

Multiculturalism, Living Qur'an Islamic Objectives: Muhammadiyah's Portrait In West Papua

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Abstract

The topic of Multiculturalism Living Quran Muhammadiyah Papua and Application of Islamic Objectification Theory Kuntowijoyo intends to highlight the application of Da'wah bil regards Persyarikatan Muhammadiyah West Papua. Where is the application of da'wah bil hal Muhammadiyah West Papua by pioneering educational institutions from kindergarten to college, religious institutions such as mosques, pesantren, taklim assemblies, missionary corps and so on. Social institutions such as orphanages. Economic institutions such as Baitul Maal wa Attamwil (BMT). Philanthropic institutions such as Lazis Muhammadiyah. Health institutions such as clinics, and others. In the opinion of the author, once again, is the application of da'wah bil hal. Where the da'wah bil thing is the Muhammadiyah pattern in general and the West Papua Muhammadiyah pattern, according to the author, is the application of Kuntowijoyo's social theory of objectification of Islam. Plus, because of the existence of Muhammadiyah West Papua in the Muslim Minority zone, this is also an application of the application of da'wah bil things that is unique in the frame of multi-culturalism and mainstreaming religious moderation.

Keyword: Multiculturalism, Living Qur'an, Muhammadiyah West Papua, Islamic Objectification

1. INTRODUCTION

The topic of Multiculturalism Living Quran Muhammadiyah Papua and the Application of Kuntowijoyo's Islamic Objectification Theory above is a paper that intends to highlight the application of *Da'wah bil hal* Persyarikatan Muhammadiyah West Papua. In which the application of propaganda bil Muhammadiyah case of West Papua by pioneering educational institutions from kindergarten to college [1], religious institutions such as mosques, schools, taklim, corps preachers and so forth. Social institutions such as orphanages. Economic institutions such as Baitul Maal wa Attamwil (BMT). Philanthropic institutions such as Lazis Muhammadiyah. Health institutions such as clinics, and others. If you look at the journey of da'wah, it can be said that it is similar to what was done by KH Ahmad Dahlan in Jogjakarta in the early period of Muhammadiyah's founding in the archipelago [2].

In the opinion of the author, once again, is the application of da'wah bil hal. In which the propaganda bil general terms of patterns and pattern Muhammadiyah Muhammadiyah West Papua, according to the writer, is the application of social terori objectification of Islam Kuntowijoyo [3]. Plus, because of the existence of Muhammadiyah West Papua in the Muslim Minority zone, this is also an application of the application of da'wah bil things that is unique in the frame of multi-culturalism and mainstreaming religious moderation.

I. DISCUSSION MULTICULTURALISM

Multiculturalism is closely related to epistemology. In contrast to the epistemology of philosophy which gives meaning to the origins of science. Likewise epistemology in sociology which sees the development of science in relation to social life. Multiculturalism in social epistemology has another meaning. In social epistemology, there is no absolute truth. It means that science always contains the meaning of value. In a society, what is right is what is good for the community, usually it is cultivated by members of the community through learning [4].

STKIP Muhammadiyah Sorong can be said to be a miniature of Indonesia, because in it there are various kinds of culture brought by students from various regions. At least, from the data presented above, it is recorded from several provinces and several religions that are predominantly Christian in STKIP Muhammadiyah Sorong. That is why STKIP Muhammadiyah Sorong is called a multicultural campus. STKIP Muhammadiyah Sorong is a Multicultural Campus. A campus that accepts students from various parts of the country with different cultural backgrounds, as well as foreign students. The campus that is always tolerant of differences and promotes the diversity that exists at STKIP Muhammadiyah Sorong is the same as the diversity of the Indonesian nation. That is, on the one hand, this diversity can be something constructive or something destructive.

