RESEARCH ARTICLE

MULTICULTURAL EDUCATION IN THE LIFE OF NATION, STATE, AND RELIGION IN ISLAM PERSPECTIVE

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ABSTRACT

The diversity of social relations, culture, religion, ethnicity and dialects (*languages*) regional become reality nationality undeniable existence. The existence of this plurality must be expressed in a mutual symbiotic relationship building interfaith living in a large community like Indonesia. According to Ainul Yaqin (2007: 3-4) that Indonesia is one of the largest multicultural state in Indonesia. This fact is evident from the socio-cultural and geographical so diverse and extensive. HajjahBainar, et. al. (2006: 98-99) writes that the structure of Indonesian society is a society that is diverse and dynamic. It marked the diversity of ethnicity, religion, race, language, and culture. Pluralism became cultural property into power but it also contains the potential for conflict. Homeland is a portrait of a pluralist State which inhabit about 17 667 islands terbentung from Sabang to Merauke concatenated into one. Indonesia comprises around 962 ethnic groups with diverse cultures, religions, languages (*dialects)*. These elements prove their pluripotency. Understanding of Multicultural education is a necessity that must be communicated to all elements of the nation's very diverse. On one hand keeping the state ideology is a must, on the other Indonesia with the largest Muslim country Indonesia often once identified terrorist states cap, because the act of a few community that irresponsible with on behalf of Muslims, even though the action was not justified by religion. aquí es donde importance initiated a dialogue between the community of faith to answer the problem to date with issues that are so complex, so it will be realized a meeting point in struggle understand the ideology of each that should not be hands-on with each Ideology every community of religion, because each religion is guaranteed by law OF basis in the frame Bennika Tunggal Ika, Republic of Indonesia, Pancasila and the 1945 Constitution (Article 29: 1,2 1945)

INTRODUCTION

Background

Indonesia is one of the largest multicultural countries in the world. This fact can be seen from sociocultural and geographical which is so diverse and wide. The United State of the Republic of Indonesia (NKRI) has approximately 13,000 large and small islands, and 254.9 million people, (Hidayatullah.com, 19: 1: 2017) that consists of 300 ethnics using nearly 200 different languages. In addition, Indonesians also embrace various religions and beliefs such as Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism, as well as the other beliefs. Whether this diversity is acknowledged or not, it will be able to cause various problems that currently facing this nation, such as corruption, collusion and nepotism (KKN), thuggery, political feud, poverty, violence, separatism, environmental destruction and the loss of humanity to always respect the others rights are the real form of multiculturalism. One of the problems that has ever occurred is the violence of Chinese in Jakarta in May 1998, and the war between Islam - Christian in North Maluku from 1999 to 2003, the Bali bombing, JW Marriot andothers.

As a Muslim whose majority of the population, Islamic educational institution has enough space in this country. But, the fundamental problem in this regard is the extent of the orientation of Islamic education in accommodating the problems that arise in the society. Given in this multicultural society, it is very vulnerable toward disintegration and gaps in society, if the orientation and understanding of religious of the society are unable to accept the social facts in their community. In an effort to bridge the expectation, the concept of multicultural education becomes one of the solutions dealing with these problems. Nevertheless, this issue is still relatively new in the education of Indonesia, especially within the scope of Muslim society. Multiculturalism is relatively a new development in science, especially in the social sciences. However, multiculturalism continues to grow in accordance with the social changes faced by humanity, especially in the era

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of democratization. In order to construct multicultural understanding, dialogue room as a solution to overcome the collapse is very important.

The importance of multicultural education

In the study of sociology and anthropology of plural society (or in the construction of political science called plural society) describes multiculturalism as the "ideology" of a multicultural society. Multicultural society is a society composed of ethnic and cultural diversity in a broad sense. A number of operational notions of multiculturalism are:

First, multiculturalism is a concept that explains the two differences with interrelated meanings. (1) Multiculturalism as a condition of cultural pluralism of a society. This condition can be assumed to form an attitude of tolerance. (2) Multiculturalism is a set of central government policies designed in such way so that the society can pay attention toward culture of all ethnic.

Second, in most countries, multiculturalism is a social concept introduced to the government so that government uses it as government policy. Rationalization of the entry of multiculturalism in formulating government policy happens because only the government which is considered very representative on the interests and cultural practices of all ethnic. As a result, every government policy is expected to encourage appreciative attitude, tolerance, the principle of equality between the various ethnic, including equality of language, religion, and other cultural practices.

