

ABSTRAK

Ahdiah: *Akulturası Moral dalam Sosio Religius pada Masyarakat Majemuk (Studi pada Komunitas Muslim di Desa Batu Nindan Kecamatan Basarang Kuala Kapuas)*, di bawah bimbingan Prof. Dr. H. Mahyuddin Barni, M. Ag sebagai Pembimbing I dan Dr. Wahyudin, M. Si sebagai Pembimbing II, Tesis pada Pascasarjana UIN Antasari Banjarmasin, 2020

Kata Kunci: Akulturası Moral, Sosio Religius, Masyarakat Majemuk

Latar belakang penelitian ini dikarenakan maraknya isu-isu yang menumbuhkan bibit-bibit konflik berbau SARA pada masyarakat majemuk di Indonesia, salah satunya ialah konflik yang pernah terjadi di kota Sampit Kalimantan Tengah dengan mengatasnamakan suku. Selama ini, belum ada peneliti yang memfokuskan penelitiannya di desa Batu Nindan, salah satu desa yang menampung masyarakat majemuk di Kecamatan Basarang Kuala Kapuas Kalimantan Tengah. Dengan demikian penulis tertarik melihat bagaimana proses akulturası moral dalam sosio religius pada masyarakat majemuk studi pada komunitas muslim melalui pendidikan agama Islam, sehingga membuat masyarakat di desa tersebut bisa hidup berdampingan dengan damai.

Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian lapangan (*field research*) dengan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi. Sumber data diperoleh dari aparat desa, tokoh agama Islam, tokoh agama Kristen, tokoh agama Hindu dan masyarakat Desa Batu Nindan Kecamatan Basarang Kuala Kapuas. Selanjutnya, data di analisis dengan deskriptif kualitatif yaitu reduksi data, penyajian data, dan penarikan kesimpulan atau verifikasi. Adapun pengecekan keabsahan data dilakukan dengan perpanjangan pengamatan, triangulasi, dan *member check*.

Temuan hasil penelitian menunjukkan: 1. Dalam berinteraksi komunitas muslim tidak pernah memilih lawan bicara. Sehingga, komunitas non muslim tidak merasa diasingkan hidup ditengah masyarakat yang mayoritas muslim 2. Bentuk akulturası moral dalam sosio religius komunitas muslim dapat dilihat dari; a. Hubungan ketetanggaan komunitas muslim, yang sama-sama saling menghormati. Terlebih bagi mereka yang hidup bertetangga dengan komunitas non muslim karena bagi beberapa komunitas muslim muslim menganggap bahwa tetangga adalah keluarga terdekat yang mereka punya walaupun secara keyakinan, mereka berbeda; b. Sistem kekerabatan komunitas muslim desa Batu Nindan ialah menarik garis keturunan dari pihak ayah dan ibu. Selain itu, sistem kekerabatan komunitas muslim juga tercipta karena adanya pernikahan beda agama yang membuat hubungan komunitas muslim dan non muslim terjalin baik; c. Ritual keagamaan komunitas muslim diluar hari besar agama Islam seperti hari raya, Isra Mi'raj dan maulid Nabi yaitu belajar al-Qur'an, rabana, yasinan dan ceramah agama. 3. Sikap komunitas muslim kepada non muslim ialah menjunjung tinggi toleransi guna menciptakan kerukunan antar umat beragama. Secara umum, sikap individu dalam berinteraksi, hubungan ketetanggaan, sistem kekeluargaan dan ritual keagamaan komunitas muslim tercipta karena proses pengalaman keagamaan yang didapat oleh individu dari keluarga, sekolah dan masyarakat.

ABSTRACT

Ahdiah: *Moral Acculturation in Socio-Religious issue in a Compound Community (Study on Muslim Community in Batu Nindan Village Basarang Kuala Kapuas District)*, under the supervision of Prof. Dr. H. Mahyuddin Barni, M. Ag as Advisor I and Dr. Wahyudin, M. Si as Advisor II, Thesis at the Postgraduate of UIN Antasari Banjarmasin, 2020

Keywords: Moral Acculturation, Socio-Religious, Compound Society

The background of this research is due to the rise of issues related to conflicts of SARA in the plural society in Indonesia, one of which is the conflict that has occurred in the city of Sampit in Central Kalimantan on behalf of ethnic groups. So far, there have been no researchers who have focused their research on Batu Nindan village, one of the villages that accommodates multiple communities in the Basarang District, Kuala Kapuas, Central Kalimantan. Thus the authors were interested in seeing how the process of moral acculturation in socio-religious in plural society studies among the Muslim community through Islamic religious education so that people in the village can live peacefully.

This type of research in this study is field research with a qualitative approach with descriptive methods. Data collection techniques used were observation, interviews and documentation. Data sources were obtained from village officials, Islamic religious leaders, Christian religious leaders, Hindu religious leaders and the community of Batu Nindan Village, Basarang District, Kuala Kapuas. Furthermore, the data were analyzed with qualitative descriptive data reduction, data presentation, and drawing conclusions or verification. The checking of the validity of the data is done by extending the observation, triangulation, and member checking.

The findings of the research show: 1. The interaction of the Muslim community never chooses to whom they want to speak. Thus, the non-Muslim community does not feel alienated even though they lived in the Muslim community 2. The form of moral acculturation in the socio-religious Muslim community can be seen from; a. Neighboring relations of the Muslim community, who share a mutual respect, especially for those who live next door. To a non-Muslim community, Muslim community considers that the neighbor is the closest family they have, even though in faith, they are different; b. The brotherhood system of the Batu Nindan village Muslim community is to draw a lineage from the father and mother. In addition, the brotherhood system of the Muslim community was also created because of interfaith marriages which made the relationship between Muslim and non-Muslim communities good; c. The religious rituals of the Muslim community outside of Islamic holidays such as the *ied mubarak*, *Isra Mi'raj* and the Prophet's birthday ceremony are learning the Koran, *rabana*, *yasinan* and religious lectures. 3. The attitude of the Muslim community to non-Muslims is to uphold tolerance in order to create harmony between religious communities. In general, individuals' attitudes in interacting, relationships, family systems and religious rituals of the Muslim community are created because of the process of religious experience gained by individuals from families, schools and communities.