

Implementing Multiculturalism in Indonesian Higher Education: An Epistemological Analysis

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The study of the implementation of multiculturalism in higher education implies an investigation of the ideologies adopted and the strategies applied in promoting equality. In analyzing ideologies and strategies for realizing multiculturalism in higher education institutions in Indonesia, this study explores them through an epistemological analysis focusing on sources and methods of knowledge. This qualitative study that collected data through interviews, document analysis, and observations found that the sources of knowledge used at non-religious universities were reason, experience, and intuition, while religious universities used apocalyptic texts, reason, experience, and intuition. In terms of methods of knowledge, the two types of universities equally applied the scientific method but with different characteristics. Non-religious universities that offered a variety of study programs used a wider variety of disciplines. Religious institutions that generally developed religious disciplines such as Islam with a limited number of general study programs tended to apply scientific methods related to religious discourse in particular. The use of apocalyptic texts and the application of theological methods were found only in religious institutions.

Keywords: epistemology, multiculturalism, higher education, Indonesian higher education

INTRODUCTION

In the 2000s, the urgency of implementing multiculturalism in higher education was not fully realized (Gay, 2003). But along with the development of globalization, the awareness of university people to teach and implement multiculturalism has been growing. This is because multiculturalism is a globalization behavior that must be applied to higher education (Levin, 2001). Higher education institutions have been deemed very suitable for maintaining “greater socio-cultural understanding” (Maringe, 2010, p. 27. See *European University Association, 2021*). Nowadays, many higher education institutions have incorporated multiculturalism into their curricula (Buitendijk, Curry, and Maes, 2019; US Department of Education, Office of Planning, Evaluation, and Policy Development, and Office of the Under Secretary, 2016).

In Indonesia, the attention of higher education to multiculturalism has been seen in various policies and activities that lead to the importance of multiculturalism and multicultural education (Sibawaihi & Fernandes, 2022). This fact cannot be separated from the condition of this nation which is very diverse with great potential for division and social conflict due to ethnic, religious, and cultural differences and tensions (Sumarno & Roebiyanto, 2013; Listyawati, 2019). This country comprises 656 ethnic groups who speak 746 local languages, spreading throughout more than 17,800 islands (Azra, 2018; Pedersen, 2016; Hefner, 2001). Under this condition, multiculturalism and multicultural education have gained momentum for

teaching and implementation, especially in higher education (Mufidah, Aguspratiwi, & Meilina, 2010; Hefner, 2001).

Amid a diverse society from various aspects, some ministries are in charge of higher education. At least two ministries in Indonesia govern higher education institutions: the Ministry of Education, Culture, Research, and Higher Education and the Ministry of Religious Affairs (Mukhlisin, 2021). The first is in charge of non-religious higher education institutions, both public and private, while the second is in order of religious higher education institutions, especially state ones (Mukhlisin, 2021). Thus, diversity in higher education in Indonesia can be examined from various dimensions, not only from the academic community (faculty members and students) with diverse social and cultural backgrounds but also from the institutions involved (campuses and ministries).

Studying multiculturalism in higher education presupposes an exploration of the ideologies held by people and strategies applied to higher education institutions to promote equality for those who are a minority, underrepresented, or disadvantaged (Levin, 2001; Eldering, 1996; Krishnamurthi, 2003; Zhenzhou and Postiglione, 2008). Investigating these ideologies and strategies implies a radical work fundamentally related to knowledge (Lawrence, 1996), which is philosophically a study in epistemology. Thus the main issues in epistemology—sources and methods of knowledge (Gavin, 2016; Lillis & Scott, 2007)—are very relevant to be explored in this context.

This study departs from the assumption that to analyze ideologies and strategies in applying multiculturalism, an epistemological investigation that questions the sources and methods of knowledge is needed. The epistemological problem is a question of the theory of knowledge (Runes, 1976; Hamlyn, 1972). In this regard, this study is focused on investigating the sources of knowledge adopted and the methods of knowledge applied in the ideology and the strategies of implementing multiculturalism in Indonesian higher education institutions.

