

MULTICULTURAL EDUCATION FOR INDONESIA FROM IBN KHALDUN'S PERSPECTIVE (A STUDY OF THE RELIGIOUS EDUCATION POLICY IN JOKO WIDODO ERA)

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Abstract

Man is a product of the history, social environment, and nature -- not just a product of the customs of his ancestors. Ibn Khaldun's concept as outlined in his great work "Al Muqaddimah" written in the 13th century, is really relevant highlight the process of education in Indonesia. Scientists argue that human developing cannot be separated from the culture in which he is. When we talk of a culture here, we are not just referring to an ethnic group, a certain ethnic or ethnicity, but rather a construction of the process integration of multiple dimensions such as religious, ethnic, cultural, and social-cultural backgrounds in all human life. The integration process is characterized by the significant collaboration of the various cultures that are owned and involved in the education. I called it "the multicultural process in education". In General, the process of internalization of values and religious norms is accepted, supported and developed, agreed upon and used as a guide by its ummah of any culture at all the joints of his life, therefore, it is assumed that religion is quite dominant in the colouring process of multicultural education. The values of religion have experienced a process of standardisation into actors/agents, who then reproduce in its behaviour. How does religion play a role in education and the implications for the formation of people's behaviour in Andalusia, Spain carries the thought of Ibn Khaldun to the concept of education in a unique and different to those we find in the development of science. The thought of Ibn Khaldun has later inspired the author to observe the development of education in Indonesia at the era Joko Widodo who assume that intolerant and radicalism tends to emerge from the Islamic religious education in schools. Observing the development of social transformation trends in the era of globalization and the development of the humanities issue, a movement has occurred to put scientific dialogue relating to the West and the East on the actual position. The development of these trends enters the postpositivist era, questioning and re-evaluating the fundamental problems such as findings, subsequent representation of the field, the qualitative description, issues of ethics and emic. Both the large issue is closely related to methodological issues. Consequently, there is a criticism of the Social Sciences' perspective in studying Islam using the basis of orientalism theory, which negates the study of Islamic teachings when describing the behaviour of the Islamic community. Base on the above issues, I use Ibn Khaldun's Concept of Education in the 'Muqaddima' to describe a map of Islamic education in Indonesia. How do Muslims reproduce his religious knowledge in social interaction in a global world, plural and competitive? Does the concept of Ibn Khaldun's education take place also in today's Islamic society, especially in Indonesia with the greatest number of Muslims in the world? How do symptoms of fanaticism, fundamentalism and radicalism can emerge and from which education process?

Keywords: *Multicultural Education, Representation, Reproduction of Knowledge, Radicalism and Fundamentalism*

INTRODUCTION

Why was the author interested in discussing the educational theories of Ibn Khaldun, starting from the rapid development of thought in the West which experienced upheavals by philosophical figures such as Heidegger, Foucault, Derrida and some others, which then shifted the West's ways of thinking. For a long time the West has mastered the viewpoint of whatever occurrence happening on this earth. The process had taken place for so long that people are used to looking at various issues, giving perspective and even making terminology which are also based on Western definitions.

Western and Eastern discussions were re-established, following the publication of Edward Said's monumental work entitled "Orientalism" (1978). This new awareness emerged among the Orientalists such as Mitsuo Nakamura of Chiba University, Japan, Markwood Want of Arizona State University, USA, John L. Esposito of College of The Holy Cross US, and Donald K. Emmerson to present Islam according to its original colour. Until recently, especially among 'the West', Islam was identified with Asia, the Middle East, or Africa, which further implies Islam is 'East'. The 'West' is progressive and modern; meaning 'advanced'; while 'East' is traditional, meaning Islam, which means paradox [to the west], that is old-fashioned and traditional; means backwater. How could we see that historically seven centuries ago when Islam was growing in Europe, for example in Andalusia (Spain), Bosnia, Macedonia, Bulgaria, Romania, Albania, Portugal, Sicily and so on. That Islam actually expanded the school of thought of European scholars that brought them to the Renaissance (Aufklaerung), when Toledo, Spain, became the centre of science in Europe. Western Renaissance would have been impossible if Islam did not expand to Europe. While Christians, as the 'religion of the West', was originated from the East (Palestine).

