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Muhammad Naim Madjid

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THE ARTICULATION OF MULTICULTURAL PRINCIPLES OF BOARDING SCHOOL IN EAST LUWU REGENCY

Rahmat

Universitas Islam Negeri (UIN) Alauddin Makassar

Email: rahmatsoi04@yahoo.com

Abstract

This article discusses about the implementation of the multicultural education of Islamic boarding schools in East Luwu Regency, namely the meaning of multicultural principles. There are three main principles in the concept of multiculturalism, they are; the principle of openness, moderation, and unity in difference. The principle of openness is understood by the boarding school as an opening door for anyone in various activities. The principle of moderation is a principle that brings togetherness in differences that occur in society, and the principle of unity in difference is the principle of establishing multicultural relationships.

Keywords: multicultural principles, Boarding school, and East Luwu Regency

Abstrak

Kajian ini membahas tentang implementasi multikultural pada pesantren di Kabupaten Luwu Timur, yaitu pemaknaan prinsip-prinsip multikultural. Ada tiga prinsip utama dalam konsep multikulturalisme, yaitu prinsip keterbukaan, moderasi, dan bersatu dalam perbedaan. Prinsip keterbukaan dipahami pihak pesantren sebagai pintu membuka diri kepada siapa saja dalam berbagai aktivitas. Prinsip moderasi merupakan prinsip yang mempertemukan perbedaan yang terjadi di tengah-tengah masyarakat. Dan prinsip bersatu dalam perbedaan adalah prinsip untuk menjalin silaturahmi multikultural.

Kata kunci: Prinsip-prinsip multikultural, pesantren, dan Kabupaten Luwu Timur

ملخص

تتحدث هذه الدراسة عن تنفيذ مبادئ التعددية الثقافية في المدارس الإسلامية (المعاهد) بمنطقة لوووا الشرقية (Luwu Timur). هناك ثلاثة مبادئ أساسية في مفهوم التعددية الثقافية، وهي مبدأ الانفتاح والاعتدال والوحدة في الاختلاف. يفهم مبدأ الانفتاح من قبل المدارس الإسلامية (المعاهد) بمنطقة لوووا الشرقية (Luwu Timur) كطريقة الانفتاح الذاتي لأي شخص في مختلف الأنشطة. ومبدأ الاعتدال هو مبدأ يجمع بين الاختلافات الموجودة في المجتمع، ومبدأ الوحدة في الاختلاف هو مبدأ صلة الرحم بين تعدد ثقافية. الكلمات الدالة: التعددية الثقافية، المعهد، الاختلاف.

A. Introduction

The nation of Indonesia is known as a nation that is very diverse, has a nuance of pluralism manifested in ethnic groups with distinctive cultural backgrounds, regional languages, traditions, customs, and their respective religions. Observing such a mosaic of Indonesian pluralism, one of the most famous US sociologists, Hildred Geertz, correctly described that there are more than 300 different ethnic groups in Indonesia, each with their own cultural identity, and more than 250 regional languages, and almost all the world's important religions are represented, in addition to the many original beliefs.¹

This picture of pluralism is the nation's assets that must be treated through multicultural awareness. Multicultural awareness is very useful for building cohesiveness, solidity, and intimacy between diverse ethnicities, races, religions, cultures, and needs. This awareness of diversity will help someone understand, accept, and appreciate others who are different in ethnicity, culture, value and personality. Through the cultivation of multicultural enthusiasm in educational institutions will become a training and awareness medium for the younger generation to accept the differences in culture, religion, race, ethnicity, needs among others, and want to live together peacefully. In order for this process to run as expected, all parties should accept if multicultural education is socialized and disseminated through educational institutions and if possible set as part of the education curriculum at various levels in both government and private education institutions.² Moreover, the

¹Hildred Geertz, *Indonesian Cultures and Communities*, dalam Ruth T. Mc. Vey, (ed.), *Indonesia* (New Haven: Yale University Press, 1963), h. 24.

