



EXPERIENCES FROM MUHAMMADIYAH ON PRACTICES OF MULTICULTURAL EDUCATION: ANALYSIS THROUGH BOURDIEU'S CONCEPT OF SOCIAL CAPITAL

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Abstract

This article aims to answer the question of whether a multicultural perspective has been implemented in higher education. Muhammadiyah, an Islamic organization, has a strategic role in building and developing multicultural education in Indonesia. Ethnic, cultural, and religious diversity is critical for Muhammadiyah Education, so a multicultural perspective becomes the center of attention. Until now, the education practice organized by Muhammadiyah tries to practice a multicultural perspective so that it does not reject students from non-Muslim religions, diverse ethnicities, and varied cultures. All students are treated equally without being differentiated because they come from different religions and do not even have a Muhammadiyah background. This research is an analytical qualitative method with case studies approach. Therefore, teachers or lecturers, in providing knowledge and transferring values, need to understand clearly the diversity of students or students they face. Hence, a multicultural perspective becomes one of the requirements for lecturers or teachers to understand. This article used the perspective of social capital theory from Pierre Bourdieu to analyze the capital used in multicultural education at Muhammadiyah Universities, such as Universitas Ahmad Dahlan and Universitas Muhammadiyah Yogyakarta.

Keywords: Muhammadiyah, Multicultural education, practice, Bourdieu, Social Capital;

Abstrak

Artikel ini bertujuan menjawab pertanyaan apakah perspektif multikultural telah dilaksanakan di perguruan tinggi. Muhammadiyah, sebuah organisasi Islam, memiliki peran strategis dalam membangun dan mengembangkan pendidikan multikultural di Indonesia. Keberagaman suku, budaya, dan agama sangat penting bagi Pendidikan Muhammadiyah, sehingga perspektif multikultural menjadi pusat perhatian. Hingga saat ini, praktik pendidikan yang diselenggarakan Muhammadiyah mencoba mengamalkan perspektif multikultural agar tidak menolak siswa dari agama non-muslim, beragam suku, dan budaya yang beragam. Penelitian ini merupakan metode kualitatif analitis dengan pendekatan studi kasus. Oleh karena itu, guru atau dosen dalam memberikan pengetahuan dan mentransfer nilai perlu memiliki pemahaman yang memadai tentang keberagaman siswa atau mahasiswa yang dihadapinya. Di sinilah perspektif multikultural menjadi salah satu syarat untuk dipahami oleh dosen atau guru. Artikel ini menggunakan perspektif teori modal sosial dari Pierre Bourdieu untuk menganalisis modal yang digunakan dalam pendidikan multikultural di Universitas Muhammadiyah, seperti Universitas Ahmad Dahlan dan Universitas Muhammadiyah Yogyakarta.

Kata Kunci: Muhammadiyah, Pendidikan multikultural, praktik, Bourdieu, Modal Sosial,

Background

Multiculturalism is a concept that has been around for a long time in European and American countries. Social scientists have debated for more than 40 years. However, until now, multiculturalism is still being discussed because of the many problems that citizens in the lives of ethnically and culturally diverse people. Cultural

and ethnic diversity, included in multiculturalism, can be classified in three main ways. *First*, multiculturalism is related to the diversity of the population in a region or country, thus allowing for differences in culture, customs, and belief in God. *Second*, multiculturalism is related to ideology and ideological differences held by individuals in society it will impact the recognition of ideological

differences and diversity by each individual and community group. *Third*, multiculturalism will relate to the recognition and treatment carried out by organizations, institutions, and the government in policies issued for these diverse citizens.¹

Based on this view, multiculturalism is policies or political practices that provide space and equal rights for all citizens equally or discriminatively.² Due to the policies, are there differences between citizens based on ethnic, religious, or cultural similarities, or is there equal treatment so all citizens can stand equally? If there is discrimination, multicultural practice is still a big problem in state policies and educational institutions, so legally, it is included in actions that lead to unjust laws.³ Also, in educational practices held in institutions and high schools (SMA), are multicultural practices for all students?

Education should respect ethnic and cultural diversity, while religious diversity is one of the characteristics of quality education practices from multiculturalism. Multiculturalism has been understood and practiced in education in various countries, such as Sweden, Norway, New Zealand, Switzerland, Australia, and the UK⁴. Even in Sweden, Islamic education is carried out by telling prophetic stories in respect of various tribes and ethnicities so that students from various religious backgrounds can study and enjoy them.⁵ Education that respects diversity can eliminate fear among students with different backgrounds. Lecturers or educators who provide education also feel comfortable with the students. They can calmly express their opinions and activities

Multicultural education in other countries, such as South Korea, strives to be fully implemented for high school students. Students at the upper secondary level can hopefully understand each other. Likewise, teachers are expected to apply multiculturalism, which has been a state policy in South Korea since the 1990s.⁶ The policy of implementing multiculturalism starts with families' environments with various existing social classes. The upper middle class, middle middle-class, and lower class are all expected to implement multicultural education practices, which have become state policy⁷. Multicultural education is currently the main challenge for society and the state when dealing with globalization that has hit world citizens. Educational practice is expected to be applied to school students and college students.

