

Walisongo

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Terakreditasi Dikti (SK. Mendikbud No. 040/P/2014)

AN ISLAMIC SEARCH OF NOBLE VALUES:  
The Prevalence of Modern Principles and the Resilience of  
Local Traditions in Indonesian *Da'wa*  
Peter Suwarno

MULTICULTURAL *DA'WA* IN SCHOOLS  
FROM A SOCIOLOGICAL PERSPECTIVE  
Siti Irene Astuti Dwiningrum ✓

PENGAJIAN *YASINAN* SEBAGAI  
STRATEGI DAKWAH NU DALAM MEMBANGUN  
MENTAL DAN KARAKTER MASYARAKAT  
Hayat

URGENSI REGULASI PENYELESAIAN KONFLIK  
UMAT BERAGAMA:  
Perspektif Tokoh Lintas Agama  
Abu Hapsin, Komarudin, M. Arja Imroni

DAKWAH DAN PEMAHAMAN ISLAM  
DI RANAH MULTIKULTURAL  
Imam Amrusi Jailani

LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT (LP2M)  
IAIN WALISONGO SEMARANG

اَوَّلُ مَا رَزَقْنَاكَ  
**Walisongo**  
Jurnal Penelitian Sosial Keagamaan

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## AN ISLAMIC SEARCH OF NOBLE VALUES: The Prevalence of Modern Principles and the Resilience of Local Traditions in Indonesian *Da'wa*

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### Abstract

The variety of *da'wa* (Islamic preaching) in Indonesia indicated not only the diversity in Islamic groups and identities, but also the varieties and changes in values and principles embraced by Indonesian Muslims. This paper argued that these *da'wa* activities constitute searches of most suitable Indonesian Islamic principles that inevitably include the negotiation of Islamic, global, and local values. For this purpose, this paper showed examples of various international and Indonesian Islamic scholars and leaders who help change social, political, and religious rhetorical landscape through various arguments involving especially Islamic and modern-international values. This paper maintained that, in addition to Muslims exposure to modern global principles such as democracy and human rights, the increasing popularity and resilience of local-traditional rituals, performances, and expressions in Indonesian *da'wa* have significantly shaped the search of the Indonesian Islamic noble values.

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Keragaman dakwah Islam di Indonesia tidak hanya tampak dalam keragaman kelompok serta identitas Islam, tetapi juga dalam varian dan perubahan nilai-nilai serta prinsip-prinsip yang dianut oleh umat Islam Indonesia. Tulisan ini menegaskan bahwa kegiatan dakwah ini merupakan pencarian prinsip-prinsip Islam Indonesia yang paling sesuai yang mau tidak mau merupakan upaya negosiasi nilai Islam, global, dan nilai-nilai lokal. Untuk tujuan tersebut, tulisan ini menunjukkan beberapa contoh ulama dan pemimpin Islam internasional dan Indonesia yang membantu mengubah *landscape* retorika sosial, politik dan agama melalui berbagai argumen yang secara khusus melibatkan nilai-nilai Islam dan modern-internasional. Tulisan ini berpendapat bahwa, disamping Muslim harus berhadapan dengan prinsip-prinsip global modern seperti demokrasi dan hak asasi manusia, meningkatnya popularitas dan ketahanan dari ritual, pertunjukan, dan ekspresi lokal-tradisional dalam dakwah Indonesia telah membentuk pencarian nilai-nilai luhur Islam Indonesia secara signifikan.

**Keywords:** *da'wa*, Islam, modernity, local-traditional rituals, noble values

## MULTICULTURAL *DA'WA* IN SCHOOLS FROM A SOCIOLOGICAL PERSPECTIVE

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### Abstract

Multicultural *da'wa* for the sake of building the paradigm of multicultural education is not an easy work due to the determinants in social structure like social, cultural, economic and political determinants. The implementation of multicultural education related to various social elements in society which are not in synergy one another. This article will reveal multicultural preaching carried out in schools and look at the strategies of multicultural education is implemented in schools. Applying qualitative study by describing the initial data associated with a multicultural dakwah activity at the three high schools in Yogyakarta Indonesia, this research concluded that multicultural *da'wa* in schools is a combination of several approaches namely the contribution approach, the additive approach, the transformation approach, and the social action approach. Multicultural *da'wa* can help students to develop a social identity that to be achieved based on the values of justice, equality and respect the diversity. The strategy developed by the school for implementing multicultural dakwah is by developing language skills, language classes, art performance, the use of cultural symbols, student exchange between tribes or between countries, and uniformity.

