

Managing Multiculturalism in Islamic Higher Education: A Case Study at UIN Sunan Kalijaga

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Abstract

Multiculturalism has been a behaviour practiced in higher education in the effort to face and adapt to globalization. To identify how extent does a higher education institution manage multiculturalism, then ideologies adopted in promoting equality among different groups and strategies applied in paying more attention to underrepresented are identified. The study aims at investigating how multiculturalism has been managed at UIN Sunan Kalijaga by highlighting these two aspects. This is a qualitative study using case study methods. Descriptive analysis was used to seek comprehensive multiculturalism-related knowledge at the university. This research concludes that in promoting equality among different groups, the university adopts Islam, Pancasila, and humanism as its ideologies. As for the strategies applied in paying more attention to underrepresented, they are emphasizing professionalism and proportionality in leadership; realizing the university's strategic position by opening centres for studies on multiculturalism including by pioneering the establishment of a centre for disabilities and redefining the religious texts dealing with marginal groups; and redesigning curriculum by incorporating the values of multiculturalism in lectures and making multiculturalism a course subject.

Keywords: *Multiculturalism; Higher Education; Globalization Behavior*

Abstrak

Multikulturalisme telah menjadi perilaku yang dipraktikkan pada perguruan tinggi dalam upaya menghadapi dan beradaptasi dengan globalisasi. Untuk mengidentifikasi sejauh mana lembaga pendidikan tinggi mengelola multikulturalisme, maka ideologi yang diadopsi dalam mempromosikan kesetaraan di antara kelompok yang berbeda dan strategi yang diterapkan untuk lebih memperhatikan kelompok yang kurang terwakili perlu diidentifikasi. Penelitian ini bertujuan untuk mengetahui bagaimana multikulturalisme dikelola di UIN Sunan Kalijaga dengan menyoroti dua aspek tersebut. Penelitian ini merupakan penelitian kualitatif dengan metode studi kasus. Analisis deskriptif digunakan untuk memperoleh pemahaman yang komprehensif terkait multikulturalisme di universitas ini. Penulis menyimpulkan bahwa dalam mempromosikan kesetaraan di antara kelompok yang berbeda, universitas ini

mengadopsi Islam, Pancasila, dan humanisme sebagai ideologinya. Adapun strategi yang diterapkan dalam memberikan perhatian lebih kepada kelompok yang kurang terwakili adalah dengan menekankan pada profesionalisme dan proporsionalitas dalam kepemimpinan; memanfaatkan posisi strategis universitas dengan membuka pusat kajian multikulturalisme termasuk merintis pendirian pusat disabilitas dan mendefinisikan teks-teks agama yang berhubungan dengan kelompok marjinal; dan mendesain ulang kurikulum dengan memasukkan nilai-nilai multikulturalisme dalam perkuliahan dan menjadikan multikulturalisme sebagai mata kuliah.

Kata Kunci: *Multikulturalisme, Pendidikan Tinggi, Perilaku Global*

Introduction

Rector of UGM in 2002-2007 Sofyan Effendi asserted that, "If national higher education institution is unable to respond to challenges of globalization sufficiently, the institution will be unable to maintain its existence in society."¹ This statement underlines the importance of higher education institutions to face and adapt to globalization. One of the globalization behaviors that must be practiced in higher education is multiculturalism.² The role of multiculturalism is remarkably significant especially to strengthen equality and build a peaceful civilization among humans since it "seeks to promote the valuing of diversity and equal opportunity for all people."³ The study investigates multiculturalism at UIN Sunan Kalijaga (Sunan Kalijaga State Islamic University), the oldest Islamic higher education institution in Indonesia which has broadly taught and practiced the values of multiculturalism.⁴ This first Indonesian higher education institution to

¹ Sofian Effendi, "Pengelolaan Perguruan Tinggi Menghadapi Tantangan Global," in *Seminar Nasional Majelis Rektor Indonesia* (Makassar: Forum Rektor Indonesia, 2003), 1-12.

² John. S. Levin, "Public Policy, Community Colleges, and the Path to Globalization," *Higher Education*, 42 (2001): 240.

³ Ann I. Morey and Margie K. Kitano, *Multicultural Course Transformation in Higher Education: A Broader Truth* (Boston: Allyn & Bacon, 1997), 12.

⁴ Agus Muh. Najib, Ahmad Baidowi, and Zainuddin, "Multikulturalisme dalam Pendidikan Islam: Studi Terhadap UIN Yogyakarta, IAIN Banjarmasin, dan STAIN Surakarta," An unpublished research sponsored by the Ministry of Religious Affairs, the Republic of Indonesia n.d.

establish a center for disability⁵ has been claimed as the home for rich Javanese culture.⁶

In studying how multiculturalism has been managed at this university, a qualitative study using case study methods was applied. As for the type of case study, it is was historical organizational one. Data was collected through interview, document analysis, and observation. Participant selection strategies were purposive sampling and snowball sampling. The participants are those who were involved directly in leading the university. For ethical reasons, their names have been disguised. Descriptive analysis was used to seek detailed information about the university related to multiculturalism. To check and examine the validity of data, four aspects of triangulation were paid attention to: data triangulation; investigator triangulation; theoretical triangulation; and methodological triangulation. Based on Levin's perspective, the author limits multiculturalism to the ideologies adopted to promote equality and the strategies made to pay more attention to underrepresented groups.⁷

Due to the wide scope of multiculturalism in higher education, managing multiculturalism therefore is meant as organizing and actuating multiculturalism,⁸ focusing on the ideologies and the strategies implemented at UIN Sunan Kalijaga in promoting equality among different groups. However, to gain a broader view in the discussion, the significance of multiculturalism for this university will be first elaborated.