²Zubaedi, *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi terhadap Berbagai Problem Sosial* (Cet. III; Yogyakarta: Pustaka Pelajar, 2006), h. 65-66.

multicultural paradigm implicitly also becomes one of the concerns of Article 4 of Law No. 20 of 2003 concerning the National Education System. In that article, it was explained that education was held democratically, not discriminatory by upholding human rights, religious values, cultural values, and national diversity.³

In this context it can be said, the main purpose of multicultural education is to instill an attitude of sympathy, respect, appreciation and empathy for adherents of different religions, religious and cultural traditions. Furthermore, adherents of different religions, schools, and cultures can learn to fight or at least disagree with intolerance, discrimination, and cultural hegemony in the midst of monolithic culture and global uniformity.⁴

Multicultural education offers an alternative through the application of strategies and concepts of education based on the utilization of diversity in the community, especially those of students such as ethnic diversity, culture, language, religion, religious sect, social status, gender, ability, age and others. That is why the most important thing in multicultural education is that a teacher is not only required to master and be able to be professional in teaching the subjects. Moreover, a teacher must also be able to instill the core values of multicultural education such as democracy, humanism and religious values for students. In turn, the out-put produced by the school is not only competent in accordance with the disciplines he is practicing, but is also able to apply the values of diversity in understanding and respecting the existence of other people of different cultures and beliefs. Therefore, for the cultivation of multicultural values, it is necessary to interpret the principles of awareness in dealing with a society that has a spirit.

When it examined in various cases of the occurrence of conflict lately, one of the contributing factors is the existence of an exclusive religious diversity paradigm. Therefore, preventive measures are needed to prevent the development of this paradigm, namely by building a more inclusive-pluralist, multicultural, humanist, dialogical-persuasive understanding of diversity.

The construction of this kind of understanding is oriented towards the awareness process that is religiously pluralistic, as well as multicultural. In a further framework, the construction of multicultural awareness can be positioned as part of a comprehensive and systematic effort to prevent and overcome ethnic, religious, religious radicalism, separatism and national integration conflicts.⁵

The development of multicultural awareness is expected to eradicate stereotypes, attitudes, and egoistic, individualistic views. In addition, it is always

³Republik Indonesia, "Undang-Undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional," (Jakarta, Lembaran Negara, 8 Juli 2003), h. 4.

⁴Zubaedi, *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi terhadap Berbagai Problem Sosial*, h. 66.

⁵Ngainun Naim dan Achmad Sauqi, *Pendidikan Multikultural: Konsep dan Aplikasi* (Cet. I; Yogyakarta: Ar-Ruzz Media, 2008), h. 32.

conditioned to develop a comprehensive view of others, namely a view that recognizes that existence cannot be separated from the surrounding environment whose reality consists of plurality of ethnicities, races, religions, streams, cultures and needs.⁶ Multicultural awareness articulation is very suitable with Islamic education institutions, especially Islamic boarding schools.

Islamic boarding school as one of the Islamic educational institutions with religious nuance are required to play an active role in socializing and building peace to respect and love each other through learning that is multicultural.⁷ Linking the multicultural education paradigm with boarding school is very relevant, because the existence of macro-boarding school is expected to be able to play an active role and contribute heavily in social engineering and socio-cultural transformation.

Based on this background, the focus of this paper is on multicultural principles, namely: the principle of openness, moderation, and unity in difference. Thus the problem of this research is: "how to articulate the principles of multiculturalism of boarding school in East Luwu Regency?"

B. Theoretical Review

The aspect of diversity that is the essence of the concept of multiculturalism and then develops into a movement called multiculturalism, is a movement that requires not only recognition of all existing differences, but also how diversity or differences can be treated equally as they should. In this regard, there are three main things that are fundamental aspects of multiculturalism, namely: First, in fact, human dignity is the same. Second, basically, culture in society is different. Third, the recognition of the form of cultural differences by all socio-cultural elements, including the state. Thus, the main aspect that is highly emphasized in the multiculturalism movement is the willingness to accept in treating other groups equally and should be in accordance with humanitarian principles. The human dignity and life that lives in a community with their respective cultural entities (which are dynamic and distinctive), are dimensions that are very important to be considered in the multiculturalism movement.⁸

⁶Zubaedi, *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi terhadap Berbagai Problem Sosial*, h. 71.

