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MULTICULTURAL EDUCATION IN MADRASAH DINIYAH AS PREVENTION OF RELIGIOUS CONSERVATISM

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Abstrak: *Artikel ini ditulis untuk memberikan gambaran tentang pandangan konsepsional Pendidikan Multikultural Pada Madrasah Diniyah Sebagai Pencegahan Konservatisme Beragama. Paradigma ini didasarkan pada kegelisahan isue yang seringkali menganggap bahwa pendidikan Islam sebagai agen of change belum menampakkan fungsinya merubah cara pandang beragama yang moderat dan toleran. Model yang ditawarkan adalah penanaman nilai-nilai pendidikan multicultural pada Madrasah Diniyah. Keberadaan Madrasah Diniyah sebagai lembaga pendidikan Islam non formal, baik yang berada di lingkungan pesantren maupun yang berdiri secara independen telah banyak berperan dalam melahirkan intelektual muslim melalui pendidikan dan pengajaran yang diberikan mulai dari tingkatan dasar hingga tingkatan atas tentang paham keagamaan.*

Kata Kunci: *Pendidikan Multikultural, Madrasah Diniyah, Konservatisme*

Abstract: This article is written to give an overview of the conceptual view of Multicultural Education in Madrasah Diniyah (Islamic Primary School) as a Prevention of Religious Conservatism. This paradigm is based on issue anxiety which often assumes that Islamic education as an agent of change has not revealed its function to change moderate and tolerant religious perspectives. The model offered is planting the values of multicultural education in theMadrasah Diniyah. The existence of Madrasah Diniyah as a non-formal Islamic education institution, both those in the boarding school environment and those that stand independently, has played a large role in engendering to Muslim intellectuals through education and teaching that have given starting from the basic level to the upper levels of religious understanding.

Keywords: Multicultural education, Madrasah diniyyah (Islamic primary school), conservatism.

مستخلص : يستهدف البحث للوصف عن مفهوم تربية المتعدد الثقافي في المدرسة الدينية وقاية عن المحافظة الدينية. يتأسس هذا الإتجاه بقضية تظن كثيرا أن التربية الإسلامية كعامل التغيير لم يزل عاطلا في تغيير المدخل الديني الوسيط والمتسامح. والنموذج المعروض هو غرس القيم التربوية للمتعدد الثقافي بالمدرسة الدينية. إن كينونة

المدرسة الدينية كالمؤسسة التربية غير الرسمية قد لعب دورا كبيرا في ظهر العلماء المسلمين الفاهمين بالدينية عبر التربية والتعليم من المرحلة الأساسية حتى الجامعة.

الكلمات المفتاحية: تربية المتعدد الثقافي، المدرسة الدينية، المحافظة الدينية.

Introduction

Multiculturalism is an issue that continues being discussed with the aim of seeking mutual respect for life. Various views are offered to provide a harmonious sign of the life of the nation and the state. The emergence of various views cannot be separated from different backgrounds and subjective experiences. In a multicultural society, each group has different customs, ideals and values of life. What often occurs is that each group tends to consider its group entitling the absolute truth claims (Supartiningsih, 2007) The main problem of life in the era of religious plurality is the occurrence of conflict, both between individuals and groups. Conflict can be called an entity that is eternal in every difference. Therefore, eliminating it while there is still any difference is impossible (Ibrahim, 2008).

Islam in Indonesia has many faces and a variety of social groups, including theological and socioeconomic. From the various groupings, there are quite dominant variants, namely NU (NahdatulUlama) and Muhammadiyah. Followed by sorting was further divided into trans-national Islamic thought such as *Hizbut-Tahrir, IkhwanulMuslimin* and salafismwhich helped color the map of Islamic groups in Indonesia. Sometimes, the different viewpoints of Moslem trigger various issues of radicalism, extremism and fanaticism.

The history of the reality of national life in Indonesia, there are ups and downs in the harmony of the national life. During the period of independence, the national unity was so entrenched that engendered the spirit and strength of resistance against the invaders. Even religion provides its legitimacy in strengthening resistance. However, after gaining the independence and the time to organize the nation and the state, the roots of conflict emerged based on regional and religious ideology, especially when faced with the division of power. Race, ethnicity and religious fanaticism are inevitable tarnishing the face of the nation (Supartiningsih, 2007).

