

MULTICULTURAL EDUCATION AND SOCIETY EMPOWERMENT BASED ON PESANTREN- MAJELIS TA'LIM

Heru Saputra

Institut Agama Islam Negeri Salatiga, Indonesia

E-mail: herusaputra@iainsalatiga.ac.id

Heru Prastyo

Institut Agama Islam Negeri Salatiga, Indonesia

E-mail: heruprastyo@iainsalatiga.ac.id

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan manajemen majelis taklim An-Najach, mengidentifikasi materi ceramah dari aspek multikultural, dan dampak majelis ta'lim di masyarakat. Metode penelitian menggunakan deskriptif kualitatif melalui wawancara, observasi, dan dokumentasi. Tempat penelitian adalah majelis taklim An-Najach yang bertempat di pondok pesantren An-Najach Tegalrejo Magelang Indonesia. Hasil penelitian menunjukkan; 1) Setiap pelaksanaan pengajian diikuti ribuan jamaah dari berbagai lapisan dan latar belakang masyarakat yang dari berbagai kota. Seluruh jamaah mendapat perlakuan sama; tua-muda, pria-wanita, kaya-miskin, dan pejabat-rakyat disambut tanpa diskriminasi. 2) Banyak ditemukan materi ceramah bermuatan anti-multikultural dan ujaran kebencian tapi tidak memunculkan konflik. 3) Majelis ta'lim An-Najach menjadi motor pemberdayaan ekonomi, sosial dan spiritual masyarakat. Penelitian ini memberikan kesimpulan bahwa pertama, pemberdayaan sosial-ekonomi masyarakat ditentukan kuantitas jamaah. Semakin banyak jumlah jamaah akan semakin besar potensi mensejahterakan sosial-ekonomi masyarakat. Kedua, dakwah bilhal (kedermawanan) dapat meredam konflik karena jamaah fokus terhadap nilai spiritual. Dan ketiga, pemberdayaan masyarakat sekitar membuat mereka menghargai pesantren dan pimpinannya meskipun terdapat pengajaran antimultikulturalisme

Kata Kunci: Majelis Taklim; Abdul Mukti; An-Najach.

Abstract: This study aimed at describing the management of An-Najach Majelis Ta'lim, identifying lecture material from multicultural aspects, and the impact of Majelis Ta'lim in society. The research method used was descriptive qualitative through interviews, observation, and documentation. The place of the study was the Majelis Ta'lim An-Najach housed in the Pesantren (Islamic boarding school) An-Najach Tegalrejo Magelang Indonesia. The results showed that: 1) every pengajian (Islamic teaching) session is attended by thousands of jamaahs from various societies, backgrounds, and cities. All jamaahs receive the same treatment: young-old, man-woman, rich-poor, and public officials are welcomed without discrimination. 2) There are many lectures with anti-multicultural material but do not cause conflict. 3) Majelis Ta'lim An-Najach becomes the motor of the community's economic, social and spiritual empowerment. This study concluded that: first, the socio-economic empowerment of the community is determined by the quantity of the jamaahs. The greater the number of pilgrims, the greater the socio-economic prosperity of the community. Second, the *da'wah bilhal* (generosity) can reduce the hidden conflict even the *da'wah* contains the anti-multicultural view, as the jamaahs focus on spiritual values. Third, the empowerment of the surrounding community adds their respect to the pesantren and its leader regardless of the anti-multiculturalism teaching

Keyword: Majelis Taklim, An-Najach, Abdul Mukti.

Introduction

The necessity of learning and seeking knowledge considers no place, age, or time. Anytime, anywhere and to anyone, someone can carry out these obligations. When formal institutions such as schools/madrassas/higher education institutions require any requirements that are impossible for some people to fulfill, they need places and time of study that can accommodate them. One such place is the Islamic boarding school and Majelis Ta'lim, which generally emerge from the community.

There are four types of pesantren (Islamic boarding schools) in Indonesia¹, namely: First, boarding schools that implement formal education and follow the national curriculum, both those who only have religious schools and those who have public schools. Second,

¹ Mastuhu, "Dinamika Sistem Pendidikan Pesantren", Jakarta: Inis, pp. 34-36, 1994

boarding schools that organize religious education in madrasa and teach general sciences, although not implementing a national curriculum. Third, boarding schools which only teach religious sciences in the form of diniya (Islamic) madrasa. Fourth, boarding schools which only serve as study places. An-Najach Islamic boarding school is the 3rd and 4th types, namely the boarding schools that only teach religious sciences in diniya madrasa and become a place of study.

As a non-formal educational institution that the Law recognizes, Majelis Ta'lim has a significant role in education, especially in Islamic learning. The imam of Istiqlal Mosque Jakarta, Nasarudin Umar, revealed 250.000 Majelis Ta'lim in Indonesia in 2018. It exceeds the number of formal educational institutions of schools and colleges.

The existence of an institution, company, or agency in the community is sure to have both positive and negative impacts on the surrounding community. "Impact" is the strong influence of a person or group of people in carrying out their duties and positions following their status in society, so that it will affect changes both positive and negative². The impact is a change that occurs due to activity. These activities can be natural on chemical, physical and biological and can also be carried out by humans. The impact of An-Najach boarding school is likewise.

Multicultural education outside of formal institutions (schools/madrasah) belongs to a general public institution is still minimal and not easy to do because life in society is much different from school life. There is no absolute authority and power in society as it is there at school. In the community, as Din Syamsudin said, many individualism and egoism characteristics emerged, in the name of religion, sect, class, ethnicity, or politics. These characteristics can turn into exclusivism and eventually lead to conflict, especially with the crush of economic, social and cultural problems³. That is because the problem of conflict is inseparable from multicultural life, and

² Soemarwoto, Otto, "Analisa Mengenal Dampak Lingkungan," *Gajah Mada University Press*, 1999, pp. 35

³ Syamsudin, Din, "Multikultural Internasional World Culture Forum (WCF)," Nusa Dua, Bali, 12 October 2016.

multicultural human life is a potential conflict in various ways⁴. Conflict among individuals or groups results from differences in perspectives, interests, and life goals⁵.

Literature Review

Educational streams contained in the general education system are empiricism, nativism, and convergence. In pesantren education system, there are no and adhering to these sects. All pesantren depart from the same source, namely Islamic teachings⁶. However, there are philosophical differences regarding the theological and educational concepts. Each pesantren studied has characteristics that differ according to the pressures of the field of study and the leadership style brought by their caregivers⁷.

