

Devotionalism in Diversity: The Islamic Paradigm in Multiculturalism in Langsa-Aceh Indonesia

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ABSTRACT: *This article is the result of a study that discusses the paradigm of Langsa Aceh scholars (Islamic scholars) to overcome multiculturalism. This study also reveals the consistency of the agreement of Islamic scholars regarding exclusivity and inclusiveness; prevent the emergence of radicalism in the Islamic community, especially the urban areas of Langsa in Aceh. It discusses the phenomenon of recent recruitment by "brainwashing" in younger students because they filled with certain radicalistic ideologies. The teachings of Islamic education are more about claiming the truth of the religion itself and consider religion as the only one to achieve salvation (emphasizing claims of self-truth and safety). This research is qualitative with a descriptive-analytical application. Primary data obtained from in-depth interviews with sources of religious leaders, lecturers of Islamic Higher Education, teachers, non-Muslim students, and community elements. Reliability of piety in diversity and the paradigm of multiculturalism converted to statistical equations. Mathematical equations applied to the Cohen Kappa coefficient (a measure of authenticity) and measured between exclusivity and inclusiveness with the claims of self-righteousness and the safety paradigm of Islamic scholars. The level of agreement between the instruments assessed illustrates the reliability between assessors -IRR- the results of the informant's interview level of consensus are identified between the safety of the results of the consistency of the contract between piety and exclusivity, because self-claims show "lack" (kappa, 0.20-0.41) , while the agreement between service and safety is "very good" (kappa 0.81-0.90). With inter-assessor reliability, $K = 0.89$ with an extraordinary category.*

Artikel ini hasil dari penelitian yang membahas tentang paradigma ulama Langsa Aceh (cendekiawan Islam) untuk mengatasi multikulturalisme. Studi ini juga mengungkapkan konsistensi dari kesepakatan para cendekiawan Islam tentang eksklusivitas dan inklusivitas; mencegah munculnya radikalisme dalam komunitas Islam, khususnya daerah perkotaan Langsa di Aceh. Ini membahas fenomena rekrutmen baru-baru ini dengan "cuci otak" pada siswa yang lebih muda, karena mereka dipenuhi dengan ideologi radikalistik tertentu. Ajaran pendidikan Islam lebih pada mengklaim kebenaran agama itu sendiri dan menganggap agama sebagai satu-satunya meraih keselamatan (menekankan klaim kebenaran diri dan keselamatan). Penelitian ini adalah kualitatif dengan penerapan deskriptif-analitis. Data primer diperoleh dari wawancara mendalam dengan sumber tokoh agama, dosen Perguruan Tinggi Islam, guru, siswa non-muslim, dan elemen

masyarakat. Keandalan kesalehan dalam keragaman dan paradigma multikulturalisme dikonversi ke persamaan statistik. Persamaan matematika diterapkan *Koefisien Cohen Kappa* (ukuran reliabilitas). Ini diukur antar eksklusivitas dan inklusivitas dengan klaim kebenaran diri dan paradigma keselamatan Cendekiawan Islam. Kesepakatan tingkat antara instrumen yang dinilai menggambarkan reliabilitas antar penilai -IRR- hasil wawancara informan tingkat konsensus diidentifikasi antara keamanan hasil konsistensi kontrak antara kesalehan dan eksklusivitas-inklusivitas, karena klaim diri menunjukkan "kurang" (κ , 0,20-0,41), sementara kesepakatan antara pengabdian dan keselamatan adalah "sangat baik" (κ 0,81-0,90). Dengan reliabilitas antar penilai, $K=0,89$ dengan kategori luar biasa.

Keywords: *Reliability, Islamic Education, Piety, Diversity.*

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I. INTRODUCTION

Indonesian is well-known for its tolerance for centuries. The people dwell the archipelago which located in the middle of silk-road and sea-trade lines, was the home trade-town continents for ships. The people are used to a great many nations and build alliances. It is the hospitality of people customs made trader-sailors and merchant always remember to board their ship and refill their ransom before continue cruising across west and eastern trade lines. However, for what the people customs as it tarnished with a series of events of intolerance, radicalization, and terrorism in the name of religion. The primary victim is the younger generation, the terrorist target to be radicalized with intolerance ideology. Azra, suggests the studies have proven the existence of recruitment to school students, with "*brainwashing*" (Azra, 2012). The phenomenon is exclusivity rather than inclusivity. The customs of the teaching of religious education (Islam) is more on claims of spiritual truth itself and regard religion as the only way of salvation (*emphasis self-trust claims and salvation*) and assume the other faiths are misleading (Baidhaw, 2005). These religious points of view coloured the Islamic scholar in addressing diversity. The ends of view made inclusivity which fading the former customs reality of diversity, mainly, the difference in faith, for the province of Aceh, which is dominated by the Muslim community.

