Islamic Education in an Open Society: Cultivating Social Coexistence

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Abstract: This era of globalization is bringing significant socio-political changes – modernity and open culture are no exceptions. In this regard, to form a society based on Islamic Shari'ah guidelines is attributed to popularize the Islamic education all across the globe. Islam is an institution advocating human values, i.e. tolerance, openness to truthfulness, and brotherhood. Therefore, it is an institution that teaches and cultivates universal human values to support the establishment of peace with an emphasis on the nature of Islam, i.e. tolerance and democracy, and to pay respect to every form of distinction. Various problems, the aftermath of an open society, such as the conflict of civilization or religious violence, require reformulation of Islamic education anticipatory and functionally oriented to maintain the cultural values of the human identity as well as open at developments that occur outside of a particular religion. In order to continue contributing to global peace, Islamic education in the process of teaching needs to emphasize the importance of dialogue, the exclusion of emotional attitude, and the avoidance of blind fanaticism. In addition, Islamic education should also build social cohesion through understanding, appreciation, and recognition on the basis of social justice and human dignity.

1. Introduction

Globalization has transformed the human living in a way it revolutionizes technologies, sciences, and cultures among nations. It has led to socio-political transformations that majorly include patterns of interactions among countries. In this way, many exchanges took place; the exchange of values, norms, and rituals is common. With the advent of global firms and businesses, the products, and services are launched across the globe accepted and used by societies that form the basis of an open society – the making of global village. In a multicultural world, the human values such as tolerance, positive self-reference, and respect for each other are imperative to form an open society. However, in all that, Islamic religion has many roles to play to clearly help the policy makers and the strategist offer guidelines for truthful social transformation.

Globalization, as explained Emmanuel Richter, is a global network that unites people together around the world which was originally isolated from one another, toward mutual dependency and mutual benefit and unity of the world (Wolf, 2007, p. 16). Robertson, in the other hand, defines globalization As the narrowing of the world as

an incentive that is able to foster global connections. As a natural historical process, globalization will bring the entire nation-states into the world that are increasingly tied to one another and realize a new order of life or unity of co-existence by eliminating geographic, economic, and cultural boundaries (Piliang, 2006, p . 288). The most appropriate example, about the unification of the world in the era of globalization, is the establishment of the United Nations. Although this institution was criticized from many directions, the organization refers to a forum to present ideas and problems which are difficult to share among nation states (Watts, 2000, p. 154).

Changes in society towards the paradigm of modern society offer an opportunity to form a new world order towards a mutual social cohesion, particularly between western and Islamic societies (Akbar S. Ahmed, 2003, p. 84-85) – a combination of frequent contradictions and conflicts these days. Historically, this idea was popularized by *clash of civilizations* – the tribal divide based on culture that takes people at a distance both culturally and socially. The followers of this paradigm believe that Eastern, Western, African, and Asian as being dominant societies live for their own stakes and ignore the

interests of each other – a divide based on the cultural dissimilarities. Furthermore, although few, people believe that Islam is a barbaric civilization that threatens the Western stakes, politically as well as socialy. However, this concept is also regarded as a myth and has not been received and welcomed by the scholars having deep knowledge about the Islam and the Western traditions of life. The scientific community is promulgating a movement that is serious and committed to dialogue and deliberation to seek consensus or solutions to the joint problems facing people from both the traditions. Few examples include dialogue of civilizations that was introduced by Muhammad Khatami, the president of Iran, in the General Assembly of the United Nations. Meanwhile, Dr. Geoge Carey, the Archbishop of Canterbury, with the events of September 11, has updated their views on the importance of true dialogue.

Being a civilized society that prefers such meetings or dialogues can become the origin of morality of modern society now, not as feared by the philosopher Jurgen Habermas, which turned into a crystallisation principle of subjectivism (Hoffman, 1997). It was the greed and selfishness based on the spirit of formation of a materialistic society where everything is materially measured – money, social status, and recognition being welcomed. The war for power and status ignited huge violence in the world to form organizations such as ISIS. This formation of terrorist organizations is also attributed to attainment of some political and social motives. This community is described as a community with a set of moral and material conditions that enable a particular community to offer necessary support to each of the persons of its members (Takariawan, 2003, p. 22).