The Islamic defense action that took place on October 14, 2016, and followed by the action of defending Islam volumes II and III on November 4, 2016 and December 2, 2016 over the issue of blasphemy by Jakarta Governor,BasukiTjahayaPurnama, has involved thousands of Muslims in Monas that increased the historical records of religious

disharmony of people in Indonesia which is still developing. This event in an objective perspective indicated that the religious authorities in Indonesia were divided by assuming that the existence of Muslims at that time was partly in the pro-action line and partly in opposition which did not support the Islamic defense movement.

This religious problem, in fact, contains a paradox in which sometimes the religious problems not only can tie the relations among humans, but also can lead to hostility among humans because of differences (understanding) of religion, not only among the religions, but also internal religion itself. The religious conflict has so clearly graced the history of humanity from the past to the present, such as the tragedy of the Crusades, Islamic-Hindu conflicts in India, Sunni-Shi'ah sect conflicts in Pakistan, Ambon conflicts, terrorism, etc. (Amar, 2014).

Another Islamic religious conflict, which occurred earlier on October 12, 2002, was the Bali bombing terror tragedy which also took on the name of Islam. Terrorism is still happening in various regions in Indonesia. The results of the research by Wahid Institute (Tempo magazine, June 19-25 2017) on 1,626 students, 41% of the students agreed that Indonesia was converted to an Islamic State and used the concept of khilafah. In addition, according to Yenny Wahid, the director of the Wahid Institute, the sad thing about the findings of this study is that 60% of the students said that they are ready for jihad in the future (Muharam, 2016). Religious problems and morality of the community are so complex, especially the roots of violence that they must be traced (Amar, 2014).

Whatever the root of the problems in a social conflict in its essence remains detrimental to all parties, especially the lower classes, so that what is needed is revitalization and the value transformation process of prioritizing the following matters. (1) Functional understanding of religion and changes in approaches from the mystery approach becomes rational and functional approaches so that the nuances of religion are integrated with life, including the transformation of religious values, interpretations, and actualization in accordance with the development of the community so that religion remains useful and functions in life. (2) The noble values of the nation, awareness of pluralism, and the need for inclusive attitudes in religion are basic values that must be built systematically through the intelligence of education and humanist learning (Pettalongi, 2013).

The research above shows that education as the basis for character building has a large contribution and responsibility in determining moderate Islamic societies. Sirry in Raihani concluded that some Islamic boarding schools play a role in community empowerment through development and collaboration programs (Raihani, 2017).

Education aims to shape attitudes and behaviors towards civilized humans. The education system, which only emphasizes the transfer of knowledge, makes education no longer meaningful and has a positive effect on students. Education is less touching the side of humanism which ultimately develops the attitude of pluralism as the foundation of the thinking of multiculturalism (Sapari, 2013). The weakening of moral values in the joints of community life has a considerable impact on the failure of the implementation of character education (Prasetiya, 2018). The value of education is expected to be able to fortify the generation of the nation in upholding the values of morality in society. The concept of education is always in need of a reposition and evaluation, in defining value education (Prasetiya, Rofi, Setiawan, 2018).

Education as a vehicle for humanizing humans (humanization) has an important role in instilling the values of unity. Education as a humanization process directs humans to live according to moral rules, because humans are essentially moral beings. Morality is related to God, fellow human beings, and to the universe or environment which is later known as the trilogy in the study of philosophy. Therefore education should not reduce the learning process solely for the sake of one aspect of ability, but must be able to balance moral and intellectual needs (Prasetiya et al., 2018). Whatever the root of the problem in a social conflict is, it still harms all parties, especially the lower classes, so that what is needed is revitalization and the value transformation process (Pettalongi, 2013)

Value-based education development is a teaching pattern in instilling morality to be moderate and collaborating learning materials with multicultural values through a latent curriculum. A democratic society must have a concern in developing character and moral education (Althof& Berkowitz, 2006). This education needs to be conceptualized and implemented in the nation and state of life (Banks, 2015; Bennett, 2001) This idea is based on the reality that Indonesia has a great attention to multiethnic education and makes multiculturalism a common platform in designing learning based on *Bhinneka Tunggal Ika*(even though we are different, we are still one)(Rosyada, 2014).

