



The Educating Multicultural Personality in Tadarus al-Qur'an Activities in WhatsApp Groups

Saliyo¹, Saefuddin², Muhamad Sophian³

^{1,2}Institut Agama Islam Negeri Kudus, Indonesia

³iCATS University College Serawak Malaysia

Email: saliyo@iainkudus.ac.id¹, saefuddin@iainkudus.ac.id², sophian@icats.edu.my³

Article Info

Article history:

Received Feb 28, 2025

Revised May 12, 2025

Accepted Jun 30, 2025

Keywords:

Educating

Multicultural Personality

Tadarus WhatsApp Group

ABSTRACT

The development of information and communication technology has produced both challenges and opportunities within multicultural education. While digital interaction may trigger social tension when users lack adaptability, it also offers potential to promote spiritual practice and religious tolerance. This study examines the role of WhatsApp groups as a medium for fostering tolerant behavior through collective Qur'an reading (*tadarus*). Using a qualitative approach, data were collected from 11 participants selected through purposive sampling and analyzed through data reduction, data display, and conclusion drawing. The findings indicate that participation in Qur'an reading groups enhances spiritual motivation, emotional calmness, positive attitudes, and habit formation. Participants also reported strengthened faith, acceptance of life circumstances, and improved subjective well-being. The study concludes that WhatsApp-based religious activities positively shape social and spiritual personality while supporting tolerant behavior in multicultural contexts.

This is an open access article under the CC BY license.



Corresponding Author:

Saliyo,

Institut Agama Islam Negeri Kudus, Indonesia,

Jl. Conge Ngembalrejo, Ngembal Rejo, Ngembalrejo, Kec. Bae, Kabupaten Kudus, Jawa Tengah 59322

Email: saliyo@iainkudus.ac.id

1. INTRODUCTION

Learning activities in formal or non-formal education that are followed by diversity, both teachers and students, can provide positive or negative personalities. These personalities are related to the forging of daily life behavior related to equality, social justice, and multiculturalism. Such conditions help students understand their cultural identity. For example, native-born Caucasian Americans (commonly called "white people." White Americans do not accurately describe the pigmentation of any human group). The other side is that white people, apart from being American, have no other cultural constructs that distinguish them from others in American society. If you dig deeper into the cultural roots of white Americans, they find that Caucasians can be Anglo, Dutch, Greek, Russian, Jewish, Arab, Iranian, or several other ethnicities. "White" is not a valid cultural identity. However, the reality of multicultural education is that it takes someone who knows who they are in a cultural environment to increase awareness of the culture of others and promote diversity. Thus, there needs to be a self-construction to be discovered by each student, such as the question: Who am I in my culture? Knowing the origins of students' cultural identity in education is very important to produce a personality that is tolerant of differences (DomNwachukwu, 2010).

Understanding the term multiculturalism is an effort to preserve the diversity of cultural values from the diverse cultures that exist. Multiculturalism is the diversity of cultures of society in a particular society and policies that promote diversity. Multiculturalism encourages ideologies and policies that promote diversity. Multiculturalism is a condition of society that is "comfortable with the richness of human life and the desire among people to express their own identities in ways they see fit." Another comprehensive view is that people in other cultures, foreign and domestic, are human beings, who are also morally equal, entitled to the same respect and consideration, and should not be ignored or treated as a lower caste. This understanding shows that multiculturalism condemns intolerance of other ways of life, finds humanity in what may seem different, and encourages cultural diversity. The goal of multiculturalism is to encourage interaction across social boundaries of class, ethnicity, religion, and national origin (Shinde & Yadav, 2014).

The results of research on social media and multiculturalism among young people in the Surakarta area show that the understanding of multiculturalism is a philosophy that is often interpreted as an ideology that requires unity of various cultural groups with the same rights and socio-political status in modern society. The term multicultural is also often used to describe the unity of various ethnic groups in a country. The term multiculturalism is also related to a person's attitude toward respecting each other between the majority and minority from various aspects of difference. Aspects of difference such as gender, ethnicity, culture, religion, social status, etc. (Riyanto, 2019).

The behavior of life in today's social media is one of the media for its users to search for information, communicate with each other, and make friends online. This way of life was not found in the past. There are many types of social media presented in today's life, for example Facebook, Twitter, Line, BBM, WhatsApp, Instagram, Path, LinkedIn, Snapchat, and several other social media. Such facilities can be used for daily activities. These activities are like doing their jobs. Even using these media can also get financial income (Trisnani, 2017).

