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## Multicultural Paradigm and Da'wah Strategy Building Religious Moderation in Rejang Lebong

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**Abstract:** *The research looks at how the multicultural paradigm influences one's experience and what is the da'wah strategy in dealing with a multicultural society? To conduct this research, the researcher uses a mixed method research (qualitative and quantitative) which aims to combine two methods at once in order to obtain more comprehensive, valid, reliable and objective data. The subjects and objects of this research are students from 3 high schools in Rejang Lebong, Curup city, namely SMAN 1, SMAN 2 and SMAN Xaverius. The results of the research show that the portrait of the paradigm of experience High school students in Rejang Lebong have high enough confidence to consistently interact and adapt to differences. In fact, it is not only considered a luxury, but is interpreted as a necessity where they cannot avoid religious differences. This has implications for their multicultural behavior where they are able to be smart in responding to differences. In this context, the experience of students' multicultural behavior has a very good level of religious and cultural moderation. Of course, this is based on the cultivation of a formal and non-formal understanding of multiculturalism. This study found several strategies that were obtained in order to be able to carry out religious and cultural moderation in a multicultural society including: planting an understanding of the value of tolerance through an educational approach (crosscultural education) to develop universal values that can be accepted by different groups of people, cultural approaches and language, as well as approaches through socio-religious psychology.*

**Keywords:** *Religious Moderation, Multicultural, Da'wah Strategy*

## INTRODUCTION

Diversity is an inherent part of the life of the Indonesian nation. This is not without reason, the Indonesian nation with a population of 274.9 million people (Hootsuite dan We Are Social 2021) of course consists of various ethnicities, religions, ethnicities, races, cultures, social status and different customs. (Akhmadi 2019:45) Seeing this diversity, the

Indonesian people bind themselves to one motto, namely Bhineka Tunggal Ika, which means Different (diversity) but still one. Diversity is expected to be an "integrating force" that binds society. But it can also be the cause of clashes between cultures, between races, ethnicities, religions and between life values. Such is the case with inequality provoked by increasingly rapid

globalization, where this era makes the world no longer insulated.

Interaction between citizens from various parts of the world can occur easily. This makes understanding the role of each individual as a citizen of the world very important. Miss understanding the inevitability of difference in many aspects of life. Such understanding will have an impact on the flexibility of each individual interaction with other individuals or groups that are different. Humans who are social are very dependent on other people. While cooperative interactions become more supportive, cooperation is important for anyone at this time. It also demands social interaction. Interactions that result in the birth of social experiences. One very well-known idiom is experience as the best teacher. This means that experience provides life lessons, influencing various aspects of human life.

At the same time multicultural in terms of religion is related to da'wah. Where da'wah is an invitation to Muslims to return to the path according to the Shari'a and creed in Islam to achieve the goals of the world and the hereafter. (Arifuddin 2016:138; Saifuddin 2019:2) At the same time, religion is expected to carry a mission of mercy. li al-alamin has not been able to demonstrate its significant strategic role in creating humane social harmony. This is very possible because the religious

understanding of the community has been contaminated by waste of interests with a very strong political, economic and cultural scent. Therefore, for the sake of creating external relations, it is necessary to hold an unpretentious dialogue between religious communities as a concept of moderation.

Moderation can be interpreted as a moderate view of the existence of diversity, one of which is moderation in a multicultural society with diverse cultures, ethnicities, races and religions.(Husna and Thohir 2020) In religious moderation, of course, this concept has the aim of reducing violence and avoiding existing extremism. in Indonesia.(Busyro and Tarihoran 2019:44) Seeing this, it can be represented that the basis of religious moderation provides space for everyone, attitudes or views to take a neutral position in the midst of existing religions. (Pratiwi, Seytawati, and Hidayatullah 2021:85) And religious moderation also seeks to listen to each other and train the ability to overcome religious differences in a multicultural society.

Multicultural society in this concept is a paradigm that assumes that there is equality between plural cultural expressions. Multiculturalism carries social awareness that in the realm of people's lives there is cultural diversity.(Suparlan 2002:13) This awareness has an ethical dimension that demands responsibilities that are directed at orthopraxis (good and

right actions), which are then manifested into various forms of appreciation, respect, attention, affection, love, and recognition of the existence of others. The understanding of multiculturalism given by experts is very diverse, basically a worldview, which is translated into various cultural policies, which emphasizes acceptance of the reality of diversity, plurality, and multiculturalism in people's lives (Belle and Ward 1994:53).