Sharp criticism of this unjust world construction emerged from Edward Said in his book which was considered important by the postmodernist, *Orientalism* (1978). According to Said, an ancient historical regime had assumed this relational position that is in fact constantly moving, cutting it short into something definite, specific, decisive. In this context, Said fundamentally describes Orientalism as a political doctrine to rule the East. Edward Said, the one who deconstruct orientalism epistemology while opening the door to post-colonialism. "My idea is that the European and then American interest in the Orient is political according to some of the historical accounts of it that I have given here, but that it is the culture that created that interest, that acted dynamically along with brute political, economic, and military rationales to make the Orient the varied and complicated place that it obviously was in the field I call orientalism "

Long before Said, scholars such as Fazlur Rahman had challenged how the Eastern World (Orient-where the sun rises) - particularly Islam – is defined by the West (Occident-where the sun sets), including the history and the fate of the society through the study of social sciences and humanities. He quoted the statement of an Orientalist (Wilfred C. Smith): "... that for a statement to be valid about religion, it must be not only acceptable to the outside scholars but also true or valid for those in that religion".

Say for example the term "Middle East", "Far East", are those all not a designation from the European point of view? With Europe or the West as the "subject," which presupposes itself as knowing about the Orient? East or the Orient, for the West, becomes "Other". That is the way of thinking that was later accustomed to by those interested in postmodernism. This kind of way of thinking has been deconstructed. The scientific paradigm had shifted from observing "the Other", no longer as an object, but as the subject. It is time for the Eastern world to define itself.

Professor Chibli Mallat (a Lebanese political scientist) at The Daily Star newspaper, Beirut, on 21 September 1998 wrote, that the conception of the "Third Way" written by Anthony Giddens as a new political conception, that Giddens et al. have neglected the non-Western countries, especially Moslem countries. Since the era of the 1970s and 1980s, "The Third Way" slogan had reverberated in those countries. It was the Iranian Revolution that launched it. "Third Way" is Islam, which social system is neither a Western model (right) or the Soviet model (left). Various dichotomies that appear in the repertoire of science, such as West - East, modern - traditional, advance - backwater, white -

coloured skin appeared in Western theories. In Islam, there is no distinction on the basis of race, colour, much less of geographical location.

Islam proves that it has transcended racial, ethnic, geographical, and state boundaries. "Now the Western religions, similar to Islam, has collapsed, eroded by atheist humanism". This enlightening opinion was written in the book "The Failure of Modernism", by Haji Abdalhaqq Bewley from the UK and Umar Ibrahim Vadillo from Spain. They both show that the era of modernity has ended. Humanism is a label for an intellectual movement during the Renaissance because it is characterized by a fundamental leap in mankind's view of 'God-centered' adopted by mankind until the Middle Ages switching to an anthropocentric view, 'centered-in-Man'. In the further development, humanism produced the atheist society which we can find in modern humans in general. Furthermore, let's look at the writings of Haji Abdalhaqq in the book "The failure of Modernism".

Abdalhaqq and Umar showed that knowledge of Tawhid (Believing in the One God), is not something completely alien in the European tradition itself. The fading and loss of this knowledge take place gradually in the process of history, due to the humanist rationalism as stated above. This situation has lasted for about three hundred years and has also affected Muslims, driven by the 'Islamic Reform' in the last century. For modern human, there is not a single human problem that cannot be solved with human reason and ability alone, a belief that has fallen completely in the hands of Heidegger and other critical thinkers. Nietzsche has also said that the Western tradition of thought has ended in nihilism, in emptiness, in vain. So in Islamic perspective, as well as in the Greek traditional school of thought before the presence of philosophy, human life appears to be increasingly decadent - away from its best example and source.