⁷Pembelajaran toleransi merupakan inti dan nilai dasar pendidikan multikultural sebab konsep utama pendidikan multikultural adalah upaya internalisasi dan karakterisasi sikap toleransi terhadap perbedaan agama, ras, suku, adat dan lain-lain di kalangan peserta didik. Zubaedi, *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi terhadap Berbagai Problem Sosial*, h. 73.

⁸Ada tiga istilah yang sering digunakan untuk menggambarkan masyarakat dengan karakter beragam, baik agama maupun budaya secara totalitas berbeda. Istilah tersebut yakni pluralitas (*plurality*), keragaman (*diversity*), dan multikultural (*multicultural*). Ketiga istilah ini tidak merepresentasikan hal yang sama, walaupun semuanya mengacu kepada adanya 'ketidaktunggalan'. Konsep pluralitas mengandaikan adanya 'hal-hal yang lebih dari satu' (*many*), sedangkan keragaman menunjukkan bahwa keberadaan yang 'lebih dari satu' itu berbeda-beda, heterogen dan bahkan tak dapat disamakan. Apabila pluralitas sekadar menunjukkan adanya kemajemukan, multikulturalisme

Various concepts are relevant to multiculturalism including democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, ethnic culture, religious beliefs, cultural expressions, private and public domains, human rights, community culture rights and other relevant concepts.⁹

As an ideology, multiculturalism is absorbed in the various interactions that existed in various structures of human life activities which is in social, economic business, and political life, and various other activities in the society concern. These interactions result in differences in understanding of multiculturalism. Furthermore, this difference has implications for differences in attitudes and behavior in the face of multicultural conditions in society. As an ideology, multiculturalism must be fought for, because it is needed as a foundation for the establishment of democracy, human rights and the welfare of the people. As an ideology, multiculturalism is absorbed in the various interactions that exist in various structures of human life activities that are included in social life, economic and business life, and political life, and various other activities in the community concerned. These interactions result in differences in understanding of multiculturalism. Furthermore, this difference has implications for differences in attitudes and behavior in the face of multicultural conditions in society. As an ideology, multiculturalism must be fought for, because it is needed as a foundation for the establishment of democracy, human rights and the welfare of the people.¹⁰ One effort that can be done to fight for multiculturalism is through multicultural Islamic education.

In the middle of the rapid flow of globalization and the various challenges of modernization in various social aspects, boarding school as an educational institution still exists and continues to grow in line with its adaptation to the modern education system. Why is that? The answer is because the boarding school has general characteristics as discussed earlier.

As a religious education institution, boarding school is the center of Islamic sciences. In addition, boarding school is a place for the self-actualization of students to understand the environment. For students, the environment within the boarding school is a miniature of the social environment of the general public. The experience of daily life in boarding school becomes a living guide for the student in the future. Moreover, in general boarding school requires students to study, live and live in a boarding school environment. In the boarding school, the student were not only introduced to the Islamic sciences and the policies of classical living philosophy texts,

memberikan penegasan bahwa dengan segala perbedaannya itu mereka adalah sama di dalam ruang publik. Zubaedi, *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi terhadap Berbagai Problem Sosial*, h. 60. Baca pula Charles Taylor, "The Politics of Recognition" dalam Amy Gutman, *Multiculturalism, Examining the Politics of Recognition* (Princeton: Princeton University Press, 1994), h. 18.

