

The Dynamics of Multiculturalism in Majelis Ta'lim in an Najach Majelis Ta'lim of Magelang

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Abstract--- *The purpose of this study is to identify the lecture material in An Najach Majelis Ta'lim Magelang Indonesia from multicultural, anti-multicultural and intolerance aspects. It also describes the impact of controversial lecture material which contains anti-multicultural and intolerance aspects. This study uses qualitative research method and content analysis. Data collection methods are done through observation, interviews, and documentation. Results of this study: The topic of the public lecture is normative, emphasizing individual piety and multicultural values are found. Beside multicultural values, the public lectures also convey a message of intolerance and values of anti-multicultural such as truth claims, bias/prejudice, stereotypes against other groups, stigma and judgment, arrogance group, and hatred speeches or the public lecture contains a hate message. Even though Majelis Ta'lim convey a message of intolerance and anti-multicultural values, it does not emerge the destructive, radical and intolerant actions from the congregations. Intolerance in An Najach Majlis Ta'lim is inability of the public lecturer to refrain from disliking others, interfering and or opposing the attitudes or others belief expressed in his public lecture, but not disturbing others. This attitude of intolerance is caused by fake-simplification or over-generalized beliefs which include stereotypes against "humiliated external groups", deep disgusted attitudes or dislike towards the external groups; however, it does not take negative actions against external groups member, both interpersonal and in terms of social-political policy.*

Keywords--- *Abdul Mukti, Multicultural, Intolerant, Majelis Ta'lim, An Najach.*

I. INTRODUCTION

Majelis Ta'lim is a place of learning and deepening the teachings of Islam for society members. As a non-formal educational institution, Majelis Ta'lim can grow and emerge anytime and anywhere. From children to elderly people are free to come in and out, come and go to take part in the activities of the Majelis Ta'lim which are usually known as Islamic teaching. Likewise with An Najach Majelis Ta'lim which is located at An Najach Islamic Boarding School (Pesantren) in Tegalrejo, Magelang, Central Java Indonesia. An Najach Majelis Ta'lim has several advantages and uniqueness, including: 1) Every teaching session is always attended by thousands of worshipers who come from various cities and consist of various layers and backgrounds of the community. 2) The public lectures delivered at An Najach Majelis Ta'lim often contain intolerance, anti-multicultural values and hate expressions. 3) Even though Majelis Ta'lim convey a message of intolerance and anti-multicultural values, it does not emerge the destructive, radical and intolerant actions of the congregations.

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An Najach Majelis Ta'lim activities are held twice a week, on Sunday at 7:00 A.M. to 09:00 A.M. and on Tuesday at 7:00 P.M. to 09:00 P.M. The activity is always joined by thousands of congregations who come from various cities. They consist of various layers and backgrounds of society, from traders, farmers, employees, teachers/lecturers, laborers to government officials, and so from men, women, adolescents, adults, children and the elder people. The Nahdhatul Ulama of congregations who attend approximately 5000-7000 people every Tuesday night and 10,000-15,000 people every Sunday morning. In the closing activity before the month of Ramadan in 2019, the Nahdhatul Ulama of visitors reached more than 100,000 people. Congregations diverse backgrounds ranging from the Muhammadiyah, Nahdhatul Ulama, salafi to the non-party general public. The committee entertained the guests by slaughtering 9 cows, cooking 1.3 tons of rice and providing 80,000 packages of rice.

II. METHODOLOGY

This study is a qualitative study conducted in An Najach Majelis Ta'lim of Magelang in 2019. The object of the study was the An Najach Majelis Ta'lim which was located in the An Najach Islamic boarding school in Koripan Village, Tegalarjo District, Magelang Regency, Central Java Province, Indonesia. Subject of this study was the An Najach Pesantren manager who became the only public lecturer, the staffs of Pesantren and Majelis Ta'lim, the students of An Najach Pesantren, committees of the Islamic teaching, the congregations and the local government officials. The data is taken from the field by joining routinely the Islamic teaching on Sunday and Tuesday. The data collection techniques carried out by observation, interviews, and documentation.

The data obtained is then analyzed. The analysis of this research is not only explained by the sentences described, but also as far as possible gives clarity of the object of research (Rijali, 2018). Data were collected and analyzed by used content analysis. The content analysis here is used to examine the scope of lecture material in t An Najach Majelis Ta'lim and identify the multicultural and anti-multicultural aspects delivered in the public lecture.

