

# Exploring the Attitudes of the Digital Age Academic Community in Responding to Issues in Social Harmonization Education at State Islamic University

Mawardi Lubis<sup>1</sup>, Alfauzan Amin<sup>2</sup>, Alimni Alimni<sup>3</sup>

<sup>1</sup> Universitas Islam Negeri (UIN) Fatmawati Sukarno Bengkulu; [mawardilubis@iainbengkulu.ac.id](mailto:mawardilubis@iainbengkulu.ac.id)

<sup>2</sup> Universitas Islam Negeri (UIN) Fatmawati Sukarno Bengkulu; [alfauzan\\_amin@iainbengkulu.ac.id](mailto:alfauzan_amin@iainbengkulu.ac.id)

<sup>3</sup> Universitas Islam Negeri (UIN) Fatmawati Sukarno Bengkulu; [alimni@iainbengkulu.ac.id](mailto:alimni@iainbengkulu.ac.id)

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## ARTICLE INFO

### Keywords:

response;  
academic community;  
society;  
digital age;  
harmonized issues;  
social education

### Article history:

Received 2022-11-12

Revised 2023-03-13

Accepted 2023-08-11

## ABSTRACT

The research subject pertains to the attitude of the academic community in the digital era towards addressing the issue of social harmonisation education at a State Islamic University in Bengkulu. Meanwhile, the purpose of this study is to obtain a description of the response of the digital era academic community to the issue of social harmonization education. Based on this description, it is hoped that recommendations can be compiled related to how to improve the response of the digital era academic community to the issue of social harmonization education. The study was conducted in August-September 2022 at Fatmawati Sukarno State Islamic University (UIN FAS) Bengkulu with a quantitative type of research using survey methods. Data analysis techniques are used using descriptive quantitative analysis techniques with the help of percentage formulations ( $P = f / N \times 100$ ) and to determine the response categories used TSR formulations (High, Medium, and Low). The population of this study was all lecturers, employees, and students of Fatmawati Sukarno State Islamic University (UIN FAS) Bengkulu who joined the WhatsApp Group totalling 390 people as well as being respondents to the study. The results showed that the response of the digital era academic community to the issue of social harmonization education was in the low category (25.64%).

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## Corresponding Author:

Mawardi Lubis

Universitas Islam Negeri (UIN) Fatmawati Sukarno Bengkulu; [mawardilubis@iainbengkulu.ac.id](mailto:mawardilubis@iainbengkulu.ac.id)

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## 1. INTRODUCTION

University institutions have different climates and academic cultures from each other. These differences arise from the socio-cultural atmosphere, vision and mission, and curriculum used (Rosyid, 2022). It is difficult for university institutions to implement government policies without careful academic considerations because it will have an effect on sector changes in other institutions. However, on the other hand, universities are enriched with the existence of various academic community resources that have the potential to cause differences in views or responses. Especially related to the policy of religious moderation derived from the mandate of the 1945 Constitution and government regulations.

The Indonesian state has four pillars of national and state life, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika (Mahmud & Linda, 2021). Bhinneka

Tunggal Ika is one of the four pillars that are very important in the life of the nation and state. Where this pillar emphasizes that although it is different but still united (Purvis, Mao, & Robinson, 2019). That is, social harmonization must be maintained and always improved in the life of the nation and state. Article 36A of the 1945 Constitution of the Republic of Indonesia confirms that the State Emblem is the Garuda Pancasila with the motto *Bhinneka Tunggal Ika*. That is, the Indonesian nation is very heterogeneous (Bardosono, Sastroamidjojo, & Lukito, 2007), multi, and compound, but maintaining harmony for national unity and unity (Budiwati, 2017).