Pesantren's education system has been in place for centuries in both the Western and Eastern worlds. Students in dormitories are better at some things. However, on other factors, there are similarities between boarding students (pesantren) and non-boarding students⁸. The excellence of students in boarding schools (dormitories) is due to the head of the boarding school, who controls students' lives for 24 hours. The first tasks and functions are the transmission of Islamic Science; second, obedience to Islamic traditions; and third, coaching the future leaders⁹.

In facing globalization, pesantren has begun to adapt to modernization so that it still exists in society. In the study of pesantren education modernization, it is concluded that the

⁴ J ubaidi, Adon, "Prejudice and Communication Ethics Conflict's Resolution", *Jurnal Tablighi*, Volume 20, No 2, pp. 216-233, December 2019.

⁵ Mishra, Sreelekha and C. Bharath Kumar, "Understanding Diversity: A Multicultural Perspective", *Journal Of Humanities And Social Science (IOSR-JHSS)*, Volume 19, Issue 9, Ver. IV, pp. 62-66, Sep. 2014

⁶ Triwidyastuti, & Maragustam Siregar, The Concept of Islamic Education Development Based On The Theory Of Fitrah, *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)*, Vol. 2, No. 1 (2018), pp. 31-52.

⁷ Matuhu, *Dinamika Sistem Pendidikan Pesantren*, 1994..

⁸ Martin, Andrew J, Brad Papworth, Paul Ginns, and Gregory Arief D. Liem., "Boarding School, Academic Motivation and Engagement, and Psychological Well-Being: A Large-Scale Investigation", *American Educational Research Journal*, September, 2014, pp. 1-36.

⁹ Soeprayitno and Purwati Yuni Rahayu, "The Influence of Knowledge Management Towards Motivation Teaching in Boarding Schools", *International Journal of Active Learning*, 4 (2), 2019, pp. 114-124,

modernization of education in pesantren is an effort to survive and exist amid struggle with modern educational institutions that offer a secular education system through the school education system¹⁰. However, several pesantrens reject the modern education system¹¹ because of preserving the classical tradition of *sorogan* and *bandongan* methods. Al-Is'af Islamic Boarding School rejects modern system education in order to maintain the direction, goals, characteristics, and traditions of their curriculum

Three aspects of pesantren education need to be addressed¹²: the pesantren teaching methodology, educational objectives, Reforming the pesantren education system will have negative and positive and impacts¹³. From the negative side, pesantrens that still survive in the traditional form (salafi) are less able to develop and pesantrens that have developed into modern pesantren (khalafi) are starting to be economically oriented so that it has implications for the lack of sincerity values that become local wisdom of pesantren. The positive impact is pesantren can survive during change, the ability to improve their quality, and their ability to develop and adapt to the demand of a changing era

Pesantren will eventually merge into the secular education system (general) so that their identity will disappear as predicted by Karel A. Steenbrink¹⁴. However, Ahmad Syamsu Rizal refutes this by pointing out that several aspects have changed in the pesantren education system from its traditional form, namely technical aspects, formalization aspects of objectives and material aspects¹⁵. However, the interaction of education and its environment based on religion is

¹⁰ Solichin, Mohammad Muchlis, "Modernisasi Pendidikan Pesantren", *Tadrīs*, Volume 6, Nomor 1, 2011, pp.30-44, June.

¹¹ Solichin, Mohammad Muchlis, "Pesantren Resistance to Modern Education System and It's Implication to Culture of Learning: a Study on Pesantren Al-Is'af Kalabaan, Gulukguluk, Sumenep, Jawa Timur", *ADDIN*, Volume 13, Number 1, February 2019, pp. 86-106.

¹² Madjid, Nurcholish, "Bilik-bilik Pesantren," Jakarta: *Paramadina*, 1997, pp. 50.

¹³ Erniati, "Reform Of The System Of Education In Pesantren", *Hunafa: Jurnal Studia Islamika*, Vol. 14, No. 1, June, 2017. pp. 37-58

¹⁴ Steenbrink, Karel A, "Pesantren, Madrasah Sekolah: Pendidikan Dalam Kurun Waktu Modern", Jakarta: *LP3ES*, 1994. pp. 124.

¹⁵ Rizal, Ahmad Syamsu, "Transformasi Corak Edukasi Dalam Sistem Pendidikan Pesantren, Dari Pola Tradisi Ke Pola Modern", *Jurnal Pendidikan Agama Islam Ta'lim*, Volume 9, Nomor 2, 2011. pp. 95-111.

still maintained and it becomes the center of excellent pesantren, an attraction and selling power in the community.

Another interesting issue is multiculturalism in pesantren. Pesantren is the oldest Islamic education institution in Indonesia. Pesantren is recognized as one of the institutions that can encourage realization of multiculturalism among Muslims [16]¹⁶ even though the pesantren is thought to be one of the centers of the spread of religious radicalism. The results of studies at four salaf pesantren in Java Indonesia, Pesantren Al-Qadir Sleman Yogyakarta, Dar al-Tauhid Cirebon, Roudlatuth Thalibin Rembang, dan Tebuireng Jombang show that multicultural education in the four salaf pesantren has similarities in the application of multiculturalism core values. Various cultures developed by the kiai / caregivers in the four salaf pesantren have proven to effectively prevent the growth and development of religious radicalism particularly in pesantren and generally in public society¹⁷.

Other studies also show that pesantren education system in Indonesia has a positive influence and strategic role in preventing student radicalism. More specifically, Abdullah Aly¹⁸ explained that the values of multiculturalism had been incorporated into the school curriculum in pesantren. Aly explained that curriculum documents at pesantren Assalam Surakarta Indonesia contained multicultural values. The two multicultural values are equality and fairness contained in Pesantren Assalam curriculum planning product. Other multicultural values are also found in the textbooks used, namely values of democracy, solidarity and togetherness, compassion and forgiveness, peace and tolerance. In addition, the evaluation activities also contain democratic values.

The results of studies on Indonesian pesantren have denied the Western world accusing traditional Islamic schools throughout the

¹⁶ Marzuki, Miftahuddin, and Mukhamad Murdiono, "Muticultural Education In Salaf Pesantren And Prevention Of Religious Radicalism In Indonesia", *Cakrawala Pendidikan*, Vol. 39, No. 1, February, 2020, pp. 12-21.

¹⁷ Sari, Eliana, "The Role of Environmental Management Education In Islamic Boarding School (Pesantren) In Preventing The Radivalism Of Students In Indonesia", *International Journal of Education and Research*, Vol. 4 No. 7, July 2016 pp. 401-413.

