

CHARACTERISTICS AND DISTINCTIONS OF ISLAMIC EDUCATION IN ACTUAL,
FACTUAL AND PLURALIST ISLAMIC DISCOURSE

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Abstract: *This article discusses the features and characteristics of Islamic education in actual, factual, and pluralist Islamic discourse. This article includes a literature review, where the initial investigation was carried out through searching on Google and Google Scholar. The author has not found articles that comprehensively discuss actual, factual, and pluralist Islam in the search process. In the search process, the author uses the keyword contemporary Islam (the equivalent of actual) and produces 10 articles. A total of two articles are included in plagiarism and even theft. The author also uses the keyword factual Islam and resulted in 3 Journals. Furthermore, the keyword pluralist Islam resulted in 11 articles. In this study, the author tries to use a linguistic approach to explore the actual, factual, and pluralist meanings, then make them into a mind map. This article aims to answer one problem formulation, namely how the concept of Islam is actual, factual, and plural in the context of Islamic education. The results of the analysis show that 1) actual Islamic education can be understood as contextual, contemporary, and heretical education. Its distinction is Islamic education based on trending, urgent, and futuristic topics; 2) Factual Islamic education is Islamic education based on facts, reality, and the necessity of a nation that lives in diversity. The distinction is that Islamic education is based on reality or necessity and based on truth. Inevitability can be seen from the geographical location, religion, ethnicity, customs, language, social and culture. Truth-based means that Islamic education is practised based on a scientific process; 3) Pluralist Islamic education, namely education, accommodates multicultural values, peace, inclusiveness, and deradicalisation.*

Keywords: *Islamic education, distinction, actual, factual, pluralist, Islam*

INTRODUCTION

Indonesia, as the most multicultural country globally, exhibits a wide range of socio-cultural and geographical characteristics. The area of the Unitary State of the Republic of Indonesia comprises around 13,000 islands, as commonly known. Indonesia is home to over 200 million individuals. They originate from over 300 distinct tribes and employ over 200 diverse languages for communication purposes. The religions and beliefs vary as well (Yaqin, 2005). The diversity of Indonesia must be approached with wisdom in order to transform these distinctions into valuable assets. Nevertheless, variety has the capacity to incite animosity, intolerant mindsets, extremist ideologies, and other manifestations of aggression, encompassing both verbal and non-verbal acts of violence. These conflicts are frequently driven by disparities in religious beliefs, ethnic backgrounds, traditions, cultural practices, and divergent interpretations of religious doctrines.

In a study undertaken by Sahlan & Zulfa (2018), the researchers gathered a collection of records documenting anarchist actions that were driven by Indonesia's factual variety. The Indonesian poll Circle (Lingkar Survei Indonesia) published poll results in March 2005. According to the statistics, 16.9% of respondents acknowledged the presence of FPI



radicalism, 11% acknowledged the presence of MMI radicalism, 3.3% agreed with the HTI agenda, and 59.1% agreed with the MUI agenda. Sahlan & Zulfa (2018) provided a concise overview of the findings from the PPIM Survey carried out in June 2006. According to PPIM's findings, 67.2% of respondents agreed that Islamic teachings permit the physical discipline of children aged 10 who do not pray. Additionally, 61.4% agreed to engage in conflict with non-Muslims, 53.1% supported the imprisonment of those who interpret the Koran in a liberal manner, 49% agreed with defending war against non-Muslims, 47% supported the banning of Ahmadiyah, 20% agreed with the Bali bombing, 18% supported the destruction of churches, and 37.2% agreed with prohibiting Muslims from wishing others a Merry Christmas.

In Indonesia, there have been a total of 31 incidents of intolerance reported in 2019. A grand total of 28 instances were reported, all of which involved acts of intolerance instigated by specific religious organizations or groups. Simultaneously, there were three instances of desecration of religious sites. Imparsial, an NGO dedicated to monitoring and investigating human rights violations in Indonesia, released these statistics (Sutiawan, 2019).

The data presented demonstrates that Indonesia, as a pluralistic nation, has the potential for the occurrence of intolerant and even extremist behaviors. The variety of Indonesia is an inherent and unavoidable reality. To reduce intolerant behavior resulting from variety in Islamic education, it is essential to incorporate modern and pluralistic topics into the materials, curriculum, and teaching techniques of Islamic educational institutions such as madrasas, Islamic boarding schools, and Islamic universities. Hence, it is crucial to comprehend the distinct attributes and social disapproval associated with Islamic education from an authentic, evidence-based, and inclusive Islamic standpoint.