The contemporary society holds the view that is objective, critical, transformative, and appreciates multiculturalism. According to Alex Roger, a moderns society is permissive with regards to conclusions (Whether beliefs, values, behavior) so long as the basic procedural principles are kept upfront (Roger, 1982, p. 4). Therefore, the paradigm of modern society should prioritize a value of the morality to minimize exclusivity and social anarchism. Towards community paradigm that is open minded, flexible and accommodates the diversity of the community, it consists of a variety of backgrounds, such as good ethnicity, religion and culture.

Islamic education in the era of globalization has found its momentum to respond to the problems that occur. In order to counter these social challenges, religious education from a sociological perspective has its importance. According to Robert N. Bellah, a divine instrument for understanding the world (Bellah, 1991, p. 146), religion and religious education can bring positive change even in the existence of a modern society – a society that can bridge the gap among various nations with different socio-political backgrounds. Globalization has brought significant changes in the world of education. Moreover, globalization implies increasing planet-wide interactions and interdependencies of various types – socio-political as well as economical. The global economic, political, cultural, religious and educational interplay affects education via general societal changes as well as, and more specifically, changes in educational thinking (Daun, in Holsinger & Jacob (Eds.) 2008, p. 352).

Later, the intellectual challenge that must be solved by thinkers of Islamic education today is to enable them to formulate some new options on how to build an education system that has the capacity of a rational, moral, social and transcendental system – a system that is both embedded in Islamic rituals and also serves the needs of a modern community. The Islamic educators need to think on grounds such as social learning – an education that is sociologically embedded. Islamic education is necessary to define whatever initiated by Gus Dur (in the 1980s) under the title "Indigenization of Islam." It was meant to promulgate the teaching of the *Qur'an* in a way that it is understood by considering the contextual factors and enable people to explore and reconcile Islam with the forces of the local culture (Wahid, 2006, p. xxvii-xviii).

Besides that, Islamic education, in addition to the need to maintain the character as an institution and to teach matters relating to the issue of worship to students, must consider the contemporary issues such as civil society, citizenship, democracy, and multicultural aspects of life. This can bring learners with specific backgrounds to bring much closer to people from other communities – communicating and advocating openness

and radical change in character, so that they can coexist and cooperate among each other. This study is an exploratory level inspiration based on a combination of discourse – modern thinking and the core principles of Islam to seek guidance for a way of life for global communities.

2. The Role of Islamic Education in Building Coexistence

Departing from the re-built global awareness of the importance of mutual respect, human values priority, and existence with anyone on earth, is where the importance of re-thinking of the crucial role of Islamic education comes into existence. The Islamic education is conceptualized as: "any form of teaching and learning that is based on the principles and values of Islam" (Tan, 2011, p. 4). Moreover, Islamic education has a fundamental goal to create a balance between sense, mind, and ethics (Rayan, 2012, p. 155). The essence of Islamic Education is to improve to help the human living be "complete living", as Herbert Spencer quoted. (Brubacher, 1978, p. 101). The important role of Islamic education is obvious, aside from its aims to groom students as knowledgeable and intelligent society, mastering the Islamic sciences, having vocational skills and good character or ethical character. Furthermore, Islamic education must also make learners be sensitive to the environment and surrounding communities including to understand the civic functions. (Brubacher, 1978, p. 101).

Islamic education considers that all potentials and intelligences possessed by child are important and all the talent of students and children must be optimized so as to form a noble man with the title as *khalifatullah fi al-ard* (David Ali, 1998, p. 182). A predicate of perfect man according to Seyyed Mohsen Miri, characterized by the ability to actualize the entire facility, is its potential to reach the essence of truth and converge and sink into one unit consisting of diversity (Miri, 2004, p. 117). Forming such a noble human character is the ultimate goal of Islamic education from the earliest period of Islam to the present, so that the Muslims can share peace, justice, and prosperity for the globe.

