

COMPARISON OF PAI AND PAK: AN OVERVIEW OF VALUES OF MULTICULTURAL EDUCATION

Ali Murfi

Director of Suka Mengajar Yogyakarta, Indonesia

E-mail: alimurfi_kependidikanislam@yahoo.co.id

Abstract

This research to reveal comparative Islamic Education (PAI) with Christian Education (PAK) through a textbook's lesson in terms of content values of multicultural education. The comparative's analysis includes three aspects, differences, similarities, and common platform. The results showed that substance of values of multicultural education contained in the textbooks have much in similarities which eventually became common platform both than the differences that exist, so that PAI and PAK should move bind themselves to each other in one joint effort to raise the noble values of multicultural, where both scientific traditions stand firm through efforts integration and comprehension charge of teaching materials.

Keywords: *Multicultural Education, Differences, Similarities, Common Platform*

A. Introduction

The issue of the value of multiculturalism is a major challenge faced by the religions of the world, every religion emerged from a pluralistic religious environment. At the same time, the followers of religions have formed an exclusive insight into their religious and contrary to the spirit of multiculturalism. Various movements often arise and are often the cause of the emergence of new insights and religious development.

In the context of world religions, Islam and Christianity are the two largest religions, where the Christian ranks first while Islam ranks second (Pew Research Center, 2012). Similarly, in Indonesia, the two religions is also the largest religions, Islam ranks first and became the majority religion, while the Christians took second place (Central Bureau of Statistics, 2010). No wonder if the two religions became the foundation for the development of civilization in the world. Moreover, Islam and Christianity have the same prophetic roots, which is rooted in Abraham. Therefore, the two religions is referred to as the religion of Abraham (*abrahamic religion*) (W. M. Watt "*Islam and Cristianity Today a Contribution to Dialogue*", in Muhammad Hashim, 2005: 7). Although conceptually both have some differences, but theologically both religions have the same characteristics, namely monotheistic religions (religious monotheism). The concept of monotheism is often used as a basis for a meeting point of the two religions. Although both theological religions have the same characteristics, but in its history experienced many conflicts, even to this day. The second conflict on the side of religion is triggered by economic factors, political and social, are also caused by an exclusive attitude among followers of both religion (Mahmoud M. Ayoub "Working on a Christian-Muslim conflict in the Islamic Perspective", in Muhammad Hashim, 2005: 8).

Multicultural education, the first focuses on understanding and attempt to live in the context of religion and culture, both individually and in groups and not get stuck in the primordial and exclusivism group of religion or narrow cultural. Further emphasis lies in understanding common values and collaborative efforts to resolve common problems: crime, poverty, and underdevelopment sympathy, appreciation and empathy towards followers of different religions and cultures (Ali, 2003: 103).

In the framework of this religious education, especially Islamic education and Christian education are very important in shaping the attitude or personality of the learner, since the end of the process of religious education is the formation of learners who have a noble character, and respect other religions in relations with inter-religious

harmony, so that in turn will generate a society that is just, peaceful, and prosperous. Moreover, religious education should provide answers to the lawsuit powerlessness of education in response to the emergence of a number of social conflicts in the country is increasing.

The introduction and cultivation of the values of multicultural education can be transformed through a curriculum that may be taken by learners, as well as the curriculum of Islamic education and Christian education at the level of junior high school (SMP), it is expected all the components in it already contains the values of education multicultural in both the formulation of objectives, materials, methods, curriculum organization, as well as the evaluation process. Thus, after a plunge in their community they do not seem stiff and able to appreciate the differences that always exist in reality, because of the difference is the laws and cannot be avoided.

One major component of the curriculum is the lesson material or subject matter that can be taught in the form of textbooks. Textbooks are "primary learning source to achieve the basic competencies and core competencies" (PPRI No. 32 of 2013, Article 1, Paragraph 23). Thus, the basic competencies and the core competencies has been designed in such a way, actualized in the textbooks that reflect the values of multicultural education as mandated by Act No. 20 of 2003 on National Education System.

Strategic measures such as integration and comprehension of teaching materials for transforming the values of multicultural education or realizing the vision of a multicultural religious education that is in this case Islamic education and Christian education so that it will be able to minimize conflicts are rooted and into the religion. Integration and comprehension of teaching materials in question is, as submitted by Zakiyuddin Baidhaw: *"By incorporating materials, concepts, and values of the various religions in learning with the intention that students can see the differences (differences) and equation (similarities) in religions, as well as to recognize the uniqueness respectively."* (Baidhaw, 2005: 87).

