

ABSTRAK

Ida Norlena, *Iklim Keberagamaan Islam di Tengah Masyarakat Multikultural di Desa Pangelak Kabupaten Tabalong*, di bawah bimbingan I: Prof. Dr. H. Kamrani Buseri, MA, dan II: Drs. H. Ahdi Makmur, M.Ag., Ph.D. Tesis, Program Studi Pendidikan Agama Islam, pada Pascasarjana IAIN Antasari Banjarmasin, 2015.

Agama Islam adalah agama yang dianut oleh sebagian besar penduduk Indonesia. Namun ada suatu wilayah di Kabupaten Tabalong yaitu di Kecamatan Upau tepatnya di Desa Pangelak, agama Islam hadir sebagai agama yang dianut oleh minoritas masyarakat pendatang di tengah masyarakat yang multikultural, yang terdiri dari berbagai suku, budaya, dan agama. Ada suku Dayak, Banjar, Jawa, Sunda, Bugis/Makassar, Batak, Flores, dan Manado. Ada yang beragama Islam, Kristen, Hindu, dan Kaharingan. Ada penduduk asli setempat, ada juga masyarakat pendatang. Minoritas muslim yang tinggal di tengah masyarakat lain, tentu menghadapi berbagai kendala dalam pengamalan ajaran agama Islam yang baik dan benar. Kendala tersebut misalnya masih kurangnya kesadaran diri pribadi muslim untuk menciptakan suasana keberagamaan di lingkungannya, serta kurangnya sentuhan pendidikan agama Islam dari tokoh agama dan masyarakat.

Penelitian lapangan ini menggunakan pendekatan kualitatif. Prosedur pengumpulan data melalui teknik observasi, interview, dan dokumentasi. Analisis data meliputi: pertama, reduksi data; kedua, penyajian data, yang selanjutnya dilakukan pembahasan dan diinterpretasikan secara logis, selanjutnya dilakukan analisis; ketiga, penarikan kesimpulan untuk menentukan kondisi iklim keberagamaan di Desa Pangelak.

Hasil penelitian menunjukkan suasana keberagamaan di Desa Pangelak kondusif, yang berwujud dalam bentuk toleransi beragama, mencakup membantu dalam kegiatan keagamaan seperti kematian dan PHBA, toleransi dalam beragama mencakup tidak adanya pemaksaan terhadap agama lain, tidak mengganggu agama lain, dan kegiatan keagamaan tidak mengganggu ketenangan orang lain. Wujud lain adalah tolong menolong dalam hal perkawinan dan dalam kegiatan manugal, kebersamaan dalam kegiatan arisan yasinan dan dalam kegiatan MTQ. Terciptanya suasana kondusif di Desa Pangelak tidak terlepas dari pemahaman masyarakat terhadap agama serta tradisi yang turun temurun, seperti gotong royong, dan ditunjang dengan kegiatan-kegiatan sosial. Faktor-faktor yang mempengaruhi: a) Faktor pendukung: isi ceramah tentang kerukunan, pola pikir masyarakat, keberadaan FKUB, adanya kegiatan-kegiatan positif di masyarakat, budaya atau tradisi gotong royong. b) Faktor penghambat: Letak pusat kegiatan keagamaan, minat warga terhadap kegiatan keagamaan, dan lingkungan pergaulan.

Ada juga toleransi beragama yang melampaui batas ajaran Islam, seperti; Membagikan daging kurban kepada warga non-muslim. Memakan daging hewan yang disembelih dengan cara menusuk atau melempari dengan tombak. Memakan jamuan yang proses, tempat serta penyajiannya diragukan kehalalannya. Sebagian pemuda bergaul bebas sehingga ada yang terpengaruh dan berpindah agama.

ABSTRACT

Ida Norlena, Islamic Religious Climate in The Multicultural Community in Pangelak village Tabalong Regency. Advisor I: Prof. Dr. H. Kamrani Buseri, MA. Advisor II: Drs. H. Ahdi Makmur, M. Ag, Ph.D. Thesis, Department of Islamic Education, Postgraduate School, IAIN Antasari Banjarmasin, 2015

The majority of population in Indonesia is adherents to Islam. However, in Tabalong regency, Upau district in Pangelak village to be exact, Islam appears to be a minority religion which is adhered by migrant communities in a multicultural society with various races, and cultures such as Dayak, Banjar, Javanese, Sundanese, Bugis/Makassar, Batak, Flores, and Manado, and religions such as Islam, Christian, Hinduism, and Kaharingan. It is mixed between indigenous people and migrant communities. Muslim minority who live in such kind of society, definitely, has many obstacles to practice Islam well. Those obstacles for example are the lack of awareness of Muslims to create a religious atmosphere in their environment, as well as, lack of Islamic education from religious and community leaders.

This field research uses a qualitative approach. The procedures of collecting data are observation, interviews, and documentation. The data is then analyzed through data reduction, data presentation, and interpreted logically and finally inferred to determine religious climate in Pangelak village.

The result shows that religious climate in Pangelak is conducive which is manifested in the form of religious tolerance including giving assistance in religious activities such as death care and *PHBA*. The religious tolerance also includes the absence of coercion of other religions, not to interfere with other religions, and not to disturb the peace of other religion with certain religious activity. Other implementations of religious tolerance are helping in wedding and *manugal* activities, getting together in *yasinan* gathering and in *MTQ* activities. The realization of a conducive atmosphere in Pangelak village cannot be separated from people's understanding of religion and tradition for generations, such as mutual cooperation, and support from social activities. Some factors that account for this religious climate are (a) Supporting factors such as the content of lectures on harmony, public mindset, FKUB existence, positive activities existence in the community, culture or tradition of mutual cooperation and (b) Inhibiting factors such as location of the center of the religious activities, citizen's interests to religious activities, and social environment.

However, some religious tolerances go beyond the limits of Islam, such as distributing the *qurban* meat to non-Muslims, eating the meat of animal slaughtered by piercing or by spears, eating meal which the *halal* status is questionable and some youth mingle freely so that it is easy for them to be influenced and as a result some of them converted to other religions.