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THE MULTICULTURALISM OF PESANTREN: SCAFFOLDING DIVERSITY OF INDONESIAN SOCIETY

Abu Amar Bustomi, Pardianto, Imam Maksum, Abdur Rofik

Universitas Islam Negeri Sunan Ampel Surabaya

Universitas Islam Raden Rahmat Malang

E-Mail: bustomiabuamar@gmail.com

Abstract

Indonesia is a unitary state that is formed from diversity and religiosity in all aspects of life, which are united by natural ethics in national bonds. Ethically, this national bond does not justify conflicts for any reason. However, the reality still tends to be vulnerable and has an impact on resistance among religious communities in Indonesia.

In the problem of resistance of plurality relations and multiculturalism in diversity and religiosity that has develop in Indonesia, pesantren, is an indigenous educational institutions, in their journey can be tested to maintain their sustainability with a multi-aspected education model, which constructs the character of santri into a qualified, independent and reformer nationalist personality.

Through scientific studies, which are developed in a critical sociological approach of Max Weber, about the existence of multiculturalism in pesantren as a support for the solidarity of diversity and religiosity of society in Indonesia, it was found that pesantren in fact have an existence as micro and macro support for the diversity and religiosity of society in Indonesia.

Keywords: Multiculturalism of Pesantren, Scaffolding Diversity, Indonesian Society.

Introduction

The Unitary State of the Republic of Indonesia (NKRI) is formed from diversity in all aspects of life including gender, region, ethnicity, religion, race, and group. There are more than 300 ethnic groups/1340 tribes in Indonesia (Statistics Indonesia). With such diversity united by Indonesian nationality, Indonesia has united 1340 tribes in 17000 islands with different religions, customs, and languages. They are united under the auspices of one Country (Indonesia), under a motto of *Bhineka Tunggal Ika*, taken from the Kakasin Sutasoma book "*Bhinna Ika Tunggal Ika Tan Hana Dharma Mangruwa*", that is translated into 'Unity in diversity, no devotion that bifurcated'.¹

As quoted from the official website of the Ministry of Education and Culture of the Republic of Indonesia, diversity can be interpreted as a social condition with many differences in various fields.² **Diversity** refers to various things in a phenomenon, while **diversity** refers to things related to religious phenomena. **Diversity and Religiosity** can be seen in the reality of organization and hierarchy in religion, religious rites or ceremonies, religious customs, Places of worship, religious broadcasting, religious law, and doctrine of the faith. Internal and external

religious appreciation shows quite diverse realities.³

Natural ethics in religious life does not justify conflicts for whatever reason. It will maintain the welfare and peace of religious adherents. Natural ethics is full of respect for religious differences to anticipate horizontal conflicts. Natural ethics can be compatible with the ethical principles of faith within transcendence and the supernatural. Natural ethics is communicative-persuasive ethics. The phenomenon of dialogical dialogue shows how **natural ethics** are needed among religious communities.⁴

Indonesia as one national unity that is united by natural ethic that should not justify conflict for any reason, but in reality, it is still vulnerable and has an impact on resistance among religious communities in Indonesia. So, through this paper, the author attempts to conduct a scientific study using a critical sociology approach of Max Weber, about How the Existence of Multiculturalism in Pesantren as a Support for Solidarity in Indonesian Diversity and Religiosity.

