

## MULTICULTURAL ISLAMIC EDUCATION: GUS DUR AND CAK NUR PERSPECTIVES

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### Abstract

Indonesia is a country with various tribes, nations, races, ethnicities, religions, and languages. This diversity is unique for the Indonesian people. Multicultural understanding is needed to be implemented in the life of a pluralistic society. Multicultural understanding that is tolerant, egalitarian, democratic, inclusive, as well as understanding and appreciating diversity is important and urgent to be instilled through multicultural Islamic education. Indonesian Muslim scholar, Gus Dur Wahid and Cak Nur give more attention to multiculturalism education seen from their ideas in various writings. This type of research is library research using a qualitative descriptive-analytical approach. Furthermore, the data were analyzed using technical content analysis. The results of this study indicated that multicultural Islamic education upholds tolerance, democracy, humanism and pluralism. According to Gus Dur, multicultural Islamic education is learning based on local cultural diversity that is synchronized with the teachings of Islam, built on the spirit of equality, equality, humanity, and plurality through mutual respect for existing similarities, differences, and uniqueness. Meanwhile, according to Cak Nur, multicultural Islamic education is education that views that diversity is not a barrier or reason for discrimination against other groups. Then in the thoughts of Gus Dur and Cak Nur, there are similarities that lie in the aspects of multicultural ideas, the objectives of multicultural Islamic education, the concept of educators and learning methods. While the differences are in terms of concepts, curriculum, and implementation of learning evaluation.

**Keywords:** *Indonesia; comparison; Islamic education; and multicultural.*

## 1. Introduction

Education is an aspect that has a vital role in creating quality human resources for the future of the nation, where education is expected to be able to foster and guide the nation's generation with all the diversity of its potential in order to compete in the current of globalization according to the demands of the times (Nugroho et al., 2020). Indonesia is a country with approximately 17,000 islands stretching along the equator from Sabang to Merauke, consisting of various tribes, nations, languages, customs, cultures and religions, which shows a high level of pluralism (Sholehuddin et al., 2021). Meanwhile, Indonesian culture cannot be separated from the touch of beliefs and religions that develop in this maritime country (Dewi Yulianti, 2020). This diversity on the one hand is a treasure that should be grateful for and nurtured and can provide dynamics for the nation, but on the other hand it is a starting point for discriminatory disputes and conflicts. This conflict often occurs because of the lack or absence of tolerance towards others to respect and appreciate the differences that exist (Gunara & Sutanto, 2021).

The new paradigm in the world of education (Mas'ud, 2021), namely multicultural Islamic education is education that emphasizes efforts to cultivate a way of life of mutual respect, sincerity, tolerance for cultural diversity in the midst of the plurality of Indonesian society (Maulana & Adinugraha, 2020). This multicultural education is in line with the principles of national education as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in Chapter III of the Principles of Educational Implementation, article 4 which explains that education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and the progress of the nation. Education should play a role in resolving conflicts of intolerance and discrimination (Musthofiyah et al., 2021).

Multicultural Islamic education acts as an effort to strengthen faith and piety to God Almighty, in accordance with Islamic teachings, being inclusive, rational and philosophical in order to respect others in harmonious relations and cooperation between religious communities in society to realize national unity (Marzuki et al., 2020). Seeing the social reality in Indonesia where diversity has strong potential, multicultural-based Islamic education is a solution to minimize various criminal acts in the name of religion, ethnicity, race, and irresponsible radical actions (Lestari et al., 2021).

The multicultural problems that exist have made various figures in Indonesia and the world to create their own concepts, KH is no exception. Gus Dur and Cak Nur are two great Indonesian figures who are neo-modernist. Judging from the basic understanding of Islam, they are very strong, but also enthusiastic about modern Western thoughts which they think are good and can be integrated with Islamic values. Abdurrahman Wahid or more familiarly called "Gus Dur" is known to be liberal in his thoughts, pluralist, humanist and rational

personality, all of which are contained in his thoughts, ideas and phenomenal works. Meanwhile, Nurcholish Madjid or more familiarly called “Cak Nur”. Like Gus Dur, Cak Nur is also known as a liberal, pluralist, critical of surrounding and controversial situations. His thoughts and ideas have been widely discussed and raised pros and cons (Syarif, 2021).

Departing from the explanation above, the researcher has an interest in studying more deeply about multicultural Islamic education in the perspective of KH. Gus Dur and Cak Nur. It is an interesting thing to examine more about the thoughts of these two neo-modernist figures in the field of education, especially multicultural Islamic education with reference to the condition of Indonesia, which has a very diverse society (Herlina et al., 2021). The purpose of this study is: to describe the concept of multicultural Islamic education in the perspective of KH. Abdurrahman Wahid and Nurcholish Madjid, as well as to analyze the similarities and differences of multicultural Islamic education in the perspective of KH. Abdurrahman Wahid and Nurcholish Madjid.

