A CORRECTNESS BEHAVIOUR IN THE CONTEXT OF MULTICULTURAL SOCIETY

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Abstract: A Correctness behaviour is a guidance from Islamic Religion. The flexibility of Islamic religion is seen from its doctrinal aspect which emphasizes convenience, good behaviour, and moderation allowing the religion to coexist in a multicultural community entity, such as in Indonesia. The ability of the people in accepting new values that come from outside their communities is a multicultural experience that is difficult to match. Indonesian Islam is of course formed in a multicultural atmosphere that is almost without the slightest contradiction. Differences in language, tradition, culture, communal values, and even religions and beliefs, are integrated into a religious life that is unique and too difficult to separate. For people who can understand the existence of religion from a socio-historical perspective, religious teachings that have given birth to new traditions in that society are proof that religion does not reject tradition as a whole. On the other hand, religion can provide space for local values that are considered good. Religion that has entered a multicultural society will experience an acculturation process so that religion can have many versions, especially in the aspect of implementation, from the perspective of understanding to the importance of religion in accordance with the culture of each region or place. From this multicultural society, differences in expression were born in carrying out religious orders. Correctness behaviour to create a multicultural society can be done by forming a harmonious community, intertwining together to build a religious community, so that what is later called as a form of Islamic civilization comes from a background of different traditions in society, but is able to integrate politically into a community. Multicultural community through ties of faith that transcend their religious boundaries.

Keywords*: Correctness, behaviour, society, multicultural*

Abstrak: *Perilaku Ihsan adalah pedoman dari Agama Islam. Fleksibilitas agama Islam dilihat dari aspek doktrinalnya yang mengedepankan kenyamanan, perilaku yang baik, dan moderasi yang memungkinkan agama tersebut hidup berdampingan dalam entitas masyarakat yang multikultural, seperti di Indonesia. Kemampuan masyarakat dalam menerima nilai-nilai baru yang datang dari luar komunitasnya merupakan pengalaman multikultural yang sulit ditandingi. Islam Indonesia tentunya terbentuk dalam suasana multikultural yang nyaris tanpa kontradiksi sedikitpun. Perbedaan bahasa, tradisi, budaya, nilai komunal, bahkan agama dan kepercayaan, diintegrasikan ke dalam kehidupan beragama yang unik dan terlalu sulit dipisahkan. Bagi masyarakat yang dapat memahami keberadaan agama dari perspektif sosio-historis, ajaran agama yang melahirkan tradisi baru dalam masyarakat tersebut merupakan bukti bahwa agama tidak menolak tradisi secara keseluruhan. Di sisi lain, agama bisa memberi ruang bagi nilai-nilai lokal yang dianggap baik. Agama yang telah memasuki masyarakat multikultural akan mengalami proses akulturasi sehingga agama dapat memiliki banyak versi terutama dalam aspek pelaksanaannya, mulai dari perspektif pemahaman*

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hingga pentingnya agama sesuai dengan budaya masing-masing daerah atau tempat. Dari masyarakat multikultural inilah lahir perbedaan ekspresi dalam menjalankan tatanan agama. Perilaku kebenaran untuk mewujudkan masyarakat multikultural dapat dilakukan dengan membentuk masyarakat yang rukun, terjalin bersama untuk membangun masyarakat yang beragama, sehingga apa yang kemudian disebut sebagai wujud peradaban Islam berasal dari latar belakang tradisi yang berbeda-beda dalam masyarakat, namun mampu berintegrasi secara politik ke dalam komunitas. Komunitas multikultural melalui ikatan keimanan yang melampaui batas agama mereka.

Kata kunci: Perilaku, ihsan, masyarakat, multicultural

A.   Introduction

Human was created by Allah SWT in a good form and blessed with better assets or has a higher position compared to other creatures. Human was also given a brain and intellect to act and behave in a good manner. Human, as a servant of Allah, and also leader on earth or "*Khalifah fil ard*" needs to amplify a correctness behaviour according to Islamic religion, as what has been preached by Muhammad saw.