Third, if it is associated with multicultural education, multiculturalism is an educational strategy that utilizes the cultural diversity of learners as one of the strength to shape multicultural attitudes. Fourth, multiculturalism as an ideology that can be said as an idea of exchanging knowledge and belief through cultural exchange or cultural behavior. Through this multiculturalism ideology, we are all asked to accept the general standard of culture that can guide our lives in a plural society (see Sleeter in Liliweri, 2005: 68-69).

Declaration of Human Rights (HAM) of United Nations (UN) in 1948 about **Universal Declaration of Human Rights** has changed the view of mankind, especially the ex-colonial countries that are related to society and culture. The world community realizes that cultural equality can only be done through education. Education as one of the institutions that hold human rights, the government also determines the process and content. Ideally, national education is able to prioritize multicultural education. Through education, it can ideally eliminate the difference between majority and minority. Multicultural education has developed in developed countries such as the United States, and Europe, because the mutualism symbiosis among states is increasingly open.

Cross-cultural understanding will make us aware of the importance of local cultural in understanding the diversity of this nation. In reality, every ethnic culture is different, but it must look for tangent points of equality. In order to carry out the mission, the alternative way is that through education to develop human potential, especially for learners (younger generation). They need to be given an integral and comprehensive understanding in order to get used to bring togetherness to maintain a harmonious society. There are some reasons of the importance of multicultural education in Indonesia. They are: First, give a real answer that Indonesia is a pluralist country that values differences to find the similarities. Through education, it is expected to answer the allegations of developed countries that Indonesia is not a radical state and extreme. Indonesia, a peace-loving country. The principle of tolerance and humanity is a solid foundation that must be maintained. Second, preparing Human Resources (HR) in the future that obey values and norms. With deep understanding and knowledge about multi-culture education, we will be able to respond allegations intelligently and empirically.

Multicultural education strategy has been happening in a long time, especially in Europe. Educational strategy is a development of intercultural and multicultural studies. The political goals of multicultural education is democracy, humanism and pluralism that are anti toward the existence of controls and pressures that limit and eliminate human freedom. This multicultural education, as a main force in upholding democracy, humanism and pluralism that can be done through schools, colleges and other educational institutions. Indonesia is a real pluralist country. The ethnicity, race, class, religion and culture are diffused and united. Fundamentally, a multi-cultural education is a critique of Eurocentris. The first is that modern civilization, the end of the XVII century. The highest European civilization for human life that provides another standard. Second is that the content of their civilization is considered as the most glory than another (non-European civilization). This formation influence the basic intellectual and political which laid by the classical Athenian and Roman scholars and considered European civilization. The basic value of Christian morals and religions, even though they are not native Europeans. It is radically sharpen the Greco-Roman heritage and advance from European cultural filters. This problem is increasing again as the system of individualism, secularism, science, technology and so on. All those things are assumed as a unique achievement of modern Europe and a modern-day heritage (Parekh 2000: 225). In the society, modern pluralism is a reality and trend that is impossible to avoid. Recently, the reality requires a systematic multi-cultural education.

In modern society, the intensity of crosscultural relations is enormous by infiltrating the personal "interests". Interpersonal relationships will have a significant effect by promoting ideological and economic strength. In the context of inter-country relations, then developed countries provide certain advantages by using their power . While countries that lack of resources tend to accept the wishes of developed countries and ready to face various problems. Similarly, in areas with better resources tend to "hegemize" the areas that has less resources. This law is sunatullah. Multicultural education is expected as one of the media to overcome the negative campaigns alleged toward Indonesia from developed countries such as: America, England, Denmark, France and others. Whether it is admitted or not, Indonesia as a country with the greatest Muslim majority is often imaged negatively as radical Islamists, extremists and terrorists. In order to eliminate the negative image, it is necessary to have a facility to explore a variety of sustainable information about multicultural understanding. It is

important to do an optimistic prevention step in building cooperation with other countries. This form of cooperation is through social, cultural, economic and other dialogue in order to find common ground. With the existence of multicultural education, we can dismiss and reduce the negative image made by developed countries.

