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Scientific Approach Model of Socio-Religious Life of 
Mualaf Village in Indonesia

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ABSTRACT

There are three groups of religious adherents in Mualaf Village of Tlogowungu, Central Java Province, Indonesia. Those groups are namely Muslims, Buddhists, and Christians. The religious life among them is sometimes not in harmonious condition. The disharmonious situation is mainly caused by mixed marriages tradition and followed by Mualaf (religious converts). This research aims to obtain an alternative model of interfaith tolerance by using scientific approach model. This model is developed through need assessments and using theory of interfaith tolerance namely dialogue and learning approach as mentioned in the 2013 educational curriculum of Indonesia. This research is categorized as a qualitative research. Research subjects were some important figures of Muslim, Buddhist, and Christian. The data were collected through questionnaire and interview. The result of need assessment is used for planning model of scientific approach with the average score of 4.64 which means highly need category. The draft of scientific approach model was verified by the local figures such as Muslims, Buddhists, and Christians. The reason why scientific approach integrity used in this model is due to mentioned in the 2013 educational curriculum which is strongly as applicable values for building tolerance. Those values are observing, questioning, trying, reasoning, and communicating. There are some strengths of verification result of the model i.e. simple, easy to do, and applicable globally in other sites.

Keywords: Scientific approach model; Socio-religious; Kampung mualaf

A. Introduction

Mualaf village of Tlogowungu belongs to Temanggung Regency that is geographically located close to Magelang Regency which is very well-known for its Buddhist worship place, Borobudur Temple. In fact, this geographical location has implication on the religious development for people in Kaloran Sub-District area. Kaloran is sited in 15 km from Temanggung City which covers a 6.392 hectares region, with the details of 1.436 hectares of
rice field and 4.956 hectares of non-rice field areas. Administratively, Kaloran Sub-District is divided into 14 villages, 99 hamlets (duku means the smallest territory under village). Demographically, based on the 2008 census, Kaloran Sub-District has 42.949 inhabitants, consisted of 21.429 males and 21.520 females, with population density reaches to 672 per km². Crude Birth Rate (CBR) in Kaloran reaches up to 10.71 per 1000 lives, and Crude Death Rate (CDR) is 5.47 per 1000 lives, number of households in 2008 was about 11,344 with average inhabitant per household was 3-4 members. Populations based on livelihoods are still dominated by agricultural sector, namely 18,328 lives. Populations who did not pass elementary school were about 12,534. In Kaloran, during the school year of 2008-2009, there were 28 Public Elementary Schools with 1,695 male students and 1,581 female students, meanwhile there were 175 Civil Servant teachers and 87 non-Civil Servant teachers; there wasn’t any private elementary school in Kaloran. There were 3 Public Junior High Schools with 486 male students and 491 female students, with 68 teachers. Meanwhile, there were 4 Junior High Schools with 230 male students and 222 female students, and 52 teachers. There wasn’t any Public Senior High School and only 1 Private Senior High School with 94 male students and 108 female students, with 22 teachers. Agricultural plants can be grown in Kaloran are such as rice, corn, cassava, sweet potatoes, and peanuts while vegetables are long beans and chilies.

Tlogowungu is one of villages in Kaloran Sub-District. Base on an interview of Muslim figure, Mahmudi (2014), in 1965 villages who did not follow Buddhist would be considered as communists, so they forcefully became Buddhists. In 1990 to 1993, there was an Islamization process by Kyai Mahmudi and there were 80 converts (mualaf). The increase of covert for the last three years was 15 people. Tlogowungu Village comprises of 775 households with 2342 villagers, with details: Muslims are 1779 people, Buddhists are 469 people, Christians are 83 people, and Catholics are 11 people. Depok is one of hamlets with 42 Muslim families and 12 Buddhist families.

There is disharmony between those three religions. This religious disharmony is caused, among others, by the presence of interfaith marriages and converts (mualaf). Harmony can be done by implementing a scientific approach as well as dialogue. The researcher interested in carrying out a study by applying scientific approach model of socio-religious life in Mualaf village. Scientific approach model used by researcher in this research
was adoption results from dialogue theory and learning approach of the 2013 educational curriculum namely observing, asking, trying, reasoning, and communicating. The reason why scientific approach integrity used in this model is because in the 2013 educational curriculum, it can be implemented to the values of interfaith tolerance namely observing, questioning, trying, reasoning, and communicating.