## **2. Biography of KH. Abdurrahman Wahid**

KH. Abdurrahman Wahid or who can be familiarly known as Gus Dur. Abdurrahman Wahid was born on September 7, 1940 in Denayar, Jombang, East Java, Gus Dur was born into a charismatic family. KH's father. Wahid Hasyim who always wrestled in the national movement, was the son of the famous KH. Asy'ari, founder of Pondok Tebuireng and founder of Nahdlatul Ulama (NU), the largest organization in Indonesia. His mother's name is Nyai Hj. Sholehah, also the daughter of a prominent Nahdlatul Ulama (NU) figure, namely KH. Bisri Syamsuri, founder of the Denanyar Jombang Islamic Boarding School who was also the Ris Aam of PBNu in 1971-1980. Gus Dur married Sinta Nuriyah bint Abdullah Syukur on September 11, 1971 and had four daughters, namely Alissa Qatrunnada Munawwaroh, Zannuba Arifah Chafsoh, Anita Hayatunnufus, and Inayah Wulandari.

Gus Dur learned the Koran and read the Koran from his grandfather, KH. Hasyim Asy'ari. Gus Dur along with his 6 younger siblings entered the people's school (SR) formed by the Dutch East Indies government for indigenous children, then moved to Matraman Perwari Elementary School. After that he continued his education at the Junior Economics High School (SMEP) in Tanah Abang. Then he moved to Yogyakarta and lived in the house of a Muhammadiyah figure, KH. Junaid. In April 1954, Gus Dur continued his education at SMEP in Gowongan while staying at Krapyak Yogyakarta. In addition, along with learning Arabic at the Al-Munawir Islamic Boarding School, Krapyak Yogyakarta under the guidance of KH. Ali Maksum. Then he stayed at Tegalrejo Magelang (1957-1959). In 1959-1963, Abdurrahman Wahid studied at Muallimat Bahrul Ulum, Rice Farm (DIA, 2020).

Then in 1963, he continued his studies at Al-Azhar University, Cairo, Egypt, majoring in the Department of Higher Islamic and Arabic Studies. Gus

Dur decided to stop his studies midway and thought that Cairo was no longer conducive to his wishes. He moved to Baghdad Iraq in 1966 and took up the faculty of literature. After returning from Baghdad, in 1972-1974 he was trusted to be a lecturer and at the same time served as Dean of the Faculty of Ushuluddin, Hasyim Asy'ari University, Jombang. 1974-1980 by his uncle, KH. Yusuf Hasyim, was given the mandate to become general secretary of the Tebuireng Islamic Boarding School, Jombang. During this period he began to be involved in the management of NU by serving as the initial Head of Syuriah PBNU since 1980 and was elected general chairman of PBNU in 1984-1994. Gus Dur's highest career in politics was when he was elected as the fourth president of Indonesia in 1999-2001, accompanied by Megawati Soekarno Putri as vice president (Muharromah, Gabriele Lailatul; Anwar, 2020).

Busyness and extreme activities made Gus Dur suffer from many diseases from visual impairment, stroke, diabetes, and kidney disorders. As a result of the complications he suffered, Gus Dur died on Wednesday, December 30, 2009 at Cipto Mangunkusumo Hospital, at 18.45 WIB and was buried at the Tebu Ireng Islamic Boarding School in Jombang (Malla et al., 2021).

### **3. Biography of Nurcholish Madjid**

Nurcholish Madjid or who is familiarly called "Cak Nur" was born on March 17, 1939 in Jombang, East Java. Cak Nur had the first name Abdul Malik before the name changed to Nurcholish Madjid on the grounds that little Abdul Malik was often sick. Cak Nur's mother is Hj. Fathanah, daughter of kiai Abdullah Sajjad. His father is H. Abdul Madjid, a kyai who graduated from the Tebuireng pesantren, which means he is a student of KH. Hasyim Asy'ari. He was very close and even became the son-in-law of KH's nephew. Hasyim Asy'ari is Halimah before finally divorcing because she has no children. His father adhered to NU customs in religious matters, but was affiliated with Masjumi in political matters. Nurcholis Madjid passed away on Monday, August 29, 2005 at Pondok Indah Hospital, Jakarta.

As a child, Cak Nur received religious education from his father, so that it was very influential in his education and thoughts. Cak Nur attended the People's School and Madrasah Wathaniyah which one of the managers was his own father. In the academic field, Cak Nur obtained extraordinary achievements. At the age of 14, he studied at the Darul Ulum Rejoso Islamic boarding school (1953), but only lasted 2 years because he was always ridiculed by other students because his father was involved in Masyumi. Finally in 1953 Cak Nur moved to the modern Islamic boarding school Gontor, Ponorogo, East Java. Cak Nur said that the Gontor Islamic Boarding School was very decisive and gave color to the development of his thoughts.

In 1961, Cak Nur continued his studies at IAIN Syafir Hidayatullah Jakarta at the Adab Faculty, Department of Arabic Language and Literature until he completed a full bachelor's degree (Drs.) in 1968. Since being a student, Cak

Nur was active in the Islamic Student Association (HMI) until he became the General Chairperson PB HMI two periods (1967-1969) and (1969-1971). Then studied political science and Islamic philosophy at the University of Chicago in 1978-1984 under the guidance of a Muslim scientist Neo-modernism from Pakistan named Fazlur Rahman so that he received a Ph.D. in the field of Islamic Philosophy (Khaeroni, 2021).

