POLICY IMPLEMENTATION OF CURRICULUM IN PLURALISTIC MULTICULTURALISM BASED PHILOSOPHY (FALSAFAH) AND RELIGION STUDY PROGRAM AT UNIVERSITAS PARAMADINA

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ABSTRACT
Nowadays, religious pluralism (pluralistic multiculturalism) in Indonesia is proliferating. Universitas Paramadina is allegedly a university where Nur Cholis Madjid (Cak Nur) fosters religious pluralism ideology through the curriculum of pluralistic multiculturalism-based philosophy and religious studies programs. This is proven normatively through the curriculum policies in the Philosophy and Religious Studies Programs based on the Decree of the Paramadina Rector Number SKEP-006a/Rek/UPM/I/2008. Those curriculum policies contained the Lecture Program Unit (Syllabus) and the Outline of Teaching Program. They were also allegedly that religious pluralism was taught in one of its courses named the Seminar on Madjid’s Thought. The purpose of this study was to describe and analyze: The implementation of a pluralistic multiculturalism-based philosophy and religious studies programs curriculum policy at Universitas Paramadina. The results revealed that the implementation of pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina used Grindle theory as a grand theory. Normatively, Universitas Paramadina has not been proven to develop, spread, and teach religious pluralism. This means that the policies of the philosophy and religious studies program curriculum are not based on pluralistic multiculturalism but instead based on Islam of the Archipelago. That means a new concept is open, analytical, and critical to building the character of independent thinking in the fields of Islam, Indonesia, and Modernity. Moreover, field data show that Madjid never taught religious pluralism but a plurality. It means the attributes or character of Paramadina’s lecturers and students to understand religious diversity without the belief that all religions are equally true. This is the cause of “misperception” between religious pluralism and plurality for the younger generation/successors (lecturers and students) of Universitas Paramadina. After Madjid died, the younger generation/successor misinterpreted religious pluralism with this plurality, so students did not understand the core meaning of religious pluralism and plurality.

KEYWORDS
implementation, curriculum policy, multiculturalism-based philosophy

INTRODUCTION
Nowadays, pluralism, especially in the field of religion, is increasingly widespread and developing both at the international and local levels. Religious pluralism is seen as a solution to penetrate religious conflicts that often arise. Religious pluralism is an understanding or belief that all religions are true and brings people into jannah, while pluralism is an attribute that shows the diversity of religions, without the belief that all religions are equally true. Thus, religious
pluralism is an attitude, opinion, or behavior that views each religion as a true religion and, therefore, is an effort to exercise tolerance towards every existing religion. Besides, they are efforts to avoid the emergence of radical attitudes that can lead to conflict and even acts of terrorism.

The thought of religious pluralism by Nurcholish Madjid (Madjid), an Islamic renewal figure, is as follows: every religion is an equally legitimate way to achieve the same truth or an understanding that teaches all religions is the same before God, and the truth of every religion is relative. Therefore, every religious person must not admit that only his/her religion is true, while others are wrong (Husaini, 2008:10).

Observing the reasons of the MUI, stating that religious pluralism is very contrary to Islam and forbidden for Muslims is because: (1) The Qur’an has stated that: “Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers (QS.Ali Imran:85) and “Religion with Allah is Islam” (QS.Ali Imran:19). (2) Prophet Muhammad’s says: “For the sake of the One who rules over Muhammad’s soul, no one, neither Jew nor Christian, hears about me from this Islamic ummah, then he dies in a state of disbelief in the teachings that I am carrying (Islam) unless he will be a dweller of hell.” (HR Muslim). (3) The Word of God in Surah Fatihah teaches Muslims always pray to be on the straight path not on the path of wrath by Allah and not in the way of those who are lost.

Through the implications of religious pluralism that developed in Indonesia, Universitas Paramadina is allegedly a university to foster religious pluralism ideology through the curriculum of pluralistic multiculturalism-based philosophy and religious studies programs (religious pluralism is termed pluralistic multiculturalism).

In a normative problem, the curriculum policy in the philosophy and religious studies programs at Universitas Paramadina is based on the Decree of the Paramadina Rector Number SKEP-006a/Rek/UPM/I/2008 about the curriculum of and religious studies programs of Universitas Paramadina (attached). Referring to the Paramadina Rector’s Decree, the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used as guidelines for organizing learning activities to achieve specific educational goals. Moreover, the curriculum needs to be improved/refined periodically following the development of science, the demands of development, and the professional world. Also, the curriculum used today is the result of studies that have been disseminated in a scientific forum. Based on the reasons that have been described above, the social phenomenon that occurred at Universitas Paramadina was allegedly (temporary allegation) is a campus that develops, spreads, and teaches religious pluralism. In empirical problems, the results after researchers conducted observations at the study site (2011-2016 observations) were as follows:

1. There is a lack of society’s understanding of clarity or confusion of the meaning of pluralism-plurality and multiculturalism-multicultural. The meaning of pluralism-plurality and multiculturalism-multicultural must be understood seriously because so far, people only understand at a glance (not too deep), so they will have a lack of knowledge and experience of the meaning of pluralism-plurality and multiculturalism-multicultural. Due to the lack of knowledge and experience, the community often mixes the meaning of
pluralism-plurality and multiculturalism-multicultural. This is because of the element of the community’s deliberate or ignorance towards the meaning of pluralism-plurality and multiculturalism-multicultural. Allegedly in society that all religions are good, right, and bring to heaven. The assumption in the community is explicit: (1) is very contrary to each of the religions in Indonesia; for example, Muslims believe that Islam is the perfect religion compared to other religions. In contrast, Christians believe that the true religion is the religion of the church, so do the followers of other religions who both recognize that their religion is the best, right and bring to heaven. (2) If this happens, moral relativity will happen, meaning that the community thinks that believers and pious people must have a religion, with the reason that all religions are equally good, correct, and, bring to heaven. This is a massive dilemma of influence for the community because it will lead to desacralization (the attitude of eliminating holiness) towards religion. It means that religion is only positioned as a diversity of religious communities, for example, interfaith marriages, the ease of conversion, and many others. In addition, it will have a significant impact like the emergence of an attitude of agnosticism (an understanding that teaches god without religion). It means that religion is only based on the mind, imagination, illusion, and reasoning of its adherents, not a religion based on God’s revelation. The impact of all these events is the apathy of the community towards religion arises so that people tend to choose fanaticism or non-fanaticism towards religion.