Seeing this, da'wah to a multicultural society must be conveyed by instilling an understanding of multiculturalism. (Daheri 2021; Hendra 2020; Misrawi 2013) Because, seeing the previous explanation that Indonesia is a country that has a diversity of ethnicities, cultures, races, religions and customs different ones. When it is seen that religion is a sensitive matter and prone to conflict and division. (Hendra 2020:3) in this context the need for formal and non-formal education by taking a cultural approach that is based on the values of pluralism and diversity in society.

Looking at the multicultural society, the author is interested in seeing how the multicultural paradigm that exists in society, will also see whether experience affects a person's multicultural behavior? and what is the da'wah strategy in dealing with a multicultural society? To conduct this research, the researcher chose high

school students (SMA) as the object of research. This selection is based on the consideration of high school students who are in the early adult human stage. The hope is that this can also describe the role of religious education in its position as one of the builders of multicultural behavior.

## **METHOD**

This research is a mixed method research, which is a research step by combining two forms of approaches in research between qualitative and quantitative (Creswell 2010:5). This method has the aim of combining two methods at once in order to obtain more comprehensive, valid, reliable and objective data (Sugiono 2017:18). This method is deliberately chosen and used by researchers because to fulfill things it needs to be tested in terms of outcomes and processes.

Researchers used a questionnaire in collecting data and analyzed using a descriptive form. The subjects and objects in this study were students from SMA Negeri 1 Rejang Lebong (TA.2018/2019) with a total of 1028 students, SMAN 02 Rejang Lebong (TA.2018/2019) with a total of 942 students and SMA Xaverius Curup totaling 92 people. Questionnaires were distributed to respondents using convenience sampling techniques or samples taken based on the needs of

researchers, which were distributed to all respondents on the research subjects above. This questionnaire consists of 3 indicators, namely multicultural, exposure and interaction, and social behavior (behavioral). From the 3 indicators above, the author develops several statements using the Likert scale answer options. Portraits of students' cultural experiences at each school in Rejang Lebong and the results of the analysis of student questionnaires.

## **RESULT AND DISCUSSION**

### **Portrait of Multicultural Experience of High School Students in Rejang Lebong**

This research was conducted at a senior high school (SMA) in Rejang Lebong, Bengkulu, Indonesia, namely SMAN 1, SMAN 2 and SMAN Xaverius. The selection of this school took into account the heterogeneity of students. The following is a multicultural portrait of the high school students who are willing to fill out the questionnaire and take part in the Focus Group Discussion (FGD) December 21, 2018. There are 9 boys and 6 girls in SMAN 1 Curup, 13 boys and 6 girls in SMAN 2 5 of them were female students, while Xaverius High School students consisted of 7 male students and 9 female students. Based on the gender of the respondents who are willing to fill out the questionnaire and at the same time conduct

Focus Group Discussion (FGD) December 21, 2018, 15 people from r are 29 men (59%) and 20 people (41%) are female respondents.

Based on the results of the questionnaire about the age of the respondents, it shows that the age range of the respondents is between 14-18 years. 1 respondent (2%) was 14 years old, 15 respondents (31%) was 15 years old, 19 respondents (39%) were 16 years old, 12 people (24%) were 17 years old and 2 people (4%) were 18 years old. And based on ethnic origin, respondents are very heterogeneous, namely 14 kinds of ethnic origin. 15 people (31%) from Batak, 9 people (18%) from Rejang, 4 people (8%) from Padang, 3 people (6%) from Chinese, 2 people (4%) from Bugis/Rejang, and South, Nias, Sunda/Java, Musi Rawas, Lembak, Padang/Java, Lembak/Musi each person (2%) and person (2%) respondents did not answer ethnic origin. Meanwhile, based on religion, only 1 religion recognized by the state was not available as a respondent, namely Confucianism. 25 people are Muslim (51%), 14 people are Christian (29%), 7 people are Catholic (14%), 2 people are Hindu (4%), and 1 person is Buddhist (2%). From the results of the questionnaire distributed to respondents and FGDs, the following are some of the findings obtained:

### **Multicultural Experience (Multicultural Exposure and Interaction)**

The multicultural life of the community actually grows from the awareness of the community, individuals towards diversity, religious plurality, ethnicity, and race. This multicultural awareness is then in its development used as a field or issue that is consistently studied by social scholars (Aytug 2013:6). Through his study, *Multicultural Experience: A Multidimensional Perspective, Scale Development, and Validation*, put forward a conceptual definition of multicultural experience or multicultural experience as something that refers to direct or indirect interactions between individuals and other individuals who differ in terms of identity such as social, cultural and even religious. The meaning of experiences according to Zeynep Aytug, that experience refers to "*an individual's direct observations of and participation in events, and its consists of things that the individual encounters, undergoes, or lives through*". and individual encounters, things that are experienced and acted by individuals (Aytug 2013:8). Where the multicultural component is divided into multicultural exposure and multicultural interaction.