Aceh, as one has established its territory into an Islamic Sharia's Law-based region (Bustaman-Ahmad, 2007). With a strong Muslim community base, it is regarded as a "million-ulama" area, often assumed by outsiders as a "less open" area for migrant communities, particularly, for non-Muslim. It gave the former impression that Islamic Scholars in Aceh have not been able to present them within the diversity issue for public educational spaces. Indeed, inclusivity in Aceh provinces education is not comfortable when faced with the inevitability of multiculturalism concerning the trajectory of history. Nevertheless, the province is the east-west world trade route, is the most fertile dwelling for the proliferation of plurality of race, race, religion, and custom, and religious understanding (Yaqin, 2005). The reality of this diversity can be a blessing and not infrequently also become anathema. If not addressed - as Azra said - as *a blessing in disguise*, it will have an excellent opportunity to open horizontal conflict channels in the

community (Azra, 2007). Thus, it becomes a frame education with multiculturalism (Sugiharto, 2013).

The phenomenon is exciting to be highlighted carefully, primarily, along with the dynamic of the timeline, where the role of the Acehnese scholar has started to concentrate much in the world of education, especially *dayah*. Educational institutions became the headquarters as well as instilling Islamic values to the children of Aceh. The role of influential scholars in the field of education, whether consciously or unconsciously, has made them of significant influence among the political elite, not just as a fatwa giver and preacher, but also influences local governmental policies. Moreover, it is mostly said that between ulama, education, and social values are integral wholes in Aceh. In other words, Acehnese ulama have a very strategic role in building the normative concept of social governance. The latest challenge in building social management in Aceh, Langsa, it is the unlimited potential for multiculturalism (Yuwono, 2011). This is because geographically the location of Langsa as one of the Second Level City in Aceh Province borders with North Sumatra (North Sumatera), where access to the highly heterogeneous community of North Sumatra is wide open to get there compared to other districts in Aceh. Not to mention the fact that the University of Samudra Langsa is also increasingly opening opportunities for new citizens with ethnic, racial, custom, and religious backgrounds different from those adopted by indigenous people.

The heterogeneity of social-religious community in Langsa, Aceh shifts the actual gap interactions between people. The heterogeneity also influences young people community interaction rather than another regional area in Aceh (Rizal, 2008). Then, it also elevates the Langsa rural interaction for cultural and social interaction in the eastern coast of Aceh. It leads to conceiving natural tolerance for diversity. Thus, it projected within these research objectives. The previous projections, it has drawn on the acceptance for the Chinese community within the community. However, the heterogeneity of social-religious population in Langsa raise a harmony relationship. The inclusivity of self-claim as an attribute associates, the teachings of Islamic religious education with more on the claims of spiritual truth itself and regards its religion as the only way of salvation (*emphasis self-trust claims and salvation*), comes from the discursive practices about the teaching in religious preaching contents. The preaching contents encoded about the singularity of self-claims warning to reaffirm heterogeneity of social-religious community (Warsiyah, 2018) cautiously.

The heterogeneity of social-religious community conceived severe ideology to counter-productivity of late Islamic historical politics dynamic in Langsa, Aceh. The previous Langsa regions became the region that promotes opposite political thinking to common other Aceh regions. Instead of being a communist resistance, in Langsa, the communist ideology rose in the late '60s (Dalimunthe, 1950). The communist ideology rose for local movement to oppress patrician hegemony over the peasant community. The communist ideology agendas were born within the Langsa local plantations. The local movement lead by A. Karim, MS, and Nathar Zainuddin, with support of Java coordinator, (Maswan Sufi, 2009). The communist ideology camouflages their organization within Islamic pheasant movements to local society, i.e. *Barisan Tani* (Peasant Movement Organization), and the acronym from “PKI” as “*Partai Kejayaan Islam*” than the origin of “PKP” as “*Partai Komunis Indonesia*” and so on. Their movements ended in 1967, and the members were hunted down to be forced a trial of justices (Sufi, 2009).