LITERATURE REVIEW

Several studies on multiculturalism concern multicultural education (e.g., Alismail, 2016; Race, 2015; Eldering, 1996). As a subject taught in higher education institutions, multicultural education has been studied in this way by several experts. Some definitions of multicultural education are an idea and an educational reform movement aimed at changing the structure of educational institutions so that the academic success of students without exception can be achieved; A view of life that highlights the significance, validity, and vigor of ethnicity and culture in molding the lives of people individually and socially; and a philosophy that stresses the importance, legitimacy, and vitality of ethnic and cultural diversity in shaping the lives of individuals, groups, and nations (Gay, 1994). Gay (2004) has collected these definitions, and he further states that “multicultural education is integral to improving the academic success of students of color and preparing all youths for democratic citizenship in a pluralistic society” (p. 30).

In implementing multicultural education, Banks (2007) classifies its implementation into five dimensions: content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture. Among experts, there are also those discussing the values and goals of multicultural education. Bennett (2010), for example, outlines four values of multicultural education: responsibility to the world community; acceptance and appreciation of cultural diversity; reverence for the earth; and respect for human dignity and universal human rights. In illustrating these values, Bennett (2010) also classifies the goals of multicultural education, namely: to develop multiple historical perspectives; to strengthen cultural consciousness; to strengthen intercultural competence; to combat racism, sexism, and other forms of prejudice and discrimination; and to increase awareness of the state of the planet and global dynamics.

Studies on multiculturalism in higher education have mostly been directed to the issues of how far multiculturalism is implemented and promoted. Canen and Canen (2001), for example, did their research at the Federal University of Rio de Janeiro to measure the implementation of multiculturalism. In doing it, they observed participants' views before and after the multicultural seminar. The authors then suggest that

organizations should develop a multicultural approach in the global context to have a greater chance of success, and the best place to develop this multicultural approach is in higher education institutions. The other study regarding multiculturalism in higher education was conducted by Krishnamurthi (2003), namely a case study at Northern Illinois University regarding the quality and success of the initiatives in promoting multiculturalism. Krishnamurthi aimed to ensure that the multicultural curriculum taught in the university was not pointless because it also benefits the faculty, staff, and students. He concludes that “multicultural assessment plans that are well thought of, planned, and conducted with the collaborative support of all those involved and impacted will help to strengthen diversity and multicultural initiatives on campus and meet institutional needs” (p. 275).

Meanwhile, studies on the multiculturalism of higher education in Indonesia seem always to be related to government efforts to encourage the implementation of multiculturalism in educational institutions. Based on the Law on National Education System No. 20 2003 Article 5 Clause 1, it is recognized that every citizen has the same right to obtain a quality education. In the Law on Teachers and Lecturers No. 14 2005, it is stated that in carrying out professional duties, teachers and lecturers are obliged to “act objectively and non-discriminatorily on the consideration of gender, religion, ethnicity, race, certain physical conditions, family background, and socio-economic status of learners in learning” (Article 20c).

Studies of multiculturalism in higher education in Indonesia are mostly associated with multicultural education. Some of them were done by Sutarno (2007) and Mahfud (2009), who equally named their Indonesian book *Pendidikan multikultural* (Multicultural education). Both works generally provide especially Indonesian readers with an introduction to implementing multicultural education in the country. Especially Mahfud further discusses some positive aspects of multicultural education, such as an alternative way to overcome conflicts, a way for students to keep upholding culture, and a cornerstone for developing a national curriculum. Then the other study was conducted by Hasan (2000) that recommends specifically implementing multicultural education to complete the national curriculum. The other is by Sunarto (2004), who identifies multicultural education in schooling by exploring and analyzing some challenges in implementing it.

