

## **The New Paradigm of Tolerance-Character Building Based On Multiculturalism through Religion Education**

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**Abstract:** *Pluralism is a fact of history. Pluralism is God's will for humans to greet each other, to recognize, to communicate, and to express solidarity. Tolerant attitude can be grown through religion-based multicultural education. Jack Seymour and Tabitha Kartika Christiani explain models of religious education, namely; in the wall, at the wall, and beyond the wall. The most appropriate model for building a tolerant behavior of students is beyond the wall education, because the approach used is not only oriented to discuss and dialogue with people of different religious spirituality vision, but also to be mutually cooperative among others. Meanwhile, Amin Abdullah uses philosophical approach inspired by Immanuel Kant in his work Perpetual Peace which was developed through a religion phenomenological approach in the study of religions. This philosophical approach maps and discusses three entities of religion thought, namely Subjective, Objective, and Intersubjective. And the most appropriate approach for building a tolerant behavior of students is intersubjective approach, as it concerned with sympathy and empathy between human beings and between people of diverse faiths in the world through persuasive, dialogic, participative, and inclusive communication.*

**Keywords:** *religion education, multiculturalism, tolerant attitude*

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### **I. Introduction**

In almost all Islamic universities, it can be found any groups of student organizations either motivated by spirituality vision of the organization or talents, and interests. The group based on the differences in the organization's vision such as: *Himpunan Mahasiswa Islam (HMI)* / Islamic Students Association, *Pergerakan Mahasiswa Islam Indonesia (PMII)* / Indonesian Islamic Students Movement, *Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI)* / Action Unit of Indonesian Muslim Students and groups formed on the basis of interests and talents such as: Scouts, KSR PMI, Nature Lovers (Mapala), Publication Unit or Reporting, Karate and so on. In one of mass media "*Kedaulatan Rakyat*" (September 17, 2013) entitled "Lecturing Activities has Started, UIN is like a Market", it also highlights many stands setting up by various organizations to recruit members. The main purpose of the stands is for regeneration of struggle relay and leadership among them.

The differences in organization's vision can be a good potential diversity and supports progress, if it is synergized well. But if it mismanaged, it can adversely affect the radius of trust that can lead to problems, such as fostering a sense of egoism sector which causes conflict and hostility. This phenomenon is often found in some universities in Indonesia. The data has been obtained for example: there is a group of activist students who feel frustrated because they feel aggrieved and underappreciated by campus policy holders because the systems and mechanisms of Student Senate Election perceived less transparent and fair to all groups or groups of electoral participants. Those disappointment lead to anarchic demonstration and clashes with security guards which ended up the sealing of Rectorate building by placing a chain with a padlock (an interview on May 17<sup>th</sup>, 2013 and *Harian Solo Pos* on May 18<sup>th</sup>, 2013). Anarchic demonstration is a difficult to remove label on students.

Therefore, soul or multicultural attitude of the students should be built and even be developed, especially for administrators of the student organization. It is essential because the administrators of the organization is selected students which are certainly in the spotlight, barometer, as well as role models for other students. Education at universities are expected to produce individuals who are tolerant, inclusive, humanist, and affirm the spirit of pluralism and multiculturalism so that they can minimize friction campus. In turn, academic work ethic can be increased and the ideals of world class university will soon be realized.

### **II. Multicultural Education**

Multicultural education according to Bill Martin in Gunadi (2013) is the whole issue of multicultural which raise a question about the "difference" which are already conducted a variety of theoretical philosophy or social theory. Multicultural is more than just a shelter of various different groups, but it should really be a place to know each other, to understand, and to respect others, which aim to give influence on the realization of a harmonious and peaceful society, and move forward together.

James Banks (1997) defines multicultural education as education for people of color. It means that diversity should be understood as a gift from the Almighty. An understanding of diversity will engender "stand as tall and sit as low" attitude of in social life.

