

Terminology of Indonesia Islamic Education in plurality discourse

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Abstract

This study aims to explore the attitudes of the academic community of the Faculty of Tarbiyah and Science Teachers (FTIK) of the State Islamic Institute (IAIN) Salatiga against the use of Islamic education terminology in Indonesia, so as to know the views of respondents about Islam is single or plural. This research uses quantitative descriptive research type. The population of this study are students of the third semester and the fifth semester at FTIK IAIN Salatiga as many as 1763 respondents. Researcher took 355 samples of respondents with cluster random sampling technique. Data collection use questionnaire method. Data were analyzed with descriptive statistics. The data that has been collected then followed the stages of description, reduction, selection, discussion, analysis and conclusions. This research concluded that the majority of the academic community of IAIN Salatiga were disagree with the terminology of Islamic education of Indonesia. They are more amenable to use the term Islamic education in Indonesia. This shows that the academic community of the FTIK IAIN Salatiga views that Islam as single rather than plural. The study also found that respondents who have more understanding about the conception of Islamic education who reject the terminology of Islamic education in Indonesia are greater than those who have less understanding of the conception of Islamic education. Therefore, it is suspected that there is a negative correlation between the level of understanding of the concept of Islamic education with plurality attitude.

Keywords: terminology, Islamic education, plurality

Introduction

It is undeniable that Islam in Indonesia has characteristics that are different from Islam in other countries. In fact, Thaba in Ghafur (2011: 159), states that Islam in Indonesia can be said to be an Islamic variant. Lately the characteristics of Islam in Indonesia do not only appear on the level of the country, but also it appears in the level of the group. This can be seen the emergence of some terms as a slogan or identity of Islamic groups in Indonesia. These terms include Islam in progress, *Islam Nusantara*, *Moderate Islam*, *Radical Islam*, and other Islamic terms. The Islamic Progress term was carried by *Muhammadiyah*, *Islam Nusantara* carried by The Nahdlatul ulama NU), *Moderate Islam* carried by a group that identifies itself as tolerant group, while *Radical Islam* is used to identify hardliner or intolerant group.

The characteristics of Indonesian Islam, both emerging on the level of the country and on the level of the group, are likely to sharpen on debating about Islam being tribal or plural. Groups that regard Islam as single argue that Islam has only one that can not be divided or grouped. The figures who regard Islam as sole are represented by al-Attas al-Hasib (2015: 15) and Ibn Taimiyah in Bakr (2009: 4). These figures firmly state that Islam is only one. Meanwhile, the group that view that Islam is pluralistic believe that Islam is one, but it has many variants in it, based on the place and the idea. Rahman (2014: 402) pointed out the figures who view Islam as plural among Abdurrahman Wahid, Nurkholish Madjid, Sayyed Husen Nasr.

For those groups who view Islam as pluralistic would not ask the emergence of variant terminology such as: Islam Indonesia (Islam Indonesia/ Islam of Indonesia, Indonesische Islam), (Islam in Indonesia), Muslims in Indonesia (Indonesian Muslim). Indonesian Islam contains the meaning of Islam with Indonesia atmosphere , Indonesian-style Islam, or local Indonesian Islam. Islam in Indonesia means a living, growing and developing Islam in Indonesia. Muslims in Indonesia mean Muslims with different dimensions of life attached to the Muslims (social, economic, political, cultural And so on-with the various looks that exist in Indonesia (Muhsin, 2007: 45).

The debate over Islam as singular or plural as described above may have an impact on the use of Indonesian Islamic Education ministry. For those who view Islam as single do not agree with the use of the terminology of Indonesia Islamic Education. They argue that the term of Islamic education is sufficient, so no other words are necessary. The use of Indonesian Islamic education terminology will divide the unity of Muslims. Conversely, for those who view Islam is plural agrees the term of Indonesia Islamic Education. They view that Islamic education in Indonesia has its own characteristics that is different from Islamic education in other countries. For the lay group does not use the term terminology of Islamic education or Islamic education of Indonesia. For the common group view the two terms is equally unnecessary to be debated. Differences in views on the terminology of Islamic education or Indonesia Islamic education often occur in the more understanding of

Islam, namely in the Islamic Religious Higher Education in Indonesia. They argue that the use of the term could threaten the unity of Muslims.