2. Therefore, Universitas Paramadina is allegedly a campus that develops, spreads, and teaches religious pluralism. This can be proven by the presence of some writings in the mass media such as unpublished newspapers, journals, books, and documents. The authors are Fazlur Rahman, Frithjof Schuon, Seyyed Hossein Nasr, Adian Husaini, Nurcholish Madjid, Anis Malik Thoha, Ahmad Baso, Ahmad Nurcholish, Zainul Bahri Media, Budhy Munawar Rahman, Ahmad Safii Maarif, Zainun Kamal (external Paramadina). It was also alleged that the writings of Aan Rukmana, A. Lutfi Assyaukanie, Abdul Muis Naharong, Abdul Hadi, Fuad Mahbub Siraj, Suratno, M. Subhi Ibrahim (internal Paramadina) about religious pluralism developed, disseminated, and taught in the pluralistic multiculturalism-based philosophy and religious studies programs was according to Paramadina Rector’s Decree Number SKEP-006a/Rek/UPM/I/2008 (attached). If this happens, it will cause a massive problem for the creed and fiqh. For that reason, the understanding of lecturers and students about the implementation of curriculum policies on pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina must be investigated scientifically. Therefore, this research is very important to do.

In addition, Universitas Paramadina is also a mediator in marrying “interfaith couples.” This empirical evidence is based on data compiled by Gatra that shows Paramadina began marrying interfaith couples in October 2001. In 2002, it married nine couples. The first semester of 2003, it married four couples. Some couples were helped to take care of the registration at the Civil Registry Office or Kantor Catatan Sipil (KCS) (Gatra, March 9th, 2005).

Other empirical evidence, Madjid, considered to be the father of genuine pluralism, opposes the marriage of his daughter, Nadia Madjid to David Bychkov, a Jew in Washington, DC, United States. It was as stated by Media Dakwah, “The marriage of Nadia Madjid, daughter of Nurcholish Madjid, to David Bychkov, September 29, 2005, in Washington, D.C., United States,
was initially only known by a limited circle. However, since the monthly magazine Media Dakwah postedit at Number 334, last April, the news has been rife everywhere. The title is quite striking, “Daughter of Nurcholish is married to a Jew”. For some Indonesian Muslim communities, the word “Jewish” seems so contrary because it is always hostile to Islam (Media Dakwah, 2016).

The statement of Media Dakwah about interfaith marriages between Nadia Madjid and David Bychkov in terms of Islamic religious law and Indonesian government regulations was as follows:

First, interfaith marriages are a physical and spiritual bond between a man and a woman, which due to different religions, brings two different rules regarding the terms and procedures for conducting marriages following their religious laws to form a happy family and eternal according to the belief in one supreme God. Interfaith marriages are marriages made by people who are subject to different religions and beliefs.

Second, the ability to marry the kitabiyah woman (Jewish or Christian) (Q.S.Al-Ma’idah:5) is in the form of dispensation because of a situation where there are difficulties for Muslim men to get Muslim women around them because, indeed, the number of Muslim women at that time (the time of the Prophet) was tiny. In connection with the current condition of Indonesia, it turns out that this is not the case; hence the dispensation must not be used, meaning that it is not permissible to marry non-Muslims because it is difficult to find Muslim women, whereas they are classified as kitabiyah women. The possibility of marrying this kitabiyah woman can only be done in countries with minority Muslim populations, while kitabiyah women are often found there. Thus, it is not permissible for a Muslim in Indonesia to marry a non-Muslim woman because they have been classified as kitabiyah women.

Third, the Indonesian Ulema Council or Majelis Ulama Indonesia (MUI) expressly forbids interfaith marriages. The 1980 MUI decision signed by Hamka stated:

(1) “Marriage of Muslim women with non-Muslim men is unlawful.”

(2) “A Muslim man is forbidden to marry a non-Muslim woman. Regarding the marriage between Muslim men and Ahl Kitâb women, there are differences of opinion. After considering that the interpretation (the damage) is greater than the benefits, the MUI proclaimed that the marriage is unlawful”. The forbidden is also based on the reason that non-Muslims are no longer categorized as Ahl Kitâ; they are different from the those intended by Quran, chapter Al-Ma’idah: 5.

Fourth, the Compilation of Islamic Law or Kompilasi Hukum Islam (KHI) itself is through four crucial articles, i.e., the articles 40, 44, 61, and 116, explaining the prohibition of interfaith marriages. The same thing also applies to the provisions stipulated in Law No.1 of 1974 concerning Marriage. However, KHI (articles 40, 44, 61 and 116) and Law No.1 of 1974 have weaknesses both in terms of legal material and the formal existence of the law. This becomes very important considering KHI is often seen as a book of Indonesian school of fiqh because it is present through the intellectual explored from Indonesian Muslims, with all the conditions of objectivity or local wisdom so that KHI becomes a fiqh bridge between Islam and Indonesia.

Many people asked if Universitas Paramadina will “close the major of philosophy and religious” because considered to be a loss. In fact, in that study program, the thoughts and ideas of Nurcholish Madjid resides (philosophy and religious studies program as his think thank). Islamic activists assume that there is deNurcholisasi at Universitas Paramadina (Gaus, 2010:172). Until
now, “philosophy and religious studies programs remain open to develop, spread, and teach deNurcholisasi at Faculty of Philosophy and Civilization.

This is also reinforced by the search for studies and research on pluralistic multiculturalism-based academic curriculum policies from various journals and books. Based on one of the research results, there is one finding by Eck (2013) entitled The Pluralism Project. This dissertation examines American citizens as models in the application of democracy and pluralism. America became a symbol of diversity in race, religion, and ethnicity that was built in harmony. Even in the latest era, America has decided to elect its president from the black race (a race that has always been marginalized in America for centuries).