Upon his return to Indonesia, Nurcholish Madjid taught at the Adab Faculty in addition to the Postgraduate program until he became a Professor. Cak Nur also briefly became the Dean of the Postgraduate Faculty in 1985. In 1986, Nurcholish Madjid and several Islamic reform figures founded and led the Paramadina Waqf Foundation which is engaged in educational institutions and officially launched on October 28, 1986 at the Sari Pon Pacific Hotel. Furthermore, since 1991 he has also served as Chairman of the Expert Council of the Indonesian Muslim Intellectuals Association (ICMI), a member of the National Human Rights Commission (Komnas HAM) in 1993 and is also listed as a member of the People's Consultative Assembly of the Republic of Indonesia (MPR-RI) in 1995 (Nabil Amir & Abdul Rahman, 2021).

#### **4. Multicultural Islamic Education in the Perspective of Gus Dur**

Some of Gus Dur's version of multicultural Ideas are:

##### **a. Indigenization of Islam**

Gus Dur gave birth to an idea called "Indigenization of Islam", which is an effort to integrate Islam with local culture. The idea of Indigenization of Islam in the style of Gus Dur wants to show Islam as a religion that is friendly and appreciative of local contexts while maintaining the existing cultural reality (multiculturalism). Gus Dur was against uniformity, because the uniformity that occurred would not only kill the cultural creativity of the people but also alienate Islam from the mainstream of national culture. The differences between us, should be considered as the wealth of the nation.

This idea is in line with the dimensions of multicultural Islamic education which upholds local cultural identity without discrimination, especially differences in religion, race, ethnicity, and other diversity. The use of local culture in multicultural-minded learning can enrich, develop, and strengthen local culture as a national culture. Indigenization of Islam indirectly reflects the goal of Islamic education, namely to form perfect individuals who are intelligent and uphold ethics, morality, and respect for differences (Bashri, 2021).

##### **b. Democracy and Human Rights**

Democracy is very thick with sovereignty in the hands of the people. A truly democratic country certainly leaves all affairs in the hands of the people and upholds human rights. What is clear is that the people want justice, well-being in physical and spiritual life, both materially and spiritually. With the fulfillment of

all people's rights, the life of the nation and state will be beautiful with its plurality while respecting the opinions and principles of each individual's life.

In line with that, multicultural education is an appropriate educational strategy as the basis for upholding democracy and human rights. Multicultural education can be applied in learning by using the cultural differences that exist in students so that the learning process is more effective and multicultural values are still achieved. Multicultural education trains and builds the character of students to be able to be democratic, humanist, and pluralist in their environment by not forgetting the values of religiosity (Rafif, 2021).

### c. Humanism and Pluralism

Gus Dur said that the harmony of religious and state life did not arise from the same thing, but was born from different perspectives and knitted together harmoniously, not denying each other that could lead to conflict and violence. Gus Dur believes that the plurality that exists is a necessity in human life. Multiculturalism itself grows as an understanding that respects humanism, so that its rights and obligations are fulfilled as creatures whose existence, opinions, and all life activities must be recognized.

Multicultural education adheres to the ideology of humanism that emphasizes the human element. These humanistic values return to belief in God's truth, treatment that is wise and honorable to himself, builds the spirit to be loyal to others, and treats the universe as he treats himself. Multicultural education with a humanitarian orientation is expected to make people who animate humanistic values without losing their respective identities. Multicultural Islamic education recognizes plurality, a learning tool for cross-border encounters, and transforms indoctrination into dialogue.

As for the concept of multicultural Islamic education in Gus Dur's perspective, Abdurrahman Wahid's view on multicultural Islamic education, he explained that in the life of the nation, Muslims need to dialogue and cooperate with other people so that humans continue to learn and are able to coexist with other people. This must be applied in multicultural Islamic education by allowing diversity in Islamic education as it is so that it is not rigid. All human beings are equal, regardless of their origin, gender, ethnicity, race and nationality (Muhyidin, 2020).

Islamic education requires diversity without eliminating the existence of the existing culture. Islamic educational institutions must be confident in facing the challenges of globalization with their respective cultures. Multicultural-based Islamic education is a solution offering in minimizing various criminal acts in the name of religion, ethnicity, and irresponsible radical actions (Saeful Ridhwan MZ, 2019).

The purpose of multicultural Islamic education. In the book of "My Islam, Your Islam, and Our Islam", Abdurrahman Wahid said that the main goal of multicultural Islamic education is to guide and deliver people to become complete, independent and free from the shackles of oppression. Multicultural

Islamic education seeks to make the world of education aware that there is no single authority that can impose uniformity and a single point of view, this must be avoided because uniformity will actually lead to sectarian and exclusive attitudes.

Gus Dur views multicultural Islamic education as a renewal movement and a process to create an equal educational environment for all citizens. This education provides every student with a guarantee to have the opportunity to achieve maximum performance according to their abilities (Muhyiddin, 2019).