Regarding religious education, multiculturalism studies are generally found in the context of the application of multicultural education in Islamic education at the school level. Sulisty (2002), for example, conducts this even though it is not comprehensive and representative. The other study by Susanti highlights the relevance of Tilaar’s perspective of multicultural education to teaching values taught in Islamic education. In doing it, she elaborates on human rights, democracy, justice, tolerance, and humanity—a very general study in the discourses of Islamic studies. A study that highlights multiculturalism in Islamic higher education is conducted by Najib, Baidowi, & Zainuddin (n.d.). This study is directed toward developing multiculturalism-based learning with benchmarks on identity, freedom of expression, and belief. Thus, what is studied in these writings has not touched on the topic highlighted in this study, namely the epistemology of the implementation of multiculturalism in higher education in Indonesia.

THEORETICAL FRAMEWORK: EPISTEMOLOGY AND MULTICULTURALISM

As a theory of knowledge, epistemology is a philosophical construction with a set of procedures for responding to discussions about knowledge (Suchting, 2006, p. 331ff.; Hosinski, 1992, p. 150). Epistemology can be used in the methodology, although it is sometimes not easy to distinguish from the methodology itself. Bryman (1984) analyses the main points of debate between epistemology and methodology by elaborating on the possibility of establishing symmetry between epistemological positions and methodology through social research techniques. Harman (2005) states, “What is distinctive about my views in epistemology? One thing is that my concern with epistemology is a concern with methodology” (p. 1). Epistemology has been used as a foundation of methodology (see e.g., Mauer, 2005; Steinbring, 2005).

This study aims to examine the sources and methods of knowledge used by people in higher education institutions in Indonesia in multiculturalism. Since both sources and methods of knowledge are epistemological parts, they are regarded as philosophical studies. In the tradition of philosophy, there are

three popular sources of knowledge in epistemology: reason, experience, and intuition (see Kattsoff, 2004; Hamlyn, 1972). However, stating that the sources of knowledge are exclusively only from those three dimensions is not agreed upon. The struggle by several people, especially theologians, in positioning the apocalyptic texts as a source of knowledge, particularly in their religious beliefs, cannot be ignored. In the Muslim world, this apocalyptic text has such a powerful influence. The influence of this apocalyptic text even defeats that of other sources of knowledge (see Jabiri, 1990b). Since religious universities are imbued with theological content, this study then adopted the apocalyptic texts as an additional source of knowledge. What is meant by the text in this study is the result of human interpretation and elaboration of scripture (Abu-Zayd, 1996; Jabiri, 1989). Thus, in the sources of knowledge, the sources used by people in both universities regarding multiculturalism were explored.

As for the methods of knowledge, they, in principle, refer to the sources of knowledge. In rationalism, it is believed that reasoning is the main method of acquiring knowledge (Kattsoff, 2004). Identification of the implementation of the rationalism method in this study was made by considering whether the planning, policies, and rules made in both universities were based on rational arguments. These arguments rely on logic, mathematics, ethics, and metaphysics (Blanshard, 2015). In empiricism, it has been believed that the method for obtaining knowledge should be based essentially on empirical experiences. Its validity must be proven through sensory experience (Markie, 2013). The application of the method was identified by looking at whether a policy in force in the two institutions was based on empirical testing or verification. Implementation of this method through a decision was accordingly known by tracing the background and history of the decision-making.

In intuitionism, intuition is an entity that grasps an object through the sympathy by which someone transports himself inside the object (Bergson, 1999). Adherents of intuitionism do not simply affirm the value of sensory experiences to obtain knowledge. The application of this method was determined by investigating whether the decisions made were based on consideration of “the intellectual sympathy” or “the rational intuition” or not. This method was thus based on emotional “thinking,” or the heart that “thinks” outside of head-level logic. In the scientific method, knowledge is acquired by combining the sources of experience and reason as a joint approach. The application of this method in a policy can be seen from the background and history of its formulation and discourse, whether it was studied by investigating issues scientifically before they were implemented. Scientific investigation, according to Bahm (1980), is an investigation of several aspects of science, namely problems, scientific attitude, method, activities, conclusion, and impacts. A scientific study was identified in this study if it had taken specific scientific steps in formulating policies and opinions, including at least by doing observation, testing, and conclusion.