¹⁸ Aly, Abdullah, "Pendidikan Islam Multikultural di Pesantren. Telaah terhadap Kurikulum Pondok Pesantren Modern Islam Assalaam Surakarta," *Disertasi UIN Yogy*, 2009

Islamic world of being a source of radicalism¹⁹. They have generalized the role of traditional Islamic schools - certain Islamic schools in Pakistan tend to involve violence and radicalism - and Indonesian pesantrens also involve radical Islam. Bull assured that Pesantren has a history of accommodation, pluralism, and non-radicalism. The tradition of pesantren accommodation, tolerance, and anti-radicalism must be adhered to and encouraged. That is the best hope to ward off radicalism

The pluralism aspect also does not escape the attention of pesantren researchers. Some elements in pesantren education system need to be adjusted and developed with the present life reality. This difference will later enable the realization of Indonesian civil society which has been widely aspired. Pluralism as one of the keywords in realizing civil society in Indonesia is necessary and must be immediately transformed, socialized, and even internalized in pesantren education as one of the agents for civil society formation²⁰.

Majelis Ta'lim and Pengajian

The term Majelis Ta'lim for Indonesian people is often used for Pengajian sessions. Nevertheless, there is an interesting fact, namely, the term majelis only exists in Indonesia. The Majelis Ta'lim are not known as revealed by the Bahtsul Masail Nahdhatul Ulama (LBMNU) Zulfa Mustafa in other countries. In other countries' traditions, the term Majelis Ta'lim is known as halaqah. In the tradition of Sufism, there is *ḥawiyah*. All of these words describe the condition of a group of Muslims who gathered to study. They study religious knowledge, from the aspects of theology, philosophy, and Sufism²¹.

Majelis Ta'lim is derived from the Arabic root word, consisting of two syllables namely majelis which means "place" and Ta'lim which means "to teach", although this phrase is not generally known in

¹⁹ Bull, Ronald Lukens. The Tradition of Pluralism, Accomodation, and Anti-Radicalism In The Pesantren Community, *Journal of Indonesian Islam, JIIS Uinsby*. Volume 02, Number 01, June 2008, 1-14

²⁰ Nafis, Muhammad Muntahibun, "Pesantren dan Pluralisme: Upaya Modernisasi Pendidikan Pesantren Menuju Masyarakat Madani?", *Insania*, Volume 13, No. 2 (Mei-Ags 2008), pp.1-17.

²¹ Nasrul, Edy, <https://khazanah.republika.co.id/berita/dunia-islam/islam-digest/18/02/27/p4suiq313-memahami-istilah-majelis-taklim>.

Saudi Arabia²². So in the Indonesian language, Majelis Ta'lim has the meaning "place of teaching and learning". Terminologically, Majelis Ta'lim is a non-formal educational institution that the kyai/teacher guides, has pilgrims to explore the teachings of Islam and other beneficial activities in a designated place. The Ministry of Religious Affairs of the Republic of Indonesia defines it as an Islamic educational institution whose period of study is periodic, regular, but not every day as in school, but jamaahs present on their conscious awareness, are not compulsory obligations because they are considered to be a spiritual need

There is another term to refer to Majelis Ta'lim in Indonesia, namely "Pengajian". Experts differ in their opinions in defining this Pengajian. Among their opinions are: According to Mudzakir, pengajian is a general term used to refer to various learning activities and teaching religion²³. Sudjoko Prasodjo said that Pengajian is an activity that is educational to the public²⁴. Pengajian is a form of teaching kiai to students²⁵. So Pengajian is an activity carried out by people to gain knowledge or enlightenment in religion. Pengajian is one form of da'wah. In other words, when viewed in terms of effective methods for spreading Islam, then Pengajian is one of the methods of *da'wah*²⁶.

A. The Functions and Roles of Majelis Ta'lim

The function and role of Majelis Ta'lim cannot be separated from the mosque because the mosque is a community center and a shelter for all forms of social and educational programs and activities of the Muslim community²⁷. The mosque was the first

²² Marcoes, Lies M, "Muslim female preacher and feminist movement", in Muslim Feminism and Feminist Movement (South-East Asia), ed. Abida Samiuddin and Rashida Khanam, (Delhi: *Global Vision Publishing*, 2002), pp. 253, pp. 262.

²³ Dirdjosanjoto, Pradjarta, "Memelihara Umat (Kiai Pesantren-Kiai Langgar di Jawa)," (Yogyakarta: *LKIS*, 1999), pp. 3.

²⁴ Ghazali, M. Bahri Pesantren Berwawasan Lingkungan, Jakarta: *CV. Prasasti*, 2003, pp. 40.

²⁵ Departemen Agama, "Pedoman Pengelolaan Majelis Taklim," (Jakarta: *Dipendis Ditjen PAI Departemen Agama RI*, 2008), pp. 3.

²⁶ Hashim, Jamil. The Concept of Islamic Da'wah and it's Obligation, *Global Journal Al-Thaqafah*, GJAT, June, 2012, Vol 2 Issue 1, pp. 83-70.

²⁷ Tamuri, A. Halim, "A New Approach in Islamic Education : Mosque Based teaching and Learning," *Journal of Islamic and Arabic Education* 4 (1), (May 2012), pp. 1-10.

Islamic educational institution that appeared next to the homes of scholars and preachers [28]²⁸. From the beginning, the mosque was the center of the Muslim community, a place for prayer, meditation, religious teaching, political discussion, and schools²⁹. Wherever Islam plays a role and mosques are built, it will be the basis for instruction. After the mosque is built, it will develop into a learning place with hundreds, sometimes thousands of students, and has an important library³⁰. So the mosque is the most strategic and effective place for implementing the Majelis Ta'lim and Pengajian, especially in the country of Indonesia. The connection between the mosque and the Majelis Ta'lim has always been one of the main characteristics of history

The function of the majlis Ta'lim since the time of the Prophet until now is the same, namely: a place for teaching and learning in order to increase knowledge, understanding and practice of Islamic teachings, institutions of education and skills, a place for personality development and fostering *sakīnah mawaddah wa rohmah* family and household³¹. At the same time, Ahmad Sarbini³² explained the function of the majelis Ta'lim as a medium to internalize Islamic values. The same thing was revealed by Syukron Djazilan³³, who explained the function of the majelis Ta'lim as a media to internalize Islamic values. According to Nur Setiawati³⁴, the existence of majelis Ta'lim has brought benefits

²⁸ Rahmadi, Fuji, Salma Rozana, Manshuruddin, Munisa, Education Policy Analysis in Indonesia about the Autonomisation of Islamic Education, *Journal Of Humanities And Social Science*, Volume 24, Issue 10, Series. 3 (October. 2019) pp.23-30

²⁹ Mufidah Ch, Revitalization of Mosque Role and Function Through Development of "Posdaya" in the View of Structuration Theory, *Research on Humanities and Social Sciences*, Vol.6, No.12, 2016, 43-51

³⁰ Zaimeche, Saleh, "Education in Islam – The role of the Mosque," (United Kingdom : *Foundation for Science Technology and Civilisation*, 2002), pp. 3.