Nurcholish Madjid (2004) states for those who seeks to understand more deeply, the expression of Unity in Diversity (*Bhineka Tunggal Ika*) composed by Empu Tantular was intended as a positive recognition of the diversity of religious orientation in society. Because the essence and purpose is one and same, that is devotion to God the Almighty and do goodness to fellow beings, *tan hana dharma mangroa*, there is no ambiguity in the goodness. By using multicultural education, students are expected to be able to have an understanding that a country or a region in which they live is "a shady home for all." There should be no longer tribes, or individuals driven from their homes, or had to flee because of differences in beliefs, gender, race, or ethnicity. Education as a social engineering should be able to direct and put the values of the plurality of Indonesia on the function and role of each individual.

### **III. The Importance of Multicultural Education**

Appreciation of plurality or diversity of ethnic and religious is inevitably be the fundamental interests of the pluralistic of Indonesia. All human beings will not be able to resist the laws of this. Thus, for human beings, it is proper to follow the instructions of God in facing such differences. Tolerance between different religious communities are included in one of the important treatise in the system of Islamic theology. Because God will always remind us of human diversity, both in terms of religion, ethnicity, skin colors, customs, and so on. To foster it, education is the most appropriate way, especially multicultural as a vehicle to seed tolerance, harmony and sincere appreciation of reality of cultural-religious diversity in society. Multicultural education can be one of the most effective media to bear a generation that is capable to make diversity as a part that should be appreciated constructively. At a minimum, the education must be able to provide consciousness to public that conflict is not a good thing to be cultivated and able to provide educating offers, among others, by designing material, method, and curriculum that gives space to the public awareness of the importance of mutual tolerance, respect ethnic differences, religion, race, ethnicity and Indonesian multicultural society. This raises a separate academic anxiety for researcher, exacerbated by the frequent of anarchist demonstrations among students in various Islamic Uvinervities in Indonesia.

Several writings and researchs on the implementation of multicultural education have been conducted. The question is what kind of education models must be applied in order to produce individuals who are tolerant, inclusive, humanist, and affirming the spirit of pluralism and multiculturalism? The idealized model of education to be applied is not doctrinaire education, so it will not raise claims of absoluteness. When a space of difference and changes in religion has been turned off by the fanaticism and exclusive, the religion becomes anti-reality. However, these fanaticism and exclusive is often produced by faith-based institutions.

In educational institution, it is frequently found anti-reality education. in the fact, students are varied, each of them has a uniqueness that is not probably same with others. Education is considered less accommodate the realities of intra and inter-religious diversity, and tend to bear religious exclusivism. The diversity also seemed to bring misfortune as a result of a group of people who do not appreciate the differences. They prefer violent ways and ignore dialogue as a conflict resolution. It needs careful attention by educators. Education should be responsible in forming an inclusive and civilized society. Therefore, education should contribute to create a harmonious, peaceful and civilized society. On of the ways to realize it is by introducing multicultural education on students from an early age.

### **IV. Religious Education Based on Multiculturalism to build Student's Tolerant Behavior**

From many studies, a nuanced racial conflict in several regions in Indonesia, among others, caused by the lack of understanding and meaning of the concept of cultural wisdom. Conflicts will arise when there is no fair distribution of value to society. Actually ethnic conflict is also one of the effects of lack of understanding of the imaginary community of each ethnic group against subjective culture of different indigenous peoples. Thus, ethnic groups who live in the same territory will be isolated and feel different with others and want to keep the differences from the others. (<http://www.kompas.com/kompascetak/0609/01/opini/2921517.html>)

Therefore, it is necessary to convey awareness to the society, especially children in conflict areas that they live in a wide variety of different cultures in one place of the Republic of Indonesia. It could be said that this unity will not be obtained from their parents, because their parents are always in conflict situations.