Knowing the differences between the religions without the accompaniment of an understanding of the similarities and common ground (*kalimatun sawa'*), can bring a sense of suspicion, truth claims blindly increasingly among adherents and there is not synergy in the form of cooperation, only understand the similarities and common ground between religions can reduce the otherness of religions and look at "all religions are equal" and at least leads to syncretism (wishful syncretism). As a comprehensive understanding, religions need to be seen as unique that may not be owned by other religions. Uniqueness is the principal to compete with each other in goodness (QS. Al-Baqarah: 148).

In view of Alwi Shihab, a person is said to be a plural-multiculturalist when he is not only recognize the existence and rights of other religions, but also involved in understanding the differences and similarities in order to create harmony in diversity (Alwi Shihab, 1997: 42). Hans Kung add, every religion has its dogma which they differ from one another, but the ethics and behavior of religions have similarities (Hans Kung "*Towards a World Ethic of the World Religions*", in Komarudin Hidayat and Ahmad Gaus AF (ed.), 1998: xv). Differences serve to reinforce the identity and equation and the equation is the starting point to meet and collaborate. Three domains can be seen clearly when Religious Education with multicultural education use comparative analysis.

Relating to the problem above, this research focused on comparative analysis between the values of multicultural education contained in textbooks on Islamic *Education with Christian education*, covering the differences, similarities and common ground (*kalimatun sawa'*) between them.

B. Framework Theory

1. Values of Multicultural Education

To understand the standard values of multicultural education in the context of religious education, the author uses the characteristic mapping Zakiyuddin Baidhawiy (2005: 78-84), Characteristics, namely: Learning to live in diversity, build *mutual trust*, maintain *mutual understanding*, uphold *mutual respect*, open minded,

appreciation and interdependence, conflict resolution and non-violent reconciliation.

2. *The Islamic Response to Multiculturalism*

The issue of multiculturalism and pluralism is indeed "worthy" debate, both in the theoretical conceptual level and in practical level or the fact of religious life. From the theological side there are a lot of controversy and disagreement. In Islam, for example, there are several verses in the Qur'an that textually declared that multiculturalism and pluralism is legitimate, as Allah. says:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّوِّىَ وَالصَّيِّبِينَ مَنَ آمَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢

62. *Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve. (Q.S. Al-Baqarah: 62)*

On the other hand, Al-Qur'an verse state multiculturalism was expressly contrary by itself. Truth is in Islam. Meanwhile, there is no truth outside of Islam, as Allah. has said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ مَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِبَيِّنَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١٩

19. *Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning. (Q.S. Ali Imron: 19)*

Even clearly Allah Swt emphasize the following:

وَلَا يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُعْطَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ٨٥

85. *And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers. (Q.S. Ali Imron: 85)*

Both verse models above according to each person agree or disagree about multiculturalism, became theological justification. In other words, there is a concrete foundation in scripture. That is why Majelis Ulama Indonesia released a fatwa that the notion of pluralism, secularism, multiculturalism and liberalism is haram (Majelis Ulama Indonesia Fatwa Decree, No. 7 / MunasVII / MUI / 11/2005). So until now still continue to warm as the discourse of race, between the pros and cons of such ideologies. Disagreement occurs not only among religious thinkers in theoretical conceptual and practical, people also responded with a different tone.

Consequently, the position of multiculturalism is equally valid with the position of the anti-multiculturalism. Thus, the notion of multiculturalism itself actually does not need to be questioned or banned. Multiculturalism, one of it is the result of the reading of the sacred texts even against the Prophet Muhammad, as explained previously that the prophet had practiced live in diversity.

Islam is a religion, does not introvert, and give the freedom to think for adherents, and it lessons invites its followers to always interact among fellow human beings without distinction between one another as well as the urge to constantly dialogue to find the ultimate truth with others (non-Muslims) as well and cooperate with various religions in the campaign for peace, justice, harmony and actively involved in the activities of human praxis.

Actually, a lot of wisdom in the teaching of Islam that reflects the principles of multiculturalism. If the practice of fasting is expected to be transformed empathy and empathy for the culprit, then recommended to a Muslim is always be kind to neighbors, regardless of who they are, even against neighbors who intend bad to him, is also obliged to maintain good relations (*silaturrahim*) with fellow human beings, the prohibition of hurting others, and so forth.

