MULTICULTURAL PERSPECTIVE URGENCY IN ISLAMIC RELIGIOUS EDUCATION STUDYING IN GENERAL UNIVERSITY

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Abstract. The urgency of multicultural perspective in the lectures (studying or instructional) of Islamic Religious Education (PAI) at General University reviews as follows: (1) the latest PAI curriculum at university is directed to the means of developing moderate and tolerant attitude living in the midst of multicultural and plural society, even if the subject portion about that seems less (2) lately there is a phenomenon of religious attitude that tend to be exclusive to some college students, so that the reality of social interaction is less able to live harmoniously with the different background of college students community, especially different religious; (3) the development of religious groups that tend to radical and exclusive among Muslim students at General University.
Keywords: Urgency; Studying; Islamic Education; Multicultural

A. INTRODUCTION

In the context of multicultural in Indonesia, the education role is important, and also the Islamic Religious Education (PAI) at General University (PTU) contributes peaceful and tolerant society as the moral messages developed in Islam, namely brotherhood and unity in the midst of differences and diversities. These Islamic moral messages are important to be realized in the midst of multicultural society such as in Indonesia.

To anticipate the development of religious understanding and diversities attitude of Muslim students at General University that directing to the understanding and exclusive attitude then this is where the urgency is developed into the Religious Education class by multicultural perspective. This kind of perspective is very important to be the social asset in social life, nation, and state in realizing the peaceful and settled life.

PAI at public college as one of the general compulsory course (MKWU) that become national curriculum has strategic position participate to develop peaceful and settled life in the midst of multicultural in Indonesia, even if the quality is only two semester Credit System Toward PAI learning at public colleges that developed with multicultural perspective will give meaningful contributions in the development context of tolerant attitude to the Moslem college students of public colleges, who later will be a very important of social asset in their future life and also for the nation of Indonesia. As without social asset in the form of tolerant attitude, a peaceful and settled life will never be realized in the midst of multicultural society such in Indonesia. Therefore, in this regard, PAI learning at public college is also very important to be focused on this multicultural perspective.

B. MULTICULTURAL CONCEPT IN THE PERSPECTIVE OF ISLAM

Multicultural can be meant as diversities in reality of life consist of the diversities of ethnic group, culture, race, language, and also religion. Multiculturalism means an understanding which recognizing and appreciating the diversities of the creature of Allah SWT in various aspects as Allah SWT have determined, therefore humans can not refuse that will. That will has been written in some commandments, namely in the Qur'an verses and affirmed in the hadith of the Prophet.

Empirically, according to Parsudi Suparlan (2001) the main reference for the formation of multicultural Indonesian society is multiculturalism, ideologies that recognize and praise the differences both individually or culturally. According to him, multiculturalism is not just a discourse but also an ideology that have to be contested because it is needed as a foundation for the upholding of democracy, Human Rights, and social welfare.

In Islam, multiculturalism is actually part of the tolerant attitude development based on the universalism of Islam called *"Islam Rahmatan Lil 'Alamin"* namely, Islamic teaching is a universal teaching, covering all aspects of human life, and its mercy is not limited to the Moslem only. But it is also to all religion, cultures, races and ethnics. This is the reality of human life, namely the multicultural and plural society, consists of various tribe, ethnic, culture and religion that different (Yani, 2007: 20; Abdullah, 2009).

As a normative ground for this study, and also some basics or arguments to the need of tolerant attitude and brotherhood in the midst of diversities and differences, which are part of the multicultural concept, basically diversities and differences, both tribe, culture and religion is *Sunnatullah*. The moral messages in Islam that need to be developed to realize peaceful and tolerant life (a) *Ukhuwah Islamiyah* (Brotherhood among Muslims) in Qur'an Surah Al-Hujurat: 10 and Hadith of the Prophet Muhammad SAW, the history of Imam Muslim as follow: *Al-Muslimu akh al-Muslimu*… (b) *Ukhuwah Basyariyah/Insaniyah* (Brotherhood of Human Cross-Enthnic/Tribe, Language, and Culture) in Qur'an Surah Al-Hujurat : 13, Al-Maidah : 48, Al-Rum : 22, (c) *Ukhuwah Diniyah* (Brotherhood among religious people) in Qur'an Surah Yunus : 99 as follow: if your God will, surely all of the Mankind in this earth believed, will you then force them into believers? (d) *Ukhuwah Wathaniyah* (Brotherhood between Citizens and Nations) in Qur'an Surah Al-Hujurat : 13 (Warsono, et al, 2005).