The WhatsApp social media application is an application that offers cross-platform instant messaging services within the scope of smartphones. The application is

easy to use by all developmental periods that are friendly to using smartphones (Allagui, 2019). The application, which was launched in 2009, gained widespread use and popularity in a very short time. Currently, the WhatsApp application is known as the most popular social messaging application (We Are Social, 2019). Thanks to the WhatsApp application that can be integrated and used in many fields such as marketing, health, and education, users can communicate and share with their family, friends, and colleagues at no cost. The WhatsApp application provides communication through peer-to-peer interaction and in closed and private groups (members only). WhatsApp facilitates the use of multimedia-oriented and interactive features with instant sending of text, images, audio, and video via the user's mobile phone. Even for the activity of learning enthusiasm to exchange information or provide encouragement (Rosenberg & Asterhan, 2018).

Likewise, the use of the WhatsApp application as an online medium in the world of education is increasing every year, along with the increasing need for lecturers and students to interact with someone or a group of people who are physically distant. Likewise, the WhatsApp application in the field of worship or spirituality, such as reading the Qur'an or reminding each other to do good. WhatsApp is available on smartphones that are used as a communication medium. The WhatsApp application can be downloaded for free via the Play Store. Using WhatsApp that is already connected to an internet connection, students or their professions can easily communicate non-stop, which allows them to send text messages, pictures, and videos to each other. Even though it is an instant messaging application, there is something unique about WhatsApp, namely the contact recognition system. Verification and sending messages are still carried out via a cellphone number that has been registered in advance. Even though WhatsApp is an instant messaging application, there are other advantages to WhatsApp. So, the contact recognition system, verification, and sending messages are still carried out via a cellphone number that has been registered in advance (Afnibar & Fajhriani, 2020).

Research conducted by Alisa et al. (2022) shows that teenagers who use social media for more than four hours a day and have a high level of spirituality do not experience anxiety disorders. This shows that someone who uses social media but has a high level of worship or high religiosity/spirituality can control negative things.

In short, WhatsApp allows the creation of groups that allow for the rapid exchange of information, sending music, photos, and videos, and ensuring instant communication in a way that has never been seen before. The application can also provide support or motivation to do good in worship (Souza, 2015). Another advantage of the WhatsApp application is that all messages sent when the device is turned off can be forwarded to the user and archived properly. The WhatsApp application functions to build and maintain one-on-one personal relationships and ensure membership in social groups (Church & de Oliveira, 2013). Group activities can also be carried out in collaboration with the WhatsApp application. WhatsApp is used not only to exchange information, but also for entertainment and to communicate with friends and family (Malka, Ariel, and Avidar, 2015). Among all the important features, WhatsApp has become a unique type of social network.

WhatsApp social networking allows sharing of various types of data and resources, ensuring effective communication and interaction, and even creating joint activities within created groups (Yılılmazoy & Kahraman, 2018). With this high level of communication and interaction, it is seen that higher education institutions have started

to adopt mobile technology to meet the needs and expectations of students (Han & Shin, 2016).

2. METHODS

This article is the result of this study, a study using qualitative methods. Data collection for qualitative research using interviews. Sampling of respondents/informants using non-probability sampling techniques and determination using purposive sampling. Qualitative informants numbered 11 people. The criteria for informants that researchers choose from 11 people are that the person is involved in the activity of tadarus Al-Qur'an in the WhatsApp group. The collection of research data using interviews through the Google form that researchers provide individually and publicly uploaded on the group.

The stages of qualitative research analysis carried out by researchers include data reduction, data presentation, and drawing conclusions/verification (Saliyo, 2021). Testing the validity and reliability of qualitative research by means of credibility testing, extended observation, persistence, and member checks (Saliyo, 2021). The credibility test means that the researcher provides questions that are easy for the informant to understand, and the researcher also chooses informants who are actively involved in the Al-Qur'an tadarus activities in the WhatsApp group. Extension of observation means that the researcher chooses informants with the activeness and discipline of reading the Al-Qur'an as seen in the report in the Al-Qur'an WhatsApp group and not just one group. In fact, the researcher also chooses informants who have members of various cultures (multicultural) with members from various provinces and cities in Indonesia. Persistence and member check researchers examine the activeness and discipline of reading the Al-Qur'an that researchers see from their reports in the WhatsApp group. Researchers also always ask whether the interview has been completed on the Google form and there are no revisions.

3. RESULTS AND DISCUSSION

3.1 Results

Data mining research In this article, researchers conducted interviews with eleven informants with various educational and work backgrounds, ages, genders, and WhatsApp groups they follow. Determination of informant selection using non-probability sampling techniques and using purposive sampling techniques. The findings of psychological meaning follow the researcher's tadarus (reading) in data mining on research subjects with the following informant entries:

First, the findings in the category of psychological meaning of informants about educating the personality of someone who has the motivation to follow the WhatsApp group for Al-Qur'an recitation and is useful in multicultural life interactions.