Therefore, every citizen must respond to and make the issue of harmonization a strategic issue in order to actively participate in efforts to optimize social harmonization to realize the ideals of nation and state. Edward Lee "Ted" Thorndike (31 Agustus 1874 – 9 Agustus 1949) is an American psychologist who says that individual responses (Wakhidah & Erman, 2022) are affected by stimuli (Moore, Coldwell, & Perry, 2021), such as previous information, personal knowledge or experience, interests, needs, and demands of the individual (Leif Berglund dan Per Andersson, 2012). Related to the issue of harmonization (Danang Aji Kurniawan & Ahmad Zaenal Santoso, 2021), Related to international issues of the academic community harmonization through The United Nations Educational Scientific and Cultural Organization (UNESCO) (Malaysia Education Blueprint, 2013) very responsive to the issue. This is realized by the four pillars of education: learning to know, learning to do, learning to be, and living together (Lalhmasai Chuaungo, 2015). Where Learning to live together is one of the pillars of education that emphasizes the importance of social harmonization (Lubis, 2015).

The core goal of learning to live together is for students to be educated, taught, guided, directed, and trained to learn together by teachers using cooperative learning methods (Zhang et al., 2020), so that they have experience, get used to it, and feel the importance of being together in this life and life, so that their quasi-social builds and develops normally which has the potential to greatly affect social harmonization (A. A. Amin & Lestari, 2021). The issue of harmonization often arises to the fore, starting with a conversation about a difference in the academic community (Putra, Ernawati, & Giadman, 2022), as happened in our country, Indonesia. The existence of the term ethnicity, religion, race, inter-group or the term multiquality, which can have the potential and become one of the factors causing social conflicts that are very sensitive for most of the public, which in turn can potentially interfere with social harmonization (D & D, 2018; Syapal & Amin, 2022). Bahrul Hayat's response related to the issue of harmonization explained that there are three factors that can trigger the disharmonization of religious people in Indonesia after independence, namely internal, external, and relationship factors.

Internal factors concern an improper understanding of religion. External factors of religion, such as the presence of social, economic, and political inequalities. Some cases of internal conflicts that arise, such as in Poso (1998), Ambon (1999), and Sampit (2001), according to Bahrul Hayat, these cases are not caused by religious problems but can trigger disharmonization of religious people (Sulhan & Januri, 2022). Relation factors, for example, religious broadcasting, where each religion has a different concept (Publications, Short, Tools, & Abo, 2019). In order to create a harmonious relationship, it is necessary to regulate how the traffic is and avoid unwanted things. Furthermore, the life of religious people in harmony (harmony) can be achieved if each has the same mission and goals, such as maintaining security and order, where the role of the community we build is to build a nation that is smarter, prosperous, and creates peace together (Muda & Suharyanto, 2020).

Subsequently, the media crew, including print, electronic, and social media outlets (Alimni, Alfauzan Amin, Meri Lestari, 2021), responded to the issue of harmonisation by reporting on the discrepancies between the government and Muhammadiyah regarding the scheduling of Eid al-Adha 1443 H / 2022 AD. The government has determined that Eid al-Adha 1443 H. would occur on July 10, 2022, according to the Ministry of Religious Affairs of Indonesia (Kemenag RI, 2022). Concurrently, Muhammadiyah designates July 9, 2022, as the date for Eid al-Adha 1443 H (Compas.Com, 2022). According to the data from [uinfasbengkulu.ac.id](http://uinfasbengkulu.ac.id) in 2022, there is a lack of data or information regarding the academic community's response at the State Islamic University (UIN FAS) Bengkulu to the topic of social harmonisation education. Given the problem of disharmonization and the public's response to

the issue of harmonisation education, it is important to consider the attitude of the academic community in the digital era towards addressing the issue of social harmonisation education at Fatmawati State Islamic University Sukarno Bengkulu. To address this matter, it is imperative to carry out a study about investigating the perspectives of the academic community in the digital age regarding the challenge of promoting social harmony education at Fatmawati State Islamic University Sukarno Bengkulu.