However, the pressure point of Islamic education all across the globe is the achievement of three aspects: faith, morals and *muamalah* (Nata, 2012, p. 63). Thus, the main objective of Islamic education is to help people ward off and have maintain a moral character (*akhlakul karimah*) – omnipresence, as popularized by Fazlur Rahman. The Islamic rituals and values offer a sound moral guide for human action (Rahman, 1966, p. 241). The goal of Islamic education is to shape the norms of individuals to become better individuals – serving the global communities by taking into consideration the Islamic guidelines. Besides being able to realize the importance of a man who understands his responsibility as a servant of God to always worship Allah (*hablum minallah*), it also teaches the principles of morality whiledealing with fellow human beings (*hablum mina al-nnas*) as well as to other creatures (*hablum mina al-nature*).

Even an authentic tradition explained that a Muslim is obliged to establish *sillaturrahmi* and is considered sinful for those who disconnect *sillaturrahmi*. Many scholars believe that the nature of the *ash-shilah* (connecting relations) is affection and mercy. Thus, *Shillah Allah* (connecting relations with Allah) is a parable about giving grace, tenderness and affection to those who bestow goodness and His variety of pleasures or connect their relationship with the occupants of the highest heaven, paved their chest to get to know and obey Him (An-Nawawi, 1625: 91). On the other side, ethical relationships, the brotherhood between humans, is also important especially if you see the origin of human creation by Allah Almighty from one people as recorded clearly in the Qura'n Chapter al-Baqarah: 213.

Based on that reality, Islamic education must pay attention to the issue of morality. Therefore, the dimension of ethics in Islam has a high position. There is an emphasis in the Qur'an and Hadith that every Muslim needs to pay greater attention and priority to morals, especially social morals. In this process, legal aspect has dominated the minds of most of the mulsims once compared with the ethical issues governing life. The framework of man creation with the title as *khalifatullah fi al-ard,* as an illustration of intelligence and civilized human being that has contact with the values of modernity, is known to be a multicultured being. Thus, Islamic education needs to synthesize something that is classic (traditional) and modern without forgetting the essence of Islam. Islamic education must introduce *operative values*, to

borrow the term from Thomas Lickona, i.e. the values that function in practice. So that a character who taught could turn into a character, an inner disposition reliable and used to respond to various situations in a way that is immoral (Lickona, 2013, p. 72). The Islamic education is able to give birth to a Muslim who could become an individual comprised with the grace of Islamic ethics and is able to display dialogue with the interests of modernity. Relevant to this issue, a Muslim is required to have a variety of intelligence to be able to compete and interact with other people and still cling to the belief and *akhlak Islamiyah* (Islamic morality) – a balance between the two (of course Islamic values being the dominant) can bring great clarity and pave path to harmony.

The other hope is a Muslim man who is capable of being part of globalization. In order to enable someone to be morale and modern at the same time, Islamic education needs to enable individuals to connect with both of the discourses. An educational model is termed "the world models" by Holger Daun. That is, the education model that includes a variety of features as diverse as human rights and children's rights, minority cultural rights (leaves, in Holsinger & Jacob (Eds.), 2008, p. 352). In addition, Islamic education needs to teach Islamic cosmopolitanism, as the image of Islam which is aspired by Abdurrahman Wahid (2007, pp. 3-14),which is a religious way that allows to view and treat others as equal, even pushing the Islamic contribution to the formation of a democratic society characterized as a society where human rights, pluralism, social justice, and gender is upheld. The Islamic education can enhance cosmopolitanism potential once implemented in a maximalist way (Waghid, 2013, p. 331). Therefore, Islamic education needs to contain most of the constitutive features;Islamic education should connect with the cultivation of cosmopolitanism. An Islamic education recognises the otherness of others (both reviews their commonalities and differences), strives to achieve justice for all through processes of deliberation, and, thus, is consonant with some of the ideals of cosmopolitanism (Waghid, 2013, p. 338).