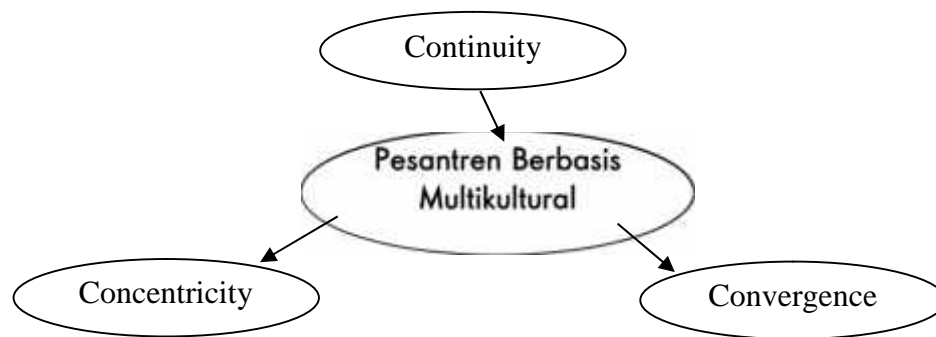
⁹Parsudi Suparlan, *Suku Bangsa dan Hubungan Antar-Suku Bangsa*, h. 226.

¹⁰Parsudi Suparlan, *Suku Bangsa dan Hubungan Antar-Suku Bangsa* (Cet. II; Jakarta: YPKIK Press, 2005), h. 226-227.

but also taught perseverance, simplicity, independence, and solidarity between people.¹¹ Even an open and tolerant attitude is always promoted in boarding school.

Islamic boarding schools as miniatures of social confusion, caregivers must try to face a more complex life. In addition to the road as mentioned, students are ready to interact and collaborate with anyone in the era of globalization.¹² In addition, students are required to be able to demonstrate tolerant behavior, both internally, between religious communities and with the government, with the hope of creating a harmonious and harmonious society.

The students must actualize themselves by being tolerant in this well-known country. For this reason, boarding schools are required to apply the principle of "Three-Cons", namely: Continuity, boarding school must now continue their past lives. Convergence, boarding school need to meet with other communities and not be isolated. Concentricity, after meeting the values and culture of other communities, boarding school did not lose their identity. Visualization of the concept, as follows:



Based on this concept, in fact, boarding schools will show its contribution in shaping civil society through efforts to synergize traditional values with modern values, especially in responding to multicultural themes as modernization ideas initiated by the Western world that influence global. The ideas in question are mainly democracy, human rights, and gender.

Boarding school with a diversity of identities attached to it, whether it is in the category of traditional, modern, traditional-modern (combined) boarding school.¹³ All three have a vision to fight for Islam as *ra matan lil 'alam n.*

C. Research Methods and Locations

¹¹Dedi Darmadi, "Keberagaman di dalam Pesantren", dalam Ahmad Mahromi, eds., *Islam dan Multikulturalisme* (Cet. I; Jakarta: ICIP, 2008), h. 85.

¹²Syamsul Ma'arif, "Trasformative Learning dalam Membangun Pesantren Berbasis Multikultural", *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, vol. I no. 1 (Juni 2012), h. 65. https://www.google.co.id/?gws_rd. (Diakses 7 September 2016).

¹³Syamsul Ma'arif, "Transformative Learning dalam Membangun Pesantren Berbasis Multikultural", h. 66.

In order to discuss the problem, this research uses descriptive research method using qualitative data. Data was obtained through field studies and literature studies using methods of phenomenography and interpretive analysis. The land of Luwu is an area inhabited by multi-ethnicity and a very diverse cultural diversity. Ethnic and cultural diversity in the land of Luwu since this area has been used as the choice of residents from several regions on the island of Sulawesi even since the 80s it has now become the target of the transmigration program. Besides being multi-ethnic, this area is also known as a religious area, there are five major world religions, namely Islam, Protestantism, Catholicism, Hinduism, and Buddhism.

The people who came to Luwu land formed their own groups by occupying certain areas, so that eventually a village and village formed. They bring traditions and cultures even to their respective religions. These groups of people get along with each other, both between indigenous people and between fellow migrants. The place to hang out usually occurs in the place of public facilities, such as markets and sports facilities and even cooperates in the case of cooperation and often they make large-scale transactions in terms of buying and selling land.