## 2. METHODS

The purpose of this study is to obtain a description of the response of the digital era academic community to the issue of social harmonization education in relation to an analysis of the differences in the determination of Eid al-Adha in 1443 H./2022 AD. On the basis of this description, it is hoped that a recommendation can be compiled related to the importance of increasing the response of the digital era academic community to the issue of social harmonization education.

The study was conducted in August - September 2022 at Fatmawati Sukarno State Islamic University (UIN FAS) Bengkulu with a descriptive type of quantitative population data research using survey methods (Sieber, 2003). This method is used to obtain study findings in the form of quantitative data related to respondents' responses or answers on the issue of social harmonization education.

The population of this study is all lecturers, employees, and students of Fatmawati Sukarno State Islamic University (UIN FAS) Bengkulu (In research, it is referred to as the academic community of the digital era) who participated in the WhatsApp Group (WAG) as many as 390 people, consisting of the total population in wag *silaturrahmi* (Lecturers and Employees) UIN FAS Bengkulu as many as 262 people, WAG students of S1 Study Program PAI 4F as many as 25 people, WAG students of S1 Study Program PAI 6E as many as 24 people, WAG of S1 students of PAI 6D Study Program as many as 32 people, WAG students of S1 Internship 3 at SMPN 14 as many as 12 people, WAG students of S2 Pai 2A Study Program as many as 18 people, WAG students of S2 MPI Study Program semester 2 as many as 7 people, and WAG students of S3 PAI semester 2 as many as 10 people. Further the study population is presented below.

**Table 1.** Population/Research Respondents

No	WA Group	Sum
1	Silaturrahmi UIN FAS Bengkulu	262
2	S1 students of PAI Study Program 4F	25
3	S1 students of PAI Study Program 6E	24
4	S1 students of PAI Study Program 6D	32
5	S1 students of Magang 3 in SMPN 14	12
6	S2 students of PAI Study Program in semester 2A	18
7	S2 students of MPI Study Program 2nd semester	7
8	S3 PAI Students	10
X	Sum	390

This research instrument is in the form of a closed questionnaire based on the grid of academic community responses to the digital era to the issue of social harmonization education. To obtain data on the response of the digital era academic community to the issue of social harmonization, respondents were asked to give a YES or NO answer to a question related to a phenomenon in the form of differences between the government and some Muslim communities in determining Eid al-Adha (10 Dzulhijjah 1443 H). Where the government stipulates that Eid al-Adha (10 Dzulhijjah 1443 H) falls on July 10, 2022, while Muhammadiyah sets Eid al-Adha (10 Dzulhijjah 1443 H) to fall on July 09, 2022, does this have the potential to trigger disruption of harmonization among Muslims? Answer YES = has the potential to trigger disruption of harmonization in the midst of Muslims, and answer NO = does not have the potential to trigger disruption of harmonization in the midst of Muslims)

Furthermore, the questionnaire grid of academic community responses to the issue of social harmonization education is presented below.

**Table 2.** Research Questionnaire Grid

No	Aspect	Indicator	Question	Answer	Item
1	The response of the digital era academic community to the issue of social harmonization	Differences in Determination Idul Adha 1443 H. /2022 M.	Will the differences between the Government and some Muslim communities in determining Eid al-Adha (10 Dzulhijjah 1443 H) have the potential to trigger disruption of harmonization among Muslims?	Yes = Potentially No = not potentially	1
Sum	-	-	-	-	1

Then, the data was collected through the use of the WhatsApp Group (WAG) application for lecturers, employees, and students of Fatmawati Sukarno State Islamic University (UIN FAS) Bengkulu as research respondents. The validity of the instrument (questionnaire) is determined by the content validity, that is, the instrument is adjusted to the theoretical framework and the consensus of academic community in general (common sense). Where, every citizen should be more responsive in responding to issues of social harmonization. Because in essence, if every academic community is more responsive to responding to the issue of harmonization education, it will have a good impact on social harmonization. On the other hand, if the academic community is less responsive to the issue of harmonization education, it will have a bad impact on harmonization education.