In Al-Qur'an is described on the obligation of a Muslim to be a peacemaker, which continues to maintain peace and harmony in their environment. As the words of Allah:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ اتَّبِعْنَا
مَرْضَاتٍ اللَّهُ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ١١٤

114. *There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward. (Q.S. An-Nisaa': 114)*

Thus his great teaching of Islam, so that if a Muslim is actually willing to earnestly study and practice as a whole (*kaffah*), then the existence of Muslims would be really a blessing for all of them (*rahmatan lil'alamin*).

3. *The Christian Response to Multiculturalism*

The behavior of Christians in relation to other people, especially Muslims there are exclusive and inclusive. *First*, an exclusive group. Eksklusivistic attitude shows the attitude is the most correct, most sacred, most survived, and the others are infidels. Eksklusivistic attitude is born of the belief that *outside the Church there is no salvation, and outside Christ there is no salvation*. Because outside the church there is no salvation, it is necessary to Christianize everyone to be saved. The people outside the church is regarded as "infidels", "sheep" get lost, apostate and should be Christianized in various ways enticements and materials.

This perception actually has spawned tremendous strength to continue doing missionary despite obstacles, and even a threat in sight.

This group admitted that what he did was based on the holy council which states that: "Truth and justice is obtained through the sacred tradition and doctrine of the church. The road to salvation and happiness only through and of teachings of Christ. The only true religion is the Catholic and Apostolic Church which the Lord Jesus entrusted the task of proclaiming the good news to everyone (Gusti Bagus Kusumawanta "Religious Freedom: Every Human Rights" in Tobroni, 2012: 34). *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the*

Holy Spirit, and teach them to do everything I have commanded you" (Mt: 19-20).

Second, an inclusive group. Inclusive group was able to see the reality as truth. The group is questioned, is it true that truth exists only in Christ alone? Is it true that God saves in Christianity, What about those who are not yet Christians? Are they damned? How adherents of religions outside of Christianity even greater with Christians. On that basis then was born the new attitude: *outside the kingdom of Allah there is no salvation*. The kingdom of God is not just restricted and narrowed in Christianity alone. This attitude is evident respect for religions outside of Christianity. It is expressly stated by the Second Vatican Council:

The Catholic Church rejects nothing, whose religions were completely true and holy respectfully sincere. Church reflect on ways of acting and living, rules and teachings that are in many ways different from what is believed and what is taught itself, but it is also reflects the light of truth which enlightens all people, the church encourages his son so wisely and lovely, through dialogue and collaboration with the followers of other religions, as he counts the testimony of faith and Christian life fairy, acknowledge, preserve and develop the wealth of spiritual and moral as well as socio-cultural contained in them. (Vatican II).

Further on about Muslim brothers, the Council asserts: *It is true, quite often throughout the days of fighting and hostilities have arisen between Christians and Muslims. Sacred synod encourages them to forget about it already and sincerely train yourself to understand each other and to jointly defend and promote social justice for his fellow man, moral values as well as peace and freedom. (Council of Brotherhood with Muslims).*

C. Research Methodology

Type of research which is used in this study is a qualitative research. Qualitative research is a process of inquiry to understand the problem based on the creation of a holistic picture that formed the words and

try to understand and interpret the meaning of a text in a scientific background (Husaini Usman & Purnomo S. Akbar, 2001: 81). Based on the object of study, this research includes the study of literary or library (*library research*), which is the study of *literature* through library research.

The approach which is used in this study is a philosophical approach, sociological and psychological, such as the way of thinking based on free to logic to the bottom of the issue or a deep knowledge of the secret and the purpose of everything (Ismail M. Syah "Philosophy of Islamic Law", in Mukharis 2011 : 30). In this case the philosophical approach is used to reveal the meaning of the deepest values of multicultural education in the textbooks of *Islamic education and Moral Character and Christian education and Moral Character* of Junior high school Class VII in Curriculum 2013 and used as a stand point, a foothold in the comparative analysis value of multicultural education in the book. Sociological approach is considered important given the reality of multicultural education basically reflects the aspirations, desires, ambitions and needs of the community will be a harmonious life, tolerance and mutual respect. While the psychological approach to see the psychological condition of each learner are different, because of different stages of its development, religion, socio-cultural economic background. All of which in turn will greatly influence the level of knowledge and understanding of religious education is taught.