Ainul Yaqin (2005) states that an important factor in the deterioration of harmonious relation in the frame of diversity is that multicultural education does not apply from an early age. This nation has long suffered from a variety of social uproar due to its diversity, but the government still seriously lacking to promote multicultural education. Whereas it can be said that multicultural education is one of the important agenda that should be taken more seriously. When the community's understanding of different cultures is minimal, it is appropriate that multicultural education is able to introduce any culture in society to be applied so it can prevent

conflicts and disunity particularly caused by racial intolerance (SARA). In short, multicultural education is an alternative through the implementation of strategy and concept of education based on the utilization of the diversity in society creatively and productively, such as ethnic diversity, culture, language, religion, social status, and gender. (<http://chairulmuslimna.blogspot.com/2009/11/pendidikan-berbasis-multikulturalisme.html>)

Therefore, it is time to realize the multicultural education as a paradigm or a foothold in our educational system for the followings:

- 1) Multicultural education is an alternative means of conflict resolution. The Implementation multicultural education is believed to be the real solution to the conflict and disharmony that occurs in Indonesia which has real pluralism. Spectrum culture of Indonesian society which are very diverse become a challenge for education in order to cultivate these differences become an asset, not a source of friction;
- 2) Multicultural education significantly foster students in order not to lose their cultural roots when dealing with the socio-cultural reality in the globalization era. Because consciously or not, in the current globalization era, intercultural encounter becomes serious "threat" for students. In order to overcome these global realities, students should be given awareness of diverse knowledge, so that they have a broad competence of global knowledge, including cultural aspects;
- 3) Multicultural education as the cornerstone of development of national curriculum. Future curriculum development based multicultural approach becomes very important. Those step can be carried out at least by changing the prevailing philosophy of the existing curriculum into a more appropriate philosophy of the goals, objectives, and functions of each level of education and educational units. Conservative philosophy such as essentialism and perenialisme must be changed into a philosophy that emphasizes education as a humanitarian effort to develop students. Then, the philosophy of progressive curriculum such as humanism, progresivism and social reconstruction can be used as a curriculum foundation. (Choirul Mahfud, 2006: 208 – 210).

Thus, multicultural education will eventually provide an enlightenment: the wisdom to see cultural diversity as a fundamental reality in society. The wisdom that comes with the openness to live with the real plural life as natural necessity. Musa Asy'arie stated that diversity in the reality of human life is a necessity that can not be denied. (Musa Asy'arie, 2004).

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The significance of education for the people is influenced by the intrinsic understanding of the reality of this life. The significance of education for the people associated with the element of giving and receiving (Noeng Muhadjir, 2003: 1). The significance of education for the people may occured through the education of children to be smart, people become experts, people get smart, a noble person, tolerant people, children who are good at reading and so forth.

Further Noeng Muhadjir (2003: 20) confirms that education has three functions; 1) to foster student creativitis; 2) to enrich the human culture, to enrich the contents of human and God values; and 3) to prepare productive workforce. By referring to this function, the significance of education for the people include two things, namely: "be good" and "be smart" as the true meaning of human.

In a modern context, education is always placed in the framework of activities and tasks aimed at a generation who having troubles in the growth and transition periods. Therefore, education orients itself in its efforts to establish a mature personality for each individual as a social beings in addressing the challenges of time advance. The process of forming personality continues over time in terms of space and time which are undergoing changes constantly. Thus, education should be designed to always be able to adjust the times to form a mature personality both personally and socially.

In order to answer what kind of possible education model to create a mature person, inclusive, and can follow the progress of times, it is important to consider multicultural education models initiated by Amin Abdullah and religious education developed by Jack Seymour (1997) and Tabitha Kartika Christiani (2009).

Jack Seymour (1997) and Tabitha Kartika Christiani (2009) describes the models of religious education; in the wall, at the wall, and beyond the wall. 'In the wall' education means an education which only build values in accordance with the vision of spirituality of each religious group/organizations. Such educational models have an impact on the lack of students insight towards a vision of another spirituality group/organization, which creates a possibility of misunderstanding and prejudice. 'In the wall' educational model can also foster the superiority of a religious group/organization on the others, so it reinforce the line of demarcation between "I" and "you", "we" and "they". Tolerance, sympathy, and empathy for those who feel different is difficult to be fostered and promoted.