Majelis Ta'lim is derived from Arabic root words, consisting of two syllables namely majelis means "place" and ta'lim which means "teaching", although this phrase is not commonly known in the country of Saudi Arabia (Phillip Win, 2012). Thus in language, Majelis Ta'lim has the meaning "place of teaching and learning". The Ministry of Religion (2008: 3) defines it as an Islamic educational institution that has regular but not daily learning hours such as at school, but the congregations present on their own consciousness, not an obligation since it if for their spiritual needs.

But there is an interesting fact, namely the term Majelis apparently only exists in Indonesia. In other countries do not know about Majelis Ta'lim as revealed by the Chairman of the Bahtsul Masail Nahdhatul 'ulamā (LBMNU) Zulfā Mustafa. In other countries' traditions, the term Majelis Ta'lim is known as halaqah . In the tradition of Sufism, there is zawiyah. All of these words describe the condition of a group of Muslims who gathered to study. They study religious knowledge, from the aspects of theology, philosophy, and Sufism (Nasrul, 2018).

There are three important components in Majelis Ta'lim, namely the public lecturers, congregations and lecture material. Among these three components, the public lecturer is one of the most important components such as the

teacher is the most important instrument in implementing curriculum in schools. The lecture material is not much different from the curriculum, in various forms, it is only a text and therefore the teacher is the one who determines how to read and interpret it (Zainiyati, 2016). In the context of Indonesianism and Islamism, Maulana (2017) asserts that religious teachers serve as the vanguard of tolerance which is then manifested in their social context. Teachers are shaping mindset and helpful to understand predominant approaches to how Islam is conceptualized, although they don't have independent knowledge of Islam (Merchant, 2016). The public lecturer is commonly determined the color and character of a Majelis Ta'lim. Likewise, the lecture material can determine the color and character of a Majelis Ta'lim too. If the lecture material of a Majelis Ta'lim has been determined and structured into a kind of Islamic teaching curriculum, then the committees of the Majelis Ta'lim will surely look for a competent religious teacher and master the material. Of course, with the condition to adjust the character of the Majelis Ta'lim because the committee does not want to lose the character of the Majelis Ta'lim.

Related to multicultural education, Majelis Ta'lim is one of the effective media for internalizing multicultural values to citizens. This is because the Majelis Ta'lim is the gathering place for the Muslim community in particular. There are many studies on the functions and roles of Majelis Ta'lim; among them was Syukron Djazilan (2019: 34) which explained the function of the Majelis Ta'lim as a medium for internalizing Islamic values. Minangsih (2014: 145) argues about the function and role of the Majelis Ta'lim which are very efficient for Islamic da'wah, and Amatul Jadidah (2016: 27) which reveals the function of the Majelis Ta'lim as a place to learn Islam for the community.

Majelis Ta'lim is a form of da'wah. Da'wah is the effort of a person or institution that invites or calls upon people for good and truth and prevents from harm (Masturi, 2018). The purpose of da'wah is to change society (Mubasyaroh, 2017). However, the Majelis Ta'lim which is expected to be a medium of multicultural education to the community cannot be fully expected as Arif Mustofa (2016) revealed. This is due to the way used by the public lecturers and preachers are too monotonous and even there is no feedback to conduct question and answer. Not a few Majelis Ta'lim changes to become intolerant place due to the high spirit of preaching from preachers to humiliate other religion, the sect and group (Baidhaw, 2010). Majelis Ta'lim should be able to function as a center of harmony (center for value of peace) and a center of change towards quality Muslims (agent of change toward a better Muslim quality).

The existence of religious organizations that tend to be oriented towards increasing the number of members quantitatively rather than improving the quality of the congregations' faith (Qorib, 2018) and the fanatical aggressive attitude of the congregations and the religious leaders in preaching can threaten tolerance (Sulaiman, 2016). Taufani (2017) mention anti sect/other groups and claims to truth of a group of religious in Manado occur due to competition and economic land seizure, the seizure to power and influence among the preachers.

Multicultural education is an effort to prevent conflict (Nakaya, 2018) because the current conflict is no longer just a phenomenon, but it has become a reality in people's daily life. Indonesian society and called a multicultural society. This condition has the potential for conflict, especially if it is coupled with economic, social and cultural problems (Miftah, 2016). Because the problem of conflict is inseparable from multicultural life and human

multicultural life is a potential conflict in various ways (Ledang, 2016) . Conflict between individuals and between groups is a result of differences in perspective, interests, and life goals between them.