Muhammadiyah, as an Islamic organization with long-established Higher Education Institutions, hopes to provide quality education, accommodate all elements of society without discrimination, provide space for all citizens, and be recognized by the public as an educational institution that has credibility⁸. One of the characteristics of Islamic Education Institutions is inclusive without distinguishing community groups, which is also the goal and ideal.⁹ Such inclusive characteristics of Islamic Education Institutions are an integral part of Muhammadiyah Education initiated by the founder of Muhammadiyah, KH. Ahmad Dahlan in Yogyakarta, Indonesia. Thus, Muhammadiyah Educational Institutions should have inclusive characteristics to recognize cultural, religious,

¹ John W. Berry and Colleen Ward, "Multiculturalism," in *The Cambridge Handbook of Acculturation Psychology*, Second Edition, 2016, 441–463.

² (Mandible, 2017)

³ Simon Butt, "Religious Conservatism, Islamic Criminal Law and the Judiciary in Indonesia: A Tale of Three Courts," *Journal of Legal Pluralism and Unofficial Law* 50, no. 3 (2018): 402–434, <https://doi.org/10.1080/07329113.2018.1532025>.

⁴ Lisa Maree Buxton, "Professional Development for Teachers Meeting Cross-Cultural Challenges," *Journal for Multicultural Education* 35, no. 2 (2020): 19–32.

⁵ (Berglund, 2003)

⁶ Elena B Grishaeva, "Multiculturalism as a Central Concept of Multiethnic and Polycultural Society Studies," *Журнал Сибирского Федерального Университета. Гуманитарные Науки* 5, no. 7 (2012): 916–922.

⁷ Vitalii Serohin, "Multiculturalism: A Human Rights-Based Approach," *the Issues of Improving Legal Knowledge in the XXI Century: the Unity of Theory and Practice*, no. January 2019 (2019): 185–200.

⁸ Hifza Hifza et al., "The Multicultural Islamic Education Development Strategy on Educational Institutions," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 1 (2020): 158–170.

⁹ F Jabali and Null Jamhari, *The Modernization of Islam in Indonesia*, ed. Fuad Jabali, Logos (Indonesia: Logos, 2003).



ethnic, and social class diversity, which cannot be avoided in a multicultural society like Indonesia¹⁰

The multicultural ideals and missions of the Muhammadiyah Educational Institution, which are much in line with the principles of multiculturalism at Universitas Ahmad Dahlan and Universitas Muhammadiyah Yogyakarta, have received several challenges in the contemporary era. These challenges come from educators and students, who have diverse understandings of multiculturalism, so in practice, education is still lacking in applying multiculturalism. Of course, there are other challenges, such as the problem of mastery of learning Islamic values, normative teachings, delivery methods, and the facilities they have. Multicultural education, which aims to bring inclusivity and respect among citizens, is often misunderstood as education that weakens student faith.¹¹ In multicultural education, another vital aspect is equal communication between students and educators in educational practice so that education can run in a quality and reassuring manner.

This paper examines Muhammadiyah's multicultural education through social capital from Pierre Bourdieu as a theoretical framework. Some literature, such as, Hifza et al. stated that multiculturalism is an essential thing to be applied in the world of education, which involves various student backgrounds in terms of religion, ethnicity, and social class. Furthermore, in particular research Azmil Tayeb stated that there needs to be serious management of the diversity of religious, tribal, and ethnic backgrounds, such as those in Malaysia and Indonesia. Later in the study M B N Wajdi and T Tobroni stated that multiculturalism can impact tolerance towards different religions and ethnicities. Because it can be a positive education

First, this paper discusses that understanding of multiculturalism is not evenly distributed among all lecturers at Muhammadiyah universities, resulting in a multicultural perspective not going

well at Muhammadiyah universities. Second, students at Muhammadiyah universities, Universitas Ahmad Dahlan University and Universitas Muhammadiyah Yogyakarta, do not understand multicultural perspectives in education, so their understanding of multiculturalism is limited. Third, multicultural practices in Muhammadiyah higher education institutions work regarding respecting cultural, religious, and ethnic diversity. However, multiculturalism is still uneven among lecturers and students, so when there are problems regarding religious, ethnic, and cultural minorities, they do not get a quick response and positive feedback from lecturers and students. Bearing in mind, multicultural education in Muhammadiyah higher education institutions still need support because Muhammadiyah, as an Islamic organization, has a spirit that liberates to all citizens without discrimination on religion, ethnicity, or culture. This study found that at Muhammadiyah Higher Education, the multicultural practice was hampered because the lecturers and students did not understand multiculturalism well.