DISCUSSION

Multiculturalism as a Solution to build Diversity

The definition of Multiculturalism: Multiculturalism means "cultural diversity". This multicultural term is often used to describe the condition of society which consists of different religion, racial, languages and cultural. Furthermore, in the range of scholars, this multicultural term is divided into some simpler expressions, such as plurality, diversity and multicultural itself. The pluralist concept presupposes "more than one thing," while diversity implies that "more than one" existence is different, heterogeneous, and even unequal. While multiculturalism is actually considered as something new. Conceptually, there is a significant difference between plurality, diversity, and multiculturalism. According to HAR Tilaar, multiculturalism, as a new terminology, is still not much comprehensible because the term multiculturalism itself is not something easy. It contains two very complex definitions, namely "multi" which means plural, and "kulural" which means culture. The first stage of multiculturalism contains the essentials aspects of different cultural behavior (the other). And at the next stage of development called the second wave, multiculturalism has accommodated new kinds of thought as follows; First, the influence of cultural studies. Cultural studies include examining the essential issues in contemporary culture critically such as group identity, the distribution of authority within discriminatory societies, the role of marginalized societies, feminism and co temporal issues such as intergroup tolerance and religion. The second is post colonialism. The idea of post colonialism is looking back at the relationship between former colonizers and their colonies that have left behind many stigmas that usually degrade colonized peoples. A post colonialism view is desire to reinvigorate indigenous values within their own culture and seeks to regenerate pride toward foreign cultures.

The third is globalization. Globalization has created a global culture that impoverishes the potentials of indigenous cultures. Therefore, it causes an attempt to oppose globalization by looking back at the role of cultural diversity in society. The revitalization of local culture is an attempt to oppose globalization that leads to the monoculture of the world. The Fourth is feminism and post feminism. The feminist movement, which originally sought to seek prosperity between women and men, has now escalated into partnership between men and women. Women not only demand equal respect for the same function as men but also as equal partners in carrying out all the tasks and work within the community. Fifth is Post-structuralism. This point of view expresses the need for the deconstruction and reconstruction of communities that already have established structures to perpetuate existing power structures. From the description of the multicultural understanding above, it can be understood that the essence of the concept of multiculturalism is the willingness to accept other groups equally as a whole, regardless of cultural, ethnic,

gender, linguistic or religious differences. If plurality merely represents a plurality (more than one), then multiculturalism affirms that in all of its differences, they are the same in the public space. Multiculturalism becomes a new policy to response the diversity. In other words, the existence of different communities is not enough; because the most important is that the communities are treated equally by the State. Therefore, multiculturalism as a movement demands the recognition (politics of recognition) of all the differences in society that must be accepted, respected, protected and guaranteed its existence. Diversity in modern societies can be many things, including differences that are naturally accepted by individuals and groups and constructed together and become common sense. According to Bikhu Parekh, the difference can be categorized in three things, namely; first is the subculture diversity. Subculture diversity is an individual or a group of people who live with different perspectives and habits with a large community with a prevalent value system or culture. Second is the difference in perspective (perspective diversity). It is an individuals or groups with a critical perspective on mainstream values or culture which adopted bythe majority of the surrounding community. Third is the difference of community (communal diversity). It is an individuals or groups who live with a genuine lifestyle in accordance with their communal identity (indigeneous people way of life).

History of Multiculturalism

According to Bhiku Parekh, as a movement, the new multiculturalism of the 1970s began in Canada and Australia, then in the United States, Britain, Germany, etc. (5). After that, the multiculturalism discourse grew rapidly. After three decades since its inception, multiculturalism had undergone two important waves, namely; first, multiculturalism in the context of different cultural recognition struggles. The principle of need for recognition was the main characteristic of this first wave. Second is second wave. It is multiculturalism that legitimizes cultural diversity which endures several stages, including: the need for recognition, involves various other academic disciplines, liberation against imperialism and colonialism, the liberation movement of identity groups and indigenous people, post-colonialism, globalization, post-nationalism, postmodernism, and post-structuralism that deconstruct the structure of society. (6) According to Steve Fuller, the second wave of multiculturalism created three challenges that must be considered at the same time, namely, first is the existence of Western hegemony in the fields of politics, economics, social and science. The communities, especially developing countries, need to study the causes of Western hegemony in these fields and take the required steps to overcome them, thus they can be same as the Western. Second is cultural essentialism. In this case, multiculturalism seeks the essence of culture without falling into the view of xenophobia and ethnocentrism. Multiculturalism can create a narrow tribalism that ultimately harms the community itself in the globalization era. Third is the process of globalization. globalization bias muzzle the identity and personality of a culture.

Therefore, to avoid mistakes in the discourse on multiculturalism, Bikhu Parekh underlines three assumptions to be considered in this study. First, human beings will basically be tied to their own structure and cultural system in which they