Moreover, the similar the heterogeneity of social-religious community also related to the movement of local freedom fighter called *Gerakan Aceh Merdeka* (GAM). This movement did not take Langsa civilian as their bases of warzone supporters. However, Langsa became a base of Indonesian Army troops base command. This phenomenon comes over the years of Acehese conflicts. The local political condition did not shake the region as other regions in Aceh. Thus, the heterogeneity of social-religious community stays still as it should within today world (Riadi, 2014).

These phenomena about the heterogeneity of social-religious community conductively discursively opposite to the teachings of Islamic religious education with more on the claims of spiritual truth itself and regards its religion as the only way of salvation (*emphasis self-trust claims and salvation*), comes from the discursive practices about the teaching in religious preaching contents. The rambling of Islamic educational tradition bring multicultural to be existed as an identity to ensure that the essential instruction universal as a whole and one true way of life. The inclusive and moderate shall bring diversity to local society. The various community whose live in Langsa believed about a harmony cross-over diversity. This point of view encourages people to interact cross-community without bold background community. They can put proportions between religious and national identity. For instance, it is believed that local Islamic scholar has an important role among grassroots community. However, when regional mayor election days, the candidate from a local political party, Usman Abdullah, *Partai Aceh*, win over sheikh Muhajir, the Islamic scholar candidate. From what happened, people did not neglect the role of Islamic scholar in teaching and identity; people believed that government should play role by the politician and the scholar play better as a supervisor. People honour the scholar and the government for their dream to have stability in government and religious views.

The heterogeneity of social-religious community conceived severe ideology issue did not raise opposite infirmity to Aceh status as established territory Islamic Sharia's Law-based region. The state of Islamic religious education supports the heterogeneity in Langsa as the original identity to the various community in Langsa (Frimayanti, 2017). These are the reason about the disruption of harmony between community became a common enemy in Langsa.

II. LITERATURE REVIEW

Teachers and schools, as same as Lecturer and University, play an important role in implementing inclusive and moderate religious values in schools. However, If the teacher has an inclusive and reasonable spiritual understanding paradigm, then the teacher will be able to teach and implement the ethical values to the students in the school (Zainiyati, 2007). The role of teachers, in this case, includes; *First*, a teacher should be able to behave democratically, neither in his attitude nor his speech is discriminatory. *Secondly*, teachers should have a deep concern for specific events that have to do with religion. For example, when a Bali bombing (2003) occurs, a multicultural-minded teacher should be able to explain his concern for the event. *Third*, the teacher should make it clear that the core of religious teachings is to create peace and prosperity for all humanity. Bombing, military invasion, and all forms of violence are something that is forbidden by religion. *Fourth*, teachers are able to provide an understanding of the importance of dialogue and deliberation in resolving various issues related to cultural, ethnic and religious diversity, the incursions and expulsions

of the *Ahmadiyah Jama'at* in Lombok-West Nusa Tenggara (NTB), Indonesia and the violence of the Shia pilgrims in Sampang, Madura, East Java, Indonesia lately is unnecessary, if the discourse of religious inclusivism is implanted in all elements of society, especially learners (Zainiyati, 2007).

The exciting encounter phenomenon, among lecturers within the local universities in Langsa, when they prefer to stand away from their progressive ideas from the local '*Ulama* -scholars of *Dayah*. The forcibly taught between moderate and inclusive within Islamic teaching are exist as seniority and the relationship to social grassroots community. The average progressive thought about the current issue within the Islamic community still did not take attention by the inclusivity. The problems about genderism sensitivity are taken as anti-mainstream to be discussed. The problems were indispensable as framing for public trust to the scholars.