⁵ M. Amin Abdullah, *Membangun Perguruan Tinggi Islam Unggul dan Terkemuka: Pengalaman UIN Sunan Kalijaga* (Yogyakarta: Suka-Press UIN Sunan Kalijaga, 2010).

⁶ Subdit Kelembagaan, "Strategi UIN Sunan Kalijaga dalam Mempromosikan Pendidikan Tinggi Islam di Eropa," Direktorat Pendidikan Tinggi Islam, Kementerian Agama RI, November 13, 2015 accessed February 2, 2020, <http://diktis.kemenag.go.id/NEW/index.php?berita=detil&jenis=news&jd=584#.WINGyFN95qM>.

⁷ Levin, "Public Policy, Community Colleges, and the Path to Globalization.", 240.

⁸ In the management theory, managing is a process comprising of planning, organizing, actuating, and controlling performed to work out and attain the objectives by the utilization of individuals and resources. See George R. Terry, *Principles of Management*, 6th ed. (Illinois: R. D. Irwin, 1971), 4.

Significance of Multiculturalism for UIN Sunan Kalijaga

Indonesia is a country that has a diverse population in terms of ethnicity, custom, language spoken, and religious affiliation.⁹ Given the fact, Hefner argues that cultural pluralism or multicultural reality in Southeast Asia, especially Indonesia, is particularly striking.¹⁰ To face the multicultural reality, Indonesia politically adheres to the motto *Bhinneka Tunggal Ika*, the old Javanese phrase which is literally translated as “Unity in Diversity.”¹¹ *Bhinneka Tunggal Ika* is a defense strategy for all citizens of the nation related to their rights in culture, religion, and politics so that every citizen feels solid and comfortable being part of the Indonesian nation.¹²

However, this nation has experienced wrenching and depressing incidents where humanitarian values have been ruled out simply because of cultural, social, and political differences. Various cases have tarnished the agreement in the flatform of *Bhinneka Tunggal Ika*, like the massacre of the followers and sympathizers of the Communist Party of Indonesia (*Partai Komunis Indonesia/PKI*) in 1965 which claimed more than one million people of the PKI and other community members.¹³ A series of local wars initiated by the issues of the Christian-Muslim war in Maluku saw hundreds of people died, and 400 churches and 30 mosques destroyed.¹⁴ Even nowadays, wrenching incidents in the name of religion still happen. Massacre of the Ahmadiyah Muslim minority, for example. They were slaughtered by the majority Muslim

⁹ Heriyanto Yang, “The History and Legal Position of Confucianism in Post-Independence Indonesia,” *Marburg Journal of Religion* 10, no. 1 (2005), 1-8.

¹⁰ Robert W Hefner, *The Politics of Multiculturalism: Pluralism and Citizenship in Malaysia, Singapore, and Indonesia* (Honolulu: University of Hawaii Press, 2001).

¹¹ Soewito Santoso, *A Study in Old Javanese Wajrayana* (New Delhi: International Academy of Culture, 1975), 578.

¹² Ayu Sutarto, “Pancasila Sebuah Pilihan Puncak dalam Kehidupan Berbangsa dan Bernegara,” in *Congress of Pancasila III “Harapan, Peluang, Tantangan Pembudayaan Nilai-Nilai Pancasila”* (Surabaya: People’s Consultative Assembly (MPR) Republic of Indonesia, Airlangga University, and UGM, n.d.).

¹³ Adam Schwarz, *A Nation in Waiting* (Colorado: Westview Press, 2000); Jess Melvin, *The Army and the Indonesian Genocide: Mechanics of Mass Murder* (New York: Routledge, 2018), 1.

¹⁴ H. Sudarto, *Konflik Islam Kristen: Menguak Akar Masalah Hubungan Antar Ummat Beragama di Indonesia* (Semarang: Pustaka Rizki Putra, 1999).

group in Bogor, West Java, not far from the capital of the country, Jakarta.¹⁵ Similarly, repression and terror against Shi'ah groups have also pushed and disgraced preaching in this country.¹⁶

Therefore, the spirit of unity in the *Bhinneka Tunggal Ika* in history does not always show the compatibility between theory (ideal) and practice (real). At the practical level, there is still a fight between ideal values and the political, economic, social, cultural, and religion contexts. Process of democratization of the life of society, nation, and the multicultural state of Indonesia has not yet reached the best level. The nation's historical experience has shown that since the Old Order and New Order of the Republic of Indonesia, there has been a strong tendency to implement a politic of cultural uniformity (monoculturalism) which in turn destroys the original local culture. The local socio-cultural tradition is an invaluable source of wealth, not only for their own community but for other communities. Local tradition is also a defense mechanism and early warning system that can maintain the socio-cultural integration and integrity.¹⁷ Therefore, given the fact of Indonesian diversity, the country will ideally be able to survive in unity if all citizens and government accommodate multiculturalism, respect for the autonomy of the regions, and promote solidarity to advance areas which are disadvantaged in natural resources and community groups which are isolated from the center.