For the purpose of analyzing the data in order to obtain the detailed analysis, the methods of *content analysis* and *constant comparative analysis* method becomes the primary option of writer. *Content Analysis* method. *First*, the clarity of the analysis. According to Berhard Berelson as quoted by Abbas Tashakkori & Charles Teddlie that analytical clarity is a research technique for the description of the objective, systematic, and quantitative regarding the real content of a communication (Berhard Berelson "*Content Analysis in Communication Research*", in Abbas Tashakkori & Charles Teddlie, 2010: 198-199). *Second*, the analysis is hidden. As noted

above, the contents were revealed refers to the meaning of the text on the surface while the hidden content analysis refers to the intent of the narrative. Hidden contents of a text is determined by the subjective evaluation of the overall narrative content (Abbas Tashakkori & Charles Teddlie, 2010: 202).

Constant Comparative Analysis method. The essence of the method of comparative analysis was used to compare the events that occurred at a time when researchers analyzed the incident and carried out continuously throughout the study was conducted (M. Bungin Burhan, 2013: 295). With this method it is possible for researchers to be able to compare the results of *content analysis* namely the values of multicultural education (learning to live in diversity, build *mutual trust* , maintain *mutual understanding*, uphold *mutual respect*, open minded, appreciation and interdependence, conflict resolution and reconciliation of non-violence) in every charge materials textbooks *Islamic Education and Moral Character* with *Christian education and Moral Character* of junior high school Classes VII Curriculum 2013. It is intended to locate the differences, similarities and common ground (*kalimatun sawa* ') of the values of the multicultural education.

Thus the analysis is conducted by the authors in this study not only touches on the substance or load values of multicultural education in any materials textbooks of *Islamic education and Moral Character* and *Christian education and Moral Character* of Junior high school Class VII Curriculum 2013, but also reveals the comparison values of multicultural education is in every material, among the textbooks on *Islamic Education and Moral Character* with *Christian education and Moral Character* of junior high school Class VII Curriculum 2013. This was deliberately done by researchers in order to obtain proportional analytical results.

D. Comparison of PAI with PAK: Overview Values of Multicultural Education

Here the authors show in tables in order to get an overview and proportional result comparative analysis.

Table I
Comparative Analysis

No	Dimension of Multicultural Education Values	PAI book and Moral Character class VII K-13	PAK book and Moral Character class VII K-13	Difference	Similarity	Meeting point
1	Learn to live in diversity	Willingness to continuously interact among fellow human beings without distinction between one another to work together in a spirit of brotherhood; mutual respect, honor, and love based on principles of humility, honesty, patience, wisdom (bil-wisdom), al-mau'idloh hasanah, as well as the ability to induce enlightenment (wajaadilhum bi- Alati hiya ihsan)	Willingness to embody solidarity includes sympathy, compassion, loyalty, and love for others regardless of differences background based on genuine love, a sense of courtesy and humility.	No difference	Want interaction for others regardless of background based on the principles of humility and compassion.	Humility and compassion are universal values to be a shared commitment.
2	Build <i>mutual</i>	Build mutual trust are	An agreement to	▪ PAI; focus on the	Agreement or a	Working together

	<i>trust</i>	appreciated commitment and personal promise to show recognition and invite others " exist " (co-existence)	work together, share information and problem resolution in order to achieve a common goal regardless of background with reference to the law of love that is taught by Jesus	recognition and invite others "exist" (co-existence); conceptual aspects <ul style="list-style-type: none"> ▪ PAK; focus on action to cooperate in solving problems; technical aspects 	joint commitment to work together to achieve a common goal regardless of background.	to build understanding and self-sacrifice for the common good.
3	Maintain mutual understanding	Willingness to help each other, give, help, respect for others on the basis of justice and sincerity without sticking with what they did to us, and not look at them from the tribe, religion, race / ethnicity or the others ,	Awareness to take action to help, respect and defend the rights of others regardless of religion, race, and social status, so that complementary partners and partnerships unite partial truths in a	No difference	Calls for action to help others and respect regardless of differences in religion, race, and social status on the basis of fairness	Action to help others and appreciate the contributions of the relation is dynamic and alive.