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Dakwah multikultural untuk membangun paradigma pendidikan multikultural tidak mudah karena struktur masyarakat memiliki diterminan sosial, budaya, ekonomi dan politik. Pelaksanaan pendidikan multikultural terkait dengan berbagai unsur sosial dalam masyarakat yang satu dengan yang lain belum sinergis. Paparan ini akan mengungkap dakwah multikultural yang dilaksanakan di sekolah dan melihat strategi pendidikan multikultural dilaksanakan di sekolah. Melalui penelitian kualitatif dengan menggambarkan data awal terkait dengan aktivitas dakwah multikultural pada tiga SMA di Yogyakarta, Daerah Istimewa Yogyakarta, Indonesia. Penelitian ini berkesimpulan dakwah multikultural di sekolah merupakan kombinasi dari beberapa pendekatan yakni pendekatan kontribusi, pendekatan aditif, pendekatan transformasi, dan pendekatan aksi sosial. Dengan dakwah multikultural dapat membantu siswa untuk mengembangkan identitas sosial yang hendak dicapainya berdasarkan nilai-nilai keadilan, kesetaraan dan menghargai perbedaan. Adapun strategi yang dikembangkan oleh sekolah untuk melaksanakan dakwah multikultural adalah dengan cara mengembangkan kemampuan berbahasa, kelas bahasa, performance seni, penggunaan simbol budaya, pertukaran pelajar antar suku atau antar negara, unifomitas.

**Keywords:** multicultural *da'wa*, education, strategy, social identity

## A. Preface

Allah has created people with diverse ethnic or tribes to contribute to the national development in the world. The holy book of al-Qur'an that was revealed to Prophet Muhammad has the role and function as the basic foundation teachings of Islam in all facets of human life.. All the rules of social life has been delivered by the Prophet through the verses of the al-Qur'an and *Sunnah* in a set pattern of life in those days in Mecca and Medina as an instruction to his people. In this context, it can be interpreted that the *da'wa* that can be taken in the face of multicultural conditions in society, departing from the main source of Islamic teachings, namely *al-Qur'an (Koran)*. The verses of the al-Qur'an has been providing knowledge and insight to his people in living life to the diversity and plurality of society therein. It can be interpreted that the Islamic community has told us that the multicultural picture as part of His creation and His greatness, as described in the Koran that explains the plurality tribes and nations (QS. al-Hujurat: 13); diversity and differences of opinion (QS. al-Ma'idah: 48, Hud: 118-119, Yunus: 19).<sup>1</sup>

Indonesian society is a multicultural and multiethnic society spread in clusters in archipelagic islands between Asia and Australia, and the "cross roads" between Indonesia Sea and the Pacific Ocean. By the process of migration and population mobility and trade contacts, religions, and cultures throughout history as we know, every region in Indonesia is also basically an arena with diverse cultures. Indonesian culture is under development in the midst of cultural ethnic communities living in the same time continuing contact with the culture of the world. This phenomenon needs to be observed and studied by prospective educators. Harsya Bachtiar gives an overview of the presence of four types of culture systems in Indonesia, namely: (1) the type of culture system which is also called the indigenous ethnic customs system; (2) a large religious culture system, different from the first, they come from outside Indonesia; (3) Indonesian culture system that houses local groups of citizens and non-indigenous groups; and (4) multicultural systems, such as the systems of foreign cultures.<sup>2</sup>

<sup>1</sup>Zaenal Arifin, "Dakwah Multikultural menurut al-Qur'an", 2011, [http://www.referensimakalah.com/2012/02/dakwah-multikultural\\_3965.html](http://www.referensimakalah.com/2012/02/dakwah-multikultural_3965.html). Accessed on 2 September 2014.

<sup>2</sup>Harsan W Bachtiar, *Budaya dan Manusia Indonesia*, (Yogyakarta: Hanindita, 1985), p. 3-4.

Indonesia is a multicultural society that is characterized by the presence of various differences, such as ethnicity, race and religion. In the demographic area of Indonesia which consists of about 17 thousand is highly influential in the creation of a multicultural society which has the characteristic of the sub-culture; segmentation groups; and social structures that are divided into various social groups; difficulty of building consensus on social norms; conflict between groups and interests; social integration that is built and less difficult to develop a consensus among the members of the public about the social values that are fundamental in building the social integration at schools.