Obama (the current American president), after beyond a great struggle, was drastically elected to be a black American president. The core of this dissertation study is the involvement of American citizens into significant social capital in the life of the nation and state. This social capital is one of the triggers for the working of democracy (making democracy) in America. Without citizens, which are at the core of pluralism itself, democracy cannot work well. The results of the dissertation reveal that pluralism does not lie in relativism, syncretism, and superficial faith. All of them are definitions that are already mistaken about pluralism. The manifesto of pluralism has never been aimed at the value of relativism, syncretism, and superficiality of the faith. Pluralism wants to maintain and strengthen the commitment base of American citizens with other citizens of different religions. This research was awarded the National Humanities Medal in 1998 from President Clinton for the priceless academic achievements and contributions on the re-enactment of pluralism in the context of the development of a pluralistic and multicultural American citizen.

Also, lecturers and students of Universitas Paramadina involve as a target group and social capital in implementing curriculum policies on pluralistic multiculturalism-based philosophy and religious studies programs. Therefore, in this realm, it is essential to conduct research to find a “fill in the gap/research gap” (empty space) relating to the implementation of curriculum policies in pluralistic multiculturalism-based philosophy and religious studies programs.

In connection with the various reasons in the background, it appears that there are normative, theoretical, and empirical gaps and voids. Therefore, some of these gaps will be sought for logical and scientific arguments through this research, so that cones on several problem formulations that are at the core of the questions: How is the implementation of curriculum policies on pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina?

LITERATURE REVIEW

The reasons to use Grindle's theory (1980:11) as a grand theory was because those three public policy theories were sought first by discourse that is juxtaposed (looking for similarities and differences), compared (looking for strengths and weaknesses), and matched (looking for which is suitable and not suitable) against policy actors, policy institutions, and policy instruments that have a very close attachment, especially to the policy process. Model Grindle (1980:11) illustrates the decision-making process carried out by various actors, where the final
output is determined by program material and through the interaction of decision-makers in the context of organizational politics. The political process can be seen through the decision-making process involving various policy actors, while the administrative process is seen through the general process of administrative action that can be examined at a particular program level.

Referring to these reasons, the Grindle theory (1980:11) is more appropriate to use because the implementation of the curriculum policy of the pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina can be measured accurately as follows: A. Content of policy: (a) Interests affected by the policy, (b) Types of benefits, (c) Degree of desired change, (d) Position of the policy-maker, (e) the implementer of the program, (f) Resources mobilized; B. Implementation context: (a) The power, interests, and strategies of the actors involved, (b) Characteristics of institutions and authorities (regimes), (c) Compliance (consistency) and responsiveness; C. Policy Results.

RESEARCH METHOD

Research Design
Research is an in-depth observation to find, understand, and analyze a particular object using specific scientific methods. Basically, an outline of scientific research methods can be classified into two methods: quantitative and qualitative research methods (McNabb, 2002:267). However, this study used qualitative research methods because the purpose of this study is to explore social phenomena related to the implementation of pluralistic multiculturalism-based philosophy and religious curriculum policies at University Paramadina.

Locus and Focus of Research

Locus of Research
The locus of research is the location decided by researchers as a population area, namely: lecturers and students of the philosophy and religious studies programs of Universitas Paramadina. Determination of the location needs to be understood because it was allegedly, philosophy and religious studies programs of Universitas Paramadina developed, disseminated, and taught religious pluralism into its pluralistic multicultural-based curriculum policy.

Research Focus
Basically, the focus of this research has two main functions: First, to classify data using exclusive and inclusive criteria for information in the field, so that it can facilitate researchers in making the right decisions about the various data. Second, to limit the field of study. This means that the focus of research can be used to make a frame with specific instruments, items, or indicators of the object so that the course of the research process is avoided from the collection and interpretation of biased data. Indicators of the focus of this research are: The implementation of curriculum policies on pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina is measured using the following indicators:

A. The contents of the Policy:
   a. Interests affected by the policy
   b. Types of benefits to be generated
c. The degree of change desired
d. Position of policymaker
e. The program implementer
f. Resources mobilized

B. Implementation context:
   a. The power, interests, and strategies of the actors involved
   b. Characteristics of institutions and rulers (regimes)
   c. Compliance (consistency) and responsiveness

C. The policy results are Curriculum Policies of Islam of the Archipelago-based Philosophy and Religious Studies Programs.

Data Analysis Techniques
In qualitative research, data analysis is carried out from the beginning until the research process is going on. The data analysis process carried out in this study refers to the development of the thoughts of Miles and Huberman (1994). This model is called an interactive model which consists of components interconnected with one another, namely: data reduction, data presentation, and drawing conclusions (verification). Components explanation of the interactive model will be explained in detail and in-depth.

Referring to the method of data analysis by Miles and Huberman (1994), the explanation is as follows:

1. Data Condensation
   Data condensation is processed data in the form of analysis or interpretation used to sharpen data, ultimately concluding the results of the research. Data condensation is not always qualitative but also quantitative. Qualitative data can be changed in various ways: through selection, summary, or paraphrase, etc. The goal is to assist the conversion of research data, for example, an analysis to decide on a program to be measured by the level of effectiveness, “high, medium, or low,” but adjusted for research needs. Besides, data condensation is not something separate from the data analysis or interpretation but is part of the researcher analysis to provide the best data coding, labeling, and data categories and summarize data that develop through their own stories because they are choices in a study.

2. Data Display
   Data display is a series of sentences arranged logically and systematically to understand easily. The ability of researchers is limited to record or collect. Therefore, a clear and systematic data presentation is needed. This can help researchers to complete their studies. Data display of this study relates to the implementation of curriculum policies on pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina. When the data display is going on, the researcher also tries to understand and review the previous steps. The objective is to examine whether the data collected is still felt incomplete.

3. Drawing Conclusions
Drawing conclusion is a part of integrated research activity. The conclusions are verified during the study. Verification is a review of field notes to place a copy of a new finding in a study. In short, the meanings that arise from the data obtained must be tested for validity and reliability. The verification is done by checking the conclusions from the data analysis that actually meets the principles of validity and reliability. Thus, verification is done by matching the data from the field with the initial data in the form of notes that have been made by researchers during the research progress.