Islamic Education Dynamics In Indonesia In Overcoming Symptoms Of Intolerance

A conservative movement (Islamist) is an ideology that rejects all modern, liberal or progressive interpretations of Islamic teachings and adheres to established doctrines and social order (Burhani, 2016). Meanwhile, M. Amin also explained that this conservativethought made religious thought to be taken for granted, not to be touched, not peeled out and the truth must be acknowledged without the need for a study and a

serious study of the background of the movement that encouraged the emergence of religious thought (Amin, 1996). As a result of the narrow pattern of thinking makes the *kejumudan*(rigid) swell on the Islamic body, so that in carrying out social movements become inflexible and rigid.

Conservative groups often translate *syari'ah* strictly and literally, they tend to ignore interpretations and studies. Whereas in fact the *syari'ah* is not the whole of Islam itself, but an interpretation of the basic text, as understood in the history of a particular context. According to Na'im, theinterpretation and practice of all religions, including Islam, is influenced by the sociological, economic and political conditions of certain societies, including religious law, shari'a (An Na'im, 1994).

As a result, conservatives will be easily ignited by emotions in carrying out religious practices. This is due to the clogging of the culture of criticism in religious thought and is closed in interpreting the text and religious context. So it is not uncommon due to the formation of the stagnation of thoughts in religion causing conflicts that are increasingly sharp with the basis of religion as the cause.

Historically, it did not rule out the possibility that if the flow of conservatism was confronted with the flow of progressivism would engender to radicalism which further exacerbated the peace of the social order, especially in religion. This kind of context has been proven by history when there were feuds between two groups in Islam, namely from Ali IbnAbiTalib who had conservative ideology and from Muawiyah's progressive ideology. From the feud between the two groups at the end the radicalism emerged called Khawarij. The slogan "*la hukmaillallah*" became the expression of the Khawarij when they were disappointed by the decision made by Ali andMuawiyah'sgroup. According to Khawarij, based on the law on decisions made by humans is a big sin, because the law only belongs to Allah. Then radicals like the Khawarijpunished the perpetrators of the sins were infidels and must be killed.

Radical thinking such as the Khawarij will assume that the absolute truth is all decisions that come from their group, because they are closest to God (Nasution, 1986).

The textual model initiated by Kahawarijcontinues to grow today. Radicalism carried out by the ranks of Islam is a big problem for the nation that must be stopped. Different human perspectives are small-scale conflict phenomena, but can also develop into large scale if they cannot be reduced by thinking and maturity. The big question is that if the conflicts arising from differences can be alleviated by mutual respect, not blaming each other, not declaring the most correct themselves, and willing to dialogue so that the difference is truly a blessing.

The concept of Islamic boarding school education as the oldest educational institution in Indonesia tries to provide bargaining power in carrying out its duties to teach good behavior to provide understanding to address differences (Education, 2012). The presence of educational institutions in a multicultural society is needed to teach peace and conflict resolution to bring peace (Muliadi, 2012). Education as an important dimension in social stratification is the most influential predictor of a better life. An increasingly diverse society in terms of ethnicity, culture and religion, education is considered an important way to teach children about cultural and religious diversity and instill the right attitude to deal with multicultural reality (Raihani, 2017).

Reading the phenomenon of Islamic education in Indonesia, apparently NU and Muhammadiyah as moderate Islamic organizations have not been able to provide educational services that are accessible to all groups. According to Abdul Gaffar Karim, poor people in urban areas live very poorly because access to livelihoods is also limited, resulting in a low level of welfare that makes it difficult for them to get health services, adequate education because basic services provided by the State are also increasingly expensive (Karim , 2016).

The capitalist tendency in education places the poor to be unlucky to be able to access basic education services. While the government also ignored the empty space, then radical Islamic groups emerged as a part that filled the gap. Groups such as FPI are widely accepted in urban areas in Jakarta, not because of theological problems, but for socioeconomic reasons related to creative actions taken (Karim, 2016). So it is clear here that radical groups find it easier to attract people to be led to solve socioeconomic problems which can then also lead to attracting them in religious matters.

Actually, from a different angle, NU has also contributed to providing basic education services in the form of Islamic boarding schools and *madrasah* (Islamic school), although this initiative is enough to capture middle and lower class people, but geographically the success of NUin capturing the masses is quite successful because most non-urban communities wider than the city are followers of NU. So in this case to follow up on the concerns of the Islamic people, NUthroughMadrasah Diniyahwhich is widely spread in various regions needs abalanced emphasis between instilling religious knowledge (*al 'ulum al din*) and applied moral sciences in dealing with social symptoms that are not met unexpected.