Historically the formation of a multicultural society is a social fact since the formation of the Indonesian nation could not be separated from consciousness to live together in a variety of differences. As described by historians, Indonesian society is integrated within Indonesian territorial integrity that is triggered by a trip through the history of the kingdom of Sriwijaya and Majapahit events that had brought political unity, economic and social. Similarly, the Dutch colonial power for three and a half centuries have united tribes in Indonesia in a single destiny and ideals. Community in the social order of religion, and ethnicity that have been around since the days of our ancestors, cultural diversity can coexist peacefully is an invaluable wealth in the national cultural treasures as a value by a person or group of people. It does not mean to disregard the values other, rather, it as a reference in attitude and behavior compared with the value of the underdog.

Sociologically Indonesia continues to struggle to realize the ideals of the Indonesian nation. The young people of Indonesia during the national movement has refused to highlight the issue of ethnicity and childbirth Youth Pledge. It comes to the end when the proclamation of Indonesian independence RI August 17 occurred, which had the support of all ethnic groups in Indonesia, which suffered the same fate under colonial Dutch and Japanese. Indonesian historical reality that became the foundation of the formation of a multicultural nation of Indonesia through a social process is long enough. On the other hand, a pluralistic society with conflict tend to be vulnerable, because of the determination of socio-economic-cultural-political matters. Conflicts that arise are usually related to issues of cultural diversity, ethnic and religious conflicts and issues that are more political and economic. Dialogic-critical analysis of conflicts into ongoing studies in social life, due to the diversity of the nation's wealth that must be treated as an

asset to improve the quality of life of the nation, and not as a source of conflict in the life of the state.

Diversity can be understood as capital sought for the purpose of construction of a more prosperous society. However, the existence of social capital has not been used optimally to national development that is characterized by the emergence of social conflicts in a multicultural society. Conflict can be direct or indirect; conflict can be latent or manifest; conflict can be moved vertically or horizontally, and all of the social reality continues inherent in social life. Even the theorists of conflict, as described by Simmel who said that the conflict is completely symptom is present. That is, there is always a conflict that exists in the breath of human life, social life as part of the social dynamics. Even the phenomenon is the conflict is a social reality itself. In this context, the social reality is a process of communication that produce, reproduce, and transform payloads of ideas, meanings, and moral values.<sup>3</sup>

Social dynamics that occur in a multicultural society cannot be avoided because of the diverse and varied diversity. As explained by Koentjaraningrat, classification societies and cultural diversity of colors in Indonesia can be exemplified as: (1) the type of community based gardening system that is very simple; (2) Type of rural communities based on farming in a field or fields; (3) Type of rural communities based on farming in rice fields with the orientation of lading or town; (4) Type of rural communities based on farming in paddy fields with rice as the principal crop; (5) Type of urban communities; (6) Type metropolitan. Given the classification, the stronger the social dynamics cannot merely build social integration easily.<sup>4</sup>

Social integration becomes a very powerful spirit in the life of a multicultural society, as with any social integration that can be awakened to social harmony. Social harmony becomes an important aspect in maintaining the unity and integrity of the nation in the midst of a very strong social change towards conflict and social inequality. However, social integration cannot be established so easily because it requires a social synergy of all the social elements of the society that are not easily formed in the systemic different interests. There is a tendency to move

<sup>3</sup>John Scott, *Teori Sosial: Masalah-masalah Pokok dalam Sosiologi*, (Yogyakarta: Pustaka Pelajar, 2012), p. 63.

<sup>4</sup>Koentjaraningrat, "Tipe Masyarakat", <http://arissetiyad.blogspot.com/2013/02/masyarakat-multikultural.html>. Accessed on 6 Agustus 2014.

every element of society for the benefit of the group, in which I wonder if the symptoms of ethnocentrism, stereotype which continues to grow in community life. In addition, it continues to go global interests in society that reinforce inequality and social inequality in many aspects of being a source of conflict in a multicultural society.

The process of social integration cannot be built sophisticatedly if it is not supported by the role of education. In this case, the school has an important role in creating social integration. This could happen if the school is given the opportunity to develop strong institutions and norms that regulate the behavior of students in developing her potential optimally, on the other side of the school as an educational institution that is able to build a strong democratic culture to implement multicultural education. In this context, schools have an important role in building a multicultural dynamics of the community life. Studies on school continues to grow. Critical analysis of schools and school systems continue to evolve in a society that is constantly changing. The social function is maintained, because the school has an important role in maintaining order of the social life. According to this view of society supposing that living organisms have a variety of inter-related parts. According to Sastrapateja people's lives depend on the extent to which each part executing his trademark role (function) in relation to other parts. Social structures tend to change slowly, not radically, and tend to adapt socially.