Multiculturalism or multicultural education therefore become essential to be taught in educational institutions. Over the years, a variety of things can affect the life of this pluralistic nation. There have been many changes in society caused by the inclusion of a wide range of new cultures from abroad to the country. Through multicultural education that introduces native culture to the students, or otherwise introduces foreign cultures to them, it is expected that they can realize and uphold the values of multiculturalism.¹⁸ In a simple

¹⁵ Elaine Pearson, "Indonesia: For Ahmadiyah, the Official Line Kills," Human Rights Watch, accessed February 5, 2019, <https://www.hrw.org/news/2011/02/24/indonesia-ahmadiyah-official-line-kills>.

¹⁶ Al Makin, "Homogenizing Indonesian Islam: Persecution of the Shia Group in Yogyakarta," *Studia Islamika* 24, no. 1 (2017): 1-32.

¹⁷ Azyumardi Azra, "Identitas dan Krisis Budaya: Membangun Multikulturalisme Indonesia," *Jurnal Ilmu-Ilmu Budaya Pustaka* 6, no. 14 (2003): 37-48.

¹⁸ Ruslan Ibrahim, "Pendidikan Multikultural: Upaya Meminimalisir Konflik dalam Era Pluralitas Agama," *El-Tarbawi: Jurnal Pendidikan Islam* 1, no. 1 (2008): 115-27.

definition, multicultural education is an education about the diversity of cultures.¹⁹ But the definitions of multicultural education are in fact very diverse. Geneva Gay, after looking at a variety of existing definitions, states that “multicultural education is integral to improving the academic success of students of color and preparing all youths for democratic citizenship in a pluralistic society.”²⁰

There are at least four values and six goals of multicultural education.²¹ The four values of multicultural education are: responsibility to the world community; acceptance and appreciation of cultural diversity; reverence for the earth; and respect for human dignity and universal human rights. As for the goals of multicultural education, they are developing multiple historical perspectives; strengthening cultural consciousness; strengthening intercultural competence; combating racism, sexism and other forms of prejudice and discrimination; increasing awareness of the state of the planet and global dynamics; and building social action skills. These values and goals of multicultural education are very precise and intended to be taught and applied in higher education. It is because higher education is a microcosm of social life which is more pluralistic in terms of race, gender, ethnicity, religion, and social class. Compared to the middle school and elementary school, students who come to study in higher education generally have more diverse cultural backgrounds.²² Amid nationality discourse space which is clouded due to unhealthy discourses wrapped in prejudice, higher education institutions should come out as a wellspring of enlightenment inspiration.

UIN Sunan Kalijaga in this instance presents to oversee and develop sciences and cultures and distribute them not only to the country but the entire world. Despite various national problems emerging, as a university enforcing

¹⁹ R Andersen and K. Cusher, *Multicultural and Intercultural Studies*, in Marsh, (Sydney: Prentice-Hall, 1994), 320.

²⁰ Geneva Gay, “The Importance of Multicultural Education,” *Educational Leadership*, n.d., 30

²¹ Lynn Violet Clark, “Productive Dissonance: A Musical-Analytical Exploration of Teacher Educator Perceptions in a Multicultural Education Program,” *International Journal of Multicultural Education* 12, no. 1 (2010).

²² Erlina Mufidah, Catur. R. Aguspratiwi, and Feny Meilina, “Pendekatan Pembelajaran Multikultural Untuk Mencegah Isu Eksklusivisme Mahasiswa Universitas Negeri Malang” (Malang, 2010).

national vision, UIN Sunan Kalijaga always appears to provide solutions. In local wisdom, this university ideally is not conservative that should rather become a highly innovative university which is adaptable to the challenges of globalization especially regarding multiculturalism. In various policies and programs, the university continually stresses the vision of nationality and citizenship. In addition to the implementation of academic policies, the policy makers at the university show their attention to multiculturalism through the establishment of non-structural institutions supporting the development of multicultural values like Centre for Women's Studies (*Pusat Studi Wanita/PSW*), Center for Teaching Staff Development (CTSD), Center for the Study of Religious and Socio-Cultural Diversity (CRSD), Centre for Development Studies of Religion Diversity Discourse and Socio-culture (*Pusat Studi Pengembangan Wacana Keragaman Agama dan Sosial Budaya*), and Centre for Disability Studies and Services (*Pusat Studi dan Layanan Difabel/PSLD*). In addition, several other supporting activities such as national and international seminars, scientific symposia or workshops related to the development of the core values in multiculturalism have been conducted in this university.²³ Moderate Islam has been taught in this university.²⁴

Therefore, for people of this university, the idea of multiculturalism in principle is not something new or unfamiliar. Although the term "multiculturalism" is an English word, the values contained in it are much discussed in the Qur'an, and they have been studied and developed at the university as an Islamic institution.²⁵ The university has diverse faculty members, staff, and students. Without mentioning the composition of the level of multiculturalism of this campus there is no doubt that it attracts many students from all over Indonesia to study. This university is in Yogyakarta, which is known as a city of students, where students from around the country and several other parts of the world come to the city to study. It is also known as a center for Javanese culture. Javanese people are the majority in the country.