RESEARCH RESULT AND DISCUSSION

Some efforts to implement curriculum policies in pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina are measured using the following indicators.

The Policy Content

*Interests affected by the policy*

The interests affected by the curriculum policy of the philosophy and religious studies programs at Paramadina University are lecturers and students because they have to go through it. According to Oemar Hamalik (2003), the curriculum is some courses students must take to obtain a diploma. In specific environments or relationships, this understanding is still used until today. In the new (modern) view, the curriculum has a different understanding, which initially emphasizes the content becomes more stressing on the learning experience. Research findings on the implementation of Pluralistic Multiculturalism-based Philosophy and Religious Studies Programs Curriculum Policy at Universitas Paramadina are based on Paramadina Rector’s Decree Number SKEP-006a/Rek/UPM/I/2008 (attached). The word “pluralistic multiculturalism” is a substitute for the word “religious pluralism.” The use of the word “pluralistic multiculturalism” aims to be easily understood by lecturers and students at Universitas Paramadina.

Secondary data research findings are also incorrect because the authors have different perceptions about religious pluralism that are developed, taught, and disseminated by Madjid. This can lead to incorrect interpretations of religious pluralism in the Philosophy and Religious Studies Program. The pluralism interpreted by Husaini and LA is very different in meaning from the original opinion. Through his speech entitled “Saving National Commitments” in commemorating Indonesia’s 60th independence day, Madjid stated, “Modern Country is a nation-state that is just, open and democratic. The ideology of the togetherness of the Indonesian people is a fair and open society; there is no compulsion of opinion to other communities (freedom of expression). Differences do not need to eliminate togetherness, but they must be responded positively to society. Future Optimistic. Non-discrimination among citizens is a requirement of justice. The concept of justice is the concept of togetherness between citizens. There is no difference between citizens for any reason. Non-discrimination is a requirement for justice. Therefore, justice requires an attitude of “negaraelegantism”. This means that the attitude of looking at the person is the same, the potential is the same, and an attitude of mutual trust between communities must be developed. A just society is an open and tolerant society and does not permit the coercion of other opinions. Openness is a condition of democracy (freedom of expression, both personal and institutional).
Furthermore, Madjid talked about pluralism more deeply, “We are grateful that our country has succeeded by showing the results of its performance even though there are excesses that cannot be avoided. A just, open, and democratic society is an equalitarian society, meaning that the community is tolerant of each other, “the spirit of pluralism” that we recognize differences among society, but the differences are positive. These differences must be used as capital to compete with each other towards various virtues, then differences do not need to eliminate differences or togetherness, but the it is responded positively as a shared capital in society. Furthermore, for the future, we must face the challenge of how to develop different awareness, but not force ourselves on others. This is a long-term and short-term program. For the short-term program, we must not allow ourselves to be ensnared by actions that are less tolerant of others. For the long-term program, of course, we want the growth of a healthy democracy. This is a continuation of the ideology of tolerance and freedom and freedom of thought. We are optimistic about this future because young generation is growing fairly healthy. Many young people are getting more serious in their commitment to national development, especially among educated youth. Therefore, the same commitment must be fostered among young people, namely a national commitment which must always be made aware that they are in charge or obliged to build a nation as a just, open, and democratic nation-state. Therefore, I open our meeting with the theme “Saving National Commitments”.

The main idea of Madjid’s speech about the spirit of pluralism implies that we (the Indonesian people) recognize the differences between communities, but the differences are positive. These differences must be used as capital to compete with each other towards various virtues, then differences do not need to eliminate differences or togetherness, but it is responded positively as a shared capital in society (plurality meaning).

There has never been even a statement by Madjid about religious pluralism that religion is an equally legitimate way to achieve the same truth or an understanding that all religions are the same before God, and the truth of each religion is relative. Madjid’s statement is following the meaning of his speech. Madjid emphasizes on plurality, not on religious pluralism; plurality is an attribute that shows the diversity of religions, without the belief that all religions are equally true.

Therefore, the statement contains a deep meaning that we must be more careful in understanding and interpreting religious plurality and pluralism because if misinterpreted, they can raise an attitude of intolerance towards each religion. Besides, radical attitudes can lead to conflict and even acts of terrorism. A more in-depth explanation of the meaning of plurality, according to Madjid, is that as Muslims, we must learn a lot of all religious books in the world, especially in Indonesia, because, among those holy books, there must be one that has the ultimate truth.

In the end, we will find the ultimate truth among the holy books when they are juxtaposed, compared, and matched. After meeting the ultimate truth, plurality attitudes emerge to bring tolerance between religious communities. Also, like fish living in seawater, not all sea fish have salted meat. Even though the sea fish is affected by saltwater, it is not contaminated with saltwater. That is, we (the Indonesian people) consist of a diverse ethnic group (race) nation,
culture, customs, and many religions. We keep believing there must be a religion that is better with its intrinsic truth without being contaminated by all religions, especially in Indonesia.

**Types of benefits will generate**
The types of benefits will generate from the philosophy and religious studies programs curriculum policy is very beneficial for lecturers and students. This is proven by the statement of FY, a philosophy and religion student, “Religious pluralism is very useful for preventing conflicts in religious violence.” (An interview with FY on 3 August 2012). Then there was a statement from FA, a lecturer from philosophy and religious studies programs, “In order to prevent conflicts and religious violence that often occur now, FS offers a construction called “civil religion” and is proposed to include one of the materials in the Cak Nur thought seminar course. It means that the social construction of religion aims to find a solid foothold for a pluralistic multicultural-based society so that it is not vulnerable to all forms of provocation that can plunge religion into a cycle of violence. Civil religion is a construction that is more able to establish different religious communities in the bonds of civility” (An interview with FS on 3 August 2012).