**B. Literature Review**

Dian Indah’s research finding in her work (2012) stated that factor triggering interfaith tolerance is caused by the various types of religious adherent at SMA Selamat Pagi Indonesia. As a result, it encourages students to tolerate. Learning model of interfaith tolerance at SMA Selamat Pagi Indonesia is that teacher gives explanation and tells students that interfaith tolerance is important to be applied in order to avoid conflict among different religious adherents. Teacher should give example to students to have to tolerance attitude. Izzah, L (2013) asserted that forms of harmony among religious adherents that grows and develops in Indonesia are tolerance, interfaith tolerance, dialogue, interfaith dialogue and cooperative relationship among those religious adherents. Sulistiyono, A (2014) carried out a research on students’ achievement using scientific approach. The result showed that there was achievement improvement of students. Marjan, Johari, Putu Arnyana, Ida Bagus, and Nyoman Setiawan, I Gusti Agung (2014) drew conclusion in their research that learning model using scientific approach is better than direct learning model to improve students’ achievement for biology and science subjects. Zohdi, Mahfuzah, Ramlil, Mohamad Yusri & Awang, Jaffary (2014) conclude that position of Malaysia Islamic progress plays an important role for some interfaith dialogues. This is a good opportunity to deliver mission, even it has a great potential to give society understanding about religion. Rytis Maskeliunas (2014) said that implementation of voice dialogs enables the realization of some of the aims of modern Human Computer Interaction (HCI) services more successfully and efficiently. Argon, Kemal (2009) said the objectives may include improving relations between Muslims and Christians, increased cohesion across minority Muslim communities, as well as the revivification of involved local minority Muslim communities. Zainudin, M (2012) concluded that pluralism is a proof which historically its existence cannot be denied, and is currently a challenge faced by all religions. To face a problem of pluralism needs an understanding of religions.
Based on the previous studies mentioned above, the difference from current research is that the writer used scientific approach usually applied at school and society through dialogue integrity among religious adherents based on need assessment conducted in Mualaf Village, Tlogowungu, Kaloran Sub-district, Temanggung Regency.

1. Concept of Scientific Approach

The concept of scientific learning approach is adopted through the scientific steps in developing knowledge by employing scientific methods. This scientific method is a way used by scientists in order to obtain knowledge logically, empirically, and systematically. Logical means that this method of gaining knowledge is acceptable by common sense. Empirical means that this knowledge is gained through the process of testing. Systematic has notion as acquiring of the knowledge is done through consecutive procedures. The definition of scientific method mentioned in the handbook of the 2013 educational curriculum implementation is a method which refers to investigating techniques on certain or some phenomena or symptoms, gaining new knowledge, or correcting and integrating previous knowledge. In other word, a scientific method is a method of inquiry based on proofs which can be observed, empirical, and measurable by means of specific reasoning principles. Therefore, scientific methods generally contain set of activities including data collection through observation or experiments, information or data processing, analyzing, and then formulating, and testing hypothesis. For instance, learning at school is related with life in the society. Learning model applied in a school also can be implemented to the society. Learning model that is needed is one which enables the culture of scientific thinking skill, the development of “sense of inquiry” and the ability to think creative for students. Learning model that is needed is one which is able to result in an ability to learn, not only the acquirement of some knowledge, skills, and attitudes, but more important is how students to obtain those knowledge, skills, and attitudes.

Scientific learning does not only see students’ learning results as the end goal, but also learning process is seen as important one. Accordingly, a scientific learning emphasizes on process skills. Learning model which is based on process skill improvement is a type of learning model which integrates scientific process skills to the system of delivering integrated materials.
This model puts emphasis on the process of knowledge quest more than knowledge transfer; students are viewed as learning objects that should be involved actively in the learning process. Teachers are only facilitators who guide and coordinate learning activities. In this model, students are invited to do the process of knowledge quest related to subject matter materials through various scientific process activities as carried out by scientists in doing scientific investigation, so that students are directed to find themselves facts, build concepts, and new values needed for their lives. Therefore, learning process focus is directed to the development of students’ skills in the processing knowledge, finding and developing facts, concepts, and needed values by themselves.