The concept of educators in multicultural Islamic education. Abdurrahman Wahid emphasized that in multicultural Islamic education educators are required to use a diverse and democratic approach by minimizing and avoiding students from the form of uniform patterns of thought, ideas and opinions. So that it stimulates students' critical and creative thinking skills in looking at the diversity that develops around them (Khaqim, 2019).

Gus Dur describes educators as those who are competent, professional, charismatic, and have broad insight into harmonization and high humanization in creating multicultural education. Gus Dur himself during his lifetime became an example of an educator who dared to apply freedom in educating, respecting the rights and obligations of each individual, and providing free space to express his thoughts (Anam et al., 2019).

The curriculum in Gus Dur's view must adapt to the existing diversity, without trying to impose uniformity. The implementation of Islamic education in Indonesia can be in the form of formal education such as in schools, as well as non-formal education such as in recitation, social gathering, and so on. However, non-formal education is often neglected. The diversity of the implementation of Islamic education should be complete and not ignore the existing reality.

Gus Dur emphasized the appreciation of the differences between each Islamic educational institution, both formal and non-formal. The educational curriculum is adapted to the conditions of diversity that exist in each Islamic educational institution. Where the curriculum development initiated by Gus Dur is based on cultural principles with a multicultural approach (Al-Qadri, 2020).

Islamic Religious Education which is synchronized with Gus Dur's idea of Indigenization of Islam carries a dialogical approach method to instill awareness of living together in diversity and difference. This educational method is built on the spirit of equality and equality, mutual trust, mutual understanding and respect for similarities, differences and uniqueness. Multicultural Islamic education recognizes plurality, is a learning tool for cross-border encounters, is free of prejudice and racism, and transforms indoctrination into dialogue (Nasrowi, 2020).

Besides that, Gus Dur also said that multicultural Islamic education also needs to apply coaching and training methods on increasing student motivation to learn. The learning system must be able to balance theory and practice in its

implementation so that students do not experience boredom of thinking and are ready when required to apply their knowledge in society and the world of work.

In developing a multicultural Islamic education curriculum, Gus Dur said that the orientation of education must be comprehensive, covering cognitive, affective, and psychomotor aspects. So the assessment or evaluation must also cover these three aspects. In addition to the three normative evaluations, Gus Dur also explained the need for coaching and training related to community development. So, evaluation can also be done when students are directly involved in the community by practicing their knowledge while also learning with the community.

Evaluation in multicultural Islamic education is emphasized on students' awareness of cultural diversity and the various biases that exist in society. Evaluation of multicultural-based learning is seen from the understanding and attitudes of students who can appreciate diversity and differences in society (Arif, 2020).

## **5. Multicultural Islamic Education in Cak Nur's Perspective**

Some multicultural ideas according to Nurcholis Madjid can be explained as follows:

### **a. Islamic universalism**

The source of the idea of Islamic universalism is the notion of the word of Islam itself, namely submission, submission and obedience to Allah. Islam is called a universal teaching because it is full of human values that are universal or comprehensive, owned by every human being on earth. Islam within the framework of universalism applies to all people in every place and time (*al-islam shabih fi kullli Zaman wa Makan*). Islam as a teaching for all mankind, does not depend on language, place, people, or groups, a source of mercy for the whole world.

In Nurcholish Madjid's view, multicultural Islamic education has the spirit of Islamic universalism, namely education is a process of developing all human potentials that respects and recognizes plurality and heterogeneity as a consequence of ethnic, ethnic, and religious cultural diversity. Multicultural Islamic education views that diversity does exist, but not as a barrier or reason for discrimination against certain groups (Sulbi, 2021).

### **b. Tolerance and Universal Harmony**

Nurcholish Madjid views tolerance as giving freedom to fellow human beings to practice their beliefs or regulate their lives and determine their own destiny, as long as it does not conflict with the requirements for creating order and peace in society. The principle of brotherhood in Islam is based on the view that even though humans have religious backgrounds, nationality, ethnicity, gender, culture and traditions are different but they have elements in common in terms of origins, processes, necessities of life, and places of return.

Islamic teachings about tolerance are in line with multicultural Islamic education which requires an appreciation of diversity in society. Multicultural Islamic education is designed to instill tolerance from simple to complex. This must be carried out intensively to deliver students to individual and social piety and mutual understanding that differences can complement, fill and contribute so that harmonious and peaceful relations are realized and far from conflict due to these differences (Abdullah, 2021).

c. Human rights

Islam teaches that each human soul has the same value and dignity as other human beings in the world. Characteristics of Islamic teachings that protect all human rights, namely the right to life, the right to religion, the right to think, the right to have offspring, and the right to obtain, own, protect and use property. According to Nurcholish, true humanity must be based on a sense of divinity because true humanity must aim to please God. The understanding of humanity taught by religion is believed, lived and practiced as an important part of religiosity.

In line with the above idea, the internalization of human rights values is an important priority in the implementation of multicultural-based education in Indonesia. The internalization of human rights values aims to strengthen the formation of the human spirit. Multicultural Islamic education provides equal space and place for the interests of individuals and cultural groups, without prioritizing/overriding the rights of individual interest groups (Mustofa, 2021).