It depends on how you deal with this diversity. So, this is a challenge for Unisma to make its diversity into something positive and become the hallmark of STKIP Muhammadiyah Sorong as a Multicultural Campus. Attitudes or views for a society or a community to be able to live together and respect each other to other parties even though there are differences in it is a little reflection of the portrait of Sorong-West Papua Regency [5]. From here then STKIP Muhammadiyah Sorong felt the need to provide understandings about multicultural for its students by holding activities that directed STKIP Muhammadiyah Sorong students to have multicultural education values. Multicultural education at STKIP Muhammadiyah Sorong is based on several principles, including openness; unity in diversity (unity in diversity); tolerance (tolerance); and Islam rahmatan lil'alam as a leader (Islam rahmatan lil'alam as leader) [6]

Living Qur'an

Etymologically (linguistically) the living Qur'an is a combination of two words, namely living which in English means "life" and the word Qur'an which means the holy book of Muslims. Meanwhile, the term living Qur'an can be interpreted as "the text of the Qur'an or verses of the Qur'an that live in society"[7]. Judging from this understanding, it will bring up new things in studying the Qur'an, namely the merger between the branches of al-Qur'an science and the branches of social sciences. So that the study of the Qur'an is no longer only based on its textual aspects, but social phenomena that arise due to the presence of the Qur'an outside the textual aspect are also studied. In Hassan Hanafi's view, it is known as the acculturation of turats in the form of a holy book which is contextualized with the reality and phenomena that occur in every era [8].

Regarding the definition of the living Qur'an, a number of researchers have provided quite a variety of definitions. Among them:

- 1) According to M. Mansur, the living Qur'an actually started from the phenomenon of the Qur'an in Everyday Life, namely the meaning and function of the Qur'an which is real understood by the Muslim community. The point is the practice of functioning the Qur'an in people's lives beyond its capacity as a text that is read and understood by its interpretation, because in practice the Qur'an is not only understood by its textual message but there are a number of certain people who practice the Qur'an based on the assumption that there are the properties of certain units of the Qur'an that can be useful for daily life.
- 2) According to Ahmad Zainal Abidin, he argues that the living Qur'an is a phenomenon that lives and develops in the Muslim community related to their interaction with the Qur'an [9].

Living Qur'an is studies that focus on people's behavior that presents the meaning of the Qur'an in everyday life (Al Qur'an in everyday life) . Along with the development of the times the study of the Qur'an experienced a development of the study area. From text studies to socio-cultural studies that make religious communities the object of study. This study is often referred to as the study of the Living Qur'an. In simple terms, the Living Qur'an can be understood as a symptom that appears in society in the form of patterns that originate from or respond to regulatory values. The study of the Living Qur'an does not only rely on its textual existence, but also on the study of social phenomena that are born related to the presence of the Qur'an in certain geographic areas and certain masses [10] .

Bil Hal's Da'wah

Da'wah is an effort made by believers to change the condition of individuals, communities and conditions that are or are less Islamic in various aspects to become more Islamic. Every Muslim has the obligation to preach, both individually and collectively. The substance of da'wah activities is amar makruf nahi munkar. As an effort, da'wah always exists in a certain time and space. Da'wah which is spatial and temporal is always struggling with values, philosophy and culture outside of Islam [11]. Aripin quotes M. Quraish Shihab's statement that da'wah is a call or invitation to conversion or an attempt to change the situation for the better and perfect for individuals and society [12]. The realization of da'wah is not just an effort to increase religious understanding in behavior and outlook on life, but also towards a wider target. Asep Muhiddin said that da'wah is an effort to invite or call on mankind to be in the way of Allah in accordance with nature in an integral way [13]. In a broader sense, da'wah bil-hal is intended as an overall effort to invite people individually or in groups to develop themselves and society in order to realize a better socio-economic order and needs according to Islamic guidance, which means a lot of emphasis on social problems such as poverty, ignorance, backwardness with a real form of charity towards the target of da'wah [14]. Meanwhile, there are also those who call da'wah bil hal with the term da'wah bil-qudwah which means practical da'wah by displaying akhlaq al-karimah [15].