In the theological method, the apocalyptic texts are the primary authority to acquire and justify truth. The theological method is based on theological interests. In the Muslim world, this method is called *kalām*—meaning the word of God—rooted in the synthesis between the apocalyptic text and reason (Jabiri, 1990a; Nuseibeh, 1996; Abdullah, 2000). The application of this method is seen in a series of arguments motivated to expound and defend the theology adhered to. The defense will be seen in a policy identifying and analyzing whether it is based on apocalyptic text or religious doctrines in general.

Related to multiculturalism in higher education, epistemology as a method of analysis is used mainly in connection with efforts to see how multiculturalism is promoted and implemented. For multiculturalism in higher education, this study bases its theoretical framework on the perspective of Levin (2001) regarding multiculturalism as a globalization behavior in higher education. In his article, Levin (2001) states that under multiculturalism, institutions and their members adopt an ideology that on the one hand promotes equality among groups along the lines of ethnic origins, class, and gender orientation, and favors strategies that give special status to underrepresented or historically less privileged groups (p. 240).

Based on this definition, the discussion of multiculturalism in higher education in this study is divided into two parts: ideologies adopted in promoting equality among different groups and strategies implemented to pay more attention to the underrepresented groups. In determining what ideology means, the study refers to the general definition as a system of beliefs, the fundamental beliefs of a group and its members, and the basis of social practices (see Van Dijk, 2000). As for strategy, it is defined as a series of actions undertaken

according to a particular situation and the determinant of the basic long-term goals (see Mainardes, Ferreira, & Raposo, 2014).

RESEARCH METHODS

In investigating multiculturalism in Indonesian higher education, this qualitative research first compared the ideology and strategies of three universities related to multiculturalism through descriptive analysis. These universities are Universitas Gadjah Mada (UGM), Universitas Islam Negeri (UIN) Sunan Kalijaga, and Universitas Indonesia (UI). A case study was selected considering that it enabled the authors to obtain more in-depth information and perspectives (Hoepfl, 1997) and undertake “an in-depth analysis” (McMillan 2008, p. 288). The type of case study applied was the historical organizational one that “focuses on a specific organization over time, often tracing the organization’s development” (McMillan, 2008, p. 289) using direct data collection (McMillan, 2008).

Data collection was conducted by interviews, document analysis, and observation. Participant selection strategies were purposive sampling and snowball sampling. Purposive sampling aims to gain deeper insights in an effort to address and respond to my research questions (Creswell, 2007). The purposive sampling strategy opened up an excellent possibility for me to select participants who were appropriate to discuss the issues I was studying. They were chosen carefully, with full consideration based on their relevance to the topic under study. In snowball sampling, participants were interviewed based on recommendations from others previously interviewed (McMillan, 2008). This was used considering that there were some new figures not previously considered but significant in terms of internationalization and multiculturalism on both campuses. For ethical reasons, the names of all the participants have been disguised. Document analysis was conducted by investigating the factual data through books, journal articles, government regulations, online sources, representative reports, and certain unpublished documents. As for the observation, this was carried out when the authors visited the two campuses directly to examine matters relevant to the study. Descriptive analysis is not completely free of interpretation (Sandelowski, 2000). The interpretation was to strengthen the arguments in epistemological analysis.

Then, apart from descriptive analysis, this study also undertook an epistemological analysis by investigating the sources and methods of knowledge used by people of both universities regarding the application of ideology and strategies in promoting equality among underrepresented groups. The epistemological analysis applied in this study had a purpose supported in using a case study, namely obtaining a deep and comprehensive picture. By questioning the sources and methods of knowledge of the people at the two universities, the answers required were obtained from epistemological searching by considering the various theoretical aspects that critically covered the views of these people. In turn, this epistemological search required deep project work beyond ordinary descriptive analysis.