The concept of multicultural Islamic education. Nurcholish Madjid revealed that plurality and multiculturalism are the rules of Allah (*Sunnatullah*) that cannot be denied and denying the law of cultural pluralism will only cause endless upheaval. Multiculturalism is not just a social phenomenon, but is a necessity that is not only co-existence, but pro-existence. Multiculturalism in Islamic education is not only seen as a fact that is just left to exist, but is something that must be grown and developed in the context of the good of life.

The concept of multiculturalism in religious education (Islam) can foster internal and inter-religious dialogue with an egalitarian position. Through the concept of multiculturalism in religious education developed by Nurcholish, religious communities regardless of their religion are positioned parallel, without any subordination and domination of one another, but are equally seen as servants of God who seek the truth and greet each other. It is very important to instill an optimistic and open perspective and attitude in multicultural Islamic education (Rosida et al., 2021).

The purpose of multicultural Islamic education by Cak Nur is to emphasize that Islam is a universal religion, for all mankind in the universe. Islamic education seeks so that humans can achieve faith in Allah, God Almighty by understanding diversity (*as caliph fi al-'ard*). The multicultural principle fosters an attitude of accepting differences that arise as a response from a plural and pluralistic

society. The pluralistic socio-cultural conditions require a common ground in the common values of all the same groups (Nasution et al., 2020).

This multicultural-oriented Islamic education is oriented to the formation of individual piety, personality, and noble character, obedience and obedience as an attitude of submission to God based on the Qur'an and al-Hadith. Multicultural education seeks to lead students to become the caliph of Allah who is able to prosper nature with local wisdom, tolerance, moderate and inclusive understanding (Barton et al., 2021).

Educators in multicultural Islamic education. Cak Nur views the Prophet Muhammad as an ideal educator figure. As an educator, Prophet Muhammad SAW at that time was very charismatic, democratic and humanist in dealing with his people of different ethnic groups. He has always been a role model for his people (Riyadi & Adinugraha, 2021). Islamic religious educators must have behavior that is in accordance with universal divine values such as being devoted to God Almighty and having good character in every action (Naim & Muhajir, 2020).

In accordance with Cak Nur's conception of Islamic thought regarding inclusive Islam, educators must be able to be socially oriented with their environment without having the most correct principles and discriminating against different groups, religions, ethnic groups, and groups. Multicultural Islamic education teachers should have an inclusive nature and act objectively due to considerations of religious, family, and social background, must be communicative, friendly and polite to anyone (Mukhtar, 2021).

Nurcholish Madjid idealized Islamic education in the style of the Medina community which was applied to the multicultural Islamic education curriculum. Cak Nur emphasizes the appreciation of differences within the scope of an educational institution, where in one educational institution there is diversity brought by each individual. So that the curriculum is adapted to the existence of different individuals in an educational institution. According to Nurcholish Madjid, the educational curriculum must give additional weight that is relevant to modern life and enlightens the intellectual and spirituality of students (Hidayatulloh, 2020).

The curriculum of multicultural Islamic education must emphasize the values of humanism, pluralism, democracy, peace, unity, and social justice. The education curriculum integrates religious knowledge and general science to eliminate the gap between the dichotomy of these sciences (Adinugraha et al., 2018). This multicultural learning also develops a student-oriented pattern so that students are not only consumers of education but also producers by continuously thinking and mastering religious and general sciences orally and in writing (Amali, 2019).

In the implementation of multicultural Islamic education, Cak Nur puts forward the tradition of Islamic education of the Prophet Muhammad in Medina in the Medina charter. Like what the Prophet did at that time, he prioritized democratic methods in educating by taking into account the diversity of students'

backgrounds and the basis for equal rights and obligations for all individuals and groups. Democracy in learning is also done by applying the widest possible opportunity and opportunity for students to ask questions, argue, and appreciate every idea and idea, whether true or not (Nurdin, 2016).

Besides the democratic method, Cak Nur also believes in the importance of implementing guidance and development in multicultural Islamic education. It means that Islamic education unites physical and spiritual as a process of coaching and guidance that is carried out based on the Qur'an and as-Sunnah to develop the potential of students in studying social facts and developments of the times to form human beings who are intellectually intelligent and respect values and plurality value (Adinugraha & Ulama'i, 2020).

According to Nurcholish Madjid, evaluation is not a tool to judge students, but evaluation aims to map the skills and disciplines mastered by students and there is no uniformity effort. Because the potential and tendencies of students are different, evaluation must respect the diversity of students. The evaluation must touch the three domains that are the goals of multicultural Islamic education, namely affective, cognitive, and psychomotor (Munir, 2018).

In Nurcholish Madjid's view, evaluation is more important to be carried out daily with notes on student progress and process evaluation is more important than objective evaluation. The success or failure of this multicultural Islamic education is seen from the process that students go through in developing into a pluralistic, inclusive, and respectful person. When the process goes well, then the goals of multicultural Islamic education that have been outlined can be judged to have been achieved

## 6. Comparative Analysis of Multicultural Islamic Education

KH. Gus Dur and Cak Nur grew up in a *pesantren* education environment that was thick with religious life and continued their wanderings to foreign universities which made their minds open to the Western world. Gus Dur and Cak Nur have nicknamed neo-modernism figures, where they still maintain the typical Indonesian Islamic treasures, and are also interested in Western criticism. From the above background, in terms of initiating multicultural Islamic education, Gus Dur and Cak Nur have the same ideas.