³¹ Jadidah, Amatul, "Paradigma Pendidikan Alternatif: Majelis Taklim Sebagai Wadah Pendidikan Masyarakat", LP3M IAI Al-Qolam, *JURNAL PUSAKA*, Vol. 7, (2016), pp. 35.

³² Sarbini, Ahmad, "Internalisasi Nilai Keislaman Melalui Majelis Taklim", *Jurnal Ilmu Dakwah*, Vol. 5 No. 16 (July-December 2010), pp. 54-60.

³³ Djazilan, Syukron. "Proses Sosialisasi dan Internalisasi Nilai-Nilai Ke-Islaman pada Kelas Menengah Muslim di Surabaya", *Education and Human Development Journal* Volume 4. Nomor 1. April 2019, pp. 34.

³⁴ Setiawati, Nur, "Majelis Taklim dan Tantangan Pengembangan Dakwah", *Jurnal Dakwah Tabligh*, Vol. 13, No. 1 (June 2012), pp. 81-95.

and benefits for the community, especially for Muslim women. Majelis Ta'lim is a da'wah and religious institution that develops women's public role, especially in socio-religious aspects. Majelis Ta'lim is called Islamization to improve society to progress forward, as mentioned by Larry Paston³⁵ and BJ Boland³⁶. Majelis Ta'lim is considered Islamization as a way to improve society so that it can develop^{37 38}.

Majelis Ta'lim also has many active roles in different social lives. First, it acts as LAZ (Amil Zakat Institution) to realize the image of Indonesian Islam as a representation of Islam, especially about socio-economic well-being, so that the community can feel its impact³⁹. Second, it acts as a motivator/motor for productive business charity. Pengajian in Majelis Ta'lim if managed properly can develop various kinds of business charities such as Majelis Ta'lim which are managed by Majelis Tabligh Muhammadiyah Kendal Indonesia⁴⁰. These developments include horizontal and vertical, namely establishing various charitable businesses such as schools from kindergartens to universities, hospitals, orphanages and nursing homes and the increasing number of Muhammadiyah branches. Third, it acts as a socio-economic institution based on Islamic values by developing productive businesses through mentoring based on spiritual and entrepreneurial development⁴¹. The form of empowerment is training to process fish into varied food, to become healthy food, and to package processed fish to be interesting

B. Majelis Ta'lim Components

³⁵ Paston, Larry, "Islamic Dakwah in the West: Muslim Missionary Activity and Dinamic of Conversion," (New York: *Oxford University Press*, 1992), pp. 3.

³⁶ Boland, BJ, "The struggle of Islam in Modern Indonesia," (The Hague: Martinus Nijhoff, 1997), pp. 193-194.

³⁷ Paston, Larry, "Islamic Dakwah in the West: Muslim Missionary Activity and Dinamic of Conversion," (New York: *Oxford University Press*, 1992), pp. 3.

³⁸ Boland, BJ, "The struggle of Islam in Modern Indonesia," *The Hague: Martinus Nijhoff*, 1997, pp. 193-194.

³⁹ Amin, Nasihun, "Peran Sosial Majlis Taklim (Perintisan Majlis Taklim Az-Zahra Gondoriyo Ngaliyan Sebagai Lembaga Amil Zakat)," *DIMAS*, Volume 16, Nomor 2. (November 2016), pp. 54-60.

⁴⁰ Gofur, <http://kendal.muhammadiyah.or.id/>

⁴¹ Syafar, Muhammad, "Pemberdayaan Komunitas Majelis Taklim di Kelurahan Banten Kecamatan Kasemen Kota Serang", 2015. *jurnal.uinbanten.ac.id*

There are three important components in the Majelis Ta'lim namely lecturers, jamaahs and lecture material. Lecturers as teachers are the most important instruments in implementing curriculum in schools. The lecture material is not much different from the curriculum, in various forms, it is only a text, and therefore, the teacher is the one who really determines how to read and interpret it⁴². In Indonesian and Islamism, Maulana⁴³ asserts that religious teachers serve as the vanguard of tolerance, which manifests into their social context. Teachers can form mindsets to understand how Islam is conceptualized even though they do not have independent knowledge about Islam.

Likewise, lecture material can determine the color and character of a Majelis Ta'lim. The material of the Majelis Ta'lim can support the formation of ethics and the behavior of jamaah / participants so that it plays an important role in the transformation process. Study material containing values related to the spirit to accumulate wealth, entrepreneurship, freedom of business, progress, and equality between men and women makes South Kalimantan Indonesia always attracts many people and successfully survived for centuries until now⁴⁴.

Likewise, a large number of jamaahs can become a motor to establish various productive business charities and empower the socio-economic life of the community

C. Problems and Challenges of Majelis Ta'lim

In detail, the various problems of the Majelis Ta'lim found in Indonesia are as follows;

1. The lack of managerial and disciplinary aspects because Majelis Ta'lim belongs to non-formal education⁴⁵.
2. The curriculum presented is not systematically arranged⁴⁶.

⁴² Zainiyati, Husniyatus Salamah, "Curriculum, Islamic Understanding and Radical Islamic Movements in Indonesia", *Journal of Indonesian Islam*, Volume 10, Number 02, (December 2016), pp. 70-75.

⁴³ Maulana, Dirga, "Exclusivism of Religion Teachers: Intolerance and Radicalism in Indonesian Public Schools", *Studia Islamika*, Vol. 24, No. 2, (2017), pp. 395

⁴⁴ Alfisyah, "Pengajian dan Transformasi Sosiokultural dalam Masyarakat Muslim Tradisionalis Banjar", *KOMUNIKA, Jurnal Dakwah dan Komunikasi*, Vol.3 No.1, pp.75-89, January-June, 2009.

⁴⁵ Gani, Dadang. Peluang dan Tantangan Majlis Ta'lim Dalam Mencerdaskan Kehidupan Bangsa. Pelatihan Majelis Taklim sekabupaten Ciamis, 24 October 2013

3. Some Majelis Ta'lims do not have competent lecturers or resource persons, so the teaching and learning process runs improperly⁴⁷.
4. Islamic material delivered is sometimes dominated by ideology adopted by lecturers or resource persons⁴⁸.
5. Less dynamic teaching methods, most teaching methods in Majelis Ta'lim are monotonous⁴⁹
6. The problem of the paradigm of thinking, some are only focused on the formation of assembly members so that they understand good diversity, they have not yet reached the stage of internalizing values in themselves in daily life⁵⁰
7. Constraints of facilities and infrastructure

Various kinds of Majelis Ta'lim problems become opportunities and challenges to position themselves as professional da'wah institutions by designing communicative, adaptive and actual development models and the availability of reliable human resources.

