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MULTICULTURALISM ARGUMENTS IN STATE ISLAMIC UNIVERSITY (STUDY ON ACCESSIBILITY OF DIFFABLE, FOREIGN STUDENTS AND NON-MUSLIM STUDENTS)

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Implementation multiculturalism at the State Islamic University in Indonesia requires understanding and practice empirical about equality and spirit for life side by side in difference culture, ethnicity, language and religion. Equality and spirit life side by side is argument important about implementation multiculturalism on State Islamic Higher Education (PTKIN) in Indonesia. Article this aim elaborate arguments about application multiculturalism at PTKIN based on experience at State Islamic University Sjech M. Djamil Djambek Bukittinggi, State Islamic University Syarif Hidayatullah Jakarta, State Islamic University Malik Ibrahim Malang, State Islamic University Sunan Kalijaga Yogyakarta, and State Islamic University Sayyid Ali Rahmatullah Tulungagung about accessibility student diffable, availability student foreign and affirmation non-Muslim students. Study this use method qualitative with type study field; primary data in the form of observation, interview deep, and studies documentation. The finding explain that accessibility student disabled, availability student foreign and affirmation to non-Muslim students as argument important for implementation of multiculturalism on each campus have difference on level understanding and practice empirical. This thing caused limitations of the programs offered and limitations facility support owned campus. Article this give contribution for PTKIN in confirm existence campus as multicultural campus.

1. Introduction

Indonesia has a diversity of cultures, races, ethnicities, beliefs, religions, and languages. This diversity is a potential as well as a challenge for the national order. Unity in diversity or *Bhinneka Tunggal Ika* is the great capital of the Indonesian nation in realizing a dignified nation. Diversity can be rooted in the life of an ideal society. On the other hand, diversity contains the potential for conflict because every difference has an ideology and interest. In Furnivall's study (1878-1960), a plural society is a society consisting of two or more elements or social orders that live side by side, without blending into a single political unit. Or according to Parekh (born 1935), a culture in society is a relative-partial entity that requires other cultures to understand it. According to Kusumohamidjojo, in a pluralistic Indonesian society, there are two terms that are important to understand, namely plurality and diversity (heterogeneity). Plurality as a contraposition to singularity indicates the existence of a situation which consists of plurality, not singularity. While heterogeneity which is a contraposition of homogeneity indicates a quality of a state that holds dissimilarities in its elements. This means that each of these sub-groups of society and their culture can differ from one another. Then structurally a plural society has diverse sub-subgroups which are marked by a lack of consensus development by all members of the community. In this situation, social conflicts often arise, or the lack of integration and interdependence among the social units that are part of it. As said by Geertz (1926-2006), a plural society is divided into sub-systems that stand on their own, and each is bound by primordial and "innate" ties. This bond is interpreted as a feeling born of "what is considered to exist" in social life which includes blood relations, family or ethnicity, racial equality, language, regional ties or regionalism, religious membership ties, and certain social habits.

The journey of a diverse nation with all its forms and schools of thought requires a multicultural paradigm that animates every element of nationality, one of which is the Islamic Religious College (PTKIN). As a formal institution in education at the Ministry of Religion, PTKIN plays a role in producing students to show their identity and be responsible for making changes. In reality, students as agents of change are often used as objects of interest by groups in the name of religion, and even become victims of acts of radicalism. Such conditions forced PTKIN to describe the awareness that multiculturalism exists in empirical reality, and not just a concept. PTKIN is deemed necessary to involve itself in efforts to develop multiculturalism, especially with regard to the human aspect, namely objective values that are not limited by certain cultures, values of freedom, independence, and happiness. Then the management of multicultural society at PTKIN cannot be taken for granted or trial and error, but must be pursued systematically, integrated, programmatically, and continuously. At this point PTKIN

is required to develop competence in several standard systems to perceive, evaluate, believe, and take action.

