

Islamic Ideology and the Role of Islamic Universities in Fostering Pluralism in Society

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ABSTRACT: The purpose of this study is to identify and describe Islamic ideology and the role of Islamic universities in fostering pluralism in society. Participants in the study were Islamic Universities in Indonesia. The research design used is a descriptive antitative approach.

Data collection techniques were carried out by means of observation, questionnaires, and documentation using multiple regression analysis. The population in this study is Islamic Universities in Indonesia, as for the sample used in this study as many as 115 respondents. The research was conducted at Islamic Universities with the reasons for the need for observation and knowledge as a reference to Islamic Ideology and the Role of Islamic Universities in Fostering Pluralism in Society. This research method also combines with qualitative research to see the Islamic perspective in the influence of these three variables.

Quantitatively, the findings reveal that Islamic ideology and Islamic universities have a positive and significant impact on pluralism in Indonesian society. It can be described that the higher the understanding of Islamic ideology and the role of Islamic universities, the higher the level of pluralism in society in Indonesia. Qualitatively, it was found that, based on the results of observations and interviews with respondents, there is an opinion that the importance of Islamic ideology and the role of Islamic religious universities in influencing the socio-religious life in the community around universities, is real, because the context of Tri Dharma in higher education is a must to be applied in the community and all society members. The role of universities is very important considering the confusion of public understanding related to pluralism. Through education, research and community service, people will be more enlightened about the importance of maintaining tolerance, be it religion, nation and state as a whole.

KEYWORDS: Islamic ideology; role; Islamic colleges; pluralism

INTRODUCTION

Talking about the relationship between religions, the discourse of religious pluralism becomes the main discussion. Religious pluralism itself is interpreted differently among Indonesian Muslim scholars, both sociologically, theologically and ethically. Indonesia is a plural country. This can be seen from the diversity of races, ethnicities, languages, customs and religions that exist in Indonesia. This diversity can be a country's wealth. However, if this wealth cannot be managed properly, it can become a threat to the integrity of the State, especially in the Unitary State of the Republic of Indonesia (NKRI) (Luthfi, 2005). In the current era, religious diversity is one of the problems that is considered significant. However, this diversity problem is not a new problem.

At this time religion has become one of the centers of attention, because religion has always colored human life. There are so many conflicts that occur in the name of religion. However, on the other hand, religion also creates inner peace. Today, many teachings of a religion are the basis of institutions, such as schools and colleges.

In addition, every year no less than ten times religious people hold official religious ceremonies to commemorate holy days in their religion. Eid al-Fitr, Eid al-Adha, Isra Mi'raj, and the Birthday of the Prophet Muhammad SAW which are commemorated by Muslims, Christmas Day, and the death of Jesus Christ (Isa Al-Masih) by Christians, Chinese New Year by Confucians, and Hari Raya Nyepi and Vesak are commemorated by Hindus and Buddhists.

In every religious commemoration, the issue of diversity or plurality always arises, including the issue of how a religious community responds to the presence of other religions and people of different religions. Especially among Muslims, the issue of religious diversity or plurality has given rise to a long and never-ending theological debate. How should respond to the presence of many religions and how should Muslims behave towards other people of different religions. The theme of the debate is not only limited to issues of divinity, but also penetrates into a very wide area of life, including aspects of religious rituals, social, health, political and economic.

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In the aspect of religious rituals, during the commemoration of Christmas, Chinese New Year or Nyepi, for example, a debate develops about whether or not it is permissible to congratulate other people, in the social aspect there is a debate relating to whether or not it is permissible to receive assistance from non-Muslims. For example, giving in the form of food, or financial assistance and physical facilities for the construction of mosques, madrasas, hospitals and so on. In the health aspect, there is a debate about whether or not it is permissible to seek treatment at a non-Muslim hospital or cooperation in the health sector.

In the economic aspect, there is a debate whether or not it is permissible to shop at non-Muslim shops or supermarkets. The debate is about whether or not it is permissible to make friendships and economic cooperation with non-Muslims. Meanwhile, in the political aspect, there is debate whether or not it is permissible to make non-Muslims political friends (members or party leaders) or to appoint them as government leaders (heads of state). Therefore, religion and its diversity are of great interest to us in this century (Riyadi, 2007).

In today's era of globalization, religious people are faced with a series that is no different from what they experienced before. Religious pluralism, internal or inter-religious conflict is a real phenomenon. In the past, religious life was relatively more peaceful because religious people were like camps isolated from the challenges of the outside world. On the other hand, nowadays there are many critical questions that must be answered by religious people which can be classified as ambiguous and troubling (Shihab, 1998). This phenomenon continues to the present. In some countries, a religion is used as the main element in the machine of human destruction, a fact that is very contrary to the teachings of all religions on this earth.

Conflicts between religious communities that lead to division, violence, anarchism, and even vandalism are a truly ironic and worrying reality. Equally sad are religious missions (da'wah) that vilify other religions and their people, incite, burn people's emotions to hate and even attack people of other religions. Hostility and revenge are signs of how our society still suffers from the disease of exclusivism and fanaticism and that is why it is not worthy to be called a tolerant nation (Ali, 2003). To avoid this danger, the discourse of morality needs to be re-articulated clearly. In this framework, religion must be used as a mediator between interests that often create conflicts in the general order and social change.

Inter-religious cooperation is needed to translate awareness of the basic nature of morality and moral attitudes towards social reality and the desire to respect others (Madjid, 2001). Pluralism is a perspective of thought and movement that wants to eliminate the barriers of primordialism (the origins of religion and innate things) in the patterns and processes of human social interaction in life. In simple terms, pluralism is said to be an understanding of the plurality of society. A pluralistic society is a society in which a number of ethnic groups and groups live side by side, most of which differ from one another. In a pluralistic society,

In the development of mankind in the midst of globalization and awareness of the importance of harmony, pluralism has grown into a new kind of ideology. In today's world of politics, political parties with inclusive ideologies are born as the antithesis of political parties with exclusive ideologies, Muslims are still experiencing controversial debates at the strategic and theological levels (Nashir, 2001). Islam is a religion that forbids its followers to humiliate non-Muslims. Although Muslims are required to believe that Islam is the truest, but that does not mean they are required to stay away from and not interact with non-Muslims.

In terms of the true nation since the second half of the twentieth century, a shift has occurred in the theory of state power. Traditional theories are starting to be abandoned and switch to new theories that pay more attention to the diversity of power agents that are outside state institutions. This is what is then called a Pluralistic state where acceptance of sources of power outside the country is based on new values that teach an understanding that whatever form of power (sovereignty) is not singular; no power is indivisible and the state should not be absolute in its power. As stated by Francis W. Coker that: "The pluralists maintain that sovereignty is not, in any community, indivisible, and they deny that the state either is or ought to be sovereign in any absolute or unique sense" (Coker 1921, 186). This pluralist view of state power is based on the political and social tendencies of modern society which increasingly limit the reach of the power of state institutions because of a belief that decentralization of state power will have a positive effect on increasing the economic, moral and intellectual welfare of the citizens of the nation itself.