This kind of educational model positions other groups or religious believers as "the other", which will go to hell because they are infidels. This is the form of truth claims that affect the monopoly of God and truth. As if the truth and God only belong to individuals or certain groups. This religious models, in turn, contribute to plant the seeds of religious exclusivism that could potentially lead to conflict and violence in the name of religious groups. Ironically, 'in the wall' educational model dominate religious education in the country nowadays.

'At the wall' educational paradigm not only teaches its own teachings values, but also discuss it with another group. This is the stage of transformation of confidence by learning to appreciate other people with different vision of spirituality, religion and engage in active dialogue. At this stage, a person has been more appreciative the spirituality vision of other groups, although there is still an intense cooperation in addressing the problems that occur in society.

Meanwhile 'beyond the wall' educational paradigm is not only oriented to discuss and dialogue with people of different religious spirituality vision, but also to invite students from diverse religious understanding to cooperate in campaigning peace, justice, harmony, and their involvement in humanitarian work. It was all done to show that their enemies are not people with different religious sects, but it is a poverty, ignorance, capitalism, violence, radicalism, dishonesty, corruption, manipulation, environmental damage, and so on.

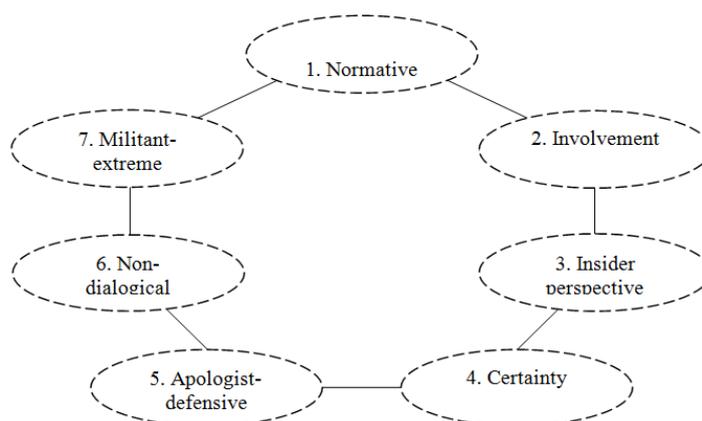
This educational model also shows that all religious sects teach kindness, and that religion is for human kindness in accordance with prophetic mission. Thus, the current education tends to be exclusively for just build the values of religious sects itself (in the wall) should be shifted towards inclusive by using 'at the wall' and 'beyond the wall' models. Students are not only understand their religious sects but also come in contact with other sects to cross other tradition and then get back to their own tradition.

'Beyond the wall' educational model is conducted on factual work to realize peaceful and justice in society, which then continue with the reflection of the action conducted. Indonesian people who experience poverty and injustice, as well as vulnerable to natural disasters, ecological damage etc., the real efforts conducted to help and uplift those who need help is a joint effort of all people from different religious and cultural backgrounds. Social services which should be followed by a reflection on the social action, in order to enrich the cooperation among the diverse groups. The collaboration between those various parties are not limited to charitable models (like giving a fish), but reformative (like giving a hook and teaching how to fish) and transformative (like fighting for the right to fish for everyone). In order to support multicultural education which includes those three models, the most appropriate approach used is social transformation approach.

In line with the above opinion, Abdullah (2014) correlates Huntington's thesis by trying to find a way out of the difficulties perceived by human beings after the events on September 11<sup>th</sup>, 2001 and the Bali bombings. He started a few questions "Can human beings live in peace, coexistence in comfortable-quiet-peace, and social relationships equivalently although motivated by ethnicity, race, religion, skin color different? Is there any pattern of post dogmatic diversity? Is it possible to built diversity complexion of intersubjective, to reduce an acute tension among diversity complexion of subjective-exclusive patterned? Amin Abdullah uses philosophical approach inspired by Immanuel Kant in his work 'Perpetual Peace'. Then, it is developed through a phenomenological approach to religion in the study of religions. This philosophical approach is mapping and dialoging three complexion religious thinking entities, namely Subjective, Objective and intersubjective in human religiosity.