The Ministry of Education (2013) stated its own concept that scientific approach in learning comprises series of activities such as observing, asking questions, reasoning, trying/creating, and presenting/communicating. Scientific method refer to investigating techniques of certain or some phenomena or symptoms, acquiring new knowledge, correcting and integrating previous acquired knowledge.

Science is built through developing scientific process skills. Science process is a scientific-method process. And science process encompasses observing, formulating hypothesis, experimenting, and concluding. Those have link and match with scientific learning approach. 2013 curriculum puts an emphasis on modern pedagogic dimension in learning, namely the use of scientific approach. Scientific approach in learning as stated includes observing, asking questions, trying, processing, presenting, concluding, and creating for all subject matters. The characteristic of 2013 curriculum is the application of scientific learning approach. Scientific approach contains scientific process which in Science this is not far from scientific methods. Scientific learning approach consists of basic learning experiences, namely observing, asking questions, collecting information, associating, and communicating (Modul telaah kurikulum IPA SD (Saputro, 2013: 9). The steps of scientific approaches are as follows:

a. Observing

Activities in observing aspect are reading, hearing, listening, and seeing. The meaning in religious life of interfaith communities is that as religious adherents in daily life should be able to read situations, able to listen to opinions, listen to and see conditions. Those activities are done so that interfaith tolerance can be smoothly run.
b. Asking Questions

Activities in this aspect are asking questions about acquired information from what have been observed or questions to collect additional information. Its meaning in interfaith religious life is that in daily life different religious adherents can greet and ask questions to gain true information from the right sources. Accordingly, this can minimize misunderstandings.

c. Trying or collecting information

Activity in this trying or collecting information aspect is observing incidents and carrying out interview with source people. Its meaning to the life of inter-faith adherents is to respect others’ opinions.

d. Associating

Activity in this associating aspect is processing the gathered information both from gathering or experimenting results of observing and information gathering activities. Its meaning to interfaith daily life is to look for solution from different opinions.

e. Communicating

Activity in this communicating aspect is presenting observation results, asking questions, trying and associating. Its meaning to daily interfaith life is to express or present the results of discussion in nice and appropriate language.

2. Planning and Scientific Concept in the Society

According to Terry (1977: 4), management is a distinct process consisting of planning, organizing, actuating, and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources. While Fattah (2009: 49) defines that planning is a process of determining an objective or target that will be achieved effectively and efficiently. There are three activities in planning process i.e. formulating a goal to be achieved, selecting program to be achieved, identifying and deployment of resources which are always limited. Mulyono (2009: 25) employs that planning is process of rational and systemic activities in determining decisions, activities, and steps that will be implemented in the future in order to achieve any goal effectively and efficiently. Herawan and Hartini (2009: 234) stated that collection of activities like making planning in order to get all functions done effectively and efficiently.
Based on the above explanation, thus planning especially in making model is applicable in order to increase tolerance attitude among religious adherents and this should be paid attention to differ the related parties in the question, needs and goals to be achieved in a society. The planning of making model pays attention and considers the need analysis of society.

Learning process based on scientific approach should be guided by scientific approach rules. This approach has characteristic of emphasizing dimensions of observing, trying, and reasoning, associating, and communicating. Learning process at school can be implemented to the society as well. The society itself has typical learning dimension. It is due to the society has characteristics in every matter ranged from education level, age, area and social status. These activities are called as scientific activity if they meet some following criteria: (1) substance based on fact or phenomenon can be explained by logic or certain reasoning, not only guessing, fantasies, legends, or fairytales. Therefore, substance in societal life is truly real condition happened in daily life, (2) daily lives which are free from prejudices and subjective thinking, so that everything are logical, (3) any matters happened in society can be discussed by prioritizing common sense, accountable logical thinking from scientific aspect of attitudes, honesty, and need, (4) diversity in the society creates synergy and cooperation which are able to evoke sense of mutual respect, tolerance, mutual need, and mutual empathy. By those activities, it will facilitate interaction in daily life both in interfaith relation and social relations, (5) building sense of responsibility in implementing scientific attitude in daily life and giving real meaning in societal implementation.