In addition, this study is noteworthy due to the scarcity of research that specifically examines Islamic education within the framework of genuine, actual, and pluralistic Islam. This can be verified using the search results on Google Scholar, which serves as a source of digitized academic journal data. The concept of genuine, factual, and pluralist Islam is still hardly researched on Google Scholar. When searching for publications using the phrase "*Islam aktual*", the author finds that there is a scarcity of articles specifically addressing the topic of actual Islam. Alternatively, conducting a search using the term "*Islam kekinian*" yields 15,300 search results. Google Scholar restricts search results to only include keywords that are fully present in the title. Consequently, when searching for "*Islam, kekinian*", it only shows 10 search results.

In her study, Hunaida (2016) examined the potential of integrating Islamic inclusivity in PAI to enhance the prospects of current Islamic religious education. Amin (2018) conducted a study on Islamic Education during the time of the Prophet, examining its

relevance to modern Islamic Education. Setiawardhani (2016) examines the role of women from an Islamic perspective in the present context.

The study is driven by four research inquiries: 1) What are the precise meanings of Actual, Factual, and Pluralist Islam? 2) What are the defining features and unique aspects of Islamic education from an authentic Islamic standpoint? 3) What are the defining features and unique aspects of Islamic education from an objective Islamic standpoint? 4) What are the various methodologies and distinctions in pluralist Islamic education? This study promotes the comprehension of education from a contemporary, evidence-based, and inclusive Islamic viewpoint.

Research Methods

The present article is the result of an extensive literature review. The literature review for this study commenced with a search on Google Scholar. Following the inclusion of the keyword "*Islam Faktual*" in the article search parameters (year restriction: 2015-2020) and the inclusion of only the keywords present in the title, Google Scholar presents a total of three articles. The results of the inquiry are displayed in Table 1 below:

Table 1: Themes of previous studies with the theme "*Islam Faktual*" (Google Scholar version)

Author	Journal	Focus
Irham Yuanamu	El-Harakah Vol.18 No.2 (2016)	Factual Islamic Form: Typology and Characteristics of Indonesian Islam
Amril M.	Potensia: Jurnal Kependidikan Islam, Vol. 5, No. 1, (2019)	An Educational Pilgrimage of Integrative-Interconnective Epistemology in Normative and Historical (Factual) Islam
Arbi Yasin	Jurnal Sosial Budaya Vol. 13, No. 1 (2016)	Islam in the Context of Malay Fisherman Community Development

A Google Scholar search yielded eleven articles containing the term "*Islam Pluralis*" with a publication year constraint of 2015-2020. Notably, each of these articles included the specified keyword in its title. Table 2 below contains the comprehensive search results:

Table 2: Themes of previous studies with the theme "*Islam Pluralis*" (Google Scholar version)

Author	Journal	Focus
Ma'arif (2018)	Toleransi: Media Komunikasi umat Beragama Vol. 10, No. 2, (2018)	Presenting Tolerant Islam in Islamic Education through Pluralism
(Noorhayati, 2017)	Jurnal Pendidikan Agama Islam (Journal of Islamic Education)	A Constructivist Study of Nurul Jadid Islamic Boarding School's Kiai Attitudes and Value Systems in Paiton,