²³ Humas UIN Sunan Kalijaga, "Pemahaman Tentang Multikulturalisme Akan Efektif Melalui Media Ruang Publik," *UIN Sunan Kalijaga*, September 16, 2011, <http://uin-suka.ac.id/id/berita/detail/455/pemahaman-tentang-multikulturalisme-akan-efektif-melalui-media-ruang-publik>.

²⁴ Subdit Kelembagaan, "Strategi UIN Sunan Kalijaga dalam Mempromosikan Pendidikan Tinggi Islam di Eropa."

²⁵ Hendra, Interview, December 6, 2016.

Yogyakarta is known as a city of culture. A critical study that tries to present the cultural side of this city can be seen in Salam, et al. (2016).

The application of multicultural education at this university does not only accommodate minorities but can also simultaneously reinforce and strengthen the plural national identity. Pancasila as the basis of the state of the Republic of Indonesia certainly underlies every policy and regulation made on that public campus in principle includes the values of multiculturalism.

Ideologies in Promoting Equality among Different Groups

Ideology can simply be defined as “a set of beliefs or principles, especially one on which a political system, party, or organization is based.”²⁶ In other words, ideology is a set of ideas, beliefs, or faith principles that are systematic and consistent with the direction and goals to be achieved in life either by a political system, nation, or group. By such meaning, an ideology can ideally be a guideline for all matters relating to the interests of the political system, nation, or group. But apparently this is not always true because globalization has confronted diverse ideological systems so that a group or community can choose and select any certain values contained in different ideologies. Thus, the ideology used at UIN Sunan Kalijaga in promoting equality among different groups could be single or more varied.

In the history of human civilization, there have been a lot of ideologies exist promoting equality among different groups. Throughout the author’s investigation, ideologies that promote equality among different groups that are seemingly adopted at UIN Sunan Kalijaga are Islam, Pancasila, and humanism.

First is Islam. Not just containing a religious ritual, Islam is also an ideology containing teachings relating to guidance in social life. As an ideology, Islam has become the basis for the implementation of multiculturalism in promoting equality among different groups at the university. Based on a document found, Abdullah explicitly states that,

As an Islamic higher education institution, UIN Sunan Kalijaga is very committed to those who have physical limitations and so forth. We

²⁶ “Ideology,” Cambridge Dictionary, accessed February 10, 2017, <http://dictionary.cambridge.org/dictionary/english/ideology>.

deliberately have not talked much, but we want more to do more. It is like what Islam teaches us, to do and to be committed to the disabled in the broad sense.²⁷

To see more about how Islam is applied in this case, the following elaborate three Islamic parts in connection with the efforts to promote equality among different people or groups: the Qur'an, the *hadīth*, and Islamic history/tradition. The Quran is the primary religious text adopted by Muslims. According to Abdullah, the fundamental teachings of Islam in the Sūrah 107/al-Mā'ūn (literally means small kindness, almsgiving) summarize all the aspects related to the efforts to recognize and treat disabled people well.²⁸ Therefore, Islam fundamentally has concerns and calls for attention to the disadvantaged people either economically, physically, or in terms of any other kind. However, according to Abdullah,²⁹ this is sometimes forgotten by his followers who believe in the fundamental teachings. An understanding of the passages accordingly must evolve through interpretation. In essence, understanding and religious interpretations should be always evolved or developed. It should be kept in mind that understanding and interpretations that have been adopted so far will be able to solve the problems. In fact, people's awareness about disabled people is still low. It is formed by the interpretations given by preachers and leaders and the formerly neglected place of disabled people in society in general. Then, when they are building mosques, disabled people are forgotten. Thus, the immediate solution is to develop further interpretations of the verses of the Quran. If the interpretation of Sūrah al-Mā'ūn develops then it would be in line with the changes in the modern worldviews about disabled people. Currently, disabled people are no longer regarded as profoundly disadvantaged, who must to be relegated to special schools, but they are individuals who can be more independent, and can decide for themselves and who are also entitled to their civil rights.³⁰

²⁷ Abdullah, *Membangun Perguruan Tinggi Islam Unggul dan Terkemuka: Pengalaman UIN Sunan Kalijaga*, 97.

²⁸ Abdullah.

²⁹ Abdullah.

³⁰ Abdullah.

Another example was explained by Suyitna³¹ who based his views on Islam, in this case the al-Quran, that the emergence of the Prophet Muḥammad is not for one community only but for all mankind. This is as stated in the Sūrah al- Anbiyā': 107, "We sent thee not, but as a Mercy for all creatures."³² This verse has always been a justification for the notion that Islam respects diversity, including multiculturalism. History shows that at the beginning when Islam appeared in the land of Arabia in the sixth century, minority groups were invariably subjected to the oppression of the majority. This took place for long time until Islam brought by Muḥammad came to release them. The people who were labeled as *mustaḍ'afūn* (the oppressed) then found a fresh breeze when Islam arrived. They found justice and more attention to values in Islam. So, it is not surprising that when Muḥammad was still in Mecca, there were only a few people who were rich. The rest of the movement came mostly from among the poor. In fact, the earliest people converting to Islam were those who were not recognized in their social status, such as beggars, slaves, and so forth. This is because Muḥammad always favored disadvantaged groups. He advised his successors, in this case the Muslim scholars (*ulamā'*), to always be in the middle of the *ḍu'afā'* (the weak) and *mustaḍ'afūn* (the oppressed).³³

