"Ya, tentu saja. Kepala sekolah sangat mendukung dengan kebijakan yang inklusif, memastikan setiap siswa mendapatkan fasilitas yang sesuai dengan keyakinan mereka. Dengan adanya dukungan ini, kami sebagai guru merasa lebih mudah dalam mengelola keberagaman agama di sekolah."*

This is certainly in line with the theory of resilience, namely the optimistic attitude towards its ability to face the conditions of religious diversity at SMPN 1 Lamongan (Efianingrum et al., 2023).

And when teachers have difficulties in dealing with students with religious diversity in clustered classes, in which there is a pluralistic population. Such as when finding that students accidentally disturb and offend the trust of other students. Islamic religious education teachers do it calmly and provide an understanding that what they do is not a commendable attitude, which will give birth to strife and have a bad impact on their friendships, this way shows that PAI teachers try to recognize and manage their own emotions and understand the emotions of others (Sa'ida, 2024). This control is carried out so as not to spoil the atmosphere, such as by being angry, explosive, or excessively frustrated, with positive adaptation to all pressures and difficulties (Ningsih & Ramadhani, 2022). This shows that teachers can regulate emotions and impulse control.

Islamic religious education teachers feel that they can handle the plurality of students because they are often delegated by the principal to participate in religious moderation-based school training activities, showing that the principal facilitates the self-development of teachers through the various knowledge necessary to carry out various tasks effectively (Maharani & Naskah, 2023). This helps teachers in developing and integrating Islamic values in the environment with students of religious diversity so that students do not become fanatical, aggressive in the name of religion, and teach students how to live in a diverse environment (Harmi, 2022). So that there is no longer an assumption that religious diversity always makes people vulnerable to violence (Dowd, 2016).

The informant also stated that during teaching he did not feel significant obstacles due to the existence of multicultural and inclusive education policies that were continuously implemented from time to time by the principal of SMPN 1 Lamongan. This shows that the presence of the principal in providing policies that accommodate every student with religious diversity shows the managerial side, the supervisor who provides instructions through policies but does not forget to participate in supervising the implementation of the policy (Muzaini et al., 2023).

Among the policies implemented is to involve students in every activity regardless of background, social class, characteristics, ethnicity, race or culture. every child, this is also proven through interviews with students at SMPN 1 Lamongan. Informants from students at SMPN 1 Lamongan always feel actively involved, and are not discriminated against and feel guaranteed their right to be involved in every school activity, both related to academic and religious activities.



This shows that every child has the same opportunity to achieve academic achievement (Aulia et al., 2024)

This is the basis for Islamic religious education teachers to feel self-efficacy or feel very confident that they will always feel that they can overcome every difficulty with the various supports they get through various school principal policies. This self-efficacy is based on the strong support of the principal (Maharani & Naskah, 2023). To improve the self-esteem of Islamic religious education teachers in realizing an inclusive environment by applying the principles of multicultural education in schools with populations that have religious identity (Utami, 2017). With this, a school environment is created that respects and appreciates the differences that arise.

### **The Impact of Religious Diversity on the Relationship between Students and Teachers**

Based on observations made by researchers in the field, every difference is addressed wisely so that religious diversity becomes the basis for creating a harmonious environment and full of appreciation and acceptance. From the results of the researcher's observations, the harmony in SMPN 1 Lamongan can be seen from how the interaction between teachers and students, students and students.

There were no elements of dispute with SARA (Ethnicity, Religion, Race, Intergroup) found. Every student realizes that differences in the context of religion are commonplace and become something that must be accepted with full appreciation, as evidenced by the participation of students with religious minorities in the religious activities of Muslim students, not even making religious differences a means of division. Students of the majority and minority religions also collaborated in doing various class assignments, it seemed that students communicated in good language without alluding to the elements of SARA, not only that, the interaction between teachers and students also looked normal and fine.

So that overall it is clear that religious diversity at SMPN 1 Lamongan has a positive impact. SMPN 1 Lamongan is a clear example of how teacher resilience is realized with the support of the principal as the leader of the institution by encouraging programs that help Islamic teachers instill universal Islamic religious values. Religious diversity, if continuously managed with the right approach, can be a unifying force and a foundation for the creation of a harmonious and inclusive environment.

### **CONCLUSIONS AND SUGGESTIONS**

The results of the study show that when facing students who offend the beliefs of students with different religions, PAI teachers apply emotional regulation and impulse control by taking a dialogical approach to students to understand the importance of ethics and tolerance. Case studies show that school principals are seen to have a big role in teacher resilience. Because in making decisions to cluster



classes that have the risk of segregation, the principal adopts policies that are able to mitigate the segregation, namely (1) Scripture memorization program; (2) Religious study forum; (3) Student involvement in various academic, non-academic, and religious activities regardless of the student's religion; This is intended so that every child feels valued and treated equally, without any distinction. The principal also provides training to teachers so that teachers feel self-efficacy or confidence and then give birth to an optimistic attitude in facing various challenges related to religious diversity.

Research is limited to only one institution so it is not able to represent other schools. Longitudinal research is needed on the policies and strategies that can have a long-term impact on student interaction patterns. It is also hoped that there will be wider research from various institutions, such as public schools, private schools, madrasas. Further studies are also needed on quantitative resilience measurements so that the level of accuracy is higher.

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