	Studies) Volume 5 Nomor 1 (2017)	Probolinggo Redesigning the Tolerant and Pluralist Islamic Education Paradigm in Islamic Boarding Schools
Abdul Rouf	Jurnal Bimas Islam Vol.11. No.IV 2018	Promoting National Cohesion via Multiculturalism and Pluralist Islam
Hartini	Ad-Daulah Volume 4 No. 1 2015	The Porno Action and Pornography Law as an Instance of Pluralist-Multicultural Islamic Law in Indonesia
Muzairi	Living Vol. I, No. 2, November 2018	Pluralist Theology: Study of Living Islam in Gunung Sari Hamlet, Yogyakarta
Sahlan & Zulfa (2018)	Progress Volume 6, No. 2, Desember 2018	Pluralist-Multicultural Islamic Education Efforts to Prevent Anarchism in Education
Casram dan Dadah	Religious: Jurnal Studi Agama-agama dan Lintas Budaya Volume 3, Nomor 2, 2019	The Position of Local Wisdom in Pluralist Islamic Religious Understanding
Naharudin	JUPE: Jurnal Pendidikan Mandala Vol. 4. No. 5 Desember 2019	Multicultural Islamic Education as Socio-Cultural Capital of Pluralist Society
Ichmi Yani Arinda Rohmah	1. Lorong: Media Pengkajian Sosial Budaya 2. Vol 4 No 1 (2015)	Implications of Multicultural Education on Pluralist Understanding among Students
Syafwan Rozi	Masyarakat Indonesia Vol. 41 (1), Juni 2015	From Radical Islam to Pluralist Islam Genealogy of the Padri Movement and Its Influence on Pluralist Islam on the Minangkabau Border
Zuly Qodir	Jurnal Orientasi Baru, Volume 17, No. 1, 2018 - e-journal.usd.ac.id	Building Inclusive-Pluralist Education: Islamic Experience

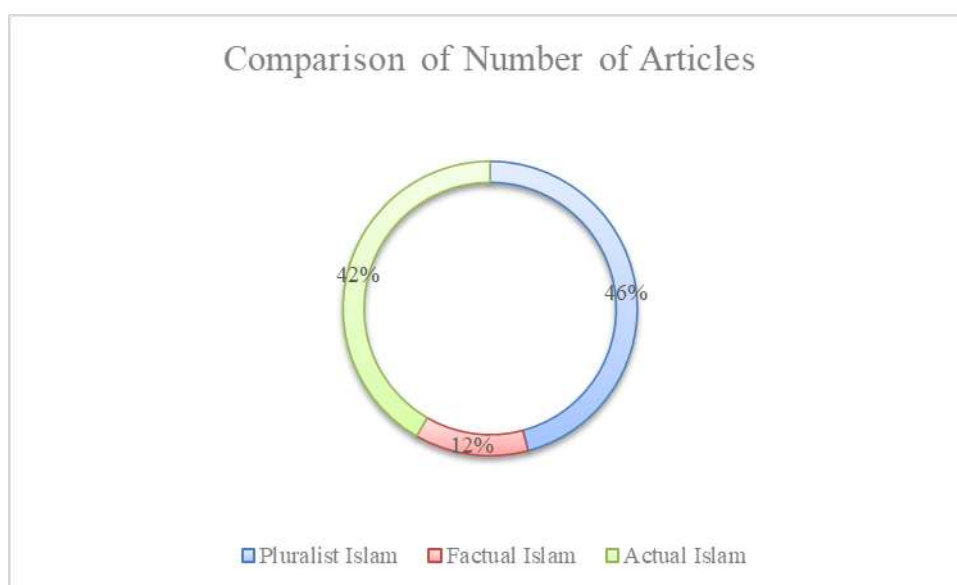
According to the data presented in tables 1, 2, and 3, it can be concluded that research focusing on “actual/current education” and “pluralist education” exhibit nearly identical figures. A query using the term “actual or contemporary Islam” yielded 10 scholarly papers, whereas a query using the term “pluralist Islam” yielded 11 search outcomes. The article analysing “factual Islam” reveals a stark disparity, as evidenced by the discovery of three articles publications throughout the search. This contrasting condition is shown in pie chart 1.

Pie chart 1 indicates that research on pluralist Islam, genuine Islam, and factual Islam remains very limited, particularly in relation to factual Islam. This indicates that the



phrase “factual Islam” lacks widespread familiarity, or it is possible that there is confusion over the distinction between “actual” and “factual” Islam (Hornby, 2000). Consequently, the terms “actual” and “factual” Islam are inseparable.

The study of Pluralist Islam is more prevalent than the study of authentic and verifiable Islam. The word pluralist Islam appears to be more widely embraced than the authentic and verifiable Islam. The term pluralism has historically been used to characterise the state of the Indonesian country and government. Hence, prior to examining the attributes and distinctions of Islamic education through the lens of actual Islam, factual Islam, and pluralist Islam, it is advisable to establish the precise definitions of actual, factual, and pluralist Islam.