Multicultural Education Internalization In Madrasah Diniyah

Multiculturalism, which has been increasingly being discussed lately, cannot be separated from the objective situation that now society is heading towards a tendency to strive for mutual respect for life. Communities with all the pluralism in them tend to avoid the tension caused by pluralism itself. To realize a mutual life of mutual respect and close the gaps that have the opportunity for conflict to the extent possible, a shared awareness is needed to revive discourse. With discourse, all have the opportunity to determine what values are considered good for life together (Supartiningsih, 2007).

The concept of education that respects plurality and heterogeneity is needed to reconstruct multicultural education. Plurality and heterogeneity are a necessity when in society today. In this case, plurality is not only understood by ethnic and ethnic diversity, but also understood as a diversity of thoughts, diversity of paradigms, diversity of understandings, diversity of economics, politics and so on. So that it does not provide an opportunity for each group to claim that the group is a role model for others (Muliadi, 2012).

Islamic education in general has not been able to contribute positively to the improvement of morality and tolerance, especially among the students. This is very much related to the implementation process in the field. At praxis students are always directed at mastering the texts contained in textbooks, they are always faced with questions and memorization of the outer skin (cognitive domain), while the substance in the form of planting religious values just disappear along with the accumulation of cognitive knowledge subjects which is in school. Islamic Education that has been taught so far in general educational institutions from elementary to tertiary levels is more of transferring knowledge, emphasizing the mastery of the religious sciences. Material fragmentation and isolation or lack of relevance to the context faced in everyday life causes students to lack religious values as a value in living their daily lives.

The consequence is that Islamic education taught is less meaningful, most students have increased their knowledge of religion, but an appreciation and practice of religious values, especially those that come into contact with humanist values in the form of social care, for example, are less actualized in daily life. In fact, it is common for religious education to lead to the tendency of exclusive and fanaticist attitudes and behaviors. This exclusive and fanatic attitude which in turn engender to an intolerant attitude towards religious differences and is difficult to accept ethnic and cultural differences.

Madrasah Diniyah as part of the Islamic education institute is an integrated part of the national education system which is held on the out-of-school education pathway to

meet people's needs regarding Islamic-based education. The existence of the*Madrasah Diniyah*is reinforced by the Education Law and Government Regulation No. 37 which is in line with the implementation of Islamic religious education which leads to aspects of learning methodologies that are normative, theoretical and cognitive (Mansur, 2005).

The existence of*Madrasah Diniyah* in the midst of Indonesian society both those under the auspices of the boarding school and those that stand independently have been recognized by the community as the center of Islamic religious learning starting from the basic (*ula*), middle (*wustho*), and upper (*'ulya*) levels even some*Madrasah Diniyah* which are under the auspices of the boarding school have developed to the level of the university (*ma'had 'aly*). The existence of *Madrasah Diniyah*, which legally has received recognition from the government, generally functions as an educational institution that provides teaching about religious sciences (*al 'ulum al-ddin*).

The internalization of multicultural education in *Madrasah Diniyah*can be started from the design of material on Multicultural Islamic Education, Pluralist Educator Design, and Method Design and Multicultural Education Media. These three methods are the focus on the development of multicultural-based *Madrasah Diniyah*education. The authors describe the three designs as follows.

a.   Design material for Multicultural Islamic Education

Explicitly,*Madrasah Diniyah*is an institution that engendered to Muslim intellectuals in the field of religion. The curriculum of learning material in*Madrasah Diniyah*covers the scientific fields of the Koran, Hadith, Fiqh (jurisprudence), Morals, Arabic, Arabic grammar (*nahwu, sharaf, i'lal*), Islamic History etc. As existing subjects is as a tool to be able to understand classical Islamic literature such as the Islamic classical Arabic book(*nahwu, sharaf, i'lal, fiqh*) which is the main source of learning.