Islamic Religious Colleges in the current era are faced with fundamental changes in preparing students and graduates who are able to integrate with communities with diverse cultures, ethnicity, language and religion. PTKIN needs to offer concepts and practices systematically and measurably in empirical reality, not in ivory towers. The implementation of such multiculturalism is directed at preventing the emergence of clashes, as well as delivering students and graduates to meet expectations and expectations in the future. On the other hand, PTKIN's role in transforming the multicultural paradigm is not an easy matter, but requires real work that is supported by various campus elements, both in the form of facilities and infrastructure as well as activities that directly touch the interests of students. This article analyzes the arguments developed by several higher education institutions at PTKIN in implementing multiculturalism.

2. Method

This study uses qualitative methods, with the type of field research, primary data in the form of observation, in-depth interviews and documentation. Researchers used three research instruments, namely concepts, propositions and theories. Concepts are needed to make abstractions as building blocks in forming propositions and theories. In this study, the concept of multiculturalism at PTKIN is seen from three perspectives which become the object, namely the accessibility of disabled students, the availability of foreign students and the affirmation of non-Muslim students. A proposition is a statement about the nature of social reality that can be observed, tested and explained in the form of a hypothesis. Then the theory as a series of interrelated propositions is then used in reading, analyzing and estimating various phenomena and the implementation of multiculturalism based on experiences at UIN Bukittinggi, UIN Jakarta, UIN Malang, UIN Yogyakarta, and UIN Tulungagung..

3. Result and Discussion

The Multiculturalism Argument at PTKIN

The existence of the State Islamic Religious College (PTKIN) as a multicultural campus requires confirmation, both conceptually and practically, especially with regard to academic and student services. James C. McShay sees the importance of holistic and inclusive practices that can create opportunities for students to increase their awareness of social issues that have

a positive impact on democratic participation, advocacy for their communities through coalition building, as well as their progressivity. Keith C. Barton and Li Ching Ho mentioned that social issues that students need to pay attention to include planting seeds of virtue rooted in empathy and compassion. Without taste virtue, students are unlikely to be motivated to negotiate and take action on the needs of others. Therefore, related to curriculum related to public and social issues, for example, it is necessary to start by involving students about knowledge concrete lives of others.

In this context, real examples in the world of education can be traced through the feelings of empathy that can be raised by students towards their social environment, such as respect for differences in race, region, religion, gender, social class, and students with special needs. Meanwhile, according to Cuga, indicators of multicultural practice can be seen from the emergence of open mindedness, mutual trust, mutual understanding, diversity, mutual respect, living life together and with other people, national identity and conflict resolution. Armed with the theories above, it can be understood that the argument for the existence of the PTKIN campus as a multicultural campus can at least be realized through the following three things, namely accessibility for students with disabilities, the presence of foreign students, and affirmation of non-Muslim students.

Accessibility of Diffable Students

Tilaar revealed that in multicultural education programs, the focus is no longer directed solely to racial, religious and cultural domains or mainstream groups. This focus has been an emphasis on intercultural education which emphasizes increasing understanding and tolerance of individuals from minority groups towards the dominant mainstream culture, which in turn causes people from minority groups to be integrated into mainstream society. In the world of multicultural education, it can be seen from several aspects, including the college accommodation system in accommodating and facilitating the diversity of students, ranging from physical limitations, ethnic diversity, religion, and cultural behavior. So, one of the arguments for multiculturalism at PTKIN can be proven by the involvement of the campus in providing facilities for students who are physically disabled or called people with disabilities to get the opportunity to gain knowledge. People with disabilities are members of society who have the same rights in education as humans in general. It is undeniable that the mindset of many people who consider the existence of "disabled humans" and "normal humans" causes people with disabilities to be excluded and causes a sense of inferiority within them. The absence of opportunities and trust in the disabled can be the cause of the alienation

of the disabled in community activities. In addition, the limitations of the disabled are another barrier for them to take part in social life.

Several PTKIN campuses in Indonesia are trying to show the image of a campus that can accommodate people with disabilities. The State Islamic University (UIN) Bukittinggi shows its identity as one of the multicultural campuses in West Sumatra that provides space for students with disabilities to gain knowledge and obtain academic services. In the last three years, there are several students who have physical limitations, including students who are small in stature and are physically disabled. While at the State Islamic University (UIN) Jakarta, based on information from the Center for Information Technology and Databases (Pustipanda) there were 13 students with disabilities in 2018. As a world class campus, UIN Jakarta seeks to provide services to students with disabilities as mandated in the Law. Law number 8 of 2016 concerning Persons with Disabilities, that universities are required to facilitate the formation of Disability Service Units (ULD). To implement the law, Syarif Hidayatullah State Islamic University (UIN) Jakarta in December 2017 formed an ULD called the Center for Students with Special Needs (CSSN).