RESULTS AND DISCUSSION

1. Concept of Islamic Education

Islamic education, often referred to as al-Tarbiyyah al-Islāmiyyah in Arabic, is inherently intertwined with Arabic literacy, which serves as its fundamental foundation. In his work “Lisān al-‘Arab,” Manẓūr (1414) cites al-Jauharī’s view that the term “*tarbiyyah*” is derived from the verb “*rabbaytuhu tarbiyatan*,” which linguistically refers to the act of nourishing and fostering the growth and development of various entities, including infants, plants, and so on.

al-Hajjājī (1977), a scholar who examined the educational philosophy of Ibn al-Qayyim, drew conclusions from his examination of several Islamic definitions of education. Education entails providing guidance, compassionate treatment, nutritional support, and guidance along a positive trajectory for children from the time they transition from childhood to maturity. Paying attention to individuals with knowledge, considering their state, and nurturing them so that they mature into ideal human beings capable of

instructing and guiding others from childhood to adulthood is analogous to education's purpose of providing care, direction, and guidance in the pursuit of knowledge and beneficial endeavours (al-Hajjājī, 1977).

According to 'Alī (2010), the Qur'an only discusses the concept of education in two surahs, specifically surah al-Shu'arā' and al-Isrā'. The presence of educational terminology in these two surahs indicates the emphasis on early childhood education. The term denoting education is "*ṣagīra*," which specifically connotes childhood, whereas "*wulida*" signifies the act of being born. In addition, Sa'id stated that when discussing these two terms, the concept of education is limited to the realm of physical upkeep, thereby narrowing the scope of the conversation. To fully comprehend the significance of education, it is crucial to broaden its definition by considering related terms, such as "*ta'dīb*," which refers to the act of imparting knowledge and cultivating good manners ('Alī, 2010).

2. Objectives of Islamic Education

Al-Abrashi (1990) highlighted five objectives of Islamic education: firstly, to instill moral education; secondly, to establish a harmonious balance between earthly affairs and the hereafter; thirdly, to cultivate practical skills; fourthly, to foster a deep understanding of scientific principles; and fifthly, to serve as a pathway to employment opportunities. Based on the author's analysis, objective number two demonstrates a clear association with authentic, verifiable, and inclusive Islam. The objective of Islamic education in this scenario is to implement Islamic teachings, values, and perspectives in present-day circumstances, with the aim of achieving equilibrium (*tawāzun*) between worldly matters and the ultimate goal.

Contextual Islamic education refers to an educational approach that consistently considers the ongoing processes within society. According to Hasan (2000), Islamic education has the potential to guide Muslim individuals in cultivating many facets of their identity in alignment with the goals of Islamic society.

Langgulung (2000) has proposed six fundamental principles of Islamic education based on its objectives. These principles include: 1) Historical principles: These principles involve using past experiences to shape education, considering both the advantages and disadvantages. 2) Social principles: These principles provide a cultural framework that serves as the foundation for education. 3) Economic principles: These principles offer insights into human potential in managing finances, budgets, and accountability. 4) Political principles: These principles establish an ideological framework that guides the pursuit of desired goals. 5) Psychological principles: These principles provide knowledge about the characteristics of students and educators, as well as the most effective ways to

provide guidance. 6) Philosophical principles: These principles enable individuals to make informed choices, establish a system's direction, and exercise control over all other principles (Langgulung, 2000).

The author posits that the six principles of Islamic education should serve as a foundation for addressing real, verifiable, and diverse interpretations of Islam, as they encompass a wide range of aspects. These concepts are essential for addressing the societal requirements within the framework of Islamic education. In order to meet the demands of society, Islamic education must be established upon a robust framework to effectively fulfil its purpose, which is the transmission of knowledge, morals, and culture. The required principles encompass not only addressing religious matters, but also addressing social, cultural, economic, and political challenges within society. Hence, it is imperative to integrate these six concepts when addressing factual, actual, and pluralistic issues in a more complete manner.

3. Definition of Actual, Factual, and Pluralist Islam

In order to understand the precise and diverse interpretations of Islam, it is crucial to analyse the specific definitions of the terms actual, factual, and pluralist within the context of terminology. The term "actual" is employed to underscore the presence of something that is tangible or existent within the realm of reality. The purpose of using this word is to offer verification of an entity or event that may be immediately witnessed or experienced. In addition, the phrase "actual" is frequently employed to emphasise the paramount or noteworthy aspect of anything (Hornby, 2000).