The administration of Islamic education praxis should not be forgotten in the hope of forming a democratic society and shaping Muslim personality completely. There are various principles to keep in mind: 1) based on the *al-Quran* and *al-Hadits*, 2) based on the foundation of monotheism growing awareness that humans have essentially the same degree in the presence of Allah (Achmadi, 1992, p. 56), 3) based on humanity and unity of mankind, so that it raises awareness of the importance of considering human values and and non-discrimination ordinance of gender or race, and 4) based on the concept of *rahmatanlil 'alamin*. This is where orientation towards Islamic education is the realization of a mercy to all the worlds in order to bring benefits and advancement of life for all mankind and the preservation of natural environment (Nata, 2005, p. 63). All of this can be realized and is considered important under an Islamic education system that has taught the principle of universalism and cosmopolitanism of Islamic civilization itself. According to Gus Dur, there are five things that could show the universalism of Islam namely: 1) the physical safety of citizens of bodily actions outside the law (*hifdzu an-nafs*), 2) the safety of religious beliefs without any coercion to convert (*hifdzuad-din*), 3) the safety of the family and descendants (*hifdzu an-nasl*), 4) the safety of property and private property outside the legal procedure (*hifdzu al-mal*), and 5) the safety of property and profession (*hifdzu al-aqli*) (Wahid, 2007: 4-5).

Islamic education needs to be reconstructed in building a democratic society because the democratic society is a cosmopolitan image of Islam and is a real picture of an ideal society in the present era. More importantly, the democratic society is believed to be a solution for people of Indonesia well known as a plural country. Pluralistic country with cultural and religious diversity, as shown by Mujiburrahman's research, titled "feeling threatened Muslim-Christian Relations in Indonesia's New Order (2006), has led to a number of tensions and conflicts. The relationship between Islam and Christianity is always in hostility of the friendship and cooperation. Thus, one of the efforts to solve the problem of inter-religious conflict is through presentation of a dialogue on a proper form. The democratic education teaches us to be looking at others with equality and enables us to learn about the culture and history of the other nations. From the lens of a global context, the students attaining Islamic education will be able to understand the

creation of historical knowledge in Indonesia as the knowledge created and shared in other democratic societies and is a much more open and democratic process than in the totalitarian nation-states (Banks, 2007, p. 17). So to say, the very support that democratic education may contribute to the public is that it can promote dialogue, peace and find a civic space to share similarities and differences of opinion.

Democratic society with its main characteristic gives freedom to anyone is indispensable in realizing civilized and dignified society. Therefore, freedom is the most important right and the highest rank to be possessed by an individual; such as the guarantee of law, freedom of thought and being an intellectual. Freedom, legal protection against arbitrariness and the role of the citizen through the legislature in matters of public interest (Aron, 1993: 7). The meant of freedom here, of course is not freedom that people can free without limit as doing anarchism that troubles all the society, rather, the freedom is responsible and limited by the rights of others and the public interest.

Parallelism between Islam and democracy is very tight, and there are no values conflicts that occurred between both of them, as shown by Yusef Waghid (2013). Therefore, education must cultivate a democratic society and apply civic education for a changing society. In this regard, the borrowing analysis performed by James A. Banks can be explicated as Islamic education to be restructured in a way that it helps students to experience within a nurturing, personalized, and caring environment. A norm will have to be instutionalized within Islamic education that all students can learn, regardless of their home situations, race, social class, or ethnic group identities (Banks, 2007, p. 13).

There are some basic character that should be taught and held on learners, namely; respect and responsibility, honesty, fairness, tolerance, wisdom, discipline, helpfulness, compassion, cooperation, courage, and a set of democratic values (Lickona, et.all, 2003, p. 45). All types of these characters need to be taught under an Islamic education system once the model of Islamic education is developed on democratic, participatory, and humanist spheres. Such an Islamic education model can provide learners with special skills such as mutual respect, freedom of opinion or speech, freedom of expressing ideas, for their involvement in various activities at the school, and the ability to live together with other people having different views.

The dream of building a democratic Islamic education can be successful when Islamic education is properly implemented and offers diversity to the curriculum. Islamic education is taught to students to establish and strengthen their understanding as well as to offer the learners awareness concerning multiculturalist views of life to become a tolerant global humanist. The curriculum should emphasize the cultivation of moral values in order to support inter-religious harmony and also to provide a comparative understanding between religions, living in a democratic atmosphere, and respecting the rights of each other (Ma'arif, in Musahadi (Ed.), p. 153-154). Islamic education curriculum also needs to be designed with a view of subsystem and its core elements to make these customizing and serving the needs of a global livinghood – a living in accordance with the respective global conditions and a local emphasis.