Diversity and Religiosity of Indonesian Society

Related to this study, theoretically in sociological studies it is often discussed that in society there are various dynamics, with sometimes the conflicts occur, and or otherwise, harmony, get along, peace, and so on are also occurs. As a basis for theoretical studies in this study, George Herbert Mead⁵ was used, which was based on Max Weber's opinion that social actions carried out by a person were actually driven by social meaning to the surrounding environment.⁶

In relation to the context of symbolic interactionism, the internal and external opposition that occurs between the two lies in defining the meaning of a value in interaction. Based on functionalism and conflict theory, which was initially binary opposition, but eventually was synthesized that there must be conflict (disorder) and harmony (order). It is natural as the dynamics of life in a diverse society and thereby depends on how to solve it.⁷

Religious diversity can also be positive and negative.⁸ In the experience of the French, religion is no longer an issue when it involves the cultural space. Building a bridge that can make religious dialogue an integral part of culture is a challenge that can be

overcome when different groups can accept each other's existence.⁹

Methods

This paper is a scientific study using Max Weber's¹⁰ critical sociology analysis method, about the multiculturalism of Pesantren as a support for solidarity of diversity and religiosity of Indonesian society. The concept of Max Weber's symbolic interactionism will be used as the basis for analyzing various relevant literature based on the mind, self, and a developing society, then looking for the opposition. This opposition becomes the tension which is then described along the arguments.

Result and Discussion

Multiculturalism Resistance and Community Pluralism in Diversity and Religiosity in Indonesia.

Multiculturalism as one of the characteristics of pluralism requires two other characteristics for maintaining diversity in Indonesia. They are the aspiration to develop the same sense of nationality and pride as part of the nation. The process towards a multicultural society requires three main pillars. First, policymakers need to be fair and able to predict the negative impact of

policymaking. Second, we need a leader with a national perspective. Third, an educated and rational society needs to address diversity and religious diversity.¹¹

The terms multiculturalism and pluralism are key terms of reality of *Diversity and religiosity* that we experience and feel in common. Multiculturalism is more understood as cultural diversity, while pluralism tends to be associated with religious and religious diversity. Pluralism turns into a unique discourse since it is in contact with supernatural phenomena that influence human life. Religious pluralism invites us to accept *others* with all their otherness, not as an *alter ego*, but as something completely different from I.¹²

Pluralism is generally understood as diversity in society with a demand for respect for these conditions. According to Esposito in Aljudin¹³, pluralism encourages those with (and those without) a God-based worldview to have a welcomed and equal place in the public square. Relativists argue that all religions are equally true (every religion is true and equally valid as every other). According to him, truth is not a monopoly of a particular religion. It is not permissible for adherents of a religion to blame or consider other religions heretical. This view is the source of religious essentialism, syncretism, and pluralism. Therefore, the fallacy of these three ideologies

is not much different and cannot be separated from relativism.

Pluralism is not just a variety of diversity, but an active involvement in building a pluralistic life. Pluralism not only means tolerance, but also the process of understanding across the boundaries of difference. Understanding the cross of difference is a positive effort. Pluralism is not relativism, but an encounter with commitment. Pluralism is not syncretism either. Because if pluralism presupposes mutual respect and is built on mutual respect for the differences and uniqueness of each religious tradition, syncretism views it as a creation of a new religion by mixing various elements from different religious traditions.¹⁴

The action of multiculturalism is more of an invitation to understand and accept others, as long as differences occur because of cultural processes. Around the 1970s, the discourse of multiculturalism emerged. This happened when immigrants from Asia arrived in Europe and America with a different religious and cultural background from western religion and culture.¹⁵ Starting from this, then the demands for identity recognition continue and move towards. Tolerance was not enough, immigrants demand cooperation between different nations. Based on this phenomenon, tolerance can only be interpreted as being confined to the manners

of ordinary life, not enough to build a more basic identity, and therefore understood as tolerance in the context of multiculturalism. It's not enough. Thus, tolerance is only an entry point, not a final destination in dealing with diversity.