Furthermore, UIN Sunan Kalijaga Yogyakarta annually can serve 30 to 40 students with disabilities. Since 2015 it has accepted 14 disabled students who are regularly selected and report recommendation documents from the Diffabel Service Center (PLD) and through judicial meetings. Acceptance and service of disabled students at UIN Yogyakarta continues annually, or 0.004 percent per year of the total number of students each year, until the selection system provides assistance for the deaf and visually impaired, or room accommodation for the physically challenged. By taking the Diffabel Special Admission, prospective students are given waivers such as the number of questions, types of questions and the implementation time during the exam which will be longer. Notes on the presence of disabled students are also published by the State Islamic University (UIN) Malang. For the first time, UIN Malang gave birth to a Diffable Doctor who successfully defended his dissertation in 2020. He is Mohamad Anas Kholish, a blind person from the Faculty of Tarbiyah and Teacher Training (FITK). Anas is the 368th doctor of UIN Malang. Meanwhile, the presence of disabled students at UIN Tulungagung is evidenced by the availability of Diffable Service Center (PLD) services as a campus self-managing institution through the Research and Community Service Institute (LP2M) of UIN Tulungagung as its leading sector. This institution was established to provide consulting services and academic and non-academic services to students, academics, and other relevant elements. The data above explains that several PTKIN campuses already have students with disabilities as part of the affirmation of the diversity of society groups with

disabilities .

Availability of Foreign Students

The presence of foreign students at PTKIN is considered important to introduce Islamic education to the international arena, increase the influence and recognition of PTKIN at the international level, and introduce PTKIN which has a *wasathiyah* Islamic style. In addition to these reasons, the presence of foreign students can be a barometer of the existence of students in terms of race, ethnicity, language, and religion which not only creates interaction with the learning environment, but also social and cultural differences. This means that the presence of foreign students has relevance to the context of multiculturalism on campus. At the Jakarta State Islamic University, the presence of foreign students is not only a barometer of multiculturalism, but also shows international recognition as a world class campus. This is in accordance with the campus program which proclaimed the availability of 500 foreign students. According to data from the Center for International Cooperation Services (PLKI), at the end of 2014 there were 70 foreign students studying at UIN Jakarta. In 2015, the number increased to 173 people. Data as of May 17, 2016 noted, 58 foreign students had been accepted into college, bringing the total number of foreign students at UIN Jakarta to 237 students.

Significant data about foreign students was recorded by UIN Maliki Malang so that it received appreciation from the Directorate of Islamic Religious Higher Education (Diktis) of the Ministry of Religion which held the 2021 Islamic Religious Higher Education Appreciation (Adiktis). The 518 foreign students came from 41 countries , the most from Libya with 144 students, followed by Malaysia with 64 students, Sudan with 39 students, Singapore with 29 students, Russia with 25 students and Somalia with 21 students. Then, Cambodia with 14 students, Yemen with 11 students, Madagascar with 9 students, China with 9 students, Saudi Arabia with 8 students, Afghanistan with 7 students, Timor Leste with 6 students, Chechnya and Egypt with 5 students, Pakistan with 4 students, and Palestine with 3 students. Meanwhile, Algeria, Bangladesh, Brunei Darussalam, Ethiopia, the Philippines, Tajikistan and Vietnam each sent 2 students. Furthermore Albania, Chad, Djibouti, Gambia, India, Italy, Iraq, Germany, Cameroon, Kenya, Liberia, Malawi, Papua New Guinea, Ivory Coast, Slovakia and Syria each sent 1 student. From the data above, it is surprising that the number of foreign students at UIN Malang with the second largest number comes from a country with a majority non-Muslim population, namely Thailand with a total of 84 students.