Hadīth is "a collection of traditions containing sayings of the prophet Muḥammad which, with accounts of his daily practice (the *sunnah*), constitute the major source of guidance for Muslims apart from the Quran."³⁴ At least, Suyitna uses the "*ḥadīth*" in the context of equality in which "there is no virtue of Arabs over non-Arabs, and there is no virtue of non-Arabs from Arabs except for their piety."³⁵ He also mentioned a command that is often regarded as a *ḥadīth*, "Seek knowledge even though to China!" This command, he argued, shows multiculturalism in Islam. Regardless of the authenticity is still doubtful around whether it is sourced from the Prophet (*ḥadīth*) or not, the point which is intended by Suyitna in this case is that Islam does not restrict its adherents

³¹ Suyitna, Interview, December 7, 2016.

³² Abdullah Yusuf Ali, "The Holy Quran (Koran): English Translation of the Meanings and Commentary," accessed March 20, 2020, [http://canaryinthecoalmine.typepad.com/Sharia/The Holy Quran \(Koran\) Yusuf Ali Old Quran Verse Notes English.pdf](http://canaryinthecoalmine.typepad.com/Sharia/The_Holy_Quran_(Koran)_Yusuf_Ali_Old_Quran_Verse_Notes_English.pdf).

³³ Suyitna, Interview, December 7, 2016.

³⁴ "Hadith," Dictionary, Oxford University Press, 2019.

³⁵ Suyitna, Interview, December 7, 2016.

to study in only Muslim countries but gives them the freedom to choose anywhere around the world. It means that Islam considers all men and women have equal rights to acquire knowledge and learn the sciences, as well as not discriminating against certain regions from other regions to acquire knowledge and sciences. Islam respects science that could be sourced from people anywhere in the world regardless of their religion, culture, race, and ethnicity. There are no concerns in Islam when diverse cultures are assimilated into Islam.

Meanwhile, Islamic history/tradition is a source of inspiration for UIN Sunan Kalijaga's official people in designing policy at the university. Luthfi, for example, uses Islamic texts sourced from Islamic history or tradition. In explaining the need to always uphold compassion towards fellow human beings, he talks about the history of *fath al-Makkah*,

I have learned from the Prophet (Muhammad) when *fath al-Makkah* was taking place. Abu Sofyan was the main enemy of the Prophet In the *fath al-Makkah*—the liberation of the Mecca city or the first bloodless revolution in history—Abu Sofyan was defeated. According to the international law at that time, Abu Sofyan was supposed to choose one of four options: sentenced to death, enslaved, prisoned, or exiled. But by the Prophet, instead of seeing him being punished, he was given the right to a pension. Many friends (of the Prophet) were disappointed with the Prophet So, *fath al-Makkah* was then also known as *yaum al-marhamah*, the day of compassion, not the day of revenge.³⁶

This story has inspired Luthfi to then highlight the need of UIN Sunan Kalijaga to implement a strategy that emphasizes professionalism and proportionality. Professionalism means that the official is the most appropriate person with the capability to carry out the duties while proportionality in this case is understood as in addition to giving opportunity to his/her group members, also giving part to the members of different groups.

Islamic history also has inspired the former rector, Musa Asy'arie,³⁷ in connection with the efforts to protect the weak and marginalized through the

³⁶ Luthfi, Interview, December 12, 2016.

³⁷ Musa Asy'arie, "Pemilu dan Revolusi Akal Budi," *Solo Pos*, March 19, 2004.

revolution of thought. As provided by the prophets, the revolution of thought will lead humanity to escape from the narrow boxes of power that imprison the conscience of the people. It is a historical leap enlightening and liberating people's lives. It is not anarchy, but something humane because the identity of people basically relies on the weight of their thought.

Second is Pancasila. The application of the values of Pancasila through statements submitted by its influential people, policies implemented, and cultural practices seen in relation to equality among different groups are: accommodation and recognition of the community cultural diversity of the community; policies/programs supporting the recognition of diversity; and democratic practices. In terms of the accommodation and recognition of the community cultural diversity, Jaka states that,

The Faculty of *Ādāb* and Cultural Sciences highly accommodates and recognizes the cultural diversity and plurality of different communities. Because of the social plurality, the institution becomes a laboratory that is functioning as a place of practice to study the community and its diversity.³⁸

Diversity has become an object of laboratory practice to understand and explore various cultures of societies. Therefore, this faculty takes into account the level of student diversity among those who come from different ethnic and cultural backgrounds.