About two decades since the reformation in 1998, religious pluralism has become a serious problem in Indonesia. This can be seen from a high number of violence and intolerance in the name of religion. Various violent behaviors and acts of intolerance seem to be a sign in Indonesia, that religion has experienced a shift from religion as an instrument of peace, to religion as a trigger for conflict and violence.¹⁶

Regarding communication among religious communities in Indonesia, experts have made categorizations of religious attitudes including exclusive, inclusive, parallel (pluralist), and interpenetration. The **exclusive** is the category of religious fanatics that according to this category, only their religion is the truest. The **inclusive** is a description of the diversity in which a person stands between choices that should be considered the path to perfection in life. **Parallelism (pluralism)** is an attitude as a society that feels they do not live in a monoculture society, the demand to view other religions as part of oneself is the main requirement. Meanwhile, **Interpenetration** is

a paradigm of interreligious relations that holds the view that **my** religion is true but the truth of **my** religion is more complete if **I** know the truth of other religions.

Indonesian religion is also shaped by many models of hate agents who skillfully perform integrated upsets. Spin in the form of calculated misleading propaganda is a fact not found in many common interpretations of religious intolerance. This conspiracy encouraged elite groups, leaders of political or religious organizations, and even government officials.

On the other hand, from the history and the beginning of the development of Islam in Indonesia, the dynamics of religious movements have offered an ideology with different nuances from existing mainstream organizations such as NU, Muhammadiyah, or al-Irsyad.¹⁷ According to Ismail, eight problems are vulnerable and have an impact on the resistance among religious communities. To date, there are three problems with strong resistance, which are the establishment of placement of worship, religious blasphemy, and religious broadcasting.

Another thing also colors religious social diversity. It is Islamic fundamentalism that tends to be radical-conservative. It triggers extremism, with religion as the legitimacy of its actions through the selection

of verses with confrontational nuances while ignoring the verses of cooperativeness towards other religions in Indonesia.¹⁸

In Indonesia, three acts of radicalism have developed. First, radicalism in the form of hate speech, which fights and blames those who are assumed as different from their community. Second, Jihadi terrorists with the acts of killing people, either using suicide bombings or others. Third, young people or millennials are influenced by radical ideas. Radicalism is becoming more and more massive, despite governments, socio-religious groups, youth, and universities making various personal and organizational efforts.^{19 20}

Sociologically, the religious style of Islam in Indonesia can be seen from the movement of radical and liberal Islam driven by the interests of a third party (global capitalists) as the formation of religious sects that face each other. One group emerged as an intolerant Muslim group, rigid in religious understanding, and suffering from *Takfir* ideology (condemn other Muslims who do not agree with it). The *Tatharruf Yamini* group (extreme right) refers to the understanding and practice of authentic Islam, while other beliefs that are not in the same school are considered not authentic practitioners of Islam and appear as outgroups. Meanwhile, there is also a fraction of another group, namely the *Tatharruf Yasari* (extreme left), as a

group that underestimates religion, which in Clifford Geertz trichotomy is called *Abangan* Islam.²¹

The discourse of multiculturalism is an important issue along with the emergence of social, ethnic, and religious conflicts in the community. Substantively, the world view related to multiculturalism in the context of Indonesia is not new because Indonesia is a nation that has had cultural, ethnic, racial, and religious diversity for a long time. Culturally and historically, Pesantren is the oldest educational institution in Indonesia with unique and distinctive features and characteristics. The institution will develop as a training center and will be the center of a building of Islamic culture legalized or institutionalized by the community or at least the Islamic community itself. This cannot be ignored by the government. From this, the Muslim scholar, Nurcholis Madjid, said that historically, Pesantren was not only synonymous with Islamic meaning, but also contained the meaning of Indonesian authenticity.²²

The concentration of guidance in Islamic boarding schools emphasizes the importance and maintenance of Islam as the main source of moral or noble personality. This is the secret to living together in society. The direction of the pesantren layer is inward rather than outward. The inward-looking gaze

is the opinion that Islamic justice and diffusion in life automatically improves life that created a trickling down effect.