Starting from these conditions, it is necessary to take research on the views of Muslims in Islamic Religious Higher Education on the use of the term Islamic Education of Indonesia in Indonesia. This research seeks to explore the views of the academic community of the Faculty of Tarbiyah and Science Teachers (FTIK) of the State Islamic Institute (IAIN) Salatiga on the use of Indonesian Islamic Education terminology in the context of plurality.

Research Methods

This research applied quantitative descriptive research type. This study was conducted from June to October 2016. The population of this study was 1763 respondents consisting of all lecturers of 60 people and students of the third semester and fifth semester of 1703 respondents in Tarbiyah and Science Teachers (FTIK) the State Islamic Institute (IAIN) Salatiga. Researcher took 355 respondents for sample with cluster random sampling technique. The cluster in this study is based on the level of understanding of respondents about the concept of Islamic education. The group that is assumed to have understood the concept of Islamic education is the lecturer of Islamic college graduates and third semester students who have obtained the course of Indonesian Islamic education or Indonesia Islamic Studies.

Meanwhile, the groups that are assumed to lack understanding of the concept of Islamic education are lecturers of public university graduates and students of the fifth semester who do not get the course of Islamic education in Indonesia or Indonesian Islamic Studies. Data collection was done by using questioner method. Data were analyzed with descriptive statistics. The data that has been collected then followed the stages of description, reduction, selection, discussion, analysis and conclusion.

Plurality conception

The view of Islam is singular or plural should be examined in plurality meaning first. The word plurality comes from the word plural. According to Big Indonesian Dictionary, pluralist means a category of numbers indicating more than one or more of two plural or more than one having dualism. The notion of pluralism differs from the notion of pluralism. Referred to *Kamus Besar Bahasa Indonesia*, pluralism means a plural society (deals with its social and political system). According to Ryandi (2013: 253), based on some dictionaries, pluralism has two meanings. First, pluralism can be interpreted as the recognition of the diversity of groups, whether of race, religion, ethnicity, stream, or party, while upholding the highly characteristic aspects of differences among the groups within Society of diverse groups, as in religion, race, or ethnic origin, which contribute to the cultural matrix of the society while retaining their distinctive characters. Secondly, pluralism is defined as a doctrine which

holds that no true opinion or all opinions are the same true (No view is true, or that all view is equally true). In the first sense pluralism is a toy in which society still holds to its principles, whereas in the second sense pluralism has a notion of relativism.

Rahman, (2014: 405) states that in the philosophical dictionary, Pluralism has the following characteristics; First of all, Fundamental Reality is plural, in contrast to the dualism which states that fundamental reality is two and monism states that the reality of the ideal is only one. Second; Many levels of things in a separate universe can not be dimmed and independent. Third; The universe is essentially unspecified in form and does not have a harmonious unity or continuity that is fundamental, there is no fundamental coherent and fundamental order. Religious pluralism is a concept that has broader meaning, related to acceptance of different religions and used in different ways.

Pluralism is different from pluralism. Kamali (2009: 28) states "Pluralism is not the same as diversity. People of different religious or cultural backgrounds may be present in a place, but unless they actively engage with one another, there is no pluralism. Similarly, pluralism does not simply aim at the ". Further, Kamali (2009: 34) states that in religious pluralism have three terms that as a category. The three terms are exclusive, inclusive, and pluralist. Exclusive religions believe that only their faith is true and the faith of others is false. Inclusive religions believe that their faith is right and the faith of others is wrong / false. Religious inclusive believe that their faith is true and the faith of other is true if it is

included in it. Simply pluralism can be interpreted as a tolerant notion of diversity of thought, civilization, religion, and culture. It is not only tolerating the diversity of understanding, but even acknowledging the relevance of each understanding, at least according it depends on the logic of their followers. Inclusive-pluralist religious paradigm means being able to accept the opinions and interpretations of other religions that have a divine and human basis. With such religious endowments, ultimately the universal values of religion such as truth, justice, humanity, peace and the well-being of mankind can be established (Shihab, 2001: 231)