The structure of society tend to be imperfect yet it is integrated to support the social harmony. In the perspective of structural-functional theory it is argued that school as educational institutions play a role in building a social structure that emphasizes a consensus and social order. Schools have an important role in the socialization process of the community, both personally and socially. Schools needed to sustain life orderly. Schools are responsible for the socialization of young people, aims to grow and develop in the child, a number of physical, intellectual and moral demanded by the political community as a whole and the specific environment in which it is located.<sup>5</sup>

On the other hand, the school continues to face the impact that globalization that has weakened the community integration. As described by John Scott that community integration is now leaning more on flexible pattern of a software

<sup>5</sup>Sastrapatedja, in Tim FSP- FIP UNY, *Sosiologi Antropologi Pendidikan*, (Yogyakarta: UNY, 1992).

device contemporarily. Bauman argued that modernity is best when they considered taking the form of 'fluid' or 'liquid'. Society faces political and economic large uncertainty and have to face ambivalence and insecurity of existence, and a growing sense of uncertainty. Community are skeptical of stories that used to organize people's lives and now they live in a state that was not guaranteed. They were forced to control their own lives, in the absence of controlled structures, and they are worried about how to do it. They were forced to engage in a process of 'self-regulation', the development of self-discipline of body and mind that will allow them to survive. Regarding the context as illustrated above there is no safe and secure community that can combine the community.

Family, school, and solidarity of neighborhood become an effective basis for social solidarity. When the first community relies on structures that can make the commitment and the expectations and requirements provide a foundation for social adjustment, there is a tendency that people walk in socialized into traditional identities (such as real), and they are not confined to a particular identity and definite identity such as class and gender. They now live socially world that not only individuals but also the placement places to be strong. As described by Bauman, the norm will describe systems proliferate, spread, and reconstructed with a speed such as there is nothing considered as a reference point that 'clear' or self-evident. As a consequence, individuals are faced with hopes of divergent and contradictory. Individuals must take an active life of their own, choosing from an identity, there is no longer a question of how to achieve a desired identity, but the identity is an issue to be achieved. The process of individualization has been transformed identity is' determined 'to identity which' is desired.<sup>6</sup>

Based on the above explanation, it can be interpreted that the school can be a multicultural *da'wa* arena that is needed in the life of a multicultural society. *Da'wa* can be seen as any activity that is calling, inviting and calling people to faith and obedience to Allah according to the creed, and morals-Islamic *shari'a*. The main purpose of *da'wa* is to create happiness and well-being in the world and in the Hereafter that please Allah SWT, by conveying the values that can bring happiness and well-being in accordance with the terms or their respective fields. Islam is a universal religion that upholds the values of humanity, equality and

<sup>6</sup>John Scott, *Teori Sosial*, pp. 346-347.

recognizes the diversity of cultural backgrounds commonly referred to as multicultural.

Islam is a multicultural according to the laws that will not change, nor may be resisted or denied. Every person will face a plurality anywhere and in any case. Schools are expected to build a multicultural perspective by developing the ability to instill the values of justice and equality that the inherent value in diversity, both personally and socially, thus forming the identity of the person who has able to think with convergence idea that is able to resolve conflicts, consolidating peace, brotherhood and solidarity between the private and the public. Person who has the ability to solve conflicts peacefully and have social relationships that have quality optimal tolerance, and have patience in adapting social multicultural society.

Problem formulation, how is the *da'wa* managed at schools? And how is the strategy of multicultural education applied? Objectives of the research to describing multicultural *da'wa* at schools and describing strategies in developing multicultural education. This qualitative research is aimed to describe the initial data related to multicultural *da'wa* activity in three high schools in Yogyakarta, Yogyakarta and interviews and observations in schools. Preliminary data are part of a study in which the preliminary data were analyzed by reducing, categorization to discover the patterns of *da'wa* developed by the school. The validity of the data is done in the FGD with teachers and students in small discussions. Pioneering this research tries to explore the initial pattern related to multicultural education approaches and strategies.

## B. Multicultural in Education

School teaches the core values needed to build trust and confidence and social skills. As explained Durkheim and Parsons, community members need to obtain a set of beliefs, knowledge and values to maintain social cohesion and unity. As explained by Sastrapratedja that the school is the institution responsible for the socialization of young people, aims to grow and develop in the child a number of physical conditions, intellectually and morally demanded political society as a whole and the specific environment in which it is located. According to Durkheim, community members need to obtain a set of beliefs, knowledge and values to maintain social cohesion and unity. Therefore education/school plays forward and maintain social order. Schools teach young people various roles

(whether as doter, teachers, architects, merchants, farmers, and others), in order to function effectively in the community.