Degrading non-Muslims will actually show that Islam is not a noble religion. Because, from the beginning, Allah SWT always reminded that Islam is rahmatan lil 'alamin (grace for all nature). In the practice of his life, the Prophet Muhammad in Medina always provided a very valuable role model for Muslims. Not arrogance given to Jews or Christians, but what Rasulullah SAW did was an invitation to jointly build society and protect the country from enemy threats (Tahir, et al., 2004). Religious pluralism demands active involvement with other people, in the sense that it is not just tolerance, but understanding.

Tolerance does not require active involvement with other religions. Tolerance also does not help ease the indifference of fellow religious believers. What we have to do is go beyond tolerance, but understand what is in the diversity of each religion sincerely. The Qur'an describes religious pluralism as a divine mystery that must be accepted as a gift to smooth relations between religious communities in the public sphere (Sachedina, 2002). Psychological and theological gaps and conflicts between Muslims and other people should not continue.

The strategy that has been carried out so far has tended to neglect theological dialogue as a means of fostering mutual trust and a medium for resolving religious, ethnic and national conflicts in a pluralistic society like Indonesia. It is time for us to offer

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preventive measures, in addition to curative measures, in serving peace in various places where people of different religions meet and can work together (Ali, 2003). It is in this context that religious plurality becomes a very important thing for the Indonesian people which must be resolved immediately in the direction of a peaceful society. With a broad awareness of plurality from various walks of life, religion will foster pluralist attitudes for the wider religious community as well.

This awareness can be socialized nationally which can be started from religious leaders from each religion. The priest or pastor in Christianity is the most strategic figure in bringing his congregation to realize the urgency of the existence of plurality for the Christian community. Ustadz or missionaries or lecturers and teachers are the most important figures in Islam in providing teaching for Muslims in their environment. Monks or priests are the most influential figures in giving the spirit of plurality to Buddhism and Hinduism (Al-Munawar, 2005). For this reason, the role of religious leaders, institutions that are religious in nature is very necessary in providing good knowledge about religious pluralism, that pluralism is an alternative for the creation of a tolerant society among religious people.

Because if conflicts in the name of religion continue to arise due to the inability to accept religious diversity, it is very possible that conflicts cannot be resolved. A way out will be very difficult to find, if there is no belief that a diverse reality is something that is necessary and impossible for humans to eliminate. One of the thinkers who also pays attention to the diversity of religions and attitudes that emerged as a response is Karen Armstrong. Armstrong's thinking is based on the spirit of finding a way out of different interpretations of seeing different religions, as well as conflicts that arise over religious differences. Armstrong succeeded in exploring the deepest reality of every religion in the world, and formulating it as an alternative to conflict.

Gulpaigani has a positive view of such events. Gulpaigani (2004: 14) states that riots or violations caused by religious differences or the domination of one religion over other religions can still be overcome and can be replaced with harmony and solidarity. Achieving this harmony and solidarity can be done by fostering awareness of religious pluralism. Religious pluralism according to Coward (1989: 168-169) arises from the realization that the reality of human life cannot be separated from diversity, including religious diversity. Religious pluralism can be a means to understand that there is One Reality which is understood in many ways. This is based on the spirit promoted by religious pluralism in order to achieve peace and togetherness in the midst of diversity.

The pluralism introduced by religious sociologists. This definition is called substantive religion. Sociologists of religion prefer a functional definition, but for them the essential characteristics of religion relate to the invisible world. Such an approach leads people to an external view of religion. Such an approach causes religion to be easily seen as primitive, outdated, untrustworthy, unenlightened and strange in a modern rationality (Yewangoe, 2006).

According to Nothingham (1997), religion can evoke the most perfect inner happiness, as well as feelings of fear and horror. Religion is also always used to instill new beliefs into the heart about the supernatural and heaven has been established in that realm. However, religion can also function to release the shackles of outdated human customs or beliefs that are no longer in accordance with today's conditions.

Thus, according to the view of sociologists, religion can be considered as a cultural tool for humans and by means of which he is able to adapt to his experiences in his entire environment, including oneself, group members, nature and other environments that are perceived as something that transcendental (unreachable by human reasoning). In this last environment, human thoughts, feelings and actions towards things that according to their feelings are beyond the reach of their daily experiences with themselves, their friends and with the real world (Nothingham, 1997).

Ury (1999) says that conflict usually starts from the existence of latent tensions, then develops into an open conflict in the form of the mobilization of power. If it has exceeded the tolerance threshold, then the existing conflict will lead to destructive traits and violations of social values and the rule of law. From the theory and phenomena that have been described, there is an inconsistency between understanding and knowledge circulating in the community in terms of the scientific context of Islamic ideology, especially related to pluralism.

Research Questions

Based on the background of the problem, this research focuses on the theme, namely the influence of Islamic Ideology and the Role of Islamic Higher Education in Fostering Pluralism in Society. The researcher formulates the following problem formulation: How is Islamic Ideology and the Role of Islamic Higher Education in Fostering Pluralism in Society.

LITERATURE REVIEW

Islamic Ideology

Islamic ideology is a political system based on the basic beliefs of Islam. terms and meanings of Islamic ideology have different terms and meanings among prominent Islamic thinkers. Islamic ideology in society in Indonesia is also known as Islamism. Islamism (Urdu: اسلام ; Arabic: الإسلام السياسي) also known as Political Islam, is a set of ideologies that believe that "Islam should be a guide for all aspects of human life, be it social, economic, political, cultural, and social. personal" (Berman, 2003).

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Islamism is a controversial concept, not only because it advocates a stronger political role for Islam, but also because its proponents believe that what they are fighting for is the true understanding of Islam; that all ideas to the contrary—Islam should be apolitical or separated from politics—are wrong. That's why the supporters of Islamism vehemently oppose the notion of secularism which calls for the separation between religion and politics (government). The supporters of Islamism can have different interpretations in interpreting the verses and letters in the Quran. The view of Islamism emphasizes the importance of implementing Sharia (Islamic law); Pan-Islamism political union; and selectively remove non-Muslim influences from the Islamic world, particularly political, social, economic,

Some observers such as Graham Fuller, argue that the teachings of Islamism are not as harsh and strict as one might think, and can be defined as a form of identity politics, or support for Muslim identity, authenticity, broader regionalism, revival, and revitalization of Muslim communities (Fuller, 2002). After the rise of the Arab world, political Islam is described as being "increasingly interdependent" with democratic politics (Roy, 2012).

Important figures of modern Islamism include Hasan al-Banna, Sayyid Qutb, Abul Ala Maududi (Fuller, 2002) and Ruhollah Khomeini. The term Islamism has been defined as follows: "A belief that Islam should be a guide for social, political and personal life" (Berman, 2003). Movement "supporting a government that complies with sharia law & views the Quran as a political model." (Associated Press's (AP) original definition of "Islamist"). Pejorative designation of Muslim extremists or types of Muslims that the Western media "dislikes". (Council on American–Islamic Relations complaint about old AP definition of Islamist)

An ideology (Islam) that serves as a guide for society as a whole, and [teaches] that the law must be in accordance with Islamic law". An unsustainable flexible movement... that everything for all: an alternative to meeting social demands for the poor masses; the pulpit of "anger" for disillusioned youth; the war trumpet cry calling for a 'return to pure religion' for those seeking identity; a "progressive religious foundation" for the affluent and liberal; ... and at the extreme end; a vehicle for violence for rejectionists and radicals (Osman, 2011). An "Islamic movement that distinguished itself from Western culture, and aspired to return to pre-colonial (Arabic) (European) symbols" (Burgat & Dowel, 1993).