What do the characteristics of "Subjective", "Objective" and "Intersubjective" diversity? From the study of religions can be obtained **Subjective** diversity characteristics are as follows: 1) **Normative**. It looks diversity of people or group through the eyes of his own religion. Measuring size of other's shoes with size of his own shoes. This normative view is often dogmatic-theological. In other phrases, the normative view of religion assumes that only he and his group diversity is the most valuable, while the Others diversity is considered worthless. 2) **Involvement**. The demands on the need of full involvement is good, but sometimes without realizing it enters fanaticism element. If fanaticism has entered, the "emotion", slipped inside, too. In certain cases, when the emotion rose, unreasonable actions can not be prevented and can not be controlled. 3) **Insider**. Normative diversity patterned will bring the habit of religious believers to see the reality of diversity beyond themselves and their group in the side of their own religion (insider). 4) **Certainty**. It is different from the perspective of science which emphasizes probability, what is required by and of the theologian is a certainty. Truth and certainty are inseparable in religion. Certainty is symbolized and reworded with what so called "faith". Further result and implications are rather difficult to distinguish between "faith" (faith; belief) and faith "in tradition" (belief or faith in everyday life in a historically tradition). Further consequence, it is difficult to separate "faith" and "faith or belief that arise as a result of the interpretation and understanding of individuals or groups". 5) **Apologits-defensive**. The generated religious literature usually defend a person and his group excessively from an attack or criticism from the outside. As a result, literature and religious descriptions become polemical and defensive at the same time. The polemical, defensive, and apologist description and religious literature is quite reasonable to be produced and reproduced to be used as a tool to defend a person from attacks

from outside, either from the followers of other religions, socio-religious researchers and internal religion itself if there are different scientific perspectives. 6) **Absolutist non-dialogical**. The accumulation of mindset and religious attitude is formation of a rigid, hard, and absolute in religious mental attitude in facing various social and community issues, even more in political. A non-compromise attitudes and religious views, do not recognize the concept of consensus, and peaked on the character is not a dialogical. This hard, rigid and absolute attitude is necessary because of the feeling of insecurity either reality or made, imagined, engineered and accompanied by suspicion and prejudice of anything from outside, even more that is related or associated with religious social issues. 7) **Militant-extreme**. When compromise and consensus way are closed at all and there is no other alternative ways can be reached, or deadlocks, particularly in matters relating to the issue of political interests and power associated with religion, the collection and crossing of various elements had to be turned into a shoot, the precursor or the source of religious movement which is radical, militant, and extreme as adorning recent events of international relations between nations, ethnic and racial, ethnic and relations between various faiths in the world (Abdullah, 2014: 5-7).



**Chart 1.** Subjective Diversity Features (Abdullah, 2014: 8)

Teaching religion in various places in the world is generally still seeked "Normative-Subjective" pattern of religious education. Some experts and theologians names and addresses this religious mindset model as "Fideist Subjectivism". It can be imagined how difficult to explain the religious diversity and how to respond it, if the students know "only" educational model and religious instruction "Normative-Subjective" solely, which is more egoistic (not altruistic) and concern on a person and his own group merely.