The Islamic classical Arabic book is a compulsory curriculum in boarding schools. This term is used to refer to several types of classical Islamic texts written in Arabic. Therefore, before studying the Islamic classical Arabic book independently, students must understand Arabic as far as possible. Boarding school communities tend to be very respectful of the Islamic classical Arabic book, and even consider it a source of truth. This attitude towards the Islamic classical Arabic book can lead to a lack of variety and creativity in instructional methods, and castrate students' critical thinking. In most cases, as reported by many observers, students in boarding schools only listen and record as long as the clerics read books, and rarely ask critical questions (Raihani, 2017).

By adding a multicultural education curriculum to *Madrasah Diniyah*, tolerance values can be internalized and moderate Muslim characters, flexible and can be grown to

keep pace with changing times. Multiculturalism can be considered as a continuous effort to look for political and sociocultural foundations to eliminate discrimination against humans, caused by racial, ethnic, and cultural differences that they carry, which carve marks throughout human history. One foundation that underlines multicultural education is how the school community understands multiculturalism, as an understanding of ethnic, cultural and religious differences with religious teachings as a guide. The reality that Indonesia is a country consisting of various tribes, cultures and religions must be regarded as pride.

Therefore, religious (Islamic) education material taught in educational institutions, especially Islamic boarding schools must contain values and inclusiveness spirit, so that Islam will be able to appear in the real face, namely pluralist, tolerant, humane, transformative, actual, and egalitarian. The subject matter of religious education must always be associated with contemporary religious issues that are currently actual. Islamic religious educators can use a variety of references (such as books, journals, newspapers, magazines, literary works, the internet, etc.) and are not only sourced from textbooks) (Thoyib, 2016).

The pluralist inclusive religious paradigm means accepting opinions and other understandings that have a divine and human basis. Multicultural religious understanding means accepting the diversity of cultural expressions that contain human values and beauty. A humanist understanding is to recognize the importance of human values in religion, meaning that a religious person must be able to implement human values; respect the human rights of others, care for others and try to build peace for all humanity (Muliadi, 2012). Thus, cultural education will build a democratic society (Hillis, 1994).

Understanding pluralism is not just the recognition of plurality in reality, which is shown in an attitude of "respect", but more than that it requires an active effort which is shown in the form of mutual cooperation and mutual understanding of the teachings of each religion each one. Likewise, in addressing cultural differences, because every cultural behavior has philosophical meanings (values) contained in it, a culture is not born in a vacuum that is free of value. The values of pluralism and multiculturalism have a significant effect on efforts to form patterns of religious understanding among students. These values are not only contained in the content of the Islamic religious education curriculum, but also reflected in the teacher's understanding applied to the approaches and methods used in the process of Islamic religious education. Positive views and understanding for religious teachers of the notion of pluralism and multiculturalism will

in turn be able to transform patterns of religious understanding that are inclusive among the students. In this position, Islamic religious education plays a key role in internalizing the values of pluralism and multiculturalism among the students (Sapari, 2013).

The character in multicultural education, according to Dr. Yusuf al Qardhawy includes the concept of *washatiyah* (upholding mutual respect for all differences), *rabbaniyah* (sourced from God and maintaining authenticity), *al-Insaniyah* (in accordance with human nature and for the benefit of humans), *asy- syumul* (includes universal goodness), *al-waqi'iyyah* (contextual), *al-wudhuh*(clear), *al jam'ubainatsabatwa al-murunah* (harmony between legal changes and its changes) (Raihani, 2017).

The attitude of the *santri* (term for the students of the MadarasahDiniyah) is to uphold the value of obedience that, in broad outline, they do not dare to behave and think differently from the understanding held in the learning period at the madrasah. Therefore, there needs to be a balance between strengthening religious understanding and a more flexible understanding through multicultural education on moral material. So that in dealing with various problems that intersect with differences in religious issues can act more wisely. Because in adhering to the social culture of the guideline, human behavior can be judged by a simple statement, namely, whether the behavior we carry out is a benefit or not for the human race.

The culture and practices of knowledge systems that are stagnant in *Madrasah Diniyah* institution make the put out of*Madrasah Diniyah*unable to be flexible in facing the increasingly complicated flow of the times. Considering the source of teaching material is a classic book by *ulama*(scholar) before the 20th century, it is less able to balance in taking the attitude that occurs in the present. In this case, many apply to the level of the elementary class graduates or often referred to as lay people. Because in the classroom the understanding of science is taught more deeply in interpreting the text and the context of religious issues such as in studying the knowledge of *usulFiqh*, but once again this kind of justification does not apply based on the grade level or graduates of Islamic boarding schools or Islamic schools.

b.   Design of Multicultural Islamic Education Educators

Islamic educational institutions seem to need multicultural initiatives while at the same time suppressing the transformative possibilities of multicultural education (Jay, 2003). This transformation can be started from the need for teacher education which gives more of its education portion to cultural values (Gay & Howard, 2000).