3.1.1. After reading the Qur'an, the reader has a calm and peaceful personality.

For these findings, researchers conducted interviews with informant ZA. These findings are based on researcher interviews:

Yes, when you have finished reading the Qur'an, the mind becomes calm and peaceful.

3.1.2. The Al-Quran reader personality is happy and enthusiastic.

Another finding in number 2 was that the informant felt happy and enthusiastic after reading the Al-Qur'an. This is based on the results of researchers' interviews with UMN informants.

The feeling of being happy because regularly reading the Al-Qur'an together in the WA group increases enthusiasm.

3.1.3. The Al-Quran reader personality is calmness and satisfaction after reading the Al-Qur'an.

Apart from these findings, there are other findings, namely calm and satisfaction after finishing reading the Qur'an. These findings are based on researchers' interviews with STM informants.

Always feel satisfaction and calm in your heart when you always read the Al-Qur'an.

3.1.4. Training to get used to reading the Al-Quran. This will make a person who is consistent/steadfast.

This is different from previous findings that reading the Al-Qur'an in the WA group provides training in the habit of reading the Al-Qur'an. This is as per the results of the researcher's interviews with RND informants. The results of the interview are as follows:

There is satisfaction after finishing reading the Al-Qur'an in the division in the WA group; at least it is training and getting used to reading the Al-Qur'an.

3.1.5. The reader of the Qur'an has a comfortable and relaxed personality.

An interesting finding is that after reading the Koran, life becomes comfortable and relaxed. Findings are based on researchers' interviews with RMH. The results of the interview are as follows:

After reading the Koran and khatam juice in the distribution received in the group, my heart became calm, my feelings became comfortable, and my mind relaxed because my heart did not become upset.

3.1.6. Reading the Qur'an can be medicine.

A finding that is different from other findings is that reading the Qur'an can be medicine. The findings are the result of interviews with STM.

Reading the Koran can be medicine, so that when you always read it, your heart is always calm and peaceful.

3.1.7. The reader of the Qur'an has a personality of motivation and reminder.

Another finding in data mining is that joining the Al-Qur'an tadarus group on WA is a motivation and reminder to be enthusiastic about reading the Al-Qur'an. This is based on the results of the researcher's interview with ZA:

It's true when there are friends who become partners in reading the Qur'an, reminding each other and providing motivation.

3.1.8. Reading the Al-Qur'an is not to compete in a competition but is an obligation.

A unique finding was also that the informant who joined the Tadarus WA group stated that reading the Al-Qur'an is not for competing in competitions, but it is the obligation of a Muslim to always read the Al-Qur'an. This is based on the results of researchers' interviews with RND informants:

It's not for competing. It's just an exercise to always be responsible and disciplined in reading the Qur'an.

3.1.9. Get positive energy.

The findings show that informants who join the Tadarus WA group get positive energy. This is based on the results of researchers' interviews with RMH informants.

It's true that after joining the WA tadarus Al-Qur'an group and becoming friends with the group members, I felt like I always had energy.

3.1.10. Get blessings

This finding is the researcher's finding that informants who join the WhatsApp Tadarus al-Qur'an group get blessings. This is based on researchers' interviews with HSH informants:

If we say that we are competing in goodness, it will become riya and be said to be sregap, but our intention is.

Two findings of researchers in collecting data on research subjects who are members of the WhatsApp group reading the Qur'an in the personality category of research subjects who have religious experience are as follows:

1. The religious experience of research subjects with the personality of faith is the basis of worship. These findings are based on the researcher's interview with informant ZA:

Belief in the pillars of faith will strengthen faith and diligently carry out worship, because faith is something that cannot be seen but can be felt.

2. The religious experience of research subjects with the personality of the pillars of faith is the basis for behavior in daily life. These findings are findings that we can see in everyday life for religious people. These findings are based on researchers' interviews with SPY informants:

I believe in the six pillars of faith above in my heart and in my actions in daily life.

3. The religious experience of research subjects with the personality of faith is a force beyond reason. These findings are findings that occur in people who embrace religion with true belief. These findings are based on researchers' interviews with SIR informants:

I truly believe in the pillars of faith because believing in something beyond human reason is indeed the power of God.

4. The religious experience of research subjects with the personality of Faith is believed to be said and done. This finding is a finding of the personality of a religious person. These findings are based on researchers' interviews with RMH informants.

I believe in the six pillars of faith above in my heart, my words, and my actions.

5. The research subject's religious experience with the personality of God becomes the support of your life. These findings are the strength of a person's faith. These findings are based on the researcher's interview with informant ZA:

It is true that every time you live your life and your life choices, God always becomes your support and is inherent in your life.

6. The research subject's religious experience with the personality of God always plays a role in his life. These findings represent the depth of a person's faith. Findings based on researchers' interviews with STM informants.