These associations not only bring positive things but also have the potential to cause problems, such as differences, contradictions and fights and ultimately large-scale conflicts. Conflicts that have occurred on the land of Luwu are not only triggered by SARA, but also differences in interests resulting from fights between villages / villages, even in the future political issues contribute to the conflict.

Therefore, it is very important and interesting to conduct research on diversity in East Luwu District which is associated with boarding school. Indeed, the diversity of society is directly proportional to the presence of Islamic boarding schools in East Luwu Regency.

D. Results and Discussion

Islamic boarding schools in East Luwu Regency grow and develop in multicultural communities. In addition, the student of the boarding school comes from various cultural backgrounds. Thus, the diversity of the people of Luwu Timur Regency is reflected in the boarding school. Diversity in boarding school and areas where the boarding school grows and develops can be constructive. It depends on how to address this diversity. This is a challenge for the boarding school to make diversity as a positive and become a characteristic of multicultural boarding school.

Multiculturalism itself is an attitude or view for a community or a community to be able to live together and respect each other even though there are differences in it. From here, the cleric, coaches, and teachers at the boarding school feel it is important to provide multicultural understandings to student through tolerance learning.

Based on the expression of the research informant, the researcher concluded that in order to instill multicultural values in boarding school tolerance must be built on several principles including openness, moderation, and unity in difference.

1. Openness

This Openness Principle is an early rare boarding school in East Luwu regency in instilling multicultural values. It is understood that boarding schools in East Luwu Regency open themselves to anyone who wants to study at a boarding school. This openness eventually made boarding school in East Luwu Regency have various colors in them. Each boarding school receives students from various cultural backgrounds.

The depiction of the principle of openness in boarding school in East Luwu regency is reflected in the expression of the leader of the Huswatun Hasanah Islamic boarding school that outside teaching needs to be studied carefully, not to be used only to know.¹⁴ The same thing was also stated by the leader of the Muhajirin NW Islamic Boarding School that the teachings from the outside were learned only to be known not to be owned and only limited to comparison.¹⁵ Likewise, the leader of the Al-Furqan Islamic Boarding School in Landuri said that teaching from outside needs to be learned and taught that is well received which is not well rejected. The teachings must be filtered.¹⁶ From these three statements, it can be understood that there are three native leaps, the first is limited to being learned to know, the second is being studied and used for comparison with what is owned, and the third is studied, filtered to be accepted as what the reinforcement has.

Openness here means that even though boarding school are Islamic educational institutions and adhere to certain schools, this does not mean making the boarding school in East Luwu Regency close themselves to anything from outside themselves. This means that not to see someone's background in interacting in using products and made from other religions. Even though in reality there are those who refuse assistance from outsiders on the grounds of certain intentions and maintain blessings.¹⁷ Understanding like this actually in line with the concept of multiculturalism in terms of affirming identity and cultural boundaries.

2. Moderation

When researchers asked about the truth of religion, the informants stated that religion was absolutely true for their followers. Furthermore, the informant said that for those who stated that all religions were true, the truth was that the religion he had followed was doubtful.

This expression contains exclusive and inclusive statements. The exclusive statement at the level of teaching that is understood to be inclusive is at the level of awareness of teaching activity in the midst of the diversity of people who adhere to

¹⁴K.H. Ahmad Jalaluddin (50), Pimpinan Pondok Pesantren Huswatun Hasanah, *Wawancara*, Cendana Hijau, 02 Maret 2018.

¹⁵K. Rusdan (44), Pimpinan Pondok Pesantren al-Mujahidin NW, *Wawancara*, Mantadulu, 28 Februari 2018.

¹⁶Kamaruddin (46), Pimpinan Pondok Pesantren Al-Furqan Landuri, *Wawancara*, Lambara, 02 Maret 2018.