In order to show that human is capable to do all the tasks as the leader on Earth, it is necessary for human to adjust their behaviour based on the Islamic guidance and direction. Islam has never stopped to teach us how important to share the kindness with others, because our objective in Earth is to be useful and helpful to others, to add the degree of humanity of ours.[1]

In science, we do not only learn worldly things, but it is necessary to learn the afterlife matter as well, and reap the benefits from it. By learning Islamic religion more thoroughly, it will ease the Moslem to not only pray, but also carry out daily activities. Islamic religion has also taught us how to act in everyday life, which consists of social contact with others as well.

Multicultural society is a symbol that cannot be taken away from Indonesian as a nation. It can be an invaluable assets, but also can be the main reason to drive conflicts due to several issues such as ethnocentrisms, exclusivism, extremist, intolerant, egoism, and also domination to other group of people.

Globalization with the technological advancement and higher degree of openness in communication might give a positive impact to society, but there are also several potential problems and challenges from them. The so called new norms and value in society arise with aspiration and

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[1] Sapuri rafy, Psikologi Islam Tuntunan jiwa Manusia Modern (Jakarta: Raja Grafindo Persada, 2009),48.

supports from the people. Some has a higher degree of acceptance, but some do not. Thus, it is important, Indonesia as a Nation, to have a national identity in order to be more selective when the foreign cultures came into Indonesia, especially for those that is not fit to national identity.

A correctness behaviour is one of the advice of Islamic religion. Flexibility in the religion can be seen from its doctrine how Islam emphasise on the ease, good behaviour, and moderation. These three things coexist with multicultural society, here also in the context of Indonesia. The ability of a group society to accept culture from the outside group is a valuable experience from multicultural society. Islam in Indonesia, of course, also formed in this multicultural society. The difference in language, tradition, culture, communal values, and even religion and faith, are all integrated in one big religious society. Multicultural entity here in Indonesia then is a main source of a national political consensus named "Pancasila", recognition of the identity of multiculturalism in the context of the nation and state.

In a social, politics, and also economics context, it is important to resurrect the spirit of correctness behaviour in Indonesia that has been lessen and lessen, so that self-interest programs or policies would no longer exists, and programs would be focus for the benefits of the larger society.

B.   Discussion

1.   Definition of correctness and multicultural society

The words correctness (*ihsan*) originated from an Arabic language *fi'il* or   أحسن   يحسن   احسانا   meaning: the good behavior (فعل الحسن). In an understanding of *ihsan* in a semantic approach, it can be categorized as a narrow but also broad definition (*Jawamii' al kalim*). Correctness here a signal to a good supervision and obedience. For those who feel supervised or looked by Allah then they will have good accomplishment. Correctness also means mind and behavior to always feel close to God so that his action are in accordance with God's rules. The word of correctness here used in many forms, for instance, any behaviors who can bring benefits and preventing from the harm is also parts of correctness.[2]

According to Sayid Sabiq (in Mamluatul), correctness has a meaning of:

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[2] Mamluatul Inayah, Thesis, *Konsep Ihsan Sebagai Pendidikan Karakter Dalam Pemikiran*, Sachiko Murata dan William C Chittick,, UIN Malang, 2015, hal 27

a.   Doing something as well and as ideal as possible.

b.   Doing good to others, helping each other's, and giving alms.

c.   It includes all the matters and reach all deeds.

d.   Worship to God sincerely, actively, and consciously.

e.   Choosing a straight path of life with ideal goals.

f.   Fighting with body and soul to uphold Allah's sentence and maintain holy principles.

Correctness itself is not limited to a *mahdhah* pray only, but it has a broaden meaning to include daily life aspects for instance sincere attitude, doing the best possible in daily life, in the field of tarbiyah means mastering knowledge, living a straight life with ideals and kindness as the pinnacle of human life and is an esoteric jihad.

Those kind and noble personality are those who starts and ends their daily life with a values of pray, and it integrates in the daily life activities. In the Islamic perspective, the reflection of the attitude of life is actualized in the attitude of *ihsan* in worship, which is the opposite of the word al *isaa-ah* (harmful behaviour).