The characteristics of religion **Objectivity** can only be obtained by carrying out in-depth research. Research institutions and universities take a very important role in the study of this human religion objectivity. Objective patterned of religious understanding among others is characterized as follows: 1) **Descriptive-empirical**. The researchers explain the full picture of what religion is according to its followers respectively. Then, it is recorded, noted, classified, categorized, searched for significant correlation between the findings and other data, and then it is interpreted in accordance with perspective of social studies of religions. 2) **Detachment**. The opposite of the views and attitudes which necessitates the need for involvement in Subjective religiosity, so it is required the ability of researchers and theologians to be clearly seeing and observing religious fundamental structure. In order to avoid and mitigate interest biases and subjective understanding of excessive religious (because to eliminate it, is impossible in religious studies), the theoretical framework and research methods take very important role on it. 3) **Outsider**. Herein religious researchers and religious man are no longer just satisfied to be confined and trapped by the horizon and **insider** perspective (as occurs in the Subjective religiosity) but it also can portray himself to see religion from the outside (outsider). The indispensable tools herein are the procedure and Scientific approach which is referred to as the sides of objectivity. 4) **Historicity**. In an objective religious views, it is clearly differentiated between Faith and Faith in Tradition, that is the implementation and practice of faith in the history of humanity. In other words, the historicity (*tarikhiyyah*) of human religiosity is considered by descriptive science of religions. A historical, culture and traditions, habit of mind, are very important in the science of religion, because since its foundation, all religions has established a long historical, centuries, and formed a strong tradition in their respective environments. 5) **Reductionist-relativist**. There is a criticism directed at the descriptive-empirical approach to the phenomenon of religion. One of them is that too much emphasis on the *lahiriyyah* aspects (externalities) on the religion. It was understandable, since the early generations of religion researchers is mostly coming from the tradition of positivistic social sciences. They have not received training on a more comprehensive-humanistic study of religions. This deficiency will be enhanced by religion phenomenological approach (Abdullah, 2014: 9-11)).

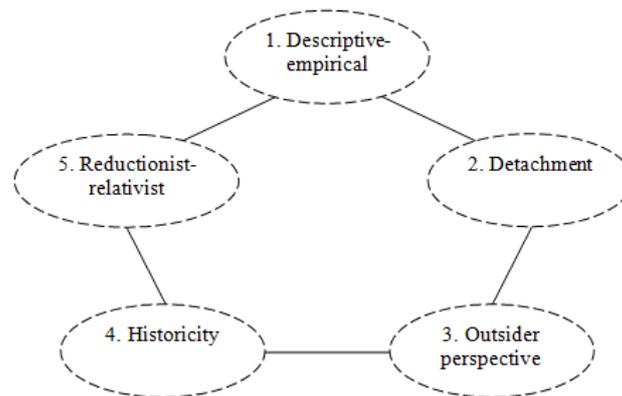
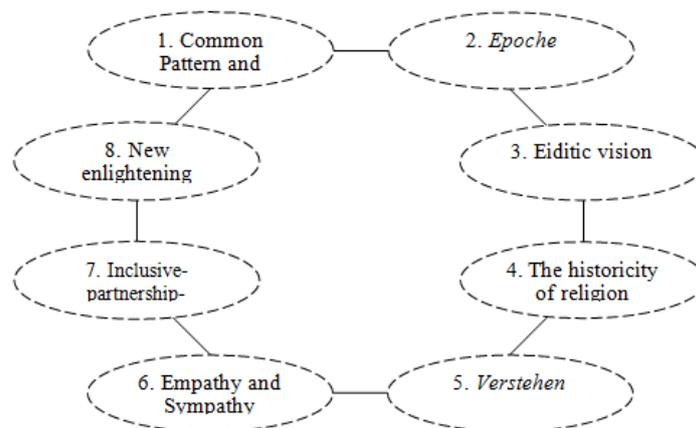


Chart 1. Objective Diversity Features (Abdullah, 2014: 11)

There is an easily observed tendency in everyday religious life that Subjective (Fideistic Subjectivism) and Objective (Scientific Objectivism) approach in the study of religions do not know each other and greet each other. The Normative-Subjective study of Islam (or Christian or Catholic, Buddhist or Hindu, and so on) in various education level do not recognize Descriptive, Objective, and Historical religious studies.