The foundation of multicultural facts based on the postulate of Qur'an and Hadith of the Prophet actually illustrates that Allah SWT and His Messenger have affirmed the will about multicultural and plurality become something that have to be recognized and accepted by Human as grace, not abandoned, and even refused. Everyone who has such of view, they are the same as not accepting the will of Allah SWT for His creatures.

Meanwhile, according to Amin Abdullah (2005) that religion actually teaches people about the principles of multiculturalism and pluralism, the theory of knowing each other (ta'aruf) because of the difference in cultural, ethnic, religion, ethnic, language, and gender. However, historically-empirically-factually, occasionally, not to say often, violence is encountered by some member of society under the pretext of religion.

The term multicultural, in the minds of Muslim scholars is often referred to the term of inclusive Islam. Thus, this is where the role of lecturers of Islamic Education at the General University intensively to guide and provide moderate and tolerant Islamic insight to students through a multicultural perspective. Religious concept with a multicultural perspective will open up a more open-minded horizon in the social life, nation and state.

In this context, multicultural perspective becomes a strategic choice, because multicultural perspective will be able to provide concept and attitude development to the students to be more open in social interaction with different people, either culture, language, race, even religion. Conversely, opposing attitudes with a multicultural perspective will give an intolerant and unbreakable life.

According Suyanto (1993), the model of community management that should be developed for a society like Indonesia is a multicultural paradigm and not monoculture. However, for almost 30 years the thinking developed by the state is a monoculture paradigm

that over-emphasizes the unity aspect, and lacks a balanced portion to diversity. In the current era of openness and in line with democratization and human rights enforcement, the multicultural paradigm becomes an inevitability or necessity that can not be negotiable.

Meanwhile, according to Zainuddin Maliki (2004), the seeding of diversity values and the recognition of differences in various aspects will be positively correlated with the creation of social cohesion and will directly strengthen social asset. Perhaps this is the educational contribution to address the people's need for peace, conflict and violence resolution. Multicultural education is important because conflict, violence and severity create a peaceful life, primarily stemming from unresolved multicultural problems, and education is chosen as a pathway to transforming into a multicultural society.

C. MULTICULTURAL PERSPECTIVE AND ITS IMPLEMENTATION IN ISLAMIC RELIGIOUS EDUCATION LEARNING AT GENERAL UNIVERSITY

The importance of multicultural perspectives in Islamic Religious Education (PAI) at General University (PTU) is to consider the following reasons: first, the new PAI curriculum at PTU is directed at developing a moderate and tolerant attitude in life in a multicultural and plural society (Ristekdikti, 2016), even though the subject portion of the subject is still lacking. Secondly, there is recently the phenomenon of religious attitudes of some students who tend to be exclusive in Public Colleges, so that some of them in reality social interaction less able to live harmoniously with groups of students from different backgrounds, especially different religions.

Third, the development of radical and exclusive religious groups among Muslim students in the PTU as characterized by Muhammad Daud Ali (2002) as follows: (a) a static textual understanding of the verses of the Qur'an and the hadith of the Prophet, (b) a duplicate understanding of the Muslims lifestyle in the time of the Prophet and his companions, and (c) a religious understanding of the Sufism dimension and judging present life as an un-Islamic reality.

When such groups thrive amongst Muslim students in PTU without any serious treatment, especially from the elements of campus leaders and PAI lecturers, it is feared that the embryo will grow the seeds of exclusive and intolerant attitudes, and can even develop into radicalism. Therefore, through PAI lectures at PTU that are developed with a multicultural perspective will be able to anticipate the growth of exclusive and intolerant attitudes. This attitude if left to grow fertile will be dangerous for the life of nation and state. Although multicultural perspectives are still considered new in the context of education in Indonesia, there have been some empirical studies by academic campuses, including the following results of empirical studies, that multicultural education (perspectives) are indispensable in Schools or Madrasah, as well as Universities. For example, research by Suyanto et al (2002) on "Perceptions and Teachers and Principals of Primary Schools in Surabaya" shows that in general teachers and principals say multicultural education is important, but the implementation should not burden the curriculum because the curriculum burden in elementary schools felt heavy.