James Banks (1993) said that understanding multicultural education as education to people of color. This relationship is in line with the definition by Sleeter (1994) that multicultural education is a set of process conducted by the school for opposing afflicted groups. Banks's Definition above supported by H.A.R Tilaar (2004), who said that in multicultural education does not recognize fanaticism and socio-cultural fundamentalism including religion .All communities know and appreciate differences that exist .Similarly, multicultural education does not recognize the xenophobic (hatred of things/strangers). Even, multicultural education should be able to realize students can learn to live together in difference (Baidhawiy, 2005).

In line with the above understanding, Choirul Mahfud (2006) states that multicultural education as a perspective that recognizes the political, social and economic realities experienced by each individual in encountering cultural diverse human and reflecting the importance of culture, race, sexuality and gender, ethnicity, religion, social status, economy and exceptions in the education process. While Ainul Yaqin (2005) understand multicultural education as an educational strategy that is applied to all types of subjects by using cultural differences that exist in students such as ethnicity, religion, language, gender, social class, race, ability and age so that the learning process becomes easy.

In the perspective of multiculturalism, Gollnick (1983) describes "a state in which a person has mastered the knowledge and develop the skills needed to feel happy and to communicate effectively: (1) to other people who have different cultures, and (2) in a range a situation that involves groups of people with diverse cultural backgrounds." Gollnick's concept gives space the possibility to live together between individuals who have different ethnic, cultural and religious backgrounds. Ricci and Moawad (2002; 2017) complete with elements of diversity, equality and respect. Meanwhile, Paul C. Gorski (2010) argues that multicultural education is grounded in ideals of social justice, education equity, critical pedagogy, and dedication to providing educational experiences to students. In an Islamic perspective, Sachedina (1990) mapped the socio-political dimensions in Islamic doctrine and practice into three groups: the value of unity of humankind, competition in good works, and calls for forgiveness to others.

Multicultural education is an educational strategy that has the aim to train and build student character to be democratic, humanist and pluralist in their environment (Ainul Yaqin, 2005). Through multicultural education it is hoped that students from elementary school to tertiary level can free themselves from prejudice, bias and discrimination, such religion, gender, race, color, culture, or social class. H.A.R Tilaar states there are values in multicultural education. The three core values of multicultural education are: First, an appreciation of the reality of cultural plurality in society. Second, the development of the responsibility of the world community. Third, the development of human responsibility for earth planet.

Mundzier Suparta (2008) states that multicultural education is the process of developing all human potential that respects their plurality and heterogeneity based on the principles of equality, mutual respect and acceptance as well as understanding and a moral commitment to social justice.

III. RESULTS

Potential Intolerance in the An Najah Majelis Ta'lim

Thoughts and statements are delivered Abdul Mukti as a single public speaker in Islamic teaching forums often be seen controversy and led to the emergence of 'offense' community affect veiled conflict (inner conflict). Rreligious discourse texts delivered through study forums are very likely to have an impact or have the potential to cause tension between religious groups when there are differences in interpretation and how to understand it. That is happened to Abdul Mukti, the discourse of thinking is deemed to have offended many Muslims, especially among some of Nahdhatul Ulama. Some controversial and intolerant lecture materials are as follows;

Mukti emphasized that entering into or becoming part of certain religious groups (Nahdhatul Ulama/Muhammadiyah/Darul Arqom/Al Irsyad, etc) was a misguided behavior because it had divided Muslims. This statement is reproduced at every opportunity in the Islamic teaching; both the Islamic teaching on Tuesday night and Sunday morning and that can be seen and heard through the recordings via YouTube. Even though the study of material in the study discusses a benefit, but the issue of prohibition from participating in religious organizations and group fanaticism always appears so loud. Additionally in reality, these two problems become jargon and agendas that must be voiced in an effort to make the Amar Ma'ruf Nahi Munkar movement. As stated in his public lecture:

“It is not justified in religion to form groups which would instead divide Muslims. Muslims must be one, not consisting of groups that will damage the Islamic brotherhood. Even in Al-Imran verse 103 it is clear, that there is the word wa'tashimu ... and there is the word on the brink of hell. This is clear, that Allah has given a warning to us as Muslims. And this is unlawful to do ...”