These equations include the following:

### 1. Multicultural Ideas

Gus Dur in initiating multicultural Islamic education based on his progressive ideas, namely the idea of Indigenous Islam, the idea of democracy and human rights, and the idea of humanism and pluralism. Cak Nur in line with that also initiated progressive ideas in conceptualizing multicultural Islamic education, namely the idea of Islamic universalism, the idea of universal tolerance and harmony, and the idea of human rights.

From each of Gus Dur and Cak Nur's multicultural ideas, it indicates that multicultural Islamic education as education that protects local cultural identity

and diversity is synchronized with Islamic teachings as a religion of mercy for the universe, built on tolerance, equality, equality, and humanity in the midst of a pluralistic society without discrimination of gender, ethnicity, nation, race, religion and other differences.

## 2. The Purpose of Multicultural Islamic Education

The purpose of multicultural Islamic education developed by Gus Dur is to guide and deliver people to become complete, independent, and free from the shackles of oppression. Multicultural Islamic education seeks to make the world of education aware that no single authority can impose uniformity, because uniformity will only create sectarian and exclusive attitudes. Furthermore, the goal of multicultural Islamic education according to Cak Nur is to guide individuals to become perfect human beings (*insan kamil*) as *khalifah fi al-ardli* who are able to accept pluralism as it is and foster healthy shared attitudes such as tolerance, openness, justice, and freedom by finding common ground (similarity) of all groups.

The two figures wanted multicultural Islamic education to be able to present a perfect, complete and free educational output from the shackles of oppression and uniform traditional patterns. Accepting the diversity of each individual with open arms and full of tolerance regardless of ethnic background, religion, race, nation, and culture

## 3. The Concept of Multicultural Islamic Education

Abdurrahman Wahid emphasized that in multicultural Islamic education, educators are required to use a diverse and democratic approach by minimizing and avoiding students from the form of uniformity of thought patterns, ideas and opinions. Abdurrahman Wahid described an educator as one who is competent, professional, charismatic, and has broad insight into harmonization and high humanization in creating a multicultural education.

Cak Nur views that an educator must imitate the leadership of the Prophet Muhammad in Medina. Educators must have a humanist, democratic, charismatic, inclusive character, be a role model and socially oriented with the environment without assuming the most self-righteous. An educator must understand the diversity of students, whether from religion, ethnicity, race, and ethnicity without forcing uniformity.

From the explanation above, it can be concluded that Gus Dur and Cak Nur view that an ideal educator must be professional, charismatic, democratic, broad-minded, humanist, inclusive, being a role model and socially oriented. An educator must also be able to understand the diversity brought by students. All of these characters exist in the Prophet Muhammad as a role model for mankind.

## 4. Multicultural Islamic Education Method

Abdurrahman Wahid adopted a dialogical method to instill awareness of living together in diversity and difference. This educational method is built on the spirit of equality and equality, mutual trust, mutual understanding and respect for similarities, differences and uniqueness. Coaching and training methods are

also important to increase learning potential and motivation so that students have a high and lifelong interest in learning.

In terms of multicultural Islamic education methods, Nurcholish Madjid puts forward democratic methods in educating by taking into account the diversity of backgrounds between one student and another. Democracy requires a foundation of equal rights and obligations for all individuals and groups. As well as providing physical and spiritual coaching and guidance methods to develop the potential of students in learning the facts of diversity (Khasanah et al., 2021).

It can be concluded that, in the method of multicultural Islamic education, Abdurrahman Wahid uses the term dialogical and Nurcholish Madjid uses the term democratic. However, the dialogical and democratic methods have the same core and common ground, namely methods that pay attention to the diversity of students with the spirit of equality and equality. In addition to coaching and training methods, dialogical methods and democratic methods in their various forms can teach the meaning of equal rights and obligations for all individuals and groups as well as train students to think critically, creatively, innovatively, and visionarily.

Some of the points above show that the thoughts of Gus Dur and Cak Nur have close correlations. However, between the two there are also differences that arise in initiating multicultural Islamic education. Differences in multicultural Islamic education from the perspectives of Gus Dur and Cak Nur are as follows:

#### 1. The Concept of Multicultural Islamic Education

Abdurrahman Wahid explained that in the life of the nation, Muslims need to have dialogue and cooperation with other people with the aim of making Muslims continue to learn and be able to coexist with other people. All human beings are equal, regardless of their origin, gender, race and nationality. This must also be applied in multicultural Islamic education by leaving the diversity that exists in education so that it does not become rigid.

On the other hand, Cak Nur views multiculturalism as not just a social phenomenon, but as a necessity. The phenomenon of multiculturalism must be pro-existence. Multiculturalism in Islamic education is not only seen as a fact that is just left to exist, but is something that must be grown and developed in the context of the good of life.