This paper aims to address the issues that remain veiled and excluded in the name of multicultural in higher education. Originality and values from this paper on Muhammadiyah multicultural education have not been analyzed through Bourdieu's capital concept. Using different theoretical viewpoints to understand the policy's underlying problem is useful. This research is a qualitative analytical method involving case studies. This article examines whether a multicultural perspective has been implemented in higher education.

Bourdieu's Concepts of Capital and Power as Conceptual

Pierre Bourdieu introduced the social capital theory as an idea that can increase non-material and cultural production in society. The social capital theory put forward by Bourdieu is known as habituation in society, for many reasons, including

¹⁰ Azmil Tayeb, "Managing Islamic Education in Indonesia and Malaysia," no. June (2016).

¹¹ M B N Wajdi and T Tobroni, "Implications of Multiculturalism and Tolerance in Islamic Religious Education," *EDUCATIO: Journal of ...* 5, no. 2 (2020).



the socialization of educational, cultural, and economic ideas and practices. Bourdieu's ideas about social capital have become one of the most popular theories regarding economic and non-economic or non-material production, known as "Bourdieuconomics".¹²

Bourdieu's conceptualization of social capital is essential in social science, so other scientists such as Francis Fukuyama (2000) and Robert Putnam (2000) also provided broad explanations about social capital. Social capital is considered vital in a multicultural society in shaping public trust.¹³

In education, social capital can provide consideration so that the implementation of education has the power to endure mutual respect and respect and have a diverse understanding of various social issues. Problems that arise, such as differences in economic, family, educational, ethnic, ethnic, and religious backgrounds, can be given a quick and adequate response by using non-material capital owned by students at school or college. Therefore, a multidisciplinary approach to education is one method to strengthen students' carrying capacity and resilience.¹⁴ In Muhammadiyah higher education institutions, students will be resilient to stress when dealing with a relatively new environment different from their previous lives, which may be relatively more superficial. This situation is likely to happen in various educational institutions with students from various regions, families, and historical backgrounds.¹⁵

Education based on social capital can also explain a spiritual dimension, which has not been a concern. Peter L. Berger put forward social capital,

which leads to spiritual capital in education. He conveyed that spiritual and social capital is an important dimension of humanity which beliefs in the omnipresent, as the creator and shaper, which is sacred and distinguishes it from the profane¹⁶. From a sociological perspective, spiritual capital is an important part of various social capital networks and resources that enable the resilience of a person or group and can influence a person or group. Spiritual capital from religious dimensions or affiliation can create strong bonds between religious adherents.¹⁷

Thus, social capital can provide a strong framework when multicultural education is to be implemented in universities or colleges. Also, it can provide resilience and flexibility for individuals and groups when faced with a diverse and increasingly pluralistic life regarding political, economic, religious, ethnic, and social class interests. Therefore, the theory of social capital, which includes economic power, culture, networks, and various values such as honesty, simplicity, encouragement for achievement, and enthusiasm for work, is one of the cornerstones in building education based on a multicultural perspective which is now almost impossible to achieve avoided by everyone.¹⁸ In such a context, multicultural education in Muhammadiyah education institutions is important to see as the case for higher education level.

Social capital, the theoretical framework in this study, is important because, at this time, education is entering a digital society and digital citizenship era of communication technology.¹⁹ Citizens take advantage of information technology

¹² Gunnar Lind Haase Svendsen and Gert Tinggaard Svendsen, "On the Wealth of Nations: Bourdieconomics and Social Capital," *After Bourdieu: Influence, Critique, Elaboration* 32, no. 5 (2005): 239–263. Pierre Bourdieu, *Language and Symbolic Power*, Penguin Book, (1992): 23–29.

¹³ Amaney Jamal, "When Is Social Trust a Desirable Outcome?: Examining Levels of Trust in the Arab World," *Comparative Political Studies* 40, no. 11 (2007): 1328–1349. Francis Fukuyama, (2000), *Social Capital and Civil Society*, IMF Working paper, no. 74. P. 3–20. Robert Putnam, *Social Capital Theory* (2000), Springer, p. 18–19.

¹⁴ M.A. Abdullah, "Islam as a Cultural Capital in Indonesia and the Malay World: A Convergence of Islamic

Studies, Social Sciences and Humanities," *Journal of Indonesian Islam* 11, no. 2 (2017): 307–328.