Accommodation and recognition of diversity is not only in the Faculty of *Ādāb* and Cultural Sciences but also in other faculties. At the university level, it can be seen for example from the establishment of Centre for Disability Studies and Services (Pusat Studi dan Layanan Difabel/PSLD) in 2007. In celebrating the third Anniversary of PSLD, the university held a series of activities under the theme "Inclusion in the Art and Culture." Different types of art were demonstrated such as *karawitan*, mime, poetry and story reading, dance, and band. Some of the artists are those who were disabled. That is how this university implement the "ideology" of inclusion. On this occasion, the university also signed a cooperation agreement with the Indonesian Blind Union (*Persatuan Tunanetra Indonesia/Pertuni*) to accelerate the development

³⁸ Jaka, Interview, December 13, 2016.

of the PSLD.³⁹ Scrutinizing the role played by UIN Sunan Kalijaga in accommodating those disabilities, the university is basically also implementing the principles of Pancasila. The principles that are implemented are the 2nd and 5th principles of Pancasila.

Related to the policies/programs supporting the recognition of diversity, Luthfi⁴⁰ exemplifies that UIN Sunan Kalijaga has a doctoral program concentrating on the Interfaith Dialogue. Besides the Indonesian Consortium for Religious Studies (ICRS)—a doctoral program in religious studies which was established under the cooperation between UIN Sunan Kalijaga, UGM, and Universitas Kristen Duta Wacana—UIN Sunan Kalijaga itself has a special program in this interfaith dialogue field. At the bachelor level, there are the Department of Comparative Religion at the Faculty of *Uşūluddīn* and Islamic Thought and the Department of Comparative Schools of Islamic Jurisprudence at the Faculty of *Shari'ah* and Law. At the master's level, there is a Department of Interreligious Relations. Related to Pancasila, these programs are basically in accordance with the 3rd and 1st principles.

In addition to the departments that offer the study of diversity, there is also a Centre for Women's Studies (*Pusat Studi Wanita/PSW*) which studies the teachings of Islam or interpretations of the scripture about gender. In this relation, Luthfi⁴¹ exemplifies the leadership at the university in the context of gender ratio, where many of its leaders are women. For example, the Faculty of Islamic Education and Teaching Sciences has a male dean, but all the three vice-deans are female; at the Faculty of Social Sciences and Humanities, the dean is male, and two of the three vice-deans are female; in the Faculty of Economic and Business are same, two of three vice-deans are women. In the past, deans of the Faculty of Science and Technology and the Faculty of Social Sciences and Humanities were women. Currently, it is the Faculty of Dakwah and Communication that has a woman dean, and one of vice-deans is a woman. Therefore, such practices are in accordance with the 2nd and 5th principle though no doubt the values of Islam and humanism also include these practices.

³⁹ Hendra, Interview, December 6, 2016.

⁴⁰ Luthfi, Interview, December 12, 2016.

⁴¹ *Ibid.*

Regarding the democratic practices, the practices that gives equal rights to all people has existed for a long time at UIN Sunan Kalijaga. Dialogue between leaders and lecturers or staff is usually undertaken to solve a problem. Similarly, the dialogue between leaders and students is not something unusual. Luthfi⁴² says that in his position as rector, he often attends the events organized by students outside the campus. According to him, this helps the students who have never held a demonstration for him regarding the policies that the university implements. Former rector Amin Abdullah⁴³ connects the dialogue activity to the adoption of the *Bhinneka Tunggal Ika*. In his view, the dialogue is not just a discourse but a necessity. In this case, such practices are in accordance with the 4th and 3rd principles of Pancasila. The implementation and affirmation of Pancasila at this university seem unavoidable considering that it is a state university where laws are enforced and upheld constantly.

Third is humanism which is “a doctrine, attitude, or way of life centered on human interests or values.”⁴⁴ As a term used for the conception that focuses on matters relating to human, humanism has become a kind of ethical doctrine whose scope is expanded to reach all human beings, as opposed to traditional ethical systems which may apply only to certain groups.

As an ideology, humanism has been used in UIN Sunan Kalijaga in promoting equality among different groups. There are at least two cases that can represent the implementation of this ideology at this Islamic campus. *First*, the policy made in the Postgraduate Program in accepting non-Muslim lecturers to teach in the master's and doctoral degrees. Their rights and obligations as lecturers are not different from the rights and obligations of the other lecturers who are Muslims. When I was taking a master's program in this institution, there were three non-Muslim lecturers who taught us. They all were adherents of Roman Catholicism. *Second*, accommodation to disabled/diffable people. Accommodation which eventually contributes to the establishment of PSLD at this university was initially motivated by sensitivity towards minorities and marginalized people, which is actually loaded with the

⁴² *Ibid.*

⁴³ Abdullah, *Membangun Perguruan Tinggi Islam Unggul dan Terkemuka: Pengalaman UIN Sunan Kalijaga*, 200.

⁴⁴ Merriam-Webster, “Humanism,” Dictionary, 2018, <https://www.merriam-webster.com/dictionary/humanism>.

ideas of humanism. One of its main proponents, former rector Abdullah confirms that,

Sensitivity and call to care for the community group endowed with different abilities are emphasized a lot by the world of contemporary humanity. Sensitivity and awareness of the humankind and learners endowed with different abilities must be high and remarkably serious.⁴⁵

Accommodation towards disabilities begins with social sensitivity in the midst of a society that is moving forward. There is a feeling that it is not bearable to let people who have limitations not enjoy various facilities and achievements of civilization. It is the sensitivity that comes from humanist feeling.