It appears that Abdurrahman Wahid in dealing with diversity in education is to just leave it as it is, there is no need for uniformity. Meanwhile, Cak Nur stated that diversity should not be left alone, but its existence must be cultivated for the good of life so that it does not become extinct by the times.

#### 2. Multicultural Islamic Education Curriculum

Abdurrahman Wahid said Islamic education in Indonesia has many learning models that can be in the form of formal education and non-formal education such as social gathering, recitation, markets, and so on. However, non-formal education is often neglected. The diversity of Islamic education must be

complete and not ignore the fact that it exists. Abdurrahman Wahid emphasizes the differences in educational institutions, the curriculum is adapted to the conditions of diversity of each educational institution in the community. Curriculum development is based on cultural principles with a multicultural approach.

While Cak Nur, he idealized Islamic education in the style of the Medina community with multicultural Islamic education. Cak Nur emphasizes more on the appreciation of differences within the scope of an educational institution where in one institution there is diversity brought by each individual. So that the curriculum is adapted to the existence of all different individuals in one educational institution.

Abdurrahman Wahid wants a Multicultural Islamic Education curriculum that rewards the diversity of Islamic educational institutions both formal and non-formal in society, where the curriculum is based on multicultural principles. Meanwhile, Cak Nur puts forward an appreciation for the differences in diversity brought by each individual in an institution. Cak Nur is more focused on formal educational institutions such as the *Paramadina* educational institutions that he founded. So that all individuals who have different backgrounds get the same rights from these educational institutions.

### 3. Evaluation of Multicultural Islamic Education

In carrying out educational evaluations, Abdurrahman Wahid wants a comprehensive evaluation, both normative evaluations that include cognitive, affective, and psychomotor aspects, as well as evaluations in the form of coaching and training related to community development. Students go directly to the community by practicing their knowledge while learning new things with the community. Abdurrahman Wahid eliminates results-oriented evaluation, but rather process-oriented because the process is more important than the results.

Meanwhile, Cak Nur views that evaluation aims to map the skills and talents that are mastered by students without uniform efforts. Evaluation does need to be done thoroughly, but it is more important to do it daily through notes on the progress of students. The success or failure of this multicultural Islamic education is seen from the process that students go through in developing into plural, inclusive, and respectful individuals.

Both Gus Dur and Cak Nur agreed that the evaluation of multicultural Islamic education was carried out comprehensively in terms of attitudes, knowledge, and skills as well as evaluation in the form of coaching and training. However, in the technique there is a difference in emphasis. Abdurrahman Wahid emphasized that it is better to evaluate education through community coaching and development, where students are directly involved in learning and sharing knowledge with the community. Meanwhile, Cak Nur emphasized that the evaluation process that is more important is the evaluation that is carried out every day with daily notes containing the progress of students.

## 7. The Relevance of Multicultural Islamic Education in Modern Era

Indonesia is known as a country rich in diversity as a reality that should be preserved and developed. So there needs to be an understanding of equality between one group and another through education. Multicultural Islamic education is also in accordance with the motto of the Indonesian nation, namely *Bhinneka Tunggal Ika* (different but still one), where Islamic education is a forum for implementing this motto through integration with Islamic teachings and multicultural principles (ATMAJA et al., 2021). This is in accordance with the concept of multicultural Islamic education according to Gus Dur and Cak Nur.

Departing from the concept above, the objectives of multicultural Islamic education from the perspective of Gus Dur and Cak Nur are obtained in accordance with the goals of today's national education as regulated in the National Education System Law no. 2 of 2003 chapter II article 3 which reads: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen."

The goals of national education are relevant to the goals of Gus Dur and Cak Nur's multicultural Islamic education, namely the realization of ideal, perfect, whole, and free students from the shackles of oppression. Students who believe in God Almighty, are civilized, have noble character by fostering an attitude of tolerance, openness, competence, democracy, and upholding human rights.

Furthermore, in terms of the concept of educators, Gus Dur and Cak Nur agree that an educator must be broad-minded, competent, charismatic, humanist, democratic, and can be a role model. Educators are asked to use a diverse and democratic approach as a form of understanding the diversity of students from ethnicity, religion, race, ethnicity, gender, and other differences.

The criteria for an educator according to Gus Dur and Cak Nur are in line with Law no. 14 of 2005 concerning Teachers and Lecturers Chapter IV Article 10 paragraph (1) which essentially states that teachers must master four mandatory competencies, namely pedagogic competence, personality competence, social competence, and professional competence. An educator must be able to manage learning well, effectively, educate, and dialogue, have a qualified personality, have noble character, and be authoritative, and be an example for students and the community. Educators must also be able to socialize and get along politely and respect diversity as part of society. And educators must be competent and professional in their fields.

In curriculum development, Gus Dur and Cak Nur argue that the multicultural Islamic education curriculum requires the elimination of the dichotomy of science, educational orientation that emphasizes affective and psychomotor aspects with student-oriented and process-oriented patterns. Learning is not just

a transfer of knowledge but also includes the transfer of values and skills and character building. Gus Dur wants a curriculum that rewards the diversity of Islamic educational institutions both formal and non-formal in society, where the curriculum is based on multicultural principles. Meanwhile, Cak Nur puts forward an appreciation for the differences in diversity that each individual brings in an institution, so that all individuals with different backgrounds get the same rights from the educational institution.