As one of the indigenous education systems that have played a role in shaping the character of Muslims in Indonesia for centuries, Pesantren has the potential to become one of the bases both discursively and morally practically in cultivating moderate Islamic values (*Islam wasathiyah*) in *Diversity and religiosity*. The multiculturalism of Pesantren can be traced through a comprehensive peace education, which has been implemented for centuries. As quoted from Suparno in his book *Pendidikan Perdamaian* or translated into Peace Education, peace education refers to the characteristics of peace, dynamic, problem solving that is just, balanced, friendly, non-violent, free (justice and liberty), and if justice is ignored and freedom is paralyzed, peace will not be created.²³

At Pesantren, these properties are incorporated into typical materials with current topics. This material is usually found in the study of Turath books (classical books) that are grounded by integrating humanitarian issues (basic rights, gender, human trafficking, global warming, ecology, technological advancement, and the dynamics of other humanitarian issues).²⁴

The design of Pesantren learning can be understood through the core model of Islamic boarding school education that balances between Islamic law learning and legal-formal education, responsive education to the psychological and community conditions, moral development, or Sufism with dialectical community norms, and the inculcation of humanist values and human rights. The synergistic effect of these four models gave rise to a Muslim character that was tolerant of the multicultural conditions of Indonesian society.²⁵

Human rights education in Islamic boarding schools is an effort to prevent and deal with conflict and violence As-segaf.²⁶ In the 1948 Universal Declaration of Human Rights which was later Islamized in the 1981 Cairo Declaration, there are human rights concerning the right to life, the right to freedom, right to equity and prohibition against impermissible discrimination, right to justice, right to a fair trial, right to protection against abuse of power, right of protection against torture, right to minority, and so on. This is internalized into the Pesantren education, which is in line with the objectives of the establishment of sharia (*maqashid al-syari'ah*).²⁷

Tolerance is naturally conditioned as part of the national community and is built in Pesantren by building harmonious relationships

between people in Indonesia's multicultural regions. This tolerance is an implication of human diversity, even from the very existence of religion. Diversity produces expressions that result from one's understanding of oneself and others. It turned out to be a perception of the existence of other people and the characteristics associated with them.²⁸

On the other hand, tolerance, moderate attitude, and the development of multiculturalism in Islamic boarding schools are also the basis for avoiding the dangers of radicalism, terrorism, internal conflict, and multifaceted crisis. Moderate Muslim concepts, values of tolerance, and multicultural insights are the basic background of Universal Pesantren in the development of their religious attitudes.²⁹

The Construction of Multiculturalism of Pesantren to Scaffold *Diversity and religiosity*

Non-multiculturalism in multiple societies causes tragedy worldwide. This underlying problem affects different groups. Religions in human life are expected to play a role in solving human problems without abuse and to provide alternative solutions. Similarly, religion is essentially a paradigm response with a multicultural perspective on all universal humanitarian issues. As such, the

formation of interreligious and interreligious cooperation can achieve a peaceful, tolerant, cooperative, exemplary and civilized community order.³⁰

Multiculturalism essentially refers to three dimensions of culture, cultural diversity, and specific actions in response to diversity. In the context of the state, multiculturalism seems to have lost its diversity when it comes into contact with government authority and identity politics. As it happened in the era of the new order, the dominant government agency as a cultural regulator will create a monoculture.³¹

Based on the meaning of **multiculturalism**, Pesantren provides a solution to the solidarity for the diversity of Indonesian people. Pesantren is a small community that lives and develops in a large society. Therefore, it is not surprising that the social interactions built in the Pesantren are not much different from that of society in general. In the Pesantren community, unique and distinctive characteristics are built. Five basic elements make Pesantren into a unique and distinctive institution. They are dormitory, mosque, *santri* (students), the teaching of classical Islamic books, and *kiai* (Islamic scholar) who become traditionists.³²

The diversity in Pesantren's environment possesses multicultural characteristics. Environmental heterogeneity

is formed by students from different races with learning systems that develop religious values. Islamic religious values promote tolerance, mutual aid, and mutual respect as the basis for survival in the Pesantren region.³³