The Role of Higher Education

Islamic Religious Colleges (PTKI) are universities in Indonesia whose management is under the Ministry of Religion. Technically academic, the development of state Islamic religious universities is carried out by the Ministry of Education and Culture of the Republic of Indonesia (Kemdikbud), while functionally it is carried out by the Ministry of Religion. Currently, there are 3 types of State Islamic Religious Universities: State Islamic University (UIN), State Islamic Institute (IAIN) and State Islamic College (STAIN).

The establishment of Islamic higher education institutions has been initiated since the days of the Dutch East Indies government, where Dr. Satiman Wirjosandjoyo once stated the importance of the existence of Islamic higher education institutions to raise the self-esteem of the Muslims in the colonized Dutch East Indies. The idea was finally realized on July 8, 1945, when the Islamic College (STI) was established in Jakarta under the leadership of Prof. Abdul Kahar Muzakkir, as the realization of the work of the Islamic Higher School Management Board foundation led by Drs. Mohammad Hatta as chairman and M. Natsir as secretary. During the independence revolution, STI joined the Central Government of the Republic of Indonesia and moved to Yogyakarta and on April 10, 1946, was able to reopen in that city. In a session of the STI Improvement Committee which was formed in November 1947, it was decided to establish an Indonesian Islamic university (UII) on March 10, 1948 with four faculties: Religion, Law, Economics, and Education. On February 20, 1951, the Indonesian Islamic College (PTII) which was established in Surakarta on January 22, 1950, joined UII which is domiciled in Yogyakarta.

After the international recognition of Indonesia's sovereignty, the Government established a State Islamic Higher Education (PTAIN), which was taken from the Faculty of Religion UII (Yogyakarta) based on Government Regulation Number 34 of 1950. The establishment of PTAIN as a state university was inaugurated on September 26, 1951 with a major in Da 'wah (later Usuluddin), Qodlo (later to become Shari'ah) and Education (Tarbiyah). Starting from the conversion of the Faculty of Religion at the Islamic University of Indonesia (UII) into Islamic Higher Education (PTAIN) regulated by Presidential Regulation Number 34 of 1950 on August 14, 1950 and the Inauguration of PTAIN on September 26, 1951. Based on Presidential Regulation Number 34 of 1950 and ADIA (established based on the Decree of the Minister of Religion Number 1 of 1957).

With the issuance of Presidential Regulation Number 11 of 1960 concerning the establishment of the State Islamic Institute (IAIN), PTAIN Yogyakarta and ADIA Jakarta became IAIN "Al-Jami'ah al-Islamiah al-Hukumiyah" with a center in Yogyakarta. This IAIN was inaugurated on August 24, 1960 in Yogyakarta by the Minister of Religion KH Wahib Wahab. Since July 1, 1965 the name "IAIN Al-Jami'ah" in Yogyakarta was changed to "IAIN Sunan Kalijaga", the name of a well-known figure who spread Islam in Indonesia. In subsequent developments, IAIN branches were established which were separated from the center; This is supported by Presidential Regulation No. 27 of 1963. By the end of the 20th century, there had been 14 IAINs, of which the last IAIN was established in North Sumatra in 1973 by the then Minister of Religion, Prof. Dr. HA Mukti Ali.

Islamic Higher Education as a higher education institution that is recognized for its existence in the National Education System has a responsibility to support development in Indonesia (Daulay, et.al., 2017). Based on the goals of higher education as

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regulated in PP 60 of 1999 and the mission of the Ministry of Religion, constitutionally the objectives of Islamic Higher Education include; First, preparing students to become members of the community who have academic and or professional abilities who can apply, develop, and or enrich the treasures of science, technology, art and or culture that breathes Islam. Second, developing and disseminating science, technology and art with the breath of Islam and or Islamic culture to improve people's lives and enrich national culture. Third,

As is well known, in its development, IAIN branches have been established to provide wider higher education services to the community. To overcome the managerial problems of IAIN, organizational rationalization was carried out. In 1997 as many as 40 branch faculties of IAIN were released into 36 independent State Islamic Colleges (STAIN), outside the existing 14 IAINs, based on Presidential Decree No. 11 of 1997. With the development of faculties and departments at IAIN outside Islamic studies, the status of "institute" must also change to "university", so that it becomes a state Islamic university. IAIN Syarif Hidayatullah Jakarta is the first IAIN to change into a UIN, namely UIN Syarif Hidayatullah Jakarta. Then followed by UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, UIN Syarif Qasim Riau, UIN Alaudin Makassar, UIN Sunan Gunung Djati Bandung, UIN Sunan Ampel Surabaya, UIN Arraniry Banda Aceh, UIN Walisongo Semarang, UIN Raden Fatah Palembang, UIN Medan North Sumatra, UIN Fatmawati Sukarno Bengkulu, UIN KH Achmad Siddiq Jember, UIN Prof. KH Saifuddin Zuhri Purwokerto, UIN Raden Mas Said Surakarta, UIN Sayyid Ali Rahmatullah Tulungagung, UIN Sultan Aji Muhammad Idris Samarinda.

The role of PTAI above is in line with the "World Declaration on Higher Education for the Twenty First Century: Vision and Action" issued by UNESCO. The contents of the declaration are relevant to the new paradigm of higher education in Indonesia. One of the contents of the declaration states that the mission and function of Higher Education is to help understand, interpret, maintain, strengthen, develop, and disseminate national, regional and international historical cultures in pluralism and cultural diversity (Queiroz & Figueiredo, 2016).

PTAI as an Islamic higher education institution, contributes to the religious model of the Indonesian Muslim community. Islamic studies developed at PTAI not only support an inclusive religious model among the Indonesian Muslim community, more than that it also encourages the formation of inter-religious harmony in Indonesia. Inclusive theology is pioneered in Islamic theology courses which are non-mazhab and tolerant spirit. This concept later became part of the work of Nurcholis Madjid, including the founding of Paramadina University (Shihab, 1997).

Even Paramadina University has become an educational institution that accepts interfaith students while still focusing on the formation of religious attitudes (Sabri, Ikhsan & Wekke, 2018). Meanwhile, the concept of inter-religious harmony was pioneered by Ali (1988), both during his tenure as Minister of Religion and while teaching at IAIN Yogyakarta. Meanwhile, the contribution of Indonesian Muslims to the discourse of the Islamization of science also appears. Abdurrahman (1995) with his concept of transformative Islam tried to initiate the translation of Islamic normative values into a transformational ideology. Kuntowijoyo with the concept of prophetic social science is an important idea in the process of searching for the concept of Islamization of science in accordance with the process of historical and cultural development (Arifin, 2014).