The effectiveness of the school's role is determined by the social support throughout the school community. Schools will be effective if they succeed in carrying out their primary function as the main medium of socialization. As described by Talcott Parsons as a means of socialization, Parsons saw the two functions of the school; the *first*, direct children from their orientation especially (limited) to the universalistic orientation (general) and from ascriptive orientation (something that is not obtained by the business) achievement; *second*, the selection or allocation of differentiation into adult roles. Parsons acknowledges that there are other means that are involved in the process of socialization, including family and other institutions, but the schools are the primary means of socialization, especially in their function to socialize individuals into various commitments and capacities which are essential requirements of the activities and their role later on. That commitment is a commitment to: (1) to the values that exist in the community; and (2) against a specific role in the social structure. Universalism and particularism will be dealing with the level of objectivity (objective standard) in the assessment of the role of achievement. Given that view of Parson, the school will provide an opportunity to its community to understand the social roles. The facts are not merely easy to achieve the homogenization of the goal, but with the way everyone gets a chance to learn the job together. In this context, the value of justice and equality for school is based on the students' performances.<sup>7</sup>

Schools provide equal opportunities for everyone to learn about social roles even though in reality, not everyone have the same opportunity. Parson realize that not all students are given the same opportunity to succeed as well. Therefore, the selective process has been also takes place in pre-school socialization. This is the result of input or other backgrounds, such as social class (economic status); basic ability (IQ) and so on. However Parson found that one of the school functions do not overcome it. The function of the school is to ensure that the students needed more universally or in an honest and fair, given the opportunity to achieve success according to his ability. As a matter of fact, this is not free of obstacles, but merely in accordance with the same ability and motivation.

<sup>7</sup>Talcott Parson, in *Sosiologi Antropologi Pendidikan*, Tim FSP FIP UNY, 2000.

The school has a strategic role in implementing multicultural education. By implementing multicultural education it is expected that the school is able to change the whole atmosphere of education by increasing the respect or attention to cultural groups differ widely or to get the same education. As similarly described by Pay that multicultural education is a primary goal of lifelong learning (life-long learning), referring to the fact, the school serves to teach the values of social justice, democracy, and human rights. Thus, these three aspects related to the dynamics of the school is closely linked to the economic, political and legal. This means that education has a significant role to print among-human social justice, in which it has a vision of democratic politics, and emerge the rights and dignity of others.<sup>8</sup>

A school is sociologically related to the dynamics of the social structure in nature. Schools in the multicultural society has a strategic role to establish perspective in students to appreciate the difference. Schools are expected to implement multicultural education. As explained by Zamroni that the multicultural education of students results in critical thinking in order to be able to assess the material presented critically and constructively; possesses an awareness of the nature suspicious of others who have it, and examines why and where it appears suspicious in nature, as well as continue to assess how to remove the suspicious nature; understand any science which is like a double-edged knife. Moreover, there is always a good side and a bad side; the skills to utilize and implement science-controlled; as a person learning, lifelong learning which still possesses the entity; aspired to occupy the position as lessons learned, but be aware that these positions should be achieved with hard work; students understand the relevance of what is learned to the conditions and issues facing the nation.<sup>9</sup>

Schools are required to prepare the younger generation to be ready to cope with the global demands that have extensive knowledge in the different cultures of the global community. Schools reinforce understanding of the meaning of essence of *Bhinneka Tunggal Ika*, to set out in the life of society, nation and state. The ability to appreciate the differences should be taught in schools. It, further

<sup>8</sup>H.A.R. Tilaar, *Multikulturalisme Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*, (Jakarta: Grasindo, 2004), p. 168.

<sup>9</sup>Zamroni, *Pendidikan Demokrasi pada Masyarakat Multikultural*, (Yogyakarta: Gavin Kalam Utama, 2011).

shows how Indonesian people really appreciate differences existing identities such as ethnicity customs, language, ethnic Identity as physical state, color.<sup>10</sup> Indonesian nation must be a nation that has a national and global competence. Thus, schools have a role in preparing a new generation with national and global culture, so that students become more open and ready to interact with the global culture. *Pancasila* (Five Principle) and *Bhineka Tunggal Ika* should be handling all the people of Indonesia, which in reality is not easy to be realized. Moreover, in the context of a global society is not easy to maintain a strong social structure in a multicultural society.

