

Multicultural-Based Islamic Education as The Foundation in Reducing Religious Radical Tendencies

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Abstract: *Multicultural-Based Islamic Education as the Foundation to Reduce Attitudes of Religious Radicalism.* The widespread of violence cases in the name of religion are so frequent in Indonesia which need to get attention, especially by Islamic educational institutions. Islamic teachings that have always upheld the diversity, human values, love of peace, and amatory began to fade away by an exclusive religious understanding by a group which is called radicals. Various conflicts that occur should immediately find a solution to not expand and sustainable. Multicultural-based Islamic education is one of the alternative ways that can be the foundation to reduce the attitude of radicalism. The content of multicultural values that can be internalized among others is the value of tolerance, the value of democracy, and the value of peace.

Keywords: *Islamic Education, Religious Radicalism, Multiculturalism*

Introduction

Talking about religion is like talking about a paradox, on the one hand of religion is experienced as a way and a guarantor of salvation, love, and peace. On the other hand, the history proves religion to be the source, cause, and reason for the destruction and misfortune of human. Because of religion, people can love each other and also because of religion people can kill and destroy each other¹. The rise of violence cases in the name of religion become a phenomenal which is coloring the life of our nation. Extreme ideological loyalist movements

¹¹ Charles Kimball, *Kala Agama Jadi Bencana* (Bandung: Mizan Publika, 2013), p. Xi

appear to enliven "*Jihad Fisabilillah*"² and in every action there are always elements of violence and even sacrificing innocent people. It is very worrying if it is allowed to drag on.

The examples of current cases that are still in our memories include the case of bomb terror in St Joseph's Catholic Church of Saint Joseph in August of 2016. The information stated that the perpetrator with the initials IAH who was 18 years old in lure money 10 million with the condition of the perpetrators had to conduct to attack the church. Then the famous bomb case with the nickname "bomb sarinah" that occurred in January 2016 in the area around Sarinah. Based on the data collected, there are at least 7 people killed and 24 people injured who were rushed to the hospital. It was not just the bombings that occurred at the time, even the shooting the police was also done by the perpetrators in the crowd.

Of course the problem cannot we just let it, there should be there a serious effort not to get young teenagers as the nation's next generation influenced even fall into the doctrinization by people, groups, and organizations that are not responsible and want to divide unity. One of them is through Islamic an educational institution that has characteristics such as the internalization of moral values, the formation of character, and civilized society that uphold the value of humanity.

²Belakangan ini definisi jihad tampak makin menyempit, yaitu hanya di pahami sebagai perang suci "*holy war*" atau perang bersenjata "*jihad fisik militer*". Aksi kekerasan sebagai bentuk perlawanan dan perjuangan sebuah gerakan Islam oleh Barat disebut aksi "*terorisme*". Sebaliknya, pihak gerakan Islam meyakini itu sebagai salah satu manifestasi Jihad Fisabilillah. Kata Jihad berasal kata "*jahada*" atau "*jahdun*" yang berarti usaha atau "*juhdun*" yang berarti kekuatan. Secara bahasa, asal makna kata jihad adalah mengeluarkan segala kesungguhan, kekuatan, dan kesanggupan pada jalan yang diyakini bahwa jalan itulah yang benar. Pengertian jihat secara istilah sangat luas, mulai dari mencari nafkah hingga berperang melawan kaum yang memerangi kaum Islam dan muslim. Lihat: <http://ibnuaudah48.blogspot.co.id>, di akses pada tanggal 10 Oktober 2016. Sudah seharusnya seorang muslim memulai jihad fisabilillah dengan jihad nafsi untuk taat kepada Allah dengan memerangi jiwa untuk menuntut ilmu dan memahami agama Islam dengan memahami Alquran dan Sunnah sesuai dengan pemahaman salaf sholeh. Kemudian mengamalkan seluruh ilmu yang dimilikinya, karena maksud tujuan ilmu adalah diamalkan. Setelah itu barulah ia memerangi jiwa untuk berdakwah mengajak manusia kepada ilmu dan amal lalu bersabar dari semua gangguan dan rintangan ketika belajar, beramal dan berdakwah. Lihat Juga: <http://muslim.or.id>