Based on these indicators of multicultural exposure and multicultural interaction, the authors compiled 5 statement items for multicultural exposure

and 3 statement items for multicultural interaction. The statement items were given to respondents in SMAN 01, SMAN 02 and Xaverius Rejang Lebong High School, to be answered according to their respective experiences. The results of data analysis and portraits of multicultural exposure and multicultural interaction of each school will be described as follows:

#### ***Multicultural Experience Exposure***

##### ***Respondents Have Friends or Friends from Different Cultural, Race, Ethnic and Religious Backgrounds***

Based on the results of a questionnaire on whether respondents have friends or friends from cultural, racial, ethnic and religious backgrounds, only 4.1% of respondents stated that they did not have different friends, 1.8% said they had 1 friend, 2.1% who only had one friend. 2 friends, 31.8% have up to 4 friends, and 60.7% have more than 4 different friends. Based on the data above, it can be interpreted that all students (100%) of Xaverius High School admit to having friends or friends who come from different backgrounds in terms of culture, ethnicity and religion. Meanwhile, 1 respondent from SMAN 01 and SMAN 02 Rejang Lebong felt that they did not have friends from different cultural, ethnic and religious backgrounds.

When asked about how close they are to friends who are different in terms of

cultural, racial, ethnic and religious backgrounds, the results of the answers can be seen in the following table:

Table I. Closeness of Students with Friends of Different Cultural, Race, Ethnic and Religious Backgrounds

School	Close	Very close	Not content
SMAN1	53,4%	33,3%	13,3%
SMAN2	77,8%	22,2%	0%
Xaverius	56%	44%	0%
<b>Average</b>	<b>62,4%</b>	<b>33,7%</b>	<b>4,4%</b>

In table I above about the proximity of respondents to friends with different cultural, racial, ethnic and religious backgrounds, namely; 62.4% feel close, 33.7% even feel very close. There are 4.4% of respondents did not answer this question.

*Respondents want to make friends with people of different religions, ethnicities and races*

Table II. Respondents' Desire to Make Friends with People of Different Religions, Ethnicities, and Races

School	Answer Options				Very true
	Very Untrue	About 1 – 5		Very true	
SMAN 1	0%	0%	13,3 %	6,7 %	80%
SMAN 2	0%	0%	5,6 %	11 %	83,4%
Xave	0%	0%	12,5 %	6,2 %	81,3%
<b>Average e</b>	<b>0%</b>	<b>0%</b>	<b>10,5 %</b>	<b>8%</b>	<b>81,6%</b>

Based on table II above, regarding the respondents' desire to make friends with people of different religions, ethnicities and races, 81.6% of respondents stated that they really wanted to have different friends. The rest expressed also the desire to have

different friends in the range of three and four, and no one doesn't want this.

*Respondents was in the same class with students who had different religions, ethnicities and races with myself.*

Table III. Respondents were in the same class with students with different religions, ethnicities and races with themselves

School	Answer Options				
	Very Untrue	About 1 – 5			Very Untrue
SMAN 1	0%	6,7 %	6,6 %	6,7 %	80%
SMAN 2	0%	0%	28 %	11 %	61%
Xave	0%	0%	0%	12,5 %	87,5 %
<b>Average e</b>	<b>0%</b>	<b>2,2 %</b>	<b>11,5 %</b>	<b>10 %</b>	<b>76,2 %</b>

Based on table III above, regarding the statement whether the respondents from each school/research subject had been in the same class as students of different religions, ethnicities and races with themselves, it turns out that no one stated never. This means that all have had different classmates. It's just that the difference is their frequency to always be in the same class with friends who have different religions, ethnicities and races with themselves. 76.2% said they chose the very true option for this statement. then SMAN 01 students answered; 1 person (6.7%) answered incorrectly/never been in the same class with students who differ in terms of religion, ethnicity and race, 1 person 6.6% answered in range 2, 1 person 6.7%

answered in range 3 , 1 more 6.7% answered in the range of 4 and the other 80% strongly confirmed that so far they were used to being in the same class with people of different religions, ethnicities and races.

***Multicultural Interaction Experience***

The results of data analysis and multicultural interaction portraits of each school will be described as follows.