			relationship.		and sincerity	
4	Uphold mutual respect	Uphold mutual respect is the willingness to appreciate realized in the form appreciate the position and the presence of others on the basis of the ability to recognize themselves for the feelings of others, and to facilitate them to achieve their goals and feel that they want to be able to implement in this life and becomes possible.	Willingness to seat all people in relationships of equality, to participate actively "exist" others in the dynamics of life (pro-existence), there is no superiority or inferiority. Realized through a tangle of solidarity and humility wrapped in love and peace.	<ul style="list-style-type: none"> ▪ PAI; seat on their ability to recognize themselves for the feelings of others ▪ PAK; seat on solidarity and humility wrapped in love and peace. 	To seat all in a relation of equality of human beings by facilitating them or active participation "exist" others (pro-existence).	All human beings in relation of equality, there is no superiority or inferiority.
5	open minded	Has high curiosity with a willingness for discussion / dialogue, sharing,	Willingness to start on the meaning of self, identity, the living world, religion and	<ul style="list-style-type: none"> ▪ PAI; focus on the discussion / dialogue, sharing 	Willingness to do meaningful life through discussion /	Dialogue to study, change or improve the perception and

		negotiation or compromise with others of different backgrounds based on the principles of patience, experience, confidence and personal maturity, and always think optimistically and dynamic.	culture themselves and others, free themselves from the burden of hatred and replace it with peace, and a willingness to transform towards firm, steady, and stable relation.	, negotiation or compromise with others of different background ▪ PAK; focus on the meaning of self, identity, the living world, religion and culture themselves and others.	dialogue for transformation towards relations firm, steady, and stable.	understanding of reality, which bring to the appropriate action.
6	Appreciation and interdependence	Circumstances for mutual care, which all members of society are able to show appreciation and maintain relationship, sharing, attachment, cohesion and social being bound	Build concern (care) for their peers and the community with different backgrounds through a bond mutual assistance on the basis of love and sincerity,	No difference	Calls for willingness to create awareness (care) for fellow human beings on the basis of love and sincerity.	Cooperation and shared responsibility for creating awareness (care).

			supporting individuals not discriminate and divide them.			
7	Conflict resolution and reconciliation of non-violence	Forgive and forgiveness through forgetting all attacks, crime, wrongdoing and sin have done by others intentionally or unintentionally, such as through oral, take or seize your property through sublime morality, patience, respect for universal human dignity, share together, and creativity.	Forgive and forgiveness with mutually liberating for the forgiveness and to forgive, free themselves from the burden of hatred and replace it with peace. Based on good intentions and sincerity through anger management and initiatives to reconcile.	No difference	Forgive and forgiveness with mutual freeing up wrongdoing and sin have done by others through the sublime morals and respect for universal human dignity.	Forgive and forgiveness is the appropriate action to create universal peace.

From the results analysis, both religions Islam and Christianity should move mutually bind themselves to one another in a joint effort to raise the noble religious values which both stand sturdy. Both religions are supposed to unite to invite people to be better focus their

attention to God and His commandments, such as raising awareness of the importance of addressing issues of social justice, human dignity and freedom. As Muslims and Christians, we have the ethical values that are very important to settle the issue.

Efforts to overcome these problems, one of them can be achieved by building education. Why is that ? because in the context of education that all problems in society will be improved through education. That is, failure of society is the failure of the education and vice versa, the realization of serenity and tranquility in society is the educational success. In this case is particularly establishing religious education, namely religious education by basing itself on the paradigm of dialogue, relational and dynamic approach, method of two-way conversation, give and take, the material brought to the religious perspective typical of a multiculturalist, or at least inclusive and pluralist.

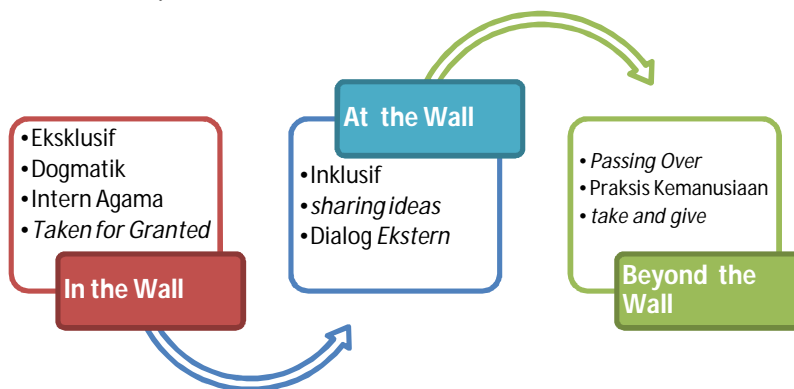
In addition, common platform should be grown back as a way for self-transformation and social transformation and generate a mindset and lifestyle of dialogue in order to achieve more prosperity and peace in personal and communal life. The whole progress of religious, spiritual, rational, moral, and political evolution is constructed in maturity cultures must dialogue and multicultural encounters creatively.