¹⁵ Jonathan A. Jarvis et al., "Too Much of a Good Thing: Social Capital and Academic Stress in South Korea," *Social Sciences* 9, no. 11 (2020): 1–14.

¹⁶ PL Berger and RW Hefner, "Spiritual Capital in Comparative Perspective," *Spiritual Capital Planning Meeting* (2003): 1–6.

¹⁷ Ibid.

¹⁸ Dewa Agung et al., "Menyama Braya as Social Capital of Hindu and Muslim Community: A Case Study in Bali-Indonesia," *International Journal of West Asian Studies* 9, no. 1 (2017): 159–166.

¹⁹ (Ghosn-Chelala, 2019)

advancement. Information technology is considered to be able to solve the problems of citizens' lives completely. Social capital will become one of the educational practice frameworks exploring citizens to be active in multicultural education practices.²⁰ Social capital, the theoretical framework, is expected to become a bridge for broader educational practices so that students have equal participation among diverse citizens in Muhammadiyah higher education institutions. Differences in characteristics and student backgrounds in terms of religion, ethnicity, and culture are one of the strengths of citizen participation in educational practices.

Problematizing Muhammadiyah Multicultural Education Policy with Three Issues

This sub chapter analyzes Muhammadiyah's multicultural education policies using Bourdieu's three concepts of capital. The analysis focus on the problems of religious differences, race, and social relationships, which students from multicultural families encounter. These issues are closely linked to the unequal distribution of capital discrimination and inequality. However, they are rather disregarded in the policy.

This section analyzes the views (opinions) expressed by students of the Faculty of Islamic Religion regarding multiculturalism and practices carried out by students in social circles, both in high school, on the upper campus, and in the environment around where they live-one method of understanding whether students understand multiculturalism or not. Apart from that, this section also wants to express students' opinions of the Faculty of Social and Political Sciences at Muhammadiyah Universities regarding multiculturalism and the practices on the campus they have studied so far.

Problems with differences in student backgrounds in the two faculties to educational discrimination carried out at Universitas Ahmad Dahlan and Universitas Muhammadiyah

Yogyakarta, or do they not discriminate in the educational policy practices they organize? Thus, in the end, it will be found whether educational practices support multiculturalism or not, following multiculturalism in education. Suppose discrimination is against those with different religions, ethnicities, tribes, and social groups. In that case, education at Muhammadiyah universities can still be problematic regarding multiculturalism. Is education at Muhammadiyah universities not following inclusiveness, equality, and creating a sense of security for students studying at Muhammadiyah universities? One can pay attention to the opinions of students who are the research subject in this article regarding citizens of different religions, tribes, and ethnicities, as well as families or neighbors of different religions and ethnicities.

Related to Friends of different Religions, 105 students did not have friends from different religions when they were in senior high school (SMA/SMK/MA). Even though they did not have many friends from different religions, they thought it was okay to be friends with them as long as they did not influence and invite them to religious matters such as Christmas, Vesak, and Chinese New Year celebrations. Meanwhile, 45 students had friends of different religions when they were in high school (SMA/SMK). They felt comfortable being around friends from different religions because they were partners in studying, not in religious activities. They even reminded each other to obey the religion they profess.²¹ While 50 students did not know they had friends of different religions when they were in high school. They never asked about their friends' religion while in high school/vocational school because they attended a non-religious high school, so they did not know what religion their friends had during school

Friends from different religions for students of the Faculty of Islamic Religion and the Faculty of Social and Political Sciences at Universitas

²⁰ Paramjeet Singh, "Digital Citizenship: Issues and Challenges of Privacy in India," *International Research Journal of Commerce Arts and Science* 9, no. 3 (2018): 72–86.

²¹ *Interview* with student 20 May 2022



Ahmad Dahlan and Universitas Muhammadiyah Yogyakarta are not questioned. Friends of different religions are a problem as long as they leave religious activities, such as Christmas, Waisyak, and Chinese New Year celebrations, from their friendship. Thus, students did not mind the religious differences in high school. Therefore, if, at this time, some views/opinions question friends of different religions appear, it could be because the lecturers' views on campus prohibit associating with people of different religions. The lecturer might believe that friends with different religions have fewer benefits than good. Thus, the problem is the teacher, not the students.²²

Muhammadiyah Higher Education lecturers have an unfavorable view of those with different religions because socializing more with friends of different religions can affect their religious activities, especially Islam. Students who associate with students of different religions will change religions so that they become apostates. Hence, the Faculty of Islamic Religion and the Faculty of Social and Political Sciences have fewer and fewer friends of different religions and believe that friends of different religions are less useful in everyday life on campus and in society after, not before, college. The faculty of Social and Political Sciences gave opinions about friends of different ethnicities.