There are 130 foreign students studying at UIN Tulungagung, both undergraduate and

master's degrees. They come from Thailand, the Philippines, Nepal, Pakistan, Bangladesh, Jordan, Palestine, Egypt, Libya, Algeria, Tunisia, Turkey, Poland and Peru. According to Dimas Prakoso Nugroho, Head of the Public Relations Section for the Management of Foreign Relations in the Asia Pacific and Europe-America Regions, the presence of foreign students at UIN Tulungagung during the pandemic forced the campus to temporarily repatriate students to their respective countries with the technical return of using repatriation flights, namely carrying out a series of strict health protocols (prokes) with the embassy of the destination country. Other data is that foreign students at UIN Sunan Kalijaga are even given skills services through outbound activities as part of a series of induction program activities. Meanwhile, data on foreign students at UIN Bukittinggi in the last three years amounted to 14 students from Thailand and Malaysia. This amount is still low compared to the demand for a minimum quota of one percent of the total number of foreign students that must be accommodated. The data above explains that the existence of foreign students at PTKIN can be seen as one of the benchmarks for the implementation of multiculturalism, as well as international recognition for religious education in Indonesia.

Affirmation of Non-Muslim Students

Another argument about the practice of multiculturalism in universities is evidenced by the presence of non-Muslim students who study at PTKIN. Despite the Islamic background, PTKIN is an inclusive university and can accommodate students from different religions. This means that all people who meet the graduation requirements can study at UIN/IAIN/STAIN, without having to convert their religion. There are several PTKIN that have students from various religious backgrounds, for example UIN Jakarta, which accommodates students with Christian, Catholic, Buddhist and Confucian backgrounds. UIN Jakarta, which has ordained itself as an inclusive campus, has provided space for anyone to learn about Islam or the sciences it has to offer. Yoshua Consuello, a Catholic student, is studying at the Legal Studies Study Program, Faculty of Sharia and Law, UIN Jakarta. In addition to having non-Muslim students, UIN Jakarta has produced non-Muslim graduates, namely Rahasimamonjy Lovanavalona Allison Candy, a non-Muslim graduate from the Faculty of Social and Political Sciences (FISIP) who came from Madagascar, an island country in the Indian Ocean or offshore. East Africa, and previously a priest from the Order of the Society of Jesus, Gregorius Soetomo SJ, managed to obtain a Doctorate degree at the Graduate School of UIN Jakarta.

The presence of non-Muslim students is also found in several other PTKIN campuses, for example, since 2011 UIN Alauddin Makassar has had two non-Muslim students taking Health

and Science, at UIN Sunan Ampel Surabaya there are two non-Muslim students, and at UIN Sunan Ampel Surabaya there are two non-Muslim students. At UIN Tulungagung there is a Christian priest named Ruslan Suprpto who earned a Masters degree in Religion from the Islamic Aqidah and Philosophy (AFI) Postgraduate UIN Tulungagung in 2021. Furthermore, at UIN Yogyakarta there are 15 pastors who are engaged in Islamic Studies, the concentration of Islam Nusantara, five in UIN Yogyakarta. of them are female priests. The pastors were assigned by the Council of Protestant Churches in Western Indonesia. Recently, UIN Yogyakarta has opened the New Student Admission program for the Religious Path and 3 T – which can accept students from various religions, regardless of ethnicity, religion, race, and class. Noted a non-Muslim student named Catholic, Sr. Ambrosia Maria Mangga, and a Hindu lecturer named Ni Kadek Pujiani Dewi, who teaches in the Industrial Engineering study program. Other data, at UIN Mataram, West Nusat Tenggara there is also one student named Ni Ketut Mayoni, who is Hindu, won a master's degree in the Islamic Education Management (MPI), and there is one non-Muslim student at UIN Bukittinggi, while So far, at UIN Malang, non-Muslim students have not been found. Some of the data on non-Muslim students studying at the PTKIN campus above illustrate that the PTKIN campus opens an open space for people from different religions to gain knowledge on an Islamic campus. As for other campuses that do not yet have non-Muslim students, this does not indicate that these campuses limit prospective students from different religions, but because of other factors such as the availability of study programs that match their interests.

