

Global Religious Diversity Values in the Study of International Relations Courses and Their Contributions in Character Education

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Abstract:

One of the educational missions that continue to be echoed is character education. Although the development of science and technology is advanced and evolving, to face the metaverse era, characters must continue to be directed, shaped and guided, especially among students as a younger generation. One of the values that must be strengthened is the value of religious and global diversity, from the profile of Pancasila students. Global diversity means being open-minded in interacting with other cultures, maintaining self-identity, and believing that such attitudes are part of the fear of God Almighty. This research aims to examine and describe these values in international relations courses. Data is collected through interview methods and literature studies of the subject matter. Data analysis uses reduction techniques, conclusions and data presentation. The results showed that in international relations courses, the value of global diversity is highly integrated. Discussion of international relations, international cooperation, international treaties, the international community and issues in international relations. The value of global character-diversity is needed in international associations. Strengthening religious values in the self so as not to be easily affected from the international negative environment. Understanding other cultures that are equipped with faith, solidarity and love for their own culture, giving birth to a generation that is able to interact with the world, take positive knowledge and lessons, and implement the progress of the country. This condition contributes to the efforts of character education and the formation of global citizens who uphold the value of faith in god.

Abstrak:

Salah satu misi pendidikan yang terus digaungkan adalah pendidikan karakter. Meskipun perkembangan ilmu pengetahuan dan teknologi maju dan berkembang, hingga menghadapi era metaverse, karakter harus terus diarahkan, dibentuk dan dibimbing, utamanya pada kalangan mahasiswa sebagai generasi muda. Salah satu nilai yang harus dikuatkan adalah nilai religius dan berkebinekaan global, dari profil pelajar pancasila. Berkebinekaan global bermakna sebagai sikap berpikiran terbuka dalam berinteraksi dengan budaya lain, tetap menjaga identitas diri, dan meyakini bahwa sikap tersebut bagian dari ketakwaan kepada Tuhan Yang Maha Esa. Penelitian ini bertujuan untuk mengkaji dan mendeskripsikan nilai tersebut dalam mata kuliah hubungan internasional. Data dikumpulkan melalui metode wawancara dan studi literatur terhadap materi pokok mata kuliah. Analisis data menggunakan teknik reduksi, kesimpulan dan penyajian data. Hasil penelitian menunjukkan bahwa dalam mata kuliah hubungan internasional, nilai religius-berkebinekaan global sangat terintegrasi. Pembahasan tentang hubungan

ineternasional, kerjasama internasional, perjanjian internasional, masyarakat internasional dan isu-isu dalam hubungan internasional. Nilai karakter-berkebinekaan global sangat dibutuhkan dalam pergaulan internasional. Penguatan nilai keagamaan dalam diri agar tidak mudah terpengaruh dari lingkungan negatif internasional. Pemahaman terhadap budaya lain yang dibekali dengan keimanan, ketakwaan serta kecintaan terhadap budaya sendiri, melahirkan generasi yang mampu berinteraksi dengan dunia, mengambil ilmu dan pelajaran yang positif, dan mengimplementasikan terhadap kemajuan negaranya. Kondisi ini berkontribusi terhadap upaya pendidikan karakter dan pembentukan warga negara global yang menjunjung nilai keimanan terhadap tuhan

INTRODUCTION

The era of the metaverse that is being echoed increasingly shows that the boundaries between countries are no longer a distance. This has an impact on the distribution of culture that does not guarantee resilience to citizens. The most appropriate fortress is how in each of them is firmly embedded nilai-value character, so as to stem the negative influences of the existence of inter-nation associations. Kartikasari explained that the problem of international relations is mostly a cultural problem. Just as we interact with fellow human beings, to interact with other countries we need a cultural understanding so that the process of friendship or cooperation can take place smoothly. Thus, understanding, knowing the customs, customs, abstinence, taboos, preferences, procedures of the inhabitants of a country, is expected to minimize the tangents that may arise in communicating. Thus, understanding culture becomes very important in the association of international relations.¹

In this study, exploring how the value of religious character and global

diversity is formed through international relations courses in association or in international relations that have cultural exchanges, it is important to cultivate religious values so that individuals or citizens have strong cultural resilience to keep prioritizing the values and norms that apply in society. Also with the value of global diversity, this value signals citizens to look at their environment with the view of togetherness that establish friendship and brotherhood regardless of origin.