It is assumed that Islamic education an agent of change that is in the atmosphere of modernization and globalization today is required to be able to play its role dynamically and proactively. Islamic education hopefully can be directed towards religious tolerance, respect for cultural differences, and openness through interreligious dialogue. It is not just a process of cultivating moral values to fortify itself from the negative access of globalization, but the most urgent is how the moral values that Islamic education has invested serve as a liberating force from the crush of poverty, ignorance, and socio-cultural and economic backwardness.³

Religious Radicalism

The religious teachings that bring the message of peace, harmony, unity, give justice and guarantee human rights can be reduced by the fanatic and petty understanding of the historical religious texts. A sly understanding will reduce the purpose, vision, and mission of Islam as a religion of love and peace. Religious egoism to get predicate of martyr Mujahid that destructive actions can sacrifice peace, tearing knit unity and harmony of people. The idea of peace by itself will cultivate the welfare of life and salvation on earth because those are goal that is substantially and factually in the Islamic text. Sometimes very deep ideas about the peace mission of religions, especially Abrahamic religion, seem to be closed by the idea of violence that is only a split from religions⁴.

In the history of Islam has never separated from the fanaticism and exclusivism that occurred since the stagnation and continues to this day. Fanaticism and exclusivism are seen as one of the triggers of radicalism. Surely Islam is Islam. It does not recognize such a predicate. However, because Islam does open up very wide space for various interpretations, such pluralism is a necessity. Al- Qur'an as the first source of Islamic teachings, from the beginning has opened itself to the existence of interpretation's differences, So there are so many books of exegesis. Similarly, the Sunnah of the Prophet is recorded in the books of hadith. In

³Mahmud Arif, "Gerak Statis Praksis Pendidikan Islam Eksposisi Kritik Para Tokoh dan Refleksi Epistemologi": *Jurnal Pendidikan Agama Islam*, Jurusan Pendidikan Agama Islam Fakultas Tarbiyah UIN Sunan Kalijaga Vol. II No 1, 2005

⁴Khaled Abou el-Fadhl, *Atas Nama Tuhan*(Jakarta: Serambi, 2004), p. 123

a single hadith about a problem, such as prayer, but always we are finding many versions. Then, when the verses of Al-Quran or hadiths are practiced, the form of practicing Muslims becomes diverse because it is influenced by their respective cultural backgrounds⁵.

The radical word comes from the Latin "radix" which means root. In English the word radical can mean extreme, thorough, fanatic, revolutionary, and fundamental. While radicalism means the doctrine or practice of radical understanding or extreme understanding⁶. In terms of radicalism is fanatical to an opinion and negates the opinions of others, ignoring the historical of Islam, not dialogical, like to disbelieve other groups who disagree, and textual in understanding religious texts without considering the essential purpose of the Shari'a⁷. Radicalism is also defined as a common phenomenon that can occur in a society with diverse motives, among social, political, cultural and religious, characterized by violent, extreme, and anarchic acts as a form of rejection of the symptoms are encountered⁸.

Radicalism is a belief that there are changing and the breaking of a system in society to the roots. Whenever that you need to use violence. Radicalism wants a total change to a condition or all aspects of society life. The radicals thought that the plans used were the most ideal plans. Of course, making changes is a natural thing to do even to be done for a better future. However, revolutionary changes often "get more victims" while the success is not comparable. Therefore, some social scientists suggest that change is done gradual but continuous and systematic, rather than revolutionary but in a hurry⁹.

⁵Afif Muhammad, *Agama dan Konflik Sosial: Studi Pengalaman Indonesia* (Bandung: Marja, 2013), p. 62

⁶Nuhrison M. Nuh, "Faktor-Faktor Penyebab Munculnya Faham/Gerakan Islam Radikal di Indonesia", *HARMONI Jurnal Multikultural dan Multireligius*, VIII 31 Juli September 2009, p. 36

⁷Irwan Masduqi, *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama*(Bandung: Mizan, 2012), p. 116

⁸Mohammad Kosim, "Pesantren dan Wacana Radikalisme", *KARSA*, IX 1 April 2006, p. 844

⁹Pior Stompka, *Sosiologi Perubahan Sosial* (Jakarta: Kencana Prenada Media Group, 2009), p. 223

From some of the descriptions above, we have an understanding that religious radicalism is an idea that has a hard flow both in terms of thought and action, the notion that justifies any ways to get its goal, the notion that always claim the absolute truth of his religion by ignoring the truth of other religions, and Blindness to obedience for the sake of peace in their paradigm So they do not care how much harm even innocent victims fall as a result of the actions taken.

