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Sufism-Based Multicultural Education for The Peace of Indonesia

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Abstrak. Sufism-based multicultural education seems to be new, yet substantially not. Partially, the models or designs which combine two important elements have actually developed in Indonesia. Sufism-based attitudes have become interesting phenomena related to the life of the diverse and heterogeneous Indonesian people as well as the constructions of various tribes, ethnics, and religions in forming the multicultural communities. Sufism values may become an underlying frame of each religion. This article reveals the facts found in the sociological qualitative research results showing that Malay-Bangka Islamic Sufi tend to build more dominant multicultural community in adjacent with the Chinese community of which population is bigger than the Moslem community, as well as with Christian, Hindu, and Buddha communities to live peacefully and respect each other. The problem is that Sufism-based multicultural education as a new education model for the peace of Indonesia has not been successfully made as well as its implementation in learning curriculum gradually based on the capacity of elementary to higher education students to draw the government's attention. The democratic movements highly demand on the acknowledgement of diversity in the body of Indonesia which has various tribes, ethnics, beliefs, and religions. Designing a new education model is one alternative to maintain and gather various cultures of the nation's communities to the globalization era as well as to fundamentally cultivate the values, starting from the level of primary to higher education students and develop the attitudes to respect and understand each other. In this case, Sufism-based multicultural education is one accommodative alternative education model to overcome various problems in heterogeneous communities.

Keyword: Multicultural Education, Sufism, Peace of Indonesia

INTRODUCTION ~ This globalization era covers societal life globally and is full of intrigues of globalization flow (Iqbal & Ag, 2015)which are not only positive, but also contain potential disintegration as predicted by many parties of possible collision of traditions. Such collision is expectedly caused by some factors; political, cultural, social, economic, racial and religious factors(T. Suryana, 2011).

These phenomena are so real and require all parties' serious attention to create a constructive and effective pattern, particularly in education in Indonesia, (Indonesia, 2003)and the government through the department of education should be sensitive to this change in globalization flow. Democratic movement requires different acknowledgement in the body of Indonesia that has various tribes and religions(A. Dirgantoro, 2016)Designing a new education model is one alternative to maintain and gather various cultures of the nation's communities to the globalization era as well as to fundamentally cultivate the values, starting from student level of various tribes, races and religions, develop the attitudes to respect and understand each other. In this case, Sufism-based multicultural education(Sutoyo, 2015)is one accommodative alternative education model to overcome various problems in heterogeneous communities (Futaqi, 2018).

Multicultural Education

Multicultural education is a challenge that prioritizes complex social values, (Nugroho, 2016)mechanism and structure of human being.(H. Zainiyati, 2007)In awareness of pluralism, humans face continuous learning process throughout their life of anything beyond their personal and monocultural identity(Sutoyo, 2015). In both human and multicultural contexts, many collisions may occur which are, however, unavoidable impacts since the one to educate is humans as realities of human being with understanding (Annur, 2014).

The multicultural education(Suciartini, 2017)gets more urgent when viewed from the reality and condition of the Indonesian people that consist of various tribes, religions, languages and cultures. Indonesia has total population of about 210 people and consists of 13,000 big and small islands, 300 tribes with almost 210 languages, some religions, and beliefs as well as sects, from those deemed legitimate by ulama agreement to those misled by certain groups (still pros and cons)(Al Arifin, 2012).

We may expect that there is hierarchical relationship between the diversity of the Indonesians and potential conflict (UTAMI, 2019). Indonesia shows number of national scale incidents within 50 years (Aslich Maulana & Ag, n.d.), bloodshed and conflicts, such as the G.30 S/PKI incident, that remain in shadow until now (Panggabean, 2018). Violence against Chinese ethnic in Jakarta and other regions sometimes occurs and gets more intense when Ahok becomes Governor and intends to be Vice President together with Joko Widodo, which leads him getting imprisoned for religion blasphemy case. The other cases include conflict between Moslems-Christians in Maluku (Waileruny, 2010)in 1999-2003conflict between Dayak and Madura tribes (Petebang & Sutrisno, 2000)in Sambas in 2000,(Ulum, 2013)and conflict between Papuan tribes where hundreds of lives are lost (Taum, 2015). All of these phenomena indicate that the people lack acceptance of diversities (Merdeka, 2005).