Discussion

The student data that characterizes multiculturalism at PTKIN above can be analyzed based on the context of the availability of facilities, services and space provided by the campus for the success of student studies and careers.

First, the issue of the existence of disabled students at PTKIN presents various facts between idealism and the fact that the services and facilities they have are limited. Based on the interview that the author conducted with one of the disabled students named IA, that he has the same view of life as humans in general: they want to be useful human beings, have activities outside campus and on campus. In this connection there is continuity between the activities carried out by disabled students in terms of social interaction, because the more activities carried out by people with disabilities, the more opportunities for social contact with other students. In Herbert's theory of symbolic interaction, meaning arises from the result of interaction and from meaning arises self-concept which in turn determines individual social relationships. The limitations and disabilities inherent in the disabled are the meaning or

symbol of the result of social interaction. That is, disability is not a curse or disability, but rather the influence of existing structures on society. In this context, the handling of disabled students at UIN Bukittinggi still leaves a problem where there is not even a single building equipped with the facilities needed by people with disabilities, such as elevator facilities, or special roads for students who use wheelchairs.

The same problem also occurs at UIN Jakarta , which is not yet friendly to diffables. CSSN (Center for Students with Special Needs) as a Disability Service Unit at UIN Jakarta until now seems to exist and does not exist. One of the problems is that CSSN has not been included in the UIN governance organization, so it has implications for the absence of a budget to carry out activities for people with disabilities. In addition, there are still many buildings that are not equipped with the facilities needed by people with disabilities, and therefore UIN Jakarta has not been seen as friendly and has not provided special treatment for students with disabilities. This weakness has been addressed by UIN Jakarta by building partnerships and consortia through the INDOEDUC4ALL project. Meanwhile, UIN Sunan Kalijaga Yogyakarta has shown a more serious handling of disabled students, where since 2007 UIN Yogyakarta has declared itself a disabled-friendly campus. According to Al-Makin, concern for the disabled is evidenced by the availability of activities, starting from the Indonesian Conference on Disability Studies and Inclusive Education (ICODIE), the Annual Conference on Community Engagement for Peaceful Transformation (ACCEPT), the peak commemoration of the International Day of Disability, and the declaration of disability day, as determined by the United Nations on December 3, 1992. UIN Sunan Kalijaga's seriousness in affirming disabled students was proven by the acquisition of the Inclusion Award from the Ministry of Research, Technology and Higher Education in 2013. Technically, the handling of disabled students at UIN Sunan Kalijaga was carried out by involving volunteers at the Diffabel Service Center (PLD), namely tuition assistance for the deaf disabled and examination assistance for the visually impaired as well as the introduction of campus mobility for all disabled people so as to make it easier to get to know the environment at UIN Sunan Kalijaga.

Then the service for disabled students at UIN Tulungagung is carried out based on the Disability Service Guidelines (PDL) under the coordination of the Institute for Research and Community Service (LP2M). Although institutions for handling people with disabilities are available, PDL's achievements have not met expectations as regulated by the Regulation of the Minister of Public Works, Number 30/PRT/M/2006 which demands the accessibility of guiding blocks that allow blind people to walk straight in the desired direction, access special toilets, and provision of disability symbols in every building and special parking spaces. From

the several campuses above, the affirmation of the disabled is maximally shown at UIN Yogyakarta and UIN Malang. This is evidenced by the success of students with disabilities in obtaining academic degrees to doctoral level through various academic guidance programs, as well as obtaining adequate facilities for them.

Second, the existence of foreign students at PTKIN is inseparable from the problems that surround it. There is a problem of adaptation of foreign students who are influenced by homesickness. According to Archer et al. (1998), homesickness is a psychological reaction from the absence of the presence of significant others and a familiar environment. The effects of homesickness include loneliness, sadness, and difficulty managing students in a university environment. The difficulties experienced by the informants in adapting, ranging from bad stereotypes and discriminatory attitudes experienced by informants, to the problem of language and food differences, increasingly make the problem more complex. The challenges of foreign students in the context of multiculturalism often occur due to the influence of differences in the socio-cultural environment, differences in food, the emergence of homesickness, differences in religion and language. Language changes and differences, for example, can include difficulty understanding accent, speech, non-verbal behavior, and other symbols. According to Giles, Coupland, and Coupland, language differences can be in the form of utterance length, posture, gesture, head nodding and facial affect, self disclosure, vocal intensity, information density, pausing frequencies, and length. Such challenges require handling in the form of interactive interaction and communication as well as language, cultural and other accommodation systems.