There are general facts found in the society like intuitions, common senses, critical thinking, and trial-and-error discoveries. Intuition is frequently defined as practical skill which its appearance is irrational and individual in nature. Intuition also can be defined as one’s high-level ability based on his or her basic experience and skill. This term also can be understood as assessment of attitude, knowledge, and skill in quick and self-run features. Intuitive skill is usually gained quickly without long process and unconsciously. Common sense, if being used maximally can result in optimal education. However, common sense can be abused in its use which will lead human into ashtray. Prejudice can give negative impact if cannot be controlled by human conscience. Prejudice itself if being logical processed and defined will not create misunderstanding. Trial-and-error discoveries are more known as
speculative behavior done for certain purpose. It tends to be an uncontrolled action. Related to scientific method and attitude, thus trial-and-error discovery is illogical and unsystematic actions. Critical thinking is sometimes misused by someone with certain intention. Thinking critically related to constructive criticism is more logical and reliable.

Those facts which are really happened to society have positive and negative impacts in their application. Real societal life is started from small environment of family and school. At school, there are programs applied as references namely education curriculum. Curriculum implementation can be carried out through various learning models, learning methods, learning media, and learning approaches. In the 2013 educational curriculum of elementary schools and middle schools employ scientific learning approach. Whereas, the writer believes that scientific approach in social-religious life comprises series of activities as follows:

a. Observing

Activities in observing aspect are reading, hearing, listening, and seeing. The meaning in religious life of interfaith communities is that as religious adherents in daily life should be able to read situations, able to listen to opinions, listen to and see conditions. Those activities are done so that interfaith tolerance can be smoothly run.

b. Asking questions

Activities in this aspect are asking questions about acquired information from what have been observed or questions to collect additional information. Its meaning in interfaith religious life is that in daily life different religious adherents can greet and ask questions to gain true information from the right sources. Accordingly, this can minimize misunderstandings.

c. Trying or collecting information

Activity in this trying or collecting information aspect is observing incidents and carrying out interview with local people. Its meaning to the life of inter-faith adherents is to respect others’ opinions. It is done through dialogue and mutual assistance one another in village.

d. Associating

Activity in this associating aspect is processing the gathered information both from gathering or experimenting results of observing and information gathering activities. Its meaning to interfaith daily life is to look for solution from different opinions.
e. Communicating

Activity in this communicating aspect is presenting observation results, asking questions, trying and associating. Its meaning to daily interfaith life is to express or present the results of discussion in nice and appropriate language.

3. Social-Religious Life and Dialogue among Religious Adherents

According to Siagian (1993: 115) tolerance comes from Latin word of *tolerare* which means survive and bear. Tolerance can be defined as mutually bearing even though the work is not favored; or giving place to others, even though those two parties are not in agreement. Linguistically or etymologically, tolerance originated from Arabic word *tasyamukh* which means forgiveness, apology, and airy heart. Terminologically, according to Umar Hasyim (1979) tolerance is the provision of freedom to fellow human or to fellow citizens in practicing their beliefs or managing their life and determining their own destinies, provided that during practicing and determining their attitudes they will not violate and will not oppose the principles of the establishment of order and peace in the society. Wikipedia defines tolerance as a terminology in the social, cultural, and religious contexts which means attitudes and deeds which prohibit any discrimination toward different groups or being unacceptable by majority in a society. For an example is religious tolerance where majority of religious adherents in a society respect the existence of other different religions and beliefs. From various above definitions, researcher here drew a conclusion that tolerance is an individual’s behavior in respecting and giving freedom to others and giving truth for those differences as an act of recognition for basic human rights. Tolerance meaning positively states that there should be mutual respect or the presence of help and support to other individuals and groups existence. Religious tolerance is a type of tolerance which covers matters of faiths in human related to the creed he or she believes in. an individual should be given with freedom to believe and embrace a religion he or she chooses, as well as to give respect to their religious practices.

Tolerance among religious adherents is highly important and needed in daily life in order to achieve life harmonization of interfaith harmony. Religious tolerance itself has a meaning as a form of mutual respect between the communities with its essence is mutual respect toward one’s belief. Al Munawar (2003: 14) stated that in a religion there are two basic relationship patterns should be practiced by its adherents: vertical relation and
horizontal relation. The first one is a personal relation with his or her Creator which is embodied in form of worships and prayers stipulated by each religion. This relation is conducted individually, but it is better to practice them collectively or jamaah (five prayers in Islam). In this relation there is religious tolerance which only limited to an internal or environment of a certain religion.