FS statement revealed efforts to prevent conflicts and violence that often occur lately, so Arifin and Barizi (2001) offered a construction called “civil religion.” It means that the social construction of religion aims to find a solid foothold for a pluralistic multicultural-based society to be not vulnerable to all forms of provocation that can plunge religion into a cycle of violence. In other words, “civil religion” is a construction that is more able to establish different religious communities in the bonds of civility, the material explanation is in one of Cak Nur’s thought seminar materials. This is very useful for lecturers and students. Furthermore, as stated by SI in his writing: SI idea of “civil religion.” SI does not use religious references, but Pancasila as the ideology. In SI’s view, Pancasila as “civil religion” can be used as a handle of meaning and orientation for the life of the nation, state, and society which is based on something that is shared, which animates civil society, but which cannot be institutionalized as it has happened with religion in a sovereign state” (Paramadina, 1999).

**The degree of change desired**
The degree of change desired for Paramadina lecturers and students is from pluralistic-multiculturalism attitudes to Islam of the Archipelago. This grew out of a basic tolerance value appreciation is manifested in the form of a double understanding. Besides the recognition of differences inherent in each religion, there is also the willingness to carry out dialogue and cooperation based on the universal values of civilization inherent in all religions.

Looking at the description of the research findings studied theoretically, it can be understood that conceptually, the curriculum of the pluralistic multiculturalism-based philosophy and religious studies programs at Universitas Paramadina is an attitude of parallelism. According to Panikkar (1994), parallelism is a constructive attitude in dealing with religious differences rather than exclusive and inclusive attitudes. According to Panikkar, this attitude can provide very positive benefits, tolerance, and respect for other religions and do not prosecute adherents of other religions. This attitude also avoids syncretism and eclecticism, which worsen a religion following each other’s low tastes.
If the existence of religious civilization values has been agreed, i.e., tolerance and pluralism, the essential thing in the next process is to make the discourse in anthropology called the subjective awareness of the actors, in this case, the followers of the religion. The practice of violence in the realm of religious life is actually due to the loss of this subjective awareness, even though it might theoretically acknowledge that religion teaches about tolerance and pluralism. However, because it does not become subjective awareness, theoretical knowledge does not give any meaning. This is also in line with Hans Kung (2010), saying that each religion does have its dogma, which is different from one another, but the ethics and behavior of religions have many similarities.

**Policymaker Position**

The position of the policymaker as the campus manager is given the authority to regulate the campus, usually led by a rector, dean, head of the department, and head of the study program. Their authority is as a policy maker. Normatively, the curriculum policies of the Islam of the archipelago-based philosophy and religious studies programs are guided by Paramadina Rector’s Decree (SK) Number SKEP-006a/Rek/UPM/I/2008 (attached). Besides, the curriculum policy is sourced from the National Education System Law No. 20 of 2003 developed towards a set of plans and arrangements regarding the objectives, content, and course material as well as the ways used as guidelines for organizing learning activities to achieve certain educational goals. Likewise, the decision of the Director General of Higher Education Ministry of National Education of the Republic of Indonesia Number 43/DIKTI/Kep/2006 concerning the implementation guidelines for Personality Development Courses. The vision of the Personality Development Courses includes religious education, acted as a source of values and guidelines in the development and implementation of study programs to lead students to solidify their personality as fully Indonesian people. Both of these policies intend to improve the quality of religious education. However, the practice has not yet proceeded as expected.

While there is a new curriculum policy based on PP No.19 of 2015, PP No.32 of 2013, Regulation of the Minister of Education No.49 of 2014 and the Regulation of the Minister of Research, Technology and Higher Education No 44 of 2015 concerning National Standards of Higher Education. What means by National Higher Education Standards is a unit of standards that includes National Education Standards, National Research Standards, and National Standards of Community Service.

According to the research results description, it can be understood that conceptually, the curriculum policy of the pluralistic multiculturalism-based philosophy and religious studies program at Universitas Paramadina referred to the curriculum of the Ministry of National Education Number:43/DIKTI/Kep/2006 concerning the implementation guidelines for Personality Development Subjects and the curriculum policy of the Faculty of Usuluddin (Faculty of Philosophy) of Universitas Islam Negeri Jakarta. As stated by FS, the lecturer of philosophy and religious at Universitas Paramadina, that, “The policies of the philosophy and religious study program curriculum are sourced from the Higher Education of the Department of National Education Number43/DIKTI/Kep/2006 concerning guidelines for the implementation of Personality Development Courses and based on the curriculum of the Faculty of Usuluddin (majoring in Islamic Philosophy) of Universitas Negeri Jakarta. The policies of the philosophy and religious studies programs curriculum are unique and tendencies based on the Islam of the
Archipelago Islam of the Archipelago is the thought of Madjid in discovering new concepts in the fields of Islam, Indonesia, and Modernity (Interview with FS on 2 January 2014).

FS statement was also supported by AR, the head of philosophy and religious studies programs, “The policies of the philosophy and religious studies programs curriculum are largely sourced from the Directorate of Higher Education and Department of National Education Number43/DIKTI/Kep/2006 and the Faculty of Ushuluddin (majoring in Islamic Philosophy) of Universitas Negeri Jakarta.In addition, there is only Islam of the Archipelago-based philosophy and religious studies programs curriculum” (an interview with AR on 2 January 2014). AR’s statement reveals the policy of philosophy and religious study program curriculum are sourced from the Higher Education of Department of National Education Number43/DIKTI/Kep/2006 and the curriculum of the Faculty of Usuluddin of Universitas Islam Negeri Jakarta. AR denies that there is no pluralistic multiculture-based philosophy and religious studies programs curriculum because it seems that it disseminates, develops, and teaches religious pluralism to lecturers and students. At the same time, AR explains that there is only the Islam of the Archipelago-based philosophy and religious studies programs curriculum.

The program implementer
The implementation of the pluralistic multiculturalism-based philosophy and religious studies programs curriculum is the head of the study program. The curriculum policy is inseparable from the “Bloom taxonomy” curriculum development policy. The taxonomic history of Bloom was introduced in the early 1950s, at the conference of the American Psychologist Association. Bloom and colleagues stated that from the evaluation of learning outcomes that were mostly compiled at universities, it turned out that the highest percentage of items raised was only asking students to express their thoughts. Finally, in 1956, Bloom, Englehart, Furst, Hill, and Krathwohl succeeded in introducing the conceptual framework of thinking called Bloom’s taxonomy.