The Urgency of Multicultural Education

Multicultural education is an effort to prevent conflict⁵¹ because the current conflict is no longer a phenomenon but has become a reality in everyday life. The Indonesian nation consists of various ethnic, ethnic, cultural, religious, social groups, religious groups and others, so that this nation can simply be called a multicultural society. This condition has the potential for conflict, especially if coupled with

⁴⁶ Baidhawiy, Zakiyuddin. "The Problem of Multiculturalism: Radicalism Mainstreaming Through Religious Preaching in Surakarta", *Journal of Indonesian Islam*, Vol. 4, No 2, 2010, pp. 268-290.

⁴⁷ Setiawati, Nur, "Majelis Taklim dan Tantangan Pengembangan Dakwah", *Jurnal Dakwah Tabligh*, Vol. 13, No. 1 (June 2012), pp. 81-95.

⁴⁸ Taufani dan Ismail Suardi Wekke. *Dinamika Anti Syiah di Kota Manado. International Symposium on Frontiers of Southeast Asia Studies (ISoFSEAS)* Kuala Terengganu, Malaysia. 9 – 11 October, 2017.

⁴⁹ Mustofa, Muhamad Arif, "Majelis Ta'lim Sebagai Alternatif Pusat Pendidikan Islam," (Studi Kasus pada Majelis Ta'lim Se Kecamatan Natar Lampung Selatan). | *Fokus : Jurnal Kajian Keislaman dan Kemasyarakatan*, Vol.1, No. 01, 2016.

⁵⁰ Sarbini, Ahmad, "Internalisasi Nilai Keislaman Melalui Majelis Taklim", *Jurnal Ilmu Dakwah*, Vol. 5 No. 16 (July-December 2010), pp. 54-60.

⁵¹ Nakaya, Ayami. (2018). "Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia". *International Journal of Multicultural Education*. Vol. 20, No. 1, 118-133.

economic, social and cultural problems⁵². Because the problem of conflict is inseparable from multicultural life and human multicultural life is a potential conflict in various ways⁵³. The conflict between individuals and between groups is a result of differences in perspective, interests, and life goals between them. Conflicts can be caused from very simple or small problems to complex or large problems.

James Banks⁵⁴ states that the notion of multicultural education as education for people of color. This understanding is in line with the understanding put forward by Sleeter⁵⁵ that multicultural education is a set of processes carried out by schools to oppose oppressing groups. These notions are incompatible with education in Indonesia because Indonesia has a different cultural context from the United States even though both have multi-cultural nations. Banks' definition above is reinforced by H.A.R Tilaar⁵⁶, who said that multicultural education does not recognize fanaticism and socio-cultural fundamentalism, including religion. Every community knows and values differences. Likewise, multicultural education does not recognize xenophobia (hatred of goods/strangers). Multicultural education must realize learners who can learn to live together in diversity (learning to live together)⁵⁷.

In line with the above understanding, Choirul Mahfud⁵⁸ states that multicultural education as a perspective that recognizes the political, social and economic realities experienced by each individual in culturally diverse and culturally diverse human encounters and

⁵² Miftah, Muhammad, "Multicultural Education In The Diversity of National Cultures". *QIJS: Qudus International Journal of Islamic Studies*. Volume 4, Issue 2, August, 2016. pp. 178-185.

⁵³ Ledang, Irwan, "Tradisi Islam dan Pendidikan Humanisme: Upaya Transinternalisasi Nilai Karakter Dan Multikultural Dalam Resolusi Konflik Sosial Masyarakat Di Indonesia," *Jurnal Kajian Islam Interdisiplin*, Vol. 1 No. 1, June, 2016, pp. 105-125.

⁵⁴ Banks, James A. "Multicultural Education: Historical Development, Dimensions, And Practice", *Journal Indexing & Metrics*, Vol 19, Issue 1, 1993, pp. 3-35.

⁵⁵ Sleeter, dalam Burnett, G., "Varieties of Multicultural Education: an Introduction. Eric learinghouse on Urban Education", *Digest*, 1994.

⁵⁶ Tilaar, H.A.R., *Multikulturalisme, Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*. Jakarta: *Grasindo*, 2009..

⁵⁷ Zakiyuddin Baidhaw, *Pendidikan Agama Berwawasan Multikultural*, (Jakarta: Erlangga, 2005), pp. 78-84.

⁵⁸ Mahfud, Choirul, "Pendidikan Multikultural", Yogyakarta: Pustaka Pelajar, 2006.

reflects the importance of culture, race, sexuality and gender, ethnicity, religion, social status, economy and exceptions in the education process. While Ainul Yaqin understands multicultural education as an educational strategy that is applied to all types of subjects by using cultural differences that exist in students such as differences in ethnicity, religion, language, gender, social class, race, ability and age so learning process made easy

In the perspective of multiculturalism, Gollnick⁵⁹ explains "the circumstances in which a person has mastered the knowledge and developed the skills needed to feel happy and communicate effectively: (1) to others who have different cultures, and (2) in various situations involving groups of people with diverse cultural backgrounds." The Gollnick concept provides a space for the possibility to live together (living together) between individuals who have different ethnic, cultural and religious backgrounds. Ricci and Moawad⁶⁰ complete it with elements of diversity, equality, and respect. In line with Ricci, Blum⁶¹ mentions three values in multiculturalism: affirming one's cultural identity, respecting and desiring to understand and learn about and from other cultures, and assessing and feeling happy with the cultural differences themselves. Meanwhile, Paul C. Gorski⁶² argues that:

Multicultural education is a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education. It is grounded in ideals of social justice, education equity, critical pedagogy, and dedication to providing educational experiences in which all students reach their full potentials as learners and as socially aware and active beings, locally, nationally, and globally.

⁵⁹ Gollnick, Donna M., "Culture and Pluralism", dalam Donna M. Gollnick dan Philip Chinn, "Multicultural Education in Pluralistic Society", London: The CV Mosby Company, 1983.

⁶⁰ Moawad, Nadia, "Toward a Richer Definition of Multiculturalism", *International Journal Advanced Research*, June, 5 (7), 2017. pp. 802-806.

⁶¹ Lawrence Blum, "Antirasisme, Multikulturalisme, dan Komunitas Antar Ras, Tiga Nilai Yang bersifat Mendidik Bagi Sebuah Masyarakat Multikultural", dalam Larry May, dan Shari Colins-Chobanian, *Etika Terapan: Sebuah Pendekatan Multikultural*, Alih Bahasa: Sinta Carolina dan Dadang Rusbiantoro (Yogyakarta: Tiara Wacana, 2001), pp. 16.