*Fluent in Language*

Table IV. Respondent's Mastery and Fluency in Language

School	1 bhs	2 Bhs	3 Bhs	Lebi h 3 Bhs	No
SMAN1	20 %	80 %	0%	0%	
SMAN2	33,3 %	44,4 %	5,6 %	16,7 %	
Xave	6,25 %	37,5 %	43,7 5%	6,3% 5%	6,3 %
Average	19,9 %	54 %	16,5 %	7,7%	2,1 %

Based on table IV above, regarding the mastery and fluency of respondents in language, at most 54% of respondents stated that they mastered 2 languages. 19.9% speak only 1 language, 16.5% speak 3 languages and 7.7% speak more than 3 languages. Only 2.1% of respondents did not answer this question. It can be interpreted that; 1) there are 6 respondents from SMAN 02, 3 respondents from SMAN and only 1 person from SMA Xaverius Rejang Lebong who does not master a foreign language. 2) there were 12

respondents from SMAN 01 Rejang Lebong, 8 respondents from SMAN 02, and 6 respondents from SMA Xaverius Rejang Lebong mastered 2 languages. 3) There is 1 respondent from SMAN 02 and 7 respondents from SMA Xaverius Rejang Lebong speak 3 languages. 4) there are even 3 respondents from SMAN 01 and 1 person from SMA Xaverius Rejang Lebong who master more than 3 languages.

In the results of the questionnaire, it was found that the respondent's experience of living in a city or area that was very different from the culture in which he came from. 33.7% of respondents stated that they had never, 23.9% had lived for one to 2 months and 42.5% stated that they had lived for more than 9 months. This means that 66.4% have been in an environment that is very different from their culture.

*Respondents' Experiences Living in Cities or Regions That Are Very Different from Their Culture*

Based on the above data can be interpreted; 1) students of SMAN 02 Rejang Lebong are better than students of SMA Xaverius and SMAN 01 Curup in terms of the respondent's experience of living in an area different from their culture of origin, because only 3 respondents from SMAN 02 Rejang Lebong who have no experience living in a city or area that is very different from the culture from which he came, while 6 respondents from

Xaverius High School and 7 respondents from SMAN 01 Rejang Lebong never had experience living in a city or area that was very different from the culture from which they came. 2) even respondents of SMAN 02 Rejang Lebong are also better than SMAN 01 and SMA Xaverius Rejang Lebong, because 9 respondents of SMAN 02 Rejang Lebong have had experience living in a city or area that is very different from the culture from which they came, with a duration of time. more than 9 months, while 6 respondents from SMAN 01 Rejang Lebong and 6 respondents from SMA Xaverius Rejang Lebong who have experience living in a city or area that is very different from the culture from which they come, with a duration of more than 9 months.

### Experience of Social Behavior (Behavioral)

Behavior (behavioral) is the ability to manifest verbal and non-verbal behavior in accordance with the cultural differences of others during interaction. Empirically, individuals who have cultural intelligence behaviors who live will be able to display words, tones, gestures, facial manifestations that are in accordance with the environment in which these interactions are carried out.

To measure and answer the differences in behavior (behavioral) of respondents in each school, the authors

provide 4 statement items, with answer options ranging from Strongly Disagree (STS), Disagree (KS), Neutral (N) Agree (S) and Strongly Agree (SS). The results of the analysis of answers from each respondent can be seen in bellow:

### *Respondents Get Used to Understanding Other People's Cultures That Are Different from Their Cultures and Religions*

Based on above, regarding the statement of whether respondents get used to understanding other people's cultures that are different from their culture and religion, a very small percentage disagrees. Respondents agreed cumulatively reached 86%. Based on the data above, it can be seen that respondents from SMA Xaverius are relatively slightly better than respondents from SMAN 01 and followed by respondents from SMAN 02 Rejang Lebong, in terms of getting used to understanding other people's cultures that are different from their culture and religion.

### *Respondents Enjoy Interacting with People with Different Cultures and Religions with them*

Table V. The response is happy to interact with different cultures and religions

School	STS	KS	N	S	SS
SMAN1	0%	0%	13,3 %	13,3 %	73,4 %
SMAN2	0%	0%	22,3 %	33,3 %	44,4 %
Xave	0%	0%	6,2%	25 %	68,8 %
Arange	0%	0%	14%	23,9 %	62,2 %



Based on Table V. above, about the statement whether the respondent enjoys interacting with people from different cultures and religions with him. Respondents of SMAN 01 answered 13.3% being neutral, meaning that at certain times he felt happy interacting with people of different cultures and religions with him, but at other times he did not like interacting with people with different cultures and religions with him, 13.3% of respondents answered agree and 73.4% of respondents answered strongly agree. It can be concluded that 86.7% of respondents at SMAN 01 Rejang Lebong feel happy interacting with people of different cultures and religions with them.