Data analysis begins with data pentabulation, as a basis for conducting descriptive statistical analysis using percentage formulations ( $P = f / N \times 100$ ) and then high, medium, low (HML) formulations are used as criteria to determine the category of responses of academic community (Suárez Carreño & Dionisio Rosales, 2019) in the digital era to social harmonization issues. This is related to the analysis of differences in the determination of Eid al-Adha 1443 H./2022 AD. Furthermore, the data are interpreted and reported. High, Medium, Low (HML) formulations for response (X) as research criteria with reference to categorization (Widhiarso, 2014) which can be seen in presented below.

**Table 3.** High, Medium, Low (TSR) formulation for response (X) as a research criterion

No	TSR Formulations For Response	Response (X)	Categories
1	$H = M \leq X$	$331.67 \leq X$	High (H)
2	$M = M - 1SD \leq X < M + 1SD$	$136.17 \leq X < 331.67$	Medium (M)
3	$L = X < M - 1SD$	$X < 136.17$	Low (L)

The formulation of High, Medium, Low (HML) for percentage response (%) as a research criterion with reference to the categorization in Azwar's book (2012) is presented below.

**Table 4.** High, Medium, Low (HML) formulations for response percentage (%) as research criteria

No	TSR Formulations For Response	Percentage (%)	Categories
1	$T = M \leq X$	$67 \leq X$	High (H)
2	$S = M - 1SD \leq X < M + 1SD$	$34 \leq X < 67$	Medium (M)
3	$R = X < M - 1SD$	$X < 34$	Low (L)

### 3. FINDINGS AND DISCUSSION

#### 3.1. Research Results on the Response of The Digital Era Academic Community to the Issue of Social Harmonization Education

The results showed that the majority of the academic community in the digital era are in the low category in responding to the issue of social harmonization education related to the phenomenon of

differences between the Government and Muhammadiyah in determining Eid al-Adha 1443 H / 2022 AD. In detail, it can be seen that the respondents of the Silaturrahmi Group, out of 262 people, who responded only 22 people (who answered "YES" = 0 people and who answered "NO" = 22 people) and there was no response of 240 people. Respondents to the group of S1 students of the PAI 4F Study Program, out of 25 people, who responded as many as 14 people (who answered "YES" = 1 person and who answered "NO" = 13 people) and there was no response as many as 11 people.

Respondents of the S1 student group of PAI 6E Study Program, out of 24 people, who responded only 8 people (who answered "YES" = 0 people and who answered "NO" = 8 people) and there was no response as many as 16 people. Respondents to the group of S1 students of the PAI 6D Study Program, out of 32 people, who responded only 13 people (who answered "YES" = 10 people and who answered "NO" = 3 people) and there was no response of 19 people. Respondents to the group of S1 Internship 3 students at SMPN 14, out of 12 people, who responded as many as 10 people (who answered "YES" = 0 people and who answered "NO" = 10 people) and there was no response as many as 2 people.

Respondents of the S2 student group of PAI Study Program 2A, out of 18 people, who responded as many as 18 people (who answered "YES" = 2 people and who answered "NO" = 16 people), and did not respond = 0 people. Respondents to the S2 student group of the Islamic Education Management Study Program (MPI) in semester 2, out of 7 people, who responded as many as 6 people (who answered "YES" = 0 people and who answered "NO" = 6 people). Respondents to the group of S3 (Doctoral) students of PAI 2A Study Program, out of 10 people, who responded as many as 9 people (who answered "YES" = 1 person and who answered "NO" = 8 people) and did not respond = 1 person.

Overall, it can be seen that only 100 respondents responded to the harmonization issue (who answered "YES" = 15 and who answered "NO" = 85 people) and who did not respond as many as 290 people. Thus, the total number is as many as 390 people. Furthermore, the results of research on the response of the digital era academic community to the issue of social harmonization education as an analysis of the differences in the determination of Eid al-Adha 1443 H / 2022 AD are presented below.