This understanding arises from the reaction of the growing claims of truth by each group to its own thinking. This issue of truth claims is regarded as the trigger for the birth of religious radicalization, war and repression in the name of religion. Horizontal conflicts among followers of religion will only be completed if each religion does not assume that their religious teachings are the most correct. That is the ultimate goal of the pluralist movement; to dispel confidence in the claims of religious truth and their shared ideology (Coward, 2012: 35).

Pluralism believes that all religions are true but it has different path of truth. Kamali also explained that the beliefs of pluralism is difficult to accept in Islam. Islam accommodates the existence of other monotheistic religions, but to the point that, all religions are true. Finally, Kamali interpreted religious pluralism is when the different religions coexist in the same society. In Islam, respect for and adherence to

followers of other religions is absolutely essential, as part of diversity (plurality).

Plurality within the framework of Islamic Education in Indonesia

Humans are special beings whom God has given reason to be able to distinguish between good and bad. Intellect also serves as a controlling tool for all forms of human action. As an effort to develop the mind, structuring behavior, emotional arrangement, and supporting the role of human being as caliph on the earth then human need education. In the science of education, humans are positioned as autonomous actors for all their actions consciously and responsibly. Therefore the goal of Islamic education is not piety and piety that is interpreted as the product of destiny but a consciousness in action and ability that can be tested, evaluated and measured. This measurable set of actions is what is meant for educational purposes (Thoha, 2011: 35).

Globalization creates a multidimensional awareness of humanity because of its impact on thought, politics, economics, culture, religion, ethnicity, including the dimensions of security and strategy. Therefore, in today's modern life, we can not deny the fact that encounter with various attributes is a necessity. Maturity-convenience in various aspects of human life is also accompanied by a real challenge to confront a variety of values, culture, and religion. (Abdullah, 2000: 24).

Azra (1998: 123) said that Indonesia is not country of religion or a school of thought, but Indonesia is a religious country. In a sense, the

state of the Republic of Indonesia is not based on religious ideology or a particular school of thought, but the country and the nation of Indonesia strongly upholds religious norms. Thus, all thoughts and attempts to shift religious norms will be excluded from the bottom of the nation.

On the other hand, the Indonesian nation has style and character of the community that is thick with tolerance, respect for each other (tolerance) and mutual cooperation. Therefore, all forms of criminality, violence and arrogance both with packs of civilianism, intellectualism, or religious spiritualism will get strong reactions from various level of society. We can see how strong the reaction of Indonesian society to the emergence of various schools of liberal thought under the guise of religion that in many cases no longer heed the limits of norms and religious sacredness. As can be witnessed by the community's strong reaction to the lack of violence and the behavior of arrogance over certain cases, especially in the name of religion (Sumbulah, 2006: 134).

Islamic education is the process of forming an individual based on Islamic teachings revealed by God the Greatest (Allah SWT) to the Prophet Muhammad SAW (*Peace Upon on Him*). Through the process whereby the individual is formed in order to achieve a high degree so that he is able to meet his duties as a leader (*khalifah*) on the earth, which further manifests happiness in the world and the hereafter. An-Nahlawi also explains that in Islam there are five terms of human rights in their life namely; *Hifzu al-din* (right for religion), *hifzhu an-nafsi* (right for self-protection), *hifzhu al-mal* (protection rights for property), *hifzhu al-radlu*

(right for opinion freedom), and *hifzhu al'qlu* (right for freedom of thinking) (Thoha, 2005: 97). Islamic education as "the process of preparing the young generation to take the role of transferring knowledge and Islamic values are harmonized with the human function to charity in the world and reap the rewards in the afterlife. In Arabic terms there are three terms used to denote the meaning of education ie *al-tarbiyah*, *al-ta'lim* and *al-ta'dib*. Hegel (2000: 121) argues that education should better avoids the actions tend to materialism, it should lead the efforts of developing the human soul." Education trapped in material impulses will ultimately create materialistic, individualistic human beings, and regardless of their own educational goals.