The same instrument, when given to respondents at SMAN 02 Rejang Lebong, 22.3% was neutral, meaning that at certain times he felt happy interacting with people of different cultures and religions with him, but at other times he did not like interacting with people of different cultures. and religion with it, 33.3% of respondents answered agree and 44.4% of respondents answered strongly agree. This indicates that 77.7% of respondents at SMAN 02 Rejang Lebong feel happy when interacting with people from different cultures and religions.

Likewise, when this instrument was given to respondents at Xaverius Rejang Lebong High School, 6.2% were neutral, meaning that at certain times he felt happy

interacting with people of different cultures and religions with him, but at other times he did not like interacting with people with different religions. culture and religion with it, 25% of respondents answered agree and 68.8% of respondents answered strongly agree. It can be concluded that there are 93.8% of respondents in SMA Xaverius Rejang Lebong, feel happy interacting with people of different cultures and religions with him.

Based on the data above, it shows that respondents from SMA Xaverius are relatively slightly better than respondents from SMAN 01 and followed by respondents from SMAN 02 Rejang Lebong, in terms of expressing their pleasure when interacting with people of different cultures and religions with them. Cumulatively, students who agree and strongly agree reach 86.1%, much larger than those who disagree.

#### *Respondents Enjoy Living in a Cultural and Religious Area*

Respondents of SMAN 01 Rejang Lebong, 6.7% of respondents answered that they did not agree, meaning that respondents felt very uncomfortable living in areas with different cultures and religions, 26.7% of respondents answered neutral, meaning that at certain times they enjoyed live in an area with a different culture and religion, but at other times they

can't enjoy it at all, live in an area with a different culture and religion, 40% of respondents answered agree and 26% of respondents answered strongly agree. This indicates that 66% of respondents at SMAN 01 Rejang Lebong, feel they enjoy living in an area with a culture and religion.

The same instrument was also asked to respondents at SMAN 02 Rejang Lebong, 11.1% of respondents answered strongly disagree, meaning that respondents really did not enjoy living in areas with different cultures and religions, 33.4% of respondents answered less agree, meaning that respondents felt less enjoying living in an area with a different culture and religion, 44.4% is neutral, meaning that at certain times he enjoys living in an area with a different culture and religion, but at other times he cannot enjoy it at all, living in an area with a different culture and religion. different and only 11.1% of respondents answered agree. This indicates that 11.1% of respondents at SMAN 02 Rejang Lebong feel they enjoy living in an area with a culture and religion.

The same thing was also asked of Xaverius Rejang Lebong High School respondents, 6.2% of respondents answered strongly disagree, meaning that respondents did not really enjoy living in an area with culture and religion 18.8% of respondents were neutral, meaning that at certain times they enjoyed living in an area with a

different culture and religion, but at other times they can't enjoy it at all, live in an area with a different culture and religion, while 43.8% of respondents answered agree and 31.2% of respondents answered strongly agree. It can be interpreted that 75% of respondents in SMA Xaverius Rejang Lebong feel they enjoy living in an area with a different culture and religion from them.

Based on the data above, it can be seen that respondents from SMA Xaverius are relatively better than respondents from SMAN 01 and followed by respondents from SMAN 02 Rejang Lebong, in terms of expressing the respondent's feelings to enjoy living in areas with different cultures and religions.

*Respondents are confident that they can adapt to environments with different cultures and religions*

Table VI. of Respondents are confident in their environment with different cultures and religions

School	STS	KS	N	S	SS
<b>SMAN1</b>	0%	0%	13,3%	60%	26,6%
<b>SMAN2</b>	0%	5,6%	27,8%	44,4%	22,2%
<b>Xave</b>	0%	0%	25%	50%	25%
<b>Arangge</b>	<b>0%</b>	<b>1,9%</b>	<b>22%</b>	<b>51,5%</b>	<b>73,8%</b>

Based on Table VI. about the statement whether the respondent has confidence that he can adapt to an environment with a different culture and religion. 73.8% of respondents stated strongly agree that they are very confident

that they can adapt to their environment with different cultures, 51.5% agree, 22% are unsure, only 1.9% disagree with this statement. Based on the data above, it can be seen that respondents from SMAN 01 Rejang Lebong are relatively better than Xaverius High School respondents and followed by respondents from SMAN 02 Rejang Lebong, in terms of the level of belief they have that they can adapt to environments with different cultures and religions.