About 20 students did not have friends of different ethnicities when they were in high school, but now they have them as college friends. Even if they don't have friends from different ethnicities, according to them, friends from different ethnicities and ethnicities don't matter because they live in an ethnically and ethnically diverse society. This reality cannot be avoided by anyone who associates with society at school and on campus.²³

Meanwhile, there are 160 students who have friends of different ethnicities in SMA/SMK/MA. According to them, friends of different ethnicities don't matter because we live in a diverse and diverse society. They are used to having friends

of different ethnicities and tribes when hanging out in society. Friends of different tribes and ethnicities, such as Papua, Ambon, Nusa Tenggara, and Batak, are considered loud but kind. They don't like to cover up what they see and say, being straightforward and firm. They said it was different from the Javanese, who like to make small talk in speaking. While 20 students know whether they had friends of different ethnicities and tribes or not at SMA/MA. Even though they didn't understand whether they had friends of different ethnicities in high school, they didn't make a big deal about those of different ethnicities and ethnicities. They also thought that ethnicities and tribes such as Papua, Ambon, and Batak are considered as ethnic and ethnic groups, especially regarding language (speech).

They are students who have positive opinions of friends of different ethnicities and ethnicities when they were still in high school/vocational school/MA or after studying at the Faculty of Islamic Religion and the Faculty of Social and Political Sciences. Friends of different ethnicities and tribes are not a problem because they live in a society of various ethnicities and ethnicities. This condition is God's will for Indonesia, a multi-ethnic and tribal country. Different tribes and ethnicities should be the pride of Indonesian citizens. They do not need to question ethnic and ethnic differences, even though some ethnicities such as Papua, Ambon, Nusa Tenggara, and Batak speak loudly, unlike the Javanese, whose speech is soft and gentle as the majority ethnicity in Indonesia.

Based on the student's opinions, multiculturalism in terms of ethnicity and tribes has become a part of student life at Muhammadiyah college, which is the subject of this research. Therefore, Muhammadiyah higher education institutions can further develop multicultural education in Muhammadiyah higher education institutions so that opinions about multiculturalism get to space, then become policies that are not discriminatory towards those of different

²² Interview with lecturer Pjr, 20 May 2022

²³ Interview with student, Nurhayati, May 21 2022



ethnicities and tribes. However, if students' opinions are not paid attention to as stated, then a multicultural perspective in education cannot run optimally in Muhammadiyah higher education institutions .

After presenting two students' views on differences in religion, ethnicity, and ethnicity, the final sub-discussion of this section will explain how students give opinions about neighbors and families who have different religions, ethnicities, and tribes as below. The authors hope to get a more realistic picture from students regarding the views of neighbors of different religions and ethnicities.

Neighbors of different religions and ethnicities, Most students had 180 neighbors of different religions, tribes, and ethnicities while being students at SMA, SMK, and MA. Even though, having neighbors of different religions, ethnicities, and tribes were not a problem as long as they understood each other and appreciated and respected the differences in religions and ethnicities. However, religious differences will cause problems if they do not understand, respect, and respect each other, let alone impose their will on each other religion. Religious differences are often problematic due to a lack of sufficient understanding of various religions, so they assume that all religions are the same or that different religions are considered contrary to their beliefs. The students 15 did not have neighbors of different religions, ethnicities, and ethnicities during high school because the schools were in a religious (Islamic) environment, such as high schools or Islamic boarding schools, and Muhammadiyah schools in Java. Therefore, all of them are Muslim, and all are Javanese.²⁴

Even if they did not have friends with different religious, ethnic, and ethnic backgrounds, they did not see religious, ethnic, and ethnic differences as a threat to society. Due to differences in religion, ethnicity, and ethnicity, this is God's gift to Indonesian citizens who have been diverse from the start. They even said Islamic boarding schools and Muhammadiyah schools

outside Java provide equal opportunities for citizens of different religions and ethnicities to attend Muhammadiyah schools, such as those in Ende, Kupang, and Papua. And then, five students did not know neighbors with different religions, ethnicities, and ethnicities because they never got along and asked about their religion and ethnicity of their neighbors. A few students did not know their neighbors' religious backgrounds and ethnicity because they had never asked about their religion as long as they did not interfere with each other in religious activities in their surroundings.