¹⁷K.H. Ahmad Jalaluddin (50), Pimpinan Pondok Pesantren Huswatun Hasanah, *Wawancara*, Cendana Hijau, 02 Maret 2018.

religion. Thus, exclusive and inclusive are inevitability, both philosophically and anthropologically.

For some people, it is stated that those who are not inclusive in their way of thinking will create intolerance in life. For those who think in this way argue that the occurrence of such things is due to the unilateral which often appears related to the truth of an understanding or religion embraced by a person or society. That only the religion they adhere to or only certain religion is true, while the other religions are not true. This exclusive way of thinking is called by religious observers as the truth claim or the nature of theology. Of course, it has implications for the formation of a particularistic, exclusive and often intolerant mode of thought.¹⁸ The truth claim method is considered as the beginning of divisions and hostility.

The pattern of truth claim or the assumption only understand or own religion is the most correct rooted in a superficial understanding of religious teachings. A religion not only consists of theological doctrine, but religion also includes social reality and facts. Theological doctrines, basically does not always stand alone, apart from a network of institutions or social institutions that support its existence. Politic, economic, and social interests always accompany theological thinking that has crystallized in a particular community of community.¹⁹

Understanding religion that stops at theological doctrine will create to a limited truth claim. Such understanding is based on the belief that all things are fully available in God's revelations until the detailed problems in daily life. Change can only be true if it follows the pattern that God has set through His revelation. All changes and historical developments that are not in accordance with the pattern of God are considered disobedience to God and cause sin that will result in disaster in the world and after death.²⁰

In fact, doctrinal views and beliefs can easily be read from books of religious teaching materials that are used as basic material for learning. The same thing is also found in religious books, even in the formulation of programs of religious movements and religious organizations in Indonesia. Such a tendency is related to the view that religion and religion are not empirical social experiences, but rather an intervention of God's will. So that someone whose behavior is not in accordance with God's will means fighting God.

By paying attention to this view, it can be seen that the theological approach in understanding religion tends to be closed, such as no dialogue, partiality, mutual affection, which in turn occurs in the segregation of people, lack of cooperation and lack of social care. It can be concluded that religion tends to be only a belief and a

¹⁸Abuddin Nata, *Metodologi Studi Islam* (Cet. VI; Jakarta: PT Raja Grafindo Persada, 2001), h. 30.

¹⁹Abuddin Nata, *Metodologi Studi Islam*, h. 30

²⁰Abdul Munir Mulkhan, *Nalar Spiritual Pendidikan* (Cet. I; Yogyakarta: Tiara Wacana, 2005), h. 154.

form of hard attitude and is a social. In this theological approach, religion becomes blind to social problems and tends to become just a symbol or identity with no meaning.²¹

In the description above, it does not mean we do not embrace the theological approach in understanding religion, but one's religion would be easily fluid and not clear in identity and institutional. The process of institutionalizing religious behavior through schools as well as those contained in theology is clearly needed, among others, to preserve the teachings of religion and also function to form adherents' character in order to develop an ideal society according to the basic message of religion. But when religious traditions are sociologically reified or thickened, it can be the most spiritual spirit of religion and then buried by the symbols created and standardized by adherents of the religion itself. Thus an exclusive theological approach is needed but must be balanced with reasoning for inclusive social reality.²² This action is to avoid arrogance that is not in line with hostility.

Theological arrogance which is not balanced by inclusive reasons occurs not only in the face of adherents of other religions but also internally in a religious community, both in Judaism, Christianity and Islam. History proves, how hard the clashes between one theology school and another. This kind of clash becomes even more exciting when it turns out that what emerges and which controls the issue strongly is a political interest. It is unclear which is correct, whether it originates from politics, then a division arises which then the division gets theological justification which is believed to be the most correct, or vice versa, starting from understanding theology and then entering the political elements in it.²³

Exclusive theological problems are are not an issue when living in every adherent of religion as long as the adherents of the religion are not hostile to adherents of opposing religions and religions. The problem is when theology is biotic with politics which tends to lead to an exclusive and potential conspiracy for the emergence of acts of violence in the name of holy truth.²⁴ In addition, the holders of political power who are not wise to see the social reality faced by the people will give birth to an exclusive attitude. Therefore, to create a multicultural society that brings together adherents of several religions and religious understandings requires moderation, which is an attitude that grows from wise people.²⁵

²¹Abuddin Nata, *Metodologi Studi Islam*, h. 32.