Implementation of multicultural education can use innovative learning models such as Cooperative Learning (Suyanto, 2000). Some research indicates that through innovative learning model, participation, interaction, acquisition of student learning is enhanced (Suyanto, et al 2003). To improve the effectiveness of multicultural education learning in Madrasah, teachers can use the multimedia approach (Warsono, et al, 2005). From some empirical studies can then be adopted to be developed at the level of Public College through learning Islamic Education.

Furthermore, the implementation of PAI lectures at PTU with multicultural perspectives is also an effort in achieving more substantive educational objectives in the context of Indonesia, namely to (a) Accepting and implementing Pancasila and the 1945 Constitution, (b) Accepting and implementing Islam (c) Loving the fellow human beings, the

nation and the surrounding environment, (d) Can appreciate the diverse national culture, ranging from tribe, culture, religion, etc. (LP Maarif Jatim, 2000).

As has been stated, that lecturers in implementing multicultural perspectives in higher education institutions can be through several strategies, including: (1) inclusive strategy, and (2) teaching in the form of extracurricular activities. The PAI instructional strategy in the PTU with a multicultural perspective, according to the writer's opinion is more appropriate through an inclusive strategy, which is to select sub-topics within the relevant PAI curriculum, which can be inserted in a multicultural perspective, then developed into a separate theme.

In this regard, the themes or subject matter of PAI in PTU that can be developed with a multicultural perspective include (1) building unity in the midst of diversity, (2) grounding Islam in Indonesia through cultural approaches (Yani, et al, 2016; viii). The theme or subject of the importance of building unity in the midst of this diversity is closely related to the development of students' religious concept and the development of a more open attitude, as it contains empirical studies of multicultural facts in Indonesia associated with Islamic teachings. The study of this theme is conducted by discussing the facts in the field about the factors that caused the social conflicts of ethnic, religious, racial, and interreligious (SARA), and its dangers to the life of the nation and the state. The next discussion is directed to find solutions to these problems, as well as to discuss various efforts that can be done to anticipate that the problem does not happen again.

Furthermore, the theme entitled to ground Islam in Indonesia through this cultural approach enlightens students how important the relationship between religion (Islam) and culture, the two are synergized to be actualized in human life. For example, the teachings of Islam can be accepted voluntarily and gladly without coercion by the people of the archipelago who was predominantly Hindu-Buddhist, with Walisongo's strategy in preaching and spreading Islamic teachings that put forward cultural approaches, such as gamelan art, wayang, and so on, which later by Walisongo colored with Islamic teachings, the preaching in the spread of Islam in the archipelago can take place peacefully, without bloodshed. So finally Islam can grow rapidly in the archipelago to date with a very bright development.

Such studies by the authors are particularly important among Muslim students in the PTU through PAI learning, as some university students do not yet have a good religious understanding, so if they are not understood in advance about such themes, exclusive views, which can ultimately impact on the disrespect of differences (intolerance).

On the other hand, it can not be denied that the exclusively propagated religious groups that flourish in the PTU also contribute to the understanding and views of some students. When the students' religious understanding is still shallow then they will be easily affected by the indoctrination of the group's religious understanding. Therefore, this is where the role of PAI in PTU is required to anticipate the growth of exclusive understanding that is not in harmony with the concept of Islam *Rahmatan Lil 'Alamin* through a multicultural perspective.

D. CONCLUSION

The multicultural perspective in the Islamic Religious Education lecture at General University is focused on the efforts to grow and develop moderate and tolerant attitude among students of cultural diversity, religion, ethnicity, and so forth. Therefore, from this study students are expected to live the reality of community life in a harmonious, tolerant, and without hate in others who are different religion, ethnicity, culture, and so forth. This attitude is very important to be owned by the Indonesian people, especially the young generation (students) who will be the future leaders of the nation to participate in realizing a peaceful and settled life.

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