### **Paradigm Analysis of Multicultural Behavior in Rejang Lebong**

Leung, Maddux, Galinsky & Chiu understand multicultural experience as a term that refers to experiences resulting from individual interactions with other individuals who are culturally different (Aytug 2013:1). In the context of globalization, multicultural experience is something that cannot be avoided. Because each individual will interact very intensely with other individuals, without being limited by social territory; culture; and religion. Thus, this kind of interaction will give a different impression and experience from one individual to another.

Referring to the theories and concepts offered by Zeynep Aytug (2013) that multicultural experience is a construct at the individual level that refers to a collection of exposures that have occurred

or are currently, as well as interactions with cultures and foreigners. This definition actually emphasizes two important elements of multicultural experience, namely exposure and interaction. In this context, the empirical data as described above must be explained. Because, Aytug (2013) categorizes multicultural experiences into two types, namely: multicultural exposure and multicultural interactions.

First, "multicultural exposure" is any instance where a person is subject to elements or members of different cultures without interacting with them. This example involves concrete events; episodes; and observations that do not involve interaction. In relation to the multicultural experience of Muslim and non-Muslim high school students in Curup City, this exposure can be identified from several empirical facts. For example, respondents from SMAN 01 Curup who traveled domestically or to other provinces recorded at least 7 (seven) people who had more than three trips; 4 (four) people who have only made 1-2 trips and there are 2 (two) people who frequently travel within the country. Only 2 (two) people who have never visited domestically. Meanwhile, there are 7 (seven) respondents (students of SMAN 01) who wish to travel abroad. The same thing happened to the students of SMAN 02. Why are domestic and

international trips used as an indicator of exposure? Referring to Aytug (2013) there are various ways in which individuals are exposed to different cultures and people. Starting from the observation activities carried out by individuals on different cultures; tasting food from different cultures; watching movies from other countries; listen to people who speak a foreign language; and travel to foreign buildings. These are all exposures that do not involve communication activities.

As for traveling activities that allow students to interact and make social contact with other cultures and people, who are different in identity with them. Interaction may or may not involve intense communication. With interaction and social contact, students will get a unique multicultural experience. They can not only understand, but also understand the nature of differences and how to deal with them in an inclusive manner. This seems to need to be understood through social interaction theory. It can be explained the function of social interaction and in relation to multicultural experience.

Jonathan H. Turner in his book *A Theory of Social Interaction*, asserts that social interaction is not just the occurrence of social contact. But this process involves the 'influence' that one individual has on another. This seems to be an explanation why the higher the frequency of individuals

doing social interactions with other people; other cultures, the higher the multicultural experience he has. Besides understanding the meaning of difference, of course through social interaction, the individual will be able to understand and adapt to these differences. Referring to the concept of G.H. Mead (1934) social interaction occurs, because in its essence and in its original form, it always produces signals to other organisms to communicate with each other. Humans basically produce gestures as a way to convey messages in order to build communication between one another. This concept was later called the 'triadic matrix' (Turner 1988:73). In relation to multicultural experience, every interaction that occurs begins with an attitude of 'openness', so that enable individuals who are completely different from other individuals to establish mutually understanding communication; and understanding or mutual-understanding. In this context then social interaction is one of the keys to the formation of a multicultural experience.

Awal M. Alhasan (2015) discusses social interaction in a narrow sense, namely: "student social interactions and learning in a Multicultural School," where he tries to discuss and discover student interactions in multicultural schools and how these interactions relate to the learning process. The important finding is that

intense interactions between students lead to experiences in the form of mutual respect for other students. This condition allows the emergence and growth of a positive climate to gain knowledge, build social skills and emotional support. (Alhassan 2015:6) This thesis was later also found in a senior high school in Curup City, where diversity and plurality of identities exist or are quite high. Example at Xavier High School; SMAN 01 and SMAN 02. How is the social interaction built in these three schools? At SMAN 01, on average, students have 5 (five) friends who come from religions; different ethnicities and regions. This automatically conditions them to interact intensely; know each other; and understand each other. They inform the majority are very close to one another. Thus, religious differences are no longer an obstacle; and obstacles to adapting and building good social relationships with one another. As a result, always in the same class with friends of different religions; ethnicity and region, become a routine and are considered as something normal that does not need to be questioned, nor do they feel 'uneasy' or uncomfortable.

Second, "multicultural interaction". Referring to the view of Negt & Kluge (1972), as quoted by Aytug, that experience does not only consist of sensory cognitions, but also the process of interaction with the surrounding world. Therefore, interaction is

also an important part of the experience. In this context, multicultural interaction describes all experiences consisting of verbal or non-verbal communication and actions; reciprocal influence between a person and members of another culture. Referring to this meaning, there are at least some indicators that can be reproduced to understand how multicultural interaction is an important part of the multicultural experience of Muslim and non-Muslim high school students in Curup City.