The term "factual" pertains to something that is grounded in verifiable facts or actuality. This term is employed to indicate that the information or assertion is capable of being confirmed and is founded on reliable evidence. The utilisation of factual terminology accentuates the veracity of an assertion or data within the framework of objective reality (Hornby, 2000).

The term "pluralism" carries various implications, particularly when used in the context of social organisations. Pluralism, in this context, denotes the coexistence of diverse groups within a single community, encompassing individuals of varying ethnicities, political ideologies, or religious affiliations. The fundamental concept underlying the term pluralism is the conviction that this multitude of differences can provide a tranquil and harmonious coexistence (Hornby, 2000).

In a broader sense, "pluralism" encompasses the notion that diversity within a community is a valuable asset and can have a beneficial impact on social interactions. This perspective acknowledges that a society composed of diverse groups has the capacity to comprehend, appreciate, and collaborate with one another, notwithstanding

these disparities. Pluralism encompasses not only the presence of diverse groups, but also emphasises the importance of mutual respect and cooperation in constructing a society that is inclusive and characterised by peaceful coexistence (Hornby, 2000).

The definitions provided in the Oxford dictionary align with the meanings supplied in the online Big Indonesian Dictionary. Specifically, the term "actual" is defined as something that has truly occurred or is now being widely discussed. Moreover, the term "actual" can also refer to recent or ongoing occurrences that are widely debated. Meanwhile, the term "factual" pertains to information that is based on accurate and verifiable facts. Within this particular framework, the term "factual" denotes that a statement or information is grounded in provable evidence. This implies that knowledge that is considered "factual" can be supported by empirical evidence (KBBI, 2016).

In the Oxford dictionary, the term "pluralist" is defined as a category of number that denotes a quantity greater than one or more than two in materials that exhibit dualism. In the Indonesian context, this concept might potentially be broadened to encompass a more comprehensive notion of acknowledging and embracing diversity or multiplicity within a given setting, whether it be within society or in materials that exhibit duality (KBBI, 2016).

The author notes that the definitions provided indicate a consensus between the Oxford Dictionary and the Big Indonesian Dictionary. The author's study demonstrates that both dictionaries consistently support a consistent interpretation of the definitions of the words "actual," "factual," and "pluralist." These definitions highlight that "actual" refers to something that is real or has truly occurred (fact), as well as to significant matters. Factual refers to a scenario that is grounded in verifiable information and evidence. Pluralism refers to the coexistence of diverse groups within a society and the conviction that these groups may peacefully live together. Furthermore, the definitions of actual and factual seem to be same in relation to the authenticity of the subjects under investigation.

Based on the definitions of actual, factual, and pluralism, the author is able to define actual Islam as a religion that can address issues that are real and significant, while factual Islam is defined as a religion that can address the issues that Muslims face on a daily basis. Rakhmat (2006) references Mutahhari's assertion that true Islam (al-Islam al-waqi'i) refers to Islam that embodies elevated principles and celestial spirituality (ruhiyah samawiyyah). The true essence of Islam lies in the devotion of individuals who have wholeheartedly embraced the truth. He diligently applies the truth he believes in once he has embraced it via thorough inquiry, free from any form of extremism. From a different perspective, "actual" refers to the ability to address present and pressing issues in society, whereas "factual" pertains to being specific and genuine (NUOnline, 2018).

4. Characteristics and Distinctions of Actual Islamic Education

Prior to providing a descriptive explanation of the types and distinctions of Islamic education from an actual Islamic standpoint, the author should first generate a visual representation of it using the following mind map chart (see figure 1):