In our daily lives, good and bad deeds are always seen by Allah, so Allah always plays a part in our lives.

7. The research subject's religious experience with the personality of Allah has a good plan for every servant. This finding is a characteristic of a Muslim who has a good opinion of God. These findings are based on researchers' interviews with SPY informants:

Allah has the best plan for his servants who believe and obey his commands. So, in all human activities, involve Allah and leave everything to Allah as the determiner of everything.

8. The research subject's religious experience with the personality of accepting fate will receive goodness. These findings are findings for someone who can learn lessons from each incident. These findings are the result of researchers' interviews with RND informants:

Every destiny given by Allah will be accepted because everything is good that Allah has given to his servants.

9. The research subject's religious experience with the personality of reading the Koran, not knowing the meaning but feeling comfortable. The research findings were mostly among Muslims. These findings are based on researchers' interviews with NR informants.

When it comes to reading the Koran, I don't really know much about the meaning or significance of the verses I read, but I feel comfortable.

10. The research subject's religious experience with the personality of humans is obliged to try because they do not know their destiny. These findings are the strength of a person's faith, which can be seen in their daily life behavior. These findings are based on HSH interviews:

Humans do not know their good or bad destiny; humans must try and pray to find their good destiny.

11. The research subject's religious experience with the personality of reading the al-Qur'an will make all your affairs easier. This finding is a priority for someone who reads the Koran. These findings are based on the researcher's interview with informant ZA:

It is true that if we always read the Koran, our daily tasks will be made easier by Allah SWT.

12. The research subject's religious experience with the personality of Reading the al-Qur'an opens up difficult paths. These findings are also the advantages of reading the Qur'an. These findings are based on researchers' interviews with NR informants:

Working in the daily life of being a student is sometimes a lot of work and difficult, but if it is combined with always reading the Koran, there is a way.

The three findings of researchers in data mining in this article on participants of the reading of the Qur'an who are members of the WhatsApp group of research subjects

have a subjective psychological satisfaction personality. In psychology, it is known as subjective well-being.

- 1) The reader of the Qur'an has a personality that learns life from experience. These findings are based on researchers' interviews with FD informants: Even though there are various events, it feels like a life experience or lesson.
- 2) The reader of the Qur'an has a personality that has a good opinion of Allah. The finding is that a person in responding to every incident has a good attitude towards Allah. This is based on researchers' interviews with RMH informants; Everything that happens must be due to Allah's will; it is impossible for Allah to teach His servants a good lesson; therefore, if you are given a disaster or good fortune from Allah, continue to be humble.
- 3) The reader of the Qur'an has a personality that there is wisdom in everyday events. These findings are based on researchers' interviews with RND informants: Everything that happens in daily life can be learned from and become a lesson for living the next life.
- 4) The reader of the Qur'an has a personality that takes lessons and wisdom and pleases Allah every step of the way. These findings show a Muslim personality who is able to think and appreciate what happens in his life. These findings are based on researchers' interviews with UMN. What happens to oneself is a valuable lesson for the future, because to become a good person requires struggle and learning so that we will learn the lesson in the future by asking for Allah's blessing.
- 5) The reader of the Qur'an has a personality that is kind to other people. These findings are the result of interviews when someone meets other people they have just met. These findings are the result of interviews with informant ZA: If we are good people in our daily life, we should always have good attitudes towards other people.
- 6) The reader of the Qur'an has a personality that always acts politely and hopes to have a positive impact. These findings are also findings from researchers about a person's attitude when meeting new people. These findings are the result of interviews with FD. We always do things well, politely, with great hope that the people around us will have a positive impact.

3.2 Discussion

The findings of the study are based on the researcher's interview data collection on participants of tadarus (reading) the Qur'an in the WhatsApp group. There are three categories, namely: motivation to read the Qur'an by joining the WhatsApp group, religious experience, and life satisfaction (subjective well-being). Furthermore, the researcher explored from the results of the interview the psychological benefits for Tadarus participants who joined the WhatsApp group.

Table 1. The research findings on educating al-Quran readers who are members of WhatsApp groups to become individuals who are motivated to read the al-Quran and can adapt to multicultural life.