So, the world began to celebrate what is often termed as pluralism. In the world of art, this current is already blowing strong. There is an appreciation for different artistic expressions, which do not have to be subject to Western aesthetic criteria. While the world of the economy is always consolidating what has been broken into a previously established order, making it useful for many people. Thus, economic activity everywhere now always want to open a global perspective in order to grow, with the consequences of accepting world differences. In the same vein, it is also the same with the multicultural issues in religious education.

On his other book "Esoteric Deviation in Islam", Vadillo said that the book was "Based on a vast research, a carefully argued case is put the which is both a critique and analysis of deviation and a construct for Islam's future". "For a hundred years we have been without Caliphate. For the last hundred years, a reform was introduced in Islam, the only force that could prevent capitalism from reaching its final destiny, the world state. One front was an exoteric modernism and the second was an esoteric traditionalism or perennials. Both were influenced by Freemasonry and incited by freemasons. In our present day, both fronts have merged into one front. This esoteric deviation is preparing Islam to enter the final phase of capitalism. We will prevent it. This book is the first step to eradicating this hundred-year-old plague. If God allows. I put my trust in God. "- Umar Ibrahim Vadillo.

The development of a way to see Islam as a subject has its consequences that the identification of fundamentalist, radical or extreme labels need to be reviewed. How does religion play a role in multicultural education and its implications for the formation of the behaviour of Indonesian society? How does school community interpret religious values obtained in the lesson and reproduce them in the behaviour [of the people]? These questions to find an understanding of the multicultural process in the school community through the interpretation of the meaning of the teaching and religious education. The explanation of the process of interpretation and reproduction becomes the answer to whether Islamic religious education in schools can bring about fundamentalism and radicalism.

I. Islamic Thought in the Postmodernist View

In his famous book, Edward Said reveals how Western intellectuals perceive and represent the Arab world. On this basis, Said observed in 1980 that American media routinely, in an unfriendly way, accused the Middle East as being a place of violence and unreasonable incidents, full of ancient tribal societies, and later on, hateful religions or tribal people. Said in his book showed an in-depth and well-breadth academic view of over a number of different topics as a literalist criticism, the

Palestinian-Israeli conflict and the peace process. His most famous book, *Orientalism* (1978), explored how Arab intellectuals have viewed and represented the Arab world. In the spirit of that volume, in the 1980s, Said observed how the US media cast "[t]he Middle East as a place where the violent and incomprehensible events are routinely referred back to a distant past full of 'ancient' tribal, religious, or ethnic hatreds." The book demonstrates the depth and breadth of Said's scholarship on such diverse topics as literary criticism, the Palestinian-Israeli conflict and peace process, the Gulf War, censorship and repression in the Arab world, American intellectuals and Middle East politics, the music of Glenn Gould, and culture and imperialism.

Once again, Edward Said forces respect shows the extent of his talent as a cultural critic, political essayist and world observer. Few intellectuals today can pretend to apply a holistic and methodological approach to world affairs and classical music at the same time. I highly recommend this book. His seminal work, *Orientalism*, Said critically explored European-primarily French and British-representations of "the Orient." In examining these representations, Said exposed that "Western" "knowledge" of the Orient was less an accurate description of the peoples and culture of that place and later reinforcement of Western imperial rule over the Orient. In *Culture and Imperialism*, his sequel to *Orientalism*, Said would extend his analysis to other formerly colonized peoples from around the world, to "India, the subcontinent generally, a lot of Africa, Caribbean, Australia, major Western investment, whether through empire or direct colonialism or some combination of both, as in the case of India." In so doing, he would dis- (or, more properly, un-) cover the often hidden power that lied within the culture of the European-and any-imperialism, and celebrate the resistance of the formerly colonized peoples to its rule.