New Multicultural Education Pattern

According to Bunnet, multicultural education has three types of program(Mania, 2010)to be applied by schools and the community as a whole, namely:

First, content-oriented program, which is the most general and easy-to-understand multicultural education, of which objective is to include materials of different cultural groups into education curriculum and materials in order to improve students' knowledge of such groups. The materials are simply added into standard multicultural content curriculum (Fauziah, 2008)l. At higher level, it is to actively modify curriculum with three objectives; namely 1) develop multicultural content through various disciplines, 2) include different point of view and perspective weighting into curriculum (KURIKULUM &

ISU, n.d.), modify existing rules and eventually develops new paradigm in curriculum (Wijaya, Sudjimat, & Nyoto, 2016).

Second, student-oriented program, intended to improve different student group's academic achievement, even if at that time they do not change much curriculum content. Some of these programs are not designed to change curriculum or social context of education, but to help students with different language and culture to mutually change education mainstream. There are some typical categories of program, such as; 1) program that uses research in learning in culturally-based learning style to determine which learning style to be used for certain student group (McIntyre, 1996).2) bilingual or bi-cultural program (Arafah, 1945). Language program that relies on language and culture of a minority group of students.

Third, social-oriented program, which attempts to reform education and political and cultural context of education aiming not only at improving academic achievement or giving some multicultural knowledge, but has very significant influence in improving cultural and racial tolerance and reducing bias. Besides, this program category does not only include programs designed to restructure and unite school, but also those designed to improve the form of relationship among ethnical and racial groups in joint learning program without differentiating every

individual's differences(Hanum & Si, 2013). This form of multicultural education emphasizes 'human relationship' in every form, and unites some characteristics of other two forms of program(Somantrie, 2011), which are programs which require improvement of curriculum in emphasizing positive social contribution of ethnical and cultural group, while using research of learning model to improve students' achievement and reducing tension in classroom (Nurdyansyah & Fahyuni, 2016).

Implementing multicultural education in Indonesia is not something taken for granted or trial and error, but it requires hard work and long struggle(Adhani, 2014). The reason is that Indonesia just starts this multicultural education, thus some references are needed in the country. Implementing multicultural education in Indonesia should start from preparation of student's competence-based curriculum design for relevant subjects (KURIKULUM & ISU, n.d.), since multiculturalism is just a movement and not a comprehensive science, especially with regard to attitudes and behaviors. The curriculum 2013 design by the Ministry of National Education (D. Kurikulum, n.d.)has covered various concepts, but is distorted in various elements. The main elements are teachers' response (R. Indonesia, 2013), whether teachers are able to implement it earnestly and evenly, the facts are not sufficient since many inhibiting factors, from education facilities, leader's policy and teachers' commitment and compactness, as well as teachers' welfare

which is also important in improving students' quality in general, and how to apply curriculum based on students' behavior who are tolerant to each other?.

Sufism and Its Teaching Concept

One of the basic teachings of Islam is that human is composed of two elements, namely spirit and body elements (Inawati, n.d.). Spirit is derived from the God, *wa nafakkhu fihi ruhi*, and this spirit will return to the God(Futaqi, 2018). God is holy and spirit from God is also holy and will return to Him in holy condition (Ismail, 2013), and spirit gets dirty because it gets into human body that is material, and thus will be unable to return to its place of origin. Therefore, attempts should be made for holy spirit and human to return be good(A. Rahmat, 2016). Islam teaches good human rules, which are included in shari'a in the form of prayer, fasting, zakat, hajj, and moral teachings which in Sufism are called Islamic characters (Siroj, 2006). Hadith states "He comes to perfect noble mind and characters (Lubis, 2012), *innama bu'istu liutammima makarim al-akhlaq*(S. Siroj, 2006).