Although the issues were not actually to disrupt harmony, the moderate taught is about to protect Islamic teaching. For example, the book "*Kenapa Harus Perempuan?*", written by Dr. Zulkarnaini, M.A, The Rector of IAIN Langsa Aceh, Indonesia, with controversy about making Indonesian famous *Dangdut* singer as a cover page. However, the book settled about woman protection than an advertisement marketing product. The moderate issued genderism as protections. Nevertheless, the inclusivity false to look over the real cases. The inclusivism foreseeability came into the framing for anti-mainstream thought. Moreover, the recently elected chairman of *Majelis Permusyawaratan Ulama* (MPU) in Langsa, Tengku Zulkarnain brings the breakthrough to the religious belief to solve forcibly inclusivism and moderate. The chief believed the MPU should move forward to answer the future challenge with the guidance of Al Qur'an and Hadis. The director also believes the lecturer, who is part of the Academic Higher Education community should be taken as part of considerations (Tgk. Zulkarnain, 2017).

The future challenge of inclusivism and moderate in Islamic teaching and traditions are to answer people problems about diversity, identity, and way of life. It is not about the polarize dot connection between the day scholars Academic Higher Education community, western-eastern point of views, *fatwas*, and so on. It is about solving the problems, by taking reliable decision together and make harmony living between the existed community. Then diversity shall be accommodated. Yet, when it decides to the origin of faith, *akidah*, and *ibadah*, it is not questionable. However, the *mu'amalah*, it shall perform by making a considered decision. The framing destroys harmony. The case of disruption, *Suku-Agama-Ras-Antar golongan* (SARA), racial, ethnic, and religious issues, did not earn among Langsa local community. MPU, Tgk. Zulkarnain, always find a solution to keep it safe. Tgk. Zulkarnain stated that Islam is peace and harmony. For years, since pre to post-conflict in Langsa, Islam colourized the community to be harmony way of life as the heterogeneity of social-religious community (Tgk. Zulkarnain, 2017). These are the heterogeneity of social-religious population which livelong in harmony in Langsa, Aceh. These are the origin of educational environment harmony. The environment without racial, intolerance, and social dominance (Hidalgo, 2001). And the diversity of multicultural harmony is helping one to another, as reported (Wilson, 2015).

The inclusivism described above is not merely a western concept that contrasts with Islamic normativity. On the contrary, Islam strongly supports the inclusive attitude in every Muslim. Allah Himself is calling his people in the Qur'an so that "...be

inclusive/open you in the public space, inclusive then Allah will make you inclusive” (Al-Mujadalah: 11). The meaning of the verse that the authors write is one example of the contextual interpretation of the verse who meaning strongly supports the multicultural reality. The word *tafassahu fi al-majalis* is commonly interpreted by textual circles with the meaning "in your laps in the majlis." This textual meaning - according to the author- has not touched the substance of the spirit of sense from the descent of the verse. In the *asbabnuzul*, this verse, the Messenger of Allah is explaining he is carrying out a majlis (study/learning) in a narrow space with the *Anshar* and *muhajirin*. Suddenly a group of people came and greeted, and the Companions answered their greetings but among those who had sat there was no one to give a place to those who had just come. As a result, the *Rasulullah* ordered among those who sat to stand and invited the newly arrived (among them some who joined the war *badr*) to rest. The one who was told to stand showed a displeased face; even the hypocrites even criticized for assuming the attitude of the Messenger of Allah was unfair. Seeing this, the Messenger of Allah (saws) finally said: "Blessed is God the one who paved the place (*inclusive*) for his brother" (Abu Hatim) (Katsir, 1999). This suggests that the process of education in Islam must be open and accommodative to the plural and multicultural realities. So that teachers in the frame of multicultural Islamic education will lead learners to be more transparent in the public space to others. This is the second characteristic of multicultural Islamic education (Ikhwan, 2016).

The normative ideal of Islamic view about other religious identity is “*lakum dinukum wa liyadiin* (Al-Kafirun: 5). It is about the concept to deal with another religious multicultural aspect which is out of Islam. The issue became sensitive when it comes to marital status. The ideal marital status that joins pairs, woman and man, within one religious bound. The sensitive issues were about the real reason for marriage with a lawful and healthy relationship. Indonesian through the ministry of religious affairs regulates a unique sacred marriage role. The decision of making converted out or in within Islam is hanging on the bride and bridegroom. The ideal is about brought on relation, not for turning. The next case about living with a friend with different believes. The real fact, Islamic tradition have been preached since the 7th century. It is apparent sources, Qur'an and Hadis; however, the dynamic of people makes the image of religion to be complicated. The case of a meeting, discussing, and even living in students' dorms, raised a question between religious practising. The students will introduce their religion as a way of life.