**Table 4.** Research Results on the Response of The Digital Era Academic Community to the Issue of Social Harmonization Education

No	WA Groups	Respond		Not Responding	Sum
		Yes	No		
1	Silaturrahmi UIN FAS Bengkulu	0	22	240	262
2	S1 students of PAI Study Program 4F	1	13	11	25
3	S1 students of PAI Study Program 6E	0	8	16	24
4	S1 students of PAI Study Program 6D	10	3	19	32
5	S1 students of Magang 3 in SMPN 14	0	10	2	12
6	S2 students of PAI Study Program in semester 2A	3	15	0	18
7	S2 students of MPI Study Program 2nd semester	0	6	1	7
8	S3 PAI Students	1	8	1	10
X	Total	15	85	290	390

### 3.2. Percentage of Research Results on the Response of The Digital Era Academic Community to the Issue of Social Harmonization Education in Detail

Furthermore, the results of the study with percentage calculations can be seen that from all respondents totaling 390 people with details that respondents of the silaturrahmi group, who responded as much as 5.64% and those who did not respond as much as 61.54%. Respondents to the S1 student group of PAI 4F Study Program, who responded as much as 3.59% and those who did not respond as much as 2.82%. Respondents to the group of S1 students of PAI 6E Study Program, who

responded as much as 2.05% and those who did not respond as much as 4.10%. Respondents to the group of S1 students of the PAI 6D Study Program, responded as much as 3.33% and those who did not respond as much as 4.87%. Respondents to the group of S1 Internship 3 students at SMPN 14, who responded as much as 2.56% and those who did not respond as much as 0.51%.

Respondents to the S2 student group of PAI 2A Study Program, who responded as much as 4.62% and those who did not respond as much as 0.10%. Respondents to the group of S2 students of the Islamic Education Management Study Program (MPI) in semester 2, who responded as much as 1.54% and those who did not respond as much as 0.26%. Respondents to the group of S3 (Doctoral) students of the PAI 2A Study Program, who responded 2.31% and those who did not respond as much as 0.26%.

Furthermore, the percentage of research results on the response of the digital era society to the issue of social harmonization education as an analysis of the differences in the determination of Eid al-Adha 1443 H / 2022 M is presented below.

**Table 5.** Percentage of Research Results on the Response of the Digital Era Academic Community to the Issue of Social Harmonization Education in Detail

No	The Response of the Digital Era Academic Community (WA Group)	Respond (%)	Not Responding (%)	Sum (%)
1	Silaturrahmi UIN FAS Bengkulu	5,64	61,54	67,18
2	S1 students of PAI Study Program 4F	3,59	2,82	6,41
3	S1 students of PAI Study Program 6E	2,05	4,10	6,15
4	S1 students of PAI Study Program 6D	3,33	4,87	8,20
5	S1 students of Magang 3 in SMPN 14	2,56	0,51	3,07
6	S2 students of PAI Study Program in semester 2A	4,62	0,00	4,62
7	S2 students of MPI Study Program 2nd semester	1,54	0,26	1,80
8	S3 PAI Students	2,31	0,26	2,57
X	Sum	25,64	74,36	100,00