FINDINGS

Multiculturalism in Indonesian Higher Education

In promoting equality among different groups, various ideologies are adopted depending on the ideologies adhered to by people in an institution. At least there are two kinds of ideologies in this instance: religious ideologies and secular ideologies. Religious ideologies are related to the religious affiliation that underlies the scientific development of each higher education institution. Generally, these institutions are under the governance of the Ministry of Religious Affairs. Islamic universities, for example, apply Islamic ideology in implementing multiculturalism (Sibawaihi & Fernandes, 2022; Participant 7, personal communication, July 25, 2021). In fact, private Christian universities, which are not under the governance of the Ministry of Religious Affairs, also apply an ideology based on Christian teachings (Participant 8, November 2, 2021).

For secular ideologies, at least Pancasila, humanism, and cultural traditions are generally practiced as the basis for the application of multiculturalism. Pancasila is the national philosophy of Indonesia (Taniredja, Afandi, and Faridli, 2012) which includes five pillars: “The belief in one God Almighty;

humanity that is just and civilized; the unity of Indonesia; democracy guided by the wisdom of representative deliberation; and social justice for all Indonesians” (Taniredja, Afandi, and Faridli, 2012, p. 108). These pillars have generally been practiced as the basis for implementing multiculturalism in higher education in Indonesia (Sibawaihi & Fernandes, 2022).

Humanism, an ideology that “seeks to uphold the dignity of the person” (Nilsson and Jost, 2020, p. 2) in their organizational culture, also often underlies the practice of multiculturalism. At UGM, for example, there was *an initiation to apply an affirmative policy that aims to accommodate students from marginalized or minority groups such as indigenous people, women victims of rape, victims of early marriage, LGBT, disabilities, and victims of trafficking* (Hartoyo, 2013). At UI, the Center for Gender and Sexuality Studies shows disapproval toward the government, which prohibits studies on LGBT (Syalaby, 2016). Applying this humanism does not only occur in “secular” campuses in the sense of not being affiliated with any particular religion. Religious campuses such as UINs also apply this kind of thing. *At UIN Sunan Kalijaga, for example, there is: (1) a policy to accept non-Muslim lecturers, especially at the master’s and doctoral levels; and (2) a special accommodation for disabled people in particular by establishing a Centre for Disability Studies and Services as the first in Indonesian higher education motivated by the sensitivity towards the weak, the minorities, and the marginalized* (Sibawaihi & Fernandes, 2022). *In this relation, former rector Abdullah (2010) confirms that “Sensitivity and call to care for the community group with different abilities are emphasized much by the world of contemporary humanity. Sensitivity and awareness of humankind and learners with different abilities must be high and serious”* (pp. 27-28).

Cultural traditions also play a role in the process of inculcating the values of multiculturalism in universities. People from universities on the island of Java—the most populous island in Indonesia where the majority of universities are located on the island—generally base their practice of multiculturalism on values in Javanese culture (Sibawaihi & Fernandes, 2022). At UGM, for example, most of the lecturers apply the concepts of *empan papan* and *sawang-sinawang* (Participant 5, personal communication, July 16, 2021). *Empan papan* means that when acting or speaking, one should pay attention to places and situations. It is meant to develop mutual respect, especially for different people from different backgrounds: tribe, custom, race, religion, language, gender, and so forth (Tartono, 2009). *Sawang sinawang* is understood that the life of people in this world is based on external (exoteric) views that can be true or false (Nadjib, 2018).