Some of the reasons why culture can influence international relations are determining the achievements of the state, as a guide in making decisions, being the designer of social and economic structures, important variables and tools for encouraging the harmony of international relations. The development of culture prompted the emergence of multi-polarizing world configurations that the United States had previously dominated with its Western civilization. But it is not thought that culture can also be a threat so as to cause disputes. The authors argue that the role of culture has both positive and negative impacts on international relations. Culture reflects the identity of a country or group so that it has different values

¹ Tulus Warsito dan Wahyuni Kartikasari, *Diplomasi Kebudayaan: Konsep dan relevansi bagi negara berkembang: Studi Kasus Indonesia*. (Yogyakarta: Ombak, 2007), 19-20

provisions. Therefore, we cannot force our culture to be applied elsewhere.²

This article focuses on the issue of how religious values and global diversity are contained in international relations courses, both explicitly and implicitly.

THEORETICAL SUPPORT

The ontological basis of Pancasila according to natanogoro is basically a human being who has an absolute *hakikat*, namely *monopluralis* or *monodualis*. The nature of man is as an individual being and as a *sosia* being, as well as as a personal being and a creature of God Almighty. Thus, hierarchically the first precept underlies and animates other Pancasila precepts. With the ontological basis, Pancasila considers that any form of science is not value-free because it is placed on a framework of morality that is understood as a human nature. In addition, Pancasila also understands religious morality as a foothold in making scientific discoveries.³

Pancasila has five values that present the perspective of Indonesian people: *divinity (transedence)*, *humanity (humanization)*, *unity of the nation (nationalism)*, *democracy deliberation (populist)* and *social justice (liberation)*. These five values can be transformed into alternative scientific methodologies in reading the realities of international relations faced today.

METHOD

This research is a qualitative descriptive study, with a literature study method. The author examines the material of international relations which is studied with the material of religious values and the value of global diversity as well as the author's observations in the process of lecturing on international relations. Data is analyzed through data reduction, data presentation and conclusion drawing.

RESULT AND DISCUSSION

Religious value is a value derived from the belief of divinity that exists in a person (*syarkawi*). Religious value is the value of the concept of religious or religious life in the form of a bond or relationship that governs man with his God. Religious values are also related to world life is not much different from other values such as culture and social aspects besides that religious values are also closely related to the mysterious afterlife for humans. *Nilai* religious is something that is useful and done by humans, in the form of obedient attitudes and behaviors in carrying out the religious teachings that he embraces in everyday life. The cultivation of these religious values is not only for learners but also important in order to establish a work ethic and scientific ethos in order to carry out duties and responsibilities properly. This concept is contained in the material on international cooperation and international treaties. The process is part of efforts to meet the needs of the Indonesian people, and what are the shortcomings in the country, cooperation is carried out to meet them. It is part of the effort made by the government or the individual citizens who represent. Moreover, if

² Tamara, Jessica dan Yugih Setyanto. "Strategi Public Relations dalam Membangun Brand Image Jamu (Studi pada Suwe Ora Jamu Kedai Jamu & Kopi)." *Prologia*, Vol. 2 No. 2, (2018).

³ Pranowo. *Berbahasa Secara Santun*. (Yogyakarta: Pustaka Pelajar, 2005)

the cooperation effort is carried out earnestly and full of confidence that it will succeed, then it has shown the value of a religious work ethic.

Moreover, if it is ingrained in the soul that establishing cooperation and making agreements, it is not solely working to make money, but is part of worship.⁴ By carrying out the rules that have been established in international treaties, it means that they have been honest and obedient, both to the rules, and to God Almighty as the most visible. Then if this religious value is associated with the teachings of Islam then its existence is very important and main. Religious values become an attitude and behavior that obeys the teachings of Islam to always worship, because man's duty as a servant of Allāh is to serve Him. By understanding the importance of religious values for a Muslim where religious values, which are the highest and absolute spiritual values that are sourced to human beliefs or beliefs, it is also absolutely instilled in every Muslim, especially the younger generation and Muslim learners in schools and in educational institutions, both formal and non-formal.