Talal Asad, a post-colonial theorist and anthropologist, Michel Foucault (1926-1984), and the American (though born in Jerusalem and raised in Cairo, Egypt, and Palestine) the scholar of comparative literature, Edward Said (1935-2003). Moreover, he is a part of a recent trend in anthropology - best exemplified in the work of James Clifford - in which the object of focus has turned from the so-called native to the means by which the ethnographer comes to know the native - that is, the ethnographer's tools, questions, categories, assumptions, etc. Working in this tradition, Asad is an essayist whose work on the subject of learning and organizing, the world. Of the many classifications used by us to live us to know about the world in which we live, Asad is perhaps best known for his focus on the distinction between the sacred and the secular and the manner in which this distinction helps to make possible a specific sort of social identity: the modern nation-state.

Clifford's anthropologist: Clifford's anthropologist Geertz's "Religion as a Cultural System" (see Honigmann, 1976: 317) "My intention ... is to try to identify the concept of a transhistorical essence - and Merely Geertz's article is my starting point.... My argument is that there can not be a universal definition of religion, not only Because its constituent elements and relationships are specific historical, but Because that definition is itself the historical product of discursive processes." Talal Asad in his book "Genealogies of Religion" (1993)

II. Science and Perspectives Education of Ibnu Khaldun

In the nuance of postmodernism, it is time for Islam to observe and identify itself in its own point of view, as mentioned by the experts above. Observing Islamic education in the pesantren should be done from the viewpoint of the Islamic society itself, and not by the way of the orientalism. The ultimate foundation to pass the baton of culture and science smoothly and continuously to the next generation should be religion. Religion becomes the basis for regeneration and cadre development in culture and science. Religion is the spirit, motivation and guidance for the spirit that drives people in doing various activities and determining the purpose of life. What do we live for, for what do we seek knowledge and for what did we do all the things we do yesterday, now and the future?

If thus far we had been planning an education which not only includes the cognitive development but also the spirit as an integrative education system, it can be said that multicultural education system also includes not only the education and teaching of logic but also of education and teaching of the soul/mental. This is where religion plays in u such multicultural education system. In a country which population and culture are diverse, Islam, which does not recognize differences of race,

ethnicity, geographic or skin colour, should have been accustomed to teaching in a multicultural setting.

Furthermore, according to Ibn Khaldun, cultured society has many experts and people skilled in those fields, as well as methods of teaching that knowledge well. The advantages of a cultured society lie in how they polish well the scientific skills and teachings they receive. Cultured people have rules of conduct (customs) for everything they will do and will not do. They have certain rules of life, of establishing shelters, of the building, dealing with the issues of religion and the world as well as all their activities. Ethics become the boundaries of their behaviour, along with that those ethics are the skills received by the last generation from the previous one. Undoubtedly, every skill influences and stirs the soul to increase their intellectual and to be always ready to accept other skills. Thus intellectuals are accustomed to readily accepting knowledge quickly (now is often referred to as having the IQ EQ equilibrium).

The classification of knowledge in the classical Islamic tradition functioned as a guide to the range of sciences in existence at the time and the relationship between them. There is, therefore, a pedagogical dimension to the classification of sciences. Ibn Khaldun's own classification, his distinction between the intellectual and transmitted sciences, and the strength and weaknesses of his scheme are discussed. So too are the views on learning capacity, memorization, curriculum, strict teachers, and the breadth and depth of education. He was a keen observer of the relationship between education and society and peace education as having multiple objectives.

When the development of Science in Andalusia Spain had reached its golden peak, on the terraces of the mosque, the scholars and their students discuss various kinds of knowledge. The education and teachings of logical sciences are mutually integrating-complementary with the education and teaching of the moral-ethical sciences which are all based on the religion's sharia of the Qur'an and the Sunnah of the Prophet. At that time there was no separation between the worldly sciences and the religious sciences, as there was no secularization in the implementation of the laws of sharia. Science was also developed rapidly in Baghdad, Cordova, Basra and Khufa (Iran) and was so abundant in cities, which has a higher level of civilization than the villages, so that for the people in the village that desired to get the knowledge, who will not get it in their village, have to go to the city and that's where they would get what they want. Then when the civilization disappears, science began to degenerate.