Abdul Mukti explained that Ahlu Sunah Wal Jamaah was neither Nahdhatul Ulama nor Muhammadiyah based on QS [3:92]; *inna hadzihi ummatukum ummatan wahidatan*, (actually this tawheed religion is the religion of you all; one religion). The law of making groups according to Abdul Mukti is *haram*.

Abdul Mukti explained that people who are fanatical about organizations and nasab (off spring) they will go to hell before being brought to account for its fanaticism against organizations and nasab. Nasab fanatics are people who pride themselves on their nasab, because of their Kyai/'ulamā/descent. Whereas, Kyai/'ulamā and their descendants are uncertain/there is no certainty of going to heaven. Criteria of Kyai who goes to heaven, he said there was al Kyai warotsatul Anbiya ' namely 'ulamā who substitutes possessing the characters of amanah, tabligh, sidiq and fathonah;

In the theme/chapter "Divisions of the Muslim Ummah and Group Fanaticism" it is found that intolerance and anti-multicultural values include truth claims (only true groups), prejudices and stereotypes (negative views about others who disagree), stigma and judgment (labeling that the other party is negative, wrong, sin and going to hell), group arrogance (that the group is better than other groups), and hatred speeches or lectures contain hate messages.

The source of hatred is prejudice. Prejudice is an antipathy attitude that is based on the wrong way of generalizing (Liliwari, 2005). The mistake is generally directed at certain group members. The target of prejudice

will be viewed negatively based on his/her group's comparison. In the theme of sectarian divisions and group fanaticism, Mukti views that 'ulamā/Kyai who enters Nahdhatul Ulama, Muhammadiyah, and other mass organizations are dividing the people, so the law joining mass organizations is haram because it can plunge into hell. Liliweri (2005) revealed that prejudice is one of the major obstacles to communication activities, because people who are prejudiced often become suspicious and oppose communicators who launch communication. In prejudice, cognitive believes or concludes that what is delivered by the target of prejudice must be wrong without a clear basis.

Although there are not a few expressions of hatred, stigma and judgment found in the theme of Disunity among Groups and Fanaticism, multicultural values are found in this theme, including not knowing group fanaticism as the opinion of HAR Tilaar (2004), interaction between humans without differentiating categories, Sachedina (1990), unity of Humankind, Baidhawiy (2005) study on living together, and Ricci (2002) equality or egalitarianism.

Abdul Mukti explained that searching for religious knowledge is individual (ain) mandatory and searching for general knowledge is kifayah (duty of the sufficiency) mandatory. Children who study in school (public) find it difficult to become pious children. Islamic education is religious education. Kafiri education is education to seek general knowledge/search for world that is oriented to a hell. Abdul Mukti added that what is meant by world science is the science that makes people forget about God, and the hereafter science is the science that makes people remember God and be close to God. General science promises high degrees and ranks but leads to hell. A Muslim who is ignorant in world affairs, in the hereafter will become smart because he will be taught by Allah, argued Mukti.

In the theme of the dichotomy of religion vs. general science, none of the multicultural values emerge at all. Prejudice and stereotypes (negative views about science and public schools) are very prominent, as are stigma and judgment (labeling that public schools are kafiri education) towards science and public schools. The target of prejudice in this theme is general science which is viewed negatively based on the comparison of the group/Pesantren which only teaches the religious sciences . In this case, Mukti views that public schools are bad because they are world-oriented and will go to hell. Perhaps Mukti grounded to a learning experience and education history that rihlah ilmiah from the Pesantren to other Pesantren and from an 'ulamā to other 'ulamā.

Abdul Mukti explained that the criteria that must be possessed by the Kyai are knowledge, charity, morality, syajaah (courage), and sakhyyah (generosity). Mukti asserts that Kyai should be neutral, should join social organization, and should not be active at the political party. Mukti said that Kyai or 'ulamā who paced out of the palace accelerates the release of Dajjal. An active Kyai in politics means breaking the Shari'a of Allah in the same way as a Kafir behavior which obeys his passions. Even Mukti firmly equates Kyai who enter politics as devil Kyai not warotsatul anbiya ' is similar with religious traitors.