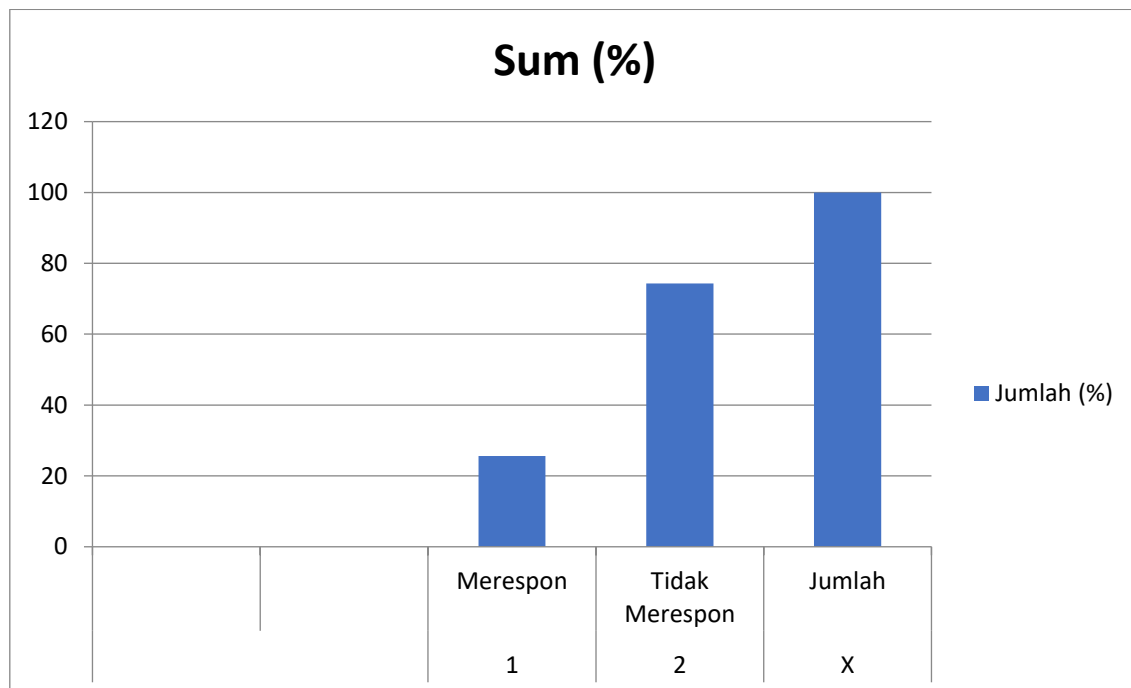
In general, the percentage of research results on the response of the digital era academic community to the issue of social harmonization education as an analysis of the differences in the determination of Eid al-Adha 1443 H / 2022 M, which responded only 25.64% and those who did not respond as much as 74.36%. Thus, as a whole, it amounts to 100 %. It is presented below.

**Table 6.** Percentage of Research Results on the Response of The Digital Era Academic Community to the Issue of Overall Social Harmonization

No	The Response of the Digital Era Academic Community (WA Group)	Sum (%)
1	Respond	25,64
2	Not Responding	74,36
X	Sum	100,00

### 3.3. Histogram percentage of research results

Then, the percentage of research results on the response of the digital era academic community to the issue of social harmonization education as an analysis of the differences in the determination of Eid al-Adha 1443 H / 2022 M can be seen in the histogram below.



**Figure 1.** Histogram percentage of research results

### Discussion

Based on the results of the research above, it can be seen that the response of the academic community of the digital era to the issue of social harmonization education is in the low category (25.64%). This is in accordance with the opinion of Edward Lee "Ted" Thorndike (August 31, 1874 - August 9, 1949), who said that the high or low of individual responses is influenced by stimuli (Ryan, Cooper, & Tauer, 2013), such as previous information, personal knowledge or experience, interests, needs and demands of the individual (Lewis & Williams, 1994).

Related to the response of the digital era academic community to the issue of social harmonization education, the results of this study are in accordance with uinfabengkulu.ac.id data in 2022, it is known that there is no data or information related to the response of the academic community (*civitas akademika*) of State Islamic University (UIN FAS) Bengkulu to the issue of social harmonization education.

The core goal (goal of core) of learning to life together is that students are educated, taught, guided, directed, and trained to learn together by teachers using cooperative learning methods (Harahap, 2021), (Yu, 2019), (Alimni & Amin, 2022) so that they have experience, get used to, and feel the importance of togetherness in this life and life, so that their social quation wakes up and develops normally which has the potential to greatly affect social harmonization education.