Multicultural society consists of a word "society" which means one unity of human who lives together and continuously interacts according to systems or specific cultures. Multi means plenty or diverse. Meanwhile culture means art, civilization. Thus, multicultural society consists of plenty of cultures and forms civilisation. As we know, Indonesia has multiple culture which becomes an identity to differentiate one to another.

Multicultural society is a society consists of several kinds of cultural communities with all their advantages, with a slight difference in conceptions of the world, a system of meanings, values, forms of social organization, history, customs, and habits. Multiculturalism includes ideas, perspectives, policies, attitudes, and actions by diverse people who lives in the country in terms of ethnicity, culture, religion, and so on. However, this same people has aspirations to develop the same national spirit and have pride in maintaining that diversity. Multicultural society is a group of people consists of various ethnic groups, ethnicities and races, consists of various levels of social strata, who live together in large and dense numbers.

2.   The role of Religion in Multicultural society

Religion has entered into multicultural society experienced an acculturation process which makes it have many versions especially in the aspect of implementation. Starting from the perspective of understanding in the importance of religion in accordance with the culture of each regions or places. The differences in expression are born by multicultural society. The role becomes very important when religion has been embraced by human social groups, which are associated with meeting the complex needs of human life in society. It is in such a development that religion becomes directly related to culture in society, which makes religion, society, and culture have a mutually influential relationship.[3]

In an effort to build a synergy between multiculturalism and religion, at least two things are needed. First, reinterpretation of orthodox religious doctrines which for the time being used as an excuse for being exclusive and oppressive. This reinterpretation must be carried out in such a way that religion is not only receptive to the wisdom of local traditions, but also guides at the forefront of delivering built-in democracy in religious societies.

Second, discussing religion with modern ideas. At present, religious communities are entering a new historical phase where they must be able to adapt to major civilizations that are not based on religion, such as modern western culture. It is impossible to avoid secular ideas and theories, which also means to touch the terms of nonreligious ideas, as one of the most challenging task facing Muslims in modern era.

For people who can understand the existence of religion from a socio-historical perspective, religious teachings that have given birth to new traditions in that society are proof that religion did not reject tradition as a whole. On the other hand, religion can provide space for local values that are considered good.

3.   Islam as a Multicultural Civilization

Wordpower (2011 in Sahirul Alim) stated, in many ways, Islam certainly recognizes the multicultural principle, when it is defined as acceptance of difference in race, language, religion, and culture in a community.[4] This can be proven through the notion of Islam, which in its semantic

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[3] Rizal Mubit, *Peran Agama dalam Multikulturalisme Masyarakat Indonesia*, Jurnal Episteme, Vol.11, No.1, Juni 2016
[4] Sahirul Alim, journal.uinjkt.ac.id/index.php/dakwah, Jurnal Kajian Dakwah dan Kemasyarakatan, 23 (2), 2019

change, "*istislam*" contains the connotation of submission or submission without resistance. The attitude of surrender and submission when present in a social context tends to easily accept every difference, especially that Islam definitively has quite a good experience in integrating doctrinal values inro the communal system. It can be traced when Islam acknowledges that all prophets and apostles are "Muslims" even though they are sent to different communities. Multicultural reality is also emphasized through the statement of the Quran: "And among the signs of His power is to create the heavens and the earth and different languages and colours of your skin" (QS. 30:22).

Language is a social product that is formed through a complex multicultural network, so that what is called language is the result of agreed social conventions and then preserved together from generation to generation. Due to language is a result of convention, every society or nation has its own language and can even create new languages. Differences in language and race as the Quran states "*alwan*" which connotes various types are also cultural elements that must be accepted as a multicultural reality. Islam, as a religion and religious system, clearly recognizes the principle of cultural diversity.

Indonesian society has been formed from the beginning by a unique integration, with various ethnic groups, traditions, cultures, values and social ethics, and even language has an amazing ability when forming an integrated nation. Indonesia has a long history in terms of cultural assimilation, including how the teachings of Islam gradually came to dominate the mind of its people. The process of converting Indonesian people to Islam, by involving a set of cultural differences that appear contradictory to each other, especially the variety of cultures originating from the Arab, Indian, or Persian world is indeed such a difficult endeavour.