The students from the Faculty of Islamic Religion and the Faculty of Social and Political Sciences do not question neighbors of different religions, ethnicities, and tribes because these are God's gifts to Indonesian citizens. Religious differences are not a problem when they understand, respect, and respect each other. However, there will be problems when the diversity of religions does not respect each other, so they vilify each other, give a negative impression of them, and consider people of different religions enemies. If it happens, the social relations between people of different religions will become inharmonious, and they even tend to have grudges and hostility because of their religious background. Students with a negative view of religious, ethnic, and ethnic diversity will thus experience difficulties when they associate with those with diverse religious backgrounds. Therefore the problem of inter-religious relations in society can occur when there is no mutual understanding, respect, and respect for the diversity that has been taken for granted as God's will.

Social Relations as Social Capital in Muhammadiyah

Multicultural education has flourished in Muhammadiyah since the twenty-first century. Although some published articles and books about multicultural education in the 1990s, most focused on multicultural education in other countries because only limited studies specifically address

²⁴ Interview with student, Fadel 21 May 2022



multicultural education, both by Indonesian and foreign researchers. Several publications on Islam in Indonesian can easily be found as they relate to Islam and politics, Islam and Islamic organizations, and Islam and education in a more macro sense.²⁵ The limited study of Muhammadiyah in the social field, namely relations between religions and ethnicities, indicates a need for a more thorough study of Muhammadiyah from a broader perspective, not only in social politics and Muhammadiyah da'wah. So far, many studies have been carried out on politics and extremism, so Muhammadiyah is given the impression of being a closed and exclusive organization with other groups, especially in the field of education which is held.²⁶ It is important to have a more open perspective on Muhammadiyah.

Multicultural education in Muhammadiyah seems to be unpopular in much literature. Fuad Fachruddin, for example, as stated by Saputro, discussed civic education in Muhammadiyah as one of the efforts to discuss Muhammadiyah's perspective on citizenship.²⁷ Fuad Fachruddin, state that education at Muhammadiyah, provided space for the rights of citizens, such as in politics, religion, and choosing a job. What is done by the Muhammadiyah Higher Education as part of Islamic da'wah in the light of the purification teachings of Muhammadiyah *Taubid* is quite open to theological changes that are social theology.²⁸ Muhammadiyah *Da'wah* purifies the faith of Muslims and does not discourage them from continuing to serve the community openly and moderately. It binds Indonesian Islam to

Muhammadiyah so that they are not trapped in a narrow circle of conservatism and fanaticism in the form of Islam that has recently emerged in Indonesia.²⁹

The policies of Muhammadiyah higher education institutions that expressly provide a decision to organize multicultural education have yet to be found. However, multicultural education in the organized education curriculum has been going on for a long time. In the curriculum of the Faculty of Islamic Religion, Ahmad Dahlan University, Multicultural Education courses have been held since 2000 until now. Likewise, at the Faculty of Social and Political Sciences, Universitas Muhammadiyah Yogyakarta, Citizenship Education has been held since 1999.³⁰ Thus, even though the decision of the higher education leadership did not find a specific policy for implementing multicultural education, it has been held in lectures delivered to students at Muhammadiyah higher education institutions, where Muhammadiyah has educational institutions from elementary to higher education levels.³¹ As stated by the lecturers of the civics course, Hasse and Mega Hidayati from the Postgraduate Faculty at Universitas Muhammadiyah Yogyakarta, civics education has been held for a long time, and students enjoy the subject.³²

Multicultural education has also been carried out at Universitas Ahmad Dahlan, which was held in the third semester for all students of the Faculty of Islamic Religion, Department of Islamic Religious Education. As lecturer, Prj, said, "Multicultural education is one of the foundations for students to understand the diversity in society,

²⁵ Carool Kersten, "Indonesia's New Muslim Intellectuals," *Religion Compass* 3, no. 6 (2009): 971–985.

²⁶ Muhammad Zuhdi, "Challenging Moderate Muslims: Indonesia's Muslim Schools in the Midst of Religious Conservatism," *Religions* 9, no. 10 (2018).

²⁷ M. Endy Saputro, "Indonesian Islamic Studies: Selected Dissertation Bibliography 2000-2016," *DINIKA: Academic Journal of Islamic Studies* 1, no. 3 (2016): 387.

²⁸ Robby H. Abror, "Rethinking Muhammadiyah: Masjid, Teologi Dakwah Dan Tauhid Sosial (Perspektif Filsafat Dakwah)," *Jurnal Ilmu Dakwah* 6, no. 1 (2014): 53.

²⁹ Marcus Mietzner and Burhanuddin Muhtadi, "Explaining the 2016 Islamist Mobilisation in Indonesia: Religious Intolerance, Militant Groups and the Politics of Accommodation," *Asian Studies Review* 42, no. 3 (2018): 479–

497; Fachri Aidulsyah and Yuji Mizuno, "The Entanglement between Anti-Liberalism and Conservatism: The Insists and Miumi Effect within the "212 Movement" in Indonesia," *Journal of Indonesian Islam* 14, no. 1 (2020): 1–25.