1. Kyai akhrosh (mute Kyai); Mukti explained that many Kyai defended mistakes for fear of losing members or for the sake of dignity even though they knew the error but they were afraid to convey. Kyai akhrosh (mute) are those who do not want to explain the law in a clear and right manner, but hide it. The status of a Kyai will be the same as a wild boar when his heart is overpowered by lust. Mukti calls them with Gus wild boar because doing da'wah of wickedness. Furthermore, Asu (dog) is similar with Kyai who are afraid not

invited in Kenduren (a Javanese ritual to pray for someone who passed away), since he is fear to be said as bid'ah (heresy). Kyai/'ulamā who invites to political parties is Kyai ghofilun, 'ulamāul ghofilun, Kyai upil (snot). Likewise, Mukti also stated that Kyai who prioritize general knowledge are referred to bastard Kyai (criminals).

2. Kyai Tahlil and Blessing; Mukti explained that at this time, the religious leaders in the community were dominated by Kyai tahlil, Kyai berkatan (leading the salvation) - though unable to read the yellow book - and experts in science but do not carry out their knowledge. In congregational prayers, for example, Mukti explained that people who understand Islamic law are more entitled to become prayer leaders than those who memorize the Koran but do not understand Islamic law, even though the people who understand Shari'a only memorize Surah Al-Fatihah. Those who are entitled to become Imam (leader) of prayer are those who are able to read the classical/ yellow book and understand the Islamic law even though they are a carpenter or motorcycle taxi driver.

In the theme of public lecture "Kyai and 'ulamā" is found that multicultural values that include equality (egalitarianism) (Suparlan, 2002), recognition, respect and fairness for the rights of individuals and communities (Kymlicka, 1999), equality (Ricci, 2002), developing all human potential, including moral and religious potential (Mahfud, 2005), critical of differences in social status, providing democratic principles, and social justice (Suparta, 2003).

However anti-multicultural values are more commonly found in this theme, including truth claims, prejudices and stereotypes, stigma and judgment (labeling that others are wrong, sinful and go to hell). Hate speeches against others is very apparent. For instance, it is addressed to Kyai, active 'ulamā in political aspect, close to the government officers, come in and out of the palace by using a coarse expression. In this case, Mukti carries out negative prejudice, which is that Kyai/'ulamā who disagree with him are wrong, bad and able to fall into hell. Liliweri (2005) revealed that prejudice is one of the major obstacles to communication activities, because people who are prejudiced have not been suspicious and are against communicators who launch communication. In prejudice, cognitive believe or conclude that what is delivered by the target of prejudice must be wrong without a clear basis.

In living the life of the world today , Abdul Mukti gives a lot of advice so that humans are careful and do not fall into mere worldly pleasures. Some of these suggestions include;

1. Prohibited grandeur. Mukti explained that people who are easy or has a lot of desires, so his Islam is doubtful. One example is building a magnificent house. Building a house with a magnificent is haram. People who make luxury buildings/homes that exceed their needs in the hereafter will be put on their necks. Mukti explains the essence of home-making is intended to be able to protect from the hazards mainly from theft, heat, rain or as a shelter for a family.

Responding to the many corruption cases in Indonesia Abdul Mukti reminded that members of the House of Representatives (DPR) and government officials must dare to be hungry so that the people are happy and satisfied so that the country will prosper. Lifestyle issues of the artists are also be noticed by Abdul Mukti so that they are not

easily imitated by the congregation. Mukti said that no artist enters heaven. There are some of those who go to heaven in the end of life with faith and nashuha repentance but previously, they must go to the hell for hundreds of years.

2. Shaving eyebrow, injecting implan /silicon and tattooing is haram. The make-up trend is also noticed by Abdul Mukti. At this time there are many people using tattoos on their bodies for reasons of art, appearance and so on. Likewise, eyebrow shaving, hair dye and silicon injection. Artists, singers, criminals and thugs openly decorate their bodies with tattoos. Mukti explained that tattooing is haram. His penance is not accepted except nashuha repentance and removes the tattoo. Tattooed people contiNahdhatul Ulamae his sin to parents who have died. Tattooed people who take a bath (ghusl jinabat) are not legitimate (shah) because they are unclean. Thus, all the types of body painting are forbidden.
3. Music, Singing, Red Shirts and Musabaqoh Tilawatil Quran are Haram. All types of music (orchestra/dangdut/wayang/gambus/samroh and others) according to Mukti, the law is haram. It is also included store of musical instruments. Musical instruments (guitar, flute, and organ) are not haram, what is haram is playing the instrument and keeping it is also haram. Mukti firmly stated that the law of singing is haram, the wages are haram, and those who see it are also haram. Singing is the same as calling Satan. Mukti also explained that the law of art of reading the Koran in the Musabaqah Tilawatil Qur'an (MTQ) is also haram, because the Koran was revealed to be read and practiced not for competition (musabaqah). Because if the Koran is not read and practiced, it means that it does not put something on the right place (dzolim).