⁶² Paul C. Gorski, "The Challenge Of Defining 'Multicultural Education'." <http://www.edchange.org/multicultural/initial.html>, (*Equity Literacy Institute*, 2010). Diakses 15 Februari 2019.

In an Islamic perspective, Sachedina⁶³ mapped the socio-political dimensions in Islamic doctrine and practice into three groups: the value of unity of humankind, competition in good works, and calls for forgiveness to others (forgiveness toward humankind).

Multicultural education is an educational strategy that aims to train and build student character to be democratic, humanist, and pluralist in their environment⁶⁴. Through multicultural education it is hoped that students from elementary school to tertiary level can free themselves from prejudice, bias and discrimination in any name, whether religion, gender, race, color, culture, or social class. H.A.R Tilaar stated that there are values in multicultural education. Three core values of multicultural education are: First, an appreciation of the reality of cultural plurality in society. Second, the development of the world community responsibility. Third, the development of human responsibility for planet Earth.

Mundzier Suparta⁶⁵ in his book *Islamic Multicultural Education* notes that multicultural education is a commitment to achieving educational equality, suppressing oppressive practices, and opposing all forms of discrimination

Community Empowerment

The concept of empowerment is defined as the process of removing situations or circumstances of incapacity, helplessness, loss, exclusion, and matters relating to weakness. So empowerment means "changing from the incapable to being able" or changing from the weak/helpless to strong". Empowerment is a way in which communities, organizations and people are directed to master their lives⁶⁶. In the context of Islamic boarding schools, Islamic boarding schools that empower the community are boarding schools that can strengthen their communities in a better direction. Islamic boarding

⁶³ Sachedina, Abdulaziz.. 1990. *The Islamic Roots of Democratic Pluralism*. New York: Oxford University Press.

⁶⁴ Yaqin, Ainul M. *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan keadilan* (Yogyakarta: *Pilar Media*, 2005), pp. 25.

⁶⁵ Suparta, Mundzier. 2008. *Islamic Multicultural Education: Sebuah Refleksi atas pendidikan Agama Islam di Indonesia*. Jakarta: *Al Ghazali Center*.

⁶⁶ Zulfa, M. 2015. "Transformasi dan Pemberdayaan Umat Berbasis Masjid: Studi Pada Masjid Nurussa'adah Salatiga". *Inferensi Jurnal Penelitian Sosial Keagamaan* Vol. 9, No. 1: 257-278.

schools are expected to be an inseparable part of achieving the welfare of the people

The pesantren-based community empowerment activities are interpreted as the pesantren movement as a central force centered on the participation of kiai, santri, community and boarding school administrators. The activity is able to become an icon of religious destinations in an area that is capable of being an activator of empowerment activities. These activities can increase independence, welfare and improve the quality of life better.

Islamic boarding schools have an important role in empowering the community, especially economic aspects. Fathoni in his study revealed ways that pesantren can do to empower the community's economy, divided into several aspects; employment, business opportunities and the establishment of business entities, financial institutions and / or social institutions pesantren and santri education. These aspects can be developed into more detailed and targeted programs⁶⁷.

Community empowerment is also carried out by pesantren in Pati, Central Java, Indonesia. The Community Empowerment and Pesantren Bureau (BPPM) carries out an empowerment process with an internal approach. Communities are involved at the level of planning, implementation, to the stage of program evaluation and supervision. BPPM as the party conducting the empowerment process, implements an empowerment strategy in the form of awareness, increased participation, formation and strengthening of institutions, increased human resource capacity, provision of business capital, and supervision⁶⁸.

Afriadi has researched Majelis Ta'lim in the empowerment of Islamic societies⁶⁹ in Bangka Belitung. Various forms of empowerment that have been implemented include; Spiritual

⁶⁷ Fathoni, Muhammad Anwar dan Ade Nur Rohim, "Peran pesantren dalam pemberdayaan ekonomi umat di Indonesia," *Conference on Islamic Management, Accounting, and Economics (CIMAE) Proceeding*, Vol. 2, pp. 133-140, 2019

⁶⁸ Udhi, Nurhadi, "Pemberdayaan Masyarakat Berbasis Pondok Pesantren (Strategi Pondok Pesantren Maslakhul Huda, Pati dalam Proses Pendampingan Kelompok Swadaya Masyarakat (KSM) Binaan)," <http://etd.repository.ugm.ac.id>

⁶⁹ Afriadi 2018. Tesis UIN Raden Intan Lampung (Peranan Majelis Taklim Dalam Pemberdayaan Masyarakat Islam di Desa Paya Benua Kecamatan Mendo Barat Bangka Belitung. URL:[http:// repository.radenintan.ac.id/id/eprint/2535](http://repository.radenintan.ac.id/id/eprint/2535))

Empowerment, Intellectual Empowerment, Social Empowerment, Political Empowerment.

Besides having several functions in religious education and Islamic da'wah, the Majelis Ta'lim also have many active roles in various social lives. Like majors Az Zahra Ngaliyan Semarang who can transform into amil zakah institutions for the socio-economic welfare of the community. Its role as an amil zakah institution is more beneficial than just a Majelis Ta'lim. Az-Zahra. Majelis Ta'lim held various positive activities to support these ideals, including workshops, studies, and comparative studies.⁷⁰

Method

This study was qualitative research conducted at An-Najach Majelis Ta'lim, Magelang in 2019. The object of the study was An-Najach Majelis Ta'lim, located in the An-Najach Islamic boarding school in Koripan Village, Tegalrejo District, Magelang Regency, Central Java Province Indonesia.

Subject of this study was the An-Najach Majelis Ta'lim and its jamaahs. The data was taken from the field by joining the Islamic teaching routinely on Sunday and Tuesday. The data collection techniques were observation, interviews, documentation, and content analysis.

Results and Discussion

An-Najach boarding school is located in Tegalrejo Village, Magelang Regency, Central Java Province, Indonesia. An-Najach is a Salaf Islamic boarding school that maintains its salafiyah tradition, which only teaches the religious sciences plus organizes pengajian. It has 600 male and female students, and it is independent for not affiliated with any community organization, group or political party. Majelis Ta'lim An-Najach is a routine Pengajian managed by An-Najach Islamic boarding school established since the 1980s before the founding of An-Najach Islamic boarding school. At the beginning of

⁷⁰ Nasihun Amin, "Peran Sosial Majelis Taklim (Perintisan Majelis Taklim Az-Zahra Gondoriyo Ngaliyan Sebagai Lembaga Amil Zakat), *DIMAS*, Volume 16, Nomor 2. (November 2016), pp. 54-60.

the opening of the Majelis Ta'lim, the study participants only numbered 28 people. In 1994 Abdul Mukti began building the hall building for Pengajian. At present the number of jamaahs who attend reaches 10,000 people every Sunday morning. At the close of Pengajian before Ramadan, 100,000 pilgrims arrive.