Respondents from SMAN 01, provided information that there were 12 (twelve) students who mastered two languages, namely: Indonesian and English, and only 3 (three) people spoke one language. With this ability, it is not surprising that there is one student who dares to conduct correspondence with foreigners abroad. While the other nine admitted that they only communicated with people of different ethnicities in Indonesia. Not only that, their communication skills make it easy for them to live in other areas. This is shown by empirical data, 6 (six) students from 15 respondents claimed to have lived in a culturally different area for more than 9 (nine) months. This opens up space for them to have more intense and routine verbal interactions with people or groups who are different from themselves in language, culture and habits.

As for SMAN 01, of the respondents who were voluntarily selected, there were at least 8 students who mastered 2 languages. There are even 3 people who speak more than 3 languages. So, it is not surprising that there are 2 students who intensely communicate with foreigners from abroad, and 4 people who intensely communicate in regional languages with different ethnicities in the archipelago. How are these two conditions interpreted? Multicultural interaction as an embodiment of social interaction is an important aspect to maintain harmonious conditions in a plural society and with high diversity. (Mamat 2016:46) This meaning implies that multicultural interactions do not encourage a good understanding of differences but also increase awareness, thus giving birth to good attitudes and being able to adapt to cultural differences; religion and geography. This can be found in high school students, both Muslim and non-Muslim students in Curup City. Nevertheless, multicultural interaction is a product of two other indicators, namely moral-judgment and open-mindedness. Illustratively, the differentiation of these two things can be described as follows:

Tabel VII. Moral-Judgement and Open-Mindedness Differentiation of High School Students in Curup City

<b>Dimensi-on</b>	<b>Indicator</b>	<b>School</b>	<b>Percentage</b>
<b>Moral Judgment</b>	<i>No Negative Thinking</i>	SMAN 01	93%
		SMAN 02	72%
	<i>Listening and Understanding Others</i>	SMA Xaverius	56%
		SMAN 01	60%
<b>Open-Mindedness</b>	<i>Listening and Understanding Others</i>	SMAN 02	88%
		SMA Xaverius	87.5%
	<i>Others</i>		

Table VII. informing two other dimensions of multicultural experience, namely: moral judgment with indicators of 'trying or not being prejudiced against other religions and cultures; and dimensions of open-mindedness or open-mindedness to other religions and cultures, with indicators always listening and understanding other people who are religiously and culturally different. Empirically, there are dynamics in the field that have been identified. In terms of moral judgment, SMAN 01 is the highest compared to other schools. Meanwhile, in terms of open-mindedness, SMAN 02 is much higher than other schools.

Doreen J. Gooden; Carole Ann Creque & Claudette Chin-Loy (2017) reinforce this by suggesting the meaning that individuals ideally have verbal and non-verbal abilities in communicating and interacting with people who are religiously different; culture and ethnicity (Creque and Chin-Loy 2017:224). From an empirical search, it is not too obvious the increase in

verbal and non-verbal skills of Muslim and non-Muslim students at Senior High Schools in Curup City.

But substantively, verbal and non-verbal abilities are not only reflected in mastery of different ethnic languages. But the ability to position yourself in a difference, so that you are smart in responding to the behavior and actions of other individuals who may be different from yourself. This can be reflected in the consistency of speaking and expressing empathy, concern and solidarity

### **Da'wah Strategy in Building Multicultural Behavior**

Islam is a religion whose general system is in the form of complete regulations on the design of life, as well as complete guidelines on living a life, both individual and social in diversity. The phenomenon of the formation of diverse societies has existed since the time of the teachings of the prophet Muhammad from Allah SWT. Islam is understood as a guide in the form of a complete package of all affairs of life (Hefni 2015:9). To open and understand the contents of the package, it is necessary to have knowledge that must be learned or conveyed by someone. Da'wah language comes from the word *da'a*, *yad'u da'wan* or *da'watan*, which means to call, invite and invite. Da'wah is defined as all activities in terms of conveying Islamic

teachings to the community so that changes occur both physically and mentally to obtain happiness in life in the world and the hereafter.

This is where da'wah really plays a role. Da'wah as a giver of enlightenment and invites to the way of Islam, to return to the path of Allah and live a better life (Ishanan 2017). Basically, da'wah is not only studying the afterlife but also studying world affairs in order to create an Islamic social system. Humans are not only related to God the creator, but humans are also led to relate to fellow humans.