³⁰ Zakiyuddin Baidhawi, "Muhammadiyah Dan Spirit Islam Berkemajuan Dalam Sinaran Etos Alqur'an," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 1 (2017).

³¹ Robin Bush, *A Snapshot of Muhammadiyah Social Change and Shifting Makers of Identity and Values*, 221st ed. (Australia: Asia Research Institute National University of Singapore, 2014).

³² Interview with Hasse J and Mega Hidayati, May 22 2022



including in higher education institutions. Not all students have the same background in the wider community and higher education institutions. A perspective is needed for students to understand, appreciate, and respect the diversity that occurs in society when students return to the surrounding community³³. By having a multicultural view, students are expected not to look narrowly at the reality of life in society”.

Movement of service or giving compensation by Muhammadiyah to fellow citizens who need help is Muhammadiyah's choice. The philanthropy of Muhammadiyah towards all levels of citizens who need assistance has never diminished the *da'wah* movement based on the progressive Islamic movement and cultural *da'wah*.³⁴ The Muhammadiyah philanthropy movement is an important part of Indonesia regardless of ethnicity or religion.³⁵ Muhammadiyah, which is known for its purification in religious rituals and worship, does not stop it from giving alms or assistance to citizens who are experiencing difficulties due to various things such as floods, landslides, and even COVID-19 which has hit Indonesia and destroyed the foundations of the community's economy.³⁶ Muhammadiyah is famous for its multicultural movement in social humanitarian and educational *da'wah*.³⁷ Therefore, even though Muhammadiyah did not officially declare it in a decision regarding multicultural education, cultural *da'wah* has become the lifeblood of the Muhammadiyah Movement.

Multicultural education Muhammadiyah higher education institutions seems to be adopted from various Muhammadiyah practices in communicating and coming into contact with the pluralistic reality of Indonesian life.³⁸ The Muhammadiyah movement, open to accepting all citizens to get attention, makes Muhammadiyah universities not allergic to multiculturalism which is Indonesia's wealth and strength. Muhammadiyah's acceptance of Pancasila as the basis of the state, not aspiring to establish an Islamic state, but making Pancasila the final basis of the state and following Muhammadiyah's ideals is clear evidence that Muhammadiyah as an organization, as an Islamic movement has a framework to respect the diversity of citizens in terms of religion, ethnicity, culture and social class.³⁹ Muhammadiyah even emphasized that Pancasila, as the foundation of the Indonesian state, is a natural experience teaching Islamic values that are *rahmatan lil alamin* (Islam as a gift for all universe), regardless of religious, ethnic, ethnic, or social background.⁴⁰

Muhammadiyah universities, even though they do not explicitly decide on multicultural education, have made multiculturalism the basis of a state in Indonesia, as stated in the Muhammadiyah Central Executive regarding various contemporary problems of the people and nation.⁴¹ Muhammadiyah has also never made the state its enemy. Every policy is family-owned by the state as long as it does not conflict with

³³ (Mu'ti, 2016; Rahman, 2019)

³⁴ Muhammad Arafah, Budira, and Suarni, “Gerakan Dakwah Kultural Dalam Mewujudkan Masyarakat Berperadaban Dalam Perspektif Muhammadiyah,” *Prosiding Konferensi Nasional Ke-7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah „Aisyiyah (APPPTMA)* (2018): 158–172.

³⁵ Hilman Latief and Haedar Nashir, “Local Dynamics and Global Engagements of the Islamic Modernist Movement in Contemporary Indonesia: The Case of Muhammadiyah (2000-2020),” *Journal of Current Southeast Asian Affairs* 39, no. 2 (2020): 290–309.

³⁶ Zuly Qodir et al., “Muhammadiyah Identity and Muslim Public Good: Muslim Practices in Java,” *International Journal of Islamic Thought* 19, no. 1 (2021): 133–146.

³⁷ Ahmad Najib Burhani, “Islam Berkemajuan Dalam Periode Modern : Sebuah Transformasi Ideologis,” no. 2016 (2020): 1–15; Najib Burhani Ahmad, “Between Social Services and Tolerance: Explaining Religious Dynamics in

Muhammadiyah,” *Trends in Southeast Asia Series*. 11 (2019): 1–33.

³⁸ Ahmad Najib Burhani, “Outlook of Muhammadiyah: Liberalism, Pluralism and Islamism” 25, no. 3 (2018): 433–370.