The second relation is between human and its fellow human. It is not only limited to one particular environment of a certain religion, but also applies to other people with different religious beliefs, in form of cooperation in social problems or public virtues. It is in those cases where tolerance is applied in interaction between different religious adherents. Two types of tolerance are static and dynamic tolerances. Static tolerance is a sort of cold tolerance which does not result in cooperation and only theoretical in nature. Dynamic tolerance is an active one which results in cooperation for mutual purposes, thus interfaith reconciliation is not only a theoretical form, but also as a reflection of interfaith togetherness as one nation.

Tolerance between different social-religious lives can be realized through mutual respect, mutual help, and understanding each other and living in harmony among them. A series of life is said to have religious tolerance if the social mechanisms of pluralism society live a harmonious life and respect one another among them. According to Abdillah (in Rosyada, et al, 2003: 122) the elements of tolerance consists of equality, freedom, and pluralism. Meanwhile, Ibnu Kencana states in detail about the elements of tolerance which is accumulated from some elements, he then specifies them into one element that is discussion (Rosyada et al, 2003: 122). Interfaith tolerance can be applied through respecting and helping one another.

Masykuri Abdullah (2001: 13) says social-religious life cannot be separated from tolerance in interfaith life. The word tolerance itself has two interpretations. First, negative interpretation. It means that tolerance is an attitude of giving others chance to do their practices and do not harm people or other groups of the same or different background. While second, positive interpretation. It means that in tolerance there must be assistance and support to the existence of another person or group.
The society of Mualaf Village Tlogowungu, Kaloran Sub-district, Temanggung Regency perviously adhered Buddhism as a dominant religion. As the time goes by, now it has three types of religions that are believed by the local community, they are Islam, Buddhism and Christianity. In daily life there is sometimes exist conflict among those three religious adherents. One of factors causing conflict is interfaith marriage. Each of them wanted to defend the social-religious conditions of every individual and want to keep their existence according to their belief.

Buddhism is still a dominant religion in Tlogowungu. The evidence showed that the existence of Buddhist temples and mosques in Tlogowungu is not balance compared to the number of people. In 2014 the converts (mualaf) already reached 42 families, while Buddhist is around 12 families (source: result of interview with figure of Islam, Mahmudi). In Tlogowungu, there are six temples, while the mosque is only one and it is still under construction. The effort used to improve interfaith tolerance is by applying alternative model planning of interfaith tolerance. Planning model is composed according to need assessment implemented in village. By doing so, the model is getting appropriate and easy to be applied. This scientific approach model is adoption result from theory of interfaith tolerance namely dialogue and in the 2013 educational curriculum of Indonesia.

Social-religious life like pluralistic society needs media as a means of interfaith dialogue. It is an effective step to anticipate the emerging conflict among religious adherents. Dialogue is the only solution to overcome the conflict because it gives tolerance to the different basic values of religion in society, communication among others in society. The followings are some models of dialogue according to Kimball: (1) parliamentary dialogue, (2) institutional dialogue, (3) dialogue in society, and (4) spirituality dialogue. Dialogue in society is a good way to keep harmony among different religious adherents held in Mualaf Village, Tlogowungu Village Kaloran Temanggung. This dialogue is done in form of mutual assistance from different religion community that solve the practical problems in daily life (Ajat Sudrajat, 2009:158).

The following is the description of the research based on observation results conducted in Kampung Mualaf, Kaloran Sub-District, Temanggung Regency.
C. Research Method

1. Research Subject
The subjects of this research were the society of Tlogowungu Village, Kaloran Sub-District, Temanggung, especially the figure of Muslim, Buddhists and Christian in Depok village “Mualaf Village”. The methods used to collect the data are test and interview for the introduction as a need of scientific approach model in social-religious life. The data of reality and need of scientific approach model of social-religious life in Mualaf Village of Tlogowungu, Temanggung Regency were analyzed qualitatively through category of reduction and conclusion. The results of quetionnaire and interview from figure of Muslim, Buddhist, and Christian in Mualaf Village of Tlogowungu, Kaloran Sub-district, Temanggung Regency are the source to design the draft of scientific approach model of social-religious life in Mualaf Village of Tlogowungu, Kaloran Sub-district, Temanggung Regency.