Moreover, it raised a problem, when the other asking about Islam inclusivity. The Qur'an verse about the completion of Islam as a religion for universal (Al-Maidah: 3) is about the statement of the end of resources to be life references. Islam is peace, and no forcibly to be converted, however, when people intended to search the truth, they should consider Islam as first choices for another religion.

Moreover, the guidance *-hidayah-* is belong and own by Allah SWT only (Triantoro, 2018). The preacher objective is preaching; the acceptance shall be the person, and Allah SWT shall give with the Omniscient. Thus, there is no inclusivity to claim the truth with framing to other religion in Islam. The analogy of religious control of multicultural in Langsa directs into a similar destination. The diversity among existed communities in Langsa are underlined with the heterogeneity of social-religious community unity in one as part more substantial nations (Setiyawan, 2018). Yet, Aceh is part of Indonesia as a nation. When it has formed nationality, the friction shall be lowered. As a matter of fact, Islam suits as Pancasila, it is contextuality of Islamic

normality to build national empathy that able to forge diversity among people. This empathy enhances community to bring fair proportions to face variety in harmony.

The third is to be gender-fair. Gender equity is one of the issues that multiculturalism often fights for (Pasaribu & Mindosa, 2019). When viewed in the Indonesian dictionary, the definition of the word sex and gender are not distinguished. The concept of gender is not only the appointment of human biological identity (male or female) but includes the inherent traits of socially and culturally constructed men and women. For example, that woman is known to be gentle, beautiful, emotional, or motherly. While men are considered healthy, rational, manly, and mighty, naturally, the characteristics of that nature can be exchanged, as there are men who are emotional, meek, motherly, but there are also durable, rational, and mighty women. Changes to these traits and traits can occur anytime and anywhere. For example, ancient times in a certain tribe woman were stronger than men, but in other times and different places men were even stronger. Changes can also occur from class to different classes of society. In some tribes, rural women in rural areas are stronger than men, or vice versa while in urban areas (Fakih, 2003:).

Multicultural is defined as an existed community with diver culture (Depdikbud, 2001). Etymologically, multiculturalism is formed from the word multi (many), religion (religion), and ism (*flow/understanding*) (Mahfud, 2006). Multiculturalism formulated as a system of diversity in a society based on willingness to accept and appreciate the existence of other groups that are different in ethnicity, ethnicity, gender, or religion (Ni'am, 2008). In a gender perspective, this role can be exchanged, which automatically changes the position of leadership (Dede Fitriana Anatassia, Mirra Noor Millaa Hafiz, 2015).

In the concept of multi-cultural Islamic education, gender-biased teachers' attitudes should be eliminated, such as the separation of men and women in the learning process, prohibiting LGBT (Lesbian, Gay, Bisexual, and Transgender) students from following the learning process, and the use of language or Discriminatory teaching content on certain types of gender. On the contrary, the face of multicultural Islamic education must be present with gender "fair" and "understanding" attitudes, as well as issues that are addressed directed at efforts to release the supply chain of freedom for one type of gender. The teaching is making the students understand about the dangerous of LGBT in community, not preaching hatred to the victimized of it, to look over that LGBT is part of social misconduct from the actual rule in life (Ikhwan, 2018).

The tolerance refers to the willingness not to interfere with the beliefs, attitudes, and actions of others, even though they are not liked (Mujani, 2007). According to Huntington (1997), all religions in the world (including Islam and Christianity) are intolerant, tend to create interreligious conflicts. In general, Huntington's claim is valid. But specifically, not all religions trigger conflict or radicalization. In Islam, for example, the "seeds" that trigger the conflict are more likely to grow among radical Islamic fundamentalists. While among moderate Muslims, it prioritizes tolerance in various socio-religious interactions in a multicultural society (Abdurrahmansyah, 2017). The purpose of understanding in this paper is "a willingness to respect, accept, or respect everything that is rejected or opposed by someone" (Sullivan, Piereson, and Marcus, 1982). In this portion, Islamic education is expected to be present to enlighten the archipelago. Especially during the prevailing conditions of radicalization and terrorism that "on behalf of" or "identify" Islam. In the framework of multicultural

Islamic education, religious teachers are not justified in spreading "verses of war, hatred and radicalization", as a result of textual interpretation of Qur'an (Nurcholis, 2011). Learning material that will be conveyed by Islamic religion teachers must prioritize verses that are contextually-substantially interpreted to lead to tolerance towards multicultural reality, as well as the attitude.