The radical group has the characteristics such as **first**, always claim a single truth and mislead another disagreeable group. Truth claim always comes from people who seem to be the Prophet who never made a mistake (*masum*), but they are only human. The truth claim cannot be justified because humans just have relative truths and only God knows the absolute truth. Therefore, if there are groups who feel right themselves then directly they have acted arrogantly seize the authority of God¹⁰.

Second, radicalism complicates the true religion of Islam *samhah* (mild) by considering sunnah as if obligatory and makruh as if forbidden. Radicalism is characterized by religious behavior which prioritizes secondary issues and overrides the primary ones. Examples are the phenomenon of lengthening the beard and leaving the pants above the ankle. Muslims should prioritize obligations rather than the trivial sunnah. Has zakat solved the problem of people's poverty? Has prayer taken us away from doing bad thing and social chaos? And has the Hajj created awareness and equality in Islam? this things should take precedence rather than just struggling to take care of beards and pants¹¹.

Third, radical groups are mostly excessively religious in the wrong place. In da'wah they override the gradual methods used by the Prophet, so their da'wah actually makes the Muslims who still lay a sense of fear and objections. **Fourth**, rough in interacting, loud in speaking and emotional in preaching. **Fifth**, radical groups easily make the mistake to others outside their group. They always look at others only from the negative aspects and ignore the positive aspects. This should be shunned

¹⁰Irwan Masduqi, Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren, *Jurnal Pendidikan Islam* Vol. II No 1 , Juni 2013 Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta, p 3

¹¹ *Ibid.*, p. 4

by Muslims, because the root of radicalism is negative thinking to others. Negative thinking is the attitude of humiliating others. Radical groups often seem to feel holy and consider other groups as *bidah* and heretics. Sixth, easily disbelieves others who have different opinion. This group disbelieves others who commit immorality, condemns democratic governments, disbelieve people who are willing to apply democracy, disbelieve Muslims in Indonesia who uphold local traditions, and disbelieve all people who differ with them because they believe that their opinions is God's opinion¹².

At the level of the life of a nation and state, the radicalism movement does seem quite troublesome to the rulers, especially for several reasons: **First**, the radical movement is often perceived as an interest movement to build and color the basic ideology of the state with ideological ideology purely, or replace the established state ideology with the ideology of the radical movement group, without considering the ideological interests of other groups different from it. **Second**, the radicalism movement is considered to bring social instability, social unrest, especially because the nature of the movement is still militant, hard, firm, black and white, do not give up and do not hesitate to use the ways that tend to be anarchic and destructive. In addition, the radicalism movement is also viewed as unwilling to compromise and intolerant to the interests of other groups.

Third, the impact of the radical movement is directly or indirectly perceived as threatening the existence of the authorities elite, especially as the effect of ideological agitation and the widespread provocation of radical movements in society can reduce the level of popular confidence in the regime, which in turn can give birth a rebel And the social revolution that will undermine the throne of the authorities regime. It is therefore not surprising that whoever the authorities regime in a country will do its utmost to eliminate, tame, dampen, or counteract the growing radical movement¹³.

The explanation above gives an understanding that indeed radicalism in the name of religion is very threatening and even potentially the occurrence of disunities on a large scale. Therefore we must have a strategy to overcome so that radicalism does not develop and spread

¹²*Ibid.*

¹³Nuhrison M. Nuh, "Faktor-Faktor Penyebab" ...,p. 39

widely give negative influence in the frame of diversity, especially through Islamic educational institutions. Islamic education that teaches and spread hatred against different understandings and beliefs is not ideal against our nation of Indonesia who profess the ideology of Pancasila with Bhineka Tunggal Ika as a unifier of diversity in religion, culture, ethnicity and language. Islamic education must be able to create an inclusive, tolerant, humanist understanding so that the future of dynamism, harmony, and harmony can be realized in the present and future.