In other fields, the emergence of Muslim scholars such as Azra (1994) and Hidayat (2005), to name a few, indicates the involvement of Indonesian Muslims with Islamic discourse, especially with the global discourse of the world. Realizing a friendly and peaceful Indonesian Islam, PTAI alumni not only have to have basic knowledge (basic competency) in the field of religion in order to meet social expectations. More than that, you must also have qualifications as an academic person.

Pluralism

Pluralism comes from the word plural which means plural or more than one. Pluralism is plural (many). Pluralism is the thing that says plural or not one; culture: different cultures in a society (Moeliono, 1990). In the theological dictionary, pluralism is a philosophical view that does not reduce everything to one last principle, but accepts diversity. Pluralism can involve cultural, political and religious fields (Collins & Farrugia, 1996).

In English, pluralism comes from the word plural which means "plurality and diversity" and ism comes from Latin which means understanding. Terminologically pluralism is defined as understanding or discourse on religious diversity (Charles, 1955). Pluralism is an institutional form in which acceptance of diversity encompasses a particular society or the world as a whole. Pluralism protects equality and fosters a sense of brotherhood among humans both as individuals and groups. Pluralism demands an effort to understand the other party and cooperation to achieve the common good. Pluralism is that all humans can enjoy their rights and obligations on an equal basis with other human beings.

Minority groups can participate in a society in the same way as the majority group. Pluralism is protected by state law and international law (Osman, 2006). Meanwhile, according to the Oxford English Dictionary, pluralism according to terminology is a character to be plural or the existence of religious tolerance for groups and cultures in a society (Weiner & Simpson, 1989).

According to Hick (1990) religious pluralism is an idea that the world's major religions are different perceptions and conceptions of, and coincidentally, diverse responses to the Real and the Supreme from within the varied human cultural

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institutions; and that the transformation of the human being from self-centeredness to Intrinsic concentration takes place in each of these human cultural institutions – and occurs, as far as can be observed, to the same extent.

Pluralism is rooted in liberalism (Collins & Farrugia, 1996), which developed in the 18th century AD among Christians in Europe. The notion of liberalism was born in the midst of the turbulence of thought in Europe that arose as a logical consequence of the conflicts that occurred between the church and real life outside the church. Liberalism emerged as a response to religious intolerance that often occurs both between different religions and within the same religion. Liberalism is a political response to the social conditions of a plural European Christian society with a diversity of sects, groups and schools of thought. Such pluralistic conditions were limited in European Christian society for a long time. In the 20th century this understanding developed to include other communities in the world (Thoha, 2005).

As a result that emerged in the era of Western reform, political liberalism gave birth to a new understanding, namely pluralism. Freedom of conscience in religious matters first emerged and was later expanded in other fields. Tolerance for differences and various understandings in the field of religion are the main topics in the discussion of political liberalism. Political liberalism promotes individual rights in the separation of the public and private sectors without interference from any party. The most important rights that protect the private sector are freedom of expression, especially with regard to religion (Legenhausen, 2010).

Muhammad Legenhausen divides pluralism into several parts. First, moral pluralism in the form of an invitation to spread tolerance among religious adherents or called normative religious pluralism. Carried by Friedrich Schleiermacher, Rudolf Otto, and John Hick. Second, soteriological pluralism, namely the teaching that non-Christians can also obtain Christian salvation. The thesis of soteriological pluralism was first put forward by John Hick to make normative pluralism psychologically effective. Third, epistemological religious pluralism is a claim that Christians do not have a solid justification for their faith compared to adherents of other religions.

Fourth, religious pluralism which emphasizes that religious truth must be found in religions other than Christianity with the same degree. As can be found in Christianity. This concept was developed by John Hick. Fifth, deontic religious pluralism or pluralism which concerns God's will or command. This pluralism provides an understanding of human responsibility in the face of the diversity of religious traditions in the world. Because in certain historical cycles (diachronic), God gave revelation to mankind through a prophet or apostle. This divine command and will continues to perfect and give birth to a diversity of religious traditions (Legenhausen, 2002).

The emergence of religious pluralism in the Western tradition is due to Protestantism. Since then, there have been frequent religious wars between Catholics and Protestants because of mutual claims of truth. The war has destroyed various societies, kingdoms and empires. Conflicts or contradictions in the reality of religious divisions are referred to by European elites as the *Cuius Regio ilius est relegio* principle (the king's religion is the religion of the subjects/people). This principle is mainly implemented in Germany which consists of dozens of political units. So when there are people whose religion is not the same as the king, they have to move.

Because of these religious differences, there was a massive migration of people (Onghokham, 2004). It was only since the XVIII century or the European Enlightenment century, the period which is called the starting point for the rise of the modern thought movement. That is a period marked by new discourses of upheaval of human thought oriented to the superiority of reason (rationalism) and the liberation of reason from the confines of religion (Thoha, 2005). European countries in general have begun to recognize religious pluralism (religious pluralism) in society and remove socio-political barriers for religions (Onghokham, 2004). Thus, a new chapter of pluralism began to develop into the realms of people's lives.

Religion has a strong influence on human actions. Meanwhile, every religion in the world is always closely related to ethics. Ethics is the science that regulates human actions by measuring good and bad, right and wrong. Ethical teachings in a religion always contain moral values that are used as life guidelines for the behavior of its adherents (Bertens, 2007).

When compared to the various religions that exist today, all religions have teachings about ethics that are not much different. In every religion can be distinguished between the teachings of dogma and moral teachings. The teachings of dogma discuss faith and belief, the nature of God, God's relationship with the world, the position of the prophets in that religion and so on. While moral teachings explain what can be done and what should not be done. Moral teachings provide an understanding of ethical values and norms that are upheld in a religion. (Bertens, 2001).

In other verses the Qur'an directly advocates pluralism as in Q. S al-Maidah verse 48. "And We have sent down to you the Qur'an with the truth, confirming what was before, namely the books (which were revealed earlier) and a touchstone against the other books; So judge their case according to what Allah has sent down and do not follow their desires by forsaking the truth which has come to you. For every nation among you, We have given rules and a clear path. If Allah willed, He would have made you one people (only), but Allah wants to test you against His gift to you, so compete in doing good. To Allah all of you will return, and He will inform you of what you have disputed about."

This verse clearly states that in all countries everyone has their own laws, namely that each nation has its own uniqueness in religion (way of life), law and so on. And also if Allah willed then Allah would have created only one people in his creatures,

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but Allah did not do that, the aim is to test them (in order to live in harmony despite the variety of legal and religious differences). Thus, it is hoped that pluralism will emerge. One should respect the beliefs of others and live harmoniously with them. (Engineer, 2004).

According to Kung (1991) religion has great hope and potential to build a universal ethical framework. Because, First, every religion has human values, and in fact it can be accounted for because of these human values. Second, religion provides the basis for absolutism and moral imperatives unconditionally, wherever, whenever, and in any case. This is different from the adherents of atheism, they can carry out moral actions autonomously and humanely but they cannot give reasons why they accept the absolutism and universality of moral obligations. Kung asserted: "An unconditional claim, a 'categorical' ought, cannot be derived from the finite conditions of human existence, from human urgencies and needs.