III. METHOD

This research is a type of qualitative research. This study focuses on the influence of the scholars' paradigm of Langsa belief in multiculturalism towards Islamic education in the broader scope of Langsa, Aceh. The second difference, the importance of multiculturalism highlighted in this study is more on the perspective of ulama (in the broad sense) as an essential factor in the world of Islamic education in Langsa, Aceh, Indonesia. The method used is the data library supports descriptive-analytical method. Which is concretized in the form field research (*field research*). The process of collecting data in this research is done by using the documentative method, that is by way of inventory and sorting data into two parts, namely: primary data and secondary data. The primary data were obtained from deep interviews with several resource persons and the review of literature related explicitly to the theme of this study. The primary sources of research in this study are scholars consisting of MPU officials, educators or *ustazd*, and preachers, as well as critical data obtained from interviews, and field observations. Secondary data, as supporting data are derived from non-muslim students, community leaders, Teachers, Lecturers, Relevant Offices, NGOs, and institutions related to multicultural Educational issues (Wahyuni, 2015). But in some people interviewed in this secondary data is done with the hidden identity (disguise identity) to get the depth of data from the phenomenon that occurred.

IV. FINDINGS AND DISCUSSION

The Test Reality of Decisional Feasibility Consistency

Langsa paradigm in addressing the concept of multiculturalism, Islamic religious education, and realizing the diversity of governance in the public domain of Education. Such an attribute associates the teachings of Islamic religious education with more on the claims of spiritual truth itself. It regards its religion as the only way of salvation (*emphasis self-trust claims and salvation*). Both inter-rater (*self-trust claims and redemption*) are paradigms formed symmetrically because they come from the same variable. To measure the degree of classification of these categories, this article uses the *Coefficients* Cohen Kappa.

The analysis of the paradigm reliability in each interview is done using the (indices) and Differential (D), as suggested by Macintosh and Morrison (1969). Wood (1961) also states that reliability refers to the correct choice of answers, by comparison, the larger the index, the easier the item to detect. For the value *F* that is needed, it is in the range 40% - 60%, or 0.4 - 0.6. *AF* high value indicates an item has low reliability, that is an easy question or one that has the same response. Furthermore, value The low suggests the item has high reliability, that is difficult questions or those with unequal response responses.

Table 1.
Reality Index (F) and Differential (D)

Differential (D)	Index The reliability (F)		
	≥ 40%	40% - 60%	≤ 60%
<0:40	Different	Same	Same
0:30 to 0:39	Different	Need Fixed	Same
0:20 to 0:29	Different	Answer Marginal	Same>
0:20	Not used	Not used	Not used

Value D used to distinguish between resource persons who get high scores with sources who get low scores. Differential Index, D, has values between - 1.00 to + 1.00. The negative value D indicates that the item failed to distinguish a group of participants who scored high with low scores. If the D value equals 1.00, this shows that 27 per cent of the high score scores have given the same answer, and 27 per cent of the low score group gave different solutions with the same answer variation. Whereas if the value of D is equal to zero, indicates that the source provides the same answer to the item. This means that the article failed to distinguish between a group of participants who scored high by getting a low score.

For the context of the study, the author has used items with a value of D equal to or greater than 0.20, as suggested by Ebel (1979). As for the F value, the authors have used all the items analyzed to avoid the lack of questions for each constructed construct. In other words, the selected item will involve delicate, marginal and easy questions, as shown in Table 1. In this case, the writer has trouble choosing items with an F value between 0.40 and 0.60 (Nunally 1978). This is because the author can not control the F value because all items built in the interview are dependent on the resource person. Therefore, the author is the view that the selection of all things having a value of D equal to or greater than 0.20 is the best measure of the study. After determining the costs of F and D, the reliability of the inter-rater paradigm (*self-turbid claims and salvation*) is calculated using the Kuder-Richardson 20 (KRformula₂₀). The Kuder-Richardson formula is used to avoid the ambiguous answer of being problematic into two parts. This formula can be used for homogeneous tests for each test item measures either a general ability or a personality factor.