Human's body element, hereinafter referred to as material element, is body which always has interests, while spirit element is called immaterial element, which is spirit that has two powers; thinking ability or mind and feeling ability or *zauq* or *zihn* (Pramono, 2005). In Tao concept, it is essentially not describable, but the manifestation and function may be identified with anything in the universe.

This, called "Divine duality" by Sachiko Murata (Maftuchah, 2014), has similarity with Brahman in Hindu and Logos in Christianity Holy Bible (Pramono, 2005). Frithjof Capra's view more precisely equalizes Tao as physical fundamental combination (Pramono, 2005). In Danah Zohar and Lan Marshall's term, Tao or God in semantic tradition is analogous to quantum vacuum and is transcendence of the highest physics achievement (Zohar dan (Zohar & Marshall, 2007). This emphasizes belief in scientific relevance of Tao teaching. Tao is a combination of Yin and Yang, which are flow of interdependent harmony (Too, 1996),which later results in harmony. This harmony is unification of subject and object, which takes an important place in art creativity.

There are two powers in human; thinking ability or mind and feeling ability or *zauq* or *zihn* (Rahmat, 2016). In Islamic teaching, both powers have been developed by Moslem ulama. Philosophers and theologians develop thinking ability (mind) more, and feeling ability (*zauq*)(Dewi, 2015)is developed more by Sufi. Sufi are an Islamic group who are not satisfied with their approach to the God through general worship such as; prayer, fasting, zakat and hajj. The consider that such general worship have not meet their spiritual needs (Siroj, 2006). Therefore, they seek for path towards God to get close to and meet with Him through heart (*bashariah*) in the way of Sufism or, as

Westerners call, Islamic mysticism (Harun Nasution, 1983: 66)

Multicultural Education in Sufism Concept

A.Sufi's footing is *Tasawuf*

Tasawuf is Sufi's footing(A. Fahrudi, 2017)which is processed in *tarekat* practice by routinely practicing a series of rituals to *munajab* to the God (Rahman, 2011), continuously cultivating inner eye, establishing vertical relationship (*hablun minallah*) and relationship with humans (*hablun minannas*). The word *tasawuf* is derived from the word *tashawwafa* which means wearing clothing made of wool (*al-shuf*) (D. Abdurahman, 2018).Therefore, they who live only in Sufism and wear wool-made clothing are called *shufi*. The other form of the term sufi is *shufiyyah*, which emerges n 199 H/814 M.(N. Kolis, n.d.)showing a school of some schools.

B. Dimension of *Tasawuf*

With regard to definition of *tasawuf*(D. Ardiyani, 2018)according to Ibrahim Basyumi, there are forty definitions of *tasawuf* taken from Sufi figures' opinions who live in the third century of Hijriah, between 200-334 H. The definitions are 1). *Tasawuf* in elementary level(*al-Bidayah*), 2) *tasawuf* in intermediate level (*al-Mujahadah*), 3) *tasawuf* in advance level (*al-Mazaqah*).

The definition of *al-Bidayah* according to Abu al-Husain al-Nuri(w.295 H).is that Sufi is a group who are pure from any impurities and human's mental illness, and they are free from lust, thus they are chosen among humans and are of high position in righteousness.

At *al-Mujahadah* level, *tasawuf* ranges in self-embellishment with acts based on religious teachings (*al-khair*) and good habits (*al-ma'ruf*)(Beck, 2014). In this case, there are some opinions: 1). Abu Muhammad al-Jariri defines *tasawuf* as included into noble character and exempted from many other characters. 2). Al-Katany states that *tasawuf* means noble character, that if anyone's character gets better, then so his clarity of heart (Hadarah & Gani, 2019).3). Al-Nury explains that *tasawuf* is not merely writing and science, but is noble character. If it is only writing, then it may be endeavored sincerely, and if it is science, it may be achieved by learning. However, *tasawuf* is to behave with Allah's characters. This cannot be achieved with writing and science.