Bloom’s taxonomy is derived from two Greek words, “tassein” means classifying and “nomos” means rule. Thus, taxonomy means the hierarchical classification of fundamental principles or rules. In other words, Bloom’s Taxonomy is a hierarchical structure that identifies skills ranging from lower to higher levels. This is certainly to achieve higher goals; low levels must be met first. Within the framework of this concept, educational goals by Bloom are divided into three domains of intellectual abilities: cognitive, affective, and psychomotor. The cognitive domain contains behaviors that emphasize intellectual aspects, such as knowledge and thinking skills. The affective domain includes behaviors related to emotions, such as feelings, values, interests, motivation, and attitudes. Psychomotor domains contain behaviors that emphasize manipulative functions and motor skills/physical abilities, swimming, and operating machines. Lecturers or trainers usually associate these three domains with Knowledge, Skill, and Attitude (KSA). Cognitive emphasizes on Knowledge, Affective on Attitude, and Psychomotor on Skills. Actually, in Indonesia, too, we have an educational figure, Ki Hajar Dewantara, who is famous for his doctrine of creativity, taste, and intention or reasoning, appreciation, and practice. Copyright can be identified with the cognitive realm, the sense of the affective realm, and the initiative of the psychomotor realm.
In 1994, one of Bloom’s students, Krathwohl and the cognitivism psychologists, improved Bloom’s taxonomy to keep pace with the times. The results of these improvements were only published in 2001 under the name revised Bloom’s taxonomy. Revision is only done in the cognitive realm. The revisions include:

1. Changing keywords from nouns to verbs for each level of taxonomy,
2. Changes occur in almost all levels of the hierarchy, but the order of levels is still the same, from lowest to highest. The fundamental change lies at levels 5 and 6. These changes can be explained as follows:
   a. At level 1, knowledge is changed to remembering.
   b. At level 2, comprehension is emphasized into understanding.
   c. At level 3, the application is changed to applying.
   d. At level 4, analysis becomes analyzing.
   e. At level 5, synthesis is raised to level 6, but with a fundamental change, that is creating.
   f. At level 6, evaluation drops to level 5, evaluating.

Given the new version of Krathwohl’s taxonomy in the cognitive realm, it consists of six levels: remembering, understanding, applying, analyzing, evaluating, and creating. This Krathwohl revision is often used in formulating learning goals for students and college students. The new version of Krathwohl’s taxonomic reason is done in the cognitive domain focused on knowledge because there is an assumption/criticism that all activities do not always have to go through successive stages. The learning process can begin at any stage, depending on each person’s creation. However, it is recognized that taxonomic phasing is suitable for an integrated learning process. Until today, the affective and psychomotor domains require physical coordination so that it is more appropriate to practice not to learn. Attitude is also a factor that is difficult to change during the learning process because attitude is congenital.

Thus, the learning process in philosophy and religious studies programs is applied to three domains of intellectual ability: cognitive, affective, and psychomotor. The cognitive domain contains behaviors that emphasize intellectual aspects, such as knowledge and thinking skills. The affective domain includes behaviors related to emotions, such as feelings, values, interests, motivation, and attitudes. Psychomotor domains contain behaviors that emphasize manipulative functions and motor skills/physical abilities, swimming, and operating machines. Lecturers or trainers also usually associate these three domains with Knowledge, Skill, and Attitude (KSA). Cognitive emphasizes on Knowledge, Affective on Attitude, and Psychomotor on Skills. In addition, it is recognized that taxonomic phasing is actually suitable for an integrated learning process. Until today, the affective and psychomotor domains require physical coordination so that it is more appropriate to practice not to learn. Attitude is also a factor that is difficult to change during the learning process because attitude is congenital.

Moreover, one of the philosophy and religious studies programs curriculum studies about religious pluralism, which influences the “Bloom’s taxonomy,” i.e., cognitive, affective, and psychomotor. Also, curriculum policies must be adjusted to the current regulations: Regulation of the Minister of Research and Technology of the Republic of Indonesia Number. 44 of 2015 (article 4):

1. graduate competence standard;
2. learning content standards; 
3. standard learning process; 
4. learning assessment standards; 
5. lecturer and education staff standards; 
6. learning facilities and infrastructure standards; 
7. learning management standards; and 
8. learning funding standards.

Also, referring to the Learning Content Standards based on the Regulation of Minister of Research and Technology of the Republic of Indonesia No 44 of 2015 (article 8):

1. The learning content standards are a minimum criterion of the depth and breadth of the learning material.
2. The depth and breadth of the learning material, as referred to in paragraph (1), refer to the learning outcomes of graduates.
3. The depth and breadth of learning material in professional programs, specialists, masters, applied masters, doctoral degrees, and applied doctorates must take advantage of the results of research and community service.

Furthermore, the head of the philosophy and religious studies programs stated that the policy curriculum was not based on “pluralistic multiculturalism” but on Islam of the Archipelago by providing the concept of religious pluralism following its perception, namely: “Religious pluralism consisting of three main elements: first, recognition of diversity, recognition of human diversity, and pluralism; second, the creative function of cultural synthesis, thus, pluralism is not only a recognition of complexity, but requires a sincere attitude to accept the reality of diversity as a positive value and God’s grace to humans because it will enrich cultural growth through dynamic interactions and cross-cultural diversity; and third, the balancing mechanism. Pluralism must not be understood merely as a negative good or aimed at getting rid of fanaticism. However, it must be understood as diversity in the bonds of civilization; even pluralism is a necessity for the safety of humanity through the monitoring and balancing mechanisms that it generates” (An interview with AR on 3 January 2015).

Based on the results of the field obtained, it can be affirmed that there is no patent model or standard form in its formulation so that it can be concluded the construction and composition of the curriculum content of contextual-dynamic philosophy and religion based on Islam of the Archipelago. However, some characteristics always become a very prominent character, that is the change of paradigm and thinking patterns in dealing with the phenomenon of diversity in all respects, namely the choice that is so firm, thick and concentrated in the field of Islam, Indonesia, and Modern in the form of inclusive, tolerance, humanism, and non-sectarian attitude. This character is usually found in humans.