Strategies implemented in those universities in paying more attention to the underrepresented are generally (1) designing a new curriculum, (2) providing opportunities for international students to introduce their culture, and (3) removing barriers between indigenous and non-indigenous, which in practice allows religious festivities of minorities on campus as emphasized. First, the old curriculum is replaced with a new curriculum that accommodates multiculturalism values more broadly (Participant 3, personal communication, July 16, 2021). The second is undertaken to appreciate foreign cultures, especially by students studying at the related campus (Participant 4, personal communication, July 16, 2021; UGM, 2020; Participant 1, personal communication, July 8, 2021). In this respect, there is a visible difference between universities under the Ministry of Education, Culture, Research, and Higher Education and universities under the Ministry of Religious Affairs, where the former has done more in this regard than the latter. This could be because the former has a much larger number of international students, so the idea of treating them more accommodatively is more apparent. The third is done by closing all possible conflicts with the nuances of racial and religious issues (UGM, 2005; Participant 7, personal communication, July 25, 2021).

The facts regarding the implementation of multiculturalism in terms of both the ideologies adopted and the strategies implemented form the basis for the epistemological analysis of this study. Furthermore, in the following section, an epistemological analysis will be presented, which specifically focuses on the sources and methods of knowledge that underlie the application of these ideologies and strategies.

Sources and Methods of Knowledge

The sources of knowledge used by people in Indonesian higher education institutions generally have similarities but with different characteristics. Of the four sources of knowledge analyzed in this study—reason, experience, intuition, and apocalyptic text—it appears they adopted them all. However, this

application did not occur uniformly and evenly. In this case, the type of higher education institution plays a role in this adoption process.

People of religious—in this instance, Islamic—universities under the Ministry of Religious Affairs seem to have adopted all these sources of knowledge. As for those non-religious universities, they did not apply the apocalyptic text as a source of knowledge. This difference in the adoption of knowledge sources impacted the application of their knowledge methods. People of Islamic universities applied all methods (rationalism, empiricism, intuitionism, scientific method, and theological method), while those of non-religious ones applied only four methods: they did not apply the theological method.

People of both Islamic and non-Islamic universities used reason as a source of their knowledge. But the extent to which this reason was used cannot be generalized because each person's perspectives, beliefs, and worldviews were different. This use of reason was not pure because they tended to mix it with other sources of knowledge. In this case, the position as an Islamic religious and non-religious university again played a role, especially the use of religious textual sources, which are identical to the application of theological methods which people from Islamic universities only implement. As for non-religious campuses, the use of reason was always accompanied by the use of other non-scripture sources of knowledge.

For example, Praktino (Hartoyo, 2013), UGM's Rector in 2012-2014, initiated an "affirmative policy" for the marginalized/minority, including indigenous people, the disabled, *those with different sexual orientations, and victims of early marriage*. Initiating a policy is an act of reason, but the attention to the affirmative policy for the previously excluded and ignored minority arises from the impulse of intuition. Ahimsa-Putra (Etoehaq, 2014) of UGM criticizes the lack of awareness of diversity in society using logic and syllogism by stating that "Indonesian people ... are multicultural but have not been aware of the wider significance of multiculturalism yet." His reason is simple in which, *firstly*, in order to enforce multiculturalism, the first thing that everyone must realize is the significance of multiculturalism; *secondly*, multiculturalism is not merely a fondness for differences but also a desire to learn about the differences in the context of fair inclusion and accessibility to services, activities and so on. For him, the one who upholds multiculturalism, he/she automatically also realizes and understands multiculturalism's insights, including the number of different entities, why there are differences, and how to accept and address the needs associated with those differences. Criticizing and using logic and syllogism is an act of reason, but the emphasis on the lack of awareness of diversity in society shows the work of intuition combined with experience.

In UIN Sunan Kalijaga, Abdullah (2010) emphasizes the reinterpretation of the Quran to appreciate disability. Reinterpretation is a work of reason, but the Quran is an apocalyptic text, and attention to disability is born of intuition. Asy'arie (2004) proposes the intellectual revolution to accommodate the weak and marginalized using prophetic history/tradition,

Intellectual revolution is a historical leap that enlightens and liberates people's lives. Intellectual revolution is not anarchy but a human thing because the identity of a human is essentially at the height of his mind. Historically, the prophets had the intellectual revolution to change the paradigm of people to strive to uphold truth, justice, prosperity, and lasting happiness. The prophets had never taught to worship power, money, and luxury but to defend the weak, marginalized, and suffering people, and if the cause (of those conditions) was power, the prophets reminded and even resisted the rulers (Asy'arie, 2004).