Strategies in Paying More Attention to Underrepresented Groups

What is meant by underrepresented groups are the minorities, namely those who, due to the characteristics of their body or the origin of their offspring or their culture, are separated from the mainstream and treated unfairly in the communities where they live. Therefore, they always feel discriminated against collectively and are often treated as outsiders of the society in which they live. They also often occupy an unfavorable position in the social life of the community and they are limited in the number of opportunities for social, economic, and political lives. Those belonging to minorities have low prestige and often become the target of ridicule, hatred, anger, and violence. Their low position is manifested in the form of limited access to educational opportunities, and limitations in the progress of work and profession.⁴⁶

Since the emergence of awareness of equality in various parts of the world, attention towards the underrepresented or disadvantaged groups has begun to grow. Nevertheless, in some settings it is a hard struggle to make them equal with the majority. There are many challenges faced to make it happen.

⁴⁵ Abdullah, *Membangun Perguruan Tinggi Islam Unggul dan Terkemuka: Pengalaman UIN Sunan Kalijaga*, 27-28.

⁴⁶ Parsudi Suparlan, "Masyarakat Majemuk, Masyarakat Multikultural, dan Minoritas: Memperjuangkan Hak-Hak Minoritas," in *Seminar "Hak-Hak Minoritas dalam Landscape Multikultural, Mungkinkah di Indonesia?"* (Jakarta, n.d.).

But the struggle continues to be undertaken, either through a series of programs initiated officially by the government, through education, and through various movements or social activities in the community. In Indonesia, the equality of citizens was actually set up primarily in the 1945 Constitution, at least in the following aspects:

1. Law and government, in which all citizens obtain the same legal protection; and there should be no privilege and discrimination in various legal matters (Article 27, Clause 1; Article 28D Clause 1; Article 28G Clause 2)
2. Politics, in which there should be no discrimination and privilege in politics; and all citizens have equal opportunities in various political activities (Article 28D Clause 3 and Article 28E Clause 3)
3. Economy, where there should be no privilege and discrimination in economic activities; and all citizens must get equal treatment in economic activities (Article 27, Clause 2, Article 28C Clause 1, Article 28D Clause 2, and Article 28H Clause 4)
4. Socio-culture, where there should be no privilege and discrimination in various social and cultural affairs; and all citizens must have equal opportunities to carry out various social and cultural activities (Article 32 Clause 1 and Article 32 Clause 2)
5. Religion, in which there should be no privilege and discrimination in various religious matters; and all citizens must have equal opportunities to run a variety of religious activities followed (Article 29, Clause 2, Article 28E Clause 1, and Article 28E Clause 2)
6. Defense and security, where there should be no privilege and discrimination in a wide range of defense and security affairs; and all citizens obtain the same opportunities to participate in the activities of defense and security (Article 27 Clause 3 and Article 30 Clause 1).

This law clearly guarantees equality among citizens of the Republic of Indonesia. However, these rules are not always in line with the facts. The existence of these minorities is always in relation and opposition to the dominant majority group, namely those who enjoy high social status and a number of features, often related to wealth. They have developed a set of prejudices against minorities that exist in society. These prejudices develop based on (1) the feeling of superiority in those who belong to the dominant

group; (2) the feeling that is intrinsically present in their belief that minorities who are inferior are different from them and do not belong; (3) the claim of the dominant that the access to existing resources is their right, and it is accompanied by the fear that those belonging to minorities and inferior groups will steal those resources.⁴⁷

Therefore, several efforts are needed continuously to eliminate or at least to minimize the prejudices and practices leading to discrimination. In other words, the various strategies need to be undertaken to raise awareness of multiculturalism. It is natural that as state universities which usually voice a vision of unity and nationality, UIN Sunan Kalijaga prepare a variety of strategies in paying more attention to under-represented or disadvantaged groups. The strategies adopted by the people in this university are:

First is a strategy that emphasizes professionalism and proportionality. According to Luthfi,⁴⁸ the leadership succession at UIN Sunan Kalijaga during this time has sometimes been tinged with political or group conflicts. The group that is in the majority always chooses its people to sit in certain strategic positions. It is then important to be overcome by also giving an opportunity to those who are not in power. That is, the ideological factions that compete for certain positions are accommodated by trying to embrace all of them. Professional people are those who have ability and capability to do their duties; and proportionality is representation of all the groups that do not demonstrate the power of a certain party or group.

Second is realizing the strategic position of UIN Sunan Kalijaga. There are two essential things to note in this respect, namely UIN Sunan Kalijaga as an Islamic higher education institution that teaches religious messages about protecting the *du'afa'* (the weak) and *mustad'afun* (the oppressed) and, on the other hand, UIN Sunan Kalijaga that is inexperienced in handling the minorities including the marginalized, the disabled, and other "weak" groups. M. Amin Abdullah states,

There are ideals and precious message behind the construction of the campus of UIN Sunan Kalijaga today, which expressly would be submitted to students, lecturers, and the younger generation. It is that

⁴⁷ Suparlan.