Besides, the Islamic education teachers should become transformative instructors as explained by Joyce E. King. A transformative instructor needs to be a futuristic, hold the intellectual understanding of education, try to eliminate and minimize the impact of social inequity, be self-reflective, and ascertain transformative experience. Teachers must develop themselves as having a thorough understanding of pedagogy of social action to advocate and honor the cultural diversity (Billings & Gillborn (Eds.), 2004: 72). Teachers should be able to encourage and foster the entire basic capability possessed by learners in order to lay a stronger foundation where they are enabled to become part of a global community of learners – an imperative to understand and respect the global aspects of culture. The basic ability is like the ability to communicate, explore the spirituality, be creative, and be driven by dialogue.

According to Waghid (2013, p. 330), there are three things that need to be taken into account to establish an effective Islamic education system. First, the students are taught to respect the lives of others. *Second*, the students are given the opportunity to get them involved in the deliberations – a process where students can speak their minds (especially when there is injustice around them). *Third*,

students are taught about their rights for protection of life, liberty and property, the right to freedom of conscience and the right of association (Waghid, 2013, p. 330).

The method needs to be applied to foster Islamic education in a way that it offers a model of communication to make the different aspects as core agendas (Ma'arif, 2007: 88). The formation of such a model will allow learners to be driven by dialogues to establish a culture of argumentative expression based on rationality of humanism. However, it is to be kept in mind that such a system is within the boundaries of Islamic education system to enable learners to groom their abilities to play an active role by recognizing differences in abilities, intellectual, learning speed, traits, attitudes, and interests.

3. *Tatharruf*: A Challenge of Islamic Education

Inter-religious relations in Indonesia are still showing a pattern of antagonistic relations and reflecting stereotypes or prejudices relationships between groups, rather than dialogical relations, mutual respect, and acknowledgement to the existence of each religion. Despite of the apparent claim saying that Indonesia is a country with diversity of religions, cultures, and ethnic groups like "fire in the chaff" and ready to explode at any time, recent religious unrests worry has proved this to be true. Hence, education is the most effective vehicle in order to look for patterns of relationship that is able to break the ice full of tension and friction that way, towards peace and true friendship. A pattern of relations and inter-religious interaction that not only coexist in harmony and peace but also have willingness to actively and pro-actively advocate humanity.

Moreover, the emergence of the phenomenon of *tatharruf* or religious radicalism has led to violent behavior and terrorism in Indonesia and societies. Recent evidence shows that demonstrated violent acts have the potential to sabotage the human relations at a global level. Naturally, if you see this reality, it can easily drive our thinking towards a discourse that is relentless and widely discussed by all the parties. That is because religious radicalism has caused serious problems to manage world order and structure for nations. In addition, the movement of religious radicalism gives birth

to a cultural and political movement that brings theory and qualitatively contrasts between the West and Islam (Choueiri, 2003, p. 239) and is in fact the very opposite of our country with ideology of Pancasila.

Ideology promoted by religious radicalism is in fact threatening the foundations of national identity at one side, but also threatens humanitarian and worsens the image of the religion itself on the other side. Moreover, according to Mohammad Abed Al-Jabri in his book of Democracy, Human Rights, and Law Islamic Thought, any radical stream in true religion always followed politics. However, when political thoughts are tested in religion, then there is the influence of radical religious flows (Al-Jabri, 2009, p. 73) that will eventually worsen the image of the religion itself. For example, the rise of Islamic radicalism in Indonesia that always carries the spirit of the implementation of Islamic Syariah is very clear in its impact on the frictions and tensions among religious believers. On the other side, it is counterproductive to the spirit of national development as it can undermine the authority of Pancasila as the national ideology. Furthermore, the paradigm of Islamic radicalism is always closed, emphasizing the authenticity of the teachings of Islam that will always bear the attitude of absolutism and eventually lead to a negative stigma towards Islam as a violent religion and tarnish the image of Islam as a religion *rahmatan li al-Alamin*.