III. Portrait of Education and the Development of Science and Technology in Indonesia, Trigger of Radicalism?

Similarly, in Indonesia, people thirst for science flock to the city, because it is in the city that they can get schools or colleges. Degree and status have their own place in the community structure, not only in the city but also even in the village. It was very unfortunate that consequently our educational system is more oriented towards giving titles and it becomes a business field for people who pursue profit and take advantage of opportunities without thinking about the negative impacts. Schools and colleges are no longer directed to innovations and new discoveries. The teaching technique is still fixed in one method, which is one-way communication, where the students hear and observe, while the teacher gives explanations and explains the lessons, which sometimes are taught incompletely at the end of the semester.

Lesson materials given are standalone from each other. The separation between the logical sciences and the ethical-moral sciences are clearly felt, including the separation in the study of the worldly sciences and the religious sciences. The gap between the education world and the business world as well as the working world has been complained for years (starting from the 70s) without any effort to break out of it. A slightly degrading view of the world of education and teaching can be felt from the diminishing sources of funds for the interest of education. The concept of Education Autonomy is misinterpreted as the inability of the state to administer education and to subsidize, rather than giving the authorization to the providers of education and teaching to develop the system of education and teaching as broad as it could be, resulting in many misinterpretations in the translating the concept of autonomy.

If the direction of our education and teaching is still like this from here on, then it is feared that in the next few years we will only produce a generation that loses idealism because they are only good at being logical and intellectual but lacking the idealism that they should fight for. What are they really studying for? for what are they looking for a degree? is it by getting a job then all is finished? Are we just going to produce robots that can only work on commands and instructions, but are unable to behave like an entrepreneur, people who are able to generate work and to produce? This is because they do not have the ability or the driving force to generate work and open employment opportunities for others.

The result we get to date is a generation that only able to act as consumers for the production of other nations, instead of being a producer. Even if there are local and national products which are the traditional works of our ancestors that we own and considered as belonging to other nations. such as weaving, handcraft, local products such as rattan, bamboo, ceramics, brass, silver, etc., they are more on joint-venture with other nations. [We are] More tempted and fascinated by the wonders of ready-made products, without bothering to produce, even at a subsistence level, let alone producing profitable ones. Our idealism and fighting power have decreased, which resulted in this young generation no longer have a sense of nationality, regardless of the problems of the nation.

Is the invasion of a materialistic culture which then fosters this pragmatic and hedonistic behaviour becomes the main cause of the decline of education in Indonesia? I do not want to debate on that, because education is a part of the social order of the society, whose governance and management must be held by the state and not by a group of people (private), so that education does not become the monopoly of a group of people (businessmen) who want to make education a property. As a result, education is available only for the rich. The next question I want to raise is: are we going to keep being like this? With an educational system that creates generations as mentioned above? Is our world of education that pessimistic? Of course not! We need to discuss a new format in order to address the educational issues that have not been addressed thus far. Therefore, multicultural education can find its best place to grow and produce the output as expected. And vice versa, this pragmatism and hedonistic [methods] must be addressed in schools in Indonesia, as it gives birth to a generation preoccupied with themselves (self-image, selfie etc.).

IV. The Islamic Concept of the Teaching Method

The science studied by Andalusians and Moroccans consists of: (1) the science of logic; (2) Mathematics; (3) physics/natural science; (4) metaphysics. They distinguish logic from philosophical sciences, that logic is a law and measurement tools for arguments and helps to examine arguments in philosophical sciences as well as other disciplines. Metaphysics is the study of being "as it is". It teaches laws concerning matters of physical and spiritual nature, such as unity, plurality, necessity, possibilities and so forth. And as well about the beginning of everything that is spiritual, as well as about the soul after separating from the body and returning to its origin. Metaphysics comes from physics.