The team to build a multicultural education paradigm is not easy, because it requires a dialogue-critical dialogue between the various countries. Differences in the structure of society is a socio-cultural determinant in economy which makes the implementation of multicultural education continues to be studied and researched. It can be interpreted that build paradigm of multicultural education in schools is very complex. The complexity occurs because the implementation of multicultural education is associated with a variety of social elements in society with one another yet synergistic. Some important aspects to consider in developing a multicultural education paradigm as described by Zamroni is multicultural education at the heart of creating equality of education for all citizens, not just a change in the curriculum or change the method of learning. However, multicultural education is the process of transforming the consciousness that gives the direction where the transformation of educational practices that seek to narrow the education gap. Therefore, multicultural education aims to do something, namely to build a bridge between the curriculum and the teacher character, pedagogy, classroom climate and school culture in order to build a vision of a school that upholds equality. Thus, multicultural education paradigm are not limited to actual dimensions in the school, but rather the sociological impact on reducing inequalities in educational opportunities for all social classes.

Multicultural educational success is determined by the achievement of the goals of multicultural education. That means that multicultural education is not limited to the learning process in the classroom in instilling the values of justice and equality but multicultural education should have an impact on other aspects of life, such as economics, politics and culture. Sociologically, as long as there is still

<sup>10</sup>Zamroni, *Pendidikan Demokrasi pada Masyarakat Multikultural*.

inequality and inequality in social life it can be understood that building a multicultural education paradigm has not been successfully applied in public life.

Multicultural education aims to build a quality community and live in peace with the principles of justice and equity value. As explained by Zamroni that multicultural education will be implemented in several important objectives to minimize the conflict as an effort to help learners: (1) understand the background of themselves and groups in the community; (2) respect and appreciate cultural diversity and socio-historical ethnic; (3) completing the attitudes that are too ethnocentric and prejudiced (prejudice); (4) understand the factors of social, economic, psychological, and historical that causes polarization of ethnic inequality and ethnic alienation; (5) improve the ability to analyze critically routine problems and issues through the democratic process through a vision of a better society, fair and free and (6) develop an identity that is meaningful to all people. This is not an easy issue to build a multicultural education paradigm.<sup>11</sup> Simply, it is not easy to achieve the goals of multicultural education. Therefore, the school has a very strategic function in the role of principal to form a multicultural perspective in students.

In addition, multicultural education need to be considered comprehensively from the dimensions of life. As explained by James A. Banks multicultural education is a way of looking at reality and way of thinking, and not just the content of the various ethnic groups, races, and cultures.<sup>12</sup> Specifically, Banks stated that multicultural education can be conceptualized into five dimensions, namely: (a) integration of content; integration of content dealing with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate the concepts, principles, generalizations and theories in the major subject area or discipline; (b) the preparation process knowledge; something related to the extent to which teachers help students understand, investigate, and to determine how the implicit cultural assumptions, frames of reference, perspectives and prejudices in the discipline affects the way in which organized knowledge; (c) reducing prejudice; this dimension focuses on the characteristics of students' racial attitudes and how those attitudes can be changed with the

<sup>11</sup>Zamroni, *Pendidikan Demokrasi pada Masyarakat Multikultural*.

<sup>12</sup>James A Banks, *An introduction to Multicultural Education*, (Boston-London: Allyn and Bacon Press, 2002), p. 14.

method and teaching mater; (d) pedagogy of equality; equity pedagogy exists when teachers change their teaching to the way that will facilitate the academic achievement of students from different racial, cultural, and social class. Included in this pedagogy is the use of a variety of teaching styles that are consistent with a number of learning styles in the various cultural and racial groups; (e) school culture and school structures that empower; practice of grouping and naming of sports participation, achievement disproportionate, and the interaction of staff, and student inter-ethnic and race are some of the components of school culture that must be studied to create a school culture that empowers students from diverse groups, race, ethnicity and culture.

### C. Multicultural *Da'wa* in Schools: a Sociological Perspective

The shaping of the development of multicultural education in each state varies according to the problems faced by each country. Banks suggests four approaches that integrate multicultural education materials into the curriculum and learning in the school contribution approach, the additive approach, the transformation approach, and the approach to social action.<sup>13</sup> The results of this research is an early feature of some approaches developed in several high schools in carrying out this kind of multicultural *da'wa*. The multicultural *da'wa* generally distinguished in two ways namely direct and indirect. Multicultural *da'wa* is directly developed through various cultural activities that involve students in social activities in the school and community. While indirectly multicultural *da'wa* is done by placing cultural symbols which are consistently and gradually build up in an awareness of personal values in the students to respect each other because of differences. The multicultural *da'wa* is distinguished by its social system, but in practice there are similarities in schools in developing awareness of the multicultural society.