No	Findings	Benefits for the personality of the reader of the Qur'an in behaving in a multicultural life
1	Happy and enthusiastic	Joining a WhatsApp group to read the al-Qur'an makes a personality passionate about worship.
2	Habituation training	Being involved in tadarus reading the Qur'an makes one's personality accustomed to reading the al-Qur'an.
3	Can be medicine	Getting involved in reading the Qur'an in a WhatsApp group can be a personal psychological medicine for the reader.
4	Motivation and reminding	Participation in reading the al-Qur'an in the WhatsApp group makes it a personal matter to always remember Allah's messages.
5	Is not to compete in a competition but is an obligation.	Reading the Koran and joining a WhatsApp group as a private person always increases your intention.
6	Get positive energy	Becoming a person has motivation because you have many friends and remind each other to read the Qur'an.
7	Get blessings	Being a happy person means doing good and getting blessings.
8	Faith is the foundation for worship	Following tadarus in the WhatsApp group makes you a person of faith.
9	The pillars of faith become the basis for behavior in daily life	Involved in a WhatsApp group reading the Qur'an to become a believer as a basis for motivation in daily behavior, such as
10	Faith is believed to be said and done.	A person who believes in the basis of one's behavior

Multiculturalism is a fact of life for many people. The increasing global intercultural contact due to factors such as immigration, the speed of travel and communication, and the presence of international companies is difficult to ignore. The interaction of multiculturalism and globalization affects the way people see themselves and others and the way they organize the world around them. A multiculturally based life allows us to speak the language of a globalized world in encounters that contribute to each other and negotiate common meanings across cultural divides (Benet, 2012).

If we look closely at the findings of the research results in table 1, participants in tadarus (reading) the Qur'an in the WhatsApp group are Islamic worship behavior in the study of positive psychology. This behavior is reflected in good behavior and is psychologically beneficial for Tadarus participants who are members of the WhatsApp group. An example is happiness. The theme of happiness is a theme that is inherent in interesting and unique human behavior. In the study of psychology in particular or scientists in general, many research results have been found on how someone achieves happiness. One of the psychological sciences that consistently discusses happiness is positive psychology. Positive psychology was born as a branch of psychology that focuses on human strength and potential, including happiness. Positive psychology explains that psychology does not only study social pathology, or negative human behavior. Positive psychology scientists explain that the happiness possessed by

humans does not mean that the person does not have problems. A person's happiness is born because the person is in a positive condition that can be achieved through developing strength and self-potential. This has been explained by Martin Seligman: positive psychology offers a unique concept of happiness. Positive psychology views humans positively and emphasizes psychological well-being, not just focusing on psychological problems. According to Seligman, the concept of "authentic happiness" is a result of the positive psychological conditions that every human being has (Tanjung et al., 2023).

The findings of the study are related to the behavior of Muslims, who always do not forget to read the Qur'an. The Qur'an is a holy book that has messages of values from Allah as a guide for Muslims. On the other hand, the holy book of the Qur'an is a holy book that is used as a guide for Muslims in particular and other people who believe in it with unlimited understanding. Another view is and is believed by Muslims themselves that the holy book of the Qur'an has a function as a holy book that is a blessing and medicine (syifa) for those who read it. The Qur'an is also a guide in everyday life (Latif, 2014; Rubino, 2019).

The findings of the study also explained that the Qur'an has a message of faith for someone who always reads it. This means that when someone enjoys reading, especially understanding its contents, it will strengthen the person's faith. Another message in the Qur'an is that for someone who knows its contents, it will provide positive energy or guidance for those who read it, namely the spirit of seeking grace in the world and the hereafter. Thus, someone who diligently reads it will get a positive effect from the Qur'an (Al Jauziyah, 2018).

Understanding what it means to be human has been a concern of philosophers and scientists since the time of Socrates. The human person is generally considered by scientists and anthropologists to be *Homo sapiens*, or the human individual. Some theorists have attempted to define that in terms of our sense of self, or what we call the ego. Others have argued that humans are essentially social beings. Humans possessing self-awareness, or a personal ego, is possible only as a result of a person's conscious activity. This activity can be physical or non-physical. Among the many forms in which this sense of self is manifested are cultural and social activities (Domnwachukwu, 2010).

Table 2. Research findings on educating al-Quran readers who are members of WhatsApp groups to have personalities who have religious experience and are able to adapt to multicultural life.

No	Findings	Benefits for the personality of the reader of the Qur'an in behaving in a multicultural life
1	The mind becomes calm and peaceful	Reading the Qur'an makes a calm personality.
2	Comfortable and relaxed	After reading the Qur'an, the personality becomes comfortable, relaxed, and calm.
3	Faith is a force beyond reason.	A person of faith sometimes behaves based on something beyond logic.
4	God is your support in life.	God's personality as the basis of behavior.
5	God always plays a part in our lives	Personality always with God in

		behavior
6	Allah has a good plan for every servant	The personality of a believer is one who has faith in his Lord (Allah) in all things.
7	Accepting fate will receive goodness	Personality All efforts are determined by God (believe in destiny).
8	Reading the Koran, don't know the meaning but feel comfortable	Personality that can provide a feeling of comfort and calm.
9	Humans are obliged to try because they do not know their destiny	Personality that believes that Allah gives the best to his servants.
10	Reading the Koran will make all your affairs easier	Personality with the principle that the reader of the Qur'an will make his affairs easy.
11	Reading the Koran opens up difficult paths	Personality: with every difficulty there is ease.