METHOD

Research Design

This study aims to determine and describe the influence of Islamic ideology and the role of Islamic universities in fostering pluralism in society. Based on the purpose of this study, the research design used was a quantitative research design combined with qualitative research. The quantitative approach was chosen because this study aims to test theory based on data from the field (Craswell, 2014). The research location is in non-PTKI universities in Indonesia.

Respondent

Participants in this study were students and lecturers at non-PTKI universities in Indonesia. The number of samples taken in this study were 115 respondents using random sampling technique.

Data and Sources of Data

The data of this study consisted of primary and secondary data. Primary data is data obtained directly through interviews with respondents. While secondary data is obtained directly from the distribution of questionnaires that have been shared with respondents. Thus, the data collection methods in this study include: 1) distributing questionnaires, 2) interviews, and 3) documentaries.

Table 1. Questionnaire grid

Variable	Variable Operational Definition	Indicator	Scale
Islamic ideology		Application Guard application	Interval
Islamic College	Universities in Indonesia whose management is under the Ministry of Religion. Technically academic, the development of state Islamic religious universities is carried out by the Ministry of Education and Culture of the Republic of Indonesia (Kemdikbud).	Teaching Study Devotion	Interval
Pluralism	A philosophical view that does not reduce everything to one last principle, but accepts diversity.	Respect each individual Be open Don't force your will Help each other Not criticizing between beliefs, ethnicities, races & cultures	interval

Qualitative data were obtained using participatory observation and in-depth interviews. To increase the validity of the data, the check, check, and crosscheck methods are used. In addition, the researcher prolongs the observation process so that the data is saturated. In determining the informants, the researcher used the snowballing method.

Data Analysis

Data analysis is an attempt to organize data, sort it out to find patterns, and synthesize them into meaningful units (Miles, Huberman, & Saldaña, 2014). First, analysis of quantitative data from the questionnaire. The results of the analysis in the form of linear regression. Second, qualitative data analysis from interview results.

Qualitative data analysis was carried out in four stages. First, collect data using observation, interview, and documentary methods. The data collected is adjusted to the research theme, namely the influence of Islamic ideology, the role of Islamic universities and the development of pluralism. Second, the data that has been collected is then reduced, namely summarized, sorted, and focused on the main research problem. The goal is that the reduced data is able to provide a clearer picture and make it easier for researchers to present the data. Third, after the data has been reduced, the researcher presents the data arranged in a relationship pattern so that it is better described and understood. Fourth is drawing conclusions and verifying data.

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In drawing conclusions, researchers provide detailed explanations so that they are relevant to the research objectives. The technique of checking the validity of the data is done by using the technique of checking the triangulation data by comparing and checking back the degree of confidence of the information that has been obtained from each informant to ensure the truth of the information submitted by the participants. Researchers also compare data sources with a review of the existing literature so that the degree of confidence in the data can be valid

Validity of Questionnaire Data The Results of the Validity Test of the Islamic Ideology Questionnaire (X1)

Correlations

		item_1	item_2	item_3	jml_scor
item_1	Pearson Correlation	1	,703**	,715**	,909**
	Sig. (2-tailed)		,000	,000	,000
	N	115	115	115	115
item_2	Pearson Correlation	,703**	1	,707**	,889**
	Sig. (2-tailed)	,000		,000	,000
	N	115	115	115	115
item_3	Pearson Correlation	,715**	,707**	1	,895**
	Sig. (2-tailed)	,000	,000		,000
	N	115	115	115	115
jml_scor	Pearson Correlation	,909**	,889**	,895**	1
	Sig. (2-tailed)	,000	,000	,000	
	N	115	115	115	115

** Correlation is significant at the 0.01 level (2-tailed).

From the table above, it can be seen that each statement item has $r_{count} > r_{table}$ and is positive. Thus, the statement item is declared valid.

Islamic College Questionnaire Validity Test Results (X2)

Correlations

		btir_1	btir_2	btir_3	total_score
btir_1	Pearson Correlation	1	,674**	,708**	,905**
	Sig. (2-tailed)		,000	,000	,000
	N	115	115	115	115
btir_2	Pearson Correlation	,674**	1	,701**	,852**
	Sig. (2-tailed)	,000		,000	,000
	N	115	115	115	115
btir_3	Pearson Correlation	,708**	,701**	1	,884**
	Sig. (2-tailed)	,000	,000		,000
	N	115	115	115	115
total_score	Pearson Correlation	,905**	,852**	,884**	1
	Sig. (2-tailed)	,000	,000	,000	
	N	115	115	115	115

** Correlation is significant at the 0.01 level (2-tailed).

From the table above, it can be seen that each statement item has $r_{count} > r_{table}$ and is positive. Thus, the statement item is declared valid.

Pluralism Questionnaire Validity Test Results (Y)

Correlations

		btr_1	btr_2	btr_3	btr_4	btr_5	ttl_score
btr_1	Pearson Correlation	1	,275**	0.090	,327**	,249**	,584**
	Sig. (2-tailed)		,003	,337	,000	,007	,000
	N	115	115	115	115	115	115
btr_2	Pearson Correlation	,275**	1	,222*	,564**	,286**	,736**
	Sig. (2-tailed)	,003		0.017	,000	,002	,000
	N	115	115	115	115	115	115
btr_3	Pearson Correlation	0.090	,222*	1	,217*	,359**	,540**
	Sig. (2-tailed)	,337	0.017		0.020	,000	,000

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	N	115	115	115	115	115	115
btr_4	Pearson Correlation	,327**	,564**	,217*	1	,272**	,740**
	Sig. (2-tailed)	,000	,000	0.020		,003	,000
	N	115	115	115	115	115	115
btr_5	Pearson Correlation	,249**	,286**	,359**	,272**	1	,670**
	Sig. (2-tailed)	,007	,002	,000	,003		,000
	N	115	115	115	115	115	115
ttl_score	Pearson Correlation	,584**	,736**	,540**	,740**	,670**	1
	Sig. (2-tailed)	,000	,000	,000	,000	,000	
	N	115	115	115	115	115	115

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

From the table above, it can be seen that each statement item has $r_{count} > r_{table}$ and is positive. Thus, the statement item is declared valid.

The Results of the Reliability Test of the Islamic Ideology Questionnaire (X1)

Reliability Statistics

Cronbach's Alpha	N of Items
,877	3

From the table above, the results of the above analysis found the cronbachs alpha value of 0.666. So it can be concluded that the items of the research instrument are reliable, because they are greater than 0.6.

Islamic Higher Education Reliability Test Results (X2)

Reliability Statistics

Cronbach's Alpha	N of Items
,869	3

From the table above, the results of the above analysis found the cronbachs alpha value of 0.784. So it can be concluded that the items of the research instrument are reliable, because they are greater than 0.6.

Pluralism Reality Test Results (Y)

Reliability Statistics

Cronbach's Alpha	N of Items
,673	5

From the table above, the results of the above analysis found the cronbachs alpha value of 0.784. So it can be concluded that the items of the research instrument are reliable, because they are greater than 0.6.