The result of the observation, interviews and focus group discussions with some teachers and students in high school in Yogyakarta, Indonesia Yogyakarta can be concluded that there are several approaches made by the multicultural school as a form of *da'wa* in schools. Some of the approaches made by the multicultural school as a form of *da'wa* can be described as follows:

<sup>13</sup>James A. Bank, *Multicultural Education: Historical Development, Dimension, and Practice. Review of Research in Education*, (Boston-London: Allyn and Bacon Press, 1993).

Table 1.  
Multicultural *Da'wa* Approaches at Schools

Approaches	Descriptions	Implementations at Schools
Contributive approach	This level is the most common and most widely used in the first phase of the ethnic revival movement. Characteristics is to include the hero / heroine of the tribes / ethnic and cultural objects into the appropriate lessons. This has so far been done in Indonesia.	Most schools do not include multicultural education in the school curriculum, but in the multicultural learning process integrated education in the lesson with integrating values of democracy and tolerance.
Additive Approach	At this stage, there is an addition of material, concepts, themes, perspectives to the curriculum without changing the structure, objectives and characteristics of the foundation. The additive approach is often equipped with books, modules, or areas of discussion to the curriculum without changing the substantive.	Introduction warrior figures democratic values and human rights are taught in school directly and indirectly. Direct ways mean with the figures mentioned in the classroom, and indirectly to put a picture of the character in the classroom, or laboratory space, in the school corridor.
Transformational Approach	Transformation approach is to change the basic assumptions of curriculum and cultivate students' basic competencies in viewing the concepts, issues, themes, and problems from multiple perspectives and viewpoints of ethnicity. The Perspective is centered on the main stream which may be referred to in the subject matter.	Schools do not just write the goals of multicultural education, but the values of justice, equality values are embedded in the learning process in the classroom by the teacher.
Social action approach	The development of this approach includes all the elements of the transformation approach, but adds a component that requires students to make the action associated with the concepts, issues, or problems that are studied in the unit. The main purpose of learning through this approach is to educate students to do social criticism and teaches	Schools do not just write the objective and goals of multicultural education subjects. In the learning process the goals are not specifically learned, especially about the importance of understanding the purpose of multicultural education, but the value is merely about concern, tolerance, justice, solidarity and appreciate

	decision-making skills to strengthen the student and helps in gaining political education, schools help students become reflective social critics and participants were trained in social change.	the value of the underlying some activity at school one another.
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Source: Obtained form primary Data, 2013.

Based on the initial data above, it can be interpreted that the life of the school has begun to develop a culture within a multicultural society in which the students can form social mind. This process is very important, as described by John Scott who recognized the social mind as a system of knowledge of individuals that are maintained through communication. The individual self, therefore, should be seen as a social self and individualized society. In this case each of the students just need to know what is involved in its actions specifically, and an individual mind is a tendency of the system corresponding to various social groups become members<sup>14</sup>

This person will be part of the social reality experienced by students in gaining knowledge about life in a multicultural society as a social fact that must be addressed with a fair, wise and sincere student. Thus, schools can reinforce the social mind of students to form a person who has a stronger multicultural perspective to achieve the social identity to be achieved. In this context, as described by Durkheim that social unity in society as interconnected with their typical properties. The properties of a social fact is sui-generis, or unique to them. Social facts include mental representation that is shared by individuals and the actual relationship in unifying individuals. Individuals born in a given population constrained to act according to the applicable collective representations in social relations prevailing the establishment.<sup>15</sup> Schools with multicultural education will be instrumental in shaping the process of individualization in students to be able to establish a strong social identity in a multicultural society structure is more dynamic in the era of globalization.

The multicultural *da'wa* strategy implemented at the high schools in Yogyakarta Indonesia, can generally be described as:

<sup>14</sup>John Scott, *Teori Sosial*, p. 63.

<sup>15</sup>John Scott, *Teori Sosial*, p. 64.