live and interact. This regard does not mean that human beings cannot be critical toward the cultural system, but they are shaped by their culture and will always see things according to the culture. Second, cultural differences are a representation of the value system and the perspective of the different good. Therefore, a culture is an entity and it requires another culture to be understandable. Thus, not one culture has the right to impose its culture on the other cultural systems. Third, the culture internally is a plural entity that reflects the interdisciplinary interactions of traditions and threads of worldview. This does not mean affirming cultural coherence and identity, but culture is essentially a plural, continuing process and open. Historically, melani Budianata states that multiculturalism begins with the melting pot theory held by J. Hector St. John de Crevecour, a Normandan immigrant who describes the mixing of different human beings from different backgrounds into a new nation of "new man." (9). In this case, Hector wants to emphasize the unity of the nation and 'melt' the culture of origin, so that all American immigrants have only one culture which is American culture. In this case, however, the concept of melting pot still shows a monoculture perspective, since the reference or "cultural mold" used to "melt" the various cultural origins has characteristics commonly dominated by white who oriented to the culture of Anglo-Saxons and Protestant Christian nuances (White Anglo Saxon Protestant) - commonly called WASP - as a white European immigrant culture originating from Europe. Multicultural discourse in the West will become a global issue as the globalization process unfolds demarcation between countries. Moreover, development of science and technology allows interaction between cultures in the world community.

Multicultural Education

Sunday (25/09/2011), the Indonesian public s were shocked with suicide bombings in Bethel Injil Sepenuh Church (GBIS), Keputon, Solo, Central Java. The suicide bombing killed one person who allegedly as a suspect and wounded dozens of church worshipers GBIS Solo. The accident had torn the feelings of millions of Muslims in Indonesia who is famous for its hospitality because the perpetrator is strongly suspected as a Muslim who has wrong interpretation of "jihad". We were surprised because some Muslims in Indonesia have not accepted the plurality and diversity of tribe, culture, language, and religion as a necessity that is set by Allah SWT as a sunnat of Allah. Based on that problem, the author thinks that it is time for us to develop religious education with multicultural insight to create harmonization in the life of nation and state.
Multicultural education discourse in Indonesia seems still strange among educators, or if not, the discourse is limited as a discourse that "skyrocket" among educational practitioners and have not implemented in educational institutions with all the educational set (curriculum) . This paper is intended to provide an offer of the idea of applying multicultural education in Islamic religious education (PAI) in Indonesia. Broadly, multiculturalism can be understood as an understanding that emphasizes equality of local cultures without neglecting the rights and other cultural existences. As an idea, multicultural education was first discussed in America and Western European countries in the 1960s by a movement that demanded civil rights to be considered. The main purpose of this movement is to reduce discrimination in public places, at home, in workplaces, and in educational institutions that

mostly conducted by majority groups toward minority group. According to James A. Bank, This civil rights movement has implications for education, with the emergence of several demands for reforming education curriculum which provide discrimination. Therefore, in the early 1970s a number of courses and educational programs emerge to emphasize aspects related to ethnic and cultural diversity. Likewise, the existence of the community with individuals who have different nationalities, race or etnicity, religion, gender, and social class in a society also has implications to the diversity of students' background educational institution that become the background of the development of multicultural education. According to Prudence Crandall (1803-1890), Multicultural education is education that fully pay attention to the background of learners from the aspect of ethnic, ethnic, racial, religious, belief and cultural diversity . One of the goals of multicultural education is the fulfillment of the freedom of each learner to get his rights without being obstructed. Carrying out the right is not same as liberalism since there is another person who is also entitled to do something (Abdurrahman Assegaf: 2011: 18). Multicultural education helps students to understand, accept, and respect people from different tribes, cultures, values, and religions that leads to an agree in disagreement, and ability to live side by side with each other (to live together). In other words, students are encouraged to appreciate - even upholding-plurality and heterogeneity. According to Syafiq A. Mughni (2003: ix), the paradigm of multicultural education implies that individual students learn together with other individuals in an atmosphere of mutual respect, mutual tolerance and mutual understanding, to develop: 1) self-transformation; 2) school transformation and teaching learning process, and; 3) community transformation.

In Abdullah Aly's view, the goals of multicultural education include: (1). The goal of attitudinal (attitude), that is to cultivate the attitude of conscious, sensitive, tolerant, respect toward cultural identity, responsive to various problems arising in society. (2). Cognitive objectives, which are related to academic achievement, learning a variety of languages, extending knowledge to a specific culture, able to analyze and interpret cultural behavior and aware of a particular cultural perspective. (3). The instructional objectives, which convey various information about various ethnic groups correctly in textbooks as well as in teaching, make certain strategies dealing with plural societies, prepare conceptual tools for intercultural communication and skills development, prepare evaluation techniques and being open to clarify and provide information about cultural values and dynamics

According to Gorsky (quoted from Hamid Hasan: 2000: 102), Conceptually, multicultural education has the following objectives: (a). every student has an opportunity to develop their achievements; (b). Students learn how to learn and think critically; (c). encourage students to take an active role in education, by presenting their experiences in a learning context; (d). accommodate all student learning styles; (e). appreciate the contributions of different groups; (f). developing positive attitudes toward groups with different backgrounds; (g). to be a good citizen at school as well as in society; (h). learning how to value knowledge from different perspectives; (i). develop ethnic, national and global identity, and; (j). develop critical decision-making and analysis skills so that students can make better choices in everyday life.