Furthermore, so many scholars who creates divisions of science such as medicine, chemistry, physics, astronomy, Optics, Business Arithmetic and so on which are included in the sciences of logic, while the Religious Science (Ilmu Kalam), Sufism, the Science of Hadith, etc. are included in the religious sciences, and much more. The same thing we experience in the present with so many types of science with each of their own paradigms, indicating that science is experiencing a very rapid development even today.

The techniques of teaching done by the scientists not only in Andalusia and Morocco, but also in Egypt, Africa, Tunisia, Iran and Iraq are in the form of (1) discussion, (2) rote memorization, and (3) logical proofing. In the discussion, we are trained to express thoughts clearly and this way is capable of clarifying the problems and fostering mutual understanding. In Morocco, you will get a number of students spending most of their ages attending scientific sessions. Another way is to give more attention to rote memorization than to practice science and in the teaching of science. The logical proofing is done by studying the nature of the materials and using the means of processing to obtain proof.

V. Islam and Science

Islam has a concept in compiling sciences, which is based on aqli and naqli. Aqli means that it is based on reason, human acquires those knowledge through their thinking ability which is owned since birth, and with his perceptions, he is guided to the arguments to know a truth and untruth. The naqli is totally based on the authority of the Qur'an and Al-Hadith, so in it, there is no place for a reason. The knowledge of naqli has been practiced in Islam by not allowing the sciences to grow and to experience textual change.

There is no conclusion to justify the sciences only by aqli or just by naqli. Both must support each other to produce an undeniable conclusion. However, that conclusion does not mean that it cannot be debated, as science is not dogmatic. Naqli is the endpoint of Muslim thinking, bringing the peak of thought. Naqli is placed above the aqli, [it is] which governs aqli, the estuary of thinking back to Allah and His Messenger. Therefore, in the glorious period of the development of science in the 7th century Hijri, many scientists produced stunning works, such as Ibn Sina (In Europe known as Avicenna), Ibn Rushd (known as Averroes), Ibn Farabi, Al Kindi, Al Khawrizmi (inventor of algebra), etc. The science of Kalam and philosophy developed quite well, balanced with the mathematical, physical and metaphysical sciences.

There are several examples that I can describe drawing knowledge based on aqli and naqli. That is when a scientist observes or examines an object, such as celestial bodies, he observes, analyzes and develops his findings and observations on the basis of the naqli argument (Al Qur'an and Al-Hadith), since the Qur'an describes many events in the sky and on earth. All movements and changes that occur in the universe are solely because of the power of Allah SWT.

In the Qur'an it is described as follows: "And We have set for the moon, the place of circulation so that when he reaches the last point, it shall return to its old form of the cluster." Based on the Qur'anic verses, we examine, make observations and conduct empirical research, to obtain and produce a theory. The theory of the movement and properties of the month, then be used to determine the calendar, the start of the fasting month of Ramadan or the days of Celebrations and New Year.

Another example, in the Hadith, explained that if a glass is exposed to dog saliva, it is then required to wash and rinse it with soil. Based on the hadith, we conducted a series of experiments and empirical tests and found that the soil contains Potassium Permanganate which is excellent to destroy rabies (poisons from dog bites) and infections. In addition, Permanganate Potassium crystals are also good for cleaning germs.

Methods such as this brought the science world to a rapid development with empirical proofing, although it also does not leave ratio. Thus the development of science is always in balance and unsecular, not separating between worldly sciences and religious sciences, or physical sciences and metaphysical sciences.

VI. Field finding: Portrait of Multicultural Education at Pesantren and Public Schools

In the middle of the development of science and technology which have become increasingly so, Islamic education has never changed from the original, as said by Imam Malik, "This generation will be good when educated as for how education was". This acclaimed and controversial book revisits the foundations of the School of the 'Amal of the People of Madinah as reported by Imam Malik, may Allah be pleased with him. "Islam is not and can never be, by definition, in crisis or need of revisionist change, Muslim, Kitab wa Sunna, is immutable in all places until the end of time.