After analyzing the findings of this study, the results are based on documentation: Universitas Paramadina is not proven to develop, spread, and teach religious pluralism but rather the curriculum of the Islam of the Archipelago-based philosophy and religious studies programs policy. Then, the research results (field data) show that Madjid never taught religious pluralism but a plurality. That is, the attributes or character of Paramadina’s lecturers and students to understand religious diversity, without the belief that all religions are equally true. This is the
cause of “misperception” between religious pluralism and plurality for the younger generation/successor (head of departments, lecturers, and students). After Madjid died, the younger generation/successor misinterpreted religious pluralism with this plurality, so students did not understand the core meaning of religious pluralism and the real plurality.

**Mobilized Resources**
The resources deployed consist of: (1) Human resources and (2) Financial resources. Researchers will examine the following resources:

**Human resources**
Philosophy and religion Study Program at Universitas Paramadina consisted of 7 Muslim male lecturers and 179 students (141 men and 38 women) from 2004 to 2015. Lecturers and students are human resources owned by Universitas Paramadina.

**Financial resources**
Sources of funds for philosophy and religious studies programs come from: (a) Research and community service collaboration, (b) Student contributions/funds. The sources of funds in the philosophy and religious studies programs can be explained in detail and in-depth:

**Collaborative research and service**
Philosophy and religious studies programs at Universitas Paramadina establish collaborative research and community service with International Non-Government Organizations (NGOs) such as The Asia Foundation, Ford Foundation, Toyota Foundation, World Bank, and even Islamic Countries such as Arab States, Egypt, Pakistan, and Iran. This is proven by the statement of the Head of the study program as follows, “The sources of funds are from research and community service collaborations with International Non-Government Organizations (NGOs) such as The Asia Foundation, Ford Foundation, Toyota Foundation, World Bank, Djarum Foundation and even Islamic countries such as Arab States, Egypt, Pakistan, and Iran.” Besides, other assistances are from the government, the domestic companies, i.e., Djarum Foundation and other sponsorship, formed scholarships for lecturers and students. (An interview with AR on 3 January, 2014). AR’s statement implies that the sources of funds are mostly were from foreign NGOs in the form of research collaboration and community service. Besides, other assistances are from the government, the domestic companies, i.e., Djarum Foundation and other sponsorship, formed scholarships for lecturers and students.

**Donations/funds from students**
Donations or funds from students are in the form of Educational Management Contribution, development contributions, and other contributions. This relates to the socio-economic and technological conditions for new students starting with online or offline registration: Gatot Subroto Campus and Paramadina Graduate School (PGS) Campus, Jakarta. Registration for a new student can be done through various methods: (1) regular, (2) transfer, (3) scholarship.

**Implementation context:**

*Power, interests and strategies of the actors involved*
The power, interests, and strategies of the actors are officials or managers having the power to regulate the wheels of the campus, lecturers and students have a role in teaching and learning process, and the strategy of the actors involved is the manager (rector, chairman of the foundation, dean, head of the department, and head of the study program).

The official or manager of Paramadina (the involved actors), in this case, represents the government, is in charge of Ulil Amri (obedient to Allah, obedient to his Apostles and obedient to God’s law) or vice versa not “Ulil Amri.” This can be proven from the teaching and learning process. One of the implementations of a pluralistic multiculturalism-based philosophy and religious studies program curriculum at Universitas Paramadina is as follows: WN, the lecturer of Seminar Pemikiran Madjid, stated about the curriculum policy of philosophy and religious studies programs that Madjid (Cak Nur) equates religious pluralism with tolerance because it is one of the values of civilization that needs to be developed to deal with a religiously pluralistic society, especially amid the current cycle of violence.

Madjid has a more dynamic view of the concept of tolerance, more than just a procedural problem, a matter of “good” social relations between different groups. For Madjid, tolerance is a matter of doctrine and the obligation to carry out that teaching. This is the first and foremost about tolerance. Therefore, tolerance must be implemented and realized in society, even for certain groups or may be for ourselves. Consequential tolerance may not produce a good result. In this sense, tolerance can foster a constructive and positive attitude in accepting pluralism, which is a sincere attitude to accept the reality of diversity. Tolerance, as God’s grace, can enrich cultural growth through dynamic interaction and cross-cultural diversity.” (Interview with WN on 6 January 2015).

WN’s statement revealed that, in the context of the relationship between religious communities, this pluralistic multiculturalism attitude or religious pluralism grew out of a basic appreciation of the value of tolerance, manifested in the form of a double understanding. Other than the recognition of differences in each religion, the willingness to have dialogue and cooperation should also carry out.

**Characteristics of institutions and rulers (regimes)**
The characteristics of the institutions and rulers (regimes) referred to Universitas Paramadina. Universitas Paramadina has an official/rector authorized to make curriculum policies for the Islam of the Archipelago-based philosophy and religious studies programs by integrating the learning process of values, knowledge, and life skills in a society full of diversity. In this context, the term interreligious curriculum is known. Substantially, there are values, knowledge, and skills in this interreligious curriculum designed according to the stages of educated development and education levels.

The implementation of Islam of the Archipelago-based philosophy and religious studies programs curriculum must be presented by using more than one perspective on historical events and life phenomena. Thus, religious education with an Islam of the Archipelago will further enrich curriculum policies. The implementation of curriculum policies for the Islam of the Archipelago-based philosophy and religious studies programs lies in the understanding of Paramadina lecturers and students who always strive to live in religious and cultural differences,
not trapped in primordialism or exclusivism. For that matter, the realization of common values and efforts collaborative in dealing with various interrelated life problems, such as issues related to the lives of the Paramadina lecturers and students.

**Compliance (consistency) and responsiveness**

Compliance (consistency) and responsiveness of an official or manager to lecturers and students are needed. Lecturers and students of Paramadina are obedient and responsive to implement the curriculum policy of pluralistic multiculturalism-based philosophy and religious study programs. Besides, Islamic doctrines are complete and comprehensive and do not dwell on ritual matters or prioritize mere fiqih approaches. Moreover, the curriculum policies implementation of philosophy and religious studies programs need to be directed at the enlightenment of the heart and emotional intelligence. Besides, it is not only at the cognitive level, but also all Paramadina lecturers and students are expected to have aqidah, ruhiyah, great moral insight, empathy abilities, and are sensitive to common issues. Also, it is expected not only to know something (to know) correctly, but also to practice (to do), be yourself (to be), and build a life together with others in an atmosphere of mutual respect (to live together).