Multiculturalism-based religious (Islamic) education can only be realized when supported by multiculturalist inclusive educators. How can multiculturalism-based Islamic religious education be realized and run effectively when the educators are not multicultural inclusive people. Islamic educators must be able to behave and behave according to the values of multiculturalism. The task of educators is not only as a disseminator of knowledge, but also must be able to be an example to students, families, and society. Therefore, educators do not teach religion in a style that tends to indoctrinate, but he must be able to give a lesson about faith in the spirit of religiosity experienced in everyday life. (Thoyib, 2016).

In internalizing multicultural education in MadrasahDiniyah, qualified and competent teachers are needed, because teachers play a very important role in developing further curriculum and designing classroom instruction. In the context of multicultural education, teachers must have competence in using methods that can meet the demands of the individual needs of the students.

Islamic educators must be well aware that each student is a unique human being. Therefore, Islamic religious educators must not carry out uniformity. According to James Lynch, religious educators must be able to convey multicultural subjects by orienting on two objectives, namely: respect for others and respect for self. These two forms of awards cover three domains of learning, namely knowledge (cognitive), skills (psychomotor), and (affective) attitudes (James Lynch; 1994)

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Islamic religious educators in boarding school in particular can create students who are aware and responsible to respect adherents of other religions if they themselves do not have a sense of empathy for followers of other religions. More than that, Islamic religious educators must be able to create a conducive learning environment for their students, so that tolerance values can flourish well in this country (Thoyib, 2016)

The role of the teacher in this case includes; First, a teacher must be able to be democratic, both in his attitude and in his words that are not discriminatory. Second, the teacher should have a high concern for certain events that have to do with religion. For example, during the Bali bombing (2003), a teacher with a multicultural insight must be able to explain his concern for the event. Third, the teacher should explain that the

essence of religious teachings is to create peace and prosperity for all humanity, so bombings, military invasions, and all forms of violence are prohibited by religion. Fourth, the teacher is able to provide an understanding of the importance of dialogue and deliberation in resolving various problems related to cultural, ethnic and religious diversity (flow), for example, cases of raiding and expulsion of Ahmadiyyah Community in Lombok and NTT violence in Sampang Madura congregation recently does not need to happen, if religious inclusivism discourse is instilled in all elements of society including students (Muliadi, 2012).

Multicultural education as a means to help students become effective citizens in a pluralistic democratic society (Hillis, 1994). Multicultural education pedagogy treats students as subjects of education who can build knowledge in the context of the society and culture in which they live. They are not empty vessels, but humans who have the capacity to create and achieve knowledge. Therefore, the principles of teaching in multicultural education are focused on the process of meaning-creation, and teachers must help students in the process. Teachers must also be aware of the following objectives: building the character of student identity as valuable individuals; respect differences of opinion; understand various different perspectives and the factors that influence them; learn about people's heritage; develop global ways of thinking and understand human interdependence; and recognize and accept responsibility as a citizen in a multicultural society (Raihani, 2017).

c.   Method Design and Multicultural Education Media

The main purpose of multicultural education is to offer fair opportunities to all children with different cultural backgrounds and simultaneously allow them to interact with communities from various backgrounds. The hope is to produce a quality and unwavering future generation that integrates physical, emotional, spiritual and intellectual elements. Therefore, Islamic Education teachers must be committed to realizing multi-cultural education and must understand the concept of cultural differences through ethnic, linguistic, and cultural practices. To promote cultural diversity, teachers must use methods that are appropriate to the cultural diversity of students so that they will not miss their learning process (Omar, Noh, Hamzah, & Majid, 2015).

Learning methods and media have an important role in the learning process. Implementation Multicultural education requires methods and media that provide convenience for the students in following the material taught by their educators. Learning methods and media are used with the aim that students achieve certain learning goals or

competencies that are formulated in syllabi subjects. Thus, s*antri* is able to be given critical thinking stimuli, feelings, concerns and interests and attention of students in such a way that the teaching and learning process can run optimally.