2. Research findings
1. The Reality of Religious Life in Kmapung Mualaf
   Based on the result of interview (2014) with the figure of Muslim, Buddhist, and Christian in Mualaf Village of Tlogowungu, Kaloran Sub-district, Temanggung Regency, it can be described as follows:
   1) Interfaith tolerance is running well compared to previous years
   2) The factors triggering disharmony among different religious adherents are beliefs such as interfaith marriage and Mualaf (converts), while factors supporting interfaith tolerance are awareness and the existence of mutual assistance
   3) Once upon a time, there was an interfaith dialogue held in Mualaf Village. The speakers were the figure of Muslim, bugghist, and Christian. This activity was held by Buddha students who were conducting community service.
   4) The way to keep interfaith tolerance in Mualaf Village of Tlogowungu, Kaloran Sub-district, Temanggung Regency up to now is by conducting mutual assistance among them.
   5) Figure of Muslim, Buddhist, and Christian agree with the innovative model of interfaith tolerance.
2. Need assessment and Planning of Scientific Approach Model

Need assessment was conducted by researcher through questionnaires and interviews with some important figures of Muslims, Buddhists and Christians in Mualaf Village of Tlogowungu, Kaloran Sub-district, Temanggung Regency. Need assessment is made to design model planning in the form of conceptual framework to implement scientific approach. The results of need assessment was obtained by researcher through approaches of Observing, Questioning, Doing, Reasoning, and Communicating. It is shown in the table below:

Table 1. Recapitulation and Category of Needs assessment Scientific Approach Model

<table>
<thead>
<tr>
<th>Indicator needed</th>
<th>Average (3)</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Observing</td>
<td>4.3</td>
<td>Need</td>
</tr>
<tr>
<td>Asking</td>
<td>4.8</td>
<td>Highly Need</td>
</tr>
<tr>
<td>Trying</td>
<td>4.8</td>
<td>Highly Need</td>
</tr>
<tr>
<td>Reasoning</td>
<td>4.5</td>
<td>Highly Need</td>
</tr>
<tr>
<td>Communicating</td>
<td>4.8</td>
<td>Highly Need</td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>4.64</strong></td>
<td><strong>Highly Need</strong></td>
</tr>
</tbody>
</table>

Source: Researcher’s Documentation (November 2014)

Based on table 1, scientific approach model is required in order to increase interfaith tolerance in Tlogowungu, with the average of 4.64. The planning of scientific approach model in social-religious life of Kampung Mualaf’s society, Tlogowungu village, Kaloran Sub-District, Tamanggung Regency is results of questionnaires, interview, and validity from some important figures of Muslim, Buddhist, and Christian is effective. The model of scientific approach in social-religious life in Mualaf Village is described in picture 1. This scientific approach model is adopted from theory of dialogue and scientific approach as described in 2013 curriculum namely Observing, Questioning, Trying, reasoning, and Communicating. The reason why scientific approach integrity used in this model is because in 2013 curriculum, it can be implemented to the values of interfaith tolerance, those are observing, questioning, trying, reasoning, and communicating. Scientific approach model of verification result has strength: simple, easy to do, and can be used globally in other site.
Figure 1. Model of scientific approach of social-religious life

The objective of using scientific approach model of social-religious life in Depok Village of Tlogowungu, Kaloran, Temanggung is to increase tolerance among different religious groups. The stages of model of scientific approach in social-religious life of Kampung Mualaf’s society, Tlogowungu village are: (1) Real life of location (worship, social, culture, conflict), (2) dialogue and cooperative relationship with integrated scientific approaches (Observing, Asking, Trying, reasoning, and Communicating) with the help of ministry of
religious affairs and local police force, and (3) an increase in tolerance. The description and planning of scientific approach model in social-religious life of Kampung Mualaf’s society, Tlogowungu village, Kaloran Sub-District, Temanggung Regency are as follows:

1) Rationale
   Tolerance among different religious groups is not always harmonious. Disharmony in religious tolerance is caused by interfaith marriage and the existence of mualaf. This case can be overcome through scientific approach. The implementation of scientific approach model is an adoption result of 2013 curriculum that consists of five approaches; observing, questioning, trying, reasoning, and communicating. These five approaches can be applied in life between different religious groups.

2) Understanding
   Model of scientific approach in religious life is the conceptual framework as a reference to improve tolerance in social-religious life of society especially the society of Mualaf Village of Tlogowungu, Kaloran Sub-District, Temanggung Regency.