RESULTS AND DISCUSSION

From the results of the data analysis test that has been done as well as several theories that have been described by experts, the results of this study are obtained as follows:

Data Analysis Results

Classic Assumption Test Kolmogorov-Smirnov Test . One-Sample Normality Test Results

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		115
Normal Parameters, b	mean	0E-7
	Std. Deviation	2.25280990
Most Extreme Differences	Absolute	0.077
	Positive	0.057
	negative	-.077
Kolmogorov-Smirnov Z		.826

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asymptotic Sig. (2-tailed) | .503

- a. Test distribution is Normal.
- b. Calculated from data.

Based on the normality test table above, the value of the Kolmogorov Smirnov Test is 0.826 with a probability of 0.503. The p-value above the constant value = 0.05 indicates that the data is normally distributed

Linearity Test Results

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Pluralism * Islamic Ideology	Between Groups	(Combined)	201,492	9	22,388	4,554	,000
		Linearity	121,596	1	121,596	24,734	,000
		Deviation from Linearity	79,896	8	9,987	2,031	0,050
	Within Groups	516,195	105	4,916			
	Total	717,687	114				

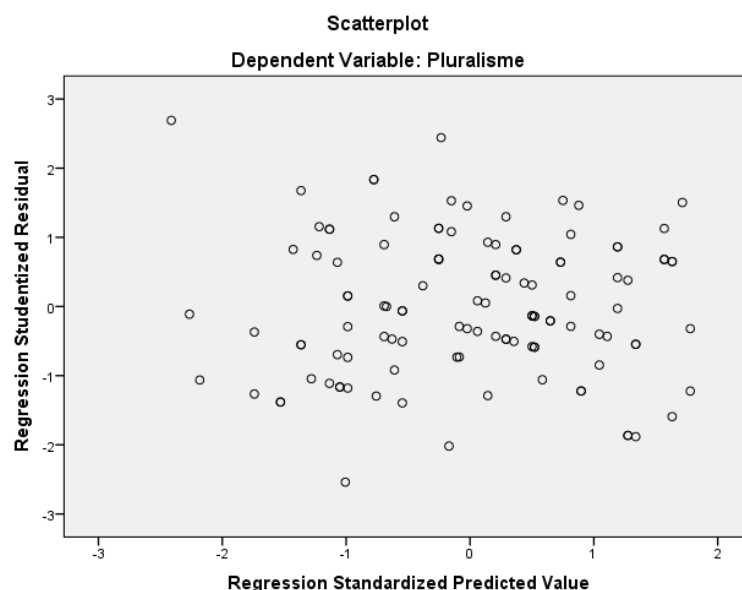
Based on Significance Value (Sig) From the output above, the Deviation from Linearity Sig value is obtained. Is 0.00 less than 0.05. So it can be concluded that there is a significant linear relationship between the variables Islamic ideology (X1) with variable Pluralism (Y).

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Pluralism * Islamic College	Between Groups	(Combined)	101,769	9	11,308	1,928	0,056
		Linearity	19,934	1	19,934	3,398	0,048
		Deviation from Linearity	81,835	8	10,229	1,744	,097
	Within Groups	615,918	105	5,866			
	Total	717,687	114				

Based on Significance Value (Sig) From the output above, the Deviation from Linearity Sig value is obtained. is 0.048 less than 0.05. So it can be concluded that there is a significant linear relationship between the variables Islamic College (X2) with variable Pluralism (Y).

Heteroscedasticity Test Results



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From the picture above, the graph can be seen that the dots spread randomly, do not form a clear pattern, and are spread both above and patterned, the number 0 (zero) on the Y axis, then there is no heteroscedasticity

Hypothesis testing

Partial t-test results

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	13,449	1.343		10,014	,000
Islamic ideology	,416	,087	,408	4,803	,000
Islamic College	,162	,088	,156	1,842	0.048

a. Dependent Variable: Pluralism

From the table above, the t-test is said to be influential if the tcount is greater than ttable >1.65821 whereas if the value of tcount is less than ttable <1.65821 then the t test is said to have no effect. Based on the table above, the effect of the variable Islamic ideology (X1) individually/partially towards Pluralism (Y). Based on the table above, it can be seen that tcount for the variable Islamic ideology (X1) of = 4.803 against Pluralism (Y) this means tcount 4.803 > ttable1.65821 then there is a positive and significant effect Islamic ideology (X1) against Pluralism (Y).

While the influence of variables Islamic College (X2) individually/partially against Pluralism (Y). Based on the table above, it can be seen that tcount for the variable Islamic College (X2) of = 1.842 against Pluralism (Y) this means tcount 1.842 > ttable 1.65821 then there is a positive and significant effect Islamic College (X2) against Pluralism (Y).

Coefficient of Determination Test Results R²

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,440 ^a	,194	,179	2.27284

a. Predictors: (Constant), Islamic College, Islamic Ideology

b. Dependent Variable: Pluralism

The results of the regression calculation can be seen that the coefficient of determination (adjusted R square) obtained is 0.179, this means 10.79% of the variation of the variable. Islamic ideology, Islamic College and Pluralism 0.179 means that 10.79% explained other variables that were not proposed or not investigated in this study.

Multiple Linear Analysis Results

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	13,449	1.343		10,014	,000
Islamic ideology	,416	,087	,408	4,803	,000
Islamic College	,162	,088	,156	1,842	0.048

a. Dependent Variable: Pluralism

From the table above, the results show that the regression coefficient for the Islamic Ideology variable is 0.416 and the Islamic College is 0.162 and also produces a constant of 13.449 so that the multiple regression equation in this study is as follows:

$$Y = + 1X_1 + 2X_2 +$$

$$Y = 13,449 + 0.416 X_1 + 0.162 X_2 +$$

The regression equation above has the meaning that: The variables of Islamic ideology and Islamic universities have a positive direction of the coefficient towards Pluralism with constant values of 0.416 and 0.162.

The results of this study prove that Islamic ideology has a positive and significant effect on Pluralism in society in Indonesia, this can be seen from the results of the t-test obtained, with the t-test result of 4,803 greater than ttable of 1.65821 with a

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significance level of 0.000, smaller than 0.05. This shows that the Islamic ideology variable has an effect on Pluralism in Indonesian society.

In addition, Islamic Universities also have a positive and significant effect on Pluralism in society in Indonesia, this can be seen from the results of the t-test obtained, with the t-test result of 1,842 greater than ttable of 1.65821 with a significance level of 0.048 which is smaller than 0.05. This shows that the variable of Islamic Higher Education has an effect on the pluralism of society in Indonesia

These results when viewed from the hypothesis test, the coefficient values of Islamic Ideology and Islamic Higher Education are 0.416 and 0.162, this means that, if the understanding of Islamic ideology and the role of Islamic universities is increased, the increase in pluralism in society in Indonesia increases by 0.416 and 0.162. . So it can be concluded that the influence of Islamic Ideology and Islamic Higher Education on pluralism is 0.416 or (4.16%) and 0.162 or (1.62%). This can be interpreted that Islamic Ideology and Islamic Universities in this case can increase pluralism because the higher the Islamic Ideology and Islamic Universities used by a person, the pluralism also increases.