I find the process of multicultural education taking place in pesantren because the dominant system of multiculturalism is found in groups of people who put sharia/faith as their cohesiveness. In the pesantren community, a non-formal and sometimes formal education institution, it is often found students from various ethnicity and ethnic backgrounds as well as differences in the background of the natural environment, social life environment, customs, as well as values and norms. The groupings that occur are in the similarity of characters that arise from the tribal characters. The similar tribal characters will experience segmentation. A commonly observed phenomenon is that these groupings will be very fluid, depending on the problem set.

With its student's multicultural background, education in pesantren runs with its trademark system. The purpose of pesantren is more directed to the education of tawhid and behaviour

development that place Qur'an and the Sunnah Rasulullah SAW, as the foundation of all activities and organize all aspects of community life that is better known as a union between naqli and aqli. All the differences that exist are regulated and controlled by the application of Sharia in regulating education life in the pesantren, that all are equal before Allah. This is called the culture of pesantren.

Researchers of pesantren and all the phenomena in it often divides pesantren into two categories, namely salafiyah (classical) and modern pesantren. Salafiyah is a pesantren that uses the Yellow Books in its teaching, to complement the Qur'an and the Al-Hadith, whereas modern pesantren no longer use it. This kind of Pesantren is categorized as an Ahlussunah wal Jamaah pesantren. The second category Pesantrens are the author's target of study in describing multicultural education. The author put the students' culture and background variation as a multicultural process of the students and on the other hand putting education in the measurements of the aqli naqli proposition, which becomes the guidelines of the education system in pesantren.

How Islam is factually colouring multicultural education, I describe it through observation of the Mosque Foundation 'Ainul Yaqien Pesantren in the district Jatiasih sib-district Jatirasa South Bekasi. The central feature in the process of teaching at that pesantren is the unity of aqli and naqli in generating theories and arguments. Thus the mindset of the students is always directed to "that all things, including knowledge, belongs to Allah SWT". Human acquires it through His blessings and it is something that should always be thankful for, in hope that the height of the student's intellect did not make him forget himself and left His naqli postulates (Qur 'an and Hadith). The pesantren expect the students produced by this kind of education system, are intelligent students, intellect and remain subject to Allah SWT (Ar Raasikh). This is a generation that has their ideals, with high spirituality and fighting spirit. These kinds of students, in action, thoughtful and meticulous. Students of Ainul Yaqien are called a fundamentalist, referring to the fundamentals or way of life that is appropriate to the Qur'an taught by the Prophet Muhammad. However, they do not fall into the category of radical by Joko Widodo's government officials, which are identified as being close to terrorists.

Let's examine the teaching methods and procedures for delivering the aqli and naqli postulates. Teaching methods that have been outlined in section V, takes place every day in every teaching, no matter if it is naqli knowledge materials such as; tawhid, behavior, Qur'an interpretation, Qur'an recitation, Qur'an study, Arabic or aqli sciences, such as Capita Selecta, Entrepreneurship, History, English, Adolescent Psychology etc.. In addition, pesantren leaders felt the importance of the rhetorical skills to also be taught to the students. Rhetoric skills here aims to train the students to be able to express their ideas/thoughts that are in their minds and be able to argue in a systematic and effective way.

In addition to teaching carried out with scientific methods, pesantren use personal approach. Closeness is built up among tutors, teachers and students to grow together, there should be no one feeling higher or better than another. The ambience that the Olders loving the young and the Youngers respect the old is always cultivated, to keep preserving the brotherhood among Moslems, so the social life at the pesantren is expected to be always calm and peaceful. The Authoritative atmosphere is tried to be avoided. Elements of the differences that can cause divisions is controlled by making the differences in social and cultural backgrounds, different tribes/ethnicity and regional and descendant differences, is considered as a variation enriching the pesantren culture.