In Indonesia, there exist four fundamental principles that serve as the foundation of our nation and state: Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika (Kusmawati, Putri, & Asbari, 2022). Bhinneka Tunggal Ika holds significant importance as one of the four fundamental principles in the existence of the country and state (Farisi, 2014). The findings of this study diverge from the essence of this principle, which underscores the unity that persists despite the differences. Therefore, it is essential for every citizen to acknowledge and uphold social harmonisation education, as emphasised by Dicky Sofjan in 2017. Furthermore, it is crucial to actively work towards enhancing its impact on the nation and state.

The results of this study also do not support the spirit contained in article 36A of the 1945

Constitution of the Republic of Indonesia confirming that the State Emblem is the Garuda Pancasila with the motto *Bhinneka Tunggal Ika*. That is, that the Indonesian nation is very heterogeneous, multi, and plural, but still maintains harmony (harmony) for the sake of national unity and unity.

The issue of harmonization education often comes to the fore (Kawangung, 2019), (A. Amin, Alimni, Kurniawan, Perdana, et al., 2022), begins with a conversation about the differences in people's lives, as happened in Indonesia. The existence of the terms ethnicity, religion, race, between groups (A. Amin, Alimni, Kurniawan, Chen, & Wirayuda, 2022) or the term multiculturalism, which can potentially and become one of the causative factors of social conflict that is very sensitive for most societies, which in turn has the potential to interfere with social harmonization education.

The findings of this study contradict Bahrul Hayat's response regarding the problem of harmonisation, in which he shown great enthusiasm when explaining it (Suryadi & Hayat, n.d.). According to him, the disharmony among religious individuals in Indonesia after gaining independence can be attributed to three elements: internal, external, and relational issues. Internal aspects pertain to a flawed comprehension of religion (De Freitas, 2014). Exogenous variables influencing religion, such as the existence of societal, financial, and governmental disparities. According to Bahrul Hayat, certain instances of internal conflicts, like those in Poso (1998), Ambon (1999), and Sampit (2001), are not primarily motivated by religious issues. However, they have the potential to disrupt the harmony among religious communities (Suryadi & Hayat, n.d.).

The relation factor, for example, is about religious broadcasting, where each religion has a different concept, to create a harmonious relationship, it is necessary to regulate how it traffics and avoid unwanted things (Camagni, Capello, & Nijkamp, 1998). Furthermore, the harmonious life of religious people can be achieved if each has the same mission and goals, such as maintaining security and order, where the role of the community we build is to build a nation that is smarter, prosperous, and creates peace together (Kawangung, 2019).

Then, the results of this study are also different from the response of media crews, both print, electronic, and social media related to the issue of harmonization education, where they are very enthusiastic in reporting it, such as reporting on the differences between the government and Muhammadiyah in the determination of Eid al-Adha 1443 H / 2022 AD. In this case, the government stipulates Eid al-Adha 1443 H. falls on July 10, 2022 (RI, 2022). Meanwhile, Muhammadiyah sets Eid al-Adha 1443 H. to fall on July 9, 2022 (Fitria Chusna (Ed.) Farisa, 2022). Thus it can be said that the results of this study support the theory of Edward Lee "Ted" Thorndike, saying that the high or low of individual responses is influenced by stimulus. However, on the other hand, this study's results differed in the general public response (common sense).

#### 4. CONCLUSION

Based on the results of the research above, it can be concluded that the response of the digital era academic community to the issue of social harmonization education at Fatmawati Sukarno State Islamic University (UIN FAS) Bengkulu is in the low category (25.64 %). The low response of digital era academic community to the issue of social harmonization education is most likely influenced by their lack of insight into issues related to harmonization education itself, such as issues of differences in ethnicity, religion, race, inter-group, multi-culturalism, and pluralism.

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