The emergence of bad perception from society towards Islamic education system, due to the fact that the education system of Islam practiced in Islamic countries especially in the Middle East such as Saudi Arabia is attributed to provide stronger basis for Islamic militancy and terrorism – perceived as a fertile ground for social unrest. Even the country of Saudi Arabia and Iran have affected how some communities in Pakistan (also Indonesia) tends to take an extremist position against its rivals and tries to prove the deviant group formation (the orthodox) on their beliefs and practices of Islam. According to Mumtaz Ahmad (2002 , p. 12), it has Become more intense and deadlier since the Islamic Revolution in Iran that has already led to the proxy war for religio-political influence in Pakistan between Saudi Arabia and Iran. Both the Saudis and Iranians have invested heavily in Pakistan to provide religio-moral and

financial support to support and channelize their respective sectarian allies. Therefore, Jan-Peter Hartung advised to get out of the charges of this kind where an ideal Islamic education system needs to be reformedby governmental or political intervention in order to control the religious education curriculum (Hartung & Hartung in Reifeld (Eds.), 2006, p . 15). This can then easily lead to avoid religious sectarianism to support radicalism and anarchism. However, in this relevant and interesting debate, the role of Western stakes should not be kept aside. The Islamic militant groups are also found to be funded by few non-Islamic states to sabotage the true spirit of Islam as a religion (Crosston, 2016).

Based on this reality, the fight against radicalism which usually begins with the attitude of fanaticism and intolerance must be taken into consideration by all the parties. Government and society needs to seriously work together and join hands together for a serious fight against any form of religious radicalism, both structural and cultural approaches are recommended. Mark R. Woodward in his speech to the 30th anniversary of the Faculty of Social and Political Sciences UMY (03/03/2011) has reminded the importance of overcoming radicalism soon as it becomes one of the major problems of this nation to minimize this necessary education and openness rationale for dissent (Setyaningsih, 2011, in blog.umy.ac.id).

All forms of Islamic education whether it is held in schools, madrasah and schools, to borrow a phrase from John Sealy (1986: 43-44), need to increase the diversity of the students with their religious beliefs respectively, and provide the possibility of openness to study another religion solely to cultivate an attitude of tolerance (Ma'arif, 2005: 2). However, in this regard, proper guidance needs to be provided to the learner under the supervision of an expert from the comparative-religion background. Furthermore, a highly significant element to re-shape the Islamic education curriculum based on multicultural education norms (by securing the true spirit of Islam) needs to be promulgated. It consists of several dimensions as proposed by James A. Banks (2007, pp. 83-84). First is content integration. That is, any material taught in the Islamic education of students should be compared and integrated with the views of other religious groups, so that it can minimize fanaticism or blind imitation and expand the horizons of diversity of learners. Second is the Knowledge construction process. That is, the curriculum of Islamic education should be focused towards attainment of knowledge – capable of inflicting critical thinking to students. This is how they can clearly see the reality around them to be able to realize the advantages of being owned of cultural knowledge of others. Third is prejudice reduction. That is, Islamic education curriculum should be able to reduce the prejudice and hatred in the other group and can help the development of attitudes and democratic values. Fourth is equity pedagogy. It is where Islamic education curriculum helps them realize the fact that human beings are said to be equal and reject any form of discrimination.

Moreover, Islamic education needs to implement education of anti-radicalism, which needs to reject any doctrinal teaching methods, monologue filled with cargo formalities and tend to deny the reality of plurality. Islamic education that is still applying the conventional method and tends to be indoctrinative needs an evaluation and improvement (Ma'arif, in the IBDA' Journal, 2014: 206). Therefore, learning with the indoctrination approach should produce totalistic perspective of social and moral philosophy. This method and research conducted by Charlene Tan are even used to fight against the former terrorist in Indonesia. It is often done using brainwashing and tends to force to frighten and, thus, inhibit the development of a critical attitude. Although there is no consensus among scholars over the relationship between brainwashing and indoctrination (Tan, 2011, pp. 26-27), whatever the reason, in fact indoctrination methods are not justified in education, because this method override rationality. In fact, it is known and believed that education and rationality co-exist (Noaparast, 2001, p. 31). Each form of transmission of religion or culture should not use indoctrination. However, in the realm of objective knowledge (based on some empirical evidence) can always be criticized openly.