Multicultural Islamic education in the context of Indonesia

Ismail Faruqi mentioned that there are at least four main issues that are considered as the normative basis of multicultural Islamic education, especially in the religious field, namely: 1) unity in the divine aspect and His people (revelation), 2) the unity of prophet hood, 3) there is no compulsion in religion, and 4) recognition of the existence of other religions. All such things are called normative because they are God's ordinances. Each classification is supported by the text (revelation), although a single verse may serve as another justification. While there are two problems of multicultural education in Indonesia: First, multicultural education is a process. It means that the concept of multicultural education that is considered as new aspect in the world of education especially in Indonesia requires the process of formulation, reflection and action in the field in accordance with the development of fundamental concepts about education and human rights. Second, multicultural education is a multifaceted. Therefore, we need to ask for a border crossing approach from education experts and practitioners to further refine and sharpen the concept of multicultural education needed by the society in which the Indonesian.

The basic concept of multicultural education has these four values (core values):

- Recognition of human dignity and human rights
- Appreciation of the reality of cultural plurality in society
- Development of world community responsibility.
- Development of human responsibility toward the earth.
- Based on the core values above, it can be formulated some goals related to the core values are:
- Developing diverse historical perspectives from community groups.
- Strengthening the cultural awareness in the community.
- Strengthening the intellectual competence and cultures in the community
- Eradicating racism, sexism, and prejudice.
- Developing awareness of ownership of the earth, and
- Developing social action.

From the description above, there are some things that we need to be studied in the application of multicultural Islamic education in Indonesia, namely; First, multicultural education has inherently existed since the nation of Indonesia existed. The philosophy of the Indonesian nation is bhineka tunggal ika, like to help each other, and appreciate among one another. It can be seen in chronological portrait of this nation which is loaded with the entry of various foreign tribes and continue acculturated with indigenous society. Second, multicultural education provides a glimmer of hope in overcoming the current turmoil in the society. Multicultural education is an education that always upholds values, beliefs, heterogeneity, plurality, and diversity, other aspect of society. Third, multicultural education is against business-oriented education. At these time, educational institutions either schools or colleges are vying to make educational institutions as an institution that is able to generate large income. Fourth, multicultural education as fanaticism resistance leads to various types of violence. Violence occurs when the peace control is gone. Violence is the result of the accumulation of various problems of society that are not solved completely and receive each other.

Sense of the dialogue basic concept

The meaning of dialogue in terminology means a conversation between two or more people. Dialogue-derived from Latin that means conversation (in theatrical-story) between two or more people. In the classic proverb "if you are through dialogue, then you have came to a solution". The basic concept of inter-religious life becomes a framework for maintaining harmony. According to John Locke's social contract theory (1632-1704), in Kartasapoetra, G and R.G. Widyaningsih (1992: 42) it describes humans living in harmony, peace and mutual respect. Locke's view differs from the theory of Thomas Hobbes (1588-1679) in (Kartasapoetra, G and R.G. Widyaningsih, 1992: 41) which describes humans as wolves (homo hominy lupus), clanging each other with claws (bellum omnium contra omnes). Between Locke and Hobbes show two different things, but in social reality, both theories are often prominent in human life. The issue of violence and radicalism threatens religious harmony. Hannah Arendt in Saraswati (2006: 341) writes that violence is a necessary condition for attaining power. Violence is an instrument to run politics power, the main instrument is diplomacy or dialogue. Hassan Hanafi (2001: 38) writes that certainly violence leads to bloodshed as part of evil, more likely to be connoted as an opposition group or groups of frustrations. Ideally, building interfaith harmony can be through a more humane and peaceful nonviolent dialogue to maintain rules and policies. In order to build interfaith life requires the concept of a harmonious and peaceful life like social contract theory through dialogue by teaching others to think based on their conscience without prioritizing violence.