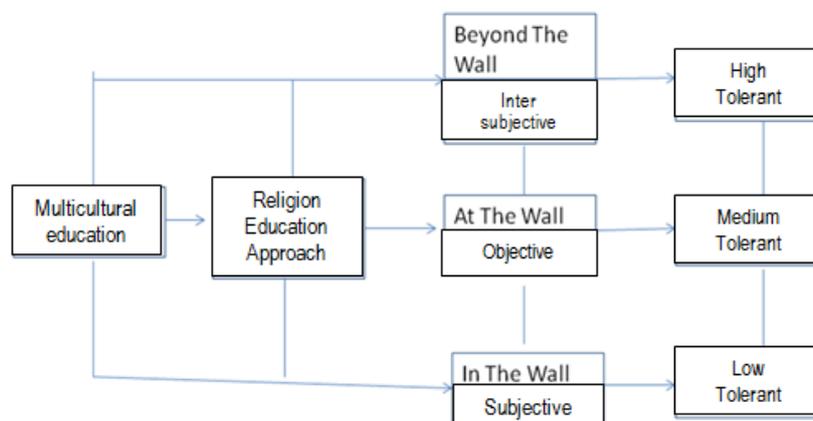
The workings of **Intersubjectivity** in the phenomenology of religion can be described as follows: (1) Sorting **Common Pattern** and **Unique Pattern** intellectually in the history and religious thought. In order to reduce tensions between the various unilateral claims of religious truth that is understood by the subjectivity sects, the phenomenology of religion offers a concept and intellectually-rational religion approach which can clearly distinguish the sides that are considered Fixed (unchangeable) or Common/Universal Pattern; al-Tsawabit) that does not change in the religions and sides that are considered to be changeable, special or unique, Particular/Unique Pattern; al-Mutaghayyirat of religions. The difference between both of them can be only understood and mapped through depth, fundamental, and radical intellectual of *ijtihad*, as well as the sharpness of insight and depth of genuine spiritual. (1) **Epoche** (German). *Epoche* is ability of a person or group to sincerely **refrain** (self-regulation) for not issuing statements, harm statements, demeaning, degrading, infidel, convert, or hurt other groups in any form. The desire to state the statement must be locked or put on hold. The statements and assessments both negative and positive addressed or directed to a person or other religious groups and their followers must be postponed. The practical usefulness of the postpone or refrain technique (for a while) not to rush to judge people or other groups is to obtain a clearer, complete, and comprehensive description, not distorted and not tainted by bias of any interest. (2) **Eiditic vision**. In order to find the essence, substance, and fundamental structure of religions is not easy. Phenomenologists name this search as eiditic vision. Giving curly braces (sign { }, followed by the other brackets [ ] and followed by subsequent brackets ( ) and so further to the various forms of information, reports, news, accusations, social gossip about other people's beliefs and faith of any source. (3) **The historicity of Religion**. The phenomenology of religion obtain valuable input from Objective-Scientific religious studies. It is not a phenomenology of religion if it does not use accurate data which is collected and identified through a historical-empirical research. From the above description, it can be assured that **there is no religion that is congruent in the world**. Each religion is unique, distinctive and can not be generalized for granted. It is too hasty and over-simplification if there is an assumption that all religions are equal. Claims or allegations of it were not supported by any convincing evidence academically. (4) **Verstehen** (*Understanding in-depth*). *Verstehen* (German) is an attempt to understand the nature and existence of other religions seriously and sincerely, not judging other religion followers (value judgment), and not to blame, moreover infidel. Nor judge one another, booing each other, insulting each other, and discrediting, discriminating, marginalized, degrading each other, claiming its own right, feel superior or inferior of the other, do not understand a person or group feelings and not respecting people and other groups. The principle of universal reciprocity (the need for mutual recognition, to understand each other's feelings and thoughts of people or other groups, mutually reinforce each other and strengthen solidarity struggle against injustice, discrimination, abuse of power and so on is applicable. (4) **Empathy and sympathy**. As stated in the Quran, people should not be desperate. Outpouring of mind to resolve religious issues must be continuously pursued. New creative and innovative thoughts to solve complex problems should continuously be pursued, especially by experts and elite leadership. The culmination and keyword of religious phenomenology approach is to cultivate and to plant sympathy and empathy between human beings and between religion followers around the world (the Others). The feelings of pain, sick, fear, anxiety, eliminated, persecuted, marginalized, discriminated that is felt by another person or group - regardless of majority or minority - the same feelings and suffering can also apply to our selves and our own group. (5) **Inclusive-partnership-dialogical**. *Epoche* and eidetic vision techniques and other procedures followed do not mean