3) The steps toward approach model
   The steps of scientific approach model in social-religious life of Mualaf Village’s society of Tlogowungu are: (1) Real life of location (worship, social, culture, conflict), (2) dialogue and cooperative relationship with integrated scientific approaches (Observing, Asking, Trying, reasoning, and Communicating) with the help of ministry of religious affairs and local police force, and (3) an increase in tolerance.

a. Real Life among Religious Adherents
   Interfaith life of three religious adherents is not always harmonious. Disharmony is caused by the emergence of interfaith marriage and converts (Mualaf). This conflict can be solved through interfaith tolerance model namely scientific approach model which is suitable with the need of local society.

b. Integrated Scientific Approach in Dialogue and Cooperation
   Dialogue and cooperation are the way to solve conflict among different religious groups. However, these ways haven’t been optimally used to solve the problems. Integrated scientific approach in dialogue and cooperation by involving ministry of religious affairs and local police force is effective and plays an important role to solve the problem raising among different religious groups. Integrated scientific approach and cooperation with the help of ministry of religious affairs and local police force can be
described as follow: when there is a conflict, all important figures from each religion sit together and discuss the problem using integrated scientific approach namely observing, asking, collecting information, reasoning, and communicating to find the solution of the problem. The role of Ministry of Religious Affairs and Police force is as media to solve the problem. By doing so, harmony among different religious groups can be maintained through dialogue and cooperation with the help of ministry of religious affairs and local police force.

c. Tolerance Improvement among Different Religious Groups

The implementation of scientific approach model through media of ministry of religious affairs and local police force can improve harmony of life among them in daily life.

3. Discussion

The condition of social-religious life of Mualaf Village of Tlogowungu, Kaloran Sub-district, Temanggung Regency is running well. Some cases causing disharmony of social-religious life are the existence of interfaith marriage and converts (Mualaf). Dealing with the problem, the writer tried to find out the solution through need assessment and model planning to improve interfaith tolerance of Mualaf Village’s society, Tlogowungu Villang, Kaloran Sub-district, Temanggung Regency. The results of need assessment were collected by using questionnaire, interview, and validity or verification with figure of Muslim, Buddhist, and Christian. It required scientific approach model to improve interfaith tolerance among them. The average of need assessment result through questionnaire was 4.64 which fell into category of highly need. The result of need assessment and interview is the foundation for the writer to design the draft.

Scientific approach model is designed by the writer in order to be implemented in Mualaf Village, Tlogowungu Village, Kaloran Sub-district, Temanggung Regency. Model of integrated scientific approach of 2013 curriculum was conducted through dialogue and cooperation that include five elements (observing, asking, trying, reasoning, and communicating) with the help of ministry of religious affairs and local police force as mediators. The stages of model of scientific approach in social-religious life of Kampung Mualaf’s society, Tlogowungu village are: (1) Real life of location (worship, social, culture, conflict), (2) dialogue and cooperative relationship with integrated scientific approaches
(Observing, Asking, Trying, reasoning, and Communicating) with the help of ministry of religious affairs and local police force, and (3) an increase in tolerance.

Scientific approach model has strength; simple, adaptive, and easy to be implemented. Simple means that scientific approach model is easy to understand. Adaptive means that scientific approach model can be applied generally. Easy to implement means that it is very simple to apply.

D. Conclusion

Mualaf Village of Tlogowungu has three kinds of religion; those are Islam, Buddhism and Christianity. Conflict appearing between different religious groups in Tlogowungu is caused by interfaith marriages and conversion. The average of need assessment result using scientific approach model through a questionnaire was 4.64 which fell to category of highly needed. Need assessment is the foundation to design model planning. The planning of scientific approach model in social-religious life of Kampung Mualaf’s society, Tlogowungu village, Kaloran Sub-District, Temanggung Regency is used as an effort to increase a harmonious life among different religious groups. The stages of model of scientific approach in social-religious life of Kampung Mualaf’s society, Tlogowungu village are: (1) Real life of location (worship, social, culture, conflict), (2) dialogue and cooperative relationship with integrated scientific approaches (Observing, Asking, Trying, reasoning, and Communicating) with the help of ministry of religious affairs and local police force, and the last (3) an increase in tolerance. Validity result of scientific approach model has strength; simple, adaptive, and easy to implement.

References

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