This means that since the beginning of the birth of Islam as a religion of peace, it has been taught how to preach in pluralism or multiculturalism which results in unity and unity. Based on research (Marfu'ah 2018) there are various factors that influence the formation of a multicultural society towards people's lives, including: (1) The emergence of multiple conflicts, (2) The emergence of an attitude of primordialism, namely an understanding that holds fast to things that are brought from birth, both regarding traditions, beliefs and everything that is in their first environment. This forms an attitude of priority or preferential treatment to people who come from a certain region, ethnicity, religion, or race, (3) The emergence of an attitude of ethnocentrism by bringing up attitudes or views that stem from their own

society and culture, usually accompanied by attitudes and views that belittle other people and cultures, (4) as well as the emergence of fanatic and extreme attitudes towards certain religions.

Seeing the possibilities that exist in a multicultural society that has an impact on the emergence of social conflict. So, education, both formal and non-formal, should apply an understanding related to multicultural education.

As for the da'wah strategy in a multicultural society as a means of minimize the problems that occur in this multicultural society as follows:(Rosidi 2013) (a) Cultural and language approach. This approach in da'wah is the use of culture and language as a means of conveying da'wah messages. For example, wayang kulit performances in the Javanese language in the Javanese tribal environment, reciprocating rhymes in Malay in the Malay community environment, and so on. (b) Educational approach. This approach is a means of educating the nation's children, enlightening society from ignorance in the field of religious knowledge and other sciences. These facilities include schools, madrasas, ta'lim assemblies, Friday sermons, Islamic boarding schools, training and others, (c) and finally the psychological approach. In this approach a preacher is required to be more sensitive to the surrounding environment. This method is a

unifying approach between multicultural communities who are vulnerable to division but can unite with differences because of the functioning of the role of the dai in conveying his da'wah.

In addition, in the context of this study. Understanding of multiculturalism through education is essentially a crosscultural education to develop universal values that can be accepted by different groups of people. The cultivation of understanding through intercultural education is aimed at changing individual behavior so as not to underestimate or insult the culture of other people or groups, especially from minorities. In addition, it is also aimed at the growth of tolerance in individuals towards various racial, ethnic, religious, and other differences. In practice, the cultivation of understanding through intercultural education is less successful in overcoming conflicts between groups and communities, so the idea of cultivating multicultural understanding arises. Instilling an understanding of multiculturalism basically does not aim to eliminate differences, but to eliminate prejudice, generate dialogue, recognize differences so that mutual respect and appreciation arise.

The cultivation of a multicultural understanding between culture and religion must of course be raised through basic themes that can be implemented in



crosscultural education, in the form of a multicultural understanding of themes that are in accordance with the basic philosophy of the Indonesian state, namely Pancasila. These themes are, for example, the theme of religion/ divinity, humanity, nationality/ populist, democracy and social justice (Nawawi 1970). In this case Ilyas Ismail (Ismail A 2011:264–67) also describes the characteristics that need to be introduced. if you want to do da'wah with a multicultural approach. First, recognizing and appreciating the uniqueness and diversity of ethno-religions. Second, recognizing the point of similarity in ethno-religious diversity. Third, the paradigm of religious phenomena as culture. Fourth, the necessity of progressivism and dynamism in understanding religion.

## **CONCLUSION**

Paradigm portrait of experience High school students (SMA) in Rejang Lebong, Curup City have high enough confidence to consistently interact and adapt to differences. In fact, it is not only considered a luxury, but is interpreted as a necessity where they cannot avoid religious differences. This has implications for their multicultural behavior where they are able to be smart in responding to differences. Given the current social situation, it is impossible to avoid the diversity of ethnicity, race, ethnicity and religion. So we

should instill an understanding of multiculturalism in order to avoid social conflicts. In this context, the experience of multicultural behavior of high school students in Rejang Lebong has a very good level of religious and cultural moderation. Of course, this is based on the cultivation of a formal and non-formal understanding of multiculturalism.

This study found several strategies that were obtained in order to be able to carry out religious and cultural moderation in a multicultural society including: planting an understanding of the value of tolerance through an educational approach (crosscultural education) to develop universal values that can be accepted by different groups of people, cultural approaches and language, as well as approaches through socio-religious psychology. Instilling an understanding of multiculturalism basically does not aim to eliminate differences, but to eliminate prejudice, generate dialogue, recognize differences so that mutual respect and appreciation arise. In addition, things that must be considered in the approach to religious moderation in the condition of a multicultural society are: First, recognizing and appreciating the uniqueness and diversity of ethno-religions. Second, recognizing the point of similarity in ethno-religious diversity. Third, the paradigm of religious phenomena as culture. Fourth, the

necessity of progressivism and dynamism in understanding religion.

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