Social media attached to communication tools such as smartphones and Androids has changed the world landscape in a period of two to three decades. It is hard for people to imagine life without social media. One of the important reasons for this tremendous growth of social media is the popularity and use of smartphones and interactive technology by consumers. Social media is not only a part of personal life but also has a large budget allocated by the corporate sector. Social media is a powerful tool, a tool that has benefits and can also be dangerous. Its reach is impossible to achieve by other media. Is there a way to use today's media to spread a philosophy that has existed for a long time but is still contemporary? Is there a way to combine a new tool called social media with the philosophy of spirituality and reach a wider community? It turns out that social media can also be used as a means of doing spirituality (Rautela, 2019).

The National Association for Multicultural Education (NAME) describes multicultural education as "a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as recognized in documents such as the U.S. Declaration of Independence, the constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations" (National Association for Multicultural Education, 2011).

Understanding the findings of the study will certainly be clearer if we understand the phenomenon of religion. Understanding religion more deeply is that religion is a human problem related to something magical in every human life, both individually and in groups. According to Malinowski, the search for religion carried out by a person is a psychological need. This psychological need enters the realm of a person's self-actualization. Such conditions do not apply to one religion; but to all religions. A person who chooses to practice and believe in a particular religion will increase the quality of his life (Muhyidin, 2005).

Understanding a religion can use three things to get a more complex understanding. The understanding is religion viewed from a historical, philosophical, and doctrinal perspective. Basically, understanding religion from a historical perspective is an effort and inner attitude in the form of an attitude of acknowledging, needing, and relying on supernatural things that are believed to have absolute power and authority

that is beyond the reach of the senses. In such a condition, the person believes and is sure about the omnipotence of something supernatural. This is in order to meet the limitations of reasoning in providing solutions to certain problems. Philosophical understanding of religion to find the ultimate truth based on radical, systematic, and objective reasoning of the mind. Someone who wants to find the truth can go through four steps. First, sensory knowledge, namely the choice of truth based on the response of the five senses; second, science is the result of the collaborative work of reason and the senses. Third, the field of philosophical work is related to the work of pure reason and is objected to something that exists and that may exist. Fourth, that not all problems can be approached with the truth of reason but also with reason. Doctrinal understanding of religion. This means that understanding religion is not all through understanding intellectual intelligence but also through the messages of God that one believes in (Manshur, 2017).

Understanding religion more deeply in religious experience means that religion consists of belief in an invisible order, and our highest good lies in our harmonious adjustment to the teachings of the religion that is believed and practiced. This belief and adjustment is a religious attitude in the soul. Psychological characteristics in a religious person are beliefs in objects that we cannot see. Thus, the moral, practical, or emotional, and religious attitudes of a person in religion are caused by the "object" of the person's consciousness of something that is believed to exist, either real or ideal, together with the person's self. A person in practicing religion sometimes objects in worship are present in the person's senses, or may only be present in his mind. Furthermore, people who practice worship give reactions caused by things that are thought about (James, 2009).

Table 3. Research findings on educating al-Quran readers who are members of WhatsApp groups to have a subjective well-being personality and be able to adapt to multicultural life.

No	Findings	Benefits for the personality of the reader of the Qur'an in behaving in a multicultural life
1	Happy and enthusiastic	Always have a happy personality.
2	Calmness and satisfaction after reading the Al-Qur'an	Personality has psychological satisfaction and calm.
3	Learn to live from experience	Personality always alert.
4	Have a good opinion of Allah	Personality: positive outlook towards Allah.
5	There is wisdom in everyday events	Wise personality.
6	Take lessons and wisdom and please Allah every step of the way	have personality in behavior based on religious teachings
7	Be kind to other people	Personality always has positive energy in behavior.
8	Always act politely and hope to have a positive impact	Have a good and positive personality.

Developments in the era of achieving welfare encourage the increasing use of social media, which has resulted in social change in society. From the side of the changes, there are positive impacts, but there are also negative ones. Another side is the largeness and vastness of Indonesia, which has 714 tribes, 1,100 regional languages, and

17,000 islands. Such great diversity makes the practice of living based on Pancasila, which is tolerant with high respect, become capital and a role model for other countries to maintain harmony in their communities (Hamid, 2018).

Understanding happiness or psychological well-being that is psychological in nature, in the field of psychology there is a term subjective well-being. The term was first introduced by a psychology scientist, namely Diener, in 1984. Subjective well-being is an assessment of the quality of life both cognitively and affectively (Diener, Suh, & Oishi, 1997). In the study of subjective well-being, the term happiness is related to life satisfaction, morals, and positive affect. Another study that discusses happiness was conducted by Wilson (1967). The results of the study showed that happiness appears as a young, healthy, well-educated, high-paid, extroverted, optimistic, free from worry, religious, married, with high self-esteem, high work morale, simple aspirations, from both sexes, and having broad intelligence.