Abdul Mukti also explained that red colored clothing is haram according to Imam Hanafi. Meanwhile, according to Imam Syafii, the law to wear red clothes is makruh. And haram of red does not apply to other objects such as red pimples, red fruits and so on.

4. Social Insurance Administration Organization and All Legal Insurance is Haram. Mukti explained that all form of ugliness which Allah forbids (haram) shall be avoided. For example; when the government asks the public to participate in BPJS contributions, so it is not mandatory to join it because BPJS is included badness as well as life insurance. BPJS and all types of legal insurance are forbidden, because money is lost and is detrimental; laa dhororo wa laa dhirooro (it must not harm others and must not harm himself). For whom already join BPJS program, Mukti suggest that he can immediately stop.

Multicultural values are not found in the theme "Art, Jewelry and Insurance". Judgment is a statement that often arises from Abdul Mukti. Mukti judges something with illicit status and judges someone with the hell. This is contrary to multicultural values which include negative thinking, stigma and judgment (labeling that the other party is wrong, sinning and going to hell). The anti-multicultural values found in the lifestyle chapter include truth claims, prejudices and stereotypes (negative views about others, who do not agree), stigma and judgment (labeling that the other party is negative, wrong, sinful and go to hell).

Some legal matters in Islam experienced by the community in daily life do not escape the attention of Abdul Mukti. Some of these problems are ; The first law, is dog and wild boar. The law of wild boar is neutral, not halal

and not haram. Forbidden is the act of "eating" the flesh. These two problems are destructive and disturbing animals. Mukti explained that domestic animals such as ducks or goats that damage other people's crops are not subject to the law. The owner of the animal is subject to the law. Likewise with chicken animals that enter the house and damage such as breaking dishes. In this problem, the homeowner who made the mistake, because he did not close the house. If the owner of a plant and house feels upset about the chicken or duck, it is not justified to hurt the duck or chicken by throwing or hitting. The act of hurting the animal is sinful. Animals are not subject to law and are not Muslim.

Third is the problem of using sex equipment for a husband or wife whose partner has died. Urging of sexual desire with tools according to information books/ulamā is forbidden. But the condition is forced -if it is not and intolerance using the tool aids will fall into zina- permitted to use such tools as necessary and sufficient. The law rotates by seeing the illat (cause). Multicultural values found in the discussion of Islamic law public lecture is covering education equality, critical pedagogy, and dedication to provide educational experience (Gorsky, 2010) and open in thinking (Baidhawiy, 2005).

Multicultural Values in An Najach Majelis Ta'lim

Although Abdul Mukti often delivered harsh words and expressions of hatred in Majelis Ta'lim meetings, Mukti also delivered a lot of lecture material that contained multicultural values. Mukti invites the congregations to practice the teachings of Sufism because Sufism can be a solution for various problems of society and lead them to the closeness to God (al-Haramain, 2011). Sufism which is often recommended are (Zamhari, 2009);

1. In order to increase the reading of Shalawat and Istighfar every day.
2. Muslims should be careful when pledging allegiance to the murshid of the sufi order. Murshid Thoriqoh must memorize the Koran and Al-Hadith.
3. Suggestions for many actions and avoid arguments. Mukti explained that Islam is synonymous with deeds. Whoever professes faith let him make himself a person who does a lot, not talk a lot. That is, there is not much to say for things that are not necessary and potentially negative. The content of the Koran and the Hadith is a commandment to do good deeds and do good things. Not contain vain debate or only discourse.
4. About government assistance and other people's giving. Giving/gifts are acts from the bottom to top while alms are from top to the bottom. And people who are given objects/goods are not required to examine the origin of the goods. Someone who is strong in religion according to Mukti should be strong wirai; able to keep illicit goods that do not want to receive state money, because the state money is limaslahatil ummah (for the benefit of the people). Giving money from officials is better not accepted because the nature of the item is still doubtful. Giving money from the government, based on this verse *يا أيها الذين آمنوا لا تسألوا عن أشياء إن تبد لكم تسؤكم* may be accepted. However, it is better to be careful for whom are wirai, because with wirai, the person religion will get stronger. Mukti gave the example of Sheikh Abdul Qodir Jaelani who had never received a gift from the ruler because of his wirai.
5. On the lecture material that is offensive. If there are congregations who are offended by the lecture material, it is good for him to be remembered and know his mistakes. Desperation is not recommended, because it hurts to hear the lecture material that touched on it, even Mukti emphasized that it was a guide from God. Later, he will get intercession in the hereafter.