³⁹ Dikdik Baehaqi Arif and Syifa Siti Aulia, “Studi Tentang ‘Negara Pancasila Sebagai Darul Ahdi Wa Syahadah’ Untuk Penguatan Materi Pembelajaran Pendidikan Kewarganegaraan Di Universitas Ahmad Dahlan,” *Jurnal Civics: Media Kajian Kewarganegaraan* 14, no. 2 (2017): 206–217; Haedar Nashir, *Negara Pancasila Sebagai Darul Ahdi Wa Al Syahadah* (Jakarta, 2015).

⁴⁰ Haedar Nashir et al., “Muhammadiyah’s Moderation Stance in the 2019 General Election,” *Al-Jami’ah* 57, no. 1 (2019): 1–24.

⁴¹ PP Muhammadiyah, *Tanfidz Mukhtamar Mukhtamar Muhammadiyah Ke-47* (Yogyakarta: Pimpinan Pusat Muhammadiyah, 2015).



Indonesian religious values, traditions, ethics, and culture. Even though Muhammadiyah gives criticism, in the end, if it has become a state decision, Muhammadiyah supports it so that it becomes a policy that is not discriminatory against citizens of any country and from any background.⁴² Muhammadiyah commits to guarding state policy, proof of a harmonious relationship between Muhammadiyah and the state. There is no conflictual relationship, let alone rebelling.⁴³

There is a threat from exclusive Islamic groups in Indonesia. Muhammadiyah continues to strive to be an Islamic organization that is inclusive, not exclusive, so it is not willing to accept citizens of different countries.⁴⁴ Even the exclusive group thinks that diversity is a threat to Indonesia, especially the threat to Muslims.⁴⁵ In this position, Muhammadiyah adheres to the Islamic principle adhered to, called Wasatiyah Islam (Moderate Islam), which does not place Islam on the extreme right, which tends to be blind fanatics, does not see diversity and differences in views, so it tends to be radical in religion.⁴⁶ Muhammadiyah is also not on the extreme left, which tends to be communist-socialist and even capitalist. Therefore, Muhammadiyah believes that extreme religion threatens Indonesian Islam, which is inconsistent with Muhammadiyah's Islamic perspective. Muhammadiyah and Nahdlatul Ulama are Islamic organizations maintaining a moderate Islamic Movement in Indonesia.⁴⁷ However, NU does not follow Muhammadiyah's multicultural preaching and social relations views.

Conclusion

Education of Muhammadiyah multiculturalism has neglected religious affiliation,

race, and social relationships, which multicultural students could face in their everyday lives. Such discursive exclusion may worsen these problems and thus sustain social inequality. Although the history of Muhammadiyah multiculturalism is comparatively short, it is significant to examine Indonesian multicultural education policies, in that multiculturalization of Muhammadiyah society continues to accelerate.

Therefore, it is important to accelerate the strengthening of multicultural education by Muhammadiyah because, as an Islamic organization with many higher education institutions, Muhammadiyah needs to make strong breakthroughs to implement multicultural education in Muhammadiyah higher education institutions to accelerate social relations that are less harmonious. Social relations that are less harmonious in Muhammadiyah higher education institutions can affect social relations in the wider community so that polarization grows in society.

Threats facing Muhammadiyah from exclusive religious groups need to get Muhammadiyah's attention because, if left unchecked, they can worsen the relationship between Muslims and the state, which has been going well so far. Muhammadiyah's conducive and harmonious relationship with the state can turn into a conflictual relationship if the exclusive power in Islam grows and influences Muhammadiyah. Muhammadiyah making Pancasila the basis of the state is a political decision of Muhammadiyah which helps Indonesia build a more just and equal future for all citizens. It is authentic historical evidence that Muhammadiyah is open, tolerant, and moderate in the state.

⁴² Aminullah Elhady, "Islamic Reform Movement In Indonesia: Role Of Muhammadiyah In Social Empowerment," *International Journal of Academic Research in Business and Social Sciences* 7, no. 8 (2017): 340–350.

⁴³ Ali Maksum, Priyono Tri Febrianto, and Esa Nur Wahyuni, "Interpretation of Democracy, Pluralism and Tolerance among the Young Activists of Muhammadiyah and Nahdlatul Ulama," *Masyarakat, Kebudayaan dan Politik* 32, no. 3 (2019): 275.

⁴⁴ M Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of

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⁴⁵ Azyumardi Azra, "Muhammadiyah: Tantangan Islam Transnasional," *Maarif: Arus Pemikiran Islam dan Sosial* 4, no. 2 (2009): 14.

⁴⁶ Nashir et al., "Muhammadiyah's Moderation Stance in the 2019 General Election."

⁴⁷ Zakiya Darajat, "Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (2017): 81–96.



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