Multicultural-Based Islamic Education

Diversity becomes a characteristic of life in this world. Almost all things have a special uniqueness that is not owned by others. The colors of diversity can build a harmonious life. However, the other times it can turn into a disaster. When the different aspects meet and show their superiority, the conflict becomes something that is difficult to avoid. Differences in any aspect actually can enrich the color of life, as well as a starting point for the birth of disaster¹⁴.

Indonesia is one of the largest multicultural countries in the world. The truth of this statement can be seen from the socio-cultural and geographical conditions that are so diverse and wide. Indonesia consists of 17,504 islands. About 11 thousand islands are populated by 359 tribes and 726 languages. Referring to PNPS no. 1 of 1969 which has just been maintained The Indonesian Constitutional Court has five religions. Based on the KH. Abdurrahman Wahid, Confucianism became the sixth religion. Although only six, within each religion consists of various sects in the form of social organization. Also hundreds of sects of belief live and develop in Indonesia¹⁵.

Diversity creates movements in society, such as social, economic, political, or cultural. This movement can generate both positive and negative potential. Positive is the emergence of a sense of togetherness as a nation so that the birth of cooperation that makes people away from

¹⁴Ngainun Naim, *Teologi Kerukunan: Mencari Titik Temu Dalam Keberagaman* (Yogyakarta: Teras, 2011), p. 103

¹⁵M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Pilar Media, 2005), p. 4

conflict, and citizens become safe. While being negative will create the differences leading to conflict, start from conflict of argumentation, intimidation, until physical conflict of individuals, groups, to tribes¹⁶.

Islamic education is essentially a process of change towards the positive. In the context of history, this positive change is God's way that has been carried out since the time of Prophet Muhammad SAW. Islamic education in the context of change in a positive is synonymous with the lecture activity which is usually understood as an attempt to convey the teachings of Islam to the society¹⁷. Since the first revelation was revealed by the iqra (reading) program, Islamic education praxis has been born, developed, and existed in the life of Muslims, a process of education involving and presenting God. Reading as an educational process is done by calling on the name of God who created it.

Talking of Islamic education in the context of the Indonesian nation, cannot be separated from Pancasila as the basis of the nation and also the motto of Bhineka Tunggal Ika (different but still one) in the concept of Muslims is often referred to as "*Umatanwahidah*" or one person. Thus, Islamic education is not expected to foster the spirit of blind fanaticism, foster an intolerant attitude between learners and Indonesian society, and weaken the harmony of religious life as well as national unity¹⁸.

By looking at the reality, should be there a system in Islamic education based on multicultural to be able to accommodate the existing potential as one of the nation's wealth. Therefore, it is very important that the existence of Islamic education based on multiculturalism as an offer of solute thinking in order to minimize various criminal acts in the name of religion, tribe, and irresponsible radical actions. Thus, the unity of the people is able to be achieved within the frame of difference, and not necessarily the people with one another easily the truths claim as the

¹⁶Zamroni, *Pendidikan Demokrasi Pada Masyarakat Multikultural* (Yogyakarta: Surya Sarana Grafika, 2001), p. 114

¹⁷Imam Bawani, *Segi-Segi Pendidikan Islam* (Surabaya: Al-Ihlas, 1987), p. 73-74

¹⁸Muhaimin, *Arah Baru Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum, Hingga Redefinisi Islamisasi Pengetahuan* (Bandung: Nuansa Cendekia, 2003), p. 60

justification for radical action. Islamic education will give birth to a sense of tolerance and high esteem towards others human¹⁹.

Multicultural comes from English *multiculturalism* that contains the word "multi" and "culture". In language the meaning of the multi is many, varied, while culture means modesty²⁰. If we see in a large dictionary of Indonesian language, multicultural is defined as a culture. Multicultural education background begins with the development of ideological movement or multiculturalism in Western countries, namely the United States, Britain, Canada and Australia which is a discourse and movement to revise politics of Difference (political difference). The politics of difference movement occurred during the 1950s and 1960s²¹. Multiculturalism is a policy that is born from a deep awareness that society should appreciate and uphold the existence of various differences, ethnic, language, and cultural society. Culture is also interpreted as diversity in coexistence. Multicultural continues to grow in line with the social changes faced by humans, especially in the era of the open world and the era of democracy's life²².