The idea of intellectual revolution clearly departs from reason but accommodating the weak and marginalized is an intuitive act, and prophetic history/tradition is an apocalyptic text. Thus, the use of reason did not simply lead the people of universities to apply absolute rationalism.

The use of experience was also applied by people of both religious and non-religious universities, but the application of empiricism was limited. In this case, they used experience and combined it with other sources. Irwan (UGM, 2005) of UGM argues that "*Imlek* (Chinese/lunar new year) is not a ritual of religion but only year-end gratitude. Therefore, based on experience from two years ago," The statement "based on experience from two years ago" shows experience but defining *imlek* is done through reason. In a posteriori statement, Participant 7 (personal communication, July 25, 2021) stated, "We will see it later!" It was related to his ideas/programs that would be rolled out regarding implementing policies, including multiculturalism. The words "see it later" show experience, but ideas/programs are structured by reason.

According to Participant 6 (personal communication, July 23, 2021), some efforts have been made continuously regarding gender justice in recruiting new staff members, even though they are not in a written policy document. They have been done because of their significance in promoting equality. The efforts are done empirically by experience (and action) but promoting equality is an act of intuition.

As in the pairs of reason/rationalism and experience/empiricism, the integration of some sources of knowledge also happened in intuition/intuitionism. Participant 5 (personal communication, July 16, 2021) paid attention to Javanese phrases by observing the implementation of *empan papan* (mutual respect) and *sawang sinawang* (looking at each other). The ideas in these two proverbs show an intuitive approach, but the act of observing the implementation is done through experience and reflects an empirical approach. Meanwhile, in expressing a deep concern for the disabled, Abdullah (2010) of UIN Sunan Kalijaga describes the Quranic verses (Sūrah 107/al-Mā'ūn). He admits that what he is doing is “to realize the great ideal of humanity that is in line with the call of religious treatise and science” (Abdullah, 2010, p. 30). In this instance, deep concern towards people with disabilities reflects the work of intuition, but the Quranic verses are the apocalyptic text. Therefore, people of both universities applied intuitionism in a limited way, in the sense that they integrated intuition with another source, which is not real intuitionism.

In terms of science, people from both religious universities and non-religious universities applied the scientific method. In UGM, it can be identified from Irwan Abdullah's statement that,

Government regulations such as Presidential Instruction No. 4/1999 and Presidential Decree No. 6/2000 on the Revocation of Presidential Instruction No. 14/1967 concerning Chinese religion, belief, and customs are expected to expand the role of Chinese society in national development because ethnic Chinese culturally constitutes one of the nation's cultural assets in which its existence is juridically guaranteed and protected. (UGM, 2005)

Based on this statement, there are at least two disciplines applied. When highlighting government regulations and judicial arguments, Irwan Abdullah speaks within the scope of Legal Studies. When referring to Chinese religion, beliefs, and customs, which are a nation's cultural assets, Irwan says in the context of Cultural Studies. Meanwhile, in UIN Sunan Kalijaga, in affirming pluralism, Abdullah (2000a, pp. 75-79) interprets some verses of the Quran related to it: to get acquainted, to make friends (*li ta'ārafū*), to do dialogue (*jādilhum bi allatī hiya aḥsan*), and there is no compulsion to embrace a particular belief (*lā ikrāha fī al-dīn*). In this regard, pluralism is a discourse developed in, or compatible with, Religious Studies. Interpreting the Quranic verses is an action in the *Tafsīr* (Quranic Exegesis). So, in this case, they are consistently applying the scientific method.