Amin Abdullah (2001: 13-16) suggests "the need for the reconstruction of social-religious education is to reinforce the dimension of the socio-religious contract in religious education". In this case, if during the practice in the field, Islamic religious education still emphasizes the safety side owned and coveted by others outside themselves and their own group-so religious education materials focused more and it is busy taking care of the affairs for the individual or private affairs. Thus, Islamic religious education needs to be reconstructed in emphasizing the social education process, it is not merely individual and to introduce the concept of social contract. So in the learner embedded a belief, that we all from the beginning are different in many ways, especially in the area of faith, faith, credo, but for the sake of maintaining harmony, safety, and the interests of

life together, inevitably, We must be willing to establish in the form of social contracts among groups of citizens.

Fazlur Rahman (2004: 132-133) stated the importance of creative and critical education as the consequence of the ethical basis of Islamic teachings in the holy Qur'an. It is suggested that there is a positive and creative thinking and mentality. This single truth becomes the root of an indoctrinative religious system and oration but it is not education. Therefore, Islamic education is more of a single indoctrination that can not be denied, finally the classroom is like a dingy "prison" without the opportunity for the entry of the air of critical and innovative thinking. In a more practical and applicative sense, Islamic education has at least two substances, namely: First, Islamic education is an educational activity established or organized with the intention and purpose to embody the teachings and values of Islam. Secondly, Islamic education is an educational system developed from and imbued by Islamic teachings and values. Therefore, any element which will be integrated or developed in every dimension of Islamic education, must be devoted to the concept and forms of Islamic education, both normative and practical (systems and activities).

Religious pluralism or religious diversity is an indisputable reality and a universal necessity. Religious plurality should be viewed as a part of human life, which can not be eliminated, but must be addressed. Religious pluralism has the potential to produce conflict, violence, and anarchic attitudes toward other faiths. This potential is caused because

every religious teaching has an exclusive aspect of truth claim, namely the recognition that the religion is the most correct. God is worshiped, the Prophet who brings the revelation, *shari'a* (Islamic law) or religious teachings that are owned and believed to be the most correct. The consequence is that other religions are considered untrue and perverted. True religion must straighten and restore man to the right path, entering into their religion. It is not surprising that all religions are competing to do *da'wah* (Islamic preaching) to gain followers as much as possible (Zada, 2006: 221).

On July 28, 2005, the Indonesian Council of Islamic Leaders (MUI) issued a fatwa prohibiting the notion of pluralism in Islam. In the fatwa (the Ulama consensus), pluralism is defined as "*An understanding that teaches that all religions are the same and therefore the truth of every religion is relative, therefore every religious believer should not claim that his religion is the only true religion while the other religion is untrue. Pluralism also teaches that all followers of religion will get into r and live and coexist in heaven*". Pluralism, an understanding that is currently being intensively attacked within the body of the Muslims. The word is interpreted with "all religions equals", "all religions teach goodness", "should not be fanatical, or claim that his own religion is the most correct, while others are wrong". As a result, according to this understanding all religious followers have the truth and have equal opportunity to enter heaven (Sure, 2005: 21). The idea of pluralism is much more and more disseminated by the Muslims themselves. The Islamic solution to the existence of religious pluralism is to recognize the

differences and identities of the respective religions (*lakum diinukum wa liya diin*). But the solution of religious pluralism is oriented to eliminate conflict and at the same time to eliminate the differences and identities of existing religions.

Shihab (2001: 11) This appreciation of religious freedom in education is intended to make the educational process, especially religious education, not exclusively dogmatic; disagreement of viewing with his teachings is a real apostasy that must be antagonized if necessary in annihilation. Religious education is more emphasized on inclusive openness. This inclusive approach is not intended to confuse religious teachings (*aqidah*) which should not be mixed, but it rather erodes an rigid religious paradigm exclusively.