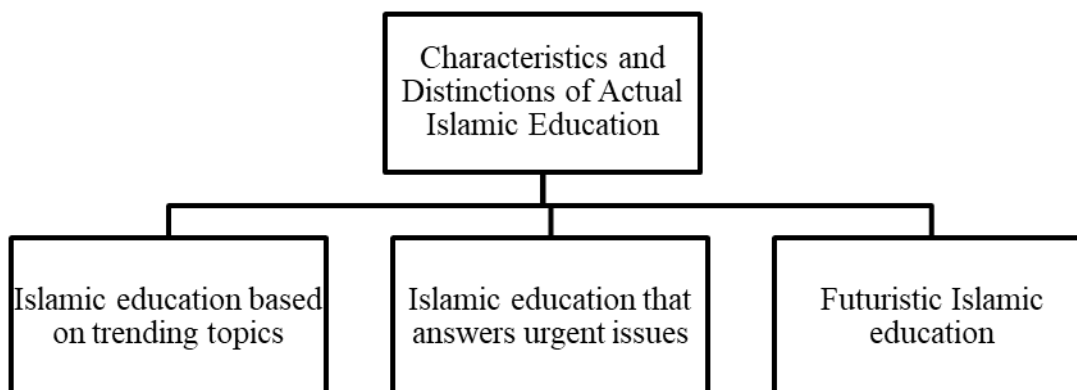


Figure 1: Visualization of Islamic Education Characteristics and Distinctions of Actual Islamic Education (processed from the actual definitions that have been discussed)

Islamic education in its authentic form can be characterised as contemporary, contextual, and modern. A factual Islam is occasionally misconstrued as factual Islam. Nevertheless, the author acknowledges the differentiation between authentic and empirical Islam. The author identifies the following as at least four distinguishing characteristics and qualities of Islamic education in comparison to actual Islam:

Firstly, it is imperative that Islamic education be grounded in contemporary issues and trends. Religious, social, political, cultural, and economic concerns that are present in the world at large should be incorporated into religious education. Presently, monitoring trending topics through social media platforms is a breeze. Contemporary issues that require analysis emerge on a daily basis. Formal and concealed curriculum formulations are subsequently developed from the results of the analysis for incorporation into the learning curriculum. Furthermore, the curriculum incorporates pedagogical approaches and methods that reflect the outcomes of the analysis of contemporary issues.

Secondly, Islamic education that addresses pressing concerns. Not every matter that attains trending status necessitates a response. In this case, it is critical to address matters that are significant for academic investigation and necessitate resolution through formulation before being incorporated into the curriculum and learning methodologies or approaches. Furthermore, prior to formulating and analysing a problem, it is advisable to construct a mind map and establish a priority scale according to the degree of urgency.

Thirdly, Islamic education that is futuristic. Based on the findings of the conducted analysis, Islamic education can formulate approaches to confront forthcoming challenges. Consequently, contemporary concerns pertain not solely to present-day concerns, but also to the advancement of Islamic education in the future. The challenges presently encountered can serve as a foundation for the development of future policies pertaining to Islamic education.

5. Characteristics and Distinctions of Islamic Education from a Factual Islamic Perspective

According to Kadir (2003), factual Islam is described as a response to the concept of ideal Islam. The ideal Islam, also known as universal Islam, refers to a form of Islam that transcends spatial and temporal limitations. In essence, it signifies that Islam is a timeless and universally relevant religion, applicable to any place and era (*ṣāliḥ li kulli zamān*). The principles of universal Islam are derived from the unchanged texts and content of the Quran and hadith. Despite the constancy of these foundational texts, they remain adaptable to the circumstances and requirements of each age. From an alternative standpoint, factual Islam is an essential requirement that is applicable to all individuals, hence the classification changes depending on the variables influencing the growth and development of Muslims in a specific region. Indonesian Islam, in fact, embodies a moderate nature and a tolerant type (Irham, 2016).