Maintaining the reality of Indonesian Pluralism

Maintaining the similarity is reflected in the way of view in maintaining pluralism. According to Amien Rais in Introduction of Living Together In Plural Societies (2002: xxvii-xxix), there are four principles for keeping peace and harmony: Firstly, the majority cannot dictate their desires and aspirations to minorities. On the contrary, minorities should not try to dominate, monopolize or wish for policies that against the will of the majority so that all groups can walk together based on the principle of mutual respect, understanding and compassion. Secondly, every citizen regardless of ethnic, racial, or religious background must obtain fair treatment without discrimination. It is a simple, normal and ethical principle. Thirdly, every citizen without regard to the background of belief, race, ethnicity and others should be given equal opportunity to get a job, establish a company and others. Basically the community is given the opportunity to take economic, social and educational activities. Fourth, the existence of wise national leaders. Those aspects are important because they are so crucial, coloring everything that happens at a low level in the leadership pyramid. This means that the national leadership must be really wise in arranging and establishing a fair relationship between ethnic and religious groups in Indonesia. These four principles require local indigenuine to create and arrange a better life. Fighting for the improvement of economic, social, cultural and law

enforcement conditions in the life of nation and state (kehidupan berbangsa dan bernegara) is very important. The significance of the struggle is considered as an effort to regulate the harmony of religious people so that horizontal violence occurs. Plurality brings two positive and negative sides. The positive side of pluralism is to enrich the resources of local culture as part of the culture. While the negative side can ignite intergroup disputes. The inability to protect the plurality will create hostility resulting in chaos that has implications for instability that threaten harmony among religious followers. To preserve religious harmony requires an integral of cross-cultural understanding. That understanding is expected to have a practical and pragmatic vision in the life of the nation. The reality of cross-cultural life requires the readiness to accept and recognize the differences. In the past, Indonesia was one of the strongest countries that maintain the harmonization of inter-religious, ethnic and racial relations. At that moment, Indonesia might be a role model. However, the euphoria of "reformation" resonates different religious followers cause horizontal violence. If we look back to another "gray history" sheet of another nation shaken by horizontal violence as an implication of the inability to preserve pluralism such as the Soviet Union and the former Yugoslavia, Bosnian-Serbian state.

MULTICULTURE IN ISLAMIC PERSPECTIVE

Maintaining good inter-religious relationships can be done by respecting each other, not abusing each other and having constructive and beneficial dialogue. Fostering good mutual understanding with other religious people can be done by increasing the frequency of constructive dialogue to explain their position and understand the other position. Ibn al-Qayyim describes the journey of Muslim and Non-Muslim relations in Prophet Muhammad era as follows: when the Prophet came to Medina, the Non-Muslims had three different relationship with him: First, the group that had a neutral relationship with the Prophet and promised not to fight against him or not to support those who fought him and made no friendship with his enemies. even though they remained in the wrong way. Second, the group who fought against him and showed hostility to him. Third, the group that did not have a neutral relationship, but also did not fight against him. But, they disrupted how the situation develops. Fourth, the group whose desires the victory of the Prophet Muhammad SAW, the group that proclaimed joining the Prophet (s) but they also gave loyalty to the group that fought against the prophet. Thus, they would not get threats from the two groups. The group was known as the hypocrite. The Prophet made peace with the Jews and signed a security document. They consisted of three groups around Medina namely Bani Qainuqa, Bana Nadhir and Banu Quraidhah (Tarjih council and Development of Islamic Thought PP Muhammadiyah (2000: 94-95). In the history of this nation and country, the diversity of inter-religious relationships experienced dynamics and patterns that sometimes continuously fluctuate. The intensity of the relationship must be managed in a "dialogue culture" frame. Through the culture of dialogue, the principles of expression with wisdom are firm and factual which can distinguish between right and falsehood. Based on those wisdom, it is certainly expected to be able to have dialogue in a more polite and good manner, thus the results can be achieved (read, QS Al-Nahl [16: 125], and (read, Qs.Al-Hujrat {49-13}.

Building intense communication among religious believers is an important issue in plural society. The value of pluralism must be cultivated without exaggerating the difference that causes fracture of relationships between people. The fracture of relationships and the absence of mutual understanding between the groups that led to certain group clearly lead to new friction. The existence of injustice "judgment" and marginalizing other groups led to the new militant groups who fight to defend it. Those things can create a group that is considered as radical.