Terminology of Indonesian Islamic education and plurality

Education is one form of manifestation of dynamic human culture and it is full of development, therefore the change or the development of education is a thing that should occur in line with changes in cultural life. Improvement of education at all levels needs to be continued in anticipation of future interests. This thinking has consequences that the improvement or improvement of Islamic religious education curriculum is to anticipate future needs and challenges by harmonizing the development needs of business or industry, the development of the working world, as well as the development of science, technology, and art. The concept that

is now widely discredited by many experts is a curriculum based on pluralism education.

Islam as a rule of life has a distinctive rule regarding interaction between different religious adherents. Islam as an ideology governs the life of religious people in detail. Islam does not forbid Muslims to do good and be fair to unbelievers. "God does not forbid you to do good and be fair to those who have not fought you for religion and have not driven you out of your country. Allah loves those who are just." (Qs. al-Mumtahanah 60: 8). The form of tolerance in Islam is to give freedom to followers of other religions in worship.

According to Abdurrahman Wahid (2012: 103), the process of implementation of religious education has experienced on silting caused by educators in the school and the podium by *the da'i* (Islamic preacher) . According to him religious education tends to be hostile, suspicious, and do not want to understand other religions. The education of pluralism concerning religious freedom does not mean to teach freely non-religion, but rather to be implanted in learners that religious belief is a private right of someone who can not be imposed by anyone. Pluralist Islamic education has its theological and historical roots. That there is no compulsion in religion. While historically the Prophet SAW (*Peace be upon him*) when in Madinah provide examples of very high tolerance of religious pluralism that existed at the time. Even the Messenger of Allah (PBUH) made the rule of life (Charter of Medina) based on universal values of

humanity, justice, equality, and brotherhood. Not a single dictum of that society's rule of religion or sectarianism (Abudin Nata: 2014; 123).

The debate on the use of Indonesian Islamic education terminology associated with Islamic views is single or plural. For those who agree with Islam it is single enough to get enough with the terminology of Islamic education. While for those who agree Islam is plural does not question the use of Islamic education terminology Indonesia. To know the views of the respondent, the researcher asks the question "Do Mr/Mrs agrees with the term of Islamic Education of Indonesia?". Based on the research results obtained data that of 355 respondents who agree with the term Indonesian Islamic education as many as 133 respondents or 37.46%. Then respondents who do not agree with the term of Indonesian Islamic education as much as 162 people or 45, 63%. While the respondents who did not determine the attitude or did not agree or disagree as much as 60 respondents or 16.9%.

Based on the results of the research above shows that respondents do not agree if the term Islam followed other terms. Respondents are more of a view that Islam is single rather than plural. The point is that in Islam there is no Islamic variant. If analogous to other terms, the respondent disapproves of concepts such as *Islam Indonesia*, *Javanese Islam*, *Islam Nusantara* and other Islamic terms. The majority of Tarbiyah and Science Teachers (FTIK), State Islamic Institute (IAIN) Salatiga academic community view Islam is single. This view is in line with Ibn Taimiyah's opinion in Bakr (2009: 4), stating that "all the religions of the Prophets are

one not to be dashed while their *shari'a* is different and all the *Shari'a* is abolished by the closing *Sharia* of the Prophet Muhammad." Strictly speaking, Hasib (2015: 15) states that Islam is one and not plural.