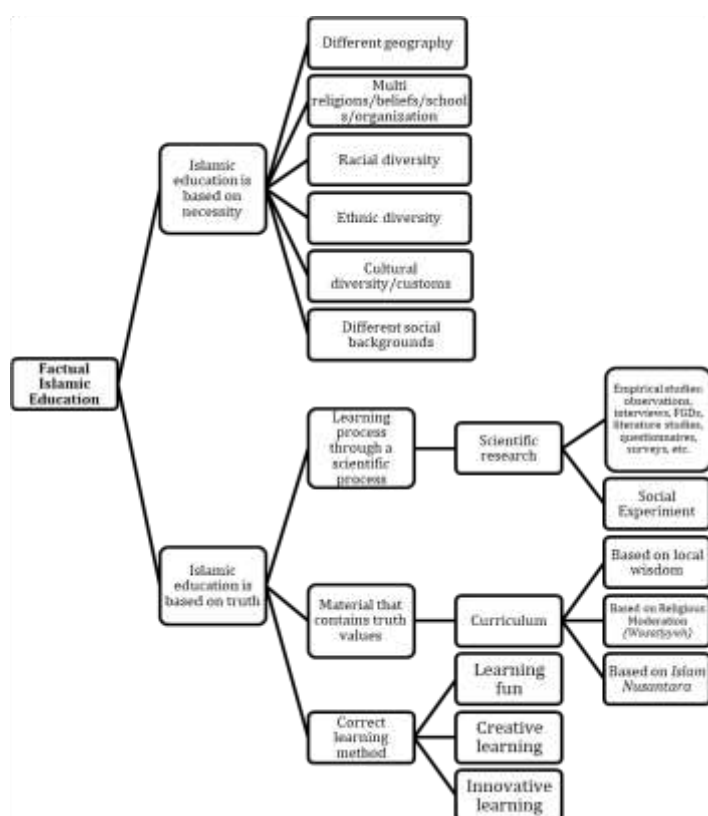


Figure 2: Distinctions of Islamic Education from a Factual Islamic Perspective

The author can classify the qualities and distinctions of factual Islamic education into two categories, based on the definition of factual terminology. First, Islamic education is founded upon the principle of indispensability. The conditions mentioned can be observed in the following aspects: 1) the geographical nature of Indonesia as an archipelagic nation; 2) Indonesia's diverse religious landscape, encompassing multiple faiths, schools of thought, and local beliefs; 3) the presence of various ethnic groups within Indonesia; 4) the existence of hundreds of tribes residing in Indonesia; and 5) the preservation of thousands of customs throughout the country.

Second, Islamic education should be founded upon veracity. The Indonesian people view Islamic education as a factual condition founded on belief. These conditions are established by: 1) employing a systematic learning approach, which involves conducting research using methods such as interviews, observation, documentation, FGD, questionnaires, surveys, and experiments; 2) utilising educational materials that embody authentic values derived from local wisdom, moderation, Indonesian Islam, and other relevant sources; and 3) employing effective and engaging learning methods that are both enjoyable and innovative (refer to figure 2).

Factual Islam is an unavoidable consequence that befalls every Muslim worldwide. Different characteristics and typologies of factual Islam result from the factors that motivate Muslims to develop and flourish in particular areas. Indonesian Islam serves as an illustration of empirical Islam, characterised by a moderation (*wasatīyah*) and an accommodating typology that is influenced by sociohistorical and sociocultural circumstances.

6. Characteristics and Distinctions of Pluralist Islamic Education

Islamic education is distinguished and characterised by the fact that, from a pluralist Islamic standpoint, it incorporates instruction with the aim of fostering harmony, justice, and peace within a pluralistic society. As a result, pluralist Islamic education includes the following styles and traits: first, an Islamic curriculum based on multiculturalism; second, a way of teaching based on the principles of tolerance; third, peace; fourth, inclusive Islamic education; fifth, deradicalism; and sixth, gender justice. It is illustrated in greater depth in figure 3.

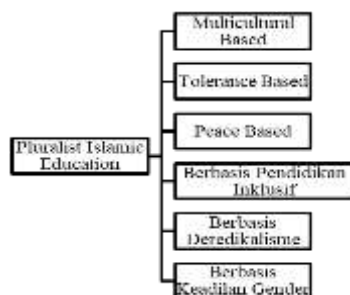


Figure 3: Distinctions of Islamic Education Pluralist Islamic Perspective



CONCLUSION

After considering various points of discussion that the author has presented, the author can draw the following conclusion regarding the research questions: To begin with, authentic Islamic education can be defined as education that is contemporary, contextual, and contemporary. The first distinction pertains to Islamic education that is grounded in timely and futuristic concerns, while the second is factual Islamic education that is founded upon actuality, facts, and the inevitability of a diverse nation. The misconception is that Islamic education is grounded in necessity or reality and is truth-based. It is discernible through social and cultural factors, religion, ethnicity, customs, language, and geographic location that inevitability exists. Islamic education that is grounded in a scientific method is considered truth-based. Furthermore, pluralist Islamic education encompasses an instruction that embraces peace, inclusion, multicultural values, and deradicalism.

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