⁴⁸ Luthfi, Interview, December 12, 2016

campus as a place for re-generation of the leaders of the nation in the future that needs to be equipped with knowledge, skills, and experience as much as possible, including concerns for, care about, and partisanship to always defend and protect the weak—either their physical, social, economic, religious and environment conditions. Islamic higher education must take the lead in all matters relating to the defense and protection of the weak (*du'afā'*) and the oppressed (*mustad'afūn*) in general, including people with disabilities who have been ignored so far because of focusing only on the poor and indigent.⁴⁹

To address both these positions, one side UIN Sunan Kalijaga calls for the need to redefine the religious texts dealing with marginal groups. The *du'afā'* and *mustad'afūn* are understood to be not just about the poor and indigent, but include all those who are oppressed, minorities, disabilities, and anyone that needs protection. In addition, the university opened many centers for studies on multiculturalism like PSW, CTSD, and CRSD. In this case, there is the spearhead to establish the Centre for Disability Studies and Services (PSLD) while gaining experience and knowledge from those who are skilled in this field. Once the institution was formed, a lot of support flowed from various parties such as the Ministry of Social Affairs, Ministry of National Education, some non-governmental organizations concerned for disabilities, and the Canadian International Development Agency (CIDA). As well, the CIDA sent experts from McGill University to develop the PSLD for eight months (September 2009 - April 2010).

Third is redesigning the curriculum. This is done by inserting the values of multiculturalism into lectures, or even making the subject of multiculturalism a course subject. According to Suyitna,⁵⁰ UIN Sunan Kalijaga should not be under-stated but overt and multiculturalism needs to be included at the policy level. Accordingly, the Faculty of Islamic Education and Teaching Sciences teaches multiculturalism and multicultural education as course subjects in all departments as an effort to respond to plurality and multiculturalism itself.

⁴⁹ Abdullah, *Membangun Perguruan Tinggi Islam Unggul dan Terkemuka: Pengalaman UIN Sunan Kalijaga*, 29.

⁵⁰ Suyitna, Interview, December 7, 2016.

Multiculturalism is not only included in the curriculum of the Faculty of *Tarbiyah* and Teaching Sciences, but also in other faculties. This is done with the understanding that the implementation of the values of multiculturalism is a way to enhance the dignity of humanity. To understand multiculturalism, the foundation of knowledge is needed, which is concepts relevant and supporting the existence of multiculturalism in human life. From this perspective, multiculturalism as a course subject is essential to be taught. Through education based on multiculturalism, the attitude and mindset of students will be more open to understanding and appreciating diversity. Therefore, UIN Sunan Kalijaga tries to appreciate and accommodate this interest through the curriculum. Uniquely, teaching about multiculturalism in UIN Sunan Kalijaga, according to Luthfi,⁵¹ is usually combined with the Islamic studies.

Further Discussion: Suggestions for Further Research

This research was conducted at an Islamic institution located in Yogyakarta. The city is indeed interesting to study considering that it is often dubbed a student city and it has significant historical value for Indonesian people and nation. However, to take in more broadly the perspective of Islamic higher education in Indonesia, one city seems unlikely to represent the richness of the characteristics of this Archipelago. Research that touches on this geographical aspect is important because cultural factors often play a large role in determining the direction of the development of higher education institutions. For this reason, in an effort to create a broader perspective of higher education institutions in this country will be essential to include other Islamic universities in other regions such as Jakarta, Makassar, and Surabaya, some big cities that have unique cultural characteristics.

Related to methodology in terms of globalization, a couple of notes need to be considered. First, this study uses Levin's perspective, in which there are accordingly nine globalisation behaviours covered in higher education discussion: internationalisation, multiculturalism, commodification, homogenisation, marketisation, restructuring, labor alterations, productivity and efficiency, and electronic communication and information.⁵² In this study,

⁵¹ Luthfi, Interview, December 12, 2016.

⁵² Levin, "Public Policy, Community Colleges, and the Path to Globalization."

I examine only one of the key behaviours: multiculturalism. All the globalisation behaviours are clearly significant to study. More in-depth studies could be focused on other behaviours. Second, this research is qualitative research. With more samples and respondents, this type of research can also be done quantitatively and make a broader contribution to the field of study.

Conclusion

In promoting equality among different groups as part to manage multiculturalism, there are three ideologies generally adopted: Islam, Pancasila, and humanism. As an Islamic institution, UIN Sunan Kalijaga certainly adopts Islam. There are three parts of Islam underlying the policies at the university related to the efforts to promote equality: the Quran, the *hadith*, and Islamic history/tradition. Embracing Pancasila has been practiced at the university through accommodation and recognition of the cultural diversity of the community. *The university also adopts humanism which is identified through a policy to accept non-Muslim lecturers, especially at the master's and doctoral levels. Besides, there is a special accommodation to disabled people by establishing the first center for disability studies in higher education institution in Indonesia which was motivated by the sensitivity towards the weak, the minorities, and the marginalized.* As for the strategies made to pay attention to underrepresented groups, they are: (1) emphasizing professionalism and proportionality in leadership in which, in addition to emphasizing on the capability in assuming a certain position, the ideological factions that compete with each other for certain positions will be accommodated by embracing them all; (2) realizing the strategic position of UIN Sunan Kalijaga by opening centers for studies on multiculturalism including by pioneering the establishment of a center for disabilities, the PSLD, and redefining the religious texts dealing with marginal groups; and (3) redesigning curriculum by incorporating the values of multiculturalism in lectures and making multiculturalism a course subject. Interestingly, the subject of multiculturalism itself is always combined with Islamic studies in the UIN Sunan Kalijaga context.

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