There are also many, there are actually '*madzhab*', schools of thought, adherents and others, not Islam itself. Based on the of al-Attas's opinion, further Hasib, stating the term 'Islam' does not require predicate or other traits. If Islam is given a different nature, it will narrow Islam itself. So, in this case it should be more appropriate to simply use the phrase of Islam without being followed by other terms. The use of the term "Javanese Islam", Balinese Islam ", "Arabian Islam ", "Chinese Islam", "Tolerant Islam ", "Islamic Pluralist " " Islamic Secularism "and others will make the impression that Islam is plural, Meaning of Islam. The results of this study are also in accordance with research Ryandi (2013: 251) which concludes that Islam conceptually acknowledge the, but it rejects firmly pluralism. According to Rahman (2014: 403), plurality means that Islam has a mutually interaction and has positive implication that is marked the taking and giving, affectionate mutual respect is formed in the difference. While religious pluralism can be understood that this term contains a doctrine that views all religions as valid and true, (Ryandi, 2013: 256; Kamali, 2009: 34).

According to Ryandi (2013: 255), the concept of pluralism that views all religions is true based on two schools of thought : Global Theology and Transcendent Unity of Religions, which is promoted by John Hick, a Christian Theologian, promotes. Hick formulated a

theological revolution from centralizing of religions towards the centralization of God (*the transformation from religion-centredness to God-centeredness*). In the Christian tradition, religious pluralism is the theological revolution of exclusivism and inclusion. At least, in the conceptual plain, the Qur'an has prescribed or directed indispensable for Muslim man to solve the universal human problem, the reality of the plurality of human religiosity and demanded to be tolerant of that reality for the achievement of peace on earth . Because Islam considers that the requirement to make harmony is the recognition of components that are naturally different. Islam recognizes the plurality of religions and beliefs. But not acknowledging pluralism is the notion that all religions of different kinds are the same and true. The religion that Allah blesses is only Islam. Allah affirms this in Qs. Al-Imran verse 19: Truly the religion (the one directed) with Allah is only Islam. There is no dispute among those who have been given the Book unless after knowledge comes to them, because of envy (that is) among them. Whoever disbelieves the verses of Allah then Allah is very quick to reckon His (Qs. Ali Imran: 19).

God gives people freedom to choose whatever religion they believe in, but someday they must account for their choice before God. It is a risk they must bear as a consequence of their choice. God has given human minds, hearts and opportunities to analyze, study and make choices (Nizaruddin, 2009: 123). Whoever chooses a religion other than Islam then they are losers. Allah affirms this in the letter of Ali Imran verse 85. Ibn Abbas states, "This verse explains that there is no way, religion, belief,

etc., nor deeds received by Allah, unless the path and deeds are in accordance with the *shari'ah* of Mohammad Peace upon on Him (puh). As for the previous people before Prophet Mohammad was sent, so long as they followed the prophets' teachings in his name consistently, they got guidance and gained the way of salvation" (Nizaruddin, 2009: 111).

In interacting with others, Islam recognizes only difference and tolerance. Recognition of the difference is mentioned in the Qur'an that: "O mankind, we created you from a man and a woman and made you nations and tribes so that you may know one another. Verily the most honorable among you by Allah is the most devoted among you. Allah is omniscient and knows best" (Qs. al-Hujarat: 13). While the confession of tolerance is mentioned in the Qur'an "*lakum dinukum waliyadin*".

Based on theoretical study and postulate of the Qur'an, it can be understood if the majority of academic community of Tarbiyah and Science Teachers (FTIK) State Islamic Institute (IAIN) Salatiga reject the view that Islam is plural. It is quite possible that the rejection of Islam's constituency is pluralist in relation to Islamic teachings that explicitly reject religious pluralism. The meaning of Islam only recognizes the existence of religions and beliefs outside of Islam, and recognize the identity of religions other than Islam. Islam does not force other believers to convert to Islam. They are allowed to embrace their faith and religion (Yakin, 2005: 21). However, the recognition of Islam on religious plurality should not be understood that Islam also recognizes the truth in religions other than Islam. Islam still teaches that religion outside Islam is

misguidance, although it is permitted to co-exist with Islam. According to Al-Nahlawi (1999: 212), the ruling of Islam in the life of religious people does not prohibit other religious people to worship in accordance with the way of religious prayer. But Islam also does not justify excessive tolerance to mortgaging Muslim *aqidah* (faith). "Does anyone know that what is revealed to you from your Lord is the same as that of a blind man? It is only intelligent people who can take lessons. Religion and science are equally correct. By correct analysis, there is very little possibility between the two opposites" (Qs. ar-Ra'du: 19).