At the macro level, Pesantren is expected to play an active role and make a significant contribution to social engineering and social and cultural change. Therefore, each Pesantren has the characteristic of constantly reforming its cultural, educational, and social aspects. The cultural aspect is characteristic of Islamic boarding schools that convey individuality, solidarity, and simplicity. The educational aspect is one aspect of the process leading to the formation of religious skills, religious communities, and religious intellectuals. Meanwhile, the social aspect has become a form of people's contribution as a community learning center. Its function is to help the community act as a social laboratory in the social and religious spheres with the community.³⁴

The main character of the multiculturalism of Pesantren is reflected in the context of education. Pesantren's multicultural education has the advantage of building solidarity and intimacy with the diversity that arises from the needs of different ethnicities, races, religions, cultures, and human 'needs. The main goal context is to instill sympathy, respect, appreciation, and

empathy for differences. The multiculturalism of Pusanren education can also be recognized by its openness, respect for differences, tolerance, mutual respect, a guarantee of equal opportunity, avoidance of racism and blind fanaticism, and emphasis on commonality.^{35 36}

At Pesantren, the development of curriculum philosophies, curriculum models, learning approaches and theories, and ideas for evaluation is naturalistic, dynamic, and cumulative. The evolving curriculum naturally leads to a pragmatic curriculum based on the needs of the community (stakeholders). It is based on the cultural richness of *Bhineka Tinggal Ika* whose learning source is the community. Pesantren's curriculum, which is socially and culturally based and open to social issues, makes students feel that Pesantren is connected to society. This pattern will develop the quality of human resources, a moderate mindset, tolerant attitudes, and multicultural insight to support the diversity of Indonesian society.³⁷

Conclusion

Indonesia is a unitary state that is formed from diversity in all aspects of life, which are united by natural ethics in national bonds. Diversity, essentially refers to the existence of various things in a phenomenon, while diversity refers to things related to

religious phenomena. The diversity of religiosity is a necessity or thing that naturally exists in human life, which ethically does not justify conflicts for any reason. However, the reality of diversity of religiosity in Indonesia still tends to be vulnerable and has an impact on resistance between religious communities.

Regarding the problems of resistance to plurality and multiculturalism relations that develop in Indonesia, Pesantren is an indigenous educational institutions which in its journey can maintain its sustainability and have a multi-aspected education model, which can construct the character of santri who understand religious knowledge, but also get forget natural leadership, independence, simplicity, perseverance, togetherness, equality, tolerance, and other positive attitudes. In this position, pesantren has been proven capable of producing quality and independent individuals as a form of participation in pesantren as pillars and supports for the diversity of Indonesian society.

From the reality of Indonesian nationality in the existing diversity and religiosity, as well as through critical scientific studies on the existence of multiculturalism in Pesantren as a support for the solidarity of the diversity and religiosity of society in Indonesia, it is found that the results of

scientific studies show that: Pesantren in the fact have an existence as micro and macro support for the diversity and religiosity of society in Indonesia.

Pesantren as a buffer for the diversity and religiosity of Indonesian people is reflected in the existence of multiculturalism which is built on a comprehensive peace education base, which has been owned and operated for centuries. On a micro level, the existence of Pesantren as a buffer for the diversity and religiosity of Indonesian people is reflected in the existence of multiculturalism which is built on a comprehensive peace education base, as well as on distinctive materials with up to date issues, with Islamic material in the study of the Turats book. Which is grounded by integrating humanitarian issues (human rights, gender, human trafficking, global warming, ecology, technological progress, and the dynamics of other humanitarian issues). On a macro level, the existence of Pesantren is able play an active role and make a meaningful contribution to social engineering and transformation socio-cultural, which has the characteristics of renewal.

From these findings, the existence of pesantren as a social and educational institution is considered important as part of the development of national values

(nationalism), as well as character development (personality cultivation) of the nation's children, to become pillars and supports for diversity and religiosity in Indonesia.

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