While the anti-radicalism education is more focused on a more flowing and communicative behaviour, the interaction between teachers and learners should be two-

way process. In this regard, it does not seem passive and dominated by the teacher. Under this model of Islamic education, the teacher is not just trying to deliver Islamic religious knowledge to the learners but also is enabling them to explore and experience the *common good*. Teachers are not only focused on intellectual development, but also focused on affective and psychomotor learners (Jeffrey & Woods, 1998, p. 2). Religion learners too can be used as material for discussion to promote a dialogue by trying to compare it with the religion and beliefs of others. Thus, at this level, they can find the momentum to get to know each other and respect the cultural and religious diversity (Ma'arif, 2005: 10). Collectively, by taking everything into account, the multicultural reality of Indonesian society (with diverse ethnic, ethnicity, and culture) should be envisioned. Then the sound Islamic education multiculturalism needs to be realized to maintain and accommodate the potential that exists as an integral asset for nation. There is also a need to foster learners' understanding of the values contained in the plurality of Pancasila as being the state. Additionally, there is a need to bring human relations to put forth to establish religious harmony that can counter radicalism and exclusivism. Since both of these attitudes can make life in a dangerous condition and detrimental to human life.

4. Islamic Education Should Cultivate Dialogue

Considering the various interests to bring a paradigm of learners who can pick up the global civilization, the Islamic Education should promote dialogue method and be welcoming to the participants from various religious backgrounds to discuss various problems that are happening in the community. It is important to form and conceive in order to answer the question of religion that has not been working properly, that religion should serve as a factor of "integrative" as stated by contemporary Islamic thinker Mohammed Abed Al-Jabri, in his book Democracy, Human Rights and Law Islamic Thought (2009, p. 57). However, the opposite happened. Religious functions such as to justify the thesis was said by Samuel P. Huntington (1996, p. 9). That is, religion has become a factor for the chaos of the world, a source of conflict, oppression and violence.

There is nothing bad about the religion but its followers are not carrying it well.

Although it must be admitted, according to Ignas Kleden, that hostility and violence between religions are not purely a religious factor as differences in ethnicity, culture and race, they sometimes can lead to difficulties of communication, not to hostility and violence. The new inter-ethnic and religious relations could lead to hostility and violence if the political and economic domination by one religion to another religion (Kleden, 1999, p. 152) exists. In addition to that, religious conflicts often occur due to the religious world-view that tends to be *anakronostik*, and mutual truth claims are potentially divisive religious communities.

Raison de'tre emerges as an idea of forming Interfaith Dialogue in Islamic education – taken up and welcomed by other religious groups as well. Such a forum can be used as a community of learners to spread awareness of the reality as described by Randall Collins: "the basic units of society are associational groups sharing common cultures (or subculture)" (Ballatin& Spade, 2008, p. 24). In addition, the forum can be used as a means of forming the "core" of a society that is essentially a family and friends despite the wide diversity of difference.

In perspective of Group Decision-Making theory, formed Interfaith Dialogue can be said as "medium" of communication that can help affect input or external factors on the process of formation of the group (Davis, 1986, p. 20). In this case, the inter-religious group that can be interacting and communicating with each other without any barriers is primordial. Communication and dialogue that developed in the Interfaith forum is to provide equal opportunities for those who have a different backgrounds. The prespective that held all the different groups can coexist and are not allowed to dominate among one group to the other. While the approach used in the interfaith forum is focused on flowing and communicative approach, the religious and ethnic members of the interfaith groupcan be used as material for discussion and can be communicating to try to compare religion, ethnicity, and beliefs of other people (Ma'arif, 2005: 105). Therefore, at this level, they can find the momentum to get to know each other and respect the cultural and religious diversity.

Of course, the model proposed (driven by the dialogue) has some practical implications. However, it must be more than that as it can make a vehicle by allowing the members of the interfaith group to communicate freely with people who have different beliefs. We are hopeful that the theory of inter-faith groups introduced by by John S. Dunne (1972), and then in Indonesia this theory was popularized by Kausthar Azhari Noer, can enrich their respective religious experience. The members of the interfaith group could do "passing over," passing from one culture to another culture, and follow it with an equal and opposite process called "coming back" with new insights to their own culture, its own way of life, and religion (Madjid, 1998, p. 281).