Then based on the results of open questionnaire obtained data that the respondents provide input appropriate term not Islamic education of Indonesia, but the Islamic education in Indonesia. The use of Islamic education term in Indonesia, according to the respondent is based on two reasons. The first reason, says Islamic education in Indonesia is right, because it gives a picture between Islam and Indonesia its position is clear. The second reason, the value of Indonesian-ness, nationality and freedom can be accommodated in that term. In an open questionnaire, respondents also argue that the exact term is Muslim in Indonesia not Muslim Indonesia. This term refers to the meaning of Indonesian people who are Muslims, not Muslims who inhabit Indonesia. Furthermore, researchers will explore the attitude of respondents based on category. What is meant here is the level of understanding of respondents about the constellation of Islamic education in Indonesia. Respondents will be categorized into two categories.

The first group is a lecturer of alumni of PTAI and a student who gets the course of Islamic Studies of Indonesia and / or the course of Islamic Education of Indonesia. This first group is assumed as a group with more understanding about the conception of Islamic education in Indonesia. The second group is lecturer of alumni of PTU and students who do not get the course of Indonesian Islamic Studies and / or the course of Islamic Education of Indonesia. The second group is assumed as a group that has less understanding about the concept of Islamic education in Indonesia.

Based on the categories of respondents above, the results showed that groups with more understanding of the concept of Islamic Education of Indonesia, of 207 respondents who agreed the terminology of Indonesian Islamic education as many as 86 respondents or 41.55%, which disagree as much as 93 respondents or 44.93%, and that did not determine the attitude or choice of 28 respondents or 13.53%. Meanwhile, groups with less understanding of the conception of Islamic education in Indonesia, of 148 respondents who agree with the terminology of Indonesian Islamic education as much as 76 respondents or 51.35%, who disagree as much as 40 respondents or 27.03%, and that does not determine attitude or choice as much as 32 respondents or 21.62%. Based on the above research data, it can be concluded that respondents who have more understanding about the constituency of Islamic education in Indonesia the majority of 44.93% of respondents rejected the terminology of Islamic education in Indonesia. While

respondents who have less understanding about the conception of Islamic education in Indonesia which the majority about 44.93% of respondents accept the terminology of Islamic education in Indonesia.

The results above show that respondents who have more understanding about the conception of Islamic education in Indonesia majority see that Islam is single. On the contrary, respondents who have less understanding about the conception of Indonesian Islamic education by majority see that Islam is plural. Based on the results of this study it should be suspected that the more understanding of the conception of Islamic education in Indonesia increasingly rejects the concept of Islam is plural. Husaini (2010) writes books related to Islamic education entitled *Islamic Education to Protect Characteristic and Civilized Men*. For Husaini (2010: 78), Islamic education should be rooted in the concept of monotheism is exclusive, because he thinks the concept of *tauhid* (unity) reject the truth of religion other than the truth of Islam. Still according to Husaini, Islamic education is different or has its own characteristics that must be based on revelation and *hadith* (*Muhammad's tradition*) that are binding and applicable throughout the ages.

Conclusion

This study concludes that the majority of academic community of Tarbiyah and Science Teachers (FTIK), State Islamic Institute (IAIN) Salatiga does not agree with the use of Indonesian Islamic education terminology. They are more amenable to using the term Islamic education

in Indonesia. This shows that the academic community of Tarbiyah and Science Teachers (FTIK), the State Islamic Institute (IAIN) Salatiga views Islam as single rather than plural. The study also found that the academic community of the State Islamic Institute (IAIN) Salatiga who has more understanding about the conception of Islamic education that rejects the terminology of Islamic education in Indonesia is larger than those who have less understanding about the conception of Islamic education. Therefore, it is suspected that there is a negative correlation between the level of understanding of the concept of Islamic education with plurality.

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