Based on digital data analysis and field observations regarding the presence of foreign students at PTKIN, it is suspected that there are crucial obstacles that have not been completely resolved, including the issue of the availability of financial assistance or scholarship assistance provided by the campus or by the Ministry of Religion of the Republic of Indonesia, as the holder of foreign student regulations at PTKIN. The lack of financial assistance facilities is allegedly a phenomenon of the ups and downs of the number of foreign students at various PTKINs in Indonesia. Another thing, the limited access of foreign students on campus in participating in international activities, training and events, allegedly has an impact on the uneven handling of foreign students.

Third, the existence of non-Muslim students at PTKIN is seen as crucial in imaging the campus as a multicultural campus. In this context, the diversity of religions in Indonesia is a strong enough basis for PTKIN to be able to accommodate all students with different religious backgrounds. In comparison, in Indonesia there are a number of special National Universities

based on Hinduism, Buddhism, and Christianity spread across various provinces. For example, Ambon State Christian Institute, Kupang State Christian Institute, Manado State Christian Institute, Palangkaraya State Christian Institute, Tarutung State Christian Institute, North Tapanuli, Toraja State Christian Institute, State Protestant Christian College. Sentani Jayapura, Denpasar State Christian College, Bali, I Gusti Bagus Sugriwa State Hindu University, Denpasar, Gde Pudja State Hindu Institute, West Nusa Tenggara, Tampung Penyang State Hindu Institute, Palangkaraya, Mpu Kuturan State Hindu College, Bali, as well as the Sriwijaya State Buddhist College.

The crucial thing related to the existence of non-Muslim students at PTKIN can be seen from the campus affirmations in social and religious services and interactions. The UIN Sunan Ampel Surabaya campus, for example, imposes conditions for foreign students to be involved in learning religious scholarship and reading the Koran in an academic context and not in the context of belief. Even if there are non-Muslim students who embrace Islam, it will happen on their own consciousness and belief, not because of coercion or invitation. At UIN Jakarta and UIN Yogyakarta, non-Muslim students are treated the same as other students in engaging and strengthening Arabic learning and various trainings that can strengthen academic bases and student careers. Such treatment provides comfort for non-Muslim students so that they are protected in a harmonious system. Meanwhile, in terms of dress, there were two categories of non-Muslim female students; that is, female students are allowed to wear clothes without a head covering or hijab, and on some campuses it is recommended to wear a head covering as a form of implementing the applicable dress code regulations.

4. Conclusion

From the description above, it can be concluded that the experiences of UIN Bukittinggi, UIN Jakarta, UIN Malang, UIN Sunan Kalijaga and UIN Tulungagung in asserting that they are multicultural campuses show different achievements; exploration and development. There are three important indicators in this article that are used as arguments for the application of multiculturalism in the above educational institutions, namely the accessibility of disabled students, the accessibility of foreign students and the affirmation of non-Muslim students.

In terms of accessibility for people with disabilities at UIN Bukittinggi, UIN Jakarta and UIN Tulungagung, it is considered that they are still in the exploratory stage due to the lack of access and facilities. Meanwhile, the accessibility at UIN Malang and UIN Yogyakarta has shown significant progress as evidenced by the achievements of disabled students in

completing their studies. In terms of the availability and services of foreign students at UIN Jakarta, UIN Malang, UIN Yogyakarta and UIN Tulungagung showed a significant movement as evidenced by the increase in the number of foreign students and the availability of assistance services such as scholarships, while at UIN Bukittinggi there was no significant movement. Furthermore, in terms of affirming non-Muslim students, the experiences of UIN Jakarta, UIN Yogyakarta and UIN Tulungagung should be an example because of their success in accommodating non-Muslim students until the completion of their studies. Meanwhile, at UIN Malang and UIN Bukittinggi, the issue of affirming non-Muslim students is still being explored.

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