Da'wah Movement of Pesantren An-Najach

The presence of pesantren can benefit the community environment to grow and develop the dignity of the local community. The presence of pesantren can empower people in social, economic, religious and educational aspects. However, the situation has changed when pesantren has facilitated almost all the needs of students in pesantren. For example, for the needs of food, students still depend on the services of local people. In the same way, the economy of the local community can develop with a pesantren.

At this time, the pesantren provides facilities to the needs of students to the slightest needs. In the end, the community's economic life, which in the past was boosted by the existence of pesantren, is no longer present. According to Abdul Mukti (caregiver of An-Najach Islamic boarding school), pesantren is currently practicing capitalistic practices. Santri is charged relatively high on the grounds of unhygienic outside food and so on. As a result, only those who can afford it will get an education in the pesantren. Besides, social relations with the local community are less noticed. Pesantren seems to be a premier educational institution. Cooperation with the community around the pesantren can improve their economic life, as did by the modern pesantren of Gontor, such as cooperation in laundry, bookbinding, bicycle/motorbike rental, and food supplies.

An-Najach Islamic Boarding School gives complete freedom to its students to interact with the community at any scale. Even the Medical Center in An-Najach is wide open and is intended for residents free of charge. Abdul Mukti also established good relations with residents. It is common for him to assist citizens without exception if they lack the cost of building a house. Abdul Mukti has a high social life. Many villagers have received assistance in building houses (house renovation), each receiving 10 million assistance, even those who do not join at An-Najach, likewise with assistance to the renovation of several mosques. While having Eid, Jamaah is also given parcels in the form of money and groceries (on Eid al-Fitr in 2019, the committee prepared approximately 60,000 envelopes with a

range of contents ranging from Rp. 50.000 to Rp.1.000.000. In the education field, Abdul Mukti provides convenience that students must live in a dormitory at a meager cost of Rp. 10.000/month.

According to Abdul Mukti, the An-Najach Islamic boarding school must set an example, and its presence can benefit students and the community, especially in the pesantren environment. Abdul Mukti's philanthropic principles are always emphasized to his students.

What Abdul Mukti does is reflect the da'wah both in words and actions. There is the harmony that is adhered to, believing in Islam, mastering Islam, practicing Islam, and *syiar*. Good relationships and assisting others are commitments as a Muslim.

Impact of the Majelis Ta'lim An-Najach

The routine Pengajian of the Majelis Ta'lim An-Najach benefits the Koripan and communities and their surroundings. The presence of the Majelis Ta'lim An-Najach raises the dignity of the local community and empowers the community in social, economic, religious, and educational aspects.

A. Spiritual Aspects

The most important aspect of life is the spiritual aspect. This aspect guides, directs, and gives instructions in making various decisions in life. This aspect includes 3 main things, namely knowing God, Prophet, Islam. The spiritual/religious aspect is the core of the Majelis Ta'lim's activities. The main core of religious activities is the activity of al-Qur'an (ngaji) itself. As stated by Mukti that al-Qur'an is the provision to die. Attendance to majors is to understand the teachings of religion.

First is the biweekly (twice a week) Pengajian activity, always followed by thousands of jamaahs. Men/women, old/young/children/adolescents, poor/rich, farmers, traders, kiai, santri, commoners and officials gather equally. There is no special seat for the invitation; all jamaahs are equalized.

The second is istighotsah activity every Monday night, which thousands of people participate although not as many as the Pengajian. Reading *kalimah thoybah*, praying and dhikr led directly by Abdul Mukti makes jamaahs get their inner peace and satisfaction.

The third is the routine activity of reciting prayers together with every Pengajian. Reading the sholawah, and carrying out

evening prayer in congregation after the Pengajian on Tuesday night are efforts to empower the community spiritually.

B. Social Aspects

The existence of Pengajian and *istighotsah* certainly has a positive impact on the social life of the community. The gathering of thousands of people in a place itself will be the motor of empowerment, both intentionally or not. The current form of social empowerment of Majelis Ta'lim An-Najach is: (1) Da'wah Radio / live *pengajian* broadcasts, (2) Free Clinics and Health Centers, (3) Secure spacious parking and free clean toilets (4) Free *infaq* study, *infaq* box provided (5) Cheap pesantren education costs; 10,000 / month, (6) *Infaq* / holiday allowances for jamaahs, communities and community leaders, (7) House Reconstruction Program worth 10 million / unit, (8) Mosque renovation assistance, (9) *Infaq* for students and staff of jamaah Ta'lim every Friday night.

Abdul Mukti's wisdom, generosity and democratic attitude allow the community to accept Abdul Mukti's thoughts. In various lectures, Abdul Mukti said that his advice, teaching and words were not trusted. In matters of generosity, Abdul Mukti's assistance to the community was quite a lot. Home renovation assistance provided reached hundreds of homes with a nominal value of Rp. 10,000,000.00 / unit. Likewise, the assistance to renovate the mushola/mosque in the Koripan village and surrounding areas. Provision of assistance is given indiscriminately, without favoritism, that is to anyone, both those who attend the Pengajian and those who don't. Even the renovation assistance for the village mosque in Koripan has reached approximately 3 billion today.

C. Economy and Trade

The economic aspect is no less important in the process of community empowerment based on Majelis Ta'lim. It is often seen as very crucial and decisive and the center of attention. The local residents use the Majelis Ta'lim to trade around the An-Najach boarding school. The Pengajian program, which is always crowded and filled with jamaahs makes hundreds of traders attractive. Along the highway to the study location, hundreds of stalls lined

up to sell various goods—starting from food stalls, vegetables, clothes, household appliances, fruits, children's toys, and others.

The atmosphere of Pengajian around the pesantren turns into a market. Food stalls are the most visited stalls of jamaahs. This is understandable because there are thousands of attendees and they need breakfast and dinner. Hundreds of traders consist of men, women, old, young, children, wholesalers, retailers, Javanese, Madurese, Padang, Betawi, and mingle and trade while reciting al-Qur'an. The Tibetan market is free to open to the public without the cost of taxes or fees. Hundreds of thousands of people may even be helped morally and materially by having routine Pengajian at An-Najach Islamic boarding school.