Community development and change can be done through preachers who are agents of change. Dakwah bil-hal as mentioned in the Da'wah Guidelines book covers all issues related to basic human needs, especially those related to economic material physical needs, so bilhal da'wah activities emphasize more on developing people's lives and livelihoods in order to improve their standard of living, a better life in accordance with the guidance of Islamic teachings. The forms of development of bil-hal da'wah activities can be done through the development of human life and livelihoods, including: a. Implementation of education in the community; b. Cooperative Activities; c. Development of transmigration activities; d. Organizing public health efforts such as establishing a Polyclinic Hospital, BKIA, Medical Center, and so on; e. Improving community nutrition; f. Organization of the orphanage; g. Job creation; h. Increased use of print media, information and communication media as well as cultural arts.

Islamic Objectification

In this regard and in the same perspective as Kuntowijoyo, Moeslim Abdurrahman, put forward another idea, namely the "importance of formulating a new theology which he calls Transformative Theology. According to Moeslim, Transformative Interpretation "is part of returning the Qur'an as a source of guidance to the people from patronage that has been claiming to be a professional layer (who can know God's will because it is their field of education)" Although transformative religious thought is a new thought, its basic idea is old, namely "desire that Muslims create a just and egalitarian socio-moral order, in order to eliminate deviations in the world, but the way the idea is implemented is different, because sociological and moral aspects are considered. other social sciences The transformation developed by Kunto is also almost identical to the work ethic term developed by Nurcholis Madjid. Almost the same as an entity that refers to social change through modernization, only different in the social theory used. Muslims must realize that Islamic thought is only a part of the universal cultural wealth. The idea of Moeslim Abdurrahman's Transformative Theology by Kuntowijoyo was later translated by M. Syafi'i Anwar, he stated that "Kuntowijoyo's style of thought is based a lot on the analysis of social history. paradigm framework for interpreting what is happening and where the transformation movement should be carried out [16]. In line with Transformative Islam, Emancipatory Islam is also one of the discourses of Islamic thought movements in Indonesia. Like transformative Islam, "Emancipatory Islam also emerged because it was motivated by an understanding of religious thought (tafsir) which had stagnated. Second, Emancipatory Islam places humans as the subject of religious interpretation. This is done in order to close the distance between the text and reality. Second, emancipatory Islam is concerned with humanitarian issues rather than theological issues" [17]. Although later Kuntowijoyo gave birth to his own terms and formulated new concepts in his own language. According to Kuntowijoyo, so far, the debate about theology among Muslims is still at the semantic level, those with a background in the conventional Islamic science tradition interpret theology as a

divine science that is abstract, normative and scholastic. While Muslim scholars see theology as an interpretation of reality in a divine perspective, so it is more of an empirical reflection. Regarding theological issues, Komaruddin Hidayat said that "theology is a science or critical reasoning about God, theology arises from tradition and religious spirit so that it contains the spirit of faith in justification of God's revelation" Therefore, it is possible to continuously reformulate, revise and reconstruct either through empirical or normative reflection. Regarding the problems mentioned above, Kuntowijoyo explained that the priority of the Social Sciences Profession is "Theorization. The intellectual history of Islam is very poor with theory, especially social theory, only Ibn Khaldun (1332-1406) is most entitled to the title of the father of Islamic Social Theory, a theory born out of deduction from the verses of the Qur'an and induction, observation, from the history of the nations at that time" [18]. Respecting social differences and elements of our cultural setting as a grace, a gift, a wealth, a gift. We do not see that Indonesia's attributes should be claimed as the reality of a pluralistic or heterogeneous nation. In this pluralistic condition, each of us weave and knit life together towards improving the quality of life for the better. And the best way to weave our lives in a better direction is the cultural path. The cultural frame is placed on the consciousness of everyone who is always interested in knitting a better life and seeking cultural paths as "in leading a good life".

II. CLOSING CONCLUSION

Dakwah bil general terms of patterns and pattern Muhammadiyah Muhammadiyah Papua West is the application of social terori objectification of Islam Kuntowijoyo . This was in for right presence in the zone of West Papua Muhammadiyah Muslim minorities, this as well is the application of propaganda bil applications are unique within the frame of the mainstreaming of multiculturalism and religious moderation .

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