Educators have ample room to design methods and media used in accordance with the needs and objective conditions of their students. Education needs to do creativity to design and use appropriate learning methods and media, so it can motivate students to internalize and actualize tolerance values in everyday life. Religious educations will be able to fulfill their function if they are able to move students to learn to practice the teachings of the religion that they receive in their daily lives. Islamic religious educators should not be fixated on just one method, but must be able to elaborate on various methods such as lectures, discussions, field trips or comparative studies, and others. Students, for example, can be invited to visit houses of worship and dialogue with administrators of worship or congregations. Educators (and educational institutions) can also schedule to invite a religious minority or group to give lectures and discuss with students. That way, students hear, discuss, and share experiences about what they have felt so far as minorities. After hearing the testimony of minorities, in each student is expected to grow an appreciative and empathic attitude towards the minority, so that they can accept and place minorities in a respectable and equal manner as well as other community groups (Thoyib, 2016)

The description of the internalization of multicultural education in *Madrasah Diniyah*is an offer for the anxiety of conservatism. This anxiety about conservatism is deeply rooted in the Islamic body. The hope is by instilling multicultural education in the Madrasah Diniyah which is actually an Islamic educational institution that is often found in the middle of the lower middle class. With hope that cultural values can be internalized at the lowest and most extensive level in society, it can be possible to develop conservative thinking patterns into moderate thinking styles. This is consistent with the character of *AhlussunnahWalJama'ah* who is tolerant and accommodating in the attitude of *tawasuth* or *wasathiyah*, which is often regarded as modernization.

Basically, Islam itself is a moderate religion, just because it is alluded by the extreme behavior of the Islamic people, making the study of moderate Islam increasingly emphasized. Seeing the following two NU and Muhammadiyah figures can reflect how the Islam taught is actually flexible, not extreme. Quoting Aziz Anwar's writings that Muhammadiyah and NU's Islamic contextual meeting points were at least reflected in Amin Abdullah and SahalMahfudz's thoughts on Islamic law. For Amin Abdullah, the massive transformation in the social, political, economic, cultural and scientific order

which dramatically reflected radical changes from the scholastic classical to the modern era demanded the promotion of contemporary *ijtihad*, even fresh *ijtihad*. In the view of Amin social jurisprudence and social experience, it is necessary to integrate and interconnect with science and must have an open world view. If you do not want to return to the middle age, the results of*ijtihad* must always be open to accepting new things that are better in human life (Abdullah, 2015).

The similarity of ideas from Amin Abdullah was found in the thoughts of SahalMahfudz who assumed that the Shari'amust be seen from *Fiqh*(jurisprudence), which means "understanding". Jurisprudence must be able to display dynamism and flexibility in dealing with fast-changing social change. Jurisprudence is always the result of *ijtihad* which is not rigid and sacred, but rather flexible and contextual. Jurisprudence which in an era can and a certain place is considered valid can no longer be relevant in another era or elsewhere.

This multiculturalism model has actually been used as a reference for the Indonesian founding fathers in designing what is called national culture. The existence of culture must be seen as high and equally valuable in a pluralist society. Here then Habermas's discourse ethics becomes relevant. The ability to develop discourses in multicultural societies such as Indonesia is an urgent matter to pursue. Education is a strategic media to foster multicultural awareness in real life. Multicultural education is education for or about cultural diversity in response to demographic and cultural changes in the environment of a particular society or even the world as a whole (Supartiningsih, 2007).

By building a more humanist, pluralist and contextual paradigm of religious understanding, it is expected that the universal values in religion, such as truth, justice, humanity, peace and the welfare of humanity can be upheld, more specifically, so that harmony and peace between religious groups can be built.

Closing

Inclusive and non-sectarian characteristics deserve to be used as models of ideal societies in Islam, which in the modern context are associated with a pluralistic or democratic society, anti-sectarianism and without feeling the most right. This can be instilled in*Madrasah Diniyah*that reaches the lower classes of society. The trick is to include multicultural education in the learning process, both as a written curriculum and hidden curriculum. Therefore, borrowing a term from Said AqilSiradj cloak civilian will no longer develop starting with the output of santri at*Madrasah Diniyah*.

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