Correctness behaviour to create a multicultural society can be done by forming a harmonious community, intertwining together to build a religious community, so that what is later called as a form of Islamic civilization comes from a background of different traditions in society, but is able to integrate politically into a community. Multicultural community through ties of faith that transcend their religious boundaries.

Islamic education as a guide to truth, which is to form humans whose behaviour is based on and inspired by faith and piety to Allah, humans who can "realize Islamic identity" who fully serve to Allah itself, which is complete servitude to Allah. On the basis, the process of Islamic education is

intended to create a believing and pious personality, becoming a perfect human being, also known as *insan kamil*. Some of the descriptions above inform that Islamic education has a major function in the teaching process, which is to bring students closer to the truth, namely their way as a Muslim that must be held and practiced.

A Muslim should not see correctness as on the main moral, but must be seen as part of the faith and the largest part of his Islam. Due to Islam is built on the three main foundations, namely faith, Islam, and correctness, as explained by the Prophet Muhammad in his valid hadith. This hadith tells of when the Prophet answered the question of the Archangel Jibril, who was disguised as a human, about Islam, faith and correctness. After Jibril left, the Messenger of Allah said to his companions, "This is Jibril who came to teach you religious affairs". He mentioned the three things above as religion, and even Allah SWT ordered to always maintain correctness behaviour in many places in the Al-Quran.[5]

The level of *al-ihsan* (correctness), which is the highest level with different degrees will be achieved by those who fall into the Muhsinun category. They are the ones who have gone through the first and second ranks in regards of *taqwa* an *al-bir*. In order to be able to rise to the dignity of correctness in all deeds, it can only be achieved through obligatory practices and sunnah that are loved by Allah, and are carried out on the basis of seeking the pleasure of Allah.

Correctness is worshiping Allah with the attitude as if we see Him, and if we unable to see Him, Allah will see us. In terms of *muamalah*, we do the correctness to:

1) Correctness to parents

Allah SWT explains in (QS Al Isra: 23) which means "And your Lord has commanded that you do not worship other than Him and let you do the best you can to your mother and father. If either one of them or both come to an advanced age in your care, then do not you say to both of the word "ah" and do not yell at them and say to them a glorious word." The verse tells us that correctness to mothers and fathers is equal to worshiping Allah.

2) Correctness to intimates or relatives

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[5] https://kawalIadress.blogspot.com

Correctness to relatives is by building good relationships with them, even Allah equates someone who breaks ties with a destroyer on earth. Allah said: "So if you are in power you will cause destruction on the earth and cut off family relations?" (Muhammad: 22).

3) Correctness to orphans and the needy

It is narrated from Ibn Abbas that the Prophet SAW said: "Whoever from the Muslims takes care of an orphan by feeding and drinking it, then Allah will put him in heaven forever, as long as he does not commit an unforgivable sin."

4) Correctness to neighbour and colleague

Correctness to close neighbours includes close neighbours of relatives or neighbours who are close to the house, as well as far neighbours, either far away because of their family or those who are far from home. As for what is meant by colleagues are those who gather with us on the basis of work, friendship, school or campus, travel, *ma'had*, and so on. They all fall into the neighbour category. From Abdullah bin Mas'ud RA said, the Prophet said: "For the sake of which my soul is in His hands it is not safe for a servant to be saved until his heart and speech are safe (do not sin) and do not believe (perfect faith) a servant so that his neighbours feel safe from the distraction."

The correctness behavior should be applied into our daily life. If we practice obedience, then that action is always intended for Allah. Conversely, if there is an intention in our hearts to do bad things, then we do not do it because of the *ihsan* (correctness) attitude we have. A person with a strong good attitude will be diligent in doing good because he tries to please Allah who always sees him. On the other hand, he is ashamed of committing a crime because he is always sure that Allah sees what he does. Correctness is the peak of achievement in worship, *muamalah*, and morals of a servant. Therefore everyone who is aware of this will certainly try to arrive at that level. Whoever we are, in the eyes of Allah there is nothing more noble than others, except those who have ascended to the level of correctness in all their practices.