The hopes and dreams of the organization are ideal hope. But, it must be remembered that the Indonesian is a pluralism country with variety of points of view towards the pluralism. In religious social life, the reality can cause conflict and violence if it is not managed properly. A variety of cultures, ethnic, racial and religion as a form of the nation's diversity must be maintained and managed properly. Observing those facts will not have an ending. Therefore, the government is required to cultivate wisdom and willingness to overcome various problems of the nation. The government must firmly address the nation's problems. Do not let citizens attack each other and retaliate with a vengeful whim that break the atmosphere. Ideally the spirit of nationalism is built on the foundation of unity among people.This time, all the children of this nation need to have self-correction in order to not do violence that harms others. In addition, they should not break the situation by doing something that provokes the rise of other violence. Violence on any aspects including religion is not justified. Do not let religious symbols rise revenge that crush the peace and tranquility of Indonesian. The religion of nonviolence cannot be lose by the lust of greed. The government must enforce the law for the protection and security of all citizens. Let us have some reflection to build a great nation. Stay away from violence in anarchist. Allegations of religious violence are almost complete when the tragedy of 911 happened (11 September 2001). Deadly terrorist attacks happened in the World Trade Center (WTC) and the US Pentagon. The tragedy destabilized the authority of the superpower country that sometimes acts unfairly toward other countries. The tragedy that killed thousands of people created a fierce and cruel religious sentiment towards Islam. Al-Qaeda group, radical group led by Osama Bin Laden, was considered as the culprit of the tragedy, although the allegations had not been proven. The tragedy showed up an extraordinary religious sentiment. Hatred increased when the Bali bombings (October 12, 2002) rocked Bali and the international world. The tragedy that swallowed up to 200 people, mostly Australians, left trauma and deep pain. The old wounds had not healed the Bali II bomb blast, and the J.W. Marriot added more pain and trauma. Not all radicalism is associated with violence. Violence, slowly but surely will undermine the social establishment of peace and mutual respect. Radicalism in this practical level changed into anarchism that causes chaos in the country and will harm many people. This situation should be avoided.

Referring and Maintaining the Harmony of Religious People

Basically, the principle of harmony of these religious people is considered as a framework for maintaining the stability of national development. Tolerance of life harmony among religious believers often called as "Trilogy of Harmony of Religious People" is the harmony of inter-religious and harmony between religious communities with the government.

This religious harmony needs to be established through the coordination and dialogue such as life dialogue, dialogue of deeds, theological dialogue, and the dialogue of religious experience. Those dialogues can be done openly by respecting the differences. In this relation, the National Guidelines (GBHN) has affirmed that national development and the fostering of religious harmony are essential part of fostering national unity. The plurality problem of NKRI which is multiethnic and has diverse structure of society may be like 'foxy wolves'. The potential sometimes causes conflicts when children have different nationalities of cultural, religious, racial and class backgrounds. So that, we must be able to maintain a balance in the social, political and culture in order to avoid intrigue, discontent, stereotypes and prejudice. The wish of a plural society is to rebuild the glory of the nation by re-arranging the harmony of religious communities. The focus point is to emphasize the equality in diversity while maintaining cultural diversity including minorities. But, minorities must not try to dominate the majority group. To keep the harmony of religious people is needed collective work, the synergy of various people in taking wise, systematic and intactsteps. The important issue in maintaining the pluralism of this nation is to keep the principle of agree in disagree (agree with difference) which is expected as a potent medicine to suppress the occurrence of conflict. Indonesia is a plural nation. In developing the principal values in maintaining harmony, it is necessary to increase the harmony of inter-relationships that sometimes distorted. Therefore, gap between reality (das sollen) and ideal expectation (das sein) are occurred. To mediate this gap, the government must be involved by providding a forum for dialogue to seek common ground on the differences. Ideally the government, both central and regional, must accommodate various differences by carrying the best solution path.

Since the old order, the new order, the order of reform or until whenever equality in difference is still needed. All people must be injected with mutual understanding, understanding and mutual respect through cultural dialogue to find the meeting point of the nation's problems. Actually in any society has created a social system in overcoming the problem. This cultural mechanism must be maintained and developed in order to maintain the unity of the nation. Some areas have socio-cultural institutions such as: pela gandong in Maluku Ambon, Mapalus in North Sulawesi, span houses in Central Kalimantan, Marga in Tapanuli, north Sumatera and other must be maintained. In Maluku Ambon, the paradigm and the glorified Pela gandong principle are merely preamble and lips service, which has lost its meaning and treated by taken of granted (Azra, 1999: 13). Social mechanisms are believed to be a powerful instrument for rallying fraternity and solidarity among citizens, regardless of the socio-religious differences they possess proved less effective to overcome the differences. Though, those principles are a local cultural mechanism to maintain harmony of religious communities in each region. Whether it is recognized or not, Indonesia is one of the countries that are very tolerant and religious. During this time, this nation is very tolerant and harmonious. Harmony of religious people will be perfectly done in religious theory which is the base of the necessities and social-historical review which is real. The difficulty is the acceptant factor of general public, particularly confined by religious stereotypes as crystallization from the bitter experience of social imbalances

or perhaps intellectual indifference in providing awareness of religious social issues. This SARA (ethnicity, race, religion, and inter-group relation) issue contains an extraordinary emotional sensitivity. Does not care of religious social issues pose a latent danger that makes harmony more chaos and confusing socio-religious atmosphere. Social-religious relations should be mutually beneficial, not to be a problem, only the heterogeneous nations of religion that have local wisdom are able to keep the integrity in diversity. When we look closely, the confusion and conflict in a region of SARA sentiment is "involved".