²²Abuddin Nata, *Metodologi Studi Islam*, h. 32.

²³Abuddin Nata, *Metodologi Studi Islam*, h. 32.

²⁴Abuddin Nata, *Metodologi Studi Islam*, h. 33.

²⁵Sikap arif atau kearifan menurut Hanna, diartikan sebagai seperangkat sifat-sifat yang meliputi aspek kognitif dan afektif, dan kekuatan karakter serta prilaku untuk mencapai pemahaman terhadap diri, orang lain, lingkungan, dan kemampuan berinteraksi inter personal. Menurut Garner, kearifan banyak terkait dengan kreativitas dan moralitas. Atribut kearifan juga terkait dengan pemimpin. Seorang pemimpin yang efektif dan arif adalah orang yang hidup dalam masalah besar,

3. United in difference

The principle of planting the values of multicultural education further implemented in Islamic boarding schools in Luwu Tumur Regency is unity in diversity. This was reflected in the results of interviews with the leaders of the Miftahul Ulum Islamic Boarding School that according to him, at the beginning of our arrival in this area there were frequent conflicts and there were incidents that involved security forces but lately there was no conflict. A safe atmosphere is created by the submission of citizens to the rules set by the government in terms of establishing places of worship. In addition, thanks to openness when interacting, mutual understanding and mutual understanding, peace has been realized to date.²⁶ It can be understood that the occurrence of a conflict because they do not know each other or have not yet established a multicultural relationship.

To establish a multicultural relationship, it is necessary to know each other, respect and tolerate others with different beliefs and views. It is not the other way around, they are self-closing, harassing, insulting, and boasting about their respective areas, tribes and religion (ethnocentrism). This attitude will only become the forerunner to the occurrence of hostility and conflict.²⁷ Therefore, multicultural friendship needs to be operational zed through the concept of fraternity (brotherhood), namely brotherhood among human beings that transcends ethnic, religious, social background, descent and so on. With this concept, it is hoped that there will be unity and similarities in differences.

Brotherhood and equality in difference are needed mutual respect between students. This is developed by boarding school through moral education and experience. With this moral experience and education, the students are accustomed to understanding and appreciating the differences in the boarding school. Differences in interests, personality, regional origin, intelligence, and socio-economic status of the students are empirical realities that cannot be avoided. Therefore, boarding schools view the need to develop the habit of understanding and respecting different people. The first reason is that the attitude of tolerance and mutual respect is one form of social wisdom that is used as a principle in the education system in boarding school. The second reason is that tolerance and mutual respect are important factors for the creation of a harmonious shared life in the boarding school. For the cleric, these two reasons will in turn bring benefits to the common interest.²⁸

belajar dari pengalaman hidupnya, dan tahu bagaimana menggunakan pengalaman hidup itu bagi kepentingan masyarakat luas. Dikutip dari Ali Maksum, *Pluralisme dan Multikulturalisme* (Cet. I; Yogyakarta: Aditya Media, 2011), h. 277.

²⁶K.H. Abdul Mannan (65), Pimpinan Pondok Pesantren Miftahul Ulum, *Wawancara*, Sumber Agung, 27 Februari 2018.

²⁷Sirajuddin (55), Pimpinan Pondok Pesantren Darunnajah, *Wawancara*, Timampu, 01 Maret 2018.

²⁸Mastuhu, *Dinamika sistem Pendidikan Pesantren: Suatu Kajian tentang Unsur dan Nilai Sistem pendidikan Pesantren* (Cet. I; Jakarta: INIS, 1994), h. 62.