Table 2.  
Strategies of Multicultural *Da'wa* at Schools

Strategies	Objectives	<i>Da'wa</i> Strategy
Religious discussion prior to the class	Provide equal opportunities to all students in deepening through the Koran or the Book of religiously every morning before the class begins, in an effort to build a stronger religious consciousness.	Invite students to read the Koran under the guidance of the teacher and the students mimicked in reciting the Koran. The recitations is followed by all students and teachers from each grade. The same activities performed by other religions with the deepening of the book led by the teacher or one of the students in the class.
Language Capability/ Foreign language mastery	Provide foreign language skills to students in order to communicate with others easily and adapt to global cultural environment so the students will automatically think critically.	Inviting students to learn foreign languages taught in schools actively, and rules the program as a requirement for all students, especially for learning English, Japanese in intra or extra-curricular activities.
Uniformty	Build a spirit of togetherness and equality through school uniforms and attributes to build a common identity and reduce differences in socio-economic background of inter-cultural school community.	Requires that students wear school uniforms and attributes in accordance with the rules applicable to create discipline and order.
Art Performance	Rewarding and recognizing the cultural and multicultural diversity as the cultural capital of the nation's assets.	Conducting cultural performing arts to develop students' creativity; as an extracurricular activity programs, and displayed at the end of the year or the race of competition.
Cultural symbols	Introduce a symbol of culture as a product of the cultural diversity that has value and meaning in human life.	Installing drawing, painting, painting from another tribe, another country that is intended to be understood and known by students as a result of man's work which shows the diversity of cultures.
Students exchange	Develop students' ability to adapt to different social and ethnic origin countries for	School accepts students from various ethnic groups to learn from each other and understand the culture.

	mutual learning and mutual respect for peaceful living in a multicultural society.	
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Source: Taken from primary data

From the above preliminary findings it can be interpreted that the *da'wa* strategies developed by schools varied, whereas the results to be achieved from the strategy developed by the school has only a purpose and a meaning that is not the same between the schools still need to be further investigated. Different meanings associated with multicultural *da'wa*, which sociologically give different effects in determining choices in preaching. This phenomenon proves that the social life at the school as an attempt to build a multicultural education has been implemented by the school. However, the process must be carried out in synergy so as to awaken a strong habituation that can instill the values and ideas of the idea to build a multicultural society in harmony amid the global cultural power should continue to be developed with more creative strategies, innovative and proactive.

#### D. Conclusion

Multicultural society is understood as a social fact emerging that social reality does not need to be debated. Multicultural *da'wa* is to build multicultural paradigm in school education which is a strategic move to develop a quality of life that takes into account the principles of fairness and equality to be based on virtue by applying the principles of *rahmatan li'l-'ālamīn* (beneficiaries for all), patience, compassion and mutual respect, fairness, tolerance that should be the constructed in the mind of the student social and personal order to have a multicultural perspective.

School *da'wa* in multicultural education aims to assist students in determining social identity to be achieved. The multicultural education strategies can be developed by selecting several approaches as well as the contribution approach, additive approach, the transformation approach and the approach of social action in accordance with the conditions and situations at school. With the socio-economic-cultural-political determinant, the strategy chosen to develop multicultural *da'wa* in schools can be varied in a manner adapted to the school context in order to achieve the optimal goal of multicultural education.[w]

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## PENGAJIAN YASINAN SEBAGAI STRATEGI DAKWAH NU DALAM MEMBANGUN MENTAL DAN KARAKTER MASYARAKAT

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### Abstract

*Da'wa* strategy has an important role and function in improving the quality of people's lives. *Pengajian Yasinan* is one of NU strategy in developing and spreading the religion. *Pengajian Yasinan* can be found in various areas, especially in rural or neighbourhood whose citizen originates from the NU tradition. However, the influence of modernization caused the change within society. By using a qualitative approach and applying library research for data collection, this paper will explain the role and function of *Pengajian Yasinan* as *da'wa* strategy of NU for the connectivity integration. This strategy is implemented for fortifying the community members from the social complexity as well as for developing the mental of society members through practicing the value of religion, society, and mutual cooperation for the benefit of the entire community.

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Strategi dakwah mempunyai peran dan fungsi penting dalam meningkatkan kualitas kehidupan masyarakat. *Pengajian Yasinan* merupakan salah satu amalan NU yang menjadi strategi di dalam mengembangkan dan menyebarkan agama. Keberadaan *Pengajian Yasinan* dapat ditemukan di berbagai daerah, terutama di pedesaan atau perkampungan yang masyarakatnya dari kalangan NU. Namun demikian pengaruh modernisasi telah mengakibatkan perubahan dalam masyarakat. Dengan menggunakan pendekatan kualitatif dengan teknik pengumpulan data menggunakan studi kepustakaan, tulisan ini akan menjelaskan peran dan fungsi *Pengajian Yasinan* sebagai strategi dakwah NU di dalam integrasi konektivitas. Hal itu dilakukan dalam rangka membentengi masyarakat dari kompleksitas sosial serta untuk pembangunan mental masyarakat melalui pengamalan nilai-nilai agama, sosial, dan kegotongroyongan untuk kemaslahatan bagi seluruh masyarakat.

**Keywords:** pengajian, *yasinan*, strategi dakwah, pengembangan mental dan karakter