6. About sustenance and occupation. Mukti explained that the permission of collaboration with Nashrani and Jews in livelihood. All human work becomes a traffic deeds of God. The purpose of human life in the world is to worship, not look for work. The main thing in life is worship asking for sustenance from God, and then God will provide sustenance through work. Mukti emphasized first, that if someone wants to be rich, then they have to work, but not all who work can be rich. People have become rich because of diligent work and receive the grace of God, being rich because of God's will. Second, if you want to be smart, you must study hard, but not all who study hard become smart. People are smart because they study hard and get God's grace; they become smart because of God's will. Sustenance comes from all directions, from various ways. Humans are only required to work not allowed to be unemployed. Work is an Islamic religious command and should not be ashamed even though doing manual labor.
7. About famous people. Doing good deeds and goodness sincerely and without being known by a lot of people is Islamic lesson. If someone wants goodness, then he should not be proud and happy to be famous. The famous is an earthly problem that is known to many people in many places, but religious teachings forbid that problem. Famous in the world is not necessarily known and noble in the afterlife, even he could be a hell expert. In the world, even though it looks improper appearance (in tatters), but his worship of Allah is very good, then he will get a glorious place in the sight of Allah.
8. About the sick disaster. One of the virtues of someone is hiding/concealing pain and tragedy of his sick and disaster. If someone is sick, then it is better for him not to talk and tell others. Telling others of pain is the same as showing sins to others. The disaster befalls a person is basically caused by his sin. The sick people are certain to sin even if they only cough. It is foolish to make other people know about his illness. Therefore it must be covered. People suffer from illness due to lack of reading forgiveness (istighfar).
9. About 'Ngaji' (people gather to learn Islam) for death provision. Mukti delivered in his public lecture; "The true intention of Ngaji is to find provisions to die. Whenever facing God (died) will not regret because having the provisions."

Even though the lecture material in An Najach's Majelis Ta'lim was classic, Mukti still hoped that the congregations would remain steadfast. Allah created the world as a place for letting go of lust, and created the afterlife (akhirat) for a place of rest for believers.

Many findings on multicultural values in the discussion of attitudes and teachings of Sufism which includes; competition in good works, forgiveness toward Humankind (Sachedina, 1990), education about living together, foster mutual trust, mutual respect, positive thinking, peace (Baidhaw, 2005), upholding religion and developing intellectual, social, moral, religious, economic, politeness and cultural potential (Mahfud, 2006). The anti-multicultural values found are prejudice and stereotypes (negative views about other parties, who do not agree).

Hate speeches containing hate messages seem to be quite prominent in the Islamic teaching of An Najach Majelis Ta'lim. With the reason of speaking/lecturing at home, Abdul Mukti felt he was free to speak as a right of citizens. Hate speech is found especially in the theme of the Kyai/'ulamā su' (bad). According to Mukti's perception, Kyai su ' is Kyai who close to the official, who did not speak the truth and Kyai Karbitan (not being able to read the book and understand Islamic law).

Although many anti-multicultural values are found in Abdul Mukti's lectures, Abdul Mukti is essentially a democratic scholar and has high multicultural values that can be found in his lectures and preaching movements. Multicultural values that includes are unity of Humankind, competition in good works, forgiveness toward Humankind (Sachedina, 1990), and foster mutual trust, mutual respect, positive thinking, reconciliation, peace, non-violence, education about living together (Baidhaw, 2005). Equality or egalitarianism (Ricci, 2002), upholding religion, developing the potential of intellectual, social, moral, religious, economic, courtesy and culture (Mahfud, 2006), social justice (Gorsky, 2010), mutual respect, accept, provide democratic principles and social justice (Suparlan, 2008).