The results of Loekman Sutrisno's research from UGM and Sarlito Wirawan from the UI are cited (Azra, 1999: 10-11) shows that the "religious" riots were caused more by frustration, alienation, and deprivation of economic and political. The marginalization, peripheralisation, economic and political depression experienced by many people, mostly Muslims, become a bitterness and anger that are ready to explode at any time into political violence awaiting the triggering factor that is often very trivial. Ideally, religion becomes a soft material as a rallying factor of the hysterical and anarchic masses and religious symbols into crying banner, shouts of mere spirit generation. Inter- relation issues should be resolved through dialogue to reach consensus, not violent media that can damage the social order. In maintaining the integrity of NKRI (republic of Indonesia) through interreligious harmony directly contact with the problem. First is that nationalism. The insight of nationality is an essential element to create equal rights of humanity to build the future of the nation. Individually and collectively we need to build awareness and willingness to maintain ethnic, racial, and group diversity. With the insight of inter-nationality, intensive dialogue is needed to reject discrimination in any form. A certain theory of superiority will bring up the superiority of a group. Second is that the process of national insight development related to the nation and religious people.

The national insight is an important part to comprehend the relationship between government and religious people. The undeniable fact, the philosophy of the founding of this State, accommodates a view that represents the interests of all circles. The founding father talked about the basis of this State which establishes the relationship between religion, religious people and the State. The wisdom of the State's education is deserving of positive appreciation by displaying a considerable sense of responsibility and considerable insight. Whether we realize it or not, the dichotomy between majority and minority will create friction that will become a time boom for the settlement of the nation. Solving the nation's problems is not only enough by relying on the brain and muscles, but also prioritizing deep dialogue. Conscience can see the issue of the nation with a clear heart. Third is that mutual benefit from religious harmony for religious people and NKRI. Realizing the harmony of religious people has great benefits from the continuity of NKRI. The benefit is to lay a moral, ethical and spiritual foundation for the sustainability of national development. Realizing religious harmony is a basic proof of the State and the nation's life view in realizing a steady and dynamic national stability. Those three aspects are necessary to strengthen the emotional bond between religious followers. In addition, each religious people can understand each other and know the problems of people as a whole.

Conclusion

The efforts to maintain religious harmony in the giant ship NKRI, are: First, eliminating prejudice and stereotypes to maintain harmony between people and groups. Those attitudes often generalize as a final judgment without being unfounded by the evidence first. Multicultural society is very easy to grow prejudicial stereotype and stereotype. For that reason, we expect the government, especially the Ministry of Religious Affairs Cq. Center for Religious Harmony (PKUB) is one of the ways to activate inter-religious youth cultural dialogue. The role of the state as a "regulator" of religious people is replaced by the role of "facilitator". This means that MORA should be able to facilitate all religions and beliefs (including the existing local beliefs) in order to develop according to actual circumstances in society. MORA is not only stuck in establishing a physical facility, but also building an inclusive and moderate religious understanding of society (Ainul Yaqin, 2007: 51). Second, multicultural education is a central vehicle in intercultural symbiotic mutual relations. According to the author, Cultural education towards youth coaching is an effective with the essential role to hear the voice of the people. An educational medium, where a teacher can transfer science of knowledge, skills and values, offers an alternative through the application of a strategy and education based on diversity. The goal is not only to understand the lessons, but also to increase their awareness in order to behave humanist, pluralist and democratic. Third, streamline local cultural dialogue to muffle any differences among people. This aspect is done to eliminate rivalry which is based on social, political, culture, religion and race. Ideally, all members of society take an active role in serving the needs of the community.

The Important element to overcome the problem of religious harmony is through community organizations, foundations, non-governmental organizations (NGOs) and a community-based element for the civil society. Fourth, the process of strengthening community members to build harmonization among religions and among tribes nation. The government must be wise enough in managing pluralism so that the country's future will still exist as a big country. as an effort to build optimism in the midst of pessimism and public despair, people do a process in climbing the world's largest pluralist nation and knitting harmony of religious communities. The important thing is to reject violence in any form, prioritize cultural dialogue, law enforcement and justice to achieve peace of life in plural society. Hopefully, those aspects give benefits in the life of nation and state in the framework of a fair, prosperous, prosperous, peaceful, tolerant, and save in Indonesian society based on Pancasila and the 1945 Constitution.

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