The review of the explanation explains that religious activities are part of the factors that can find a person's happiness. Psychological happiness in religious activities when tadarus participants have finished reading the Qur'an in the group. The activity can bring peace and satisfaction to the person.

It can be understood that the term subjective well-being is a broad description that refers to all forms of evaluation of a person's life or emotional experiences that are attached to the person. For example, happiness in the form of satisfaction, positive affect, and low negative affect (Diener, Oishi, & Lucas, 2015). The content of the affective component evaluation relates to a person's experience of positive affect. For example, the positive effects of joy, gratitude, and meaningfulness. Negative affect components include anger, sadness, and worry. The cognitive component refers to a person's life satisfaction (Diener et al., 2015).

Happiness, also known as subjective well-being, is an important thing to study and research in psychology or related to religious behavior. The problem is that happiness is not only because it describes a person's quality of life, but it can also have a positive impact on life. The positive side of a person who has high subjective well-being is the benefits to health and endurance, where happy people tend to be healthier, are not easily sick, tend to live longer, and can control themselves (Diener & Chan, 2011).

4. CONCLUSION

The development of the era of information and communication tools that present social media, such as WhatsApp, which is always integrated in activities in the midst of multicultural life in Indonesia and in the world, makes two sides for humans, namely good and bad. The goodness of every human being can be facilitated in life and presented with entertainment from the menu. The tool can also be used as a means of positive interaction with fellow humans and carrying out spiritual activities in the facts of spiritual life. The tool can be used to understand the diversity of culture, ethnicity, religion, and language as a means of forging oneself into a person who has tolerant behavior in multicultural life.

The negative side of the progress of social media WhatsApp in multicultural life can be used for discriminatory and intolerant behavior in multicultural life. Bullying behavior, discrimination against the majority minority of WhatsApp group members is inevitable if the user does not understand the behavior of tolerance in multicultural life. In such conditions, there needs to be awareness and education in using WhatsApp social

media that is friendly to multicultural life in order to create comfort and peace of life together in diversity.

This article provides a positive contribution on the use of social media WhatsApp as a means of carrying out spiritual worship reading the Qur'an in the WhatsApp group. On the other hand, the diversity of members in the group can provide a message of mutual encouragement to read the Qur'an, and respect for differences in culture, language, education, religious understanding, and social status can be a means of learning tolerance behavior in multiculturalism.

For further researchers to be more colorful in general psychology, religion, or educational psychology, it is necessary to conduct research with different methodologies with the same study or different studies in multicultural life. This is done as information to create and maintain a comfortable and peaceful life in multicultural life in Indonesia or the world.

ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to all participants of the Qur'an recitation WhatsApp group who generously shared their time, thoughts, and experiences throughout this study. My sincere appreciation also goes to the informants selected through purposive sampling whose insights greatly enriched the depth of the findings. I am equally thankful to colleagues and reviewers who provided valuable comments and encouragement during the research and writing process. This article would not have been completed without their support and contribution.

REFERENCES

- Afnibar., & Fajtiani, N. D. (2020). Pemanfaatan WhatsApp Sebagai Media Komunikasi Antara Dosen dan Mahasiswa Dalam Menunjang Kegiatan Belajar (Studi Terhadap Mahasiswa UIN Imam Bonjol Padang, *Al Munir Jurnal Komunikasi dan Penyiaran Islam*, Vol.11, No.1, 70-83.
- Alisa, S.N., Anjaswarni, T., Subekti, I., & Bachtiar, A. (2022). Hubungan Penggunaan Media Sosial dan Tingkat Spiritualitas dengan Tingkat Ansietas Pada Remaja di SMA Islam Nurul Ulum Gayam Bojonegoro, *Media Informasi*, Unit Penelitian dan Pengabdian Masyarakat Politeknik Kesehatan Kementerian Kesehatan Tasikmalaya, Vol.8, No.2, pg.179-184.
- Al-jauziyah, I.Q. (2018). *Thibul Qulub Klinik Penyakit Hati*, Jakarta : Pustaka Al Kausar.
- Allagui, B. (2019). Writing a Descriptive Paragraph Using an Augmented Reality Application: An Evaluation of Students' Performance and Attitudes. *Technology, Knowledge and Learning*, 1-24.
- Benet, V. (2012). Multiculturalisme: Cultural, Social, and Personality Processes, *ResearchGate*, pg.1-54.
- Church, K., & de Oliveira, R. (2013). What's up with whatsapp?: Comparing mobile instant messaging behaviors with traditional SMS. In *Proceedings of the 15th International Conference on Human-computer Interaction with Mobile Devices and Services* (pp.352-361). ACM. DOI: 10.1145/2493190.2493225.
- Diener, E., Oishi, S., & Lucas, R.E. (2015). National accounts of subjective well-being. *American Psychologist*, 70, 234-242.
- Diener, E., & Tay, L. (2015). Subjective well-being and human welfare around the world as reflected in the gallup world poll. *International Journal of Psychology*, 50(2), 135-149.