From the explanation above, it shows that the more people understand about Islamic ideology in a kaffah and true manner according to Islamic teachings and their relevant applications today, the efforts to increase or foster pluralism in society can also increase. Likewise for the role of Islamic universities, the more focused and optimistic the role of Islamic universities in carrying out the tri dharma of higher education both internally and externally which in particular provides understanding to the community both through research and community service, the optimism of pluralism in both religious and national life. and the state can increase.

On the other hand, pluralism can turn into a form of institutionalization. Against the acceptance of pluralism in a particular society or in the world as a whole (Oesman, 2006). Being a pluralist means being a human being who maintains global peace. Because global responsibility is a shared ethical task. Then all religious people can revive and renew each other (MacDaniel, 2005).

However, pluralism is currently an obstacle and a barrier for every monotheist religion, be it Judaism, Christianity, or Islam. This is due to the nature of the origin of this monotheistic religion which has used an exclusive approach for hundreds of years (Hick, et al., 1990). This is where it is important to strengthen the understanding of religious pluralism. This means that respect for other people's religious traditions will give birth to core principles in fostering religious relations in the future (Jaffer, 2014).

For Jaffer religion is an evolving concept (Jaffer, 2014; Knitter, 1985). After all people define their religion in closed doctrine. It will certainly continue to grow. In today's global landscape the negotiations of different religions will continue to greet each other in harmony.

Islamic religious universities have strong enough capital to play an active role in the development of pluralism in Indonesia. The most important basic capital is related to human resources (HR). [Quoted from diktis.kemenag.go.id, currently the number of Islamic universities in Indonesia consists of 58 State Islamic Religious Universities (PTKIN) and 831 Private Islamic Religious Universities (PTKIS). From this data, there are indeed abundant human resources to develop pluralism in Indonesia, and almost all of them support Islamic moderation].

From the explanation above, it is in line with what is described by Kung (1991) which states that religion has great hope and potential to build a universal ethical framework. Because, First, every religion has human values, and in fact it can be accounted for because of these human values. Second, religion provides the basis for absolutism and moral imperatives unconditionally, wherever, whenever, and in any case. This is different from the adherents of atheism, they can carry out moral actions autonomously and humanely but they cannot give reasons why they accept the absolutism and universality of moral obligations. This means that in fostering pluralism there is a need for a correct and clear understanding of religion according to Islamic guidance.

In addition, in terms of the role of Islamic universities in community development for pluralism, it is in line with the "World Declaration on Higher Education for the Twenty First Century: Vision and Action" issued by UNESCO. The contents of the declaration are relevant to the new paradigm of higher education in Indonesia. One of the contents of the declaration states that the mission and function of Higher Education is to help understand, interpret, maintain, strengthen, develop, and disseminate national, regional and international historical cultures in pluralism and cultural diversity (Queiroz & Figueiredo, 2016).

DISCUSSION

From the findings that have been carried out in various stages, based on the results of observations and interviews with respondents, there are findings that suggest that "Islamic ideology and the role of Islamic religious universities greatly affect the social religion in the community around universities, because the context of tri dharma in Higher education is something that must be applied to the community. The role of universities is very important considering the confusion of public understanding related to pluralism. Through education, research and community service, people will be more enlightened on the importance of maintaining tolerance, be it religion, nation and state as a whole."

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The existence of PTAI in building the harmony of religious life PTAI as an Islamic higher education institution, contributes to the religious model of the Muslim community in Indonesia. Islamic studies developed at PTAI not only support an inclusive religious model among the Indonesian Muslim community, more than that it also encourages the formation of inter-religious harmony in Indonesia. The development of inclusive theology was pioneered by Harun Nasution by opening Islamic theology courses with a non-mazhab pattern and tolerant spirit.

This concept later became part of the work of Nurcholis Madjid including the founding of Paramadina University (Madjid, 1997; Shihab, 1997). Even Paramadina University has become an educational institution that accepts interfaith students while still focusing on the formation of religious attitudes (Sabri, Ikhsan & Wekke, 2018). Meanwhile, the concept of inter-religious harmony was pioneered by A. Mukti Ali (1988), both during his tenure as Minister of Religion and while teaching at IAIN Yogyakarta.

Meanwhile, the contribution of Indonesian Muslims to the discourse of the Islamization of science also appears. Muslim Abdurrahman (1995) with his concept of transformative Islam tried to initiate the translation of Islamic normative values into a transformational ideology. Kuntowijoyo with the concept of prophetic social science is an important idea in the process of searching for the concept of Islamization of science in accordance with the process of historical and cultural development (Arifin, 2014). In other fields, the emergence of Muslim scholars such as Azra (1994) and Hidayat (2005), to name a few, indicates the involvement of Indonesian Muslims with Islamic discourse, especially with the global discourse of the world.

Realizing a friendly and peaceful Indonesian Islam, PTAI alumni not only have to have basic knowledge (basic competency) in the field of religion in order to meet social expectations. More than it, they must also have qualifications as an academic person. PTAI graduates are required to have theoretical insight and skills needed in the era of globalization. Therefore, institutional development initiatives as well as curriculum strengthening are carried out regularly. Since 1997, all State Islamic Institutes (IAIN) institutions located in areas with faculty status have been upgraded to high schools. Then with a consistent policy between 2000 and 2019, gradually high schools became institutes.

Especially in the field of religious life, there are a number of trends in social change that need attention from Islamic Religious Universities, including (Fuaduddin, 2002): 1) Development, especially in cities that have brought heterogeneous developments and dynamics, the composition of the population is increasingly diverse because it is increasingly increasing number of newcomers from inland areas. If they are not able to adapt to local traditions and culture, so that this diversity, if not managed properly, will eventually develop in an unfavorable direction. This must be approached with the Tri Dharma of Higher Education. 2) Community economic problems, especially those related to shifts in land ownership rights, both between local residents and between local residents and immigrants, can lead to public unrest if the shift in ownership rights or use of the land is then suspected to be related to symbols of certain social, cultural, or religious groups. This of course needs to be managed properly and must also be approached through the Tri Dharma of Higher Education. 3) Tradition or local wisdom that has been passed down from generation to generation in life. In the life of a society that has functioned well in building social harmony, it needs to be continuously studied, inventoried, analyzed in relation to the values of religious teachings, and socialized. 4) Inter-religious communication forums which are a form of local wisdom as a result of the current agreement, also need to be approached by the Tri Dharma of Higher Education. 5) The problem of poverty due to the lack of forest and agricultural land, and the movement of unskilled workers from villages to cities so as to increase the unemployment rate in the city, as well as how existing mechanisms in society to overcome these problems, are also things that need to be approached with the Tri Dharma of Higher Education. Moreover, because it mostly concerns the citizens of the Muslim community. 6) The problem of ignorance and backwardness that still entangles some people, either because of the dichotomous view of religion and general knowledge, or because of geographical remoteness or poverty, as well as the existing social mechanisms to overcome this, need to be approached with the Tri Dharma of Higher Education. is also something that needs to be approached with the Tri Dharma of Higher Education. Moreover, because it mostly concerns the citizens of the Muslim community. 6) The problem of ignorance and backwardness that still entangles some people, either because of the dichotomous view of religion and general knowledge, or because of geographical remoteness or poverty, as well as the existing social mechanisms to overcome this, need to be approached with the Tri Dharma of Higher Education. is also something that needs to be approached with the Tri Dharma of Higher Education. Moreover, because it mostly concerns the citizens of the Muslim community. 6) The problem of ignorance and backwardness that still entangles some people, either because of the dichotomous view of religion and general knowledge, or because of geographical remoteness or poverty, as well as the existing social mechanisms to overcome this, need to be approached with the Tri Dharma of Higher Education.