The use of the apocalyptic texts and the application of the theological method were found only in religious universities. The following two examples can assist in identifying them. In explaining that Islam accommodates multiculturalism, Participant 2 (personal communication, July 14, 2021) said, “Islam is *rahmah li al-'ālamīn*” (a mercy to the worlds). This statement was adopted from the Quran Sūrah 21/al-Anbiyā': 107: “And we have sent you not, but to be a mercy to the worlds.” Meanwhile, Participant 7 (personal communication, July 25, 2021) stated, “I had learned from the Prophet (Muhammad) when *fath al-Makkah* was taking place.” This statement shows the use of Islamic history/tradition and, therefore, the application of the theological method. The point is understandable, considering that the university is an Islamic institution.

By discussing the sources and methods of knowledge used by people of Indonesian higher education institutions in multiculturalism, the study has elaborated epistemological research on the globalization behavior at the two universities. Revealing the most fundamental and essential things in the study of epistemology has answered the investigation's central question.

CONCLUSIONS

In promoting equality, two kinds of ideologies were adopted generally: religious and secular. Religious ideologies are the religions themselves. Secular ideologies are Pancasila, humanism, and cultural traditions. People of religious institutions used their religious ideology, Pancasila, and humanism to implement multiculturalism. Those of non-religious institutions adopted Pancasila, humanism, and cultural traditions.

So, the visible difference is in using religious ideology in religious institutions and cultural traditions in non-religious institutions. As for strategies implemented to pay more attention to minorities, under-represented, and disadvantaged, they were (1) designing a new curriculum that emphasizes multiculturalism, (2) providing opportunities for international students to introduce their culture, and (3) removing barriers between indigenous and non-indigenous which in practice allows religious festivities of minorities on campus.

These application practices cannot be separated from their epistemological understanding of knowledge. Regarding sources and methods of knowledge, of the four sources admitted in this study, people of non-religious institutions adopted three of them—reason, experience, and intuition—while those of religious institutions used them all, including apocalyptic texts.

People from both kinds of institutions equally used reason but did not apply rationalism. The use of reason did not necessarily mean that they applied rationalism. In fact, when they used reason, they also used other sources of knowledge simultaneously. While non-religious institutions' people tended to mix reason with intuition and experience, people at religious institutions tended to mix it with apocalyptic texts and intuition. This also happened with experience. It was common for them to use experience as a source of knowledge but stating that they applied empiricism is not true because they also used other sources besides experience simultaneously. In non-religious institutions, there was a tendency to combine experience with reason, whereas in non-religious institutions, the tendency was a combination of experience, reason, and intuition. The pattern of use of intuition was like that of reason and experience. People from all the institutions used intuition, but it cannot be said that they implemented intuitionism. People from non-religious institutions combined intuition and experience; people in religious institutions tended to combine intuition and apocalyptic texts. Regarding science, people of those institutions applied scientific methods. In this case, institutional background played a role in applied disciplines. Non-religious institutions, which were general universities with various study programs, can more broadly apply these various types of disciplines. Religious institutions that generally developed religious disciplines like Islamic ones with a limited number of general study programs tended to apply scientific methods related to religious discourse specifically. The use of the apocalyptic text and the application of the theological method, as mentioned above, were found only in religious institutions. This fact is in line with the character of the Islamic university. Educational and institutional backgrounds are related to ideas, thoughts, and policies that apply at a university.

Thus, the positions as religious and non-religious campuses that are under the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Higher Education respectively, are related to both the types of sources of knowledge adopted and the methods of knowledge applied. Reason, senses, and intuition are three sources of knowledge that cannot be abandoned. People from various types of higher education institutions use these three sources of knowledge as the basis for their thinking and implementing their multicultural activities. The striking difference is in the use of apocalyptic texts by people from religious institutions. This is closely related to the fact that these people also rely on religious ideology, which is dominantly sourced from this apocalyptic text.

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