The value of KR₂₀ is between zero (0) and 1.00, although negative values are possible. A high KR value of₂₀ indicates that the test has internal consistency. Carey (1994), grades over 0.90 indicate incredibly high reliability. A value close to 0.80 is usually available for class tests for heterogeneous participants. While costs as low as 0.50 are common for groups of homogeneous participants.

Meanwhile, for Ebel (1979), grades of KR₂₀ 0.50 or less are typical scores for achievement tests in primary, secondary or university. For Carey (1994), KRvalues₂₀ depend on group homogeneity, homogeneity, length of test and interview question items. Therefore Ebel (1979) adds that to make test reliability rise from 0.50 to 0.90.

The following table shows the constructive reliability of the paradigm obtained from the interviews of resource interviews. With a value of $F = 41\%$ to 79% , the D value is between 0, 21 to 0, 54, and $K-R_{20} = 0.65$, with several resource persons nine experts, following the presentation in Table 2.

Table 2.
The value of F, D, and KR₂₀ for the reliability paradigm

Constructs	Count	Code	The reliability (F) /%	Differential (D)	Value KR ₂₀ (r)
Paradigm Resources	1	AS04	76	0.21	0.65
	2	AS20	53	0.33	
	3	AS25	53	0.37	
	4	AS33	77	0.30	
	5	AS35	59	0.49	
	6	AS46	54	0.25	
	7	AS47	59	0.21	
	8	AS53	73	0.21	
	9	BT07	60	0.44	
	10	BT10	79	0.26	

Based on the value contained in Table 3, the amount of D is over 0.20, and the amount of F is coincident or exceeds 40 per cent. This is in harmony, as stated by Macintosh and Morrisson (1969). When KR₂₀ calculates a value between 0.62 and 0.70. The KR value of ₂₀ exceeds 0.60, which gives the conclusion that the item has inner stability and depth (Cresswell 2005). To determine the interrater reliability of the decision-making paradigm, as suggested by Black (1999). Test Reference Criteria, then the critical thing is the value of KR₂₀ exceeds 0.60. The formula used is used by the authors to calculate the value of this index. Based on this formula reliability value index (k₂) obtained is equal to the amount of 0.85.

Data collection in research that has been conducted qualitatively descriptive by using interview method to Nine experts (experts) that is 1) academics as well as lecturers who have expertise in the Concept of Education, Counselling, and Sharia Law of Islamic Law, and 2) practitioners as well as consultants competent related to the application of the concept of Islamic education in Islamic public schools and colleges. Interviews are structured using questionnaires to confirm each inter-rater variable (Zamri and Nuriah, 2003). The result of the confirmation is then analyzed by Kappa approach to see the validity and reliability of research result considering the research is qualitative. Success factor validity is done by asking the level of expert approval based on nominal scale questionnaire (2 = agree, 1 = disagree). The reliability test is also performed to compare and see the inter-rater agreement, as follows:

$$K = \frac{f_a - f_c}{N - f_c}$$

Cohen (1968) in Zamri and Noriah, (2003).

where K - values coefficient Kappa

f_a - frequency of approval

f_c - rate for 50 per cent of unit approval

N - tested value of approval

To determine the stage of Kappa approval, the value of Landis and Kosh (1977) in Zamri and Noriah (2003) is used by the author, as shown in Schedule 5 below.

Table 3.
Kappa and Interpretation

Value Kappa Value	Interpretation
Less than 0	Very weak
0.00 - 0.20	Weak
0.21 - 0.40	Simple weak
0.41 - 0.60	Simple
0.61 - 0.80	Good
0.81 - 1.00	Excellent

Source: Landis and Kosh (1977) in Zamri and Noriah, 2003.

The min value for the calculated Kappa coefficient is, as shown in Table 3 below.