Religious values or diversity are formed from three dimensions, the first is in the form of belief or belief in Allah SWT, then in the form of sharia or religious practice and the last is one's morals as a form of human piety to his God. This value is also needed in the international community. When meeting with other citizens, which of course with many differences, religious values in this case morals, must be put forward. In addition to religious

⁴ Umro, Jakaria. "Penanaman Nilai-Nilai Religius Di Sekolah Yang Berbasis Multikultural." *Jurnal Al-Makrifat*. 3 (2), 2018, 153

values, the value of global diversity is also integrated in international relations materials. One of the dimensions in the profile of Pancasila learners is global diversity. This dimension will develop starting from how each individual strengthens and loves the culture of their respective regions. With the strong roots of culture in society, the Indonesian nation will not lose its identity and identity to become a sovereign nation in line with other nations in the world. Children need to know and learn their respective cultural arts so that they are proud to be Indonesian children and the existence of these cultural arts remains sustainable.⁵ The value of global diversity is a value for Indonesian students who maintain their noble culture, locality and identity, and keep an open mind in interacting with other cultures, so as to foster mutual respect and the possibility of forming a noble culture that is positive and does not conflict with the noble culture of the nation. Elements and keys to global diversity include knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for the experience of diversity. That is, one will not discriminate by hating his culture, race and religion. Rather it becomes a nuance and insight into the knowledge that global citizens are very multicultural.

International relations learning also has implications for the development of character education. In the material of the international community, students should learn to

⁵ Ariestanti, Y., Widayati, T., Sulistyowati, Y., "Determinan Perilaku Ibu Hamil Melakukan Pemeriksaan Kehamilan (Antenatal Care) Pada Masa Pandemi COVID-19." *Jurnal Bidang Ilmu Kesehatan*, 10 (2), 2020, 203-216

face the diverse cultures, be it those that are in line with Indonesian cultural values or eastern culture, or cultures that are contrary to the values of Pancasila and the customs of the Indonesian nation. In association, man wants a state of peace, peace, and order in society. With such an atmosphere they hope to meet their needs and interests well. Therefore, whether consciously or not, humans in community life need an order or values that can be used as a handle in order to create orderly and peaceful living conditions.⁶

As described by Kuntjoroningrat, these values are a series of abstract conceptions that live in the mind of the largest part or certain group in society about what is considered good and what is considered bad or what is desired and what is heckled.⁷ So that in the life of the international community, there are also norms that are built and live, which inevitably must be followed. According to Roche, the theory behind the development of these norms is that if they are often practiced, over time a legal system in the binding international community will develop. These norms require states to cooperate with each other, so as to create stability in the inter-social space of society.⁸

Religious (religious) looks at the aspects that exist in the deepest personal conscience, personal attitudes that are partly a mystery to others, because it exposes the intimacy of the soul, the taste that includes totality into the human person, and not in the formal aspect.⁹ Thanissaro explained that religion can be a driving force in building spiritual, moral, social, and cultural through non-curricular learning involving parents and teachers who act as role models and as mentors of character education students aimed at instilling good values and not only have intelligence in thinking but also respect for the environment and train the child's potential in order to develop in a positive direction.¹⁰

The religious character of a student can also be influenced by the family environment, school and community environment. The international community is included in the category of community environment. This is as explained by Sriwilujeng that there are three parties that can support the formation of religious characters, namely family, school and context.¹¹ This is because the living environment is a very strong influence in character formation. If the living environment is rated negative, it

⁶ Yustitianiingtyas, L. (2015). Masyarakat dan Hukum Internasional (Tinjauan Yuridis Terhadap Perubahan-Perubahan Sosial dalam Masyarakat Internasional). *Perspektif*, 20(2). <https://doi.org/10.30742/perspektif.v20i2.150>