As the pesantren tradition, acts of worship to Allah SWT is also a priority in the education system and teaching. Pesantren 'Ainul Yaqien Foundation is implementing and teaching religious education include; praying five times, sunnah prayers, late night prayers (tahajud), obligatory and sunnah fasting, as well as the activities of righteous deeds (activities implemented with sincerity, only expecting the reward from Allah SWT), as the highest priority. The series of worship that is carried out continuously, is expected to become a stronghold for human, against negative actions.

Implementation of education and teaching is not too tight in terms of time and place, as there are those who are boarding, while some are not, there are even those doing distance learning. For twenty-eight (28) years, many students had spread throughout Indonesia. There are those working as a da'i (preacher), teachers, employees, officers, lecturers, large and small businessmen to political practitioners, lawyers and soldiers.

From the observation, it is known that in Jakarta there are two companies that employ many of the students from that pesantren, which are the shipping company, PT Segara Utama Srijaya and printing company, CV Widya Wahana. They enter into these companies, with recommendations from the leaders of the pesantren, which means that they are people who are considered to have a pretty good track record. Presently, [people] more widely discuss human resource development in science and technology that has integrated the elements of Science and Technology and Faith and Taqwa

The following explanation from K.H. R. Ahmad Zailani, the Head of Pesantren Mosque 'Ainul Yaqien-Bekasi Pondok Benda, about the education of children: Rasulullah SAW said: Every baby is born in a state of purity until he can express himself, [reaching] aqil baligh (puberty). Then it is his parents that lead them to Jewish, Christian or Zoroastrian. This hadith reminds us that education and teaching systems should be structured in a clear and standardized format. In a sense, according to the format that has been set by the Prophet Muhammad and cannot be changed. What are the examples? For example: when a baby is newly born and after washed thoroughly, call to prayer should be sung in his ear, with the intention of instilling tawhid and reconnect them with the promise or the statement before being born, still in the form of seed, the statement recognizing the oneness of Allah SWT. Physical observation-viewing the tangible-red), parents or the guardian sing azan. Metaphysically, which cannot be understood by the layman, unless those who have faith within, is when the baby is listening to the call to prayer, the spirit of faith shall sink into the depths of his soul giving the strength of faith to the baby. After that during the period of fostering up to aqil baligh, the parents will always pray for the baby. The prayers of the parents to children serves as a strong affective bonding, bound by faith.

The movement of the dawn prayer congregation in the mosque that is widely promoted in mosques today has become a teaching tradition for many years. This includes the late night prayer (tahajud) which are required as the main worship after the five times compulsory prayers. And to liven up the evening of Ramadan and Muharram with prayer, tadarus (Qur'an recitation) and 'seclusion.

VI. Conclusion and Recommendation (Specifically for the of Government Joko Widodo era)

This study stems from the assumption that: First, the relevant multicultural religious education is done in a complex or heterogeneous society in religion, which has great potential for intensive interaction; second, multicultural religious education process will only progress if teachers, students, school administrators, and parents understand the ideas and objectives of multiculturalism; Third, the depth of knowledge and understanding of the multicultural religious education expressed through the teaching and learning process in the classroom, especially in the religion subject.

This reform through multiculturalism education can only be implemented if: First, we have a deep knowledge of the real state of education. Specifically, we need to know in depth the real and observable by researcher state of the teaching-learning process. Therefore the teaching-learning process in the classroom becomes a source of primary data that is very important. Secondly, we have knowledge of the reasoning of the learning process, both reasoning from the teachers as well as students. Reasoning mentioned here are knowledge, understanding, interpretation, nursing, and the possibility of responsiveness happening. Thirdly, we have the knowledge of the community and cultural environment in which the teaching and learning process happens. With this knowledge, we can build the inference between symptoms of the teaching and learning in schools that produce specific knowledge regarding multiculturalism and the world beyond.

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