In addition to the nature of democracy and its multicultural value, Abdul Mukti has a high generosity and social spirit. Donations of billions of rupiah have been contributed to the construction of mosques, prayer rooms, house renovations and other social aids. These three characteristics are able to reduce the conflict that had occurred at the beginning of the founding of the Majelis Ta'lim and the hidden conflict that had occurred so far. Mukti knows and understands, Dealing with conflict necessarily involves teaching about "the common good and the ability to think of others (Molina-Giron, 2016). Likewise with the determination and nature of the entrepreneur they have are able to make the congregation feel calm and long for his spiritual cleansing. The inclination of the Islamic teaching of the congregations is directed to the invitation of public lecturers, suggestions and admonition of piety and piety not to the content of the anti-multicultural values that they find in the study. Not a few numbers of Islamic teaching congregations feel the benefits and positive suggestions after attending the Islamic teaching; traders who sell well when selling, farmers who always get the harvest, religious knowledge that is easy to understand, people who get sick gradually get healing and others. Conditions like these that make them always enthusiastic to attend the Islamic teaching.

Over Generalized Beliefs

A person who thinks negatively is not necessarily willing to act intolerant (Powell & Clarke, 2013), although this combination may be an exception. That is, a person who acts intolerant can certainly have a stereotypical/negative view of people. On the contrary, a person who only thinks negatively may not be an intolerant. The definition of intolerant is an "action", not a thought, let alone a rule. Called tolerant, according to Cohen (2004) is a deliberate act by the actor with the principle of refraining from interfering (opposing) their behavior in situations of diversity, even though the actor believes he has the power to interfere.

Russell Powell and Steve Clarke in Religion, Tolerance and Intolerance: Views from Across the Disciplines (2013), put the "no-disturbing" element as the core of tolerance. And this non-disturbing attitude must be direct, or "not-disturbing-directly". Even though they disagree and have the ability to forbid, they choose not to disturb them. Thus, in the perspective of Powell and Clark, a tolerant person is the one who deliberately refrains himself from disagreeing, while allowing it without interruption.

Abdul Mukti's intolerance in this case is his inability to detain himself from disliking others, interfering and or opposing the attitudes or beliefs of others expressed in his public lecture, but not disturbing others. Abdul Mukti's intolerance is caused by fake-simplification or " over-generalized beliefs " which include stereotypes against

"external groups that are demeaned", disgust or deep dislike towards external groups; however, it does not take negative actions towards outside group members, both interpersonal and in terms of social-political policy (Hunsberger, 1995).

This was the case with the people living around An Najach Majelis Ta'lim . The condition of the community remains in a conducive state. The public is not affected by some of Abdul Mukti's controversial and anti-multicultural public lectures. They view this matter as limited to someone's discourse and opinion. At present the community has also understood the character of Abdul Mukti's public lectures, unlike in the early days of the An Najach Majelis Ta'lim where the public had come to An Najach Majelis Ta'lim to dismiss the Islamic teaching. Until this research was completed, the enthusiasm of the congregations remained high and the surrounding community also remained conducive and synergized with the committees of Majelis Ta'lim.

IV. CONCLUSION

The religious orientation in An Najach Majelis Ta'lim is a general orientation, that is, the characteristics that become the tendency of all Islamic teaching congregations. An Najach's Majelis Ta'lim is oriented to the teaching and practice of Islam in the practice of daily life, both as individuals and as groups. Most of the lecture material is general (without gradations or specifications) and oriented to individual piety, the behavior of Sufism, and the preaching Amar Ma'ruf Nahi Munkar.

Religious lectures at An Najach Majelis Ta'lim do not prioritize issues related to pluralism and living together in multiculturalism and pluralism, so that they do not provide a tolerance space for various differences, ethnic, religious or subcultural. Although he does not provide enough room for tolerance and conveys anti-multicultural values, Abdul Mukti shows his democratic attitude - does not force congregations to follow him absolutely - and also conveys multicultural values in his lectures.

The conclusion from this study;

1. Intolerance is a negative action which is overtaken by excessive stereotypes, only negative thinking is not an intolerant because negative thinking is not necessarily willing to act intolerant.
2. Hatred speeches in majelis ta'lim does not cause conflict because of the philanthropy, democracy and *tawadhu'* (humble).
3. The quantity of jamaah becomes the potential to improve the economy of the community
4. Dakwah by charities can reduce conflict.

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