In Indonesia, it is proven and undeniable that the emergence of the Indonesian Islamic Higher Education (PTKI) is also partly the result of political compromise. As we all know, the competition for dominance between secular and religious nationalist groups that emerged early in the nation's independence has finally penetrated into various fields of our social life, including within our framework of thinking about the form of Islamic educational institutions themselves.

From the beginning we can understand that existing Islamic higher education institutions are nothing but the real result of the struggle between various elements of this nation's children in defining a way out of the nation's ideological competition. One

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thing is certain, that State Islamic Universities were born within the framework of the agreement of Muslims in the country to accept the nation-state ideology as a means to realize national unity. Here, the existence of STAIN, IAIN or UIN cannot be separated from the framework of this nation's desire to appreciate various elements of different values and beliefs that live in society and unite them in a pluralistic nation.

By adopting the term state legal pluralism from John Griffith, state pluralism thus becomes a major ideology that can enable the emergence of religious educational institutions that are officially owned by the state, even though from the start this nation did not base itself on one particular religious value. No doubt, "Unity in diversity" as reflected in the phrase *Bhinneka Tunggal Ika*, actually becomes the epistemological basis of the choice of state pluralism ideology, because the differences that exist are not interpreted in absolute terms as a form of non-dialogue pluralism.

In other words, the existence of Islamic universities (or even other religious universities) within the official state institutions is actually the most likely middle way to achieve unity in this very plural country. Following the line of thought above, it is not an exaggeration to say that people actually place such high hopes on Islamic Universities. His main hope is hanging on this educational institution to be able to participate in providing resolution of various tensions and conflicts that exist in society as a result of the clash of various kinds of understandings and values that live in it.

This expectation is logical because the establishment of higher religious education institutions by state institutions is actually based on the spirit of pluralism rather than monism. In other words, the establishment of a university with a religious nuance is based solely on the interests of the state to realize the welfare and social justice desired by the whole community. And this can only be realized if from the beginning the state has a commitment to implement a pluralistic state ideology in the logic of its governance, where the logic of the state as a servant of social interests (public service) is prioritized rather than its role as a sole agent of power (state sovereign).

One thing that can be strategically played by this Islamic College is related to its role to continue to empower the community so that they can understand the nature of a plural life. Our PTKI should be more proactive in carrying out pluralism education at the grassroots, because from the beginning the Islamic studies conducted in this educational institution were pluralist studies. From both a cognitive and affective perspective, Islamic studies are par excellence studies of the phenomenon of pluralism itself.

Islamic studies is not a monolithic study because in itself it manifests from various forms of thought and analysis variations. Therefore, a monistic perspective in studying Islam will actually damage the system of science itself from within. The revitalization of the role of the PTKI must primarily be carried out by bringing Islamic studies closer to the social realities of the life of the community in which we are involved. Islamic studies is not a study of the afterlife alone, it is a system of study of, about and for the life of this world as well. So, it should not be separated from the historical phenomenon of human life itself. Or, in other words, the subject of our Islamic studies should not be separated from other non-religious studies. And this can be done mainly through reforming the curriculum and syllabus of various subjects of Islamic studies at PTKI so that the study is more living and enlightening because the subject discussed in it is not something beyond the history of human beings. This can be achieved if the conceptors behind the curriculum creation process are not confined by the monotony and rigidity of views, but rather emphasize the depth and breadth of the perspective of the study.

Thus, the emphasis is not placed on the formal curriculum but rather on the hidden curriculum which allows all participants in the learning process to explore various real-world views of life in society. Therefore, it cannot be understood that a healthy learning process can only be carried out in the classroom, in fact the scope of the room should be expanded in order to cover the wealth of Islamic studies itself. This is where the meaning of pluralism will be able to be reflected, because Islamic studies are no longer just a form of reproduction of old values in a new frame but are studies that are able to encourage students to have broad insights about the diversity of values and denominations in society.

In terms of the content of the study, the Islamic studies that we conduct at PTKI naturally no longer have the same smell as Islamic studies in their old form. It is appropriate what we have done so far not to separate rigidly between Islamic and non-Islamic scientific traditions because rigid divisions will only result in the sterilization of the ability to understand the diversity of scientific studies themselves. This kind of study perspective will certainly have a positive impact on raising the ability to think and behave pluralistically for all students, so that a comfortable, open and respectful atmosphere can be created from the various fields of study that we develop.

The enrichment of perspectives and approaches is therefore an obligation for all of us, the academic community at this university, if we really want to fulfill the role that is expected of the community. In the Syari'ah Faculty, for example, legal studies that emphasize comparisons to various forms of legal traditions in the world should be able to be made a tradition. This is necessary to answer the challenges of the times against the Islamic legal institution itself which is postulated as a humanistic, sociological, and contextual tradition of religious law.

Islamic law should also no longer be studied with the old perspective that separates rigidly between sacred legal traditions and secular law because essentially any legal tradition in this world originates from the same philosophical roots, namely the

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achievement of justice and order in human life. This logic also applies to other faculties, because, in fact, our tendency in general is still to frame Islamic studies in sacred scientific boxes that are separate from secular ones.

On the same level, curriculum improvisation in its adjustment to the current situation is impossible to achieve without also reorienting the institutional system. Adopting the current trend in state administration which has theoretically been transferred to the practice of the principles of a pluralistic state where the behavior of state relations with the community is no longer oriented to the perspective of power (sovereignty) but rather to social services (public service), it is appropriate to start shifting the paradigm of our educational institutions as well. from the orientation of power agents to agents of public service providers. This means that PTKI executives must be able to become good “managers of educational business” who understand two main dimensions of higher education, namely: the dimensions of academic institutions and the dimensions of business institutions,

As an academic institution, Islamic Higher Education must be able to provide the best service in the implementation of the Tri Dharma of Higher Education and give the highest appreciation for the academic achievements achieved by the participants in the learning process in it. And as a business institution, the main engine of the university's management movement must be directed at improving services to all elements of the existing academic community and not achieving political power of a few individuals from the campus community.

CONCLUSION

Based on the results of data analysis and discussion that has been carried out, it can be concluded that Islamic ideology and Islamic universities have a positive and significant impact on pluralism in society in Indonesia. It can be described that the higher the understanding of Islamic ideology and the role of Islamic universities, the higher the level of pluralism in society in Indonesia.

Qualitatively, it was found that, based on the results of observations and interviews with respondents, there is an opinion that the importance of Islamic ideology and the role of Islamic religious universities in influencing the socio-religious life in the community around universities is clear, because the context of Tri Dharma in higher education is a must to be applied in the community and all society members. The role of universities is very important considering the confusion of public understanding related to pluralism. Through education, research and community service, people will be more enlightened about the importance of maintaining tolerance, be it religion, nation and state as a whole.

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