- Diener, E., Suh, E. M., & Oishi, S. (1997). Recent findings on subjective well-being. *Indian Journal of Clinical Psychology*, 24, 25–41.
- DomNwachukwu, C.S (2010). *An Introduction to Multicultural Education From Theory to Practice*, New York: Roman & Littlefield Publisher, Inc.
- Hamid, H. (2018), *Pesan Kebangsaan Dari Selatan*, Kompas, Minggu 14 Januari 2018, Jakarta, Kompas Gramedia
- Han, I., & Shin, W. S. (2016). The use of a mobile learning management system and academic achievement of online students. *Computers & Education*, 102, 79–89. doi:10.1016/j.compedu.2016.07.003.
- James, W. (2009). *The Varieties of Religious Experience A Study in Human Nature*, The University of Adelaide Library University of Adelaide South Australia 5005The University of Adelaide Library University of Adelaide South Australia 5005
- Latif, U. (2014). Al-Qur'an Sebagai Sumber Rahmat dan Obat Penawar (Syifa) Bagi Manusia *Jurnal Al-Bayan*, Vol.21, No.30, 77-88.
- Malka, V., Ariel, Y., & Avidar, R. (2015). Fighting, worrying and sharing: peration'Protective Edge' as the first WhatsApp war. *Media, War & Conflict*, 8(3), 329-44.DOI: 10.1177/1750635215611610
- Manshur, M. (2017).Agama dan Pengalamana Beragama, *Madinah: Jurnal Studi Islam*, Vol.4, No.2, 133-143.
- Muhyidin, M., (2005). *Manajemen jiwa: Memahami jiwa dan mengobati penyakit yang membunuh karakter*. Yogyakarta: Ar-RuzzMedia.
- The National Association of Multicultural Education (2011). *Definitions of multicultural education*. Retrieved from <http://nameorg.org/names-mission/definitionof-multicultural-education/> on August 4, 2011.
- Rautela, S. (2019). Spirituality, and Social Media, Conecting The Dots, *ResearchGate*, pg.81-98.
- Riyanto, B. (2019). Mesia Sosial dan Multikulturalisme, *Research Fair Unisri*, Vol.3, No.1, pg. 188-196.
- Rubino. (2019). Pengobatan Berbagai Penyakit dengan Ayat Ayat Al-Qur'an, Buletin Taqwa Universitas Medan, 1-5.
- Rosenberg, H., & Asterhan, C. S. (2018). "WhatsApp, Teacher?"-Student Perspectives on Teacher-Student WhatsApp Interactions in Secondary Schools. *Journal of Information Technology Education: Research*, 17, 205-226.
- Saliyo.2021.*Ragam Desain Metodologi Penelitian Kualitatif dan R & D Terapan Ilmu Ilmu Sosial (Psikologi, Sosiologi, Pendidikan, Politik, Ekonomi,dsb)*, Jakarta: Kreasi Cendekia Pustaka.
- Shinde, D.M., & Yadav, K.D. (2014). Mass Media Helps Multiculturalism or Retribalization, *Mass Communication*, Vol.4, Issue.9, pg.329-331.
- Souza, C. F. (2015). Aprendizagem sem distância: tecnologia digital móvel no ensino de língua inglesa. *Revista Texto Livre*, v. 8, p. 39-50.
- Tanjung, A.R., Simare Mare, C., Putri, D.A., Attar, F., & Ediyono, S. (2003). Konsep Kebahagiaan Menurut Psikologi Positif, *ResearchGate*, 1-19.
- Trisnani. (2017). Pemanfaatan WhatsApp sebagai Media Komunikasi dan Kepuasan Dalam Penyampaian Pesan Dikalangan Tokoh Masyarakat. *Jurnal Komunikasi, Media Dan Informatika*, 6 (November), 1–12.
- We Are Social. (2019). Digital in 2019. 18 Aralık 2019 tarihinde <https://wearesocial.com/global-digital-report-2019> adresinden erişilmiştir.
- Wilson, W. R. (1967). Correlates of avowed happiness. *Psychological Bulletin*, 67, 294–

306.

Yilmazsoy, B., & Kahraman, M. (2018). Investigation of Tutor-Teacher Views on Using Whatsapp Social Network in Education. *FATİH Project Educational Technologies Summit*, (pp. 137-148). Ankara, Turkey.