E. Religious Education Construction Pluralist-Multiculturalist Perspective

Admittedly, in line with the pace of the times, education world (religious education is no exception) were considered often too late to respond the needs of the present problems of the students. In fact the new religion would be worth if it is capable of dialogue or negotiate with the reality of life. This is delivered by Amin Abdullah (Teaching Kalam and Theology in the Age of Pluralism in Indonesia ", in Elga Sarapung & Tri Widiyanto, 2005: 244). Our education in terms of material and methodology development is very slow compared to developments outside the school. Present problems can not be

immediately absorbed by the material. Centralization and education bureaucracy greatly impede curriculum reform process, being the practitioners of education, because it is too trapped and shackled at the syllabus and routine learning activities. A. Qadir 'Azizy (2002: 8-22) says "there is a fundamental problem faced religious education today is the problem of human relationships with others who are less good and poor appreciation of the moral teachings". Relation between human beings and poor ethics influenced by bad beliefs. Question above certainly cannot be answered only with one treatment. It takes the constructive-innovative businesses simultaneously and continuously.

Answering criticism and challenges, the writer has the key assumptions of the construction efforts of religious education-multiculturalist which has vision of a pluralist-ijtihad of some models and approaches that have been there before. Key assumptions built and formulated authors are models of religious education developed by Jack Seymour and Tabitha Kartika Christiani, the model of education and the teaching of religion in the wall, at the wall, and beyond the wall (Jack Seymour & Tabitha Kartika Christiani "Christian Education for Peacebuilding in the pluralistic Indonesian Context ", in M. Agus Nuryatno, 2009: 14). In other words, it must change the pressure point in the teaching of religion, from in and at the wall to→ *beyond the wall*.



1. Religious Education model In the Wall

Religious education in the wall mean teaching religion in accordance with the religion, without dialogue with other religions. Religious education model has some consequences as submitted by M. Agus Nuryatno (2009: 10), which will lead to a lack of knowledge of students of other religions, open a chance for misunderstandings, lack of tolerance, sympathy, and empathy to different religion, the growth of prejudice against people of different religions, to foster an attitude of superiority of one religion over other religions, emphasize the difference between "I" and "you," us "and" them ".

2. Religious Education Model At the Wall

Religious education at the wall is not only for teaching his own religion, but also already discuss with other religions. This stage is the transformation of confidence by learning to appreciate other people of different religions to engage in among religions dialogue.

Dialogue among us can be realized only when we sat together in the plains of "togetherness". The world is ours, this life we live together, and all human problems is the problem for all. Including the question of Godliness and religious affairs and diversity is also our problem as human beings. And "belonging" to be sustainable and generate a sense of peace and creative if the rope is the bond of love, sympathy, and extracted mutual respect, mutual trust, and each of us to be reliable.

3. Religious Education model Beyond the Wall

Education model beyond the wall is not only orient to discuss and dialogue with people of different religions, but more than that it invites students of different religion to work together in the campaign for peace, justice, harmony and engage in praxis humanitarian activities. This shows that the "enemy" of religion is not people of different religions, but is poverty, ignorance, capitalism, violence, radicalism, dishonesty, corruption, environmental damage, and so on.

In the view of the author himself, teaching educational model beyond the wall is where humanitarian pure commitment developed into a caring faith. With the people of faith, explore the values of faith itself in solving the humanitarian problem. In this way faith is functional and productive well into the faith community itself and for all mankind.

However, in order to ground the model of religious education *at* and *beyond the wall* is not easy, it requires reconstruction of the religious understandings, especially in the area of meaning the essence of religion. What is the essence of religion? According Fritjhof Schuon, the essence of religion lies in the esoteric area which is the culmination of religions where all the same essence namely God even though the road (*syariat*) are different and varied. Diverse dimensions of this religion called esoteric. If this condition is met, then the process of grounding and implementation model of religious education *at* and *beyond the wall* can be realized (Frithjof Schuon, 1993: 26)

F. Conclusion

Comparing is not to "fighting", or finding which one is more correct and superior. Comparing must touch on three aspects, namely the *differences*, *similarities*, and the *common platform*. Differences serve to reinforce the identity and similarities are the starting point to meet and collaborate actively and creatively.

Substance of multicultural education values contained in the two textbooks (PAI and PAK) has many similarities that became *common platform* for both of the differences that exist, so that PAI and PAK should move mutually bind themselves to another in a joint effort to raise the noble values of multicultural, where both scientific traditions stand firm through the integration efforts and comprehension of teaching materials.

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