Abdul Mukti's Tolerance and Democracy

Tolerance is recognizing other people's differences, namely with respect and equal view—no need to follow the lifestyle, culture, and beliefs. Not just passively allowing or accepting, but also trying to understand, accept and appreciate the differences of different people. The conclusion of the concept of tolerance is the attitude or ability of a person to be able to accept the differences of others.

The intolerant-tolerant definition is an "action", not a thought or a rule. Called tolerant, according to Cohen,⁷¹ is intentional action by actors with the principle of refraining from interfering (opposing) their behavior in a diverse situation, even though the actor believes he has the power to interfere. That is, within tolerance, there are two keywords, which also act as principles, namely (1) "intentional" (intent), and (2) "non-disturbing" (Non-interference). Both are equally important elements.

Russell Powell and Steve Clarke, in *Religion, Tolerance, and Intolerance: Views from Across the Disciplines*,⁷² even position the "non-disturbing" element as the core of tolerance. Moreover, this non-disturbing attitude must be direct or "not-disturbing-directly". Even though they disagree and can forbid, they choose not to disturb them. So in the perspective of Powell and Clark, a

⁷¹ Cohen, Andre Jason,. "What Toleration Is". Ethics, *An International Journal of Social, Political, and Legal Philosophy*, Vol. 115, No. 1, October, (2004), pp. 68-95.

⁷² Powell, Russell dan Steve Clarke, "Religion, Tolerance and Intolerance: Views from Across the Disciplines," *Oxford University Press* 2013, pp. 4-5.

tolerant person is the one who deliberately refrains himself from disagreeing while allowing it without interruption.

Three terms are often used to describe a society consisting of different religions, races, languages, and cultures: plurality, diversity, and multiculturalism. These three expressions do not represent the same thing, although they all refer to 'unity'. The concept of plurality presupposes the existence of more than one (many); diversity shows that the existence of 'more than one is different, heterogeneous, and. it cannot even be compared'⁷³. Conceptually there are significant differences between plurality, diversity and multiculturalism. The essence of multiculturalism is the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, language, religion or class differences.

If plurality simply represents the existence of diversity (more than one), multiculturalism affirms that they are the same in the public sphere with all their differences. Multiculturalism has become a kind of new policy response to diversity. In other words, just having different communities is not enough; the most important reason is that the communities are treated equally.

Various studies are discussed in the study forum, but the problem of 73 groups (*firqah*) in the Muslim community is a material that is never left behind in every study, which is a trademark of Abdul Mukti. Only on occasion Mukti touches on the issue of religious pluralism, for example, is that working with Christians and Jews, according to Abdul Mukti is permissible. The cooperation that he means is cooperation in livelihoods. A Muslim is allowed to work in a non-Muslim company to earn a living and support his family.

Abdul Mukti always showed his democratic attitude and did not force the jamaahs to follow him:

"I'm not asking you to believe me, not at all if you want to like me, if you don't so, please! So I convey that in religion, the knowledge received by someone must be transmitted to the community, who is entrusted with knowledge must be delivered to the community that is needed for example Muslims who need Islamic religious knowledge. I only say, if you get it, Alhamdulillah, if not, it's okay. Mondok (living in pesantren or Ngaji)

⁷³ Yusri, Muhammad FM, Prinsip Pendidikan Multikulturalisme Dalam Ajaran Agama-agama di Indonesia," *Kependidikan Islam*, Vol. 3, No. 2, July-December, 2005. pp. 1

do not have to go to An-Najach, choose a pesantren that is not involved in politics. Ngaji is looking for the truth to anyone, not necessarily Abdul Mukti. The important thing is to follow the Quran and Hadith, to hate Abdul Mukti is okay. Mukti's speech does not have to be trusted, but you must believe in the Quran and hadith. Majelis Ta'lim jamaahs are better than Mukti because they are willing to attend from far places."

Abdul Mukti admits that he has committed many sins and uttered many forgiveness and repentance to Allah. Mukti claimed that he was still like jamaahs of Pengajian, not feeling better than them even worse despite appearing on the podium. Abdul Mukti admitted that the language he conveyed was not polite and sounded rude, he admitted that he could not convey it subtly. Mukti felt God destined him to be a hard person to give warnings. "If all is soft, who dares to speak loudly?" Said Mukti loudly. Mukti surrendered fully to the jamaahs. Whether they accepted it or not was the right of jamaahs. Mukti was not angry and not annoyed when the jamaahs did not carry out Abdul Mukti's advice and *tausiyah*, only felt sorry.

Abdul Mukti's generosity and high social life were able to reduce the hidden conflict and his determination and entrepreneurial nature that were able to make the jamaahs felt calm and longed for their spiritual cleansing. The tendency of jamaahs was more focused on invitations, suggestions, and advice of piety, not to the content of the anti-multicultural values they found in *pengajian*. Billions of rupiah are not insignificant amounts that have been channeled into the renovation of mosques, mushola, and uninhabitable houses around Koripan village. Many jamaah feel the benefits and positive suggestions after attending *pengajian*; traders who sell well when selling, farmers who always get the harvest, religious knowledge that is easy to understand, sufferers of illness who gradually get healing and others. Conditions like these make them ignorant with expressions of hatred and anti-multicultural values that they hear/find in *pengajian*.

Generosity and high social life were able to reduce the hidden conflict and his determination and entrepreneurial nature made the Pengajian of jamaahs feel calm and long for their spiritual cleansing. The tendency of jamaahs is more focused on invitations, suggestions and advice of piety not to the content of the anti-multicultural values they find in the study. Billions of rupiah are

not insignificant amounts that have been channeled into the construction of mosques, prayer rooms, and uninhabitable house renovations around Koripan village. Not a few Pengajian followers feel the benefits and positive suggestions after attending the Pengajian; traders who sell well when selling, farmers who always get the harvest, religious knowledge that is easy to understand, sufferers of illness who gradually get healing. Conditions like these make them ignorant with expressions of hatred and anti-multicultural values that they hear/find in lectures.

Conclusion

Thousands of jamaahs always follow Majelis Ta'lim An-Najach Magelang Indonesia from various cities and society backgrounds. They all receive the same treatment; young-old, man-woman, rich-poor, and public officials are welcomed friendly without discrimination.

An-Najach benefits society by empowering the community in spiritual, social, economic, and trade aspects. Empowerment is in the form of the formation of religious communities, social assistance, easy access to education in Islamic boarding schools, and the emergence of hundreds of traders of men, women, old, young, children, wholesalers, retails, Javanese, Madurese, Padang, and Betawi who mingle and trade while *pengajian*.

Controversial lecture material and anti-multiculturalism do not lead to conflict/intolerant actions. The concept of *lisanul hal afshobu min lisanil maqol*; exemplary, is more potent (influence) than speech, can make Majelis Ta'lim An-Najach exist until now.

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