⁷ Soerjono Soekanto, *Kegunaan Sosiologi Hukum bagi Kalangan Hukum*, (Bandung: Citra Aditya Bakti, 1989), 67

⁸ Internasional, M. M., Damai, Y., & Era, D. I. (2020). *Padjadjaran Journal of International Relations (PADJIR) Cyber Diplomacy: Menuju Masyarakat Internasional*. 1(3), 311–332. <https://doi.org/10.24198/padjir.v1i3.26246>

⁹ Muhaimin. *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. (Bandung: PT. Remaja Rosdakarya, 2008)

¹⁰ Dey Putri, L. A., Yetti, E., & Hartati, S. (2020). Pengaruh Keterlibatan Orangtua dan Regulasi Diri terhadap Perilaku Bullying Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(2). <https://doi.org/10.31004/obsesi.v4i2.438>

¹¹ Purwaningsih, C., & Syamsudin, A. (2022). Pengaruh Perhatian Orang tua, Budaya Sekolah, dan Teman Sebaya Terhadap Karakter Religius Anak. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4). <https://doi.org/10.31004/obsesi.v6i4.2051>

will give negative results as well. The character education of the nation can be sourced from the customs and environment in which the younger generation is located.¹²

The materials in the international relations course include international treaties, the international community, the environment, gender and sovereignty, order and justice, statesmen and their responsibilities. After studying the material, students get learning about how to uphold human values in carrying out their duties based on religion, morals, and ethics. Thus, they will be able to contribute to improving the quality of life in society, as a nation, as a state, and in the progress of civilization based on Pancasila. students also act as citizens who are proud and love their homeland, have nationalism and a sense of responsibility to the country and nation. With international community materials, students learn to appreciate the diversity of cultures, views, religions, and beliefs, as well as other people's original opinions or findings. The nature of international relations, which they understand, means that working together and having social sensitivity is a concern for society and the environment. From studying international relations, students also learn how to obey the law and discipline in social and state life, by looking at the different views and legal forms of various countries. Religious understanding, called nationalist-religious, will make it easier for students as citizens to

¹² Hadirman, H. (2022). Problematika Pendidikan Budaya dan Karakter Bangsa Lembaga Pendidikan Islam di Tengah Komunitas Minoritas Muslim (Studi di MIN 1 Minahasa). *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6(2). <https://doi.org/10.35931/am.v6i2.966>

interact with other people. Possibly also, has a high tolerance value. how do you think that As a religious state, based on the first principle of Pancasila, which is the supreme divinity, important national-religious character as an effort to raise awareness and empowerment of faith and piety towards the One God in its implementation strengthens, strengthens the existence and survival of the nation.¹³

These values relate to the values of character education as recognized by the ministry of education, both the value of 18 characters and the profile of Pancasila students. Character education applies through all learning in schools because character education is a way to build a generation of Indonesians who are able to take care of themselves, their family, religion, nation and state. As an opinion that A wise saying from Nelson Mandela that Education is the most powerful weapon which you can use to change the world. That education and human civilization are like two palms that are easy to control. Education on the one hand serves to direct the civilization of life through the products of science, technology and art.¹⁴

¹³ Alanur, S. N., & Masyitoh, I. S. (2020). *Development of Nationalist-Religious Characters Value of Sayyid Idrus Bin Salim Al Jufri Teachings in Civics Education*. <https://doi.org/10.2991/assehr.k.200320.086>

¹⁴ Jamaludin, J., & S, S. N. A. (2022). Cultural Shock and Distance Learning Solutions in Pancasila and Citizenship Education to Build Ideal Citizens. *Proceedings of the Annual Civic Education Conference (ACEC 2021)*, 636. <https://doi.org/10.2991/assehr.k.220108.076>

CONCLUSION

International relations courses contribute to character education, by integrating religious values and global diversity, which are obtained in the meaning of learning. The integration of character education in international relations courses needs to be done in order to be a provision for students to prepare to become global citizens and ready to become representatives of Indonesia later when they enter the world of work. It also contributes to the development of education, that moral values cannot be separated from science, let alone social.

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