In addition, the attitude of tolerant life and mutual respect is also internalized by the cleric through the teaching of the yellow books. As mentioned earlier that the book *Bidayat al-Mujtahid*, a book that examines the differences of schools in the field of Islamic jurisprudence, is used as one of the references by boarding school for senior students. What's interesting is that although the boarding schools in Indonesia generally follow the Syafi'i school, the scholars explain the moral principles taught by Imam Syafi'i about how the students should face different opinions from other schools. The moral principles ordered by Imam Shafi'i and then internalized by the cleric to the students are: "If there are authentic traditions from the prophet that violates the opinion of my school, then follow that tradition and know that it is my school."²⁹ This moral message teaches the students so that they remain tolerant and respect the opinions of other people of different schools. Because it may be that the school of others is more correct than the opinion of the school they profess. Besides being inspired by the moral message from Imam Syafi'i, the value of tolerance and mutual respect is the experience of the students in the boarding school.³⁰

Being different does not mean creating different colors. However, how can the various colors coexist with each other? This is what has been developed in boarding school in East Luwu Regency, both internally and externally.

For boarding residents socializing with non-Muslims is a sight that cannot be avoided. In this problem there is no problem. However, in the case of *aqidah*, it must remain separately, it should not be mixed. The Messenger of Allah also respected other religions, as it was told that Rasulullah saw was giving to the non-Muslims. This is a manifestation that the Prophet respects other beliefs. Even the Prophet was neighboring Jews. The story of the Messenger of Allah is a role model for the people later that interaction and communication in world affairs is something natural. In public affairs that are general in nature such as eradicating ignorance, improving the quality of education, providing public facilities such as hospitals, airports, terminals and so on, Muslims can cooperate with non-Muslims.

A reality that cannot be denied that the Messenger of Allah is also coexists with various tribes. There are Quraysh, Banu Nadhir, Badui and so on. With all its dynamics, the Messenger of Allah did not question the tribe and his group, but the Messenger of Allah spread the values of Islam. Thus the main substance of a government is how people can live by applying the values of Islamic teachings. The community can respect others despite differences in ethnicity and culture.

D. Conclusion

The people of East Luwu Regency are in fact a pluralist society with various cultural backgrounds. The cultural diversity of the community is due to the presence

²⁹Syamsul Arifin, *Paradigma Pendidikan Berbasis Pluralisme dan Demokrasi* (Cet. I; Malang: Universitas Muhammadiyah Malang, 2001), h. 27.

³⁰Abdullah Aly, *Pendidikan Multikultural di Pesantren* (Cet. I; Yogyakarta: Pustaka Pelajar, 2011), h. 18.

of various ethnic groups in this area. Among the ethnic groups in East Luwu regency, among others: Bugis, Toraja, Torongkong, Torampi, Baree, Mekongga, are considered to be the earliest inhabitants who inhabit the Land of Luwu. In subsequent developments along with the government program in the transmigration sector in the 80s there were also various ethnic groups from outside the island of Sulawesi, such as the Javanese, Balinese and Sasak tribes. And since the 90s there has been relentless immigration from various regions in Sulawesi and from outside Sulawesi. Thus new settlements emerged inhabited by certain ethnicities with a variety of cultures and even religions.

The condition of diversity, is used as a boarding school as a means of articulation in order to develop the principles of multicultural awareness. Among the principles in the concept of multiculturalism developed are the principles of openness, moderation, and unity in difference.

These principles are in accordance with the concept of Islamic teachings developed in boarding school. The location of conformity between the concept of multiculturalism and the teachings of Islam is the limitation and confirmation of the two concepts. In the concept of multiculturalism, affirmation of identity and cultural boundaries is emphasized. In the world of boarding school the principle of tolerance that is built is the principle of the middle way through the elaboration of the concept of continuity, convergence, and concentricity.

This article is expected to intensify cooperation with all parties, especially the communities around the boarding schools by omitting cultural and religious boundaries in utilizing all the potentials as a multicultural community to create unity in diversity, goodwill, and peace.

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