In order to support the achievement of good dialogue process in the interfaith forum and to foster mutual understanding as the nature of "openness" among each other, the dialogue should always rely on humility and avoid double standards in view of the religion of others (Ma'arif, 2011, p. 45) to result in a mutual effort to change the dialogue between religious views as being mutually open and to learn from each other. Another motive is to eliminate condescension caused by one's religion by adherents of other religions, as well as eliminating the teachings that are apologists of each religion.

That way, every religious community can show the face of religion, i.e. polite, substantive-inclusive and able to make a positive contribution to the unity of the world. Islamic societies, as recommended by Gus Dur, need more forward aspects of ethical and moral guidelines for human life. In the Indonesian context, this paradigm ascertains the existence or articulation of Islamic values as being intrinsic and develops the cultural face of Islam. Each religious community allows answering every need of the global community by means of rediscovering the principles of religious teachings that are relevant to global needs, primarily through the doors of dialogue and cooperation which is needed at all levels to deal with people's lives, livelihoods/living together despite different shape (Wahid, 2006: pp. 134-135). The interfaith dialogue between religious communities can dig religious doctrines, both derived from religious texts and religious traditions. Excavation of each religion through

such a dialogue could eventually find universal values in every religion. Even the capability to deliver every religion contains the same universal values of humanism, justice, equality, and others.

According to Gus Dur, there are two types of dialogue, i.e. the dialogue organized by the government and by private institutions. Given the critical role of mediation and dialogue between religions, Danil Nuhamara ever wrote "Mediasi dan Konflik Agama di Indonesia"(Mediation and Religious Conflict in Indonesia). This paper is then used as a book with writings of a number of mediation experts with the title of Mediation and Conflict Resolution in Indonesia (2007).

Facing a number of the problems that arise on inter-religious dialogue, Ahmed Ali Salem critically wrote an article titled "Realism and Contructivisme: Intra Dialogues and Reconciliations". The paper specifically discusses the paradigm that can be used in interfaith dialogue. At least two paradigms are often used by experts in doing intra-dialogue,The group of realists argue that dialogue is often done in order to reflect political interests. While the group that makes reconciliation believes that dialogue between religions is done not only to serve the political interests but also to foster ethical norms (see http://ebookbrowse.com). Whatever type of dialogue paradigm is used, which is obviously a very important dialogue approach (to build a sense of togetherness and suppress the occurrence of conflict), there is historical evidence, how Gus Dur always uses dialogue to break the deadlock and violence. One of the dialogues that is used by Gus Dur is when addressing the separatist movement in West Papua and at the same time to encourage leaders to mutual dialogue with the new government. The other thing is to break the cycle of violence in Aceh, at the time (Barton, 2003, p. 362).

Although in reality there are a number of barriers in realizing peace efforts such as through dialogue and mediation, there are several studies published by experts to prevent radicalism and promote peace through education. The results of their writings are then conveyed in the International Symposium 2012 organized by the Training and Development Agency and MORA and recorded in a proceeding entitled The Strategic Role of Religious Education in the

Development of Culture of Peace (2012). As a result, the dialogue approach becomes very important in order to maintain and build peaceful coexistence. In particular, the dialogue approach gives the possibility for students to seek the truth together, split the intelligence and heart and able to be used as a means to solve the problems of life.

5. Conclusion

Education is the key word for a change of a better future. Islamic education today, in particular, has increasingly complex responsibilities. Beside realizing and carrying out the prophetic vision and mission, which is to disseminate *Islam Rahmatan li al-'Alamin*, Islamic education needs to reconstruct their education system, so that it can share correct understanding with the learners and wider community about the importance of the values of peace, justice, brotherhood, love, democracy and tolerance. Islamic education needs to be open to every truth, capable of dialogue, and adaptive to changes that are happening, especially in today's global era with the need to increase the independence and skills of learners. Finally, Islamic education needs to supervise and guide learners from viruses of religious understanding that is hard and stiff potential to spread the seeds of radicalism.

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