¹⁹Faisol, *Gus Dur dan Pendidikan Islam: Upaya Mengembalikan Esensi Pendidikan di Era Global* (Yogyakarta: Ar-Ruzz Media, 2011) p. 92

²⁰John M. Echols & Hassan Shadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 2006) p. 388

²¹21 Suatu gerakan untuk mendorong lahirnya kebijakan baru dalam mengatur kedudukan kelompok-kelompok kultural minoritas dalam hubungannya dengan kultur dominan atau mayoritas. Dalam bidang pendidikan, multikulturalisme berarti pengakuan terhadap kontribusi semua kelompok kultural terhadap perkembangan ilmu pengetahuan dan kesusastraan. Di Amerika Serikat perkembangan pendidikan multikultural berawal dari penghapusan praktik segregasi dari kelompok warga negara Amerika Serikat yang berasal dari Afrika. Praktik segregasi tersebut ditentang sangat keras oleh gerakan-gerakan Civil Rights yang dipelopori oleh Martin Luther King, akhirnya gerakan tersebut terus mengalami perkembangan dengan pesat dan merembet pada dunia pendidikan. Lihat George Ritzer, *Teori Sosial Postmodern* (Yogyakarta: Juxtapose Research and Publication Study Club dan Kreasi Wacana, 2005), p. 323

²²Ideologi masyarakat majemuk yang menekankan pada keanekaragaman suku bangsa tidak mungkin mewujudkan masyarakat sipil yang demokratis. Untuk mencapai tujuan proses-proses demokratisasi yang sedang dijalani itu, ideologi harus digeser menjadi ideologi keanekaragaman budaya atau multikulturalisme, Pernyataan Hamengkubowono X, Menuju Indonesia Baru: Dari Masyarakat Majemuk Ke Masyarakat Multikultural (Yogyakarta, 16 Agustus 2001) dalam H.A.R. Tilaar, *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia* (Jakarta: Rineka Cipta, 2012), p. 476

Multicultural education is a border crossing and cross-disciplinary sciences, interdisciplinary with one another are interrelated and cannot be separated. Multicultural education is concerned with issues of social justice, democracy and human rights. Multicultural education is also concerned with political, social, cultural, moral, and religious issues. In addition, multicultural education also seeks to bridge potentially conflicting areas, such as gender relations, interreligious relationships, interest groups, and other forms of diversity²³.

As it is known that the practice and the process of education, especially take place in educational institutions have a role in shaping the character and behavior of each learner. Therefore, every learning process should consider the need to insert civic values in the learning activities so as to print output that has multicultural awareness and apply in daily life. To realize this, the various components involved in the educational process need to be planned in such a way as to support the realization of the idea. In this case, what needs attention is the curriculum factors, educators, and learning strategies used by educators. This does not mean that other factors are less important, but three things seem to occupy a priority²⁴.

Ainurrafiq Dawam explains that multicultural education is the process of developing all human potentials that value plurality and heterogeneity as a consequence of cultural diversity, ethnicity, and religion. Such multicultural understanding, of course, has enormous implications for education because education itself is generally understood as an endless process or long process in our life. Thus, multicultural education demands for high respect and respect for human dignity and prestige from wherever their come and be cultured whatever they are. The hope is the creation of true peace, safety that is not haunted by anxiety, and happiness without engineering. This kind of education can be positioned as part of a comprehensive effort to prevent and tackle

²³Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), p. 6

²⁴Muqowim, " Mencari Pola Pendidikan Agama Dalam Perspektif Multikultural", *MDC Jatim*, Oktober 2004, p. 8

ethnic religious conflicts, religious radicalism, separatism, and national integration²⁵. Similarly, Allah says in Al-Quran Surah Al-Hataata:

We created you from a man and a woman, and made you nation and tribe so that you may know one another. Verily the most honorable among you by Allah is the most pious among you. Allah is the Knower, the Knower.

Teachers and schools play an important role in implementing the values of inclusive and moderate diversity in schools. If the teacher has an inclusive and moderate diversity understanding paradigm, then he or she will also be able to teach and implement the values of diversity to students in school. The role of teachers in this case includes; **First**, a teacher or lecturer should be able to be democratic, in both non-discriminatory attitudes and words. **Second**, a teacher or lecturer should have a high concern for certain events that related to religion. For example, when a bombing case occurred in 2003, a multicultural-minded teacher should be able to explain his concerns about the event. **Third**, the teacher or lecturer should make it clear that the core of religious teachings is to create peace and prosperity for all humanity, then bombing, military invasion, and all forms of violence is something that is forbidden by religion. **Fourth**, teachers or lecturers are able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic, and religious diversity (sects)²⁶.