The implementation of the philosophy and religious studies programs curriculum policies associated with Bloom’s taxonomy includes three aspects: cognitive, affective, and psychomotor. The cognitive aspect is the power of knowledge of the perennial dimensions of religions and their differences and explains the similarities, differences, and the uniqueness of the religion’s traditions to share and work together in solving human and environmental problems. The affective aspects mean respecting other people’s religions, thinking positively to adherents of other religions, and viewing the traditions and beliefs that adherents of other religions also teach salvation, to create an equal and just relationship. Psychomotor aspects are the ability to reconstruct a culture of non-violence and build peace building, the ability to hold reconciliation and conflict resolution, and the social ability to be empathetic towards others.

Other than compliance and responsiveness to implement the curriculum of the Islam of the Archipelago-based philosophy and religious studies programs, some advice is as follows: (1) to be appreciated and implemented without ignoring religious values in the formation of moral values, such as love, help, tolerance, mutual respect for differences of opinion and religious beliefs and other attitudes capable of creating and supporting relationships harmonious among humans, even though they differ in ethnicity, religion, and culture. Such moral attitudes will be more easily instilled in the diverse Paramadina campus community, ethnicity, culture, and religion. (2) From a very early age, the curriculum policies of the Islam of the Archipelago-based philosophy and religious studies programs must be evaluated or reviewed, as emphasized by Tilaar (2004) that there is no model of curriculum-based policy that is most suitable for all situations and conditions, even all communities. This means that the Islam of the Archipelago-based curriculum policy model may be suitable for a community at any specific time, but it may not be suitable for other communities. Therefore, the design or model of Islam of the Archipelago-based curriculum policies must be dynamic following the times. (3) For the initiators of the curriculum model of Islam of the Archipelago-based philosophy and religious studies programs, at least in the impression of the researcher, they did not compile the landscape or curriculum model in its standard, final and completed form, but in the form of general ideas that
demand concrete elaboration and translation following lecturer and student dynamics at Universitas Paramadina.

Policy Results

The Curriculum Policy of the Islam of the Archipelago-based Philosophy and Religious Studies Programs

The policy implementation of the Islam of the Archipelago-based Philosophy and Religious Studies Programs is not only sourced from the Higher Education of the Department of National Education curriculum Number43/DIKTI/Kep/2006 and the curriculum of the Faculty of Usuluddin (Faculty of Philosophy) Universitas Islam Negeri Jakarta. AR stated there is no philosophy and religious studies programs curriculum based on “pluralistic multiculturalism” because it seems that the study program disseminates, develops, and teaches religious pluralism to its lecturers and students. AR explains that the philosophy and religion study program based on “Islam of the Archipelago.” (Interview with AR on 3 January 2015).

Referring to the AR statement, document data obtained from AR are Lecture Program Units/Syllabus and Teaching Program Outlines (attached). After being analyzed, it is true that the curriculum policies of the Philosophy and Religious Studies Programs based on “Islam of the Archipelago." When deeply examined, one of the missions of Philosophy and Religious Studies Programs Missions is:... encourages the discovery of new concepts in the fields of Islam, Indonesia, and Modernity and ... it is expected that students will be able to think openly, analytically, and critically to develop an independent thinking character to continue the project of developing modern Islamic thought in Indonesia. According to Madjid, the new concepts in the fields of Islam, Indonesia, and Modernity in the development project of modern Islamic thought in Indonesia are called Islam of the Archipelago.

To implement curriculum policies for the Islam of the Archipelago-based philosophy and religious studies programs (Islamic, Indonesian, and Modernity), it must refer to learning patterns that guarantee all the diversity of lecturers and students in all its aspects. Through this context, it arose the patterns of interactive learning, collaborative learning, and other student oriented-learning designs.

CONCLUSION

According to the data analysis, the implementation of the pluralistic multiculturalism-based philosophy and religious study program at Universitas Paramadina uses Grindle theory as a grand theory. Universitas Paramadina has not been proven to develop, spread, and teach religious pluralism. This means that the policies of the philosophy and religious studies programs curriculum are not based on pluralistic multiculturalism but instead on Islam of the Archipelago. Later on, field data show Madjid never taught religious pluralism but a plurality. That is, the attributes or character of Paramadina’s lecturers and students to understand religious diversity, without the belief that all religions are equally true. This is the cause of “misperception” between religious pluralism and plurality for the younger generation/successors (lecturers and students). After Madjid died, the younger generation/successor misinterpreted religious pluralism
with this plurality, so students did not understand the core meaning of religious pluralism and the real plurality.

**Recommendation**

Referring to the conclusions, recommendations can be made as follows:

**Department of Religious Affairs**

As the Department of Religious Affairs, strict supervision and evaluation are needed every year on the curriculum of the Islam of the Archipelago-based philosophy and religious studies programs (definition of plurality) because of misinterpretation of the next generation after Madjid died so that Paramadina lecturers and students lack understanding of the meaning of religious pluralism and plurality.

**Ministry of Education and Culture**

As an authorized ministry, evaluation of the Islam of the Archipelago-based philosophy and religious studies programs curriculum at Universitas Paramadina and whether it is under the standard of the Minister of Research and Technology Decree No.44 of 2015 concerning National Standards of Higher Education.National Education Standards (article 4) and (article 8) consist of: (1) The learning content standard is a minimum criterion of the depth and breadth of the learning material. (2) The depth and breadth of the learning material, as referred to in paragraph (1), refer to the learning outcomes of graduates. (3) The depth and breadth of learning material in professional programs, specialists, masters, applied masters, doctoral degrees, applied doctorates must take advantage of the research results and community service.

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As a State University under the Department of Religious Affairs, strict supervision and evaluation of the curriculumpolicy of Faculty of Ushuluddin (majoring in philosophy of faith) need to do because the philosophy and religious studies programs of Paramadina refer to this faculty.

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