Religion that is present in society is a religion that guides and guides humans through harmonizing the life of the world and the hereafter for those who believe in an afterlife. At the time of the Prophet Muhammad, Islam was disseminated by Islamic programs. The term Islam is a term that literally means safe. Secure are supposed to be safe from sin, safe from violence, safe from acts of persecution, safe from evil deeds, both hearts and actions. Islam is interpreted as a religion that

saves oneself and others. It is not religion that saves oneself and kills others. If you can live together and side by side with a sense of security, comfort, and peace, why not create such an atmosphere, instead of protecting yourself and then allowing harm to others.

The basic characteristics of Islam are actually a comprehensive idea of the need for peace in human life. Islam, as a religion was revealed for the purpose of realizing safety and peace. Islam is a religion that saves mankind, not only Muslims, but also people who do not want to recognize it as a religion.[6]

As a prophetic treatise, Islam is essentially an appeal to all human beings, including those who are followers of religions, towards a common ideal of unity of humanity without distinction of race, colour, ethnicity, culture and religion. Since humans are lime time, keeps moving forward unbearably. Just as no particular hour has a special position, so no person, group, or nation can boast of being privileged by God.[7]

This order requires one to make communal morality the starting point for a prosperous life, because only a strong society can sustain it. For this reason, all participants in religions and cultures should not always be fixated on conversations about doctrine or rituals, not on prayer or meditation, even though academic or mystical efforts are an integral component in the effort to maintain social bonds and solidarity between faiths and between cultures.

According to Abd Majid (in Turhamun), four important things must be organized in filtering negative general public. Along with the development and trends of world society as well as increasingly complex human problems, namely:[8]

1)   It is necessary to have the right da'wah concepts and strategies to form self-defence and family through the effective function of religious values, because with a strong religious basis it can be used as the first and foremost filter to deal with various cultural trends that are inconsistent with Islamic values.

2)   Maintaining noble cultural values that can preserve positive traditions which basically do not conflict with the understanding and teachings of religion (Islam) which instils good and holy values.

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[6] Lailatul dan Purjatian, *Islam di tengah Masyarakat Multikultural Indonesia*, Media Komuikasi Umat Beragama, Vol.7, No.1, Januari-Juni 2015

[7] Turhamun, *Dakwah Multikulturalisme, Komunika*, Vol.10, No.1, Januari-Juni 2016

[8] ibid

3)   It needs the support and participation of all levels of society to create and have the same commitment in seeing how useful these new values are for a community and the progress of society.

4)   Readiness and intellectual and emotional maturity of each recipient of a new message, whether it will bring plus benefits for themselves and their environment.

After that is done, a preacher can decide what is the next step in carrying out da'wah, of course by paying attention to some of the principles of da'wah as follows:

a) Be gentle and not be harsh and rude,

b) In the easiest way and understanding,

c) Adjusted to the level of community thought at hand,

d) Using words or sentences that are easy to understand,

e) Using common language and easily captured by the intelligence power of the community,

f) In accordance with the level of education and position of the community receiving the da'wah.

C.   Conclusion

Multiculturalism is a necessity, especially in the Indonesian context. The diversity of race, ethnicity, language and religion is a characteristic and strength of the Indonesian nation that distinguishes it from other nations. However, differences that are not managed properly will create conflicts and disputes. Therefore, there must be a formula to reconcile and unite them.

In modern society, multiculturalism is even more complex. Due to new cultures continue to emerge due to unstoppable access to communication and information. When there is a meeting between the globalization of the nation-state and identity groups, the emergence of these identity groups is getting stronger. Globalization will encourage the strengthening of political awareness in these groups and open awareness that encourages the importance of identity.

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Religion that is present in society is a religion that guides human through harmonizing the life of the world and the hereafter for those who believe in an afterlife. During the time of the Prophet, Islam was spread through Islamic programs. The term Islam is a term that literally means safe. Security are supposed to be safe from sin, safe from violence, safe from acts of persecution, safe from evil deeds, both hearts and actions. Islam is defined as a religion that saves oneself and others. It is not religion that saves oneself and kills others. If you can live together and side by side with a sense of security, comfort, and peace, why not create such an atmosphere, instead of protecting yourself and then allowing harm to others.

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