In addition to teachers, schools also play an important role in building a pluralist and tolerant based education environment. Steps that can be taken include: **First**, schools should establish and implement local laws that are specifically applied in one particular school. In the school law is certainly one of the important points listed is the prohibition against all forms of religious discrimination in the school; **Second**, to build a sense of mutual understanding early on between students who have different beliefs, the school must play an active role in promoting interfaith

²⁵Ainurrafiq Dawam, *Emoh Sekolah* (Yogyakarta: Inspeal Ahimsa, Karya Press, 2003), p. 99-100

²⁶Andik Wahyun Muqoyyidin, "Membangun Kesadaran Inklusif-Multikultural Untuk Deradikalisasi Pendidikan Islam", *Jurnal Pendidikan Islam FITK UIN SUKA* Vol. II No. 1 tahun 2013, p. 146

dialogue with the guidance of teachers. This interfaith dialogue is one of the most effective ways for students to get used to dialogue with different faiths; **Third**, the most important thing in the application of Islamic education based on the multicultural curriculum and textbooks used and applied in schools.²⁷ Here are some of the content of the values contained in multicultural education that can be internalized especially in Islamic educational institutions as a foundation to resist the attitude of radicalism in the context of religion.

Tolerance value

Human values can be implemented in a multicultural life as in our society, if realized a life attitude that can respect each other among individuals, communities, and nations. One of life's attitudes that can be actualized is tolerance. Tolerance is the ability to respect the nature, beliefs and behaviors that other people can have²⁸. Tolerance is important to ensure respect for human values. In other words, tolerance is sought to build the dignity and human dignity of every other person without exception. The word tolerance comes from English tolerance, which is absorbed from the latin language *tolerantia*, meaning patience or resistance to something. Tolerance is interpreted as an attitude or tolerance (appreciation, allowing) increase (opinions, views, beliefs, habits, behavior) that are different or contrary to the self. So, someone is said to be tolerant if he respects others and can accept differences. He does not feel right or impose his views and beliefs on others²⁹.

Tolerance is the attitude of letting people have other beliefs and accept that belief because it recognizes the right of everyone's freedom in terms of his or her heart conviction. In a pluralistic society, where there are various religious and religious beliefs, tolerance is a necessary condition for peaceful coexistence and harmony. Tolerance can extend

²⁷Andik Wahyun Muqoyyidin, "Membangun Kesadaran Inklusif-Multikultural Untuk Deradikalisasi Pendidikan Islam", *Jurnal Pendidikan Islam FITK UIN SUKA* Vol. II No. 1 tahun 2013, p. 146

²⁸M. Ainul Yaqin, *Pendidikan Multikultural; Cross-Cultural Understanding untuk Demokasi dan Keadilan* (Yogyakarta: Pilar Media, 2005), p. 4

²⁹Ngainun Naim dan Ahmad Sauqi, *Pendidikan Multikultural: Konsep dan Aplikasi* (Yogyakarta: Ar-Ruzz media, 2011), p. 77

from a self-contained and passive attitude to the respect of other believers, not even accepting its teachings, even to the appreciation of spiritual elements and the enjoyment of other religions, which may also help for the appreciation of self-belief.

With the growth of mutual understanding and respect for differences, it is expected to be a stepping stone towards the achievement of harmony between religious communities, as well as each adherent of religion will have a firm commitment to their respective religions. It is this kind of pluralist attitude that needs to be developed through various institutions, including through education. Thus, it is expected that in the future there will be a pluralistic, tolerant, moral, and civilized society.

The value of democracy

The word *democrac* comes from two words, namely *demos* meaning people and *kratos* meaning government. So that can be interpreted as a government of the people or more familiar to us as the government of the people, by the people, and for the people. In the Indonesian dictionary, the term *democracy* is defined as a form or system of government that the whole people descend and govern or government system that all people participate and govern with the intermediaries of its representatives (people's government); Democracy is also interpreted as an idea or worldview that prioritizes equality of rights and duties, and equal treatment for all citizens³⁰.