Furthermore, *al-Mazaqah* level describes that human life in *tasawuf* will have their will get conquered to dissolve into God's will(Fahrudi, 2017), with longing (*isyq*) and intuition (*wajd*), while their heart activity and age are fully devoted to Allah, thus their relationship with God gets stronger and more intimate, cleaner and united. Sufi's feeling, as described by Abud Husain al-Muzyu, in *tasawuf* is full of devotion to al-Haq(Z. Stapa, 2001).and leave themselves be driven by Allah's will. Al-Syibly makes analogy of Sufi in *tasawuf* as little children on God's lap. Al-Junaid views that *tasawuf* in Sufi's heart is human's devotion to God that is intimate without

connector. Similarly, al-Hallaj states that *tasawuf* is unity of matter. The most important value at human level is Sufi's behaviors,(A. Fahrudi, 2017)which then become reflection of noble characters.

C. Sufism-Based Multicultural Education Design

Sufism-based multicultural education is a new model in education world with a hope of cooperation and support from all parties, both the government and the community, particularly ulama. The collaboration is between the concept of multicultural education on one hand and sufi's behaviors in *tasawuf* on the other hand. Basically, both elements have long operated and have implication in various aspects(Hadarah & Gani, 2019), but this section offers collaboration of the two elements in multicultural education system with Sufism dimension(Rohayati, 2011)allowing a new calmer pattern and creating peace for the Indonesians.

In *tasawuf*, Sufi practice the concept of Islamic education in their Sufism dimension (Beck, 2014)which is managed based on three basic elements of grand jihad through three series of processes; first, *Takholli*; second, *Taukhalli*; and third, *Tajalli*. These are developed for the highest achievement, namely *insan kamil*, or perfect human, as a human model desired by Islam. (D. Ardiyani, 2018)Qualitative approach is employed with sociology. Although it is realized that there is significant difference in the pattern, particularly in scientific practices and

community's response, the highest achievement of knowledge is *ma'rifat* towards Allah as the Creator and becomes the final objective (D. Abdurahman, 2018).

CONCLUSION

The offering of Sufism-based multicultural education model seems new, but it is not something new in substance. What this writing offers is a model or design of combination of two important elements that have grown rapidly in Indonesia, but with non-launched packaging and thus needs socialization. Interestingly, this is also an embodiment of the founders of the nation's message expressed in the principle "A Unified Indonesia" of Pancasila, between the principles "A just and civilized humanity" and "Democracy led by the wisdom in a consensus or representatives".

This expects national unity between: religions, ethnics, races and social groups as well as beliefs, which will be united firmly if kept by spirit and vision of "humanity" which lie not only on inevitable respect of human rights, but also something most important, to uphold human dignity. Human dignity may only be maintained when it is built on justice and courtesy.

National unity in diversity may only be maintained with democratic governance based on local wisdom and courtesy, in which "*daurah rakyat*" solves all existing forms of sovereignty of power. It is worth contemplating the fifth principle, "Social justice for all Indonesians". It will be strict,

when the sense of social justice, both socio-political and socio-economic, is not taken seriously by the state administrators. Finally, the founders of the nation also remind us in sublime perspective, that the nation believes and is certain of transcendental and supernatural powers narrated in the principle "Belief in the Almighty God". This expects that problem solving of the nation's numerous acute problems should not only rely on rational-intellectual, socio-empirical analysis, but also with conscience and intuition as well as constant hope for the grace of God Almighty, and, one by one, the nation's problems will be solved in one single "national code": Indonesia Raya.

Ma'rifat is none other than complete level of knowing, getting to know oneself as human, thus they will know the essence of righteousness. All of which may be achieved through soul processing and physical activities in good synergy based on "Sensing" power which eventually leads to acceptance of any differences, which is tolerance to God's creation. Multicultural education curriculum still needs continuous deepening of Sufism element and guiding from all parties without sectarianism. Character education by Sufism is inevitability and innovation, thus there is nothing to lose to try to create new concept and design in order to avoid monotonous or rigid education pattern.

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