The multicultural Islamic education curriculum of the two figures is relevant to the current educational curriculum, namely the 2013 Curriculum. The 2013 curriculum rewards every difference so that every formal and non-formal institution can express and complement each other and each individual also has the same rights. The orientation of the 2013 curriculum eliminates the dichotomy of science covering four core competencies, namely, Spiritual (KI-1), Social/Affective (KI-2), Knowledge (KI-3), and Psychomotor (KI-4) with student-oriented and process-oriented learning patterns. . The 2013 curriculum emphasizes the transfer of values, skills as well as character building.

Then with regard to learning methods, multicultural Islamic education Gus Dur and Cak Nur both put forward a democratic and dialogical method where educators and students as well as between students must pay attention to diversity in terms of backgrounds, mindsets, and opinions. The learning method used requires students to play an active role in the learning process, not only as learning objects but also as learning subjects. Methods that are coaching and training are also needed to improve the physical, spiritual, and intellectual qualities of students so that they become physically and mentally healthy, intelligent, critical, creative, and open individuals.

In line with that, today's education also requires the application of various, interesting, and motivating learning models and methods for all students to be actively involved in the learning process without feeling inferior because they are different. The learning method used must invite students to actively participate in scientific thinking, make discoveries, create educational projects, dare to express opinions, ideas and ideas and be trained to solve problems, both individually and in collaboration with teachers and fellow students. So that education is created that is active, critical, creative, innovative, and open to each other with different opinions.

Next is the evaluation of learning according to Gus Dur and Cak Nur carried out comprehensively covering cognitive, affective, and psychomotor aspects. In addition, daily evaluations also need to be carried out through student progress records as well as in the form of coaching and training related to community development. Educational evaluation is not result-oriented, but should be process-oriented because process is more important than results. When the process goes well, then the goals of multicultural Islamic education that have been outlined can be judged to have been achieved.

The thoughts of the two figures above are also relevant to the evaluation system that applies in the 2013 Curriculum which is commonly referred to as authentic assessment, namely an assessment that touches three domains, namely affective, cognitive, and psychomotor. This authentic assessment describes the results of the learning process, improvement and development of student learning outcomes. Various assessment techniques can be used to evaluate the three domains above, including in the form of tests, assignments/projects, self-assessments, observations, diaries, as well as in the form of coaching related to community development.

## 8. Conclusion

Abdurrahman Wahid's perspective on multicultural Islamic education, Gus Dur is of the view that cultural diversity with a positive connotation can be realized in several aspects, one of which is education. As a figure who is dubbed the father of Pluralism-Multiculturalism, in his book he explains that Islamic education must vary according to their respective cultures. Diverse education does not deviate from the goal, but rather an effort to achieve educational goals through various means. Multicultural Islamic education seeks to make the world of education aware that there is no single authority that can impose uniformity, this must be avoided because uniformity will actually lead to sectarian and exclusive attitudes. In addition, uniform education is incompatible with democracy, openness, and equality.

Nurcholish Madjid's perspective on Multicultural Islamic education, Cak Nur puts forward the leadership tradition of the Prophet Muhammad in Medina, he equates the *Madinah Mintaq* (Declaration of Medina) with the typical *Pancasila* belonging to the Indonesian nation which is then idealized with his version of Multicultural Islamic education. Education is not an ivory tower that seeks to stay away from social and cultural realities. According to him, education must be able to create a social order that only glorifies social prestige as a result of the wealth and prosperity it experiences. Cak Nur argues that Multicultural Islamic education is a way of building unity in the motto of *Bhinneka Tunggal Ika* which aims to present an attitude of accepting diversity, pluralism as it is, then fostering a healthy shared attitude in the context of diversity itself without reducing a Muslim's belief in the truth of his religion, attitude and attitude towards diversity. What is unique in the relationship between religions and groups is tolerance, freedom, openness, fairness, justice, and honesty.

Based on the thoughts of Gus Dur and Cak Nur regarding multicultural Islamic education can be found in several aspects, namely first, the idea of multiculturalism where education protects the identity of local cultural diversity adapted to the teachings of Islam as a religion of grace. Second, the goal of multicultural Islamic education is to produce human beings who are perfect, whole, tolerant, inclusive, democratic, and free from oppression. Third, the concept of the ideal educator is in the Prophet Muhammad. Namely charismatic,

professional, democratic, humanist, broad-minded, understanding diversity. Fourth, the learning method used in addition to the coaching and training method, must also use a dialogical and democratic method.

While the difference between Gus Dur and Cak Nur in initiating multicultural Islamic education, among others, first, on the concept of KH education. Abdurrahman Wahid just let the diversity that exists in education, while according to Cak Nur, diversity must be cultivated and developed. Second, related to the curriculum. Gus Dur appreciates diversity in Islamic education in formal and non-formal institutions, while Cak Nur prioritizes diversity in only one educational institution (formal education). Third, Gus Dur prioritizes evaluation in the form of community development, while Cak Nur assesses that evaluation is more important to do with a diary containing the progress of students.

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