Understanding of democracy is closely related to respect and freedom of religion and belief. The higher the level of citizens' understanding of democracy, the respect for religious differences is very high. In the of democracy domain, for example, Indonesian people who are used to being polite in behaving and carrying out deliberations to consensus in solving problems, having local wisdom that is rich in plurality, and being tolerant and mutual cooperation begins to transform into hegemonies of groups that beat each other and behave honest.

In View in *Islamic Review*, Syamsul Arif and Ahmad Barizi stated that an Islamic education program is said to be democratic if it has several characteristics: (1) high scientific commitment; (2) placing teachers /

³⁰Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2001), p. 337

lecturers as well as learners as mutually integrated, complementary, and complementary education subjects; (3) placing education and children proportionally; (4) consistent with the principles of complete learning; And (5) does not stop at rhetoric and theory, but there are concrete steps of relay race and science experience³¹.

There are five challenges according to H.A.R Tilaar in education democracy in Indonesia including Islamic education. *First*, education is full of lies. *Second*, the educational system is elitist. *Third*, the process of domestication. *Fourth*, the process of duping. *Fifth*, corporate culture. These challenges must be faced if they are to achieve democratic education³². Thus, understanding democracy provides benefits about equality and equality as a state, fulfill common needs, ensuring fundamental rights, and renewing social life.

The Value of Peace

In Arabic, there are some vocabulary that contain the meaning of peace as part of the noble teachings, namely the first word "*al-silm*" or "*al-salm*" which means safe and peaceful. Greeting is the expression of salvation and peace. The word greetings contains two meanings, first, someone say greeting sentence means giving a sense of peace and salvation to others termed *dzu al-salam*. Second, someone who throws greetings is a survivor, far from negative energy and disgraceful qualities, termed *al-salim*. Therefore Islam as a religion carries the mission of peace, providing safety, comfort and tranquility for people in the universe³³.

Peace simply can be interpreted as the absence of war or conflict and violence. The cause of the peaceful atmosphere is when the individual has a sense of inner peace, has the ability to control his emotions and thoughts in order not to take actions that harm others and can trigger the occurrence of conflict and violence. Peace is a positive concept and

³¹Syamsul Arifin dan Ahmad Barizi, *Paradigma Pendidikan Berbasis Pluralisme dan Demokrasi: Rekonstruksi dan Aktualisasi Tradisi Ikhtlaf Dalam Islam* (Malang, UMM Press dan PSIF, 2001), p. 138

³²H.A.R Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004) p. 297-299

³³Lanny Octavia dan Ibi Syatibi, *Pendidikan Karakter..*, p. 63

perspective on both himself and others. Peace and nonviolence awaken participants to the importance of settling issues and differences with dialogue and avoiding all forms of violence. Any acts of violence and on behalf of any will never solve the problem, even will continue to cause new problems³⁴.

The people who called Muslim is the one who guarantees the salvation of the other and does not harm himself, others and his environment. Prophet Muhammad SAW says "*Al-muslimu man salima al-muslimun min yadihiwalisanihi*" The Muslim is a person whose tongue and hands do not hurt and harm others. It means that someone does not deserve to be called a Muslim if his actions harm others, spread hatred, riots, violence, looting, terror, and destruction of the environment³⁵.

Conclusions

Radicalism is a phenomenon that has long historical roots in the history of Islamic culture. The re-emergence of radicalism in the modern era is the failure of the ideologies applied for the purpose of modernizing Islam. Conflicts that emerge in the name of religion seem to be the best solution for radical groups. Implementation of Multicultural-based Islamic Education is urgently needed to re-raise our awareness as Muslims in respect each other, respect for human values, and appreciation each other as fellow believers and a diversity of environments. The values of tolerance, democracy, and peace are contained in multicultural need to be internalized through Islamic education for the realization of Islam *rahmatanlilalamin*.

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³⁴Imam Machali, Feace Education dan Deradikalisasi Agama, *Jurnal Pendidikan Islam*, Vol. II Juni 2013 p. 44

³⁵Lanny Octavia dan Ibi Syatibi, *Pendidikan Karakter*., p. 64

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