Table 4.
Approval value of Kappa coefficient

Expert 1	Expert 2	Expert 3	Min Coefficient Kappa
46 – 24.5	47 – 24.5	46 – 24.5	$K_1 + K_2 + K_3$
$K_1 = \frac{46 - 24.5}{49 - 24.5}$	$K_2 = \frac{47 - 24.5}{49 - 24.5}$	$K_3 = \frac{46 - 24.5}{49 - 24.5}$	$K = \frac{K_1 + K_2 + K_3}{3}$
$\frac{21.5}{24.5}$	$\frac{22.5}{24.5}$	$\frac{21.5}{24.5}$	$\frac{0.88 + 0.92 + 0.88}{3}$
$= 0.88$	$= 0.92$	$= 0.88$	$= 0.89$

Based on the value in Table 6, the Cohen Kappa Index (K) is 0.89. This value is an excellent trust reliability value. In other words, the analytical unit created by the authors is as long as the theme proposed, based on the same paradigm of the resource.

Of the ten results obtained, using *F* test, resource persons with academic backgrounds (lecturers) have the same paradigm views as religious leaders; Deferential test results indicate a homogeneous environment of education, religion, and social community. The reliability test in this research is done by calculating the *inter-rater reliability* (Kappa coefficient) to see the consistency between the expert (*rater*) who is the research resource in assessing the safety of Langsa paradigm in addressing the concept of multiculturalism, Islamic education, and realizing the diversity of the spatial governance public education world using SPSS Statistic Software Version 22. Table 2 shows the consistency of assessment among resource persons (*rater*). It can be seen that from 10 variables assessed; there are 5 (88.3) variables that are considered consistent. There are 2 (11.8%) variables that are equally considered to be disagree, and 3 (76.5%) variables are deemed to be agreed. Only two variables were assessed. Differently, rater one rate did not agree while rater two rate agreed. From Table 5, the inter-rater reliability coefficient (Kappa) is 0.605.

Table 5.
The Coefficient of Kappa

The measure of Agreement Kappa	0.605	0.241	2,714	0,007
N of Valid Cases	10			

Based on Table 5, Kappa coefficients can be interpreted in satisfactory categories (*VerryGood*) because Kappa coefficient value $\kappa > 0.60$. Thus, there is a good agreement among experts, than the ten success factors contained in the questionnaire can be said to have been valid and reliable. The results of the analysis show that the results of research related to the reliability of Langsa paradigm in addressing the concept of multiculturalism, Islamic religious education, and realizing the diversity of governance in the public sphere of Education world is a combination of several other related studies. Therefore, a total of 10 speakers, showing the attitude that supports diversity so far does not disturb the creed and paradigm of mutual harmony between religions will significantly help the philosophy of the Unitary State of the Republic of Indonesia which has a variety of cultural styles.

V. CONCLUSION

The speakers have a diverse paradigm in viewing multiculturalism. The informant's assumption that multiculturalism is a notion that equates all religions. While on the other hand, the premise of multiculturalism informants is a notion that considers the multicultural reality as a historical reality (*sunnatullah*) which must be laid out with the construction of *lita'arafu* (mutual understanding). This difference in viewpoint is due to the different Islamic attitudes among scholars. There are more traditionalist-exclusive ulama, while others are more moderate, tolerant, and inclusive. However, in general, the speakers agreed that multiculturalism is a beautiful and exciting grace of Allah *swt*; this is because the primary purpose is to know each other. The rapid change of time and the opening of college-access access to schools that have religious and cultural diversity will be excellent in building a high tolerance. Religion Islam is liberating and not binding because in the concept of Islamic Religion, *hidayah* is the absolute result of Allah Almighty. In the life of worship, *da'wah* remains the main thing, but the result is still the permission of Allah SWT. Testing the reliability of Langsa 'ulama paradigm in addressing the concept of multiculturalism, Islamic religious education, and realizing the diversity of governance in the public sphere of the world Education is very interesting, the results of the answers of resource persons from 10 experts/experts, elements of society, college students, and high school students shows consistency of agreement result between piety and exclusivity as self-claim shows "Less" (Kappa, 0,20-0,41), while agreement between devotion and salvation is "excellent" (kappa 0, 81-0.90). With inter-rater reliability, $K = 0.89$ with outstanding category.

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