anything to the efforts towards Perpetual Peace and religious synergy if it does not form a new mentality, a new religious mindset, a new ethic of religious life that is more **dialogical, partnership, partisipative and inclusive**. The future of religion is largely determined by the ethos of social life that contains the value of the new humanitarian ethic. Dialogical implies that among the members of community groups and interpersonal religious elite leaders can meet and dialogue on an equal basis to discuss common difficulties faced by mankind in any area. Intense communication and friendly among them, eliminating the communication gap and reduce prejudice (*su'u al-Dzan*) among various religious groups. (6) **New enlightening religious mentality**. Religion is a meaningful belief for its followers, whatever implications and consequences of the religion, there is no linear evolution in religious life where that came later are guaranteed to be better than coming first, then a new era of religious studies oriented to the achievement of Perpetual peace, and religious studies that have practical implications for life together that can deliver its adherents to respect and Mutual Trust and ensure the realization of peaceful coexistence and continuous religious synergy should be conducted (Abdullah, 2014: 14-27).



**Chart 2.** Intersubjective Diversity Features (Abdullah, 2014: 27)

From those three diversity mindsets above, the most appropriate mindset to student’s tolerant behavior is the Intersubjective. It is based on the reason that the Perpetual peace and the synergy of diversity in a pluralistic society requires the need for radical change and transformation in one’s religious views and groups, because there is “no world peace without religious peace”, said Hans Kung. And some even say that “al-istibdad al-siyasy mutawallid min al-istibdad al-diniy” (Political Dictatorship is born from religious dictatorship). Truth claim that used to be the beliefs and attitudes of the religion followers of Subjective-Dogmatic-Exclusive patterned (Ecclesiastical faith) become a source of trouble and the first stumbling stone for the followers to see and appreciate the existence of people and followers of other religions (the Others; al-Akhar) (Abdullah, 2014). From the three articles written by Jack Seymour (1997), Tabita Kartika Christiani (2009), and Amin Abdullah (2014) respectively can be described as the new paradigm of religion education.



**Chart 4**

The New Paradigm of Character “Tolerance” Building Based on Multiculturalism Thru Religion Education

## V. Conclusion

1. In today's contemporary era, it is frequently encountered the fact that at the level of religious pluralism is compounded with the plurality of religious interpretation. Therefore, it is frequently encountered various types of religious beliefs, which makes life be more diverse. If diversity addressed with a difference, it could potentially be a conflict, because each person assumes the truth her/himself (self-righteous). But if diversity used as a potential to be synergized, it will grow a new strength to go forward. To realize it, it is required a tolerant attitude, especially among the students, because they are pioneer of change.
2. Character "Tolerance" can be grown through the cultivation of value and build a culture of mutual respect and caring. Jack Seymour and Tabitha Kartika Christiani explain models of religious education, namely; in the wall, at the wall, and beyond the wall. The most appropriate model for building a tolerant behavior of students is 'beyond the wall' education, because the approach used is not only oriented to discuss and dialogue with people of different religious spirituality vision, but also to be mutually cooperative among others.
3. Meanwhile, Amin Abdullah uses philosophical approach inspired by Immanuel Kant in his work 'Perpetual Peace' which was developed through a religion phenomenological approach in the study of religions. This philosophical approach maps and discusses three entities of religion thought, namely Subjective, Objective, and Intersubjective. And the most appropriate approach for building a tolerant behavior of students is intersubjective approach, as it concerned with sympathy and empathy between human beings and between people of diverse faiths in the world through persuasive, dialogic, participative, and inclusive communication.
4. Negara dengan karakteristik penduduknya yang multikultur seperti Indonesia cocok menggunakan model pendidikan agama yang *beyond the wall* atau model pendidikan intersubjektif.
5. A country with its populations that have multicultural characteristics such as Indonesia is appropriate to use *beyond the wall* religion education model or intersubjective education model.

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